

2 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
by the will	Θελήματος (thelēmatos)	2307: will	from theló
of God,	θεοῦ (theou)	2316: God, a god	of uncertain origin
according	κατ' (kat)	2596: down, against, according to	preposition of uncertain origin
to the promise	ἐπαγγελίαν (epangelian)	1860: a summons, a promise	from epaggellomai
of life	ζωῆς (zōēs)	2222: life	from zaó
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

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.

δια **preposition**

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

θεληματος **noun - genitive singular neuter**

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

θεου **noun - genitive singular masculine**

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

κατ **preposition**

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

επαγγελιαν **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.

ζωης **noun - genitive singular feminine**

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

της **definite article - genitive singular feminine**

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

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.

2 Timothy 1:2 .

.	Greek	Strong's	Origin
To Timothy,	Τιμοθέω (timotheō)	5095: Timothy, a Christian	from timé and theos
my beloved	ἀγαπητῷ (agapētō)	27: beloved	from agapaō
son:	τέκνῳ (teknō)	5043: a child (of either sex)	from tiktó
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	πατρὸς (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)

τιμοθεω **noun - dative singular masculine**

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

αγαπητω **adjective - dative singular masculine**

agapetos **ag-ap-ay-tos'**: beloved -- (dearly, well) beloved, dear.

τεκνω **noun - dative singular neuter**

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

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.

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.

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.

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

2 Timothy 1:3 .

.	Greek	Strong's	Origin
I thank	Χάριν (charin)	5485: grace, kindness	a prim. word
God,	θεῷ (theō)	2316: God, a god	of uncertain origin
whom	ᾧ (ō)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
I serve	λατρεύω (latreuō)	3000: to serve	from latris (a hired servant)
with a clear	καθαρᾷ (kathara)	2513: clean (adjective)	a prim. word
conscience	συνειδήσει (suneidēsei)	4893: consciousness, spec. conscience	from suneidon
the way	ἀπὸ (apo)	575: from, away from	a preposition and a prim. particle
my forefathers	προγόνων (progonōn)	4269: born before	from proginomai
did, as I constantly	ἀδιάλειπτον (adialeipton)	88: incessant	from alpha (as a neg. prefix) and dialeipó
remember	ἔχω (echō)	2192: to have, hold	a prim. verb
you in my prayers	δεήσεσιν (deēsesin)	1162: a need, entreaty	from deomai
night	νυκτὸς (nuktos)	3571: night, by night	a prim. word
and day,	ἡμέρας (ēmeras)	2250: day	a prim. word

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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.

θεω **noun - dative singular masculine**

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

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.

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

latreuo **lat-ryoo'-o**: to minister (to God), i.e. render religious homage -- serve, do the service, worship(-per).

απο **preposition**

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

προγονων **noun - genitive plural masculine**

progonos **prog'-on-os**: an ancestor, (grand-)parent -- forefather, parent.

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.

ως **adverb**

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

αδιαλειπτον **adjective - accusative singular feminine**

adialeiptos **ad-ee-al'-ipe-tos**: unintermitted, i.e. permanent -- without ceasing, continual.

εχω **verb - present active indicative - first person singular**
echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

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.

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

σου **personal pronoun - second person genitive singular**
sou **soo**: of thee, thy -- home, thee, thine (own), thou, thy.

μνησιν **noun - accusative singular feminine**
mneia **mni'-ah**: recollection; by implication, recital -- mention, remembrance.

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

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

δεησεσιν **noun - dative plural feminine**
deesis **deh'-ay-sis**: a petition -- prayer, request, supplication.

μου **personal pronoun - first person genitive singular**
mou **moo**: of me -- I, me, mine (own), my.

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.

2 Timothy 1:4 .

.	Greek	Strong's	Origin
longing	ἐπιποθῶν	1971: to long for	from epi and potheó (to yearn)

	(epipothōn)		
to see		3708: to see, perceive, attend to	a prim. verb
you, even as I recall		3403: to remind, remember	from a prim. verb
your tears,	δακρύων (dakruōn)	1144: a teardrop	a prim. word
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that I may be filled	πληρωθῶ (plērōthō)	4137: to make full, to complete	from plérés
with joy.	χαρᾶς (charas)	5479: joy, delight	from chairó

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

epipotheo **ep-ee-poth-eh'-o**: to dote upon, i.e. intensely crave possession (lawfully or wrongfully) -- (earnestly) desire (greatly), (greatly) long (after), lust.

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

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

ΙΔΕΙΝ **verb - second aorist active middle or passive deponent**

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

ΜΕΜΝΗΜΕΝΟΣ **verb - perfect passive participle - nominative singular masculine**

mnaomai **mnaah'-om-ahee**: to bear in mind, i.e. recollect; by implication, to reward or punish -- be mindful, remember, come (have) in remembrance.

ΣΟΥ **personal pronoun - second person genitive singular**

sou **soo**: of thee, thy -- home, thee, thine (own), thou, thy.

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.

δακρυων **noun - genitive plural neuter**
dakru **dak'-roo**: a tear -- tear.

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.

χαρας **noun - genitive singular feminine**

chara **khar-ah'**: cheerfulness, i.e. calm delight -- gladness, greatly, (be exceeding) joy(-ful, -fully, -fulness, -ous).

πληρωθω **verb - aorist passive subjunctive - first person singular**

pleroo **play-ro'-o**: to make replete, i.e. (literally) to cram (a net), level up (a hollow), or (figuratively) to furnish (or imbue, diffuse, influence), satisfy, execute (an office), finish

2 Timothy 1:5 .

.	Greek	Strong's	Origin
For I am mindful	ὑπόμνησιν (upomnēsin)	5280: a reminding, reminder	from hupomimnēskó
of the sincere	ἀνυποκρίτου (anupokritou)	505: unhypocritical, unfeigned	from alpha (as a neg. prefix) and hupokrinomai
faith	πίστεως (pisteōs)	4102: faith, faithfulness	from peithó
within	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
you, which	ἥτις (ētis)	3748: whoever, anyone who	from hos, and tis
first		4413: first, chief	contr. superl. of pro
dwelt	ἐνώκησεν (enōkēsen)	1774: to dwell in	from en and oikeó
in your grandmother	μάμμη (mammē)	3125: a grandmother	a prim. word, onomatop.
Lois	Λωϊδι (lōidi)	3090: Lois, a Christian woman	perhaps akin to Lóion (more desirable, better)

and your mother	μητρί (mētri)	3384: mother	a prim. word
Eunice,	Εὐνίκη (eunikē)	2131: "victorious," Eunice, the mother of Timothy	from eu and niké
and I am sure	πέπεισμαι (pepeismai)	3982: to persuade, to have confidence	a prim. verb
that [it is] in you as well.	καὶ (kai)	2532: and, even, also	a prim. conjunction

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υπομνησιν **noun - accusative singular feminine**

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

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

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

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.

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

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

ανυποκριτου **adjective - genitive singular feminine**

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

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.

ητις **relative pronoun - nominative singular feminine**

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

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

enoikeo en-oy-keh'-o: to inhabit (figuratively) -- dwell in.

πρωτον adverb

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

εν preposition

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

τη definite article - dative singular feminine

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

μαμη noun - dative singular feminine

mamme mam'-may: a grandmother -- grandmother.

σου personal pronoun - second person genitive singular

sou soo: of thee, thy -- home, thee, thine (own), thou, thy.

λωιδι noun - dative singular masculine

Lois lo-ecē': Lois, a Christian woman -- Lois.

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.

μητρι noun - dative singular feminine

meter may'-tare: a mother (literally or figuratively, immediate or remote) -- mother.

σου personal pronoun - second person genitive singular

sou soo: of thee, thy -- home, thee, thine (own), thou, thy.

ευνικη noun - dative singular feminine

Eunike yoo-nee'-kay: victorious; Eunice, a Jewess -- Eunice.

πεπεισμαι verb - perfect passive indicative - first person singular

peitho pi'-tho: to convince (by argument, true or false); by analogy, to pacify or conciliate (by other fair means); reflexively or passively, to assent (to evidence or authority), to rely (by inward certainty)

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.

καὶ conjunction kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words
ἐν preposition en en: in, at, (up-)on, by, etc.
σοι personal pronoun - second person dative singular soi soy: to thee -- thee, thine own, thou, thy.

2 Timothy 1:6 .

.	Greek	Strong's	Origin
For this	ἧν (ēn)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
reason	αἰτίαν (aitian)	156: cause, reason	from aiteó
I remind	ἀναμνησκῶ (anamimnēskō)	363: to remind, call to one's remembrance	from ana and mimnēskó
you to kindle afresh	ἀναζωπυρεῖν (anazōpurein)	329: to kindle afresh	from ana and a comp. of the root of zóon and pur
the gift	χάρισμα (charisma)	5486: a gift of grace, a free gift	from charizomai
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
which	ὃ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
is in you through	δι' (di)	1223: through, on account of, because of	a prim. preposition
the laying	ἐπιθέσεως (epitheseōs)	1936: a laying on, an assault	from epitithémi
on of my hands.	χειρῶν (cheirōn)	5495: the hand	a prim. word

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δι **preposition**

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

ην **relative pronoun - accusative singular feminine**

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

αἰτία **noun - accusative singular feminine**

aitia **ahee-tee'-a**: a cause (as if asked for), i.e. (logical) reason (motive, matter), (legal) crime (alleged or proved) -- accusation, case, cause, crime, fault, (wh-)ere(-fore).

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

anamimnesko **an-am-im-nace'-ko**: to remind; (reflexively) to recollect -- call to mind, (bring to , call to, put in), remember(-brance).

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

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

αναζωπυρειν **verb - present active infinitive**

anazopureo **an-ad-zo-poor-eh'-o**: to re-enkindle -- stir up.

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.

χαρισμα **noun - accusative singular neuter**

charisma **khar'-is-mah**: a (divine) gratuity -- (free) gift.

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).

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.

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

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

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.
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.
επιθεσεως 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.
μου personal pronoun - first person genitive singular mou moo: of me -- I, me, mine (own), my.

2 Timothy 1:7 .

.	Greek	Strong's	Origin
For God	θεός (theos)	2316: God, a god	of uncertain origin
has not given	ἔδωκεν (edōken)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
us a spirit	πνεῦμα (pneuma)	4151: wind, spirit	from pneó
of timidity,	δειλίας (deilias)	1167: cowardice	from deilos
but of power	δυνάμεως (dunameōs)	1411: (miraculous) power, might, strength	from dunamai
and love	ἀγάπης	26: love, goodwill	from agapaó

(agapēs)
and discipline. σωφρονισμού 4995: self-control from sóphronizō
(sōphronismou)

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ου particle - nominative

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

γάρ conjunction

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

εδωκεν verb - aorist active 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)

ημιν personal pronoun - first person dative plural

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

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).

πνευμα noun - accusative singular neuter

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

δειλιας noun - genitive singular feminine

deilia **di-lee'-ah**: timidity -- fear.

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.

δυναμεις noun - genitive singular feminine

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

itself)

και conjunction

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

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.

και conjunction

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

σωφρονισμού noun - genitive singular masculine

sophronismos so-fron-is-mos': discipline, i.e. self-control -- sound mind.

2 Timothy 1:8 .

.	Greek	Strong's	Origin
Therefore	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
do not be ashamed	ἐπαισχυνθῆς (epaischunthēs)	1870: to be ashamed (of)	from epi and aischunó
of the testimony	μαρτύριον (marturion)	3142: a testimony, a witness	from martus
of our Lord	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
or	μηδὲ (mēde)	3366: but not, and not	from mé and de
of me His prisoner,	δέσμιον (desmion)	1198: binding, bound	from deó
but join with [me] in suffering	συγκακοπάθησον (sunkakopathēson)	4777: to bear evil treatment along with	from sun and kakopatheó
for the gospel	εὐαγγελίῳ (euangeliō)	2098: good news	from the same as euaggelizó
according	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin

to the power	δύναμιν (dunamin)	1411: (miraculous) power, might, strength	from dunamai
of God,	θεοῦ (theou)	2316: God, a god	of uncertain origin

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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.

οὐν conjunction

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

επαισχυνθῆς verb - aorist passive deponent subjunctive - second person singular

epaischunomai ep-ahee-skho'-nom-ahee: to feel shame for something -- be ashamed.

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.

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.

μηδε conjunction

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

εμε **personal pronoun - first person accusative singular**
eme **em-eh'**: me -- I, me, my(-self).

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.

δεσμιον **noun - accusative singular masculine**
desmios **des'-mee-os**: a captive (as bound) -- in bonds, prisoner.

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

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.

συγκακοπαθησον **verb - aorist active middle - second person singular**
sugkakopatheo **soong-kak-op-ath-eh'-o**: to suffer hardship in company with -- be partaker of afflictions.

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

ευαγγελιω **noun - dative singular neuter**
euaggelion **yoo-ang-ghel'-ee-on**: a good message, i.e. the gospel -- gospel.

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

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

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

2 Timothy 1:9 .

.	Greek	Strong's	Origin
who has saved	σώσαντος (sōsantos)	4982: to save	from sós (safe, well)
us and called	καλέσαντος	2564: to call	a prim. word

	(kalesantos)		
us with a holy	ἀγία (agia)	40: sacred, holy	from a prim. root
calling,	κλήσει (klēsei)	2821: a calling	from kaleó
not according	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
to our works,	ἔργα (erga)	2041: work	from a prim. verb erdó (to do)
but according	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
to His own	ἰδίαν (idian)	2398: one's own, distinct	a prim. word
purpose	πρόθεσιν (prothesin)	4286: a setting forth, i.e. fig. proposal, spec. the showbread, sacred (bread)	from protithémi
and grace	χάριν (charin)	5485: grace, kindness	a prim. word
which was granted	δοθεῖσαν (dotheisan)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
us 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
from all	χρόνων (chronōn)	5550: time	a prim. word
eternity,	αἰωνίων (aiōniōn)	166: agelong, eternal	from aión

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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.

σωσαντος **verb - aorist active participle - genitive singular masculine**

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

ημας **personal pronoun - first person accusative plural**

hemas **hay-mas'**: us -- our, 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

καλεσαντος **verb - aorist active participle - genitive singular masculine**

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

κλησει **noun - dative singular feminine**

klesis **klay'-sis**: an invitation (figuratively) -- calling.

αγια **adjective - dative singular feminine**

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

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.

κατα **preposition**

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

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.

εργα **noun - accusative plural neuter**

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

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

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

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.

κατ **preposition**

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

ιδιαν adjective - accusative singular feminine

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

προθεσιν noun - accusative singular feminine

prothesis proth'-es-is: a setting forth, i.e. (figuratively) proposal (intention); specially, the show-bread (in the Temple) as exposed before God -- purpose, shew(-bread).

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).

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.

δοθειςαν verb - aorist passive participle - accusative singular feminine

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

ημιν personal pronoun - first person dative plural

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

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.

προ preposition

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

χρονων noun - genitive plural masculine

chronos khron'-os: a space of time or interval; by extension, an individual opportunity; by implication, delay -- + years old, season, space, (often-)time(-s), (a) while.

αιωνιων adjective - genitive plural masculine

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

2 Timothy 1:10 .

.	Greek	Strong's	Origin
but now	νῦν (nun)	3568: now, the present	a prim. particle of pres. time
has been revealed	φανερωθεῖσαν (phanerōtheisan)	5319: to make visible, make clear	from phaneros
by the appearing	ἐπιφανείας (epiphaneias)	2015: appearance	from epiphanés
of our Savior	σωτήρος (sōtēros)	4990: a savior, deliverer	from sózó
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 abolished	καταργήσαντος (katargēsantos)	2673: to render inoperative, abolish	from kata and argeó
death	θανάτον (thanaton)	2288: death	from thnéskó
and brought	φωτίσαντος (phōtisantos)	5461: to shine, give light	from phós
life	ζωὴν (zōēn)	2222: life	from zaó
and immortality	ἀφθαρσίαν (aphtharsian)	861: incorruptibility	from aphthartos
to light		5461: to shine, give light	from phós
through	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
the gospel,	εὐαγγελίου (euangeliou)	2098: good news	from the same as euaggelizó

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

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

δε **conjunction**

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

νυν **adverb**

nun **noon**: now (as adverb of date, a transition or emphasis); also as noun or adjective present or immediate

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.

επιφανειας **noun - genitive singular feminine**

epiphaneia **ep-if-an'-i-ah**: a manifestation, i.e. (specially) the advent of Christ (past or future) -- appearing, brightness.

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.

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.

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.

καταργησαντος **verb - aorist active participle - genitive singular masculine**

katargeo **kat-arg-eh'-o**: to be (render) entirely idle (useless), literally or figuratively

μεν **particle**

men **men**: indicative of affirmation or concession (in fact); usually followed by a

contrasted clause (this one, the former, etc.)

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.

θανάτου noun - accusative singular masculine

thanatos than'-at-os: (properly, an adjective used as a noun) death -- deadly, (be...) death.

φωτισαντος verb - aorist active participle - genitive singular masculine

photizo fo-tid'-zo: to shed rays, i.e. to shine or (transitively) to brighten up -- enlighten, illuminate, (bring to, give) light, make to see.

δε conjunction

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

ζωην noun - accusative singular feminine

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

και conjunction

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

αφθαρσιαν noun - accusative singular feminine

aphthrsia af-thar-see'-ah: incorruptibility; genitive, unending existence; (figuratively) genuineness -- immortality, incorruption, sincerity.

δια preposition

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

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.

ευαγγελιου noun - genitive singular neuter

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

2 Timothy 1:11 .

.	Greek	Strong's	Origin
for which	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 (kēruḵ)	2783: a herald	from kērussó
and an apostle	ἀπόστολος (apostolos)	652: a messenger, one sent on a mission, an apostle	from apostelló
and a teacher.	διδάσκαλος (didaskalos)	1320: an instructor	from didaskó

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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.

και conjunction

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

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

εθνων **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.

2 Timothy 1:12 .

.	Greek	Strong's	Origin
For this	ἧν (ēn)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
reason	αἰτίαν (aitian)	156: cause, reason	from aiteó
I also	καὶ (kai)	2532: and, even, also	a prim. conjunction
suffer	πάσχω (paschō)	3958: to suffer, to be acted on	akin to penthos
these things,		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
but I am not ashamed;	ἐπαισχύνομαι (epaischunomai)	1870: to be ashamed (of)	from epi and aischunō
for I know		3609a: to have seen or perceived, hence to know	perf. of eidon
whom	ὃν (ō)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
I have believed	πεπίστευκα (pepisteuka)	4100: to believe, entrust	from pistis
and I am convinced	πέπεισμαι (pepeismai)	3982: to persuade, to have confidence	a prim. verb
that He is able	δυνατός (dunatos)	1415: strong, mighty, powerful	from dunamai
to guard	φυλάξαι (phulaxai)	5442: to guard, watch	from a root phulak-

what I have entrusted	παράθηκην (parathēkēn)	3866: a deposit or trust	from paratithēmi
to Him until	εἰς (eis)	1519: to or into (indicating the point reached or entered, of place, time, fig. purpose, result)	a prim. preposition
that day.	ἡμέραν (ēmeran)	2250: day	a prim. word

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δι preposition

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

ην relative pronoun - accusative singular feminine

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

αἰτίαν noun - accusative singular feminine

aitia **ahee-tee'-a**: a cause (as if asked for), i.e. (logical) reason (motive, matter), (legal) crime (alleged or proved) -- accusation, case, cause, crime, fault, (wh-)ere(-fore).

και conjunction

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

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.

πάσχω verb - present active indicative - first person singular

pascho **pas'-kho**: to experience a sensation or impression (usually painful) -- feel, passion, suffer, vex.

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.

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.

επαισχυνομαι **verb - present middle or passive deponent indicative - first person singular**
epaischunomai **ep-ahee-skhoo'-nom-ahee**: to feel shame for something -- be ashamed.

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

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

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.

πιστευω **verb - perfect active 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)

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

πειθω **verb - perfect passive indicative - first person singular**
peitho **pi'-tho**: to convince (by argument, true or false); by analogy, to pacify or conciliate (by other fair means); reflexively or passively, to assent (to evidence or authority), to rely (by inward certainty)

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.

δυνατος **adjective - nominative singular masculine**
dunatos **doo-nat-os'**: powerful or capable; neuter possible -- able, could, (that is) mighty (man), possible, power, strong.

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

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.

μου **personal pronoun - first person genitive singular**
mou **moo**: of me -- I, me, mine (own), my.

φυλάσσει **verb - aorist active middle or passive deponent**
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.

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

ἐκεῖνην **demonstrative pronoun - accusative singular feminine**
ekainos ek-i'-nos: that one (or (neuter) thing); often intensified by the article prefixed -- he, it, the other (same), selfsame, that (same, very), their, them, they, this, those.

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.

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

2 Timothy 1:13 .

.	Greek	Strong's	Origin
Retain	ἔχε (eche)	2192: to have, hold	a prim. verb
the standard	ὑποτύπωσιν (upotupōsin)	5296: an outline, sketch, fig. an example	from hupotupoó (to delineate)
of sound	ὑγιαίνοντων (ugaiainontōn)	5198: to be sound, healthy	from hugiéis
words	λόγων (logōn)	3056: a word (as embodying an idea), a statement, a speech	from legó
which	ᾧ (ōn)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
you have heard	ἤκουσας (ēkousas)	191: to hear, listen	from a prim. word mean. hearing
from me, in the faith	πίστει (pistei)	4102: faith, faithfulness	from peithó

and love	ἀγάπη (agapē)	26: love, goodwill	from agapaó
which are 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

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ὑποτύπωσις **noun - accusative singular feminine**

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

ἔχε **verb - present active imperative - second person singular**

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

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

hugaiaino **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).

λογῶν **noun - genitive 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.

ὧν **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.

παρ **preposition**

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

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

emou **em-oo'**: of me -- me, mine, my.

ηκουσας **verb - aorist active indicative - second person singular**

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.

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.

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**

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

2 Timothy 1:14 .

.	Greek	Strong's	Origin
Guard,	φύλαξον (phulaxon)	5442: to guard, watch	from a root phulak-
through	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
the Holy	ἁγίου (agiou)	40: sacred, holy	from a prim. root
Spirit	πνεύματος (pneumatos)	4151: wind, spirit	from pneó

who dwells	ἐνοικοῦντος (enoikountos)	1774: to dwell in	from en and oikeó
in us, the treasure	καλὴν (kalēn)	2570: beautiful, good	a prim. word
which has been entrusted	παράθηκην (parathēkēn)	3866: a deposit or trust	from paratithēmi
to [you].			

KJV Lexicon

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.

καλὴν **adjective - accusative singular feminine**

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

παράθηκην **noun - accusative singular feminine**

paratheke **par-ath-ay'-kay**: a deposit, i.e. (figuratively) trust -- committed unto.

φυλάξον **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.

δια **preposition**

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

πνεύματος **noun - genitive singular neuter**

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

αγίου **adjective - genitive singular neuter**

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

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.

ενοικουντος **verb - present active participle - genitive singular neuter**
enoikeo **en-oy-keh'-o**: to inhabit (figuratively) -- dwell in.

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

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

2 Timothy 1:15 .

.	Greek	Strong's	Origin
You are aware		3609a: to have seen or perceived, hence to know	perf. of eidon
of the fact		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
that all	πάντες (pantes)	3956: all, every	a prim. word
who are in Asia	Ἀσία (asia)	773: Asia, a Roman province	of uncertain origin
turned away	ἀπεστράφησαν (apestraphēsan)	654: to turn away, turn back	from apo and strephó
from me, among whom	ὧν (ōn)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
are Phygelus	Φύγελος (phugelos)	5436: Phygelus, one who deserted Paul	probably of foreign origin
and Hermogenes.	Ἑρμογένης (ermogenēs)	2061: "born of Hermes," Hermogenes, one who deserted Paul	from Hermés and the same as ginomai

KJV Lexicon

οιδας **verb - perfect active indicative - second person singular**

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.

ΑΠΕΣΤΡΑΦΗΣΑΝ verb - second aorist passive indicative - third person

apostrepho ap-os-tref'-o: to turn away or back -- bring again, pervert, turn away (from).

ΜΕ personal pronoun - first person accusative singular

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

ΠΑΝΤΕΣ adjective - nominative plural masculine

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

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.

ΕΝ preposition

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

ΤΗ definite article - dative singular feminine

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

ΑΣΙΑ noun - dative singular feminine

Asia as-ee'-ah: Asia, i.e. Asia Minor, or (usually) only its western shore -- Asia.

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

ΦΥΓΕΛΟΣ noun - nominative singular masculine

Phugellos foog'-el-los: fugitive; Phygellus, an apostate Christian -- Phygellus.

ΚΑΙ conjunction

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

ΕΡΜΟΓΕΝΗΣ noun - nominative singular masculine

Hermogenes her-mog-en'-ace: born of Hermes; Hermogenes, an apostate Christian -- Hermogenes.

2 Timothy 1:16 .

.	Greek	Strong's	Origin
The Lord	κύριος (kurios)	2962: lord, master	from kuros (authority)
grant	δῶη (dōē)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
mercy	ἔλεος (eleos)	1656: mercy, pity, compassion	a prim. word
to the house	οἶκῳ (oikō)	3624: a house, a dwelling	a prim. word
of Onesiphorus,	Ὀνησιφόρου (onēsiphorou)	3683: "bringing advantage," Onesiphorus, a Christian	from the same as Onésimos and pheró
for he often	πολλάκις (pollakis)	4178: often	adverb from polus
refreshed	ἀνέψυξεν (anepsuxen)	404: to refresh	from ana and psuchó
me and was not ashamed	ἐπαισχύνθη (epaischunthē)	1870: to be ashamed (of)	from epi and aischunó
of my chains;	ἄλυσιν (alusin)	254: a chain	of uncertain origin

KJV Lexicon

δωη **verb - second aorist active participle deponent - 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)

ελεος **noun - accusative singular neuter**

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

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.

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.

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.

ονησιφορου noun - genitive singular masculine

Onesiphoros on-ay-sif'-or-os: profit-bearer; Onesiphorus, a Christian -- Onesiphorus.

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.

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.

πολλakis adverb

pollakis pol-lak'-is: many times, i.e. frequently -- oft(-en, -entimes, -times).

με personal pronoun - first person accusative singular

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

ανεψυξεν verb - aorist active indicative - third person singular

anapsucho an-aps-oo'-kho: to cool off, i.e. (figuratively) relieve -- refresh.

και conjunction

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

την definite article - accusative singular feminine

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

αλυσιν noun - accusative singular feminine

halusis hal'-oo-sis: a fetter or manacle -- bonds, chain.

μου personal pronoun - first person genitive singular

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

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.

επαισχυνθῇ **verb - aorist passive deponent indicative - third person singular**
epaischunomai **ep-ahee-skhoo'-nom-ahee**: to feel shame for something -- be ashamed.

2 Timothy 1:17 .

.	Greek	Strong's	Origin
but when he was in Rome,	Ῥώμη (rōmē)	4516: Rome, the capital of Italy and the Rom. Empire (named after Romulus, the legendary founder)	of Latin origin
he eagerly	σπουδαίως (spoudaiōs)	4709: with haste, diligently	adverb from spoudaios
sought	ἐζήτησεν (ezētēsen)	2212: to seek	of uncertain origin
for me and found	εὑρεν (euren)	2147: to find	a prim. verb
me --			

KJV Lexicon

αλλὰ **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.

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

ἐν **preposition**

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

ῤώμη **noun - dative singular feminine**

Rhōmē **hro'-may**: strength; Roma, the capital of Italy -- Rome.

σπουδαιότερον **adjective - accusative singular masculine - comparative or contracted**
spoudaiōteron **spoo-dah-yot'-er-on**: very diligently.

εζητησεν **verb - aorist active indicative - third person singular**
zeteo dzay-teh'-o: to seek; specially, (by Hebraism) to worship (God), or (in a bad sense) to plot (against life)

με **personal pronoun - first person accusative singular**
me meh: me -- I, me, my.

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

ευρεν **verb - second aorist active indicative - third person singular**
heurisko hyoo-ris'-ko: find, get, obtain, perceive, except the present and imperfect see.

2 Timothy 1:18 .

.	Greek	Strong's	Origin
the Lord	κύριος (kurios)	2962: lord, master	from kuros (authority)
grant	δῶη (dōē)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
to him to find	εὕρεῖν (eurein)	2147: to find	a prim. verb
mercy	ἔλεος (eleos)	1656: mercy, pity, compassion	a prim. word
from the Lord	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
on that day--	ἡμέρα (ēmera)	2250: day	a prim. word
and you know	γινώσκεις (ginōskeis)	1097: to come to know, recognize, perceive	from a prim. root gnó-
very well	βέλτιον (beltion)	957: better	adverb from the cptv. of agathos
what	ὅσα (osa)	3745: how much, how many	from hos,
services he rendered	διηκόνησεν (diēkonēsen)	1247: to serve, minister	from diakonos

at Ephesus.

Ἐφέσω
(ephesō)

2181: Ephesus, a city in Asia of uncertain origin
Minor

KJV Lexicon

δωη **verb - second aorist active participle deponent - 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)

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

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.

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.

ευρειν **verb - second aorist active middle or passive deponent**

heurisko **hyoo-ris'-ko**: find, get, obtain, perceive, except the present and imperfect see.

ελεος **noun - accusative singular neuter**

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

παρα **preposition**

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

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.

εν **preposition**

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

εκεινη **demonstrative pronoun - dative singular feminine**

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

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.

ημερα **noun - dative singular feminine**

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

και **conjunction**

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

οσα **correlative pronoun - accusative plural neuter**

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

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.

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

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

βελτιον **adverb**

beltion **bel-tee'-on**: better -- very well.

συ **personal pronoun - second person nominative singular**

su **soo**: the person pronoun of the second person singular thou -- thou.

γινωσκεις **verb - present active indicative - second person singular**

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

2 Timothy 2:1 .

.	Greek	Strong's	Origin
You therefore,	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
my son,	τέκνον (teknon)	5043: a child (of either sex)	from tikto
be strong	ἐνδυναμοῦ (endunamou)	1743: to empower	from en and dunamoó

in the grace	χάριτι (chariti)	5485: grace, kindness	a prim. word
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

KJV Lexicon

σου **personal pronoun - second person nominative singular**

su **soo**: the person pronoun of the second person singular thou -- thou.

οὐν **conjunction**

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

ΤΕΚΝΟΝ **noun - vocative singular neuter**

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

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

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

ενδυναμου **verb - present passive imperative - second person singular**

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

εν **preposition**

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

τη **definite article - dative singular feminine**

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

χαριτι **noun - dative singular feminine**

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

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

2 Timothy 2:2 .

.	Greek	Strong's	Origin
The things which	ᾧ (a)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
you have heard	ἤκουσας (ēkousas)	191: to hear, listen	from a prim. word mean. hearing
from me in the presence	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
of many	πολλῶν (pollōn)	4183: much, many	a prim. word
witnesses,	μαρτύρων (marturōn)	3144: a witness	a prim. word
entrust	παράθου (parathou)	3908: to place beside, to set before	from para and tithēmi
these		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
to faithful	πιστοῖς (pistois)	4103: faithful, reliable	from peithó
men	ἀνθρώποις (anthrōpois)	444: a man, human, mankind	probably from anér and óps (eye, face)
who	οἵτινες (oitines)	3748: whoever, anyone who	from hos, and tis
will be able	ίκανοὶ (ikanoi)	2425: sufficient, fit	from hikneomai (to come, reach, attain to)

to teach	διδάξαι (didaxai)	1321: to teach	a redupl. caus. form of daó (to learn)
others	ἑτέρους (eterous)	2087: other	of uncertain origin
also.	καὶ (kai)	2532: and, even, also	a prim. conjunction

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

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.

ηκουσας verb - aorist active indicative - second person singular

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.

παρ preposition

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

μου personal pronoun - first person genitive singular

emou em-oo': of me -- me, mine, my.

δια preposition

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

πολλων adjective - genitive plural masculine

polus pol-ooos': 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.

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.

παράθου **verb - second aorist middle indicative - second 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.

πιστοῖς **adjective - dative plural masculine**

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

ἀνθρώποις **noun - dative plural masculine**

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

οἵτινες **relative pronoun - nominative plural masculine**

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

ἱκανοὶ **adjective - nominative plural masculine**

hikanos **hik-an-os'**: competent (as if coming in season), i.e. ample (in amount) or fit (in character)

ἔσονται **verb - future indicative - third person**

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

καὶ **conjunction**

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

ἑτέρους **adjective - accusative plural masculine**

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

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

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

2 Timothy 2:3 .

.	Greek	Strong's	Origin
Suffer hardship	συγκακοπαθήσον (sunkakopathēson)	4777: to bear evil treatment along with	from sun and kakopatheó
with [me], as a good	καλὸς (kalos)	2570: beautiful, good	a prim. word
soldier	στρατιώτης (stratiōtēs)	4757: a soldier	from stratia

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

KJV Lexicon

συ **personal pronoun - second person nominative singular**
su soo: the person pronoun of the second person singular thou -- thou.

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

κακοπαθησον **verb - aorist active middle - second person singular**
kakopatheo kak-op-ath-eh'-o: to undergo hardship -- be afflicted, endure afflictions (hardness), suffer trouble.

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

καλος **adjective - nominative singular masculine**
kalos kal-os': better, fair, good(-ly), honest, meet, well, worthy.

στρατιωτης **noun - nominative singular masculine**
stratiotes strat-ee-o'-tace: a camper-out, i.e. a (common) warrior -- soldier.

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

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

2 Timothy 2:4 .

.	Greek	Strong's	Origin
No	οὐδεὶς	3762: no one, none	from oude and heis

	(oudeis)		
soldier in active service	στρατευόμενος (strateuomenos)	4754: to make war, hence to serve as a soldier	from stratos (an encamped army)
entangles	ἐμπλέκεται (empleketai)	1707: to weave in, to entwine, i.e. to involve with	from en and plekó
himself in the affairs	πραγματείας (pragmateiais)	4230: careful application, hard work	from pragmateuomai
of everyday life,	βίου (biou)	979: life, living	a prim. word
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that he may please	ἀρέσῃ (aresē)	700: to please	from a prim. root ar- (fit together)
the one who enlisted him as a soldier.	στρατολογήσαντι (stratologēsanti)	4758: to enlist soldiers	from the same as strateuó and legó (in the sense of pick up or choose)

KJV Lexicon

οὐδεις **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.

στρατευομενος **verb - present middle passive - nominative singular masculine**

strateuomai strat-yoo'-om-ahēē: 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).

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

empleko em-plek'-o: to entwine, i.e. (figuratively) involve with -- entangle (in, self 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.

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.

βίου **noun - genitive singular masculine**

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

πραγματείας **noun - dative plural feminine**

pragmateia **prag-mat-i'-ah**: a transaction, i.e. negotiation -- affair.

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.

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.

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

stratologeo **strat-ol-og-eh'-o**: to gather (or select) as a warrior, i.e. enlist in the army -- choose to be a soldier.

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

aresko **ar-es'-ko**: to be agreeable (or by implication, to seek to be so) -- please.

2 Timothy 2:5 .

.	Greek	Strong's	Origin
Also	καὶ (kai)	2532: and, even, also	a prim. conjunction
if	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
anyone	τις (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
competes	ἀθλή (athlē)	118: to contend, wrestle	from athlos (a contest, struggle)
as an athlete,	ἀθλήσῃ (athlēse)	118: to contend, wrestle	from athlos (a contest, struggle)

he does not win the prize	στεφανοῦται (stephanoutai)	4737: to crown	from stephanos
unless	ἐὰν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
he competes		118: to contend, wrestle	from athlos (a contest, struggle)
according to the rules.	νομίμως (nomimōs)	3545: rightly, lawfully	from nomimos (conformable to law)

KJV Lexicon

εἰ condition

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).

καὶ conjunction

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

ἀθλή **verb - present active subjunctive - third person singular**
athleo **ath-leh'-o**: to contend in the competitive games -- strive.

τις **indefinite pronoun - nominative singular masculine**
tis **tis**: some or any person or object

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.

στεφανοῦται **verb - present passive indicative - third person singular**
stephanoo **stef-an-o'-o**: to adorn with an honorary wreath -- crown.

εἰ condition

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

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.

νομίμως **adverb**

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

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

athleo **ath-leh'-o**: to contend in the competitive games -- strive.

2 Timothy 2:6 .

.	Greek	Strong's	Origin
The hard-working	κοπιῶντα (kopiōnta)	2872: to grow weary, toil	from kopos
farmer	γεωργὸν (geōrgon)	1092: a husbandman, vinedresser	from gé and ergon
ought	δεῖ (dei)	1163: it is necessary	a form of deó
to be the first		4413: first, chief	contr. superl. of pro
to receive his share	μεταλαμβάνειν (metalambanein)	3335: to partake of	from meta and lambanó
of the crops.	καρπῶν (karpōn)	2590: fruit	a prim. word

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.

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

kopiao kop-ee-ah'-o: to feel fatigue; by implication, to work hard -- (bestow) labour, toil, be wearied.

γεωργον noun - accusative singular masculine

georgos gheh-ore-gos': a land-worker, i.e. farmer -- husbandman.

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) -- behaved, be meet, must (needs), (be) need(-ful), ought, should.

πρωτον adverb

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

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

των adjective - 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.

καρπων definite article - genitive plural masculine

karpos kar-pos': fruit (as plucked), literally or figuratively -- fruit.

μεταλαμβάνειν noun - genitive plural masculine

metalambano met-al-am-ban'-o: to participate; genitive case, to accept (and use) -- eat, have, be partaker, receive, take.

verb - present active infinitive

2 Timothy 2:7 .

.	Greek	Strong's	Origin
Consider	νόει (noei)	3539: to perceive, think	from nous
what		3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
I say,	λέγω (legō)	3004: to say	a prim. verb
for the Lord	κύριος (kurios)	2962: lord, master	from kuros (authority)

will give	δώσει (dōsei)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
you understanding	σύνεσιν (sunesin)	4907: a running together, spec. understanding	from suniémi
in everything.	πάσιν (pasin)	3956: all, every	a prim. word

KJV Lexicon

νοεῖ **verb - present active imperative - second person singular**

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

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.

λέγω **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.

δωῆ **verb - second aorist active participle deponent - 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)

γάρ **conjunction**

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

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

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

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.

κύριος **noun - nominative singular masculine**

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

συνεσις **noun - accusative singular feminine**

sunesis soon'-es-is: a mental putting together, i.e. intelligence or (concretely) the intellect
-- knowledge, understanding.

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

2 Timothy 2:8 .

.	Greek	Strong's	Origin
Remember	Μνημόνευε (mnēmoneue)	3421: to call to mind, to make mention of	from mnémón (mindful)
Jesus	Ἰησοῦν (iēsoun)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
Christ,	Χριστὸν (christon)	5547: the Anointed One, Messiah, Christ	from chrió
risen	ἐγχερμένον (egēgermenon)	1453: to waken, to raise up	a prim. verb
from the dead,	νεκρῶν (nekrōn)	3498: dead	a prim. word, the same as nekus (a dead body)
descendant	σπέρματος (spermatos)	4690: that which is sown, i.e. seed	from speiró
of David,		1160b: David, king of Isr.	of Hebrew origin David
according	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
to my gospel,	εὐαγγέλιον (euangelion)	2098: good news	from the same as euaggelizó

KJV Lexicon

μνημονευε **verb - present active imperative - second person singular**

mnemoneuo **mnay-mon-yoo'-o**: to exercise memory, i.e. recollect; by implication, to punish; also to rehearse -- make mention; be mindful, remember.

ιησουν **noun - accusative singular masculine**

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

χριστον **noun - accusative singular masculine**

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

εγηνερμενον **verb - perfect passive participle - accusative singular masculine**

egeiro **eg-i'-ro**: to waken (transitively or intransitively), i.e. rouse

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)

νεκρων **adjective - genitive plural masculine**

nekros **nek-ros'**: dead (literally or figuratively; also as noun) -- dead.

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)

σπερματος **noun - genitive singular neuter**

sperma **sper'-mah**: something sown, i.e. seed (including the male sperm); by implication, offspring; specially, a remnant (figuratively, as if kept over for planting) -- issue, seed.

δαυιδ **proper noun**

Dabid **dab-eed'**: Dabid (i.e. David), the Israelite king -- David.

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.

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

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

2 Timothy 2:9 .

.	Greek	Strong's	Origin
for which	ὃ (ō)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
I suffer hardship	κακοπαθῶ (kakopathō)	2553: to suffer evil	from the same as kakopatheia
even	μέχρι (mechri)	3360: as far as, until	a prim. word
to imprisonment	δεσμῶν (desmōn)	1199: a band, bond	from deō
as a criminal;	κακοῦργος (kakourgōs)	2557: a criminal	from kakos and the same as ergon
but the word	λόγος (logos)	3056: a word (as embodying an idea), a statement, a speech	from legó
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
is not imprisoned.	δέδεται (dedetai)	1210: to tie, bind	a prim. verb

KJV Lexicon

εν **preposition**

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

ω **relative pronoun - dative singular neuter**

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

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

kakopatheo kak-op-ath-eh'-o: to undergo hardship -- be afflicted, endure afflictions (hardness), suffer trouble.

μέχρι **adverb**

mechri **mekh'-ree**: as far as, i.e. up to a certain point -- till, (un-)to, until.

δεσμών **noun - genitive plural masculine**

desmon **des-mon'**: a band, i.e. ligament (of the body) or shackle (of a prisoner); figuratively, an impediment or disability -- band, bond, chain, string.

ως **adverb**

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

κακούργος **adjective - nominative singular masculine**

kakourgos **kak-oor'-gos**: a wrong-doer, i.e. criminal -- evil-doer, malefactor.

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 **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.

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).

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.

δεδεσται **verb - perfect passive indicative - third person singular**

deo **deh'-o**: to bind (in various applications, literally or figuratively) -- bind, be in bonds, knit, tie, wind.

2 Timothy 2:10 .

.	Greek	Strong's	Origin
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 endure	ὑπομένω (upomenō)	5278: to stay behind, to await, endure	from hupo and menó
all things	πάντα (panta)	3956: all, every	a prim. word
for the sake	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
of those	τοὺς (tous)	3588: the	the def. art.
who are chosen,	ἐκλεκτοὺς (eklektous)	1588: select, by impl. favorite	from eklegó
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that they also	καὶ (kai)	2532: and, even, also	a prim. conjunction
may obtain	τύχωσιν (tuchōsin)	5177: to hit, hit upon, meet, happen	from a prim. root tuch-
the salvation	σωτηρίας (sōtērias)	4991: deliverance, salvation	from sōtér
which 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
[and] with [it] eternal	αἰωνίου (aiōniou)	166: agelong, eternal	from aión
glory.	δόξης (doxēs)	1391: opinion (always good in N.T.), hence praise, honor, glory	from dokeó

KJV Lexicon

δια **preposition**

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

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).

πάντα **adjective - accusative plural neuter**

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

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

hupomeno **hoop-om-en'-o**: to stay under (behind), i.e. remain; figuratively, to undergo, i.e. bear (trials), have fortitude, persevere -- abide, endure, (take) patient(-ly), suffer, tarry behind.

δια **preposition**

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

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.

ΕΚΛΕΚΤΟΥΣ **adjective - accusative plural masculine**

eklektos **ek-lek-tos'**: select; by implication, favorite -- chosen, elect.

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.

καὶ **conjunction**

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

αὐτοὶ **personal pronoun - nominative plural masculine**

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

σωτηρίας **noun - genitive singular feminine**

soteria **so-tay-ree'-ah**: rescue or safety (physically or morally) -- deliver, health, salvation, save, saving.

ΤΥΧΩΣΙΝ **verb - second aorist active subjunctive - third person**

tugchano **toong-khan'-o**: be, chance, enjoy, little, obtain, refresh...self, + special.

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**

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

μετα **preposition**

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

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.

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).

2 Timothy 2:11 .

.	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
For if	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
we died	συναπεθάνομεν (sunapethanomen)	4880: to die with	from sun and apothnéskó
with Him, we will also	καὶ (kai)	2532: and, even, also	a prim. conjunction

live

συζήσομεν
(suzēsomen)

4800: to live with

from sun and zaó

with Him;

KJV Lexicon

πίστος **adjective - nominative singular masculine**

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

ὁ **definite article - nominative singular masculine**

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

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.

εἰ **conditional**

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

γάρ **conjunction**

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

συναπεθανομεν **verb - second aorist active indicative - first person**

sunapothnesko soon-ap-oth-nace'-ko: to de cease (literally) in company with, or (figuratively), similarly to -- be dead (die) with.

καὶ **conjunction**

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

συζησομεν **verb - future active indicative - first person**

suzao sood-zah'-o: to continue to live in common with, i.e. co-survive -- live with.

2 Timothy 2:12 .

.	Greek	Strong's	Origin
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
we endure,	ὑπομένομεν (upomenomen)	5278: to stay behind, to await, endure	from hupo and menó
we will also	καὶ (kai)	2532: and, even, also	a prim. conjunction
reign	συμβασιλεύσομεν (sumbasileusomen)	4821: to reign with	from sun and basileuó
with Him; 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
we deny	ἀρνησόμεθα (arnēsometha)	720: to deny, say no	of uncertain origin
Him, He also	κακεῖνος (kakeinos)	2548: and that one	from kai and ekeinos
will deny	ἀρνήσεται (arnēsetai)	720: to deny, say no	of uncertain origin
us;			

KJV Lexicon

εἰ **conditional**

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

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

hupomeno **hoop-om-en'-o:** to stay under (behind), i.e. remain; figuratively, to undergo, i.e. bear (trials), have fortitude, persevere -- abide, endure, (take) patient(-ly), suffer, tarry

behind.

και conjunction

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

συμβασιλευσομεν verb - future active indicative - first person

sumbasileuo soom-bas-il-yoo'-o: to be co-regent (figuratively) -- reign with.

ει conditional

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

αρνουμεθα verb - present middle or passive deponent indicative - first person

arneomai ar-neh'-om-ahee: to contradict, i.e. disavow, reject, abnegate -- deny, refuse.

κακεινος demonstrative pronoun - nominative singular masculine - comparative or contracted

kakeinos kak-i'-nos: likewise that (or those) -- and him (other, them), even he, him also, them (also), (and) they.

αρνησεται verb - future middle deponent indicative - third person singular

arneomai ar-neh'-om-ahee: to contradict, i.e. disavow, reject, abnegate -- deny, refuse.

ημας personal pronoun - first person accusative plural

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

2 Timothy 2:13 .

.	Greek	Strong's	Origin
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
we are faithless,	ἀπιστοῦμεν (apistoumen)	569: to disbelieve, be faithless	from apistos
He remains	μένει (menei)	3306: to stay, abide, remain	a prim. verb
faithful,	πιστὸς (pistos)	4103: faithful, reliable	from peithó
for He cannot	δύναται (dunatai)	1410: to be able, to have power	a prim. verb
deny	ἀρνήσασθαι (arnēsasthai)	720: to deny, say no	of uncertain origin

Himself.	ἑαυτὸν (eauton)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
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KJV Lexicon

εἰ conditional

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

ἀπιστοῦμεν verb - present active indicative - first person

apisteo ap-is-teh'-o: to be unbelieving, i.e. (transitively) disbelieve, or (by implication) disobey -- believe not.

ἐκεῖνος demonstrative pronoun - nominative singular masculine

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

πίστος adjective - nominative singular masculine

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

μένει verb - present active indicative - third person singular

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.

ἀρνησασθαι verb - aorist middle deponent middle or passive deponent

arneomai ar-neh'-om-ahee: to contradict, i.e. disavow, reject, abnegate -- deny, refuse.

ἐαυτον 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.

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.

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

dunamai doo'-nam-ahee: to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

2 Timothy 2:14 .

.	Greek	Strong's	Origin
Remind	ὑπομύνησκε (upomimnēske)	5279: to cause (one) to remember, to remind	from hupo and mimnēskó
[them] of these things,		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
and solemnly charge	διαμαρτυρόμενος (diamarturomenos)	1263: to affirm solemnly	from dia and marturomai
[them] 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
not to wrangle about words,	λογομαχεῖν (logomachein)	3054: to strive with words	from logos and machomai
which is useless	οὐδὲν (ouden)	3762: no one, none	from oude and heis
[and leads] to the ruin	καταστροφῇ (katastrophē)	2692: an overthrowing	from katastrephó
of the hearers.	ἀκουόντων (akouontōn)	191: to hear, listen	from a prim. word mean. hearing

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.

υπομυνησκε **verb - present active imperative - second person singular**

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

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

diamarturomai dee-am-ar-too'-rom-ahee: to attest or protest earnestly, or (by implication)

hortatively -- charge, testify (unto), witness.

ΕΝΩΠΤΙΟΝ **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.

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.

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.

ΛΟΓΟΜΑΧΕΙΝ **verb - present active infinitive**

logomacheo **log-om-akh-eh'-o**: to be disputatious (on trifles) -- strive about 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

ΟΥΔΕΝ **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.

ΧΡΗΣΙΜΟΝ **adjective - accusative singular neuter**

chresimos **kh-ray'-see-mos**: serviceable -- profit.

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.

ΚΑΤΑΣΤΡΟΦΗ **noun - dative singular feminine**

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

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.

ΑΚΟΥΟΝΤΩΝ **verb - present active participle - genitive 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.

2 Timothy 2:15 .

.	Greek	Strong's	Origin
Be diligent	σπούδασον (spoudason)	4704: to make haste, hence to give diligence	from spoudé
to present	παραστήσαι (parastēsai)	3936: to place beside, to present, stand by, appear	from para and histémi
yourself	σεαυτὸν (seauton)	4572: of (to, for) yourself	refl. pronoun from su and autos
approved	δόκιμον (dokimon)	1384: tested, approved	from dechomai
to God	θεῷ (theō)	2316: God, a god	of uncertain origin
as a workman	ἐργάτην (ergatēn)	2040: a workman	from ergazomai
who does not need to be ashamed,	ἀνεπαίσχυντον (anepaischunton)	422: not to be put to shame	from alpha (as a neg. prefix) and epaischunomai
accurately handling	ὀρθοτομοῦντα (orthotomounta)	3718: to cut straight	from orthos and temnó (to cut)
the word	λόγον (logon)	3056: a word (as embodying an idea), a statement, a speech	from legó
of truth.	ἀληθείας (alētheias)	225: truth	from aléthés

KJV Lexicon

σπουδασον **verb - aorist active middle - second person singular**

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

σεαυτον **reflexive pronoun - second person accusative singular masculine**

seautou **seh-ow-too'**: respectively of (with, to) thyself -- thee, thine own self, (thou) thy(-self).

δοκιμον adjective - accusative singular masculine

dokimos dok'-ee-mos: acceptable (current after assayal), i.e. approved -- approved, tried.

παρastησαι verb - aorist active middle or passive deponent

paristemi par-is'-tay-mee: assist, bring before, command, commend, give presently, present, prove, provide, shew, stand (before, by, here, up, with), yield.

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).

εργατην noun - accusative singular masculine

ergates er-gat'-ace: a toiler; figuratively, a teacher -- labourer, worker(-men).

ανεπαισχυντον adjective - accusative singular masculine

anepaischuntos an-ep-ah'-ee-skhoon-tos: not ashamed, i.e. irreprehensible: --that needeth not to be ashamed.

ορθοτομουντα verb - present active participle - accusative singular masculine

orthotomeo or-thot-om-eh'-o: to make a straight cut, i.e. (figuratively) to dissect (expound) correctly (the divine message) -- rightly divide.

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.

λογον noun - accusative singular masculine

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

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.

2 Timothy 2:16 .

.	Greek	Strong's	Origin
But avoid	περιῖτασο (periistaso)	4026: to stand around, turn around (to avoid)	from peri and histémi
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 phónéō
for it will lead	προκόψουσιν (prokopsousin)	4298: to cut forward (a way), advance	from pro and koptó
to further		4183: much, many	a prim. word
ungodliness,	ἀσεβείας (asebeias)	763: ungodliness, impiety	from asebé

KJV Lexicon

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.

δε **conjunction**

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

βεβήλους **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).

κενοφωνίας **noun - accusative plural feminine**

kenophonia **ken-of-o-nee'-ah**: empty sounding, i.e. fruitless discussion -- vain.

περιιστασο **verb - present middle imperative - second person singular**

periistemi **per-ee-is'-tay-mee**: to stand all around, i.e. (near) to be a bystander, or (aloof) to keep away from -- avoid, shun, stand by (round about).

ἐπὶ 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.

πλεῖον adjective - accusative singular neuter - comparative or contracted

pleion pli-own: more in quantity, number, or quality; also (in plural) the major portion

γάρ conjunction

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

προκοψουσιν verb - future active indicative - third person

prokopto prok-op'-to: to drive forward (as if by beating), i.e. (figuratively and intransitively) to advance (in amount, to grow; in time, to be well along) -- increase, proceed, profit, be far spent, wax.

ἀσεβείας noun - genitive singular feminine

asebeia as-eb'-i-ah: impiety, i.e. (by implication) wickedness -- ungodly(-liness).

2 Timothy 2:17 .

.	Greek	Strong's	Origin
and their talk	λόγος (logos)	3056: a word (as embodying an idea), a statement, a speech	from legó
will spread	νομήν (nomēn)	3542: a pasture, a grazing	from the same as nomos
like	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
gangrene.	γάγγραινα (gangraina)	1044: a gangrene, an eating sore	perhaps from graó (to gnaw)
Among them are Hymenaeus	Ἑμέναιος (umenaïos)	5211: Hymenaeus, a heretical teacher at Ephesus	from Humén (Hymen, the Gr. god of weddings)
and Philetus,	Φίλητος (philētos)	5372: "worthy of love," Philetus, an erring Christian at Ephesus	from phileó

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

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.

αυτων **personal pronoun - genitive plural masculine**

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

ως **adverb**

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

γαγγραινα **noun - nominative singular feminine**

gaggraina **gang'-grahee-nah**: an ulcer (gangrene) -- canker.

βομην **noun - accusative singular feminine**

nome **nom-ay'**: pasture, i.e. (the act) feeding (figuratively, spreading of a gangrene), or (the food) pasturage -- eat, pasture.

εξει **verb - future active indicative - third person singular**

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

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

φιλητος **noun - nominative singular masculine**

Philetos fil-ay-tos': amiable; Philetus, an opposer of Christianity -- Philetus.

2 Timothy 2:18 .

.	Greek	Strong's	Origin
[men] who	οἵτινες (oitines)	3748: whoever, anyone who	from hos, and tis
have gone astray	ἡστόχησαν (ēstochēsan)	795: to miss the mark	from alpha (as a neg. prefix) and stochos (a mark)
from the truth	ἀλήθειαν (alētheian)	225: truth	from aléthés
saying	λέγοντες (legontes)	3004: to say	a prim. verb
that the resurrection	ἀνάστασιν (anastasin)	386: a standing up, i.e. a resurrection, a raising up, rising	from anistémi
has already	ἤδη (ēdē)	2235: already	a prim. adverb of time
taken place,	γεγονέναι (gegonenai)	1096: to come into being, to happen, to become	from a prim. root gen-
and they upset	ἀνατρέπειν (anatrepousin)	396: to overturn, destroy	from ana and the same as tropé
the faith	πίστιν (pistin)	4102: faith, faithfulness	from peithó
of some.	τινων (tinōn)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun

KJV Lexicon

ΟΙΤΙΝΕΣ **relative pronoun - nominative plural masculine**

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

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.

ΑΛΗΘΕΙΑΝ **noun - accusative singular feminine**

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

ΗΣΤΟΧΗΣΑΝ **verb - aorist active indicative - third person**

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

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

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

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.

ΑΝΑΣΤΑΣΙΝ **noun - accusative singular feminine**

anastasis **an-as'-tas-is**: raised to life again, resurrection, rise from the dead, that should rise, rising again.

ΗΔΗ **adverb**

ede **ay'-day**: even now -- already, (even) now (already), by this time.

ΓΕΓΟΝΕΝΑΙ **verb - second perfect active middle or passive deponent**

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.)

ΚΑΙ **conjunction**

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

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

anatrepo **an-at-rep'-o**: to overturn (figuratively) -- overthrow, subvert.

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.

ΤΙΝΩΝ **indefinite pronoun - genitive plural masculine**

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

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.

2 Timothy 2:19 .

.	Greek	Strong's	Origin
Nevertheless,	μέντοι (mentoi)	3305: yet, however	from men and toi
the firm	στερεός (stereos)	4731: hard, firm	a prim. word
foundation	θεμέλιος (themelios)	2310b: of or for a foundation	from tithémi
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
stands,	ἔστηκεν (estēken)	2476: to make to stand, to stand	from a redupl. of the prim. root sta-
having	ἔχων (echōn)	2192: to have, hold	a prim. verb
this	ταύτην (tautēn)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
seal,	σφραγίδα (sphragida)	4973: a seal, a signet	a prim. word
"The Lord	κύριος (kurios)	2962: lord, master	from kuros (authority)
knows	ἔγνω (egnō)	1097: to come to know, recognize, perceive	from a prim. root gnō-
those	ὅ (o)	3588: the	the def. art.
who are His," and, "Everyone	πᾶς (pas)	3956: all, every	a prim. word

who names	ὀνομάζων (onomazōn)	3687: to name, to give a name	from onoma
the name	ὄνομα (onoma)	3686: a name, authority, cause	a prim. word
of the Lord	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
is to abstain	ἀποστήτω (apostētō)	868: to lead away, to depart from	from apo and histēmi
from wickedness."	ἀδικίας (adikias)	93: injustice, unrighteousness	from adikos

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.

μεντοι conjunction

mentoi **men'-toy**: indeed though, i.e. however -- also, but, howbeit, nevertheless, yet.

στερεος adjective - nominative singular masculine

stereos **ster-eh-os'**: stiff, i.e. solid, stable -- stedfast, strong, sure.

θεμελιος noun - nominative singular masculine

themelios **them-el'-ee-os**: something put down, i.e. a substruction (of a building, etc.), -- foundation.

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).

εστηκεν verb - imperfect active indicative - third person singular

histemi **his'-tay-mee**: to stand (transitively or intransitively), used in various applications

histemi **his'-tay-mee**: to stand (transitively or intransitively), used in various applications

εχων **verb - perfect active indicative - third person singular**

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

την **verb - present active participle - 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.

σφραγιδα **definite article - accusative singular feminine**

sphragis **sfrag-ece'**: a signet (as fencing in or protecting from misappropriation); by implication, the stamp impressed (as a mark of privacy, or genuineness), literally or figuratively -- seal.

ταυτην **noun - 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.

εγνω **demonstrative pronoun - accusative singular feminine**

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

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

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

τους **noun - 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.

οντας **definite article - accusative plural masculine**

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

αυτου **verb - present participle - accusative plural masculine**

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

και **personal pronoun - genitive singular masculine**

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

αποστητω **conjunction**

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.

απο **verb - second aorist active middle - third person singular**

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

αδικίας preposition

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

πας noun - genitive singular feminine

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

ο adjective - 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.

ονομαζων definite article - nominative singular masculine

onomazo on-om-ad'-zo: to name, i.e. assign an appellation; by extension, to utter, mention, profess -- call, name.

το verb - present active participle - 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.

ονομα definite article - accusative singular neuter

onoma on'-om-ah: a name (authority, character) -- called, (+ sur-)name(-d).

κυριου noun - accusative singular neuter

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

noun - genitive singular masculine

2 Timothy 2:20 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
in a large	μεγάλη (megalē)	3173: great	a prim. word
house	οἰκία (oikia)	3614: a house, dwelling	from oikos
there are not only	μόνον (monon)	3440: merely	adverb from monos

gold	χρυσᾶ (chrusa)	5552: golden	from chrusos
and silver	ἀργυρᾶ (argura)	693: of silver	from arguros
vessels,	σκεύη (skeuē)	4632: a vessel, implement, pl. goods	a prim. word
but also	καὶ (kai)	2532: and, even, also	a prim. conjunction
vessels of wood	ξύλινα (xulina)	3585: wooden	from xulon
and of earthenware,	ὀστράκινα (ostrakina)	3749: earthen	from ostrakon (an earthen vessel)
and some	ἃ (a)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
to honor	τιμῆν (timēn)	5092: a valuing, a price	akin to tió (to value, honor)
and some	ἃ (a)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
to dishonor.	ἀτιμίαν (atimian)	819: dishonor	from atimos

KJV Lexicon

εν **preposition**

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

μεγαλη **adjective - dative singular feminine**

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.

δε **conjunction**

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

οικια noun - dative singular feminine

oikia oy-kee'-ah: residence (abstractly), but usually (concretely) an abode; by implication, a family (especially domestics) -- home, house(-hold).

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.

εστιν verb - present indicative - third person singular

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

μονον adverb

monon mon'-on: merely -- alone, but, only.

σκευη noun - nominative plural neuter

skeuos skyoo'-os: a vessel, implement, equipment or apparatus (literally or figuratively (specially, a wife as contributing to the usefulness of the husband) -- goods, sail, stuff, vessel.

χρυσα adjective - nominative plural neuter

chruseos khroo'-seh-os: made of gold -- of gold, golden.

και conjunction

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

αργυρα adjective - nominative plural neuter

argureos ar-goo'-reh-os: made of silver -- (of) silver.

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

ξυλινα adjective - nominative plural neuter

xulinos xoo'-lin-os: wooden -- of wood.

και conjunction

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

οστρακινα adjective - nominative plural neuter

ostrakinos os-tra'-kin-os: earthen-ware, i.e. clayey; by implication, frail -- of earth, earthen.

και conjunction

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

with other particles or small words

α relative pronoun - nominative plural neuter

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

μεν particle

men men: indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, etc.)

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

τιμην noun - accusative singular feminine

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

α relative pronoun - nominative plural neuter

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

δε conjunction

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

εις preposition

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

ατιμιαν noun - accusative singular feminine

atimia at-ee-mee'-ah: infamy, i.e. (subjectively) comparative indignity, (objectively) disgrace -- dishonour, reproach, shame, vile.

2 Timothy 2:21 .

.	Greek	Strong's	Origin
Therefore,	οὕν (oun)	3767: therefore, then, (and) so	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
anyone	τις (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun

cleanses	ἐκκαθάρη (ekkatharē)	1571: to cleanse thoroughly	from ek and kathairó
himself	ἑαυτὸν (eauton)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
from these		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
[things], he will be a vessel	σκεῦος (skeuos)	4632: a vessel, implement, pl. goods	a prim. word
for honor,	τιμὴν (timēn)	5092: a valuing, a price	akin to tió (to value, honor)
sanctified,	ἡγιασμένον (ēgiasmenon)	37: to make holy, consecrate, sanctify	from hagios
useful	εὐχρηστον (euchrēston)	2173: useful	from eu and chrēstos
to the Master,	δεσπότη (despotē)	1203: lord, master	of uncertain origin
prepared	ἡτοιμασμένον (ētoimasmenon)	2090: to prepare	from hetoimos
for every	πάν (pan)	3956: all, every	a prim. word
good	ἀγαθόν (agathon)	18: good	of uncertain origin
work.	ἔργον (ergon)	2041: work	from a prim. verb erdó (to do)

KJV Lexicon

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).

οὐν conjunction

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

τις indefinite pronoun - nominative singular masculine

tis tis: some or any person or object

εκκαθαρη verb - aorist active subjunctive - third person singular

ekkathairo ek-kath-ah'-ee-ro: to cleanse thoroughly -- purge (out).

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.

απο preposition

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

τουτων demonstrative pronoun - genitive plural neuter

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

εσται verb - future indicative - third 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.

σκευος noun - nominative singular neuter

skeuos skyoo'-os: a vessel, implement, equipment or apparatus (literally or figuratively (specially, a wife as contributing to the usefulness of the husband) -- goods, sail, stuff, vessel.

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

τιμην noun - accusative singular feminine

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

ηγιασμενον verb - perfect passive participle - nominative singular neuter

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

και conjunction

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

ευχρηστον adjective - nominative singular neuter

euchrestos yoo'-khrays-tos: easily used, i.e. useful -- profitable, meet for use.

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.
δεσποτη	noun - dative singular masculine
despotes des-pot'-ace :	an absolute ruler (despot) -- Lord, master.
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
παν	adjective - accusative singular neuter
pas pas :	apparently a primary word; all, any, every, the whole
εργον	noun - accusative singular neuter
ergon er'-gon :	toil (as an effort or occupation); by implication, an act -- deed, doing, labour, work.
αγαθον	adjective - accusative singular neuter
agathos ag-ath-os' :	good (in any sense, often as noun) -- benefit, good(-s, things), well.
ητοιμασμενον	verb - perfect passive participle - nominative singular neuter
hetoimazo het-oy-mad'-zo :	to prepare -- prepare, provide, make ready.

2 Timothy 2:22 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
flee	φευγε (pheuge)	5343: to flee	a prim. verb
from youthful	νεωτερικᾶς (neōterikas)	3512: youthful	from the cptv. of neos,
lusts	ἐπιθυμίας (epithumias)	1939: desire, passionate longing, lust	from epithumeó
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

faith,	πίστιν (pistin)	4102: faith, faithfulness	from peithó
love	ἀγάπην (agapēn)	26: love, goodwill	from agapaó
[and] peace,	εἰρήνην (eirēnēn)	1515:	of uncertain derivation, perhaps from eiró (to join): lit. or fig. peace, by impl. welfare
with those	τάς (tas)	3588: the	the def. art.
who call	ἐπικαλουμένων (epikaloumenōn)	1941: to call upon	from epi and kaleó
on the Lord	κύριον (kurion)	2962: lord, master	from kuros (authority)
from a pure	καθαῶς (katharas)	2513: clean (adjective)	a prim. word
heart.	καρδίας (kardias)	2588: heart	a prim. word

KJV Lexicon

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.

δε **conjunction**

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

νεωτερικας **adjective - accusative plural feminine**

neoterikos **neh-o-ter'-ik-os:** appertaining to younger persons, i.e. juvenile -- youthful.

επιθυμιας **noun - accusative plural feminine**

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

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).

δικαιοσύνην noun - accusative singular feminine

dikaiousune dik-ah-yos-oo'-nay: equity (of character or act); specially (Christian) justification -- righteousness.

πίστιν 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.

ἀγάπην 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.

εἰρήνην noun - accusative singular feminine

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

μετά preposition

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

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.

ἐπικαλουμένων verb - present middle passive - genitive plural masculine

epikaleomai ep-ee-kal-eh'-om-ahee: to entitle; by implication, to invoke (for aid, worship, testimony, decision, etc.) -- appeal (unto), call (on, upon), surname.

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.

κύριον noun - accusative 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.

ἐκ preposition

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

καθαρὰς 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).

2 Timothy 2:23 .

.	Greek	Strong's	Origin
But refuse	παραιτοῦ (paraitou)	3868: to beg from, to beg off	from para and aiteó
foolish	μωράς (mōras)	3474: dull, stupid, foolish	a prim. word
and ignorant	ἄπαιδεύτους (apaideutous)	521: uninstructed	from alpha (as a neg. prefix) and a derivation of paideuó
speculations,	ζητήσεις (zētēseis)	2214: a search, questioning	from zéteó
knowing		3609a: to have seen or perceived, hence to know	perf. of eidon
that they produce	γεννώσιν (gennōsin)	1080: to beget, to bring forth	from genna (descent, birth)
quarrels.	μάχας (machas)	3163: a fight	from machomai

KJV Lexicon

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.

δε **conjunction**

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

μωρος **adjective - accusative plural feminine**

moros mo-ros': dull or stupid (as if shut up), i.e. heedless, (morally) blockhead,

(apparently) absurd -- fool(-ish, -ishness).

και conjunction

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

απαιδευτους adjective - accusative plural feminine

apaideutos ap-ah'-ee-dyoo-tos: uninstructed, i.e. (figuratively) stupid -- unlearned.

ζητησεις noun - accusative plural feminine

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

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.

ειδως verb - perfect active participle - nominative singular masculine

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

οτι conjunction

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

γεννωσιν verb - present active indicative - third person

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

μαχας noun - accusative plural feminine

mache makh'-ay: a battle, i.e. (figuratively) controversy -- fighting, strive, striving.

2 Timothy 2:24 .

.	Greek	Strong's	Origin
The Lord's	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
bond-servant	δοῦλον (doulon)	1401: a slave	of uncertain derivation
must	δεῖ (dei)	1163: it is necessary	a form of deó
not be quarrelsome,	μάχεσθαι (machesthai)	3164: to fight	a prim. verb
but be kind	ἥπιον (ēpion)	2261: gentle, mild	of uncertain origin

to all,	πάντας (pantas)	3956: all, every	a prim. word
able to teach,	διδασκτικόν (didaktikon)	1317: apt at teaching	from didaktos
patient when wronged,	ἀνεξίκακον (anexikakon)	420: enduring evil	from anechó and kakos

KJV Lexicon

δουλον **noun - accusative singular masculine**

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

δε **conjunction**

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

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.

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.

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.

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

machomai **makh'-om-ah-ee**: to war, i.e. (figuratively) to quarrel, dispute -- fight, strive.

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.

ηπιον **adjective - accusative singular masculine**

epios **ay'-pee-os**: affable, i.e. mild or kind -- gentle.

ειναι **verb - present infinitive**

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

προς **preposition**

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

παντας **adjective - accusative plural masculine**

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

διδακτικον **adjective - accusative singular masculine**

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

ανεξικακον **adjective - accusative singular masculine**

anexikakos an-ex-ik'-ak-os: enduring of ill, i.e. forbearing -- patient.

2 Timothy 2:25 .

.	Greek	Strong's	Origin
with gentleness	πραῦτητι (prautēti)	4240: gentleness	from praus
correcting	παιδεύοντα (paideuonta)	3811: to train children, to chasten, correct	from pais
those	τούς (tous)	3588: the	the def. art.
who are in opposition,	ἀντιδιατιθεμένους (antidiatithemenous)	475: to oppose, set oneself in opposition	from anti and diatithēmi
if perhaps	μήποτε (mēpote)	3379: never, lest ever	from μέ and pote
God	θεός (theos)	2316: God, a god	of uncertain origin
may grant	δώη (dōē)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
them repentance	μετάνοιαν (metanoian)	3341: change of mind, repentance	from metanoēó
leading	εἰς (eis)	1519: to or into (indicating the point reached or entered, of place, time, fig. purpose, result)	a prim. preposition

to the knowledge	ἐπίγνωσιν (epignōsin)	1922: recognition, knowledge	from epiginóskō
of the truth,	ἀληθείας (alētheias)	225: truth	from aléthēs

KJV Lexicon

εν **preposition**

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

πραοτητι **noun - dative singular feminine**

praiotes **prah-ot'-ace**: gentleness, by implication, humility -- meekness.

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

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

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.

αντιδιατιθεμενους **verb - present middle passive - accusative plural masculine**

antidiatithemai **an-tee-dee-at-eeth'-em-ah-ee**: to set oneself opposite, i.e. be disputatious -- that oppose themselves.

μηποτε **adverb**

mepote **may'-pot-eh or**: not ever; also if (or lest) ever (or perhaps) -- if peradventure, lest (at any time, haply), not at all, whether or not.

δω **verb - second aorist active subjunctive - 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)

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

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).

μετανοια **noun - accusative singular feminine**

metanoia met-an'-oy-ah: (subjectively) compunction (for guilt, including reformation); by implication, reversal (of (another's) decision) -- repentance.

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

επιγνωσις **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.

2 Timothy 2:26 .

.	Greek	Strong's	Origin
and they may come to their senses	ἀνανήψωσιν (ananēpsōsin)	366: to return to soberness, i.e. regain one's senses	from ana and néphó
[and escape] from the snare	παγίδος (pagidos)	3803: a trap, snare	from pégnumi
of the devil,	διαβόλου (diabolou)	1228: slanderous, accusing falsely	from diaballó
having been held captive	ἐζωγρημένοι (ezōgrēmenoi)	2221: to catch alive	from the same as zóon and agreuó
by him to do his will.	θέλημα (thelēma)	2307: will	from theló

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

ανανηψωσιν verb - aorist active subjunctive - third person

ananepho an-an-ay'-fo: to become sober again, i.e. (figuratively) regain (one's) senses -- recover self.

εκ preposition

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

της definite article - genitive singular feminine

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

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.

παγιδος noun - genitive singular feminine

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

εζωγρημενοι verb - perfect passive participle - nominative plural masculine

zogreo dzogue-reh'-o: to take alive (make a prisoner of war), i.e. (figuratively) to capture or ensnare -- take captive, catch.

υπ 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

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

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.

εκεινου demonstrative pronoun - genitive singular masculine

ekeinos ek-i'-nos: that one (or (neuter) thing); often intensified by the article prefixed --

he, it, the other (same), selfsame, that (same, very), their, them, they, this, those.

θελημα **noun - accusative singular neuter**

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

2 Timothy 3:1 .

.	Greek	Strong's	Origin
But realize	γίνωσκε (ginōske)	1097: to come to know, recognize, perceive	from a prim. root gnó-
this,		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
that in the last	ἐσχάταις (eschatais)	2078: last, extreme	of uncertain origin
days	ἡμέραις (ēmerais)	2250: day	a prim. word
difficult	χαλεποί (chalepoi)	5467: hard (to do or bear)	a prim. word
times	καιροὶ (kairoi)	2540: time, season	a prim. word
will come.	ἐνστήσονται (enstēsontai)	1764: to place in, to be at hand, perf. part. to be present	from en and histēmi

KJV Lexicon

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).

ΔΕ **conjunction**

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

γινωσκε **verb - present active imperative - second person singular**

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

ΟΤΙ conjunction

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

ΕΝ preposition

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

ΕΣΧΑΤΑΙΣ adjective - dative plural feminine

eschatos es'-khat-os: farthest, final (of place or time) -- ends of, last, latter end, lowest, uttermost.

ΗΜΕΡΑΙΣ noun - dative plural feminine

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

ΕΝΣΤΗΣΟΝΤΑΙ verb - future middle deponent indicative - third person

enistemi en-is'-tay-mee: to place on hand, i.e. (reflexively) impend, (participle) be instant -- come, be at hand, present.

ΚΑΙΡΟΙ noun - nominative plural masculine

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

ΧΑΛΕΠΟΙ adjective - nominative plural masculine

chalepos khal-ep-os': difficult, i.e. dangerous, or (by implication) furious -- fierce, perilous.

2 Timothy 3:2 .

.	Greek	Strong's	Origin
For men	ἄνθρωποι (anthrōpoi)	444: a man, human, mankind	probably from anér and óps (eye, face)
will be lovers of self,	φίλαυτοι (philautoi)	5367: loving oneself	from philos and autos
lovers of money,	φιλάργυροι (philarguroi)	5366: loving money	from philos and arguros
boastful,	ἀλαζόνες (alazones)	213: vagabond, hence an impostor, boaster	from alé (wandering)

arrogant,	ὑπερήφανοι (uperēphanoi)	5244a: showing oneself above others	from huper and phainó
revilers,	βλάσφημοι (blasphēmoi)	989: slanderous, evil-speaking	a comp. of a root of uncertain origin and phémé
disobedient	ἄπειθεῖς (apeitheis)	545: disobedient	from alpha (as a neg. prefix) and peithó
to parents,	γονεῦσιν (goneusin)	1118: a parent	from ginomai
ungrateful,	ἄχάριστοι (acharistoi)	884: ungracious, ungrateful	from alpha (as a neg. prefix) and charizomai
unholy,	ἄνόσιοι (anosioi)	462: unholy	from alpha (as a neg. prefix) and hosios

KJV Lexicon

εσονται **verb - future indicative - third person**

esomai es'-om-ahēe: will be -- shall (should) be (have), (shall) come (to pass), may have, fall, what would follow, live long, sojourn.

γαρ **conjunction**

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

οι **definite article - nominative plural masculine**

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

ανθρωποι **noun - nominative plural masculine**

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

φιλαυτοι **adjective - nominative plural masculine**

philautos fil'-ow-tos: fond of self, i.e. selfish -- lover of own self.

φιλαργυροι **adjective - nominative plural masculine**

philarguros fil-ar'-goo-ros: fond of silver (money), i.e. avaricious -- covetous.

αλαζονες **noun - nominative plural masculine**

alazon **al-ad-zone'**: braggart -- booster.

υπερηφανοι **adjective - nominative plural masculine**
huperephanos **hoop-er-ay'-fan-os**: appearing above others (conspicuous), i.e. (figuratively) haughty -- proud.

βλασφημοι **adjective - nominative plural masculine**
blasphemos **blas'-fay-mos**: scurrilous, i.e. calumnious (against men), or (specially) impious (against God) -- blasphemer(-mous), railing.

γονευσιν **noun - dative plural masculine**
goneus **gon-yooce'**: a parent -- parent.

απειθεις **adjective - nominative plural masculine**
apeithes **ap-i-thace'**: unpersuadable, i.e. contumacious -- disobedient.

αχαριστοι **adjective - nominative plural masculine**
acharistos **ach-ar'-is-tos**: thankless, i.e. ungrateful -- unthankful.

ανοσιοι **adjective - nominative plural masculine**
anosios **an-os'-ee-os**: wicked -- unholy.

2 Timothy 3:3 .

.	Greek	Strong's	Origin
unloving,	ἄστοργοι (astorgoi)	794: without natural affection	from alpha (as a neg. prefix) and storgé (family affection)
irreconcilable,	ἄσπονδοι (aspondoi)	786: without libation, i.e. without truce, hence admitting of no truce	from alpha (as a neg. prefix) and spondé (a libation)
malicious gossips,	διάβολοι (diaboloi)	1228: slanderous, accusing falsely	from diaballó
without self-control,	ἄκρατεῖς (akrateis)	193: powerless, impotent	from alpha (as a neg. prefix) and kratos
brutal,	ἀνήμεροι (anēmeroi)	434: not tame	from alpha (as a neg. prefix) and hémeros (tame)
haters of good,	ἀφιλάγαθοι (aphilagathoi)	865: without love of good	from alpha (as a neg. prefix) and philagathos

KJV Lexicon

αστοργοι **adjective - nominative plural masculine**

astorgos **as'-tor-gos**: hard-hearted towards kindred -- without natural affection.

ασπονδοι **adjective - nominative plural masculine**

aspondos **as'-pon-dos**: literally, without libation (which usually accompanied a treaty), i.e. (by implication) truceless -- implacable, truce-breaker.

διαβολοι **adjective - nominative plural masculine**

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

ακραταις **adjective - nominative plural masculine**

akrates **ak-rat'-ace**: powerless, i.e. without self-control -- incontinent.

ανημεροι **adjective - nominative plural masculine**

anemeros **an-ay'-mer-os**: savage -- fierce.

αφιλαγαθοι **adjective - nominative plural masculine**

aphilagathos **af-il-ag'-ath-os**: hostile to virtue -- despiser of those that are good.

2 Timothy 3:4 .

.	Greek	Strong's	Origin
treacherous,	προδοῦναι (prodotai)	4273: a betrayer	from prodidómi
reckless,	προπετεῖς (propeteis)	4312: falling forward, headlong	from a comp. of pro and piptó
conceited,	τετυφωμένοι (tetuphōmenoi)	5187: to be conceited, foolish	from tuphos (vanity, arrogance)
lovers of pleasure	φιλήδονοι (philēdonoi)	5369: loving pleasure	from philos and hēdoné
rather	μᾶλλον (mallon)	3123: more	cptv. of the same as malista
than	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
lovers of God,	φιλόθεοι	5377: loving God	from philos and theos

(philotheoi)

KJV Lexicon

προδοται **noun - nominative plural masculine**

prodotes **prod-ot'-ace**: a surrender -- betrayer, traitor.

προπετεις **adjective - nominative plural masculine**

propetes **prop-et-ace'**: falling forward, i.e. headlong (figuratively, precipitate) -- heady, rash(-ly).

τετυφωμενοι **verb - perfect passive participle - nominative plural 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.

φιληδονοι **adjective - nominative plural masculine**

philedonos **fil-ay'-don-os**: fond of pleasure, i.e. voluptuous -- lover of pleasure.

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.

φιλοθεοι **adjective - nominative plural masculine**

philotheos **fil-oth'-eh-os**: fond of God, i.e. pious -- lover of God.

2 Timothy 3:5 .

.	Greek	Strong's	Origin
holding	ἔχοντες (echontes)	2192: to have, hold	a prim. verb
to a form	μόρφωσιν (morphōsin)	3446: a forming, a form	from morphoó

of godliness,	εὐσεβείας (eusebeias)	2150: piety	from eusebés
although they have denied	ἡρνημένοι (ērnēmenoi)	720: to deny, say no	of uncertain origin
its power;	δύναμιν (dunamin)	1411: (miraculous) power, might, strength	from dunamai
Avoid	ἀποτρέπου (apotrepeu)	665: to turn away	from apo and the same as tropé
such men as these.		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun

KJV Lexicon

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

μορφωσιν **noun - accusative singular feminine**
morphosis **mor'-fo-sis**: formation, i.e. (by implication), appearance (semblance or (concretely) formula) -- form.

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

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

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

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

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

ηρνημενοι **verb - perfect middle or passive deponent participle - nominative plural masculine**
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

τουτους demonstrative pronoun - accusative plural masculine
toutous too'-tooce : these (persons, as objective of verb or preposition) -- such, them, these, this.

αποτρεπου verb - present middle imperative - second person singular
apotrepu ap-ot-rep'-o: to deflect, i.e. (reflexively) avoid -- turn away.

2 Timothy 3:6 .

.	Greek	Strong's	Origin
For among	ἐκ (ek)	1537: from, from out of	a prim. preposition denoting origin
them are those	οἱ (oi)	3588: the	the def. art.
who enter		1746a: to clothe or be clothed with (in the sense of sinking into a garment)	from en and the same as dunó
into households	οἰκίας (oikias)	3614: a house, dwelling	from oikos
and captivate	αἰχμαλωτίζοντες (aichmalōtizontes)	163: to take or lead captive	from aichmalótos
weak women	γυναικάρια (gunaikaria)	1133: a little woman, (contemptuously) a silly woman	dim. from guné
weighed down	σεσωρευμένα (sesōreumena)	4987: to heap on	from sóros (a heap)
with sins,	ἁμαρτίαις (amartiais)	266: a sin, failure	from hamartanó
led	ἀγόμενα (agomena)	71: to lead, bring, carry	a prim. verb
on by various	ποικίλαις (poikilais)	4164: many colored	a prim. word

impulses,

ἐπιθυμίας
(epithumiais)

1939: desire, passionate
longing, lust

from epithumeó

KJV Lexicon

ἐκ preposition

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

τούτων demonstrative pronoun - genitive plural masculine

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

γάρ conjunction

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

εἰσὶν verb - present indicative - third person

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

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.

ενδυνοντες verb - present active participle - nominative plural masculine

enduno en-doo'-no: to sink (by implication, wrap on, i.e. (figuratively) sneak -- creep.

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

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.

οικίας noun - accusative plural feminine

oikia oy-kee'-ah: residence (abstractly), but usually (concretely) an abode; by implication, a family (especially domestics) -- home, house(-hold).

καὶ conjunction

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

αιχμαλωτευοντες **verb - present active participle - nominative plural masculine**
aichmaloteuo **aheekh-mal-o-tew'-o**: to capture -- lead captive.

γυναικαρια **noun - accusative plural neuter**
gunaikarion **goo-nahee-kar'-ee-on**: a little (i.e. foolish) woman -- silly woman.

σεσωρευμενα **verb - perfect passive participle - accusative plural neuter**
soreuo **sore-yoo'-o**: to pile up -- heap, load.

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

αγομενα **verb - present passive participle - accusative plural neuter**
ago **ag'-o**: to lead; by implication, to bring, drive, (reflexively) go, (specially) pass (time), or (figuratively) induce -- be, bring (forth), carry, (let) go, keep, lead away, be open.

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

ποικιλαις **adjective - dative plural feminine**
poikilos **poy-kee'-los**: motley, i.e. various in character -- divers, manifold.

2 Timothy 3:7 .

.	Greek	Strong's	Origin
always	πάντοτε (pantote)	3842: at all times	from pas and tote
learning	μανθάνοντα (manthanonta)	3129: to learn	from the root math-
and never	μηδέποτε (mēdepote)	3368: never	adverb from mēde and pote
able	δυνάμενα (dunamena)	1410: to be able, to have power	a prim. verb
to come	ἐλθεῖν (elthein)	2064: to come, go	a prim. verb
to the knowledge	ἐπίγνωσιν (epignōsin)	1922: recognition, knowledge	from epiginōskó
of the truth.	ἀληθείας (alētheias)	225: truth	from alēthés

KJV Lexicon

ΠΑΝΤΟΤΕ **adverb**

pantote **pan'-tot-eh**: every when, i.e. at all times -- alway(-s), ever(-more).

μανθανοντα **verb - present active participle - accusative plural neuter**

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

και **conjunction**

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

μηδεποτε **adverb**

medepote **may-dep'-ot-eh**: not even ever -- never.

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.

δυναμενα **verb - present middle or passive deponent participle - accusative plural neuter**

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

2 Timothy 3:8 .

■			
.	Greek	Strong's	Origin

Just	ὅν (on)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
as Jannes	Ἰάννης (iannēs)	2389: Jannes, an Eg. sorcerer	of uncertain origin
and Jambres	Ἰαμβρῆς (iambrēs)	2387: Jambres, an Eg. sorcerer	of uncertain origin
opposed	ἀντέστησαν (antestēsan)	436: to set against, i.e. withstand	from anti and histēmi
Moses,	Μωϋσεῖ (mōusei)	3475: Moses, a leader of Isr.	of Hebrew origin Mosheh
so	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
these	οὗτοι (outoi)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
[men] also	καὶ (kai)	2532: and, even, also	a prim. conjunction
oppose	ἀνθίστανται (anthistantai)	436: to set against, i.e. withstand	from anti and histēmi
the truth,	ἀληθεία (alētheia)	225: truth	from alēthēs
men	ἄνθρωποι (anthrōpoi)	444: a man, human, mankind	probably from anēr and óps (eye, face)
of depraved	κατεφθαρμένοι (katephtharmenoi)	2704: to destroy entirely	from kata and phtheiró
mind,	νοῦν (noun)	3563: mind, understanding, reason	contr. of a prim. word noos (mind)
rejected	ἀδόκιμοι (adokimoi)	96b: not standing the test, rejected	from alpha (as a neg. prefix) and dokimos
in regard	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
to the faith.	πίστιν (pistin)	4102: faith, faithfulness	from peithó

KJV Lexicon

ὅν **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.

τροπον **noun - accusative singular masculine**

tropos **trop'-os**: (even) as, conversation, (+ like) manner, (+ by any) means, way.

δε **conjunction**

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

ϊαννης **noun - nominative singular masculine**

Iannes **ee-an-nace'**: Jannes, an Egyptian -- Jannes.

και **conjunction**

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

ιαμβρης **noun - nominative singular masculine**

Iambres **ee-am-brace'**: Jambres, an Egyptian -- Jambres.

αντεστησαν **verb - second aorist active indicative - third person**

anthistemi **anth-is'-tay-mee**: to stand against, i.e. oppose -- resist, withstand.

μωυσει **noun - dative singular masculine**

Moseus **moce-yoos'**: Moseus, Moses, or Mouses (i.e. Mosheh), the Hebrew lawgiver -- Moses.

ουτως **adverb**

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

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.

ανθιστανται **verb - present middle indicative - third person**

anthistemi **anth-is'-tay-mee**: to stand against, i.e. oppose -- resist, withstand.

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.
αληθεια noun - dative singular feminine
aletheia al-ay'-thi-a: truth -- true, truly, truth, verity.
ανθρωποι noun - nominative plural masculine
anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.
κατεφθαρμενοι verb - perfect passive participle - nominative plural masculine
katphtheiro kat-af-thi'-ro: to spoil entirely, i.e. (literally) to destroy; or (figuratively) to deprave; --corrupt, utterly perish.
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.
αδοκιμοι adjective - nominative plural masculine
adokimos ad-ok'-ee-mos: unapproved, i.e. rejected; by implication, worthless (literally or morally) -- castaway, rejected, reprobate.
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.

2 Timothy 3:9 .

.	Greek	Strong's	Origin
But they will not make	προκόψουσιν (prokopsousin)	4298: to cut forward (a way), advance	from pro and koptó
further	ἐπὶ (epi)	1909: on, upon	a prim. preposition

progress;		4298: to cut forward (a way), advance	from pro and koptó
for their folly	ἄνοια (anoia)	454: folly, foolishness	from alpha (as a neg. prefix) and nous
will be obvious	ἐκδηλος (ekdēlos)	1552: wholly evident	from ek and délos
to all,	πᾶσιν (pasin)	3956: all, every	a prim. word
just	καὶ (kai)	2532: and, even, also	a prim. conjunction
as Jannes's and Jambres's folly		454: folly, foolishness	from alpha (as a neg. prefix) and nous
was also.		2532: and, even, also	a prim. conjunction

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.

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.

προκοψουσιν verb - future active indicative - third person

prokopto prok-op'-to: to drive forward (as if by beating), i.e. (figuratively and intransitively) to advance (in amount, to grow; in time, to be well along) -- increase, proceed, profit, be far spent, wax.

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.

πλειον adjective - accusative singular neuter - comparative or contracted

pleion **pli-own**: more in quantity, number, or quality; also (in plural) the major portion

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)

ανοια **noun - nominative singular feminine**

anoia **an'-oy-ah**: stupidity; by implication, rage -- folly, madness.

αυτων **personal pronoun - genitive plural masculine**

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

εκδηλος **adjective - nominative singular masculine**

ekdelos **ek'-day-los**: wholly evident -- manifest.

εσται **verb - future indicative - third 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.

πασιν **adjective - dative plural masculine**

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

ως **adverb**

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

και **conjunction**

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

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.

εκεινων **demonstrative pronoun - genitive plural masculine**

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

εγενετο **verb - second aorist middle deponent 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.)

2 Timothy 3:10 .

.	Greek	Strong's	Origin
Now you followed	παρηκολούθησας (parēkolouthēsas)	3877: to follow closely, to investigate	from para and akoloutheó
my teaching,	διδασκαλία (didaskalia)	1319: instruction (the function or the information)	from didaskalos
conduct,	ἀγωγῇ (agōgē)	72: a carrying away, leading, guiding	from agó
purpose,	προθέσει (prothesei)	4286: a setting forth, i.e. fig. proposal, spec. the showbread, sacred (bread)	from protithémi
faith,	πίστει (pistei)	4102: faith, faithfulness	from peithó
patience,	μακροθυμία (makrothumia)	3115: patience, long-suffering	from makros and thumos
love,	ἀγάπη (agapē)	26: love, goodwill	from agapaó
perseverance,	ὑπομονῇ (upomonē)	5281: a remaining behind, a patient enduring	from hupomenó

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).

παρηκολούθηκας **verb - perfect active indicative - second person singular**

parakoloutheo **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.

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

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

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.

διδασκαλία noun - dative singular feminine

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

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.

αγωγή noun - dative singular feminine

agoge ag-o-gay': a bringing up, i.e. mode of living -- manner of life.

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.

προθεσει noun - dative singular feminine

prothesis proth'-es-is: a setting forth, i.e. (figuratively) proposal (intention); specially, the show-bread (in the Temple) as exposed before God -- purpose, shew(-bread).

τη definite article - dative singular feminine

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

πιστει noun - dative singular feminine

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

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.

μακροθυμία noun - dative singular feminine

makrothumia mak-roth-oo-mee'-ah: longanimity, i.e. (objectively) forbearance or (subjectively) fortitude -- longsuffering, patience.

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.

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.

τη definite article - dative singular feminine

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

υπομονη noun - dative singular feminine

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

2 Timothy 3:11 .

.	Greek	Strong's	Origin
persecutions,	διωγμοῖς (diōgmois)	1375: persecution	from dióko
[and] sufferings,	παθήμασιν (pathēmasin)	3804: that which befalls one, i.e. a suffering, a passion	from paschó
such	οἷα (oia)	3634: what sort or manner of	related to ho,, hos, and hosos
as happened	ἐγένετο (egeneto)	1096: to come into being, to happen, to become	from a prim. root gen-
to me at Antioch,	Ἀντιοχεία (antiocheia)	490: Antioch, the name of two cities	from Antiochos (Antiochus, the name of a number of Syrian kings)
at Iconium	Ἰκονίῳ (ikonio)	2430: Iconium, a city of Galatia	of uncertain origin
[and] at Lystra;	Λύστοις (lustrois)	3082: Lystra, a city of Lycaonia	of uncertain origin
what	οἷους (oious)	3634: what sort or manner of	related to ho,, hos, and hosos
persecutions	διωγμοὺς (diōgmous)	1375: persecution	from dióko
I endured,	ὑπήνεγκα (upēnenka)	5297: to bear by being under, to endure	from hupo and pheró
and out of them all	πάντων (pantōn)	3956: all, every	a prim. word
the Lord	κύριος (kurios)	2962: lord, master	from kuros (authority)
rescued	ἐρρύσατο (errusato)	4506: to draw to oneself, i.e. deliver	akin to eruó (to drag)

me!

KJV Lexicon

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.

διωγμοῖς **noun - dative plural masculine**

diogmos **dee-ogue-mos'**: persecution -- persecution.

τοῖς **definite article - dative 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.

παθημασιν **noun - dative plural neuter**

pathema **path'-ay-mah**: something undergone, i.e. hardship or pain; subjectively, an emotion or influence -- affection, affliction, motion, suffering.

οἷα **relative pronoun - nominative plural neuter**

hoios **hoy'-os**: such or what sort of (as a correlation or exclamation); especially the neuter (adverbially) with negative, not so

μοι **personal pronoun - first person dative singular**

moi **moy**: to me -- I, me, mine, my.

ἐγενετο **verb - second aorist middle deponent 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.)

ἐν **preposition**

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

αντιοχεια **noun - dative singular feminine**

Antiocheia **an-tee-okh'-i-ah**: Antiochia, a place in Syria -- Antioch.

ἐν **preposition**

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

ικονίῳ **noun - dative singular neuter**

Ikonia **ee-kon'-ee-on**: image-like; Iconium, a place in Asia Minor -- Iconium.

εν preposition en en: in, at, (up-)on, by, etc.
λυστροις noun - dative plural neuter Lustra loos'-trah: Lystra, a place in Asia Minor -- Lystra.
οιους correlative pronoun - accusative plural neuter hoios hoy'-os: such or what sort of (as a correlation or exclamation); especially the neuter (adverbially) with negative, not so
διωγμους noun - accusative plural masculine diogmos dee-ogue-mos': persecution -- persecution.
υπηνεγκα verb - aorist active indicative - first person singular hupophero hoop-of-er'-o: to bear from underneath, i.e. (figuratively) to undergo hardship -- bear, endure.
και conjunction kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words
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)
παντων adjective - genitive plural masculine pas pas: apparently a primary word; all, any, every, the whole
με personal pronoun - first person accusative singular me meh: me -- I, me, my.
ερρυσατο verb - aorist middle or passive deponent indicative - third person singular rhoumai rhoo'-om-ahee: to rush or draw (for oneself), i.e. rescue -- deliver(-er).
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.
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.

2 Timothy 3:12 .

.	Greek	Strong's	Origin
Indeed,	καὶ	2532: and, even, also	a prim. conjunction

	(kai)		
all	πάντες (pantes)	3956: all, every	a prim. word
who desire	θέλοντες (thelontes)	2309: to will, wish	a prim. verb
to live	εὐσεβῶς (eusebōs)	2198: to live	from prim. roots zé- and zó-
godly	ζῆν (zēn)	2153: piously	adverb from eusebés
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
will be persecuted.	διωχθήσονται (diōchthēsontai)	1377: to put to flight, pursue, by impl. to persecute	akin to a prim. verb dió (put to flight)

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

παντες adjective - nominative plural masculine

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

δε conjunction

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

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.

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

ευσεβως **adverb**
eusebos **yoo-seb-ocē'**: piously -- godly.

ζην **verb - present active infinitive**
zao **dzah'-o'**: to live -- life(-time), (a-)live(-ly), quick.

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.

διωχθησονται **verb - future passive indicative - third person**
dioko **dee-o'-ko**: to pursue; by implication, to persecute -- ensue, follow (after), given to, (suffer) persecute(-ion), press forward.

2 Timothy 3:13 .

.	Greek	Strong's	Origin
But evil	πονηροὶ (ponēroi)	4190: toilsome, bad	from poneó (to toil)
men	ἄνθρωποι (anthrōpoi)	444: a man, human, mankind	probably from anér and óps (eye, face)
and impostors	γόητες (goētes)	1114: a wailer, a sorcerer, a swindler	from goaó (to wail)
will proceed	προκόψουσιν (prokopsousin)	4298: to cut forward (a way), advance	from pro and koptó
[from bad] to worse,	χειρόν (cheiron)	5501: worse	from a prim. root cher-, used as cptv. of kakos
deceiving	πλανῶντες (planōntes)	4105: to cause to wander, to wander	from plané
and being deceived.	πλανώμενοι (planōmenoi)	4105: to cause to wander, to wander	from plané

KJV Lexicon

πονηροὶ **adjective - nominative plural masculine**

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;

δε **conjunction**

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

ανθρωποι **noun - nominative plural masculine**

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

και **conjunction**

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

γοητες **noun - nominative plural masculine**

goes go'-ace: a wizard (as muttering spells), i.e. (by implication) an imposter -- seducer.

προκοψουσιν **verb - future active indicative - third person**

prokopto prok-op'-to: to drive forward (as if by beating), i.e. (figuratively and intransitively) to advance (in amount, to grow; in time, to be well along) -- increase, proceed, profit, be far spent, wax.

επι **preposition**

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

το **definite article - accusative singular neuter**

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

χειρον **adjective - accusative singular neuter**

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

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

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

και **conjunction**

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

πλανωμενοι **verb - present passive participle - nominative plural masculine**
planao plan-ah'-o: to (properly, cause to) roam (from safety, truth, or virtue) -- go astray,
 deceive, err, seduce, wander, be out of the way.;

2 Timothy 3:14 .

.	Greek	Strong's	Origin
You, however,	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
continue	μένε (mene)	3306: to stay, abide, remain	a prim. verb
in the things	οἷς (ois)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
you have learned	ἔμαθες (emathes)	3129: to learn	from the root math-
and become convinced	ἐπιστώθης (epistōthēs)	4104: to make trustworthy, hence to establish	from pistos
of, knowing		3609a: to have seen or perceived, hence to know	perf. of eidon
from whom	τίνων (tinōn)	5101: who? which? what?	an interrog. pronoun related to tis
you have learned	ἔμαθες (emathes)	3129: to learn	from the root math-
[them],			

KJV Lexicon

συ **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).

μενε verb - present active imperative - second person singular

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.

οις relative pronoun - dative 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.

εμαθες verb - second aorist active indicative - second person singular

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

και conjunction

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

επιστωθης verb - aorist passive indicative - second person singular

pistoo **pis-to'-o**: to assure -- assure of.

ειδως verb - perfect active participle - nominative singular masculine

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

παρα preposition

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

τινος interrogative pronoun - genitive singular masculine

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.

εμαθες verb - second aorist active indicative - second person singular

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

2 Timothy 3:15 .

.	Greek	Strong's	Origin
and that from childhood	βρέφους (brephous)	1025: an unborn or a newborn child	a prim. word
you have known		3609a: to have seen or	perf. of eidon

		perceived, hence to know	
the sacred	ἱερά (iera)	2413: sacred, a sacred thing, a temple	a prim. word
writings	γράμματα (grammata)	1121: that which is drawn or written, i.e. a letter	from graphó
which are able	δυνάμενα (dunamena)	1410: to be able, to have power	a prim. verb
to give you the wisdom	σοφίσαι (sophisai)	4679: to make wise	from sophos
that leads	εἰς (eis)	1519: to or into (indicating the point reached or entered, of place, time, fig. purpose, result)	a prim. preposition
to salvation	σωτηρίαν (sōtērian)	4991: deliverance, salvation	from sōtér
through	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
faith	πίστεως (pisteōs)	4102: faith, faithfulness	from peithó
which 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

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

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.

απο preposition

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

βρεφους noun - genitive singular neuter

brephos bref'-os: an infant (properly, unborn) literally or figuratively -- babe, (young) child, infant.

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.

ιερα adjective - accusative plural neuter

hieros hee-er-os': sacred -- holy.

γραμματα noun - accusative plural neuter

gramma gram'-mah: a writing, i.e. a letter, note, epistle, book, etc.; plural learning -- bill, learning, letter, scripture, writing, written.

οιδας verb - perfect active indicative - second person singular

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

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.

δυναμενα verb - present middle or passive deponent participle - accusative plural neuter

dunamai doo'-nam-ahee: to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

σε personal pronoun - second person accusative singular

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

σοφισαι verb - aorist active middle or passive deponent

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

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

σωτηριαν noun - accusative singular feminine

soteria so-tay-ree'-ah: rescue or safety (physically or morally) -- deliver, health, salvation, save, saving.

δια preposition

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

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.

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.

2 Timothy 3:16 .

.	Greek	Strong's	Origin
All	πᾶσα (pasa)	3956: all, every	a prim. word
Scripture	γραφὴ (graphē)	1124: a writing, scripture	from graphō
is inspired by God	θεόπνευστος (theopneustos)	2315: God-breathed, i.e. inspired by God	from theos and pneō
and profitable	ὠφέλιμος (ōphelimos)	5624: useful, profitable	from ópheleó
for teaching,	διδασκαλίαν (didaskalian)	1319: instruction (the function or the information)	from didaskalos
for reproof,		1649a: reproof	from elegchó
for correction,	ἐπανόρθωσιν (epanorthōsin)	1882: correction	from epi and anorthōó
for training	παιδείαν (paideian)	3809: the rearing of a child, training, discipline	from paideuó
in righteousness;	δικαιοσύνη (dikaiosunē)	1343: righteousness, justice	from dikaios

KJV Lexicon

πασα **adjective - nominative singular feminine**

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

γραφη **noun - nominative singular feminine**

graphe graf-ay': a document, i.e. holy Writ (or its contents or a statement in it) -- scripture.

θεοπνευστος **adjective - nominative singular feminine**

theopneustos theh-op'-nyoo-stos: divinely breathed in -- given by inspiration of God.

και **conjunction**

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

ωφελιμος **adjective - nominative singular masculine**

ophelimos o-fel'-ee-mos: helpful or serviceable, i.e. advantageous -- profit(-able).

προς **preposition**

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

διδασκαλιαν **noun - accusative singular feminine**

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

προς **preposition**

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

ελεγχον **noun - accusative singular masculine**

elegchos el'-eng-khos: proof, conviction -- evidence, reproof.

προς **preposition**

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

επανορθωσιν **noun - accusative singular feminine**

epanorthosis ep-an-or'-tho-sis: a straightening up again, i.e. (figuratively) rectification (reformation) -- correction.

προς **preposition**

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

παιδειαν **noun - accusative singular feminine**

paideia pahee-di'-ah: tutorage, i.e. education or training; by implication, disciplinary

correction -- chastening, chastisement, instruction, nurture.

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.

δικαιοσύνη **noun - dative singular feminine**

dikaïosune **dik-ah-yos-oo'-nay**: equity (of character or act); specially (Christian) justification -- righteousness.

2 Timothy 3:17 .

.	Greek	Strong's	Origin
so	ὥνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that the man	ἄνθρωπος (anthrōpos)	444: a man, human, mankind	probably from anér and óps (eye, face)
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
may be adequate,	ἄρτιος (artios)	739: fitted, complete	from arti
equipped	ἐξηρτισμένος (exértismenos)	1822: to complete, to equip fully	from ek and artizó (get ready, prepare)
for every	πάν (pan)	3956: all, every	a prim. word
good	ἀγαθόν (agathon)	18: good	of uncertain origin
work.	ἔργον (ergon)	2041: work	from a prim. verb erdó (to do)

KJV Lexicon

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.

ἄριος **adjective - nominative singular masculine**

artios ar'-tee-os: fresh, i.e. (by implication) complete -- perfect.

ἡ **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.

ὁ **definite article - nominative singular masculine**

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

τοῦ **definite article - genitive singular masculine**

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

θεοῦ **noun - genitive singular masculine**

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

ἄνθρωπος **noun - nominative singular masculine**

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

προς **preposition**

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

πᾶν **adjective - accusative singular neuter**

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

ἔργον **noun - accusative singular neuter**

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

ἀγαθόν **adjective - accusative singular neuter**

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

ἐξηρτισμένος **verb - perfect passive participle - nominative singular masculine**

exartizo ex-ar-tid'-zo: to finish out (time); figuratively, to equip fully (a teacher) -- accomplish, thoroughly furnish.

2 Timothy 4:1 .

.	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
who is to judge	κρίνειν (krinein)	2919: to judge, decide	a prim. verb
the living	ζῶντας (zōntas)	2198: to live	from prim. roots zé- and zó-
and the dead,	νεκρούς (nekrous)	3498: dead	a prim. word, the same as nekus (a dead body)
and by His appearing	ἐπιφάνειαν (epiphaneian)	2015: appearance	from epiphanés
and His kingdom:	βασιλείαν (basileian)	932: kingdom, sovereignty, royal power	from basileuó

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.

οὐν **conjunction**

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

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

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

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

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.

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.

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.

μελλοντος **verb - present active participle - genitive singular masculine**

mello **mel'-lo**: to intend, i.e. be about to be, do, or suffer something

κρινειν **verb - present active infinitive**

krino **kree'-no**: by implication, to try, condemn, punish

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

zao **dzah'-o**: to live -- life(-time), (a-)live(-ly), quick.

και **conjunction**

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

νεκρους **adjective - accusative plural masculine**

nekros nek-ros': dead (literally or figuratively; also as noun) -- dead.

κατα preposition

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

την definite article - accusative singular feminine

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

επιφανειαν noun - accusative singular feminine

epiphaneia ep-if-an'-i-ah: a manifestation, i.e. (specially) the advent of Christ (past or future) -- appearing, brightness.

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

και conjunction

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

την definite article - accusative singular feminine

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

βασιλειαν noun - accusative singular feminine

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

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

2 Timothy 4:2 .

.	Greek	Strong's	Origin
preach	κήρυξον (kēruxon)	2784: to be a herald, proclaim	of uncertain origin
the word;	λόγον (logon)	3056: a word (as embodying an idea), a statement, a speech	from legó
be ready	ἐπίστηθι (epistēthi)	2186: to set upon, set up, to stand upon, be present	from epi and histémi
in season	εὐκαίρως	2122: in season	adverb from eukairos

	(eukairōs)		
[and] out of season;	ἀκαίρως (akairōs)	171: out of season	from the same as akaireomai
reprove,	ἐλεγχον (elenxon)	1651: to expose, convict, reprove	a prim. verb
rebuke,	ἐπιτίμησον (epitimēson)	2008: to honor, to mete out due measure, hence to censure	from epi and timáo
exhort,	παρακάλεσον (parakaleson)	3870: to call to or for, to exhort, to encourage	from para and kaleó
with great	πάσῃ (pasē)	3956: all, every	a prim. word
patience	μακροθυμία (makrothumia)	3115: patience, long-suffering	from makros and thumos
and instruction.	διδαχῇ (didachē)	1322: doctrine, teaching	from didaskó

KJV Lexicon

κηρυξον **verb - aorist active middle - second person singular**

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

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.

λογον **noun - accusative singular masculine**

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

επιστηθι **verb - second aorist active middle - second person singular**

ephistemi ef-is'-tay-mee: to stand upon, i.e. be present (in various applications, friendly or otherwise, usually literal)

ευκαιρως adverb

eukairos yoo-kah'-ee-roce: opportunely -- conveniently, in season.

ακαιρως adverb

akairos ak-ah'-ee-roce: inopportunately -- out of season.

ελεγχον verb - aorist active middle - second person singular

elegcho el-eng'-kho: to confute, admonish -- convict, convince, tell a fault, rebuke, reprove.

επιτιμησον verb - aorist active middle - second person singular

epitimaō ep-ee-tee-mah'-o: to tax upon, i.e. censure or admonish; by implication, forbid -- (straitly) charge, rebuke.

παρακαλεσον verb - aorist active middle - second person singular

parakaleō 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.

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

μακροθυμια noun - dative singular feminine

makrothumia mak-roth-oo-mee'-ah: longanimity, i.e. (objectively) forbearance or (subjectively) fortitude -- longsuffering, patience.

και conjunction

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

διδαχη noun - dative singular feminine

didache did-akh-ay': instruction (the act or the matter) -- doctrine, hath been taught.

2 Timothy 4:3 .

.	Greek	Strong's	Origin
For the time	καιρο̑ς (kairos)	2540: time, season	a prim. word
will come		1510: I exist, I am	a prol. form of a prim. and defective verb

when	ὅτε (ote)	3753: when	from hos, and te
they will not endure	ἀνέξονται (anexontai)	430: to hold up, bear with	from ana and echó
sound	ὕγιαινούσης (ugiainousēs)	5198: to be sound, healthy	from hugiés
doctrine;	διδασκαλίας (didaskalias)	1319: instruction (the function or the information)	from didaskalos
but [wanting] to have their ears	ἀκοὴν (akoēn)	189: hearing, the sense of hearing	from akouó
tickled,	κνηθόμενοι (knēthomenoi)	2833: to scratch, itch	a late form of knaó (to scrape)
they will accumulate	ἐπισωρεύσουσιν (episōreusousin)	2002: to heap together	from epi and sóreuó
for themselves	ἑαυτοῖς (eautois)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
teachers	διδασκάλους (didaskalous)	1320: an instructor	from didaskó
in accordance	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
to their own	ἰδίας (idias)	2398: one's own, distinct	a prim. word
desires,	ἐπιθυμίας (epithumias)	1939: desire, passionate longing, lust	from epithumeó

KJV Lexicon

ἐσται **verb - future indicative - third person singular**

esomai es'-om-ahēe: will be -- shall (should) be (have), (shall) come (to pass), may have, fall, what would follow, live long, sojourn.

γάρ conjunction

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

καιρος noun - nominative singular masculine

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

οτε adverb

hote hot'-eh: at which (thing) too, i.e. when -- after (that), as soon as, that, when, while.

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.

υγιαινουσης verb - present active participle - genitive 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).

διδασκαλιας noun - genitive singular feminine

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

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.

ανεξονται verb - future middle deponent indicative - third person

anechomai an-ekh'-om-ahee: to hold oneself up against, i.e. (figuratively) put up with -- bear with, endure, forbear, suffer.

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.

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.

επιθυμιας noun - accusative plural feminine

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

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.

ιδίας **adjective - accusative plural feminine**

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

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.

ἐπισωρεύουσιν **verb - future active indicative - third person**

episoreuo **ep-ee-so-ryoo'-o**: to accumulate further, i.e. (figuratively) seek additionally -- heap.

διδασκαλούς **noun - accusative plural masculine**

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

κνηθόμενοι **verb - present passive participle - nominative plural masculine**

knetho **knay'-tho**: to scratch, i.e. (by implication) to tickle -- itching.

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.

ακοήν **noun - accusative singular feminine**

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

2 Timothy 4:4 .

.	Greek	Strong's	Origin
and will turn away	ἀποστρέψουσιν (apostrepsousin)	654: to turn away, turn back	from apo and strephó
their ears	ἀκοήν (akoēn)	189: hearing, the sense of hearing	from akouó
from the truth	ἀληθείας (alētheias)	225: truth	from aléthés
and will turn aside	ἐκτραπήσονται (ektrapēsontai)	1624: to turn away	from ek and the same as tropé
to myths.	μύθους (muthous)	3454: a speech, story, i.e. a fable	a prim. word

KJV Lexicon

και conjunction

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

απο preposition

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

μεν particle

men **men**: indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, 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.

αληθειας noun - genitive singular feminine

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

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.

ακοην noun - accusative singular feminine

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

αποστρεψουσιν verb - future active indicative - third person

apostrepho **ap-os-tref'-o**: to turn away or back -- bring again, pervert, turn away (from).

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.

δε conjunction

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

τους definite article - accusative plural masculine

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

μυθους noun - accusative plural masculine

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

εκτραπήσονται **verb - second future passive indicative - third person**
ektrepo **ek-trep'-o**: to deflect, i.e. turn away -- avoid, turn (aside, out of the way).

2 Timothy 4:5 .

.	Greek	Strong's	Origin
But you, be sober	νηφε (nēphe)	3525: to be sober, to abstain from wine	a prim. word
in all things,	πᾶσιν (pasin)	3956: all, every	a prim. word
endure hardship,	κακοπάθησον (kakopathēson)	2553: to suffer evil	from the same as kakopatheia
do	ποιήσον (poiēson)	4160: to make, do	a prim. word
the work	ἔργον (ergon)	2041: work	from a prim. verb erdó (to do)
of an evangelist,	εὐαγγελιστοῦ (euangelistou)	2099: an evangelist, a bringer of good news	from euaggelizó
fulfill	πληροφόρησον (plērophorēson)	4135: to bring in full measure, to fulfill	from plérés and phoreó
your ministry.	διακονίαν (diakonian)	1248: service, ministry	from diakonos

KJV Lexicon

συ **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).

νηφε **verb - present active imperative - second person singular**

nepho **nay'-fo**: to abstain from wine (keep sober), i.e. (figuratively) be discreet -- be sober, watch.

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

κακοπαθησον **verb - aorist active middle - second person singular**

kakopatheo **kak-op-ath-eh'-o**: to undergo hardship -- be afflicted, endure afflictions (hardness), suffer trouble.

εργον **noun - accusative singular neuter**

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

ποιησον **verb - aorist active middle - second person singular**

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

ευαγγελιστου **noun - genitive singular masculine**

euaggelistes **yoo-ang-ghel-is-tace'**: a preacher of the gospel -- evangelist.

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.

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)

σου **personal pronoun - second person genitive singular**

sou **soo**: of thee, thy -- home, thee, thine (own), thou, thy.

πληροφορησον **verb - aorist active middle - second person singular**

plerophoreo **play-rof-or-eh'-o**: to carry out fully (in evidence), i.e. completely assure (or convince), entirely accomplish -- most surely believe, fully know (persuade), make full proof of.

2 Timothy 4:6 .

.	Greek	Strong's	Origin
For I am already	ἤδη (ēdē)	2235: already	a prim. adverb of time
being poured out as a	σπένδομαι	4689: to pour out (as a drink	a prim. verb

drink offering,	(spendomai)	offering), to make a libation	
and the time	καιρὸς (kairos)	2540: time, season	a prim. word
of my departure	ἀναλύσεως (analuseōs)	359: a loosing, departure	from analuó
has come.	ἐφέστηκεν (ephestēken)	2186: to set upon, set up, to stand upon, be present	from epi and histémi

KJV Lexicon

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

γαρ **conjunction**

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

ηδη **adverb**

ede **ay'-day**: even now -- already, (even) now (already), by this time.

σπενδομαι **verb - present passive indicative - first person singular**

spendo **spen'-do**: to pour out as a libation, i.e. (figuratively) to devote (one's life or blood, as a sacrifice) (spend) -- (be ready to) be offered.

και **conjunction**

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

ο **definite article - nominative singular masculine**

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

καιρος **noun - nominative singular masculine**

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

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.

εμης **possessive pronoun - first person genitive singular feminine**
emos **em-os'**: my -- of me, mine (own), my.

αναλυσεως **noun - genitive singular feminine**
analysis **an-al'-oo-sis**: departure -- departure.

εφεστηκεν **verb - perfect active indicative - third person singular**
ephistemi **ef-is'-tay-mee**: to stand upon, i.e. be present (in various applications, friendly or otherwise, usually literal)

2 Timothy 4:7 .

.	Greek	Strong's	Origin
I have fought	ἡγώνισμαι (ēgōnismai)	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
I have finished	τετέλεκα (teteleka)	5055: to bring to an end, complete, fulfill	from telos
the course,	δρόμον (dromon)	1408: a course, race	from dramein (to run)
I have kept	τετήρηκα (tetērēka)	5083: to watch over, to guard	from a prim. word téros (a guard)
the faith;	πίστιν (pistin)	4102: faith, faithfulness	from peithó

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.

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.
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.
ηγωνισμαι verb - perfect middle or passive deponent indicative - first 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.
δρομον noun - accusative singular masculine dromos drom'-os: a race, i.e. (figuratively) career -- course.
τετελεκα verb - perfect active indicative - first person singular teleo tel-eh'-o: to end, i.e. complete, execute, conclude, discharge (a debt) -- accomplish, make an end, expire, fill up, finish, go over, pay, perform.
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.
τετηρηκα verb - perfect active indicative - first person singular tereo tay-reh'-o: by implication, to detain (in custody; figuratively, to maintain); by extension, to withhold -- hold fast, keep(-er), (pre-, re-)serve, watch.

2 Timothy 4:8 .

.	Greek	Strong's	Origin
in the future		3062: the rest, the remaining	from leipó
there is laid	ἀπόκειται	606: to be laid away, be laid	from apo and keimai

	(apokeitai)	up in store	
up for me the crown	στέφανος (stephanos)	4735: that which surrounds, i.e. a crown	from stephó (to encircle)
of righteousness,	δικαιοσύνης (dikaiosunēs)	1343: righteousness, justice	from dikaios
which	ὃν (on)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
the Lord,	κύριος (kurios)	2962: lord, master	from kuros (authority)
the righteous	δίκαιος (dikaios)	1342: correct, righteous, by impl. innocent	from diké
Judge,	κρίτης (kritēs)	2923: a judge	from krinó
will award	ἀποδώσει (apodōsei)	591: to give up, give back, return, restore	from apo and didómi
to me on that day;	ἡμέρα (ēmera)	2250: day	a prim. word
and not only	μόνον (monon)	3440: merely	adverb from monos
to me, but also	καί (kai)	2532: and, even, also	a prim. conjunction
to all	πᾶσιν (pasin)	3956: all, every	a prim. word
who have loved	ἠγαπηκόσιν (ēgapēkosin)	25: to love	of uncertain origin
His appearing.	ἐπιφάνειαν (epiphaneian)	2015: appearance	from epiphanés

KJV Lexicon

λοιπον **adjective - accusative singular neuter**

loipon **loy-pon'**: something remaining (adverbially) -- besides, finally, furthermore, (from) henceforth, moreover, now, + it remaineth, then.

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

apokeimai **ap-ok'-i-mahee**: to be reserved; figuratively, to await -- be appointed, (be) laid up.

μοι **personal pronoun - first person dative singular**

moi **moy**: to me -- I, me, mine, my.

ο **definite article - nominative singular masculine**

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

της **definite article - genitive singular feminine**

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

δικαιοσυνης **noun - genitive singular feminine**

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

στεφανος **noun - nominative singular masculine**

stephanos **stef'-an-os**: a chaplet, literally or figuratively -- crown.

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.

αποδωσει **verb - future active indicative - third person singular**

apodidomi **ap-od-eed'-o-mee**: to give away, i.e. up, over, back, etc. (in various applications)

μοι **personal pronoun - first person dative singular**

moi **moy**: to me -- I, me, mine, my.

ο **definite article - nominative singular masculine**

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

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.

εν **preposition**

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

εκεινη **demonstrative pronoun - dative singular feminine**

ekeinos **ek-i'-nos**: that one (or (neuter) thing); often intensified by the article prefixed --

he, it, the other (same), selfsame, that (same, very), their, them, they, this, those.

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.

ημερα **noun - dative singular feminine**

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

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.

δικαιος **adjective - nominative singular masculine**

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

κριτης **noun - nominative singular masculine**

krites kree-tace': a judge (genitive case or specially) -- judge.

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).

εμοι **personal pronoun - first person dative singular**

emoi em-oy': to me -- I, me, mine, my.

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

πασιν **adjective - dative plural masculine**

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

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.

ηγαπηκοσιν **verb - perfect active passive - dative plural masculine**

agapao **ag-ap-ah'-o**: to love (in a social or moral sense) -- (be-)love(-ed).

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.

ἐπιφάνειαν **noun - accusative singular feminine**
epiphaneia **ep-if-an'-i-ah**: a manifestation, i.e. (specially) the advent of Christ (past or future) -- appearing, brightness.

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

2 Timothy 4:9 .

.	Greek	Strong's	Origin
Make every effort	Σπούδασον (spoudason)	4704: to make haste, hence to give diligence	from spoudé
to come	ἐλθεῖν (elthein)	2064: to come, go	a prim. verb
to me soon;	ταχέως (tacheōs)	5030: quickly, hastily	adverb from tachus

KJV Lexicon

σπουδασον **verb - aorist active middle - second person singular**
spoudazo **spoo-dad'-zo**: to use speed, i.e. to make effort, be prompt or earnest -- do (give) diligence, be diligent (forward), endeavour, labour, study.

ἐλθειν **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

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

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

ταχεως **adverb**

tacheos **takh-eh'-oce**: briefly, i.e. (in time) speedily, or (in manner) rapidly -- hastily, quickly, shortly, soon, suddenly.

2 Timothy 4:10 .

.	Greek	Strong's	Origin
for Demas,	Δημᾶς (dēmas)	1214: Demas, a companion of Paul	probably a short form of Démétrios
having loved	ἀγαπήσας (agapēsas)	25: to love	of uncertain origin
this	τὸν (ton)	3588: the	the def. art.
present	νῦν (nun)	3568: now, the present	a prim. particle of pres. time
world,	αἰῶνα (aiōna)	165: a space of time, an age	from a prim. root appar. mean. continued duration
has deserted	ἐγκατέλειπεν (enkateleipen)	1459: to leave behind, i.e. (in a good sense) let remain over or (in a bad sense) desert	from en and kataleipó
me and gone	ἐπορεύθη (eporeuthē)	4198: to go	from poros (a ford, passage)
to Thessalonica;	Θεσσαλονίκην (thessalonikēn)	2332: Thessalonica, a city of Macedonia	perhaps from Thessalos (Thessalian) and niké
Crescens	Κρήσκης (krēskēs)	2913: Crescens, a Christian	of Latin origin
[has gone] to Galatia,	Γαλατίαν (galatian)	1053: Galatia, a district in Asia Minor or a larger Roman province including this district as well as others	of foreign origin
Titus	Τίτος (titos)	5103: Titus, a Christian	of Latin origin

to Dalmatia.

Δαλματίαν
(dalmatian)

1149: Dalmatia, southern
Illyricum on the Adriatic Sea

of foreign origin

KJV Lexicon

δημας **noun - nominative singular masculine**

Demas day-mas': Demas, a Christian -- Demas.

γὰρ **conjunction**

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

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

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

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

egkataleipo eng-kat-al-i'-po: to leave behind in some place, i.e. (in a good sense) let remain over, or (in a bad sense) to desert -- forsake, leave.

αγαπήσας **verb - aorist active participle - nominative singular masculine**

agapao ag-ap-ah'-o: to love (in a social or moral sense) -- (be-)love(-ed).

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.

νυν **adverb**

nun noon: now (as adverb of date, a transition or emphasis); also as noun or adjective present or immediate

αἰωνα **noun - accusative singular masculine**

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

καὶ **conjunction**

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

επορεύθη **verb - aorist passive deponent indicative - third person singular**

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

Θεσσαλονικην **noun - accusative singular feminine**

Thessalonike thes-sal-on-ee'-kay: Thessalonice, a place in Asia Minor -- Thessalonica.

κρησκης **noun - nominative singular masculine**

Kreskes krace'-kace: growing; Cresces (i.e. Crescens), a Christian -- Crescens.

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

γαλατιαν **noun - accusative singular feminine**

Galatia gal-at-ee'-ah: Galatia, a region of Asia -- Galatia.

τιτος **noun - nominative singular masculine**

Titos tee'-tos: Titus, a Christian -- Titus.

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

δαλματιαν **noun - accusative singular feminine**

Dalmatia dal-mat-ee'-ah: Dalmatia, a region of Europe -- Dalmatia.

2 Timothy 4:11 .

.	Greek	Strong's	Origin
Only	μόνος (monos)	3441: alone	a prim. word
Luke	Λουκᾶς (loukas)	3065: Luke, a Christian	contr. from the Latin Lucanus
is with me. Pick	ἀναλαβὼν (analabōn)	353: to take up, raise	from ana and lambanō
up Mark	Μάρκον (markon)	3138: Mark, a Christian	of Latin origin
and bring	ἄγε (age)	71: to lead, bring, carry	a prim. verb
him with you, for he	εὐχρηστος	2173: useful	from eu and chrēstos

is useful	(euchrēstos)		
to me for service.	διακονίαν (diakonian)	1248: service, ministry	from diakonos

KJV Lexicon

λουκας **noun - nominative singular masculine**
Loukas loo-kas': Lucas, a Christian -- Lucas, Luke.

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

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

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

εμου **personal pronoun - first person genitive singular**
emou em-oo': of me -- me, mine, my.

μαρκον **noun - accusative singular masculine**
Markos mar'-kos: Marcus, a Christian -- Marcus, Mark.

αναλαβων **verb - second aorist active participle - nominative singular masculine**
analambano an-al-am-ban'-o: to take up -- receive up, take (in, unto, up).

αγε **verb - present active imperative - second person singular**
ago ag'-o: to lead; by implication, to bring, drive, (reflexively) go, (specially) pass (time), or (figuratively) induce -- be, bring (forth), carry, (let) go, keep, lead away, be open.

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

σεαυτου **reflexive pronoun - second person genitive singular masculine**
seautou seh-ow-too': respectively of (with, to) thyself -- thee, thine own self, (thou) thy(-self).

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

γὰρ **conjunction**

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

μοι **personal pronoun - first person dative singular**

moi **moy:** to me -- I, me, mine, my.

ευχρηστος **adjective - nominative singular masculine**

euchrestos **yoo'-khrays-tos:** easily used, i.e. useful -- profitable, meet for use.

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

διακονίαν **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)

2 Timothy 4:12 .

.	Greek	Strong's	Origin
But Tychicus	Τύχικον (tuchikon)	5190: "fortuitous," Tychicus, a Christian	from tuché (fortune, fate)
I have sent	ἀπέστειλα (apesteila)	649: to send, send away	from apo and stelló
to Ephesus.	Ἐφεσον (epheson)	2181: Ephesus, a city in Asia Minor	of uncertain origin

KJV Lexicon

τυχικον **noun - accusative singular masculine**

Tuchikos **too-khee-kos':** fortuitous, i.e. fortunate; Tychicus, a Christian -- Tychicus.

δε **conjunction**

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

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

apostello **ap-os-tel'-lo:** set apart, i.e. (by implication) to send out (properly, on a mission)

literally or figuratively -- put in, send (away, forth, out), set (at liberty).

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

εφεσον **noun - accusative singular feminine**

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

2 Timothy 4:13 .

.	Greek	Strong's	Origin
When you come	ἐρχόμενος (erchomenos)	2064: to come, go	a prim. verb
bring	φέρει (phere)	5342: to bear, carry, bring forth	a prim. word
the cloak		5315b: a cloak	for phainolés (a cloak)
which	ὃν (on)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
I left	ἀπέλειπον (apeleipon)	620: to leave, leave behind	from apo and leipó
at Troas	Τρωάδι (trōadi)	5174: Troas, a city near the Hellespont (i.e. Dardanelles)	from Tróias (Trojan)
with Carpus,	Κάρπω (karpō)	2591: Carpus, a Christian	perhaps the same as karpos
and the books,	βιβλία (biblia)	975: a paper, book	from biblos
especially	μάλιστα (malista)	3122: most	superl. of a prim. adverb mala (very)
the parchments.	μεμβράνας (membranas)	3200: parchment	of Latin origin

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.

φελονην **noun - accusative singular feminine**

phelones **fel-on'-ace**: a mantle (surtout) -- cloke.

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.

απελιπον **verb - second aorist active indicative - first person singular**

apoleipo **ap-ol-ipe'-o**: to leave behind (passively, remain); by implication, to forsake -- leave, remain.

εν **preposition**

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

τρωαδι **noun - dative singular feminine**

Troas **tro-as'**: the Troad (or plain of Troy), i.e. Troas, a place in Asia Minor -- Troas.

παρα **preposition**

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

καρπω **noun - dative singular masculine**

Karpos **kar'-pos**: Carpus, probably a Christian -- Carpus.

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

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

φερε **verb - present active imperative - second person singular**

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

και **conjunction**

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

τα **definite article - 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.

βιβλια **noun - accusative plural neuter**

biblion **bib-lee'-on**: a roll -- bill, book, scroll, writing.

μαλιστα **adverb**

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

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.

μεμβραναις **noun - accusative plural feminine**

membrana **mem-bran'-ah**: a (written) sheep-skin -- parchment.

2 Timothy 4:14 .

.	Greek	Strong's	Origin
Alexander	Ἀλέξανδρος (alexandros)	223: Alexander, a son of Simon of Cyrene, also a coppersmith, also two Jews	from alexó (to ward off) and anér
the coppersmith	χαλκεὺς (chalkeus)	5471: a worker in metal	from chalkos
did	ἐνεδείξατο (enedeixato)	1731: to indicate (by word or act), to prove	from en and deiknumi
me much	πολλά (polla)	4183: much, many	a prim. word
harm;	κακὰ (kaka)	2556: bad, evil	a prim. word
the Lord	κύριος (kurios)	2962: lord, master	from kuros (authority)
will repay	ἀποδώσει (apodōsei)	591: to give up, give back, return, restore	from apo and didómi
him according	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
to his deeds.	ἔργα (erga)	2041: work	from a prim. verb erdó (to do)

KJV Lexicon

αλεξανδρος **noun - nominative singular masculine**

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

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.

χαλκευς **noun - nominative singular masculine**

chalkeus **khalk-yooce'**: a copper-worker or brazier -- coppersmith.

πολλα **adjective - accusative plural neuter**

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.

μοι **personal pronoun - first person dative singular**

moi **moy**: to me -- I, me, mine, my.

κακα **adjective - accusative plural neuter**

kakos **kak-os'**: worthless (intrinsically, such), i.e. (subjectively) depraved, or (objectively) injurious -- bad, evil, harm, ill, noisome, wicked.

ενεδειξατο **verb - aorist middle indicative - third person singular**

endeiknumi **en-dike'-noo-mee**: to indicate (by word or act) -- do, show (forth).

αποδωη **verb - second aorist active participle deponent - third person singular**

apodidomi **ap-od-ee'd'-o-mee**: to give away, i.e. up, over, back, etc. (in various applications)

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

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.

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.

κατα **preposition**

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

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.

εργα noun - accusative plural neuter

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

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

2 Timothy 4:15 .

.	Greek	Strong's	Origin
Be on guard	φυλάσσου (phulassou)	5442: to guard, watch	from a root phulak-
against him yourself,	σὺ (su)	4771: you (early mod. Eng. thou)	second pers. sing. pers. pronoun
for he vigorously	λίαν (lian)	3029: very, exceedingly	of uncertain derivation
opposed	ἀντέστη (antestē)	436: to set against, i.e. withstand	from anti and histēmi
our teaching.	λόγοις (logois)	3056: a word (as embodying an idea), a statement, a speech	from legó

KJV Lexicon

ov 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.

και conjunction

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

σου **personal pronoun - second person nominative singular**
su soo: the person pronoun of the second person singular thou -- thou.

φυλάσσου **verb - present middle imperative - 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.

λίαν **adverb**
lian lee'-an: much (adverbially) -- exceeding, great(-ly), sore, very (+ chiefest).

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

ανθίστηκεν **verb - perfect active indicative - third person singular**
anthistemi anth-is'-tay-mee: to stand against, i.e. oppose -- resist, withstand.

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.

ἡμετέροις **possessive pronoun - first person dative plural masculine**
hemeteros hay-met'-er-os: our -- our, your (by a different reading).

λογοῖς **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.

2 Timothy 4:16 .

.	Greek	Strong's	Origin
At my first	πρώτη (prōtē)	4413: first, chief	contr. superl. of pro
defense	ἀπολογία (apologia)	627: a speech in defense	from apologeomai
no one	οὐδεὶς (oudeis)	3762: no one, none	from oude and heis
supported	παρεγένετο (paregeneto)	3854: to be beside, to arrive	from para and ginomai

me, but all	πάντες (pantes)	3956: all, every	a prim. word
deserted	ἐγκατέλειπον (enkateleipon)	1459: to leave behind, i.e. (in a good sense) let remain over or (in a bad sense) desert	from en and kataleipó
me; may it not be counted	λογισθείη (logistheiē)	3049: to reckon, to consider	from logos (in the sense of an account or reckoning)
against them.			

KJV Lexicon

εν preposition

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

τη definite article - dative singular feminine

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

πρωτη adjective - dative singular feminine

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

μου personal pronoun - first person genitive singular

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

απολογία noun - dative singular feminine

apologia **ap-ol-og-ee'-ah**: a plea (apology) -- answer (for self), clearing of self, defence.

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.

μοι personal pronoun - first person dative singular

moi **moy**: to me -- I, me, mine, my.

συμπαρεγενετο **verb - second aorist middle deponent indicative - third person singular**
sumparaginomai **soom-par-ag-in'-om-ah-ee**: to be present together, i.e. to convene; by implication, to appear in aid -- come together, stand with.

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.

παντες **adjective - nominative plural masculine**

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

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

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

εγκαταλειπον **verb - second aorist active indicative - third person**

egkataleipo **eng-kat-al-i'-po'**: to leave behind in some place, i.e. (in a good sense) let remain over, or (in a bad sense) to desert -- forsake, leave.

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.

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

λογισθειη **verb - aorist passive deponent optative - third person singular**

logizomai **log-id'-zom-ahee'**: to take an inventory, i.e. estimate -- conclude, (ac-)count (of), + despise, esteem, impute, lay, number, reason, reckon, suppose, think (on).

2 Timothy 4:17 .

.	Greek	Strong's	Origin
But the Lord	κύριος (kurios)	2962: lord, master	from kuros (authority)
stood	παρέστη (parestē)	3936: to place beside, to present, stand by, appear	from para and histēmi
with me and strengthened	ἐνεδυνάμωσεν (enedunamōsen)	1743: to empower	from en and dunamō
me, so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that through	δι' (di)	1223: through, on account of, because of	a prim. preposition
me the proclamation	κήρυγμα (kērugma)	2782: a proclamation	from kērussō

might be fully accomplished,	πληροφορηθῇ (plērophorēthē)	4135: to bring in full measure, to fulfill	from plérés and phoreó
and that all	πάντα (panta)	3956: all, every	a prim. word
the Gentiles	ἔθνη (ethnē)	1484: a race, a nation, pl. the nations (as distinct from Isr.)	probably from a prim. root
might hear;	ἀκούσωσιν (akousōsin)	191: to hear, listen	from a prim. word mean. hearing
and I was rescued	ἐρρύσθην (errusthēn)	4506: to draw to oneself, i.e. deliver	akin to eruó (to drag)
out of the lion's	λέοντος (leontos)	3023: a lion	a prim. word
mouth.	στόματος (stomatos)	4750: the mouth	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.

δε **conjunction**

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

κύριος **noun - nominative singular masculine**

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

μοι **personal pronoun - first person dative singular**

moi **moy**: to me -- I, me, mine, my.

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

paristemi **par-is'-tay-mee**: assist, bring before, command, commend, give presently, present, prove, provide, shew, stand (before, by, here, up, with), yield.

και **conjunction**

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

ενεδυναμωσεν **verb - aorist active indicative - third person singular**
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.

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.

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

μου **personal pronoun - first person genitive singular**
emou em-oo': of me -- me, mine, my.

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.

κηρυγμα **noun - nominative singular neuter**
kerugma kay'-roog-mah: a proclamation (especially of the gospel; by implication, the gospel itself) -- preaching.

πληροφορηθη **verb - aorist passive subjunctive - third person singular**
plerophoreo play-rof-or-eh'-o: to carry out fully (in evidence), i.e. completely assure (or convince), entirely accomplish -- most surely believe, fully know (persuade), make full proof of.

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

ακουση **verb - aorist active subjunctive - third person singular**
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.

παντα **adjective - nominative plural neuter**
pas pas: apparently a primary word; all, any, every, the whole

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

εθνη **noun - nominative 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.

και conjunction

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

ερρυσθην verb - aorist passive indicative - first person singular

rhoumai rhoo'-om-ahee: to rush or draw (for oneself), i.e. rescue -- deliver(-er).

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)

στοματος noun - genitive singular neuter

stoma stom'-a: edge, face, mouth.

λεοντος noun - genitive singular masculine

leon leh-ohn': a lion -- lion.

2 Timothy 4:18 .

.	Greek	Strong's	Origin
The Lord	κύριος (kurios)	2962: lord, master	from kuros (authority)
will rescue	ῥύσεται (rusetai)	4506: to draw to oneself, i.e. deliver	akin to eruó (to drag)
me from every	παντός (pantos)	3956: all, every	a prim. word
evil	πονηροῦ (ponērou)	4190: toilsome, bad	from poneó (to toil)
deed,	ἔργου (ergou)	2041: work	from a prim. verb erdó (to do)
and will bring me safely	σώσει (sōsei)	4982: to save	from sós (safe, well)
to His heavenly	ἐπουράνιον (epouranion)	2032: of heaven	from epi and ouranos
kingdom;	βασιλείαν (basileian)	932: kingdom, sovereignty, royal power	from basileuó
to Him [be] the glory	δόξα	1391: opinion (always good in	from dokeó

	(doxa)	N.T.), hence praise, honor, glory	
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

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

ρυσσεται verb - future middle deponent indicative - third person singular

rhoumai rhoo'-om-ahce: to rush or draw (for oneself), i.e. rescue -- deliver(-er).

με personal pronoun - first person accusative singular

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

ο definite article - nominative singular masculine

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

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.

απο preposition

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

παντος adjective - genitive singular neuter

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

εργου noun - genitive singular neuter

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

πονηρου **adjective - genitive singular neuter**

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;

και **conjunction**

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

σωσει **verb - future active indicative - third person singular**

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

εις **preposition**

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

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.

βασιλειαν **noun - accusative singular feminine**

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

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

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.

επουρανιον **adjective - accusative singular feminine**

epouranios ep-oo-ran'-ee-os: above the sky -- celestial, (in) heaven(-ly), high.

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.

η **definite article - nominative singular feminine**

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

δοξα **noun - nominative singular feminine**

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

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.

2 Timothy 4:19 .

.	Greek	Strong's	Origin
Greet	Ἀσπασαι (aspasai)	782: to welcome, greet	a prim. verb
Prisca	Πρίσκαν (priskan)	4251: Prisca, a Christian and the wife of Aquila	of Latin origin
and Aquila,	Ἀκύλαν (akulan)	207: Aquila, a Christian	of Latin origin
and the household	οἶκον (oikon)	3624: a house, a dwelling	a prim. word
of Onesiphorus.	Ὀνησιφόρου (onēsiphorou)	3683: "bringing advantage," Onesiphorus, a Christian	from the same as Onésimos and pheró

KJV Lexicon

ασπασαι **verb - aorist middle deponent imperative - second person singular**

aspazomai **as-pad'-zom-ahee**: to enfold in the arms, i.e. (by implication) to salute, (figuratively) to welcome -- embrace, greet, salute, take leave.

πρισκαν **noun - accusative singular feminine**

Priska **pris'-kah**: Priska, a Christian woman -- Prisca.

και **conjunction**

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

ακυλαν **noun - accusative singular masculine**

Akulas **ak-oo'-las**: Akulas, an Israelite -- Aquila.

και **conjunction**

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

τον **definite article - accusative singular masculine**

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

ονησιφορου **noun - genitive singular masculine**

Onesiphoros **on-ay-sif'-or-os**: profit-bearer; Onesiphorus, a Christian -- Onesiphorus.

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.

2 Timothy 4:20 .

.	Greek	Strong's	Origin
Erastus	Ἑραστός (erastos)	2037: "beloved," Erastus, the name of two Christian	from eraó (to love)
remained	ἔμεινεν (emeinen)	3306: to stay, abide, remain	a prim. verb
at Corinth,	Κορίνθῳ (korinthō)	2882: Corinth, a city of Greece	probably named for a legendary king
but Trophimus	Τρόφιμον (trophimon)	5161: Trophimus, a Christian	from trophé

I left	ἀπέλειπον (apeleipon)	620: to leave, leave behind	from apo and leipó
sick	ἀσθενούντα (asthenounta)	770: to be weak, feeble	from asthenés
at Miletus.	Μιλήτῳ (milētō)	3399: Miletus, a city in S.W. Asia Minor	of uncertain origin

KJV Lexicon

εραστος **noun - nominative singular masculine**

Erastos **er'-as-tos**: beloved; Erastus, a Christian -- Erastus.

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

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.

κορινθῷ **noun - dative singular feminine**

Korinthos **kor'-in-thos**: Corinthus, a city of Greece -- Corinth.

τροφιμον **noun - accusative singular masculine**

Trophimos **trof'-ee-mos**: nutritive; Trophimus, a Christian -- Trophimus.

δε **conjunction**

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

απελειπον **verb - second aorist active indicative - first person singular**

apoleipo **ap-ol-ipe'-o**: to leave behind (passively, remain); by implication, to forsake -- leave, remain.

εν **preposition**

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

μιλητῷ **noun - dative singular feminine**

Miletos **mil'-ay-tos**: Miletus, a city of Asia Minor -- Miletus.

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

astheneo **as-then-eh'-o**: to be feeble (in any sense) -- be diseased, impotent folk (man), (be)

sick, (be, be made) weak.

2 Timothy 4:21 .

.	Greek	Strong's	Origin
Make every effort	Σπούδασον (spoudason)	4704: to make haste, hence to give diligence	from spoudé
to come	ἐλθεῖν (elthein)	2064: to come, go	a prim. verb
before	πρὸ (pro)	4253: before	a prim. preposition
winter.	χειμῶνος (cheimōnos)	5494: winter, a storm	from the same as cheimazó
Eubulus	Εὐβουλος (euboulos)	2103: "prudent," Eubulus, a Christian	from eu and boulé
greet	Ἀσπάζεταιται (aspazetai)	782: to welcome, greet	a prim. verb
you, also	καὶ (kai)	2532: and, even, also	a prim. conjunction
Pudens	Πούδης (poudēs)	4227: Pudens, a Christian	of Latin origin
and Linus	Λίνος (linos)	3044: Linus, a Christian	the name of a mythical minstrel, perhaps from linon (for the string of a musical instrument)
and Claudia	Κλαυδία (klaudia)	2803: Claudia, a Christian woman	fem. of Klaudios
and all	πάντες (pantes)	3956: all, every	a prim. word
the brethren.	ἀδελφοὶ (adelphoi)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)

KJV Lexicon

σπουδασον **verb - aorist active middle - second person singular**

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

προ **preposition**

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

χειμωνος **noun - genitive singular masculine**

cheimon **khi-mone'**: meaning a storm (as pouring rain); by implication, the rainy season, i.e. winter -- tempest, foul weather, winter.

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.

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

aspazomai **as-pad'-zom-ahee**: to enfold in the arms, i.e. (by implication) to salute, (figuratively) to welcome -- embrace, greet, salute, take leave.

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

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

ευβουλος **noun - nominative singular masculine**

Euboulos **yoo'-boo-los**: good-willer; Eubulus, a Christian -- Eubulus.

και **conjunction**

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

πουδης **noun - nominative singular masculine**

Poudes **poo'-dace**: modest; Pudes (i.e. Pudens), a Christian -- Pudens.

και **conjunction**

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

λινος **noun - nominative singular masculine**

Linus **lee'-nos**: Linus, a Christian -- Linus.

και **conjunction**

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

κλαυδια **noun - nominative singular feminine**

Klaudia **klow-dee'-ah**: Claudia, a Christian woman -- Claudia.

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.

αδελφοι **noun - nominative plural masculine**

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

παντες **adjective - nominative plural masculine**

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

2 Timothy 4:22 .

.	Greek	Strong's	Origin
The Lord	κύριος (kurios)	2962: lord, master	from kuros (authority)
be with your spirit.	πνευματός (pneumatos)	4151: wind, spirit	from pneó
Grace	χάρις (charis)	5485: grace, kindness	a prim. word
be with you.			

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.

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.

ιησους noun - nominative singular masculine

iesous 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.

μετα preposition

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

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.

πνευματος noun - genitive singular neuter

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

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.

χαρις noun - nominative singular feminine

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

μεθ preposition

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

υμων personal pronoun - second person genitive plural

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

αμην hebrew transliterated word

amen am-ane': firm, i.e. (figuratively) trustworthy; adverbially, surely (often as interjection, so be it) -- amen, verily.
