

2 Peter 1:1 .

.	Greek	Strong's	Origin
Simon		4613: Simon, the name of several Isr.	of uncertain origin
Peter,	Πέτρος (petros)	4074: "a stone" or "a boulder," Peter, one of the twelve apostles	a noun akin to petra, used as a proper name
a bond-servant	δοῦλος (doulos)	1401: a slave	of uncertain derivation
and apostle	ἀπόστολος (apostolos)	652: a messenger, one sent on a mission, an apostle	from apostelló
of Jesus	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
Christ,	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió
To those	τοῖς (tois)	3588: the	the def. art.
who have received	λαχοῦσιν (lachousin)	2975: to obtain by lot	from a prim. root lach-
a faith	πίστιν (pistin)	4102: faith, faithfulness	from peithó
of the same kind	ἰσότημον (isotimon)	2472: held in equal honor	from isos and timé
as ours,		1473: I (only expressed when emphatic)	a prim. pronoun of the first pers.
by the righteousness	δικαιοσύνη (dikaiosunē)	1343: righteousness, justice	from dikaios
of our God	θεοῦ (theou)	2316: God, a god	of uncertain origin
and Savior,	σωτῆρος (sōtēros)	4990: a savior, deliverer	from sózó

Jesus	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
Christ:	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió

KJV Lexicon

συμεων **proper noun**

Sumeon **soom-eh-one'**: Symeon (i.e. Shimon), the name of five Israelites -- Simeon, Simon.

πετρος **noun - nominative singular masculine**

Petros **pet'-ros**: as a name, Petrus, an apostle -- Peter, rock.

δουλος **noun - nominative singular masculine**

doulos **doo'-los**: a slave (literal or figurative, involuntary or voluntary; frequently, therefore in a qualified sense of subjection or subserviency) -- bond(-man), servant.

και **conjunction**

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

αποστολος **noun - nominative singular masculine**

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

ιησου **noun - genitive singular masculine**

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

χριστου **noun - genitive singular masculine**

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

τοις **definite article - dative plural masculine**

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

ισοτιμον **adjective - accusative singular feminine**

isotimos **ee-sot'-ee-mos**: of equal value or honor -- like precious.

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

λαχουσιν **verb - second aorist active participle - dative plural masculine**
lagchano **lang-khan'-o**: to lot, i.e. determine (by implication, receive) especially by lot -- his lot be, cast lots, obtain.

πιστις **noun - accusative singular feminine**
pistis **pis'-tis**: persuasion, i.e. credence; moral conviction; by extension, the system of religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.

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

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

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

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

ημων **personal pronoun - first person genitive plural**
hemon **hay-mone'**: of (or from) us -- our (company), us, we.

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

σωτηρος **noun - genitive singular masculine**
soter **so-tare'**: a deliverer, i.e. God or Christ -- saviour.

ιησου **noun - genitive singular masculine**
lesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

χριστου **noun - genitive singular masculine**
Christos **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

2 Peter 1:2 .

■			
.	Greek	Strong's	Origin

Grace	χάρις (charis)	5485: grace, kindness	a prim. word
and peace	εἰρήνη (eirēnē)	1515:	of uncertain derivation, perhaps from eiró (to join): lit. or fig. peace, by impl. welfare
be multiplied	πληθυνθείη (plēthuntheiē)	4129: to increase, to be increased	from plēthos
to you in the knowledge	ἐπιγνώσει (epignōsei)	1922: recognition, knowledge	from epiginóskó
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
and of Jesus	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
our Lord;	κυρίου (kuriou)	2962: lord, master	from kuros (authority)

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χαρις **noun - nominative singular feminine**

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

υμιν **personal pronoun - second person dative plural**

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

και **conjunction**

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

ειρήνη **noun - nominative singular feminine**

eirene **i-ray'-nay**: peace; by implication, prosperity -- one, peace, quietness, rest, + set at one again.

πληθυνθείη **verb - aorist passive passive deponent - third person singular**

plethuno **play-thoo'-no**: to increase (transitively or intransitively) -- abound, multiply.

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

ἐπιγνώσει **noun - dative singular feminine**
epignosis ep-ig'-no-sis: recognition, i.e. (by implication) full discernment, acknowledgement -- (ac-)knowledge(-ing, -ment).

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

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

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

ἰησοῦ **noun - genitive singular masculine**
lesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

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

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

ἡμῶν **personal pronoun - first person genitive plural**
hemon hay-mone': of (or from) us -- our (company), us, we.

2 Peter 1:3 .

.	Greek	Strong's	Origin
seeing	Ὡς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
that His divine	Θείας (theias)	2304: divine	from theos
power	δυνάμεως (dunameōs)	1411: (miraculous) power, might, strength	from dunamai
has granted	δεδορημένης	1433: to give, present, bestow	from dōron

	(dedōrēmenēs)		
to us everything	πάντα (panta)	3956: all, every	a prim. word
pertaining	πρὸς (pros)	4314: advantageous for, at (denotes local proximity), toward (denotes motion toward a place)	a prim. preposition
to life	ζωὴν (zōēn)	2222: life	from zaó
and godliness,	εὐσέβειαν (eusebeian)	2150: piety	from eusebés
through	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
the TRUE knowledge	ἐπιγνώσεως (epignōseōs)	1922: recognition, knowledge	from epiginóskó
of Him who called	καλέσαντος (kalesantos)	2564: to call	a prim. word
us by His own	διὰ (dia)	2398: one's own, distinct	a prim. word
glory	δόξης (doxēs)	1391: opinion (always good in N.T.), hence praise, honor, glory	from dokeó
and excellence.	ἀρετῆς (aretēs)	703: moral goodness, i.e. virtue	of uncertain origin

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ως **adverb**

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

παντα **adjective - accusative plural neuter**

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

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

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

της **definite article - genitive singular feminine**

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

θείας **adjective - genitive singular feminine**

theios **thi'-os**: godlike (neuter as noun, divinity): -divine, godhead.

δυναμews **noun - genitive singular feminine**

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

αυτου **personal pronoun - genitive singular masculine**

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

τα **definite article - accusative plural neuter**

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

προς **preposition**

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

ζων **noun - accusative singular feminine**

zoe **dzo-ay'**: life -- life(-time).

και **conjunction**

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

ευσεβειαν **noun - accusative singular feminine**

eusebeia **yoo-seb'-i-ah**: piety; specially, the gospel scheme -- godliness, holiness.

δεδωρημενης **verb - perfect passive participle - genitive singular feminine**

doreomai **do-reh'-om-ahee**: to bestow gratuitously -- give.

δια **preposition**

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

της **definite article - genitive singular feminine**

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

επιγνωσεως **noun - genitive singular feminine**

epignosis **ep-ig'-no-sis**: recognition, i.e. (by implication) full discernment, acknowledgement -- (ac-)knowledge(-ing, -ment).

του **definite article - genitive singular masculine**

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

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

καλεσαντος verb - aorist active participle - genitive singular masculine

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

ημας personal pronoun - first person accusative plural

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

δια preposition

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

δοξης noun - genitive singular feminine

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

και conjunction

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

αρετης noun - genitive singular feminine

arete ar-et'-ay: manliness (valor), i.e. excellence (intrinsic or attributed) -- praise, virtue.

2 Peter 1:4 .

.	Greek	Strong's	Origin
For by these	ὧν (ōn)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
He has granted	δεδώρηται (dedōrētai)	1433: to give, present, bestow	from dōron
to us His precious	τίμια (timia)	5093: valued, precious	from timé
and magnificent		3176: greatest	superl. of megas
promises,	ἐπαγγέλματα (epangelmata)	1862: a promise	from epaggellomai
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that by them you may become	γένησθε (genēsthe)	1096: to come into being, to happen, to become	from a prim. root gen-

partakers	κοινωνοὶ (koinōnoi)	2844: a sharer	from koinos
of [the] divine	θείας (theias)	2304: divine	from theos
nature,	φύσεως (phuseōs)	5449: nature	from phuó
having escaped	ἀποφυγόντες (apophugontes)	668: to flee from	from apo and pheugó
the corruption	φθορᾶς (phthoras)	5356: destruction, corruption	from phtheiró
that is in the world	κόσμῳ (kosmō)	2889: order, the world	a prim. word
by lust.	ἐπιθυμία (epithumia)	1939: desire, passionate longing, lust	from epithumeó

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δι preposition

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

ων relative pronoun - genitive plural feminine

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

τα definite article - nominative plural neuter

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

τιμα adjective - nominative plural neuter

timios **tim'-ee-os**: valuable, i.e. (objectively) costly, or (subjectively) honored, esteemed, or (figuratively) beloved -- dear, honourable, (more, most) precious, had in reputation.

ημιν personal pronoun - first person dative plural

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

και conjunction

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

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

επαγγελματα noun - nominative plural neuter
epaggelma ep-ang'-el-mah: a self-committal (by assurance of conferring some good) -- promise.

δεδωρηται verb - perfect passive indicative - third person singular
doreomai do-reh'-om-ahee: to bestow gratuitously -- give.

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

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

τουτων demonstrative pronoun - genitive plural neuter
touton too'-tone: of (from or concerning) these (persons or things) -- such, their, these (things), they, this sort, those.

γενησθε verb - second aorist middle deponent subjunctive - second person
ginomai ghin'-om-ahee: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

θειας adjective - genitive singular feminine
theios thi'-os: godlike (neuter as noun, divinity): -divine, godhead.

κοινωνοι adjective - nominative plural masculine
koinonos koy-no-nos': a sharer, i.e. associate -- companion, fellowship, partaker, partner.

φυσεως noun - genitive singular feminine
phusis foo'-sis: growth (by germination or expansion), i.e. (by implication) natural production (lineal descent)

αποφυγοντες verb - second aorist active participle - nominative plural masculine
apopheugo ap-of-yoo'-go: (figuratively) to escape -- escape.

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

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

κοσμω noun - dative singular masculine

kosmos kos'-mos: orderly arrangement, i.e. decoration; by implication, the world (in a wide or narrow sense, including its inhabitants, literally or figuratively (morally) -- adorning, world.

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

ἐπιθυμία noun - dative singular feminine
epithumia ep-ee-thoo-mee'-ah: a longing (especially for what is forbidden) -- concupiscence, desire, lust (after).

φθοράς noun - genitive singular feminine
phthora fthor-ah': decay, i.e. ruin (spontaneous or inflicted, literally or figuratively) -- corruption, destroy, perish.

2 Peter 1:5 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
for this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
very	αὐτὸ (auto)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
reason also,	καὶ (kai)	2532: and, even, also	a prim. conjunction
applying	παρεισενέγκαντες (pareisenekantes)	3923: to bring in, to supply besides	from para and eispheró
all	πᾶσαν (pasan)	3956: all, every	a prim. word
diligence,	σπουδὴν (spoudēn)	4710: haste, diligence	from speudó
in your faith	πίστει (pistei)	4102: faith, faithfulness	from peithó
supply	ἐπιχορηγήσατε (epichorēgēsate)	2023: to supply	from epi and chorégeó

moral	ἀρετήν (aretēn)	703: moral goodness, i.e. virtue	of uncertain origin
excellence, and in [your] moral excellence,	ἀρετῇ (aretē)	703: moral goodness, i.e. virtue	of uncertain origin
knowledge,	γνώσιν (gnōsin)	1108: a knowing, knowledge	from ginóskō

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καί conjunction

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

αὐτο personal pronoun - nominative singular neuter

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

τοῦτο demonstrative pronoun - nominative singular neuter

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

δε conjunction

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

σπουδὴν noun - accusative singular feminine

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

πᾶσαν adjective - accusative singular feminine

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

παρεῖσενεγκάντες verb - aorist active participle - nominative plural masculine

pareisphero par-ice-fer'-o: pareisphero

ἐπιχορηγήσατε verb - aorist active middle - second person

epichoregeo ep-ee-khor-ayg-eh'-o: to furnish besides, i.e. fully supply, (figuratively) aid or contribute -- add, minister (nourishment, unto).

ἐν preposition

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

τη definite article - dative singular feminine	
ho	ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
ΠΙΣΤΕΙ noun - dative singular feminine	
pistis	pis'-tis: persuasion, i.e. credence; moral conviction; by extension, the system of religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.
υμων personal pronoun - second person genitive plural	
humon	hoo-mone': of (from or concerning) you -- ye, you, your (own, -selves).
την definite article - accusative singular feminine	
ho	ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
αρετην noun - accusative singular feminine	
arete	ar-et'-ay: manliness (valor), i.e. excellence (intrinsic or attributed) -- praise, virtue.
εν preposition	
en	en: in, at, (up-)on, by, etc.
δε conjunction	
de	deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).
τη definite article - dative singular feminine	
ho	ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
αρετη noun - dative singular feminine	
arete	ar-et'-ay: manliness (valor), i.e. excellence (intrinsic or attributed) -- praise, virtue.
την definite article - accusative singular feminine	
ho	ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
γνωσιν noun - accusative singular feminine	
gnosis	gno'-sis: knowing (the act), i.e. (by implication) knowledge -- knowledge, science.

2 Peter 1:6 .

.	Greek	Strong's	Origin
and in [your] knowledge,	γνώσει (gnōsei)	1108: a knowing, knowledge	from ginóskó
self-control,	ἐγκράτειαν (enkrateian)	1466: mastery, self-control	from egkratés

and in [your] self-control,	ἐγκρατεία (enkrateia)	1466: mastery, self-control	from egkratés
perseverance,	ὑπομονήν (upomonēn)	5281: a remaining behind, a patient enduring	from hupomenó
and in [your] perseverance,	ὑπομονῇ (upomonē)	5281: a remaining behind, a patient enduring	from hupomenó
godliness,	εὐσέβειαν (eusebeian)	2150: piety	from eusebés

KJV Lexicon

εν **preposition**

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

δε **conjunction**

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

τη **definite article - dative singular feminine**

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

γνωσει **noun - dative singular feminine**

gnosis **gno'-sis**: knowing (the act), i.e. (by implication) knowledge -- knowledge, science.

την **definite article - accusative singular feminine**

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

εγκρατειαν **noun - accusative singular feminine**

egkrateia **eng-krat'-i-ah**: self-control (especially continence) -- temperance.

εν **preposition**

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

δε **conjunction**

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

τη **definite article - dative singular feminine**

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

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

εγκρατεία noun - dative singular feminine

egkrateia eng-krat'-i-ah: self-control (especially continence) -- temperance.

την definite article - accusative singular feminine

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

υπομονην noun - accusative singular feminine

hupomone hoop-om-on-ay': cheerful (or hopeful) endurance, constancy -- enduring, patience, patient continuance (waiting).

εν preposition

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

δε conjunction

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

τη definite article - dative singular feminine

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

υπομονη noun - dative singular feminine

hupomone hoop-om-on-ay': cheerful (or hopeful) endurance, constancy -- enduring, patience, patient continuance (waiting).

την definite article - accusative singular feminine

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

ευσεβειαν noun - accusative singular feminine

eusebeia yoo-seb'-i-ah: piety; specially, the gospel scheme -- godliness, holiness.

2 Peter 1:7 .

.	Greek	Strong's	Origin
and in [your] godliness,	εὐσεβεία (eusebeia)	2150: piety	from eusebés
brotherly	φιλαδελφίαν (philadelphian)	5360: the love of brothers, brotherly love	from philadelphos
kindness, and in [your] brotherly kindness,	φιλαδελφία (philadelphia)	5360: the love of brothers, brotherly love	from philadelphos

love.

ἀγάπην
(agapēn)

26: love, goodwill

from agapaō

KJV Lexicon

ἐν **preposition**

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

δε **conjunction**

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

τη **definite article - dative singular feminine**

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

ευσεβεια **noun - dative singular feminine**

eusebeia **yoo-seb'-i-ah**: piety; specially, the gospel scheme -- godliness, holiness.

την **definite article - accusative singular feminine**

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

φιλαδελφιαν **noun - accusative singular feminine**

philadelphia **fil-ad-el-fee'-ah**: fraternal affection -- brotherly love (kindness), love of the brethren.

ἐν **preposition**

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

δε **conjunction**

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

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φιλαδελφια **noun - dative singular feminine**

philadelphia **fil-ad-el-fee'-ah**: fraternal affection -- brotherly love (kindness), love of the brethren.

την **definite article - accusative singular feminine**

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

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

αγαπην **noun - accusative singular feminine**

agape ag-ah'-pay: love, i.e. affection or benevolence; specially (plural) a love-feast -- (feast of) charity(-ably), dear, love.

2 Peter 1:8 .

.	Greek	Strong's	Origin
For if these		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
[qualities] are yours		4771: you (early mod. Eng. thou)	second pers. sing. pers. pronoun
and are increasing,	πλεονάζοντα (pleonazonta)	4121: to superabound, to make to abound	from the cptv. of polus
they render	καθίστησιν (kathistēsín)	2525: to set in order, appoint	from kata and histémi
you neither	οὐκ (ouk)	3756: not, no	a prim. word
useless	ἀργούς (argous)	692: inactive, idle	from alpha (as a neg. prefix) and ergon
nor	οὐδὲ (oude)	3761: and not, neither	from ou, and de
unfruitful	ἀκάρπους (akarpous)	175: unfruitful	from alpha (as a neg. prefix) and karpos
in the TRUE knowledge	ἐπίγνωσιν (epignōsín)	1922: recognition, knowledge	from epiginóskó
of our Lord	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
Jesus	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
Christ.	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió

KJV Lexicon

ταυτα **demonstrative pronoun - nominative plural neuter**

tauta **tow'-tah**: these things -- + afterward, follow, + hereafter, him, the same, so, such, that, then, these, they, this, those, thus.

γαρ **conjunction**

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

υμιν **personal pronoun - second person dative plural**

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

υπαρχοντα **verb - present active participle - nominative plural neuter**

huparcho **hoop-ar'-kho**: to begin under (quietly), i.e. come into existence (be present or at hand); expletively, to exist

και **conjunction**

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

πλεοναζοντα **verb - present active participle - nominative plural neuter**

pleonazo **pleh-on-ad'-zo**: to do, make or be more, i.e. increase (transitively or intransitively); by extension, to superabound -- abound, abundant, make to increase, have over.

ουκ **particle - nominative**

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

αργους **adjective - accusative plural masculine**

argos **ar-gos'**: inactive, i.e. unemployed; (by implication) lazy, useless -- barren, idle, slow.

ουδε **adverb**

oude **oo-deh'**: not however, i.e. neither, nor, not even -- neither (indeed), never, no (more, nor, not), nor (yet), (also, even, then) not (even, so much as), + nothing, so much as.

ακαρπους **adjective - accusative plural masculine**

akarpos **ak'-ar-pos**: barren -- without fruit, unfruitful.

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

kathistemi **kath-is'-tay-mee**: to place down (permanently), i.e. (figuratively) to designate, constitute, convoy -- appoint, be, conduct, make, ordain, set.

	εις preposition	
eis ice :	to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases	
	την definite article - accusative singular feminine	
ho ho :	the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.	
	του definite article - genitive singular masculine	
ho ho :	the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.	
	κυριου noun - genitive singular masculine	
kurios koo'-ree-os :	supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.	
	ημων personal pronoun - first person genitive plural	
hemon hay-mone' :	of (or from) us -- our (company), us, we.	
	ιησου noun - genitive singular masculine	
lesous ee-ay-sooce' :	Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.	
	χριστου noun - genitive singular masculine	
Christos khris-tos' :	anointed, i.e. the Messiah, an epithet of Jesus -- Christ.	
	επιγνωσιν noun - accusative singular feminine	
epignosis ep-ig'-no-sis :	recognition, i.e. (by implication) full discernment, acknowledgement -- (ac-)knowledge(-ing, -ment).	

2 Peter 1:9 .

.	Greek	Strong's	Origin
For he who	ὅς (ō)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
lacks	μή (mē)	3361: not, that...not, lest (used for qualified negation)	a prim. particle
these		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
[qualities] is blind	τυφλός (tuphlos)	5185: blind	of uncertain origin

[or] short-sighted,	μυωπάζων (muōpazōn)	3467: to be shortsighted	from muóps (shortsighted)
having forgotten	λαβών (labōn)	2983: to take, receive	from a prim. root lab-
[his] purification	καθαρισμοῦ (katharismou)	2512: a cleansing	from katharizó
from his former	πάλαι (palai)	3819: long ago, of old	a prim. word
sins.	ἁμαρτιῶν (amartiōn)	266: a sin, failure	from hamartanó

KJV Lexicon

ὧ relative pronoun - dative singular masculine

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

γὰρ conjunction

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

μη particle - nominative

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

παρεσιν verb - present indicative - third person singular

pareimi par'-i-mee: to be near, i.e. at hand; neuter present participle (singular) time being, or (plural) property -- come, have, be here, + lack, (be here) present.

ταυτα demonstrative pronoun - accusative plural neuter

tauta tow'-tah: these things -- + afterward, follow, + hereafter, him, the same, so, such, that, then, these, they, this, those, thus.

τυφλος adjective - nominative singular masculine

tuphlos tooof-los': opaque (as if smoky), i.e. (by analogy) blind (physically or mentally) -- blind.

εστιν verb - present indicative - third person singular

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

μυωπαζων **verb - present active participle - nominative singular masculine**
muopazo **moo-o-pe-ad'-zo**: to shut the eyes, i.e. blink (see indistinctly) -- cannot see far off.

ληθην **noun - accusative singular feminine**
lethe **lay'-thay**: forgetfulness -- + forget.

λαβων **verb - second aorist active participle - nominative singular masculine**
lambano **lam-ban'-o**: to take (in very many applications, literally and figuratively)

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

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

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

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

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

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

2 Peter 1:10 .

.	Greek	Strong's	Origin
Therefore,	διὸ (dio)	1352: wherefore, on which account	from dia and hos,
brethren,	ἀδελφοί (adelphoi)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
be all the more	μᾶλλον (mallon)	3123: more	cptv. of the same as malista
diligent	σπουδάσατε	4704: to make haste, hence to	from spoudé

	(spoudasate)	give diligence	
to make	ποιεῖσθαι (poieisthai)	4160: to make, do	a prim. word
certain	βεβαίαν (bebaian)	949: firm, secure	from the same as basis
about His calling	κλησιν (klēsin)	2821: a calling	from kaleó
and choosing	ἐκλογὴν (eklogēn)	1589: a (divine) selection	from eklegó
you; for as long as you practice	ποιοῦντες (poiountes)	4160: to make, do	a prim. word
these things,		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
you will never	οὐ (ou)	3756: not, no	a prim. word
stumble;	πταίσητε (ptaisēte)	4417: to cause to stumble, to stumble	a prim. word

KJV Lexicon

διο conjunction

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

μαλλον adverb

mallon mal'-lon: (adverbially) more (in a greater degree) or rather -- better, far, (the) more (and more), (so) much (the more), rather.

αδελφοι noun - vocative plural masculine

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

σπουδασατε verb - aorist active middle - second person

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

βεβαιαν adjective - accusative singular feminine
bebaios **beb'-ah-yos**: stable -- firm, of force, stedfast, sure.

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

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

κλησιν noun - accusative singular feminine
klesis **klay'-sis**: an invitation (figuratively) -- calling.

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

εκλογην noun - accusative singular feminine
ekloge **ek-log-ay'**: (divine) selection (abstractly or concretely) -- chosen, election.

ποιεισθαι verb - present middle middle or passive deponent
poieo **poy-eh'-o**: to make or do (in a very wide application, more or less direct)

ταυτα demonstrative pronoun - nominative plural neuter
tauta **tow'-tah**: these things -- + afterward, follow, + hereafter, him, the same, so, such, that, then, these, they, this, those, thus.

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

ποιουντες verb - present active participle - nominative plural masculine
poieo **poy-eh'-o**: to make or do (in a very wide application, more or less direct)

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

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

πταισητε verb - aorist active subjunctive - second person
ptaio **ptah'-yo**: to trip, i.e. (figuratively) to err, sin, fail (of salvation) -- fall, offend, stumble.

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

2 Peter 1:11 .

.	Greek	Strong's	Origin
for in this way	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
the entrance	εἰσοδος (eisodos)	1529: an entrance, a means or place of entering	from eis and hodos
into the eternal	αἰώνιον (aiōnion)	166: agelong, eternal	from aión
kingdom	βασιλείαν (basileian)	932: kingdom, sovereignty, royal power	from basileuó
of our Lord	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
and Savior	σωτήρως (sōtēros)	4990: a savior, deliverer	from sózō
Jesus	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
Christ	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió
will be abundantly	πλουσίως (plousiōs)	4146: richly	adverb from plousios
supplied	ἐπιχορηγηθήσεται (epichorēgēthēsetai)	2023: to supply	from epi and chorégeó
to you.			

houto hoo'-to: after that, after (in) this manner, as, even (so), for all that, like(-wise), no more, on this fashion(-wise), so (in like manner), thus, what.

γαρ conjunction

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

πλουσιως adverb

plousios ploo-see'-oce: copiously -- abundantly, richly.

επιχορηγηθησεται verb - future passive indicative - third person singular

epichoregeo ep-ee-khor-ayg-eh'-o: to furnish besides, i.e. fully supply, (figuratively) aid or contribute -- add, minister (nourishment, unto).

υμιν personal pronoun - second person dative plural

humin hoo-min': to (with or by) you -- ye, you, your(-selves).

η definite article - nominative singular feminine

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

εισοδος noun - nominative singular feminine

eisodos ice'-od-os: an entrance -- coming, enter(-ing) in (to).;

εις preposition

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

την definite article - accusative singular feminine

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

αιωνιον adjective - accusative singular feminine

aionios ahee-o'-nee-os: perpetual (also used of past time, or past and future as well) -- eternal, for ever, everlasting, world (began).

βασιλειαν noun - accusative singular feminine

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

του definite article - genitive singular masculine

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

κυριου noun - genitive singular masculine

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

ημων personal pronoun - first person genitive plural

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

και kahee : and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words
σωτηρος noun - genitive singular masculine soter so-tare' : a deliverer, i.e. God or Christ -- saviour.
ιησου noun - genitive singular masculine iesous ee-ay-sooce' : Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.
χριστου noun - genitive singular masculine Christos khris-tos' : anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

2 Peter 1:12 .

.	Greek	Strong's	Origin
Therefore,	Διὸ (dio)	1352: wherefore, on which account	from dia and hos,
I will always	ἀεὶ (aei)	104: ever, unceasingly	of uncertain origin
be ready	μελλήσω (mellēsō)	3195: to be about to	a prim. verb
to remind	ὑπομινῆσκειν (upomimnēskein)	5279: to cause (one) to remember, to remind	from hupo and mimnēskō
you of these things,		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
even though	καίπερ (kaiper)	2539: although	from kai and per
you [already] know		3609a: to have seen or perceived, hence to know	perf. of eidon
[them], and have been established	ἐστηρικμένους (estērigmenous)	4741: to make fast, establish	akin to stérigx (support, prop)
in the truth	ἀληθεία (alētheia)	225: truth	from aléthēs
which is present	παρούση (parousē)	3918b: to be present, to have come	from para and eimi

with [you].

KJV Lexicon

διο conjunction

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

ουκ particle - nominative

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

αμελησω verb - future active indicative - first person singular

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

αι adverb

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

υμας personal pronoun - second person accusative plural

humas hoo-mas': you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

υπομιμνησκειν verb - present active infinitive

hupomimnesko hoop-om-im-nace'-ko: to remind quietly, i.e. suggest to the (middle voice, one's own) memory -- put in mind, remember, bring to (put in) remembrance.

περι preposition

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

τουτων demonstrative pronoun - genitive plural neuter

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

καιπερ conjunction

kaiper kah'-ee-per: and indeed, i.e. nevertheless or notwithstanding -- and yet, although.

ειδοτας verb - perfect active participle - accusative plural masculine

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

και conjunction

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

εστηριγμενους verb - perfect passive participle - accusative plural masculine
sterizo stay-rid'-zo: to set fast, i.e. (literally) to turn resolutely in a certain direction, or (figuratively) to confirm -- fix, (e-)stablish, steadfastly set, strengthen.

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

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

παρουση verb - present participle - dative singular feminine
pareimi par'-i-mee: to be near, i.e. at hand; neuter present participle (singular) time being, or (plural) property -- come, have, be here, + lack, (be here) present.

αληθεια noun - dative singular feminine
aletheia al-ay'-thi-a: truth -- true, truly, truth, verity.

2 Peter 1:13 .

.	Greek	Strong's	Origin
I consider	ἡγοῦμαι (ēgoumai)	2233: to lead, suppose	from agó
it right,	δίκαιον (dikaion)	1342: correct, righteous, by impl. innocent	from diké
as long	ὅσον (oson)	3745: how much, how many	from hos,
as I am	εἰμὶ (eimi)	1510: I exist, I am	a prol. form of a prim. and defective verb
in this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
[earthly] dwelling,	σκηνώματι (skēnōmati)	4638: a tent	from skénoó
to stir	διεγείρειν (diegeirein)	1326: to arouse completely	from dia and egeiró

you up by way	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
of reminder,	ὑπομνήσει (upomnēsei)	5280: a reminding, reminder	from hupomimnēskó

KJV Lexicon

δικαιον **adjective - accusative singular neuter**

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

δε **conjunction**

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

ηγουμαι **verb - present middle or passive deponent indicative - first person singular**

hegeomai **hayg-eh'-om-ahee**: to lead, i.e. command (with official authority); figuratively, to deem, i.e. consider -- account, (be) chief, count, esteem, governor, judge, have the rule over, suppose, think.

εφ **preposition**

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

οσον **correlative pronoun - accusative singular masculine**

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

ειμι **verb - present indicative - first person singular**

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

εν **preposition**

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

τουτω **demonstrative pronoun - dative singular neuter**

toutoi **too'-to**: to (in, with or by) this (person or thing) -- here(-by, -in), him, one, the same, there(-in), this.

τω **definite article - dative singular neuter**

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

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

σκηνωματι noun - dative singular neuter

skenoma skay'-no-mah: an encampment, i.e. (figuratively) the Temple (as God's residence), the body (as a tenement for the soul) -- tabernacle.

διεγειρειν verb - present active infinitive

diegeiro dee-eg-i'-ro: to wake fully; i.e. arouse -- arise, awake, raise, stir up.

υμας personal pronoun - second person accusative plural

humas hoo-mas': you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

εν preposition

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

υπομνησει noun - dative singular feminine

hupomnesis hoop-om'-nay-sis: a reminding or (reflexively) recollection -- remembrance.

2 Peter 1:14 .

.	Greek	Strong's	Origin
knowing		3609a: to have seen or perceived, hence to know	perf. of eidon
that the laying aside	ἀπόθεσις (apothesis)	595: a putting away	from apotithēmi
of my [earthly] dwelling	σκηνώματος (skēnōmatos)	4638: a tent	from skénoó
is imminent,	ταχινῇ (tachinē)	5031: swift	late form of tachus
as also	καὶ (kai)	2532: and, even, also	a prim. conjunction
our Lord	κύριος (kurios)	2962: lord, master	from kuros (authority)
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
Christ	Χριστὸς (christos)	5547: the Anointed One, Messiah, Christ	from chrió

has made clear ἐδήλωσεν 1213: to make plain, declare from délos
(edēlōsen)

to me.

KJV Lexicon

ειδως **verb - perfect active participle - nominative singular masculine**
eido **i'-do**: to see; by implication, (in the perfect tense only) to know

οτι **conjunction**

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

ταχινη **adjective - nominative singular feminine**

tachinos **takh-ee-nos'**: curt, i.e. impending -- shortly, swift.

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

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

η **definite article - nominative singular feminine**

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

αποθεις **noun - nominative singular feminine**

apothesis **ap-oth'-es-is**: a laying aside -- putting away (off).

του **definite article - genitive singular neuter**

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

σκηνωματος **noun - genitive singular neuter**

skenoma **skay'-no-mah**: an encampment, i.e. (figuratively) the Temple (as God's residence), the body (as a tenement for the soul) -- tabernacle.

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

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

καθως **adverb**

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

καὶ conjunction kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words
ὁ definite article - nominative singular masculine ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
κύριος noun - nominative singular masculine kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.
ἡμῶν personal pronoun - first person genitive plural hemon hay-mone': of (or from) us -- our (company), us, we.
ἰησοῦς noun - nominative singular masculine iesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.
χριστός noun - nominative singular masculine Christos khris-tos': anointed, i.e. the Messiah, an epithet of Jesus -- Christ.
εἰδῆλωσεν verb - aorist active indicative - third person singular deloo day-lo'-o: to make plain (by words) -- declare, shew, signify.
μοι personal pronoun - first person dative singular moi moy: to me -- I, me, mine, my.

2 Peter 1:15 .

.	Greek	Strong's	Origin
And I will also	καὶ (kai)	2532: and, even, also	a prim. conjunction
be diligent	σπουδάσω (spoudasō)	4704: to make haste, hence to give diligence	from spoudé
that at any time	ἐκάστοτε (ekastote)	1539: each time, always	from hekastos
after	μετὰ (meta)	3326: with, among, after	a prim. preposition
my departure	ἔξοδον (exodon)	1841: a departure	from ek and hodos

you will be able	ἔχειν (echein)	2192: to have, hold	a prim. verb
to call	ποιεῖσθαι (poieisthai)	4160: to make, do	a prim. word
these things		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
to mind.	μνήμην (mnēmēn)	3420: memory, remembrance	from mnaomai (in the sense of to be mindful of)

KJV Lexicon

σπουδασω verb - future active indicative - first person singular

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

δε conjunction

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

και conjunction

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

εκάστοτε adverb

hekastote hek-as'-tot-eh: at every time -- always.

εχειν verb - present active infinitive

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

υμας personal pronoun - second person accusative plural

humas hoo-mas': you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

μετα preposition

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

την definite article - accusative singular feminine

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

ἐμὴν **possessive pronoun - first person accusative singular feminine**

emos **em-os'**: my -- of me, mine (own), my.

ἐξοδὸν **noun - accusative singular feminine**

exodos **ex'-od-os**: an exit, i.e. (figuratively) death -- decease, departing.

τὴν **definite article - accusative singular feminine**

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

τούτων **demonstrative pronoun - genitive plural neuter**

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

μνημὴν **noun - accusative singular feminine**

mneme **mnay'-may**: memory -- remembrance.

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

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

2 Peter 1:16 .

.	Greek	Strong's	Origin
For we did not follow	ἐξακολουθήσαντες (exakolouthēsantes)	1811: to follow (out, up), i.e. to imitate	from ek and akoloutheó
cleverly devised	σεσοφισμένοις (sesophismenois)	4679: to make wise	from sophos
tales	μύθοις (muthois)	3454: a speech, story, i.e. a fable	a prim. word
when we made known	ἐγνώρισαμεν (egnōrisamen)	1107: to come to know, to make known	from ginóskó
to you the power	δύναμιν (dunamin)	1411: (miraculous) power, might, strength	from dunamai
and coming	παρουσίαν (parousian)	3952: a presence, a coming	from the pres. part. of pareimi
of our Lord	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
Jesus	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua

Christ,	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió
but we were eyewitnesses	ἐπόπται (epoptai)	2030: a looker-on, i.e. a spectator	from epi and the fut. of horaó
of His majesty.	μεγαλειότητος (megaleiotētos)	3168: splendor, magnificence	from megaleios

KJV Lexicon

ου particle - nominative

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

γαρ conjunction

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

σεσοφισμενοις verb - perfect passive participle - dative plural masculine

sophizo **sof-id'-zo**: to render wise; in a sinister acceptation, to form sophisms, i.e. continue plausible error -- cunningly devised, make wise.

μυθοις noun - dative plural masculine

muthos **moo'-thos**: a tale, i.e. fiction (myth) -- fable.

εξακολουθησαντες verb - aorist active participle - nominative plural masculine

exakoloutheo **ex-ak-ol-oo-theh'-o**: to follow out, i.e. (figuratively) to imitate, obey, yield to - follow.

εγνωρισμεν verb - aorist active indicative - first person

gnorizo **gno-rid'-zo**: to make known; subjectively, to know -- certify, declare, make known, give to understand, do to wit, wot.

υμιν personal pronoun - second person dative plural

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

την definite article - accusative singular feminine

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

του definite article - genitive singular masculine

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

κυριου noun - genitive singular masculine

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

ημων personal pronoun - first person genitive plural

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

ιησου noun - genitive singular masculine

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

χριστου noun - genitive singular masculine

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

δυναμιν noun - accusative singular feminine

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

και conjunction

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

παρουσιαν noun - accusative singular feminine

parousia par-oo-see'-ah: a being near, (by implication) physically, aspect -- coming, presence.

αλλ conjunction

alla al-lah': other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

εποπται noun - nominative plural masculine

epoptes ep-op'-tace: a looker-on -- eye-witness.

γενηθεντες verb - aorist passive deponent participle - nominative plural masculine

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

της definite article - genitive singular feminine

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

εκεινου demonstrative pronoun - genitive singular masculine

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

μεγαλειότητος noun - genitive singular feminine

megaleiotes meg-al-i-ot'-ace: superbness, i.e. glory or splendor -- magnificence, majesty,

mighty power.

2 Peter 1:17 .

.	Greek	Strong's	Origin
For when He received	λαβὼν (labōn)	2983: to take, receive	from a prim. root lab-
honor	τιμὴν (timēn)	5092: a valuing, a price	akin to tió (to value, honor)
and glory	δόξαν (doxan)	1391: opinion (always good in N.T.), hence praise, honor, glory	from dokeó
from God	θεοῦ (theou)	2316: God, a god	of uncertain origin
the Father,	πατρός (patros)	3962: a father	a prim. word
such	τοιᾶσδε (toiasde)	5107: such	from toios (such, such-like) and de
an utterance	φωνῆς (phōnēs)	5456: a voice, sound	probably from phémi
as this was made	ἐνεχθείσης (enechtheisēs)	5342: to bear, carry, bring forth	a prim. word
to Him by the Majestic	μεγαλοπρεποῦς (megaloprepous)	3169: befitting a great one	from megas and prepó
Glory,	δόξης (doxēs)	1391: opinion (always good in N.T.), hence praise, honor, glory	from dokeó
"This	οὗτος (outos)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
is My beloved	ἀγαπητός (agapētos)	27: beloved	from agapaó
Son	υἱός (uios)	5207: a son	a prim. word
with whom	ὃν	3739: usually rel. who, which, that, also demonstrative this,	a prim. pronoun

	(on)	that	
I am well-pleased"--	εὐδόκησα (eudokēsa)	2106: to think well of, i.e. to be well-pleased	from eu and dokeó

KJV Lexicon

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

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

γάρ conjunction

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

παρά preposition

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

θεοῦ noun - genitive singular masculine

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

πατρός noun - genitive singular masculine

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

τιμὴν noun - accusative singular feminine

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

καὶ conjunction

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

δοξάν noun - accusative singular feminine

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

φωνῆς noun - genitive singular feminine

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

ενεχθεισης **verb - aorist passive participle - genitive singular feminine**

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

αυτω **personal pronoun - dative singular masculine**

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

τοιασδε **demonstrative pronoun - genitive singular feminine**

toiosde toy-os'-deh: such-like then, i.e. so great -- such.

υπο **preposition**

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

της **definite article - genitive singular feminine**

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

μεγαλοπρεπους **adjective - genitive singular feminine**

megaloprepes meg-al-op-rep-ace': befitting greatness or magnificence (majestic) -- excellent.

δοξης **noun - genitive singular feminine**

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

ουτος **demonstrative pronoun - nominative singular masculine**

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

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

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

ο **definite article - nominative singular masculine**

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

υιος **noun - nominative singular masculine**

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

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

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

ο **definite article - nominative singular masculine**

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

αγαπητος **adjective - nominative singular masculine**
agapetos ag-ap-ay-tos': beloved -- (dearly, well) beloved, dear.

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

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

εγω **personal pronoun - first person nominative singular**
ego eg-o': I, me.

ευδοκησα **verb - aorist active indicative - first person singular**
eudokeo yoo-dok-eh'-o: to think well of, i.e. approve (an act); specially, to approbate (a person or thing) -- think good, (be well) please(-d), be the good (have, take) pleasure, be willing.

2 Peter 1:18 .

.	Greek	Strong's	Origin
and we ourselves	ἡμεῖς (ēmeis)	2249:	nom. pl. of egó, q.v.
heard	ἠκούσαμεν (ēkousamen)	191: to hear, listen	from a prim. word mean. hearing
this	ταύτην (tautēn)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
utterance	φωνήν (phōnēn)	5456: a voice, sound	probably from phēmi
made	ἐνεχθεῖσαν (enechtheisan)	5342: to bear, carry, bring forth	a prim. word
from heaven	οὐρανοῦ (ouranou)	3772: heaven	a prim. word
when we were with Him on the holy	ἀγίῳ (agiō)	40: sacred, holy	from a prim. root
mountain.	ὄρει (orei)	3735: a mountain	a prim. word

KJV Lexicon

και **conjunction**

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

ταυτην **demonstrative pronoun - accusative singular feminine**

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

την **definite article - accusative singular feminine**

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

φωνην **noun - accusative singular feminine**

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

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

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

ηκουσαμεν **verb - aorist active indicative - first person**

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

εκ **preposition**

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

ουρανου **noun - genitive singular masculine**

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

ενεχθεισαν **verb - aorist passive participle - accusative singular feminine**

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

συν **preposition**

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

αυτω **personal pronoun - dative singular masculine**

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

ΟΝΤΕΣ **verb - present participle - nominative plural masculine**

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

ΕΝ **preposition**

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

ΤΩ **definite article - dative singular neuter**

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

ΟΡΕΙ **noun - dative singular neuter**

oros **or'-os**: a mountain (as lifting itself above the plain): -hill, mount(-ain).

ΤΩ **definite article - dative singular neuter**

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

ΑΓΙΩ **adjective - dative singular neuter**

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

2 Peter 1:19 .

.	Greek	Strong's	Origin
[So] we have	ἔχομεν (echomen)	2192: to have, hold	a prim. verb
the prophetic	προφητικὸν (prophētikon)	4397: prophetic	from prophētés
word	λόγον (logon)	3056: a word (as embodying an idea), a statement, a speech	from legó
[made] more sure,	βεβαιότερον (bebaioteron)	949: firm, secure	from the same as basis
to which	ᾧ (ō)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
you do	ποιεῖτε (poieite)	4160: to make, do	a prim. word
well	καλῶς (kalōs)	2573: well	adverb from kalos

to pay attention	προσέχοντες (prosechontes)	4337: to hold to, turn to, attend to	from pros and echó
as to a lamp	λύχνω (luchnō)	3088: a (portable) lamp	a prim. word
shining	φαίνοντι (phainonti)	5316: to bring to light, to cause to appear	from a prim. root
in a dark	αὐχμηρῶ (auchmērō)	850b: dry, squalid	from auchmos (drought)
place,	τόπω (topō)	5117: a place	a prim. word
until	ἕως (eōs)	2193: till, until	a prim. particle used as a preposition, adverb and conjunction
the day	ἡμέρα (ēmera)	2250: day	a prim. word
dawns	διαυγάση (diaugasē)	1306a: to shine through	from dia and augazó
and the morning star	φωσφόρος (phōsphoros)	5459: light-bringing, the morning star	from phós and pheró
arises	ἀνατείλη (anateilē)	393: to cause to rise, to rise	from ana and telló (to make to arise)
in your hearts.	καρδίαις (kardiais)	2588: heart	a prim. word

KJV Lexicon

και **conjunction**

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

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

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

βεβαιότερον **adjective - accusative singular masculine - comparative or contracted**
bebaios **beb'-ah-yos**: stable -- firm, of force, steadfast, sure.

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

προφητικόν **adjective - accusative singular masculine**
prophetikos **prof-ay-tik-os'**: pertaining to a foreteller (prophetic) -- of prophecy, of the prophets.

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

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

καλῶς **adverb**
kalos **kal-ocē'**: well (usually morally) -- (in a) good (place), honestly, + recover, (full) well.

ποιεῖτε **verb - present active indicative - second person**
poieo **poy-eh'-o**: to make or do (in a very wide application, more or less direct)

προσεχόντες **verb - present active participle - nominative plural masculine**
prosecho **pros-ekh'-o**: (give) attend(-ance, -ance at, -ance to, unto), beware, be given to, give (take) heed (to unto); have regard.

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

λύχνῳ **noun - dative singular masculine**
luchnos **lookh'-nos**: a portable lamp or other illuminator -- candle, light.

φαίνονται **verb - present middle or passive participle - dative singular masculine**
phaino **fah'-ee-no**: to lighten (shine), i.e. show (transitive or intransitive, literal or figurative) -- appear, seem, be seen, shine, think.

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

αυχμηρῶ **adjective - dative singular masculine**
auchmeros **owkh-may-ros'**: dirty, i.e. (by implication) obscure -- dark.

τοπω **noun - dative singular masculine**

topos **top'-os**: coast, licence, place, plain, quarter, + rock, room, where.

εως **conjunction**

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

ου **relative pronoun - genitive singular masculine**

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

ημερα **noun - nominative singular feminine**

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

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

diaugazo **dee-ow-gad'-zo**: to glimmer through, i.e. break (as day) -- dawn.

και **conjunction**

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

φωσφορος **adjective - nominative singular masculine**

phosphoros **foce-for'-os**: light-bearing (phosphorus), i.e. (specially), the morning-star (figuratively) -- day star.

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

anatello **an-at-el'-lo**: to (cause to) arise -- (a-, make to) rise, at the rising of, spring (up), be up.

εν **preposition**

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

ταις **definite article - dative plural feminine**

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

καρδιας **noun - dative plural feminine**

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

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

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

2 Peter 1:20 .

■			
.	Greek	Strong's	Origin

But know	γινώσκοντες (ginōskontes)	1097: to come to know, recognize, perceive	from a prim. root gnó-
this		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
first		4413: first, chief	contr. superl. of pro
of all, that no	παῖσα (pasa)	3956: all, every	a prim. word
prophecy	προφητεία (prophēteia)	4394: prophecy	from prophēteuó
of Scripture	γραφῆς (graphēs)	1124: a writing, scripture	from graphó
is [a matter] of one's own	ιδίας (idias)	2398: one's own, distinct	a prim. word
interpretation,	ἐπιλύσεως (epiluseōs)	1955: a release, an interpretation	from epiluó

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ΤΟΥΤΟ demonstrative pronoun - accusative singular neuter

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

ΠΡΩΤΟΝ adverb

proton pro'-ton: firstly (in time, place, order, or importance) -- before, at the beginning, chiefly (at, at the) first (of all).

ΓΙΝΩΣΚΟΝΤΕΣ verb - present active participle - nominative plural masculine

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

ΟΤΙ conjunction

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

πασα **adjective - nominative singular feminine**
pas **pas**: apparently a primary word; all, any, every, the whole

προφητεία **noun - nominative singular feminine**
propheteia **prof-ay-ti'-ah**: prediction (scriptural or other) -- prophecy, prophesying.

γραφῆς **noun - genitive singular feminine**
graphe **graf-ay'**: a document, i.e. holy Writ (or its contents or a statement in it) -- scripture.

ιδίας **adjective - genitive singular feminine**
idios **id'-ee-os**: pertaining to self, i.e. one's own; by implication, private or separate

ἐπιλυσεως **noun - genitive singular feminine**
epilysis **ep-il'-oo-sis**: explanation, i.e. application -- interpretation.

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

γίνεται **verb - present middle or passive deponent indicative - third person singular**
ginomai **ghin'-om-ahēe**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

2 Peter 1:21 .

.	Greek	Strong's	Origin
for no	οὐ (ou)	3756: not, no	a prim. word
prophecy	προφητεία (prophēteia)	4394: prophecy	from prophēteuó
was ever	ποτε (pote)	4218: once, ever	enclitic particle from the same as posos and te
made	ἠνέχθη (ēnechthē)	5342: to bear, carry, bring forth	a prim. word
by an act of human	ἀνθρώπου (anthrōpou)	444: a man, human, mankind	probably from anér and óps (eye, face)
will,	θελήματι (thelēmati)	2307: will	from theló
but men	ἄνθρωποι (anthrōpoi)	444: a man, human, mankind	probably from anér and óps (eye, face)

moved	φερόμενοι (pheromenoi)	5342: to bear, carry, bring forth	a prim. word
by the Holy	ἁγίου (agiou)	40: sacred, holy	from a prim. root
Spirit	πνεύματος (pneumatōs)	4151: wind, spirit	from pneó
spoke	ἐλάλησαν (elalēsan)	2980: to talk	from lalos (talkative)
from God.	θεοῦ (theou)	2316: God, a god	of uncertain origin

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ου **particle - nominative**

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

γάρ **conjunction**

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

θελημα **noun - dative singular neuter**

thelema thel'-ay-mah: a determination (properly, the thing), i.e. (actively) choice (specially, purpose, decree; abstractly, volition) or (passively) inclination -- desire, pleasure, will.

ανθρωπου **noun - genitive singular masculine**

anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.

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

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

ποτε **particle**

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

προφητεια **noun - nominative singular feminine**

propheteia prof-ay-ti'-ah: prediction (scriptural or other) -- prophecy, prophesying.

αλλ conjunction

alla al-lah': other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

υπο preposition

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

πνευματος noun - genitive singular neuter

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

αγιου adjective - genitive singular neuter

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

φερομενοι verb - present passive participle - nominative plural masculine

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

ελαλησαν verb - aorist active indicative - third person

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

αγιοι adjective - nominative plural masculine

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

θεου noun - genitive singular masculine

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

ανθρωποι noun - nominative plural masculine

anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.

2 Peter 2:1 .

.	Greek	Strong's	Origin
But false prophets	ψευδοπροφῆται (pseudoprophētai)	5578: a false prophet	from pseudés and prophétés
also	καὶ (kai)	2532: and, even, also	a prim. conjunction
arose	Ἐγένοντο (egenonto)	1096: to come into being, to happen, to become	from a prim. root gen-

among	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
the people,	λαῶ (laō)	2992: the people	a prim. word
just	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
as there will also	καὶ (kai)	2532: and, even, also	a prim. conjunction
be false teachers	ψευδοδιδάσκαλοι (pseudodidaskaloi)	5572: a false teacher	from pseudés and didaskalos
among	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
you, who	οἵτινες (oitines)	3748: whoever, anyone who	from hos, and tis
will secretly introduce	παρεισάξουσιν (pareisaxousin)	3919: to introduce, to bring in secretly	from para and eisagó
destructive	ἀπωλείας (apōleias)	684: destruction, loss	from apollumi
heresies,	αἱρέσεις (aireseis)	139: choice, opinion	from haireó
even	καὶ (kai)	2532: and, even, also	a prim. conjunction
denying	ἀρνούμενοι (arnoumenoi)	720: to deny, say no	of uncertain origin
the Master	δεσπότην (despotēn)	1203: lord, master	of uncertain origin
who bought	ἀγοράσαντα (agorasanta)	59: to buy in the marketplace, purchase	from agora
them, bringing	ἐπάγοντες (epagontes)	1863: to bring upon	from epi and agó
swift	ταχινὴν (tachinēn)	5031: swift	late form of tachus

destruction	ἀπώλειαν (apōleian)	684: destruction, loss	from apollumi
upon themselves.	ἐαυτοῖς (eautois)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos

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ΕΓΕΝΟΝΤΟ **verb - second aorist middle deponent indicative - third person**

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

δε **conjunction**

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

και **conjunction**

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

ψευδοπροφηται **noun - nominative plural masculine**

pseudoprophetes **psyoo-dop-rof-ay'-tace**: a spurious prophet, i.e. pretended foreteller or religious impostor -- false prophet.

εν **preposition**

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

τω **definite article - dative singular masculine**

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

λαω **noun - dative singular masculine**

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

ως **adverb**

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

και **conjunction**

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

εν **preposition**

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

υμιν **personal pronoun - second person dative plural**
humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

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

ψευδοδιδασκαλοι **noun - nominative plural masculine**
pseudodidaskalos **psyoo-dod-id-as'-kal-os**: a spurious teacher, i.e. propagator of erroneous Christian doctrine -- false teacher.

οιτινες **relative pronoun - nominative plural masculine**
hostis **hos'-tis**: which some, i.e. any that; also (definite) which same

παρεισαξουσιν **verb - future active indicative - third person**
pareisago **par-ice-ag'-o**: to lead in aside, i.e. introduce surreptitiously -- privily bring in.

αιρεσεις **noun - accusative plural feminine**
hairesis **hah'-ee-res-is**: a choice, i.e. (specially) a party or (abstractly) disunion -- heresy (which is the Greek word itself), sect.

απωλειας **noun - genitive singular feminine**
apoleia **ap-o'-li-a**: ruin or loss (physical, spiritual or eternal) -- damnable(-nation), destruction, die, perdition, perish, pernicious ways, waste.

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

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

αγορασαντα **verb - aorist active participle - accusative singular masculine**
agorazo **ag-or-ad'-zo**: to go to market, i.e. (by implication) to purchase; specially, to redeem -- buy, redeem.

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

δεσποτην **noun - accusative singular masculine**
despotes **des-pot'-ace**: an absolute ruler (despot) -- Lord, master.

αρνουμενοι **verb - present middle or passive deponent participle - nominative plural masculine**
arneomai **ar-neh'-om-ahee**: to contradict, i.e. disavow, reject, abnegate -- deny, refuse.

επαγοντες **verb - present active participle - nominative plural masculine**
epago **ep-ag'-o**: to superinduce, i.e. inflict (an evil), charge (a crime) -- bring upon.

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

ταχινῇ **adjective - accusative singular feminine**
tachinos **takh-ee-nos'**: curt, i.e. impending -- shortly, swift.

απωλειαν **noun - accusative singular feminine**
apoleia **ap-o'-li-a**: ruin or loss (physical, spiritual or eternal) -- damnable(-nation), destruction, die, perdition, perish, pernicious ways, waste.

2 Peter 2:2 .

.	Greek	Strong's	Origin
Many	πολλοὶ (polloi)	4183: much, many	a prim. word
will follow	ἐξακολουθήσουσιν (exakolouthēsousin)	1811: to follow (out, up), i.e. to imitate	from ek and akoloutheó
their sensuality,	ἀσελγείαις (aselgeiais)	766: licentiousness, wantonness	of uncertain origin
and because	δι' (di)	1223: through, on account of, because of	a prim. preposition
of them the way	ὁδὸς (odos)	3598: a way, road	a prim. word
of the truth	ἀληθείας (alētheias)	225: truth	from alēthés
will be maligned;	βλασφημηθήσεται (blasphēmēthēsetai)	987: to slander, hence to speak lightly or profanely of sacred things	from blasphēmos

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

πολλοι adjective - nominative plural masculine

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

εξακολουθησουσιν verb - future active indicative - third person

exakoloutheo ex-ak-ol-oo-theh'-o: to follow out, i.e. (figuratively) to imitate, obey, yield to - follow.

αυτων personal pronoun - genitive plural masculine

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

ταις definite article - dative plural feminine

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

ασελγειαις noun - dative plural feminine

aselgeia as-elg'-i-a: licentiousness (sometimes including other vices) -- filthy, lasciviousness, wantonness.

δι preposition

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

ους relative pronoun - accusative plural masculine

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

η definite article - nominative singular feminine

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

οδος noun - nominative singular feminine

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

της definite article - genitive singular feminine

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

αληθειας noun - genitive singular feminine

aletheia al-ay'-thi-a: truth -- true, truly, truth, verity.

βλασφημηθησεται verb - future passive indicative - third person singular

blasphemeo blas-fay-meh'-o: to vilify; specially, to speak impiously -- (speak) blaspheme(-er, -mously, -my), defame, rail on, revile, speak evil.

2 Peter 2:3 .

.	Greek	Strong's	Origin
and in [their] greed	πλεονεξία (pleonexia)	4124: advantage, covetousness	from pleonektés
they will exploit	ἐμπορεύσονται (emporeusontai)	1710: to travel in, to traffic, by impl. to trade	from en and poreuomai
you with false	πλαστοῖς (plastois)	4112: formed, molded	from plassó
words;	λόγοις (logois)	3056: a word (as embodying an idea), a statement, a speech	from legó
their judgment	κρίμα (krima)	2917: a judgment	from krinó
from long ago	ἐκπαλαι (ekpalai)	1597: long ago, for a long while	from ek and palai
is not idle,	ἀργεῖ (argei)	691: to be idle	from argos
and their destruction	ἀπώλεια (apōleia)	684: destruction, loss	from apollumi
is not asleep.	νυστάζει (nustazei)	3573: to nod in sleep, to fall asleep	of uncertain origin

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καὶ **conjunction**

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

ἐν **preposition**

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

πλεονεξία **noun - dative singular feminine**

pleonexia **pleh-on-ex-ee'-ah:** avarice, i.e. (by implication) fraudulency, extortion -- covetous(-ness) practices, greediness.

πλαστοις **adjective - dative plural masculine**

plastos **plas-tos':** moulded, i.e. (by implication) artificial or (figuratively) fictitious (false) -- feigned.

λογις **noun - dative plural masculine**

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

υμας **personal pronoun - second person accusative plural**

humas **hoo-mas':** you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

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

emporeuomai **em-por-yoo'-om-ahee:** to travel in (a country as a pedlar), i.e. (by implication) to trade -- buy and sell, make merchandise.

οις **relative pronoun - dative plural masculine**

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

το **definite article - nominative singular neuter**

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

κριμα **noun - nominative singular neuter**

krima **kree'-mah:** a decision (the function or the effect, for or against (crime)) -- avenge, condemned, condemnation, damnation, go to law, judgment.

εκπαλαι **adverb**

ekpalai **eh'-pal-ahee:** long ago, for a long while -- of a long time, of old.

ουκ **particle - nominative**

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

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

argeo **arg-eh'-o:** to be idle, i.e. (figuratively) to delay -- linger.

και **conjunction**

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

η definite article - nominative singular feminine

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

απωλεια noun - nominative singular feminine

apoleia ap-o'-li-a: ruin or loss (physical, spiritual or eternal) -- damnable(-nation), destruction, die, perdition, perish, pernicious ways, waste.

αυτων personal pronoun - genitive plural masculine

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

ου particle - nominative

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

νυσταξει verb - future active indicative - third person singular

nustazo noos-tad'-zo: to nod, i.e. (by implication) to fall asleep; figuratively, to delay -- slumber.

2 Peter 2:4 .

.	Greek	Strong's	Origin
For if	Εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
God	θεός (theos)	2316: God, a god	of uncertain origin
did not spare	ἐφείσατο (epheisato)	5339: to spare, forbear	a prim. verb
angels	ἀγγέλων (angelōn)	32a: a messenger, angel	a prim. word
when they sinned,	ἀμαρτησάντων (amartēsantōn)	264: to miss the mark, do wrong, sin	from an early root hamart-
but cast them into hell	ταρταρώσας (tartarōsas)	5020: to cast into hell	from Tartaros (a Gr. name for the abode of the damned)
and committed	παρέδωκεν (paredōken)	3860: to hand over, to give or deliver over, to betray	from para and didōmi

them to pits		4618a: a pit (for grain storage)	a prim. word
of darkness,	ζόφου (zophou)	2217: deep gloom	akin to gnophos
reserved	τηρουμένων (tēroumenous)	5083: to watch over, to guard	from a prim. word téros (a guard)
for judgment;	κρίσιν (krisin)	2920: a decision, judgment	from krinó

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ει conditional

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

γαρ conjunction

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

ο definite article - nominative singular masculine

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

θεος noun - nominative singular masculine

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

αγγελων noun - genitive plural masculine

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

αμαρτησαντων verb - aorist active participle - genitive plural masculine

hamartano **ham-ar-tan'-o**: to miss the mark (and so not share in the prize), i.e. (figuratively) to err, especially (morally) to sin -- for your faults, offend, sin, trespass.

ουκ particle - nominative

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

εφεισατο verb - aorist middle deponent indicative - third person singular

pheidomai fi'-dom-ahēe: to be chary of, i.e. (subjectively) to abstain or (objectively) to treat leniently -- forbear, spare.

αλλα conjunction

alla al-lah': other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

σειραις noun - dative plural feminine

seira si-rah': a chain (as binding or drawing) -- chain.

ζοφου noun - genitive singular masculine

zophos dzof'-os: gloom (as shrouding like a cloud) -- blackness, darkness, mist.

ταρταρωσας verb - aorist active participle - nominative singular masculine

tartaroo tar-tar-o'-o: to incarcerate in eternal torment -- cast down to hell.

παρεδωκεν verb - aorist active indicative - third person singular

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

εις preposition

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

κρισιν noun - accusative singular feminine

krisis kree'-sis: by extension, a tribunal; by implication, justice (especially, divine law) -- accusation, condemnation, damnation, judgment.

τηρουμενους verb - present passive participle - accusative plural masculine

tereo tay-reh'-o: by implication, to detain (in custody; figuratively, to maintain); by extension, to withhold -- hold fast, keep(-er), (pre-, re-)serve, watch.

2 Peter 2:5 .

.	Greek	Strong's	Origin
and did not spare	ἐφείσατο (epheisato)	5339: to spare, forbear	a prim. verb
the ancient	ἀρχαίου (archaiou)	744: original, ancient	from arché
world,	κόσμου (kosmou)	2889: order, the world	a prim. word
but preserved	ἐφύλαξεν (ephulaxen)	5442: to guard, watch	from a root phulak-

Noah,	Νῶε (nōe)	3575: Noah, a patriarch	of Hebrew origin Noah
a preacher	κήρυκα (kēruka)	2783: a herald	from kērussó
of righteousness,	δικαιοσύνης (dikaiosunēs)	1343: righteousness, justice	from dikaios
with seven others,	ὄγδοον (ogdoon)	3590: the eighth	ord. num. from októ
when He brought	ἐπάξας (epaxas)	1863: to bring upon	from epi and agó
a flood	κατακλυσμὸν (kataklusmon)	2627: a flood	from katakluzó
upon the world	κόσμῳ (kosmō)	2889: order, the world	a prim. word
of the ungodly;	ἀσεβῶν (asebōn)	765: ungodly, impious	from alpha (as a neg. prefix) and sebó

KJV Lexicon

καὶ conjunction

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

αρχαίου adjective - genitive singular masculine

archaios ar-khah'-yos: original or primeval -- (them of) old (time).

κόσμου noun - genitive singular masculine

kosmos kos'-mos: orderly arrangement, i.e. decoration; by implication, the world (in a wide or narrow sense, including its inhabitants, literally or figuratively (morally) -- adorning, world.

οὐκ particle - nominative

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

εφείσατο **verb - aorist middle deponent indicative - third person singular**
pheidomai **fi'-dom-ahee**: to be chary of, i.e. (subjectively) to abstain or (objectively) to treat leniently -- forbear, spare.

αλλα **conjunction**
alla **al-lah'**: other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

ογδοον **adjective - accusative singular masculine**
ogdoos **og'-do-os**: the eighth -- eighth.

νωε **proper noun**
Noe **no'-eh**: Noe, (i.e. Noah), a patriarch -- Noe.

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

κηρυκα **noun - accusative singular masculine**
kerux **kay'-roox**: a herald, i.e. of divine truth (especially of the gospel) -- preacher.

εφυλαξεν **verb - aorist active indicative - third person singular**
phulasso **foo-las'-so**: to watch, i.e. be on guard (literally of figuratively); by implication, to preserve, obey, avoid -- beware, keep (self), observe, save.

κατακλυσμον **noun - accusative singular masculine**
kataklysmos **kat-ak-looce-mos'**: an inundation -- flood.

κοσμω **noun - dative singular masculine**
kosmos **kos'-mos**: orderly arrangement, i.e. decoration; by implication, the world (in a wide or narrow sense, including its inhabitants, literally or figuratively (morally) -- adorning, world.

ασεβων **adjective - genitive plural masculine**
asebes **as-eb-ace'**: irreverent, i.e. (by extension) impious or wicked -- ungodly (man).

επαξας **verb - aorist active participle - nominative singular masculine**
epago **ep-ag'-o**: to superinduce, i.e. inflict (an evil), charge (a crime) -- bring upon.

2 Peter 2:6 .

.	Greek	Strong's	Origin
and [if] He condemned	κατέκρινεν (katekrinen)	2632: to give judgment against	from kata and krinó
the cities	πόλεις (poleis)	4172: a city	a prim. word

of Sodom	Σοδόμων (sodomōn)	4670: Sodom, an unidentified city in the Jordan Valley	of Hebrew origin Sedom
and Gomorrah	Γομόρρας (gomorras)	1116: Gomorrah, one of the cities near the Dead Sea	of Hebrew origin Amorah
to destruction		2692: an overthrowing	from katastrephó
by reducing [them] to ashes,	τεφρώσας (tephrōsas)	5077: to burn to ashes	from a prim. word tephra (ashes)
having made	τεθεικώς (tetheikōs)	5087: to place, lay, set	from a prim. root the-
them an example	ὑπόδειγμα (upodeigma)	5262: a figure, copy, example	from hupodeiknumi
to those who would	μελλόντων (mellontōn)	3195: to be about to	a prim. verb
live ungodly		764: to be impious, i.e. to be ungodly	from asebéś
[lives] thereafter;		3195: to be about to	a prim. verb

KJV Lexicon

και conjunction

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

πολεις noun - nominative plural feminine

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

σοδομων noun - genitive plural neuter

Sodoma **sod'-om-ah**: Sodoma (i.e. Sedom), a place in Palestine -- Sodom.

και conjunction

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

γομορρας **noun - genitive singular feminine**
Gomorrha **gom'-or-hrhah**: Gomorrha (i.e. Amarah), a place near the Dead Sea -- Gomorrha.

τεφρωσας **verb - aorist active participle - nominative singular masculine**
tephroo **tef-ro'-o**: to incinerate, i.e. consume -- turn to ashes.

καταστροφη **noun - dative singular feminine**
katastrophe **kat-as-trof-ay'**: an overturn (catastrophe), i.e. demolition; figuratively, apostasy -- overthrow, subverting.

κατεκρινεν **verb - aorist active indicative - third person singular**
katakrimo **kat-ak-ree'-no**: to judge against, i.e. sentence -- condemn, damn.

υποδειγμα **noun - accusative singular neuter**
hupodeigma **hoop-od'-igue-mah**: an exhibit for imitation or warning (figuratively, specimen, adumbration) -- en-(ex-)ample, pattern.

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

ασεβειν **verb - present active infinitive**
asebeo **as-eb-eh'-o**: to be (by implied act) impious or wicked -- commit (live, that after should live) ungodly.

τεθεικως **verb - perfect active participle - nominative singular masculine**
tithemi **tith'-ay-mee**: advise, appoint, bow, commit, conceive, give, kneel down, lay (aside, down, up), make, ordain, purpose, put, set (forth), settle, sink down.

2 Peter 2:7 .

.	Greek	Strong's	Origin
and [if] He rescued	ἐρρύσατο (errusato)	4506: to draw to oneself, i.e. deliver	akin to eruó (to drag)
righteous	δίκαιον (dikaion)	1342: correct, righteous, by impl. innocent	from diké
Lot,	Λώτ (lōt)	3091: Lot, a patriarch	of Hebrew origin Lot
oppressed	καταπονούμενον (kataponoumenon)	2669: to wear down	from kata and ponos
by the sensual	ἀσελγεία (aselgeia)	766: licentiousness, wantonness	of uncertain origin

conduct	ἀναστροφῆς (anastrophēs)	391: behavior, conduct	from anastrephó
of unprincipled men	ἄθεσμων (athesmōn)	113: lawless	from alpha (as a neg. prefix) and thesmos (law, custom)

KJV Lexicon

καὶ conjunction

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

δικαίον adjective - nominative singular neuter

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

λωτ proper noun

Lot lote: Lot, a patriarch -- Lot.

καταπονουμένον verb - present passive participle - accusative singular masculine

kataponeo kat-ap-on-eh'-o: to labor down, i.e. wear with toil (figuratively, harass) -- oppress, vex.

υπο preposition

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

της definite article - genitive singular feminine

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

των definite article - genitive plural masculine

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

αθεσμων adjective - genitive plural masculine

athesmos ath'-es-mos: lawless, i.e. (by implication) criminal -- wicked.

εν preposition

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

ασελγεια **noun - dative singular feminine**
aselgeia as-elg'-i-a: licentiousness (sometimes including other vices) -- filthy, lasciviousness, wantonness.

αναστροφης **noun - genitive singular feminine**
anastrophe an-as-trof-ay': behavior -- conversation.

ερρυσατο **verb - aorist middle or passive deponent indicative - third person singular**
rhoumai rhoo'-om-ahee: to rush or draw (for oneself), i.e. rescue -- deliver(-er).

2 Peter 2:8 .

.	Greek	Strong's	Origin
(for by what he saw	βλέμματι (blemmati)	990: a look	from blepó
and heard	ἀκοῇ (akoē)	189: hearing, the sense of hearing	from akouó
[that] righteous	δίκαιος (dikaios)	1342: correct, righteous, by impl. innocent	from diké
man,	δικαίαν (dikaian)	1342: correct, righteous, by impl. innocent	from diké
while living	ἐγκατοικῶν (enkatoikōn)	1460: to settle down in (a place), reside	from en and katoikeó
among	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
them, felt	ἐβασάνιζεν (ebasanizen)	928: to torture	from basanos
[his] righteous		1342: correct, righteous, by impl. innocent	from diké
soul	ψυχὴν (psuchēn)	5590: breath, the soul	of uncertain origin
tormented		928: to torture	from basanos
day	ἡμέραν (ēmeran)	2250: day	a prim. word

after	ἐξ (ex)	1537: from, from out of	a prim. preposition denoting origin
day	ἡμέρας (ēmeras)	2250: day	a prim. word
by [their] lawless	ἀνόμοις (anomois)	459: lawless, without law	from alpha (as a neg. prefix) and nomos
deeds),	ἔργοις (ergois)	2041: work	from a prim. verb erdó (to do)

KJV Lexicon

βλεμματι **noun - dative singular neuter**

blemma **blem'-mah**: vision (properly concrete; by implication, abstract) -- seeing.

γὰρ **conjunction**

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

καὶ **conjunction**

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

ακοή **noun - dative singular feminine**

akoe **ak-o-ay'**: hearing (the act, the sense or the thing heard) -- audience, ear, fame, which ye heard, hearing, preached, report, rumor.

ὁ **definite article - nominative singular masculine**

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

δικαίος **adjective - nominative singular masculine**

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

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

egkatoikeo **eng-kat-oy-keh'-o**: to settle down in a place, i.e. reside -- dwell among.

ἐν **preposition**

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

αὐτοῖς personal pronoun - dative plural masculine autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons
ἡμέραν noun - accusative singular feminine hemera hay-mer'-ah: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.
ἐκ preposition ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)
ἡμέρας noun - genitive singular feminine hemera hay-mer'-ah: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.
ψυχὴν noun - accusative singular feminine psuche psoo-khay': breath, i.e. (by implication) spirit, abstractly or concretely -- heart (+ - ily), life, mind, soul, + us, + you.
δικαίαν adjective - accusative singular feminine dikaios dik'-ah-yos: equitable (in character or act); by implication, innocent, holy (absolutely or relatively) -- just, meet, right(-eous).
ἀνομίᾱς adjective - dative plural neuter anomos an'-om-os: lawless, i.e. (negatively) not subject to (the Jewish) law; (by implication, a Gentile), or (positively) wicked -- without law, lawless, transgressor, unlawful, wicked.
ἐργοῖς noun - dative plural neuter ergon er'-gon: toil (as an effort or occupation); by implication, an act -- deed, doing, labour, work.
ἐ βασανίζεν verb - imperfect active indicative - third person singular basanizo bas-an-id'-zo: to torture -- pain, toil, torment, toss, vex.

2 Peter 2:9 .

.	Greek	Strong's	Origin
[then] the Lord	κύριος (kurios)	2962: lord, master	from kuros (authority)
knows how		3609a: to have seen or perceived, hence to know	perf. of eidon
to rescue	ῥύεσθαι	4506: to draw to oneself, i.e.	akin to eruó (to drag)

	(ruesthai)	deliver	
the godly	εὐσεβεῖς (eusebeis)	2152: pious	from eu and sebó
from temptation,	πειρασμοῦ (peirasmou)	3986: an experiment, a trial, temptation	from peirazó
and to keep	τηρεῖν (tērein)	5083: to watch over, to guard	from a prim. word téros (a guard)
the unrighteous	ἀδίκους (adikous)	94: unjust, unrighteous	from alpha (as a neg. prefix) and diké
under punishment	κολαζομένους (kolazomenous)	2849: to chastise	from kolos (docked)
for the day	ἡμέραν (ēmeran)	2250: day	a prim. word
of judgment,	κρίσεως (kriseōs)	2920: a decision, judgment	from krinó

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

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

εὐσεβεις **adjective - accusative plural masculine**
eusebes yoo-seb-ace': well-reverent, i.e. pious -- devout, godly.

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

πειρασμου **noun - genitive singular masculine**
peirasmos pi-ras-mos': a putting to proof (by experiment (of good), experience (of evil), solicitation, discipline or provocation); by implication, adversity -- temptation, try.

ρυεσθαι verb - present middle or passive deponent infinitive rhoumai rhoo'-om-ahee : to rush or draw (for oneself), i.e. rescue -- deliver(-er).
αδικους adjective - accusative plural masculine adikos ad'-ee-kos : unjust; by extension wicked; by implication, treacherous; specially, heathen -- unjust, unrighteous.
δε conjunction de deh : but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).
εις preposition eis ice : to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases
ημεραν noun - accusative singular feminine hemera hay-mer'-ah : age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.
κρισεως noun - genitive singular feminine krisis kree'-sis : by extension, a tribunal; by implication, justice (especially, divine law) -- accusation, condemnation, damnation, judgment.
κολαζομενους verb - present passive participle - accusative plural masculine kolazo kol-ad'-zo : to curtail, i.e. (figuratively) to chastise (or reserve for infliction) -- punish.
τηρειν verb - present active infinitive tereo tay-reh'-o : by implication, to detain (in custody; figuratively, to maintain); by extension, to withhold -- hold fast, keep(-er), (pre-, re-)serve, watch.

2 Peter 2:10 .

.	Greek	Strong's	Origin
and especially	μάλιστα (malista)	3122: most	superl. of a prim. adverb mala (very)
those	τούς (tous)	3588: the	the def. art.
who indulge	πορευομένους (poreuomenous)	4198: to go	from poros (a ford, passage)
the flesh	σαρκός (sarkos)	4561: flesh	a prim. word
in [its] corrupt	μιασμού	3394: the act of defiling	from miainó

	(miasmou)		
desires	ἐπιθυμία (epithumia)	1939: desire, passionate longing, lust	from epithumeó
and despise	καταφρονοῦντας (kataphronountas)	2706: to think little of	from kata and phroneó
authority.	κυριότητος (kuriotētos)	2963: lordship	from kurios
Daring,	Τολμηταὶ (tolmētai)	5113: a bold, daring man	from tolmaó
self-willed,	αὐθάδεις (authadeis)	829: self-pleasing	from autos and the same as hédoné
they do not tremble	τρέμουσιν (tremousin)	5141: to tremble (esp. with fear)	a prim. verb
when they revile	βλασφημοῦντες (blasphēmountes)	987: to slander, hence to speak lightly or profanely of sacred things	from blasphémos
angelic majesties,	δόξας (doxas)	1391: opinion (always good in N.T.), hence praise, honor, glory	from dokeó

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μαλιστα **adverb**

malista mal'-is-tah: (adverbially) most (in the greatest degree) or particularly -- chiefly, most of all, (e-)specially.

δε **conjunction**

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

τους **definite article - accusative plural masculine**

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

οπισω **adverb**

opiso op-is'-o: to the back, i.e. aback (as adverb or preposition of time or place; or as

noun) -- after, back(-ward), (+ get) behind, + follow.

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

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

επιθυμία **noun - dative singular feminine**
epithumia ep-ee-thoo-mee'-ah: a longing (especially for what is forbidden) --
concupiscence, desire, lust (after).

μiasμου **noun - genitive singular masculine**
miasmos mee-as-mos': (morally) contamination (properly, the act) -- uncleanness.

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

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

κυριοτητος **noun - genitive singular feminine**
kuriotes koo-ree-ot'-ace: mastery, i.e. (concretely and collectively) rulers -- dominion,
government.

καταφρονουντας **verb - present active participle - accusative plural masculine**
kataphroneo kat-af-ron-eh'-o: to think against, i.e. disesteem -- despise.

τολμηται **noun - nominative plural masculine**
tolmetes tol-may-tace': a daring (audacious) man -- presumptuous.

αυθαδεις **adjective - nominative plural masculine**
authades ow-thad'-ace: self-pleasing, i.e. arrogant -- self-willed.

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

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

τρεμουσιν **verb - present active indicative - third person**
tremo trem'-o: to tremble or fear -- be afraid, trembling.

βλασφημουντες **verb - present active participle - nominative plural masculine**
blasphemeo blas-fay-meh'-o: to vilify; specially, to speak impiously -- (speak) blaspheme(-

er, -mously, -my), defame, rail on, revile, speak evil.

2 Peter 2:11 .

.	Greek	Strong's	Origin
whereas	ὅπου (opou)	3699: where	from hos, and pou
angels	ἄγγελοι (angeloi)	32a: a messenger, angel	a prim. word
who are greater	μείζονες (meizones)	3173: great	a prim. word
in might	ἰσχύϊ (ischui)	2479: strength, might	of uncertain origin
and power	δυνάμει (dunamei)	1411: (miraculous) power, might, strength	from dunamai
do not bring	φέρουσιν (pherousin)	5342: to bear, carry, bring forth	a prim. word
a reviling	βλάσφημον (blasphēmon)	989: slanderous, evil-speaking	a comp. of a root of uncertain origin and phémé
judgment	κρίσιν (krisin)	2920: a decision, judgment	from krinó
against	κατ' (kat)	2596: down, against, according to	preposition of uncertain origin
them before	παρὰ (para)	3844: from beside, by the side of, by, beside	a prim. preposition
the Lord.	κυρίῳ (kuriō)	2962: lord, master	from kuros (authority)

οπου **adverb**

hopou **hop'-oo:** what(-ever) where, i.e. at whichever spot -- in what place, where(-as, -soever), whither (+ soever).

αγγελοι **noun - nominative plural masculine**

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

ισχυι **noun - dative singular feminine**

ischus **is-khoos':** forcefulness -- ability, might(-ily), power, strength.

και **conjunction**

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

δυναμει **noun - dative singular feminine**

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

μειζονες **adjective - nominative plural masculine - comparative or contracted**

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

οντες **verb - present participle - nominative plural masculine**

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

ου **particle - nominative**

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

φερουσιν **verb - present active indicative - third person**

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

κατ **preposition**

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

αυτων **personal pronoun - genitive plural masculine**

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

παρα **preposition**

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

κυριω **noun - dative singular masculine**

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

βλασφημον **adjective - accusative singular feminine**

blasphemos **blas'-fay-mos**: scurrilous, i.e. calumnious (against men), or (specially) impious (against God) -- blasphemmer(-mous), railing.

κρισιν **noun - accusative singular feminine**

krisis **kree'-sis**: by extension, a tribunal; by implication, justice (especially, divine law) -- accusation, condemnation, damnation, judgment.

2 Peter 2:12 .

.	Greek	Strong's	Origin
But these,	οὗτοι (outoi)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
like	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
unreasoning	ἄλογα (aloga)	249: without reason	from alpha (as a neg. prefix) and logos
animals,	ζῶα (zōa)	2226: a living creature	from zōos (alive)
born	γεγεννημένα (gegennēmena)	1080: to beget, to bring forth	from genna (descent, birth)
as creatures of instinct	φυσικὰ (phusika)	5446: natural, according to nature	from phusis
to be captured	ἁλωσιν (alōsin)	259: a taking, capture	from haliskomai (to be taken, conquered)
and killed,	φθορὰν (phthoran)	5356: destruction, corruption	from phtheiró
reviling	βλασφημοῦντες (blasphēmountes)	987: to slander, hence to speak lightly or profanely of sacred things	from blasphēmos
where	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
they have no knowledge,	ἀγνοοῦσιν (agnoousin)	50: to be ignorant, not to know	from alpha (as a neg. prefix) and the same as ginóskó
will in the destruction	φθορᾱ (phthora)	5356: destruction, corruption	from phtheiró

of those		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
creatures also	καὶ (kai)	2532: and, even, also	a prim. conjunction
be destroyed,	φθαρήσονται (phtharēsontai)	5351: to destroy, corrupt, spoil	from a prim. root phther-

KJV Lexicon

οὗτοι **demonstrative pronoun - nominative plural masculine**

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

δε **conjunction**

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

ως **adverb**

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

αλογα **adjective - nominative plural neuter**

alogos al'-og-os: irrational -- brute, unreasonable.

ζωα **noun - nominative plural neuter**

zoon dzo'-on: a live thing, i.e. an animal -- beast.

φυσικα **adjective - nominative plural neuter**

phusikos foo-see-kos': physical, i.e. (by implication) instinctive -- natural.

γεννημενα **verb - perfect passive participle - nominative plural neuter**

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

εις **preposition**

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

αλωσιν **noun - accusative singular feminine**

halosis hal'-o-sis: capture, be taken.

και **conjunction**

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

φθοραν noun - accusative singular feminine

phthora fthor-ah': decay, i.e. ruin (spontaneous or inflicted, literally or figuratively) -- corruption, destroy, perish.

εν preposition

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

οις relative pronoun - dative plural masculine

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

αγνοουσιν verb - present active indicative - third person

agnoeo ag-no-eh'-o: not to know (through lack of information or intelligence); by implication, to ignore (through disinclination) -- (be) ignorant(-ly), not know, not understand, unknown.

βλασφημουντες verb - present active participle - nominative plural masculine

blasphemeo blas-fay-meh'-o: to vilify; specially, to speak impiously -- (speak) blaspheme(-er, -mously, -my), defame, rail on, revile, speak evil.

εν preposition

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

τη definite article - dative singular feminine

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

φθορα noun - dative singular feminine

phthora fthor-ah': decay, i.e. ruin (spontaneous or inflicted, literally or figuratively) -- corruption, destroy, perish.

αυτων personal pronoun - genitive plural masculine

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

καταφθαρησονται verb - second future passive indicative - third person

katphtheiro kat-af-thi'-ro: to spoil entirely, i.e. (literally) to destroy; or (figuratively) to deprave; --corrupt, utterly perish.

2 Peter 2:13 .

■			
.	Greek	Strong's	Origin

suffering wrong	ἀδικούμενοι (adikoumenoi)	91: to do wrong, act wickedly	from adikos
as the wages	μισθὸν (misthon)	3408: wages, hire	a prim. word
of doing wrong.	ἀδικίας (adikias)	93: injustice, unrighteousness	from adikos
They count	ἡγούμενοι (ēgoumenoi)	2233: to lead, suppose	from agó
it a pleasure	ἡδονήν (ēdonēn)	2237: pleasure	from hédomai (to enjoy oneself)
to revel	τρυφήν (truphēn)	5172: softness, daintiness, luxuriousness	from thruptó (to break)
in the daytime.	ἡμέρᾱ (ēmera)	2250: day	a prim. word
They are stains	σπίλοι (spiloi)	4696: a spot, stain	a prim. word
and blemishes,	μῶμοι (mōmoi)	3470: blame, disgrace, blemish	a prim. word
reveling	ἐντρυφῶντες (entruphōntes)	1792: to revel in	from en and truphaó
in their deceptions,	ἀπάταις (apatais)	539: deceit	of uncertain origin
as they carouse	συνευαχούμενοι (suneuōchoumenoi)	4910: to entertain together, pass. feast together	from sun and euócheó (to entertain sumptuously, feast)
with you,			

KJV Lexicon

κοιμουμενοι **verb - future middle deponent participle - nominative plural masculine**

komizo kom-id'-zo: to provide for, i.e. (by implication) to carry off (as if from harm; genitive case obtain) -- bring, receive.

μισθον noun - accusative singular masculine

misthos mis-thos': pay for service, good or bad -- hire, reward, wages.

αδικιας noun - genitive singular feminine

adikia ad-ee-kee'-ah: (legal) injustice (properly, the quality, by implication, the act); morally, wrongfulness (of character, life or act) -- iniquity, unjust, unrighteousness, wrong.

ηδονην noun - accusative singular feminine

hedone hay-don-ay': sensual delight; by implication, desire -- lust, pleasure.

ηγουμενοι verb - present middle or passive deponent participle - nominative plural masculine

hegeomai hayg-eh'-om-ahee: to lead, i.e. command (with official authority); figuratively, to deem, i.e. consider -- account, (be) chief, count, esteem, governor, judge, have the rule over, suppose, think.

την definite article - accusative singular feminine

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

εν preposition

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

ημερα noun - dative singular feminine

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

τρυphen noun - accusative singular feminine

truphe troo-fay': effeminacy, i.e. luxury or debauchery -- delicately, riot.

σπιλοι noun - nominative plural masculine

spilos spee'-los: a stain or blemish, i.e. (figuratively) defect, disgrace -- spot.

και conjunction

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

μωμοι noun - nominative plural masculine

momos mo'-mos: a flaw or blot, i.e. (figuratively) disgraceful person -- blemish.

εντρυφωντες verb - present active participle - nominative plural masculine

entruphao en-troo-fah'-o: to revel in -- sporting selves.

εν preposition

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

ταις definite article - dative plural feminine

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

απαταις noun - dative plural feminine

apate ap-at'-ay: delusion -- deceit(-ful, -fulness), deceivableness(-ving).

αυτων personal pronoun - genitive plural masculine

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

συνευωχουμενοι verb - present middle or passive deponent participle - nominative plural masculine

suneuocheo soon-yoo-o-kheh'-o: to entertain sumptuously in company with, i.e. (middle voice or passive) to revel together -- feast with.

υμιν personal pronoun - second person dative plural

humin hoo-min': to (with or by) you -- ye, you, your(-selves).

2 Peter 2:14 .

.	Greek	Strong's	Origin
having	ἔχοντες (echontes)	2192: to have, hold	a prim. verb
eyes	ὀφθαλμοὺς (ophthalmous)	3788: the eye	from a prim. root op- and an uncertain root
full	μεστοὺς (mestous)	3324: full	of uncertain origin
of adultery	μοιχαλίδος (moichalidos)	3428: an adulteress	from the fem. of moichos
that never cease	ἀκαταπάστους (akatapastous)	180: incessant	from alpha (as a neg. prefix) and katapauó
from sin,	ἀμαρτίας (amartias)	266: a sin, failure	from hamartanó
enticing	δელεάζοντες (deleazontes)	1185: to lure	from delear (bait)
unstable	ἀστηρίκτους (astēriktous)	793: unstable, unsettled	from alpha (as a neg. prefix) and stérizó
souls,	ψυχὰς (psuchas)	5590: breath, the soul	of uncertain origin

having	ἔχοντες (echontes)	2192: to have, hold	a prim. verb
a heart	καρδίαν (kardian)	2588: heart	a prim. word
trained	γεγυμνασμένην (gegumnasmenēn)	1128: to exercise naked, to train	from gumnos
in greed,	πλεονεξίας (pleonexias)	4124: advantage, covetousness	from pleonektés
accursed	κατάρας (kataras)	2671: a curse	from kata and ara
children;	τέκνα (tekna)	5043: a child (of either sex)	from tiktó

KJV Lexicon

οφθαλμους **noun - accusative plural masculine**

ophthalmos of-thal-mos': the eye; by implication, vision; figuratively, envy (from the jealous side-glance) -- eye, sight.

εχοντες **verb - present active participle - nominative plural masculine**

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

μεστους **adjective - accusative plural masculine**

mestos mes-tos': replete -- full.

μοιχαλιδος **noun - genitive singular feminine**

moichalis moy-khal-is': an adulteress -- adulteress(-ous, -y).

και **conjunction**

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

ακαταπαυστους **adjective - accusative plural masculine**

akatapaustos ak-at-ap'-ow-stos': unrefraining -- that cannot cease.

αμαρτιας **noun - genitive singular feminine**

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

δელεαζοντες verb - present active participle - nominative plural masculine deleazo del-eh-ad'-zo: to entrap, i.e. (figuratively) delude -- allure, beguile, entice.
ψυχας noun - accusative plural feminine psuche psoo-khay': breath, i.e. (by implication) spirit, abstractly or concretely -- heart (+ - ily), life, mind, soul, + us, + you.
αστηρικτους adjective - accusative plural feminine asteriktos as-tay'-rik-tos: unfixed, i.e. (figuratively) vacillating -- unstable.
καρδιαν noun - accusative singular feminine kardia kar-dee'-ah: the heart, i.e. (figuratively) the thoughts or feelings (mind); also (by analogy) the middle -- (+ broken-)heart(-ed).
γεγυμνασμενην verb - perfect passive participle - accusative singular feminine gumnazo goom-nad'-zo: to practise naked (in the games), i.e. train (figuratively) -- exercise.
πλεονεξιας noun - genitive singular feminine pleonexia pleh-on-ex-ee'-ah: avarice, i.e. (by implication) fraudulency, extortion -- covetous(-ness) practices, greediness.
εχοντες verb - present active participle - nominative plural masculine echo ekh'-o: (used in certain tenses only) a primary verb; to hold
καταρας noun - genitive singular feminine katara kat-ar'-ah: imprecation, execration -- curse(-d, ing).
τεκνα noun - nominative plural neuter teknon tek'-non: a child (as produced) -- child, daughter, son.

2 Peter 2:15 .

.	Greek	Strong's	Origin
forsaking	καταλείποντες (kataleipontes)	2641: to leave, leave behind	from kata and leipó
the right	εὐθεϊαν (eutheian)	2117: straight, straightway	a prim. word used as an adjective or adverb
way,	ὁδὸν (odon)	3598: a way, road	a prim. word
they have gone astray,	ἐπλανήθησαν (eplanēthēsan)	4105: to cause to wander, to wander	from plané

having followed	ἐξακολουθήσαντες (exakolouthēsantes)	1811: to follow (out, up), i.e. to imitate	from ek and akoloutheó
the way	ὁδῶ (odō)	3598: a way, road	a prim. word
of Balaam,	βαλαὰμ (balaam)	903: Balaam, an unrighteous prophet	of Hebrew origin Bilam
the [son] of Beor,		961b: Beor, father of Balaam	of Hebrew origin Beor
who	ὅς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
loved	ἠγάπησεν (ēgapēsen)	25: to love	of uncertain origin
the wages	μισθὸν (misthon)	3408: wages, hire	a prim. word
of unrighteousness;	ἀδικίας (adikias)	93: injustice, unrighteousness	from adikos

KJV Lexicon

καταλιποντες **verb - second aorist active participle - nominative plural masculine**

kataleipo kat-al-i'-po: to leave down, i.e. behind; by implication, to abandon, have remaining -- forsake, leave, reserve.

ευθειαν **adjective - accusative singular feminine**

euthus yoo-thoos': straight, i.e. (literally) level, or (figuratively) true; adverbially (of time) at once -- anon, by and by, forthwith, immediately, straightway.

οδον **noun - accusative singular feminine**

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

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

planao plan-ah'-o: to (properly, cause to) roam (from safety, truth, or virtue) -- go astray, deceive, err, seduce, wander, be out of the way.;

εξακολουθησαντες **verb - aorist active participle - nominative plural masculine**
exakoloutheo **ex-ak-ol-oo-theh'-o**: to follow out, i.e. (figuratively) to imitate, obey, yield to -
- follow.

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

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

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

βαλααμ **proper noun**
Balaam **bal-ah-am'**: Balaam, a Mesopotamian (symbolic of a false teacher) -- Balaam.

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

βοσορ **proper noun**
Bosor **bos-or'**: Bosor (i.e. Beor), a Moabite -- Bosor.

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

μισθον **noun - accusative singular masculine**
misthos **mis-thos'**: pay for service, good or bad -- hire, reward, wages.

αδικιας **noun - genitive singular feminine**
adikia **ad-ee-kee'-ah**: (legal) injustice (properly, the quality, by implication, the act); morally, wrongfulness (of character, life or act) -- iniquity, unjust, unrighteousness, wrong.

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

2 Peter 2:16 .

.	Greek	Strong's	Origin
but he received	ἔσχεν (eschen)	2192: to have, hold	a prim. verb

a rebuke	ἐλεγξιν (elenxin)	1649b: rebuke	from elegchó
for his own	ιδίας (idias)	2398: one's own, distinct	a prim. word
transgression,	παρανομίας (paranomias)	3892: lawbreaking	from the same as paranomeó
[for] a mute	ἄφώνον (aphōnon)	880: without voice, i.e. speechless	from alpha (as a neg. prefix) and phóné
donkey,	ὑποζύγιον (upozugion)	5268: a beast of burden or draught	from hupo and zugos
speaking	φθεγξάμενον (phthenxamenon)	5350: to utter	a prim. word
with a voice	φωνῇ (phōnē)	5456: a voice, sound	probably from phémi
of a man,	ἀνθρώπου (anthrōpou)	444: a man, human, mankind	probably from anér and óps (eye, face)
restrained	ἐκώλυσεν (ekōlusen)	2967: to hinder	probably from the same as kolazó
the madness	παραφρονίαν (paraphronian)	3913: madness	from paraphroneó
of the prophet.	προφήτου (prophētou)	4396: a prophet (an interpreter or forth-teller of the divine will)	from a comp. of pro and phémi

KJV Lexicon

ελεγξιν **noun - accusative singular feminine**

elegxis **el'-eng-xis**: refutation, i.e. reproof -- rebuke.

δε **conjunction**

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

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

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

ιδίας **adjective - genitive singular feminine**

idios **id'-ee-os**: pertaining to self, i.e. one's own; by implication, private or separate

παράνομιας **noun - genitive singular feminine**

paranomia **par-an-om-ee'-ah**: transgression: iniquity.

υποζυγιον **noun - nominative singular neuter**

hupozugion **hoop-od-zoog'-ee-on**: an animal under the yoke (draught-beast), i.e. (specially), a donkey -- ass.

αφωνον **adjective - nominative singular neuter**

aphonos **af'-o-nos**: voiceless, i.e. mute (by nature or choice); figuratively, unmeaning -- dumb, without signification.

εν **preposition**

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

ανθρωπου **noun - genitive singular masculine**

anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

φωνη **noun - dative singular feminine**

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

φθεγγαμενον **verb - aorist middle or passive deponent participle - nominative singular neuter**

phtheggomai **ftheng'-gom-ahee**: to utter a clear sound, i.e. (generally) to proclaim -- speak.

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

koluo **ko-loo'-o**: to estop, i.e. prevent (by word or act) -- forbid, hinder, keep from, let, not suffer, withstand.

την **definite article - accusative singular feminine**

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

του **definite article - genitive singular masculine**

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

προφητου **noun - genitive singular masculine**

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

παραφρονιαν **noun - accusative singular feminine**

paraphronia **par-af-ron-ee'-ah**: insanity, i.e. foolhardiness -- madness.

2 Peter 2:17 .

.	Greek	Strong's	Origin
These	Οὗτοι (outoi)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
are springs	πηγαὶ (pēgai)	4077: a spring (of water)	a prim. word
without water	ἄνυδροι (anudroi)	504: waterless	from alpha (as a neg. prefix) and hudór
and mists		3658: a mist or fog	a prim. word
driven	ἐλαυνόμεναι (elaunomenai)	1643: to drive or push (as wind, oars, or demoniacal power)	a prim. verb
by a storm,	λαίλαπος (lailapos)	2978: a hurricane	probably from intens. prefix lai- and a prim. root lap-
for whom	οἷς (ois)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
the black	ζόφος (zophos)	2217: deep gloom	akin to gnophos
darkness	σκότους (skotous)	4655: darkness	a prim. word
has been reserved.	τετήρηται (tetērētai)	5083: to watch over, to guard	from a prim. word téros (a guard)

KJV Lexicon

ΟΥΤΟΙ **demonstrative pronoun - nominative plural masculine**

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

ΕΙΣΙΝ **verb - present indicative - third person**

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

πηγαι noun - nominative plural feminine

pege pay-gay': a fount, i.e. source or supply (of water, blood, enjoyment) (not necessarily the original spring) -- fountain, well.

ανυδροι adjective - nominative plural feminine

anudros an'-oo-dros: waterless, i.e. dry -- dry, without water.

νεφελαι noun - nominative plural feminine

nephele nef-el'-ay: cloudiness, i.e. (concretely) a cloud -- cloud.;

υπο preposition

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

λαιλαπος noun - genitive singular feminine

lailaps lah'-ee-laps: a whirlwind (squall) -- storm, tempest.

ελαυνομεναι verb - present passive participle - nominative plural feminine

elauno el-ow'-no: to push (as wind, oars or demonical power) -- carry, drive, row.

οις relative pronoun - dative plural masculine

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

ο definite article - nominative singular masculine

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

ζοφος noun - nominative singular masculine

zophos dzof'-os: gloom (as shrouding like a cloud) -- blackness, darkness, mist.

του definite article - genitive singular neuter

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

σκοτους noun - genitive singular neuter

skotos skot'-os: shadiness, i.e. obscurity -- darkness.

εις preposition

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

αιωνα noun - accusative singular masculine

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

τετηρηται verb - perfect passive indicative - third person singular

tereo tay-reh'-o: by implication, to detain (in custody; figuratively, to maintain); by extension, to withhold -- hold fast, keep(-er), (pre-, re-)serve, watch.

2 Peter 2:18 .

.	Greek	Strong's	Origin
For speaking	φθεγγόμενοι (phthengomenoi)	5350: to utter	a prim. word
out arrogant	ὑπέρογκα (uperonka)	5246: of excessive weight or size	from huper and ogkos
[words] of vanity	ματαιότητος (mataiotētos)	3153: vanity, emptiness	from mataios
they entice	δελεάζουσιν (deleazousin)	1185: to lure	from delear (bait)
by fleshly	σαρκὸς (sarkos)	4561: flesh	a prim. word
desires,	ἐπιθυμίαις (epithumiais)	1939: desire, passionate longing, lust	from epithumeó
by sensuality,	ἀσελγείαις (aselgeiais)	766: licentiousness, wantonness	of uncertain origin
those	τοὺς (tous)	3588: the	the def. art.
who barely		3643b: a little, almost	adverb from oligos
escape	αποφεύγοντας (apopheugontas)	668: to flee from	from apo and pheugó
from the ones who live	ἀναστρεφόμενους (anastrephomenous)	390: to overturn, turn back	from ana and strephó
in error,	πλάνη (planē)	4106: a wandering	fem. of planos

KJV Lexicon

υπερογκα **adjective - accusative plural neuter**

huperogkos **hoop-er'-ong-kos**: bulging over, i.e. (figuratively) insolent -- great swelling.

γαρ **conjunction**

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

ματαιοτης **noun - genitive singular feminine**

mataiotes **mat-ah-yot'-ace**: inutility; figuratively, transientness; morally, depravity -- vanity.

φθεγγομενοι **verb - present middle deponent participle - nominative plural masculine**

phtheggomai **ftheng'-gom-ah-ee**: to utter a clear sound, i.e. (generally) to proclaim -- speak.

δელεαζουσιν **verb - present active indicative - third person**

deleazo **del-eh-ad'-zo**: to entrap, i.e. (figuratively) delude -- allure, beguile, entice.

εν **preposition**

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

επιθυμιας **noun - dative plural feminine**

epithumia **ep-ee-thoo-mee'-ah**: a longing (especially for what is forbidden) -- concupiscence, desire, lust (after).

σαρκος **noun - genitive singular feminine**

sarx **sarx**: carnal(-ly, + -ly minded), flesh(-ly).

ασελγειαις **noun - dative plural feminine**

aselgeia **as-elg'-i-a**: licentiousness (sometimes including other vices) -- filthy, lasciviousness, wantonness.

τους **definite article - accusative plural masculine**

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

οντως **adverb**

ontos **on'-toce**: really -- certainly, clean, indeed, of a truth, verily.

αποφυγοντας **verb - second aorist active participle - accusative plural masculine**

apopheugo **ap-of-yoo'-go**: (figuratively) to escape -- escape.

τους **definite article - accusative plural masculine**

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

εν **preposition**

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

πλανη **noun - dative singular feminine**
plane plan'-ay: objectively, fraudulence; subjectively, a straying from orthodoxy or piety -
 - deceit, to deceive, delusion, error.

αναστρεφόμενους **verb - present passive participle - accusative plural masculine**
anastrepho an-as-tref'-o: to overturn; also to return; by implication, to busy oneself, i.e.
 remain, live -- abide, behave self, have conversation, live, overthrow, pass, return, be
 used.

2 Peter 2:19 .

.	Greek	Strong's	Origin
promising	ἐπαγγελλόμενοι (epangellomenoi)	1861: to proclaim, to promise	from epi and agelló
them freedom	ἐλευθερίαν (eleutherian)	1657: liberty, freedom	from eleutheros
while they themselves	αὐτοῖς (autois)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
are slaves	δοῦλοι (douloi)	1401: a slave	of uncertain derivation
of corruption;	φθορᾶς (phthoras)	5356: destruction, corruption	from phtheiró
for by what	ὧ (ō)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
a man	τις (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
is overcome,	ἡττηται (ēttētai)	2274: to be inferior	from the same as hēssón
by this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
he is enslaved.	δεδούλωται (dedoulōtai)	1402: to enslave, bring under subjection	from doulos

KJV Lexicon

ελευθεριαν **noun - accusative singular feminine**

eleutheria **el-yoo-ther-ee'-ah**: freedom (legitimate or licentious, chiefly moral or ceremonial) -- liberty.

αυτοις **personal pronoun - dative plural masculine**

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

επαγγελλομενοι **verb - present middle or passive deponent participle - nominative plural masculine**

epaggello **ep-ang-el'-lo**: to announce upon (reflexively), i.e. (by implication) to engage to do something, to assert something respecting oneself -- profess, (make) promise.

αυτοι **personal pronoun - nominative plural masculine**

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

δουλοι **noun - nominative plural masculine**

doulos **doo'-los**: a slave (literal or figurative, involuntary or voluntary; frequently, therefore in a qualified sense of subjection or subserviency) -- bond(-man), servant.

υπαρχοντες **verb - present active participle - nominative plural masculine**

huparcho **hoop-ar'-kho**: to begin under (quietly), i.e. come into existence (be present or at hand); expletively, to exist

της **definite article - genitive singular feminine**

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

φθορας **noun - genitive singular feminine**

phthora **fthor-ah'**: decay, i.e. ruin (spontaneous or inflicted, literally or figuratively) -- corruption, destroy, perish.

ω **relative pronoun - dative singular neuter**

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

γαρ **conjunction**

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

τις **indefinite pronoun - nominative singular masculine**

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

ηττηται **verb - perfect middle or passive deponent indicative - third person singular**
hettao **hayt-tah'-o**: to make worse, i.e. vanquish; by implication, to rate lower -- be inferior, overcome.

τούτω **demonstrative pronoun - dative singular neuter**
toutoi **too'-to**: to (in, with or by) this (person or thing) -- here(-by, -in), him, one, the same, there(-in), this.

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

δεδουλωται **verb - perfect passive indicative - third person singular**
doulou **doo-lo'-o**: to enslave -- bring into (be under) bondage, given, become (make) servant.

2 Peter 2:20 .

.	Greek	Strong's	Origin
For if,	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
after they have escaped	ἀποφυγόντες (apophugontes)	668: to flee from	from apo and pheugó
the defilements	μιάσματα (miasmata)	3393: a stain, defilement	from miainó
of the world	κόσμου (kosmou)	2889: order, the world	a prim. word
by the knowledge	ἐπιγνώσει (epignōsei)	1922: recognition, knowledge	from epiginóskó
of the Lord	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
and Savior	σωτήρος (sōtēros)	4990: a savior, deliverer	from sózō
Jesus	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua

Christ,	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió
they are again	πάλιν (palin)	3825: back (of place), again (of time), further	a prim. word
entangled	ἐμπλακέντες (emplakentes)	1707: to weave in, to entwine, i.e. to involve with	from en and plekó
in them and are overcome,	ἡττῶνται (ēttōntai)	2274: to be inferior	from the same as hēssón
the last	ἔσχατα (eschata)	2078: last, extreme	of uncertain origin
state has become	γέγονεν (gegonen)	1096: to come into being, to happen, to become	from a prim. root gen-
worse	χείρονα (cheirona)	5501: worse	from a prim. root cher-, used as cptv. of kakos
for them than the first.	πρώτων (prōtōn)	4413: first, chief	contr. superl. of pro

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ει conditional

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

γὰρ conjunction

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

αποφύγοντες verb - second aorist active participle - nominative plural masculine

apopheugo **ap-of-yoo'-go**: (figuratively) to escape -- escape.

τα definite article - accusative plural neuter

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

μiasματα noun - accusative plural neuter

miasma **mee'-as-mah**: (morally) foulness (properly, the effect) -- pollution.

του definite article - genitive singular masculine

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

κοσμου noun - genitive singular masculine

kosmos kos'-mos: orderly arrangement, i.e. decoration; by implication, the world (in a wide or narrow sense, including its inhabitants, literally or figuratively (morally) -- adorning, world.

εν preposition

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

επιγνωσει noun - dative singular feminine

epignosis ep-ig'-no-sis: recognition, i.e. (by implication) full discernment, acknowledgement -- (ac-)knowledge(-ing, -ment).

του definite article - genitive singular masculine

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

κυριου noun - genitive singular masculine

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

και conjunction

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

σωτηρος noun - genitive singular masculine

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

ιησου noun - genitive singular masculine

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

χριστου noun - genitive singular masculine

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

τούτοις demonstrative pronoun - dative plural neuter

toutois too'-toice: to (for, in, with or by) these (persons or things) -- such, them, there(-in, -with), these, this, those.

δε conjunction

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

παλιν adverb

palin pal'-in: (adverbially) anew, i.e. (of place) back, (of time) once more, or (conjunctionally) furthermore or on the other hand -- again.

εμπλακεντες **verb - second aorist passive participle - nominative plural masculine**
empleko **em-plek'-o**: to entwine, i.e. (figuratively) involve with -- entangle (in, self with).

ηττωνται **verb - present middle or passive deponent indicative - third person**
hettao **hayt-tah'-o**: to make worse, i.e. vanquish; by implication, to rate lower -- be inferior, overcome.

γεγονεν **verb - second perfect active indicative - third person singular**
ginomai **ghin'-om-ahee**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

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

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

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

χειρονα **adjective - nominative plural neuter**
cheiron **khi'-rone**: from an obsolete equivalent cheres (of uncertain derivation); more evil or aggravated (physically, mentally or morally) -- sorer, worse.

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

πρωτων **adjective - genitive plural neuter**
protos **pro'-tos**: foremost (in time, place, order or importance) -- before, beginning, best, chief(-est), first (of all), former.

2 Peter 2:21 .

.	Greek	Strong's	Origin
For it would be better	ΚΡΕΙΤΤΟΝ (kreitton)	2909: better	cptv. of the same as kratistos
for them not to have known	ἐΠΕΓΝΩΚΕΝΑΙ (epegnōkenai)	1921: to know exactly, to recognize	from epi and ginóskō
the way	ὁδὸν (odon)	3598: a way, road	a prim. word

of righteousness,	δικαιοσύνης (dikaiosunēs)	1343: righteousness, justice	from dikaios
than	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
having known	ἐπιγνοῦσιν (epignousin)	1921: to know exactly, to recognize	from epi and ginóskō
it, to turn away	ὑποστρέψαι (upostrepsai)	5290: to turn back, return	from hupo and strephō
from the holy	ἁγίας (agias)	40: sacred, holy	from a prim. root
commandment	ἐντολῆς (entolēs)	1785: an injunction, order, command	from entellomai
handed	παραδοθείσης (paradotheisēs)	3860: to hand over, to give or deliver over, to betray	from para and didómi
on to them.			

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κρειττον **adjective - nominative singular neuter**

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

γαρ **conjunction**

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

ην **verb - imperfect indicative - third person singular**

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

αυτοις **personal pronoun - dative plural masculine**

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

μη **particle - nominative**

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

επιγινωσκειναι **verb - perfect active middle or passive deponent**

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

την **definite article - accusative singular feminine**

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

οδον **noun - accusative singular feminine**

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

της **definite article - genitive singular feminine**

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

δικαιοσυνης **noun - genitive singular feminine**

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

η **particle**

e **ay**: disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

επιγινουσιν **verb - second aorist active participle - dative plural masculine**

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

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

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

εκ **preposition**

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

της **definite article - genitive singular feminine**

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

παράδοθεις **verb - aorist passive participle - genitive singular feminine**

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

αυτοῖς **personal pronoun - dative plural masculine**

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

αγιας **adjective - genitive singular feminine**

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

εντολης **noun - genitive singular feminine**

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

2 Peter 2:22 .

.	Greek	Strong's	Origin
It has happened	συμβέβηκεν (sumbebēken)	4819: to come together, i.e. (of events) to come to pass	from sun and the same as basis
to them according to the TRUE	ἀληθοῦς (alēthous)	227: true.	from alpha (as a neg. prefix) and léthó = lanthanó (to escape notice)
proverb,	παροιμίας (paroimias)	3942: a byword, a parable, an allegory	from paroimos (by the way)
"A DOG	Κύων (kuōn)	2965: a dog	a prim. word
RETURNS	ἐπιστρέψας (epistrepsas)	1994: to turn, to return	from epi and strephó
TO ITS OWN	ἴδιον (idion)	2398: one's own, distinct	a prim. word
VOMIT,"	ἐξέραμα (exerama)	1829: vomit (noun)	from exeraó (to evacuate)
and, "A sow,	᾿Υς (us)	5300: a hog	a prim. word
after washing,	λουσαμένη (lousamenē)	3068: to bathe, to wash	a prim. verb
[returns] to wallowing	κυλισμὸν (kulismon)	2946: a rolling	from kulió
in the mire."	βορβόρου (borborou)	1004: mud, filth	of uncertain origin

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

sumbaino **soom-bah'-ee-no**: to walk (figuratively, transpire) together, i.e. concur (take place) -- be(-fall), happen (unto).

δε **conjunction**

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

αυτοις **personal pronoun - dative plural masculine**

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

το **definite article - nominative singular neuter**

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

της **definite article - genitive singular feminine**

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

αληθους **adjective - genitive singular feminine**

alethes **al-ay-thace'**: true (as not concealing) -- true, truly, truth.

παροιμιας **noun - genitive singular feminine**

paroimia **par-oy-mee'-ah**: apparently a state alongside of supposition, i.e. (concretely) an adage; specially, an enigmatical or fictitious illustration -- parable, proverb.

κυων **noun - nominative singular masculine**

kuon **koo'-ohn**: a dog (hound) -- dog.

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

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

επι **preposition**

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

το **definite article - accusative singular neuter**

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

ιδιον adjective - accusative singular masculine idios id'-ee-os: pertaining to self, i.e. one's own; by implication, private or separate
εξεραμα noun - accusative singular neuter exerama ex-er'-am-ah: vomit, i.e. food disgorged -- vomit.
και conjunction kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words
υς noun - nominative singular feminine hus hoos: a hog (swine) -- sow.
λουσαμενη verb - aorist middle passive - nominative singular feminine louo loo'-o: to bathe (the whole person; cleanse garments exclusively) -- wash.
εις preposition eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases
कुलिसमा noun - accusative singular neuter kulisma koo'-lis-mah: a wallow (the effect of rolling), i.e. filth -- wallowing.
βορβορου noun - genitive singular masculine borboros bor'-bor-os: mud -- mire.

2 Peter 3:1 .

.	Greek	Strong's	Origin
This	Ταύτην (tautēn)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
is now,	ἤδη (ēdē)	2235: already	a prim. adverb of time
beloved,	ἀγαπητοί (agapētoi)	27: beloved	from agapaó
the second	δευτέραν (deutēran)	1208: second	cptv. adjective, perhaps from duo
letter	ἐπιστολήν (epistolēn)	1992: an epistle, a letter	from epistelló
I am writing	γράφω (graphō)	1125: to write	a prim. verb

to you in which	αἷς (ais)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
I am stirring	διεγείρω (diegeirō)	1326: to arouse completely	from dia and egeirō
up your sincere	ἐλικρινῇ (eilikrinē)	1506: judged by sunlight, unalloyed, pure	of uncertain origin, perhaps from heilé (the sun's ray) and krinó
mind	διάνοιαν (dianoian)	1271: the mind, disposition, thought	from dia and noeó
by way	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
of reminder,	ὑπομνήσει (upomnēsei)	5280: a reminding, reminder	from hupomimnēskó

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ταυτην **demonstrative pronoun - accusative singular feminine**

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

ηδη **adverb**

ede ay'-day: even now -- already, (even) now (already), by this time.

αγαπητοι **adjective - vocative plural masculine**

agapetos ag-ap-ay-tos': beloved -- (dearly, well) beloved, dear.

δευτεραν **adjective - accusative singular feminine**

deuteros dyoo'-ter-os: (ordinal) second (in time, place, or rank; also adverb) -- afterward, again, second(-arily, time).

υμιν **personal pronoun - second person dative plural**

humin hoo-min': to (with or by) you -- ye, you, your(-selves).

γραφω **verb - present active indicative - first person singular**

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

ἐπιστολὴν **noun - accusative singular feminine**
epistole **ep-is-tol-ay'**: a written message -- epistle, letter.

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

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

διεγείρω **verb - present active indicative - first person singular**
diegeiro **dee-eg-i'-ro**: to wake fully; i.e. arouse -- arise, awake, raise, stir up.

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

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

ὑπομνήσει **noun - dative singular feminine**
hupomnesis **hoop-om'-nay-sis**: a reminding or (reflexively) recollection -- remembrance.

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

εἰλικρινῇ **adjective - accusative singular feminine**
eilikrines **i-lik-ree-nace'**: judged by sunlight, i.e. tested as genuine (figuratively) -- pure, sincere.

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

2 Peter 3:2 .

.	Greek	Strong's	Origin
that you should remember		3403: to remind, remember	from a prim. verb
the words	ῥημάτων (rēmatōn)	4487: a word, by impl. a matter	from a modified form of ereó
spoken beforehand		4275b: to say before	from pro and eipon, used as 2 aor. of prolegó
by the holy	ἁγίων	40: sacred, holy	from a prim. root

	(agiōn)		
prophets	προφητῶν (prophētōn)	4396: a prophet (an interpreter or forth-teller of the divine will)	from a comp. of pro and phēmi
and the commandment	ἐντολῆς (entolēs)	1785: an injunction, order, command	from entellomai
of the Lord	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
and Savior	σωτήρος (sōtēros)	4990: a savior, deliverer	from sózó
[spoken] by your apostles.	ἀποστόλων (apostolōn)	652: a messenger, one sent on a mission, an apostle	from apostelló

KJV Lexicon

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

mnaomai **mnaah'-om-ahee**: to bear in mind, i.e. recollect; by implication, to reward or punish -- be mindful, remember, come (have) in remembrance.

των **definite article - genitive plural masculine**

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

προειρημενων **verb - perfect passive participle - genitive plural masculine**

proereo **pro-er-eh'-o**: to say already, predict -- foretell, say (speak, tell) before.

ρηματων **noun - genitive plural neuter**

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

υπο **preposition**

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

των **definite article - genitive plural masculine**

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

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

αγιων adjective - genitive plural masculine

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

προφητων noun - genitive plural masculine

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

και conjunction

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

της definite article - genitive singular feminine

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

των definite article - genitive plural masculine

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

αποστολων noun - genitive plural masculine

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

υμων personal pronoun - second person genitive plural

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

εντολης noun - genitive singular feminine

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

του definite article - genitive singular masculine

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

κυριου noun - genitive singular masculine

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

και conjunction

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

σωτηρος noun - genitive singular masculine

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

2 Peter 3:3 .

.	Greek	Strong's	Origin
Know	γινώσκοντες (ginōskontes)	1097: to come to know, recognize, perceive	from a prim. root gnó-
this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
first		4413: first, chief	contr. superl. of pro
of all, that in the last	ἐσχάτων (eschatōn)	2078: last, extreme	of uncertain origin
days	ἡμέρων (ēmerōn)	2250: day	a prim. word
mockers	ἐμπαῖκται (empaiktai)	1703: a mocker, i.e. by impl. a false teacher	from empaizó
will come	ἐλεύσονται (eleusontai)	2064: to come, go	a prim. verb
with [their] mocking,	ἐμπαιγμονῇ (empaigmonē)	1701a: mockery	from empaizó
following	πορευόμενοι (poreuomenoi)	4198: to go	from poros (a ford, passage)
after	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
their own	ἰδίας (idias)	2398: one's own, distinct	a prim. word
lusts,	ἐπιθυμίας (epithumias)	1939: desire, passionate longing, lust	from epithumeó

ΤΟΥΤΟ demonstrative pronoun - accusative singular neuter

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

ΠΡΩΤΟΝ adverb

proton pro'-ton: firstly (in time, place, order, or importance) -- before, at the beginning, chiefly (at, at the) first (of all).

ΓΙΝΩΣΚΟΝΤΕΣ verb - present active participle - nominative plural masculine

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

ΟΤΙ conjunction

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

ΕΛΕΥΣΟΝΤΑΙ verb - future middle deponent indicative - third person

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

ΕΠΙ preposition

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

ΕΣΧΑΤΟΥ adjective - genitive singular neuter

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

ΤΩΝ definite article - genitive plural feminine

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

ΗΜΕΡΩΝ noun - genitive plural feminine

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

ΕΜΠΑΙΚΤΑΙ noun - nominative plural masculine

empaiktes emp-aheek-tace': a derider, i.e. (by implication) a false teacher -- mocker, scoffer.

ΚΑΤΑ preposition

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

ΤΑΣ definite article - accusative plural feminine

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

ΙΔΙΑΣ adjective - accusative plural feminine

idios id'-ee-os: pertaining to self, i.e. one's own; by implication, private or separate

ἐπιθυμία noun - accusative plural feminine epithumia ep-ee-thoo-mee'-ah: a longing (especially for what is forbidden) -- concupiscence, desire, lust (after).
αὐτῶν personal pronoun - genitive plural masculine autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons
πορευόμενοι verb - present middle or passive deponent participle - nominative plural masculine poreuomai por-yoo'-om-ahēe: to traverse, i.e. travel (literally or figuratively; especially to remove (figuratively, die), live, etc.); --depart, go (away, forth, one's way, up), (make a, take a) journey, walk.

2 Peter 3:4 .

.	Greek	Strong's	Origin
and saying,	λέγοντες (legontes)	3004: to say	a prim. verb
"Where	Ποῦ (pou)	4226: where?	interrog. adverb from the same as posos
is the promise	ἐπαγγελία (epangelia)	1860: a summons, a promise	from epaggellomai
of His coming?	παρουσίας (parousias)	3952: a presence, a coming	from the pres. part. of pareimi
For [ever] since	ἀφ' (aph)	575: from, away from	a preposition and a prim. particle
the fathers	πατέρες (pateres)	3962: a father	a prim. word
fell asleep,	ἐκοιμήθησαν (ekoimēthēsan)	2837:	to put to sleep, fall asleep
all	πάντα (panta)	3956: all, every	a prim. word
continues	διαμένει (diamenei)	1265: to remain, continue	from dia and menó
just	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,

as it was from the beginning	ἀρχῆς (archēs)	746: beginning, origin	from archó
of creation."	κτίσεως (ktiseōs)	2937: creation (the act or the product)	from ktizó

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και conjunction

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

λεγοντες verb - present active participle - nominative plural masculine

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

που particle - interrogative

pou poo: as adverb of place; at (by implication, to) what locality -- where, whither.

εστιν verb - present indicative - third person singular

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

η definite article - nominative singular feminine

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

επαγγελια noun - nominative singular feminine

epaggelia ep-ang-el-ee'-ah: an announcement (for information, assent or pledge; especially a divine assurance of good) -- message, promise.

της definite article - genitive singular feminine

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

παρουσιας noun - genitive singular feminine

parousia par-oo-see'-ah: a being near, (by implication) physically, aspect -- coming, presence.

αυτου personal pronoun - genitive singular masculine

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

αφ preposition

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

ης relative pronoun - genitive singular feminine

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

γαρ conjunction

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

οι definite article - nominative plural masculine

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

πατέρες noun - nominative plural masculine

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

εκοιμηθησαν verb - aorist passive indicative - third person

koimao koy-mah'-o: to put to sleep, i.e. (passively or reflexively) to slumber; figuratively, to de cease -- (be a-, fall a-, fall on) sleep, be dead.

παντα adjective - nominative plural neuter

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

ουτως adverb

houto hoo'-to: after that, after (in) this manner, as, even (so), for all that, like(-wise), no more, on this fashion(-wise), so (in like manner), thus, what.

διαμενει verb - present active indicative - third person singular

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

απ preposition

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

αρχης noun - genitive singular feminine

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

κτισεως noun - genitive singular feminine

ktisis ktis'-is: original formation (properly, the act; by implication, the thing, literally or figuratively) -- building, creation, creature, ordinance.

2 Peter 3:5 .

■			
.	Greek	Strong's	Origin

For when they maintain	θέλοντας (thelontas)	2309: to will, wish	a prim. verb
this,		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
it escapes their notice	λανθάνει (lanthanei)	2990: to escape notice	from a prim. root lath-
that by the word	λόγω (logō)	3056: a word (as embodying an idea), a statement, a speech	from legó
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
[the] heavens	οὐρανοὶ (ouranoi)	3772: heaven	a prim. word
existed		1510: I exist, I am	a prol. form of a prim. and defective verb
long ago	ἔκπαλαι (ekpalai)	1597: long ago, for a long while	from ek and palai
and [the] earth	γῆ (gē)	1093: the earth, land	a prim. word
was formed	συνεστῶσα (sunestōsa)	4921: to commend, establish, stand near, consist	from sun and histémi
out of water	ὔδατος (udatos)	5204: water	a prim. word
and by water,	ὔδατος (udatos)	5204: water	a prim. word

KJV Lexicon

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

lanthano **lan-than'-o**: to lie hid; often used adverbially, unwittingly -- be hid, be ignorant of, unawares.

γάρ conjunction

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

αυτους personal pronoun - accusative plural masculine

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

τουτο demonstrative pronoun - nominative singular neuter

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

θελοντας verb - present active participle - accusative plural masculine

thelo thel'-o: by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in

οτι conjunction

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

ουρανοι noun - nominative plural masculine

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

ησαν verb - imperfect indicative - third person

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

εκπαλαι adverb

ekpalai eh'-pal-ahee: long ago, for a long while -- of a long time, of old.

και conjunction

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

γη noun - nominative singular feminine

ge ghay: soil; by extension a region, or the solid part or the whole of the terrene globe (including the occupants in each application) -- country, earth(-ly), ground, land, world.

εξ preposition

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

υδατος noun - genitive singular neuter

hudor hoo'-dore: water (as if rainy) literally or figuratively -- water.

και conjunction

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

δι preposition

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

υδατος noun - genitive singular neuter

hudor hoo'-dore: water (as if rainy) literally or figuratively -- water.

συνεστῶσα verb - perfect active participle - nominative singular feminine

sunistao soon-is-tah'-o, : to set together, i.e. (by implication) to introduce (favorably), or (figuratively) to exhibit; intransitively, to stand near, or (figuratively) to constitute

τω definite article - dative singular masculine

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

του definite article - genitive singular masculine

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

θεου noun - genitive singular masculine

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

λογω noun - dative singular masculine

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

2 Peter 3:6 .

.	Greek	Strong's	Origin
through	δι' (di)	1223: through, on account of, because of	a prim. preposition
which	ὧν (ōn)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
the world	κόσμος (kosmos)	2889: order, the world	a prim. word
at that time	τότε (tote)	5119: then, at that time	from the neut. of ho, and hote
was destroyed,	ἀπώλετο	622: to destroy, destroy utterly	from apo and same as olethros

	(apōleto)		
being flooded	κατακλυσθεῖς	2626: to inundate	from kata and the same as kludón
	(kataklustheis)		
with water.	ὕδατι	5204: water	a prim. word
	(udati)		

KJV Lexicon

δι preposition

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

ὧν relative pronoun - genitive plural neuter

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

ὁ definite article - nominative singular masculine

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

τότε adverb

tote tot'-eh: the when, i.e. at the time that (of the past or future, also in consecution) -- that time, then.

κόσμος noun - nominative singular masculine

kosmos kos'-mos: orderly arrangement, i.e. decoration; by implication, the world (in a wide or narrow sense, including its inhabitants, literally or figuratively (morally) -- adorning, world.

ὕδατι noun - dative singular neuter

hudor hoo'-dore: water (as if rainy) literally or figuratively -- water.

κατακλυσθεῖς verb - aorist passive participle - nominative singular masculine

katakluzo kat-ak-lood'-zo: to dash (wash) down, i.e. (by implication) to deluge -- overflow.

ἀπωλετο verb - second aorist middle indicative - third person singular

apollumi ap-ol'-loo-mee: to destroy fully (reflexively, to perish, or lose), literally or figuratively -- destroy, die, lose, mar, perish.

2 Peter 3:7 .

.	Greek	Strong's	Origin
But by His word	λόγῳ (logō)	3056: a word (as embodying an idea), a statement, a speech	from legó
the present	νῦν (nun)	3568: now, the present	a prim. particle of pres. time
heavens	οὐρανοὶ (ouranoi)	3772: heaven	a prim. word
and earth	γῇ (gē)	1093: the earth, land	a prim. word
are being reserved	τεθησαυρισμένοι (tethēsaurismenoi)	2343: to lay up, store up	from thésauros
for fire,	πυρὶ (puri)	4442: fire	a prim. word
kept	τηρούμενοι (tēroumenoi)	5083: to watch over, to guard	from a prim. word téros (a guard)
for the day	ἡμέραν (ēmeran)	2250: day	a prim. word
of judgment	κρίσεως (kriseōs)	2920: a decision, judgment	from krinó
and destruction	ἀπωλείας (apōleias)	684: destruction, loss	from apollumi
of ungodly	ἀσεβῶν (asebōn)	765: ungodly, impious	from alpha (as a neg. prefix) and sebó
men.	ἀνθρώπων (anthrōpōn)	444: a man, human, mankind	probably from anér and óps (eye, face)

KJV Lexicon

οἱ [definite article - nominative plural masculine](#)

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

δε conjunction

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

νυν adverb

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

ουρανοι noun - nominative plural masculine

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

και conjunction

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

η definite article - nominative singular feminine

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

γη noun - nominative singular feminine

ge ghay: soil; by extension a region, or the solid part or the whole of the terrene globe (including the occupants in each application) -- country, earth(-ly), ground, land, world.

τω definite article - dative singular masculine

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

αυτου personal pronoun - genitive singular masculine

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

λογω noun - dative singular masculine

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

τεθησαυρισμενοι verb - perfect passive participle - nominative plural masculine

thesaurizo thay-sow-rid'-zo: to amass or reserve -- lay up (treasure), (keep) in store, (heap) treasure (together, up).

εισιv verb - present indicative - third person

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

πυρ **noun - dative singular neuter**

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

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

tereo **tay-reh'-o:** by implication, to detain (in custody; figuratively, to maintain); by extension, to withhold -- hold fast, keep(-er), (pre-, re-)serve, watch.

εις **preposition**

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

ημεραν **noun - accusative singular feminine**

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

κρισεως **noun - genitive singular feminine**

krisis **kree'-sis:** by extension, a tribunal; by implication, justice (especially, divine law) -- accusation, condemnation, damnation, judgment.

και **conjunction**

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

απωλειας **noun - genitive singular feminine**

apoleia **ap-o'-li-a:** ruin or loss (physical, spiritual or eternal) -- damnable(-nation), destruction, die, perdition, perish, pernicious ways, waste.

των **definite article - genitive plural masculine**

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

ασεβων **adjective - genitive plural masculine**

asebes **as-eb-ace':** irreverent, i.e. (by extension) impious or wicked -- ungodly (man).

ανθρωπων **noun - genitive plural masculine**

anthropos **anth'-ro-pos:** man-faced, i.e. a human being -- certain, man.

2 Peter 3:8 .

.	Greek	Strong's	Origin
But do not let this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
one	ἓν (en)	1520: one	a primary number
[fact] escape your	λανθανέτω	2990: to escape notice	from a prim. root lath-

notice,	(lanthanetō)		
beloved,	ἀγαπητοί (agapētoi)	27: beloved	from agapaó
that with the Lord	κυρίῳ (kuriō)	2962: lord, master	from kuros (authority)
one	μία (mia)	1520: one	a primary number
day	ἡμέρα (ēmera)	2250: day	a prim. word
is like	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
a thousand	χίλια (chilia)	5507: a thousand	a prim. word
years,	ἔτη (etē)	2094: a year	a prim. word
and a thousand	χίλια (chilia)	5507: a thousand	a prim. word
years	ἔτη (etē)	2094: a year	a prim. word
like	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
one	μία (mia)	1520: one	a primary number
day.	ἡμέρα (ēmera)	2250: day	a prim. word

KJV Lexicon

εν adjective - nominative singular neuter

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

δε conjunction

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

τοῦτο demonstrative pronoun - nominative singular neuter

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

μη particle - nominative

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

λανθανετω verb - present active imperative - third person singular

lanthano **lan-than'-o**: to lie hid; often used adverbially, unwittingly -- be hid, be ignorant of, unawares.

υμας personal pronoun - second person accusative plural

humas **hoo-mas'**: you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

αγαπητοι adjective - vocative plural masculine

agapetos **ag-ap-ay-tos'**: beloved -- (dearly, well) beloved, dear.

οτι conjunction

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

μια adjective - nominative singular feminine

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

ημερα noun - nominative singular feminine

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

παρα preposition

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

κυριω noun - dative singular masculine

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

ως adverb

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

χιλια adjective - nominative plural neuter

chilioi **khil'-ee-oy**: a thousand -- thousand.

ετη noun - nominative plural neuter

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

και conjunction

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

χίλια adjective - nominative plural neuter
chilioi khil'-ee-oy: a thousand -- thousand.

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

ως adverb

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

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

μια adjective - nominative singular feminine
heis hice: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

2 Peter 3:9 .

.	Greek	Strong's	Origin
The Lord	κύριος (kurios)	2962: lord, master	from kuros (authority)
is not slow	βραδύνει (braduneì)	1019: to retard, to be slow	from bradus
about His promise,	ἐπαγγελίας (epangelias)	1860: a summons, a promise	from epaggellomai
as some	τινες (tines)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
count	ἡγοῦνται (ēgountai)	2233: to lead, suppose	from agó
slowness,	βραδύτητα (bradutēta)	1022: slowness	from bradus
but is patient	μακροθυμεῖ (makrothumei)	3114: to persevere, to be patient	from makros and thumos

toward	εἰς (eis)	1519: to or into (indicating the point reached or entered, of place, time, fig. purpose, result)	a prim. preposition
you, not wishing	βουλόμενος (boulomenos)	1014: to will	a prim. verb
for any	τινας (tinas)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
to perish	ἀπολέσθαι (apolesthai)	622: to destroy, destroy utterly	from apo and same as olethros
but for all	πάντας (pantas)	3956: all, every	a prim. word
to come	χωρῆσαι (chōrēsai)	5562: to make room, advance, hold	from chóros (a definite space, place)
to repentance.	μετάνοιαν (metanoian)	3341: change of mind, repentance	from metanoieó

KJV Lexicon

οὐ **particle - nominative**

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

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

braduno brad-oo'-no: to delay -- be slack, tarry.

ὁ **definite article - nominative singular masculine**

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

κύριος **noun - nominative singular masculine**

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

της **definite article - genitive singular feminine**

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

επαγγελίας noun - genitive singular feminine
epaggelia ep-ang-el-ee'-ah: an announcement (for information, assent or pledge; especially a divine assurance of good) -- message, promise.

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

τινες indefinite pronoun - nominative plural masculine
tis tis: some or any person or object

βραδυτητα noun - accusative singular feminine
bradutes brad-oo'-tace: tardiness -- slackness.;

ηγουνται verb - present middle or passive deponent indicative - third person
hegeomai hayg-eh'-om-ahee: to lead, i.e. command (with official authority); figuratively, to deem, i.e. consider -- account, (be) chief, count, esteem, governor, judge, have the rule over, suppose, think.

αλλα conjunction
alla al-lah': other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

μακροθυμει verb - present active indicative - third person singular
makrothumeo mak-roth-oo-meh'-o: to be long-spirited, i.e. (objectively) forbearing or (subjectively) patient -- bear (suffer) long, be longsuffering, have (long) patience, be patient, patiently endure.

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

ημας personal pronoun - first person accusative plural
hemas hay-mas': us -- our, us, we.

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

βουλομενος verb - present middle or passive deponent participle - nominative singular masculine
boulomai boo'-lom-ahee: to will, i.e. (reflexively) be willing -- be disposed, minded, intend, list, (be, of own) will (-ing).

τινας indefinite pronoun - accusative plural masculine
tis tis: some or any person or object

απολεσθαι verb - second aorist middle middle or passive deponent
apollumi ap-ol'-loo-mee: to destroy fully (reflexively, to perish, or lose), literally or figuratively -- destroy, die, lose, mar, perish.

αλλα conjunction

alla al-lah': other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

παντας adjective - accusative plural masculine

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

εις preposition

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

μετανοιαν noun - accusative singular feminine

metanoia met-an'-oy-ah: (subjectively) compunction (for guilt, including reformation); by implication, reversal (of (another's) decision) -- repentance.

χωρησαι verb - aorist active middle or passive deponent

choreo kho-reh'-o: to be in (give) space, i.e. (intransitively) to pass, enter, or (transitively) to hold, admit

2 Peter 3:10 .

.	Greek	Strong's	Origin
But the day	ἡμέρα (ēmera)	2250: day	a prim. word
of the Lord	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
will come	ἔξει (ēxei)	2240: to have come, be present	a prim. verb
like	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
a thief,	κλέπτης (kleptēs)	2812: a thief	from kleptó
in which		3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
the heavens	οὐρανοὶ (ouranoi)	3772: heaven	a prim. word
will pass away	παρελεύσονται (pareleusontai)	3928: to pass by, to come to	from para and erchomai

with a roar	ροιζῆδὸν (roizēdon)	4500: with a rushing sound	adverb from rhoizos (the whistling of an arrow)
and the elements	στοιχεῖα (stoicheia)	4747: one of a row, hence a letter (of the alphabet), by ext. the elements (of knowledge)	from the same as stoicheó
will be destroyed	λυθήσεται (luthēsetai)	3089: to loose, to release, to dissolve	a prim. verb
with intense heat,	καυσούμενα (kausoumena)	2741a: to burn with great heat	from kausos (burning heat, fever)
and the earth	γῆ (gē)	1093: the earth, land	a prim. word
and its works	ἔργα (erga)	2041: work	from a prim. verb erdó (to do)
will be burned		2618: to burn up	from kata and kaió
up.			

KJV Lexicon

ηξει **verb - future active indicative - third person singular**
heko **hay'-ko**: to arrive, i.e. be present -- come.

δε **conjunction**

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

η **definite article - nominative singular feminine**

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

ημερα **noun - nominative singular feminine**

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

κυριου **noun - genitive singular masculine**

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

ως **adverb**

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

κλεπτης **noun - nominative singular masculine**

kleptes **klep'-tace**: a stealer -- thief.

εν **preposition**

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

νυκτι **noun - dative singular feminine**

nux **noox**: night -- (mid-)night.

εν **preposition**

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

η **relative pronoun - dative singular feminine**

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

οι **definite article - nominative plural masculine**

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

ουρανοι **noun - nominative plural masculine**

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

ροιζηδον **adverb**

rhoizedon **hroyd-zay-don'**: whizzingly, i.e. with a crash -- with a great noise.

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

parerchomai **par-er'-khom-ahce**: to come near or aside, i.e. to approach (arrive), go by (or away), (figuratively) perish or neglect, (causative) avert -- come (forth), go, pass (away, by, over), past, transgress.

στοιχεια **noun - nominative plural neuter**

stoicheion **stoy-khi'-on**: something orderly in arrangement, i.e. (by implication) a serial (basal, fundamental, initial) constituent (literally), proposition (figuratively) -- element, principle, rudiment.

δε **conjunction**

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

καυσουμενα **verb - present passive participle - nominative plural neuter**

kausoo **kow-so'-o**: to set on fire -- fervent heat.

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

luo loo'-o: to loosen -- break (up), destroy, dissolve, (un-)loose, melt, put off.

και conjunction

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

γη noun - nominative singular feminine

ge ghay: soil; by extension a region, or the solid part or the whole of the terrene globe (including the occupants in each application) -- country, earth(-ly), ground, land, world.

και conjunction

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

τα definite article - nominative plural neuter

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

εν preposition

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

αυτη personal pronoun - dative singular feminine

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

εργα noun - nominative plural neuter

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

κατακαησεται verb - second future passive indicative - third person singular

katakaio kat-ak-ah'-ee-o: to burn down (to the ground), i.e. consume wholly -- burn (up, utterly).

2 Peter 3:11 .

.	Greek	Strong's	Origin
Since all	πάντων (pantōn)	3956: all, every	a prim. word
these things		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
are to be destroyed	λυομένων (luomenōn)	3089: to loose, to release, to dissolve	a prim. verb

in this way,	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
what sort	ποταπούς (potapous)	4217: from what country?	from prim. roots and
of people ought	δεῖ (dei)	1163: it is necessary	a form of deó
you to be in holy	ἀγίαις (agiais)	40: sacred, holy	from a prim. root
conduct	ἀναστροφᾷς (anastrophais)	391: behavior, conduct	from anastrephó
and godliness,	εὐσεβείαις (eusebeiais)	2150: piety	from eusebés

KJV Lexicon

τούτων **demonstrative pronoun - genitive plural neuter**

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

οὐν **conjunction**

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

πάντων **adjective - genitive plural neuter**

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

λυομένων **verb - present passive participle - genitive plural neuter**

luo loo'-o: to loosen -- break (up), destroy, dissolve, (un-)loose, melt, put off.

ποταπούς **adjective - accusative plural masculine**

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

δεῖ **verb - present impersonal active indicative - third person singular**

dei die: also deon deh-on'; neuter active participle of the same; both used impersonally; it is (was, etc.) necessary (as binding) -- behoved, be meet, must (needs), (be) need(-ful), ought, should.

υπαρχειν verb - present active infinitive huparcho hoop-ar'-kho: to begin under (quietly), i.e. come into existence (be present or at hand); expletively, to exist
υμας personal pronoun - second person accusative plural humas hoo-mas': you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).
εν preposition en en: in, at, (up-)on, by, etc.
αγιας adjective - dative plural feminine hagios hag'-ee-os: sacred (physically, pure, morally blameless or religious, ceremonially, consecrated) -- (most) holy (one, thing), saint.
αναστροφαις noun - dative plural feminine anastrophe an-as-trof-ay': behavior -- conversation.
και conjunction kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words
ευσεβειαις noun - dative plural feminine eusebeia yoo-seb'-i-ah: piety; specially, the gospel scheme -- godliness, holiness.

2 Peter 3:12 .

.	Greek	Strong's	Origin
looking	προσδοκῶντας (prosdokōntas)	4328: to await, expect	from pros and dokeuó (to watch)
for and hastening	σπεύδοντας (speudontas)	4692: to hasten, urge on	a prim. word
the coming	παρουσίαν (parousian)	3952: a presence, a coming	from the pres. part. of pareimi
of the day	ἡμέρας (ēmeras)	2250: day	a prim. word
of God,	θεοῦ (theou)	2316: God, a god	of uncertain origin
because	δι' (di)	1223: through, on account of, because of	a prim. preposition

of which	ἧν (ēn)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
the heavens	οὐρανοὶ (ouranoi)	3772: heaven	a prim. word
will be destroyed	λυθήσονται (luthēsontai)	3089: to loose, to release, to dissolve	a prim. verb
by burning,	πυρούμενοι (puroumenoi)	4448: to set on fire, i.e. to burn (pass.)	from pur
and the elements	στοιχεῖα (stoicheia)	4747: one of a row, hence a letter (of the alphabet), by ext. the elements (of knowledge)	from the same as stoicheó
will melt	τήκεται (tēketai)	5080: to melt (down), to melt away	from a root tak-
with intense heat!	καυσούμενα (kausoumena)	2741a: to burn with great heat	from kaustos (burning heat, fever)

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προσδοκωντας **verb - present active participle - accusative plural masculine**
prosdokao **pros-dok-ah'-o**: to anticipate (in thought, hope or fear); by implication, to await -
 - (be in) expect(-ation), look (for), when looked, tarry, wait for.

και conjunction

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

σπευδοντας **verb - present active participle - accusative plural masculine**
speudo **spyoo'-do** : to speed (study), i.e. urge on (diligently or earnestly); by implication, to await eagerly -- (make, with) haste unto.

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

παρουσιαν **noun - accusative singular feminine**

parousia **par-oo-see'-ah**: a being near, (by implication) physically, aspect -- coming, presence.

της **definite article - genitive singular feminine**

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

του **definite article - genitive singular masculine**

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

θεου **noun - genitive singular masculine**

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

ημερας **noun - genitive singular feminine**

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

δι **preposition**

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

ην **relative pronoun - accusative singular feminine**

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

ουρανοι **noun - nominative plural masculine**

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

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

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

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

luo loo'-o: to loosen -- break (up), destroy, dissolve, (un-)loose, melt, put off.

και **conjunction**

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

στοιχεια **noun - nominative plural neuter**

stoicheion stoy-khi'-on: something orderly in arrangement, i.e. (by implication) a serial (basal, fundamental, initial) constituent (literally), proposition (figuratively) -- element, principle, rudiment.

καυσουμενα **verb - present passive participle - nominative plural neuter**

kausoo kow-so'-o: to set on fire -- fervent heat.

τηκεται **verb - present passive indicative - third person singular**
teko **tay'-ko:** to liquefy -- melt.

2 Peter 3:13 .

.	Greek	Strong's	Origin
But according	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
to His promise	ἐπαγγελμα (epangelma)	1862: a promise	from epaggellomai
we are looking	προσδοκῶμεν (prosdokōmen)	4328: to await, expect	from pros and dokeuó (to watch)
for new	καινούς (kainous)	2537: new, fresh	a prim. word
heavens	οὐρανούς (ouranous)	3772: heaven	a prim. word
and a new	καινὴν (kainēn)	2537: new, fresh	a prim. word
earth,	γῆν (gēn)	1093: the earth, land	a prim. word
in which	οἷς (ois)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
righteousness	δικαιοσύνη (dikaiosunē)	1343: righteousness, justice	from dikaios
dwells.	κατοικεῖ (katoikei)	2730: to inhabit, to settle	from kata and oikeó

KJV Lexicon

καινους **adjective - accusative plural masculine**

kainos kahee-nos': new (especially in freshness) -- new.

δε conjunction

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

ουρανους noun - accusative plural masculine

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

και conjunction

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

γην noun - accusative singular feminine

ge ghay: soil; by extension a region, or the solid part or the whole of the terrene globe (including the occupants in each application) -- country, earth(-ly), ground, land, world.

καινην adjective - accusative singular feminine

kainos kahee-nos': new (especially in freshness) -- new.

κατα preposition

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

το definite article - accusative singular neuter

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

επαγγελμα noun - accusative singular neuter

epaggelma ep-ang'-el-mah: a self-committal (by assurance of conferring some good) -- promise.

αυτου personal pronoun - genitive singular masculine

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

προσδοκωμεν verb - present active indicative - first person

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

εν preposition

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

οις relative pronoun - dative plural masculine

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

δικαιοσυνη noun - nominative singular feminine

dikaiosune dik-ah-yos-oo'-nay: equity (of character or act); specially (Christian) justification -- righteousness.

ΚΑΤΟΙΚΕΙ verb - present active indicative - third person singular
katoikeo **kat-oy-keh'-o**: to house permanently, i.e. reside -- dwell(-er), inhabitant(-ter).

2 Peter 3:14 .

.	Greek	Strong's	Origin
Therefore,	Διὸ (dio)	1352: wherefore, on which account	from dia and hos,
beloved,	ἀγαπητοί (agapētoi)	27: beloved	from agapaō
since you look	προσδοκῶντες (prosdokōntes)	4328: to await, expect	from pros and dokeuó (to watch)
for these things,		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
be diligent	σπουδάσατε (spoudasate)	4704: to make haste, hence to give diligence	from spoudé
to be found	εὕρεθῆναι (eurethēnai)	2147: to find	a prim. verb
by Him in peace,	εἰρήνῃ (eirēnē)	1515:	of uncertain derivation, perhaps from eiró (to join): lit. or fig. peace, by impl. welfare
spotless	ἄσπιλοι (aspiloi)	784: spotless, unstained	from alpha (as a neg. prefix) and spilos
and blameless,	ἀμώμητοι (amōmētoi)	298: blameless	from alpha (as a neg. prefix) and mómaomai

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διο conjunction

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

αγαπητοι adjective - vocative plural masculine

agapetos **ag-ap-ay-tos'**: beloved -- (dearly, well) beloved, dear.

ταυτα **demonstrative pronoun - accusative plural neuter**
tauta **tow'-tah**: these things -- + afterward, follow, + hereafter, him, the same, so, such,
that, then, these, they, this, those, thus.

προσδοκωντες **verb - present active participle - nominative plural masculine**
prosdokao **pros-dok-ah'-o**: to anticipate (in thought, hope or fear); by implication, to await -
- (be in) expect(-ation), look (for), when looked, tarry, wait for.

σπουδασατε **verb - aorist active middle - second person**
spoudazo **spoo-dad'-zo**: to use speed, i.e. to make effort, be prompt or earnest -- do (give)
diligence, be diligent (forward), endeavour, labour, study.

ασπιλοι **adjective - nominative plural masculine**
aspilos **as'-pee-los**: unblemished (physically or morally) -- without spot, unspotted.

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

αμωμητοι **adjective - nominative plural masculine**
amometos **am-o'-may-tos**: unblamable -- blameless.

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

ευρεθηναι **verb - aorist passive middle or passive deponent**
heurisko **hyoo-ris'-ko**: find, get, obtain, perceive, except the present and imperfect see.

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

ειρηνη **noun - dative singular feminine**
eirene **i-ray'-nay**: peace; by implication, prosperity -- one, peace, quietness, rest, + set at
one again.

2 Peter 3:15 .

.	Greek	Strong's	Origin
and regard	ἡγεῖσθε (ēgeisthe)	2233: to lead, suppose	from agó
the patience	μακροθυμίαν (makrothumian)	3115: patience, long-suffering	from makros and thumos

of our Lord	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
[as] salvation;	σωτηρίαν (sōtērian)	4991: deliverance, salvation	from sōtér
just	καθώς (kathōs)	2531a: according as, just as	from kata and hós
as also	καὶ (kai)	2532: and, even, also	a prim. conjunction
our beloved	ἀγαπητὸς (agapētos)	27: beloved	from agapaó
brother	ἀδελφός (adelphos)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
Paul,	Παῦλος (paulos)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin
according	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
to the wisdom	σοφίαν (sophian)	4678: skill, wisdom	from sophos
given	δοθεῖσαν (dotheisan)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
him, wrote	ἔγραψεν (egrapsen)	1125: to write	a prim. verb
to you,			

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καὶ conjunction

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

την **definite article - accusative singular feminine**

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

του **definite article - genitive singular masculine**

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

κυριου **noun - genitive singular masculine**

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

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

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

μακροθυμια **noun - accusative singular feminine**

makrothumia **mak-roth-oo-mee'-ah**: longanimity, i.e. (objectively) forbearance or (subjectively) fortitude -- longsuffering, patience.

σωτηρια **noun - accusative singular feminine**

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

ηγεισθε **verb - present middle or passive deponent imperative - second person**

hegeomai **hayg-eh'-om-ahee**: to lead, i.e. command (with official authority); figuratively, to deem, i.e. consider -- account, (be) chief, count, esteem, governor, judge, have the rule over, suppose, think.

καθως **adverb**

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

και **conjunction**

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

ο **definite article - nominative singular masculine**

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

αγαπητος **adjective - nominative singular masculine**

agapetos **ag-ap-ay-tos'**: beloved -- (dearly, well) beloved, dear.

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

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

αδελφος **noun - nominative singular masculine**

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

παυλος **noun - nominative singular masculine**

Paulos pow'-los: Paulus, the name of a Roman and of an apostle -- Paul, Paulus.

κατα preposition

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

την definite article - accusative singular feminine

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

αυτω personal pronoun - dative singular masculine

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

δοθειςαν verb - aorist passive participle - accusative singular feminine

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

σοφιαν noun - accusative singular feminine

sophia sof-ee'-ah: wisdom (higher or lower, worldly or spiritual) -- wisdom.

εγραψεν verb - aorist active indicative - third person singular

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

υμιν personal pronoun - second person dative plural

humin hoo-min': to (with or by) you -- ye, you, your(-selves).

2 Peter 3:16 .

.	Greek	Strong's	Origin
as also	καὶ (kai)	2532: and, even, also	a prim. conjunction
in all	πάσαις (pasais)	3956: all, every	a prim. word
[his] letters,	ἐπιστολαῖς (epistolais)	1992: an epistle, a letter	from epistelló
speaking	λαλῶν (lalōn)	2980: to talk	from lalos (talkative)
in them of these things,		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun

in which	αἷς (ais)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
are some things	τινα (tina)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
hard to understand,	δυσνόητα (dusnoēta)	1425: hard to understand	from dus- and the same as anoétos
which	ᾧ (a)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
the untaught	ἄμαθεῖς (amatheis)	261: unlearned	from alpha (as a neg. prefix) and manthanó
and unstable	ἀστήρικτοι (astēriktoi)	793: unstable, unsettled	from alpha (as a neg. prefix) and stérizó
distort,	στρεβλοῦσιν (streblousin)	4761: to twist	from streblos (twisted)
as [they do] also	καὶ (kai)	2532: and, even, also	a prim. conjunction
the rest	λοιπὰς (loipas)	3062: the rest, the remaining	from leipó
of the Scriptures,	γραφὰς (graphas)	1124: a writing, scripture	from graphó
to their own	ἰδίαν (idian)	2398: one's own, distinct	a prim. word
destruction.	ἀπώλειαν (apōleian)	684: destruction, loss	from apollumi

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ως **adverb**

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

και conjunction

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

εν preposition

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

πασαις adjective - dative plural feminine

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

ταις definite article - dative plural feminine

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

επιστολαις noun - dative plural feminine

epistole ep-is-tol-ay': a written message -- epistle, letter.

λαλων verb - present active participle - nominative singular masculine

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

εν preposition

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

αυταις personal pronoun - dative plural feminine

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

περι preposition

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

τουτων demonstrative pronoun - genitive plural neuter

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

εν preposition

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

οις relative pronoun - dative plural masculine

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

εστιν verb - present indicative - third person singular

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

δυσνοητα adjective - nominative plural neuter

dusnoetos doos-no'-ay-tos: difficult of perception -- hard to be understood.

τινα indefinite pronoun - nominative plural neuter

tis tis: some or any person or object

α relative pronoun - nominative plural neuter

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

οι definite article - nominative plural masculine

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

αμαθεις adjective - nominative plural masculine

amathes am-ath-ace': ignorant -- unlearned.

και conjunction

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

αστηρικτοι adjective - nominative plural masculine

asteriktos as-tay'-rik-tos: unfixed, i.e. (figuratively) vacillating -- unstable.

στρεβλουςιν verb - present active indicative - third person

strebloo streb-lo'-o: to wrench, i.e. (specially), to torture (by the rack), but only figuratively, to pervert -- wrest.

ως adverb

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

και conjunction

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

τας definite article - accusative plural feminine

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

λοιπας adjective - accusative plural feminine

loipoy loy-poy': remaining ones -- other, which remain, remnant, residue, rest.

γραφας noun - accusative plural feminine

graphe graf-ay': a document, i.e. holy Writ (or its contents or a statement in it) -- scripture.

προς preposition

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

την definite article - accusative singular feminine

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

ιδιαν adjective - accusative singular feminine

idios id'-ee-os: pertaining to self, i.e. one's own; by implication, private or separate

αὐτῶν **personal pronoun - genitive plural masculine**

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

ἀπωλείαν **noun - accusative singular feminine**

apoleia ap-o'-li-a: ruin or loss (physical, spiritual or eternal) -- damnable(-nation), destruction, die, perdition, perish, pernicious ways, waste.

2 Peter 3:17 .

.	Greek	Strong's	Origin
You therefore,	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
beloved,	ἀγαπητοί (agapētoi)	27: beloved	from agapaó
knowing this beforehand,	προγινώσκοντες (proginōskontes)	4267: to know beforehand	from pro and ginóskó
be on your guard	φυλάσσεσθε (phulassesthe)	5442: to guard, watch	from a root phulak-
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that you are not carried away	συναπαχθέντες (sunapachthentes)	4879: to lead away with, fig. to be carried away with (pass.)	from sun and apagó
by the error	πλάνη (planē)	4106: a wandering	fem. of planos
of unprincipled men	ἀθέσμων (athesmōn)	113: lawless	from alpha (as a neg. prefix) and thesmos (law, custom)
and fall	ἐκπέσητε (ekpesēte)	1601b: to drop away, fig. to lose, become inefficient	from ek and piptó
from your own	ἰδίου (idiou)	2398: one's own, distinct	a prim. word
steadfastness,	στηριγμοῦ (stērigmou)	4740: a setting firmly, steadfastness	from stérizó

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υμεις **personal pronoun - second person nominative plural**

humeis **hoo-mice'**: you (as subjective of verb) -- ye (yourselves), you.

ουν **conjunction**

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

αγαπητοι **adjective - vocative plural masculine**

agapetos **ag-ap-ay-tos'**: beloved -- (dearly, well) beloved, dear.

προγινωσκοντες **verb - present active participle - nominative plural masculine**

proginosko **prog-in-ocē'-ko**: to know beforehand, i.e. foresee -- foreknow (ordain), know (before).

φυλασσεσθε **verb - present middle imperative - second person**

phulasso **foo-las'-so**: to watch, i.e. be on guard (literally of figuratively); by implication, to preserve, obey, avoid -- beware, keep (self), observe, save.

ινα **conjunction**

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

μη **particle - nominative**

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

τη **definite article - dative singular feminine**

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

των **definite article - genitive plural masculine**

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

αθεσμων **adjective - genitive plural masculine**

athesmos **ath'-es-mos**: lawless, i.e. (by implication) criminal -- wicked.

πλανη **noun - dative singular feminine**

plane **plan'-ay**: objectively, fraudulence; subjectively, a straying from orthodoxy or piety - - deceit, to deceive, delusion, error.

συναπαχθεντες **verb - aorist passive participle - nominative plural masculine**

sunapago **soon-ap-ag'-o**: to take off together, i.e. transport with (seduce, passively, yield) -

- carry (lead) away with, condescend.

ΕΚΠΤΕΣΗΤΕ verb - second aorist active subjunctive - second person

ekpipto ek-pip'-to: to drop away; specially, be driven out of one's course; figuratively, to lose, become inefficient -- be cast, fail, fall (away, off), take none effect.

του definite article - genitive singular masculine

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

ιδιου adjective - genitive singular masculine

idios id'-ee-os: pertaining to self, i.e. one's own; by implication, private or separate

στηριγμου noun - genitive singular masculine

sterigmos stay-rig-mos': stability (figuratively) -- steadfastness.

2 Peter 3:18 .

.	Greek	Strong's	Origin
but grow	αὐξάνετε (auxanete)	837: to make to grow, to grow	a prol. form of a prim. verb
in the grace	χάριτι (chariti)	5485: grace, kindness	a prim. word
and knowledge	γνώσει (gnōsei)	1108: a knowing, knowledge	from ginóskó
of our Lord	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
and Savior	σωτήρος (sōtēros)	4990: a savior, deliverer	from sózó
Jesus	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
Christ.	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió
To Him [be] the glory,	δόξα (doxa)	1391: opinion (always good in N.T.), hence praise, honor, glory	from dokeó
both	καὶ (kai)	2532: and, even, also	a prim. conjunction

now	νῦν (nun)	3568: now, the present	a prim. particle of pres. time
and to the day	ἡμέραν (ēmeran)	2250: day	a prim. word
of eternity.	αἰῶνος (aiōnos)	165: a space of time, an age	from a prim. root appar. mean. continued duration
Amen.		281: truly	adverb of Hebrew origin amen

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αὐξανετε **verb - present active imperative - second person**

auzano owx-an'-o: to grow (wax), i.e. enlarge (literal or figurative, active or passive) -- grow (up), (give the) increase.

δε **conjunction**

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

εν **preposition**

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

χαριτι **noun - dative singular feminine**

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

και **conjunction**

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

γνωσει **noun - dative singular feminine**

gnosis gno'-sis: knowing (the act), i.e. (by implication) knowledge -- knowledge, science.

του **definite article - genitive singular masculine**

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

κυριου **noun - genitive singular masculine**

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

ημων **personal pronoun - first person genitive plural**
hemon hay-mone': of (or from) us -- our (company), us, we.

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

σωτηρος **noun - genitive singular masculine**
soter so-tare': a deliverer, i.e. God or Christ -- saviour.

ιησου **noun - genitive singular masculine**
lesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

χριστου **noun - genitive singular masculine**
Christos khris-tos': anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

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

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

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

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

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

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

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

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

αιωνος **noun - genitive singular masculine**

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

αμην **hebrew transliterated word**

amen **am-ane'**: firm, i.e. (figuratively) trustworthy; adverbially, surely (often as interjection, so be it) -- amen, verily.