

# Philemon 1:1 .

.	Greek	Strong's	Origin
Paul,	Παῦλος (paulos)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin
a prisoner	δέσμιος (desmios)	1198: binding, bound	from deó
of Christ	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió
Jesus,	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
and Timothy	Τιμόθεος (timotheos)	5095: Timothy, a Christian	from timé and theos
our brother,	ἀδελφός (adelphos)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
To Philemon	Φιλήμονι (philēmoni)	5371: "kindly," Philemon, a Christian	from phileó
our beloved	ἀγαπητῷ (agapētō)	27: beloved	from agapaó
[brother] and fellow worker,	συνεργῷ (sunergō)	4904: a fellow worker	from sun and the same as ergon

## KJV Lexicon

παυλος **noun - nominative singular masculine**

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

δεσμιος **noun - nominative singular masculine**

**desmios des'-mee-os:** a captive (as bound) -- in bonds, prisoner.

χριστου **noun - genitive singular masculine**

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

ιησου **noun - genitive singular masculine**

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

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.

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.

αδελφος **noun - nominative singular masculine**

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

φιλημονι **noun - dative singular masculine**

Philemon **fil-ay'-mone**: friendly; Philemon, a Christian -- Philemon.

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.

αγαπητω **adjective - dative singular masculine**

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

και **conjunction**

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

συνεργω **adjective - dative singular masculine**

sunergos **soon-er-gos'**: a co-laborer, i.e. coadjutor -- companion in labour, (fellow-)helper(-labourer, -worker), labourer together with, workfellow.

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

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

## Philemon 1:2 .

.	Greek	Strong's	Origin
and to Apphia	Ἀπφία (apphia)	682: Apphia, a Christian woman in Colossae	from a prim. root denoting endearment

our sister,	ἀδελφῇ (adelphē)	79: sister	fem. from adelphos
and to Archippus	Ἀρχίππῳ (archippō)	751: "horse-ruler," Archippus, a Christian at Colossae	from archó and hippos
our fellow soldier,	συστρατιώτῃ (sustratiōtē)	4961: a fellow soldier	from sun and stratiótēs
and to the church	ἐκκλησίᾳ (ekklēsia)	1577: an assembly, a (religious) congregation	from ek and kaleó
in your house:	οἶκον (oikon)	3624: a house, a dwelling	a prim. word

## 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

### Ἀπφία noun - dative singular feminine

**Apphia ap-fee'-a:** Apphia, a woman of Collosae -- Apphia.

### τῇ 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.

### ἀγαπητῇ adjective - dative singular feminine

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

### καὶ conjunction

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

### Ἀρχίππῳ noun - dative singular masculine

**Archippos ar'-khip-pos:** horse-ruler; Archippus, a Christian -- Archippus.

### 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.

συστρατιωτή **noun - dative singular masculine**

**sustratiotes soos-trat-ee-o'-tace:** a co-campaigner, i.e. (figuratively) an associate in Christian toil -- fellowsoldier.

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

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

καὶ **conjunction**

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

τῇ **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.

κατὰ **preposition**

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

οἶκον **noun - accusative singular masculine**

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

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

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

ἐκκλησία **noun - dative singular feminine**

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

## Philemon 1:3 .

.	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 eirō (to join): lit. or fig. peace, by impl. welfare
from God	θεοῦ (theou)	2316: God, a god	of uncertain origin
our Father	πατρός (patros)	3962: a father	a prim. word
and the 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

## KJV Lexicon

χαρις **noun - nominative singular feminine**

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

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

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

και **conjunction**

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

ειρηνη **noun - nominative singular feminine**

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

απο **preposition**

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

θεου **noun - genitive singular masculine**

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

πατρος **noun - genitive singular masculine**

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

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

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

και **conjunction**

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

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.

## Philemon 1:4 .

.	Greek	Strong's	Origin
I thank	Εὐχαριστῶ (eucharistō)	2168: to be thankful	from eucharistos
my God	θεῷ (theō)	2316: God, a god	of uncertain origin
always,	πάντοτε (pantote)	3842: at all times	from pas and tote
making	ποιούμενος (poioumenos)	4160: to make, do	a prim. word
mention	μνηίαν (mneian)	3417: remembrance, mention	from mimnéskó
of you in my prayers,	προσευχῶν (proseuchōn)	4335: prayer	from proseuchomai

## KJV Lexicon

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

**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.

<b>θεω</b> <b>noun - dative singular masculine</b> <b>theos theh'-os:</b> a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).
<b>μου</b> <b>personal pronoun - first person genitive singular</b> <b>mou moo:</b> of me -- I, me, mine (own), my.
<b>παντοτε</b> <b>adverb</b> <b>pantote pan'-tot-eh:</b> every when, i.e. at all times -- alway(-s), ever(-more).
<b>μνηειν</b> <b>noun - accusative singular feminine</b> <b>mneia mni'-ah:</b> recollection; by implication, recital -- mention, remembrance.
<b>σου</b> <b>personal pronoun - second person genitive singular</b> <b>sou soo:</b> of thee, thy -- home, thee, thine (own), thou, thy.
<b>ποιουμενος</b> <b>verb - present middle passive - nominative singular masculine</b> <b>poieo poy-eh'-o:</b> to make or do (in a very wide application, more or less direct)
<b>επι</b> <b>preposition</b> <b>epi ep-ee':</b> 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.
<b>των</b> <b>definite article - genitive plural feminine</b> <b>ho ho:</b> the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
<b>προσευχων</b> <b>noun - genitive plural feminine</b> <b>proseuche pros-yoo-khay':</b> prayer (worship); by implication, an oratory (chapel) -- pray earnestly, prayer.
<b>μου</b> <b>personal pronoun - first person genitive singular</b> <b>mou moo:</b> of me -- I, me, mine (own), my.

## Philemon 1:5 .

.	Greek	Strong's	Origin
because I hear	ἀκούων (akouōn)	191: to hear, listen	from a prim. word mean. hearing
of your love	ἀγάπην (agapēn)	26: love, goodwill	from agapaó
and of the faith	πίστιν (pistin)	4102: faith, faithfulness	from peithó

which	ὃν (ēn)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
you have	ἔχεις (echeis)	2192: to have, hold	a prim. verb
toward	εἰς (eis)	4314: advantageous for, at (denotes local proximity), toward (denotes motion toward a place)	a prim. preposition
the Lord	κύριον (kurion)	2962: lord, master	from kuros (authority)
Jesus	Ἰησοῦν (iēsoun)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
and toward	εἰς (eis)	1519: to or into (indicating the point reached or entered, of place, time, fig. purpose, result)	a prim. preposition
all	πάντας (pantas)	3956: all, every	a prim. word
the saints;	ἀγίους (agious)	40: sacred, holy	from a prim. root

## KJV Lexicon

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

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

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

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

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.

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**και conjunction**

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

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**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.

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**πιστις noun - accusative singular feminine**

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

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**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.

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

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

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**προς preposition**

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

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**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.

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**κυριον noun - accusative singular masculine**

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

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**ιησουν noun - accusative singular masculine**

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

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**και conjunction**

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

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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

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**παντας adjective - accusative plural masculine**

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

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**τους definite article - accusative plural masculine**

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

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

αγίους **adjective - accusative plural masculine**

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

## Philemon 1:6 .

.	Greek	Strong's	Origin
[and I pray] that the fellowship	κοινωνία (koinōnia)	2842: fellowship	from koinónos
of your faith	πίστεως (pisteōs)	4102: faith, faithfulness	from peithó
may become	γένηται (genētai)	1096: to come into being, to happen, to become	from a prim. root gen-
effective	ἐνεργῆς (energēs)	1756: at work, active	from en and ergon
through	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
the knowledge	ἐπιγνώσει (epignōsei)	1922: recognition, knowledge	from epiginóskó
of every	παντός (pantos)	3956: all, every	a prim. word
good thing	ἀγαθοῦ (agathou)	18: good	of uncertain origin
which is in you for Christ's	Χριστόν (christon)	5547: the Anointed One, Messiah, Christ	from chrió
sake.	εἰς (eis)	1519: to or into (indicating the point reached or entered, of place, time, fig. purpose, result)	a prim. preposition

## KJV Lexicon

οπως **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.

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.

κοινωνια **noun - nominative singular feminine**

koinonia **koy-nohn-ee'-ah**: partnership, i.e. (literally) participation, or (social) intercourse, or (pecuniary) benefaction -- (to) communicate(-ation), communion, (contri-)distribution, fellowship.

της **definite article - genitive singular feminine**

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

πιστεως **noun - genitive singular feminine**

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

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

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

ενεργης **adjective - nominative singular feminine**

energes **en-er-gace'**: active, operative -- effectual, powerful.

γενηται **verb - second aorist middle deponent subjunctive - third person singular**

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

εν **preposition**

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

επιγνωσει **noun - dative singular feminine**

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

παντος **adjective - genitive singular neuter**

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

αγαθου **adjective - genitive singular neuter**

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

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.

<b>εν</b> <b>preposition</b> <b>en en:</b> in, at, (up-)on, by, etc.
<b>ημιν</b> <b>personal pronoun - first person dative plural</b> <b>hemin hay-meen':</b> to (or for, with, by) us -- our, (for) us, we.
<b>εις</b> <b>preposition</b> <b>eis ice:</b> to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases
<b>χριστον</b> <b>noun - accusative singular masculine</b> <b>Christos khris-tos':</b> anointed, i.e. the Messiah, an epithet of Jesus -- Christ.
<b>ιησουν</b> <b>noun - accusative singular masculine</b> <b>iesous ee-ay-sooce':</b> Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

## Philemon 1:7 .

.	Greek	Strong's	Origin
For I have come to have	ἔσχον (eschon)	2192: to have, hold	a prim. verb
much	πολλήν (pollēn)	4183: much, many	a prim. word
joy	χαράν (charan)	5479: joy, delight	from chairó
and comfort	παράκλησιν (paraklēsin)	3874: a calling to one's aid, i.e. encouragement, comfort	from parakaleó
in your love,	ἀγάπῃ (agapē)	26: love, goodwill	from agapaó
because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
the hearts	σπλάγχνα (splanchna)	4698: the inward parts (heart, liver, lungs, etc.), fig. the emotions	of uncertain origin
of the saints	ἀγίων (agiōn)	40: sacred, holy	from a prim. root
have been refreshed	ἀναπέπαιται	373: to give rest, give intermission from labor, by	from ana and pauó

	(anapepautai)	impl. refresh	
through	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
you, brother.	ἀδελφέ (adelphe)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)

## KJV Lexicon

χαριν **noun - accusative singular feminine**

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

γὰρ **conjunction**

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

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

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

πολλην **adjective - accusative singular feminine**

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

καί **conjunction**

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

παρακλησιν **noun - accusative singular feminine**

paraklesis **par-ak'-lay-sis**: imploration, hortation, solace -- comfort, consolation, exhortation, intreaty.

ἐπὶ **preposition**

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

τῇ **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.

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

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

**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.

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

**σπλαγχνα** **noun - nominative plural neuter**  
**splagchnon splangkh'-non:** an intestine (plural); figuratively, pity or sympathy -- bowels, inward affection, + tender mercy.

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

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

**αναπεπταται** **verb - perfect passive indicative - third person singular**  
**anapano an-ap-ow'-o:** (reflexively) to repose (literally or figuratively (be exempt), remain); by implication, to refresh -- take ease, refresh, (give, take) rest.

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

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

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

## Philemon 1:8 .

.	Greek	Strong's	Origin
Therefore,	Διὸ (dio)	1352: wherefore, on which account	from dia and hos,
though I have	ἔχω	2192: to have, hold	a prim. verb

	(echōn)		
enough	πολλήν (pollēn)	4183: much, many	a prim. word
confidence	παρρησίαν (parrēsian)	3954: freedom of speech, confidence	from pas and rhésis (speech)
in Christ	Χριστῷ (christō)	5547: the Anointed One, Messiah, Christ	from chrió
to order	ἐπιτάσσειν (epitassein)	2004: to arrange upon, i.e. to command	from epi and tassó
you [to do] what	τὸ (to)	3588: the	the def. art.
is proper,	ἀνήκον (anēkon)	433: to be fit, be proper	from ana and hékó

## KJV Lexicon

### διο **conjunction**

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

### πολλήν **adjective - accusative singular feminine**

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

### εν **preposition**

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

### χριστῷ **noun - dative singular masculine**

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

### παρρησίαν **noun - accusative singular feminine**

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

### εχων **verb - present active participle - nominative singular masculine**

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

<b>ἐπιτάσσειν</b> <b>verb - present active infinitive</b> <b>epitasso ep-ee-tas'-so:</b> to arrange upon, i.e. order -- charge, command, injoin.
<b>σοι</b> <b>personal pronoun - second person dative singular</b> <b>soi soy:</b> to thee -- thee, thine own, thou, thy.
<b>το</b> <b>definite article - accusative singular neuter</b> <b>ho ho:</b> the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
<b>ἀνηκον</b> <b>verb - present active participle - accusative singular neuter</b> <b>aneko an-ay'-ko:</b> to attain to, i.e. (figuratively) be proper -- convenient, be fit.

## Philemon 1:9 .

.	Greek	Strong's	Origin
yet for love's	ἀγάπην (agapēn)	26: love, goodwill	from agapaō
sake	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
I rather	μᾶλλον (mallon)	3123: more	cptv. of the same as malista
appeal	παρακαλῶ (parakalō)	3870: to call to or for, to exhort, to encourage	from para and kaleō
[to you] -- since I am		1510: I exist, I am	a prol. form of a prim. and defective verb
such a person	τοιούτος (toioutos)	5108: such as this, such	from toios (such, such-like) and houtos,
as Paul,	Παῦλος (paulos)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin
the aged,	πρεσβύτης (presbutēs)	4246: an old man	from the same as presbuteros
and now	νυνὶ (nuni)	3570: now	a strengthened form of nun
also	καὶ (kai)	2532: and, even, also	a prim. conjunction



a prisoner	δέσμιος (desmios)	1198: binding, bound	from deó
of Christ	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió
Jesus--	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua

## KJV Lexicon

### δια **preposition**

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

### 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.

### μαλλον **adverb**

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

### παρακαλω **verb - present active indicative - first person singular**

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

### τοιουτος **demonstrative pronoun - nominative singular masculine**

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

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

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

### ως **adverb**

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

### παυλος **noun - nominative singular masculine**

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

**πρεσβυτης** **noun - nominative singular masculine**  
**presbutes** **pres-boo'-tace**: an old man -- aged (man), old man.

**νυνι** **adverb**  
**nuni** **noo-nee'**: just now -- now.

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

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

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

**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.

## Philemon 1:10 .

.	Greek	Strong's	Origin
I appeal	παρακαλῶ (parakalō)	3870: to call to or for, to exhort, to encourage	from para and kaleó
to you for my child	τέκνου (teknou)	5043: a child (of either sex)	from tiktó
Onesimus,	Ὀνήσιμον (onēsimon)	3682: "useful," Onesimus, a Christian	from onésis (use, profit, advantage)
whom	ὃν (on)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
I have begotten	ἐγέννησα (egennēsa)	1080: to beget, to bring forth	from genna (descent, birth)
in my imprisonment,	δεσμοῖς (desmois)	1199: a band, bond	from deó

## KJV Lexicon

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

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

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

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

περι **preposition**

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

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.

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

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

τεκνου **noun - genitive singular neuter**

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

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.

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

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

εν **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.

δεσμοις **noun - dative plural masculine**

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

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

ονησιμον **noun - accusative singular masculine**  
Onesimos **on-ay'-sim-os**: profitable; Onesimus, a Christian -- Onesimus.

## Philemon 1:11 .

.	Greek	Strong's	Origin
who formerly	ποτέ (pote)	4218: once, ever	enclitic particle from the same as posos and te
was useless	ἄχρηστον (achrēston)	890: useless	from alpha (as a neg. prefix) and chrēstos
to you, but now	νυνὶ (nuni)	3570: now	a strengthened form of nun
is useful	εὐχρηστον (euchrēston)	2173: useful	from eu and chrēstos
both	καὶ (kai)	2532: and, even, also	a prim. conjunction
to you and to me.			

### KJV Lexicon

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

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

σοι **personal pronoun - second person dative singular**  
soi **soy**: to thee -- thee, thine own, thou, thy.

αχρηστον **adjective - accusative singular masculine**  
achrestos **akh'-race-tos**: inefficient, i.e. (by implication) detrimental -- unprofitable.

νυνι **adverb**  
nuni **noo-nee'**: just now -- now.

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

σοι **personal pronoun - second person dative singular**  
soi **soy**: to thee -- thee, thine own, thou, thy.

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

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

ευχρηστον **adjective - accusative singular masculine**  
euchrestos **yoo'-kh-rays-tos**: easily used, i.e. useful -- profitable, meet for use.

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.

ανεπεμψα **verb - aorist active indicative - first person singular**  
anapempo **an-ap-em'-po**: to send up or back -- send (again).

## Philemon 1:12 .

.	Greek	Strong's	Origin
I have sent him back	ἀνέπεμψα (anepempsa)	375: to send up	from ana and pempó
to you in person,	αὐτόν (auton)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
that is, [sending] my very heart,	σπλάγχνα (splanchna)	4698: the inward parts (heart, liver, lungs, etc.), fig. the emotions	of uncertain origin

## KJV Lexicon

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

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

δε **conjunction**

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

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

τουτ **demonstrative pronoun - nominative singular neuter**

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

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

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

τα **definite article - nominative plural neuter**

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

εμα **possessive pronoun - first person nominative plural neuter**

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

σπλαγχνα **noun - nominative plural neuter**

splagchnon **splangkh'-non**: an intestine (plural); figuratively, pity or sympathy -- bowels, inward affection, + tender mercy.

προσλαβου **verb - second aorist middle imperative - second person singular**

proslambano **pros-lam-ban'-o**: to take to oneself, i.e. use (food), lead (aside), admit (to friendship or hospitality) -- receive, take (unto).

## Philemon 1:13 .

.	Greek	Strong's	Origin
whom	ὅν (on)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
I wished	ἐβουλόμην (eboulomēn)	1014: to will	a prim. verb
to keep	κατέχειν	2722: to hold fast, hold back	from kata and echó

	(katechein)		
with me, so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that on your behalf	ὑπὲρ (uper)	5228: over, beyond, fig. on behalf of, for the sake of, concerning	a prim. preposition
he might minister	διακονῇ (diakonē)	1247: to serve, minister	from diakonos
to me in my imprisonment	δεσμοῖς (desmois)	1199: a band, bond	from deó
for the gospel;	εὐαγγελίου (euangeliou)	2098: good news	from the same as euaggelizó

## KJV Lexicon

ὁν **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.

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

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

ἐβουλομην **verb - imperfect middle or passive deponent indicative - first person singular**

**boulomai boo'-lom-ahee:** to will, i.e. (reflexively) be willing -- be disposed, minded, intend, list, (be, of own) will (-ing).

προς **preposition**

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

ἐμαυτον **reflexive pronoun - first person accusative singular masculine**

**emautou em-ow-too':** of myself so likewise the dative case emautoi em-ow-to', and accusative case emauton em-ow-ton' -- me, mine own (self), myself.

κατεχειν **verb - present active infinitive**

**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.

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.

**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.

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

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

**διακονη verb - present active subjunctive - third person singular**

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

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

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

**εν 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.

**δεσμοις noun - dative plural masculine**

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

**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.

## Philemon 1:14 .

	Greek	Strong's	Origin
but without	χωρίς (chōris)	5565: separately, separate from	adverb akin to chēros (bereaved)



your consent	γνώμης (gnōmēs)	1106: purpose, opinion, consent, decision	from ginóskó
I did not want	ἠθέλησα (ēthelēsa)	2309: to will, wish	a prim. verb
to do	ποιῆσαι (poiēsai)	4160: to make, do	a prim. word
anything,	οὐδέν (ouden)	3762: no one, none	from oude and heis
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that your goodness	ἀγαθόν (agathon)	18: good	of uncertain origin
would not be, in effect,	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
by compulsion	ἀνάγκην (anankēn)	318: necessity	from ana and agchó (to compress, press tight)
but of your own free will.	ἐκούσιον (ekousion)	1595: of free will, voluntary	from hekón

## KJV Lexicon

### χωρίς **adverb**

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

### δε **conjunction**

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

### 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.

### σης **possessive pronoun - second person genitive singular feminine**

**sos** **sos**: thine -- thine (own), thy (friend).

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γνῶμης **noun - genitive singular feminine**

gnome **gno'-may**: cognition, i.e. (subjectively) opinion, or (objectively) resolve (counsel, consent, etc.) -- advice, + agree, judgment, mind, purpose, will.

---

οὐδεν **adjective - accusative singular neuter**

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

---

ἠθελῆσα **verb - aorist active indicative - first 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

---

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

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

---

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.

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μη **particle - nominative**

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

---

ὥς **adverb**

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

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κατά **preposition**

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

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ἀνάγκη **noun - accusative singular feminine**

anagke **an-ang-kay'**: constraint; by implication, distress -- distress, must needs, (of) necessity(-sary), needeth, needful.

---

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.

---

ἀγαθόν **adjective - nominative singular neuter**

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

---

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

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

---

ἡ **verb - present subjunctive - third person singular**

o **o**: e ay; etc. be -- + appear, are, (may, might, should) be, have, is, + pass the flower of her age, should stand, were.

---

ἀλλά **conjunction**

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

**κατα preposition**

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

**ἐκουσιον adjective - accusative singular neuter**

**hekousion hek-oo'-see-on:** voluntariness -- willingly.

## Philemon 1:15 .

.	Greek	Strong's	Origin
For perhaps	τάχα (tacha)	5029: quickly, perhaps	adverb from tachus
he was 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
separated	ἐχωρίσθη (echōristhē)	5563: to separate, divide	from chōris
[from you] for a while,	ὥραν (ōran)	5610: a time or period, an hour	a prim. word
that you would have him back	ἀπέχης (apechēs)	568: to hold back, keep off, to be away, be distant	from apo and echó
forever,	αἰώνιον (aiōnion)	166: agelong, eternal	from aión

## KJV Lexicon

**ταχα adverb**

**tacha takh'-ah:** shortly, i.e. (figuratively) possibly -- peradventure(-haps).

**γαρ conjunction**

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

other particles)

**δια** **preposition**

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

**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).

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

**chorizo** **kho-rid'-zo**: to place room between, i.e. part; reflexively, to go away -- depart, put asunder, separate.

**προς** **preposition**

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

**ωραν** **noun - accusative singular feminine**

**hora** **ho'-rah**: an hour -- day, hour, instant, season, short, (even-)tide, (high) time.

**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.

**αιωνιον** **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).

**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

**απεχης** **verb - present active subjunctive - second person singular**

**apecho** **ap-ekh'-o**: (actively) to have out, i.e. receive in full; (intransitively) to keep (oneself) away, i.e. be distant -- be, have, receive.

## Philemon 1:16 .

.	Greek	Strong's	Origin
no longer	οὐκέτι (ouketi)	3765: no longer, no more	from ou, and eti
as a slave,	δοῦλον (doulon)	1401: a slave	of uncertain derivation
but more than	ὕπερ (uper)	5228: over, beyond, fig. on behalf of, for the sake of, concerning	a prim. preposition

a slave,	δοῦλον (doulon)	1401: a slave	of uncertain derivation
a beloved	ἀγαπητόν (agapēton)	27: beloved	from agapaó
brother,	ἀδελφόν (adelphon)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
especially	μάλιστα (malista)	3122: most	superl. of a prim. adverb mala (very)
to me, but how much	πόσῳ (posō)	4214: how much? how great?	interrog. adjective from a prim. root
more	μᾶλλον (mallon)	3123: more	cptv. of the same as malista
to you, both	καὶ (kai)	2532: and, even, also	a prim. conjunction
in the flesh	σαρκί (sarki)	4561: flesh	a prim. word
and in the Lord.	κυρίῳ (kuriō)	2962: lord, master	from kuros (authority)

## KJV Lexicon

### ΟΥΚΕΤΙ **adverb**

**ouketi ook-et'-ee:** not yet, no longer -- after that (not), (not) any more, henceforth (hereafter) not, no longer (more), not as yet (now), now no more (not), yet (not).

### ὥς **adverb**

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

### δοῦλον **noun - accusative singular masculine**

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

### 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.

---

**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.

---

**δουλον noun - accusative singular masculine**

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

---

**αδελφον noun - accusative singular masculine**

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

---

**αγαπητον adjective - accusative singular masculine**

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

---

**μαλιστα adverb**

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

---

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

**emoi em-oy':** to me -- I, me, mine, my.

---

**ποσω correlative or interrogative pronoun - dative singular neuter**

**posos pos'-os:** interrogative pronoun (of amount) how much (large, long or (plural) many) -- how great (long, many), what.

---

**δε conjunction**

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

---

**μαλλον adverb**

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

---

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

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

---

**και conjunction**

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

---

**εν preposition**

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

---

**σαρκι noun - dative singular feminine**

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

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.

κυρίῳ **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.

## Philemon 1:17 .

.	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
then	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
you regard	ἔχεις (echeis)	2192: to have, hold	a prim. verb
me a partner,	κοινωνόν (koinōnon)	2844: a sharer	from koinos
accept	προσλαβοῦ (proslabou)	4355: to take in addition	from pros and lambanó
him as [you would] me.			

## KJV Lexicon

εἰ **conditional**

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

οὐκ **conjunction**

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

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

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

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

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

κοινωνον **adjective - accusative singular masculine**

koinonos **koy-no-nos'**: a sharer, i.e. associate -- companion, fellowship, partaker, partner.

προσλαβου **verb - second aorist middle imperative - second person singular**

proslambano **pros-lam-ban'-o**: to take to oneself, i.e. use (food), lead (aside), admit (to friendship or hospitality) -- receive, take (unto).

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

ως **adverb**

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

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

eme **em-eh'**: me -- I, me, my(-self).

## Philemon 1:18 .

.	Greek	Strong's	Origin
But 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
he has wronged	ἠδίκησεν (ēdikēsen)	91: to do wrong, act wickedly	from adikos
you in any way	τι (ti)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
owes	ὀφείλει (opheilei)	3784: to owe	a prim. word



you anything,

5100: a certain one, someone, a prim. enclitic indef. pronoun  
anyone

charge that to my  
account;

ἐλλόγα  
(elloga)

1677: to charge to one's  
account, impute

from en and logos (in the sense of  
account, reckoning)

## KJV Lexicon

ει **conditional**

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

δε **conjunction**

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

τι **indefinite pronoun - accusative singular neuter**

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

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

**adikeo ad-ee-keh'-o:** to be unjust, i.e. (actively) do wrong (morally, socially or physically)  
-- hurt, injure, be an offender, be unjust, (do, suffer, take) wrong.

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

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

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.

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

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

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).

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

**emoi em-oy':** to me -- I, me, mine, my.

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

**ellogeo el-log-eh'-o:** to reckon in, i.e. attribute -- impute, put on account.

# Philemon 1:19 .

.	Greek	Strong's	Origin
I, Paul,	Παῦλος (paulos)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin
am writing	ἔγραψα (egrapsa)	1125: to write	a prim. verb
this with my own	ἐμῇ (emē)	1699: my	from the oblique cases of ἐγώ, first pers. poss. pronoun
hand,	χειρί (cheiri)	5495: the hand	a prim. word
I will repay	ἀποτίσω (apotisō)	661: to pay off, repay	from apo and tinó
it (not to mention	λέγω (legō)	3004: to say	a prim. verb
to you that you owe	προσopheίλεις (prosopheileis)	4359: to owe besides	from pros and opheiló
to me even	καὶ (kai)	2532: and, even, also	a prim. conjunction
your own self	σεαυτόν (seauton)	4572: of (to, for) yourself	refl. pronoun from su and autos
as well).		4359: to owe besides	from pros and opheiló

## KJV Lexicon

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

παῦλος **noun - nominative singular masculine**

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

---

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

---

**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.

---

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

---

**αποτισω verb - future active indicative - first person singular**  
**apotino ap-ot-ee'-no:** to pay in full -- repay.

---

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

---

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

---

**λεγω verb - present active subjunctive - first person singular**  
**lego leg'-o:** ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

---

**σοι personal pronoun - second person dative singular**  
**soi soy:** to thee -- thee, thine own, thou, thy.

---

**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.

---

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

---

**σεαυτον reflexive pronoun - second person accusative singular masculine**  
**seautou seh-ow-too':** respectively of (with, to) thyself -- thee, thine own self, (thou) thy(-self).

---

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

---

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

προσopheileis verb - present active indicative - second person singular  
prosopheilo pros-of-i'-lo: to be indebted additionally -- over besides.

## Philemon 1:20 .

.	Greek	Strong's	Origin
Yes,	ναί (nai)	3483a: yes (indeed), certainly	a prim. particle of strong affirmation
brother,	ἀδελφέ (adelphē)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
let me benefit	ὀναίμην (onaimēn)	3685: to profit, help	a prim. verb
from you in the Lord;	κυρίῳ (kuriō)	2962: lord, master	from kuros (authority)
refresh	ἀνάπαυσον (anapauson)	373: to give rest, give intermission from labor, by impl. refresh	from ana and pauó
my heart	σπλάγχνα (splanchna)	4698: the inward parts (heart, liver, lungs, etc.), fig. the emotions	of uncertain origin
in Christ.	Χριστῷ (christō)	5547: the Anointed One, Messiah, Christ	from chrió

### KJV Lexicon

ναι particle

nai nahee: yes -- even so, surely, truth, verily, yea, yes.

ἀδελφε noun - vocative singular masculine

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

εγω personal pronoun - first person nominative singular

ego eg-o': I, me.

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

οναιμην **verb - second aorist middle deponent passive deponent - first person singular**  
oninemi **on-in'-ay-mee**: to gratify, i.e. (middle voice) to derive pleasure or advantage from -  
- have joy.

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.

αναπαυσον **verb - aorist active middle - second person singular**  
anapano **an-ap-ow'-o**: (reflexively) to repose (literally or figuratively (be exempt), remain);  
by implication, to refresh -- take ease, refresh, (give, take) rest.

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

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

σπλαγχνα **noun - accusative plural neuter**  
splagchnon **splangk'-non**: an intestine (plural); figuratively, pity or sympathy -- bowels,  
inward affection, + tender mercy.

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.

## Philemon 1:21 .

.	Greek	Strong's	Origin
Having confidence	Πεποιθώς (pepoithōs)	3982: to persuade, to have confidence	a prim. verb
in your obedience,	ὕπακοῇ (upakoē)	5218: obedience	from hupakouó
I write	ἔγραψα	1125: to write	a prim. verb

	(egrapsa)		
to you, since I know		3609a: to have seen or perceived, hence to know	perf. of eidon
that you will do	ποιήσεις (poiēseis)	4160: to make, do	a prim. word
even	καὶ (kai)	2532: and, even, also	a prim. conjunction
more than	ὑπὲρ (uper)	5228: over, beyond, fig. on behalf of, for the sake of, concerning	a prim. preposition
what	ὅς (a)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
I say.	λέγω (legō)	3004: to say	a prim. verb

## KJV Lexicon

πεπιοθως **verb - second perfect active participle - nominative singular masculine**

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)

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.

υπακοη **noun - dative singular feminine**

hupakoe **hoop-ak-o-ay'**: attentive hearkening, i.e. (by implication) compliance or submission -- obedience, (make) obedient, obey(-ing).

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

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

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

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

σοι **personal pronoun - second person dative singular**  
soi **soy**: to thee -- thee, thine own, thou, thy.

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

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

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

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.

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.

λεγω **verb - present active indicative - first person singular**  
lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

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

## Philemon 1:22 .

.	Greek	Strong's	Origin
At the same time	ἅμα (ama)	260: at once	a prim. word
also	καὶ (kai)	2532: and, even, also	a prim. conjunction
prepare	ἐτοίμαζε (etoimaze)	2090: to prepare	from hetoimos
me a lodging,	ξενίαν	3578: hospitality, a lodging	from xenos

	(xenian)	place	
for I hope	ἐλπίζω (elpizō)	1679: to expect, to hope (for)	from elpomai (to anticipate, expect)
that through	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
your prayers	προσευχῶν (proseuchōn)	4335: prayer	from proseuchomai
I will be given	χαρισθήσομαι (charisthēsomai)	5483: to show favor, give freely	from charis
to you.			

## KJV Lexicon

αμα **adverb**

hama **ham'-ah**: at the same time, but freely used as a preposition or adverb denoting close association -- also, and, together, with(-al).

δε **conjunction**

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

και **conjunction**

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

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

hetoimazo **het-oy-mad'-zo**: to prepare -- prepare, provide, make ready.

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

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

ξενιαν **noun - accusative singular feminine**

xenia **xen-ee'-ah**: hospitality, i.e. (by implication) a place of entertainment -- lodging.

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

elpizo **el-pid'-zo**: to expect or confide -- (have, thing) hope(-d) (for), trust.

γαρ **conjunction**



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

**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.

**δια preposition**

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

**των definite article - genitive plural feminine**

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

**προσευχων noun - genitive plural feminine**

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

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

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

**χαριθηςμαι verb - future passive indicative - first person singular**

**charizomai khar-id'-zom-ahee:** to grant as a favor, i.e. gratuitously, in kindness, pardon or rescue -- deliver, (frankly) forgive, (freely) give, grant.

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

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

## Philemon 1:23 .

.	Greek	Strong's	Origin
Epaphras,	Ἐπαφρᾶς (epaphras)	1889: Epaphras, a Christian	from Epaphroditos
my fellow prisoner	συναιχμάλωτος (sunaichmalōtos)	4869: a fellow prisoner	from sun and aichmalōtos
in Christ	Χριστῷ (christō)	5547: the Anointed One, Messiah, Christ	from chriō
Jesus,	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
greet	Ἀσπάζεται (aspazetai)	782: to welcome, greet	a prim. verb

you,

## KJV Lexicon

ασπαζονται **verb - present middle or passive deponent indicative - third person**  
aspazomai **as-pad'-zom-ahee**: to enfold in the arms, i.e. (by implication) to salute,  
(figuratively) to welcome -- embrace, greet, salute, take leave.

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

επαφρας **noun - nominative singular masculine**  
Epaphras **ep-af-ras'**: Epaphras, a Christian -- Epaphras.

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.

συναιχμαλωτος **adjective - nominative singular masculine**  
sunaichmalotos **soon-aheekh-mal'-o-tos**: a co-captive -- fellowprisoner.

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

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

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

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

## Philemon 1:24 .

■			
.	Greek	Strong's	Origin

[as do] Mark,	Μᾶρκος (markos)	3138: Mark, a Christian	of Latin origin
Aristarchus,	Ἀρίσταρχος (aristarchos)	708: "best leader," Aristarchus, a Christian of Thessalonica	from aristos (best) and archos (leader)
Demas,	Δημᾶς (dēmas)	1214: Demas, a companion of Paul	probably a short form of Démétrios
Luke,	Λουκᾶς (loukas)	3065: Luke, a Christian	contr. from the Latin Lucanus
my fellow workers.	συνεργοί (sunergoi)	4904: a fellow worker	from sun and the same as ergon

## KJV Lexicon

μαρκος **noun - nominative singular masculine**

Markos **mar'-kos**: Marcus, a Christian -- Marcus, Mark.

αρισταρχος **noun - nominative singular masculine**

Aristarchos **ar-is'-tar-khos**: best ruling; Aristarchus, a Macedonian -- Aristarchus.

δημας **noun - nominative singular masculine**

Demas **day-mas'**: Demas, a Christian -- Demas.

λουκας **noun - nominative singular masculine**

Loukas **loo-kas'**: Lucas, a Christian -- Lucas, Luke.

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.

συνεργοι **adjective - nominative plural masculine**

sunergos **soon-er-gos'**: a co-laborer, i.e. coadjutor -- companion in labour, (fellow-)helper(-labourer, -worker), labourer together with, workfellow.

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

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

# Philemon 1:25 .

.	Greek	Strong's	Origin
The grace	χάρις (charis)	5485: grace, kindness	a prim. word
of 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
be with your spirit.	πνεύματος (pneumatos)	4151: wind, spirit	from pneó

## 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.

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.

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.

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**χριστου noun - genitive singular masculine**

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

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**μετα preposition**

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

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**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.

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**πνευματος noun - genitive singular neuter**

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

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

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

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**αμην hebrew transliterated word**

**amen am-ane':** firm, i.e. (figuratively) trustworthy; adverbially, surely (often as interjection, so be it) -- amen, verily.