

2 Thessalonians 1:1 .

.	Greek	Strong's	Origin
Paul	Παῦλος (paulos)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin
and Silvanus	Σιλουανὸς (silouanos)	4610: "sylvan," Silvanus, alt. form of the name Silas	a Latin form of Silas
and Timothy,	Τιμόθεος (timotheos)	5095: Timothy, a Christian	from timé and theos
To the church	ἐκκλησία (ekklēsia)	1577: an assembly, a (religious) congregation	from ek and kaleó
of the Thessalonians	Θεσσαλονικέων (thessalonikeōn)	2331: a Thessalonian	from Thessaloniké
in God	θεῷ (theō)	2316: God, a god	of uncertain origin
our Father	πατρὶ (patri)	3962: a father	a prim. word
and the Lord	κυρίῳ (kuriō)	2962: lord, master	from kuros (authority)
Jesus	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
Christ:	Χριστῷ (christō)	5547: the Anointed One, Messiah, Christ	from chrió

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παυλος **noun - nominative singular masculine**

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

και conjunction

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

σιλουανος noun - nominative singular masculine

Silouanos sil-oo-an-os': silvan; Silvanus, a Christian -- Silvanus.

και conjunction

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

τιμοθεος noun - nominative singular masculine

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

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.

εκκλησια noun - dative singular feminine

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

θεσσαλονικεων noun - genitive plural masculine

Thessalonikeus thes-sal-on-ik-yoos': a Thessalonican, i.e. inhabitant of Thessalonice -- Thessalonian.

εν preposition

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

θεω noun - dative singular masculine

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

πατρι noun - dative singular masculine

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

ημων personal pronoun - first person genitive plural

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

και conjunction

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

κυριω noun - dative singular masculine

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

ιησου noun - dative singular masculine

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

χριστω **noun - dative singular masculine**

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

2 Thessalonians 1:2 .

.	Greek	Strong's	Origin
Grace	χάρις (charis)	5485: grace, kindness	a prim. word
to you 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 the Lord	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
Jesus	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
Christ.	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió

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χαρις **noun - nominative singular feminine**

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

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

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

και **conjunction**

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

with other particles or small words

ειρηνή **noun - nominative singular feminine**

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

απο **preposition**

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

θεου **noun - genitive singular masculine**

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

πατρος **noun - genitive singular masculine**

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

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

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

και **conjunction**

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

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.

2 Thessalonians 1:3 .

.	Greek	Strong's	Origin
We ought	ὀφείλομεν (opheilomen)	3784: to owe	a prim. word
always	πάντοτε (pantote)	3842: at all times	from pas and tote
to give thanks	Εὐχαριστεῖν (eucharistein)	2168: to be thankful	from eucharistos

to God	θεῶ (theō)	2316: God, a god	of uncertain origin
for you, brethren,	ἀδελφοί (adelphoi)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
as is [only] fitting,	ἄξιον (axion)	514: of weight, of worth, worthy	from agó (in the sense of to weigh)
because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
your faith	πίστις (pistis)	4102: faith, faithfulness	from peithó
is greatly enlarged,	ὑπεραυξάνει (uperauxanei)	5232: to increase beyond measure	from huper and auxanó
and the love	ἀγάπη (agapē)	26: love, goodwill	from agapaó
of each	ἐκάστου (ekastou)	1538: each, every	a prim. word
one	ένός (enos)	1520: one	a primary number
of you toward	εἰς (eis)	1519: to or into (indicating the point reached or entered, of place, time, fig. purpose, result)	a prim. preposition
one another	ἀλλήλους (allēlous)	240: of one another	a reciporical pronoun
grows [ever] greater;	πλεονάζει (pleonazei)	4121: to superabound, to make to abound	from the cptv. of polus

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ευχαριστεῖν **verb - present active infinitive**

eucharistéo **yoo-khar-is-teh'-o**: to be grateful, i.e. (actively) to express gratitude (towards); specially, to say grace at a meal -- (give) thank(-ful, -s).

οφειλομεν verb - present active indicative - first person

opheilo of-i'-lo: to owe (pecuniarily); figuratively, to be under obligation (ought, must, should); morally, to fail in duty

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).

παντοτε adverb

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

περι preposition

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

υμων personal pronoun - second person genitive plural

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

αδελφοι noun - vocative plural masculine

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

καθως adverb

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

αξιον adjective - nominative singular neuter

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

εστιν verb - present indicative - third person singular

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

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.

υπεραυξανει verb - present active indicative - third person singular

huperauxano hoop-er-owx-an'-o: to increase above ordinary degree -- grow exceedingly.

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.

πιστις noun - nominative singular feminine

pistis pis'-tis: persuasion, i.e. credence; moral conviction; by extension, the system of

religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.

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

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

και **conjunction**

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

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

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

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.

αγαπη **noun - nominative singular feminine**

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

ενος **adjective - genitive singular masculine**

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

εκαστου **adjective - genitive singular masculine**

hekastos **hek'-as-tos**: each or every -- any, both, each (one), every (man, one, woman), particularly.

παντων **adjective - genitive plural masculine**

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

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

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

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

αλληλους **reciprocal pronoun - accusative plural masculine**

allelon **al-lay'-lone**: one another -- each other, mutual, one another, (the other), (them-, your-)selves, (selves)

2 Thessalonians 1:4 .

.	Greek	Strong's	Origin
therefore,	ὥστε	5620: so as to, so then,	from hós and te

	(ōste)	therefore	
we ourselves	αὐτοὺς (autous)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
speak proudly		1461a: to take pride in, glory in	from en and kauchaomai
of you among	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
the churches	ἐκκλησίαις (ekklēsiais)	1577: an assembly, a (religious) congregation	from ek and kaleó
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
for your perseverance	ὑπομονῆς (upomonēs)	5281: a remaining behind, a patient enduring	from hupomenó
and faith	πίστεως (pisteōs)	4102: faith, faithfulness	from peithó
in the midst of all	πασιν (pasin)	3956: all, every	a prim. word
your persecutions	διωγμοῖς (diōgmois)	1375: persecution	from dióko
and afflictions	θλίψεσιν (thlipsesin)	2347: tribulation	from thlibó
which	αἷς (ais)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
you endure.	ἀνέχεσθε (anechesthe)	430: to hold up, bear with	from ana and echó

hoste hoce'-teh: so too, i.e. thus therefore (in various relations of consecution, as follow) -
- (insomuch) as, so that (then), (insomuch) that, therefore, to, wherefore.

ημας personal pronoun - first person accusative plural

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

αυτους personal pronoun - accusative plural masculine

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

εν preposition

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

υμιν personal pronoun - second person dative plural

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

καυχασθαι verb - present middle or passive deponent infinitive

kauchaomai kow-khah'-om-ahee: to vaunt (in a good or a bad sense) -- (make) boast, glory, joy, rejoice.

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.

εκκλησιαις noun - dative plural feminine

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

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).

υπερ preposition

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

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.

υπομονης noun - genitive singular feminine

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

υμων personal pronoun - second person genitive plural

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

και conjunction

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

πιστεως noun - genitive singular feminine

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

εν preposition

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

πασιν adjective - dative plural masculine

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

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.

διωγμοις noun - dative plural masculine

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

υμων personal pronoun - second person genitive plural

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

και conjunction

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

ταις definite article - dative plural feminine

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

θλιψεσιν noun - dative plural feminine

thlipsis thlip'-sis: pressure -- afflicted(-tion), anguish, burdened, persecution, tribulation, trouble.

αις relative pronoun - dative plural feminine

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

ανεχθεσθε verb - present middle or passive deponent indicative - second person

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

2 Thessalonians 1:5 .

.	Greek	Strong's	Origin
[This is] a plain indication	ἔνδειγμα (endeigma)	1730: an indication, a proof	from endeiknumi
of God's	θεοῦ (theou)	2316: God, a god	of uncertain origin
righteous	δικαίας (dikaías)	1342: correct, righteous, by impl. innocent	from diké
judgment	κρίσεως (kriseōs)	2920: a decision, judgment	from krinó
so	εἰς (eis)	1519: to or into (indicating the point reached or entered, of place, time, fig. purpose, result)	a prim. preposition
that you will be considered worthy	καταξιωθῆναι (kataxiōthēnai)	2661: to deem worthy	from kata and axioó
of the kingdom	βασιλείας (basileías)	932: kingdom, sovereignty, royal power	from basileuó
of God,	θεοῦ (theou)	2316: God, a god	of uncertain origin
for which	ἧς (ēs)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
indeed	καὶ (kai)	2532: and, even, also	a prim. conjunction
you are suffering.	πάσχετε (paschete)	3958: to suffer, to be acted on	akin to penthos

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ενδειγμα **noun - nominative singular neuter**

endeigma **en'-dighe-mah**: an indication (concretely) -- manifest token.

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.

δικαιος **adjective - genitive singular feminine**

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

κρισεως **noun - genitive singular feminine**

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

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).

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.

καταξιωθηναι **verb - aorist passive middle or passive deponent**

kataxioo **kat-ax-ee-o'-o**: to deem entirely deserving -- (ac-)count worthy.

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

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

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.

βασιλειας **noun - genitive singular feminine**

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

του **definite article - genitive singular masculine**

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

θεου noun - genitive singular masculine

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

υπερ preposition

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

ης relative pronoun - genitive singular feminine

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

και conjunction

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

πασχετε verb - present active indicative - second person

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

2 Thessalonians 1:6 .

.	Greek	Strong's	Origin
For after all	εἵπερ (eiper)	1512: if perhaps	from ei and per
it is [only] just	δίκαιον (dikaion)	1342: correct, righteous, by impl. innocent	from diké
for God	θεῶ (theō)	2316: God, a god	of uncertain origin
to repay	ἀνταποδοῦναι (antapodounai)	467: to give back as an equivalent, recompense	from anti and apodidómi
with affliction	θλίψιν (thlipsin)	2347: tribulation	from thlibó

those	τοῖς (tois)	3588: the	the def. art.
who afflict	θλίβουσιν (thlibousin)	2346: to press, afflict	a prim. verb
you,			

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εἴπερ **conditional**

ei per **i per**: if perhaps -- if so be (that), seeing, though.

δικαιον **adjective - nominative singular neuter**

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

παρά **preposition**

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

θεω **noun - dative singular masculine**

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

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

antapodidomi **an-tap-od-ee'-do-mee**: to requite (good or evil) -- recompense, render, repay.

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.

θλιβουσιν **verb - present active participle - dative plural masculine**

thlibo **thlee'-bo**: to crowd -- afflict, narrow, throng, suffer tribulation, trouble.

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

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

θλιψιν **noun - accusative singular feminine**

thlipsis **thlip'-sis**: pressure -- afflicted(-tion), anguish, burdened, persecution, tribulation,

trouble.

2 Thessalonians 1:7 .

.	Greek	Strong's	Origin
and [to give] relief	ἄνεσιν (anesin)	425: a loosening, relaxation	from aníēmi
to you who are afflicted	θλιβομένοις (thlibomenois)	2346: to press, afflict	a prim. verb
and to us as well when	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
the Lord	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
Jesus	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
will be revealed	ἀποκαλύψει (apokalupsei)	602: an uncovering	from apokaluptó
from heaven	οὐρανοῦ (ouranou)	3772: heaven	a prim. word
with His mighty	δυνάμεως (dunameōs)	1411: (miraculous) power, might, strength	from dunamai
angels	ἀγγέλων (angelōn)	32a: a messenger, angel	a prim. word
in flaming		5395: a flame	from phlegó (to burn)
fire,		4442: fire	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

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

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

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.

θλιβομενοις **verb - present passive participle - dative plural masculine**

thlibo **thlee'-bo**: to crowd -- afflict, narrow, throng, suffer tribulation, trouble.

ανεσιν **noun - accusative singular feminine**

anesis **an'-es-is**: relaxation or (figuratively) relief -- eased, liberty, rest.

μεθ **preposition**

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

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

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

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.

αποκαλυψει **noun - dative singular feminine**

apokalupsis **ap-ok-al'-oop-sis**: disclosure -- appearing, coming, lighten, manifestation, be revealed, revelation.

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.

απ **preposition**

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

ουρανου noun - genitive singular masculine ouranos oo-ran-os' : the sky; by extension, heaven (as the abode of God); by implication, happiness, power, eternity; specially, the Gospel (Christianity) -- air, heaven(-ly), sky.
μετ preposition meta met-ah' : denoting accompaniment; amid (local or causal);
αγγελων noun - genitive plural masculine aggelos ang'-el-os : a messenger; especially an angel; by implication, a pastor -- angel, messenger.
δυναμεως noun - genitive singular feminine dunamis doo'-nam-is : force; specially, miraculous power (usually by implication, a miracle itself)
αυτου personal pronoun - genitive singular masculine autos ow-tos' : the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

2 Thessalonians 1:8 .

.	Greek	Strong's	Origin
dealing	διδόντος (didontos)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
out retribution	ἐκδίκησιν (ekdikēsin)	1557: vengeance, vindication	from ekdikēó
to those	τοῖς (tois)	3588: the	the def. art.
who do not know		3609a: to have seen or perceived, hence to know	perf. of eidon
God	θεὸν (theon)	2316: God, a god	of uncertain origin
and to those	τοῖς (tois)	3588: the	the def. art.
who do not obey	ὕπακούουσιν (upakouousin)	5219: to listen, attend to	from hupo and akouó
the gospel	εὐαγγελίῳ (euangeliō)	2098: good news	from the same as euaggelizó

of our Lord	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
Jesus.	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua

KJV Lexicon

εν **preposition**

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

πυρι **noun - dative singular neuter**

pur poor: fire (literally or figuratively, specially, lightning) -- fiery, fire.

φλογος **noun - genitive singular feminine**

phlox flox: a blaze -- flame(-ing).

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

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

εκδικησιν **noun - accusative singular feminine**

ekdikesis ek-dik'-ay-sis: vindication, retribution -- (a-, re-)venge(-ance), punishment.

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.

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.

ειδοσιν **verb - perfect active participle - dative plural masculine**

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

θεον **noun - accusative singular masculine**

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

και **conjunction**

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

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.

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.

ὑπακούουσιν **verb - present active participle - dative plural masculine**

hupakouo **hoop-ak-oo'-o**: to hear under (as a subordinate), i.e. to listen attentively; by implication, to heed or conform to a command or authority -- hearken, be obedient to, obey.

τῷ **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.

εὐαγγελίῳ **noun - dative singular neuter**

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

τοῦ **definite article - genitive singular masculine**

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

κυρίου **noun - genitive singular masculine**

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

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

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

Ἰησοῦ **noun - genitive singular masculine**

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

[Χριστοῦ] **noun - genitive singular masculine**

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

2 Thessalonians 1:9 .

.	Greek	Strong's	Origin
These	οἵτινες (oitines)	3748: whoever, anyone who	from hos, and tis
will pay	τίσουσιν (tisousin)	5099: to pay, to pay a penalty	a prim. verb

the penalty	δίκην (dikēn)	1349: right (as self-evident), justice (the principle, a decision or its execution)	a prim. word
of eternal	αἰώνιον (aiōnion)	166: agelong, eternal	from aiōn
destruction,	ὄλεθρον (olethron)	3639: destruction, death	from ollumi (to destroy)
away	ἀπὸ (apo)	575: from, away from	a preposition and a prim. particle
from the presence	προσώπου (prosōpou)	4383: the face	from pros and óps (an eye, face)
of the Lord	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
and from the glory	δόξης (doxēs)	1391: opinion (always good in N.T.), hence praise, honor, glory	from dokeó
of His power,	ἰσχύος (ischuos)	2479: strength, might	of uncertain origin

KJV Lexicon

ΟΙΤΙΝΕΣ **relative pronoun - nominative plural masculine**

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

δικην **noun - accusative singular feminine**

dike dee'-kay: right (as self-evident), i.e. justice (the principle, a decision, or its execution)
-- judgment, punish, vengeance.

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

tino **tee'-no**: to pay a price, i.e. as a penalty -- be punished with.

ὄλεθρον **noun - accusative singular masculine**

olethros **ol'-eth-ros**: a prolonged form); ruin, i.e. death, punishment -- destruction.

αἰωνιον **adjective - accusative singular masculine**

aionios **ahee-o'-nee-os**: perpetual (also used of past time, or past and future as well) --

eternal, for ever, everlasting, world (began).

απο **preposition**

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

προσωπου **noun - genitive singular neuter**

prosopon pros'-o-pon: the front (as being towards view), i.e. the countenance, aspect, appearance, surface; by implication, presence, person

του **definite article - genitive singular masculine**

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

κυριου **noun - genitive singular masculine**

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

και **conjunction**

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

απο **preposition**

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

της **definite article - genitive singular feminine**

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

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.

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.

ισχυος **noun - genitive singular feminine**

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

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 Thessalonians 1:10 .

.	Greek	Strong's	Origin
when	ὅταν (otan)	3752: whenever	from hote and an
He comes	ἔλθῃ (elthē)	2064: to come, go	a prim. verb
to be glorified	ἐνδοξασθῆναι (endoxasthēnai)	1740: to glorify	from endoxos
in His saints	ἀγίοις (agiois)	40: sacred, holy	from a prim. root
on that day,	ἡμέρα (ēmera)	2250: day	a prim. word
and to be marveled	θαυμασθῆναι (thaumasthēnai)	2296: to marvel, wonder	from thauma
at among	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
all	πᾶσιν (pasin)	3956: all, every	a prim. word
who have believed--	πιστεύσασιν (pisteusasin)	4100: to believe, entrust	from pistis
for our testimony	μαρτύριον (marturion)	3142: a testimony, a witness	from martus
to you was believed.	ἐπιστεύθη (episteuthē)	4100: to believe, entrust	from pistis

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οταν **conjunction**

hotan hot'-an: whenever (implying hypothesis or more or less uncertainty); also causatively (conjunctionally) inasmuch as -- as long (soon) as, that, + till, when(-soever), while.

ελθῃ **verb - second aorist active subjunctive - third person singular**
erchomai **er'-khom-ahēe**: accompany, appear, bring, come, enter, fall out, go, grow, light,
next, pass, resort, be set.

ἐνδοξασθῆναι **verb - aorist passive middle or passive deponent**
edoxazo **en-dox-ad'-zo**: to glorify -- glorify.

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

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.

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

αὐτοῦ **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

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

θαυμάσθῆναι **verb - aorist passive middle or passive deponent**
thaumazo **thou-mad'-zo**: to wonder; by implication, to admire -- admire, have in
admiration, marvel, wonder.

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

πᾶσιν **adjective - dative plural masculine**
pas **pas**: apparently a primary word; all, any, every, the whole

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.

πιστεῦσασιν **verb - aorist active participle - dative plural masculine**
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)

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.

ἐπιστευθῇ **verb - aorist passive indicative - third person singular**
pisteuo **pist-yoo'-o**: to have faith (in, upon, or with respect to, a person or thing), i.e. credit;

by implication, to entrust (especially one's spiritual well-being to Christ)

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.

μαρτυριον **noun - nominative 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.

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

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

εφ **preposition**

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

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

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

εν **preposition**

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

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.

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.

2 Thessalonians 1:11 .

.	Greek	Strong's	Origin
To this	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun

end	εἰς (eis)	1519: to or into (indicating the point reached or entered, of place, time, fig. purpose, result)	a prim. preposition
also	καὶ (kai)	2532: and, even, also	a prim. conjunction
we pray	προσευχόμεθα (proseuchometha)	4336: to pray	from pros and euchomai
for you always,	πάντοτε (pantote)	3842: at all times	from pas and tote
that our God	θεός (theos)	2316: God, a god	of uncertain origin
will count you worthy	ἀξιώση (axiōsē)	515: to deem worthy	from axios
of your calling,	κλήσεως (klēseōs)	2821: a calling	from kaleó
and fulfill	πληρώση (plērōsē)	4137: to make full, to complete	from plérēs
every	πάντα (panta)	3956: all, every	a prim. word
desire	εὐδοκίαν (eudokian)	2107: good pleasure	from eudokeó
for goodness	ἀγαθωσύνης (agathōsunēs)	19b: goodness	from agathos
and the work	ἔργον (ergon)	2041: work	from a prim. verb erdó (to do)
of faith	πίστεως (pisteōs)	4102: faith, faithfulness	from peithó
with power,	δυνάμει (dunamei)	1411: (miraculous) power, might, strength	from dunamai

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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.

και conjunction

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

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

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

παντοτε adverb

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

περι preposition

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

υμων personal pronoun - second person genitive plural

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

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.

υμας personal pronoun - second person accusative plural

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

αξιωση verb - aorist active subjunctive - third person singular

axioo **ax-ee-o'-o**: to deem entitled or fit -- desire, think good, count (think) worthy.

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.

κλησεως noun - genitive singular feminine

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

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).
ημων personal pronoun - first person genitive plural hemon hay-mone' : of (or from) us -- our (company), us, we.
και conjunction kai kahee : and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words
πληρωση verb - aorist active subjunctive - third 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
πασαν adjective - accusative singular feminine pas pas : apparently a primary word; all, any, every, the whole
ευδοκιαν noun - accusative singular feminine eudokia yoo-dok-ee'-ah : satisfaction, i.e. (subjectively) delight, or (objectively) kindness, wish, purpose -- desire, good pleasure (will), seem good.
αγαθωσυνης noun - genitive singular feminine agathosune ag-ath-o-soo'-nay : goodness, i.e. virtue or beneficence -- goodness.
και conjunction kai kahee : and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words
εργον noun - accusative singular neuter ergon er'-gon : toil (as an effort or occupation); by implication, an act -- deed, doing, labour, work.
πιστεως noun - genitive singular feminine pistis pis'-tis : persuasion, i.e. credence; moral conviction; by extension, the system of religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.
εν preposition en en : in, at, (up-)on, by, etc.
δυναμει noun - dative singular feminine dunamis doo'-nam-is : force; specially, miraculous power (usually by implication, a miracle itself)

2 Thessalonians 1:12 .

■			
.	Greek	Strong's	Origin

so	ὥπως (opōs)	3704: as, how, that	from hos, and pōs
that the name	ὄνομα (onoma)	3686: a name, authority, cause	a prim. word
of our Lord	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
Jesus	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
will be glorified	ἐνδοξάσθῃ (endoxasthē)	1740: to glorify	from endoxos
in you, and you in Him, according	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
to the grace	χάριν (charin)	5485: grace, kindness	a prim. word
of our God	θεοῦ (theou)	2316: God, a god	of uncertain origin
and [the] Lord	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
Jesus	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
Christ.	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió

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ὥπως **adverb**

hopos **hop'-oce**: what(-ever) how, i.e. in the manner that (as adverb or conjunction of coincidence, intentional or actual) -- because, how, (so) that, to, when.

ἐνδοξάσθῃ **verb - aorist passive subjunctive - third person singular**
edoxazo **en-dox-ad'-zo**: to glorify -- glorify.

το definite article - nominative singular neuter

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

ονομα noun - nominative singular neuter

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

του definite article - genitive singular masculine

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

κυριου noun - genitive singular masculine

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

ημων personal pronoun - first person genitive plural

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

ιησου noun - genitive singular masculine

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

[χριστου] noun - genitive singular masculine

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

εν preposition

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

υμιν personal pronoun - second person dative plural

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

και conjunction

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

υμεις personal pronoun - second person nominative plural

humeis hoo-mice': you (as subjective of verb) -- ye (yourselves), you.

εν preposition

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

αυτω personal pronoun - dative singular masculine

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

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.

χαρις noun - accusative singular feminine

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

του definite article - genitive singular masculine

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

θεου noun - genitive singular masculine

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

ημων personal pronoun - first person genitive plural

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

και conjunction

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

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.

2 Thessalonians 2:1 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
we request	ἑρωτῶμεν (erōtōmen)	2065: to ask, question	akin to eromai (to ask)
you, brethren,	ἀδελφοί (adelphoi)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
with regard	ὕπερ	5228: over, beyond, fig. on	a prim. preposition

	(uper)	behalf of, for the sake of, concerning	
to the coming	παρουσίας (parousias)	3952: a presence, a coming	from the pres. part. of pareimi
of our Lord	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
Jesus	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
Christ	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió
and our gathering together	ἐπισυναγωγῆς (episunagōgēs)	1997: a gathering together, an assembly	from episunagó
to Him,			

KJV Lexicon

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

erotao **er-o-tah'-o**: to interrogate; by implication, to request -- ask, beseech, desire, intreat, pray.

δε **conjunction**

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

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

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

αδελφοι **noun - vocative plural masculine**

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

υπερ **preposition**

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

of, for sake of, in stead, than, to(-ward), very. In the comparative, it retains many of the above applications.

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.

παρουσίας **noun - genitive singular feminine**

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

του **definite article - genitive singular masculine**

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

κυριου **noun - genitive singular masculine**

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

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

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

ιησου **noun - genitive singular masculine**

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

χριστου **noun - genitive singular masculine**

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

και **conjunction**

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

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

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

επισυναγωγης **noun - genitive singular feminine**

episunagoge **ep-ee-soon-ag-o-gay'**: a complete collection; especially a Christian meeting (for worship) -- assembling (gathering) together.

επ **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.

αυτον **personal pronoun - accusative singular masculine**

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

2 Thessalonians 2:2 .

.	Greek	Strong's	Origin
that you not be quickly	ταχέως (tacheōs)	5030: quickly, hastily	adverb from tachus
shaken	σαλευθῆναι (saleuthēnai)	4531: to agitate, shake, by ext. to cast down	from salos
from your composure	νοὸς (noos)	3563: mind, understanding, reason	contr. of a prim. word noos (mind)
or	μηδὲ (mēde)	3366: but not, and not	from mé and de
be disturbed	θροεῖσθαι (throeisthai)	2360: to be troubled	from throos (a noise, tumult)
either	μήτε (mēte)	3383: neither, nor	from mé and te
by a spirit	πνεύματος (pneumatōs)	4151: wind, spirit	from pneó
or	μήτε (mēte)	3383: neither, nor	from mé and te
a message	λόγου (logou)	3056: a word (as embodying an idea), a statement, a speech	from legó
or	μήτε (mēte)	3383: neither, nor	from mé and te
a letter	ἐπιστολῆς (epistolēs)	1992: an epistle, a letter	from epistelló
as if	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
from us, to the effect	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
that the day	ἡμέρα (ēmera)	2250: day	a prim. word
of the Lord	κυρίου (kuriou)	2962: lord, master	from kuros (authority)

has come.

ἐνέστηκεν
(enestēken)

1764: to place in, to be at
hand, perf. part. to be present

from en and histēmi

KJV Lexicon

εις preposition

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

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.

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.

ταχεως adverb

tacheos takh-eh'-oce: briefly, i.e. (in time) speedily, or (in manner) rapidly -- hastily, quickly, shortly, soon, suddenly.

σαλευθηναι verb - aorist passive middle or passive deponent

saleuo sal-yoo'-o: to waver, i.e. agitate, rock, topple or (by implication) destroy; figuratively, to disturb, incite -- move, shake (together), which can(-not) be shaken, stir up.

υμας personal pronoun - second person accusative plural

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

απο preposition

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

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.

νοος noun - genitive singular masculine

nous nooce: the intellect, i.e. mind (divine or human; in thought, feeling, or will); by implication, meaning -- mind, understanding.

μητε conjunction

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

θροεσθαι verb - present passive middle or passive deponent

throeo thro-eh'-o: to clamor, i.e. (by implication) to frighten -- trouble.

μητε conjunction

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

δια preposition

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

πνευματος noun - genitive singular neuter

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

μητε conjunction

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

δια preposition

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

λογου noun - genitive singular masculine

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

μητε conjunction

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

δι preposition

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

επιστολης noun - genitive singular feminine

epistole ep-is-tol-ay': a written message -- epistle, letter.

ως adverb

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

δι preposition

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

ημων personal pronoun - first person genitive plural

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

ως **adverb**

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

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.

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

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

η **definite article - nominative singular feminine**

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

ημερα **noun - nominative singular feminine**

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

του **definite article - genitive singular masculine**

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

χριστου **noun - genitive singular masculine**

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

2 Thessalonians 2:3 .

.	Greek	Strong's	Origin
Let no	μή (mē)	3361: not, that...not, lest (used for qualified negation)	a prim. particle
one	τις (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
in any	μηδένα (mēdena)	3367: no one, nothing	from méde and heis
way	τρόπον (tropon)	5158: a way, manner, fashion	from the same as tropé
deceive	ἐξαπατήση (exapatēsē)	1818: to seduce wholly, deceive	from ek and apataó
you, for [it will not come] unless	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually	contr. from ei and an

		with the Gr. subjunctive mood)	
the apostasy	ἀποστασία (apostasia)	646: defection, revolt	from ahistémi
comes	ἔλθῃ (elthē)	2064: to come, go	a prim. verb
first,		4413: first, chief	contr. superl. of pro
and the man	ἄνθρωπος (anthrōpos)	444: a man, human, mankind	probably from anér and óps (eye, face)
of lawlessness	ἀνομίας (anomias)	458: lawlessness	from anomos
is revealed,	ἀποκαλυφθῇ (apokaluphthē)	601: to uncover, reveal	from apo and kaluptó
the son	υἱός (uios)	5207: a son	a prim. word
of destruction,	ἀπωλείας (apōleias)	684: destruction, loss	from apollumi

KJV Lexicon

μη **particle - nominative**

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

τις **indefinite pronoun - nominative singular masculine**

tis tis: some or any person or object

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

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

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

exapatao ex-ap-at-ah'-o: to seduce wholly -- beguile, deceive.

κατα preposition

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

μηδενα adjective - accusative singular masculine

medeis may-dice': not even one (man, woman, thing) -- any (man, thing), no (man), none, not (at all, any man, a whit), nothing, + without delay.

τροπον noun - accusative singular masculine

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

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.

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).

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.

ελθη verb - second aorist active subjunctive - third person singular

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

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.

αποστασια noun - nominative singular feminine

apostasia ap-os-tas-ee'-ah: defection from truth (properly, the state) (apostasy) -- falling away, forsake.

πρωτον adverb

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

και conjunction

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

αποκαλυφθη verb - aorist passive subjunctive - third person singular

apokalupto ap-ok-al-ooop'-to: to take off the cover, i.e. disclose -- reveal.

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.

ανθρωπος noun - nominative singular masculine

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

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.

αμαρτιας noun - genitive singular feminine

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

ο definite article - nominative singular masculine

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

υιος noun - nominative singular masculine

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

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.

απωλειας noun - genitive singular feminine

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

2 Thessalonians 2:4 .

.	Greek	Strong's	Origin
who opposes	ἀντικείμενος (antikeimenos)	480: to lie opposite, i.e. oppose, withstand	from anti and keimai
and exalts	ὑπεραιρόμενος (uperairomenos)	5229: to lift or raise over, mid. to uplift oneself	from huper and airó
himself above	ἐπὶ (epi)	1909: on, upon	a prim. preposition
every	πάντα (panta)	3956: all, every	a prim. word
so-called	λεγόμενον (legomenon)	3004: to say	a prim. verb
god	θεόν (theon)	2316: God, a god	of uncertain origin
or	ἢ	2228: or, than	a prim. conjunction used

	(ē)		disjunctively or cptv.
object of worship,	σέβασμα (sebasma)	4574: an object of worship	from sebazomai
so	ὥστε (ōste)	5620: so as to, so then, therefore	from hós and te
that he takes his seat	καθίσαι (kathisai)	2523: to make to sit down, to sit down	another form of kathezomai
in the temple	ναὸν (naon)	3485: a temple	probably akin to naió (to inhabit)
of God,	θεοῦ (theou)	2316: God, a god	of uncertain origin
displaying	ἀποδεικνύντα (apodeiknunta)	584: to bring out, show forth, declare	from apo and deiknumi
himself	ἐαυτὸν (eauton)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
as being		1510: I exist, I am	a prol. form of a prim. and defective verb
God.	θεός (theos)	2316: God, a god	of uncertain origin

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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.

αντικείμενος verb - present middle or passive deponent participle - nominative singular masculine

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

και conjunction

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

υπεραιρομενος verb - present passive participle - nominative singular masculine
huperaïromai hoop-er-ah'-ee-rom-ahēe: to raise oneself over, i.e. (figuratively) to become
haughty -- exalt self, be exalted above measure.

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.

παντα adjective - accusative plural neuter
pas pas: apparently a primary word; all, any, every, the whole

λεγομενον verb - present passive participle - accusative singular neuter
lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew,
speak, tell, utter.

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

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.

σεβασμα noun - accusative singular neuter
sebasma seb'-as-mah: something adored, i.e. an object of worship (god, altar, etc) --
devotion, that is worshipped.

ωστε conjunction
hoste hoce'-teh: so too, i.e. thus therefore (in various relations of consecution, as follow) -
- (insomuch) as, so that (then), (insomuch) that, therefore, to, wherefore.

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

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

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

ναον noun - accusative singular masculine
naos nah-os': a fane, shrine, temple -- shrine, temple.

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).

ως adverb

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

θεον noun - accusative singular masculine

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

καθισαι verb - aorist active middle or passive deponent

kathizo kath-id'-zo: to seat down, i.e. set (figuratively, appoint); intransitively, to sit (down); figuratively, to settle (hover, dwell) -- continue, set, sit (down), tarry.

αποδεικνυντα verb - present active participle - accusative singular masculine

apodeiknumi ap-od-ike'-noo-mee: to show off, i.e. exhibit; figuratively, to demonstrate, i.e. accredit -- (ap-)prove, set forth, shew.

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.

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.

εστιν verb - present indicative - third person singular

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

θεος noun - nominative singular masculine

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

2 Thessalonians 2:5 .

.	Greek	Strong's	Origin
Do you not remember	μνημονεύετε (mnēmoneuete)	3421: to call to mind, to make mention of	from mnémón (mindful)
that while I was still	ἔτι (eti)	2089: still, yet	a prim. adverb
with you, I was telling	ἔλεγον (elegon)	3004: to say	a prim. verb

you these things?

3778: this

probably from a redupl. of ho.,
used as a demonstrative pronoun

KJV Lexicon

ου **particle - nominative**

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

μνημονευετε **verb - present active indicative - second person**

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

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.

ετι **adverb**

eti et'-ee: yet, still (of time or degree) -- after that, also, ever, (any) further, (t-)henceforth (more), hereafter, (any) longer, (any) more(-one), now, still, yet.

ων **verb - present participle - nominative singular masculine**

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

προς **preposition**

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

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

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

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.

ελεγον **verb - imperfect 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.

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

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

2 Thessalonians 2:6 .

.	Greek	Strong's	Origin
And you know		3609a: to have seen or perceived, hence to know	perf. of eidon
what restrains	κατέχων (katechon)	2722: to hold fast, hold back	from kata and echó
him now,	νῦν (nun)	3568: now, the present	a prim. particle of pres. time
so	εἰς (eis)	1519: to or into (indicating the point reached or entered, of place, time, fig. purpose, result)	a prim. preposition
that in his time	καιρῷ (kairō)	2540: time, season	a prim. word
he will be revealed.	ἀποκαλυφθῆναι (apokaluphthēnai)	601: to uncover, reveal	from apo and kaluptó

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

νῦν adverb

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

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.

κατέχων verb - present active participle - accusative singular neuter

katecho kat-ekh'-o: to hold down (fast), in various applications -- have, hold (fast), keep (in memory), let, make toward, possess, retain, seize on, stay, take, withhold.

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

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

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.

αποκαλυφθῆναι **verb - aorist passive middle or passive deponent**
apokalupto **ap-ok-al-oo'-to**: to take off the cover, i.e. disclose -- reveal.

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

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

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

ἐαυτου **reflexive pronoun - third person genitive 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.

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

2 Thessalonians 2:7 .

.	Greek	Strong's	Origin
For the mystery	μυστήριον (mustērion)	3466: a mystery or secret doctrine	from mustés (one initiated); from mueó
of lawlessness	ἀνομίας (anomias)	458: lawlessness	from anomos
is already	ἤδη (ēdē)	2235: already	a prim. adverb of time
at work;	ἐνεργεῖται (energeitai)	1754: to be at work, to work, to do	from energés

only	μόνον (monon)	3440: merely	adverb from monos
he who now	ἄρτι (arti)	737: just now	of uncertain origin
restrains	κατέχων (katechōn)	2722: to hold fast, hold back	from kata and echó
[will do so] until	ἕως (eōs)	2193: till, until	a prim. particle used as a preposition, adverb and conjunction
he is taken	γένηται (genētai)	1096: to come into being, to happen, to become	from a prim. root gen-
out of the way.	μέσου (mesou)	3319: middle, in the midst	a prim. word

KJV Lexicon

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.

γαρ **conjunction**

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

μυστηριον **noun - nominative singular neuter**

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

ηδη **adverb**

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

ενεργειται **verb - present middle indicative - third person singular**

energeo en-erg-eh'-o: to be active, efficient -- do, (be) effectual (fervent), be mighty in, shew forth self, work (effectually in).

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.

ανομίας noun - genitive singular feminine anomia an-om-ee'-ah: illegality, i.e. violation of law or (genitive case) wickedness -- iniquity, transgress(-ion of) the law, unrighteousness.
μονον adverb monon mon'-on: merely -- alone, but, only.
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.
κατεχων verb - present active participle - nominative singular masculine katecho kat-ekh'-o: to hold down (fast), in various applications -- have, hold (fast), keep (in memory), let, make toward, possess, retain, seize on, stay, take, withhold.
αρτι adverb arti ar'-tee: just now -- this day (hour), hence(-forth), here(-after), hither(-to), (even) now, (this) present.
εως conjunction heos heh'-oce: a conjunction, preposition and adverb of continuance, until (of time and place) -- even (until, unto), (as) far (as), how long, (un-)til(-l), (hither-, un-, up) to, while(-s).
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)
μεσου adjective - genitive singular neuter mesos mes'-os: middle (as an adjective or (neuter) noun) -- among, before them, between, + forth, mid(-day, -night), midst, way.
γενηται verb - second aorist middle deponent subjunctive - third person singular ginomai ghin'-om-ah-ee: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

2 Thessalonians 2:8 .

.	Greek	Strong's	Origin
Then	τότε (tote)	5119: then, at that time	from the neut. of ho, and hote
that lawless one	ἄνομος (anomos)	459: lawless, without law	from alpha (as a neg. prefix) and nomos
will be revealed	ἀποκαλυφθήσεται	601: to uncover, reveal	from apo and kaluptó

	(apokalupthēsetai)		
whom	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)
will slay	ἀνελεῖ (anelei)	337: to take up, take away, make an end	from ana and haireó
with the breath	πνεύματι (pneumati)	4151: wind, spirit	from pneó
of His mouth	στόματος (stomatos)	4750: the mouth	a prim. word
and bring to an end	καταργήσει (katargēsei)	2673: to render inoperative, abolish	from kata and argeó
by the appearance	ἐπιφανεία (epiphaneia)	2015: appearance	from epiphanés
of His coming;	παρούσιας (parousias)	3952: a presence, a coming	from the pres. part. of pareimi

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

τοτε adverb

tote tot'-eh: the when, i.e. at the time that (of the past or future, also in consecution) -- that time, then.

αποκαλυφθησεται **verb - future passive indicative - third person singular**
apokalupto ap-ok-al-ooop'-to: to take off the cover, i.e. disclose -- reveal.

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.

ανωμας adjective - nominative singular masculine

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

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.

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.

αναλωσει verb - future active indicative - third person singular

analisko an-al-is'-ko: to use up, i.e. destroy -- consume.

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.

πνευματι noun - dative singular neuter

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

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.

στοματος noun - genitive singular neuter

stoma stom'-a: edge, face, mouth.

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

καταργησει verb - future active indicative - third person singular

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

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.

ἐπιφάνεια **noun - dative singular feminine**

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

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.

παρουσίας **noun - genitive singular feminine**

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

αυτου **personal pronoun - genitive singular masculine**

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

2 Thessalonians 2:9 .

.	Greek	Strong's	Origin
[that is], the one whose	οὗ (ou)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
coming	παρουσία (parousia)	3952: a presence, a coming	from the pres. part. of pareimi
is in accord	κατ' (kat)	2596: down, against, according to	preposition of uncertain origin
with the activity	ἐνέργειαν (energeian)	1753b: operative power	from energés
of Satan,	σατανᾶ (satana)	4567: the adversary, Satan, i.e. the devil	of Hebrew origin satan
with all	πάσῃ (pasē)	3956: all, every	a prim. word
power	δυνάμει (dunamei)	1411: (miraculous) power, might, strength	from dunamai
and signs	σημείοις (sēmeiois)	4592: a sign	from the same as sēmainó
and FALSE	ψεύδους (pseudous)	5579: a falsehood, untruth, lie	from pseudomai

wonders,

τέρασιν
(terasin)

5059: a wonder, marvel

a prim. word

KJV Lexicon

ου **relative pronoun - genitive singular masculine**

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

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

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

η **definite article - nominative singular feminine**

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

παρουσια **noun - nominative singular feminine**

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

κατ **preposition**

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

ενεργειαν **noun - accusative singular feminine**

energeia **en-erg'-i-ah**: efficiency (energy) -- operation, strong, (effectual) working.

του **definite article - genitive singular masculine**

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

σατανα **noun - genitive singular masculine**

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

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

δυναμει **noun - dative 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
σημειοις noun - dative plural neuter semeion say-mi'-on: an indication, especially ceremonially or supernaturally -- miracle, sign, token, wonder.
και conjunction kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words
τερασιν noun - dative plural neuter teras ter'-as: a prodigy or omen -- wonder.
ψευδους noun - genitive singular neuter pseudos psyoo'-dos: a falsehood -- lie, lying.

2 Thessalonians 2:10 .

.	Greek	Strong's	Origin
and with all	πάση (pasē)	3956: all, every	a prim. word
the deception	ἀπάτη (apatē)	539: deceit	of uncertain origin
of wickedness	ἀδικίας (adikias)	93: injustice, unrighteousness	from adikos
for those	τοῖς (tois)	3588: the	the def. art.
who perish,	ἀπολλυμένοις (apollumenois)	622: to destroy, destroy utterly	from apo and same as olethros
because	ἀνθ' (anth)	473: over against, opposite, hence instead of, in comp. denotes contrast, requital, substitution, correspondence	a prim. preposition, also a prefix
they did not receive	ἐδέξαντο (edexanto)	1209: to receive	a prim. verb
the love	ἀγάπην (agapēn)	26: love, goodwill	from agapaō

of the truth	ἀληθείας (alētheias)	225: truth	from aléthés
so	εἰς (eis)	1519: to or into (indicating the point reached or entered, of place, time, fig. purpose, result)	a prim. preposition
as to be saved.	σωθῆναι (sōthēnai)	4982: to save	from sós (safe, well)

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

ἐν preposition

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

πάση adjective - dative singular feminine

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

ἀπατη noun - dative singular feminine

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

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.

ἀδικίας noun - genitive singular feminine

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

ἐν preposition

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

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.

απολλυμενοις verb - present middle or passive participle - dative plural masculine

apollumi **ap-ol'-loo-mee**: to destroy fully (reflexively, to perish, or lose), literally or figuratively -- destroy, die, lose, mar, perish.

ανθ preposition

anti **an-tee'**: opposite, i.e. instead or because of (rarely in addition to) -- for, in the room of. Often used in composition to denote contrast, requital, substitution, correspondence, etc.

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.

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.

αγαπην noun - accusative singular feminine

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

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.

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.

εδεξαντο verb - aorist middle deponent indicative - third person

dechomai **dekh'-om-ahee**: to receive (in various applications, literally or figuratively) -- accept, receive, take.

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.

σωθηναι verb - aorist passive middle or passive deponent

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

αυτους personal pronoun - accusative plural masculine

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

personal pronoun) of the other persons

2 Thessalonians 2:11 .

.	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
God	θεὸς (theos)	2316: God, a god	of uncertain origin
will send	πέμπει (pempei)	3992: to send	a prim. word
upon them a deluding	πλάνης (planēs)	4106: a wandering	fem. of planos
influence	ἐνέργειαν (energeian)	1753b: operative power	from energēs
so	εἰς (eis)	1519: to or into (indicating the point reached or entered, of place, time, fig. purpose, result)	a prim. preposition
that they will believe	πιστεῦσαι (pisteusai)	4100: to believe, entrust	from pistis
what is FALSE,	ψεύδει (pseudei)	5579: a falsehood, untruth, lie	from pseudomai

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

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).

ΠΕΜΠΕΙ verb - future active indicative - third person singular

pempo pem'-po: to dispatch, especially on a temporary errand; also to transmit, bestow, or wield -- send, thrust in.

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).

ΕΝΕΡΓΕΙΑΝ noun - accusative singular feminine

energeia en-erg'-i-ah: efficiency (energy) -- operation, strong, (effectual) working.

ΠΛΑΝΗΣ noun - genitive singular feminine

plane plan'-ay: objectively, fraudulence; subjectively, a straying from orthodoxy or piety -
- deceit, to deceive, delusion, error.

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.

ΠΙΣΤΕΥΣΑΙ verb - aorist active middle or passive deponent

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)

ΑΥΤΟΥΣ personal pronoun - accusative plural masculine

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

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.

ψευδει **noun - dative singular neuter**
pseudos **psyoo'-dos**: a falsehood -- lie, lying.

2 Thessalonians 2:12 .

.	Greek	Strong's	Origin
in order	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that they all	πάντες (pantes)	3956: all, every	a prim. word
may be judged	κριθῶσιν (krithōsin)	2919: to judge, decide	a prim. verb
who did not believe	πιστεύσαντες (pisteusantes)	4100: to believe, entrust	from pistis
the truth,	ἀληθεία (alētheia)	225: truth	from aléthés
but took pleasure	εὐδοκήσαντες (eudokēsantes)	2106: to think well of, i.e. to be well-pleased	from eu and dokeó
in wickedness.	ἀδικία (adikia)	93: injustice, unrighteousness	from adikos

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.

κριθωσιν **verb - aorist passive subjunctive - third person**

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

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.

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.

ΠΙΣΤΕΥΣΑΝΤΕΣ verb - aorist active participle - nominative plural masculine

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)

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.

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.

εΥΔΟΚΗΣΑΝΤΕΣ verb - aorist active participle - nominative plural masculine

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

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.

ΑΔΙΚΙΑ noun - dative singular feminine

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

2 Thessalonians 2:13 .

.	Greek	Strong's	Origin
But we should	ὀφείλομεν (opheilomen)	3784: to owe	a prim. word

always	πάντοτε (pantote)	3842: at all times	from pas and tote
give thanks	εὐχαριστεῖν (eucharistein)	2168: to be thankful	from eucharistos
to God	θεῷ (theō)	2316: God, a god	of uncertain origin
for you, brethren	ἀδελφοί (adelphoi)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
beloved	ἠγαπημένοι (ēgapēmenoi)	25: to love	of uncertain origin
by the Lord,	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
God	θεὸς (theos)	2316: God, a god	of uncertain origin
has chosen	εἴλατο (eilato)	138: to take, choose	a prim. verb
you from the beginning		746: beginning, origin	from archó
for salvation	σωτηρίαν (sōtērian)	4991: deliverance, salvation	from sōtér
through	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
sanctification	ἁγιασμῷ (agiasmō)	38: consecration, sanctification	from hagiazó
by the Spirit	πνεύματος (pneumatōs)	4151: wind, spirit	from pneó
and faith	πίστει (pistei)	4102: faith, faithfulness	from peithó
in the truth.	ἀληθείας (alētheias)	225: truth	from aléthés

KJV Lexicon

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

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

δε **conjunction**

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

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

opheilo **of-i'-lo**: to owe (pecuniarily); figuratively, to be under obligation (ought, must, should); morally, to fail in duty

ευχαριστειν **verb - present active infinitive**

eucharisteo **yoo-khar-is-teh'-o**: to be grateful, i.e. (actively) to express gratitude (towards); specially, to say grace at a meal -- (give) thank(-ful, -s).

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).

παντοτε **adverb**

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

περι **preposition**

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

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

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

αδελφοι **noun - vocative plural masculine**

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

ηγαπημενοι **verb - perfect passive participle - nominative plural masculine**

agapao **ag-ap-ah'-o**: to love (in a social or moral sense) -- (be-)love(-ed).

υπο **preposition**

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

where (below) or time

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.

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.

ειλετο verb - second aorist middle indicative - third person singular

haireomai hahee-reh'-om-ahee: to take for oneself, i.e. to prefer -- choose. Some of the forms are borrowed from a cognate hellomai hel'-lom-ahee; which is otherwise obsolete.

υμας personal pronoun - second person accusative plural

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

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).

απ preposition

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

αρχης noun - genitive singular feminine

arche ar-khay': beginning, corner, (at the, the) first (estate), magistrate, power, principality, principle, rule.

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.

εν preposition

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

αγιασμω noun - dative singular masculine

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

πνευματος noun - genitive singular neuter

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

καί conjunction

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

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.

αληθείας noun - genitive singular feminine

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

2 Thessalonians 2:14 .

.	Greek	Strong's	Origin
It was for this	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
He called	ἐκάλεσεν (ekalesen)	2564: to call	a prim. word
you through	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
our gospel,	εὐαγγελίου (euangeliou)	2098: good news	from the same as euaggelizó
that you may gain	περιποιήσιν (peripoiēsín)	4047: preservation, acquisition	from peripoieó
the glory	δόξης (doxēs)	1391: opinion (always good in N.T.), hence praise, honor, glory	from dokeó
of our Lord	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
Jesus	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
Christ.	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió

KJV Lexicon

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.

εκαλεσεν verb - aorist active indicative - third person singular

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

υμας personal pronoun - second person accusative plural

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

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.

ημων personal pronoun - first person genitive plural

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

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

περιποιησιν noun - accusative singular feminine

peripoiesis per-ee-poy'-ay-sis: acquisition (the act or the thing); by extension, preservation - obtain(-ing), peculiar, purchased, possession, saving.

δοξης noun - genitive singular feminine

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

του definite article - genitive singular masculine

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

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

κυριου noun - genitive singular masculine

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

ημων personal pronoun - first person genitive plural

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

ιησου noun - genitive singular masculine

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

χριστου noun - genitive singular masculine

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

2 Thessalonians 2:15 .

.	Greek	Strong's	Origin
So then,	ἄρα (ara)	686: therefore (an illative particle)	a prim. particle
brethren,	ἀδελφοί (adelphoi)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
stand firm	στήκετε (stēkete)	4739: to stand, spec. stand firm	from the perf. tense of histēmi
and hold	κρατεῖτε (krateite)	2902: to be strong, rule	from kratos
to the traditions	παράδοσεις (paradoseis)	3862: a handing down or over, a tradition	from paradidōmi
which	ἃς (as)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
you were taught,	ἐδιδάχθητε (edidachthēte)	1321: to teach	a redupl. caus. form of daó (to learn)
whether	εἴτε (eite)	1535a: if -- if, whether -- or	from ei and te
by word	λόγου (logou)	3056: a word (as embodying an idea), a statement, a speech	from legó

[of mouth] or	εἴτε (eite)	1535a: if -- if, whether -- or	from ei and te
by letter	ἐπιστολῆς (epistolēs)	1992: an epistle, a letter	from epistelló
from us.			

KJV Lexicon

αρα **particle**

ara **ar'-ah**: a particle denoting an inference more or less decisive (as follows)

οὐν **conjunction**

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

αδελφοί **noun - vocative plural masculine**

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

στηκετε **verb - present active imperative - second person**

steko **stay'-ko**: to be stationary, i.e. (figuratively) to persevere -- stand (fast).

και **conjunction**

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

κρατειτε **verb - present active imperative - second person**

krateo **krat-eh'-o**: to use strength, i.e. seize or retain -- hold (by, fast), keep, lay hand (hold) on, obtain, retain, take (by).

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.

παραδοσεις **noun - accusative plural feminine**

paradosis **par-ad'-os-is**: transmission, i.e. (concretely) a precept; specially, the Jewish traditionary law -- ordinance, tradition.

ας **relative pronoun - accusative plural feminine**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that --

one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

εἰδᾶσθετε **verb - aorist passive indicative - second person**
didasko **did-as'-ko**: to teach (in the same broad application) -- teach.

ΕΙΤΕ **conjunction**
eite **i'-teh**: if too -- if, or, whether.

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

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

ΕΙΤΕ **conjunction**
eite **i'-teh**: if too -- if, or, whether.

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

ἐπιστολης **noun - genitive singular feminine**
epistole **ep-is-tol-ay'**: a written message -- epistle, letter.

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

2 Thessalonians 2:16 .

■			
.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
may our Lord	κύριος (kurios)	2962: lord, master	from kuros (authority)
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
Christ	Χριστὸς (christos)	5547: the Anointed One, Messiah, Christ	from chrió

Himself	αὐτός (autos)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
and God	θεὸς (theos)	2316: God, a god	of uncertain origin
our Father,	πατήρ (patēr)	3962: a father	a prim. word
who has loved	ἀγαπήσας (agapēsas)	25: to love	of uncertain origin
us and given	δοῦς (dous)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
us eternal	αἰωνίαν (aiōnian)	166: agelong, eternal	from aiōn
comfort	παράκλησιν (paraklēsin)	3874: a calling to one's aid, i.e. encouragement, comfort	from parakaleó
and good	ἀγαθὴν (agathēn)	18: good	of uncertain origin
hope	ἐλπίδα (elpida)	1680: expectation, hope	from the same as elpizó
by grace,	χάριτι (chariti)	5485: grace, kindness	a prim. word

KJV Lexicon

αὐτος **personal pronoun - nominative singular masculine**

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

δε **conjunction**

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

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.

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

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

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

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.

θεος **noun - nominative 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

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

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

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.

αγαπησας **verb - aorist active participle - nominative singular masculine**
agapao **ag-ap-ah'-o**: to love (in a social or moral sense) -- (be-)love(-ed).

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

δους **verb - second aorist active participle - nominative singular masculine**
didomi **did'-o-mee**: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

παρακλησιν **noun - accusative singular feminine**
paraklesis **par-ak'-lay-sis**: imploration, hortation, solace -- comfort, consolation, exhortation, intreaty.

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

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

ελπιδα **noun - accusative singular feminine**
elpis **el-pece'**: expectation (abstractly or concretely) or confidence -- faith, hope.

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

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

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

2 Thessalonians 2:17 .

.	Greek	Strong's	Origin
comfort	παρακαλέσαι (parakalesai)	3870: to call to or for, to exhort, to encourage	from para and kaleó
and strengthen	στηρίξαι (stērixai)	4741: to make fast, establish	akin to stérigx (support, prop)
your hearts	καρδίας (kardias)	2588: heart	a prim. word
in every	παντί (panti)	3956: all, every	a prim. word
good	ἀγαθῷ (agathō)	18: good	of uncertain origin

work	ἔργω (ergō)	2041: work	from a prim. verb erdó (to do)
and word.	λόγῳ (logō)	3056: a word (as embodying an idea), a statement, a speech	from legó

KJV Lexicon

παρακαλεσαι **verb - aorist active participle deponent - third person singular**

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

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

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

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.

καρδιας **noun - accusative plural feminine**

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

και **conjunction**

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

στηριξαι **verb - aorist active participle deponent - third person singular**

sterizo stay-rid'-zo: to set fast, i.e. (literally) to turn resolutely in a certain direction, or (figuratively) to confirm -- fix, (e-)stablish, stedfastly set, strengthen.

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

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

εν **preposition**

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

παντι **adjective - dative singular masculine**

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

λογω noun - dative singular masculine

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

και conjunction

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

εργω noun - dative singular neuter

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

αγαθω adjective - dative singular neuter

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

2 Thessalonians 3:1 .

.	Greek	Strong's	Origin
Finally,		3062: the rest, the remaining	from leipó
brethren,	ἀδελφοί (adelphoi)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
pray	προσεύχεσθε (proseuchesthe)	4336: to pray	from pros and euchomai
for us that the word	λόγος (logos)	3056: a word (as embodying an idea), a statement, a speech	from legó
of the Lord	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
will spread rapidly	τρέχει (trechē)	5143: to run	a prim. verb
and be glorified,	δοξάζεται (doxazētai)	1392: to render or esteem glorious (in a wide application)	from doxa

just	καθὼς (kathōs)	2531a: according as, just as	from kata and hós
as [it did] also	καὶ (kai)	2532: and, even, also	a prim. conjunction
with you;			

KJV Lexicon

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.

λοιπον **adjective - nominative singular neuter**

loipon **loy-pon'**: something remaining (adverbially) -- besides, finally, furthermore, (from) henceforth, moreover, now, + it remaineth, then.

προσευχεσθε **verb - present middle or passive deponent imperative - second person**

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

αδελφοι **noun - vocative plural masculine**

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

περι **preposition**

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

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

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

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.

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.

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.

τρεχη verb - present active subjunctive - third person singular

trecho trekh'-o: to run or walk hastily -- have course, run.

και conjunction

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

δοξαζεται verb - present passive subjunctive - third person singular

doxazo dox-ad'-zo: to render (or esteem) glorious (in a wide application) -- (make) glorify(-ious), full of (have) glory, honour, magnify.

καθως adverb

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

και conjunction

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

προς preposition

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

υμας personal pronoun - second person accusative plural

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

2 Thessalonians 3:2 .

.	Greek	Strong's	Origin
and that we will be rescued	ῥυσθῶμεν (rusthōmen)	4506: to draw to oneself, i.e. deliver	akin to eruó (to drag)

from perverse	ἀτόπων (atopōn)	824: out of place, strange	from alpha (as a neg. prefix) and topos
and evil	πονηρῶν (ponērōn)	4190: toilsome, bad	from poneó (to toil)
men;	ἀνθρώπων (anthrōpōn)	444: a man, human, mankind	probably from anér and óps (eye, face)
for not all	πάντων (pantōn)	3956: all, every	a prim. word
have faith.	πίστις (pistis)	4102: faith, faithfulness	from peithó

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

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.

ρυσθωμεν verb - aorist passive subjunctive - first person

rhoumai rhoo'-om-ahce: to rush or draw (for oneself), i.e. rescue -- deliver(-er).

απο preposition

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

των definite article - genitive plural masculine

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

ατοπων adjective - genitive plural masculine

atopos at'-op-os: out of place, i.e. (figuratively) improper, injurious, wicked -- amiss, harm, unreasonable.

και conjunction

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

with other particles or small words

πονηρων **adjective - genitive 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;

ανθρωπων **noun - genitive plural masculine**

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

ου **particle - nominative**

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

γαρ **conjunction**

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

παντων **adjective - genitive plural masculine**

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

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.

πιστις **noun - nominative 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 Thessalonians 3:3 .

■			
.	Greek	Strong's	Origin
But the Lord	κύριος (kurios)	2962: lord, master	from kuros (authority)
is faithful,	πίστος (pistos)	4103: faithful, reliable	from peithó
and He will strengthen	στηρίξει (stērixai)	4741: to make fast, establish	akin to stérigx (support, prop)
and protect	φυλάξει (phulaxeí)	5442: to guard, watch	from a root phulak-
you from the evil	πονηροῦ (ponērou)	4190: toilsome, bad	from poneó (to toil)

[one].

KJV Lexicon

πιστος **adjective - nominative singular masculine**

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

δε **conjunction**

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

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

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

ο **definite article - nominative singular masculine**

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

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.

ος **relative pronoun - nominative singular masculine**

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

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

sterizo **stay-rid'-zo**: to set fast, i.e. (literally) to turn resolutely in a certain direction, or (figuratively) to confirm -- fix, (e-)stablish, stedfastly set, strengthen.

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

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

και **conjunction**

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

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

phulasso **foo-las'-so**: to watch, i.e. be on guard (literally or figuratively); by implication, to preserve, obey, avoid -- beware, keep (self), observe, save.

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

2 Thessalonians 3:4 .

.	Greek	Strong's	Origin
We have confidence	πεποιθασμεν (pepoithamen)	3982: to persuade, to have confidence	a prim. verb
in the Lord	κυρίῳ (kuriō)	2962: lord, master	from kuros (authority)
concerning	ἐφ' (eph)	1909: on, upon	a prim. preposition
you, that you are doing	ποιεῖτε (poieite)	4160: to make, do	a prim. word
and will [continue to] do	ποιήσετε (poiēsete)	4160: to make, do	a prim. word
what	ἃ (a)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
we command.	παραγγέλλομεν (parangellomen)	3853: to transmit a message, to order	from para and agelló

KJV Lexicon

πειθοιμεν **verb - second perfect active indicative - first person**

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).

εν **preposition**

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

κυριω **noun - dative singular masculine**

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

εφ **preposition**

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

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

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

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.

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.

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

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

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

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

και **conjunction**

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

ποιειτε **verb - present active indicative - second person**

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

και **conjunction**

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

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

2 Thessalonians 3:5 .

.	Greek	Strong's	Origin
May the Lord	κύριος (kurios)	2962: lord, master	from kuros (authority)
direct	κατευθύναι (kateuthunai)	2720: to make straight	from kata and euthunó
your hearts	καρδίας (kardias)	2588: heart	a prim. word
into the love	ἀγαπήν (agapēn)	26: love, goodwill	from agapaó
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
and into the steadfastness	ὑπομονήν (upomonēn)	5281: a remaining behind, a patient enduring	from hupomenó
of Christ.	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió

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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).

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.

κατευθυναι verb - aorist active participle deponent - third person singular
kateuthuno kat-yoo-thoo'-no: to straighten fully, i.e. (figuratively) direct -- guide, direct.

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

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.

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

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.

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

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

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.

υπομονην noun - accusative singular feminine
hupomone hoop-on-on-ay': cheerful (or hopeful) endurance, constancy -- enduring, patience, patient continuance (waiting).

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.

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

2 Thessalonians 3:6 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
we command	Παραγγέλλομεν (parangellomen)	3853: to transmit a message, to order	from para and aggeló
you, brethren,	ἀδελφοί (adelphoi)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
in the name	ὀνόματι (onomati)	3686: a name, authority, cause	a prim. word
of our Lord	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
Jesus	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
Christ,	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió
that you keep away	στελέσθαι (stellesthai)	4724: to arrange, prepare, gather up, hence to restrain	a prim. verb
from every	πάντος (pantos)	3956: all, every	a prim. word
brother	ἀδελφοῦ (adelphou)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
who leads	περιπατοῦντος (peripatountos)	4043: to walk	from peri and pateó
an unruly	ἀτάκτως (ataktōs)	814: disorderly	adverb from ataktos

life		4043: to walk	from peri and pateó
and not according	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
to the tradition	παράδοσιν (paradosin)	3862: a handing down or over, a tradition	from paradidómi
which	ἣν (ēn)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
you received	παρελάβετε (parelabete)	3880: to receive from	from para and lambanó
from us.			

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

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

δε **conjunction**

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

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

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

αδελφοι **noun - vocative plural masculine**

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

εν **preposition**

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

ονοματι **noun - dative singular neuter**

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

του **definite article - genitive singular masculine**

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

κυριου noun - genitive singular masculine

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

ημων personal pronoun - first person genitive plural

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

ιησου noun - genitive singular masculine

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

χριστου noun - genitive singular masculine

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

στελλεσθαι verb - present middle middle or passive deponent

stello stel'-lo: to set fast (stall), i.e. (figuratively) to repress (reflexively, abstain from associating with) -- avoid, withdraw self.

υμας personal pronoun - second person accusative plural

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

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 masculine

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

αδελφου noun - genitive singular masculine

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

ατακτως adverb

ataktos at-ak'-toce: disorderly.

περιπατουντος verb - present active participle - genitive singular masculine

peripateo per-ee-pat-eh'-o: to tread all around, i.e. walk at large (especially as proof of ability); figuratively, to live, deport oneself, follow (as a companion or votary) -- go, be occupied with, walk (about).

και conjunction

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

μη particle - nominative

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

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.

παραδοσιν noun - accusative singular feminine

paradosis par-ad'-os-is: transmission, i.e. (concretely) a precept; specially, the Jewish traditionary law -- ordinance, tradition.

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.

παρελαβον verb - second aorist active indicative - third person

paralambano par-al-am-ban'-o: to receive near, i.e. associate with oneself (in any familiar or intimate act or relation); by analogy, to assume an office; figuratively, to learn -- receive, take (unto, with).

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

ημων personal pronoun - first person genitive plural

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

2 Thessalonians 3:7 .

.	Greek	Strong's	Origin
For you yourselves	αὐτοὶ (autoi)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
know		3609a: to have seen or perceived, hence to know	perf. of eidon
how	πῶς (pōs)	4459: how?	interrog. adverb from the same as posos
you ought	δεῖ (dei)	1163: it is necessary	a form of deō
to follow our example,	μιμεῖσθαι (mimeisthai)	3401: to imitate	from mimos (a mimic)
because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,

we did not act in an undisciplined manner	ἡτακτήσαμεν (ētaktēsamen)	812: to be out of order, be remiss	from ataktos
among	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
you,			

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αυτοι **personal pronoun - nominative plural masculine**

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

γαρ **conjunction**

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

οιδατε **verb - perfect active indicative - second person**

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

πως **adverb**

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

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

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

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

mimeomai mim-eh'-om-ahee: to imitate -- follow.

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

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

οτι **conjunction**

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

οὐκ particle - nominative ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.
ἠτακτησάμεν verb - aorist active indicative - first person atakteo at-ak-teh'-o: to be (i.e. act) irregular -- behave self disorderly.
ἐν preposition en en: in, at, (up-)on, by, etc.
ὑμῖν personal pronoun - second person dative plural humín hoo-min': to (with or by) you -- ye, you, your(-selves).

2 Thessalonians 3:8 .

.	Greek	Strong's	Origin
nor	οὐδὲ (oude)	3761: and not, neither	from ou, and de
did we eat		2068: to eat	akin to edó (to eat)
anyone's	παρά (para)	3844: from beside, by the side of, by, beside	a prim. preposition
bread	ἄρτον (arton)	740: bread, a loaf	of uncertain origin
without paying		1431: a gift	from didómi
for it, but with labor	κόπῳ (kopō)	2873: laborious toil	from koptó
and hardship	μόχθῳ (mochthō)	3449: toil, hardship	akin to mogis
we [kept] working	ἐργαζόμενοι (ergazomenoi)	2038b: to work, labor	from ergon
night	νυκτὸς (nuktos)	3571: night, by night	a prim. word
and day	ἡμέρας (ēmeras)	2250: day	a prim. word

so	πρὸς (pros)	4314: advantageous for, at (denotes local proximity), toward (denotes motion toward a place)	a prim. preposition
that we would not be a burden	ἐπιβαρῆσαι (epibarēsai)	1912: to put a burden on	from epi and bareó
to any	τινα (tina)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
of you;			

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οὐδε **adverb**

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

δωρεαν **adverb**

dorean do-reh-an': gratuitously -- without a cause, freely, for naught, in vain.

ἄρτον **noun - accusative singular masculine**

artos ar'-tos: bread (as raised) or a loaf -- (shew-)bread, loaf.

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

phago fag'-o: to eat -- eat, meat.

παρά **preposition**

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

τινος **indefinite pronoun - genitive singular masculine**

tis tis: some or any person or object

ἀλλ **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.

ἐν **preposition**

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

κοπω **noun - dative singular masculine**

kopos **kop'-os**: a cut, i.e. (by analogy) toil (as reducing the strength), literally or figuratively; by implication, pains -- labour, trouble, weariness.

και **conjunction**

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

μοχθω **noun - dative singular masculine**

mochthos **mokh'-thos**: toil, i.e. (by implication) sadness -- painfulness, travail.

νυκτα **noun - accusative 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

ημεραν **noun - accusative singular feminine**

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

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

ergazomai **er-gad'-zom-ahee**: to toil (as a task, occupation, etc.), (by implication) effect, be engaged in or with, etc. -- commit, do, labor for, minister about, trade (by), work.

προς **preposition**

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

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.

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.

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

epibareo **ep-ee-bar-eh'-o**: to be heavy upon, i.e. (pecuniarily) to be expensive to; figuratively, to be severe towards -- be chargeable to, overcharge.

τινα **indefinite pronoun - accusative singular masculine**

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

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

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

2 Thessalonians 3:9 .

.	Greek	Strong's	Origin
not because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
we do not have	ἔχομεν (echomen)	2192: to have, hold	a prim. verb
the right	ἐξουσίαν (exousian)	1849: power to act, authority	from exesti
[to this], but in order	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
to offer	δῶμεν (dōmen)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
ourselves	ἐαυτοὺς (eautous)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
as a model	τύπον (tupon)	5179b: the mark (of a blow), an impression, stamp (made by a die)	from tuptó
for you, so	εἰς (eis)	1519: to or into (indicating the point reached or entered, of place, time, fig. purpose, result)	a prim. preposition
that you would follow our example.	μιμεῖσθαι (mimeisthai)	3401: to imitate	from mimos (a mimic)

KJV Lexicon

οὐχ particle - nominative

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

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.

οὐκ particle - nominative

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

ἐχομεν verb - present active indicative - first person

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

ἐξουσιαν noun - accusative singular feminine

exousia ex-oo-see'-ah: privilege, i.e. (subjectively) force, capacity, competency, freedom, or (objectively) mastery, delegated influence -- authority, jurisdiction, liberty, power, right, strength.

ἀλλ 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.

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.

ἐαυτοὺς reflexive pronoun - third person accusative plural masculine

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

τύπον noun - accusative singular masculine

tupos too'-pos: a die (as struck), i.e. (by implication) a stamp or scar; by analogy, a shape, i.e. a statue, (figuratively) style or resemblance; specially, a sampler (type), i.e. a model (for imitation) or instance (for warning) -- en-(ex-)ample, fashion, figure, form, manner, pattern, print.

δωμεν verb - second aorist active subjunctive - first person

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

ὑμῖν personal pronoun - second person dative plural

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

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

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.

μιμεῖσθαι verb - present middle or passive deponent infinitive

mimeomai mim-eh'-om-ah-ee: to imitate -- follow.

ἡμᾶς personal pronoun - first person accusative plural

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

2 Thessalonians 3:10 .

.	Greek	Strong's	Origin
For even	καὶ (kai)	2532: and, even, also	a prim. conjunction
when	ὅτε (ote)	3753: when	from hos, and te
we were with you, we used to give	παρηγγέλλομεν (parēngellomen)	3853: to transmit a message, to order	from para and aggeló
you this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
order:		3853: to transmit a message, to order	from para and aggeló
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
anyone	τις (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
is not willing	θέλει (thelei)	2309: to will, wish	a prim. verb
to work,	ἐργάζεσθαι (ergazesthai)	2038b: to work, labor	from ergon
then	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
he is not to eat,	ἐσθιέτω (esthietō)	2068: to eat	akin to edó (to eat)
either.	μηδὲ (mēde)	3366: but not, and not	from mé and de

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

γαρ conjunction

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

οτε adverb

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

ημεν verb - imperfect indicative - first person

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

προς preposition

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

υμας personal pronoun - second person accusative plural

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

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).

παρηγγελλομεν verb - imperfect active indicative - first person

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

υμιν personal pronoun - second person dative plural

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

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.

ει conditional

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

τις indefinite pronoun - nominative singular masculine

tis tis: some or any person or object

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.

θελει verb - present active indicative - third person singular

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

εργαζεσθαι verb - present middle or passive deponent infinitive

ergazomai er-gad'-zom-ahee: to toil (as a task, occupation, etc.), (by implication) effect, be engaged in or with, etc. -- commit, do, labor for, minister about, trade (by), work.

μηδε conjunction

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

εσθιετω verb - present active imperative - third person singular

esthio es-thee'-o: to eat (usually literal) -- devour, eat, live.

2 Thessalonians 3:11 .

.	Greek	Strong's	Origin
For we hear	ἀκούομεν (akouomen)	191: to hear, listen	from a prim. word mean. hearing
that some	τινας (tinas)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
among	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
you are leading	περιπατοῦντας (peripatountas)	4043: to walk	from peri and pateó
an undisciplined	ἀτάκτως (ataktōs)	814: disorderly	adverb from ataktos
life,		4043: to walk	from peri and pateó
doing	ἐργαζομένους (ergazomenous)	2038b: to work, labor	from ergon
no	μηδὲν (mēden)	3367: no one, nothing	from méde and heis
work		2038b: to work, labor	from ergon

at all,

3367: no one, nothing

from méde and heis

but acting like
busybodies.

περιεργαζομένους
(periergazomenous)

4020: to waste one's labor
about (a thing)

from peri and ergazomai

KJV Lexicon

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

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

γαρ **conjunction**

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

τινας **indefinite pronoun - accusative plural masculine**

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

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

peripateo **per-ee-pat-eh'-o**: to tread all around, i.e. walk at large (especially as proof of ability); figuratively, to live, deport oneself, follow (as a companion or votary) -- go, be occupied with, walk (about).

εν **preposition**

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

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

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

ατακτως **adverb**

ataktos **at-ak'-toce**: disorderly.

μηδεν **adjective - accusative singular neuter**

medeis **may-dice'**: not even one (man, woman, thing) -- any (man, thing), no (man), none, not (at all, any man, a whit), nothing, + without delay.

εργαζομενους **verb - present middle or passive deponent participle - accusative plural masculine**

ergazomai **er-gad'-zom-ah-ee**: to toil (as a task, occupation, etc.), (by implication) effect, be engaged in or with, etc. -- commit, do, labor for, minister about, trade (by), work.

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.

περιεργαζομενους **verb - present middle or passive deponent participle - accusative plural masculine**

periergazomai **per-ee-er-gad'-zom-ahee**: to work all around, i.e. bustle about (meddle) -- be a busybody.

2 Thessalonians 3:12 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
such persons	τοιούτοις (toioutois)	5108: such as this, such	from toios (such, such-like) and houtos,
we command	παραγγέλλομεν (parangellomen)	3853: to transmit a message, to order	from para and agelló
and exhort	παρακαλοῦμεν (parakaloumen)	3870: to call to or for, to exhort, to encourage	from para and kaleó
in the Lord	κυρίῳ (kuriō)	2962: lord, master	from kuros (authority)
Jesus	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
Christ	Χριστῷ (christō)	5547: the Anointed One, Messiah, Christ	from chrió
to work	ἐργαζόμενοι (ergazomenoi)	2038b: to work, labor	from ergon
in quiet fashion	ἡσυχίας (ēsuchias)	2271: stillness	from hēsuchios
and eat	ἐσθίωσιν (esthiōsin)	2068: to eat	akin to edó (to eat)
their own	ἐαυτῶν (eautōn)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
bread.	ἄρτον	740: bread, a loaf	of uncertain origin

(arton)

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.

δε **conjunction**

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

τοιούτοις **demonstrative pronoun - dative plural masculine**

toioutos **toy-oo'-tos**: truly this, i.e. of this sort (to denote character or individuality) -- like, such (an one).

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

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

καὶ **conjunction**

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

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

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

διὰ **preposition**

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

τοῦ **definite article - genitive singular masculine**

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

κυρίου **noun - genitive singular masculine**

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

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

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

ἰησοῦ **noun - genitive singular masculine**

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

χριστου noun - genitive singular masculine

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

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.

μετα preposition

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

ησυχιας noun - genitive singular feminine

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

εργαζομενοι verb - present middle or passive deponent participle - nominative plural masculine
ergazomai er-gad'-zom-ahee: to toil (as a task, occupation, etc.), (by implication) effect, be engaged in or with, etc. -- commit, do, labor for, minister about, trade (by), work.

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.

εαυτων reflexive pronoun - third person genitive 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.

αρτον noun - accusative singular masculine

artos ar'-tos: bread (as raised) or a loaf -- (shew-)bread, loaf.

εσθιωσιν verb - present active subjunctive - third person

esthio es-thee'-o: to eat (usually literal) -- devour, eat, live.

2 Thessalonians 3:13 .

.	Greek	Strong's	Origin
But as for you, brethren,	ἀδελφοί (adelphoi)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
do not grow weary		1457b: to lose heart	from en and kakos
of doing good.	καλοποιούντες (kalopoiountes)	2569: to do well	from kalos and poieó

KJV Lexicon

υμεις **personal pronoun - second person nominative plural**
humeis **hoo-mice'**: you (as subjective of verb) -- ye (yourselves), you.

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

αδελφοι **noun - vocative plural masculine**
adephos **ad-el-fos'**: a brother near or remote -- brother.

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.

εκκακησητε **verb - aorist active subjunctive - second person**
ekkakeo **ek-kak-eh'-o**: to be (bad or) weak, i.e. (by implication) to fail (in heart) -- faint, be weary.

καλοποιουντες **verb - present active participle - nominative plural masculine**
kalopoieo **kal-op-oy-eh'-o**: to do well, i.e. live virtuously -- well doing.

2 Thessalonians 3:14 .

.	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
anyone	τις (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
does not obey	ὕπακούει (upakouei)	5219: to listen, attend to	from hupo and akouó
our instruction	λόγῳ (logō)	3056: a word (as embodying an idea), a statement, a speech	from legó
in this	τῷ	3588: the	the def. art.

	(tō)		
letter,	ἐπιστολῆς (epistolēs)	1992: an epistle, a letter	from epistelló
take special note	σημειοῦσθε (sēmeiousthe)	4593: to mark, note	from sémeion
of that person		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
and do not associate	συναναμίγνυσθαι (sunanamignusthai)	4874: to mix up together, hence to associate with	from sun and a comp. of ana and mignumi
with him, so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that he will be put to shame.	ἐντραπῇ (entrapē)	1788: to turn about, to reverence, to put to shame	from en and the same as tropé

KJV Lexicon

εἰ conditional

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

δε conjunction

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

τις indefinite pronoun - nominative singular masculine

tis tis: some or any person or object

οὐχ particle - nominative

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

ὑπακούει verb - present active indicative - third person singular

hupakouo hoop-ak-oo'-o: to hear under (as a subordinate), i.e. to listen attentively; by implication, to heed or conform to a command or authority -- hearken, be obedient to, obey.

τῷ 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.

λογω noun - dative singular masculine

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

ημων personal pronoun - first person genitive plural

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

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.

επιστολης noun - genitive singular feminine

epistole ep-is-tol-ay': a written message -- epistle, letter.

τουτον demonstrative pronoun - accusative singular masculine

touton too'-ton: this (person, as objective of verb or preposition) -- him, the same, that, this.

σημειουσθε verb - present middle imperative - second person

semeioo say-mi-o'-o: to distinguish, i.e. mark (for avoidance) -- note.

και conjunction

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

μη particle - nominative

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

συναναμιγνυσθε verb - present middle imperative - second person

sunanamignumi soon-an-am-ig'-noo-mee: to mix up together, i.e. (figurative) associate with -
- (have, keep) company (with).

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

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.

εντραπη **verb - second aorist passive subjunctive - third person singular**
entrepo en-trep'-o: to invert, i.e. (figuratively and reflexively) in a good sense, to respect;
 or in a bad one, to confound -- regard, (give) reference, shame.

2 Thessalonians 3:15 .

.	Greek	Strong's	Origin
[Yet] do not regard	ἡγεῖσθε (ēgeisthe)	2233: to lead, suppose	from agó
him as an enemy,	ἐχθρόν (echthron)	2190: hostile	from echthos (hatred)
but admonish	νουθετεῖτε (noutheteite)	3560: to admonish, exhort	from nous and tithémi
him as a brother.	ἀδελφόν (adelphon)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)

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

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.

ως adverb

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

εχθρον adjective - accusative singular masculine

echthros ech-thros': hateful (passively, odious, or actively, hostile); usually as a noun, an adversary (especially Satan) -- enemy, foe.

ηγεισθε verb - present middle or passive deponent imperative - second person

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

over, suppose, think.

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.

νουθετετε verb - present active imperative - second person

noutheteo noo-thet-eh'-o: to put in mind, i.e. (by implication) to caution or reprove gently - admonish, warn.

ως adverb

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

αδελφον noun - accusative singular masculine

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

2 Thessalonians 3:16 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
may the Lord	κύριος (kurios)	2962: lord, master	from kuros (authority)
of peace	εἰρήνης (eirēnēs)	1515:	of uncertain derivation, perhaps from eiró (to join): lit. or fig. peace, by impl. welfare
Himself	Αὐτός (autos)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
continually	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
grant	δώη (dōē)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
you peace	εἰρήνην (eirēnēn)	1515:	of uncertain derivation, perhaps from eiró (to join): lit. or fig. peace, by impl. welfare
in every	παντὶ (panti)	3956: all, every	a prim. word

circumstance.	τρόπῳ (tropō)	5158: a way, manner, fashion	from the same as tropé
The Lord	κύριος (kurios)	2962: lord, master	from kuros (authority)
be with you all!	παντῶν (pantōn)	3956: all, every	a prim. word

KJV Lexicon

αυτος **personal pronoun - nominative singular masculine**

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

δε **conjunction**

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

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.

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.

ειρηνης **noun - genitive singular feminine**

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

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)

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

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

την **definite article - accusative singular feminine**

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

ειρηνην noun - accusative singular feminine

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

δια preposition

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

παντος adjective - genitive singular masculine

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

εν preposition

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

παντι adjective - dative singular masculine

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

τροπω noun - dative singular masculine

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

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.

μετα preposition

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

παντων adjective - genitive plural masculine

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

υμων personal pronoun - second person genitive plural

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

2 Thessalonians 3:17 .

.	Greek	Strong's	Origin
I, Paul,	Παύλου (paulou)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin

write this	Ὁ (o)	3588: the	the def. art.
greeting	ἀσπασμός (aspasmos)	783: a greeting, salutation	from aspazomai
with my own	ἐμῇ (emē)	1699: my	from the oblique cases of ἐγώ, first pers. poss. pronoun
hand,	χειρὶ (cheiri)	5495: the hand	a prim. word
and this	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
is a distinguishing mark	σημεῖον (sēmeion)	4592: a sign	from the same as sémainó
in every	πάσῃ (pasē)	3956: all, every	a prim. word
letter;	ἐπιστολῇ (epistolē)	1992: an epistle, a letter	from epistelló
this is the way	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
I write.	γράφω (graphō)	1125: to write	a prim. verb

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.

ασπασμος **noun - nominative singular masculine**

aspasmos as-pas-mos': a greeting (in person or by letter) -- greeting, salutation.

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.

εμη **possessive pronoun - first person dative singular feminine**

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

χειρι **noun - dative singular feminine**

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

παυλου **noun - genitive singular masculine**

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

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

σημειον **noun - nominative singular neuter**

semeion **say-mi'-on**: an indication, especially ceremonially or supernaturally -- miracle, sign, token, wonder.

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

επιστολη **noun - dative singular feminine**

epistole **ep-is-tol-ay'**: a written message -- epistle, letter.

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.

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

grapho **graf'-o**: to grave, especially to write; figuratively, to describe -- describe, write(-ing, -ten).

2 Thessalonians 3:18 .

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

Jesus	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
Christ	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió
be with you all.	πάντων (pantōn)	3956: all, every	a prim. word

KJV Lexicon

η **definite article - nominative singular feminine**

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

χαρις **noun - nominative singular feminine**

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

του **definite article - genitive singular masculine**

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

κυριου **noun - genitive singular masculine**

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

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

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

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.

μετα **preposition**

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

παντων **adjective - genitive plural masculine**

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

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.