

**THE COMPLETE
WORD STUDY
BIBLE
*KING JAMES VERSION***

PREFACE

Your are holding in your hands one of the most useful reference works available for in-depth study of the New Testament. It is an excellent tool that will help the English reader to properly understand the full meaning of God's Word as it was originally recorded in the Greek language. Each word in the Greek New Testament is represented by a number and a grammatical code that are printed above the English text. The number corresponds to the original Greek word in Strong's *Dictionary of the Greek Testament* and the Lexical Aids. The grammatical codes identify the forms (case, tense, gender, etc.) of the Greek word.

Another great study help which we have included is the [Translational Reference Index](#). With this index it is possible to find all the Greek words that a particular English word represents in the King James Version of the New Testament. The Greek words are identified by the numbers which correspond to Strong's Dictionary.

I would like to express my thanks to those who worked so hard to make this unique New Testament possible:

Rev. George A. Hadjiantoniou, Ph.D., who has taught theology, Greek grammar, and exegesis in higher institutions of learning. He is responsible for assigning the grammatical codes for the Greek words.

Mrs. Ruth Peters, the librarian at AMG International, who

prepared the Translational Reference Index contained in this volume.

The staff of AMG's Special Projects Department under the direction of Warren Baker: Jim and Gertrude Gee, Joel Kletzing, Trevor Overcash, Amy Turner, Sam Wallace, Todd Williams, and Mark Oshman who worked to place the Strong's numbers on the text. These men and women are responsible for the research and preparation of this project.

Although we have labored tediously to make this work free from error, we are not infallible. If you should find a mistake, whatever it may be, please let us know.



SPIROS ZODHIATES

EXPLANATION OF GENERAL FORMAT

PLACEMENT OF NOTATIONS AND NUMBERS

In most cases, grammatical notations associated with a word are placed directly following the Strong's number representing that word.

This is not the case, however, when conjunctions and other grammatical particles occur because these are not assigned notations. In addition, non-declinable proper nouns are listed with only the Strong's number. These notations and numbers are placed next to the word they designate (whenever possible) or are placed as close as possible next to the word(s) with which they are associated.

When two English words placed next to each other represent a single Greek word, the grammatical notation and number of that Greek word are placed next to the two English words (for procedures adopted when three or more adjacent English words are used to translate a single Greek word, see Word Clusters, below).

On occasion, words which appear in the Greek text are not translated into English. This frequently occurs with double negatives which are acceptable in Greek grammar but are not so in English. Such words are depicted by having their corresponding notations and numbers placed in parentheses next to the text in the position that the English translation best allows.

When particles such as *an* (302), *eán* (1437), or *men* (3303) seem to be associated with words that express uncertainty (in the first two cases) or contrast (in the case of “*men*”), the numbers for these words have been placed after the word with an intervening virgule (e.g., 3588art/3303).

The Greek word *hóti* (3754) is often untranslated when used to introduce direct discourse (e.g., [Acts 26:31](#)). In such instances, the number of *hóti* has not been placed next to the text. When not used in direct discourse and not translated in English, however, the Strong's number has been placed next to the text in parentheses (e.g., [Acts 24:21](#)).

WORD CLUSTERS are groups of three or more adjacent English words

which are connected with each other. In the electronic edition, these are contained in brackets (including Strong's numbers and grammatical notations that are associated with the Word Cluster). Word clusters have been used in the following instances:

To demonstrate where three or more English words have been used to translate one Greek word (e.g., *mépote* has been rendered as “[lest at any time]” [Heb. 2:1]).

To show where an English word(s) has been placed between two or more English words associated with a single Greek word (e.g., in the phrase “[they gathered *them* together]” [John 6:13], the supplied word “*them*” is placed between “gathered ... together” which, in Greek, is the word *sunégagon* [4863]). If the intervening word itself possessed a grammatical notation and Strong's number, a virgule (slash) would be used to separate the respective notations and numbers (e.g., 4863aina/846ppro). The first notation and number would represent the first word appearing in the English translation.

To render Greek idioms according to their English equivalents (e.g., “found with child” in Matt. 1:18 is literally “found to be having in belly” in Greek. Therefore, it is presented as “[found with child]” to reflect the translation of this expression).

INTRODUCTIONS to each book of the New Testament cover Bible history, archaeology, and customs that are important in understanding the significance of the book in relationship to the whole Bible.

FOOTNOTES explain the exegetical, theological, historical, and geographical significance of certain passages. A key (🔑) in the text informs the reader that there is a note at the bottom of the page that discusses that verse, and perhaps several of the verses that follow.

1 Corinthians 10 (KJV)

Admonitions From Israel's History

10 Moreover, brethren, ^{an,nn} I would ^{pin} not that ye ^{ppro} should ^{[[}be ignorant, ^{pinf}]] how that all ^{an,aj} our ^{ppro} fathers ^{art,nn} were ^{ipf} under ^{pre} the ^{art} cloud, ⁿⁿ and all ^{an,aj} passed ^{aina} through ^{pre} the ^{art} sea; ⁿⁿ

2 And were all ^{an,aj} baptized ^{aom} unto ^{pre} Moses ^{art,nn} in ^{pre} the ^{art} cloud ⁿⁿ and in ^{pre} the ^{art} sea; ⁿⁿ 1Co 10:2—In this verse, the word baptizō (907), means “to be identified with.” In the exodus from Egypt, the Israelites identified with the work and purposes of their leader, Moses. See note on Mark 16:16. Zodhiates

3 And did all ^{an,aj} eat ^{aina} the ^{art} same ^{ppro} spiritual ^{an,aj} meat; ^{an,nn}

4 And did all ^{an,aj} drink ^{aina} the ^{art} same ^{ppro} spiritual ^{an,aj} drink: ^{an,nn} for they drank ^{ipf} of ^{pre} that spiritual ^{an,aj} Rock ^{an,nn} that followed ^{pap} them: and that Rock ^{art,nn} was ^{ipf} Christ. ^{pr/art,nn}

5 But with ^{pre} many ^{cd/art,ajn} of them ^{ppro} God ^{art,nn} ^{[[}was not well

^{an} **an** anarthrous (**5**: see 24)

ⁿⁿ **nn** noun (**51**)

^{pin} **pin** present indicative active (**82**: see 1, 45, 79)

^{ppro} **ppro** personal pronoun (**73**: see 72)

^{pinf} **pinf** present infinitive active (**85**: see 1, 46, 79)

^{aj} **aj** adjective (**2**)

^{art} **art** definite article (**24**: see 5)

^{ipf} **ipf** imperfect tense (**44**)

^{pre} **pre** preposition (**78**)

^{aina} **aina** aorist indicative active (**10**: see 1, 6, 45)

^{aom} **aom** aorist middle (**16**: see 6, 50)

^{pap} **pap** present active participle (**58**: see 1, 57)

^{pr/} **pr** predicate (**77**)

pleased:^{aina/}] for they were overthrown^{ainp} in^{pre} the^{art} wilderness.^{ajn}

6 Now [these things^{depro}] were^{ainp} our^{ppro} examples,^{pr/an,nn} to the intent we^{ppro} [should not lust after^{aies/pr/an,aj}] [evil things,^{an,ajn}] as^{ad} [they also^{depro}] lusted.^{aina}

7 Neither be^{pim} ye idolaters,^{pr/an,nn} as^{ad} were some^{idpro} of them,^{ppro} as^{ad} it is written,^{pfip} The^{art} peopleⁿⁿ [sat down^{aina}] to eat^{ainf} and drink,^{ainf} and [rose up^{aina}] to play.^{pinf}

8 Neither let us [commit fornication,^{psa}] as^{ad} some^{idpro} of them^{ppro} committed,^{aina} and fell^{aina} in^{pre} one^{nu} day^{an,nn} [three and twenty thousand.^{nu/nu/an,nn}]

9 Neither let us tempt^{psa} Christ,^{art,nn} as^{ad} some^{idpro} of them^{ppro} also tempted,^{aina} and were destroyed^{ainp} of^{pre} serpents.^{art,nn}

10 Neither murmur^{pim} ye, as^{ad} some^{idpro} of them^{ppro} also murmured,^{aina} and were destroyed^{ainp} of^{pre} the^{art} destroyer.ⁿⁿ

11 Now all^{an,aj} [these things^{depro}] happened^{ipf} unto them^{depro} for exam-

^{ainp} **ainp** aorist indicative passive (12: see 6, 45, 60)

^{depro} **depro** demonstrative pronoun (32: see 72)

^{aies} **aies** articular infinitive with eis (26: see 24, 46, 78)

^{ad} **ad** adverb (4)

^{pim} **pim** present imperative active (80: see 1, 43, 79)

^{idpro} **idpro** indefinite pronoun (48: see 72)

^{pfip} **pfip** perfect indicative passive (65: see 45, 60, 61)

^{ainf} **ainf** aorist infinitive active (13: see 1, 6, 46)

^{psa} **psa** present subjunctive active (88: see 1, 79, 94)

^{nu} **nu** cardinal number (52)

ples:^{an,nn} and they are written^{ainp} for^{pre} our^{ppro} admonition,^{an,nn} upon^{pre} whom^{repro} the^{art} endsⁿⁿ of the^{art} worldⁿⁿ are come.^{aina}

¹² Wherefore let **[[him that thinketh^{art,pap}]]** he standeth^{pfin} **[[take heed^{pim}]]** lest he fall.^{asba}

¹³ There hath no temptation^{an,nn} taken^{pfi} you^{ppro} but **[[such as is common to man:^{an,aj}]]** but God^{art,nn} is faithful,^{pr/an,aj} who^{repro} will not suffer^{ft} you^{ppro} to be tempted^{aifp} above^{pre} that^{repro} ye **[[are able;^{pinm}]]** but will with^{pre} the^{art} temptationⁿⁿ also make^{ft} a **[[way to escape,^{art,nn}]]** that ye^{ppro} may **[[be able^{infg}]]** to bear^{ainf} it.

¹⁴ Wherefore, my^{ppro} **[[dearly beloved,^{an,aj}]]** flee^{pim} from^{pre} idolatry.^{art,nn}

¹⁵ I speak^{pim} as^{ad} to **[[wise men;^{an,ajn}]]** judge^{aima} ye^{epn} what^{repro} I say.^{pin}

¹⁶ The^{art} cupⁿⁿ of blessing^{art,nn} which^{repro} we bless,^{pin} is^{pin} it not the communion^{pr/an,nn} of the^{art} bloodⁿⁿ of Christ?^{art,nn} The^{art} breadⁿⁿ which^{repro} we break,^{pin} is^{pin} it not the communion^{pr/an,nn} of the^{art} bodyⁿⁿ of Christ?^{art,nn}

^{repro} **repro** relative pronoun (**92**: see 72)

^{pfin} **pfin** perfect infinitive active (**66**: see 1, 46, 61)

^{asba} **asba** aorist subjunctive active (**21**: see 1, 6, 94)

^{pfi} **pfi** perfect indicative active (**63**: see 1, 45, 61)

^{ft} **ft** future tense (**35**)

^{aifp} **aifp** aorist infinitive passive (**15**: see 6, 46, 60)

^{pinm} **pinm** present indicative middle (**83**: see 45, 50, 79)

^{infg} **infg** infinitive with genitive article (**47**: see 24, 46)

^{aima} **aima** aorist imperative active (**7**: see 1, 6, 43)

^{epn} **epn** emphatic personal pronoun (**34**: see 72)

17 For we *being* many^{art,aj} are^{pin} one^{nu} bread,^{pr/an,nn} and one^{nu} body:^{pr/an,nn} for we *are all partakers*^{pin/art,aj} of^{pre} that one^{nu} bread.
art,nn

18 Behold^{pim} Israel after^{pre} the flesh:^{an,nn} are^{pin} not *they which eat*^{art,pap} of the^{art} sacrificesⁿⁿ partakers^{pr/an,aj} of the^{art} altar?ⁿⁿ

19 What^{inpro} say^{pin} I then? that the idol^{an,nn} is^{pin} *any thing,*^{pr/idpro} or
□ *that which is offered in sacrifice to idols*^{an,nn} is^{pin} *any thing?*
^{pr/idpro}

20 But *I say,* that the things which^{repro} the^{art} Gentilesⁿⁿ sacrifice,^{pin} they sacrifice^{pin} to devils,^{an,nn} and not to God:^{an,nn} and I would^{pin} not that ye^{ppro} should have^{pifm} fellowship^{pr/an,aj} with devils.^{art,nn}

21 Ye cannot^{pinm/} drink^{pinf} the cup^{an,nn} of the Lord,^{an,nn} and the cup^{an,nn} of devils:^{an,nn} ye cannot^{pinm/} *be partakers*^{pinf} of the Lord's^{an,nn} table,^{an,nn} and of the table^{an,nn} of devils.^{an,nn}

22 *Do we* *provoke the Lord to jealousy?*^{pin/art/nn} are^{pin} we stronger^{pr/cd/an,aj} than he?^{ppro}

23 *All things*^{an,aj} *are lawful*^{pin} for me,^{ppro} but *all things*^{an,aj} *are not expedient:*^{pin/} *all things*^{an,aj} *are lawful*^{pin} for me,^{ppro} but *all things*^{an,aj} edify^{pin} not.

24 Let *no man*^{an,aj} seek^{pim} *his own,*^{art,rxpro} but *every man*^{an,aj} another's^(art,art,aj) *wealth.*

25 Whatsoever^{an,aj} is sold^{art,ppmp} in^{pre} the *meat market,*^{an,nn} *that*

^{inpro} **inpro** interrogative pronoun (**49: see 72**)

^{pifm} **pifm** present infinitive middle (**86: see 46, 50, 79**)

^{rxpro} **rxpro** reflexive pronoun (**91: see 72**)

eat,^{pim} [[asking no question^{pap/an,aj}]] [[for conscience sake:^{pre/art,nn}]]

²⁶ For the^{art} earthⁿⁿ is the^{art} Lord's,ⁿⁿ and the^{art} fullnessⁿⁿ thereof.^{ppro}

²⁷ □ If any^{idpro} of [[them that believe not^{art,aj}]] bid^{pin} you^{ppro} to a feast, and ye [[be disposed^{pin}]] to go;^{pifm} whatsoever^{an,aj} is [[set before^{art,ppmp}]] you,^{ppro} eat,^{pim} [[asking no question^{pap/an,aj}]] [[for conscience sake.^{pre/art,nn}]]

²⁸ But if [[any man^{idpro}]] say^{asba} unto you,^{ppro} This^{depro} is^{pin} [[offered in sacrifice unto idols,^{pr/an,aj}]] eat^{pim} not [[for his sake^{pre/depro}]] [[that showed^{art,apta}]] it, and for conscience^{art,nn} sake: for the^{art} earthⁿⁿ is the^{art} Lord's,ⁿⁿ and the^{art} fullnessⁿⁿ thereof:^{ppro}

²⁹ □ Conscience,^{an,nn} I say,^{pin} not [[thine own,^{art,rxpro}]] but of^(art) the^{art} other:^{aj} for why^{inpro} is my^{ppro} liberty^{art,nn} judged^{pinp} of^{pre} another^{an,aj} man's conscience?^{an,nn}

³⁰ For if I^{epn} by grace^{an,nn} [[be a partaker,^{pin}]] why^{inpro} am I [[evil spoken of^{pinp}]] for^{pre} that^{repro} for which I^{epn} [[give thanks?^{pin}]]

³¹ Whether therefore ye eat,^{pin} or drink,^{pin} or whatsoever^{idpro} ye do,^{pin} do^{pim} all^{an,aj} to the^{pre} glory^{an,nn} of God.^{an,nn}

³² [[Give none offense,^{pim/pr/an,aj}]] neither to the Jews,^{an,nn} nor to the Gentiles,^{an,nn} nor to the^{art} churchⁿⁿ of God:^{art,nn}

³³ [[Even as I^{epn/ad}]] please^{pin} all^{an,aj} men in all^{an,aj} things, not seeking^{pap} [[mine own^{art,rxpro}]] profit,^{an,nn} but the^{art} profit of many,^{art,aj} that they may be saved.^{asbp/}

^{apta} **apta** aorist participle active (**17**: see 1, 6, 57)

^{pinp} **pinp** present indicative passive (**84**: see 45, 60, 79)

^{asbp} **asbp** aorist subjunctive passive (**23**: see 6, 60, 94)