

1 Timothy 1:1 .

.	Greek	Strong's	Origin
Paul,	Παῦλος (paulos)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin
an apostle	ἀπόστολος (apostolos)	652: a messenger, one sent on a mission, an apostle	from apostelló
of Christ	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió
Jesus	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
according	κατ' (kat)	2596: down, against, according to	preposition of uncertain origin
to the commandment	ἐπιταγὴν (epitagēn)	2003: a command	from epitassó
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
our Savior,	σωτήρος (sōtēros)	4990: a savior, deliverer	from sózó
and of Christ	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió
Jesus,	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
[who is] our hope,	ἐλπίδος (elpidos)	1680: expectation, hope	from the same as elpizó

KJV Lexicon

παυλος **noun - nominative singular masculine**

Paulos **pow'-los**: Paulus, the name of a Roman and of an apostle -- Paul, Paulus.

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.

κατ **preposition**

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

επιταγην **noun - accusative singular feminine**

epitage **ep-ee-tag-ay'**: an injunction or decree; by implication, authoritativeness -- authority, commandment.

θεου **noun - genitive singular masculine**

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

σωτηρος **noun - genitive singular masculine**

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

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

κυριου **noun - genitive singular masculine**

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

ιησου **noun - genitive singular masculine**

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.

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.

ἐλπίδος **noun - genitive singular feminine**

elpis **el-pece'**: expectation (abstractly or concretely) or confidence -- faith, hope.

ἡμῶν **personal pronoun - first person genitive plural**

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

1 Timothy 1:2 .

.	Greek	Strong's	Origin
To Timothy,	Τιμοθέω (timotheō)	5095: Timothy, a Christian	from timé and theos
[my] TRUE	γνησίῳ (gnēsiō)	1103: lawfully begotten, genuine	from ginomai
child	τέκνῳ (teknō)	5043: a child (of either sex)	from tikto
in [the] faith:	πίστει (pistei)	4102: faith, faithfulness	from peithō
Grace,	χάρις (charis)	5485: grace, kindness	a prim. word
mercy	ἔλεος (eleos)	1656: mercy, pity, compassion	a prim. word
[and] peace	εἰρήνη (eirēnē)	1515:	of uncertain derivation, perhaps from eiró (to join): lit. or fig. peace, by impl. welfare
from God	θεοῦ (theou)	2316: God, a god	of uncertain origin
the Father	πατρός (patros)	3962: a father	a prim. word
and Christ	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió
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)

KJV Lexicon

τιμοθεω **noun - dative singular masculine**

Timotheos **tee-moth'-eh-os**: dear to God; Timotheus, a Christian -- Timotheus, Timothy.

γνησιω **adjective - dative singular neuter**

gnesios **gnay'-see-os**: legitimate (of birth), i.e. genuine -- own, sincerity, true.

τεκνω **noun - dative singular neuter**

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

εν **preposition**

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

χαρις **noun - nominative singular feminine**

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

ελεος **noun - nominative singular masculine**

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

ειρηνη **noun - nominative singular feminine**

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

απο **preposition**

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

θεου **noun - genitive singular masculine**

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

πατρος **noun - genitive singular masculine**

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

ημων **personal pronoun - first person genitive plural**

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

και conjunction kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words
χριστου noun - genitive singular masculine Christos khris-tos': anointed, i.e. the Messiah, an epithet of Jesus -- Christ.
ιησου noun - genitive singular masculine lesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.
του definite article - genitive singular masculine ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
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.

1 Timothy 1:3 .

.	Greek	Strong's	Origin
As I urged	παρεκάλεσα (parekalesa)	3870: to call to or for, to exhort, to encourage	from para and kaleó
you upon my departure	πορευόμενος (poreuomenos)	4198: to go	from poros (a ford, passage)
for Macedonia,	Μακεδονίαν (makedonian)	3109: Macedonia, a region of Greece	from Makedón
remain	προσμεῖναι (prosmeinai)	4357: to wait longer	from pros and menó
on at Ephesus	Ἐφέσω (ephesō)	2181: Ephesus, a city in Asia Minor	of uncertain origin
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that you may instruct	παραγγείλης (parangeilēs)	3853: to transmit a message, to order	from para and aggeló

certain men	τισὶν (tisin)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
not to teach strange doctrines,	ἑτεροδιδασκαλεῖν (eterodidaskalein)	2085: to teach other doctrine	from heteros and didaskalos

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καθως **adverb**

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

παρεκαλεσα **verb - aorist active indicative - first person singular**

parakaleo **par-ak-al-eh'-o**: to call near, i.e. invite, invoke (by imploration, hortation or consolation) -- beseech, call for, (be of good) comfort, desire, (give) exhort(-ation), intreat, pray.

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

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

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

prosmeno **pros-men'-o**: to stay further, i.e. remain in a place, with a person; figuratively, to adhere to, persevere in -- abide still, be with, cleave unto, continue in (with).

εν **preposition**

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

εφεσω **noun - dative singular feminine**

Ephesos **ef'-es-os**: Ephesus, a city of Asia Minor -- Ephesus.

πορευομενος **verb - present middle or passive deponent participle - nominative singular masculine**

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

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

μακεδονιαν **noun - accusative singular feminine**

Makedonia **mak-ed-on-ee'-ah**: Macedonia, a region of Greece -- Macedonia.

iva conjunction

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

παράγγελος verb - aorist active subjunctive - second person singular

paraggello par-ang-gel'-lo: to transmit a message, i.e. (by implication) to enjoin -- (give in charge, (give) command(-ment), declare.

τις indefinite pronoun - dative plural masculine

tis tis: some or any person or object

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.

ετεροδιδασκαλειν verb - present active infinitive

heterodidaskaleo het-er-od-id-as-kal-eh'-o: to instruct differently -- teach other doctrine(-wise).

1 Timothy 1:4 .

.	Greek	Strong's	Origin
nor	μηδὲ (mēde)	3366: but not, and not	from mé and de
to pay attention	προσέχειν (prosechein)	4337: to hold to, turn to, attend to	from pros and echó
to myths	μύθοις (muthois)	3454: a speech, story, i.e. a fable	a prim. word
and endless	ἀπεράντοις (aperantois)	562: unfinished, i.e. endless	from alpha (as a neg. prefix) and perainó (to complete, finish)
genealogies,	γενεαλογίαις (genealogiais)	1076: the making of a pedigree, a genealogy	from ginomai and legó (in the sense of reckon)
which	αἵτινες (aitines)	3748: whoever, anyone who	from hos, and tis
give rise	παρέχουσιν (parechousin)	3930: to furnish, to present	from para and echó
to mere speculation		1567b: a questioning	from ekzétéó
rather	μᾶλλον	3123: more	cptv. of the same as malista

	(mallon)		
than	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
[furthering] the administration	οἰκονομίαν (oikonomian)	3622: stewardship, administration	from oiknomeó
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
which is by faith.	πίστει (pistei)	4102: faith, faithfulness	from peithó

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μηδε conjunction

mede may-deh': but not, not even; in a continued negation, nor -- neither, nor (yet), (no) not (once, so much as).

προσεχειν verb - present active infinitive

prosecho pros-ekh'-o: (give) attend(-ance, -ance at, -ance to, unto), beware, be given to, give (take) heed (to unto); have regard.

μυθοις noun - dative plural masculine

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

και conjunction

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

γενεαλογιαις noun - dative plural feminine

genealogia ghen-eh-al-og-ee'-ah: tracing by generations, i.e. genealogy -- genealogy.

απεραντοις adjective - dative plural feminine

aperantos ap-er'-an-tos: unfinished, i.e. (by implication) interminable -- endless.

αιτινες relative pronoun - nominative plural feminine

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

ζητησεις noun - accusative plural feminine

zetesis dzay'-tay-sis: a searching (properly, the act), i.e. a dispute or its theme -- question.

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

parecho **par-ekh'-o**: to hold near, i.e. present, afford, exhibit, furnish occasion -- bring, do, give, keep, minister, offer, shew, + trouble.

μαλλον **adverb**

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

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.

οικονομιαν **noun - accusative singular feminine**

oikonomia **oy-kon-om-ee'-ah**: administration (of a household or estate); specially, a (religious) economy -- dispensation, stewardship.

θεου **noun - genitive singular masculine**

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

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.

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.

1 Timothy 1:5 .

■			
.	Greek	Strong's	Origin
But the goal	τέλος (telos)	5056: an end, a toll	a prim. word
of our instruction	παραγγελίας (parangelias)	3852: an instruction, a command	from paraggelló
is love	ἀγάπη (agapē)	26: love, goodwill	from agapaó
from a pure	καθαρᾶς (katharas)	2513: clean (adjective)	a prim. word
heart	καρδίας	2588: heart	a prim. word

	(kardias)		
and a good	ἀγαθῆς (agathēs)	18: good	of uncertain origin
conscience	συνειδήσεως (suneidēseōs)	4893: consciousness, spec. conscience	from suneidon
and a sincere	ἀνυποκρίτου (anupokritou)	505: unhypocritical, unfeigned	from alpha (as a neg. prefix) and hupokrinomai
faith.	πίστεως (pisteōs)	4102: faith, faithfulness	from peithó

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το **definite article - nominative singular neuter**

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

δε **conjunction**

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

τελος **noun - nominative singular neuter**

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

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.

παραγγελίας **noun - genitive singular feminine**

paraggelia **par-ang-gel-ee'-ah**: a mandate -- charge, command.

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

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

αγαπη **noun - nominative singular feminine**

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

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)

καθαρός **adjective - genitive singular feminine**
katharos **kath-ar-os'**: clean -- clean, clear, pure.

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

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

συνειδησεως **noun - genitive singular feminine**
suneidesis **soon-i'-day-sis**: co-perception, i.e. moral consciousness -- conscience.

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

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

πιστεως **noun - genitive 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.

ανυποκριτου **adjective - genitive singular feminine**
anupokritos **an-oo-pok'-ree-tos**: undissembled, i.e. sincere -- without dissimulation (hypocrisy), unfeigned.

1 Timothy 1:6 .

.	Greek	Strong's	Origin
For some men,	τινες (tines)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
straying	ἀστοχήσαντες (astochēsantes)	795: to miss the mark	from alpha (as a neg. prefix) and stochos (a mark)
from these things,	ᾧν (ōn)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
have turned aside	ἐξετράπησαν (exetrapēsan)	1624: to turn away	from ek and the same as tropé

to fruitless
discussion,

ματαιολογίαν 3150: idle or foolish talk
(mataiologian)

from mataiologos

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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.

τινες **indefinite pronoun - nominative plural masculine**

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

αστοχησαντες **verb - aorist active participle - nominative plural masculine**

astocheo **as-tokh-eh'-o**: to miss the mark, i.e. (figuratively) deviate from truth -- err, swerve.

εξετραπησαν **verb - second aorist passive indicative - third person**

ektrepo **ek-trep'-o**: to deflect, i.e. turn away -- avoid, turn (aside, out of the way).

εις **preposition**

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

ματαιολογίαν **noun - accusative singular feminine**

mataiologia **mat-ah-yol-og-ee'-ah**: random talk, i.e. babble -- vain jangling.

1 Timothy 1:7 .

.	Greek	Strong's	Origin
wanting	θέλοντες (thelontes)	2309: to will, wish	a prim. verb
to be teachers of the Law,	νομοδιδάσκαλοι (nomodidaskaloi)	3547: a teacher of the law	from nomos and didaskalos
even though they do not understand	νοοῦντες (noountes)	3539: to perceive, think	from nous

either	μήτε (mēte)	3383: neither, nor	from mé and te
what	ἃ (a)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
they are saying	λέγουσιν (legousin)	3004: to say	a prim. verb
or	μήτε (mēte)	3383: neither, nor	from mé and te
the matters about	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
which	τίνων (tinōn)	5101: who? which? what?	an interrog. pronoun related to tis
they make confident assertions.	διαβεβαιοῦνται (diabebaiountai)	1226: to affirm confidently	from dia and bebaioó

KJV Lexicon

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

thelo thel'-o: by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in

ειναι **verb - present infinitive**

einai i'-nahee: to exist -- am, was. come, is, lust after, please well, there is, to be, was.

νομοδιδασκαλοι **noun - nominative plural masculine**

nomodidaskalos nom-od-id-as'-kal-os: an expounder of the (Jewish) law, i.e. a Rabbi -- doctor (teacher) of the law.

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.

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

noieo noy-eh'-o: to exercise the mind (observe), i.e. (figuratively) to comprehend, heed -- consider, perceive, think, understand.

μητε conjunction

mete may'-teh: not too, i.e. (in continued negation) neither or nor; also, not even -- neither, (n-)or, so as much.

α relative pronoun - accusative plural neuter

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

λεγουσιν verb - present active indicative - third person

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

μητε conjunction

mete may'-teh: not too, i.e. (in continued negation) neither or nor; also, not even -- neither, (n-)or, so as much.

περι preposition

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

τινων interrogative pronoun - genitive plural neuter

tis tis: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

διαβεβαιουνται verb - present middle or passive deponent indicative - third person

diabebaioomai dee-ab-eb-ahee-o'-om-ahee: to confirm thoroughly (by words), i.e. asseverate -- affirm constantly.

1 Timothy 1:8 .

.	Greek	Strong's	Origin
But we know		3609a: to have seen or perceived, hence to know	perf. of eidon
that the Law	νόμος (nomos)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)
is good,	καλός (kalos)	2570: beautiful, good	a prim. word
if	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an

one	τις (tis)	5100: a certain one, someone, a prim. enclitic indef. pronoun anyone	
uses	χρηται (chrētai)	5530: to use, make use of	akin to chré
it lawfully,	νομίμως (nomimōs)	3545: rightly, lawfully	from nomimos (conformable to law)

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οιδαμεν **verb - perfect active indicative - first person**

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

δε **conjunction**

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

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.

καλος **adjective - nominative singular masculine**

kalos **kal-os':** better, fair, good(-ly), honest, meet, well, worthy.

ο **definite article - nominative singular masculine**

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

νομος **noun - nominative singular masculine**

nomos **nom'-os:** law (through the idea of prescriptive usage), genitive case (regulation), specially, (of Moses (including the volume); also of the Gospel), or figuratively (a principle) -- law.

εαν **conditional**

ean **eh-an':** before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

τις **indefinite pronoun - nominative singular masculine**

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

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

νομίμως **adverb**

nomimos **nom-im'-oce**: legitimately (specially, agreeably to the rules of the lists) -- lawfully.

χρηται **verb - present middle or passive deponent subjunctive - third person singular**

chraomai **khrah'-om-ahee**: to furnish what is needed; (give an oracle, graze (touch slightly), light upon, etc.), i.e. (by implication) to employ or (by extension) to act towards one in a given manner

1 Timothy 1:9 .

.	Greek	Strong's	Origin
realizing		3609a: to have seen or perceived, hence to know	perf. of eidon
the fact		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
that law	νόμος (nomos)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)
is not made	κεῖται (keitai)	2749: to be laid, lie	a prim. verb
for a righteous person,	δικαίῳ (dikaiō)	1342: correct, righteous, by impl. innocent	from diké
but for those who are lawless	άνόμοις (anomois)	459: lawless, without law	from alpha (as a neg. prefix) and nomos
and rebellious,	άνυποτάκτοις (anupotaktois)	506: not subject to rule	from alpha (as a neg. prefix) and hupotassó
for the ungodly	άσεβέσιν (asebesin)	765: ungodly, impious	from alpha (as a neg. prefix) and sebó
and sinners,	άμαρτωλοις (amartōlois)	268: sinful	from hamartanó
for the unholy	άνοσίους (anosiois)	462: unholy	from alpha (as a neg. prefix) and hosios
and profane,	βεβήλοις (bebēlois)	952: permitted to be trodden, by impl. unhallowed	from bélos (a threshold)

for those who kill		3970a: one who kills one's father	from patér and aloiaó (to strike)
their fathers		3970a: one who kills one's father	from patér and aloiaó (to strike)
or	καὶ (kai)	2532: and, even, also	a prim. conjunction
mothers,		3389: a matricide	from métér and aloiaó (to smite)
for murderers	ἀνδροφόνους (androphonois)	409: a manslayer	from anér and phonos

KJV Lexicon

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

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

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).

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.

δίκαιω **adjective - dative singular masculine**

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

νόμος **noun - nominative singular masculine**

nomos **nom'-os**: law (through the idea of prescriptive usage), genitive case (regulation), specially, (of Moses (including the volume); also of the Gospel), or figuratively (a principle) -- law.

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.

ΚΕΙΤΑΙ **verb - present middle or passive deponent indicative - third person singular**

keimai **ki'-mahee**: to lie outstretched -- be (appointed, laid up, made, set), lay, lie.

ανομοις adjective - dative plural masculine

anomos **an'-om-os**: lawless, i.e. (negatively) not subject to (the Jewish) law; (by implication, a Gentile), or (positively) wicked -- without law, lawless, transgressor, unlawful, wicked.

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

ανυποτακτοις adjective - dative plural masculine

anupotaktos **an-oo-pot'-ak-tos**: unsubdued, i.e. insubordinate (in fact or temper) -- disobedient, that is not put under, unruly.

ασεβεισιν adjective - dative plural masculine

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

και conjunction

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

αμαρτωλοις adjective - dative plural masculine

hamartolos **ham-ar-to-los'**: sinful, i.e. a sinner -- sinful, sinner.

ανοσιους adjective - dative plural masculine

anosios **an-os'-ee-os**: wicked -- unholy.

και conjunction

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

βεβηλοις adjective - dative plural masculine

bebelos **beb'-ay-los**: accessible (as by crossing the door-way), i.e. (by implication, of Jewish notions) heathenish, wicked -- profane (person).

πατρολωαις noun - dative plural masculine

patraloias **pat-ral-o'-as**: a parricide -- murderer of fathers.

και conjunction

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

μητρολωαις noun - dative plural masculine

metraloias **may-tral-o'-as**: a mother-thresher, i.e. matricide -- murderer of mothers.

ανδροφονοις noun - dative plural masculine

androphonos **an-drof-on'-os**: a murderer -- manslayer.

1 Timothy 1:10 .

.	Greek	Strong's	Origin
and immoral men	πόρνοις (pornois)	4205: a fornicator	akin to porné
and homosexuals	ἀρσενοκοίταις (arsenokoitais)	733a: a sodomite	from arsén and koité
and kidnappers	ἀνδραποδισταῖς (andrapodistais)	405: a slave dealer	from andrapodon (a slave)
and liars	ψεύσταις (pseustais)	5583:	a liar
and perjurers,	ἐπιόρκοις (epiorkois)	1965: sworn falsely, a perjurer	from epi and horkos
and whatever	εἴ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
else	ἕτερον (eteron)	2087: other	of uncertain origin
is contrary	ἀντίκειται (antikeitai)	480: to lie opposite, i.e. oppose, withstand	from anti and keimai
to sound	ὑγιαίνουση (ugiainousē)	5198: to be sound, healthy	from hugiéis
teaching,	διδασκαλία (didaskalia)	1319: instruction (the function or the information)	from didaskalos

pornos por'-nos: a (male) prostitute (as venal), i.e. (by analogy) a debauchee (libertine) -- fornicator, whoremonger.

αρσενοκοιταις noun - dative plural masculine

arsenokoites ar-sen-ok-oy'-tace: a sodomite -- abuser of (that defile) self with mankind.

ανδραποδισταις noun - dative plural masculine

andrapodistes an-drap-od-is-tace': an enslaver (as bringing men to his feet) -- menstealer.

ψευσταις noun - dative plural masculine

pseustes psyoos-tace': a falsifier -- liar.

επιορκοις adjective - dative plural masculine

epiorkos ep-ee'-or-kos: on oath, i.e. (falsely) a forswearer -- perjured person.

και conjunction

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

ει conditional

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

τι indefinite pronoun - nominative singular neuter

tis tis: some or any person or object

ετερον adjective - nominative singular neuter

heteros het'-er-os: (an-, the) other or different -- altered, else, next (day), one, (an-)other, some, strange.

τη definite article - dative singular feminine

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

υγιαινουση verb - present active participle - dative singular feminine

hugiaino hoog-ee-ah'-ee-no: to have sound health, i.e. be well (in body); figuratively, to be uncorrupt (true in doctrine) -- be in health, (be safe and) sound, (be) whole(-some).

διδασκαλια noun - dative singular feminine

didaskalia did-as-kal-ee'-ah: instruction (the function or the information) -- doctrine, learning, teaching.

αντικειται verb - present middle or passive deponent indicative - third person singular

antikeimai an-tik'-i-mahee: to lie opposite, i.e. be adverse (figuratively, repugnant) to -- adversary, be contrary, oppose.

1 Timothy 1:11 .

■			
.	Greek	Strong's	Origin

according	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
to the glorious	δόξης (doxēs)	1391: opinion (always good in N.T.), hence praise, honor, glory	from dokeó
gospel	εὐαγγέλιον (euangelion)	2098: good news	from the same as euaggelizó
of the blessed	μακαρίου (makariou)	3107: blessed, happy	from makar (happy)
God,	θεοῦ (theou)	2316: God, a god	of uncertain origin
with which	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
I have been entrusted.	ἐπιστεύθην (episteuthēn)	4100: to believe, entrust	from pistis

KJV Lexicon

κατα preposition

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

το definite article - accusative singular neuter

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

ευαγγελιον noun - accusative singular neuter

euaggelion yoo-ang-ghel'-ee-on: a good message, i.e. the gospel -- gospel.

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.

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.

του definite article - genitive singular masculine

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

μακαριου adjective - genitive singular masculine

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

θεου noun - genitive singular masculine

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

ο relative pronoun - accusative singular neuter

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

επιστευθην verb - aorist passive indicative - first person singular

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

εγω personal pronoun - first person nominative singular

ego eg-o': I, me.

1 Timothy 1:12 .

.	Greek	Strong's	Origin
I thank	Χάριν (charin)	5485: grace, kindness	a prim. word
Christ	Χριστῷ (christō)	5547: the Anointed One, Messiah, Christ	from chrió
Jesus	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
our Lord,	κυρίῳ (kuriō)	2962: lord, master	from kuros (authority)
who has strengthened	ἐνδυναμώσαντι (endunamōsanti)	1743: to empower	from en and dunamoó
me, because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
He considered	ἡγήσατο (ēgēsato)	2233: to lead, suppose	from agó

me faithful,	πιστόν (piston)	4103: faithful, reliable	from peithó
putting	θέμενος (themenos)	5087: to place, lay, set	from a prim. root the-
me into service,	διακονίαν (diakonian)	1248: service, ministry	from diakonos

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

χαριν **noun - accusative singular feminine**

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

εχω **verb - present active indicative - first person singular**

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

τω **definite article - dative singular masculine**

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

ενδυναμωσαντι **verb - aorist active participle - dative singular masculine**

endunamoo **en-doo-nam-o'-o**: to empower -- enable, (increase in) strength(-en), be (make) strong.

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

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

χριστω **noun - dative singular masculine**

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

ιησου **noun - dative singular masculine**

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

τω **definite article - dative singular masculine**

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

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

κυριω noun - dative singular masculine

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

ημων personal pronoun - first person genitive plural

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

οτι conjunction

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

πιστον adjective - accusative singular masculine

pistos pis-tos': objectively, trustworthy; subjectively, trustful -- believe(-ing, -r), faithful(-ly), sure, true.

με personal pronoun - first person accusative singular

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

ηγησατο verb - aorist middle deponent indicative - third 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.

θεμενος verb - second aorist middle passive - 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.

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

διακονιαν noun - accusative singular feminine

diakonia dee-ak-on-ee'-ah: attendance (as a servant, etc.); figuratively (eleemosynary) aid, (official) service (especially of the Christian teacher, or technically of the diaconate)

1 Timothy 1:13 .

.	Greek	Strong's	Origin
even though I was formerly		4387: before	cptv. adjective from pro
a blasphemer	βλάσφημον (blasphēmon)	989: slanderous, evil-speaking	a comp. of a root of uncertain origin and phémé
and a persecutor	διώκτην	1376: a persecutor	from dióké

	(diōktēn)		
and a violent aggressor.	ὑβριστήν (ubristēn)	5197: a violent, insolent man	from hubrizó
Yet	ἀλλὰ (alla)	235: otherwise, on the other hand, but	adversative particle from allos
I was shown mercy	ἠλεήθην (ēleēthēn)	1653: to have pity or mercy on, to show mercy	from eleos
because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
I acted	ἐποίησα (epoiēsa)	4160: to make, do	a prim. word
ignorantly	ἄγνοῶν (agnoōn)	50: to be ignorant, not to know	from alpha (as a neg. prefix) and the same as ginóskó
in unbelief;	ἄπιστία (apistia)	570: unbelief	from apistos

KJV Lexicon

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.

προτερον **adverb**

proteron **prot'-er-on**: previously -- before, (at the) first, former.

οντα **verb - present participle - accusative singular masculine**

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

βλασφημον **adjective - accusative singular masculine**

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

και **conjunction**

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

διωκτην **noun - accusative singular masculine**
dioktes **dee-oke'-tace**: a persecutor -- persecutor.

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

υβριστην **noun - accusative singular masculine**
hubristes **hoo-bris-tace'**: an insulter, i.e. maltreater -- spiteful, injurious.

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.

ηλεηθην **verb - aorist passive indicative - first person singular**
eleeo **el-eh-eh'-o**: to compassionate (by word or deed, specially, by divine grace) -- have compassion (pity on), have (obtain, receive, shew) mercy (on).

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.

αγνωων **verb - present active participle - nominative singular masculine**
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.

εποιησα **verb - aorist active indicative - first person singular**
poieo **poy-eh'-o**: to make or do (in a very wide application, more or less direct)

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

απιστια **noun - dative singular feminine**
apaistia **ap-is-tee'-ah**: faithlessness, i.e. (negatively) disbelief (lack of Christian faith), or (positively) unfaithfulness (disobedience) -- unbelief.

1 Timothy 1:14 .

.	Greek	Strong's	Origin
and the grace	χάρις (charis)	5485: grace, kindness	a prim. word
of our Lord	κυρίου (kuriou)	2962: lord, master	from kuros (authority)

was more than abundant,	ὑπερεπλεόνασεν (uperepleonasen)	5250: to abound exceedingly	from huper and pleonazó
with the faith	πίστεως (pisteōs)	4102: faith, faithfulness	from peithó
and love	ἀγάπης (agapēs)	26: love, goodwill	from agapaó
which are [found] in Christ	Χριστῷ (christō)	5547: the Anointed One, Messiah, Christ	from chrió
Jesus.	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua

KJV Lexicon

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

hyperpleonazo **hoop-er-pleh-on-ad'-zo**: to superabound -- be exceeding abundant.

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.

χαρις **noun - nominative singular feminine**

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

του **definite article - genitive singular masculine**

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

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.

μετα **preposition**

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

ΠΙΣΤΕΩΣ **noun - genitive 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.

και **conjunction**

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

αγαπης **noun - genitive singular feminine**

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

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.

χριστω **noun - dative singular masculine**

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

ιησου **noun - dative singular masculine**

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

1 Timothy 1:15 .

.	Greek	Strong's	Origin
It is a trustworthy	πιστὸς (pistos)	4103: faithful, reliable	from peithó
statement,	λόγος (logos)	3056: a word (as embodying an idea), a statement, a speech	from legó
deserving	ἄξιος (axios)	514: of weight, of worth, worthy	from agó (in the sense of to weigh)
full	πάσης (pasēs)	3956: all, every	a prim. word
acceptance,	ἀποδοχῆς (apodochēs)	594: acceptance, approval	from apodechomai

that Christ	Χριστὸς (christos)	5547: the Anointed One, Messiah, Christ	from chrió
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
came	ἦλθεν (ēlthen)	2064: to come, go	a prim. verb
into the world	κόσμον (kosmon)	2889: order, the world	a prim. word
to save	σῶσαι (sōsai)	4982: to save	from sós (safe, well)
sinners,	ἁμαρτωλοὺς (amartōlous)	268: sinful	from hamartanó
among whom	ὧν (ōn)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
I am	εἰμι (eimi)	1510: I exist, I am	a prol. form of a prim. and defective verb
foremost	πρῶτος (prōtos)	4413: first, chief	contr. superl. of pro
[of all].			

KJV Lexicon

πιστος **adjective - nominative singular masculine**

pistos **pis-tos'**: objectively, trustworthy; subjectively, trustful -- believe(-ing, -r), faithful(-ly), sure, true.

ο **definite article - nominative singular masculine**

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

λογος **noun - nominative singular masculine**

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

και conjunction

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

πασης adjective - genitive singular feminine

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

αποδοχης noun - genitive singular feminine

apodochē ap-od-okh-ay': acceptance -- acceptance.

αξιος adjective - nominative singular masculine

axios ax'-ee-os: deserving, comparable or suitable (as if drawing praise) -- due reward, meet, (un-)worthy.

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.

χριστος noun - nominative singular masculine

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

ιησους noun - nominative singular masculine

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

ηλθεν verb - second aorist active indicative - third person singular

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

εις preposition

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

τον definite article - accusative singular masculine

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

κοσμον noun - accusative singular masculine

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

αμαρτωλους **adjective - accusative plural masculine**
hamartolos **ham-ar-to-los'**: sinful, i.e. a sinner -- sinful, sinner.

σωσαι **verb - aorist active middle or passive deponent**
sozo **sode'-zo**: to save, i.e. deliver or protect -- heal, preserve, save (self), do well, be (make) whole.

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

πρωτος **adjective - nominative singular masculine**
protos **pro'-tos**: foremost (in time, place, order or importance) -- before, beginning, best, chief(-est), first (of all), former.

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.

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

1 Timothy 1:16 .

.	Greek	Strong's	Origin
Yet	ἀλλὰ (alla)	235: otherwise, on the other hand, but	adversative particle from allos
for this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
reason	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
I found mercy,	ἠλεήθην (ēleēthēn)	1653: to have pity or mercy on, to show mercy	from eleos
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that in me as the foremost,	πρώτῳ (prōtō)	4413: first, chief	contr. superl. of pro
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
might demonstrate	ἐνδείξεται (endeixētai)	1731: to indicate (by word or act), to prove	from en and deiknumi
His perfect	ᾗπασαν (apasan)	537a: all, the whole	from alpha (as a cop. prefix) and pas
patience	μακροθυμίαν (makrothumian)	3115: patience, long-suffering	from makros and thumos
as an example	ὑποτύπωσιν (upotupōsin)	5296: an outline, sketch, fig. an example	from hupotupoó (to delineate)
for those	τὴν (tēn)	3588: the	the def. art.
who would	μελλόντων (mellontōn)	3195: to be about to	a prim. verb
believe	πιστεύειν (pisteuein)	4100: to believe, entrust	from pistis
in Him for eternal	αἰώνιον (aiōnion)	166: agelong, eternal	from aión
life.	ζωὴν (zōēn)	2222: life	from zaó

KJV Lexicon

αλλα **conjunction**

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

δια **preposition**

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

τοῦτο **demonstrative pronoun - accusative singular neuter**

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

ηλεηθην **verb - aorist passive indicative - first person singular**
eleeo **el-eh-eh'-o**: to compassionate (by word or deed, specially, by divine grace) -- have compassion (pity on), have (obtain, receive, shew) mercy (on).

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.

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

εμοι **personal pronoun - first person dative singular**
emoi **em-oy'**: to me -- I, me, mine, my.

πρωτω **adjective - dative singular masculine**
protos **pro'-tos**: foremost (in time, place, order or importance) -- before, beginning, best, chief(-est), first (of all), former.

ενδειξεται **verb - aorist middle subjunctive - third person singular**
endeiknumi **en-dike'-noo-mee**: to indicate (by word or act) -- do, show (forth).

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

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

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.

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

μακροθυμια **noun - accusative singular feminine**
makrothumia **mak-roth-oo-mee'-ah**: longanimity, i.e. (objectively) forbearance or (subjectively) fortitude -- longsuffering, patience.

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

υποτυπωσις **noun - accusative singular feminine**
hupotuposis **hoop-ot-oop'-o-sis**: typification under (after), i.e. (concretely) a sketch (figuratively) for imitation -- form, pattern.

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.

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

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

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

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

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

ζωην **noun - accusative singular feminine**
zoe **dzo-ay'**: life -- life(-time).

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

1 Timothy 1:17 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
to the King	βασιλεῖ (basilei)	935: a king	of uncertain origin
eternal,	αἰώνων (aiōnōn)	165: a space of time, an age	from a prim. root appar. mean. continued duration
immortal,	ἀφθάρτω (aphthartō)	862a: undecaying, i.e. imperishable	from alpha (as a neg. prefix) and phtheiró
invisible,	ἀοράτω (aoratō)	517: invisible	from alpha (as a neg. prefix) and horatos

the only	μόνῳ (monō)	3441: alone	a prim. word
God,	θεῷ (theō)	2316: God, a god	of uncertain origin
[be] honor	τιμῇ (timē)	5092: a valuing, a price	akin to tió (to value, honor)
and glory	δόξα (doxa)	1391: opinion (always good in N.T.), hence praise, honor, glory	from dokeó
forever	αἰῶνας (aiōnas)	165: a space of time, an age	from a prim. root appar. mean. continued duration
and ever.	αἰώνων (aiōnōn)	165: a space of time, an age	from a prim. root appar. mean. continued duration
Amen.	ἀμήν (amēn)	281: truly	adverb of Hebrew origin amen

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τω **definite article - dative singular masculine**

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

δε **conjunction**

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

βασιλει **noun - dative singular masculine**

basileus bas-il-yooce': a sovereign (abstractly, relatively, or figuratively) -- king.

των **definite article - genitive plural masculine**

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

αιωνων **noun - genitive plural masculine**

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

αφθαρτω **adjective - dative singular masculine**

aphthartos af'-thar-tos: undecaying (in essence or continuance) -- not (in-, un-)corruptible, immortal.

αορατω adjective - dative singular masculine
aoratos ah-or'-at-os: invisible -- invisible (thing).

μονω adjective - dative singular masculine
monos mon'-os: remaining, i.e. sole or single; by implication, mere -- alone, only, by themselves.

σοφω adjective - dative singular masculine
sophos sof-os': wise (in a most general application) -- wise.

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

τιμη noun - nominative 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.

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

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

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

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

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

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.

αιωνων noun - genitive plural 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.

1 Timothy 1:18 .

.	Greek	Strong's	Origin
This	Ταύτην (tautēn)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
command	παράγγελίαν (parangelian)	3852: an instruction, a command	from paraggelló
I entrust	παρατίθεμαι (paratithemai)	3908: to place beside, to set before	from para and tithémi
to you, Timothy,	Τιμόθεε (timothee)	5095: Timothy, a Christian	from timé and theos
[my] son,	τέκνον (teknon)	5043: a child (of either sex)	from tiktó
in accordance	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
with the prophecies	προφητείας (prophēteias)	4394: prophecy	from prophéteuó
previously made	προαγούσας (proagousas)	4254: to lead forth, to go before	from pro and agó
concerning	ἐπὶ (epi)	1909: on, upon	a prim. preposition
you, that by them you fight	στρατεύη (strateuē)	4754: to make war, hence to serve as a soldier	from stratos (an encamped army)
the good	καλὴν (kalēn)	2570: beautiful, good	a prim. word
fight,	στρατείαν (strateian)	4752: a campaign, expedition, hence warfare	from strateuó

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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.

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.

παραγγελιαν **noun - accusative singular feminine**

paraggelia par-ang-gel-ee'-ah: a mandate -- charge, command.

παρατιθεμαι **verb - present middle indicative - first person singular**

paratithemi par-at-ith'-ay-mee: to place alongside, i.e. present (food, truth); by implication, to deposit (as a trust or for protection) -- allege, commend, commit (the keeping of), put forth, set before.

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

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

τεκνον **noun - vocative singular neuter**

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

τιμοθεε **noun - vocative singular masculine**

Timotheos tee-moth'-eh-os: dear to God; Timotheus, a Christian -- Timotheus, Timothy.

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.

προαγουσας **verb - present active participle - accusative plural feminine**

proago pro-ag'-o: to lead forward (magisterially); intransitively, to precede (in place or time (participle, previous) -- bring (forth, out), go before.

επι **preposition**

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

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

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

προφητείας noun - accusative plural feminine propheteia prof-ay-ti'-ah : prediction (scriptural or other) -- prophecy, prophesying.
ἵνα conjunction hina hin'-ah : in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.
στρατεύη verb - present middle subjunctive - second person singular strateuomai strat-yoo'-om-ahēe : to serve in a military campaign; figuratively, to execute the apostolate (with its arduous duties and functions), to contend with carnal inclinations -- soldier, (go to) war(-fare).
ἐν preposition en en : in, at, (up-)on, by, etc.
αὐταῖς personal pronoun - dative plural feminine autos ow-tos' : the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons
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.
καλὴν adjective - accusative singular feminine kalos kal-os' : better, fair, good(-ly), honest, meet, well, worthy.
στρατείαν noun - accusative singular feminine strateia strat-i'-ah : military service, i.e. (figuratively) the apostolic career (as one of hardship and danger) -- warfare.

1 Timothy 1:19 .

.	Greek	Strong's	Origin
keeping	ἔχων (echōn)	2192: to have, hold	a prim. verb
faith	πίστιν (pistin)	4102: faith, faithfulness	from peithó
and a good	ἀγαθὴν (agathēn)	18: good	of uncertain origin
conscience,	συνείδησιν (suneidēsin)	4893: consciousness, spec. conscience	from suneidon
which	ἣν	3739: usually rel. who, which,	a prim. pronoun

	(ēn)	that, also demonstrative this, that	
some	ΤΙΝΕΣ (tines)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
have rejected	ἀπωσάμενοι (apōsamenoi)	683: to thrust away	from apo and ótheó (to thrust, push away)
and suffered shipwreck	ἐναυάγησαν (enauagēsan)	3489: to suffer shipwreck	from naus and agnumi (to break)
in regard	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
to their faith.	πίστιν (pistin)	4102: faith, faithfulness	from peithó

KJV Lexicon

ἐχων **verb - present active participle - nominative singular masculine**
echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

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

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

ἀγαθὴν **adjective - accusative singular feminine**
agathos **ag-ath-os'**: good (in any sense, often as noun) -- benefit, good(-s, things), well.

συνειδησιν **noun - accusative singular feminine**
suneidesis **soon-i'-day-sis**: co-perception, i.e. moral consciousness -- conscience.

ἣν **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.

ΤΙΝΕΣ **indefinite pronoun - nominative plural masculine**

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

αποωσαμενοι **verb - aorist middle deponent participle - nominative plural masculine**
apotheomai **ap-o-theh'-om-ahee**: to push off, figuratively, to reject -- cast away, put away (from), thrust away (from).

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

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

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

εναυαγησαν **verb - aorist active indicative - third person**
nauageo **now-ag-eh'-o**: to be shipwrecked (stranded, navigate), literally or figuratively -- make (suffer) shipwreck.

1 Timothy 1:20 .

.	Greek	Strong's	Origin
Among these	ὧν (ōn)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
are Hymenaeus	Ἥμεναιος (umenaïos)	5211: Hymenaeus, a heretical teacher at Ephesus	from Humén (Hymen, the Gr. god of weddings)
and Alexander,	Ἀλέξανδρος (alexandros)	223: Alexander, a son of Simon of Cyrene, also a coppersmith, also two Jews	from alexó (to ward off) and anér
whom	οὗς (ous)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
I have handed over	παρέδωκα (paredōka)	3860: to hand over, to give or deliver over, to betray	from para and didómi
to Satan,	Σατανᾶ (satana)	4567: the adversary, Satan, i.e. the devil	of Hebrew origin satan
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result

that they will be taught	παιδευθῶσιν (paideuthōsin)	3811: to train children, to chasten, correct	from pais
not to blaspheme.	βλασφημεῖν (blasphēmein)	987: to slander, hence to speak lightly or profanely of sacred things	from blasphēmos

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ων **relative pronoun - genitive plural masculine**

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

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

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

υμεναιος **noun - nominative singular masculine**

Humenaus hoo-men-ah'-yos: hymeneal; Hymeneus, an opponent of Christianity -- Hymenaus.

και **conjunction**

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

αλεξανδρος **noun - nominative singular masculine**

Alexandros al-ex'-an-dros: man-defender; Alexander, the name of three Israelites and one other man -- Alexander.

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.

παρεδωκα **verb - aorist active indicative - first person singular**

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

τω **definite article - dative singular masculine**

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

σατανα **noun - dative singular masculine**

Satanas sat-an-as': the accuser, i.e. the devil -- Satan.

iva conjunction

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

παιδευθωσιν verb - aorist passive subjunctive - third person

paideuo pahee-dyoo'-o: to train up a child, i.e. educate, or (by implication), discipline (by punishment) -- chasten(-ise), instruct, learn, teach.

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.

βλασφημεῖν verb - present active infinitive

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

1 Timothy 2:1 .

.	Greek	Strong's	Origin
First		4413: first, chief	contr. superl. of pro
of all,	πάντων (pantōn)	3956: all, every	a prim. word
then,	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
I urge	Παρακαλῶ (parakalō)	3870: to call to or for, to exhort, to encourage	from para and kaleó
that entreaties	δεήσεις (deēseis)	1162: a need, entreaty	from deomai
[and] prayers,	προσευχὰς (proseuchas)	4335: prayer	from proseuchomai
petitions	ἐντεύξεις (enteuxeis)	1783: a petition, i.e. spec. supplication	from entugchanó
[and] thanksgivings,	εὐχαριστίας (eucharistias)	2169: thankfulness, giving of thanks	from eucharistos
be made	ποιεῖσθαι (poieisthai)	4160: to make, do	a prim. word

on behalf	ὑπὲρ (uper)	5228: over, beyond, fig. on behalf of, for the sake of, concerning	a prim. preposition
of all	πάντων (pantōn)	3956: all, every	a prim. word
men,	ἀνθρώπων (anthrōpōn)	444: a man, human, mankind	probably from anér and óps (eye, face)

KJV Lexicon

παρακαλῶ **verb - present active indicative - first person singular**

parakaleo par-ak-al-eh'-o: to call near, i.e. invite, invoke (by imploration, hortation or consolation) -- beseech, call for, (be of good) comfort, desire, (give) exhort(-ation), intreat, pray.

οὐν **conjunction**

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

πρωτον **adverb**

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

παντων **adjective - genitive plural neuter**

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

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

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

δεησεις **noun - accusative plural feminine**

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

προσευχας **noun - accusative plural feminine**

proseuche pros-yoo-khay': prayer (worship); by implication, an oratory (chapel) -- pray earnestly, prayer.

εντευξεις **noun - accusative plural feminine**

enteuxis ent'-yook-sis: an interview, i.e. (specially) supplication -- intercession, prayer.

ευχαριστιας **noun - accusative plural feminine**

eucharistia yoo-khar-is-tee'-ah: gratitude; actively, grateful language (to God, as an act of

worship) -- thankfulness, (giving of) thanks(-giving).

υπερ preposition

huper hoop-er': over, i.e. (with the genitive case) of place, above, beyond, across, or causal, for the sake of, instead, regarding; with the accusative case superior to, more than -- (+ exceeding, abundantly) above, in (on) behalf of, beyond, by, + very chiefest, concerning, exceeding (above, -ly), for, + very highly, more (than), of, over, on the part of, for sake of, in stead, than, to(-ward), very. In the comparative, it retains many of the above applications.

παντων adjective - genitive plural masculine

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

ανθρωπων noun - genitive plural masculine

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

1 Timothy 2:2 .

.	Greek	Strong's	Origin
for kings	βασιλέων (basileōn)	935: a king	of uncertain origin
and all	πάντων (pantōn)	3956: all, every	a prim. word
who are in authority,	ὑπεροχῇ (uperochē)	5247: a projection, eminence	from huperechó
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that we may lead	διάγωμεν (diagōmen)	1236: to carry over, to pass	from dia and agó
a tranquil	ἡρεμον (ēremōn)	2263: quiet	of uncertain origin
and quiet	ἡσύχιον (ēsuchion)	2272: tranquil	a prol. form of hēsuchos (still, quiet)
life	βίον (bion)	979: life, living	a prim. word
in all	πάσῃ (pasē)	3956: all, every	a prim. word
godliness	εὐσεβεία	2150: piety	from eusebés

	(eusebeia)		
and dignity.	σεμνότητι (semnotēti)	4587: seriousness	from semnos

KJV Lexicon

υπερ preposition

huper hoop-er': over, i.e. (with the genitive case) of place, above, beyond, across, or causal, for the sake of, instead, regarding; with the accusative case superior to, more than -- (+ exceeding, abundantly) above, in (on) behalf of, beyond, by, + very chiefest, concerning, exceeding (above, -ly), for, + very highly, more (than), of, over, on the part of, for sake of, in stead, than, to(-ward), very. In the comparative, it retains many of the above applications.

βασιλεων noun - genitive plural masculine

basileus bas-il-yooce': a sovereign (abstractly, relatively, or figuratively) -- king.

και conjunction

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

παντων adjective - genitive plural masculine

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

των definite article - genitive plural masculine

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

εν preposition

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

υπεροχη noun - dative singular feminine

huperoche hoop-er-okh-ay': prominence, i.e. (figuratively) superiority (in rank or character) -- authority, excellency.

οντων verb - present participle - genitive plural masculine

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

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.

ηρεμον **adjective - accusative singular masculine**
eremos **ay'-rem-os**: tranquil -- quiet.

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

ησυχιον **adjective - accusative singular masculine**
hesuchios **hay-soo'-khee-os**: keeping one's seat (sedentary), i.e. (by implication) still (undisturbed, undisturbing) -- peaceable, quiet.

βιον **noun - accusative singular masculine**
bios bee'-os: life, i.e. (literally) the present state of existence; by implication, the means of livelihood -- good, life, living.

διαγωμεν **verb - present active subjunctive - first person**
diago **dee-ag'-o**: to pass time or life -- lead life, living.

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

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

ευσεβεια **noun - dative singular feminine**
eusebeia **yoo-seb'-i-ah**: piety; specially, the gospel scheme -- godliness, holiness.

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

σεμνοτητι **noun - dative singular feminine**
semnotes **sem-not'-ace**: venerableness, i.e. probity -- gravity, honesty.

1 Timothy 2:3 .

■			
.	Greek	Strong's	Origin
This		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
is good	καλὸν (kalon)	2570: beautiful, good	a prim. word
and acceptable	ἀπόδεκτον (apodekton)	587: acceptable	from apodechomai

in the sight	ἐνώπιον (enōpion)	1799: in sight of, before	from en and óps (the eye, face)
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
our Savior,	σωτῆρος (sōtēros)	4990: a savior, deliverer	from sózō

KJV Lexicon

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).

γὰρ **conjunction**

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

καλὸν **adjective - nominative singular neuter**

kalos **kal-os'**: better, fair, good(-ly), honest, meet, well, worthy.

καὶ **conjunction**

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

ἀποδεκτὸν **adjective - nominative singular neuter**

apodektos **ap-od'-ek-tos**: accepted, i.e. agreeable -- acceptable.

ἐνώπιον **adverb**

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

τοῦ **definite article - genitive singular masculine**

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

σωτήρος **noun - genitive singular masculine**

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

ἡμῶν **personal pronoun - first person genitive plural**

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

θεου **noun - genitive singular masculine**

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

1 Timothy 2:4 .

.	Greek	Strong's	Origin
who	ὅς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
desires	θέλει (thelei)	2309: to will, wish	a prim. verb
all	πάντας (pantas)	3956: all, every	a prim. word
men	ἀνθρώπους (anthrōpous)	444: a man, human, mankind	probably from anér and óps (eye, face)
to be saved	σωθῆναι (sōthēnai)	4982: to save	from sós (safe, well)
and to come	ἐλθεῖν (elthein)	2064: to come, go	a prim. verb
to the knowledge	ἐπίγνωσιν (epignōsin)	1922: recognition, knowledge	from epiginóskó
of the truth.	ἀληθείας (alētheias)	225: truth	from aléthés

KJV Lexicon

ος **relative pronoun - nominative singular masculine**

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

παντας **adjective - accusative plural masculine**

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

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

θελει **verb - present active indicative - third person singular**
thelo **thel'-o**: by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in

σωθηναι **verb - aorist passive middle or passive deponent**
sozo **sode'-zo**: to save, i.e. deliver or protect -- heal, preserve, save (self), do well, be (make) whole.

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

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

αληθειας **noun - genitive singular feminine**
aletheia **al-ay'-thi-a**: truth -- true, truly, truth, verity.

ελθειν **verb - second aorist active middle or passive deponent**
erchomai **er'-khom-ahee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

1 Timothy 2:5 .

.	Greek	Strong's	Origin
For there is one	εἷς (eis)	1520: one	a primary number
God,	θεὸς (theos)	2316: God, a god	of uncertain origin
[and] one	εἷς (eis)	1520: one	a primary number
mediator	μεσίτης (mesitēs)	3316: an arbitrator, a mediator	from mesos
also	καὶ	2532: and, even, also	a prim. conjunction

	(kai)		
between God	θεοῦ (theou)	2316: God, a god	of uncertain origin
and men,	ἀνθρώπων (anthrōpōn)	444: a man, human, mankind	probably from anér and óps (eye, face)
[the] man	ἄνθρωπος (anthrōpos)	444: a man, human, mankind	probably from anér and óps (eye, face)
Christ	Χριστός (christos)	5547: the Anointed One, Messiah, Christ	from chrió
Jesus,	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua

KJV Lexicon

εἰς **adjective - nominative singular masculine**

heis hice: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

γάρ **conjunction**

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

θεός **noun - nominative singular masculine**

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

εἰς **adjective - nominative singular masculine**

heis hice: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

καί **conjunction**

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

μεσιτης **noun - nominative singular masculine**

mesites mes-ee'-tace: a go-between, i.e. (simply) an internunciator, or (by implication) a reconciler (intercessor) -- mediator.

θεοῦ **noun - genitive singular masculine**

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

και **conjunction**

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

ανθρωπων **noun - genitive plural masculine**

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

ανθρωπος **noun - nominative singular masculine**

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

χριστος **noun - nominative singular masculine**

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

ιησους **noun - nominative singular masculine**

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

1 Timothy 2:6 .

.	Greek	Strong's	Origin
who gave	δούς (dous)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
Himself	ἐαυτὸν (eauton)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
as a ransom	ἀντίλυτρον (antilutron)	487: a ransom	from anti and lutron
for all,	πάντων (pantōn)	3956: all, every	a prim. word
the testimony	μαρτύριον (marturion)	3142: a testimony, a witness	from martus
[given] at the proper	ἰδίῳ (idiois)	2398: one's own, distinct	a prim. word
time.	καιροῖς (kairois)	2540: time, season	a prim. word

KJV Lexicon

ο **definite article - nominative singular masculine**

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

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

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

εαυτον **reflexive pronoun - third person accusative singular masculine**

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

αντιλυτρον **noun - accusative singular neuter**

antilutron **an-til'-oo-tron**: a redemption-price -- ransom.

υπερ **preposition**

huper **hoop-er'**: over, i.e. (with the genitive case) of place, above, beyond, across, or causal, for the sake of, instead, regarding; with the accusative case superior to, more than -- (+ exceeding, abundantly) above, in (on) behalf of, beyond, by, + very chiefest, concerning, exceeding (above, -ly), for, + very highly, more (than), of, over, on the part of, for sake of, in stead, than, to(-ward), very. In the comparative, it retains many of the above applications.

παντων **adjective - genitive plural masculine**

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

το **definite article - accusative singular neuter**

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

μαρτυριον **noun - accusative singular neuter**

marturion **mar-too'-ree-on**: something evidential, i.e. (genitive case) evidence given or (specially), the Decalogue (in the sacred Tabernacle) -- to be testified, testimony, witness.

καιροις **noun - dative plural masculine**

kairos **kahee-ros'**: an occasion, i.e. set or proper time -- always, opportunity, (convenient, due) season, (due, short, while) time, a while.

ιδιοις **adjective - dative plural masculine**

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

1 Timothy 2:7 .

.	Greek	Strong's	Origin
For this	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
I was appointed	ἐτέθην (etethēn)	5087: to place, lay, set	from a prim. root the-
a preacher	κηρυξ (kērux)	2783: a herald	from kērussó
and an apostle	ἀπόστολος (apostolos)	652: a messenger, one sent on a mission, an apostle	from apostelló
(I am telling	λέγω (legō)	3004: to say	a prim. verb
the truth,	ἀλήθειαν (alētheian)	225: truth	from aléthés
I am not lying)	ψεύδομαι (pseudomai)	5574: to lie	from a root pseud-
as a teacher	διδάσκαλος (didaskalos)	1320: an instructor	from didaskó
of the Gentiles	ἐθνῶν (ethnōn)	1484: a race, a nation, pl. the nations (as distinct from Isr.)	probably from a prim. root
in faith	πίστει (pistei)	4102: faith, faithfulness	from peithó
and truth.	ἀληθεία (alētheia)	225: truth	from aléthés

KJV Lexicon

εις **preposition**

eis ice: to or into (indicating the point reached or entered), of place, time, or

(figuratively) purpose (result, etc.); also in adverbial phrases

ο **relative pronoun - accusative singular neuter**

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

ετεθεν **verb - aorist passive indicative - first person singular**

tithemi **tith'-ay-mee**: advise, appoint, bow, commit, conceive, give, kneel down, lay (aside, down, up), make, ordain, purpose, put, set (forth), settle, sink down.

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

ego **eg-o'**: I, me.

κηρυξ **noun - nominative singular masculine**

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

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.

αληθειαν **noun - accusative singular feminine**

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

λεγω **verb - present active indicative - first person singular**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

εν **preposition**

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

χριστω **noun - dative singular masculine**

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

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.

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

pseudomai **psyoo'-dom-ahee**: to utter an untruth or attempt to deceive by falsehood -- falsely, lie.

διδασκαλος **noun - nominative singular masculine**

didaskalos **did-as'-kal-os**: an instructor (genitive case or specially) -- doctor, master, teacher.

ἔθνων **noun - genitive plural neuter**

ethnos **eth'-nos**: a race (as of the same habit), i.e. a tribe; specially, a foreign (non-Jewish) one (usually, by implication, pagan) -- Gentile, heathen, nation, people.

ἐν **preposition**

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

πίστει **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.

καί **conjunction**

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

αληθεια **noun - dative singular feminine**

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

1 Timothy 2:8 .

.	Greek	Strong's	Origin
Therefore	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
I want	Βούλομαι (boulomai)	1014: to will	a prim. verb
the men	ἄνδρας (andras)	435: a man	a prim. word
in every	παντὶ (panti)	3956: all, every	a prim. word
place	τόπῳ (topō)	5117: a place	a prim. word
to pray,	προσεύχεσθαι (proseuchesthai)	4336: to pray	from pros and euchomai
lifting	ἐπαίροντας (epairontas)	1869: to lift up	from epi and airó
up holy	ὁσίους (osious)	3741: righteous, pious, holy	a prim. word
hands,	χεῖρας (cheiras)	5495: the hand	a prim. word

without	χωρίς (chōris)	5565: separately, separate from	adverb akin to chéros (bereaved)
wrath	ὀργῆς (orgēs)	3709: impulse, wrath	a prim. word
and dissension.	διαλογισμῶν (dialogismōn)	1261: a reasoning	from dialogizomai

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βουλομαι **verb - present middle or passive deponent indicative - first person singular**
boulomai **boo'-lom-ahee**: to will, i.e. (reflexively) be willing -- be disposed, minded, intend, list, (be, of own) will (-ing).

οὐν **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

προσευχεσθαι **verb - present middle or passive deponent infinitive**

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

τοὺς **definite article - accusative plural masculine**

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

ἀνδρας **noun - accusative plural masculine**

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

ἐν **preposition**

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

παντι **adjective - dative singular masculine**

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

τοπω **noun - dative singular masculine**

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

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

epairo **ep-ahee'-ro**: to raise up -- exalt self, poise (lift, take) up.

οσιους **adjective - accusative plural masculine**
hosios **hos'-ee-os**: holy, mercy, shalt be.

χειρας **noun - accusative plural feminine**
cheir **khire**: the hand (literally or figuratively (power); especially (by Hebraism) a means or instrument) -- hand.

χωρις **adverb**
choris **kho-rece'**: at a space, i.e. separately or apart from (often as preposition) -- beside, by itself, without.

οργης **noun - genitive singular feminine**
orge **or-gay'**: desire (as a reaching forth or excitement of the mind), i.e. (by analogy), violent passion (ire, or (justifiable) abhorrence); by implication punishment

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

διαλογισμου **noun - genitive singular masculine**
dialogismos **dee-al-og-is-mos'**: discussion, i.e. (internal) consideration (by implication, purpose), or (external) debate -- dispute, doubtful(-ing), imagination, reasoning, thought.

1 Timothy 2:9 .

.	Greek	Strong's	Origin
Likewise,	Ὡσαύτως (ōsautōs)	5615: in like manner	adverb from hós and a derivation of autos
[I want] women	γυναῖκας (gunaikas)	1135: a woman	a prim. word
to adorn	κοσμεῖν (kosmein)	2885: to order, arrange	from kosmos
themselves	ἐαυτάς (eautas)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
with proper	κοσμίῳ (kosmiō)	2887: orderly	from kosmos
clothing,	καταστολή (katastolē)	2689: a garment	from katastelló
modestly	αἰδοῦς (aidous)	127: a sense of shame	from aideomai (to be ashamed)

and discreetly,	σωφροσύνης (sōphrosunēs)	4997: soundness of mind, self-control	from sōphrón
not with braided hair	πλέγμασιν (plegmasin)	4117: a braiding	from plekó
and gold	χρυσίῳ (chrusiō)	5553: a piece of gold, gold	dim. of chrusos
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
pearls	μαργαρίταις (margaritais)	3135: a pearl	of foreign origin
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
costly	πολυτελεῖ (polutelei)	4185: very costly	from polus and telos
garments,	ἱματισμῷ (imatismō)	2441: clothing	from himatizó

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ὡσαυτως **adverb**

hosautos ho-sow'-toce: as thus, i.e. in the same way -- even so, likewise, after the same (in like) manner.

καὶ **conjunction**

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

τὰς **definite article - accusative plural feminine**

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

γυναικας **noun - accusative plural feminine**

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

ἐν **preposition**

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

καταστολή **noun - dative singular feminine**

katastole **kat-as-tol-ay'**: a deposit, i.e. (specially) costume -- apparel.

κοσμίω **adjective - dative singular feminine**

kosmios **kos'-mee-os**: orderly, i.e. decorous -- of good behaviour, modest.

μετά **preposition**

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

αἶδους **noun - genitive singular feminine**

aidos **ahee-doce'**: bashfulness, i.e. (towards men), modesty or (towards God) awe -- reverence, shamefacedness.

καί **conjunction**

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

σωφροσύνης **noun - genitive singular feminine**

sophrosune **so-fros-oo'-nay**: soundness of mind, i.e. (literally) sanity or (figuratively) self-control -- soberness, sobriety.

κοσμεῖν **verb - present active infinitive**

kosmeo **kos-meh'-o**: to put in proper order, i.e. decorate; specially, to snuff (a wick) -- adorn, garnish, trim.

ἐαυτᾶς **reflexive pronoun - third person accusative plural feminine**

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

μή **particle - nominative**

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

ἐν **preposition**

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

πλεγμασιν **noun - dative plural neuter**

plegma **pleg'-mah**: a plait (of hair) -- broideder hair.

ἢ **particle**

e **ay**: disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

χρυσῷ **noun - dative singular masculine**

chrusos **khroo-sos'**: gold; by extension, a golden article, as an ornament or coin -- gold.

ἢ **particle**

e **ay**: disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or

(else), rather, save, than, that, what, yea.

μαργαριταις **noun - dative plural masculine**
margarites **mar-gar-ee'-tace**: a pearl -- pearl.

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.

ιματισμω **noun - dative singular masculine**
himatismos **him-at-is-mos'**: clothing -- apparel (-led), array, raiment, vesture.

πολυτελει **adjective - dative singular masculine**
poluteles **pol-oo-tel-ace'**: extremely expensive -- costly, very precious, of great price.

1 Timothy 2:10 .

.	Greek	Strong's	Origin
but rather	ἀλλ' (all)	235: otherwise, on the other hand, but	adversative particle from allos
by means	δι' (di)	1223: through, on account of, because of	a prim. preposition
of good	ἀγαθῶν (agathōn)	18: good	of uncertain origin
works,	ἔργων (ergōn)	2041: work	from a prim. verb erdó (to do)
as is proper	πρέπει (prepei)	4241: to be fitting, proper, suitable	a prim. verb
for women	γυναιξίν (gunaixin)	1135: a woman	a prim. word
making a claim	ἐπαγγελλομέναις (epangellomenais)	1861: to proclaim, to promise	from epi and agelló
to godliness.	θεοσεβειαν (theosebeian)	2317: fear of God	from theosebés

KJV Lexicon

αλλ **conjunction**

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

ο **relative pronoun - nominative singular neuter**

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

πρεπει **verb - present impersonal active indicative - third person singular**

prepo prep'-o: to tower up (be conspicuous), i.e. (by implication) to be suitable or proper

γυναιξιν **noun - dative plural feminine**

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

επαγγελλομεναις **verb - present middle or passive deponent participle - dative plural feminine**

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.

θεοσεβειαν **noun - accusative singular feminine**

theosebeia theh-os-eb'-i-ah: devoutness, i.e. piety -- godliness.

δι **preposition**

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

εργων **noun - genitive plural neuter**

ergon er'-gon: toil (as an effort or occupation); by implication, an act -- deed, doing, labour, work.

αγαθων **adjective - genitive plural neuter**

agathos ag-ath-os': good (in any sense, often as noun) -- benefit, good(-s, things), well.

1 Timothy 2:11 .

.	Greek	Strong's	Origin
A woman	γυνή (gunē)	1135: a woman	a prim. word
must quietly	ἡσυχία (ēsuchia)	2271: stillness	from hēsuchia
receive instruction	μανθάνετω (manthanetō)	3129: to learn	from the root math-

with entire	πάση (pasē)	3956: all, every	a prim. word
submissiveness.	ὑποταγῇ (upotagē)	5292: subjection	from hupotassó

KJV Lexicon

γυνή **noun - nominative singular feminine**

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

ἐν **preposition**

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

ἡσυχία **noun - dative singular feminine**

hesuchia hay-soo-khee'-ah: (as noun) stillness, i.e. desistance from bustle or language -- quietness, silence.

μανθάνετω **verb - present active imperative - third person singular**

manthano man-than'-o: to learn (in any way) -- learn, understand.

ἐν **preposition**

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

πάση **adjective - dative singular feminine**

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

ὑποταγή **noun - dative singular feminine**

hupotage hoop-ot-ag-ay': subordination -- subjection.

1 Timothy 2:12 .

.	Greek	Strong's	Origin
But I do not allow	ἐπιτρέπω (epitrepō)	2010: to turn to, entrust, hence to permit	from epi and the same as tropé
a woman	γυναικὶ (gunaiki)	1135: a woman	a prim. word

to teach	διδάσκειν (didaskein)	1321: to teach	a redupl. caus. form of daó (to learn)
or	οὐδὲ (oude)	3761: and not, neither	from ou, and de
exercise authority over	αὐθεντεῖν (authentein)	831: to govern, exercise authority	from autos and a prim. root sen-
a man,	ἄνδρός (andros)	435: a man	a prim. word
but to remain		1510: I exist, I am	a prol. form of a prim. and defective verb
quiet.	ἡσυχία (ēsuchia)	2271: stillness	from hēsuchios

KJV Lexicon

γυναικι **noun - dative singular feminine**

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

δε **conjunction**

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

διδάσκειν **verb - present active infinitive**

didasko **did-as'-ko**: to teach (in the same broad application) -- teach.

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.

ἐπιτρέπω **verb - present active indicative - first person singular**

epitrepo **ep-ee-trep'-o**: to turn over (transfer), i.e. allow -- give leave (liberty, license), let, permit, suffer.

οὐδε **adverb**

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

αὐθεντεῖν **verb - present active infinitive**

authenteo **ow-then-teh'-o**: to act of oneself, i.e. (figuratively) dominate -- usurp authority over.

ανδρος **noun - genitive singular masculine**

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

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.

ειναι **verb - present infinitive**

einai **i'-nahee**: to exist -- am, was. come, is, lust after, please well, there is, to be, was.

εν **preposition**

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

ησυχια **noun - dative singular feminine**

hesuchia **hay-soo-khee'-ah**: (as noun) stillness, i.e. desistance from bustle or language -- quietness, silence.

1 Timothy 2:13 .

.	Greek	Strong's	Origin
For it was Adam	Ἀδὰμ (adam)	76: Adam, the first man	of Hebrew origin Adam
who was first	πρῶτος (prōtos)	4413: first, chief	contr. superl. of pro
created,	ἐπλάσθη (eplasthē)	4111: to form	a prim. verb
[and] then	εἴτα (eita)	1534: then, next, therefore (an adv. denoting sequence)	a prim. particle
Eve.	Ἔυα (eua)	2096: Eve, the first woman	of Hebrew origin Chavvah

αδამ **proper noun**

Adam ad-am': Adam, the first man; typically (of Jesus) man (as his representative) -- Adam.

γάρ **conjunction**

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

πρωτος **adjective - nominative singular masculine**

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

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

plasso plas'-so: to mould, i.e. shape or fabricate -- form.

ειτα **adverb**

eita i'-tah: a particle of succession (in time or logical enumeration), then, moreover -- after that(-ward), furthermore, then.

ευα **noun - nominative singular feminine**

Eua yoo'-ah: Eua (or Eva, i.e. Chavvah), the first woman -- Eve.

1 Timothy 2:14 .

.	Greek	Strong's	Origin
And [it was] not Adam	Ἀδὰμ (adam)	76: Adam, the first man	of Hebrew origin Adam
[who] was deceived,	ἡπατήθη (ēpatēthē)	538: to deceive	from apaté
but the woman	γυνή (gunē)	1135: a woman	a prim. word
being deceived,	ἐξαπατηθεῖσα (exapatētheisa)	1818: to seduce wholly, deceive	from ek and apataó
fell	γέγονεν (gegonen)	1096: to come into being, to happen, to become	from a prim. root gen-
into transgression.	παράβασει (parabasei)	3847: a going aside, a transgression	from parabainó

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

αδამ **proper noun**

Adam **ad-am'**: Adam, the first man; typically (of Jesus) man (as his representative) -- Adam.

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.

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

apatao **ap-at-ah'-o**: to cheat, i.e. delude -- deceive.

η **definite article - nominative singular feminine**

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

δε **conjunction**

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

γυνη **noun - nominative singular feminine**

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

απατηθαισα **verb - aorist passive participle - nominative singular feminine**

apatao **ap-at-ah'-o**: to cheat, i.e. delude -- deceive.

εν **preposition**

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

παραβασει **noun - dative singular feminine**

parabasis **par-ab'-as-is**: violation -- breaking, transgression.

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.)

1 Timothy 2:15 .

■			
.	Greek	Strong's	Origin

But [women] will be preserved	σωθήσεται (sōthēsetai)	4982: to save	from sós (safe, well)
through	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
the bearing of children	τεκνογονίας (teknogonias)	5042: childbearing	from the same as teknogoneó
if	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
they continue	μείνωσιν (meinōsin)	3306: to stay, abide, remain	a prim. verb
in faith	πίστει (pistei)	4102: faith, faithfulness	from peithó
and love	ἀγάπη (agapē)	26: love, goodwill	from agapaó
and sanctity	ἁγιασμῷ (agiasmō)	38: consecration, sanctification	from hagiazó
with self-restraint.	σωφροσύνης (sōphrosunēs)	4997: soundness of mind, self-control	from sóphrón

KJV Lexicon

σωθησεται **verb - future passive indicative - third person singular**

sozo sode'-zo: to save, i.e. deliver or protect -- heal, preserve, save (self), do well, be (make) whole.

δε **conjunction**

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

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.

ΤΕΚΝΟΓΟΝΙΑΣ noun - genitive singular feminine

teknogonia tek-nog-on-ee'-ah: childbirth (parentage), i.e. (by implication) maternity (the performance of maternal duties) -- childbearing.

ΕΑΝ conditional

ean eh-an': before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

ΜΕΙΝΩΣΙΝ verb - aorist active subjunctive - third person

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

ΕΝ preposition

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

ΚΑΙ conjunction

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

ΑΓΑΠΗ noun - dative singular feminine

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

ΚΑΙ conjunction

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

ΑΓΙΑΣΜΩ noun - dative singular masculine

hagiasmos hag-ee-as-mos': purification, i.e. (the state) purity; concretely (by Hebraism) a purifier -- holiness, sanctification.

ΜΕΤΑ preposition

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

ΣΩΦΡΟΣΥΝΗΣ noun - genitive singular feminine

sophrosune so-fros-oo'-nay: soundness of mind, i.e. (literally) sanity or (figuratively) self-control -- soberness, sobriety.

1 Timothy 3:1 .

■			
.	Greek	Strong's	Origin

It is a trustworthy	Πίστος (pistos)	4103: faithful, reliable	from peithó
statement:	λόγος (logos)	3056: a word (as embodying an idea), a statement, a speech	from legó
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
any man	τις (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
aspires	ὀρέγεται (oregetai)	3713: to stretch out, to reach after, to yearn for	a prim. verb
to the office of overseer,	ἐπισκοπῆς (episkopēs)	1984: a visiting, an overseeing	from episkeptomai
it is a fine	καλοῦ (kalou)	2570: beautiful, good	a prim. word
work	ἔργου (ergou)	2041: work	from a prim. verb erdó (to do)
he desires	ἐπιθυμεῖ (epithumei)	1937: desire, lust after	from epi and thumos
[to do].			

KJV Lexicon

πίστος **adjective - nominative singular masculine**

pistos **pis-tos'**: objectively, trustworthy; subjectively, trustful -- believe(-ing, -r), faithful(-ly), sure, true.

ο **definite article - nominative singular masculine**

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

λογος noun - nominative singular masculine

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

ει conditional

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

τις indefinite pronoun - nominative singular masculine

tis tis: some or any person or object

επισκοπης noun - genitive singular feminine

episkope ep-is-kop-ay': inspection (for relief); by implication, superintendence; specially, the Christian episcopate -- the office of a bishop, bishoprick, visitation.

ορεγεται verb - present middle indicative - third person singular

oregomai or-eg'-om-ahee: to stretch oneself, i.e. reach out after (long for) -- covet after, desire.

καλου adjective - genitive singular neuter

kalos kal-os': better, fair, good(-ly), honest, meet, well, worthy.

εργου noun - genitive singular neuter

ergon er'-gon: toil (as an effort or occupation); by implication, an act -- deed, doing, labour, work.

επιθυμει verb - present active indicative - third person singular

epithumeo ep-ee-thoo-meh'-o: to set the heart upon, i.e. long for (rightfully or otherwise) -- covet, desire, would fain, lust (after).

1 Timothy 3:2 .

.	Greek	Strong's	Origin
An overseer,	ἐπίσκοπον (episkopon)	1985: a superintendent, an overseer	from epi and skopos
then,	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
must	δεῖ (dei)	1163: it is necessary	a form of deó

be above reproach,	ἀνεπίληπτον (anepilēpton)	423: without reproach	from alpha (as a neg. prefix) and epilambanomai
the husband	ἄνδρα (andra)	435: a man	a prim. word
of one	μιάς (mias)	1520: one	a primary number
wife,	γυναῖκος (gunaikos)	1135: a woman	a prim. word
temperate,	νηφάλιον (nēphalion)	3524: sober	from néphó
prudent,	σώφρονα (sōphrona)	4998: of sound mind, self-controlled	from the same as sózó and from phrén
respectable,	κόσμιον (kosmion)	2887: orderly	from kosmos
hospitable,	φιλόξενον (philoxenon)	5382: loving strangers	from philos and xenos
able to teach,	διδασκτικόν (didaktikon)	1317: apt at teaching	from didaktos

KJV Lexicon

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.

οὐν **conjunction**

oun **oon:** (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

τοῦ **definite article - accusative singular masculine**

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

ΕΠΙΣΚΟΠΟΝ **noun - accusative singular masculine**

episkopos **ep-is'-kop-os**: a superintendent, i.e. Christian officer in genitive case charge of a (or the) church -- bishop, overseer.

ΑΝΕΠΙΛΗΠΤΟΝ **adjective - accusative singular masculine**

anepileptos **an-ep-eel'-ape-tos**: not arrested, i.e. (by implication) inculpable -- blameless, unrebukeable.

ΕΙΝΑΙ **verb - present infinitive**

einai **i'-nahee**: to exist -- am, was. come, is, lust after, please well, there is, to be, was.

ΜΙΑΣ **adjective - genitive singular feminine**

heis **hice**: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

ΓΥΝΑΙΚΟΣ **noun - genitive singular feminine**

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

ΑΝΔΡΑ **noun - accusative singular masculine**

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

ΝΗΦΑΛΕΟΝ **adjective - accusative singular masculine**

nephaleos **nay-fal'-eh-os**: sober, i.e. (figuratively) circumspect -- sober.

ΣΩΦΡΟΝΑ **adjective - accusative singular masculine**

sophron **so'-frone**: safe (sound) in mind, i.e. self-controlled (moderate as to opinion or passion) -- discreet, sober, temperate.

ΚΟΣΜΙΟΝ **adjective - accusative singular masculine**

kosmios **kos'-mee-os**: orderly, i.e. decorous -- of good behaviour, modest.

ΦΙΛΟΞΕΝΟΝ **adjective - accusative singular masculine**

philoxenos **fil-ox'-en-os**: fond of guests, i.e. hospitable -- given to (lover of, use) hospitality.

ΔΙΔΑΚΤΙΚΟΝ **adjective - accusative singular masculine**

didaktikos **did-ak-tik-os'**: instructive (didactic) -- apt to teach.

1 Timothy 3:3 .

■			
.	Greek	Strong's	Origin
not addicted to wine	πάροινον (paroinon)	3943: given to wine, drunken	from para and oinos
or	μή (mē)	3361: not, that...not, lest (used for qualified negation)	a prim. particle

pugnacious,	πλήκτην (plēktēn)	4131: a striker	from pléssó
but gentle,	ἐπιεικῇ (epieikē)	1933: seemly, equitable, yielding	from epi and eoika (see also eikó)
peaceable,	ἄμαχον (amachon)	269: abstaining from fighting	from alpha (as a neg. prefix) and maché
free from the love of money.	ἀφιλάργυρον (aphilarguron)	866: without love of money	from alpha (as a neg. prefix) and philarguros

KJV Lexicon

μη particle - nominative

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

παροινον adjective - accusative singular masculine

paroinos par'-oy-nos: staying near wine, i.e. tippling (a toper) -- given to wine.

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.

πληκτην noun - accusative singular masculine

plektes plake'-tace: a smiter, i.e. pugnacious (quarrelsome) -- striker.

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.

αισχροκερδη adjective - accusative singular masculine

aischrokerdes ahee-skhrok-er-dace': sordid -- given to (greedy of) filthy lucre.

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.

επιεικη adjective - accusative singular masculine

epieikes ep-ee-i-kace': appropriate, i.e. (by implication) mild -- gentle, moderation, patient.

αμαχον **adjective - accusative singular masculine**
amachos **am'-akh-os**: peaceable -- not a brawler.

αφιλαργυρον **adjective - accusative singular masculine**
aphilarguros **af-il-ar'-goo-ros**: unavaricious -- without covetousness, not greedy of filthy lucre.

1 Timothy 3:4 .

.	Greek	Strong's	Origin
[He must be] one who manages	προϊστάμενον (proistamenon)	4291b: to put before, to set over, to rule	from pro and histémi
his own	ιδίου (idiou)	2398: one's own, distinct	a prim. word
household	οἴκου (oikou)	3624: a house, a dwelling	a prim. word
well,	καλῶς (kalōs)	2573: well	adverb from kalos
keeping	ἔχοντα (echonta)	2192: to have, hold	a prim. verb
his children	τέκνα (tekna)	5043: a child (of either sex)	from tiktó
under	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
control	ὑποταγῇ (upotagē)	5292: subjection	from hupotassó
with all	πάσης (pasēs)	3956: all, every	a prim. word
dignity	σεμνότητος (semnotētos)	4587: seriousness	from semnos

KJV Lexicon

του **definite article - genitive singular masculine**

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

ιδιου **adjective - genitive singular masculine**

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

οικου **noun - genitive singular masculine**

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

καλως **adverb**

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

προισταμενον **verb - present middle passive - accusative singular masculine**

proistemi **pro-is'-tay-mee**: to stand before, i.e. (in rank) to preside, or (by implication) to practise -- maintain, be over, rule.

τεκνα **noun - accusative plural neuter**

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

εχοντα **verb - present active participle - accusative singular masculine**

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

εν **preposition**

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

υποταγη **noun - dative singular feminine**

hupotage **hoop-ot-ag-ay'**: subordination -- subjection.

μετα **preposition**

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

πασης **adjective - genitive singular feminine**

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

σεμνοτητος **noun - genitive singular feminine**

semnotes **sem-not'-ace**: venerableness, i.e. probity -- gravity, honesty.

1 Timothy 3:5 .

.	Greek	Strong's	Origin
(but if	(εἰ	1487: sometimes used with a	a prim. particle; if, whether (a

	(ei)	command or as an indirect question, etc.)	cond. part. introducing circumstances nec. for a given proposition to be true
a man	τις (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
does not know how		3609a: to have seen or perceived, hence to know	perf. of eidon
to manage	προσθῆναι (prostēnai)	4291b: to put before, to set over, to rule	from pro and histēmi
his own	ἰδίου (idiou)	2398: one's own, distinct	a prim. word
household,	οἴκου (oikou)	3624: a house, a dwelling	a prim. word
how	πῶς (pōs)	4459: how?	interrog. adverb from the same as posos
will he take care	ἐπιμελήσεται (epimelēsetai)	1959: to take care of	from epi and meló
of the church	ἐκκλησίας (ekklēsias)	1577: an assembly, a (religious) congregation	from ek and kaleó
of God?),	θεοῦ (theou)	2316: God, a god	of uncertain origin

KJV Lexicon

εἰ conditional

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

δε conjunction

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

τις indefinite pronoun - nominative singular masculine

tis tis: some or any person or object

του definite article - genitive singular masculine

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

οικου noun - genitive singular masculine

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

προστηναι verb - second aorist active middle or passive deponent

proistemi pro-is'-tay-mee: to stand before, i.e. (in rank) to preside, or (by implication) to practise -- maintain, be over, rule.

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.

οιδεν verb - perfect active indicative - third person singular

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

πως adverb - interrogative

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

εκκλησιας noun - genitive singular feminine

ekklesia ek-klay-see'-ah: a calling out, i.e. (concretely) a popular meeting, especially a religious congregation--assembly, church.

θεου noun - genitive singular masculine

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

επιμελησεται verb - future middle deponent indicative - third person singular

epimeleomai ep-ee-mel-eh'-om-ah-ee: to care for (physically or otherwise) -- take care of.

1 Timothy 3:6 .

.	Greek	Strong's	Origin
[and] not a new convert,	νεόφυτον (neophuton)	3504: newly planted	from neos, and phuó
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that he will not	τυφωθεῖς	5187: to be conceited, foolish	from tuphos (vanity, arrogance)

become conceited	(tuphōtheis)		
and fall	ἐμπίεση (empesē)	1706: to fall into	from en and piptó
into the condemnation	κρίμα (krima)	2917: a judgment	from krinó
incurred by the devil.	διαβόλου (diabolou)	1228: slanderous, accusing falsely	from diaballó

KJV Lexicon

μη **particle - nominative**

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

νεοφυτον **adjective - accusative singular masculine**

neophutos neh-of'-oo-tos: newly planted, i.e. (figuratively) a young convert (neophyte) -- novice.

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.

τυφωθείς **verb - aorist passive participle - nominative singular masculine**

tuphoo toof-o'-o: to envelop with smoke, i.e. (figuratively) to inflate with self-conceit -- high-minded, be lifted up with pride, be proud.

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

κριμα **noun - accusative singular neuter**

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

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

emipto em-pip'-to: to fall on, i.e. (literally) to be entrapped by, or (figuratively) be overwhelmed with -- fall among (into).

του definite article - genitive singular masculine

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

διαβολου adjective - genitive singular masculine

diabolos dee-ab'-ol-os: a traducer; specially, Satan -- false accuser, devil, slanderer.

1 Timothy 3:7 .

.	Greek	Strong's	Origin
And he must	δεῖ (dei)	1163: it is necessary	a form of deó
have	ἔχειν (echein)	2192: to have, hold	a prim. verb
a good	καλὴν (kalēn)	2570: beautiful, good	a prim. word
reputation	μαρτυρίαν (marturian)	3141: testimony	from martureó
with those	τῶν (tōn)	3588: the	the def. art.
outside	ἐξωθεν (exōthen)	1855: from without	from exó
[the church], so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that he will not fall	ἐμπίσῃ (empesē)	1706: to fall into	from en and piptó
into reproach	ὀνειδισμόν (oneidismon)	3680: a reproach	from oneidizó
and the snare	παγίδα (pagida)	3803: a trap, snare	from pégnumi
of the devil.	διαβόλου (diabolou)	1228: slanderous, accusing falsely	from diaballó

KJV Lexicon

δει **verb - present impersonal active indicative - third person singular**

dei die: also deon deh-on'; neuter active participle of the same; both used impersonally; it is (was, etc.) necessary (as binding) -- behoved, be meet, must (needs), (be) need(-ful), ought, should.

δε **conjunction**

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

αυτον **personal pronoun - accusative singular masculine**

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

και **conjunction**

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

μαρτυριαν **noun - accusative singular feminine**

marturia mar-too-ree'-ah: evidence given (judicially or genitive case) -- record, report, testimony, witness.

καλην **adjective - accusative singular feminine**

kalos kal-os': better, fair, good(-ly), honest, meet, well, worthy.

εχειν **verb - present active infinitive**

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

απο **preposition**

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

των **definite article - genitive plural masculine**

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

εξωθεν **adverb**

exothern ex'-o-then: external(-ly) -- out(-side, -ward, -wardly), (from) without.

ινα **conjunction**

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

μη particle - nominative

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

εις preposition

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

ονειδισμόν noun - accusative singular masculine
oneidismos on-i-dis-mos': contumely -- reproach.

εμπεση verb - second aorist active subjunctive - third person singular

emipto em-pip'-to: to fall on, i.e. (literally) to be entrapped by, or (figuratively) be overwhelmed with -- fall among (into).

και conjunction

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

παγίδα noun - accusative singular feminine

pagis pag-ece': a trap (as fastened by a noose or notch); figuratively, a trick or statagem (temptation) -- snare.

του definite article - genitive singular masculine

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

διαβολου adjective - genitive singular masculine

diabolos dee-ab'-ol-os: a traducer; specially, Satan -- false accuser, devil, slanderer.

1 Timothy 3:8 .

.	Greek	Strong's	Origin
Deacons	Διακόνους (diakonous)	1249: a servant, minister	of uncertain origin
likewise	ὡσαύτως (ōsautōs)	5615: in like manner	adverb from hós and a derivation of autos
[must be] men of dignity,	σεμνούς (semnous)	4586: reverend, i.e. venerable, spec. serious	from sebó
not double-tongued,	διλόγους (dilogous)	1351: given to repetition, double-tongued	from dis and logos
or	μή (mē)	3361: not, that...not, lest (used for qualified negation)	a prim. particle

addicted	προσέχοντας (prosechontas)	4337: to hold to, turn to, attend to	from pros and echó
to much	πολλῶ (pollō)	4183: much, many	a prim. word
wine	οἶνω (oinō)	3631: wine	a prim. word
or	μή (mē)	3361: not, that...not, lest (used for qualified negation)	a prim. particle
fond of sordid gain,	αἰσχροκερδεῖς (aischrokerdeis)	146: greedy of base gain	from aischros and kerdos

KJV Lexicon

διακονους **noun - accusative plural masculine**

diakonos **dee-ak'-on-os**: an attendant, i.e. (genitive case) a waiter (at table or in other menial duties); specially, a Christian teacher and pastor (technically, a deacon or deaconess) -- deacon, minister, servant.

ὡσαυτως **adverb**

hosautos **ho-sow'-toce**: as thus, i.e. in the same way -- even so, likewise, after the same (in like) manner.

σεμνους **adjective - accusative plural masculine**

semnos **sem-nos'**: venerable, i.e. honorable -- grave, honest.

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.

διλογους **adjective - accusative plural masculine**

dilogos **dil'-og-os**: equivocal, i.e. telling a different story -- double-tongued.

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.

οινω **noun - dative singular masculine**

oinos **oy'-nos**: wine -- wine.

πολλω **adjective - dative singular masculine**

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

προσεχοντας **verb - present active participle - accusative 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.

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.

αισχροκερδεις **adjective - accusative plural masculine**

aischrokerdes ahee-skhrok-er-dace': sordid -- given to (greedy of) filthy lucre.

1 Timothy 3:9 .

.	Greek	Strong's	Origin
[but] holding	ἔχοντας (echontas)	2192: to have, hold	a prim. verb
to the mystery	μυστήριον (mustērion)	3466: a mystery or secret doctrine	from mustés (one initiated); from mueó
of the faith	πίστεως (pisteōs)	4102: faith, faithfulness	from peithó
with a clear	καθαρᾶ (kathara)	2513: clean (adjective)	a prim. word
conscience.	συνειδήσει (suneidēsei)	4893: consciousness, spec. conscience	from suneidon

KJV Lexicon

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

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

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.

μυστηριον noun - accusative singular neuter

musterion moos-tay'-ree-on: a secret or mystery (through the idea of silence imposed by initiation into religious rites) -- mystery.

της definite article - genitive singular feminine

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

πιστεως noun - genitive 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.

καθαρα adjective - dative singular feminine

katharos kath-ar-os': clean -- clean, clear, pure.

συνειδησει noun - dative singular feminine

suneidesis soon-i'-day-sis: co-perception, i.e. moral consciousness -- conscience.

1 Timothy 3:10 .

.	Greek	Strong's	Origin
These	οὗτοι (outoi)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
men must also	καὶ (kai)	2532: and, even, also	a prim. conjunction
first		4413: first, chief	contr. superl. of pro
be tested;	δοκιμαζέσθωσαν (dokimazesthōsan)	1381a: to test, by impl. to approve	from dokimos
then	εἴτα (eita)	1534: then, next, therefore (an adv. denoting sequence)	a prim. particle
let them serve as deacons	διακονείτωσαν (diakoneitōsan)	1247: to serve, minister	from diakonos
if they are beyond reproach.	ἀνέγκλητοι (aneklētoi)	410: not to be called to account, unreprouvable	from alpha (as a neg. prefix) and egkaleó

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

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.

δε **conjunction**

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

δοκιμαζεσθωσαν **verb - present passive imperative - third person**

dokimazo **dok-im-ad'-zo**: to test; by implication, to approve -- allow, discern, examine, like, (ap-)prove, try.

πρωτον **adverb**

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

ειτα **adverb**

eita **i'-tah**: a particle of succession (in time or logical enumeration), then, moreover -- after that(-ward), furthermore, then.

διακονειτωσαν **verb - present active imperative - third person**

diakoneo **dee-ak-on-eh'-o**: to be an attendant, i.e. wait upon (menially or as a host, friend, or (figuratively) teacher); technically, to act as a Christian deacon

ανεγκλητοι **adjective - nominative plural masculine**

anegkletos **an-eng'-klay-tos**: unaccused, i.e. (by implication) irreproachable -- blameless.

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

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

1 Timothy 3:11 .

.	Greek	Strong's	Origin
Women	γυναῖκας	1135: a woman	a prim. word

	(gunaikas)		
[must] likewise	ὥσαύτως (ōsautōs)	5615: in like manner	adverb from hós and a derivation of autos
[be] dignified,	σεμνάς (semnas)	4586: reverend, i.e. venerable, spec. serious	from sebó
not malicious gossips,	διαβόλους (diabolous)	1228: slanderous, accusing falsely	from diaballó
but temperate,	νηφαλίους (nēphalious)	3524: sober	from néphó
faithful	πιστάς (pistas)	4103: faithful, reliable	from peithó
in all things.	πᾶσιν (pasin)	3956: all, every	a prim. word

KJV Lexicon

γυναίκας **noun - accusative plural feminine**

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

ὡσαυτως **adverb**

hosautos **ho-sow'-toce**: as thus, i.e. in the same way -- even so, likewise, after the same (in like) manner.

σεμνάς **adjective - accusative plural feminine**

semnos **sem-nos'**: venerable, i.e. honorable -- grave, honest.

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.

διαβόλους **adjective - accusative plural feminine**

diabolos **dee-ab'-ol-os**: a traducer; specially, Satan -- false accuser, devil, slanderer.

νηφαλεους **adjective - accusative plural masculine**

nephaleos **nay-fal'-eh-os**: sober, i.e. (figuratively) circumspect -- sober.

πιστάς **adjective - accusative plural feminine**

pistos **pis-tos'**: objectively, trustworthy; subjectively, trustful -- believe(-ing, -r), faithful(-ly), sure, true.

εν **preposition**

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

πασιν **adjective - dative plural neuter**

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

1 Timothy 3:12 .

.	Greek	Strong's	Origin
Deacons	διάκονοι (diakonoi)	1249: a servant, minister	of uncertain origin
must be husbands	ἄνδρες (andres)	435: a man	a prim. word
of [only] one	μιάς (mias)	1520: one	a primary number
wife,	γυναῖκος (gunaikos)	1135: a woman	a prim. word
[and] good	καλῶς (kalōs)	2573: well	adverb from kalos
managers	προϊστάμενοι (proistamenoi)	4291b: to put before, to set over, to rule	from pro and histémi
of [their] children	τέκνων (teknōn)	5043: a child (of either sex)	from tikto
and their own	ιδίων (idiōn)	2398: one's own, distinct	a prim. word
households.	οἰκῶν (oikōn)	3624: a house, a dwelling	a prim. word

KJV Lexicon

διακονοι **noun - nominative plural masculine**

diakonos **dee-ak'-on-os**: an attendant, i.e. (genitive case) a waiter (at table or in other menial duties); specially, a Christian teacher and pastor (technically, a deacon or deaconess) -- deacon, minister, servant.

εστωσαν **verb - present imperative - third person**

esto **es'-to**: be thou; also estosan

μιας **adjective - genitive singular feminine**

heis **hice**: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

γυναικος **noun - genitive singular feminine**

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

ανδρες **noun - nominative plural masculine**

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

τεκνων **noun - genitive plural neuter**

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

καλως **adverb**

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

προισταμενοι **verb - present middle passive - nominative plural masculine**

proistemi **pro-is'-tay-mee**: to stand before, i.e. (in rank) to preside, or (by implication) to practise -- maintain, be over, rule.

και **conjunction**

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

των **definite article - genitive plural masculine**

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

ιδιων **adjective - genitive plural masculine**

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

οικων **noun - genitive plural masculine**

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

1 Timothy 3:13 .

■			
.	Greek	Strong's	Origin

For those	οἱ (oi)	3588: the	the def. art.
who have served	διακονήσαντες (diakonēsantes)	1247: to serve, minister	from diakonos
well	καλῶς (kalōs)	2573: well	adverb from kalos
as deacons		1247: to serve, minister	from diakonos
obtain	περιποιοῦνται (peripoiointai)	4046: to preserve, get possession of	from peri and poieó
for themselves	ἑαυτοῖς (eautois)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
a high	καλὸν (kalon)	2570: beautiful, good	a prim. word
standing	βαθμὸν (bathmon)	898: a step, degree	from the same as basis
and great	πολλήν (pollēn)	4183: much, many	a prim. word
confidence	παρρησίαν (parrēsian)	3954: freedom of speech, confidence	from pas and rhésis (speech)
in the faith	πίστει (pistei)	4102: faith, faithfulness	from peithó
that is in Christ	Χριστῷ (christō)	5547: the Anointed One, Messiah, Christ	from chrió
Jesus.	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua

οι definite article - nominative plural masculine

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

γαρ conjunction

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

καλως adverb

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

διακονησαντες verb - aorist active participle - nominative plural masculine

diakoneo **dee-ak-on-eh'-o**: to be an attendant, i.e. wait upon (menially or as a host, friend, or (figuratively) teacher); technically, to act as a Christian deacon

βαθμον noun - accusative singular masculine

bathmos **bath-mos'**: a step, i.e. (figuratively) grade (of dignity) -- degree.

εαυτοις reflexive pronoun - third person dative plural masculine

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

καλον adjective - accusative singular masculine

kalos **kal-os'**: better, fair, good(-ly), honest, meet, well, worthy.

περιποιουνται verb - present middle indicative - third person

peripoieomai **per-ee-poy-eh'-om-ahee**: to make around oneself, i.e. acquire (buy) -- purchase.

και conjunction

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

πολλην adjective - accusative singular feminine

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

παρησιαν noun - accusative singular feminine

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

εν preposition

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

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.

εν **preposition**

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

χριστω **noun - dative singular masculine**

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

ιησου **noun - dative singular masculine**

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

1 Timothy 3:14 .

.	Greek	Strong's	Origin
I am writing	γράφω (graphō)	1125: to write	a prim. verb
these things		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
to you, hoping	ἐλπίζων (elpizōn)	1679: to expect, to hope (for)	from elpomai (to anticipate, expect)
to come	ἐλθεῖν (elthein)	2064: to come, go	a prim. verb
to you before long;		5035: quickly	neut. of tachus

KJV Lexicon

ταυτα **demonstrative pronoun - accusative plural neuter**

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

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

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

γραφω **verb - present active indicative - first person singular**
grapho **graf'-o**: to grave, especially to write; figuratively, to describe -- describe, write(-ing, -ten).

ελπιζων **verb - present active participle - nominative singular masculine**
elpizo **el-pid'-zo**: to expect or confide -- (have, thing) hope(-d) (for), trust.

ελθειν **verb - second aorist active middle or passive deponent**
erchomai **er'-khom-ahee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

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

σε **personal pronoun - second person accusative singular**
se **seh**: thee -- thee, thou, thy house.

ταχιον **adverb - contracted form**
tachion **takh'-ee-on**: more swiftly, i.e. (in manner) more rapidly, or (in time) more speedily -- out (run), quickly, shortly, sooner.

1 Timothy 3:15 .

.	Greek	Strong's	Origin
but in case	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
I am delayed,	βραδύνω (bradunō)	1019: to retard, to be slow	from bradus
[I write] so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that you will know		3609a: to have seen or perceived, hence to know	perf. of eidon
how	πῶς (pōs)	4459: how?	interrog. adverb from the same as posos
one ought	δεῖ (dei)	1163: it is necessary	a form of deó
to conduct	ἀναστρέφεισθαι (anastrephesthai)	390: to overturn, turn back	from ana and strephó

himself in the household	οἶκῳ (oikō)	3624: a house, a dwelling	a prim. word
of God,	θεοῦ (theou)	2316: God, a god	of uncertain origin
which	ἧτις (ētis)	3748: whoever, anyone who	from hos, and tis
is the church	ἐκκλησία (ekklēsia)	1577: an assembly, a (religious) congregation	from ek and kaleó
of the living	ζώντος (zōntos)	2198: to live	from prim. roots zé- and zó-
God,	θεοῦ (theou)	2316: God, a god	of uncertain origin
the pillar	στῦλος (stulos)	4769: a pillar	a prim. word
and support	ἐδραίωμα (edraiōma)	1477: a support, fig. a basis	from hedraios
of the truth.	ἀληθείας (alētheias)	225: truth	from aléthés

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εαν conditional

ean **eh-an'**: before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

δε conjunction

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

βραδυνω verb - present active subjunctive - first person singular

braduno **brad-oo'-no**: to delay -- be slack, tarry.

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.

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

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

δει **verb - present impersonal active indicative - third person singular**
dei **die**: also deon deh-on'; neuter active participle of the same; both used impersonally; it is (was, etc.) necessary (as binding) -- behoved, be meet, must (needs), (be) need(-ful), ought, should.

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

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

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

αναστρεφεισθαι **verb - present passive middle or passive deponent**
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.

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

εστιν **verb - present indicative - third person singular**
esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

εκκλησια **noun - nominative singular feminine**
ekklesia **ek-klay-see'-ah**: a calling out, i.e. (concretely) a popular meeting, especially a religious congregation--assembly, church.

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

ζωντος **verb - present active participle - genitive singular masculine**
zao **dzah'-o**: to live -- life(-time), (a-)live(-ly), quick.

στυλος **noun - nominative singular masculine**
stulos **stoo'-los**: a post (style), i.e. (figuratively) support -- pillar.

και conjunction

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

εδραιωμα noun - nominative singular neuter

hedraioma hed-rah'-yo-mah: a support, i.e. (figuratively) basis -- ground.

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.

1 Timothy 3:16 .

.	Greek	Strong's	Origin
By common confession,	ὁμολογουμένως (omologoumenōs)	3672: as agreed, by common consent	adverb from homologeó
great	μέγα (mega)	3173: great	a prim. word
is the mystery	μυστήριον (mustērion)	3466: a mystery or secret doctrine	from mustés (one initiated); from mueó
of godliness:	εὐσεβείας (eusebeias)	2150: piety	from eusebés
He who	ὅς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
was revealed	ἐφανερώθη (ephanerōthē)	5319: to make visible, make clear	from phaneros
in the flesh,	σαρκί (sarki)	4561: flesh	a prim. word
Was vindicated	ἐδικαιώθη (edikaiōthē)	1344: to show to be righteous, declare righteous	from dikaios
in the Spirit,	πνεύματι (pneumati)	4151: wind, spirit	from pneó
Seen		3708: to see, perceive, attend to	a prim. verb

by angels,	ἄγγέλους (angelois)	32a: a messenger, angel	a prim. word
Proclaimed	ἐκηρύχθη (ekēruchthē)	2784: to be a herald, proclaim	of uncertain origin
among	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
the nations,	ἔθνεσιν (ethnesin)	1484: a race, a nation, pl. the nations (as distinct from Isr.)	probably from a prim. root
Believed	ἐπιστεύθη (episteuthē)	4100: to believe, entrust	from pistis
on in the world,	κόσμῳ (kosmō)	2889: order, the world	a prim. word
Taken	ἀνελήμφθη (anelēmphthē)	353: to take up, raise	from ana and lambanó
up in glory.	δόξη (doxē)	1391: opinion (always good in N.T.), hence praise, honor, glory	from dokeó

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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

ομολογουμένως **adverb**

homologoumenos hom-ol-og-ow-men'-oce: confessedly -- without controversy.

μεγα **adjective - nominative singular neuter**

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

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

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

το **definite article - nominative singular neuter**

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

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.

ευσεβειας **noun - genitive singular feminine**

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

μυστηριον **noun - nominative singular neuter**

musterion **moos-tay'-ree-on**: a secret or mystery (through the idea of silence imposed by initiation into religious rites) -- mystery.

θεος **noun - nominative singular masculine**

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

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

phaneroo **fan-er-o'-o**: to render apparent -- appear, manifestly declare, (make) manifest (forth), shew (self).

εν **preposition**

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

σαρκι **noun - dative singular feminine**

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

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

dikaioo **dik-ah-yo'-o**: to render (i.e. show or regard as) just or innocent -- free, justify(-ier), be righteous.

εν **preposition**

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

πνευματι **noun - dative singular neuter**

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

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

optanomai **op-tan'-om-ah-ee**: appear, look, see, shew self.

αγγελοις **noun - dative plural masculine**

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

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

kerusso **kay-roos'-so**: to herald (as a public crier), especially divine truth (the gospel) -- preacher(-er), proclaim, publish.

εν **preposition**

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

εθνεσιν **noun - dative plural neuter**

ethnos **eth'-nos**: a race (as of the same habit), i.e. a tribe; specially, a foreign (non-Jewish) one (usually, by implication, pagan) -- Gentile, heathen, nation, people.

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

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

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.

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

analambano **an-al-am-ban'-o**: to take up -- receive up, take (in, unto, up).

εν **preposition**

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

δοξη **noun - dative singular feminine**

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

1 Timothy 4:1 .

.	Greek	Strong's	Origin
But the Spirit	πνεῦμα (pneuma)	4151: wind, spirit	from pneό
explicitly	ῥητῶς (rētōs)	4490: in stated terms	adverb from rhétos (stated)
says	λέγει (legei)	3004: to say	a prim. verb
that in later	ὕστεροις (usterois)	5306: latter, later	from a prim. root and cptv. suff.
times	καιροῖς (kairois)	2540: time, season	a prim. word
some	τινες	5100: a certain one, someone,	a prim. enclitic indef. pronoun

	(tines)	anyone	
will fall away	ἀποστήσονται (apostēsontai)	868: to lead away, to depart from	from apo and histémi
from the faith,	πίστεως (pisteōs)	4102: faith, faithfulness	from peithó
paying attention	προσέχοντες (prosechontes)	4337: to hold to, turn to, attend to	from pros and echó
to deceitful	πλάνοις (planois)	4108: wandering, leading astray (adjective), a deceiver (subst.)	a prim. word
spirits	πνεύμασιν (pneumasin)	4151: wind, spirit	from pneó
and doctrines	διδασκαλίαις (didaskaliais)	1319: instruction (the function or the information)	from didaskalos
of demons,	δαίμονιων (daimoniōn)	1140: an evil spirit, a demon	from daimón

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το **definite article - nominative singular neuter**

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

δε **conjunction**

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

πνευμα **noun - nominative singular neuter**

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

ρητως **adverb**

rhetos **h-ray-toce'**: out-spokenly, i.e. distinctly -- expressly.

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

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

οτι conjunction

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

εν preposition

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

υστεροις adjective - dative plural masculine

husteros hoos'-ter-os: later -- latter.

καιροις noun - dative plural masculine

kairos kahee'-ros': an occasion, i.e. set or proper time -- always, opportunity, (convenient, due) season, (due, short, while) time, a while.

αποστησονται verb - future middle deponent indicative - third person

aphistemi af-is'-tay-mee: to remove, i.e. (actively) instigate to revolt; usually (reflexively) to desist, desert, etc. -- depart, draw (fall) away, refrain, withdraw self.

τινες indefinite pronoun - nominative plural masculine

tis tis: some or any person or object

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.

πιστεως noun - genitive 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.

προσεχοντες 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.

πνευμασιν noun - dative plural neuter

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

πλανοις adjective - dative plural neuter

planos plan'-os: roving (as a tramp), i.e. (by implication) an impostor or misleader; -- deceiver, seducing.

και conjunction

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

διδασκαλαις noun - dative plural feminine

didaskalia did-as-kal-ee'-ah: instruction (the function or the information) -- doctrine, learning, teaching.

δαιμονιων noun - genitive plural neuter

daimonion dahee-mon'-ee-on: a d?monic being; by extension a deity -- devil, god.

1 Timothy 4:2 .

.	Greek	Strong's	Origin
by means	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
of the hypocrisy	ὑποκρίσει (upokrisei)	5272: a reply, answer, playacting, hypocrisy	from hupokrinomai
of liars	ψευδολόγων (pseudologōn)	5573: speaking falsely, lying	from pseudés and logos
seared		2741b: to mark by branding	from a derivation of kaió
in their own	ἰδίαν (idian)	2398: one's own, distinct	a prim. word
conscience	συνείδησιν (suneidēsin)	4893: consciousness, spec. conscience	from suneidon
as with a branding iron,		2741b: to mark by branding	from a derivation of kaió

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ἐν **preposition**

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

ὑποκρίσει **noun - dative singular feminine**

hupokrisis **hoop-ok'-ree-sis**: acting under a feigned part, i.e. (figuratively) deceit (hypocrisy) -- condemnation, dissimulation, hypocrisy.

ψευδολόγων **adjective - genitive plural masculine**

pseudologos **psyoo-dol-og'-os**: mendacious, i.e. promulgating erroneous Christian doctrine -- speaking lies.

κεκαυτηριασμένων **verb - perfect passive participle - genitive plural masculine**

kauteriazō **kow-tay-ree-ad'-zo:** to brand (cauterize), i.e. (by implication) to render unsensitive (figuratively) -- sear with a hot iron.

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.

ιδίαν **adjective - accusative singular feminine**

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

συνειδησιν **noun - accusative singular feminine**

suneidesis soon-i'-day-sis: co-perception, i.e. moral consciousness -- conscience.

1 Timothy 4:3 .

.	Greek	Strong's	Origin
[men] who forbid	κωλύόντων (kōluontōn)	2967: to hinder	probably from the same as kolazó
marriage	γαμεῖν (gamein)	1060: to marry	from gamos
[and advocate] abstaining		568: to hold back, keep off, to be away, be distant	from apo and echó
from foods	βρωμάτων (brōmatōn)	1033: food	from bibróskó
which	ἃ (a)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
God	θεὸς (theos)	2316: God, a god	of uncertain origin
has created	ἔκτισεν (ektisen)	2936: to build, create	a prim. verb
to be gratefully	μετὰ (meta)	3326: with, among, after	a prim. preposition
shared	μετάληψιν (metalēmpsin)	3336: taking, receiving, sharing	from metalambanó
in by those	ὁ (o)	3588: the	the def. art.

who believe	πιστοῖς (pistois)	4103: faithful, reliable	from peithó
and know	ἐπεγνώκουσιν (epegnōkosin)	1921: to know exactly, to recognize	from epi and ginóskó
the truth.	ἀλήθειαν (alētheian)	225: truth	from aléthés

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κωλυοντων **verb - present active participle - genitive plural masculine**

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

γαμειν **verb - present active infinitive**

gameo gam-eh'-o: to wed (of either sex) -- marry (a wife).

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

apechomai ap-ekh'-om-ah-ee: to hold oneself off, i.e. refrain -- abstain.

βρωματων **noun - genitive plural neuter**

broma bro'-mah: food, especially (ceremonially) articles allowed or forbidden by the Jewish law -- meat, victuals.;

α **relative pronoun - accusative plural neuter**

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

ο **definite article - nominative singular masculine**

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).

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

ktizo ktid'-zo: to fabricate, i.e. found (form originally) -- create, Creator, make.

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

μεταληψιν **noun - accusative singular feminine**
metalepsis **met-al'-ape-sis**: participation -- taking.

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

ευχαριστίας **noun - genitive singular feminine**
eucharistia **yoo-khar-is-tee'-ah**: gratitude; actively, grateful language (to God, as an act of worship) -- thankfulness, (giving of) thanks(-giving).

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.

πιστοις **adjective - dative plural masculine**
pistos **pis-tos'**: objectively, trustworthy; subjectively, trustful -- believe(-ing, -r), faithful(-ly), sure, true.

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

επεγνωκοσιν **verb - perfect 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.

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.

αληθειαν **noun - accusative singular feminine**
aletheia **al-ay'-thi-a**: truth -- true, truly, truth, verity.

1 Timothy 4:4 .

.	Greek	Strong's	Origin
For everything	παν (pan)	3956: all, every	a prim. word
created	κτισμα (ktisma)	2938: a creature	from ktizō
by God	θεου (theou)	2316: God, a god	of uncertain origin

is good,	καλὸν (kalon)	2570: beautiful, good	a prim. word
and nothing	οὐδὲν (ouden)	3762: no one, none	from oude and heis
is to be rejected	ἀπόβλητον (apoblēton)	579: to be thrown away, i.e. rejected	from apoballō
if it is received	λαμβάνόμενον (lambanomenon)	2983: to take, receive	from a prim. root lab-
with gratitude;	εὐχαριστίας (eucharistias)	2169: thankfulness, giving of thanks	from eucharistos

KJV Lexicon

οτι conjunction

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

παν adjective - nominative singular neuter

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

κτισμα noun - nominative singular neuter

ktisma ktis'-mah: an original formation (concretely), i.e. product (created thing) -- creature.

θεου noun - genitive singular masculine

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

καλον adjective - nominative singular neuter

kalos kal-os': better, fair, good(-ly), honest, meet, well, worthy.

και conjunction

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

ουδεν adjective - nominative singular neuter

oudeis oo-dice': not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things),

not (any, at all, -thing), nought.

αποβλητον **adjective - nominative singular neuter**

apobletos **ap-ob'-lay-tos**: cast off, i.e. (figuratively) such as to be rejected -- be refused.

μετα **preposition**

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

ευχαριστίας **noun - genitive singular feminine**

eucharistia **yoo-khar-is-tee'-ah**: gratitude; actively, grateful language (to God, as an act of worship) -- thankfulness, (giving of) thanks(-giving).

λαμβάνομενον **verb - present passive participle - nominative singular neuter**

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

1 Timothy 4:5 .

.	Greek	Strong's	Origin
for it is sanctified	ἀγιάζεται (agiazetai)	37: to make holy, consecrate, sanctify	from hagios
by means	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
of the word	λόγου (logou)	3056: a word (as embodying an idea), a statement, a speech	from legó
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
and prayer.	ἐντεύξεως (enteuxeōs)	1783: a petition, i.e. spec. supplication	from entugchanó

KJV Lexicon

αγιαζεται **verb - present passive indicative - third person singular**

hagiazō **hag-ee-ad'-zo**: to make holy, i.e. (ceremonially) purify or consecrate; (mentally) to venerate -- hallow, be holy, sanctify.

γαρ **conjunction**

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

δια preposition

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

λογου noun - genitive singular masculine

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

θεου noun - genitive singular masculine

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

και conjunction

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

εντευξεως noun - genitive singular feminine

enteuxis ent'-yook-sis: an interview, i.e. (specially) supplication -- intercession, prayer.

1 Timothy 4:6 .

.	Greek	Strong's	Origin
In pointing	ὑποτιθέμενος (upotithemenos)	5294: to place under, lay down, mid. to suggest	from hupo and tithémi
out these things		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
to the brethren,	ἀδελφοῖς (adelphois)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
you will be a good	καλὸς (kalos)	2570: beautiful, good	a prim. word
servant	διάκονος (diakonos)	1249: a servant, minister	of uncertain origin
of Christ	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió

Jesus,	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
[constantly] nourished	ἐντρεφόμενος (entrephomenos)	1789: to train up	from en and trephó
on the words	λόγοις (logois)	3056: a word (as embodying an idea), a statement, a speech	from legó
of the faith	πίστεως (pisteōs)	4102: faith, faithfulness	from peithó
and of the sound	καλῆς (kalēs)	2570: beautiful, good	a prim. word
doctrine	διδασκαλίας (didaskalias)	1319: instruction (the function or the information)	from didaskalos
which	ἣ (ē)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
you have been following.	παρηκολούθηκας (parēkolouthēkas)	3877: to follow closely, to investigate	from para and akoloutheó

KJV Lexicon

ταυτα **demonstrative pronoun - accusative plural neuter**

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

υποτιθεμενος **verb - present middle passive - nominative singular masculine**

hupotithemi hoop-ot-ith'-ay-mee: to place underneath, i.e. (figuratively) to hazard, (reflexively) to suggest -- lay down, put in remembrance.

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.

αδελφοις **noun - dative plural masculine**

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

καλος adjective - nominative singular masculine
kalos kal-os': better, fair, good(-ly), honest, meet, well, worthy.

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

διακονος noun - nominative singular masculine
diakonos dee-ak'-on-os: an attendant, i.e. (genitive case) a waiter (at table or in other menial duties); specially, a Christian teacher and pastor (technically, a deacon or deaconess) -- deacon, minister, servant.

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.

εντρεφομενος verb - present passive participle - nominative singular masculine
entrepho en-tref'-o: (figuratively) to educate -- nourish up in.

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.

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.

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.

πιστεως noun - genitive 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.

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.

καλῆς **adjective - genitive singular feminine**

kalos kal-os': better, fair, good(-ly), honest, meet, well, worthy.

διδασκαλίας **noun - genitive singular feminine**

didaskalia did-as-kal-ee'-ah: instruction (the function or the information) -- doctrine, learning, teaching.

ἥ **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.

παρηκολούθηκας **verb - perfect active indicative - second person singular**

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

1 Timothy 4:7 .

.	Greek	Strong's	Origin
But have nothing to do	παραιτοῦ (paraitou)	3868: to beg from, to beg off	from para and aiteó
with worldly	βεβήλους (bebēlous)	952: permitted to be trodden, by impl. unhallowed	from bélos (a threshold)
fables	μύθους (muthous)	3454: a speech, story, i.e. a fable	a prim. word
fit only for old women.	γραιώδεις (graōdeis)	1126: characteristic of old women, anile	from graus (an old woman) and -ódés (suff. denoting similarity)
On the other	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
hand,	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
discipline	γύμναζε (gumnaze)	1128: to exercise naked, to train	from gymnos
yourself	σεαυτὸν (seauton)	4572: of (to, for) yourself	refl. pronoun from su and autos

for the purpose of
godliness;

εὐσέβειαν
(eusebeian)

2150: piety

from eusebés

KJV Lexicon

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.

δε **conjunction**

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

βεβηλους **adjective - accusative plural masculine**

bebelos **beb'-ay-los**: accessible (as by crossing the door-way), i.e. (by implication, of Jewish notions) heathenish, wicked -- profane (person).

και **conjunction**

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

γραιωδεις **adjective - accusative plural masculine**

graodes **grah-o'-dace**: crone-like, i.e. silly -- old wives'.

μυθους **noun - accusative plural masculine**

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

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

paraiteomai **par-ahee-teh'-om-ahee**: to beg off, i.e. deprecate, decline, shun -- avoid, (make) excuse, intreat, refuse, reject.

γυμναζε **verb - present active imperative - second person singular**

gumnazo **goom-nad'-zo**: to practise naked (in the games), i.e. train (figuratively) -- exercise.

δε **conjunction**

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

σεαυτον **reflexive pronoun - second person accusative singular masculine**

seautou **seh-ow-too'**: respectively of (with, to) thyself -- thee, thine own self, (thou) thy(-self).

προς **preposition**

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

ευσεβειαν noun - accusative singular feminine

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

1 Timothy 4:8 .

.	Greek	Strong's	Origin
for bodily	σωματικῇ (sōmatikē)	4984: of the body	from sóma
discipline	γυμνασία (gymnasia)	1129: exercise	from gymnazó
is only of little	ὀλίγον (oligon)	3641: few, little, small	a prim. word
profit,	ὠφέλιμος (ōphelimos)	5624: useful, profitable	from ópheleó
but godliness	εὐσέβεια (eusebeia)	2150: piety	from eusebés
is profitable	ὠφέλιμος (ōphelimos)	5624: useful, profitable	from ópheleó
for all things,	πάντα (panta)	3956: all, every	a prim. word
since it holds	ἔχουσα (echousa)	2192: to have, hold	a prim. verb
promise	ἐπαγγελίαν (epangelian)	1860: a summons, a promise	from epaggellomai
for the present	νῦν (nun)	3568: now, the present	a prim. particle of pres. time
life	ζωῆς (zōēs)	2222: life	from zaó
and [also] for the [life] to come.	μελλούσης (mellousēs)	3195: to be about to	a prim. verb

KJV Lexicon

η **definite article - nominative singular feminine**

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

γαρ **conjunction**

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

σωματικη **adjective - nominative singular feminine**

somatikos **so-mat-ee-kos'**: corporeal or physical -- bodily.

γυμνασια **noun - nominative singular feminine**

gymnasia **goom-nas-ee'-ah**: training, i.e. (figuratively) asceticism -- exercise.

προς **preposition**

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

ολιγον **adjective - accusative singular masculine**

oligos **ol-ee'-gos**: puny (in extent, degree, number, duration or value); especially neuter (adverbially) somewhat -- + almost, brief(-ly), few, (a) little, + long, a season, short, small, a while.

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

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

ωφελιμος **adjective - nominative singular masculine**

ophelimos **o-fel'-ee-mos**: helpful or serviceable, i.e. advantageous -- profit(-able).

η **definite article - nominative singular feminine**

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

δε **conjunction**

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

ευσεβεια **noun - nominative singular feminine**

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

προς **preposition**

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

παντα **adjective - accusative plural neuter**

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

ωφελῖμος **adjective - nominative singular masculine**
ophelimos **o-fel'-ee-mos**: helpful or serviceable, i.e. advantageous -- profit(-able).

ἐστὶν **verb - present indicative - third person singular**
esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

ἐπαγγελίαν **noun - accusative singular feminine**
epaggelia **ep-ang-el-ee'-ah**: an announcement (for information, assent or pledge; especially a divine assurance of good) -- message, promise.

ἐχοῦσα **verb - present active participle - nominative singular feminine**
echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

ζωῆς **noun - genitive singular feminine**
zoe **dzo-ay'**: life -- life(-time).

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

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

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

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

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

1 Timothy 4:9 .

.	Greek	Strong's	Origin
It is a trustworthy	πιστὸς (pistos)	4103: faithful, reliable	from peithó
statement	λόγος (logos)	3056: a word (as embodying an idea), a statement, a speech	from legó
deserving	ἄξιος (axios)	514: of weight, of worth, worthy	from agó (in the sense of to weigh)

full	πάσης (pasēs)	3956: all, every	a prim. word
acceptance.	ἀποδοχῆς (apodochēs)	594: acceptance, approval	from apodechomai

KJV Lexicon

πιστος **adjective - nominative singular masculine**

pistos **pis-tos'**: objectively, trustworthy; subjectively, trustful -- believe(-ing, -r), faithful(-ly), sure, true.

ο **definite article - nominative singular masculine**

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

λογος **noun - nominative singular masculine**

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

και **conjunction**

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

πάσης **adjective - genitive singular feminine**

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

αποδοχης **noun - genitive singular feminine**

apodoche **ap-od-okh-ay'**: acceptance -- acceptance.

αξιος **adjective - nominative singular masculine**

axios **ax'-ee-os**: deserving, comparable or suitable (as if drawing praise) -- due reward, meet, (un-)worthy.

1 Timothy 4:10 .

.	Greek	Strong's	Origin
For it is for this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
we labor	κοπιῶμεν (kopiōmen)	2872: to grow weary, toil	from kopos
and strive,	ἀγωνιζόμεθα (agōnizometha)	75: to contend for a prize, struggle	from agón
because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
we have fixed our hope	ἠλπικαμεν (ēlpikamen)	1679: to expect, to hope (for)	from elpomai (to anticipate, expect)
on the living	ζῶντι (zōnti)	2198: to live	from prim. roots zé- and zó-
God,	θεῶ (theō)	2316: God, a god	of uncertain origin
who	ὅς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
is the Savior	σωτήρ (sōtēr)	4990: a savior, deliverer	from sózō
of all	πάντων (pantōn)	3956: all, every	a prim. word
men,	ἀνθρώπων (anthrōpōn)	444: a man, human, mankind	probably from anér and óps (eye, face)
especially	μάλιστα (malista)	3122: most	superl. of a prim. adverb mala (very)
of believers.	πιστῶν (pistōn)	4103: faithful, reliable	from peithó

KJV Lexicon

εις preposition

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

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).

γάρ conjunction

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

και conjunction

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

ΚΟΠΙΩΜΕΝ verb - present active indicative - first person

kopiao kop-ee-ah'-o: to feel fatigue; by implication, to work hard -- (bestow) labour, toil, be wearied.

και conjunction

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

ΟΝΕΙΔΙΖΟΜΕΘΑ verb - present passive indicative - first person

oneidizo on-i-did'-zo: to defame, i.e. rail at, chide, taunt -- cast in teeth, (suffer) reproach, revile, upbraid.

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.

ηλπικαμεν verb - perfect active indicative - first person

elpizo el-pid'-zo: to expect or confide -- (have, thing) hope(-d) (for), trust.

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.

ΘΕΩ noun - dative singular masculine

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

ζΩΝΤΙ verb - present active participle - dative singular masculine

zao dzah'-o: to live -- life(-time), (a-)live(-ly), quick.

ος relative pronoun - nominative singular masculine

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that --

one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

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

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

σωτηρ **noun - nominative singular masculine**

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

παντων **adjective - genitive plural masculine**

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

ανθρωπων **noun - genitive plural masculine**

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

μαλιστα **adverb**

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

πιστων **adjective - genitive plural masculine**

pistos **pis-tos'**: objectively, trustworthy; subjectively, trustful -- believe(-ing, -r), faithful(-ly), sure, true.

1 Timothy 4:11 .

.	Greek	Strong's	Origin
Prescribe	Παράγγελλε (parangelle)	3853: to transmit a message, to order	from para and agelló
and teach	δίδασκε (didaske)	1321: to teach	a redupl. caus. form of daó (to learn)
these things.		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun

KJV Lexicon

παράγγελλε **verb - present active imperative - second person singular**

paraggello **par-ang-gel'-lo**: to transmit a message, i.e. (by implication) to enjoin -- (give in) charge, (give) command(-ment), declare.

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.

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

διδασκε verb - present active imperative - second person singular
didasko did-as'-ko: to teach (in the same broad application) -- teach.

1 Timothy 4:12 .

.	Greek	Strong's	Origin
Let no one	μηδείς (mēdeis)	3367: no one, nothing	from méde and heis
look down	καταφρονεῖτω (kataphroneitō)	2706: to think little of	from kata and phroneó
on your youthfulness,	νεότητος (neotētos)	3503: youth	from neos,
but [rather] in speech,	λόγῳ (logō)	3056: a word (as embodying an idea), a statement, a speech	from legó
conduct,	ἀναστροφῇ (anastrophē)	391: behavior, conduct	from anastrephó
love,	ἀγάπη (agapē)	26: love, goodwill	from agapaó
faith	πίστει (pistei)	4102: faith, faithfulness	from peithó
[and] purity,	ἀγνεία (agneia)	47: purity	from hagnos
show	γίνου (ginou)	1096: to come into being, to happen, to become	from a prim. root gen-
yourself an example	τύπος (tupos)	5179b: the mark (of a blow), an impression, stamp (made by a die)	from tuptó
of those	τῆς (tēs)	3588: the	the def. art.

who believe.

πιστῶν
(pistōn)

4103: faithful, reliable

from peithó

KJV Lexicon

μηδεις **adjective - nominative singular masculine**

medeis **may-dice'**: not even one (man, woman, thing) -- any (man, thing), no (man), none, not (at all, any man, a whit), nothing, + without delay.

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

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

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.

νεοτητος **noun - genitive singular feminine**

neotes **neh-ot'-ace**: newness, i.e. youthfulness -- youth.

καταφρονειτω **verb - present active imperative - third person singular**

kataphroneo **kat-af-ron-eh'-o**: to think against, i.e. disesteem -- despise.

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.

τυπος **noun - nominative singular masculine**

tupos **too'-pos**: a die (as struck), i.e. (by implication) a stamp or scar; by analogy, a shape, i.e. a statue, (figuratively) style or resemblance; specially, a sampler (type), i.e. a model (for imitation) or instance (for warning) -- en-(ex-)ample, fashion, figure, form, manner, pattern, print.

γινου **verb - present middle or passive deponent imperative - second 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.)

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.

πιστων **adjective - genitive plural masculine**

pistos **pis-tos'**: objectively, trustworthy; subjectively, trustful -- believe(-ing, -r), faithful(-

ly), sure, true.

εν **preposition**

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

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.

εν **preposition**

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

αναστροφή **noun - dative singular feminine**

anastrophe an-as-trof-ay': behavior -- conversation.

εν **preposition**

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

αγάπη **noun - dative singular feminine**

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

εν **preposition**

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

πνευματι **noun - dative singular neuter**

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

εν **preposition**

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

εν **preposition**

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

αγνεια **noun - dative singular feminine**

hagneia hag-ni'-ah: cleanliness (the quality), i.e. (specially) chastity -- purity.

1 Timothy 4:13 .

■			
.	Greek	Strong's	Origin

Until	ἕως (eōs)	2193: till, until	a prim. particle used as a preposition, adverb and conjunction
I come,	ἔρχομαι (erchomai)	2064: to come, go	a prim. verb
give attention	πρόσεχε (proseche)	4337: to hold to, turn to, attend to	from pros and echó
to the [public] reading	ἀναγνώσει (anagnōsei)	320: recognition, reading	from anaginóskó
[of Scripture], to exhortation	παρακλήσει (paraklēsei)	3874: a calling to one's aid, i.e. encouragement, comfort	from parakaleó
and teaching.	διδασκαλία (didaskalia)	1319: instruction (the function or the information)	from didaskalos

KJV Lexicon

εως conjunction

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

έρχομαι verb - present middle or passive deponent indicative - first person singular

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

προσεχε verb - present active imperative - second person singular

prosecho **pros-ekh'-o**: (give) attend(-ance, -ance at, -ance to, unto), beware, be given to, give (take) heed (to unto); have regard.

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.

αναγνώσει noun - dative singular feminine

agnosis **an-ag'-no-sis**: (the act of) reading -- reading.

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.

παρακλησει noun - dative singular feminine

paraklesis par-ak'-lay-sis: imploration, hortation, solace -- comfort, consolation, exhortation, intreaty.

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.

διδασκαλια noun - dative singular feminine

didaskalia did-as-kal-ee'-ah: instruction (the function or the information) -- doctrine, learning, teaching.

1 Timothy 4:14 .

.	Greek	Strong's	Origin
Do not neglect	ἀμέλει (amelei)	272: to be careless	from alpha (as a neg. prefix) and meló
the spiritual gift	χαρίσματος (charismatos)	5486: a gift of grace, a free gift	from charizomai
within	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
you, which	ὃ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
was bestowed	ἐδόθη (edothē)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
on you through	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
prophetic utterance	προφητείας (prophēteias)	4394: prophecy	from prophēteuó
with the laying	ἐπιθέσεως (epitheseōs)	1936: a laying on, an assault	from epitithēmi
on of hands	χειρῶν (cheirōn)	5495: the hand	a prim. word

by the presbytery.

πρεσβυτερίου 4244: a body of elders
(presbuterion)

from presbuteros

KJV Lexicon

μη **particle - nominative**

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

αμελει **verb - present active imperative - second person singular**

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

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.

εν **preposition**

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

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

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

χαρισματος **noun - genitive singular neuter**

charisma khar'-is-mah: a (divine) gratuity -- (free) gift.

ο **relative pronoun - nominative singular neuter**

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

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

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

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

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

δια **preposition**

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

προφητειας **noun - genitive singular feminine**

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

μετα **preposition**

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

ἐπιθεσεως noun - genitive singular feminine

epithesis ep-ith'-es-is: an imposition (of hands officially) -- laying (putting) on.

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.

χειρων noun - genitive plural feminine

cheir khire: the hand (literally or figuratively (power); especially (by Hebraism) a means or instrument) -- hand.

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.

πρεσβυτεριου noun - genitive singular neuter

presbution pres-boo-ter'-ee-on: the order of elders, i.e. (specially), Israelite Sanhedrin or Christian presbytery -- (estate of) elder(-s), presbytery.

1 Timothy 4:15 .

.	Greek	Strong's	Origin
Take pains	μελέτα (meleta)	3191: to care for, practice, study	from meleté (care)
with these things;		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
be [absorbed] in them, so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that your progress	προκοπή (prokopē)	4297: progress	from prokoptó
will be evident	φανερὰ (phanera)	5318: visible, manifest	from phainó
to all.	πᾶσιν (pasin)	3956: all, every	a prim. word

KJV Lexicon

ταυτα **demonstrative pronoun - accusative plural neuter**

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

μελετα **verb - present active imperative - second person singular**

meletao **mel-et-ah'-o**: to take care of, i.e. (by implication) revolve in the mind -- imagine, (pre-)meditate.

εν **preposition**

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

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.

ισθι **verb - present imperative - second person singular**

isthi **is'-thee**: be thou -- + agree, be, give thyself wholly to.

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.

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

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

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.

προκοπη **noun - nominative singular feminine**

prokope **prok-op-ay'**: progress, i.e. advancement (subjectively or objectively) -- furtherance, profit.

φανερα **adjective - nominative singular feminine**

phaneros **fan-er-os'**: shining, i.e. apparent; neuter (as adverb) publicly, externally -- abroad, + appear, known, manifest, open (+ -ly), outward (+ -ly).

ο **verb - present subjunctive - third person singular**

o **o**: e ay; etc. be -- + appear, are, (may, might, should) be, have, is, + pass the flower of her age, should stand, were.

εν **preposition**

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

πασιν **adjective - dative plural masculine**

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

1 Timothy 4:16 .

.	Greek	Strong's	Origin
Pay close attention	ἐπεχε (epeche)	1907: to hold fast, to hold toward, to stop	from epi and echó
to yourself	σεαυτῷ (seautō)	4572: of (to, for) yourself	refl. pronoun from su and autos
and to your teaching;	διδασκαλία (didaskalia)	1319: instruction (the function or the information)	from didaskalos
persevere	ἐπίμενε (epimene)	1961: to stay on	from epi and menó
in these things,	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
for as you do	ποιῶν (poiōn)	4160: to make, do	a prim. word
this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
you will ensure salvation	σώσεις (sōseis)	4982: to save	from sós (safe, well)
both	καί (kai)	2532: and, even, also	a prim. conjunction
for yourself	σεαυτὸν (seauton)	4572: of (to, for) yourself	refl. pronoun from su and autos
and for those	τῇ (tē)	3588: the	the def. art.
who hear	ἀκούοντας (akouontas)	191: to hear, listen	from a prim. word mean. hearing
you.			

KJV Lexicon

ΕΠΕΧΕ **verb - present active imperative - second person singular**

epecho **ep-ekh'-o**: to hold upon, i.e. (by implication) to retain; (by extension) to detain; to pay attention to -- give (take) heed unto, hold forth, mark, stay.;

ΣΕΑΥΤΩ **reflexive pronoun - second person dative singular masculine**

seautou **seh-ow-too'**: respectively of (with, to) thyself -- thee, thine own self, (thou) thy(-self).

και **conjunction**

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

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.

διδασκαλια **noun - dative singular feminine**

didaskalia **did-as-kal-ee'-ah**: instruction (the function or the information) -- doctrine, learning, teaching.

ΕΠΙΜΕΝΕ **verb - present active imperative - second person singular**

epimeno **ep-ee-men'-o**: to stay over, i.e. remain (figuratively, persevere) -- abide (in), continue (in), tarry.

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

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).

γαρ **conjunction**

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

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

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

και **conjunction**

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

σεαυτον **reflexive pronoun - second person accusative singular masculine**
seautou seh-ow-too': respectively of (with, to) thyself -- thee, thine own self, (thou) thy(-self).

σωσεις **verb - future active indicative - second person singular**
sozo sode'-zo: to save, i.e. deliver or protect -- heal, preserve, save (self), do well, be (make) whole.

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

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.

ακουοντας **verb - present active participle - accusative plural masculine**
akouo ak-oo'-o: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

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

1 Timothy 5:1 .

.	Greek	Strong's	Origin
Do not sharply rebuke	ἐπιπλήξης (epiplēxēs)	1969: to strike at, to rebuke (with words)	from epi and pléssó
an older man,	Πρεσβυτέρῳ (presbuterō)	4245: elder	a cptv. of presbus (an old man)
but [rather] appeal	παρακάλει (parakalei)	3870: to call to or for, to exhort, to encourage	from para and kaleó
to [him] as a father,	πατέρα (patera)	3962: a father	a prim. word
[to] the younger men	νεωτέρους (neōterous)	3501b: young, new	a prim. word
as brothers,	ἀδελφούς (adelphous)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)

KJV Lexicon

πρεσβυτερω **adjective - dative singular masculine**

presbuteros **pres-boo'-ter-os**: older; as noun, a senior; specially, an Israelite Sanhedrist (also figuratively, member of the celestial council) or Christian presbyter -- elder(-est), old.

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.

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

epiplesso **ep-ee-place'-so**: to chastise, i.e. (with words) to upbraid -- rebuke.

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.

παρακαλει **verb - present active imperative - second person singular**

parakaleo **par-ak-al-eh'-o**: to call near, i.e. invite, invoke (by imploration, hortation or consolation) -- beseech, call for, (be of good) comfort, desire, (give) exhort(-ation), intreat, pray.

ως **adverb**

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

πατερα **noun - accusative singular masculine**

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

νεωτερους **adjective - accusative plural masculine - comparative or contracted**

neos **neh'-os**: new, i.e. (of persons) youthful, or (of things) fresh; figuratively, regenerate -- new, young.

ως **adverb**

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

αδελφους **noun - accusative plural masculine**

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

1 Timothy 5:2 .

■			
.	Greek	Strong's	Origin

the older women	πρεσβυτέρας (presbuteras)	4245: elder	a cptv. of presbus (an old man)
as mothers,	μητέρας (mēteras)	3384: mother	a prim. word
[and] the younger	νεωτέρας (neōteras)	3501b: young, new	a prim. word
women		4245: elder	a cptv. of presbus (an old man)
as sisters,	ἀδελφὰς (adelphas)	79: sister	fem. from adelphos
in all	πάσῃ (pasē)	3956: all, every	a prim. word
purity.	ἀγνεία (agneia)	47: purity	from hagnos

KJV Lexicon

πρεσβυτερας **adjective - accusative plural feminine**

presbuteros **pres-boo'-ter-os**: older; as noun, a senior; specially, an Israelite Sanhedrist (also figuratively, member of the celestial council) or Christian presbyter -- elder(-est), old.

ως **adverb**

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

μητερας **noun - accusative plural feminine**

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

νεωτερας **adjective - accusative plural feminine - comparative or contracted**

neos **neh'-os**: new, i.e. (of persons) youthful, or (of things) fresh; figuratively, regenerate -- new, young.

ως **adverb**

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

αδελφας **noun - accusative plural feminine**

adelphe **ad-el-fay'**: a sister (naturally or ecclesiastically) -- sister.

εν **preposition**

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

παση **adjective - dative singular feminine**

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

αγνεια **noun - dative singular feminine**

hagneia hag-ni'-ah: cleanliness (the quality), i.e. (specially) chastity -- purity.

1 Timothy 5:3 .

.	Greek	Strong's	Origin
Honor	τίμα (tima)	5091: to fix the value, to price	from timé
widows	Χήρας (chēras)	5503: a widow	of uncertain derivation
who are widows	χήρας (chēras)	5503: a widow	of uncertain derivation
indeed;	ὧντως (ontōs)	3689: really, truly	from the part. of eimi

KJV Lexicon

χηρας **noun - accusative plural feminine**

chera khay'-rah: a widow (as lacking a husband), literally or figuratively -- widow.

τιμα **verb - present active imperative - second person singular**

timao tim-ah'-o: to prize, i.e. fix a valuation upon; by implication, to revere -- honour, value.

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.

ωντως **adverb**

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

χήρας **noun - accusative plural feminine**

chera **khay'-rah**: a widow (as lacking a husband), literally or figuratively -- widow.

1 Timothy 5:4 .

.	Greek	Strong's	Origin
but if	ἐἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
any	τις (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
widow	χήρα (chēra)	5503: a widow	of uncertain derivation
has	ἔχει (echei)	2192: to have, hold	a prim. verb
children	τέκνα (tekna)	5043: a child (of either sex)	from tiktó
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
grandchildren,	ἐκγονα (ekgona)	1549: born of, a descendant, i.e. a grandchild	der. of ek and the same as ginomai
they must first		4413: first, chief	contr. superl. of pro
learn	μανθάνεωσαν (manthanetōsan)	3129: to learn	from the root math-
to practice piety	εὐσεβεῖν (eusebein)	2151: to show piety towards	from eusebés
in regard to their own	ἰδίων (idion)	2398: one's own, distinct	a prim. word
family	οἶκον (oikon)	3624: a house, a dwelling	a prim. word

and to make some return	ἀποδιδόναι (apodidonai)	591: to give up, give back, return, restore	from apo and didómi
to their parents;	προγόνους (progonois)	4269: born before	from proginomai
for this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
is acceptable	ἀπόδεκτον (apodekton)	587: acceptable	from apodechomai
in the sight	ἐνώπιον (enōpion)	1799: in sight of, before	from en and óps (the eye, face)
of God.	θεοῦ (theou)	2316: God, a god	of uncertain origin

KJV Lexicon

εἰ conditional

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

δε conjunction

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

τις indefinite pronoun - nominative singular masculine

tis tis: some or any person or object

χήρα noun - nominative singular feminine

chera khay'-rah: a widow (as lacking a husband), literally or figuratively -- widow.

τέκνα noun - accusative plural neuter

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

η particle

e ay: disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

ἐκγονα adjective - accusative plural neuter

ekgonon ek'-gon-on: a descendant, i.e. (specially) grandchild -- nephew.

εχει verb - present active indicative - third person singular

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

μανθανετωσαν **verb - present active imperative - third person**
manthano **man-than'-o**: to learn (in any way) -- learn, understand.

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

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.

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

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

ευσεβειν **verb - present active infinitive**
eusebeo **yoo-seb-eh'-o**: to be pious, i.e. (towards God) to worship, or (towards parents) to respect (support) -- show piety, worship.

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

αμοιβας **noun - accusative plural feminine**
amoibe **am-oy-bay'**: requital -- requite.

αποδιδοναι **verb - present active infinitive**
apodidomi **ap-od-eed'-o-mee**: to give away, i.e. up, over, back, etc. (in various applications)

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.

προγονοις **noun - dative plural masculine**
progonos **prog'-on-os**: an ancestor, (grand-)parent -- forefather, parent.

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).

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

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

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

αποδεκτον **adjective - nominative singular neuter**

apodektos **ap-od'-ek-tos**: accepted, i.e. agreeable -- acceptable.

ενωπιον **adverb**

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

του **definite article - genitive singular masculine**

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

θεου **noun - genitive singular masculine**

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

1 Timothy 5:5 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
she who is a widow	χήρα (chēra)	5503: a widow	of uncertain derivation
indeed	ὄντως (ontōs)	3689: really, truly	from the part. of eimi
and who has been left alone,	μεμονωμένη (memonōmenē)	3443: to leave alone, forsake	from monos
has fixed her hope	ἤλπικεν (ēlpiken)	1679: to expect, to hope (for)	from elpomai (to anticipate, expect)
on God	θεὸν (theon)	2316: God, a god	of uncertain origin
and continues	προσμένει (prosmenei)	4357: to wait longer	from pros and menó
in entreaties	δεήσεσιν (deēsesin)	1162: a need, entreaty	from deomai
and prayers	προσευχαῖς (proseuchais)	4335: prayer	from proseuchomai

night	νυκτός (nuktos)	3571: night, by night	a prim. word
and day.	ἡμέρας (ēmeras)	2250: day	a prim. word

KJV Lexicon

η **definite article - nominative singular feminine**

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

δε **conjunction**

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

οντως **adverb**

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

χηρα **noun - nominative singular feminine**

chera **khay'-rah**: a widow (as lacking a husband), literally or figuratively -- widow.

και **conjunction**

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

μεμονωμενη **verb - perfect passive participle - nominative singular feminine**

monoo **mon-o'-o**: to isolate, i.e. bereave -- be desolate.

ηλπικεν **verb - perfect active indicative - third person singular**

elpizo **el-pid'-zo**: to expect or confide -- (have, thing) hope(-d) (for), trust.

επι **preposition**

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

τον **definite article - accusative singular masculine**

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

θεον **noun - accusative singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God,

god(-ly, -ward).

και conjunction

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

προσμενει verb - present active indicative - third person singular

prosmeno pros-men'-o: to stay further, i.e. remain in a place, with a person; figuratively, to adhere to, persevere in -- abide still, be with, cleave unto, continue in (with).

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.

δεησεσιν noun - dative plural feminine

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

και conjunction

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

ταις definite article - dative plural feminine

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

προσευχαις noun - dative plural feminine

proseuche pros-yoo-khay': prayer (worship); by implication, an oratory (chapel) -- pray earnestly, prayer.

νυκτος noun - genitive singular feminine

nux noox: night -- (mid-)night.

και conjunction

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

ημερας noun - genitive singular feminine

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

1 Timothy 5:6 .

.	Greek	Strong's	Origin
But she who gives herself to wanton pleasure	σπαταλῶσα (spatalōsa)	4684: to live riotously	from spatálē (lewdness, luxury)

is dead	τέθνηκεν (tethnēken)	2348: to die	from a prim. root than-
even while she lives.	ζῶσα (zōsa)	2198: to live	from prim. roots zé- and zó-

KJV Lexicon

η **definite article - nominative singular feminine**

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

δε **conjunction**

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

σπαταλωσα **verb - present active participle - nominative singular feminine**

spatalao **spat-al-ah'-o**: to be voluptuous -- live in pleasure, be wanton.

ζωσα **verb - present active participle - nominative singular feminine**

zao **dzah'-o**: to live -- life(-time), (a-)live(-ly), quick.

τεθνηκεν **verb - perfect active indicative - third person singular**

thnesko **thnay'-sko**: to die -- be dead, die.

1 Timothy 5:7 .

.	Greek	Strong's	Origin
Prescribe	παράγγελλε (parangelle)	3853: to transmit a message, to order	from para and aggelló
these things		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
as well,	καὶ (kai)	2532: and, even, also	a prim. conjunction
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result

that they may be
above reproach.

ἀνεπίλημπτοι 423: without reproach
(anepilēmptoi)

from alpha (as a neg. prefix)
and epilambanomai

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

ταῦτα **demonstrative pronoun - accusative plural neuter**

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

παραγγελλε **verb - present active imperative - second person singular**

paraggello par-ang-gel'-lo: to transmit a message, i.e. (by implication) to enjoin -- (give in) charge, (give) command(-ment), declare.

ἵνα **conjunction**

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

ἀνεπιληπτοι **adjective - nominative plural masculine**

anepileptos an-ep-eel'-ape-tos: not arrested, i.e. (by implication) inculpable -- blameless, unrebukeable.

ὡς **verb - present subjunctive - third person**

o o: e ay; etc. be -- + appear, are, (may, might, should) be, have, is, + pass the flower of her age, should stand, were.

1 Timothy 5:8 .

.	Greek	Strong's	Origin
But if	ἐἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
anyone	τις (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun

does not provide	προνοεῖ (pronoēi)	4306: to foresee	from pro and noeó
for his own,	ιδίων (idiōn)	2398: one's own, distinct	a prim. word
and especially	μάλιστα (malista)	3122: most	superl. of a prim. adverb mala (very)
for those of his household,	οἰκείων (oikeiōn)	3609b: in or of the house	from oikos
he has denied	ἡρνηται (ērnētai)	720: to deny, say no	of uncertain origin
the faith	πίστιν (pistin)	4102: faith, faithfulness	from peithó
and is worse	χείρων (cheirōn)	5501: worse	from a prim. root cher-, used as cptv. of kakos
than an unbeliever.	ἀπίστου (apistou)	571: incredible, unbelieving	from alpha (as a neg. prefix) and pistos

KJV Lexicon

ει conditional

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

δε conjunction

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

τις indefinite pronoun - nominative singular masculine

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

των definite article - genitive plural masculine

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

ιδίων adjective - genitive plural masculine

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

και conjunction

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

μαλιστα adverb

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

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.

οικειων adjective - genitive plural masculine

oikeios oy-ki'-os: domestic, i.e. (as noun), a relative, adherent -- (those) of the (his own) house(-hold).

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.

προνοει verb - present active indicative - third person singular

pronoeo pron-o-eh'-o: to consider in advance, i.e. look out for beforehand (actively, by way of maintenance for others; middle voice by way of circumspection for oneself) -- provide (for).

την definite article - accusative singular feminine

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

πιστιν noun - accusative singular feminine

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

ηρνηται verb - perfect middle deponent indicative - third person singular

arneomai ar-neh'-om-ahee: to contradict, i.e. disavow, reject, abnegate -- deny, refuse.

και conjunction

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

εστιν verb - present indicative - third person singular

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

απιστου adjective - genitive singular masculine

apistos ap'-is-tos: (actively) disbelieving, i.e. without Christian faith (specially, a heathen); (passively) untrustworthy (person), or incredible (thing)

χειρων adjective - nominative singular masculine - comparative or contracted

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

1 Timothy 5:9 .

.	Greek	Strong's	Origin
A widow	χήρα (chēra)	5503: a widow	of uncertain derivation
is to be put on the list	καταλεγέσθω (katalegesthō)	2639: to lay down, choose out	from kata and legó
only if she is not less	ἥλαττον (elatton)	1640: smaller, less	cptv. of the same as elachistos
than sixty	ἑξήκοντα (exēkonta)	1835: sixty	cardinal number from hex and a modified form of deka
years	ἐτῶν (etōn)	2094: a year	a prim. word
old, [having been] the wife	γυνή (gunē)	1135: a woman	a prim. word
of one	ένος (enos)	1520: one	a primary number
man,	άνδρὸς (andros)	435: a man	a prim. word

KJV Lexicon

χήρα **noun - nominative singular feminine**

chera **khay'-rah**: a widow (as lacking a husband), literally or figuratively -- widow.

καταλεγεσθω **verb - present passive imperative - third person singular**

katalego **kat-al-eg'-o**: to lay down, i.e. (figuratively) to enrol -- take into the number.

μη **particle - nominative**

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

ελαττον **adjective - nominative singular neuter**
elasson **el-as'-sone**: smaller (in size, quantity, age or quality) -- less, under, worse, younger.

ετων **noun - genitive plural neuter**
etos **et'-os**: a year -- year.

εξηκοντα **numeral (adjective)**
hexekonta **hex-ay'-kon-tah**: sixty -- sixty(-fold), threescore.

γεγονυια **verb - second perfect active participle - nominative singular feminine**
ginomai **ghin'-om-ah-ee**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

ενος **adjective - genitive singular masculine**
heis **hice**: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

ανδρος **noun - genitive singular masculine**
aner **an'-ayr**: a man (properly as an individual male) -- fellow, husband, man, sir.

γυνη **noun - nominative singular feminine**
gune **goo-nay'**: a woman; specially, a wife -- wife, woman.

1 Timothy 5:10 .

.	Greek	Strong's	Origin
having a reputation	μαρτυρουμένη (marturoumenē)	3140: to bear witness, testify	from martus
for good	καλοῖς (kalois)	2570: beautiful, good	a prim. word
works;	ἔργοις (ergois)	2041: work	from a prim. verb erdó (to do)
[and] if	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
she has brought up children,	ἐτεκνοτρόφησεν (eteknotrophēsen)	5044: to rear children	from a comp. of teknon and a derivation of trephó
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

she has shown hospitality to strangers,	ἐξενόδοχησεν (exenodochēsen)	3580: to entertain strangers	from xenos and dechomai
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)
she has washed	ἔνιψεν (enipsen)	3538: to wash	a late form of nizó (to cleanse)
the saints'	ἁγίων (agiōn)	40: sacred, holy	from a prim. root
feet,	πόδας (podas)	4228: a foot	a prim. word
if	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true)
she has assisted	ἐπήρκεσεν (epērkesen)	1884b: to help, aid	from epi and arkeó
those in distress,	θλιβομένοις (thlibomenois)	2346: to press, afflict	a prim. verb
[and] if	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true)
she has devoted herself	ἐπηκολούθησεν (epēkolouthēsen)	1872: to follow after	from epi and akolouthéo
to every	παντὶ (panti)	3956: all, every	a prim. word
good	ἀγαθῷ (agathō)	18: good	of uncertain origin
work.	ἐργῶ (ergō)	2041: work	from a prim. verb erdó (to do)

KJV Lexicon

εν **preposition**

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

εργοις **noun - dative plural neuter**

ergon **er'-gon**: toil (as an effort or occupation); by implication, an act -- deed, doing, labour, work.

καλοις **adjective - dative plural neuter**

kalos **kal-os'**: better, fair, good(-ly), honest, meet, well, worthy.

μαρτυρουμενη **verb - present passive participle - nominative singular feminine**

martureo **mar-too-reh'-o**: to be a witness, i.e. testify

ει **conditional**

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

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

teknotropheo **tek-not-rof-eh'-o**: to be a childrearer, i.e. fulfil the duties of a female parent -- bring up children.

ει **conditional**

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

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

xenodocheo **xen-od-okh-eh'-o**: to be hospitable -- lodge strangers.

ει **conditional**

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

αγιων **adjective - genitive plural masculine**

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

ποδας **noun - accusative plural masculine**

pous **pooce**: a foot (figuratively or literally) -- foot(-stool).

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

nipito **nip'-to**: to cleanse (especially the hands or the feet or the face); ceremonially, to perform ablution -- wash.

ει **conditional**

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

θλιβομενοις **verb - present passive participle - dative plural masculine**

thlibo **thlee'-bo**: to crowd -- afflict, narrow, throng, suffer tribulation, trouble.

επηρκεσεν **verb - aorist active indicative - third person singular**
eparkeo **ep-ar-keh'-o**: to avail for, i.e. help -- relieve.

ει **conditional**

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

παντι **adjective - dative singular neuter**

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

εργω **noun - dative singular neuter**

ergon **er'-gon**: toil (as an effort or occupation); by implication, an act -- deed, doing, labour, work.

αγαθω **adjective - dative singular neuter**

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

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

epakoloutheo **ep-ak-ol-oo-theh'-o**: to accompany -- follow (after).

1 Timothy 5:11 .

.	Greek	Strong's	Origin
But refuse	παραιτου̃ (paraitou)	3868: to beg from, to beg off	from para and aiteó
[to put] younger	νεωτέρας (neōteras)	3501b: young, new	a prim. word
widows	χήρας (chēras)	5503: a widow	of uncertain derivation
[on the list], for when	ὅταν (otan)	3752: whenever	from hote and an
they feel sensual desires in disregard	καταστρηνιάσωσιν (katastrēniasōsin)	2691: to become wanton against	from kata and strēniáō
of Christ,	Χριστου̃ (christou)	5547: the Anointed One, Messiah, Christ	from chrió
they want	θέλουσιν (thelousin)	2309: to will, wish	a prim. verb
to get married,	γαμεῖν (gamein)	1060: to marry	from gamos

KJV Lexicon

νεωτερας **adjective - accusative plural feminine - comparative or contracted**

neos **neh'-os**: new, i.e. (of persons) youthful, or (of things) fresh; figuratively, regenerate -- new, young.

δε **conjunction**

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

χηρας **noun - accusative plural feminine**

chera **khay'-rah**: a widow (as lacking a husband), literally or figuratively -- widow.

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

paraiteomai **par-ahee-teh'-om-ahee**: to beg off, i.e. deprecate, decline, shun -- avoid, (make) excuse, intreat, refuse, reject.

οταν **conjunction**

hotan **hot'-an**: whenever (implying hypothesis or more or less uncertainty); also causatively (conjunctionally) inasmuch as -- as long (soon) as, that, + till, when(-soever), while.

γαρ **conjunction**

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

καταστρηνιασωσιν **verb - aorist active subjunctive - third person**

katastreniao **kat-as-tray-nee-ah'-o**: to become voluptuous against -- begin to wax wanton against.

του **definite article - genitive singular masculine**

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

χριστου **noun - genitive singular masculine**

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

γαμειν **verb - present active infinitive**

gameo **gam-eh'-o**: to wed (of either sex) -- marry (a wife).

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

thelo **thel'-o**: by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in

1 Timothy 5:12 .

.	Greek	Strong's	Origin
[thus] incurring	ἔχουσαι (echousai)	2192: to have, hold	a prim. verb
condemnation,	κρίμα (krima)	2917: a judgment	from krinó
because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
they have set aside	ἠθέτησαν (ēthetēsan)	114: to do away with what has been laid down, set aside	from athetos (without position or place); from alpha (as a neg. prefix) and tithēmi
their previous	πρώτην (prōtēn)	4413: first, chief	contr. superl. of pro
pledge.	πίστιν (pistin)	4102: faith, faithfulness	from peithó

KJV Lexicon

ἐχουσαι **verb - present active participle - nominative plural feminine**
echo ekh'-o: (used in certain tenses only) a primary verb; to hold

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

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

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

πρωτην **adjective - accusative singular feminine**
protos pro'-tos: foremost (in time, place, order or importance) -- before, beginning, best,

chief(-est), first (of all), former.

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.

ἠθετησαν verb - aorist active indicative - third person

atheteo ath-et-eh'-o: to set aside, i.e. (by implication) to disesteem, neutralize or violate -- cast off, despise, disannul, frustrate, bring to nought, reject.

1 Timothy 5:13 .

.	Greek	Strong's	Origin
At the same time	ἅμα (ama)	260: at once	a prim. word
they also	καὶ (kai)	2532: and, even, also	a prim. conjunction
learn	μανθάνουσιν (manthanousin)	3129: to learn	from the root math-
[to be] idle,	ἀργαὶ (argai)	692: inactive, idle	from alpha (as a neg. prefix) and ergon
as they go around	περιερχόμεναι (perierchomenai)	4022: to go about	from peri and erchomai
from house to house;	οἰκίας (oikias)	3614: a house, dwelling	from oikos
and not merely		3441: alone	a prim. word
idle,	ἀργαὶ (argai)	692: inactive, idle	from alpha (as a neg. prefix) and ergon
but also	καὶ (kai)	2532: and, even, also	a prim. conjunction
gossips	φλύαροι (phluaroi)	5397: babbling	from phluó (to babble)
and busybodies,	περίεργοι (periergoi)	4021: overly careful, curious, meddling, subst. a busybody	from peri and ergon
talking	λαλοῦσαι	2980: to talk	from lalos (talkative)

(lalousai)

about things not
proper

1189b: that which is needful a form of deó

[to mention].

KJV Lexicon

αμα **adverb**

hama **ham'-ah:** at the same time, but freely used as a preposition or adverb denoting close association -- also, and, together, with(-al).

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

αργαι **adjective - nominative plural feminine**

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

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

manthano **man-than'-o:** to learn (in any way) -- learn, understand.

περιερχομεναι **verb - present middle or passive deponent participle - nominative plural feminine**

perierchomai **per-ee-er'-khom-ahee:** to come all around, i.e. stroll, vacillate, veer -- fetch a compass, vagabond, wandering about.

τας **definite article - accusative plural feminine**

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

οικιας **noun - accusative plural feminine**

oikia **oy-kee'-ah:** residence (abstractly), but usually (concretely) an abode; by implication, a family (especially domestics) -- home, house(-hold).

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.

μονον **adverb**

monon **mon'-on:** merely -- alone, but, only.

δε **conjunction**

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

αργαι **adjective - nominative plural feminine**

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

αλλα **conjunction**

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

και **conjunction**

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

φλυαροι **adjective - nominative plural feminine**

phluaros **floo'-ar-os:** a garrulous person, i.e. prater -- tattler.

και **conjunction**

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

περιεργοι **adjective - nominative plural masculine**

periergos **per-ee'-er-gos:** working all around, i.e. officious (meddlesome, neuter plural magic) -- busybody, curious arts.

λαλουμεν **verb - present active participle - nominative plural feminine**

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

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.

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.

δεοντα **verb - present impersonal active participle - accusative plural neuter**

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.

1 Timothy 5:14 .

.	Greek	Strong's	Origin
Therefore,	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
I want	βούλομαι (boulomai)	1014: to will	a prim. verb
younger	νεωτέρας (neōteras)	3501b: young, new	a prim. word
[widows] to get married,	γαμεῖν (gamein)	1060: to marry	from gamos
bear children,	τεκνογονεῖν (teknogonein)	5041: to beget children	from a comp. of teknon and gonos (offspring, child)
keep house,	οἰκοδεσποτεῖν (oikodespotein)	3616: to rule a household	from oikodespotés
[and] give	διδόναι (didonai)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
the enemy	ἀντικειμένῳ (antikeimenō)	480: to lie opposite, i.e. oppose, withstand	from anti and keimai
no	μηδεμίαν (mēdemian)	3367: no one, nothing	from méde and heis
occasion	ἀφορμὴν (aphormēn)	874: a starting point, i.e. fig. an occasion	from apo and hormaó
for reproach;	λοιδορίας (loidorias)	3059: abuse, railing	from loidoreó

KJV Lexicon

βουλομαι **verb - present middle or passive deponent indicative - first person singular**
boulomai **boo'-lom-ahee**: to will, i.e. (reflexively) be willing -- be disposed, minded, intend, list, (be, of own) will (-ing).

οὐ **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

νεωτερας **adjective - accusative plural feminine - comparative or contracted**
neos **neh'-os**: new, i.e. (of persons) youthful, or (of things) fresh; figuratively, regenerate -- new, young.

γαμειν **verb - present active infinitive**
gameo **gam-eh'-o**: to wed (of either sex) -- marry (a wife).

τεκνογονειν **verb - present active infinitive**
teknogoneo **tek-nog-on-eh'-o**: to be a child-bearer, i.e. parent (mother) -- bear children.

οικοδεσποτειν **verb - present active infinitive**
oikodespoteo **oy-kod-es-pot-eh'-o**: to be the head of (i.e. rule) a family -- guide the house.

μηδεμιαν **adjective - accusative singular feminine**
medeis **may-dice'**: not even one (man, woman, thing) -- any (man, thing), no (man), none, not (at all, any man, a whit), nothing, + without delay.

αφορμην **noun - accusative singular feminine**
aphorme **af-or-may'**: a starting-point, i.e. (figuratively) an opportunity -- occasion.

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

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.

αντικειμενω **verb - present middle or passive deponent participle - dative singular masculine**
antikeimai **an-tik'-i-mahee**: to lie opposite, i.e. be adverse (figuratively, repugnant) to -- adversary, be contrary, oppose.

λοιδοριας **noun - genitive singular feminine**
loidoria **loy-dor-ee'-ah**: slander or vituperation -- railing, reproach(-fully).

χαριν **adverb**
charin **khar'-in**: through favor of, i.e. on account of -- be-(for) cause of, for sake of, +...fore, reproachfully.

1 Timothy 5:15 .

.	Greek	Strong's	Origin
for some	τινες (tines)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun

have already	ἤδη (ēdē)	2235: already	a prim. adverb of time
turned aside	ἐξετράπησαν (exetrapēsan)	1624: to turn away	from ek and the same as tropé
to follow	ὀπίσω (opisō)	3694: back, behind, after	from the same as opisthen
Satan.	Σατανᾶ (satana)	4567: the adversary, Satan, i.e. the devil	of Hebrew origin satan

KJV Lexicon

ἤδη **adverb**

ede **ay'-day**: even now -- already, (even) now (already), by this time.

γάρ **conjunction**

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

τινες **indefinite pronoun - nominative plural masculine**

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

ἐξετράπησαν **verb - second aorist passive indicative - third person**

ektrepo **ek-trep'-o**: to deflect, i.e. turn away -- avoid, turn (aside, out of the way).

ὀπίσω **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.

του **definite article - genitive singular masculine**

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

σατανα **noun - genitive singular masculine**

Satanas **sat-an-as'**: the accuser, i.e. the devil -- Satan.

1 Timothy 5:16 .

.

.	Greek	Strong's	Origin
If	εἴ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
any woman	τις (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
who is a believer	πιστή (pistē)	4103: faithful, reliable	from peithó
has	ἔχει (echei)	2192: to have, hold	a prim. verb
[dependent] widows,	χήρας (chēras)	5503: a widow	of uncertain derivation
she must assist	ἐπαρκεῖτω (eparkeitō)	1884b: to help, aid	from epi and arkeó
them and the church	ἐκκλησία (ekklēsia)	1577: an assembly, a (religious) congregation	from ek and kaleó
must not be burdened,	βαρεῖσθω (bareisthō)	916: to weigh down	from barus
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that it may assist	ἐπαρκέσῃ (eparkesē)	1884b: to help, aid	from epi and arkeó
those	ταῖς (tais)	3588: the	the def. art.
who are widows	χήραις (chērais)	5503: a widow	of uncertain derivation
indeed.	ὄντως (ontōs)	3689: really, truly	from the part. of eimi

KJV Lexicon

ει conditional

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

τις indefinite pronoun - nominative singular masculine

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

πιστος adjective - nominative singular masculine

pistos **pis-tos'**: objectively, trustworthy; subjectively, trustful -- believe(-ing, -r), faithful(-ly), sure, true.

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.

πιστη adjective - nominative singular feminine

pistos **pis-tos'**: objectively, trustworthy; subjectively, trustful -- believe(-ing, -r), faithful(-ly), sure, true.

εχει verb - present active indicative - third person singular

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

χηρας noun - accusative plural feminine

chera **khay'-rah**: a widow (as lacking a husband), literally or figuratively -- widow.

επαρκειτω verb - present active imperative - third person singular

eparkeo **ep-ar-keh'-o**: to avail for, i.e. help -- relieve.

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

και conjunction

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

μη particle - nominative

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

βαρεισθω verb - present passive imperative - third person singular

bareo **bar-eh'-o**: to weigh down (figuratively) -- burden, charge, heavy, press.

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.

εκκλησια noun - nominative singular feminine

ekklesia **ek-klay-see'-ah**: a calling out, i.e. (concretely) a popular meeting, especially a religious congregation--assembly, church.

iva **conjunction**

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

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.

οντως **adverb**

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

χηραις **noun - dative plural feminine**

chera khay'-rah: a widow (as lacking a husband), literally or figuratively -- widow.

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

eparkeo ep-ar-keh'-o: to avail for, i.e. help -- relieve.

1 Timothy 5:17 .

.	Greek	Strong's	Origin
The elders	πρεσβύτεροι (presbuteroi)	4245: elder	a cptv. of presbus (an old man)
who rule	προεστώτες (proestōtes)	4291b: to put before, to set over, to rule	from pro and histēmi
well	καλῶς (kalōs)	2573: well	adverb from kalos
are to be considered worthy	ἀξιούσθωσαν (axiousthōsan)	515: to deem worthy	from axios
of double	διπλῆς (diplēs)	1362: twofold, double	from dis and perhaps ploos
honor,	τιμῆς (timēs)	5092: a valuing, a price	akin to tió (to value, honor)
especially	μάλιστα (malista)	3122: most	superl. of a prim. adverb mala (very)
those	Οἱ (oi)	3588: the	the def. art.
who work hard	κοπιῶντες (kopiōntes)	2872: to grow weary, toil	from kopos

at preaching	λόγω (logō)	3056: a word (as embodying an idea), a statement, a speech	from legó
and teaching.	διδασκαλία (didaskalia)	1319: instruction (the function or the information)	from didaskalos

KJV Lexicon

οι **definite article - nominative plural masculine**

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

καλως **adverb**

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

προεστωτες **verb - perfect active participle - nominative plural masculine**

proistemi **pro-is'-tay-mee**: to stand before, i.e. (in rank) to preside, or (by implication) to practise -- maintain, be over, rule.

πρεσβυτεροι **adjective - nominative plural masculine**

presbuteros **pres-boo'-ter-os**: older; as noun, a senior; specially, an Israelite Sanhedrist (also figuratively, member of the celestial council) or Christian presbyter -- elder(-est), old.

διπλης **adjective - genitive singular feminine**

diploous **dip-looce'**: two-fold -- double, two-fold more.

τιμης **noun - genitive 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.

αξιουσθωσαν **verb - present passive imperative - third person**

axioo **ax-ee-o'-o**: to deem entitled or fit -- desire, think good, count (think) worthy.

μαλιστα **adverb**

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

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.

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

kopiaō **kop-ee-ah'-o**: to feel fatigue; by implication, to work hard -- (bestow) labour, toil, be wearied.

εν **preposition**

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

λογω **noun - dative singular masculine**

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

και **conjunction**

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

διδασκαλία **noun - dative singular feminine**

didaskalia **did-as-kal-ee'-ah**: instruction (the function or the information) -- doctrine, learning, teaching.

1 Timothy 5:18 .

.	Greek	Strong's	Origin
For the Scripture	γραφή (graphē)	1124: a writing, scripture	from graphó
says,	λέγει (legei)	3004: to say	a prim. verb
"YOU SHALL NOT MUZZLE	φιμώσεις (phimōseis)	5392: to muzzle, to put to silence	from phimos (a muzzle)
THE OX	Βοῦν (boun)	1016: an ox, a cow	a prim. word
WHILE HE IS THRESHING,"	ἀλοῶντα (aloōnta)	248: to thresh	from halón
and "The laborer	ἐργάτης (ergatēs)	2040: a workman	from ergazomai

is worthy	ἄξιος (axios)	514: of weight, of worth, worthy	from agó (in the sense of to weigh)
of his wages."	μισθοῦ (misthou)	3408: wages, hire	a prim. word

KJV Lexicon

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

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

γαρ **conjunction**

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

η **definite article - nominative singular feminine**

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

γραφη **noun - nominative singular feminine**

graphe graf-ay': a document, i.e. holy Writ (or its contents or a statement in it) -- scripture.

βουν **noun - accusative singular masculine**

bous booce: an ox (as grazing), i.e. an animal of that species (beef) -- ox.

αλωνντα **verb - present active participle - accusative singular masculine**

aloao al-o-ah'-o: to tread out grain -- thresh, tread out the corn.

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.

φιμωσεις **verb - future active indicative - second person singular**

phimoo fee-mo'-o: to muzzle -- muzzle.

και **conjunction**

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

αξιος **adjective - nominative singular masculine**

axios ax'-ee-os: deserving, comparable or suitable (as if drawing praise) -- due reward,

meet, (un-)worthy.

ο definite article - nominative singular masculine

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

εργατης noun - nominative singular masculine

ergates er-gat'-ace: a toiler; figuratively, a teacher -- labourer, worker(-men).

του definite article - genitive singular masculine

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

μισθου noun - genitive singular masculine

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

αυτου personal pronoun - genitive singular masculine

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

1 Timothy 5:19 .

.	Greek	Strong's	Origin
Do not receive	παράδεχου (paradechou)	3858: to receive, admit	from para and dechomai
an accusation	κατηγορίαν (katēgorian)	2724: an accusation	probably from katēgoreó
against	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
an elder	πρεσβυτέρου (presbuterou)	4245: elder	a cptv. of presbus (an old man)
except	ἐκτὸς (ektos)	1622: the exterior, fig. (as a preposition) aside from, besides	from ek
on the basis	ἐπὶ (epi)	1909: on, upon	a prim. preposition
of two	δύο (duo)	1417: two	a primary number
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.

three	τριῶν (triōn)	5140: three	a prim. cardinal number
witnesses.	μαρτύρων (marturōn)	3144: a witness	a prim. word

KJV Lexicon

κατα **preposition**

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

πρεσβυτερου **adjective - genitive singular masculine**

presbuteros pres-boo'-ter-os: older; as noun, a senior, a senior; specially, an Israelite Sanhedrist (also figuratively, member of the celestial council) or Christian presbyter -- elder(-est), old.

κατηγοριαν **noun - accusative singular feminine**

kategoria kat-ay-gor-ee'-ah: a complaint (category), i.e. criminal charge -- accusation (-ed).

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.

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

paradechomai par-ad-ekh'-om-ahee: to accept near, i.e. admit or (by implication) delight in - receive.

εκτος **adverb**

ektos ek-tos': the exterior; figuratively (as a preposition) aside from, besides -- but, except(-ed), other than, out of, outside, unless, without.

ει **conditional**

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

μη **particle - nominative**

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

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.

δυο numeral (adjective) duo doo'-o: two -- both, twain, two.
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.
τριων adjective - genitive plural masculine treis trice: three -- three.
μαρτυρων noun - genitive plural masculine martus mar'-toos: a witness; by analogy, a martyr -- martyr, record, witness.

1 Timothy 5:20 .

.	Greek	Strong's	Origin
Those	τούς (tous)	3588: the	the def. art.
who continue in sin,	ἀμαρτάνοντας (amartanontas)	264: to miss the mark, do wrong, sin	from an early root hamart-
rebuke	ἐλεγχε (elenche)	1651: to expose, convict, reprove	a prim. verb
in the presence	ἐνώπιον (enōpion)	1799: in sight of, before	from en and óps (the eye, face)
of all,	πάντων (pantōn)	3956: all, every	a prim. word
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that the rest	λοιποὶ (loipoi)	3062: the rest, the remaining	from leipó
also	καὶ (kai)	2532: and, even, also	a prim. conjunction
will be fearful	φόβον (phobon)	5401: panic flight, fear, the causing of fear, terror	from phebomai (to be put to flight)
[of sinning].			

KJV Lexicon

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.

αμαρτανοντας **verb - present active participle - accusative 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.

ενωπιον **adverb**

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

παντων **adjective - genitive plural masculine**

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

ελεγχε **verb - present active imperative - second person singular**

elegcho **el-eng'-kho**: to confute, admonish -- convict, convince, tell a fault, rebuke, reprove.

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.

και **conjunction**

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

οι **definite article - nominative plural masculine**

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

λοιποι **adjective - nominative plural masculine**

loipoy **loy-poy'**: remaining ones -- other, which remain, remnant, residue, rest.

φοβον **noun - accusative singular masculine**

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

εχωσιν **verb - present active subjunctive - third person**

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

1 Timothy 5:21 .

.	Greek	Strong's	Origin
I solemnly charge	Διαμαρτύρομαι (diamarturomai)	1263: to affirm solemnly	from dia and marturomai
you in the presence	ἐνώπιον (enōpion)	1799: in sight of, before	from en and óps (the eye, face)
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
and of Christ	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió
Jesus	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
and of [His] chosen	ἐκλεκτῶν (eklektōn)	1588: select, by impl. favorite	from eklegó
angels,	ἀγγέλων (angelōn)	32a: a messenger, angel	a prim. word
to maintain	φυλάξης (phulaxēs)	5442: to guard, watch	from a root phulak-
these		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
[principles] without	χωρίς (chōris)	5565: separately, separate from	adverb akin to chéros (bereaved)
bias,	προκρίματος (prokrimatos)	4299: a prejudice	from a comp. of pro and krinó
doing	ποιῶν (poiōn)	4160: to make, do	a prim. word
nothing	μηδέν (mēden)	3367: no one, nothing	from méde and heis
in a [spirit of] partiality.	πρόσκλινιν (prosklisin)	4346b: inclination	from prosklinó

KJV Lexicon

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

diamarturomai **dee-am-ar-too'-rom-ahee**: to attest or protest earnestly, or (by implication) hortatively -- charge, testify (unto), witness.

ενωπιον **adverb**

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

του **definite article - genitive singular masculine**

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

θεου **noun - genitive singular masculine**

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

και **conjunction**

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

κυριου **noun - genitive singular masculine**

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

ιησου **noun - genitive singular masculine**

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

χριστου **noun - genitive singular masculine**

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

και **conjunction**

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

των **definite article - genitive plural masculine**

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

εκλεκτων **adjective - genitive plural masculine**

eklektos **ek-lek-tos'**: select; by implication, favorite -- chosen, elect.

αγγελων **noun - genitive plural masculine**

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

messenger.

ἵνα conjunction

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

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.

φυλαξης verb - aorist active subjunctive - second 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.

χωρις adverb

choris kho-rece': at a space, i.e. separately or apart from (often as preposition) -- beside, by itself, without.

προκριματος noun - genitive singular neuter

prokrima prok'-ree-mah: a prejudgment (prejudice), i.e. prepossession -- prefer one before another.

μηδεν adjective - accusative singular neuter

medeis may-dice': not even one (man, woman, thing) -- any (man, thing), no (man), none, not (at all, any man, a whit), nothing, + without delay.

ποιων verb - present active participle - nominative singular masculine

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

κατα preposition

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

προσκλησιν noun - accusative singular feminine

prosklisis pros'-klis-is: a leaning towards, i.e. (figuratively) proclivity (favoritism) -- partiality.

1 Timothy 5:22 .

.	Greek	Strong's	Origin
Do not lay	ἐπιτίθει (epititheí)	2007: to lay upon, to place upon	from epi and tithémi
hands	Χεῖρας (cheiras)	5495: the hand	a prim. word
upon anyone	μηδενὶ (mēdeni)	3367: no one, nothing	from méde and heis

[too] hastily	τάχεως (tacheōs)	5030: quickly, hastily	adverb from tachus
and thereby	μηδὲ (mēde)	3366: but not, and not	from mé and de
share	κοινώνει (koinōnei)	2841: to have a share of	from koinónos
[responsibility for] the sins	ἁμαρτίαις (amartiais)	266: a sin, failure	from hamartanó
of others;	ἄλλοτρίαις (allotriais)	245: belonging to another	from allos
keep	τήρει (tērei)	5083: to watch over, to guard	from a prim. word téros (a guard)
yourself	σεαυτὸν (seauton)	4572: of (to, for) yourself	refl. pronoun from su and autos
free from sin.	ἄγνον (agnon)	53: free from ceremonial defilement, holy, sacred	from the same as hagios

KJV Lexicon

χειρας **noun - accusative plural feminine**

cheir **khire**: the hand (literally or figuratively (power); especially (by Hebraism) a means or instrument) -- hand.

τάχεως **adverb**

tacheos **takh-eh'-oce**: briefly, i.e. (in time) speedily, or (in manner) rapidly -- hastily, quickly, shortly, soon, suddenly.

μηδενι **adjective - dative singular masculine**

medeis **may-dice'**: not even one (man, woman, thing) -- any (man, thing), no (man), none, not (at all, any man, a whit), nothing, + without delay.

ἐπιτιθει **verb - present active imperative - second person singular**

epitithemi **ep-ee-tith'-ay-mee**: to impose (in a friendly or hostile sense) -- add unto, lade, lay upon, put (up) on, set on (up), + surname, wound.

μηδε conjunction

mede may-deh': but not, not even; in a continued negation, nor -- neither, nor (yet), (no) not (once, so much as).

κοινωνει verb - present active imperative - second person singular

koinoneo koy-no-neh'-o: to share with others (objectively or subjectively) -- communicate, distribute, be partaker.

αμαρτιας noun - dative plural feminine

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

αλλοτριαις adjective - dative plural feminine

allotrios al-lot'-ree-os: another's, i.e. not one's own; by extension foreign, not akin, hostile - - alien, (an-)other (man's, men's), strange(-r).

σεαυτον reflexive pronoun - second person accusative singular masculine

seautou seh-ow-too': respectively of (with, to) thyself -- thee, thine own self, (thou) thy(-self).

αγνον adjective - accusative singular masculine

hagnos hag-nos': clean, i.e. (figuratively) innocent, modest, perfect -- chaste, clean, pure.

τηρει verb - present active imperative - second 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.

1 Timothy 5:23 .

.	Greek	Strong's	Origin
No longer	μηκέτι (mēketi)	3371: no longer, not anymore	from mé and eti
drink water	υδροπότει (udropotei)	5202: to drink water	from hudór and pinó
[exclusively], but use	χρῶ (chrō)	5530: to use, make use of	akin to chré
a little	ὀλίγω (oligō)	3641: few, little, small	a prim. word
wine	οἶνω (oinō)	3631: wine	a prim. word
for the sake	διὰ (dia)	1223: through, on account of, because of	a prim. preposition

of your stomach	στόμαχον (stomachon)	4751: an opening, the stomach	from stoma
and your frequent	πυκνάς (puknas)	4437: close, i.e. frequent	from the same as pugmé
ailments.	ἀσθενείας (astheneias)	769: weakness, frailty	from asthenés

KJV Lexicon

μηκετι **adverb**

meketi **may-ket'-ee**: no further -- any longer, (not) henceforth, hereafter, no henceforward (longer, more, soon), not any more.

υδροποτει **verb - present active imperative - second person singular**

hudropoteo **hoo-drop-ot-eh'-o**: to be a water-drinker, i.e. to abstain from vinous beverages -- drink water.

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.

οινω **noun - dative singular masculine**

oinos **oy'-nos**: wine -- wine.

ολιγω **adjective - dative singular masculine**

oligos **ol-ee'-gos**: puny (in extent, degree, number, duration or value); especially neuter (adverbially) somewhat -- + almost, brief(-ly), few, (a) little, + long, a season, short, small, a while.

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

chraomai **khrah'-om-ahee**: to furnish what is needed; (give an oracle, graze (touch slightly), light upon, etc.), i.e. (by implication) to employ or (by extension) to act towards one in a given manner

δια **preposition**

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

το **definite article - accusative singular masculine**

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

στομαχον noun - accusative singular masculine stomachos stom'-akh-os: an orifice (the gullet), i.e. (specially), the stomach -- stomach.
σου personal pronoun - second person genitive singular sou soo: of thee, thy -- home, thee, thine (own), thou, thy.
και conjunction kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words
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.
πυκνας adjective - accusative plural feminine puknos pook-nos': clasped (thick), i.e. (figuratively) frequent; neuter plural (as adverb) frequently -- often(-er).
σου personal pronoun - second person genitive singular sou soo: of thee, thy -- home, thee, thine (own), thou, thy.
ασθενειας noun - accusative plural feminine astheneia as-then'-i-ah: feebleness (of mind or body); by implication, malady; morally, frailty -- disease, infirmity, sickness, weakness.

1 Timothy 5:24 .

.	Greek	Strong's	Origin
The sins	ἀμαρτίαι (amartiai)	266: a sin, failure	from hamartanó
of some	Τινῶν (tinōn)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
men	ἀνθρώπων (anthrōpōn)	444: a man, human, mankind	probably from anér and óps (eye, face)
are quite evident,	πρόδηλοι (prodēloi)	4271: evident beforehand	from pro and délos
going before	προάγουσαι (proagousai)	4254: to lead forth, to go before	from pro and agó
them to judgment;	κρίσιν (krisin)	2920: a decision, judgment	from krinó

for others,	τισὶν (tisin)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
their [sins] follow after.	ἐπακολουθοῦσιν (epakolouthousin)	1872: to follow after	from epi and akoloutheó

KJV Lexicon

τινων **indefinite pronoun - genitive plural masculine**

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

ανθρωπων **noun - genitive plural masculine**

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

αι **definite article - nominative plural feminine**

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

αμαρτιαι **noun - nominative plural feminine**

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

προδηλοι **adjective - nominative plural feminine**

prodelos **prod'-ay-los**: plain before all men, i.e. obvious -- evident, manifest (open) beforehand.

εισιν **verb - present indicative - third person**

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

προαγουσαι **verb - present active participle - nominative plural feminine**

proago **pro-ag'-o**: to lead forward (magisterially); intransitively, to precede (in place or time (participle, previous) -- bring (forth, out), go before.

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.

τισιν **indefinite pronoun - dative plural masculine**

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

δε conjunction

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

και conjunction

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

επακολουθουσιν verb - present active indicative - third person

epakolouthéo ep-ak-ol-oo-theh'-o: to accompany -- follow (after).

1 Timothy 5:25 .

.	Greek	Strong's	Origin
Likewise	ὡσαύτως (ōsautōs)	5615: in like manner	adverb from hós and a derivation of autos
also,	καὶ (kai)	2532: and, even, also	a prim. conjunction
deeds	ἔργα (erga)	2041: work	from a prim. verb erdó (to do)
that are good	καλὰ (kala)	2570: beautiful, good	a prim. word
are quite evident,	πρόδηλα (prodēla)	4271: evident beforehand	from pro and délos
and those	τὰ (ta)	3588: the	the def. art.
which are otherwise	ἄλλως (allōs)	247: otherwise	adverb from allos
cannot	δύνανται (dunantai)	1410: to be able, to have power	a prim. verb
be concealed.	κρυβῆναι (krubēnai)	2928: to hide	a prim. verb

KJV Lexicon

ὡσαυτως **adverb**

hosautos **ho-sow'-toce**: as thus, i.e. in the same way -- even so, likewise, after the same (in like) manner.

καὶ **conjunction**

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

τὰ **definite article - nominative plural neuter**

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

καλὰ **adjective - nominative plural neuter**

kalos **kal-os'**: better, fair, good(-ly), honest, meet, well, worthy.

ἔργα **noun - nominative plural neuter**

ergon **er'-gon**: toil (as an effort or occupation); by implication, an act -- deed, doing, labour, work.

προδὴλα **adjective - nominative plural neuter**

prodelos **prod'-ay-los**: plain before all men, i.e. obvious -- evident, manifest (open) beforehand.

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

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

καὶ **conjunction**

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

τὰ **definite article - nominative plural neuter**

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

ἄλλως **adverb**

allos **al'-loce**: differently -- otherwise.

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

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

κρυβῆναι **verb - second aorist passive middle or passive deponent**

kruptho **kroop'-to**: to conceal (properly, by covering) -- hide (self), keep secret, secret(-ly).

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.

δυνανται verb - present middle or passive deponent indicative - third person
dunamai **doo'-nam-ahēe**: to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

1 Timothy 6:1 .

.	Greek	Strong's	Origin
All who	Ὅσοι (osoi)	3745: how much, how many	from hos,
are under	ὑπὸ (upo)	5259: by, under	a prim. preposition
the yoke	ζυγὸν (zugon)	2218: a yoke	from zeugnumi (to yoke)
as slaves	δοῦλοι (douloi)	1401: a slave	of uncertain derivation
are to regard	ἡγείσθωσαν (ēgeisthōsan)	2233: to lead, suppose	from agó
their own	ιδίους (idious)	2398: one's own, distinct	a prim. word
masters	δεσπότης (despotas)	1203: lord, master	of uncertain origin
as worthy	ἀξιούς (axious)	514: of weight, of worth, worthy	from agó (in the sense of to weigh)
of all	πάσης (pasēs)	3956: all, every	a prim. word
honor	τιμῆς (timēs)	5092: a valuing, a price	akin to tió (to value, honor)
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that the name	ὄνομα (onoma)	3686: a name, authority, cause	a prim. word
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
and [our] doctrine	διδασκαλία	1319: instruction (the function	from didaskalos

	(didaskalia)	or the information)	
will not be spoken against.	βλασφημῆται (blasphēmētai)	987: to slander, hence to speak lightly or profanely of sacred things	from blasphemōs

KJV Lexicon

οσοι **correlative pronoun - nominative plural masculine**
hosos hos'-os: as (much, great, long, etc.) as

εισιν **verb - present indicative - third person**
eisi i-see': they are -- agree, are, be, dure, is, were.

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

ζυγον noun - accusative singular masculine
zugos dzoo-gos': a coupling, i.e. (figuratively) servitude (a law or obligation); also (literally) the beam of the balance (as connecting the scales) -- pair of balances, yoke.

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.

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.

ιδιους adjective - accusative plural masculine
idios id'-ee-os: pertaining to self, i.e. one's own; by implication, private or separate

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

πασης adjective - genitive singular feminine
pas pas: apparently a primary word; all, any, every, the whole

τιμης noun - genitive 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.

αξιους adjective - accusative plural masculine

axios ax'-ee-os: deserving, comparable or suitable (as if drawing praise) -- due reward, meet, (un-)worthy.

ηγεισθωσαν verb - present middle or passive deponent imperative - 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.

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.

το definite article - nominative singular neuter

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

ονομα noun - nominative singular neuter

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

του definite article - genitive singular masculine

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

θεου noun - genitive singular masculine

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

και conjunction

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

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.

διδασκαλια noun - nominative singular feminine

didaskalia did-as-kal-ee'-ah: instruction (the function or the information) -- doctrine, learning, teaching.

βλασφημηται verb - present passive subjunctive - 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.

1 Timothy 6:2 .

.	Greek	Strong's	Origin
Those	οἱ (oi)	3588: the	the def. art.
who have	ἔχοντες (echontes)	2192: to have, hold	a prim. verb
believers	πιστοὺς (pistous)	4103: faithful, reliable	from peithó
as their masters	δεσπότας (despotas)	1203: lord, master	of uncertain origin
must not be disrespectful	καταφρονεῖτωσαν (kataphroneitōsan)	2706: to think little of	from kata and phroneó
to them because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
they are brethren,	ἀδελφοί (adelphoi)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
but must serve	δουλεύετωσαν (douleuetōsan)	1398: to be a slave, to serve	from doulos
them all the more,	μᾶλλον (mallon)	3123: more	cptv. of the same as malista
because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
those	οἱ (oi)	3588: the	the def. art.
who partake	ἀντιλαμβάνόμενοι (antilambanomenoi)	482: to take instead of, take hold of	from anti and lambanó
of the benefit	εὐεργεσίας (euergeries)	2108: a good deed	from euergetés
are believers	πιστοί (pistoí)	4103: faithful, reliable	from peithó
and beloved.	ἀγαπητοὶ	27: beloved	from agapaó

	(agapētoi)		
Teach	δίδασκε (didaske)	1321: to teach	a redupl. caus. form of daó (to learn)
and preach	παρακάλει (parakalei)	3870: to call to or for, to exhort, to encourage	from para and kaleó
these		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
[principles].			

KJV Lexicon

οι **definite article - nominative plural masculine**

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

δε **conjunction**

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

πιστους **adjective - accusative plural masculine**

pistos **pis-tos'**: objectively, trustworthy; subjectively, trustful -- believe(-ing, -r), faithful(-ly), sure, true.

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

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

δεσποτας **noun - accusative plural masculine**

despotes **des-pot'-ace**: an absolute ruler (despot) -- Lord, master.

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.

καταφρονειτωσαν **verb - present active imperative - third person**

kataphroneo **kat-af-ron-eh'-o**: to think against, i.e. disesteem -- despise.

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.

αδελφοι noun - nominative plural masculine

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

εισιν verb - present indicative - third person

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

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.

μαλλον adverb

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

δουλεωσαν verb - present active imperative - third person

douleuo dool-yoo'-o: to be a slave to (literal or figurative, involuntary or voluntary) -- be in bondage, (do) serve(-ice).

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.

πιστοι adjective - nominative plural feminine

pistos pis-tos': objectively, trustworthy; subjectively, trustful -- believe(-ing, -r), faithful(-ly), sure, true.

εισιν verb - present indicative - third person

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

και conjunction

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

αγαπητοι adjective - nominative plural masculine

agapetos ag-ap-ay-tos': beloved -- (dearly, well) beloved, dear.

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.

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.

ευεργεσις noun - genitive singular feminine

euergesia yoo-erg-es-ee'-ah: beneficence (genitive case or specially) -- benefit, good deed done.

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

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

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.

διδασκε **verb - present active imperative - second person singular**

didasko **did-as'-ko**: to teach (in the same broad application) -- teach.

και **conjunction**

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

παρακαλει **verb - present active imperative - second person singular**

parakaleo **par-ak-al-eh'-o**: to call near, i.e. invite, invoke (by imploration, hortation or consolation) -- beseech, call for, (be of good) comfort, desire, (give) exhort(-ation), intreat, pray.

1 Timothy 6:3 .

.	Greek	Strong's	Origin
If	εἴ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
anyone	τις (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
advocates a different doctrine	ἐτεροδιδασκαλεῖ (eterodidaskalei)	2085: to teach other doctrine	from heteros and didaskalos
and does not agree	προσέρχεται (proserchetai)	4334: to approach, to draw near	from pros and erchomai
with sound	ὑγιαίνουσιν (ugiainousin)	5198: to be sound, healthy	from hugiés
words,	λόγοις (logois)	3056: a word (as embodying an idea), a statement, a speech	from legó
those	τοῖς (tois)	3588: the	the def. art.

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
and with the doctrine	διδασκαλία (didaskalia)	1319: instruction (the function or the information)	from didaskalos
conforming	κατ' (kat)	2596: down, against, according to	preposition of uncertain origin
to godliness,	εὐσέβειαν (eusebeian)	2150: piety	from eusebés

KJV Lexicon

ει conditional

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

τις indefinite pronoun - nominative singular masculine

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

ετεροδιδασκαλει verb - present active indicative - third person singular

heterodidaskaleo **het-er-od-id-as-kal-eh'-o**: to instruct differently -- teach other doctrine(-wise).

και conjunction

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

μη particle - nominative

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

προσερχεται verb - present middle or passive deponent indicative - third person singular

proserchomai **pros-er'-khom-ah-ee**: to approach, i.e. (literally) come near, visit, or (figuratively) worship, assent to

υγιαίνουσιν **verb - present active participle - dative plural masculine**

hugiaino **hoog-ee-ah'-ee-no**: to have sound health, i.e. be well (in body); figuratively, to be uncorrupt (true in doctrine) -- be in health, (be safe and) sound, (be) whole(-some).

λογοις **noun - dative plural masculine**

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

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.

του **definite article - genitive singular masculine**

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.

και **conjunction**

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

τη **definite article - dative singular feminine**

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

κατ **preposition**

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

ευσεβειαν **noun - accusative singular feminine**

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

διδασκαλια **noun - dative singular feminine**

didaskalia **did-as-kal-ee'-ah**: instruction (the function or the information) -- doctrine,

learning, teaching.

1 Timothy 6:4 .

.	Greek	Strong's	Origin
he is conceited	τετύφωται (tetuphōtai)	5187: to be conceited, foolish	from tuphos (vanity, arrogance)
[and] understands	ἐπιστάμενος (epistamenos)	1987: to know, to understand	from ephistēmi
nothing;	μηδὲν (mēden)	3367: no one, nothing	from méde and heis
but he has a morbid interest	νοσῶν (nosōn)	3552: to be sick	from nosos
in controversial questions	ζητήσεις (zētēseis)	2214: a search, questioning	from zétéō
and disputes about words,	λογομαχίας (logomachias)	3055: a strife of words	from logomacheō
out of which	ᾧν (ōn)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
arise	γίνεται (ginetai)	1096: to come into being, to happen, to become	from a prim. root gen-
envy,	φθόνος (phthonos)	5355: envy	a prim. word
strife,	ἔρις (eris)	2054: strife	a prim. word
abusive language,	βλασφημίας (blasphēmiai)	988: slander	from blasphēmos
evil	πονηραί (ponērai)	4190: toilsome, bad	from poneō (to toil)
suspicious,	ὑπόνοιαι (uponoiai)	5283: a suspicion	from huponoeō

KJV Lexicon

ΤΕΤΥΦΩΤΑΙ **verb - perfect passive indicative - third person singular**

tuphoo **toof-o'-o**: to envelop with smoke, i.e. (figuratively) to inflate with self-conceit -- high-minded, be lifted up with pride, be proud.

μηδεν **adjective - accusative singular neuter**

medeis **may-dice'**: not even one (man, woman, thing) -- any (man, thing), no (man), none, not (at all, any man, a whit), nothing, + without delay.

ΕΠΙΣΤΑΜΕΝΟΣ **verb - present middle or passive deponent participle - nominative singular masculine**

epistamai **ep-is'-tam-ahee**: to put the mind upon, i.e. comprehend, or be acquainted with -- know, understand.

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.

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

noseo **nos-eh'-o**: to be sick, i.e. (by implication, of a diseased appetite) to hanker after (figuratively, to harp upon) -- dote.

περι **preposition**

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

ζητησεις **noun - accusative plural feminine**

zetesis **dzay'-tay-sis**: a searching (properly, the act), i.e. a dispute or its theme -- question.

και **conjunction**

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

λογομαχιας **noun - accusative plural feminine**

logomachia **log-om-akh-ee'-ah**: disputation about trifles (logomachy) -- strife of words.

εξ **preposition**

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

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.

ΓΙΝΕΤΑΙ **verb - present middle or passive deponent indicative - third person singular**

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

φθονος **noun - nominative singular masculine**

phthonos **fthon'-os**: ill-will (as detraction), i.e. jealousy (spite) -- envy.

ερις **noun - nominative singular feminine**

eris **er'-is**: a quarrel, i.e. (by implication) wrangling -- contention, debate, strife, variance.

βλασφημιαί **noun - nominative plural feminine**

blasphemia **blas-fay-me'-ah**: vilification (especially against God) -- blasphemy, evil speaking, railing.

υπονοιαί **noun - nominative plural feminine**

huponoia **hoop-on'-oy-ah**: suspicion -- surmising.

πονηραί **adjective - nominative plural feminine**

poneros **pon-ay-ros'**: hurtful, i.e. evil; figuratively, calamitous; also (passively) ill, i.e. diseased; but especially (morally) culpable, i.e. derelict, vicious, facinorous; neuter (singular) mischief, malice, or (plural) guilt;

1 Timothy 6:5 .

.	Greek	Strong's	Origin
and constant friction		1275: mutual irritation	from dia and paratribé (friction, irritation)
between men	ἀνθρώπων (anthrōpōn)	444: a man, human, mankind	probably from anér and óps (eye, face)
of depraved	διεφθαρμένων (diephtharmenōn)	1311: to destroy utterly, to spoil, corrupt	from dia and phtheiró
mind	νοῦν (noun)	3563: mind, understanding, reason	contr. of a prim. word noos (mind)
and deprived	ἀπεστερημένων (apesterēmenōn)	650: to defraud, deprive of	from apo and stereó (to rob)
of the truth,	ἀληθείας (alētheias)	225: truth	from alēthés
who suppose	νομίζοντων (nomizontōn)	3543: to practice, consider	from nomos
that godliness	εὐσέβειαν (eusebeian)	2150: piety	from eusebés

is a means of gain.

πορισμὸν
(porismon)

4200: a providing, a means
of gain

from porizó (to procure)

KJV Lexicon

διαπατριβαι **noun - nominative plural feminine**

paradiatribe **par-ad-ee-at-ree-bay'**: misemployment, i.e. meddlesomeness -- perverse disputing.

διεφθαρμενων **verb - perfect passive participle - genitive plural masculine**

diaphtheiro **dee-af-thi'-ro**: to rot thoroughly, i.e. (by implication) to ruin (passively, decay utterly, figuratively, pervert) -- corrupt, destroy, perish.

ανθρωπων **noun - genitive plural masculine**

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

τον **definite article - accusative singular masculine**

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

νουν **noun - accusative singular masculine**

nous **nooce**: the intellect, i.e. mind (divine or human; in thought, feeling, or will); by implication, meaning -- mind, understanding.

και **conjunction**

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

απεστερημενων **verb - perfect passive participle - genitive plural masculine**

apostereo **ap-os-ter-eh'-o**: to despoil -- defraud, destitute, kept back by fraud.

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.

νομιζοντων **verb - present active participle - genitive plural masculine**

nomizo **nom-id'-zo**: to do by law (usage), i.e. to accustom (passively, be usual); by extension, to deem or regard -- suppose, thing, be wont.

πορισμον **noun - accusative singular masculine**
porismos **por-is-mos'**: furnishing (procuring), i.e. (by implication) money-getting (acquisition) -- gain.

εἶναι **verb - present infinitive**
einai **i'-nahee**: to exist -- am, was. come, is, lust after, please well, there is, to be, was.

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.

εὐσεβειαν **noun - accusative singular feminine**
eusebeia **yoo-seb'-i-ah**: piety; specially, the gospel scheme -- godliness, holiness.

ἀφίστασο **verb - present middle or passive deponent imperative - second person singular**
aphistemi **af-is'-tay-mee**: to remove, i.e. (actively) instigate to revolt; usually (reflexively) to desist, desert, etc. -- depart, draw (fall) away, refrain, withdraw self.

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

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

τοιούτων **demonstrative pronoun - genitive plural masculine**
toioutos **toy-oo'-tos**: truly this, i.e. of this sort (to denote character or individuality) -- like, such (an one).

1 Timothy 6:6 .

.	Greek	Strong's	Origin
But godliness	εὐσέβεια (eusebeia)	2150: piety	from eusebés
[actually] is a means	πορισμός (porismos)	4200: a providing, a means of gain	from porizó (to procure)
of great	μέγας (megas)	3173: great	a prim. word
gain		4200: a providing, a means of gain	from porizó (to procure)
when accompanied	μετὰ (meta)	3326: with, among, after	a prim. preposition

by contentment.

αὐταρκείας
(autarkeias)

841: self-satisfaction, i.e. self- from autarkés
sufficiency

KJV Lexicon

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

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

δε **conjunction**

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

πορισμος **noun - nominative singular masculine**

porismos **por-is-mos'**: furnishing (procuring), i.e. (by implication) money-getting (acquisition) -- gain.

μεγας **adjective - nominative singular masculine**

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

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.

ευσεβεια **noun - nominative singular feminine**

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

μετα **preposition**

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

αυταρκειας **noun - genitive singular feminine**

autarkeia **ow-tar'-ki-ah**: self-satisfaction, i.e. (abstractly) contentedness, or (concretely) a competence -- contentment, sufficiency.

1 Timothy 6:7 .

.	Greek	Strong's	Origin
For we have brought	εἰσηνέγκαμεν (eisēnenkamen)	1533: lit. or fig. to carry inward	from eis and pheró

nothing	οὐδὲν (ouden)	3762: no one, none	from oude and heis
into the world,	κόσμον (kosmon)	2889: order, the world	a prim. word
so	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
we cannot	δυνάμεθα (dunametha)	1410: to be able, to have power	a prim. verb
take	ἐξενεγκεῖν (exenenkein)	1627: to carry out, bring forth	from ek and pheró
anything	τι (ti)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
out of it either.		3761: and not, neither	from ou, and de

KJV Lexicon

οὐδεν **adjective - accusative singular neuter**

oudeis oo-dice': not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

γαρ **conjunction**

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

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

eisphero ice-fer'-o: to carry inward -- bring (in), lead into.

εἰς **preposition**

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

τον **definite article - accusative singular masculine**

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

κοσμον noun - accusative singular masculine kosmos kos'-mos: orderly arrangement, i.e. decoration; by implication, the world (in a wide or narrow sense, including its inhabitants, literally or figuratively (morally) -- adorning, world.
δηλον adjective - nominative singular neuter delos day'-los: clear -- + bewray, certain, evident, manifest.
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.
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.
εξενεγκεiv verb - second aorist active middle or passive deponent ekphero ek-fer'-o: to bear out -- bear, bring forth, carry forth (out).
τι indefinite pronoun - accusative singular neuter tis tis: some or any person or object
δυναμεθα verb - present middle or passive deponent indicative - first person dunamai doo'-nam-ahee: to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

1 Timothy 6:8 .

.	Greek	Strong's	Origin
If we have	ἔχοντες (echontes)	2192: to have, hold	a prim. verb
food	διατροφὰς (diatrophas)	1305: food, nourishment	from dia and trophé
and covering,	σκεπάσματα (skepasmata)	4629: a covering	from skepazó (to cover)
with these		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
we shall be content.	ἀρκεσθυσόμεθα (arkesthēsometha)	714: to assist, suffice	a prim. verb

KJV Lexicon

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

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

δε **conjunction**

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

διατροφας **noun - accusative plural feminine**

diatrophe **dee-at-rof-ay'**: nourishment -- food.

και **conjunction**

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

σκεπασματα **noun - accusative plural neuter**

skepasma **skep'-as-mah**: clothing -- raiment.

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.

αρκεσθησομεθα **verb - future passive indicative - first person**

arkeo **ar-keh'-o**: to ward off, i.e. (by implication) to avail (figuratively, be satisfactory) -- be content, be enough, suffice, be sufficient.

1 Timothy 6:9 .

.	Greek	Strong's	Origin
But those	οί (oi)	3588: the	the def. art.
who want	βουλόμενοι (boulomenoi)	1014: to will	a prim. verb
to get rich	πλουτεῖν (ploutein)	4147: to be rich	from ploutos
fall	ἐμπίπτουσιν (empiptousin)	1706: to fall into	from en and piptó

into temptation	πειρασμὸν (peirasmon)	3986: an experiment, a trial, temptation	from peirazó
and a snare	παγίδα (pagida)	3803: a trap, snare	from pégnumi
and many	πολλὰς (pollas)	4183: much, many	a prim. word
foolish	ἄνοήτους (anoētous)	453: not understanding	from alpha (as a neg. prefix) and noétos (mental); from noeó
and harmful	βλαβεράς (blaberas)	983: hurtful	from blaptó
desires	ἐπιθυμίας (epithumias)	1939: desire, passionate longing, lust	from epithumeó
which	ἅτινες (aitines)	3748: whoever, anyone who	from hos, and tis
plunge	βυθίζουσιν (buthizousin)	1036: to sink, to cause to sink	from buthos
men	ἄνθρώπους (anthrōpous)	444: a man, human, mankind	probably from anér and óps (eye, face)
into ruin	ὄλεθρον (olethron)	3639: destruction, death	from ollumi (to destroy)
and destruction.	ἀπώλειαν (apōleian)	684: destruction, loss	from apollumi

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).

βουλομενοι **verb - present middle or passive deponent participle - nominative plural masculine**
boulomai **boo'-lom-ahēe**: to will, i.e. (reflexively) be willing -- be disposed, minded, intend,
list, (be, of own) will (-ing).

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

εμπιπτουσιν **verb - present active indicative - third person**
empipto **em-pip'-to**: to fall on, i.e. (literally) to be entrapped by, or (figuratively) be
overwhelmed with -- fall among (into).

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

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

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

παγίδα **noun - accusative singular feminine**
pagis **pag-ece'**: a trap (as fastened by a noose or notch); figuratively, a trick or statagem
(temptation) -- snare.

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

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

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

ανοητους **adjective - accusative plural feminine**
anoetos **an-o'-ay-tos**: unintelligent; by implication, sensual -- fool(-ish), unwise.

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

βλαβερας **adjective - accusative plural feminine**
blaberos **blab-er-os'**: injurious -- hurtful.

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

βυθίζουσιν **verb - present active indicative - third person**
buthizo **boo-thid'-zo**: to sink; by implication, to drown -- begin to sink, drown.

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

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

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

ὀλεθρον **noun - accusative singular masculine**
olethros **ol'-eth-ros**: a prolonged form); ruin, i.e. death, punishment -- destruction.

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

ἀπώλειαν **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.

1 Timothy 6:10 .

.	Greek	Strong's	Origin
For the love of money	φιλαργυρία (philarguria)	5365: love of money, avarice	from philarguros
is a root	ρίζα (riza)	4491: a root	a prim. word
of all	πάντων (pantōn)	3956: all, every	a prim. word
sorts of evil,	κακῶν (kakōn)	2556: bad, evil	a prim. word
and some	τινες (tines)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
by longing	ὀρεγόμενοι	3713: to stretch out, to reach	a prim. verb

	(oregomenoi)	after, to yearn for	
for it have wandered away	ἀπεπλανήθησαν (apeplanēthēsan)	635: to cause to go astray	from apo and planaó
from the faith	πίστεως (pisteōs)	4102: faith, faithfulness	from peithó
and pierced	περιέπειραν (periepeiran)	4044: to put on a spit, hence to pierce	from peri and peiró (to pierce through)
themselves	ἐαυτοῦς (eautous)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
with many	πολλαῖς (pollais)	4183: much, many	a prim. word
griefs.	ὀδύνας (odunais)	3601: pain, distress	a prim. word

KJV Lexicon

ρίζα **noun - nominative singular feminine**

rhiza **hrid'-zah**: a root -- root.

γάρ **conjunction**

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

παντων **adjective - genitive plural neuter**

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

των **definite article - genitive plural neuter**

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

κακων **adjective - genitive plural neuter**

kakos **kak-os'**: worthless (intrinsically, such), i.e. (subjectively) depraved, or (objectively) injurious -- bad, evil, harm, ill, noisome, wicked.

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.

φιλαργυρια noun - nominative singular feminine

philarguria fil-ar-goo-ree'-ah: avarice -- love of money.

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.

τινες indefinite pronoun - nominative plural masculine

tis tis: some or any person or object

ορεγομενοι verb - present middle passive - nominative plural masculine

oregomai or-eg'-om-ahee: to stretch oneself, i.e. reach out after (long for) -- covet after, desire.

απεπλανηθησαν verb - aorist passive indicative - third person

apoplanao ap-op-lan-ah'-o: to lead astray (figuratively); passively, to stray (from truth) -- err, seduce.

απο preposition

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

της definite article - genitive singular feminine

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

πιστεως noun - genitive 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.

και conjunction

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

εαυτους reflexive pronoun - third person accusative plural masculine

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

περιεπειραν verb - aorist active indicative - third person

peripeiro per-ee-pi'-ro: to penetrate entirely, i.e. transfix (figuratively) -- pierce through.

οδυναις noun - dative plural feminine

odune od-oo'-nay: grief (as dejecting) -- sorrow.

πολλαις adjective - dative plural feminine

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

1 Timothy 6:11 .

.	Greek	Strong's	Origin
But flee	φεῦγε (pheuge)	5343: to flee	a prim. verb
from these things,		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
you man	ἄνθρωπε (anthrōpe)	444: a man, human, mankind	probably from anér and óps (eye, face)
of God,	θεοῦ (theou)	2316: God, a god	of uncertain origin
and pursue	δίωκε (diōke)	1377: to put to flight, pursue, by impl. to persecute	akin to a prim. verb dió (put to flight)
righteousness,	δικαιοσύνην (dikaiosunēn)	1343: righteousness, justice	from dikaios
godliness,	εὐσέβειαν (eusebeian)	2150: piety	from eusebés
faith,	πίστιν (pistin)	4102: faith, faithfulness	from peithó
love,	ἀγάπην (agapēn)	26: love, goodwill	from agapaó
perseverance	ὑπομονήν (upomonēn)	5281: a remaining behind, a patient enduring	from hupomenó
[and] gentleness.		4239a: meekness	from praus and paschó

KJV Lexicon

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

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

δε **conjunction**

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

ω **interjection**

o **o**: as a sign of the vocative case, O; as a note of exclamation, oh -- O.

ανθρωπε **noun - vocative singular masculine**

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

του **definite article - genitive singular masculine**

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

θεου **noun - genitive singular masculine**

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

ταυτα **demonstrative pronoun - accusative plural neuter**

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

φευγε **verb - present active imperative - second person singular**

pheugo **fyoo'-go**: to run away; by implication, to shun; by analogy, to vanish -- escape, flee (away).

διωκε **verb - present active imperative - second person singular**

dioko **dee-o'-ko**: to pursue; by implication, to persecute -- ensue, follow (after), given to, (suffer) persecute(-ion), press forward.

δε **conjunction**

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

δικαιοσυνην **noun - accusative singular feminine**

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

ευσεβειαν **noun - accusative singular feminine**

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

πιστιν **noun - accusative singular feminine**

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

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.

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

πραοτητα noun - accusative singular feminine
praiotes prah-ot'-ace: gentleness, by implication, humility -- meekness.

1 Timothy 6:12 .

.	Greek	Strong's	Origin
Fight	ἀγωνίζου (agōnizou)	75: to contend for a prize, struggle	from agón
the good	καλὸν (kalon)	2570: beautiful, good	a prim. word
fight	ἀγῶνα (agōna)	73: a gathering, contest, struggle	from agó
of faith;	πίστεως (pisteōs)	4102: faith, faithfulness	from peithó
take hold	ἐπιλαβοῦ (epilabou)	1949: to lay hold of	from epi and lambanó
of the eternal	αἰωνίου (aiōniou)	166: agelong, eternal	from aión
life	ζωῆς (zōēs)	2222: life	from zaó
to which	ἣν (ēn)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
you were called,	ἐκλήθης (eklēthēs)	2564: to call	a prim. word
and you made	ὁμολόγησας (ōmologēsas)	3670: to speak the same, to agree	from homologos (of one mind)
the good	καλὴν (kalēn)	2570: beautiful, good	a prim. word
confession	ὁμολογίαν (omologian)	3671: an agreement, confession	from homologeó

in the presence	ἐνώπιον (enōpion)	1799: in sight of, before	from en and óps (the eye, face)
of many	πολλῶν (pollōn)	4183: much, many	a prim. word
witnesses.	μαρτύρων (marturōn)	3144: a witness	a prim. word

KJV Lexicon

αγωνιζου **verb - present middle or passive deponent imperative - second person singular**
agonizomai ag-o-nid'-zom-ahee: to struggle, literally (to compete for a prize), figuratively (to contend with an adversary), or genitive case (to endeavor to accomplish something) -- fight, labor fervently, strive.

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.

καλον **adjective - accusative singular masculine**

kalos kal-os': better, fair, good(-ly), honest, meet, well, worthy.

αγωνα **noun - accusative singular masculine**

agon ag-one': a place of assembly (as if led), i.e. (by implication) a contest (held there); figuratively, an effort or anxiety -- conflict, contention, fight, race.

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.

πιστεως **noun - genitive 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.

επιλαβου **verb - second aorist middle deponent imperative - second person singular**
epilambanomai ep-ee-lam-ban'-om-ahee: to seize (for help, injury, attainment, or any other purpose; literally or figuratively) -- catch, lay hold (up-)on, take (by, hold of, on).

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.

αιωνιου adjective - genitive 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).

ζωης noun - genitive singular feminine
zoe dzo-ay': life -- life(-time).

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

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

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

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

ωμολογησας verb - aorist active indicative - second person singular
homologeo hom-ol-og-eh'-o: to assent, i.e. covenant, acknowledge -- con-(pro-)fess, confession is made, give thanks, promise.

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.

καλην adjective - accusative singular feminine
kalos kal-os': better, fair, good(-ly), honest, meet, well, worthy.

ομολογιαν noun - accusative singular feminine
homologia hom-ol-og-ee'-ah: acknowledgment -- con-(pro-)fession, professed.

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

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

μαρτυρων noun - genitive plural masculine
martus mar'-toos: a witness; by analogy, a martyr -- martyr, record, witness.

1 Timothy 6:13 .

.	Greek	Strong's	Origin
I charge	παραγγέλλω (parangellō)	3853: to transmit a message, to order	from para and aggeló
you in the presence	ἐνώπιον (enōpion)	1799: in sight of, before	from en and óps (the eye, face)
of God,	θεοῦ (theou)	2316: God, a god	of uncertain origin
who gives life	ζωογονοῦντος (zōogonountos)	2225: to preserve alive	from the same as zōon and ginomai
to all things,	πάντα (panta)	3956: all, every	a prim. word
and of Christ	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió
Jesus,	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
who testified	μαρτυρήσαντος (marturēsantos)	3140: to bear witness, testify	from martus
the good	καλὴν (kalēn)	2570: beautiful, good	a prim. word
confession	ὁμολογίαν (omologian)	3671: an agreement, confession	from homologeó
before	ἐπὶ (epi)	1909: on, upon	a prim. preposition
Pontius	Ποντίου (pontiou)	4194: Pontius (Pilate), a governor of Judea	of Latin origin
Pilate,	Πιλάτου (pilatou)	4091: Pilate, a Rom. procurator of Judea	of Latin origin

KJV Lexicon

παραγγελλω **verb - present active indicative - first person singular**

paraggello **par-ang-gel'-lo**: to transmit a message, i.e. (by implication) to enjoin -- (give in) charge, (give) command(-ment), declare.

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

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

ενωπιον **adverb**

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

του **definite article - genitive singular masculine**

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

θεου **noun - genitive singular masculine**

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

του **definite article - genitive singular masculine**

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

ζωοποιουντος **verb - present active participle - genitive singular masculine**

zoopoieo **dzo-op-oy-eh'-o**: to (re-)vitalize -- make alive, give life, quicken.

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.

παντα **adjective - accusative plural neuter**

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

και **conjunction**

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

χριστου **noun - genitive singular masculine**

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

ιησου **noun - genitive singular masculine**

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

του **definite article - genitive singular masculine**

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

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

μαρτυρησαντος **verb - aorist active participle - genitive singular masculine**
martureo **mar-too-reh'-o**: to be a witness, i.e. testify

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.

ΠΟΝΤΙΟΥ noun - genitive singular masculine
Pontios pon'-tee-os: Pontius, a Roman -- Pontius.

ΠΙΛΑΤΟΥ noun - genitive singular masculine
Pilatos pil-at'-os: close-pressed, i.e. firm; Pilatus, a Roman -- Pilate.

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.

καλην adjective - accusative singular feminine
kalos kal-os': better, fair, good(-ly), honest, meet, well, worthy.

ομολογιαν noun - accusative singular feminine
homologia hom-ol-og-ee'-ah: acknowledgment -- con-(pro-)fession, professed.

1 Timothy 6:14 .

.	Greek	Strong's	Origin
that you keep	τηρῆσαι (tērēsai)	5083: to watch over, to guard	from a prim. word téros (a guard)
the commandment	ἐντολήν (entolēn)	1785: an injunction, order, command	from entellomai
without	ἄσπιλον (aspilon)	784: spotless, unstained	from alpha (as a neg. prefix) and spilos
stain		784: spotless, unstained	from alpha (as a neg. prefix) and spilos
or reproach		423: without reproach	from alpha (as a neg. prefix) and epilambanomai
until	μέχρι (mechri)	3360: as far as, until	a prim. word

the appearing	ἐπιφανείας (epiphaneias)	2015: appearance	from epiphanés
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

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

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.

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

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

την **definite article - accusative singular feminine**

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

εντολην **noun - accusative singular feminine**

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

ασπιλον **adjective - accusative singular feminine**

aspilos as'-pee-los: unblemished (physically or morally) -- without spot, unspotted.

ανεπιληπτον **adjective - accusative singular feminine**

anepileptos an-ep-eel'-ape-tos: not arrested, i.e. (by implication) inculpable -- blameless, unrebukeable.

μεχρι **adverb**

mechri mekh'-ree: as far as, i.e. up to a certain point -- till, (un-)to, until.

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.

ἐπιφάνειας **noun - genitive singular feminine**
epiphaneia ep-if-an'-i-ah: a manifestation, i.e. (specially) the advent of Christ (past or future) -- appearing, brightness.

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.

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

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

1 Timothy 6:15 .

.	Greek	Strong's	Origin
which	ἧν (ēn)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
He will bring	δείξει (deixei)	1166: to show	from a prim. root deik-
about at the proper	ἰδίῳς (idiois)	2398: one's own, distinct	a prim. word
time--	καιροῖς (kairois)	2540: time, season	a prim. word
He who is the blessed	μακάριος (makarios)	3107: blessed, happy	from makar (happy)
and only	μόνος (monos)	3441: alone	a prim. word
Sovereign,	δυνάστης (dunastēs)	1413: a ruler, a potentate	from dunamai

the King	βασιλεὺς (basileus)	935: a king	of uncertain origin
of kings	βασιλευόντων (basileuontōn)	936: to be king, reign	from basileus
and Lord	κύριος (kurios)	2962: lord, master	from kuros (authority)
of lords,	κυριευόντων (kurieuontōn)	2961: to be lord of, rule	from kurios

KJV Lexicon

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.

καιροις **noun - dative plural masculine**

kairos kahee-ros': an occasion, i.e. set or proper time -- always, opportunity, (convenient, due) season, (due, short, while) time, a while.

ιδιοις **adjective - dative plural masculine**

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

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

deiknuo dike-noo'-o: to show -- shew.

ο **definite article - nominative singular masculine**

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

μακαριος **adjective - nominative singular masculine**

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

και **conjunction**

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

μονος **adjective - nominative singular masculine**

monos mon'-os: remaining, i.e. sole or single; by implication, mere -- alone, only, by

themselves.

δυναστης noun - nominative singular masculine

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

ο definite article - nominative singular masculine

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

βασιλευς noun - nominative singular masculine

basileus bas-il-yooce': a sovereign (abstractly, relatively, or figuratively) -- king.

των definite article - genitive plural masculine

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

βασιλευοντων verb - present active participle - genitive plural masculine

basileuo bas-il-yoo'-o: to rule -- king, reign.

και conjunction

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

κυριος noun - nominative singular masculine

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

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.

κυριευοντων verb - present active participle - genitive plural masculine

kurieuo ko-ree-yoo'-o: to rule -- have dominion over, lord, be lord of, exercise lordship over.

1 Timothy 6:16 .

.	Greek	Strong's	Origin
who alone	μόνος (monos)	3441: alone	a prim. word
possesses	ἔχων (echōn)	2192: to have, hold	a prim. verb
immortality	ἀθανασία (athanasian)	110: immortality	from alpha (as a neg. prefix) and thanatos

and dwells	οἰκῶν (oikōn)	3611: to inhabit, to dwell	from oikos
in unapproachable	ἀπρόσιτον (aprositon)	676: unapproachable	from alpha (as a neg. prefix) and a comp. of pros and eimi (to go)
light,	φῶς (phōs)	5457: light	cont. of phaos (light, daylight); from the same as phainó
whom	ὄν (on)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
no	οὐδεὶς (oudeis)	3762: no one, none	from oude and heis
man	ἀνθρώπων (anthrōpōn)	444: a man, human, mankind	probably from anér and óps (eye, face)
has seen		3708: to see, perceive, attend to	a prim. verb
or	οὐδὲ (oude)	3761: and not, neither	from ou, and de
can	δύναται (dunatai)	1410: to be able, to have power	a prim. verb
see.		3708: to see, perceive, attend to	a prim. verb
To Him [be] honor	τιμὴ (timē)	5092: a valuing, a price	akin to tíō (to value, honor)
and eternal	αἰώνιον (aiōnion)	166: agelong, eternal	from aión
dominion!	κράτος (kratos)	2904: strength, might	a prim. word
Amen.	ἀμήν (amēn)	281: truly	adverb of Hebrew origin amen

KJV Lexicon

ο **definite article - nominative singular masculine**

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

μονος **adjective - nominative singular masculine**

monos **mon'-os:** remaining, i.e. sole or single; by implication, mere -- alone, only, by themselves.

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

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

αθανασιαν **noun - accusative singular feminine**

athanasia **ath-an-as-ee'-ah:** deathlessness -- immortality.

φως **noun - accusative singular neuter**

phos **foce:** luminousness (in the widest application, natural or artificial, abstract or concrete, literal or figurative) -- fire, light.

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

oikeo **oy-keh'-o:** to occupy a house, i.e. reside (figuratively, inhabit, remain, inhere); by implication, to cohabit -- dwell.

απροσιτον **adjective - accusative singular neuter**

aprositos **ap-ros'-ee-tos:** inaccessible -- which no man can approach.

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.

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

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

ουδεις **adjective - nominative singular masculine**

oudeis **oo-dice':** not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

ανθρωπων **noun - genitive plural masculine**

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

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.

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

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

δυναται **verb - present middle or passive deponent indicative - third person singular**

dunamai **doo'-nam-ah-ee:** to be able or possible -- be able, can (do, + -not), could, may,

might, be possible, be of power.

ω **relative pronoun - dative singular masculine**

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

τιμη **noun - nominative 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.

και **conjunction**

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

κρατος **noun - nominative singular neuter**

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

αιωνιον **adjective - nominative singular neuter**

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

αμην **hebrew transliterated word**

amen am-ane': firm, i.e. (figuratively) trustworthy; adverbially, surely (often as interjection, so be it) -- amen, verily.

1 Timothy 6:17 .

.	Greek	Strong's	Origin
Instruct	παράγγελλε (parangelle)	3853: to transmit a message, to order	from para and aggeló
those	Τοῖς (tois)	3588: the	the def. art.
who are rich	πλουσίοις (plousiois)	4145: wealthy	from ploutos
in this	τῷ (tō)	3588: the	the def. art.
present	νῦν (nun)	3568: now, the present	a prim. particle of pres. time
world	αἰῶνι (aiōni)	165: a space of time, an age	from a prim. root appar. mean. continued duration

not to be conceited	ὑψηλοφρονεῖν (upsēlophronein)	5309: to be high-minded	from hupsēlos and phroneó
or	μηδὲ (mēde)	3366: but not, and not	from mé and de
to fix their hope	ἠλπικέναι (ēlpikenai)	1679: to expect, to hope (for)	from elpomai (to anticipate, expect)
on the uncertainty	ἀδηλότητι (adēlotēti)	83: uncertainty	from adēlos
of riches,	πλούτου (ploutou)	4149: wealth	probably from pleó in an early sense of to flow, abound
but on God,	θεῷ (theō)	2316: God, a god	of uncertain origin
who richly	πλουσίως (plousiōs)	4146: richly	adverb from plousios
supplies	παρέχοντι (parechonti)	3930: to furnish, to present	from para and echó
us with all things	πάντα (panta)	3956: all, every	a prim. word
to enjoy.	ἀπόλαυσιν (apolausin)	619: enjoyment	from apolauó (to take of, enjoy)

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τοῖς **definite article - dative plural masculine**

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

πλουσίοις **adjective - dative plural masculine**

plousios **ploo'-see-os**: wealthy; figuratively, abounding with -- rich.

ἐν **preposition**

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

τω **definite article - dative singular masculine**

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

νυν **adverb**

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

αιωνι **noun - dative singular masculine**

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

παραγγελλε **verb - present active imperative - second person singular**

paraggello **par-ang-gel'-lo**: to transmit a message, i.e. (by implication) to enjoin -- (give in) charge, (give) command(-ment), declare.

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.

υψηλοφρονειν **verb - present active infinitive**

hupselophroneo **hoop-say-lo-fron-eh'-o**: to be lofty in mind, i.e. arrogant -- be highminded.

μηδε **conjunction**

mede **may-deh'**: but not, not even; in a continued negation, nor -- neither, nor (yet), (no) not (once, so much as).

ηλπικεναι **verb - perfect active middle or passive deponent**

elpizo **el-pid'-zo**: to expect or confide -- (have, thing) hope(-d) (for), trust.

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.

πλουτου **noun - genitive singular masculine**

ploutos **ploo'-tos**: wealth (as fulness), i.e. (literally) money, possessions, or (figuratively) abundance, richness, (specially), valuable bestowment -- riches.

αδηλοτητι **noun - dative singular feminine**

adelotes **ad-ay-lot'-ace**: uncertainty -- uncertain.

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.

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.

θεω noun - dative singular masculine

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

τω definite article - dative singular masculine

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

ζωντι verb - present active participle - dative singular masculine

zao dzah'-o: to live -- life(-time), (a-)live(-ly), quick.

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.

παρεχοντι verb - present active participle - dative singular masculine

parecho par-ekh'-o: to hold near, i.e. present, afford, exhibit, furnish occasion -- bring, do, give, keep, minister, offer, shew, + trouble.

ημιν personal pronoun - first person dative plural

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

παντα adjective - accusative plural neuter

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

πλουσιως adverb

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

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

απολαυσιν noun - accusative singular feminine

apolausis ap-ol'-ow-sis: full enjoyment -- enjoy(-ment).

1 Timothy 6:18 .

.	Greek	Strong's	Origin
[Instruct them] to do good,	ἀγαθοεργεῖν (agathoergein)	14: to do good	from agathos and ergon
to be rich	πλουτεῖν (ploutein)	4147: to be rich	from ploutos

in good	καλοῖς (kalois)	2570: beautiful, good	a prim. word
works,	ἔργοις (ergois)	2041: work	from a prim. verb erdó (to do)
to be generous	εὐμεταδότους (eumetadotous)	2130: ready to impart	from eu and metadidómi
and ready to share,	κοινωνικούς (koinōnikous)	2843: ready to impart	from koinónia

KJV Lexicon

αγαθοεργεῖν **verb - present active infinitive**

agathoergeo **ag-ath-er-gheh'-o**: to work good -- do good.

πλουτεῖν **verb - present active infinitive**

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

ἐν **preposition**

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

ἐργοῖς **noun - dative plural neuter**

ergon **er'-gon**: toil (as an effort or occupation); by implication, an act -- deed, doing, labour, work.

καλοῖς **adjective - dative plural neuter**

kalos **kal-os'**: better, fair, good(-ly), honest, meet, well, worthy.

εὐμεταδότους **adjective - accusative plural masculine**

eumetadotos **yoo-met-ad'-ot-os**: good at imparting, i.e. liberal -- ready to distribute.

εἶναι **verb - present infinitive**

einai **i'-nahee**: to exist -- am, was. come, is, lust after, please well, there is, to be, was.

κοινωνικούς **adjective - accusative plural masculine**

koinonikos **koy-no-nee-kos'**: communicative, i.e. (pecuniarily) liberal -- willing to communicate.

1 Timothy 6:19 .

.	Greek	Strong's	Origin
storing	ἀποθησαυρίζοντας (apothēsaúrizontas)	597: to treasure up, store away	from apo and thésaurizó
up for themselves	ἐαυτοῖς (eautois)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
the treasure		597: to treasure up, store away	from apo and thésaurizó
of a good	καλὸν (kalon)	2570: beautiful, good	a prim. word
foundation	θεμέλιον (themelion)	2310b: of or for a foundation	from tithémi
for the future,	μέλλον (mellon)	3195: to be about to	a prim. verb
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that they may take hold	ἐπιλάβωνται (epilabōntai)	1949: to lay hold of	from epi and lambanó
of that which is life	ζωῆς (zōēs)	2222: life	from zaó
indeed.	ὧντως (ontōs)	3689: really, truly	from the part. of eimi

KJV Lexicon

αποθησαυρίζοντας **verb - present active participle - accusative plural masculine**
 apothēsaurizo **ap-oth-ay-sow-rid'-zo**: to treasure away -- lay up in store.

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.

θεμελιον **noun - accusative singular masculine**

themelios **them-el'-ee-os**: something put down, i.e. a substruction (of a building, etc.), -- foundation.

καλον **adjective - accusative singular masculine**

kalos **kal-os'**: better, fair, good(-ly), honest, meet, well, worthy.

εις **preposition**

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

το **definite article - accusative singular neuter**

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

μελλον **verb - present active participle - accusative singular neuter**

mello **mel'-lo**: to intend, i.e. be about to be, do, or suffer something

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.

επιλαβωνται **verb - second aorist middle deponent subjunctive - third person**

epilambanomai **ep-ee-lam-ban'-om-ahee**: to seize (for help, injury, attainment, or any other purpose; literally or figuratively) -- catch, lay hold (up-)on, take (by, hold of, on).

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.

αιωνιου **adjective - genitive 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).

ζωης **noun - genitive singular feminine**

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

1 Timothy 6:20 .

.	Greek	Strong's	Origin
O	ὦ (ō)	5599: O, oh!	a prim. interj.
Timothy,	Τιμοθεε (timothee)	5095: Timothy, a Christian	from timé and theos

guard	φύλαξον (phulaxon)	5442: to guard, watch	from a root phulak-
what has been entrusted	παραθήκην (parathēkēn)	3866: a deposit or trust	from paratithēmi
to you, avoiding	ἐκτρεπόμενος (ektrepomenos)	1624: to turn away	from ek and the same as tropé
worldly	βεβήλους (bebēlous)	952: permitted to be trodden, by impl. unhallowed	from bélos (a threshold)
[and] empty chatter	κενοφωνίας (kenophōnias)	2757: empty talk	from kenos and phōnéo
[and] the opposing arguments	ἀντιθέσεις (antitheseis)	477: opposition	from anti and tithēmi
of what is falsely called	ψευδωνύμου (pseudōnumou)	5581: under a false name, falsely called	from pseudēs and onoma
"knowledge"--	γνώσεως (gnōseōs)	1108: a knowing, knowledge	from ginóskō

KJV Lexicon

ω interjection

ο ο: as a sign of the vocative case, O; as a note of exclamation, oh -- O.

τιμοθεε noun - vocative singular masculine

Timotheos tee-moth'-eh-os: dear to God; Timotheus, a Christian -- Timotheus, Timothy.

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.

παραθηκην noun - accusative singular feminine

paratheke par-ath-ay'-kay: a deposit, i.e. (figuratively) trust -- committed unto.

φυλαξον verb - aorist active middle - second 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.

εκτρεπομενος **verb - present middle passive - nominative singular masculine**
ektrepo **ek-trep'-o**: to deflect, i.e. turn away -- avoid, turn (aside, out of the way).

της **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.

βεβηλους **adjective - accusative plural feminine**
bebelos **beb'-ay-los**: accessible (as by crossing the door-way), i.e. (by implication, of Jewish notions) heathenish, wicked -- profane (person).

κενοφωνιας **noun - accusative plural feminine**
kenophonia **ken-of-o-nee'-ah**: empty sounding, i.e. fruitless discussion -- vain.

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

αντιθεσεις **noun - accusative plural feminine**
antithesis **an-tith'-es-is**: opposition, i.e. a conflict (of theories) -- opposition.

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.

ψευδωνυμου **adjective - genitive singular feminine**
pseudonumos **psyoo-do'-noo-mos**: untruly named -- falsely so called.

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

1 Timothy 6:21 .

.	Greek	Strong's	Origin
which	ἣν (ēn)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
some	τινες (tines)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
have professed	ἐπαγγελλόμενοι (epangellomenoi)	1861: to proclaim, to promise	from epi and agelló
and thus gone astray	ἡστόχησαν (ēstochēsan)	795: to miss the mark	from alpha (as a neg. prefix) and stochos (a mark)

from the faith.	πίστιν (pistin)	4102: faith, faithfulness	from peithó
Grace	χάρις (charis)	5485: grace, kindness	a prim. word
be with you.			

KJV Lexicon

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.

τινες **indefinite pronoun - nominative plural masculine**

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

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.

περι **preposition**

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

την **definite article - accusative singular feminine**

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

πιστιν **noun - accusative singular feminine**

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

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

astochéo **as-tokh-eh'-o**: to miss the mark, i.e. (figuratively) deviate from truth -- err, swerve.

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.

χαρις **noun - nominative singular feminine**

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

μετα **preposition**

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

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

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

αμην **hebrew transliterated word**

amen **am-ane'**: firm, i.e. (figuratively) trustworthy; adverbially, surely (often as interjection, so be it) -- amen, verily.