



JANUARY 13, 2026

WOMEN'S BIBLE STUDY GROUP  
3\_011326

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

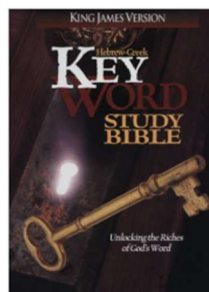
- c. Our Opinions, nor those of others, are not Scripture
  - d. Theologians are not Scripture
  - e. Pastors, preachers, teachers are not Scripture
    - i. *Ref. William Murphy*
    - ii. *Ref. Calton Pearson*
2. There is but **ONE** authority – God and His Word
- a. Have to believe what God says over 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.

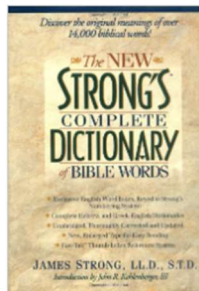
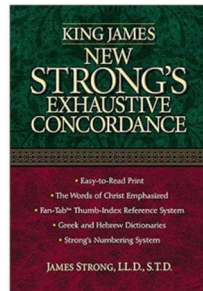
### **Study recommendations**

- 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

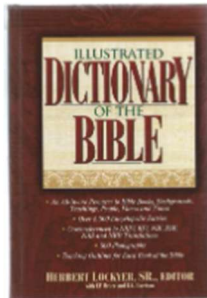
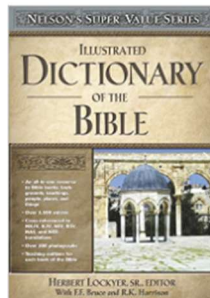
5. The New Strong's Exhaustive Concordance/Dictionary
  - a. Strong's Concordance with Hebrew and Greek Lexicons  
(<https://www.eliyah.com/lexicon.html>)



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.

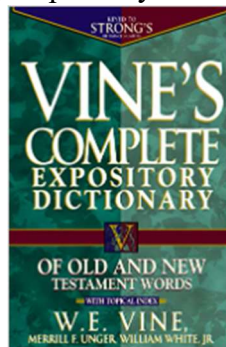
Complete Dictionary: Similar to Concordance however, it does not list out the scriptures; it provides numerical lexicon to look up in the Greek or Hebrew Dictionary.

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.

| <b>Psalm 10:14</b>                                                                                                                                                                                                                                                                                                                       |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <b>King James Version (KJV)</b>                                                                                                                                                                                                                                                                                                          | <b><i>WYC: Wycliffe Bible</i></b>                                                                                                                                                                                                                                                                                                                                                                                                                                               |
| <p><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.</p>                                                                                                                                                | <p><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.) (<b>WYC: Wycliffe Bible</b>)</p> |
| <b>Acts 18:26</b>                                                                                                                                                                                                                                                                                                                        |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 |
| <b>King James Version (KJV)</b>                                                                                                                                                                                                                                                                                                          | <b>New Living Translation (NLT)</b>                                                                                                                                                                                                                                                                                                                                                                                                                                             |
| <p>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.</p>                                                                                                                                                           | <p>When Priscilla and Aquila heard him preaching boldly in the synagogue, they took him aside and explained the way of God even more accurately.</p>                                                                                                                                                                                                                                                                                                                            |
| <b>Matthew 17:21</b>                                                                                                                                                                                                                                                                                                                     |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 |
| <b>King James Version (KJV)</b>                                                                                                                                                                                                                                                                                                          | <b>New International Version (NIV)</b>                                                                                                                                                                                                                                                                                                                                                                                                                                          |
| <p>20 And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.</p> <p>21 Howbeit this kind goeth not out but by prayer and fasting.</p> | <p>20 He replied, “Because you have so little faith. Truly I tell you, if you have faith as small as a mustard seed, you can say to this mountain, ‘Move from here to there,’ and it will move. Nothing will be impossible for you.” [21] (<i>Some manuscripts include here words similar to Mark 9:29.</i>)</p> <p>22 When they came together in Galilee, he said to them, “The Son of Man is going to be delivered into the hands of men.</p>                                 |
| <b>Mark 9:29</b>                                                                                                                                                                                                                                                                                                                         |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 |
| <b>King James Version (KJV)</b>                                                                                                                                                                                                                                                                                                          | <b>New International Version (NIV)</b>                                                                                                                                                                                                                                                                                                                                                                                                                                          |
| <p>And he said unto them, This kind can come forth by nothing, but by prayer and fasting.</p>                                                                                                                                                                                                                                            | <p>He replied, “This kind can come out only by prayer.”</p>                                                                                                                                                                                                                                                                                                                                                                                                                     |

- Read Gen. 3:1 (Key Word: Subtil)
- Read Deuteronomy 4:2 (Key words: ‘that ye may keep the commandments’)
- Read Revelation 22:18-19

## 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)

## Old Testament Themes

| Book/Approx Date                       | Major Themes    | Principle Persons           |
|----------------------------------------|-----------------|-----------------------------|
| <b>Law<br/>1500-1400 B.C.</b>          | Genesis         | Adam, Noah, Abraham         |
|                                        | Exodus          | Moses, Pharoah, Aaron       |
|                                        | Leviticus       | Moses, the priests          |
|                                        | Numbers         | Moses, Aaron, Joshua        |
|                                        | Deuteronomy     | Moses, Joshua               |
| <b>History<br/>1400-400 B.C.</b>       | Joshua          | Joshua, Rahab, Caleb        |
|                                        | Judges          | Gideon, Deborah, Samson     |
|                                        | Ruth            | Ruth, Naomi, Boaz           |
|                                        | 1 Samuel        | Samuel, Saul, David         |
|                                        | 2 Samuel        | David, Joab, Nathan         |
|                                        | 1 Kings         | Solomon, Rehoboam, Elijah   |
|                                        | 2 Kings         | Elijah, Elisha, Jezebel     |
|                                        | 1 Chronicles    | David, Solomon              |
|                                        | 2 Chronicles    | Solomon, Hezekiah, Josiah   |
|                                        | Ezra            | Ezra, the returning remnant |
|                                        | Nehemiah        | Nehemiah, Ezra              |
|                                        | Esther          | Esther, Mordecai, Haman     |
| <b>Poetry<br/>1500-925 B.C.</b>        | Job             | Job, Elihu, Eliphaz, Bildad |
|                                        | Psalms          | Moses, David, Solomon       |
|                                        | Proverbs        | Solomon, Agur, Lemuel       |
|                                        | Ecclesiastes    | Solomon                     |
|                                        | Song of Solomon | Solomon, Solomon's bride    |
| <b>Major Prophets<br/>800-400 B.C.</b> | Isaiah          | Isaiah, the Messiah         |
|                                        | Jeremiah        | Jeremiah, Zedekiah          |
|                                        | Lamentations    | Jeremiah                    |
|                                        | Ezekiel         | Ezekiel, the exiles         |

|                                            |           |                     |                                |
|--------------------------------------------|-----------|---------------------|--------------------------------|
|                                            | Daniel    | Interpretation      | Daniel, Belshazzar             |
| <b>Minor Prophets<br/>800-400<br/>B.C.</b> | 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).

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

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

#### 4. General Epistles

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

#### 5. Revelation

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



## NOTE:

- Old Testament (OT) - Hebrew Dictionary
- New Testament (NT) – Greek Dictionary

## 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

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

Strong's Concordance

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

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

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

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

**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

Search Strong's Lexicon...

Search

[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.

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

Introduction to the Hebrew and Aramaic Dictionary 291

## 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. **לָחַץ** *tsō'n*, *tsone*; or

6629. **לָחַץ** *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

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### 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.



## 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

|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     |  |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <b>CONFEDERACY</b><br>Say ye not, A c, to all them to ..... Is 8:12 7195<br>whom this people shall say, A c ..... Is 8:12 7195<br>All the men of thy c have brought ..... Obad 7 1285                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |  |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 |
| <b>CONFEDERATE</b><br>and these were c with Abram ..... Gen 14:13 1167,1285<br>they are c against thee ..... Ps 83:5 1285,3772<br>saying, Syria is c with Ephraim ..... Is 7:2 5117                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 |  |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 |
| <b>CONFERENCE</b><br>somewhat in c added nothing to me ..... Gal 2:6 4323                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           |  |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 |
| <b>CONFERRED</b><br>he c with Joab the son of Zeruiah... 1Kin 1:7 1961,1897<br>council, they c among themselves, ..... Acts 4:15 4820<br>when he had c with the council, ..... Acts 25:12 4814<br>immediately I c not with flesh and ..... Gal 1:16 4323                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            |  |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 |
| <b>CONFESS</b><br>that he shall c that he hath ..... Lev 5:5 3034<br>c over him all the iniquities of ..... Lev 16:21 3034<br>If they shall c their iniquity, ..... Lev 26:40 3034<br>Then they shall c their sin which ..... Num 5:7 3034<br>c thy name, and pray, and make ..... 1Kin 8:33 3034<br>c thy name, and turn from their ..... 1Kin 8:35 3034<br>c thy name, and pray and make ..... 2Chr 6:24 3034<br>c thy name, and turn from their ..... 2Chr 6:26 3034<br>c the sins of the children of ..... Neh 1:6 3034<br>Then will I also c unto thee that ..... Job 40:14 3034<br>I will c my transgressions unto ..... Ps 32:5 3034<br>therefore shall c me before men ..... Mt 10:32 3870<br>him will I c also before my ..... Mt 10:32 3870<br>Whosoever shall c me before men ..... Lk 12:8 3870<br>also c before the angels of God ..... Lk 12:8 3870<br>any man did c that he was Christ ..... Jn 9:22 3870<br>the Pharisees they did not c him ..... Jn 12:42 3870<br>but the Pharisees c both ..... Acts 23:8 3870<br>But this I c unto thee, that ..... Acts 24:14 3870<br>That if thou shalt c with thy ..... Rom 10:9 3870<br>and every tongue shall c to God ..... Rom 14:11 1843<br>For this cause I will c to thee ..... Rom 15:9 1843<br>that every tongue should c that ..... Phil 2:11 1843<br>C your faults one to another, and ..... Jas 5:16 1843<br>If we c our sins, he is faithful ..... 1Jn 1:9 3870 |  | <p>OT</p> <p>3030. יָדָלָה Yid'alāh, yid-al-aw'; of uncert. der.; <i>Jidalah</i>, a place in Pal.—<i>Idalah</i>.</p> <p>3031. יָדָשׁ Yidbāsh, yid-bawsh'; from the same as 1706; perh. <i>honeyed</i>; <i>Jidbāsh</i>, an Isr.—<i>Idbash</i>.</p> <p>3032. יָדָד yādād, yaw-dad'; a prim. root; prop. to <i>handle</i> (comp. 3034), i.e. to <i>throw</i>, e.g. lots.—<i>cast</i>.</p> <p>3033. יָדָדָה y*didūwth, yed-ee-dooth'; from 3039; prop. <i>affection</i>; concr. a <i>darling</i> object.—<i>dearly beloved</i>.</p> <p>3034. יָדָה yādāh, yaw-daw'; a prim. root; used only as denom. from 3027; lit. to <i>use</i> (i.e. hold out) <i>the hand</i>; phys. to <i>throw</i> (a stone, an arrow) at or away; espec. to <i>revere</i> or <i>worship</i> (with extended hands); intens. to <i>bemoan</i> (by wringing the hands);—<i>cast</i> (out), (make) <i>confess</i> (-ion), <i>praise</i>, <i>shoot</i>, ...</p> |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     |  | <p>NT</p> <p>3669. ὁμοίωσις hōmōiōsis, hom-oy'-o-sis; from 3666; <i>assimilation</i>, i.e. <i>resemblance</i>—<i>similitude</i>.</p> <p>3670. ὁμολογέω hōmolōgēō, hom-ol-og-eh'-o; from a compound of the base of 3674 and 3056; to <i>assent</i>, i.e. <i>covenant</i>, <i>acknowledge</i>.—con (pro-) <i>fess</i>, <i>confession</i> is made, <i>give thanks</i>, <i>promise</i>.</p> <p>3671. ὁμολογια hōmologia, hom-ol-og-ee'-ah; from the same as 3670; <i>acknowledgment</i>.—con- (pro-) <i>fession</i>, <i>professed</i>.</p> <p>3672. ὁμολογουμένως hōmolōgōumēn-ōs, hom-ol-og-ōw-men'-oce; adv. of pres. pass. part. of 3670; <i>confessedly</i>.—</p>                                                                                                                                                                                                                                                               |

# 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

9 Acts 2:1, 4; Luke 24:49; John 15:27; Acts 1:22, 2:32

10 Luke 24:51; John 6:32; Acts 1:2

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

12 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

13 Luke 24:52

14 Acts 9:37; 13:26; Luke 10:24; Luke 6:15; Jude 1:1

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

16 Rev. 3:4

17 Ps. 41:9; John 13:18; Luke 22:47; John 18:3

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

19 Matt. 27:5, 7; 8; Matt. 26:15; 2 Pet. 2:15

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

21 Mark 1:1; Acts 1:9; John 15:27; Acts 1:8, 4:33

22 Acts 15:22

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

24 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.

## Introduction to Reverential Capitalization

Reverential capitalization, like all other things, is a resource that can be used to enhance your personal study. Capitalization aids in identifying God's will and work at hand.

In reading through the explanation provided in the link, it does say it's not necessary however, I prefer to use/acknowledge it because it offers additional insight as to what is divinely within God's will and when man/we get aside from it. You can decide for yourself if you feel it to be beneficial for your studies.

For reverential capitalization, here is a link where you can get additional information regarding reverential capitalization: [https://biblehub.com/q/capitalize\\_pronouns\\_for\\_god.htm](https://biblehub.com/q/capitalize_pronouns_for_god.htm)

Scriptures to read in light of reverential capitalization:

- Gen 3: 1-5
- Gen. 40:5-13

## 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>2</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

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<sup>2</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)



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

## 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.

## 2 Timothy 2:15

*<sup>15</sup> Study<sup>4704</sup> to shew<sup>3936</sup> thyself<sup>4572</sup> approved unto God, a workman<sup>2040</sup> that needeth not to be ashamed,<sup>422</sup> rightly dividing<sup>3718</sup> the word<sup>3056</sup> of truth.<sup>225</sup>*

 **Study (4704):** spoudazo spoo-dad'-zo from 4710; to use speed, i.e. to **make effort**, be prompt or earnest:--do (give) diligence, **be diligent** (forward), **endeavour**, **labour**, study.

- **4710:** spoude spoo-day' from 4692; "speed", i.e. (by implication) despatch, **eagerness**, earnestness:--business, (earnest) **care(-fulness)**, diligence, forwardness, **haste**.
  - **Speed:** to make haste
  - **Despatch (dispatch)**
    - **archaic:** to make haste : hurry
    - **noun:** a message sent with speed
  - **4692:** pseudo spyoo'-do probably strengthened from 4228; to "speed" ("**study**"), i.e. urge on (diligently or earnestly); by implication, to await eagerly:--(make, with) haste unto.
    - **4228:** pous pooce a primary word; a "foot" (figuratively or literally):--**foot(-stool)**.
      - Luke 20:43
      - Rom. 10:15
- **Study** (Merriam-Webster)
  - a state of contemplation: reverie (the condition of being lost in thought)
  - application of the mental faculties to the acquisition of knowledge (years of study)
  - such application in a particular field or to a specific subject (the study of Latin)
  - careful or extended consideration (the proposal is under study)
  - a careful examination or analysis of a phenomenon, development, or questions
    - the published report of such a study

 **Shew (3936):** paristemi par-is'-tay-mee, or prolonged paristano par-is-tan'-o from 3844 and 2476; **to stand beside**, i.e. (transitively) to **exhibit**, proffer, (specially), recommend, (figuratively) substantiate; or (intransitively) to be at hand (or ready), aid:--assist, bring before, command, commend, give presently, present, prove, provide, shew, stand (before, by, here, up, with), yield.

- **Stand beside:** Validates your position and agreement.

- Rom. 14:4
- Eph. 6:11, 13
- Prov. 19:21
- Isaiah 40:8
- Jerem. 6:16
- **Transitively:** of, relating to, or characterized by transition
- **Exhibit (transitively)**
  - to submit (something, such as a document) to a court or officer in course of proceedings; also: to present or offer officially or in legal form (SN: something binding)
  - to present to view: such as
    - to show or display outwardly especially by visible signs or actions (exhibited no fear)
    - to have as a readily discernible quality or feature (doesn't seem to be exhibiting the same authenticity)
    - to show publicly especially for purposes of competition or demonstration
- **Substantiate (figuratively)**
  - to establish by proof or competent evidence : verify
- **Proffer:** to present for acceptance : tender, offer
- **3844:** para par-ah' a primary preposition; properly, near; i.e. (with genitive case) from beside (literally or figuratively), (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the **proximity** with (local (especially beyond or opposed to) or causal (on account of):--above, against, among, at, before, by, contrary to, X friend, from, + give (such things as they), + that (she) had, X his, in, more than, nigh unto, (out) of, past, save, side...by, in the sight of, than, (there-)fore, with. In compounds it retains the same variety of application.
- **2476:** histemi his'-tay-mee a prolonged form of a primary stao stah'-o (of the same meaning, and used for it in certain tenses); **to stand** (transitively or intransitively), used in various applications (literally or figuratively):--**abide**, appoint, bring, continue, **covenant**, establish, hold up, lay, present, set (up), stanch, stand (by, forth, still, up). Compare 5087.

 **Thyself (4572):** seautou seh-ow-too', genitive case from 4571 and 846, also dative case of the same, seautoi seh-ow-to', and accusative case seauton seh-ow-ton', likewise contracted sautou sow-too', sautoi sow-to', and sauton sow-ton', respectively of (with, to) thyself:--thee, **thine own self**, (thou) thy(-self).

- **4571:** se seh accusative case singular of 4771; thee:--thee, thou, X thy house.
  - **4771:** su soo the person pronoun of the second person singular; thou:--thou. See also 4571, 4671, 4675; and for the plural 5209, 5210, 5213, 5216.



- **846:** autos ow-tos' from the particle au (perhaps akin to the base of 109 through the idea of a baffling wind) (backward); the reflexive pronoun self, used (alone or in the comparative 1438) of the third person , and (with the proper personal pronoun) of the other persons:--her, it(-self), one, the other, (mine) own, said, (self-), the) same, ((him-, my-, thy- )self, (your-)selves, she, that, their(-s), them(-selves), there(-at, - by, -in, -into, -of, -on, -with), they, (these) things, this (man), those, together, very, which. Compare 848.
  - 109: aer ah-ayr' from aemi (to breathe unconsciously, i.e. respire; by analogy, to blow); "air" (as naturally circumambient):--air. Compare 5594.

🔲 **Workman (2040):** ergates er-gat'-ace from 2041; a toiler; figuratively, a teacher:--labourer, worker(-men).

- **2041:** 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.
- **Toiler:** one that toils: worker; specifically: one that works for wages or hire
  - Philippians 2:12
  - Matthew 11:28
  - Proverb 14:23
  - Hebrew 4:11, 6:10
  - Eccles. 5:15
  - John 6:27
  - 1 Cor. 3:9, 15:58
  - Deut. 5:13
  - Exod. 20:8-10
- *SN: Anything easily gained is easily forgotten.*

🔲 **Ashamed (422):** anepaischuntos an-ep-ah'-ee-skhoon-tos from 1 (as a negative particle) and a presumed derivative of a compound of 1909 and 153; not ashamed, i.e. irreprehensible: --that needeth not to be ashamed.

- **1:** a 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 an, before a vowel) also in composition (as a contraction from 427) in the sense of privation; so, in many words, beginning with this letter; *occasionally in the sense of union* (as a contraction of 260).
  - In unity with God, we are **not** ashamed
  - In dis-unity with God, we are ashamed
    - Fearfulness
    - Insecurity
    - People pleasing
- **1909:** epi ep-ee' a primary preposition; properly, meaning *superimposition (of time, place, order, etc.)*, as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; *of direction* (with the accusative case) *towards, upon, etc.*:--about (the times), *above, after, against,*

*among, as long as (touching), at, beside*, X have charge of, (be-, (where-))fore, in (a place, as much as, the time of, -to), (because) of, (up-)on (behalf of), over, (by, for) the space of, through(-out), (un-)to(-ward), with. In compounds it retains essentially the same import, at, upon, etc. (literally or figuratively).

- Where do you stand?
- **153**: aischunomai ahee-skho'-nom-ahee from aischos (disfigurement, i.e. disgrace); *to feel shame* (for oneself);--be ashamed.

🔲 **Rightly dividing (3718)**: orthotomeo or-thot-om-eh'-o from a compound of 3717 and the base of 5114, to make a straight cut, i.e. (figuratively) to *dissect* (expound) correctly (the divine message);--rightly divide.

- **Dissect**:
  - to separate into pieces: *expose* the several parts of (something, such as an animal) for scientific examination
  - to analyze and interpret *minutely*
    - *minutely*: into very small pieces; in a minute manner or degree
      - ie: a minutely **detailed analysis**
- **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).
  - **SN**: God's Word is the *level* of our lives.
    - Deuter. 4:2 (see Intro – All translations are not created equal)
    - Rev. 22:18-19 (see Intro – All translations are not created equal)
    - **Prov. 30:5-6**
    - *Rom. 2:11 - 16*
- **5114**: tomoteros tom-o'-ter-os comparative of a derivative of the primary temno (to cut; more comprehensive or decisive than 2875, as if by a single stroke; whereas that implies repeated blows, like hacking); more keen:--sharper.
  - *Hebrews 4:12*
  - *Proverb 28:6*
  - *1 Cor. 11:1*

🔲 **Word (3056)**: 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.

- **3004:** 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.
- John 1:1 (10:30)

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

- **227:** alethes al-ay'-thace' from 1 (as a negative particle) and 2990; true (*as not concealing*):--true, truly, truth.
  - **2990:** lanthano lan-than'-o a prolonged form of a primary verb, which is used only as an alternate in certain tenses; to lie **hid** (literally or figuratively); often used adverbially, **unwittingly**:--be hid, be ignorant of, unawares.
  - **Verity:** 1
    - the quality or state of being true or real.
    - something (such as a statement) that is true especially: a fundamental and inevitably true value.
    - the quality or state of being truthful or honest.
- **John 8:31-32**
- John 14:6
- Romans 3:1-4
- John 4:24
- John 8:44-47

## Sheep vs. Lamb

John 21:15-17

15 So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs<sup>G721</sup>.

- **G721**: arnion ar-nee'-on \*diminutive from 704; a lambkin:--lamb
  - **G704**: aren ar-ane' perhaps the same as 730; a lamb (as a male):--lamb
    - **G730**: arrhen ar'-hrane or arsen ar'-sane probably from 142; male (as stronger for lifting):--male, man.
    - **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 sin:--away with, bear (up), carry, lift up, loose, make to doubt, put away, remove, take (away, up).

\***diminutive**: indicating *small size* and sometimes the state or quality of being familiarly known, lovable, pitiable, or contemptible

16 He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep<sup>G4263</sup>.

- **G4263**: probaton prob'-at-on probably neuter of a presumed derivative of 4260; **something that walks forward** (a quadruped: *an animal having four feet*), i.e. (specially), a sheep (literally or figuratively):--sheep(-fold).
  - **G4260**: probaino prob-ah'-ee-no from 4253 and the base of 939; **to walk forward**, i.e. advance (literally, or in years):--+ be of a great age, go farther (on), be well stricken.
    - **G4253**: pro pro a primary preposition; "fore", i.e. in front of, prior (figuratively, superior) to:--above, ago, before, or ever. In the comparative, it retains the same significations.
    - **G939**: basis bas'-ece from baino (to walk); a pace ("base"), i.e. (by implication) the foot:--foot.
      - 2 Cor. 5:7

17 He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep<sup>G4263</sup>.

## June 2015 Study

Sheep are a type of *domesticated animal*, which is often kept for milk, fleece, and meat. They were one of the earliest animals to be domesticated. Essentially, the only difference between lambs and sheep is the fact that **lambs are young sheep**, specifically a sheep below one year of age. After the lamb ages **past one year**, it is considered as sexually active and officially a **sheep**. (<http://www.differencebetween.info/difference-between-lambs-and-sheep>).

- Sheep are mentioned in the Bible more than 500 times
- Sheep are used throughout the Bible to symbolically refer to God's people
- Whether it's one or a herd, they are still referred to as sheep, but may hear them referred to as a 'flock'
- Lambs are less than one year of age. They have usually not produced offspring. Lamb is also the term for the flesh of a young domestic sheep eaten as food.
  - Young, fresh, pure, undefiled, innocent
- Sheep: after one year are able to ***produce offspring***
  - ***"birth"*** more sheep
  - In "birthing" more sheep, we are building to the body of Christ!
  - Sheep produce sheep
- **Refer to John 21:15-17**
  - Feed my lambs (the young) – v.15
  - Feed my sheep (the old/adult/mature) – v.16
  - Feed my sheep (plurality of all in the flock) both spiritually and physically – v.17
  - Christ does not leave his sheep with just anyone – only with those whom love Him
  - Command given unto Peter, as a shepherd, Feed and take care of my sheep, IF you love me!
- Matthew 25:31-34 (G4263)
  - **Goats: G2056:** eriphos er'-if-os perhaps from the same as 2053 (through the idea of hairiness); a kid or (genitive case) goat:--goat, kid.
    - **G2053:** erion er'-ee-on of obscure affinity; wool:--wool.
      - **Obscure:**
        - dark, dim
        - shrouded in or hidden by darkness
        - not clearly seen or easily distinguished; faint
        - not readily understood or clearly expressed
- John 10:1-16
  - **Sheepfold (G833):** aule ow-lay' from the same as 109; a yard (as open to the wind); by implication, a mansion:--court, (sheep-)fold, hall, palace.
- John 10:27 (G4263)



## The Anti-Christ

-  1 John 2:15 – 20 (Verdella) – Mar 10
-  1 John 2:21-23 (Verdella) – Mar 24
-  1 John 4:1 – 6 (Kellie) – Mar 31
-  2 John 1:7 – 9 (Debra) – Apr 28
-  2 Thess. 2:3, 7 (Dan. 7:25; ~~Rev. 13:11~~) (Marjorie) – Apr xx
-  2 Peter 2:1 (Cherie) – Apr xx

### 1 John 2:15 – 20

<sup>15</sup> **Love** not the world, neither the things that are in the world. **If** any man love the world, the love of the Father is not in him.

- **Love (G25)**: ag-ap-ah'-o; perhaps from ἄγαν ágan (much) (or compare H5689); to love (in a social or moral sense):—(be-)love(-ed). Compare G5368.
- **In (G1722)**: 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.
- **If (G1437)**: eh-an'; from G1487 and G302; a conditional particle; in case that, provided, etc.; often used in connection with other particles to denote indefiniteness or uncertainty.
- **Love (G26)**: ag-ah'-pay; from G25; love, i.e. affection or benevolence; specially (plural) a love-feast:—(feast of) charity(-ably), dear, love.

<sup>16</sup> For *all* that is in the world, the *lust* of the flesh, and the \*lust of the eyes, and the *pride* of life, is not of the Father, but is of the world.

- **All (G3956)**: pas; including all the forms of declension; apparently a primary word; all, any, every, the whole.
- **Lust (G1939)**: p-ee-thoo-mee'-ah; from G1937; a longing (especially for what is forbidden):—concupiscence, desire, lust (after).
  - **G1937**: ep-ee-thoo-meh'-o; from G1909 and G2372; to set the heart upon, i.e. long for (rightfully or otherwise):—covet, desire, would fain, lust (after).
    - **G2372**: thoo-mos'; from G2380; passion (as if breathing hard):—fierceness, indignation, wrath
      - **G2380**: hoo'-o; a primary verb; properly, to rush (breathe hard, blow, smoke), i.e. (by implication) to sacrifice (properly, by fire, but genitive case); by extension to immolate (slaughter for any purpose):—kill, (do) sacrifice, slay.
  - \*Rom. 12:2
- **Pride (G212)**: al-ad-zon-i'-a; from G213; braggadocio, i.e. (by implication) self-confidence:—boasting, pride.

- **Life (G979):** bee'-os; a primary word; life, i.e. (literally) the present state of existence; by implication, the means of livelihood:—good, life, living.

<sup>17</sup> And \*the world *passeth away*, and the lust thereof: but he that doeth the will of God *abideth* for ever.

- **Passeth away (G3855):** par-ag'-o; from G3844 and G71; to lead near, i.e. (reflexively or intransitively) to go along or away:—depart, pass (away, by, forth).
  - \*1 Cor. 7:31; James 1:7-10; 4:13-15; 1 Pet. 1:24-5
- **Abideth (G3306):** men'-o; a primary verb; to stay (in a given place, state, relation or expectancy):—abide, continue, dwell, endure, be present, remain, stand, tarry (for)
- **for ever (G165, G1519, G3588)**
  - **G165:** ahee-ohn'; from the same as G104; properly, an age; by extension, perpetuity (also past); by implication, the world; specially (Jewish) a Messianic period (present or future)
  - **G1519:** ice; a primary preposition; to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases
  - **G3588:** on its interchange with omega

<sup>18</sup> \**Little children*, \*\*it is the last time: and as ye have heard that antichrist shall come, \*\*\*even now are there many \*\*\*\**antichrist*; whereby *we know* that it is the last time.

- **Little children (G3813):** pahee-dee'-on; neuter diminutive of G3816; a childling (of either sex), i.e. (properly), an infant, or (by extension) a half-grown boy or girl; figuratively, an *immature Christian*
  - **G3816:** paheee; perhaps from G3817; a boy (as often beaten with impunity), or (by analogy), a girl, and (genitive case) a child; specially, a slave or servant (especially a minister to a king; and by eminence to God)
    - **G3817:** ah'-yo; a primary verb; to hit (as if by a single blow and less violently than G5180); specially, to sting (as a scorpion).
  - \*John 21:4-6; Matt. 18:3
  - \*\*Hebr. 1:2; Deut. 4:30-31; Gal. 4:4; Eph. 1:10-11
  - \*\*\**Matt. 24:4-10, 24-26; 2 John 1:7-9*
- **Antichrist (G500):** an-tee'-khris-tos; from G473 and G5547; **an opponent of the Messiah:**—antichrist.
  - **G473:** an-tee'; a primary particle; opposite, i.e. instead or because of (rarely in addition to)
  - **G5547:** khris-tos'; from G5548; anointed, i.e. the Messiah, an epithet of Jesus:—Christ.
    - **Epithet:** (a) a characterizing word or phrase accompanying or occurring in place of the name of a person or thing; (b) a disparaging or abusive word

or phrase; (c) the part of a taxonomic name identifying a subordinate unit within a genus

- **Genus:** (a) a class, kind, or group marked by common characteristics or by one common characteristic; (b) a class of objects divided into several subordinate species
- \*\*\*\*2 Thes. 2:3-4; 2 Pet. 2:1; 1 John 4:3

<sup>19</sup> \*They went out from us, but they were not of us; for \*\*if they had been of us, they would no doubt have continued with us: but they went out, that they *might be made manifest* that they were not all of us.

- \*Deut. 13:13; Ps. 41:9-13; Acts 20:28-33; **Matthew 24:10-13; Hebrews 6:4-6; Matt. 7:16**
- \*\*Matt. 24:24; John 6:37; 10:27-30; 2 Tim. 2:19
- **Might be made manifest (G5319):** fan-er-o'-o; from G5318; to render apparent (literally or figuratively):—appear, manifestly declare, (make) manifest (forth), shew (self).
  - **G5318:** fan-er-os'; from G5316; shining, i.e. apparent (literally or figuratively); neuter (as adverb) publicly, externally:—abroad, + appear, known, manifest, open (+ -ly), outward (+ -ly).

<sup>20</sup> But \*ye have an *unction* \*\*from the Holy One, and \*\*\*ye know all things.

- **Uction (G5545):** khris'-mah; from G5548; an unguent or smearing, i.e. (figuratively) the special endowment ("chrism") of the Holy Spirit:—anointing, unction.
  - **G5548:** khree'-o; probably akin to G5530 through the idea of contact; to smear or rub with oil, i.e. (by implication) to consecrate to an office or religious service:—anoint.
    - **G5530:** khrah'-om-ahee; middle voice of a primary verb (perhaps rather from G5495, to handle); **to furnish what is needed;** (give an oracle, "graze" (touch slightly), light upon, etc.), i.e. (by implication) to employ or (by extension) to act towards one in a given manner:—entreat, use. Compare G5531; G5534.
  - \*2 Cor. 1:21; Heb. 1:9; 1 John 2:27
  - \*\*Mark 1:23-24; Acts 3:14; Luke 1:35
  - \*\*\*John 10:4, 5; 14:26; 16:13; 1 John 2:27

21 I have not written unto you because ye know not the truth<sup>225</sup>, but because ye know it, and that no lie is of the truth.

22 \*Who is a liar but he that denieth<sup>720</sup> that Jesus is the Christ?<sup>5547</sup> He is antichrist<sup>500</sup>, that denieth the Father<sup>3962</sup> and the Son.<sup>5207</sup>

- \*1 John 4:3; 2 John 1:7

23 \*Whosoever denieth the Son, the same hath not the Father: \*\*he that acknowledgeth the Son hath the Father also.

- \*John 15:23; 2 John 1:9
- \*\*John 14:7, 9, 10; 1 John 4:15

## 1 John 4:1 – 6

<sup>1</sup>Beloved, \*believe not every spirit,<sup>4151</sup> \*\*but try<sup>1381</sup> the *spirits*<sup>4151</sup> whether they are of God: because \*\*\*many false prophets<sup>5578</sup> are gone out into the world.

- We are spiritual vessels for good or evil.
- We are inhabited by either the spirit of God, or the Spirit of Satan
- We can go back to Genesis to see how evil manifest itself. Notice that when Satan entered the garden, he went after God's creation – those he loves!
- With Satan cast out of heaven, his only recourse is to take as many of God's creation to himself to be worshiped and later tormented.
- Critical for us to weigh the spirits in which we carry and encounter
- \*Jeremiah 29:8-9, Matt. 24:4-14
- **Spirit (4151)**: pneuma pnyoo'-mah from 4154; a current of air, i.e. breath (blast) or a breeze; by analogy or figuratively, a spirit, i.e. (*human*) *the rational soul*, (by implication) *vital principle, mental disposition*, etc., or (superhuman) an angel, demon, or (divine) God, *Christ's spirit*, the *Holy Spirit*:--ghost, *life*, spirit(-ual, -ually), mind. Compare 5590.
  - **SN**: An invisible but real entity by which we are influenced (either unto righteousness or unto wickedness)
- \*\*1 Cor. 14:29 (13:1); *1 Thess. 5:21* (1 Cor. 2:11, 15; 1 John 4:1; Philip. 4:8); Rev. 2:2
- \*\*\*Matt. 24:5, 24; Acts 20:27-30; 1 Tim. 4:1; 2 Peter 2:1 - 3; *1 John 2:18*; 2 John 1:7-8
- **Try (1381)**: dokimazo dok-im-ad'-zo from 1384; *to test* (literally or figuratively); by implication, to approve:--allow, *discern*, examine, X like, (ap-)prove, try.
  - **Discern**: To Examine, Prove or Test; Scrutinize
    - Luke 12:54 - 56
  - **1384**: dokimos dok'-ee-mos from 1380; properly, acceptable (current after assayal), i.e. approved:--approved, tried.
    - **1380**: dokeo dok-eh'-o a prolonged form of a primary verb, doko dok'-o (used only in an alternate in certain tenses; compare the base of 1166) of the same meaning; to think; by implication, to seem (truthfully or uncertainly):--be accounted, (of own) please(-ure), *be of reputation*, seem (good), suppose, think, trow.
  - Psalm 34: *Hallelujah!*
- **False prophets (5578)**: pseudoprophetes psyoo-dop-rof-ay'-tace from 5571 and 4396; a spurious prophet, i.e. pretended foreteller or *religious impostor*:--false prophet.
  - **5571**: pseudēs psyoo-dace' from 5574; untrue, i.e. erroneous, deceitful, wicked:--false, liar.
  - **4396**: prophetes prof-ay'-tace from a compound of 4253 and 5346; a foreteller ("prophet"); by analogy, an inspired speaker; by extension, a poet:--prophet.
  - **Spurious**: (1) not being what it purports (claims) to be; false or fake; outwardly similar or corresponding to something *without* having its *genuine qualities*: false

(2) of falsified or erroneously attributed origin: **forged**; of a deceitful nature or quality.

- Example: Forged check. Passed off as a legitimate monetary instrument but it's a fake.
- Matt. 7:15 - 20

<sup>2</sup> Hereby know ye the Spirit of God: \***E**very spirit that confesseth<sup>3670</sup> that Jesus Christ is come in the flesh<sup>4561</sup> is of God:

- \*1 Cor. 12:3; 1 John 5:1
- **Flesh (4561)**: sarx sarx probably from the base of 4563; flesh (as stripped of the skin), i.e. (strictly) the meat of an animal (as food), or (by extension) **the body (as opposed to the soul (or spirit))**, or **as the symbol of what is external**, or as the means of kindred), or (by implication) **human nature (with its frailties (physically or morally) and passions)**, or (specially), a **human being (as such):--carnal(-ly, + -ly minded), flesh(-ly)**.
  - 1 Cor. 15:50

<sup>3</sup> And \*every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and \*\*even now already is it in the world.

- \*1 John 2:22-23; 2 John 1:7-8
- \*\*2 Thess. 2:7; 1 John 2:18, 22 (Verdella)

<sup>4</sup> Ye are of God, little children,<sup>5040</sup> and have overcome<sup>3528</sup> them: because greater is he that is in you, than he that is in the world.

- **Overcome (3528)**. nikao nik-ah'-o from 3529; to subdue (literally or figuratively):--conquer, overcome, prevail, get the victory.
  - **3529**: nike *nee'-kay* apparently a primary word; conquest (abstractly), i.e. (figuratively) **the means of success:--victory**.

<sup>5</sup> They are of the world: therefore speak<sup>1223</sup> they of the world, and the world heareth<sup>191</sup> them.

- **Heareth (191)**: akouo *ak-oo'-o* a primary verb; to hear (in various senses):--give (in the audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.
  - Prosperity preaching (all about earthly gain and stature (ie: new car, new house, college grad, etc)
    - Philip. 3:7-8
  - Name it and claim it preaching

<sup>6</sup> We are of God: \*he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the \*\*spirit of truth, and the spirit of error.<sup>4106</sup>

- He that knoweth God, hears God's people.

- When we encounter people who do not want to hear the Gospel of Christ, they're not rejecting us, they are rejecting Christ (God).
- Ref. John 17:16
- 'us'- the apostles
  - Acts 2:38 – 43
  - **Apostles (652)**: apostolos *ap-os'-tol-os* from 649; a delegate; specially, an ambassador of the Gospel; officially a commissioner of Christ ("apostle") (with miraculous powers):--apostle, messenger, he that is sent.
- \*John 8:47; 10:27; 1 Cor. 14:37; 2 Cor 10:7
- \*\* Isaiah 8:20; John 14:17

## 2 John 1:7 – 9

### Exhortation to Steadfastness

<sup>7</sup> For \*many deceivers are entered into the world, \*\*who confess not that Jesus Christ is come in the flesh. \*\*\*This is a deceiver and an antichrist.

- \*1 John 4:1 (see previous lesson)
- **Deceivers (4108)**: roving (as a tramp), that is (by impl) an impostor or misleader.
- \*\*1 John 4:2, 3 (covered)
- \*\*\*1 John 2:22-23; 4:3 (covered)

<sup>8</sup> \*Look<sup>991</sup> to yourselves, \*\*that we lose not those things which we have wrought<sup>2038</sup>, but that we receive<sup>618</sup> a full<sup>4134</sup> reward.<sup>3408</sup>

- \*\* Gal. 3:4; Hebr. 10:32, 35
- \*Mark 13:9 (See also Matt. 10:17-19; 24:9; Rev. 2:10)
  - *But take heed<sup>991</sup> to yourselves: for they shall deliver<sup>3860</sup> you up to councils;<sup>4892</sup> and in the synagogues<sup>4864</sup> ye shall be beaten: 1194 and ye shall be brought before rulers<sup>2232</sup> and kings<sup>935</sup> for my sake, for a testimony<sup>3142</sup> against them.<sup>846</sup>*
    - **Take heed (G991)**: a primary verb; to look at (literally or figuratively):-- behold, **beware**, lie, **look** (on, to), **perceive**, regard, see, sight, take heed. Compare 3700.
    - **Deliver (3860)**: from 3844 and 1325; to surrender, i.e yield up, **intrust**, **transmit**:--**betray**, bring forth, cast, commit, deliver (up), give (over, up), hazard, put in prison, recommend.
      - **Intrust/entrust**: to commit to another with confidence
    - **Councils (4892)**: of a presumed derivative of a compound of 4862 and the base of 1476; a joint session, i.e. (specially), the Jewish Sanhedrin; by analogy, a subordinate tribunal:--council.
    - **Synagogues (4864)**: from (the reduplicated form of) 4863; an assemblage of persons; specially, a Jewish "synagogue" (the meeting or the place); by analogy, a **Christian church**:--assembly, congregation, synagogue.



- **Beaten (1194):** primary verb; properly, to **flay**, i.e. (by implication) to **scourge**, or (by analogy) to thrash:--beat, smite.
  - **Flay:** to strip off the skin or surface of : **skin**
    - Micah 3:1-3
  - **Scourge:** an instrument of punishment or criticism; a cause of wide or great affliction; to punish severely.
    - **SN:** According to Jewish law limit, one could be whipped with 39 lashes (short of 40), which they believed was to prevent killing them. Scourging itself was a Roman punishment that was both public and brutal before crucifying someone.
    - Although Jewish custom had a 39 lash limit, it does not say how many lashes Christ actually suffered; it does say how many Paul suffered (2 Cor. 11:24).
      - John 2:14-16
- **Rulers (2232):** from 2233; a leader, i.e. chief person (or figuratively, place) of a province:--governor, prince, ruler.
- **Kings (935):** probably from 939 (through the notion of a foundation of power); a sovereign (abstractly, relatively, or figuratively):--king.
- **Testimony (3142):** neuter of a presumed derivative of 3144; something **evidential**, i.e. (genitive case) evidence given or (specially), the Decalogue (in the sacred Tabernacle):--to be **testified**, testimony, **witness**.
  - **SN:** It will not matter the relationship you have with someone. If they are not inhabited by the Holy Spirit, they will not have the power within them to resist the devil during times of tribulation.
- **We have wrought (2038):** middle voice from 2041; **to toil** (as a task, occupation, etc.), (by implication) effect, be engaged in or with, etc.:--commit, do, labor for, minister about, trade (by), work.
- **Receive (618):** from 575 and 2983; to receive (specially, in full, or as a host); also to take aside:--receive, take.
- **Full (4134):** replete, or covered over; by analogy, complete:--full.
- **Reward (3408):** apparently a primary word; pay for service (literally or figuratively), good or bad:--hire, reward, wages.

<sup>9</sup>\*Whosoever transgresseth,<sup>3845</sup> and abideth not in the doctrine<sup>1322</sup> of Christ, hath not God. He that abideth<sup>3306</sup> in the doctrine of Christ, he hath both the Father and the Son.

- \*1 John 2:23
- **Transgresseth (3845):** from 3844 and the base of 939; **to go contrary** to, i.e. **violate a command**:--(by) transgress(-ion).
  - **3844:** a primary preposition; properly, near; i.e. (with genitive case) from beside (literally or figuratively), (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with (local (especially

beyond or opposed to) or causal (on account of):--above, against, among, at, before, by, **contrary** to, X friend, from, + give (such things as they), + that (she) had, X his, in, more than, nigh unto, (out) of, past, save, side...by, in the sight of, than, (there-)fore, with. In compounds it retains the same variety of application.

- **939**: from baino (**to walk**); a pace ("base"), i.e. (by implication) the foot:--foot.
  - Walk = how we live
- **Doctrine (1322)**: from 1321; **instruction** (the act or the matter):--doctrine, hath been taught.
  - **1321**: prolonged (causative) form of a primary verb dao (**to learn**); **to teach** (in the same broad application):--teach.
- **Abideth (3306)**: primary verb; **to stay** (in a given place, state, relation or expectancy):--abide, **continue**, **dwell**, **endure**, **be present**, **remain**, **stand**, **tarry** (for), X thine own.

## 2 Thess. 2:3 - 7

<sup>3</sup>\*Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition;

- *\*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*
- **Let/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):** **apostasia** *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:** *aphistemi 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, 1 Sam. 16:7, Hebr. 4:12, Jer. 17:9, 1 John 3:18
- **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-oo'-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*

<sup>4</sup> Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.

- **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).

<sup>5</sup> Remember ye not, that, when I was yet with you, I told you these things?

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

<sup>6</sup> And now ye know what withholdeth that he might be revealed in his time.

- **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-Christ and Satan*
- *God moves on his time, not ours*

<sup>7</sup> For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way.

- **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) *ἐργω* *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
- 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

## Dan. 7:25

<sup>25</sup> And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.

## 2 Peter 2:1-4

<sup>1</sup>But <sup>a</sup>there were **false prophets**<sup>5578</sup> also among the **people**,<sup>2992</sup> even as <sup>b</sup>there shall be **false teachers**<sup>5572</sup> among you, who **privily shall bring in**<sup>3919</sup> **damnable**<sup>684</sup> **heresies**,<sup>139</sup> even <sup>c</sup>denying<sup>720</sup> the **Lord**<sup>1203</sup> <sup>d</sup>that bought<sup>59</sup> them, <sup>e</sup>and bring upon themselves swift **destruction**.<sup>684</sup>

- <sup>a</sup>Deut. 13:1-5 (cross reference: 2 Thess. 2:9; \*Rev. 13:11-18)
- **False prophets (5578):** pseudoprophētēs, psyoo-dop-rof-ay'-tace; from G5571 and G4396; a *spurious* prophet, i.e. *pretended foreteller* or *religious impostor*:—false prophet.
  - **G5571: pseudēs**, psyoo-dace'; from G5574; *untrue*, i.e. *erroneous*, deceitful, wicked:—false, *liar*.

- **G5574: pseúdomai**, psyoo'-dom-ahee; middle voice of an apparently primary verb; to **utter an untruth** or attempt to deceive by falsehood:—falsely, lie.
- **G4396: prophētēs**, prof-ay'-tace; from a compound of G4253 and G5346; a foreteller ("prophet"); by analogy, an **inspired speaker**; by extension, a poet:—prophet. **SN: cults**
  - **G4253**: pro; a primary preposition; "fore", i.e. in front of, prior (figuratively, superior) to:—above, ago, before, or ever.
  - **G5346**: fay-mee'; properly, the same as the base of G5457 and G5316; to show or make known one's thoughts, i.e. speak or say:—affirm, say. Compare G3004.
    - **G5457**: focē; from an obsolete φάω pháō (to shine or make manifest, especially by rays; compare G5316, G5346); luminousness (in the widest application, natural or artificial, abstract or concrete, literal or figurative):—fire, light.
    - **G5316**: ah'-ee-no; prolongation for the base of G5457; to lighten (shine), i.e. show (transitive or intransitive, literal or figurative):—appear, seem, be seen, shine, × think.
- **People (2992)**: lah-os'; apparently a primary word; a people (*in general*; thus differing from G1218, which denotes one's own populace)
- <sup>b</sup>Matt 24:11; Acts 20:29-30; 1 Cor. 11:19; 1 Tim. 4:1-5; 2 Tim 3:1-5; 1 John 4:1; Jude 1:18-19
- **False teachers (5572)**: pseudodidáskalos, psyoo'-dod-id-as'-kal-os; from G5571 and G1320; a *spurious* teacher, i.e. propagator (*disseminates*) of erroneous Christian doctrine:—false teacher.
  - **Pseudo**: not real or genuine : **fake**
  - **G1320: didáskalos**, did-as'-kal-os; from G1321; an instructor (genitive case or specially):—doctor, master, teacher.
    - **G1321: didáskō**, did-as'-ko; a prolonged (causative) form of a primary verb δάω dáō (to learn); to teach (in the same broad application):—teach.
  - **Spurious**
    - outwardly similar or corresponding to something without having its genuine qualities : **false** (Ref. Matt. 7:15)
    - of falsified or erroneously attributed origin: *forged*
      - **Forged**
        - formed by pressing or hammering with or without heat
          - IE: *social pressures*
        - especially: made into a desired shape by heating and hammering
          - IE: *Manipulation, influence, Strategic/planning, pressure*

- *Can be physical, or emotional, mental*
    - made falsely especially with intent to deceive
    - of a deceitful nature or quality
- **privily shall bring in (3919):** *pareisago par-ice-ag'-o* from 3844 and 1521; to lead in aside, i.e. introduce surreptitiously:--privily bring in.
  - **G3844:** *para par-ah'* a primary preposition; properly, near; i.e. (with genitive case) from beside (literally or figuratively), (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with (local (especially beyond or opposed to) or causal (on account of):--above, against, among, at, before, by, contrary to
  - **G1521:** *eisago ice-ag'-o* from 1519 and 71; to introduce (literally or figuratively):--bring in(-to), (+ was to) lead into.
  - **Privily:** Privately; secretly
  - **Surreptitiously:** stealth; without authority; fraudulently.
    - **Stealth:** Secret act; clandestine practice; means unperceived employed to gain an object; way or manner not perceived; used in a good or bad sense.
- **Damnable (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.
- **Heresies (G139):** *haireisis hah'-ee-res-is* from 138; properly, a choice, i.e. (specially) a party or (abstractly) disunion:--heresy (which is the Greek word itself), sect.
  - **G138:** *haireomai hahee-reh'-om-ahee* probably akin to 142; to take for oneself, i.e. to prefer:--choose. Some of the forms are borrowed from a cognate *hellomai hel'-lom-ahee*; which is otherwise obsolete.
    - **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 sin:--away with, bear (up), carry, lift up, loose, make to doubt, put away, remove, take (away, up).
- <sup>c</sup>Jude 1:4
  - **lasciviousness (766):** *s-elg'-i-a* from a compound of 1 (as a negative particle) and a presumed *selges* (of uncertain derivation, but apparently meaning continent); *licentiousness* (sometimes including other vices):--filthy, lasciviousness, wantonness.
    - **Licentiousness:** *Excessive indulgence of liberty; contempt of the just restraints of law, morality and decorum.* The *licentiousness* of authors is justly condemned; the *licentiousness* of the press is punishable by law. Law is the god of wise men; *licentiousness* is the god of fools.
      - **Contempt:**
        - **1.** The act of despising; the act of viewing or considering and treating as mean, vile and worthless; disdain; hatred of what is mean or deemed vile. This word is one of the

strongest expressions of a mean opinion which the language affords.

- **2.** The state of being despised; whence in a scriptural sense, shame, disgrace. (Some shall awake to everlasting *contempt* Daniel 7:1).
- **3.** In law, disobedience of the rules and orders of a court, which is a punishable offense
- **Wantonness:** negligence of restraint. Lewdness
  - **Rom.** 13:13; 2 Pet. 2:18
- **Denying (G720):** arneomai *ar-neh'-om-ahee* perhaps from 1 (as a negative particle) and the middle voice of 4483; to contradict, i.e. disavow, reject, abnegate:--deny, refuse.
- **Lord (G1203):** despotes des-pot'-ace perhaps from 1210 and posis (a husband); an absolute ruler ("despot"):--Lord, master.
  - **G1210:** deo *deh'-o* a primary verb; to bind (in various applications, literally or figuratively):--bind, be in bonds, knit, tie, wind. See also 1163, 1189.
    - **G1163:** dei die 3d person singular active present of 1210; also deon deh-on'; neuter active participle of the same; both used impersonally; it is (was, etc.) **necessary (as binding)**:--behoved, be meet, must (needs), (be) need(-ful), ought, should.
    - **G1189:** deomai deh'-om-ahee middle voice of 1210; **to beg (as binding oneself), i.e. petition:--beseech, pray (to), make request.** Compare 4441.
    - **Posis (a husband) – See “SEGWAY” after covering (d) scriptures**
- <sup>d</sup>1 Cor. 6:20; Gal. 3:13a; Eph.1:7; Hebr. 10:29; 1 Pet. 1:18; Rev. 5:9
- <sup>e</sup>Phil. 3:19

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## SEGWAY

- **Posis (a husband)**

### ***Bible verses about the bride of Christ<sup>3</sup>***

- *Isaiah 54:5 – “For thy Maker is thine husband; the Lord of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called.”*
- *Hosea 2:19 – “And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies.”*
- *Matthew 25:1 – “Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.”*

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<sup>3</sup> <https://encouragingbibleverses.org/bible-verses-about-the-bride-of-christ/>

- *John 3:29 – “He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom’s voice: this my joy therefore is fulfilled.”*
- *\*Ephesians 5:25, 27 – “Husbands, love your wives, even as Christ also loved the church, and gave himself for it; That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.”*
- *\*2 Corinthians 11:2-3 – “For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ. But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.”*
- *\*Revelation 19:7; 21:2, 9 – “Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready; And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband; And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb’s wife.”*

*\* These chapters are relevant to understanding the concept of the bride of Christ because they emphasize the intimate, loving, and unified relationship between Christ and his followers, portraying the church as the beloved bride of Christ. They also highlight the importance of purity, faithfulness, and devotion in this relationship.*

### ***What does the bible say about the bride of Christ?***

- *The Bible describes the church as the bride of Christ, symbolizing a deep and intimate relationship between Christ and his followers.*
- *The relationship between Christ and the church is compared to that of a husband and wife, emphasizing love, unity, and commitment.*
- *The bride of Christ is called to be pure, faithful, and obedient to her bridegroom, Jesus Christ.*
- *The church is also seen as being prepared and adorned for the eventual marriage feast with Christ in heaven.*
- *This imagery highlights the importance of the church’s relationship with Christ and the ultimate union that will take place in the future.*

### ***Ideas and concepts related to the bride of Christ that are also taught or mentioned in the Bible.’***

*1. **Covenant:** In the Bible, the concept of covenant is often used to describe the relationship between God and His people. The marriage covenant between a husband and wife is often used as a metaphor for the covenant between Christ and His Church, symbolizing the deep, intimate, and unbreakable bond between them.*

2. **Love:** *The Bible frequently speaks of God's love for His people and the love that believers are called to have for one another. The relationship between Christ and His Church is characterized by sacrificial love, mutual respect, and devotion, mirroring the love between a husband and wife in marriage.*

3. **Unity:** *The Bible emphasizes the importance of unity among believers, as they are all part of the body of Christ. The concept of the bride of Christ highlights the unity and oneness of the Church, as all believers are united in their relationship with Christ and their commitment to following Him.*

4. **Purity:** *The bride of Christ is often described as pure and spotless, symbolizing the righteousness and holiness of the Church. Believers are called to live lives of purity and holiness, reflecting the character of Christ and His bride.*

5. **Redemption:** *The Bible teaches that Christ's sacrificial death on the cross was to redeem and reconcile humanity to God. The concept of the bride of Christ emphasizes the redemption and restoration of the Church through Christ's atoning work, highlighting the forgiveness of sins and the new life believers have in Him.*

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<sup>2</sup> And many shall follow their pernicious ways,<sup>684</sup> by reason of whom the way<sup>3598</sup> of truth<sup>225</sup> shall be evil spoken of.<sup>987</sup>

- **AMP:** *Many will follow their shameful ways, and because of them the way of truth will be maligned. (maligned: spoken about in an injurious way : harshly or unfairly criticized)*
- **Pernicious ways (684):** 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.
- **Way (3598):** hodos *hod-os'* apparently a primary word; a road; by implication, a progress (the route, act or distance); figuratively, a mode or means:--journey, (high-)way.
- **Shall be evil spoken of (987):** blasphemeo *blas-fay-meh'-o* from 989; to vilify; specially, to speak impiously:--(speak) blaspheme(-er, -mously, -my), defame, rail on, revile, speak evil.
  - **989:** blasphemos *blas'-fay-mos* from a derivative of 984 and 5345; scurrilous, i.e. calumnious (against men), or (specially) impious (against God):--blasphemer(-mous), railing.
    - **984:** blapto *blap'-to* a primary verb; properly, to hinder, i.e. (by implication) to injure:--hurt.
    - **5345:** pheme *fay'-may* from 5346; a saying, i.e. rumor ("fame"):--fame.
      - **5346:** phemi *fay-mee'* properly, the same as the base of 5457 and 5316; to show or make known one's thoughts, i.e. speak or say:--affirm, say. Compare 3004.

- **Scurrilious:** using or given to coarse language; vulgar and evil; containing obscenities, abuse, or slander
- **Calumnious** (against men): Slandorous; bearing or implying calumny; injurious to reputation. (Webster 1828 Dictitonatary)
- **Impious:** Irreverent towards the Supreme Being; wanting in veneration for God and his authority; irreligious; profane. The scoffer at God and his authority is impious The profane swear is impious; Irreverent towards God; proceeding from or manifesting a contempt for the Supreme Being; tending to dishonor God or his laws, and bring them into contempt; as an impious deed; impious language; impious writings.; With irreverence for God, or contempt for his authority; profanely; wickedly.

<sup>3</sup> And <sup>a</sup>through covetousness shall they with feigned<sup>4112</sup> words <sup>b</sup>make merchandise of you: <sup>c</sup>whose judgment now of a long time lingereth not, and their damnation<sup>684</sup> slumbereth not.

- <sup>a</sup>Rom. 16:18; 2 Cor. 12:17, 18; 1 Tim. 6:5; Titus 1:11
- **feigned (4112):** *lastos plas-tos'* from 4111; moulded, i.e. (by implication) artificial or (figuratively) fictitious (false):--feigned.
  - **4111:** *plasso plas'-so* a primary verb; to mould, i.e. shape or fabricate:--form.
- <sup>b</sup>2 Cor. 2:17; 2 Peter 1:16
  - 2 Peter 1:16/**fables (3454):** *muthos moo'-thos* perhaps from the same as 3453 (through the idea of tuition); *a tale, i.e. fiction* ("myth"):--fable.
- <sup>c</sup>Deut. 32:35; Jude 1:4, 15

<sup>4</sup> For if God spared not <sup>a</sup>the angels<sup>32</sup> <sup>b</sup>that sinned,<sup>264</sup> but <sup>c</sup>cast them down to hell,<sup>5020</sup> and delivered them into chains of darkness,<sup>2217</sup> to <sup>ppp</sup>be reserved<sup>5083</sup> unto judgment;<sup>2920</sup>

- <sup>a</sup>Job 4:18; Jude 1:6
- <sup>b</sup>John 8:44-47; 1 John 3:8
- <sup>c</sup>Luke 8:30-31; Rev. 20:2, 3
- **be reserved (5083):** *ereu tay-reh'-o* from *teros* (a watch; perhaps akin to 2334); to guard (from loss or injury, properly, by keeping the eye upon; and thus differing from 5442, which is properly to prevent escaping; and from 2892, which implies a fortress or full military lines of apparatus), i.e. to note (a prophecy; figuratively, to fulfil a command); **by implication, to detain (in custody; figuratively, to maintain); by extension, to withhold** (for personal ends; figuratively, to keep unmarried); by extension, to withhold (for personal ends; figuratively, to keep unmarried):--hold fast, keep(- er), (pre-, re-)serve, watch.

## 2 Peter 2:5-9

<sup>5</sup> And spared not the old **world**,<sup>2889</sup> but saved <sup>a</sup>Noah the eighth person, <sup>b</sup>a preacher<sup>2783</sup> of **righteousness**,<sup>1343</sup> apt <sup>c</sup>bringing in the flood upon the world of the **ungodly**;<sup>765</sup>



- **world (2889):** kosmos *kos'-mos* probably from the base of 2865; orderly arrangement, i.e. decoration; by implication, the world (in a wide or narrow sense, including its inhabitants, literally or figuratively (morally))--adorning, world.
- <sup>a</sup>Gen 7:1, 7, 23; Hebr 11:7; 1 Pet 3:20
- <sup>b</sup>1 Pet 3:19
- **preacher (2783):** kerux *kay'-roox* from 2784; a herald, i.e. of divine truth (especially of the gospel)--preacher.
- **Righteousness (1343):** dikaiosisune *dik-ah-yos-oo'-nay* from 1342; equity (of character or act); specially (Christian) justification--righteousness.
- <sup>c</sup>2 Pet. 3:6
- **Ungodly (765):** asebes *as-eb-ace'* from 1 (as a negative particle) and a presumed derivative of 4576; irreverent, i.e. (by extension) impious or wicked--ungodly (man).

<sup>6</sup> And <sup>a</sup>turning the cities of Sodom and Gomorrha into ashes condemned<sup>2632</sup> them with an overthrow,<sup>2692</sup> <sup>pfp</sup> <sup>b</sup>making them an example (or ensample)<sup>5262</sup> unto those that after should **live ungodly**;<sup>764</sup>

- <sup>a</sup>Gen. 19:24; Deut. 29:23; Jude 1:7
- **condemned (2632):** katakrino *kat-ak-ree'-no* from 2596 and 2919; to judge against, i.e. sentence--condemn, damn.
- **Overthrow (2692):** katastrophe *kat-as-trof-ay'* from 2690; an overturn ("catastrophe"), i.e. demolition; figuratively, apostasy--overthrow, subverting.
  - **2690:** *kat-as-tref'-o* from 2596 and 4762; to turn upside down, i.e. upset--overthrow.
- <sup>b</sup>Num 26:10
  - **pfp** (perfect participle)
    - 34: The perfect tense (pf) represents an action that was *completed in the past but has continuing results*.
    - 32: The Participle is a verbal adjective.
- Example/ensample (5262): *hoop-od'-igue-mah* from 5263; an exhibit for imitation or warning (figuratively, specimen, adumbration)--en-(ex-)ample, pattern.
  - **5263:** hupodeiknumi *hoop-od-ike'-noo-mee* from 5259 and 1166; to exhibit under the eyes, i.e. (figuratively) to exemplify (instruct, admonish)--show, (*fore-*)warn.
- **ungodly (764):** *as-eb-eh'-o* from 765; to be (by implied act) impious or wicked--commit (live, that after should live) ungodly.

<sup>7</sup> And <sup>a</sup>delivered<sup>4506</sup> just<sup>1342</sup> Lot, vexed<sup>2669</sup> with the filthy<sup>766</sup> conversation<sup>391</sup> of the wicked:

- <sup>a</sup>Gen. 19:16
- **delivered (4506):** *hoo'-om-ahee* middle voice of an obsolete verb, akin to 4482 (through the idea of a current; compare 4511); to rush or draw (for oneself), i.e. rescue--deliver(-er).

- **Just (1342):** *dik'-ah-yos* from 1349; equitable (in character or act); by implication, innocent, holy (absolutely or relatively):--just, meet, right(-eous).
- **Vexed (2669):** *kat-ap-on-eh'-o* from 2596 and a derivative of 4192; to labor down, i.e. *wear with toil* (figuratively, harass):--*oppress*, vex.
- **Filthy (766):** *as-elg'-i-a* from a compound of 1 (as a negative particle) and a presumed selges (of uncertain derivation, but apparently meaning continent); **licentiousness** (sometimes including other vices):--**filthy**, lasciviousness, wantonness.
  - **Licentiousness:** lacking legal or moral restraints; *especially* : disregarding sexual restraints; marked by disregard for strict rules of correctness
  - **Filthy:**
    - *Vile* (morally despicable or abhorrent; physically repulsive; of little worth or account : common; tending to degrade; disgustingly or utterly bad : obnoxious, contemptible)
    - *Obscene* (disgusting to the senses : repulsive; abhorrent to morality or virtue; *specifically* : relating to sex in an indecent or offensive way : designed to incite to lust or depravity; containing or being language regarded as taboo in polite usage; repulsive by reason of crass disregard of moral or ethical principles; so excessive as to be offensive)
    - *Indecent* (grossly improper or offensive; unseemly; inappropriate)
  - **Lasciviousness:** filled with or showing sexual desire: lewd, lustful
  - **Wantonness:** merciless, inhumane; having no just foundation or provocation : malicious; being without check or limitation: such as unduly lavish : extravagant; causing sexual excitement : lustful, sensual; mischievous; hard to control : undisciplined, unruly
- Conversation (391): *an-as-trof-ay'* from 390; behavior:--conversation.
  - **391:** *n-as-tref'-o* from 303 and 4762; to overturn; also to return; by implication, *to busy oneself*, i.e. remain, live:--abide, behave self, have conversation, live, overthrow, pass, return, be used.

<sup>8</sup>(For that **righteous man**<sup>1342</sup> dwelling among them, <sup>a</sup>in seeing and hearing, <sup>ipf</sup>vexed<sup>928</sup> his righteous soul<sup>5590</sup> from day to day with their unlawful<sup>459</sup> deeds;)

- **righteous man (1342):** See 'Just' in v.7
- <sup>a</sup>Ps. 119:139, 158; Ezek. 9:4
- **vexed (928):** *bas-an-id'-zo* from 931; to torture:--pain, toil, torment, toss, vex.
  - **931:** *bas'-an-os* perhaps remotely from the same as 939 (through the notion of going to the bottom); a touch-stone, i.e. (by analogy) torture:--torment.
- **Unlawful (459):** *n'-om-os* from 1 (as a negative particle) and 3551; lawless, i.e. (negatively) not subject to (the Jewish) law; (by implication, a Gentile), or (positively) wicked:--without law, lawless, transgressor, unlawful, wicked.

<sup>9</sup><sup>a</sup>The Lord knoweth<sup>1492</sup> how to deliver the godly<sup>2152</sup> out of temptations,<sup>3986</sup> and <sup>pinf</sup>to reserve<sup>5083</sup> the unjust<sup>94</sup> unto the day of judgment to be <sup>ppp</sup>punished:

- <sup>a</sup>Ps. 34:17, 19; 1 Cor. 10:13
- **godly (2152):** *yoo-seb-ace'* from 2095 and 4576; well-reverent, i.e. pious:--devout, godly.
  - **2095:** *eu yoo* neuter of a primary *eus* (good); (adverbially) well:--good, well (done).
  - **4576:** *sebomai seb'-om-ahee* middle voice of an apparently primary verb; to revere, i.e. adore:--devout, religious, worship.
- **Temptations (3986):** *peirasmos pi-ras-mos'* from 3985; a putting to proof (by experiment (of good), experience (of evil), solicitation, discipline or provocation); by implication, adversity:--temptation, X try.
  - **3985:** *peirazo pi-rad'-zo* from 3984; to test (objectively), i.e. endeavor, scrutinize, entice, discipline:--assay, examine, go about, prove, tempt(-er), try.
    - **3984:** *peira pi'-rah* from the base of 4008 (through the idea of piercing); a test, i.e. attempt, experience:--assaying, trial.
- **Reserve (5083):** *tereo tay-reh'-o* from *teros* (a watch; perhaps akin to 2334); to guard (from loss or injury, properly, by keeping the eye upon; and thus differing from 5442, which is properly **to prevent escaping**; and from 2892, which implies a fortress or full military lines of apparatus), i.e. to note (a prophecy; figuratively, to fulfil a command); by implication, **to detain (in custody; figuratively, to maintain)**; by extension, to withhold (for personal ends; figuratively, **to keep unmarried**); by extension, **to withhold (for personal ends; figuratively, to keep unmarried):**--hold fast, keep(-er), (pre-, re-)serve, watch.
- **Unjust (94):** *ad'-ee-kos* from 1 (as a negative particle) and 1349; unjust; by extension wicked; by implication, **treacherous**; specially, **heathen:**--unjust, unrighteous.

## 2 Tim. 4:1-2

II <sup>a</sup>charge<sup>1263</sup> thee therefore before God, and the Lord Jesus Christ, <sup>b</sup>who shall judge<sup>2919</sup> the quick<sup>2198</sup> and the dead<sup>3498</sup> at his appearing<sup>2015</sup> and his kingdom;

- <sup>a</sup>1 Tim. 5:21; 6:13; 2 Tim. 2:14
- <sup>b</sup>Acts 10:42
- **Judge (2919):** *krino kree'-no* properly, to distinguish, i.e. **decide** (mentally or judicially); by implication, to try, condemn, punish:--avenge, conclude, condemn, damn, decree, **determine**, esteem, judge, go to (sue at the) law, ordain, call in question, **sentence** to, think.
- **Quick (2198):** *zao dzah'-o* a primary verb; to live (literally or figuratively):--life(-time), (a-)live(-ly), quick.
  - See also: Ps. 71:20, 80:18; 119:25, 37, 40, 88, 107, 149, 154, 156, 159; 143:11; Rom. 8:11; Eph. 2:1-10.
- **Dead (3498):** *nekros nek-ros'* from an apparently primary *nekus* (a corpse); dead (literally or figuratively; also as noun):--dead.
- **Appearing (2015):** *(epiphaneia ep-if-an'-i-ah* from 2016; a manifestation, i.e. (specially) the advent of Christ (past or future):--appearing, brightness.

2 <sup>aim</sup>Preach<sup>2784</sup> the word;<sup>3056</sup> be instant<sup>2186</sup> in season, out of season; <sup>aim</sup>reprove,<sup>1651</sup> <sup>aim a</sup>rebuke,<sup>2008</sup>  
<sup>aim b</sup>exhort<sup>3870</sup> with all long<sup>suffering</sup><sup>3115</sup> and doctrine.<sup>1322</sup>

- **aim (aorist imperative) (4):** a command for doing something in the future that is a simple action.
- **Instant (2186):** ephistemi *ef-is'-tay-mee* from 1909 and 2476; **to stand upon**, i.e. be present (in various applications, friendly or otherwise, usually literal); --assault, come (in, to, unto, upon), be at hand (instant), present, stand (before, by, over).
- **Reprove (1651):** elegcho *el-eng'-kho* of uncertain affinity; to confute, **admonish**:--convict, convince, **tell a fault**, rebuke, reprove.
  - **Confute:** to overwhelm in argument: refute conclusively; confound (**to put to shame**).
- <sup>a1</sup> Tim. 5:20; Titus 1:13; 2:15
- **Rebuke (2008):** epitimao *ep-ee-tee-mah'-o* from 1909 and 5091; to tax upon, i.e. **censure** or **admonish**; by implication, **forbid**:--(straitly) charge, rebuke.
  - **Censure:** a judgment involving condemnation; the act of blaming or condemning sternly; an official reprimand
- <sup>b1</sup> Tim. 4:13
- **Exhort (3870):** parakaleo *par-ak-al-eh'-o* from 3844 and 2564; **to call near**, i.e. **invite**, **invoke** (by imploration, hortation or consolation):--**beseech**, call for, (**be of good**) **comfort**, desire, (give) exhort(-ation), **intreat**, **pray**.
- **Longsuffering (3115):** makrothumia *mak-roth-oo-mee'-ah* from the same as 3116; longanimity, i.e. (objectively) forbearance or (subjectively) fortitude:--longsuffering, patience.
  - **3116:** makrothumos *mak-roth-oo-moce'* adverb of a compound of 3117 and 2372; with long (enduring) temper, i.e. leniently:--patiently.
    - **3117:** makros *mak-ros'* from 3372; long (in place (distant) or time (neuter plural)):--far, long.
    - **2372:** thumos *thoo-mos'* from 2380; passion (as if breathing hard):--fierceness, indignation, wrath. Compare 5590.
- **Doctrine (1322):** didache *did-akh-ay'* from 1321; instruction (the act or the matter):--doctrine, hath been taught.

## 2 Tim. 4:3-4

3 <sup>a</sup>For the time<sup>2540</sup> will come when they will not endure<sup>430</sup> <sup>b</sup>sound<sup>5198</sup> doctrine;<sup>1319</sup> <sup>c</sup>but after their own lusts<sup>1939</sup> shall they heap<sup>2002</sup> to themselves teachers, <sup>1320</sup> having itching<sup>2833</sup> ears;

- <sup>a2</sup>Tim. 3:1
- **Time (2540):** kairos *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 5550.
- **Endure (430):** anechomai *an-ekh'-om-ahee* middle voice from 303 and 2192; to **hold oneself up against**, i.e. (figuratively) **put up with**:--bear with, endure, forbear, suffer.

- **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.**
- **2192**: echo *ekh'-o*, including an alternate form *scheo skheh'-o*; (used in certain tenses only) a primary verb; **to hold** (used in very various applications, literally or figuratively, direct or remote; such as possession; ability, **contiuity, relation, or condition**):--be (able, X hold, possessed with), accompany, + begin to amend, can(+ -not), X conceive, count, diseased, do + eat, + enjoy, + fear, following, have, hold, keep, + lack, + go to law, lie, + must needs, + of necessity, + need, next, + recover, + reign, + rest, + return, X sick, take for, + tremble, + **uncircumcised**, use.
- <sup>b</sup>1 Tim. 1:9-10; 1 Tim. 4:1; 1 Tim. 1:3, 7-8, 2 Tim. 3:5, Eph. 4:14, Matt. 24:11; Rom. 12:2; John 3: 19-21
- **Sound (5198)**: hugiaino *hoog-ee-ah'-ee-no* from 5199; to have sound health, i.e. be well (in body); figuratively, **to be uncorrupt (true in doctrine)**:--be in health, (**be safe** and) sound, (be) **whole(-some)**.
- **Doctrine (1319)**: didaskalia *did-as-kal-ee'-ah* from 1320; instruction (the function or the information):--doctrine, learning, teaching.
- <sup>c</sup>2 Tim. 3:6-7
- **Lust (1939)**: epithumia *ep-ee-thoo-mee'-ah* from 1937; a longing (especially for what is forbidden):--concupiscence, desire, lust (after).
  - Concupiscence: strong desire; *especially*: sexual desire
- **Heap (2002)**: episoreuo *ep-ee-so-ryoo'-o* from 1909 and 4987; to accumulate further, i.e. (figuratively) **seek** additionally:--heap.
- **Itching (2833)**: knetho *knay'-tho* from a primary *knao* (to scrape); to scratch, i.e. (by implication) to **tickle**:--X itching.
  - **Tickle**
    - touch (a body part, a person, etc.) lightly so as to **excite the surface nerves** and cause uneasiness, **laughter**, or spasmodic movements
    - to excite or stir up **agreeably**: please
    - to provoke to **laughter** or merriment: amuse
    - to touch or **stir gently**

4 And they shall turn away<sup>654</sup> their ears<sup>189</sup> from the truth,<sup>225</sup> and <sup>a</sup>shall be turned unto fables.<sup>3454</sup>

- **Shall turn away (654)**: apostrepho *ap-os-tref'-o* from 575 and 4762; to turn away or back (literally or figuratively):--bring again, **pervert**, turn away (from).
- **Ears (189)**: akoe *ak-o-ay'* from 191; hearing (the act, the sense or the thing heard):--audience, ear, fame, which ye heard, hearing, preached, report, rumor.
- <sup>a</sup>1 Tim. 1:4; 4:7; Titus 1:14
- **Fables (3454)**: muthos *moo'-thos* perhaps from the same as 3453 (through the idea of tuition); a tale, i.e. **fiction ("myth")**:--fable.

## Closing scriptures

### Sin separates

- Isaiah 59:1-2
- Rom. 6:20-23
- Eph. 2:12
- Heb. 10:26-29, 31

### 1 Cor 6:7-11

<sup>7</sup> Now therefore there is utterly<sup>3654</sup> a fault<sup>2275</sup> among you, because ye go<sup>2192</sup> to law<sup>2917</sup> one with another. Why do ye not rather take wrong?<sup>91</sup> why do ye not rather suffer yourselves to be defrauded?<sup>650</sup>

- **Utterly (3654):** hol'-oce; adverb from [G3650](#); *completely*, i.e. altogether; (by analogy), everywhere; (negatively) not by any means:—at all, commonly, utterly.
- **Fault (2275):** hayt'-tay-mah; from [G2274](#); a *deterioration*, i.e. (objectively) *failure* or (subjectively) loss:—diminishing, fault.
- **Law (2917):** kree'-mah; from [G2919](#); a decision (the function or the effect, for or against ("crime")):—*avenge*, condemned, condemnation, damnation, + go to law, judgment.
- **Wrong (91):** ad-ee-keh'-o; from [G94](#); to be *unjust*, i.e. (actively) do wrong (morally, socially or physically):—*hurt*, *injure*, be an offender, be unjust, (do, suffer, take) wrong.
- **Defrauded (650):** ap-os-ter-eh'-o; from [G575](#) and στερέω steréō (to deprive); to *despoil*:—defraud, *destitute*, kept back by fraud.
  - **Despoil:** to strip of belongings, possessions, or value : [pillage](#)

<sup>8</sup> Nay, ye do wrong,<sup>91</sup> and defraud,<sup>650</sup> and that your brethren.

<sup>9</sup> Know ye not that the unrighteous<sup>94</sup> shall not inherit the kingdom of God? Be not deceived:<sup>4105</sup> neither fornicators,<sup>4205</sup> nor idolaters,<sup>1496</sup> nor adulterers,<sup>3432</sup> nor effeminate,<sup>3120</sup> nor abusers of themselves with mankind,<sup>733</sup>

- **Unrighteousness (94):** ad'-ee-kos; from [G1](#) (as a negative particle) and [G1349](#); *unjust*; by extension *wicked*; by implication, *treacherous*; specially, *heathen*:—unjust, unrighteous.
- **Deceived (4105):** plan-ah'-o; from [G4106](#); to (properly, cause to) *roam* (from safety, truth, or virtue):—*go astray*, deceive, *err*, seduce, wander, *be out of the way*.
- **Fornicators (4205):** por'-nos; from πέρνημι pérnēmi (to sell; akin to the base of [G4097](#)); a (male) prostitute (as venal), i.e. (by analogy) a debauchee (libertine):—fornicator, whoremonger.
  - **Venal:** capable of being bought or obtained for money or other valuable consideration: purchasable; *especially* : open to corrupt influence and especially bribery : mercenary
- **Idolaters (1496):** eidōlolátrēs, i-do-lol-at'-race; from [G1497](#) and the base of [G3000](#); an image- (servant or) worshipper (literally or figuratively):—idolater.

- **Adulterers (3432):** moy-khos'; perhaps a primary word; a (male) paramour; figuratively, apostate:—adulterer.
  - **Paramour:** *specifically*: an illicit or secret lover
- **Effeminate (3120):** mal-ak-os'; of uncertain affinity; soft, i.e. fine (clothing); figuratively, a catamite:—effeminate, soft.
  - **Effeminate:** having feminine qualities untypical of a man : not manly in appearance or manner; marked by an unbecoming delicacy or overrefinement
  - **Catamite:** a boy kept by a pederast
    - **Pederast:** a man who desires or engages in sexual activity with a boy
- **abusers of themselves with mankind (733):** **rsenokoitēs**, ar-sen-ok-oy'-tace; from [G730](#) and [G2845](#); a sodomite:—abuser of (that defile) self with mankind.
  - **730:** **άρρῆν**, ar'-hrane; probably from [G142](#); male (as stronger for lifting):—male, man.
  - **2845:** koy'-tay; from [G2749](#); a couch; by extension, *cohabitation*; by implication, the *male sperm*:—*bed, chambering*, × conceive.

<sup>10</sup> Nor thieves,<sup>2812</sup> nor covetous,<sup>4123</sup> nor drunkards,<sup>3183</sup> nor revilers,<sup>3060</sup> nor extortioners,<sup>727</sup> shall inherit<sup>2816</sup>, <sup>3756</sup> the kingdom of God.

- **Covetous (4123):** pleh-on-ek'-tace; from [G4119](#) and [G2192](#); holding (desiring) more, i.e. eager for gain (avaricious, hence a defrauder):—covetous.
  - **4119:** pli-own; comparative of [G4183](#); *more in quantity, number, or quality*; also (in plural) the major portion:—X above, + exceed, more excellent, further, (very) great(-er), long(-er), (very) many, greater (more) part, + yet but.
  - **2192:** ekh'-o (includ. an alternate form **σῃέω schēō**, skheh'-o; used in certain tenses only); a primary verb; to hold (used in very various applications, literally or figuratively, direct or remote; such as possession; ability, contiguity, relation, or condition)
  - **Avaricious:** greedy of gain: excessively acquisitive especially in seeking to hoard riches
- **Drunkards (3183):** meth'-oo-sos; from [G3184](#); tipsy, i.e. (as noun) a sot:—drunkard.
- **Revilers (3060):** loy'-dor-os; from **λοιδός loidós** (mischief); abusive, i.e. a blackguard:—railer, reviler.
  - **Blackguard:** a rude or unscrupulous person; a person who uses foul or abusive language; (transitive verb) to talk about or address in abusive terms
- **Extortioners (727):** har'-pax; from [G726](#); rapacious:—extortion, ravening.
  - **Rapacious:** excessively grasping or covetous; living on prey
  - **Ravening:** very eager or greedy for food, satisfaction, or gratification

<sup>11</sup> And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

**Read also:**

- **Gal. 5:16-26**



- **Eph. 5:3-5**

<sup>3</sup> But fornication,<sup>4202</sup> and all uncleanness,<sup>167</sup> or covetousness,<sup>4124</sup> let it not be once named among you, as becometh saints;

- **Fornication (4202):** por-ni'-ah; from [G4203](#); harlotry (including adultery and incest); figuratively, idolatry:—fornication.
- **Outline of Biblical use includes the following: (BLB)**
  - illicit sexual intercourse
  - adultery, fornication, homosexuality, lesbianism, intercourse with animals etc.
  - sexual intercourse with close relatives; [Lev. 18](#)
  - sexual intercourse with a divorced man or woman; [Mk. 10:11-12](#)
  - metaph. the worship of idols
    - of the defilement of idolatry, as incurred by eating the sacrifices offered to idols
  - **4203:** porn-yoo'-o; from [G4204](#); to act the harlot, i.e. (literally) indulge unlawful lust (of either sex), or (figuratively) practise idolatry:—commit (fornication).
    - **4204:** or'-nay; feminine of [G4205](#); a strumpet; figuratively, an idolater:—harlot, whore.
      - **Strumpet:** a woman who engages in sex acts and especially sexual intercourse in exchange for pay; a woman who is sexually promiscuous
- **Uncleanness (167):** ak-ath-ar-see'-ah; from [G169](#); impurity (the quality), physically or morally:—uncleanness.

<sup>4</sup> Neither filthiness,<sup>151</sup> nor foolish talking,<sup>3473</sup> nor jesting,<sup>2160</sup> which are not convenient: but rather giving of thanks.

- **Foolish talking (3473):** mo-rol-og-ee'-ah; from a compound of [G3474](#) and [G3004](#); silly talk, i.e. buffoonery:—foolish talking.
  - **3474:** mo-ros'; probably from the base of [G3466](#); dull or stupid (as if shut up), i.e. heedless, (morally) blockhead, (apparently) absurd:—fool(-ish, X -ishness).
  - **3466:** 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.

<sup>5</sup> For this ye know, that no whoremonger,<sup>4205</sup> nor unclean person,<sup>169</sup> nor covetous man,<sup>4123</sup> who is an idolater,<sup>1496</sup> hath any inheritance in the kingdom of Christ and of God.

- **1 Tim. 1:9-11**
- **Rev. 22:12-15**

<sup>14</sup> Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

<sup>15</sup> For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth<sup>5368</sup> and maketh a lie.

- **Loveth (5368):** fil-eh'-o; from [G5384](#); to be a friend to (fond of (an individual or an object)), i.e. have affection for (denoting personal attachment, as a matter of sentiment or feeling; while [G25](#) is wider, embracing especially the judgment and the deliberate assent of the will as a matter of principle, duty and propriety: the two thus stand related very much as [G2309](#) and [G1014](#), or as [G2372](#) and [G3563](#) respectively; the former being chiefly of the heart and the latter of the head); specially, to kiss (as a mark of tenderness):—kiss, love.

## Hope

- Rom. 8:24-25, 35; 15:4
- 1 Pet. 3:15

## 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 and in the neuter accusative, *thanatōsai*, "to kill," *auton*, "him" (Mark 14:55) would be translated, "in order to put him [Jesus] to death."
12. The **Articular Infinitive with the preposition en**, "in" (**aie**), is used with the dative article



and usually expresses the time at which something occurs. It is usually translated "while" or "when." Example: *en*, "in," *tō*, "the," *hupagein*, "to go," *auton*, "him" (Luke 8:42). This is best translated, "while he was going" or "when he was going."

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



- orist *eschon* would be translated "I had," but the imperfect *eichon*, "I was having."
24. The *Indicative Mood* makes an assertion of fact and is used with all six Greek tenses. It is the only mood in which distinctions can regularly be made about the time when an action occurs. Examples: he will go, they had said, she saw.
  25. The *Infinitive* is a verbal noun, which has many more uses in Greek than it does in English. However, its most common use is best translated by the English infinitive. Examples: to see, to go, to throw. See also *Articular Infinitive* for some other uses.
  26. The *Infinitive with a genitive article (infg)* frequently denotes purpose. It has the same meaning as the articular infinitive with *eis* and *pros*, to denote purpose, but it does not have a preposition before it. Example: *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.
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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."
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52. The *Present Infinitive* (pint) refers to continuous or repeated action. It does not indicate 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 14:25). 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)*