

# Ephesians 1:1 .

.	Greek	Strong's	Origin
Paul,	Παῦλος (paulos)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin
an apostle	ἀπόστολος (apostolos)	652: a messenger, one sent on a mission, an apostle	from apostelló
of Christ	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió
Jesus	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
by the will	Θελήματος (thelēmatos)	2307: will	from theló
of God,	θεοῦ (theou)	2316: God, a god	of uncertain origin
To the saints	ἀγίοις (agiois)	40: sacred, holy	from a prim. root
who are at Ephesus	Ἐφέσῳ (ephesō)	2181: Ephesus, a city in Asia Minor	of uncertain origin
and [who are] faithful	πίστοις (pistois)	4103: faithful, reliable	from peithó
in Christ	Χριστῷ (christō)	5547: the Anointed One, Messiah, Christ	from chrió
Jesus:	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua

## KJV Lexicon

παυλος **noun - nominative singular masculine**

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

αποστολος **noun - nominative singular masculine**

**apostolos ap-os'-tol-os:** a delegate; specially, an ambassador of the Gospel; officially a commissioner of Christ (apostle) (with miraculous powers) -- apostle, messenger, he that is sent.

ιησου **noun - genitive singular masculine**

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

χριστου **noun - genitive singular masculine**

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

δια **preposition**

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

θεληματος **noun - genitive singular neuter**

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

θεου **noun - genitive singular masculine**

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

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.

αγιοις **adjective - dative plural masculine**

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

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.

ουσιν **verb - present participle - dative plural masculine**

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

εν **preposition**

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

εφεσω **noun - dative singular feminine**

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

και **conjunction**

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

with other particles or small words

**πιστοῖς** **adjective - dative plural masculine**

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

**ἐν** **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.

**Ἰησοῦ** **noun - dative singular masculine**

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

## Ephesians 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
our Father	πατρός (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

## 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.

## Ephesians 1:3 .

.	Greek	Strong's	Origin
Blessed	Εὐλογητὸς (eulogētos)	2128: well spoken of, i.e. blessed	from eulogeó
[be] the God	θεὸς (theos)	2316: God, a god	of uncertain origin
and Father	πατὴρ (patēr)	3962: a father	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
who has blessed	εὐλογήσας (eulogēsas)	2127: to speak well of, praise	from eu and logos
us with every	πάσῃ (pasē)	3956: all, every	a prim. word
spiritual	πνευματικῇ (pneumatikē)	4152: spiritual	from pneuma
blessing	εὐλογία (eulogia)	2129: praise, blessing	from the same as eulogeó
in the heavenly	ἐπουρανίοις (epouraniois)	2032: of heaven	from epi and ouranos
[places] in Christ,	Χριστῷ (christō)	5547: the Anointed One, Messiah, Christ	from chrió

## KJV Lexicon

ευλογητος **adjective - nominative singular masculine**

eulogetos **yoo-log-ay-tos'**: adorable -- blessed.

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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.

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θεος **noun - nominative singular masculine**

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

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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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πατηρ **noun - nominative singular masculine**

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

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του **definite article - genitive singular masculine**

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

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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.

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

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

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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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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.

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ευλογησας **verb - aorist active participle - nominative singular masculine**

eulogeo **yoo-log-eh'-o**: to speak well of, i.e. (religiously) to bless (thank or invoke a benediction upon, prosper) -- bless, praise.

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

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

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εν **preposition**

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

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παση **adjective - dative singular feminine**

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

**ευλογία noun - dative singular feminine**

**eulogia yoo-log-ee'-ah:** fine speaking, i.e. elegance of language; commendation (eulogy), i.e. (reverentially) adoration; religiously, benediction; by implication, consecration; by extension, benefit or largess

**πνευματική adjective - dative singular feminine**

**pneumatikos pnyoo-mat-ik-os':** non-carnal, i.e. (humanly) ethereal (as opposed to gross), or (daemoniacally) a spirit (concretely), or (divinely) supernatural, regenerate, religious -- spiritual.

**εν preposition**

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

**τοῖς definite article - dative plural neuter**

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

**ἐπουρανίους adjective - dative plural neuter**

**epouranios ep-oo-ran'-ee-os:** above the sky -- celestial, (in) heaven(-ly), high.

**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.

## Ephesians 1:4 .

.	Greek	Strong's	Origin
just	καθὼς (kathōs)	2531a: according as, just as	from kata and hós
as He chose	ἐξελέξατο (exelexato)	1586: to select	from ek and legó (in the sense of pick up)
us in Him before	πρὸ (pro)	4253: before	a prim. preposition
the foundation	καταβολῆς (katabolēs)	2602: a laying down	from kataballó
of the world,	κόσμου (kosmou)	2889: order, the world	a prim. word
that we would be	ἀγίους	40: sacred, holy	from a prim. root

holy	(agious)		
and blameless	ἀμώμους (amōmous)	299b: without blemish	from alpha (as a neg. prefix) and mómos
before	κατενώπιον (katenōpion)	2714: over against	adverb from kata and enópios
Him. In love	ἀγάπη (agapē)	26: love, goodwill	from agapaó

## KJV Lexicon

καθως **adverb**

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

εξελεξατο **verb - aorist middle indicative - third person singular**

**eklegomai ek-leg'-om-ahee:** to select -- make choice, choose (out), chosen.

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

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

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

προ **preposition**

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

καταβολης **noun - genitive singular feminine**

**katabole kat-ab-ol-ay':** a deposition, i.e. founding; figuratively, conception -- conceive, foundation.

κοσμου **noun - genitive singular masculine**

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



<b>εἶναι</b> <b>verb - present infinitive</b> <b>einai i'-nahee:</b> to exist -- am, was. come, is, lust after, please well, there is, to be, was.
<b>ἡμᾶς</b> <b>personal pronoun - first person accusative plural</b> <b>hemas hay-mas':</b> us -- our, us, we.
<b>ἁγίους</b> <b>adjective - accusative plural masculine</b> <b>hagios hag'-ee-os:</b> sacred (physically, pure, morally blameless or religious, ceremonially, consecrated) -- (most) holy (one, thing), saint.
<b>καί</b> <b>conjunction</b> <b>kai kahee:</b> and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words
<b>ἀμώμους</b> <b>adjective - accusative plural masculine</b> <b>amomos am'-o-mos:</b> unblemished -- without blame (blemish, fault, spot), faultless, unblamable.
<b>κατενώπιον</b> <b>preposition</b> <b>katenopion kat-en-o'-pee-on:</b> directly in front of -- before (the presence of), in the sight of.
<b>αὐτοῦ</b> <b>personal pronoun - genitive singular masculine</b> <b>autos ow-tos':</b> the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons
<b>ἐν</b> <b>preposition</b> <b>en en:</b> in, at, (up-)on, by, etc.
<b>ἀγάπη</b> <b>noun - dative singular feminine</b> <b>agape ag-ah'-pay:</b> love, i.e. affection or benevolence; specially (plural) a love-feast -- (feast of) charity(-ably), dear, love.

## Ephesians 1:5 .

.	Greek	Strong's	Origin
He predestined	προορίσας (proorisas)	4309: to predetermine, foreordain	from pro and horizó
us to adoption as sons	υἰοθεσίαν (uiothesian)	5206: adoption	probably from a comp. of huíos and a derivation of tithémi
through	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
Jesus	Ἰησοῦ	2424: Jesus or Joshua, the name of the Messiah, also	of Hebrew origin Yehoshua

	(iēsou)	three other Isr.	
Christ	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió
to Himself,	αὐτὸν (auton)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
according	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
to the kind intention	εὐδοκίαν (eudokian)	2107: good pleasure	from eudokeó
of His will,			

## KJV Lexicon

προορίσας **verb - aorist active participle - nominative singular masculine**

proorizo **pro-or-id'-zo**: to limit in advance, i.e. (figuratively) predetermine -- determine before, ordain, predestinate.

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

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

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

υιοθεσίαν **noun - accusative singular feminine**

huiiothesia **hwee-oth-es-ee'-ah**: the placing as a son, i.e. adoption (figuratively, Christian sonship in respect to God) -- adoption (of children, of sons).

δια **preposition**

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

Ἰησοῦ **noun - genitive singular masculine**

lesous **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.

**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

**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

**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.

**ευδοκiam** **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.

**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.

**θεληματος** **noun - genitive singular neuter**

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

**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

## Ephesians 1:6 .

.	Greek	Strong's	Origin
to the praise	ἔπαινον (epainon)	1868: praise	from epi and ainos
of the glory	δόξης (doxēs)	1391: opinion (always good in N.T.), hence praise, honor, glory	from dokeó
of His grace,	χάριτος (charitos)	5485: grace, kindness	a prim. word
which	ἧς	3739: usually rel. who, which,	a prim. pronoun

	(ēs)	that, also demonstrative this, that	
He freely bestowed	ἐχαρίτωσεν (echaritōsen)	5487: to make graceful, endow with grace	from charis
on us in the Beloved.	ἠγαπημένῳ (ēgapēmenō)	25: to love	of uncertain origin

## KJV Lexicon

### 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

### ἐπαινον noun - accusative singular masculine

**epainos ep'-ahee-nos:** laudation; concretely, a commendable thing -- praise.

### 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.

### χαριτος noun - genitive singular feminine

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

### 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

### εν preposition

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

### η relative pronoun - dative singular feminine

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

### εχαριτωσεν verb - aorist active indicative - third person singular

**charitoo khar-ee-to'-o:** to grace, i.e. indue with special honor -- make accepted, be highly

favoured.

ημας **personal pronoun - first person accusative plural**  
hemas **hay-mas'**: us -- our, us, we.

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

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

ηγαπημενω **verb - perfect passive participle - dative singular masculine**  
agapao **ag-ap-ah'-o**: to love (in a social or moral sense) -- (be-)love(-ed).

## Ephesians 1:7 .

.	Greek	Strong's	Origin
In Him we have	ἔχομεν (echomen)	2192: to have, hold	a prim. verb
redemption	ἀπολύτρωσιν (apolutrōsin)	629: a release effected by payment of ransom	from apolutroó (to release on payment of ransom)
through	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
His blood,	αἵματος (aimatos)	129: blood	of uncertain origin
the forgiveness	ἄφεσιν (aphesin)	859: dismissal, release, fig. pardon	from aphíemi
of our trespasses,	παραπτωμάτων (paraptōmatōn)	3900: a false step, a trespass	from parapiptó
according	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
to the riches	πλοῦτος (ploutos)	4149: wealth	probably from pleó in an early sense of to flow, abound
of His grace	χάριτος (charitos)	5485: grace, kindness	a prim. word

## KJV Lexicon

εν **preposition**

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

ω **relative pronoun - dative singular masculine**

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

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

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

την **definite article - accusative singular feminine**

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

απολυτρωσιν **noun - accusative singular feminine**

apolutrosis **ap-ol-oo'-tro-sis**: (the act) ransom in full, i.e. (figuratively) riddance, or (specially) Christian salvation -- deliverance, redemption.

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.

αιματος **noun - genitive singular neuter**

haima **hah'-ee-mah**: blood, literally (of men or animals), figuratively (the juice of grapes) or specially (the atoning blood of Christ); by implication, bloodshed, also kindred -- blood.

αυτου **personal pronoun - genitive singular masculine**

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

την **definite article - accusative singular feminine**

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

αφεσιν **noun - accusative singular feminine**

aphesis **af'-es-is**: freedom; (figuratively) pardon -- deliverance, forgiveness, liberty, remission.

των **definite article - genitive plural neuter**

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

παρὰπτωμάτων **noun - genitive plural neuter**

**paraptoma par-ap'-to-mah:** a side-slip (lapse or deviation), i.e. (unintentional) error or (wilful) transgression -- fall, fault, offence, sin, trespass.

κατά **preposition**

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

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.

πλοῦτον **noun - accusative singular masculine**

**ploutos ploo'-tos:** wealth (as fulness), i.e. (literally) money, possessions, or (figuratively) abundance, richness, (specially), valuable bestowment -- riches.

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.

χαρίτος **noun - genitive singular feminine**

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

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

## Ephesians 1:8 .

.	Greek	Strong's	Origin
which	ἧς (ēs)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
He lavished	ἐπερίσσευσεν (eperisseusen)	4052: to be over and above, to abound	from perissos
on us. In all	πάσῃ (pasē)	3956: all, every	a prim. word
wisdom	σοφία (sophia)	4678: skill, wisdom	from sophos
and insight	φρονήσει	5428: understanding, practical	from phroneó

(phronēsei)

wisdom

## KJV Lexicon

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.

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

perisseuo **per-is-syoo'-o**: to superabound (in quantity or quality), be in excess, be superfluous; also (transitively) to cause to superabound or excel

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

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

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

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

σοφια **noun - dative singular feminine**

sophia **sof-ee'-ah**: wisdom (higher or lower, worldly or spiritual) -- wisdom.

και **conjunction**

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

φρονησει **noun - dative singular feminine**

phronesis **fron'-ay-sis**: mental action or activity, i.e. intellectual or moral insight -- prudence, wisdom.

## Ephesians 1:9 .

■			
.	Greek	Strong's	Origin



He made known	γνωρίσας (gnōrisas)	1107: to come to know, to make known	from ginóskó
to us the mystery	μυστήριον (mustērion)	3466: a mystery or secret doctrine	from mustés (one initiated); from mueó
of His will, according	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
to His kind intention	εὐδοκίαν (eudokian)	2107: good pleasure	from eudokeó
which	ἧν (ēn)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
He purposed	προέθετο (proetheto)	4388: to set before, i.e. propose	from pro and tithémi
in Him			

## KJV Lexicon

γνωρίσας **verb - aorist active participle - nominative singular masculine**

gnorizo **gno-rid'-zo**: to make known; subjectively, to know -- certify, declare, make known, give to understand, do to wit, wot.

ἡμιν **personal pronoun - first person dative plural**

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

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.

μυστήριον **noun - accusative singular neuter**

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

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.

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

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

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

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

eudokia **yoo-dok-ee'-ah**: **ευδοκιαν noun - accusative singular feminine** satisfaction, i.e. (subjectively) delight, or (objectively) kindness, wish, purpose -- desire, good pleasure (will), seem good.

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

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

protithemai **prot-ith'-em-ahee**: **προεθετο verb - second aorist middle indicative - third person singular** to place before, i.e. (for oneself) to exhibit; (to oneself) to propose (determine) -- purpose, set forth.

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

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

## Ephesians 1:10 .

.	Greek	Strong's	Origin
with a view	εἰς (eis)	1519: to or into (indicating the point reached or entered, of place, time, fig. purpose, result)	a prim. preposition

to an administration	οἰκονομίαν (oikonomian)	3622: stewardship, administration	from oiknomeó
suitable	τοῦ (tou)	3588: the	the def. art.
to the fullness	πληρώματος (plērōmatos)	4138: fullness, a filling up	from pléroó
of the times,	καιρῶν (kairōn)	2540: time, season	a prim. word
[that is], the summing	ἀνακεφαλαιώσασθαι (anakephalaiōsasthai)	346: to sum up, gather up	from ana and kephalaioó
up of all things	πάντα (panta)	3956: all, every	a prim. word
in Christ,	Χριστῷ (christō)	5547: the Anointed One, Messiah, Christ	from chrió
things in the heavens	οὐρανοῖς (ouranois)	3772: heaven	a prim. word
and things on the earth.	γῆς (gēs)	1093: the earth, land	a prim. word
In Him			

## 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

### οικονομίαν noun - accusative singular feminine

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

### 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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πληρωματος **noun - genitive singular neuter**

pleroma **play'-ro-mah**: repletion or completion, i.e. (subjectively) what fills (as contents, supplement, copiousness, multitude), or (objectively) what is filled

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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.

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καιρων **noun - genitive plural masculine**

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

---

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

anakephalaioimai **an-ak-ef-al-ah'-ee-om-ahee**: to sum up -- briefly comprehend, gather together in one.

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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.

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παντα **adjective - accusative plural neuter**

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

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εν **preposition**

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

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τω **definite article - dative singular masculine**

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

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χριστω **noun - dative singular masculine**

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

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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.

---

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.

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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.

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ουρανοις **noun - dative plural 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.

**καὶ conjunction**

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

**τὰ definite article - 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.

**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.

**τῆς definite article - genitive singular feminine**

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

**γῆς noun - genitive singular feminine**

**ge ghay:** soil; by extension a region, or the solid part or the whole of the terrene globe (including the occupants in each application) -- country, earth(-ly), ground, land, world.

## Ephesians 1:11 .

.	Greek	Strong's	Origin
also	καὶ (kai)	2532: and, even, also	a prim. conjunction
we have obtained an inheritance,	ἐκκληρώθημεν (ekklērōthēmen)	2820: to assign by lot	from kléros
having been predestined	προορισθέντες (prooristhentes)	4309: to predetermine, foreordain	from pro and horizó
according	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
to His purpose	πρόθεσιν (prothesin)	4286: a setting forth, i.e. fig. proposal, spec. the showbread, sacred (bread)	from protithémi
who works	ἐνεργούντος (energountos)	1754: to be at work, to work, to do	from energés
all things	πάντα (panta)	3956: all, every	a prim. word

after	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
the counsel	βουλήν (boulēn)	1012: counsel	from boulomai
of His will,			

## KJV Lexicon

εν **preposition**

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

αὐτῷ **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

εν **preposition**

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

ὃς **relative pronoun - dative singular masculine**

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

καὶ **conjunction**

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

ἐκλήρωθην **verb - aorist passive indicative - first person**

kleroo **klay-ro'-o**: to allot, i.e. (figuratively) to assign (a privilege) -- obtain an inheritance.

προορισθεντες **verb - aorist passive participle - nominative plural masculine**

proorizo **pro-or-id'-zo**: to limit in advance, i.e. (figuratively) predetermine -- determine before, ordain, predestinate.

κατὰ **preposition**

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

προθεσιν **noun - accusative singular feminine**

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

<b>του</b>	<b>definite article - genitive singular masculine</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>τα</b>	<b>definite article - accusative plural 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>παντα</b>	<b>adjective - accusative plural neuter</b>	
<b>pas pas:</b>	apparently a primary word; all, any, every, the whole	
<b>ενεργουντος</b>	<b>verb - present active participle - genitive singular masculine</b>	
<b>energeo en-erg-eh'-o:</b>	to be active, efficient -- do, (be) effectual (fervent), be mighty in, shew forth self, work (effectually in).	
<b>κατα</b>	<b>preposition</b>	
<b>kata kat-ah':</b>	(prepositionally) down (in place or time), in varied relations	
<b>την</b>	<b>definite article - accusative singular 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>βουλην</b>	<b>noun - accusative singular feminine</b>	
<b>boule boo-lay':</b>	volition, i.e. (objectively) advice, or (by implication) purpose -- + advise, counsel, will.	
<b>του</b>	<b>definite article - genitive 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>θεληματος</b>	<b>noun - genitive singular neuter</b>	
<b>thelema thel'-ay-mah:</b>	a determination (properly, the thing), i.e. (actively) choice (specially, purpose, decree; abstractly, volition) or (passively) inclination -- desire, pleasure, will.	
<b>αυτου</b>	<b>personal pronoun - genitive singular masculine</b>	
<b>autos ow-tos':</b>	the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons	

## Ephesians 1:12 .

.	Greek	Strong's	Origin
to the end	εἰς (eis)	1519: to or into (indicating the point reached or entered, of place, time, fig. purpose, result)	a prim. preposition

that we who were the first to hope	προηλπικότης (proēlpikotas)	4276: to hope before	from pro and elpizó
in Christ	Χριστῷ (christō)	5547: the Anointed One, Messiah, Christ	from chrió
would be to the praise	ἔπαινον (epainon)	1868: praise	from epi and ainos
of His glory.	δόξης (doxēs)	1391: opinion (always good in N.T.), hence praise, honor, glory	from dokeó

## KJV Lexicon

### 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.

### εἶναι verb - present infinitive

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

### ἡμᾶς personal pronoun - first person accusative plural

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

### 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

### ἐπαινον noun - accusative singular masculine

**epainos ep'-ahee-nos:** laudation; concretely, a commendable thing -- praise.

### δόξης 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.

### 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



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.

προηλπικotas **verb - perfect active participle - accusative plural masculine**  
proelpizo **pro-el-pid'-zo**: to hope in advance of other confirmation -- first trust.

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

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

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

## Ephesians 1:13 .

.	Greek	Strong's	Origin
In Him, you also,	καὶ (kai)	2532: and, even, also	a prim. conjunction
after listening	ἀκούσαντες (akousantes)	191: to hear, listen	from a prim. word mean. hearing
to the message	λόγον (logon)	3056: a word (as embodying an idea), a statement, a speech	from legó
of truth,	ἀληθείας (alētheias)	225: truth	from aléthés
the gospel	εὐαγγέλιον (euangelion)	2098: good news	from the same as euaggelizó
of your salvation--	σωτηρίας (sōtērias)	4991: deliverance, salvation	from sōtér
having also	καὶ (kai)	2532: and, even, also	a prim. conjunction
believed,	πιστεύσαντες (pisteusantes)	4100: to believe, entrust	from pistis

you were sealed	ἐσφραγίσθητε (esphragisthēte)	4972: to seal	from sphragis
in Him with the Holy	ἁγίῳ (agiō)	40: sacred, holy	from a prim. root
Spirit	πνεύματι (pneumati)	4151: wind, spirit	from pneó
of promise,	ἐπαγγελίας (epangelias)	1860: a summons, a promise	from epaggellomai

## KJV Lexicon

### εν preposition

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

### ω relative pronoun - dative singular masculine

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

### 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.

### ακουσαντες verb - aorist active participle - nominative plural masculine

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

### τον definite article - accusative singular masculine

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

### λογον noun - accusative singular masculine

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

of these things move me, tidings, treatise, utterance, word, work.

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**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.

---

**αληθείας** **noun - genitive singular feminine**

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

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**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.

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**ευαγγελιον** **noun - accusative singular neuter**

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

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**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.

---

**σωτηρίας** **noun - genitive singular feminine**

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

---

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

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

---

**εν** **preposition**

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

---

**ω** **relative pronoun - dative singular masculine**

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

---

**και** **conjunction**

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

---

**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)

---

**εσφραγισθητε** **verb - aorist passive indicative - second person**

**sphragizo sfrag-id'-zo:** to stamp (with a signet or private mark) for security or preservation; by implication, to keep secret, to attest -- (set a, set to) seal up, stop.

---

**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.

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πνευματι **noun - dative singular neuter**  
pneuma **pn̩yoo'-mah**: ghost, life, spirit(-ual, -ually), mind.

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.

επαγγελιας **noun - genitive singular feminine**  
epaggelia **ep-ang-el-ee'-ah**: an announcement (for information, assent or pledge; especially a divine assurance of good) -- message, promise.

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.

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

## Ephesians 1:14 .

.	Greek	Strong's	Origin
who	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
is given as a pledge	ἄρραβὼν (arrabōn)	728: an earnest (a part payment in advance for security)	of Hebrew origin erabon
of our inheritance,	κληρονομίας (klēronomias)	2817: an inheritance	from klēronomos
with a view	εἰς (eis)	1519: to or into (indicating the point reached or entered, of place, time, fig. purpose, result)	a prim. preposition
to the redemption	ἀπολύτρωσιν (apolutrōsin)	629: a release effected by payment of ransom	from apolutroó (to release on payment of ransom)
of [God's own] possession,	περιποιήσεως (peripoiēseōs)	4047: preservation, acquisition	from peripoieó
to the praise	ἔπαινον (epainon)	1868: praise	from epi and ainos
of His glory.	δόξης	1391: opinion (always good in	from dokeó

(doxēs)

N.T.), hence praise, honor,  
glory

## KJV Lexicon

ος **relative pronoun - nominative singular masculine**

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

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

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

αρραβων **noun - nominative singular masculine**

arrhabon **ar-hrab-ohn'**: a pledge, i.e. part of the purchase-money or property given in advance as security for the rest -- earnest.

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.

κληρονομιας **noun - genitive singular feminine**

kleronomia **klay-ron-om-ee'-ah**: heirship, i.e. (concretely) a patrimony or (genitive case) a possession -- inheritance.

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

απολυτρωσιν **noun - accusative singular feminine**

apolutrosis **ap-ol-oo'-tro-sis**: (the act) ransom in full, i.e. (figuratively) riddance, or (specially) Christian salvation -- deliverance, redemption.

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.

περιποιησεως **noun - genitive singular feminine**

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

**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

**ἐπαινον noun - accusative singular masculine**

**epainos ep'-ahee-nos:** laudation; concretely, a commendable thing -- praise.

**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.

**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

## Ephesians 1:15 .

.	Greek	Strong's	Origin
For this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
reason	Διὰ (dia)	1223: through, on account of, because of	a prim. preposition
I too,	καὶ (kai)	2532: and, even, also	a prim. conjunction
having heard	ἀκούσας (akousas)	191: to hear, listen	from a prim. word mean. hearing
of the faith	πίστιν (pistin)	4102: faith, faithfulness	from peithó
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
which [exists] among	καθ' (kath)	2596: down, against, according to	preposition of uncertain origin

you and your love		26: love, goodwill	from agapaó
for all	πάντας (pantas)	3956: all, every	a prim. word
the saints,	ἁγίους (agious)	40: sacred, holy	from a prim. root

## KJV Lexicon

### δια preposition

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

### ΤΟΥΤΟ demonstrative pronoun - accusative singular neuter

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

### καγω personal pronoun - first person nominative singular - contracted form

kago **kag-o'**: so also the dative case kamoi kam-oy', and accusative case kame kam-eh' and (or also, even, etc.) I, (to) me

### ακουσας verb - aorist 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.

### 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.

### καθ preposition

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

### υμας personal pronoun - second person accusative plural

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

### ΠΙΣΤΙΝ noun - accusative singular feminine

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

### εν preposition

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

τω **definite article - dative singular masculine**

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

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**

lesous **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

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.

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.

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

παντας **adjective - accusative plural masculine**

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

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.

αγιους **adjective - accusative plural masculine**

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

## Ephesians 1:16 .



.	Greek	Strong's	Origin
do not cease	παύομαι (pauomai)	3973: to make to cease, hinder	a prim. word
giving thanks	εὐχαριστῶν (eucharistōn)	2168: to be thankful	from eucharistos
for you, while making	ποιούμενος (poioumenos)	4160: to make, do	a prim. word
mention	μνείαν (mneian)	3417: remembrance, mention	from mimnēskó
[of you] in my prayers;	προσευχῶν (proseuchōn)	4335: prayer	from proseuchomai

## KJV Lexicon

### ου particle - nominative

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

### παυομαι verb - present middle indicative - first person singular

παυο **pow'-o**: to stop (transitively or intransitively), i.e. restrain, quit, desist, come to an end -- cease, leave, refrain.

### ευχαριστων verb - present active participle - nominative singular masculine

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).

### 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.

### υμων personal pronoun - second person genitive plural

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

### μνειαυ noun - accusative singular feminine

mneia **mni'-ah**: recollection; by implication, recital -- mention, remembrance.

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

ποιουμενος **verb - present middle passive - nominative singular masculine**  
poieo **poy-eh'-o**: to make or do (in a very wide application, more or less direct)

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.

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.

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

## Ephesians 1:17 .

.	Greek	Strong's	Origin
that the God	θεός (theos)	2316: God, a god	of uncertain origin
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
the Father	πατήρ (patēr)	3962: a father	a prim. word
of glory,	δόξης (doxēs)	1391: opinion (always good in N.T.), hence praise, honor, glory	from dokeó
may give	δῶη	1325: to give (in various	redupl. from the root do-

	(dōē)	senses lit. or fig.)	
to you a spirit	πνεῦμα (pneuma)	4151: wind, spirit	from pneό
of wisdom	σοφίας (sophias)	4678: skill, wisdom	from sophos
and of revelation	ἀποκαλύψεως (apokalypseōs)	602: an uncovering	from apokaluptό
in the knowledge	ἐπιγνώσει (epignōsei)	1922: recognition, knowledge	from epiginόskό
of Him.			

## KJV Lexicon

### iva conjunction

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

### 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).

### 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.

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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.

---

πατηρ **noun - nominative singular masculine**

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

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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.

---

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

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

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

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

---

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

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

---

σοφιας **noun - accusative singular neuter**

sophia **sof-ee'-ah**: wisdom (higher or lower, worldly or spiritual) -- wisdom.

---

και **noun - genitive singular feminine**

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

---

αποκαλυψεως **conjunction**

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

---

εν **noun - genitive singular feminine**

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

---

επιγνωσει **preposition**

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

**αυτου** **noun - dative singular feminine**

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

**personal pronoun - genitive singular masculine**

## Ephesians 1:18 .

.	Greek	Strong's	Origin
[I pray that] the eyes	ὀφθαλμούς (ophthalmous)	3788: the eye	from a prim. root op- and an uncertain root
of your heart	καρδίας (kardias)	2588: heart	a prim. word
may be enlightened,	πεφωτισμένους (pephōtismenous)	5461: to shine, give light	from phós
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 know		3609a: to have seen or perceived, hence to know	perf. of eidon
what	τίς (tis)	5101: who? which? what?	an interrog. pronoun related to tis
is the hope	ἐλπίς (elpis)	1680: expectation, hope	from the same as elpizó
of His calling,	κλήσεως (klēseōs)	2821: a calling	from kaleó
what	τίς (tis)	5101: who? which? what?	an interrog. pronoun related to tis
are the riches	πλοῦτος (ploutos)	4149: wealth	probably from pleó in an early sense of to flow, abound
of the glory	δόξης (doxēs)	1391: opinion (always good in N.T.), hence praise, honor, glory	from dokeó

of His inheritance	κληρονομίας (klēronomias)	2817: an inheritance	from klēronomos
in the saints,	ἀγίοις (agiois)	40: sacred, holy	from a prim. root

## KJV Lexicon

πεφωτισμενους **verb - perfect passive participle - accusative plural masculine**

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

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.

οφθαλμους **noun - accusative plural masculine**

**ophthalmos of-thal-mos':** the eye; by implication, vision; figuratively, envy (from the jealous side-glance) -- eye, sight.

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.

καρδιας **noun - genitive singular feminine**

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

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

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.

ειδεναι **verb - perfect active middle or passive deponent**

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

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

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

---

**τις interrogative pronoun - nominative singular feminine**

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

---

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

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

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**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.

---

**ελπις noun - nominative singular feminine**

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

---

**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.

---

**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

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**τις interrogative pronoun - nominative singular masculine**

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

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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.

---

**πλουτος noun - nominative singular masculine**

**ploutos ploot'-tos:** wealth (as fulness), i.e. (literally) money, possessions, or (figuratively) abundance, richness, (specially), valuable bestowment -- riches.

---

**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.

**κληρονομιας noun - genitive singular feminine**

**kleronomia klay-ron-om-ee'-ah:** heirship, i.e. (concretely) a patrimony or (genitive case) a possession -- inheritance.

**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

**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.

**αγιοις adjective - dative plural masculine**

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

## Ephesians 1:19 .

.	Greek	Strong's	Origin
and what	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
is the surpassing	ὑπερβάλλον (uperballon)	5235: to throw over or beyond, to run beyond	from huper and balló
greatness	μέγεθος (megethos)	3174: greatness	from megas
of His power	δυνάμεως (dunameōs)	1411: (miraculous) power, might, strength	from dunamai
toward	εἰς (eis)	1519: to or into (indicating the point reached or entered, of place, time, fig. purpose, result)	a prim. preposition



us who believe.	πιστεύοντας (pisteuontas)	4100: to believe, entrust	from pistis
[These are] in accordance	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
with the working	ἐνέργειαν (energeian)	1753b: operative power	from energés
of the strength	κράτους (kratous)	2904: strength, might	a prim. word
of His might	ἰσχύος (ischuos)	2479: strength, might	of uncertain origin

## 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

### τι interrogative pronoun - nominative singular neuter

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

### 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.

### υπερβαλλον verb - present active participle - nominative singular neuter

**huperballo hoop-er-bal'-lo:** to throw beyond the usual mark, i.e. (figuratively) to surpass (only active participle supereminent) -- exceeding, excel, pass.

### μεγεθος noun - nominative singular neuter

**megethos meg'-eth-os:** magnitude (figuratively) -- greatness.

### 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.

### δυναμεις noun - genitive singular feminine

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

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**αυτου** **personal pronoun - genitive singular masculine**

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

---

**εις** **preposition**

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

---

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

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

---

**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.

---

**πιστευοντας** **verb - present active participle - accusative 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)

---

**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.

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**ενεργειαν** **noun - accusative singular feminine**

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

---

**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.

---

**κρατους** **noun - genitive singular neuter**

**kratos** **krat'-os**: vigor (great) -- dominion, might(-ily), power, strength.

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**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.

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**ισχυος** **noun - genitive singular feminine**

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

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**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

# Ephesians 1:20 .

.	Greek	Strong's	Origin
which	ἣν (ēn)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
He brought about	ἐνήργηκεν (enērgēken)	1754: to be at work, to work, to do	from energēs
in Christ,	Χριστῷ (christō)	5547: the Anointed One, Messiah, Christ	from chrió
when He raised	ἐγείρας (egeiras)	1453: to waken, to raise up	a prim. verb
Him from the dead	νεκρῶν (nekrōn)	3498: dead	a prim. word, the same as nekus (a dead body)
and seated	καθίσας (kathisas)	2523: to make to sit down, to sit down	another form of kathezomai
Him at His right hand	δεξιᾶ (dexia)	1188: the right hand or side	perhaps a prim. word
in the heavenly	ἐπουρανίους (epouraniois)	2032: of heaven	from epi and ouranos
[places],			

## KJV Lexicon

ην **relative pronoun - accusative singular feminine**

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

ἐνηργησεν **verb - aorist active 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).

**εν preposition**

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

**τω definite article - dative singular masculine**

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

**χριστω noun - dative singular masculine**

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

**εγειρας verb - aorist active participle - nominative singular masculine**

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

**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

**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)

**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.

**νεκρων adjective - genitive plural masculine**

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

**και conjunction**

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

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

**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.

**εν preposition**

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

**δεξια adjective - dative singular feminine**

**dexios dex-ee-os':** the right side or (feminine) hand (as that which usually takes) -- right (hand, side).

**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

**εν preposition**

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

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

ἐπουρανίους **adjective - dative plural neuter**  
**epouranios ep-oo-ran'-ee-os:** above the sky -- celestial, (in) heaven(-ly), high.

## Ephesians 1:21 .

.	Greek	Strong's	Origin
far above	ὑπεράνω (uperanō)	5231: (high) above	preposition from huper and anó
all	πάσης (pasēs)	3956: all, every	a prim. word
rule	ἀρχῆς (archēs)	746: beginning, origin	from archó
and authority	ἐξουσίας (exousias)	1849: power to act, authority	from exesti
and power	δυνάμεως (dunameōs)	1411: (miraculous) power, might, strength	from dunamai
and dominion,	κυριότητος (kuriotētos)	2963: lordship	from kurios
and every	πάντος (pantos)	3956: all, every	a prim. word
name	ὀνόματος (onomatos)	3686: a name, authority, cause	a prim. word
that is named,	ὀνομαζομένου (onomazomenou)	3687: to name, to give a name	from onoma
not only	μόνον (monon)	3440: merely	adverb from monos
in this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
age	αἰῶνι (aiōni)	165: a space of time, an age	from a prim. root appar. mean. continued duration
but also	καὶ	2532: and, even, also	a prim. conjunction

(kai)  
in the one to come. μέλλοντι 3195: to be about to a prim. verb  
(mellonti)

## KJV Lexicon

υπερανω **adverb**

huperano **hoop-er-an'-o**: above upward, i.e. greatly higher (in place or rank) -- far above, over.

πασης **adjective - genitive singular feminine**

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

αρχης **noun - genitive singular feminine**

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

και **conjunction**

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

εξουσιας **noun - genitive 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.

και **conjunction**

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

δυναμεως **noun - genitive singular feminine**

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

και **conjunction**

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

κυριοτητος **noun - genitive singular feminine**

kuriotes **koo-ree-ot'-ace**: mastery, i.e. (concretely and collectively) rulers -- dominion, government.

---

**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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**παντος adjective - genitive singular neuter**

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

---

**ονοματος noun - genitive singular neuter**

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

---

**ονομαζομενου verb - present passive participle - genitive singular neuter**

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

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**ου particle - nominative**

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

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**μονον adverb**

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

---

**εν preposition**

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

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**τω definite article - dative singular masculine**

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

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**αιωνι noun - dative singular masculine**

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

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**τουτω demonstrative pronoun - dative singular masculine**

**toutoi too'-to:** to (in, with or by) this (person or thing) -- here(-by, -in), him, one, the same, there(-in), this.

---

**αλλα conjunction**

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

---

**και conjunction**

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

---

**εν preposition**

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

---

**τω definite article - dative singular masculine**

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

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

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

## Ephesians 1:22 .

.	Greek	Strong's	Origin
And He put	ὑπέταξεν (upetaxen)	5293: to place or rank under, to subject, mid. to obey	from hupo and tassó
all	πάντα (panta)	3956: all, every	a prim. word
things	πάντα (panta)	3956: all, every	a prim. word
in subjection		5293: to place or rank under, to subject, mid. to obey	from hupo and tassó
under	ὑπὸ (upo)	5259: by, under	a prim. preposition
His feet,	πόδας (podas)	4228: a foot	a prim. word
and gave	ἔδωκεν (edōken)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
Him as head	κεφαλὴν (kephalēn)	2776: the head	a prim. word
over	ὑπὲρ (uper)	5228: over, beyond, fig. on behalf of, for the sake of, concerning	a prim. preposition
all things		3956: all, every	a prim. word
to the church,	ἐκκλησία (ekklēsia)	1577: an assembly, a (religious) congregation	from ek and kaleó



## 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

παντα **adjective - accusative plural neuter**

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

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

hupotasso **hoop-ot-as'-so**: to subordinate; reflexively, to obey -- be under obedience (obedient), put under, subdue unto, (be, make) subject (to, unto), be (put) in subjection (to, under), submit self unto.

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

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.

ποδας **noun - accusative plural masculine**

pous **pooce**: a foot (figuratively or literally) -- foot(-stool).

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

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

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

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

κεφαλην **noun - accusative singular feminine**

kephale **kef-al-ay'**: the head (as the part most readily taken hold of), literally or figuratively -- head.

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.

**παντα adjective - accusative plural neuter**

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

**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.

## Ephesians 1:23 .

.	Greek	Strong's	Origin
which	ἥτις (ētis)	3748: whoever, anyone who	from hos, and tis
is His body,	σῶμα (sōma)	4983: a body	of uncertain origin
the fullness	πλήρωμα (plērōma)	4138: fullness, a filling up	from pléroó
of Him who fills	πληρουμένου (plēroumenou)	4137: to make full, to complete	from plérés
all	πάντα (panta)	3956: all, every	a prim. word
in all.	πασιν (pasin)	3956: all, every	a prim. word

## KJV Lexicon

ητις **relative pronoun - nominative singular feminine**

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

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

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

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.

σωμα **noun - nominative singular neuter**

soma **so'-mah**: the body (as a sound whole), used in a very wide application, literally or figuratively -- bodily, body, slave.

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

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.

πληρωμα **noun - nominative singular neuter**

pleroma **play'-ro-mah**: repletion or completion, i.e. (subjectively) what fills (as contents, supplement, copiousness, multitude), or (objectively) what is filled

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.

τα **definite article - accusative plural neuter**

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

παντα **adjective - accusative plural neuter**

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

εν **preposition**

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

πασιν **adjective - dative plural neuter**

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

πληρουμενου **verb - present middle passive - genitive singular masculine - transitive**

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

# Ephesians 2:1 .

.	Greek	Strong's	Origin
And you were dead	νεκρούς (nekrous)	3498: dead	a prim. word, the same as nekus (a dead body)
in your trespasses	παραπτώμασιν (paraptōmasin)	3900: a false step, a trespass	from parapiptó
and sins,	ἁμαρτίαις (amartiais)	266: a sin, failure	from hamartanó

## 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

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

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

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

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

νεκρους **adjective - accusative plural masculine**

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

τοις **definite article - dative plural neuter**

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

παραπτώμασιν **noun - dative plural neuter**

paraptoma **par-ap'-to-mah**: a side-slip (lapse or deviation), i.e. (unintentional) error or (wilful) transgression -- fall, fault, offence, sin, trespass.

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.

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

## Ephesians 2:2 .

.	Greek	Strong's	Origin
in which	αἷς (ais)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
you formerly	ποτε (pote)	4218: once, ever	enclitic particle from the same as posos and te
walked	περιεπατήσατε (periepatēsate)	4043: to walk	from peri and pateó
according	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
to the course	αἰῶνα (aiōna)	165: a space of time, an age	from a prim. root appar. mean. continued duration
of this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
world,	κόσμου (kosmou)	2889: order, the world	a prim. word
according	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
to the prince	ἄρχοντα (archonta)	758: ruler, chief	pres. part. of archó
of the power	ἐξουσίας (exousias)	1849: power to act, authority	from exesti
of the air,	ἀέρος (aeros)	109: air	from aémi (to breathe, blow)
of the spirit	πνεύματος (pneumatou)	4151: wind, spirit	from pneó

that is now	νῦν (nun)	3568: now, the present	a prim. particle of pres. time
working	ἐνεργούντος (energountos)	1754: to be at work, to work, to do	from energés
in the sons	υἱοῖς (uiois)	5207: a son	a prim. word
of disobedience.	ἀπειθείας (apeitheias)	543: disobedience	from apeithés

## KJV Lexicon

### ἐν preposition

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

### αἰς 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.

### πότε 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.

### περιεπατήσατε verb - aorist active indicative - second person

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).

### κατά preposition

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

### 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.

### αἰῶνα noun - accusative singular masculine

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

### 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.

---

**κοσμου noun - genitive singular masculine**

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

---

**τουτου demonstrative pronoun - genitive singular masculine**

**toutou too'-too:** of (from or concerning) this (person or thing) -- here(-by), him, it, + such manner of, that, thence(-forth), thereabout, this, thus.

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**κατα preposition**

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

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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.

---

**αρχοντα noun - accusative singular masculine**

**archon ar'-khone:** a first (in rank or power) -- chief (ruler), magistrate, prince, ruler.

---

**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.

---

**εξουσιας noun - genitive 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.

---

**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.

---

**αερος noun - genitive singular masculine**

**aer ah-ayr':** by analogy, to blow); air (as naturally circumambient) -- air.

---

**του definite article - genitive singular neuter**

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

---

**πνευματος noun - genitive singular neuter**

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

---

**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.

---

**νυν adverb**

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

ἐνεργουντος **verb - present active participle - genitive singular neuter**  
energeo **en-erg-eh'-o**: to be active, efficient -- do, (be) effectual (fervent), be mighty in, shew forth self, work (effectually in).

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.

υιοις **noun - dative plural 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.

απειθειας **noun - genitive singular feminine**  
apeitheia **ap-i'-thi-ah**: disbelief (obstinate and rebellious) -- disobedience, unbelief.

## Ephesians 2:3 .

.	Greek	Strong's	Origin
Among	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
them we too	καὶ (kai)	2532: and, even, also	a prim. conjunction
all	πάντες (pantes)	3956: all, every	a prim. word
formerly	ποτε (pote)	4218: once, ever	enclitic particle from the same as posos and te
lived	ἀνεστράφημεν (anestraphēmen)	390: to overturn, turn back	from ana and strephó
in the lusts	ἐπιθυμίαις (epithumiais)	1939: desire, passionate longing, lust	from epithumeó



of our flesh,	σαρκὸς (sarkos)	4561: flesh	a prim. word
indulging	ποιοῦντες (poiountes)	4160: to make, do	a prim. word
the desires	θελήματα (thelēmata)	2307: will	from theló
of the flesh	σαρκὸς (sarkos)	4561: flesh	a prim. word
and of the mind,	διανοιῶν (dianoioñ)	1271: the mind, disposition, thought	from dia and noeó
and were by nature	φύσει (phusei)	5449: nature	from phuó
children	τέκνα (tekna)	5043: a child (of either sex)	from tiktó
of wrath,	ὀργῆς (orgēs)	3709: impulse, wrath	a prim. word
even	καὶ (kai)	2532: and, even, also	a prim. conjunction
as the rest.	λοιποί (loipoi)	3062: the rest, the remaining	from leipó

## KJV Lexicon

ἐν **preposition**

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

οἷς **relative pronoun - dative 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.

καὶ **conjunction**

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

---

**ημεις** **personal pronoun - first person nominative plural**  
**hemeis hay-mice'**: we (only used when emphatic) -- us, we (ourselves).

---

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

---

**ανεστραφημεν** **verb - second aorist passive indicative - first person**  
**anastrepho an-as-tref'-o**: to overturn; also to return; by implication, to busy oneself, i.e. remain, live -- abide, behave self, have conversation, live, overthrow, pass, return, be used.

---

**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.

---

**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.

---

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

---

**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.

---

**σαρκος** **noun - genitive singular feminine**  
**sarx sarx**: carnal(-ly, + -ly minded), flesh(-ly).

---

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

---

**ποιουντες** **verb - present active participle - nominative plural masculine**  
**poieo poy-eh'-o**: to make or do (in a very wide application, more or less direct)

---

**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.

---

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

---

**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.

---

**σάρκος** **noun - genitive singular feminine**  
**sarx sarx:** carnal(-ly, + -ly minded), flesh(-ly).

---

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

---

**των** **definite article - genitive plural 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.

---

**διανοιων** **noun - genitive plural feminine**  
**dianoia dee-an'-oy-ah:** deep thought, properly, the faculty (mind or its disposition), by implication, its exercise -- imagination, mind, understanding.

---

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

---

**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.

---

**τεκνα** **noun - nominative plural neuter**  
**teknon tek'-non:** a child (as produced) -- child, daughter, son.

---

**φυσει** **noun - dative singular feminine**  
**phusis foo'-sis:** growth (by germination or expansion), i.e. (by implication) natural production (lineal descent)

---

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

---

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

---

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

---

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

---

**λοιποι** **adjective - nominative plural masculine**  
**loipoy loy-poy':** remaining ones -- other, which remain, remnant, residue, rest.

# Ephesians 2:4 .

.	Greek	Strong's	Origin
But God,	θεὸς (theos)	2316: God, a god	of uncertain origin
being		1510: I exist, I am	a prol. form of a prim. and defective verb
rich	πλούσιος (plousios)	4145: wealthy	from ploutos
in mercy,	ἐλεει (eleei)	1656: mercy, pity, compassion	a prim. word
because	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
of His great	πολλὴν (pollēn)	4183: much, many	a prim. word
love	ἀγάπην (agapēn)	26: love, goodwill	from agapaó
with which	ἣν (ēn)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
He loved	ἠγάπησεν (ēgapēsen)	25: to love	of uncertain origin
us,			

## KJV Lexicon

ο **definite article - nominative singular masculine**

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

δε **conjunction**

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

θεος **noun - nominative singular masculine**

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

πλουσιος **adjective - nominative singular masculine**

plousios **ploo'-see-os**: wealthy; figuratively, abounding with -- rich.

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

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

εν **preposition**

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

ελεει **noun - dative singular neuter**

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

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.

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.

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.

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

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.

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

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.

## Ephesians 2:5 .

.	Greek	Strong's	Origin
even	καὶ (kai)	2532: and, even, also	a prim. conjunction
when we were dead	νεκρῶν (nekrous)	3498: dead	a prim. word, the same as nekus (a dead body)
in our transgressions,	παράπτωμασιν (paraptōmasin)	3900: a false step, a trespass	from parapiptō
made us alive together	συνεζωοποίησεν (sunezōopoiēsen)	4806: to make alive together with	from sun and zōopoieō
with Christ	Χριστῷ (christō)	5547: the Anointed One, Messiah, Christ	from chriō
(by grace	χάριτι (chariti)	5485: grace, kindness	a prim. word
you have been		1510: I exist, I am	a prol. form of a prim. and defective verb
saved),	σεσωσμένοι (sesōsmenoi)	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

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

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

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

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

νεκρῶν **adjective - accusative plural masculine**

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

τοῖς **definite article - dative plural neuter**

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

**παράπτωμασιν noun - dative plural neuter**

paraptoma **par-ap'-to-mah**: a side-slip (lapse or deviation), i.e. (unintentional) error or (wilful) transgression -- fall, fault, offence, sin, trespass.

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

suzoopoieo **sood-zo-op-oy-eh'-o**: to reanimate conjointly with (figuratively) -- quicken together with.

**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.

**χριστω noun - dative singular masculine**

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

**χαριτι noun - dative singular feminine**

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

**εστε verb - present indicative - second person**

este **es-teh'**: ye are -- be, have been, belong.

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

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

## Ephesians 2:6 .

.	Greek	Strong's	Origin
and raised	συνήγειρεν (sunēgeiren)	4891: to raise together	from sun and egeiró
us up with Him, and seated	συνεκάθισεν (sunekathisen)	4776: to make to sit together, to sit together	from sun and kathizó
us with Him in the heavenly	ἐπουρανίοις (epouraniois)	2032: of heaven	from epi and ouranos
[places] in Christ	Χριστῷ (christō)	5547: the Anointed One, Messiah, Christ	from chrió
Jesus,	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua

## KJV Lexicon

και **conjunction**

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

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

sunegeiro **soon-eg-i'-ro**: to rouse (from death) in company with, i.e. (figuratively) to revivify (spiritually) in resemblance to -- raise up together, rise with.

και **conjunction**

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

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

sugkathizo **soong-kath-id'-zo**: to give (or take) a seat in company with -- (make) sit (down) together.

εν **preposition**

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

τοις **definite article - dative plural neuter**

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

επουρανοις **adjective - dative plural neuter**

epouranios **ep-oo-ran'-ee-os**: above the sky -- celestial, (in) heaven(-ly), high.

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.

## Ephesians 2:7 .



.	Greek	Strong's	Origin
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that in the ages	αἰῶσιν (aiōsin)	165: a space of time, an age	from a prim. root appar. mean. continued duration
to come	ἐπερχομένοις (eperchomenois)	1904: to come to or upon	from epi and erchomai
He might show	ἐνδείξεται (endeixētai)	1731: to indicate (by word or act), to prove	from en and deiknumi
the surpassing	ὑπερβάλλον (uperballon)	5235: to throw over or beyond, to run beyond	from huper and balló
riches	πλοῦτος (ploutos)	4149: wealth	probably from pleó in an early sense of to flow, abound
of His grace	χάριτος (charitos)	5485: grace, kindness	a prim. word
in kindness	χρηστότητι (chrēstotēti)	5544: goodness, excellence, uprightness	from chrēstos
toward	ἐφ' (eph)	1909: on, upon	a prim. preposition
us in Christ	Χριστῷ (christō)	5547: the Anointed One, Messiah, Christ	from chrió
Jesus.	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua

## 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.

ενδείξεται **verb - aorist middle subjunctive - third person singular**

endeiknumi **en-dike'-noo-mee**: to indicate (by word or act) -- do, show (forth).

---

**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.

---

**αιωσιν noun - dative plural masculine**

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

---

**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.

---

**επερχομενοις verb - present middle or passive deponent participle - dative plural masculine**

**eperchomai ep-er'-khom-ahee**: to supervene, i.e. arrive, occur, impend, attack, (figuratively) influence -- come (in, upon).

---

**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.

---

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

**huperballo hoop-er-bal'-lo**: to throw beyond the usual mark, i.e. (figuratively) to surpass (only active participle supereminent) -- exceeding, excel, pass.

---

**πλουτον noun - accusative singular masculine**

**ploutos ploo'-tos**: wealth (as fulness), i.e. (literally) money, possessions, or (figuratively) abundance, richness, (specially), valuable bestowment -- riches.

---

**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.

---

**χαριτος noun - genitive singular feminine**

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

---

**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

---

**εν preposition**

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

---

**χρηστοτητι noun - dative singular feminine**

**chrestotes khray-stot'-ace**: usefulness, i.e. morally, excellence (in character or demeanor) --

gentleness, good(-ness), kindness.

**ἐφ** **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.

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

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

**ἐν** **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.

**Ἰησοῦ** **noun - dative singular masculine**

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

## Ephesians 2:8 .

.	Greek	Strong's	Origin
For by grace	χάριτι (chariti)	5485: grace, kindness	a prim. word
you have been saved	σεσωσμένοι (sesōsmenoi)	4982: to save	from sós (safe, well)
through	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
faith;	πίστεως (pisteōs)	4102: faith, faithfulness	from peithó
and that not of yourselves,		4771: you (early mod. Eng. thou)	second pers. sing. pers. pronoun
[it is] the gift	δῶρον (dōron)	1435: a gift, present, spec. a sacrifice	from didómi
of God;	θεοῦ (theou)	2316: God, a god	of uncertain origin

## KJV Lexicon

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.

γὰρ **conjunction**

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

χαριτι **noun - dative singular feminine**

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

εστε **verb - present indicative - second person**

este **es-teh'**: ye are -- be, have been, belong.

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

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

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.

πιστεως **noun - genitive singular feminine**

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

και **conjunction**

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

τουτο **demonstrative pronoun - nominative singular neuter**

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

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.

εξ **preposition**

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

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

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

**θεου noun - genitive singular masculine**

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

**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.

**δωρον noun - nominative singular neuter**

**doron do'-ron:** specially, a sacrifice -- gift, offering.

## Ephesians 2:9 .

.	Greek	Strong's	Origin
not as a result	ἐξ (ex)	1537: from, from out of	a prim. preposition denoting origin
of works,	ἔργων (ergōn)	2041: work	from a prim. verb erdó (to do)
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that 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
may boast.	καυχήσεται (kauchēsētai)	2744: to boast	of uncertain origin

**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.

**ἐκ preposition**

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

**ἐργων noun - genitive plural neuter**

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

**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.

**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

**καυχῆσθαι verb - aorist middle deponent subjunctive - third person singular**

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

## Ephesians 2:10 .

.	Greek	Strong's	Origin
For we are His workmanship,	ποίημα (poiēma)	4161: a work	from poieó
created	κτισθέντες (ktisthentes)	2936: to build, create	a prim. verb
in Christ	Χριστῷ (christō)	5547: the Anointed One, Messiah, Christ	from chrió
Jesus	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
for good	ἀγαθοῖς (agathois)	18: good	of uncertain origin

works,	ἔργοις (ergois)	2041: work	from a prim. verb erdó (to do)
which	οἷς (ois)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
God	θεός (theos)	2316: God, a god	of uncertain origin
prepared beforehand	προητοίμασεν (proētoimasen)	4282: to prepare before	from pro and hetoimazó
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that we would walk  in them.	περιπατήσωμεν (peripatēsōmen)	4043: to walk	from peri and pateó

## KJV Lexicon

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

γαρ **conjunction**

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

εσμεν **verb - present indicative - first person**

**esmen es-men'**: we are -- are, be, have our being, have hope, + (the gospel) was (preached unto) us.

ποιημα **noun - nominative singular neuter**

**poiema poy'-ay-mah**: a product, i.e. fabric -- thing that is made, workmanship.

κτισθεντες **verb - aorist passive participle - nominative plural masculine**

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

εν **preposition**

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

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**χριστω noun - dative singular masculine**

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

---

**ιησου noun - dative singular masculine**

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

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**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.

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**εργοις noun - dative plural neuter**

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

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**αγαθοις adjective - dative plural neuter**

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

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**οις relative pronoun - dative plural neuter**

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

---

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

**proetoimazo pro-et-oy-mad'-zo:** to fit up in advance -- ordain before, prepare afore.

---

**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).

---

**ινα conjunction**

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

---

**εν preposition**

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

---

**αυτοις personal pronoun - dative plural neuter**

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

---

**περιπατησωμεν verb - aorist active subjunctive - first person**

**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).

## Ephesians 2:11 .

.	Greek	Strong's	Origin
Therefore	Διὸ (dio)	1352: wherefore, on which account	from dia and hos,
remember	μνημονεύετε (mnēmoneuete)	3421: to call to mind, to make mention of	from mnémón (mindful)
that formerly	ποτεῖ (pote)	4218: once, ever	enclitic particle from the same as posos and te
you, the Gentiles	ἔθνη (ethnē)	1484: a race, a nation, pl. the nations (as distinct from Isr.)	probably from a prim. root
in the flesh,	σαρκί (sarki)	4561: flesh	a prim. word
who are called	λεγόμενοι (legomenoi)	3004: to say	a prim. verb
"Uncircumcision"	ἀκροβυστία (akrobustia)	203: the prepuce, foreskin, hence uncircumcision	of uncertain origin
by the so-called	λεγόμενης (legomenēs)	3004: to say	a prim. verb
"Circumcision,"	περιτομῆς (peritomēs)	4061: circumcision	from peritemnó
[which is] performed	χειροποιήτου (cheiropoiētou)	5499: made by hand	from cheir and poieó
in the flesh	σαρκὶ (sarki)	4561: flesh	a prim. word
by human hands--		5499: made by hand	from cheir and poieó

## KJV Lexicon

διο **conjunction**

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

μνημονευετε **verb - present active imperative - 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.

υμεις **personal pronoun - second person nominative plural**

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

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.

τα **definite article - nominative plural neuter**

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

εθνη **noun - nominative plural neuter**

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

εν **preposition**

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

σαρκι **noun - dative singular feminine**

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

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.

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

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

ακροβυστια **noun - nominative singular feminine**

akrobusia **ak-rob-oos-tee'-ah**: the prepuce; by implication, an uncircumcised (i.e. gentile, figuratively, unregenerate) state or person -- not circumcised, uncircumcised, uncircumcision.

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

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.

λεγομενης **verb - present passive participle - genitive singular feminine**

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

περιτομης **noun - genitive singular feminine**

**peritome per-it-om-ay'**: circumcision (the rite, the condition or the people, literally or figuratively) -- circumcised, circumcision.

εν **preposition**

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

σαρκι **noun - dative singular feminine**

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

χειροποιητου **adjective - genitive singular feminine**

**cheiropoietos khi-rop-oy'-ay-tos**: manufactured, i.e. of human construction -- made by (make with) hands.

## Ephesians 2:12 .

.	Greek	Strong's	Origin
[remember] that you were at that time	καιρω̃ (kairō)	2540: time, season	a prim. word
separate	χωρις (chōris)	5565: separately, separate from	adverb akin to chēros (bereaved)
from Christ,	Χριστου̃ (christou)	5547: the Anointed One, Messiah, Christ	from chriō
excluded	ἀπηλλοτριωμένοι (apēllotriōmenoi)	526: to alienate, estrange	from apo and allotrios
from the commonwealth	πολιτείας (politeias)	4174: citizenship	from politeuomai

of Israel,	Ἰσραὴλ (israēl)	2474: Israel, the name of the Jewish people and their land	of Hebrew origin Yisrael
and strangers	ξένοι (xenoi)	3581: foreign, a foreigner, guest	a prim. word
to the covenants	διαθηκῶν (diathēkōn)	1242: testament, will, covenant	from diatithēmi
of promise,	ἐπαγγελίας (epangelias)	1860: a summons, a promise	from epaggellomai
having	ἔχοντες (echontes)	2192: to have, hold	a prim. verb
no	μή (mē)	3361: not, that...not, lest (used for qualified negation)	a prim. particle
hope	ἐλπίδα (elpida)	1680: expectation, hope	from the same as elpizō
and without God	ἄθεοι (atheoi)	112: godless, ungodly	from alpha (as a neg. prefix) and theos
in the world.	κόσμῳ (kosmō)	2889: order, the world	a prim. word

## KJV Lexicon

### οτι conjunction

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

### ητε verb - imperfect indicative - second person

**en ane:** I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

### εν preposition

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

### τω definite article - dative singular masculine

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

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

---

**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.

---

**εκεινω demonstrative pronoun - dative singular masculine**

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

---

**χωρις adverb**

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

---

**χριστου noun - genitive singular masculine**

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

---

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

**apallotrioo ap-al-lot-ree-o'-o**: to estrange away, i.e. (passively and figuratively) to be non-participant -- alienate, be alien.

---

**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.

---

**πολιτειας noun - genitive singular feminine**

**politeia pol-ee-ti'-ah**: citizenship; concretely, a community -- commonwealth, freedom.

---

**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.

---

**ισραηλ proper noun**

**Israel is-rah-ale'**: Israel (i.e. Jisrael), the adopted name of Jacob, including his descendants -- Israel.

---

**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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**ξενοι adjective - nominative plural masculine**

**xenos xen'-os**: foreign (literally, alien, or figuratively, novel); by implication, a guest or (vice-versa) entertainer -- host, strange(-r).

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**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.

---

**διαθηκων noun - genitive plural feminine**

**diatheke dee-ath-ay'-kay**: a disposition, i.e. (specially) a contract (especially a devisory

will) -- covenant, testament.

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.

επαγγελιας **noun - genitive singular feminine**

epaggelia **ep-ang-el-ee'-ah**: an announcement (for information, assent or pledge; especially a divine assurance of good) -- message, promise.

ελπιδα **noun - accusative singular feminine**

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

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.

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

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

και **conjunction**

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

αθεοι **adjective - nominative plural masculine**

atheos **ath'-eh-os**: godless -- without God.

εν **preposition**

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

τω **definite article - dative singular masculine**

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

κοσμω **noun - dative singular masculine**

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

## Ephesians 2:13 .

.	Greek	Strong's	Origin
But now	νυνὶ (nuni)	3570: now	a strengthened form of nun
in Christ	Χριστῷ (christō)	5547: the Anointed One, Messiah, Christ	from chrió

Jesus	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
you who		3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
formerly	ποτε (pote)	4218: once, ever	enclitic particle from the same as posos and te
were far off	μακρὰν (makran)	3112: a long way, far	fem. acc. sing. of makros
have been brought	ἐγενήθητε (egenēthēte)	1096: to come into being, to happen, to become	from a prim. root gen-
near	ἐγγύς (engus)	1451: near (in place or time)	of uncertain origin
by the blood	αἵματι (aimati)	129: blood	of uncertain origin
of Christ.	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió

## KJV Lexicon

νυνι **adverb**

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

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.

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.

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

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.

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.

οντες **verb - present participle - nominative plural masculine**  
on **oan**: being -- be, come, have.

μακραν **adverb**  
makran **mak-ran'**: at a distance -- (a-)far (off), good (great) way off.

εγγυς **adverb**  
eggus **eng-goos'**: near (literally or figuratively, of place or time) -- from , at hand, near, nigh (at hand, unto), ready.

εγενηθητε **verb - aorist passive deponent indicative - second person**  
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.)

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

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.

αιματι **noun - dative singular neuter**  
haima **hah'-ee-mah**: blood, literally (of men or animals), figuratively (the juice of grapes) or specially (the atoning blood of Christ); by implication, bloodshed, also kindred -- blood.

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.

## Ephesians 2:14 .

■			
.	Greek	Strong's	Origin



For He Himself	Αὐτὸς (autos)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
is our peace,	εἰρήνη (eirēnē)	1515:	of uncertain derivation, perhaps from eirō (to join): lit. or fig. peace, by impl. welfare
who made	ποιήσας (poiēsas)	4160: to make, do	a prim. word
both	ἀμφότερα (amphotera)	297: both	cptv. of amphó (on both sides, around)
[groups into] one	ἐν (en)	1520: one	a primary number
and broke down	λύσας (lusas)	3089: to loose, to release, to dissolve	a prim. verb
the barrier	φραγμοῦ (phragmou)	5418: a fencing in, a fence	from phrassó
of the dividing wall,	μεσότοιχον (mesotoichon)	3320: a middle wall	from mesos and toichos

## 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

γάρ **conjunction**

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

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

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

ἡ **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.

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

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.

ποιησας **verb - aorist active participle - nominative singular masculine**  
poieo **poy-eh'-o**: to make or do (in a very wide application, more or less direct)

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.

αμφοτερα **adjective - accusative plural neuter**  
amphoteros **am-fot'-er-os**: (in plural) both -- both.

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

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

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.

μεσοτοιχον **noun - accusative singular neuter**  
mesotoichon **mes-ot'-oy-khon**: a partition (figuratively) -- middle wall.

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.

φραγμου **noun - genitive singular masculine**  
phragmos **frag-mos'**: a fence, or inclosing barrier -- hedge (round about), partition.

λυσας **verb - aorist active participle - nominative singular masculine**  
luo **loo'-o**: to loosen -- break (up), destroy, dissolve, (un-)loose, melt, put off.

## Ephesians 2:15 .

■			
.	Greek	Strong's	Origin

by abolishing	καταργήσας (katargēsas)	2673: to render inoperative, abolish	from kata and argeó
in His flesh	σαρκὶ (sarki)	4561: flesh	a prim. word
the enmity,	ἔχθραν (echthran)	2189b: enmity	from echthros
[which is] the Law	νόμον (nomon)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)
of commandments	ἐντολῶν (entolōn)	1785: an injunction, order, command	from entellomai
[contained] in ordinances,	δόγμασιν (dogmasin)	1378: an opinion, (a public) decree	from dokeó
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that in Himself	αὐτοῦ (autou)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
He might make	κτίσῃ (ktisē)	2936: to build, create	a prim. verb
the two	δύο (duo)	1417: two	a primary number
into one	ἓνα (ena)	1520: one	a primary number
new	καινὸν (kainon)	2537: new, fresh	a prim. word
man,	ἄνθρωπον (anthrōpon)	444: a man, human, mankind	probably from anér and óps (eye, face)
[thus] establishing	ποιῶν (poiōn)	4160: to make, do	a prim. word
peace,	εἰρήνην (eirēnēn)	1515:	of uncertain derivation, perhaps from eiró (to join): lit. or fig. peace, by impl. welfare

## KJV Lexicon

την **definite article - accusative singular feminine**

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

εχθραν **noun - accusative singular feminine**

echthra **ekh'-thrah**: hostility; by implication, a reason for opposition -- enmity, hatred.

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.

σαρκι **noun - dative singular feminine**

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

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

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.

νομον **noun - accusative singular masculine**

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

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.

εντολων **noun - genitive plural feminine**

entole **en-tol-ay'**: injunction, i.e. an authoritative prescription -- commandment, precept.

εν **preposition**

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

δογμασιν **noun - dative plural neuter**

dogma **dog'-mah**: a law (civil, ceremonial or ecclesiastical) -- decree, ordinance.

καταργησας **verb - aorist active participle - nominative singular masculine**

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

**iva conjunction**

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

**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.

**δuo numeral (adjective)**

**duo doo'-o:** two -- both, twain, two.

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

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

**εν preposition**

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

**εαυτω reflexive pronoun - third person dative 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.

**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

**ενα adjective - accusative singular masculine**

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

**καινον adjective - accusative singular masculine**

**kainos kahee-nos':** new (especially in freshness) -- new.

**ανθρωπον noun - accusative singular masculine**

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

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

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

**ειρηνην noun - accusative singular feminine**

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

## Ephesians 2:16 .

.			
.	Greek	Strong's	Origin
and might reconcile	ἀποκαταλλάξῃ	604: to reconcile completely	from apo and katallassó
	(apokatallaxē)		

them both	ἀμφοτέρους (amphoteros)	297: both	cptv. of amphó (on both sides, around)
in one	ἐνὶ (eni)	1520: one	a primary number
body	σώματι (sōmati)	4983: a body	of uncertain origin
to God	θεῷ (theō)	2316: God, a god	of uncertain origin
through	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
the cross,	σταυροῦ (staurou)	4716: an upright stake, hence a cross (the Rom. instrument of crucifixion)	from the same as histémi
by it having put to death	ἀποκτείνας (apokteinas)	615: to kill	from apo and kteinó (to kill)
the enmity.	ἔχθραν (echthran)	2189b: enmity	from echthros

## 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

ἀποκαταλλάξῃ **verb - aorist active subjunctive - third person singular**  
**apokatallasso ap-ok-at-al-las'-so:** to reconcile fully -- reconcile.

### τοὺς definite article - accusative plural masculine

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

ἀμφοτέρους **adjective - accusative plural masculine**  
**amphoterós am-fot'-er-os:** (in plural) both -- both.

### ἐν preposition

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

ἐνι **adjective - dative singular neuter**

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

σώματι **noun - dative singular neuter**

soma **so'-mah**: the body (as a sound whole), used in a very wide application, literally or figuratively -- bodily, body, slave.

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.

θεῷ **noun - dative singular masculine**

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

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.

σταυροῦ **noun - genitive singular masculine**

stauros **stow-ros'**: a stake or post (as set upright), i.e. (specially), a pole or cross; figuratively, exposure to death, i.e. self-denial; by implication, the atonement of Christ -- cross.

ἀποκτείνας **verb - aorist active participle - nominative singular masculine**

apokteino **ap-ok-ti'-no**: to kill outright; figuratively, to destroy -- put to death, kill, slay.

τὴν **definite article - accusative singular feminine**

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

ἐχθρὰν **noun - accusative singular feminine**

echthra **ekh'-thrah**: hostility; by implication, a reason for opposition -- enmity, hatred.

ἐν **preposition**

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

αὐτῷ **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

## Ephesians 2:17 .

■			
.	Greek	Strong's	Origin

AND HE CAME	ἐλθὼν (elthōn)	2064: to come, go	a prim. verb
AND PREACHED	εὐηγγελίσατο (euēngelisato)	2097: to announce good news	from eu and aggelos
PEACE	εἰρήνην (eirēnēn)	1515:	of uncertain derivation, perhaps from eiró (to join): lit. or fig. peace, by impl. welfare
TO YOU WHO	τοῖς (tois)	3588: the	the def. art.
WERE FAR AWAY,	μακρὰν (makran)	3112: a long way, far	fem. acc. sing. of makros
AND PEACE	εἰρήνην (eirēnēn)	1515:	of uncertain derivation, perhaps from eiró (to join): lit. or fig. peace, by impl. welfare
TO THOSE	τοῖς (tois)	3588: the	the def. art.
WHO WERE NEAR;	ἐγγύς (engus)	1451: near (in place or time)	of uncertain origin

## 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

### ἐλθων verb - second aorist active participle - nominative singular masculine

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

### εὐηγγελίσατο verb - aorist middle indicative - third person singular

**euaggelizō yoo-ang-ghel-id'-zo:** to announce good news (evangelize) especially the gospel -- declare, bring (declare, show) glad (good) tidings, preach (the gospel).

### εἰρήνην noun - accusative singular feminine

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



υμιν **personal pronoun - second person dative plural**  
humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

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.

μακρὰν **adverb**  
makran **mak-ran'**: at a distance -- (a-)far (off), good (great) way off.

καὶ **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.

ἐγγύς **adverb**  
eggus **eng-goos'**: near (literally or figuratively, of place or time) -- from , at hand, near, nigh (at hand, unto), ready.

## Ephesians 2:18 .

.	Greek	Strong's	Origin
for through	δι' (di)	1223: through, on account of, because of	a prim. preposition
Him we both	ἀμφοτέροι (amphoteroi)	297: both	cptv. of amphoté (on both sides, around)
have	ἔχομεν (echomen)	2192: to have, hold	a prim. verb
our access	προσαγωγήν (prosagōgēn)	4318: a bringing to	from prosagó
in one	ἐνὶ (eni)	1520: one	a primary number
Spirit	πνεύματι (pneumati)	4151: wind, spirit	from pneó
to the Father.	πατέρα (patera)	3962: a father	a prim. word

## KJV Lexicon

οτι **conjunction**

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

δι **preposition**

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

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

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

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

την **definite article - accusative singular feminine**

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

προσαγωγήν **noun - accusative singular feminine**

prosagoge **pros-ag-ogue-ay'**: admission -- access.

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.

αμφοτεροι **adjective - nominative plural masculine**

amphoterous **am-fot'-er-os**: (in plural) both -- both.

εν **preposition**

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

επι **adjective - dative singular neuter**

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

πνευματι **noun - dative singular neuter**

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

προς **preposition**

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

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.

**πατερα noun - accusative singular masculine**

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

## Ephesians 2:19 .

.	Greek	Strong's	Origin
So then	ἄρα (ara)	686: therefore (an illative particle)	a prim. particle
you are no longer	οὐκέτι (ouketi)	3765: no longer, no more	from ou, and eti
strangers	ξένοι (xenoi)	3581: foreign, a foreigner, guest	a prim. word
and aliens,	παροικοι (paroikoi)	3941: dwelling near, foreign	from para and oikos
but you are fellow citizens	συμπολῖται (sumpolitai)	4847: a fellow citizen	from sun and polités
with the saints,	ἁγίων (agiōn)	40: sacred, holy	from a prim. root
and are of God's	θεοῦ (theou)	2316: God, a god	of uncertain origin
household,	οἰκεῖοι (oikeioi)	3609b: in or of the house	from oikos

### 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.

---

**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).

---

**ΕΣΤΕ verb - present indicative - second person**  
**este es-teh':** ye are -- be, have been, belong.

---

**ΞΕΝΟΙ adjective - nominative plural masculine**  
**xenos xen'-os:** foreign (literally, alien, or figuratively, novel); by implication, a guest or (vice-versa) entertainer -- host, strange(-r).

---

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

---

**ΠΑΡΟΙΚΟΙ adjective - nominative plural masculine**  
**paroikos par'-oy-kos:** having a home near, i.e. (as noun) a by-dweller (alien resident) -- foreigner, sojourn, stranger.

---

**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.

---

**ΣΥΜΠΟΛΙΤΑΙ noun - nominative plural masculine**  
**sumpolites soom-pol-ee'-tace:** a native of the same town, i.e. (figuratively) co-religionist (fellow-Christian) -- fellow-citizen.

---

**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.

---

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

---

**ΟΙΚΕΙΟΙ adjective - nominative plural masculine**  
**oikeios oy-ki'-os:** domestic, i.e. (as noun), a relative, adherent -- (those) of the (his own) house(-hold).

---

**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).

## Ephesians 2:20 .

.	Greek	Strong's	Origin
having been built	ἐποικοδομηθέντες (epoikodomēthentes)	2026: to build upon	from epi and oikodomeó
on the foundation	θεμελίῳ (themeliō)	2310b: of or for a foundation	from tithémi
of the apostles	ἀποστόλων (apostolōn)	652: a messenger, one sent on a mission, an apostle	from apostelló
and prophets,	προφητῶν (prophētōn)	4396: a prophet (an interpreter or forth-teller of the divine will)	from a comp. of pro and phémi
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
Himself	αὐτοῦ (autou)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
being		1510: I exist, I am	a prol. form of a prim. and defective verb
the corner	ἀκρογωνιαίου (akrogōniaiou)	204: at the extreme angle or corner	from akron and gónia
[stone],			

εποικοδομηθεντες **verb - aorist passive participle - nominative plural masculine**  
epoikodomeo **ep-oy-kod-om-eh'-o**: to build upon, i.e. (figuratively) to rear up -- build  
thereon (thereupon, on, upon).

---

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.

---

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.

---

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

---

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.

---

αποστολων **noun - genitive plural masculine**  
apostolos **ap-os'-tol-os**: a delegate; specially, an ambassador of the Gospel; officially a  
commissioner of Christ (apostle) (with miraculous powers) -- apostle, messenger, he that  
is sent.

---

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

---

προφητων **noun - genitive plural masculine**  
prophetes **prof-ay'-tace**: a foreteller (prophet); by analogy, an inspired speaker; by  
extension, a poet -- prophet.

---

οντος **verb - present participle - genitive singular masculine**  
on **oan**: being -- be, come, have.

---

ακρογωνιαιου **adjective - genitive singular masculine**  
akrogoniaios **ak-rog-o-nee-ah'-yos**: belonging to the extreme corner -- chief corner.

---

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

---

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.

# Ephesians 2:21 .

.	Greek	Strong's	Origin
in whom	ὧ (ō)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
the whole	πᾶσα (pasa)	3956: all, every	a prim. word
building,	οἰκοδομή (oikodomē)	3619: (the act of) building, a building	from oikos and the same as dóma
being fitted together,	συναρμολογουμένη (sunarmologoumenē)	4883: to fit together	from sun and a comp. of harmos and legó (in the sense of to pick up)
is growing	αὕξει (auxei)	837: to make to grow, to grow	a prol. form of a prim. verb
into a holy	ἅγιον (agion)	40: sacred, holy	from a prim. root
temple	ναὸν (naon)	3485: a temple	probably akin to naió (to inhabit)
in the Lord,	κυρίῳ (kuriō)	2962: lord, master	from kuros (authority)

## KJV Lexicon

εν **preposition**

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

ω **relative pronoun - dative singular masculine**

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

πασα **adjective - nominative singular feminine**

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

	<b>οικοδομη</b> <b>noun - nominative singular feminine</b> <b>oikodome oy-kod-om-ay'</b> : architecture, i.e. (concretely) a structure; figuratively, confirmation -- building, edify(-ication, -ing).
	<b>συναρμολογουμενη</b> <b>verb - present passive participle - nominative singular feminine</b> <b>sunarmologeō soon-ar-mol-og-eh'-o</b> : to render close-jointed together, i.e. organize compactly -- be fitly framed (joined) together.
	<b>αυξει</b> <b>verb - present active indicative - third person singular</b> <b>auzano owx-an'-o</b> : to grow (wax), i.e. enlarge (literal or figurative, active or passive) -- grow (up), (give the) increase.
	<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>ναον</b> <b>noun - accusative singular masculine</b> <b>naos nah-os'</b> : a fane, shrine, temple -- shrine, temple.
	<b>αγιον</b> <b>adjective - accusative singular masculine</b> <b>hagios hag'-ee-os</b> : sacred (physically, pure, morally blameless or religious, ceremonially, consecrated) -- (most) holy (one, thing), saint.
	<b>εν</b> <b>preposition</b> <b>en en</b> : in, at, (up-)on, by, etc.
	<b>κυριω</b> <b>noun - dative singular masculine</b> <b>kurios koo'-ree-os</b> : supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

## Ephesians 2:22 .

.	Greek	Strong's	Origin
in whom	ὧ (ō)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
you also	καὶ (kai)	2532: and, even, also	a prim. conjunction
are being built together	συνοικοδομεῖσθε (sunoikodomeisthe)	4925: to build together, fig. to build up together	from sun and oikodomeó
into a dwelling	κατοικητήριον (katoikētērion)	2732: a habitation	from katoikeó and -térion (suff. denoting place)



of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
in the Spirit.	πνεύματι (pneumati)	4151: wind, spirit	from pneó

## KJV Lexicon

εν **preposition**

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

ω **relative pronoun - dative singular masculine**

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

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.

συνοικοδομεισθε **verb - present passive indicative - second person**

sunoikodomeo **soon-oy-kod-om-eh'-o**: to construct, i.e. (passively) to compose (in company with other Christians, figuratively) -- build together.

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

κατοικητηριον **noun - accusative singular neuter**

katoiketerion **kat-oy-kay-tay'-ree-on**: a dwelling-place -- habitation.

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).

εν **preposition**

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

πνευματι **noun - dative singular neuter**  
pneuma **pn̩yoo'-mah**: ghost, life, spirit(-ual, -ually), mind.

## Ephesians 3:1 .

.	Greek	Strong's	Origin
For this		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
reason	χάριν (charin)	5484: in favor of, for the pleasure of	acc. of charis, used as preposition
I, Paul,	Παῦλος (paulos)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin
the 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
for the sake	ὕπερ (uper)	5228: over, beyond, fig. on behalf of, for the sake of, concerning	a prim. preposition
of you Gentiles--	ἐθνῶν (ethnōn)	1484: a race, a nation, pl. the nations (as distinct from Isr.)	probably from a prim. root

## KJV Lexicon

τουτου **demonstrative pronoun - genitive singular neuter**  
toutou **too'-too**: of (from or concerning) this (person or thing) -- here(-by), him, it, + such manner of, that, thence(-forth), thereabout, this, thus.

χαριν **adverb**

charin **khar'-in**: through favor of, i.e. on account of -- be-(for) cause of, for sake of, +...fore, reproachfully.

---

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

---

παυλος **noun - nominative singular masculine**  
Paulos **pow'-los**: Paulus, the name of a Roman and of an apostle -- Paul, Paulus.

---

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.

---

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

---

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.

---

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

---

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.

---

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

---

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

---

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

## Ephesians 3:2 .

.	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
indeed	γε (ge)	1065: emphasizes the word to which it is joined	a prim. encl. part.
you have heard	ἠκούσατε (ēkousate)	191: to hear, listen	from a prim. word mean. hearing
of the stewardship	οἰκονομίαν (oikonomian)	3622: stewardship, administration	from oiknomeó
of God's	θεοῦ (theou)	2316: God, a god	of uncertain origin
grace	χάριτος (charitos)	5485: grace, kindness	a prim. word
which was given	δοθείσης (dotheisēs)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
to me for you;			

## KJV Lexicon

εἰγε **conditional**

**eige i'-gheh:** if indeed, seeing that, unless, (with negative) otherwise -- if (so be that, yet).

ἠκούσατε **verb - aorist active indicative - second 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.

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.

οἰκονομίαν **noun - accusative singular feminine**

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

**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.

**χαριτος** **noun - genitive 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).

**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.

**δοθεις** **verb - aorist passive participle - genitive singular feminine**

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

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

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

**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

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

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

## Ephesians 3:3 .

.	Greek	Strong's	Origin
that by revelation	ἀποκάλυψιν (apokalupsin)	602: an uncovering	from apokaluptó
there was made known	ἐγνωρίσθη (egnōristhē)	1107: to come to know, to make known	from ginóskó

to me the mystery,	μυστήριον (mustērion)	3466: a mystery or secret doctrine	from mustés (one initiated); from mueó
as I wrote before	προέγραψα (proegrapsa)	4270: to write before	from pro and graphó
in brief.	ὀλίγω (oligō)	3641: few, little, small	a prim. word

## KJV Lexicon

### οτι **conjunction**

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

### κατα **preposition**

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

### αποκαλυψιν **noun - accusative singular feminine**

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

### εγνωρισεν **verb - aorist active indicative - third person singular**

**gnorizo gno-rid'-zo:** to make known; subjectively, to know -- certify, declare, make known, give to understand, do to wit, wot.

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

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

### το **definite article - accusative singular neuter**

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

### μυστηριον **noun - accusative singular neuter**

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

### καθως **adverb**

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

### προεγραψα **verb - aorist active indicative - first person singular**

**prographo** **prog-raf'-o**: to write previously; figuratively, to announce, prescribe -- before ordain, evidently set forth, write (afore, aforeside).

**εν** **preposition**

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

**ολιγω** **adjective - dative singular masculine**

**oligos ol-ee'-gos**: puny (in extent, degree, number, duration or value); especially neuter (adverbially) somewhat -- + almost, brief(-ly), few, (a) little, + long, a season, short, small, a while.

## Ephesians 3:4 .

.	Greek	Strong's	Origin
By referring to this,	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
when you read	αναγινώσκοντες (anaginōskontes)	314: to know certainly, know again, read	from ana and ginóskó
you can	δύνασθε (dunasthe)	1410: to be able, to have power	a prim. verb
understand	νοῆσαι (noēsai)	3539: to perceive, think	from nous
my insight	σύνεσιν (sunesin)	4907: a running together, spec. understanding	from suniémi
into the mystery	μυστηρίῳ (mustēriō)	3466: a mystery or secret doctrine	from mustés (one initiated); from mueó
of Christ,	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió

## KJV Lexicon

**προς** **preposition**

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

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.
δυνασθε	verb - present middle or passive deponent indicative - second person
dunamai doo'-nam-ahēe:	to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.
αναγινωσκοντες	verb - present active participle - nominative plural masculine
anaginosko an-ag-in-ocē'-ko:	to know again, i.e. (by extension) to read -- read.
νοησαι	verb - aorist active middle or passive deponent
noieo noy-eh'-o:	to exercise the mind (observe), i.e. (figuratively) to comprehend, heed -- consider, perceive, think, understand.
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.
συνεσις	noun - accusative singular feminine
sunesis soon'-es-is:	a mental putting together, i.e. intelligence or (concretely) the intellect -- knowledge, understanding.
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.
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.
μυστηριω	noun - dative singular neuter
musterion moos-tay'-ree-on:	a secret or mystery (through the idea of silence imposed by initiation into religious rites) -- mystery.
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.

## Ephesians 3:5 .

■			
.	Greek	Strong's	Origin



which	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
in other	ἑτέροις (eterais)	2087: other	of uncertain origin
generations	γενεαῖς (geneais)	1074: race, family, generation	from ginomai
was not made known	ἐγνωρίσθη (egnōristhē)	1107: to come to know, to make known	from ginóskō
to the sons	υἱοῖς (uiois)	5207: a son	a prim. word
of men,	ἀνθρώπων (anthrōpōn)	444: a man, human, mankind	probably from anér and óps (eye, face)
as it has now	νῦν (nun)	3568: now, the present	a prim. particle of pres. time
been revealed	ἀπεκαλύφθη (apekaluphthē)	601: to uncover, reveal	from apo and kaluptó
to His holy	ἁγίοις (agiois)	40: sacred, holy	from a prim. root
apostles	ἀποστόλοις (apostolois)	652: a messenger, one sent on a mission, an apostle	from apostelló
and prophets	προφήταις (prophētais)	4396: a prophet (an interpreter or forth-teller of the divine will)	from a comp. of pro and phēmi
in the Spirit;	πνεύματι (pneumati)	4151: wind, spirit	from pneó

## KJV Lexicon

o **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.

---

ἑτεροῖς **adjective - dative plural feminine**

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

---

γενεαῖς **noun - dative plural feminine**

**genea ghen-eh-ah':** a generation; by implication, an age (the period or the persons) -- age, generation, nation, time.

---

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.

---

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

**gnorizo gno-rid'-zo:** to make known; subjectively, to know -- certify, declare, make known, give to understand, do to wit, wot.

---

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.

---

υἱοῖς **noun - dative plural masculine**

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

---

τῶν **definite article - genitive plural masculine**

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

---

ἀνθρώπων **noun - genitive plural masculine**

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

---

ὥς **adverb**

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

---

νῦν **adverb**

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

---

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

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

---

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.

---

αποστολοις **noun - dative plural masculine**

**apostolos ap-os'-tol-os:** a delegate; specially, an ambassador of the Gospel; officially a commissioner of Christ (apostle) (with miraculous powers) -- apostle, messenger, he that is sent.

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

προφηταις **noun - dative plural masculine**

**prophetes prof-ay'-tace:** a foreteller (prophet); by analogy, an inspired speaker; by extension, a poet -- prophet.

εν **preposition**

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

πνευματι **noun - dative singular neuter**

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

## Ephesians 3:6 .

.	Greek	Strong's	Origin
[to be specific], that the Gentiles	ἔθνη (ethnē)	1484: a race, a nation, pl. the nations (as distinct from Isr.)	probably from a prim. root
are fellow heirs	συγκληρονόμα (sunklēronoma)	4789: a co-inheritor	from sun and kléronomos
and fellow members of the body,	σύσσωμα (sussōma)	4954: of the same body	from sun and sóma
and fellow partakers	συμμέτοχα (summetocha)	4830: partaking with, subst. a joint partaker	from sun and metochos
of the promise	ἐπαγγελίας (epangelias)	1860: a summons, a promise	from epaggellomai
in Christ	Χριστῷ (christō)	5547: the Anointed One, Messiah, Christ	from chrió
Jesus	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua

through	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
the gospel,	εὐαγγελίου (euangeliou)	2098: good news	from the same as euaggelizó

## KJV Lexicon

εἶναι **verb - present infinitive**

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

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.

εθνη **noun - accusative plural neuter**

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

συγκληρονομα **adjective - accusative plural neuter**

sugkleronomos **soong-klay-ron-om'-os**: a co-heir, i.e. (by analogy) participant in common -- fellow (joint)-heir, heir together, heir with.

και **conjunction**

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

συσσωμα **adjective - accusative plural neuter**

sussomos **soos'-so-mos**: of a joint body, i.e. (figuratively) a fellow-member of the Christian community -- of the same body.

και **conjunction**

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

συμμετοχα **adjective - accusative plural neuter**

summetochos **soom-met'-okh-os**: a co-participant -- partaker.

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.

επαγγελίας **noun - genitive singular feminine**  
**epaggelia ep-ang-el-ee'-ah:** an announcement (for information, assent or pledge; especially a divine assurance of good) -- message, promise.

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

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

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

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

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

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.

## Ephesians 3:7 .

.	Greek	Strong's	Origin
of which	οὗ (ou)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
I was made	ἐγενήθην (egenēthēn)	1096: to come into being, to happen, to become	from a prim. root gen-
a minister,	διάκονος (diakonos)	1249: a servant, minister	of uncertain origin
according	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
to the gift	δωρεάν (dōrean)	1431: a gift	from didómi

of God's	θεοῦ (theou)	2316: God, a god	of uncertain origin
grace	χάριτος (charitos)	5485: grace, kindness	a prim. word
which was given	δοθείσης (dotheisēs)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
to me according	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
to the working	ἐνέργειαν (energeian)	1753b: operative power	from energēs
of His power.	δυνάμεως (dunameōs)	1411: (miraculous) power, might, strength	from dunamai

## KJV Lexicon

οὐ **relative pronoun - genitive 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.

ἐγενομην **verb - second aorist middle deponent indicative - first person singular**

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

διακονος **noun - nominative singular masculine**

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

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.

δωρεαν **noun - accusative singular feminine**

**dorea do-reh-ah':** a gratuity -- gift.

---

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.

---

χαριτος **noun - genitive 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).

---

την **definite article - accusative singular feminine**

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

---

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

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

---

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

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

---

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.

---

ενεργειαν **noun - accusative singular feminine**

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

---

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.

---

δυναμειως **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

---

# Ephesians 3:8 .

.	Greek	Strong's	Origin
To me, the very least		1646: least (in size, amount, dignity, etc.)	superl. of elachus (little), also used as superl. to mikros
of all	πάντων (pantōn)	3956: all, every	a prim. word
saints,	άγιων (agiōn)	40: sacred, holy	from a prim. root
this	αὕτη (autē)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
grace	χάρις (charis)	5485: grace, kindness	a prim. word
was given,	ἐδόθη (edothē)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
to preach	εὐαγγελίσασθαι (euangelisasthai)	2097: to announce good news	from eu and aggelos
to the Gentiles	ἔθνεσιν (ethnesin)	1484: a race, a nation, pl. the nations (as distinct from Isr.)	probably from a prim. root
the unfathomable	ἀνεξιχνίαστον (anexichniaston)	421: that cannot be traced out	from alpha (as a neg. prefix) and exichniázō (to track out)
riches	πλοῦτος (ploutos)	4149: wealth	probably from pleó in an early sense of to flow, abound
of Christ,	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió

## KJV Lexicon

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



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.

---

ελαχιστοτέρω **adjective - dative singular masculine - comparative or contracted**  
elachistoteros **el-akh-is-tot'-er-os**: far less -- less than the least.

---

παντων **adjective - genitive plural masculine**

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

---

αγιων **adjective - genitive plural masculine**

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

---

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

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

---

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).

---

αυτη **demonstrative pronoun - nominative singular feminine**

houtos **hoo'-tos**: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

---

εν **preposition**

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

---

τοις **definite article - dative plural neuter**

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

---

εθνεσιν **noun - dative plural neuter**

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

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

euaggelizo **yoo-ang-ghel-id'-zo**: to announce good news (evangelize) especially the gospel -- declare, bring (declare, show) glad (good) tidings, preach (the gospel).

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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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ανεξιχνιαστων **adjective - accusative singular masculine**

**anexichniastos** **an-ex-ikh-nee'-as-tos**: not tracked out, i.e. (by implication) untraceable -- past finding out; unsearchable.

**πλουτον** **noun - accusative singular masculine**

**ploutos** **ploo'-tos**: wealth (as fulness), i.e. (literally) money, possessions, or (figuratively) abundance, richness, (specially), valuable bestowment -- riches.

**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.

## Ephesians 3:9 .

.	Greek	Strong's	Origin
and to bring to light	φωτίσαι (phōtisai)	5461: to shine, give light	from phós
what	τίς (tis)	5101: who? which? what?	an interrog. pronoun related to tis
is the administration	οικονομία (oikonomia)	3622: stewardship, administration	from oiknomeó
of the mystery	μυστηρίου (mustēriou)	3466: a mystery or secret doctrine	from mustés (one initiated); from mueó
which for ages	αιώνων (aiōnōn)	165: a space of time, an age	from a prim. root appar. mean. continued duration
has been hidden	ἀποκεκρυμμένου (apokekrummenou)	613: to hide, conceal	from apo and kruptó
in God	θεῶ (theō)	2316: God, a god	of uncertain origin
who created	κτίσαντι (ktisanti)	2936: to build, create	a prim. verb
all things;	πάντα (panta)	3956: all, every	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

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

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

παντας **adjective - accusative plural masculine**

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

τις **interrogative pronoun - nominative singular masculine**

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

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.

οικονομια **noun - nominative singular feminine**

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

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.

μυστηριου **noun - genitive singular neuter**

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

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.

αποκεκρυμμενου **verb - perfect passive participle - genitive singular neuter**

apokrupto **ap-ok-roop'-to**: to conceal away (i.e. fully); figuratively, to keep secret -- hide.

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.

αιωνων noun - genitive plural masculine

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

εν preposition

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

τω definite article - dative singular masculine

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

θεω noun - dative singular masculine

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

τω definite article - dative singular masculine

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

τα definite article - accusative plural neuter

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

παντα adjective - accusative plural neuter

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

κτισαντι verb - aorist active participle - dative singular masculine

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

δια preposition

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

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.

## Ephesians 3:10 .

.	Greek	Strong's	Origin
so	ὅτι	2443: in order that, that, so	a prim. conjunction denoting

	(ina)	that	purpose, definition or result
that the manifold	πολυποίκιλος (polupoikilos)	4182: of differing colors	from polus and poikilos
wisdom	σοφία (sophia)	4678: skill, wisdom	from sophos
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
might now	νῦν (nun)	3568: now, the present	a prim. particle of pres. time
be made known	γνωρισθῇ (gnōristhē)	1107: to come to know, to make known	from ginóskó
through	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
the church	ἐκκλησίας (ekklēsias)	1577: an assembly, a (religious) congregation	from ek and kaleó
to the rulers	ἀρχαῖς (archais)	746: beginning, origin	from archó
and the authorities	ἐξουσίαις (exousiais)	1849: power to act, authority	from exesti
in the heavenly	ἐπουρανίοις (epouraniois)	2032: of heaven	from epi and ouranos
[places].			

## KJV Lexicon

iva **conjunction**

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

γνωρισθῇ **verb - aorist passive subjunctive - third person singular**

**gnorizo gno-rid'-zo:** to make known; subjectively, to know -- certify, declare, make known,

give to understand, do to wit, wot.

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**νυν adverb**

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

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**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.

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**αρχαις noun - dative plural feminine**

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

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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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**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.

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**εξουσιαις noun - dative plural 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.

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**εν preposition**

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

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**τοις definite article - dative plural neuter**

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

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**επουρανιους adjective - dative plural neuter**

**epouranios ep-oo-ran'-ee-os:** above the sky -- celestial, (in) heaven(-ly), high.

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**δια preposition**

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

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**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.

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**εκκλησιας noun - genitive singular feminine**

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

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**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.

**πολυποικίλος** **adjective - nominative singular masculine**  
**polupoikilos pol-oo-poy'-kil-os:** much variegated, i.e. multifarious -- manifold.

**σοφία** **noun - nominative singular feminine**  
**sophia sof-ee'-ah:** wisdom (higher or lower, worldly or spiritual) -- wisdom.

**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).

## Ephesians 3:11 .

.	Greek	Strong's	Origin
[This was] in accordance	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
with the eternal	αἰώνων (aiōnōn)	165: a space of time, an age	from a prim. root appar. mean. continued duration
purpose	προόθεσιν (prothesin)	4286: a setting forth, i.e. fig. proposal, spec. the showbread, sacred (bread)	from protithēmi
which	ἣν (ēn)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
He carried	ἐποίησεν (epoiēsen)	4160: to make, do	a prim. word
out 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
our Lord,	κυρίῳ (kuriō)	2962: lord, master	from kuros (authority)

## KJV Lexicon

κατα **preposition**

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

προθεσιν **noun - accusative singular feminine**

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

των **definite article - genitive plural masculine**

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

αιωνων **noun - genitive plural masculine**

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

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.

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

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

εν **preposition**

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

χριστω **noun - dative singular masculine**

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

ιησου **noun - dative singular masculine**

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

τω **definite article - dative singular masculine**

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

κυριω **noun - dative singular masculine**

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

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

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



# Ephesians 3:12 .

.	Greek	Strong's	Origin
in whom	ὧ (ō)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
we have	ἔχομεν (echomen)	2192: to have, hold	a prim. verb
boldness	παρρησίαν (parrēsian)	3954: freedom of speech, confidence	from pas and rhēsis (speech)
and confident	πεποιθήσει (pepoithēsei)	4006: confidence	from peithó
access	προσαγωγήν (prosagōgēn)	4318: a bringing to	from prosagó
through	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
faith	πίστεως (pisteōs)	4102: faith, faithfulness	from peithó
in Him.			

## KJV Lexicon

εν **preposition**

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

ω **relative pronoun - dative singular masculine**

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

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

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

την **definite article - accusative singular feminine**

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

**παρρησιαν 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).

**και conjunction**

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

**την definite article - accusative singular feminine**

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

**προσαγωγήν noun - accusative singular feminine**

**prosagoge pros-ag-ogue-ay':** admission -- access.

**εν preposition**

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

**πεποιθήσει noun - dative singular feminine**

**pepoithesis pep-oy'-thay-sis:** reliance -- confidence, trust.

**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.

**πίστεως 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.

**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

## Ephesians 3:13 .

.	Greek	Strong's	Origin
Therefore	διὸ (dio)	1352: wherefore, on which account	from dia and hos,
I ask	αἰτοῦμαι	154: to ask, request	a prim. verb

	(aitoumai)		
you not to lose heart		1457b: to lose heart	from en and kakos
at my tribulations	θλίψεσιν (thlipsesin)	2347: tribulation	from thlibó
on your behalf,	ὑπὲρ (uper)	5228: over, beyond, fig. on behalf of, for the sake of, concerning	a prim. preposition
for they are your glory.	δόξα (doxa)	1391: opinion (always good in N.T.), hence praise, honor, glory	from dokeó

## KJV Lexicon

### διο conjunction

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

### αιτουμαι verb - present middle indicative - first person singular

**aiteo ahee-teh'-o'**: to ask (in genitive case) -- ask, beg, call for, crave, desire, require.

### 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.

### εκκακειν verb - present active infinitive

**ekkakeo ek-kak-eh'-o'**: to be (bad or) weak, i.e. (by implication) to fail (in heart) -- faint, be weary.

### 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.

### θλιψεσιν noun - dative plural feminine

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

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

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.

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

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

ητις **relative pronoun - nominative singular feminine**

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

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

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

δοξα **noun - nominative singular feminine**

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

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

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

## Ephesians 3:14 .

.	Greek	Strong's	Origin
For this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
reason	χάριν (charin)	5484: in favor of, for the pleasure of	acc. of charis, used as preposition
I bow	κάμπτω (kamptō)	2578: to bend	from a prim. root kamp-
my knees	γόνατα (gonata)	1119: the knee	a prim. word
before	πρὸς (pros)	4314: advantageous for, at (denotes local proximity), toward (denotes motion toward a place)	a prim. preposition

the Father,

πατέρα  
(patera)

3962: a father

a prim. word

## KJV Lexicon

ΤΟΥΤΟΥ **demonstrative pronoun - genitive singular neuter**

**toutou too'-too:** of (from or concerning) this (person or thing) -- here(-by), him, it, + such manner of, that, thence(-forth), thereabout, this, thus.

χαριν **adverb**

**charin khar'-in:** through favor of, i.e. on account of -- be-(for) cause of, for sake of, +...fore, reproachfully.

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

**kampto kamp'-to:** to bend -- bow.

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.

γονατα **noun - accusative plural neuter**

**gonu gon-oo':** the knee -- knee(-l).

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

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

προς **preposition**

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

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.

πατερα **noun - accusative singular masculine**

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

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.

## Ephesians 3:15 .

.	Greek	Strong's	Origin
from whom	οὗ (ou)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
every	πᾶσα (pasa)	3956: all, every	a prim. word
family	πατριὰ (patria)	3965: lineage, family	from patér
in heaven	οὐρανοῖς (ouranois)	3772: heaven	a prim. word
and on earth	γῆς (gēs)	1093: the earth, land	a prim. word
derives its name,	ὀνομάζεται (onomazetai)	3687: to name, to give a name	from onoma

### KJV Lexicon

ἐξ **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)

**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.

**πασα adjective - nominative singular feminine**

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

**πατρια noun - nominative singular feminine**

**patria pat-ree-ah':** paternal descent, i.e. (concretely) a group of families or a whole race (nation) -- family, kindred, lineage.

**εν preposition**

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

**ουρανοις noun - dative plural 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.

**και conjunction**

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

**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.

**γης noun - genitive singular feminine**

**ge ghay:** soil; by extension a region, or the solid part or the whole of the terrene globe (including the occupants in each application) -- country, earth(-ly), ground, land, world.

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

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

## Ephesians 3:16 .

.	Greek	Strong's	Origin
that He would grant	δοῦναι (dō)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
you, according	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
to the riches	πλοῦτος (ploutos)	4149: wealth	probably from pleó in an early sense of to flow, abound

of His glory,	δόξης (doxēs)	1391: opinion (always good in N.T.), hence praise, honor, glory	from dokeó
to be strengthened	κραταιωθῆναι (krataiōthēnai)	2901: to strengthen	from kratos
with power	δυνάμει (dunamei)	1411: (miraculous) power, might, strength	from dunamai
through	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
His Spirit	πνεύματος (pneumatos)	4151: wind, spirit	from pneó
in the inner	ἔσω (esō)	2080: within	adverb from eis
man,	ἄνθρωπον (anthrōpon)	444: a man, human, mankind	probably from anér and óps (eye, face)

## 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.

### δωῆ **verb - second aorist active subjunctive - third person singular**

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

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

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

### κατά **personal pronoun - second person dative plural**

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



**τοῦ preposition**

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

---

**πλουτον definite article - accusative singular masculine**

**ploutos ploot'-tos:** wealth (as fulness), i.e. (literally) money, possessions, or (figuratively) abundance, richness, (specially), valuable bestowment -- riches.

---

**της noun - 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.

---

**δοξης definite article - 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.

---

**αυτου noun - genitive singular feminine**

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

---

**δυναμει personal pronoun - genitive singular masculine**

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

---

**κραταιωθηναι noun - dative singular feminine**

**krataioo krat-ah-yo'-o:** to empower, i.e. (passively) increase in vigor -- be strengthened, be (wax) strong.

---

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

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

---

**του preposition**

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

---

**πνευματος definite article - genitive singular neuter**

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

---

**αυτου noun - genitive singular neuter**

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

---

**εις personal pronoun - genitive singular masculine**

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

---

**τοῦ preposition**

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

---

εσω **definite article - accusative singular masculine**  
eso **es'-o**: inside (as preposition or adjective) -- (with-)in(-ner, -to, -ward).

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

**noun - accusative singular masculine**

## Ephesians 3:17 .

.	Greek	Strong's	Origin
so that Christ	Χριστὸν (christon)	5547: the Anointed One, Messiah, Christ	from chrío
may dwell	κατοικῆσαι (katoikēsai)	2730: to inhabit, to settle	from kata and oikeó
in your hearts	καρδίαις (kardiais)	2588: heart	a prim. word
through	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
faith;	πίστεως (pisteōs)	4102: faith, faithfulness	from peithó
[and] that you, being rooted	ἐρριζωμένοι (errizōmenoi)	4492: to cause to take root	from rhiza
and grounded	τεθεμελιωμένοι (tethemeliōmenoi)	2311: to lay the foundation of	from themelios
in love,	ἀγάπη (agapē)	26: love, goodwill	from agapaó

### KJV Lexicon

κατοικησαι **verb - aorist active middle or passive deponent**  
katoikeo **kat-oy-keh'-o**: to house permanently, i.e. reside -- dwell(-er), inhabitant(-ter).

**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.

**χριστον noun - accusative singular masculine**

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

**δια preposition**

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

**της definite article - genitive singular feminine**

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

**πιστεως noun - genitive singular feminine**

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

**εν preposition**

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

**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.

**καρδιας noun - dative plural feminine**

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

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

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

## Ephesians 3:18 .

.	Greek	Strong's	Origin
may be able	ἐξισχύσητε (exischusēte)	1840: to have strength enough	from ek and ischuó
to comprehend	καταλαβέσθαι (katalabesthai)	2638: to lay hold of, seize	from kata and lambanó
with all	πᾶσιν (pasin)	3956: all, every	a prim. word
the saints	ἁγίοις (agiois)	40: sacred, holy	from a prim. root

what	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
is the breadth	πλάτος (platos)	4114: breadth	from platus
and length	μῆκος (mēkos)	3372: length	from same as makros
and height	ὑψος (upsos)	5311: height	from hupsi (on high, aloft)
and depth,	βάθος (bathos)	899: depth	from bathus

## KJV Lexicon

εν **preposition**

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

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

rhizoo **hrid-zo'-o**: to root (figuratively, become stable) -- root.

και **conjunction**

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

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

themelioo **them-el-ee-o'-o**: to lay a basis for, i.e. (literally) erect, or (figuratively) consolidate -- (lay the) found(-ation), ground, settle.

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.

εξιςχυσητε **verb - aorist active subjunctive - second person**

exischuo **ex-is-khoo'-o**: to have full strength, i.e. be entirely competent -- be able.

καταλαβέσθαι **verb - second aorist middle middle or passive deponent**

katalambano **kat-al-am-ban'-o**: to take eagerly, i.e. seize, possess, etc. -- apprehend, attain, come upon, comprehend, find, obtain, perceive, (over-)take.

---

συν **preposition**

sun **soon**: with or together, i.e. by association, companionship, process, resemblance, possession, instrumentality, addition, 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.

---

αγιοις **adjective - dative plural masculine**

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

---

τι **interrogative pronoun - nominative singular neuter**

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

---

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.

---

πлатος **noun - nominative singular neuter**

platos **plat'-os**: width -- breadth.

---

και **conjunction**

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

---

μηκος **noun - nominative singular neuter**

mekos **may'-kos**: length length.

---

και **conjunction**

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

---

βαθος **noun - nominative singular neuter**

bathos **bath'-os**: profundity, i.e. (by implication) extent; (figuratively) mystery -- deep(-ness, things), depth.

---

και **conjunction**

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

---

υψος **noun - nominative singular neuter**

**hupsos hoop'-sos:** elevation, i.e. (abstractly) altitude, (specially), the sky, or (figuratively) dignity -- be exalted, height, (on) high.

## Ephesians 3:19 .

.	Greek	Strong's	Origin
and to know	γνῶναι (gnōnai)	1097: to come to know, recognize, perceive	from a prim. root gnó-
the love	ἀγάπην (agapēn)	26: love, goodwill	from agapaó
of Christ	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió
which surpasses	ὑπερβάλλουσιν (uperballousan)	5235: to throw over or beyond, to run beyond	from huper and balló
knowledge,	γνώσεως (gnōseōs)	1108: a knowing, knowledge	from ginóskó
that you may be filled	πληρωθῆτε (plērōthēte)	4137: to make full, to complete	from plérés
up to all	πάν (pan)	3956: all, every	a prim. word
the fullness	πλήρωμα (plērōma)	4138: fullness, a filling up	from pléroó
of God.	θεοῦ (theou)	2316: God, a god	of uncertain origin

## KJV Lexicon

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

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

**τε particle**

**te teh:** also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

---

**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.

---

**υπερβαλλουσιν verb - present active participle - accusative singular feminine**

**hyperballo hoop-er-bal'-lo:** to throw beyond the usual mark, i.e. (figuratively) to surpass (only active participle supereminent) -- exceeding, excel, pass.

---

**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.

---

**γνωσεως noun - genitive singular feminine**

**gnosis gno'-sis:** knowing (the act), i.e. (by implication) knowledge -- knowledge, science.

---

**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.

---

**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.

---

**πληρωθητε verb - aorist passive subjunctive - second person**

**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

---

**εις preposition**

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

---

**παν adjective - accusative singular neuter**

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

---

**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.

---

**πληρωμα noun - accusative singular neuter**

**pleroma** **play'-ro-mah**: repletion or completion, i.e. (subjectively) what fills (as contents, supplement, copiousness, multitude), or (objectively) what is filled

**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).

## Ephesians 3:20 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
to Him who is able	δυναμένῳ (dunamenō)	1410: to be able, to have power	a prim. verb
to do	ποιῆσαι (poiēsai)	4160: to make, do	a prim. word
far more abundantly		5238b: superabundantly	from huper, ek and perissos
beyond	ὑπὲρ (uper)	5228: over, beyond, fig. on behalf of, for the sake of, concerning	a prim. preposition
all	πάντα (panta)	3956: all, every	a prim. word
that we ask	αἰτούμεθα (aitoumetha)	154: to ask, request	a prim. verb
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
think,	νοοῦμεν (nooumen)	3539: to perceive, think	from nous
according	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin



to the power	δύναμιν (dunamin)	1411: (miraculous) power, might, strength	from dunamai
that works	ἐνεργουμένην (energoumenēn)	1754: to be at work, to work, to do	from energés
within	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
us,			

## KJV Lexicon

### τω definite article - dative singular masculine

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

### δε conjunction

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

### δυναμεινω verb - present middle or passive deponent participle - dative singular masculine

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

### 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.

### παντα adjective - accusative plural neuter

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

### ποιησαι verb - aorist active middle or passive deponent

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

### 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.

---

**εκπερισσοῦ adverb**

**perissos per-is-soce':** superabundantly -- exceedingly, out of measure, the more.

---

**ὧν relative pronoun - genitive 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.

---

**αἰτούμεθα verb - present middle indicative - first person**

**aiteo ahee-teh'-o:** to ask (in genitive case) -- ask, beg, call for, crave, desire, require.

---

**ἢ particle**

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

---

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

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

---

**κατά preposition**

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

---

**τὴν definite article - accusative singular feminine**

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

---

**δυναμὶν noun - accusative singular feminine**

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

---

**τὴν definite article - accusative singular feminine**

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

---

**ἐνεργουμένην verb - present middle passive - accusative singular feminine**

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

---

**ἐν preposition**

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

---

**ἡμῖν personal pronoun - first person dative plural**

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

# Ephesians 3:21 .

.	Greek	Strong's	Origin
to Him [be] the glory	δόξα (doxa)	1391: opinion (always good in N.T.), hence praise, honor, glory	from dokeó
in the church	ἐκκλησία (ekklēsia)	1577: an assembly, a (religious) congregation	from ek and kaleó
and in Christ	Χριστῷ (christō)	5547: the Anointed One, Messiah, Christ	from chrió
Jesus	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
to all	πᾶσας (pasas)	3956: all, every	a prim. word
generations	γενεὰς (geneas)	1074: race, family, generation	from ginomai
forever	αἰῶνος (aiōnos)	165: a space of time, an age	from a prim. root appar. mean. continued duration
and ever.	αἰώνων (aiōnōn)	165: a space of time, an age	from a prim. root appar. mean. continued duration
Amen.	ἀμήν (amēn)	281: truly	adverb of Hebrew origin amen

## KJV Lexicon

αὐτῷ **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

ἡ **definite article - nominative singular feminine**

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

**δοξα noun - nominative singular feminine**

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

---

**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.

---

**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.

---

**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.

---

**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

---

**πασας adjective - accusative plural feminine**

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

---

**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.

---

**γενεας noun - accusative plural feminine**

**genea ghen-eh-ah':** a generation; by implication, an age (the period or the persons) -- age, generation, nation, 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.

---

**αιωνος noun - genitive singular masculine**

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

---

**των definite article - genitive plural masculine**

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

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

αιωνων **noun - genitive plural masculine**

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

αμην **hebrew transliterated word**

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

## Ephesians 4:1 .

.	Greek	Strong's	Origin
Therefore	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
I, the prisoner	δέσμιος (desmios)	1198: binding, bound	from deó
of the Lord,	κυρίῳ (kuriō)	2962: lord, master	from kuros (authority)
implore	Παρακαλῶ (parakalō)	3870: to call to or for, to exhort, to encourage	from para and kaleó
you to walk	περιπατῆσαι (peripatēsai)	4043: to walk	from peri and pateó
in a manner worthy	ἀξίως (axiōs)	516: worthily	adverb from axios
of the calling	κλήσεως (klēseōs)	2821: a calling	from kaleó
with which	ἧς (ēs)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
you have been called,	ἐκλήθητε (eklēthēte)	2564: to call	a prim. word

## 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.

οὐν **conjunction**

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

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

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

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

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

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.

δεσμιος **noun - nominative singular masculine**

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

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.

αξιως **adverb**

axios **ax-ee'-oce**: appropriately -- as becometh, after a godly sort, worthily(-thy).

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

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).

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.

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.

εκληθητε **verb - aorist passive indicative - second person**

**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)).

## Ephesians 4:2 .

.	Greek	Strong's	Origin
with all	πάσης (pasēs)	3956: all, every	a prim. word
humility	ταπεινοφροσύνης (tapeinophrosunēs)	5012a: lowliness of mind, humility	from tapeinophrón
and gentleness,	πραΰτητος (prautētos)	4240: gentleness	from praus
with patience,	μακροθυμίας (makrothumias)	3115: patience, long- suffering	from makros and thumos
showing tolerance	ἀνεχόμενοι (anechomenoi)	430: to hold up, bear with	from ana and echó
for one another	ἀλλήλων (allēlōn)	240: of one another	a reciporical pronoun
in love,	ἀγάπη (agapē)	26: love, goodwill	from agapaó

## KJV Lexicon

μετα **preposition**

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

πασης **adjective - genitive singular feminine**

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

ταπεινοφροσύνης **noun - genitive singular feminine**

**tapeinophrosune tap-i-nof-ros-oo'-nay:** humiliation of mind, i.e. modesty -- humbleness of

mind, humility (of mind, loneliness (of mind).

**και conjunction**

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

**πραοτης noun - genitive singular feminine**

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

**μετα preposition**

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

**μακροθυμιας noun - genitive singular feminine**

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

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

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

**αλληλων reciprocal pronoun - genitive plural masculine**

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

**εν preposition**

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

## Ephesians 4:3 .

.	Greek	Strong's	Origin
being diligent	σπουδάζοντες (spoudazontes)	4704: to make haste, hence to give diligence	from spoudé
to preserve	τηρεῖν (tērein)	5083: to watch over, to guard	from a prim. word téros (a guard)
the unity	ἐνότητα (enotēta)	1775b: oneness, i.e. unanimity	from heis
of the Spirit	πνεύματος (pneumatōs)	4151: wind, spirit	from pneó
in the bond	συνδέσμων	4886: that which binds	from sundeó



	(sundesmō)	together, i.e. a bond	
of peace.	εἰρήνης (eirēnēs)	1515:	of uncertain derivation, perhaps from eirō (to join): lit. or fig. peace, by impl. welfare

## KJV Lexicon

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

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

τηρειν **verb - present active infinitive**

**tereo tay-reh'-o:** by implication, to detain (in custody; figuratively, to maintain); by extension, to withhold -- hold fast, keep(-er), (pre-, re-)serve, watch.

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.

ενοτητα **noun - accusative singular feminine**

**henotes hen-ot-ace':** oneness, i.e. (figuratively) unanimity -- unity.

του **definite article - genitive singular neuter**

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

πνευματος **noun - genitive singular neuter**

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

εν **preposition**

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

τω **definite article - dative singular masculine**

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

συνδεσμω **noun - dative singular masculine**

**sundesmos soon'-des-mos:** a joint tie, i.e. ligament, (figuratively) uniting principle, control -- band, bond.

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.

## Ephesians 4:4 .

.	Greek	Strong's	Origin
[There is] one	ἓν (en)	1520: one	a primary number
body	σῶμα (sōma)	4983: a body	of uncertain origin
and one	ὅν (en)	1520: one	a primary number
Spirit,	πνεῦμα (pneuma)	4151: wind, spirit	from pneó
just	καθὼς (kathōs)	2531a: according as, just as	from kata and hós
as also	καὶ (kai)	2532: and, even, also	a prim. conjunction
you were called	ἐκλήθητε (eklēthēte)	2564: to call	a prim. word
in one	μία (mia)	1520: one	a primary number
hope	ἐλπίδι (elpidi)	1680: expectation, hope	from the same as elpizó
of your calling;	κλήσεως (klēseōs)	2821: a calling	from kaleó

## KJV Lexicon

εν **adjective - nominative singular neuter**

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

σωμα **noun - nominative singular neuter**

soma **so'-mah**: the body (as a sound whole), used in a very wide application, literally or figuratively -- bodily, body, slave.

και **conjunction**

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

εν **adjective - nominative singular neuter**

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

πνευμα **noun - nominative singular neuter**

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

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

εκληθητε **verb - aorist passive indicative - second person**

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)).

εν **preposition**

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

μια **adjective - dative singular feminine**

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

ελπιδι **noun - dative singular feminine**

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

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.

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

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

# Ephesians 4:5 .

.	Greek	Strong's	Origin
one	εἷς (eis)	1520: one	a primary number
Lord,	κύριος (kurios)	2962: lord, master	from kuros (authority)
one	μία (mia)	1520: one	a primary number
faith,	πίστις (pistis)	4102: faith, faithfulness	from peithó
one	ἐν (en)	1520: one	a primary number
baptism,	βάπτισμα (baptisma)	908: (the result of) a dipping or sinking	from baptizó

## KJV Lexicon

εἷς **adjective - nominative singular masculine**

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

κύριος **noun - nominative singular masculine**

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

μία **adjective - nominative singular feminine**

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

πίστις **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.

ἐν **adjective - nominative singular neuter**

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

βάπτισμα **noun - nominative singular neuter**

baptisma **bap'-tis-mah**: baptism (technically or figuratively) -- baptism.

## Ephesians 4:6 .

.	Greek	Strong's	Origin
one	εἷς (eis)	1520: one	a primary number
God	θεὸς (theos)	2316: God, a god	of uncertain origin
and Father	πατὴρ (patēr)	3962: a father	a prim. word
of all	πάντων (pantōn)	3956: all, every	a prim. word
who	ὅ (o)	3588: the	the def. art.
is over	ἐπὶ (epi)	1909: on, upon	a prim. preposition
all	πάντων (pantōn)	3956: all, every	a prim. word
and through	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
all	πάντων (pantōn)	3956: all, every	a prim. word
and in all.	παῖσιν (pasin)	3956: all, every	a prim. word

### KJV Lexicon

εἰς **adjective - nominative singular masculine**

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

**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

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**πατηρ noun - nominative singular masculine**

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

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**παντων adjective - genitive plural masculine**

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

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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.

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**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.

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**παντων adjective - genitive plural masculine**

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

---

**και conjunction**

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

---

**δια preposition**

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

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**παντων adjective - genitive plural masculine**

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

---

**και conjunction**

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

---

**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

---

**ημιν personal pronoun - first person dative plural**

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

# Ephesians 4:7 .

.	Greek	Strong's	Origin
But to each	ἐκάστῳ (ekastō)	1538: each, every	a prim. word
one	ἓν (eni)	1520: one	a primary number
of us grace	χάρις (charis)	5485: grace, kindness	a prim. word
was given	ἐδόθη (edothē)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
according	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
to the measure	μέτρον (metron)	3358: a measure	a prim. word
of Christ's	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió
gift.	δωρεᾶς (dōreas)	1431: a gift	from didómi

## KJV Lexicon

ἐνι **adjective - dative singular masculine**

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

δε **conjunction**

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

ἐκάστῳ **adjective - dative singular masculine**

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

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

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

<b>εδοθη verb - aorist passive indicative - third person singular</b>			
<b>didomi did'-o-mee:</b> to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)			
<b>η definite article - nominative singular 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>χαρις noun - nominative singular feminine</b>			
<b>charis khar'-ece:</b> acceptable, benefit, favour, gift, grace(-ious), joy, liberality, pleasure, thank(-s, -worthy).			
<b>κατα preposition</b>			
<b>kata kat-ah':</b> (prepositionally) down (in place or time), in varied relations			
<b>το 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>μετρον noun - accusative singular neuter</b>			
<b>metron met'-ron:</b> a measure (metre), literally or figuratively; by implication, a limited portion (degree) -- measure.			
<b>της definite article - genitive singular 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>δωρεας noun - genitive singular feminine</b>			
<b>dorea do-reh-ah':</b> a gratuity -- gift.			
<b>του definite article - genitive singular masculine</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>χριστου noun - genitive singular masculine</b>			
<b>Christos khris-tos':</b> anointed, i.e. the Messiah, an epithet of Jesus -- Christ.			

## Ephesians 4:8 .

.	Greek	Strong's	Origin
Therefore	διὸ (dio)	1352: wherefore, on which account	from dia and hos,
it says,	λέγει (legei)	3004: to say	a prim. verb



"WHEN HE ASCENDED	ἀναβάς (anabas)	305: to go up, ascend	from ana and the same as basis
ON HIGH,	ὑψος (upsos)	5311: height	from hupsi (on high, aloft)
HE LED CAPTIVE	ἡχμαλώτευσεν (ēchmalōteusen)	162: to lead captive	from aichmalótos
A HOST OF CAPTIVES,	αἰχμαλωσίαν (aichmalōsian)	161: captivity	from aichmalótos
AND HE GAVE	ἔδωκεν (edōken)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
GIFTS	δόματα (domata)	1390: a gift	from didómi
TO MEN."	ἀνθρώποις (anthrōpois)	444: a man, human, mankind	probably from anér and óps (eye, face)

## KJV Lexicon

### διο conjunction

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

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

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

### αναβας verb - second aorist active participle - nominative singular masculine

**anabaino an-ab-ah'-ee-no**: to go up -- arise, ascend (up), climb (go, grow, rise, spring) up, come (up).

### 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

### υψος noun - accusative singular neuter

**hupsos hoop'-sos**: elevation, i.e. (abstractly) altitude, (specially), the sky, or (figuratively) dignity -- be exalted, height, (on) high.

ηχμαλωτευσεν **verb - aorist active indicative - third person singular**  
aichmaloteuo **aheekh-mal-o-tew'-o**: to capture -- lead captive.

αιχμαλωσιαν **noun - accusative singular feminine**  
aichmalosia **aheekh-mal-o-see'-ah**: captivity -- captivity.

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

εδωκεν **verb - aorist active indicative - third person singular**  
**didomi did'-o-mee**: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

δοματα **noun - accusative plural neuter**  
doma **dom'-ah**: a present -- gift.

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.

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

## Ephesians 4:9 .

.	Greek	Strong's	Origin
(Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
this	τὸ (to)	3588: the	the def. art.
[expression], "He ascended,"	Ἀνέβη (anebē)	305: to go up, ascend	from ana and the same as basis
what	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
does it mean		1510: I exist, I am	a prol. form of a prim. and defective verb
except		1508: if not	from ei and mé

that He also	καὶ (kai)	2532: and, even, also	a prim. conjunction
had descended	κατέβη (katebē)	2597: to go down	from kata and the same as basis
into the lower	κατώτερα (katōtera)	2737a: lower	cptv. of kató
parts	μέρη (merē)	3313: a part, share, portion	from meïromai (to receive one's portion)
of the earth?	γῆς (gēs)	1093: the earth, land	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.

δε **conjunction**

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

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

**anabaino an-ab-ah'-ee-no:** to go up -- arise, ascend (up), climb (go, grow, rise, spring) up, come (up).

τι **interrogative pronoun - nominative singular neuter**

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

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

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

ει **conditional**

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

μη **particle - nominative**

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

**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

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

**katabaino kat-ab-ah'-ee-no:** to descend -- come (get, go, step) down, fall (down).

**πρωτον adverb**

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

**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

**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.

**κατωτερα adjective - accusative plural neuter - comparative or contracted**

**katoteros kat-o'-ter-os:** inferior (locally, of Hades) -- lower.

**μερη noun - accusative plural neuter**

**meros mer'-os:** a division or share (literally or figuratively, in a wide application) -- behalf, course, coast, craft, particular (-ly), part (-ly), piece, portion, respect, side, some sort(-what).

**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.

**γης noun - genitive singular feminine**

**ge ghay:** soil; by extension a region, or the solid part or the whole of the terrene globe (including the occupants in each application) -- country, earth(-ly), ground, land, world.

## Ephesians 4:10 .

.	Greek	Strong's	Origin
He who descended	καταβὰς (katabas)	2597: to go down	from kata and the same as basis
is Himself	αὐτὸς	846: (1) self (emphatic) (2) he, an intensive pronoun, a prim.	

	(autos)	she, it (used for the third pers. pron.) (3) the same	word
also	καὶ (kai)	2532: and, even, also	a prim. conjunction
He who ascended	ἀναβάς (anabas)	305: to go up, ascend	from ana and the same as basis
far above	ὑπεράνω (uperanō)	5231: (high) above	preposition from huper and anó
all	πάντων (pantōn)	3956: all, every	a prim. word
the heavens,	οὐρανῶν (ouranōn)	3772: heaven	a prim. word
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that He might fill	πληρώσῃ (plērōsē)	4137: to make full, to complete	from plérés
all things.)	πάντα (panta)	3956: all, every	a prim. word

## KJV Lexicon

ο **definite article - nominative singular masculine**

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

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

katabaino **kat-ab-ah'-ee-no**: to descend -- come (get, go, step) down, fall (down).

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

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

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

**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.

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

**anabaino an-ab-ah'-ee-no:** to go up -- arise, ascend (up), climb (go, grow, rise, spring) up, come (up).

**υπερανω adverb**

**huperano hoop-er-an'-o:** above upward, i.e. greatly higher (in place or rank) -- far above, over.

**παντων adjective - genitive plural masculine**

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

**των definite article - genitive plural masculine**

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

**ουρανων noun - genitive plural 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.

**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.

**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

**τα definite article - accusative plural neuter**

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

**παντα adjective - accusative plural neuter**

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

## Ephesians 4:11 .

.	Greek	Strong's	Origin
And He gave	ἔδωκεν (edōken)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-

some	τούς (tous)	3588: the	the def. art.
[as] apostles,	ἀπόστολους (apostolous)	652: a messenger, one sent on a mission, an apostle	from apostelló
and some	τούς (tous)	3588: the	the def. art.
[as] prophets,	προφήτας (prophētas)	4396: a prophet (an interpreter or forth-teller of the divine will)	from a comp. of pro and phēmi
and some	τούς (tous)	3588: the	the def. art.
[as] evangelists,	εὐαγγελιστάς (euangelistas)	2099: an evangelist, a bringer of good news	from euaggelizó
and some	τούς (tous)	3588: the	the def. art.
[as] pastors	ποιμένας (poimenas)	4166: a shepherd	of uncertain origin
and teachers,	διδασκάλους (didaskalous)	1320: an instructor	from didaskó

## 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

### 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

### εδωκεν verb - aorist active indicative - third person singular

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

### 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.

---

**μεν particle**

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

---

**αποστολους noun - accusative plural masculine**

**apostolos ap-os'-tol-os:** a delegate; specially, an ambassador of the Gospel; officially a commissioner of Christ (apostle) (with miraculous powers) -- apostle, messenger, he that is sent.

---

**τους definite article - accusative plural masculine**

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

---

**δε conjunction**

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

---

**προφητας noun - accusative plural masculine**

**prophetes prof-ay'-tace:** a foreteller (prophet); by analogy, an inspired speaker; by extension, a poet -- prophet.

---

**τους definite article - accusative plural masculine**

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

---

**δε conjunction**

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

---

**ευαγγελιστας noun - accusative plural masculine**

**euaggelistes yoo-ang-ghel-is-tace':** a preacher of the gospel -- evangelist.

---

**τους definite article - accusative plural masculine**

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

---

**δε conjunction**

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

---

**ποιμενας noun - accusative plural masculine**

**poimen poy-mane':** a shepherd -- shepherd, pastor.

---

**και conjunction**

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

---

**διδασκαλους noun - accusative plural masculine**

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



# Ephesians 4:12 .

.	Greek	Strong's	Origin
for the equipping	καταρτισμὸν (katartismōn)	2677: a preparing, an equipping	from katartizō
of the saints	ἀγίων (agiōn)	40: sacred, holy	from a prim. root
for the work	ἔργον (ergon)	2041: work	from a prim. verb erdō (to do)
of service,	διακονίας (diakonias)	1248: service, ministry	from diakonos
to the building	οἰκοδομὴν (oikodomēn)	3619: (the act of) building, a building	from oikos and the same as dóma
up of the body	σώματος (sōmatos)	4983: a body	of uncertain origin
of Christ;	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chriō

## KJV Lexicon

προς **preposition**

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

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.

καταρτισμον **noun - accusative singular masculine**

**katartismos kat-ar-tis-mos':** complete furnishing (objectively) -- perfecting.

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.

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

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

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

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

οικοδομην **noun - accusative singular feminine**  
**oikodome oy-kod-om-ay':** architecture, i.e. (concretely) a structure; figuratively, confirmation -- building, edify(-ication, -ing).

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.

σωματος **noun - genitive singular neuter**  
**soma so'-mah:** the body (as a sound whole), used in a very wide application, literally or figuratively -- bodily, body, slave.

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.

## Ephesians 4:13 .

.	Greek	Strong's	Origin
until	μέχρι (mechri)	3360: as far as, until	a prim. word
we all	πάντες	3956: all, every	a prim. word

	(pantes)		
attain	καταντήσωμεν (katanṯēsōmen)	2658: to come down to, reach	from kata and antaó (to come opposite, meet face to face)
to the unity	ἐνότητα (enotēta)	1775b: oneness, i.e. unanimity	from heis
of the faith,	πίστεως (pisteōs)	4102: faith, faithfulness	from peithó
and of the knowledge	ἐπιγνώσεως (epignōseōs)	1922: recognition, knowledge	from epiginóskó
of the Son	υἱοῦ (uiou)	5207: a son	a prim. word
of God,	θεοῦ (theou)	2316: God, a god	of uncertain origin
to a mature	τέλειον (teleion)	5046: having reached its end, i.e. complete, by ext. perfect	from telos
man,	ἄνδρα (andra)	435: a man	a prim. word
to the measure	μέτρον (metron)	3358: a measure	a prim. word
of the stature	ἡλικίας (ēlikias)	2244: maturity, i.e. age	from hélíx (of the same age, mature)
which belongs to the fullness	πληρώματος (plērōmatos)	4138: fullness, a filling up	from pléroó
of Christ.	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió

## KJV Lexicon

μέχρι **adverb**

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

καταντησωμεν **verb - aorist active subjunctive - first person**  
katantao **kat-an-tah'-o**: to meet against, i.e. arrive at -- attain, come.

---

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.

---

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

---

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

---

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

---

ενοτητα **noun - accusative singular feminine**  
henotes **hen-ot-ace'**: oneness, i.e. (figuratively) unanimity -- unity.

---

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

---

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

---

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

---

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

---

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

---

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.

---

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

---

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

**ανδρα noun - accusative singular masculine**

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

**τελειον adjective - accusative singular masculine**

**teleios tel'-i-os:** complete (in various applications of labor, growth, mental and moral character, etc.); neuter completeness -- of full age, man, perfect.

**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

**μετρον noun - accusative singular neuter**

**metron met'-ron:** a measure (metre), literally or figuratively; by implication, a limited portion (degree) -- measure.

**ηλικιας noun - genitive singular feminine**

**helikia hay-lik-ee'-ah:** maturity (in years or size) -- age, stature.

**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.

**πληρωματος noun - genitive singular neuter**

**pleroma play'-ro-mah:** repletion or completion, i.e. (subjectively) what fills (as contents, supplement, copiousness, multitude), or (objectively) what is filled

**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.

## Ephesians 4:14 .

■			
.	Greek	Strong's	Origin

As a result,	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
we are no longer	μηκέτι (mēketi)	3371: no longer, not anymore	from mé and eti
to be children,	νήπιοι (nēpioi)	3516: an infant, fig. a simple- minded or immature person	of uncertain origin
tossed here and there by waves	κλυδωνιζόμενοι (kludōnizomenoi)	2831: to be tossed by waves	from kludón
and carried about	περιφερόμενοι (peripheromenoi)	4064: to carry about	from peri and pheró
by every	παντὶ (panti)	3956: all, every	a prim. word
wind	ἀνέμῳ (anemō)	417: wind	from a prim. root ane- (to blow, breathe)
of doctrine,	διδασκαλίας (didaskalias)	1319: instruction (the function or the information)	from didaskalos
by the trickery	κυβεία (kubeia)	2940: dice playing	from kubos (a cube, die)
of men,	ἀνθρώπων (anthrōpōn)	444: a man, human, mankind	probably from anér and óps (eye, face)
by craftiness	πανουργία (panourgia)	3834: cleverness, craftiness	from panourgos
in deceitful	πλάνης (planēs)	4106: a wandering	fem. of planos
scheming;	μεθοδείαν (methodeian)	3180: craft, deceit	from methodeuó (to employ craft)

**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.

---

**μηκετι adverb**

**meketi may-ket'-ee:** no further -- any longer, (not) henceforth, hereafter, no henceforward (longer, more, soon), not any more.

---

**ωμεν verb - present subjunctive - first person**

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

---

**νηπιοι adjective - nominative plural masculine**

**nepios nay'-pee-os:** not speaking, i.e. an infant (minor); figuratively, a simple-minded person, an immature Christian -- babe, child (+ -ish).

---

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

**kludonizomai kloo-do-nid'-zom-ahee:** to surge, i.e. (figuratively) to fluctuate -- toss to and fro.

---

**και conjunction**

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

---

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

**periphero per-ee-fer'-o:** to convey around, i.e. transport hither and thither -- bear (carry) about.

---

**παντι adjective - dative singular masculine**

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

---

**ανεμω noun - dative singular masculine**

**anemos an'-em-os:** wind; (plural) by implication, (the four) quarters (of the earth) -- wind.

---

**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.

---

**διδασκαλιας noun - genitive singular feminine**

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

---

**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.

---

**κυβεια noun - dative singular feminine**

**kubeia koo-bi'-ah:** gambling, i.e. (figuratively) artifice or fraud -- sleight.

<b>των</b> <b>definite article - genitive plural masculine</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>ανθρωπων</b> <b>noun - genitive plural masculine</b>
<b>anthropos anth'-ro-pos:</b> man-faced, i.e. a human being -- certain, man.
<b>εν</b> <b>preposition</b>
<b>en en:</b> in, at, (up-)on, by, etc.
<b>πανουργια</b> <b>noun - dative singular feminine</b>
<b>panourgia pan-oorg-ee'-ah:</b> adroitness, i.e. (in a bad sense) trickery or sophistry -- (cunning) craftiness, subtility.
<b>προς</b> <b>preposition</b>
<b>pros pros:</b> a preposition of direction; forward to, i.e. toward
<b>την</b> <b>definite article - accusative singular 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>μεθοδειαν</b> <b>noun - accusative singular feminine</b>
<b>methodeia meth-od-i'-ah:</b> travelling over, i.e. travesty (trickery) -- wile, lie in wait.
<b>της</b> <b>definite article - genitive singular 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>πλανης</b> <b>noun - genitive singular feminine</b>
<b>plane plan'-ay:</b> objectively, fraudulence; subjectively, a straying from orthodoxy or piety - - deceit, to deceive, delusion, error.

## Ephesians 4:15 .

.	Greek	Strong's	Origin
but speaking the truth	ἀληθεύοντες (alētheuontes)	226: to speak the truth	from aléthés
in love,	ἀγάπη (agapē)	26: love, goodwill	from agapaó
we are to grow	αὐξήσωμεν (auxēsōmen)	837: to make to grow, to grow	a prol. form of a prim. verb
up in all	πάντα (panta)	3956: all, every	a prim. word



[aspects] into Him who	ὅς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
is the head,	κεφαλή (kephalē)	2776: the head	a prim. word
[even] Christ,	Χριστός (christos)	5547: the Anointed One, Messiah, Christ	from chrió

## KJV Lexicon

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

aletheuo **al-ayth-yoo'-o**: to be true (in doctrine and profession) -- speak (tell) the truth.

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.

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.

αυξησωμεν **verb - aorist active subjunctive - first person**

auzano **owx-an'-o**: to grow (wax), i.e. enlarge (literal or figurative, active or passive) -- grow (up), (give the) increase.

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

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

τα **definite article - accusative plural neuter**

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

παντα **adjective - accusative plural neuter**

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

ος **relative pronoun - nominative singular masculine**

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

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

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

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.

κεφαλη **noun - nominative singular feminine**

**kephale kef-al-ay':** the head (as the part most readily taken hold of), literally or figuratively -- head.

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.

ΧΡΙΣΤΟΣ **noun - nominative singular masculine**

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

## Ephesians 4:16 .

.	Greek	Strong's	Origin
from whom	οὗ (ou)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
the whole	πάν (pan)	3956: all, every	a prim. word
body,	σῶμα (sōma)	4983: a body	of uncertain origin
being fitted	συναρμολογούμενον (sunarmologoumenon)	4883: to fit together	from sun and a comp. of harmos and legó (in the sense of to pick up)
and held together	συμβιβάζόμενον (sumbibazomenon)	4822: to join together, hence to consider, by ext. to teach	from sun and the caus. form of the same as basis
by what	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
every	πάσης	3956: all, every	a prim. word

	(pasēs)		
joint	ἀφῆς (aphēs)	860: a joint	from haptó
supplies,	ἐπιχορηγίας (epichorēgias)	2024: a supply	from epichorégeó
according	κατ’ (kat)	2596: down, against, according to	preposition of uncertain origin
to the proper	μέτρῳ (metrō)	3358: a measure	a prim. word
working	ἐνέργειαν (energeian)	1753b: operative power	from energés
of each	ἐκάστου (ekastou)	1538: each, every	a prim. word
individual	ένός (enos)	1520: one	a primary number
part,	μέρους (merous)	3313: a part, share, portion	from meiromai (to receive one's portion)
causes	ποιεῖται (poieitai)	4160: to make, do	a prim. word
the growth	αὕξησιν (auxēsin)	838: growth	from auxanó
of the body	σώματος (sōmatos)	4983: a body	of uncertain origin
for the building	οἰκοδομήν (oikodomēn)	3619: (the act of) building, a building	from oikos and the same as dóma
up of itself	ἐαυτοῦ (eautou)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
in love.	ἀγάπη (agapē)	26: love, goodwill	from agapaó

## KJV Lexicon

### ἐξ 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)

### οὗ 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.

### πᾶν adjective - nominative singular neuter

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

### 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.

### σῶμα noun - nominative singular neuter

**soma so'-mah:** the body (as a sound whole), used in a very wide application, literally or figuratively -- bodily, body, slave.

### συναρμολογουμενον verb - present passive participle - nominative singular neuter

**sunarmologeō soon-ar-mol-og-eh'-o:** to render close-jointed together, i.e. organize compactly -- be fitly framed (joined) together.

### καί conjunction

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

### συμβιβάζομενον verb - present passive participle - nominative singular neuter

**sumbibazo soom-bib-ad'-zo:** to drive together, i.e. unite (in association or affection), (mentally) to infer, show, teach -- compact, assuredly gather, intrust, knit together, prove.

### δια preposition

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

### πάσης adjective - genitive singular feminine

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

### ἀφης noun - genitive singular feminine

**haphe haf-ay':** probably a ligament (as fastening) -- joint.

### 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.

### ἐπιχορηγίας noun - genitive singular feminine

epichoregia **ep-ee-khor-ayg-ee'-ah:** contribution -- supply.

**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.

**εν preposition**

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

**μετρῳ noun - dative singular neuter**

metron **met'-ron:** a measure (metre), literally or figuratively; by implication, a limited portion (degree) -- measure.

**ενος adjective - genitive singular masculine**

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

**εκάστου adjective - genitive singular masculine**

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

**μερους noun - genitive singular neuter**

meros **mer'-os:** a division or share (literally or figuratively, in a wide application) -- behalf, course, coast, craft, particular (-ly), part (-ly), piece, portion, respect, side, some sort(-what).

**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.

**αυξησιν noun - accusative singular feminine**

auxesis **owx'-ay-sis:** growth -- increase.

**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.

**σωματος noun - genitive singular neuter**

soma **so'-mah:** the body (as a sound whole), used in a very wide application, literally or figuratively -- bodily, body, slave.

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

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

**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

**οικοδομην noun - accusative singular feminine**

**oikodome oy-kod-om-ay'**: architecture, i.e. (concretely) a structure; figuratively, confirmation -- building, edify(-ication, -ing).

**εαυτου 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.

**εν preposition**

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

## Ephesians 4:17 .

.	Greek	Strong's	Origin
So	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
this		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
I say,	λέγω (legō)	3004: to say	a prim. verb
and affirm	μαρτύρομαι (marturomai)	3143: to summon as witness, to affirm	from martus
together	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
with the Lord,	κυρίῳ (kuriō)	2962: lord, master	from kuros (authority)
that you walk	περιπατεῖν (peripatein)	4043: to walk	from peri and pateó
no longer	μηκέτι (mēketi)	3371: no longer, not anymore	from mé and eti
just	καθώς (kathōs)	2531a: according as, just as	from kata and hós
as the Gentiles	ἔθνη (ethnē)	1484: a race, a nation, pl. the nations (as distinct from Isr.)	probably from a prim. root

also	καὶ (kai)	2532: and, even, also	a prim. conjunction
walk,	περιπατεῖ (peripatei)	4043: to walk	from peri and pateó
in the futility	ματαιότητι (mataiotēti)	3153: vanity, emptiness	from mataios
of their mind,	νοῶς (noos)	3563: mind, understanding, reason	contr. of a prim. word noos (mind)

## KJV Lexicon

**ΤΟΥΤΟ demonstrative pronoun - accusative singular neuter**

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

**ΟΥΝ conjunction**

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

**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.

**ΚΑΙ conjunction**

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

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

**marturomai mar-too'-rom-ahee:** to be adduced as a witness, i.e. (figuratively) to obtest (in affirmation or exhortation) -- take to record, testify.

**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.

**ΜΗΚΕΤΙ adverb**

**meketi** **may-ke't-ee**: no further -- any longer, (not) henceforth, hereafter, no henceforward (longer, more, soon), not any more.

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

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

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**περιπατειν** **verb - present active infinitive**

**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).

---

**καθως** **adverb**

**kathos** **kath-oc'e'**: 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

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**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.

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**λοιπα** **adjective - nominative plural neuter**

**loipoy** **loy-poy'**: remaining ones -- other, which remain, remnant, residue, rest.

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**εθνη** **noun - nominative plural neuter**

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

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

**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.

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**ματαιοτητι** **noun - dative singular feminine**

**mataiotes** **mat-ah-yot'-ace**: inutility; figuratively, transientness; morally, depravity -- vanity.

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**του** **definite article - genitive singular masculine**

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

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**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.



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

## Ephesians 4:18 .

.	Greek	Strong's	Origin
being		1510: I exist, I am	a prol. form of a prim. and defective verb
darkened	ἐσκοτωμένοι (eskotōmenoi)	4656: to darken	from skotos
in their understanding,	διανοία (dianoia)	1271: the mind, disposition, thought	from dia and noeó
excluded	ἀπηλλοτριωμένοι (apēllotriōmenoi)	526: to alienate, estrange	from apo and allotrios
from the life	ζωῆς (zōēs)	2222: life	from zaó
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
because	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
of the ignorance	ἄγνοιαν (agnoian)	52: ignorance	from agnoeó
that is in them, because	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
of the hardness	πώρωσιν (pōrōsin)	4457: a covering with a callous, fig. blindness	from póroó
of their heart;	καρδίας (kardias)	2588: heart	a prim. word

## KJV Lexicon

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

skotizo **skot-id-zo**: to obscure -- darken.

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.

διανοια **noun - dative singular feminine**

dianoia **dee-an'-oy-ah**: deep thought, properly, the faculty (mind or its disposition), by implication, its exercise -- imagination, mind, understanding.

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

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

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

apallotrio **ap-al-lot-ree-o'-o**: to estrange away, i.e. (passively and figuratively) to be non-participant -- alienate, be alien.

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.

ζωης **noun - genitive singular feminine**

zoe **dzo-ay'**: life -- life(-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.

θεου **noun - genitive singular masculine**

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

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.

αγνοιαν **noun - accusative singular feminine**

agnoia **ag'-noy-ah**: ignorance (properly, the quality) -- ignorance.

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.

ουσαν **verb - present participle - accusative singular feminine**

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

εν **preposition**

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

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

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.

πωρωσιν **noun - accusative singular feminine**

porosis **po'-ro-sis**: stupidity or callousness -- blindness, hardness.

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.

καρδιας **noun - genitive singular feminine**

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

αυτων **personal pronoun - genitive plural masculine**

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

## Ephesians 4:19 .

.	Greek	Strong's	Origin
and they, having become callous,	ἀπηλγηκότες (apēlgēkotes)	524: to cease to feel pain for	from apo and algeó (to feel pain, suffer)
have given	παρέδωκαν (paredōkan)	3860: to hand over, to give or deliver over, to betray	from para and didómi
themselves	ἐαυτοὺς (eautous)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
over		3860: to hand over, to give or deliver over, to betray	from para and didómi

to sensuality	ἀσελγεία (aselgeia)	766: licentiousness, wantonness	of uncertain origin
for the practice	ἐργασίαν (ergasian)	2039: work (noun)	from ergon
of every kind	πάσης (pasēs)	3956: all, every	a prim. word
of impurity	ἀκαθαρσίας (akatharsias)	167: uncleanness	from akathartos
with greediness.	πλεονεξία (pleonexia)	4124: advantage, covetousness	from pleonektēs

## KJV Lexicon

ΟΙΤΙΝΕΣ **relative pronoun - nominative plural masculine**

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

απηληγοτες **verb - perfect active participle - nominative plural masculine**

apalgeo **ap-alg-eh'-o**: to grieve out, i.e. become apathetic -- be past feeling.

εαυτους **reflexive pronoun - third person accusative plural masculine**

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

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

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

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.

ασελγεια **noun - dative singular feminine**

aselgeia **as-elg'-i-a**: licentiousness (sometimes including other vices) -- filthy, lasciviousness, wantonness.

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

<b>εργασίαν</b> <b>noun - accusative singular feminine</b> <b>ergasia</b> <b>er-gas-ee'-ah</b> : occupation; by implication, profit, pains -- craft, diligence, gain, work.
<b>ακαθαρσίας</b> <b>noun - genitive singular feminine</b> <b>akatharsia</b> <b>ak-ath-ar-see'-ah</b> : impurity (the quality), physically or morally -- uncleanness.
<b>πάσης</b> <b>adjective - genitive singular feminine</b> <b>pas</b> <b>pas</b> : apparently a primary word; all, any, every, the whole
<b>ἐν</b> <b>preposition</b> <b>en</b> <b>en</b> : in, at, (up-)on, by, etc.
<b>πλεονεξία</b> <b>noun - dative singular feminine</b> <b>pleonexia</b> <b>pleh-on-ex-ee'-ah</b> : avarice, i.e. (by implication) fraudulency, extortion -- covetous(-ness) practices, greediness.

## Ephesians 4:20 .

.	Greek	Strong's	Origin
But you did not learn	ἐμάθετε (emathete)	3129: to learn	from the root math-
Christ	Χριστόν (christon)	5547: the Anointed One, Messiah, Christ	from chrió
in this way,	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,

### KJV Lexicon

<b>ὕμεις</b> <b>personal pronoun - second person nominative plural</b> <b>humeis</b> <b>hoo-mice'</b> : you (as subjective of verb) -- ye (yourselves), you.
<b>δε</b> <b>conjunction</b> <b>de</b> <b>deh</b> : but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).
<b>οὐχ</b> <b>particle - nominative</b> <b>ou</b> <b>oo</b> : no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, +

special, un(-worthy), when, + without, + yet but.

οὕτως **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.

εμαθετε **verb - second aorist active indicative - second person**

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

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.

χριστον **noun - accusative singular masculine**

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

## Ephesians 4:21 .

.	Greek	Strong's	Origin
if	εἴ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
indeed	γε (ge)	1065: emphasizes the word to which it is joined	a prim. encl. part.
you have heard	ἠκούσατε (ēkousate)	191: to hear, listen	from a prim. word mean. hearing
Him and have been taught	ἐδιδάχθητε (edidachthēte)	1321: to teach	a redupl. caus. form of daó (to learn)
in Him, just	καθώς (kathōs)	2531a: according as, just as	from kata and hós
as truth	ἀλήθεια (alētheia)	225: truth	from aléthés
is in Jesus,	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua

## KJV Lexicon

ειπε **conditional**

eige **i'-gheh**: if indeed, seeing that, unless, (with negative) otherwise -- if (so be that, yet).

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

ηκουσατε **verb - aorist active indicative - second 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.

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.

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

εδιδαχθητε **verb - aorist passive indicative - second person**

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

καθως **adverb**

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

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

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

αληθεια **noun - nominative singular feminine**

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

εν **preposition**

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

τω **definite article - dative singular masculine**

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

ιησου **noun - dative singular masculine**

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

# Ephesians 4:22 .

.	Greek	Strong's	Origin
that, in reference	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
to your former	προτέραν (proteran)	4387: before	cptv. adjective from pro
manner of life,	ἀναστροφὴν (anastrophēn)	391: behavior, conduct	from anastrephó
you lay aside	ἀποθέσθαι (apothesthai)	659: to put off, lay aside	from apo and tithémi
the old	παλαιὸν (palaion)	3820: old, ancient	from palai
self,	ἄνθρωπον (anthrōpon)	444: a man, human, mankind	probably from anér and óps (eye, face)
which is being corrupted	φθειρόμενον (phtheiromenon)	5351: to destroy, corrupt, spoil	from a prim. root phther-
in accordance	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
with the lusts	ἐπιθυμίας (epithumias)	1939: desire, passionate longing, lust	from epithumeó
of deceit,	ἀπάτης (apatēs)	539: deceit	of uncertain origin

## KJV Lexicon

αποθεσθαι **verb - second aorist middle middle or passive deponent**

apotithemi **ap-ot-eeth'-ay-mee:** to put away -- cast off, lay apart (aside, down), put away (off).



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

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

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κατα **preposition**

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

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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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προτεραν **adjective - accusative singular feminine**

proteros **prot'-er-os**: prior or previous -- former.

---

αναστροphen **noun - accusative singular feminine**

anastrophe **an-as-trof-ay'**: behavior -- conversation.

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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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παλαιον **adjective - accusative singular masculine**

palaaios **pal-ah-yos'**: antique, i.e. not recent, worn out -- old.

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ανθρωπον **noun - accusative singular masculine**

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

---

τον **definite article - accusative singular masculine**

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

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φθειρομενον **verb - present passive participle - accusative singular masculine**

phtheiro **fthi'-ro**: to shrivel or wither, i.e. to spoil (by any process) or (generally) to ruin (especially figuratively, by moral influences, to deprave) -- corrupt (self), defile, destroy.

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κατα **preposition**

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

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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.

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επιθυμιας **noun - accusative plural feminine**

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

---

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.

---

απατης **noun - genitive singular feminine**  
**apate ap-at'-ay:** delusion -- deceit(-ful, -fulness), deceivableness(-ving).

## Ephesians 4:23 .

.	Greek	Strong's	Origin
and that you be renewed	ἀνανεοῦσθαι (ananeousthai)	365: to renew	from ana and neos,
in the spirit	πνεύματι (pneumati)	4151: wind, spirit	from pneó
of your mind,	νοῶς (noos)	3563: mind, understanding, reason	contr. of a prim. word noos (mind)

### KJV Lexicon

ανανεουσθαι **verb - present passive middle or passive deponent**  
**ananeo an-an-neh-o'-o:** to renovate, i.e. reform -- renew.

δε **conjunction**

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

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 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.

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

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

# Ephesians 4:24 .

.	Greek	Strong's	Origin
and put	ἐνδύσασθαι (endusasthai)	1746a: to clothe or be clothed with (in the sense of sinking into a garment)	from en and the same as dunó
on the new	καινὸν (kainon)	2537: new, fresh	a prim. word
self,	ἄνθρωπον (anthrōpon)	444: a man, human, mankind	probably from anér and óps (eye, face)
which in [the likeness of] God	θεὸν (theon)	2316: God, a god	of uncertain origin
has been created	κτισθέντα (ktisthenta)	2936: to build, create	a prim. verb
in righteousness	δικαιοσύνη (dikaiosunē)	1343: righteousness, justice	from dikaios
and holiness	οσιότητι (osiotēti)	3742: piety, holiness	from hosios
of the truth.	ἀληθείας (alētheias)	225: truth	from aléthés

## 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

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

**enduo en-doo'-o:** to invest with clothing -- array, clothe (with), endue, have (put) on.

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.

**καινον adjective - accusative singular masculine**

kainos **kahee-nos'**: new (especially in freshness) -- new.

**ανθρωπον noun - accusative singular masculine**

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

**τον definite article - accusative singular masculine**

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

**κατα preposition**

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

**θεον noun - accusative singular masculine**

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

**κτισθεντα verb - aorist passive participle - accusative singular masculine**

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

**εν preposition**

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

**δικαιοσυνη noun - dative singular feminine**

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

**και conjunction**

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

**οσιοτητι noun - dative singular feminine**

hosioties **hos-ee-ot'-ace**: piety -- holiness.

**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.

## Ephesians 4:25 .

.	Greek	Strong's	Origin
Therefore,	Διὸ	1352: wherefore, on which	from dia and hos,

	(dio)	account	
laying aside	ἀποθέμενοι (apothemenoi)	659: to put off, lay aside	from apo and tithémi
falsehood,	ψεῦδος (pseudos)	5579: a falsehood, untruth, lie	from pseudomai
SPEAK	λαλεῖτε (laleite)	2980: to talk	from lalos (talkative)
TRUTH	ἀλήθειαν (alētheian)	225: truth	from aléthés
EACH ONE	ἕκαστος (ekastos)	1538: each, every	a prim. word
[of you] WITH HIS NEIGHBOR,	πλησίον (plēsion)	4139: near, neighboring	adverb from plēsios; from pelas (near)
for we are members	μέλη (melē)	3196: a member or limb (of the body)	a prim. word
of one another.	ἀλλήλων (allēlōn)	240: of one another	a reciporical pronoun

## KJV Lexicon

### διο conjunction

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

### αποθεμενοι verb - second aorist middle passive - nominative plural masculine

**apotithemi ap-ot-eeth'-ay-mee**: to put away -- cast off, lay apart (aside, down), put away (off).

### 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.

### ψευδος noun - accusative singular neuter

**pseudos psyoo'-dos**: a falsehood -- lie, lying.

<b>λαλειτε</b> <b>verb - present active imperative - second person</b> <b>laleo</b> <b>lal-eh'-o</b> : to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.
<b>αληθειαν</b> <b>noun - accusative singular feminine</b> <b>aletheia</b> <b>al-ay'-thi-a</b> : truth -- true, truly, truth, verity.
<b>εκαστος</b> <b>adjective - nominative singular masculine</b> <b>hekastos</b> <b>hek'-as-tos</b> : each or every -- any, both, each (one), every (man, one, woman), particularly.
<b>μετα</b> <b>preposition</b> <b>meta</b> <b>met-ah'</b> : denoting accompaniment; amid (local or causal);
<b>του</b> <b>definite article - genitive singular masculine</b> <b>ho</b> <b>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>πλησιον</b> <b>adverb</b> <b>plesion</b> <b>play-see'-on</b> : (adverbially) close by; as noun, a neighbor, i.e. fellow (as man, countryman, Christian or friend) -- near, neighbour.
<b>αυτου</b> <b>personal pronoun - genitive singular masculine</b> <b>autos</b> <b>ow-tos'</b> : the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons
<b>οτι</b> <b>conjunction</b> <b>hoti</b> <b>hot'-ee</b> : demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.
<b>εσμεν</b> <b>verb - present indicative - first person</b> <b>esmen</b> <b>es-men'</b> : we are -- are, be, have our being, have hope, + (the gospel) was (preached unto) us.
<b>αλληλων</b> <b>reciprocal pronoun - genitive plural masculine</b> <b>allelon</b> <b>al-lay'-lone</b> : one another -- each other, mutual, one another, (the other), (them-, your-)selves, (selves)
<b>μελη</b> <b>noun - nominative plural neuter</b> <b>melos</b> <b>mel'-os</b> : a limb or part of the body -- member.

## Ephesians 4:26 .

.	Greek	Strong's	Origin
BE ANGRY,	ὀργίζεσθε (orgizesthe)	3710: to make angry	from orgé

AND [yet] DO NOT SIN;	ἁμαρτάνετε (amartanete)	264: to miss the mark, do wrong, sin	from an early root hamart-
do not let the sun	ἥλιος (ēlios)	2246: the sun	a prim. word
go down	ἐπιδύετω (epiduetō)	1931: to set (of the sun)	from epi and dunó
on your anger,	παροργισμῷ (parorgismō)	3950: irritation	from parorgizó

## KJV Lexicon

οργίζεσθε **verb - present passive imperative - second person**

**orgizo or-gid'-zo:** to provoke or enrage, i.e. (passively) become exasperated -- be angry (wroth).

καὶ **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.

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

**hamartano ham-ar-tan'-o:** to miss the mark (and so not share in the prize), i.e. (figuratively) to err, especially (morally) to sin -- for your faults, offend, sin, trespass.

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.

ἡλιος **noun - nominative singular masculine**

**helios hay'-lee-os:** the sun; by implication, light -- + east, sun.

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.

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

**epiduo** **ep-ee-doo'-o**: to set fully (as the sun) -- go down.

**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.

**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.

**παροργισμω** **noun - dative singular masculine**

**parorgismos** **par-org-is-mos'**: rage -- wrath.

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

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

## Ephesians 4:27 .

.	Greek	Strong's	Origin
and do not give	δίδοτε (didote)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
the devil	διαβόλω (diabolō)	1228: slanderous, accusing falsely	from diabolō
an opportunity.	τόπον (topon)	5117: a place	a prim. word

## KJV Lexicon

**μηδε** **conjunction**

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

**δίδοτε** **verb - present active imperative - second 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)

**τοπον** **noun - accusative singular masculine**



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

**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.

**διαβολω adjective - dative singular masculine**

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

## Ephesians 4:28 .

.	Greek	Strong's	Origin
He who steals	κλέπτων (kleptōn)	2813: to steal	a prim. verb
must steal	κλεπτέτω (kleptetō)	2813: to steal	a prim. verb
no longer;	μηκέτι (mēketi)	3371: no longer, not anymore	from mé and eti
but rather	μᾶλλον (mallon)	3123: more	cptv. of the same as malista
he must labor,	κοπιάτω (kopiātō)	2872: to grow weary, toil	from kopos
performing	ἐργαζόμενος (ergazomenos)	2038b: to work, labor	from ergon
with his own		2398: one's own, distinct	a prim. word
hands	χερσὶν (chersin)	5495: the hand	a prim. word
what is good,	ἀγαθόν (agathon)	18: good	of uncertain origin
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that he will have	ἔχη (echē)	2192: to have, hold	a prim. verb
[something] to share	μεταδιδόναι (metadidonai)	3330: to give a share of	from meta and didómi

with one	ὁ (o)	3588: the	the def. art.
who has	ἔχοντι (echonti)	2192: to have, hold	a prim. verb
need.	χρείαν (chreian)	5532: need, business	akin to chraomai

## 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.

### κλεπτων verb - present active participle - nominative singular masculine

klepto **klep'-to**: to filch -- steal.

### μηκετι adverb

meketi **may-ket'-ee**: no further -- any longer, (not) henceforth, hereafter, no henceforward (longer, more, soon), not any more.

### κλεπττω verb - present active imperative - third person singular

klepto **klep'-to**: to filch -- steal.

### μαλλον adverb

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

### δε conjunction

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

### κοπιτω verb - present active imperative - third person singular

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

### εργαζομενος verb - present middle or passive deponent participle - nominative singular 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.

### 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.

αγαθον **adjective - accusative singular neuter**

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

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.

χερσιν **noun - dative plural feminine**

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

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.

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

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

μεταδιδοναι **verb - present active infinitive**

metadidomi **met-ad-id'-o-mee**: to give over, i.e. share -- give, impart.

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.

χρειαν **noun - accusative singular feminine**

chreia **khri'-ah**: employment, i.e. an affair; also (by implication) occasion, demand, requirement or destitution -- business, lack, necessary(-ity), need(-ful), use, want.

εχοντι **verb - present active participle - dative singular masculine**

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

## Ephesians 4:29 .

.	Greek	Strong's	Origin
Let no	μή (mē)	3361: not, that...not, lest (used for qualified negation)	a prim. particle
unwholesome	σαπρός (sapro)	4550: rotten, worthless	from sépó
word	λόγος (logos)	3056: a word (as embodying an idea), a statement, a speech	from legó

proceed	ἐκπορευέσθω (ekporeuesthō)	1607: to make to go forth, to go forth	from ek and poreuomai
from your mouth,	στόματος (stomatos)	4750: the mouth	a prim. word
but only	εἴ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
such	τις (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
[a word] as is good	ἀγαθός (agathos)	18: good	of uncertain origin
for edification	οἰκοδομήν (oikodomēn)	3619: (the act of) building, a building	from oikos and the same as dóma
according to the need	χρείας (chreias)	5532: need, business	akin to chraomai
[of the moment], so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that it will give	δοῦναι (dō)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
grace	χάριν (charin)	5485: grace, kindness	a prim. word
to those	τοῦ (tou)	3588: the	the def. art.
who hear.	ἀκούουσιν (akouousin)	191: to hear, listen	from a prim. word mean. hearing

## KJV Lexicon

πας **adjective - nominative singular masculine**

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

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.

σαπρος **adjective - nominative singular masculine**

**sapros sap-ros':** rotten, i.e. worthless (literally or morally) -- bad, corrupt.

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)

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.

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

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

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.

εκπορευεσθω **verb - present middle or passive deponent imperative - third person singular**

**ekporeuomai ek-por-yoo'-om-ahee:** to depart, be discharged, proceed, project -- come (forth, out of), depart, go (forth, out), issue, proceed (out of).

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.

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

αγαθος **adjective - nominative singular masculine**

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

προς **preposition**

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

οικοδομην **noun - accusative singular feminine**

**oikodome oy-kod-om-ay'**: architecture, i.e. (concretely) a structure; figuratively, confirmation -- building, edify(-ication, -ing).

**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.

**χρειας noun - genitive singular feminine**

**chreia khri'-ah**: employment, i.e. an affair; also (by implication) occasion, demand, requirement or destitution -- business, lack, necessary(-ity), need(-ful), use, want.

**iva conjunction**

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

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

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

**χαριν noun - accusative singular feminine**

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

**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.

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

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

## Ephesians 4:30 .

.	Greek	Strong's	Origin
Do not grieve	λυπεῖτε (lupeite)	3076: to distress, to grieve	from lupé
the Holy	ἅγιον (agion)	40: sacred, holy	from a prim. root
Spirit	πνεῦμα (pneuma)	4151: wind, spirit	from pneó
of God,	θεοῦ (theou)	2316: God, a god	of uncertain origin
by whom	ὃν	3739: usually rel. who, which,	a prim. pronoun

	(ō)	that, also demonstrative this, that	
you were sealed	ἐσφραγίσθητε (esphragisthēte)	4972: to seal	from sphragis
for the day	ἡμέραν (ēmeran)	2250: day	a prim. word
of redemption.	ἀπολυτρώσεως (apolutrōseōs)	629: a release effected by payment of ransom	from apolutroō (to release on payment of ransom)

## KJV Lexicon

### καί conjunction

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

### μή particle - nominative

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

### ΛΥΠΕΙΤΕ verb - present active imperative - second person

**lupeo loo-peh'-o:** to distress; reflexively or passively, to be sad -- cause grief, grieve, be in heaviness, (be) sorrow(-ful), be (make) sorry.

### 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.

### πνεῦμα noun - accusative singular neuter

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

### 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.

### ἅγιον adjective - accusative singular neuter

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

### του definite article - genitive singular 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).

**εν preposition**

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

**ω relative pronoun - dative singular neuter**

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

**εσφραγισθητε verb - aorist passive indicative - second person**

**sphragizo sfrag-id'-zo:** to stamp (with a signet or private mark) for security or preservation; by implication, to keep secret, to attest -- (set a, set to) seal up, stop.

**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

**ημεραν noun - accusative singular feminine**

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

**απολυτρωσεως noun - genitive singular feminine**

**apolutrosis ap-ol-oo'-tro-sis:** (the act) ransom in full, i.e. (figuratively) riddance, or (specially) Christian salvation -- deliverance, redemption.

## Ephesians 4:31 .

.	Greek	Strong's	Origin
Let all	πᾶσα (pasa)	3956: all, every	a prim. word
bitterness	πικρία (pikria)	4088: bitterness	from pikros
and wrath	θυμὸς (thumos)	2372: passion	from the same as thuella
and anger	ὀργή (orgē)	3709: impulse, wrath	a prim. word
and clamor	κραυγή (kraugē)	2906: an outcry	from krazó



and slander	βλασφημία (blasphēmia)	988: slander	from blasphēmos
be put away	ἀρθῆτω (arthētō)	142: to raise, take up, lift	a prim. verb
from you, along	σὺν (sun)	4862: with, together with (expresses association with)	a prim. preposition
with all	πάσῃ (pasē)	3956: all, every	a prim. word
malice.	κακία (kakia)	2549: wickedness	from kakos

## KJV Lexicon

πασα **adjective - nominative singular feminine**

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

πικρία **noun - nominative singular feminine**

**pikria pik-ree'-ah:** acidity (especially poison), literally or figuratively -- bitterness.

και **conjunction**

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

θυμος **noun - nominative singular masculine**

**thumos thoo-mos':** passion (as if breathing hard) -- fierceness, indignation, wrath.

και **conjunction**

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

οργη **noun - nominative singular feminine**

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

και **conjunction**

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

**κραυγή** **noun - nominative singular feminine**  
**krauge krow-gay':** an outcry (in notification, tumult or grief) -- clamour, cry(-ing).

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

**βλασφημία** **noun - nominative singular feminine**  
**blasphemia blas-fay-me'-ah:** vilification (especially against God) -- blasphemy, evil speaking, railing.

**αρθήτω** **verb - aorist passive imperative - third person singular**  
**airo ah'-ee-ro:** to lift up; by implication, to take up or away; figuratively, to raise (the voice), keep in suspense (the mind), specially, to sail away (i.e. weigh anchor); by Hebraism to expiate sin

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

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

**συν** **preposition**  
**sun soon:** with or together, i.e. by association, companionship, process, resemblance, possession, instrumentality, addition, etc.

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

**κακία** **noun - dative singular feminine**  
**kakia kak-ee'-ah:** badness, i.e. (subjectively) depravity, or (actively) malignity, or (passively) trouble -- evil, malice(-iousness), naughtiness, wickedness.

## Ephesians 4:32 .

.	Greek	Strong's	Origin
Be kind	χρηστοί (chrēstoi)	5543: serviceable, good	adjective from chraomai
to one another,	ἀλλήλους (allēlous)	240: of one another	a reciporical pronoun
tender-hearted,	εὐσπλαγχοί (eusplachnoi)	2155: tenderhearted, compassionate	from eu and splanchnon
forgiving	χαριζόμενοι	5483: to show favor, give	from charis

	(charizomenoi)	freely	
each other,	ἑαυτοῖς (eautois)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
just	καθώς (kathōs)	2531a: according as, just as	from kata and hós
as God	θεὸς (theos)	2316: God, a god	of uncertain origin
in Christ	Χριστῷ (christō)	5547: the Anointed One, Messiah, Christ	from chrió
also	καὶ (kai)	2532: and, even, also	a prim. conjunction
has forgiven	ἐχαρίσατο (echarisato)	5483: to show favor, give freely	from charis
you.			

## KJV Lexicon

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

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.)

δε **conjunction**

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

εις **preposition**

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

αλλήλους **reciprocal pronoun - accusative plural masculine**

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

χρηστοι **adjective - nominative plural masculine**

chrestos **khrese-tos'**: employed, i.e. (by implication) useful (in manner or morals) -- better,

easy, good(-ness), gracious, kind.

ευσπλαγχνοι **adjective - nominative plural masculine**

eusplagchnos **yoo'-splingh-nos**: well compassionate, i.e. sympathetic -- pitiful, tender-hearted.

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

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

εαυτοις **reflexive pronoun - third person dative plural masculine**

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

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

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).

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.

εχαρισατο **verb - aorist middle deponent indicative - third 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.

ημιν **personal pronoun - first person dative plural**

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

## Ephesians 5:1 .

.	Greek	Strong's	Origin
Therefore	Οὕν	3767: therefore, then, (and) so	a prim. word

	(oun)		
be imitators	μιμηταὶ (mimētai)	3402: an imitator	from mimeomai
of God,	θεοῦ (theou)	2316: God, a god	of uncertain origin
as beloved	ἀγαπητὰ (agapēta)	27: beloved	from agapaó
children;	τέκνα (tekna)	5043: a child (of either sex)	from tikto

## KJV Lexicon

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

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

οὐν **conjunction**

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

μιμηται **noun - nominative plural masculine**

mimetes **mim-ay-tace'**: an imitator -- follower.

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

τέκνα **noun - nominative plural neuter**

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

αγαπητα **adjective - nominative plural neuter**

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

# Ephesians 5:2 .

.	Greek	Strong's	Origin
and walk	περιπατεῖτε (peripateite)	4043: to walk	from peri and pateó
in love,	ἀγάπη (agapē)	26: love, goodwill	from agapaó
just	καθώς (kathōs)	2531a: according as, just as	from kata and hós
as Christ	Χριστός (christos)	5547: the Anointed One, Messiah, Christ	from chrió
also	καὶ (kai)	2532: and, even, also	a prim. conjunction
loved	ἠγάπησεν (ēgapēsen)	25: to love	of uncertain origin
you and gave	παρέδωκεν (paredōken)	3860: to hand over, to give or deliver over, to betray	from para and didómi
Himself	ἑαυτὸν (eauton)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
up for us, an offering	προσφορὰν (prosphoran)	4376: an offering	from prosperó
and a sacrifice	θυσίαν (thusian)	2378: a sacrifice	from thuó
to God	θεῷ (theō)	2316: God, a god	of uncertain origin
as a fragrant	εὐωδίας (euōdias)	2175: fragrance	from eu and ozó
aroma.	ὀσμὴν (osmēn)	3744: a smell	from ozó

## 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

περιπατεῖτε verb - present active imperative - second person

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.

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.

καθως adverb

kathos **kath-oc'e'**: 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

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.

χριστος noun - nominative singular masculine

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

ηγαπησεν verb - aorist active indicative - third person singular

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

παρεδωκεν verb - aorist active indicative - third person singular

paradidomi **par-ad-id'-o-mee**: to surrender, i.e. yield up, intrust, transmit -- betray, bring

forth, cast, commit, deliver (up), give (over, up), hazard, put in prison, recommend.

**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.

**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.

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

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

**προσφοραν noun - accusative singular feminine**

**prosphora pros-for-ah':** presentation; concretely, an oblation (bloodless) or sacrifice -- offering (up).

**και conjunction**

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

**θυσιαν noun - accusative singular feminine**

**thusia thoo-see'-ah:** sacrifice (the act or the victim, literally or figuratively) -- sacrifice.

**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).

**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

**οσμην noun - accusative singular feminine**

**osme os-may':** fragrance -- odour, savour.

**ευωδιας noun - genitive singular feminine**

**euodia yoo-o-dee'-ah:** good-scentedness, i.e. fragrance -- sweet savour (smell, -smelling).

## Ephesians 5:3 .



.	Greek	Strong's	Origin
But immorality	πορνεία (porneia)	4202: fornication	from porneuó
or	καὶ (kai)	2532: and, even, also	a prim. conjunction
any	πᾶσα (pasa)	3956: all, every	a prim. word
impurity	ἀκαθαρσία (akatharsia)	167: uncleanness	from akathartos
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
greed	πλεονεξία (pleonexia)	4124: advantage, covetousness	from pleonektés
must not even	μηδὲ (mēde)	3366: but not, and not	from mé and de
be named	ὀνομαζέσθω (onomazesthō)	3687: to name, to give a name	from onoma
among	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
you, as is proper	πρέπει (prepei)	4241: to be fitting, proper, suitable	a prim. verb
among saints;	ἁγίοις (agiois)	40: sacred, holy	from a prim. root

## KJV Lexicon

πορνεία **noun - nominative singular feminine**

**porneia** **por-ni'-ah**: harlotry (including adultery and incest); figuratively, idolatry -- fornication.

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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

πασα **adjective - nominative singular feminine**

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

ακαθαρσια **noun - nominative singular feminine**

akatharsia **ak-ath-ar-see'-ah**: impurity (the quality), physically or morally -- uncleanness.

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.

πλεονεξια **noun - nominative singular feminine**

pleonexia **pleh-on-ex-ee'-ah**: avarice, i.e. (by implication) fraudulency, extortion -- covetous(-ness) practices, greediness.

μηδε **conjunction**

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

ονομαζεσθω **verb - present passive imperative - third person singular**

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

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).

καθως **adverb**

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

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

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

αγιοις **adjective - dative plural masculine**

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

## Ephesians 5:4 .

■			
.	Greek	Strong's	Origin

and [there must be no] filthiness	αἰσχρότης (aischrotēs)	151: baseness	from aischros
and silly talk,	μωρολογία (mōrologia)	3473: foolish talking	from móros and legó
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
coarse jesting,	εὐτραπεία (eutrapelia)	2160: ready wit, coarse jesting	from eu and the same as tropé
which	ἃ (a)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
are not fitting,	ἀνῆκεν (anēken)	433: to be fit, be proper	from ana and hékó
but rather	μᾶλλον (mallon)	3123: more	cptv. of the same as malista
giving of thanks.	εὐχαριστία (eucharistia)	2169: thankfulness, giving of thanks	from eucharistos

## 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

### αισχροτης noun - nominative singular feminine

**aischrotes ahee-skhrot'-ace:** shamefulfulness, i.e. obscenity -- filthiness.

### και conjunction

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

### μωρολογία noun - nominative singular feminine

**morologia mo-rol-og-ee'-ah:** silly talk, i.e. buffoonery -- foolish talking.

### 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.

**ευτραπelia noun - nominative singular feminine**

**eutrapelia yoo-trap-el-ee'-ah:** witticism, i.e. (in a vulgar sense) ribaldry -- jesting.

**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.

**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.

**ανηκοντα verb - present active participle - nominative plural neuter**

**aneko an-ay'-ko:** to attain to, i.e. (figuratively) be proper -- convenient, be fit.

**αλλα conjunction**

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

**μαλλον adverb**

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

**ευχαριστια noun - nominative singular feminine**

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

## Ephesians 5:5 .

.	Greek	Strong's	Origin
For this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
you know		3609a: to have seen or perceived, hence to know	perf. of eidon
with certainty,	γινώσκοντες (ginōskontes)	1097: to come to know, recognize, perceive	from a prim. root gnó-
that no	οὐκ (ouk)	3756: not, no	a prim. word
immoral	πόρνος (pornos)	4205: a fornicator	akin to porné
or	ἢ	2228: or, than	a prim. conjunction used

	(ē)		disjunctively or cptv.
impure person	ἀκάθαρτος (akathartos)	169: unclean, impure	from alpha (as a neg. prefix) and kathairō
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
covetous man,	πλεονέκτης (pleonektēs)	4123: one desirous of having more	from the cptv. of polus and echó
who	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
is an idolater,	εἰδωλολάτρης (eidōlolatrēs)	1496: an image worshiper	from eidōlon and latris (a hired servant)
has	ἔχει (echei)	2192: to have, hold	a prim. verb
an inheritance	κληρονομίαν (klēronomian)	2817: an inheritance	from kléronomos
in the kingdom	βασιλεία (basileia)	932: kingdom, sovereignty, royal power	from basileuó
of Christ	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió
and God.	θεοῦ (theou)	2316: God, a god	of uncertain origin

## KJV Lexicon

**ΤΟΥΤΟ demonstrative pronoun - nominative singular neuter**

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

**ΓΑΡ conjunction**

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

**ΕΣΤΕ verb - present indicative - second person**  
**este es-teh':** ye are -- be, have been, belong.

**γινωσκοντες verb - present active participle - nominative plural masculine**  
**ginosko ghin-ocē'-ko:** to know (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed)

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

**πας adjective - nominative singular masculine**  
**pas pas:** apparently a primary word; all, any, every, the whole

**πορνός noun - nominative singular masculine**  
 **pornos por'-nos:** a (male) prostitute (as venal), i.e. (by analogy) a debauchee (libertine) -- fornicator, whoremonger.

**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.

**ακαθάρτος adjective - nominative singular masculine**  
**akathartos ak-ath'-ar-tos:** impure (ceremonially, morally (lewd) or specially, (demonic) -- foul, unclean.

**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.

**πλεονεκτής noun - nominative singular masculine**  
**pleonektes pleh-on-ek'-tace:** holding (desiring) more, i.e. eager for gain (avaricious, hence a defrauder) -- covetous.

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

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

**ειδωλολατρής noun - nominative singular masculine**  
**eidololatres i-do-lol-at'-race:** an image-(servant or) worshipper -- idolater.

**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.

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

<b>κληρονομίαν</b> <b>noun - accusative singular feminine</b> <b>kleronomia</b> <b>klay-ron-om-ee'-ah:</b> heirship, i.e. (concretely) a patrimony or (genitive case) a possession -- inheritance.
<b>εν</b> <b>preposition</b> <b>en</b> <b>en:</b> in, at, (up-)on, by, etc.
<b>τη</b> <b>definite article - dative singular feminine</b> <b>ho</b> <b>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>βασίλεια</b> <b>noun - dative singular feminine</b> <b>basileia</b> <b>bas-il-i'-ah:</b> royalty, i.e. (abstractly) rule, or (concretely) a realm -- kingdom, + reign.
<b>του</b> <b>definite article - genitive singular masculine</b> <b>ho</b> <b>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>χριστου</b> <b>noun - genitive singular masculine</b> <b>Christos</b> <b>khris-tos':</b> anointed, i.e. the Messiah, an epithet of Jesus -- Christ.
<b>και</b> <b>conjunction</b> <b>kai</b> <b>kahee:</b> and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words
<b>θεου</b> <b>noun - genitive singular masculine</b> <b>theos</b> <b>theh'-os:</b> a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

## Ephesians 5:6 .

.	Greek	Strong's	Origin
Let no one	Μηδεὶς (mēdeis)	3367: no one, nothing	from méde and heis
deceive	ἀπατάτω (apatatō)	538: to deceive	from apaté
you with empty	κενοῖς (kenois)	2756: empty	a prim. word
words,	λόγοις (logois)	3056: a word (as embodying an idea), a statement, a speech	from legó

for because	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
of these things		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
the wrath	ὀργή (orgē)	3709: impulse, wrath	a prim. word
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
comes	ἔρχεται (erchetai)	2064: to come, go	a prim. verb
upon the sons	υἱοῦς (uious)	5207: a son	a prim. word
of disobedience.	ἀπειθείας (apeitheias)	543: disobedience	from apeithés

## KJV Lexicon

μηδεις **adjective - nominative singular masculine**

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

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

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

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

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

κενοις **adjective - dative plural masculine**

**kenos ken-os':** empty -- empty, (in) vain.

λογοις **noun - dative plural masculine**

**logos log'-os:** something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching,



question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

---

**δια preposition**

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

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**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.

---

**γαρ conjunction**

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

---

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

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

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**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.

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**ορη noun - nominative singular feminine**

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

---

**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).

---

**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.

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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.

---

**υιους noun - accusative plural masculine**

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

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**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.

απειθείας **noun - genitive singular feminine**

apeitheia **ap-i'-thi-ah**: disbelief (obstinate and rebellious) -- disobedience, unbelief.

## Ephesians 5:7 .

.	Greek	Strong's	Origin
Therefore	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
do not be partakers	συμμέτοχοι (summetochoi)	4830: partaking with, subst. a joint partaker	from sun and metochos
with them;			

### 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.

οὐν **conjunction**

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

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

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.)

συμμετοχοι **adjective - nominative plural masculine**

summetochos **soom-met'-okh-os**: a co-participant -- partaker.

αὐτῶν **personal pronoun - genitive plural masculine**

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

# Ephesians 5:8 .

.	Greek	Strong's	Origin
for you were formerly	ΠΟΤΕ (pote)	4218: once, ever	enclitic particle from the same as posos and te
darkness,	ΣΚΟΤΟΣ (skotos)	4655: darkness	a prim. word
but now	ΝŪΝ (nun)	3568: now, the present	a prim. particle of pres. time
you are Light	ΦῶΣ (phōs)	5457: light	cont. of phaos (light, daylight); from the same as phainó
in the Lord;	ΚΥΡÍΩ (kuriō)	2962: lord, master	from kuros (authority)
walk	ΠΕΡΙΠΑΤΕῖΤΕ (peripateite)	4043: to walk	from peri and pateó
as children	ΤΈΚΝΑ (tekna)	5043: a child (of either sex)	from tiktó
of Light	ΦΩΤΌΣ (phōtos)	5457: light	cont. of phaos (light, daylight); from the same as phainó

## KJV Lexicon

ητε **verb - imperfect indicative - second person**

en **ane**: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

γαρ **conjunction**

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

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.

σκοτος **noun - nominative singular neuter**  
skotos **skot'-os**: shadiness, i.e. obscurity -- darkness.

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

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

φως **noun - nominative singular neuter**  
phos **foce**: luminousness (in the widest application, natural or artificial, abstract or concrete, literal or figurative) -- fire, light.

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.

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

τεκνα **noun - nominative plural neuter**  
teknon **tek'-non**: a child (as produced) -- child, daughter, son.

φωτος **noun - genitive singular neuter**  
phos **foce**: luminousness (in the widest application, natural or artificial, abstract or concrete, literal or figurative) -- fire, light.

περιπατετε **verb - present active imperative - second person**  
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).

## Ephesians 5:9 .

.	Greek	Strong's	Origin
(for the fruit	καρπός (karpos)	2590: fruit	a prim. word
of the Light	φωτός (phōtos)	5457: light	cont. of phaos (light, daylight); from the same as phainō
[consists] in all	πάση (pasē)	3956: all, every	a prim. word

goodness	ἀγαθωσύνη (agathōsunē)	19b: goodness	from agathos
and righteousness	δικαιοσύνη (dikaiosunē)	1343: righteousness, justice	from dikaios
and truth),	ἀληθεία (alētheia)	225: truth	from aléthēs

## 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.

### γάρ conjunction

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

### καρπος noun - nominative singular masculine

karpos **kar-pos'**: fruit (as plucked), literally or figuratively -- fruit.

### του definite article - genitive singular neuter

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### πνευματος noun - genitive singular neuter

pneuma **pn-yoo'-mah**: ghost, life, spirit(-ual, -ually), mind.

### 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

### αγαθωσυνη noun - dative 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

δικαιοσύνη **noun - dative singular feminine**

dikaiosune **dik-ah-yos-oo'-nay**: equity (of character or act); specially (Christian) justification -- righteousness.

καί **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αληθεια **noun - dative singular feminine**

aletheia **al-ay'-thi-a**: truth -- true, truly, truth, verity.

## Ephesians 5:10 .

.	Greek	Strong's	Origin
trying to learn	δοκιμάζοντες (dokimazontes)	1381a: to test, by impl. to approve	from dokimos
what	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
is pleasing	εὐάρεστον (euaRESTON)	2101: well-pleasing	from eu and arestos (acceptable, pleasing); from areskó
to the Lord.	κυρίῳ (kuriō)	2962: lord, master	from kuros (authority)

## KJV Lexicon

δοκιμάζοντες **verb - present active participle - nominative plural masculine**

dokimazo **dok-im-ad'-zo**: to test; by implication, to approve -- allow, discern, examine, like, (ap-)prove, try.

τι **interrogative pronoun - nominative singular neuter**

tis **tis**: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

ἐστιν **verb - present indicative - third person singular**

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

ευαρεστον **adjective - nominative singular neuter**  
**euarestos yoo-ar'-es-tos:** fully agreeable -- acceptable(-ted), wellpleasing.

τω **definite article - dative singular masculine**  
**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κυριω **noun - dative singular masculine**  
**kurios koo'-ree-os:** supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

## Ephesians 5:11 .

.	Greek	Strong's	Origin
Do not participate	συγκοινωνεῖτε (sunkoinōneite)	4790: to have fellowship with	from sun and koinóneó
in the unfruitful	ἀκάργοις (akarpois)	175: unfruitful	from alpha (as a neg. prefix) and karpos
deeds	ἔργοις (ergois)	2041: work	from a prim. verb erdó (to do)
of darkness,	σκότους (skotous)	4655: darkness	a prim. word
but instead	μᾶλλον (mallon)	3123: more	cptv. of the same as malista
even	καὶ (kai)	2532: and, even, also	a prim. conjunction
expose	ἐλέγχετε (elenchete)	1651: to expose, convict, reprove	a prim. verb
them;			

**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.

---

**συγκοινωνείτε verb - present active imperative - second person**

**sugkoinoneo soong-koy-no-neh'-o:** to share in company with, i.e. co-participate in -- communicate (have fellowship) with, be partaker of.

---

**τοις definite article - dative plural neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**εργοις noun - dative plural neuter**

**ergon er'-gon:** toil (as an effort or occupation); by implication, an act -- deed, doing, labour, work.

---

**τοις definite article - dative plural neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**ακαρποις adjective - dative plural neuter**

**akarpōs ak'-ar-pos:** barren -- without fruit, unfruitful.

---

**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.

---

**σκοτους noun - genitive singular neuter**

**skotos skot'-os:** shadiness, i.e. obscurity -- darkness.

---

**μαλλον adverb**

**mallon mal'-lon:** (adverbially) more (in a greater degree) or rather -- better, far, (the) more (and more), (so) much (the more), rather.

---

**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

---

**ελεγχετε verb - present active imperative - second person**

**elegcho el-eng'-kho:** to confute, admonish -- convict, convince, tell a fault, rebuke, reprove.



# Ephesians 5:12 .

.	Greek	Strong's	Origin
for it is disgraceful	αἰσχρόν (aischron)	150: shameful	from the same as aischunó
even	καὶ (kai)	2532: and, even, also	a prim. conjunction
to speak	λέγειν (legein)	3004: to say	a prim. verb
of the things which are done	γινόμενα (ginomena)	1096: to come into being, to happen, to become	from a prim. root gen-
by them in secret.	κρυφῇ (kruphē)	2931b: secretly	adverb from kruptó

## KJV Lexicon

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.

γαρ **conjunction**

**gar gar:** assigning a reason (used in argument, explanation or intensification; often with other particles)

κρυφή **adverb**

**kruphe kroo-fay':** privately -- in secret.

γινόμενα **verb - present middle or passive deponent participle - accusative plural neuter**

**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.)

υπὲρ **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

αὐτῶν **personal pronoun - genitive plural masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

**αἰσχρὸν adjective - nominative singular neuter**  
**aischros ahee-skhros':** shameful, i.e. base (specially, venal) -- filthy.

**ἐστὶν verb - present indicative - third person singular**  
**esti es-tee':** he (she or it) is; also (with neuter plural) they are

**καὶ conjunction**  
**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**λεγεῖν verb - present active infinitive**  
**lego leg'-o:** ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

## Ephesians 5:13 .

.	Greek	Strong's	Origin
But all	πάντα (panta)	3956: all, every	a prim. word
things	πάν (pan)	3956: all, every	a prim. word
become	φανερῶνται (phaneroutai)	5319: to make visible, make clear	from phaneros
visible	φανερούμενον (phaneroumenon)	5319: to make visible, make clear	from phaneros
when they are exposed	ἐλεγχόμενα (elenchomena)	1651: to expose, convict, reprove	a prim. verb
by the light,	φῶς (phōtos)	5457: light	cont. of phaos (light, daylight); from the same as phainó
for everything		3956: all, every	a prim. word
that becomes visible		5319: to make visible, make clear	from phaneros
is light.	φῶς (phōs)	5457: light	cont. of phaos (light, daylight); from the same as phainó

## KJV Lexicon

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.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

παντα **adjective - accusative plural neuter**

pas **pas**: apparently a primary word; all, any, every, the whole

ελεγχόμενα **verb - present passive participle - nominative plural neuter**

elegcho **el-eng'-kho**: to confute, admonish -- convict, convince, tell a fault, rebuke, reprove.

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

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.

φωτος **noun - genitive singular neuter**

phos **foce**: luminousness (in the widest application, natural or artificial, abstract or concrete, literal or figurative) -- fire, light.

φανερoutai **verb - present passive indicative - third person singular**

phaneroo **fan-er-o'-o**: to render apparent -- appear, manifestly declare, (make) manifest (forth), shew (self).

παν **adjective - nominative singular neuter**

pas **pas**: apparently a primary word; all, any, every, the whole

γαρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

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.

φανερουμενον **verb - present passive participle - nominative singular neuter**  
phaneroo **fan-er-o'-o:** to render apparent -- appear, manifestly declare, (make) manifest  
(forth), shew (self).

φως **noun - nominative singular neuter**  
phos **foce:** luminousness (in the widest application, natural or artificial, abstract or  
concrete, literal or figurative) -- fire, light.

ΕΣΤΙΝ **verb - present indicative - third person singular**  
esti **es-tee':** he (she or it) is; also (with neuter plural) they are

## Ephesians 5:14 .

.	Greek	Strong's	Origin
For this reason	διὸ (dio)	1352: wherefore, on which account	from dia and hos,
it says,	λέγει (legei)	3004: to say	a prim. verb
"Awake,	ἐγείρε (egeire)	1453: to waken, to raise up	a prim. verb
sleeper,	καθεύδων (katheudōn)	2518: to sleep	from kata and heudó (to sleep)
And arise	ἀνάστα (anasta)	450: to raise up, to rise	from ana and histémi
from the dead,	νεκρῶν (nekrōn)	3498: dead	a prim. word, the same as nekus (a dead body)
And Christ	Χριστός (christos)	5547: the Anointed One, Messiah, Christ	from chrió
will shine	ἐπιφάσει (epiphausei)	2017: to shine forth	from epiphóskó
on you."			

## KJV Lexicon

**διο conjunction**

**dio dee-o'**: through which thing, i.e. consequently -- for which cause, therefore, wherefore.

**λεγει verb - present active indicative - third person singular**

**lego leg'-o'**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

**εγειρε verb - present active imperative - second person singular**

**egeiro eg-i'-ro'**: to waken (transitively or intransitively), i.e. rouse

**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.

**καθευδων verb - present active participle - nominative singular masculine**

**katheudo kath-yoo'-do'**: to lie down to rest, i.e. (by implication) to fall asleep -- (be a-)sleep.

**και conjunction**

**kai kahee'**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**αναστα verb - second aorist active middle - second person singular - accusative plural**

**anistemi an-is'-tay-mee'**: to stand up (literal or figurative, transitive or intransitive) -- arise, lift up, raise up (again), rise (again), stand up(-right).

**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)

**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.

**νεκρων adjective - genitive plural masculine**

**nekros nek-ros'**: dead (literally or figuratively; also as noun) -- dead.

**και conjunction**

**kai kahee'**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**επιφαισει verb - future active indicative - third person singular**

**epiphauo ep-ee-fow'-o'**: to illuminate (figuratively) -- give light.

σοι **personal pronoun - second person dative singular**  
soi **soy**: to thee -- thee, thine own, thou, thy.

ο **definite article - nominative singular masculine**  
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χριστος **noun - nominative singular masculine**  
Christos **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

## Ephesians 5:15 .

.	Greek	Strong's	Origin
Therefore	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
be careful	Βλέπετε (blepete)	991: to look (at)	a prim. verb
how	πῶς (pōs)	4459: how?	interrog. adverb from the same as posos
you walk,	περιπατεῖτε (peripateite)	4043: to walk	from peri and pateó
not as unwise men	ἄσοφοι (asophoi)	781: unwise	from alpha (as a neg. prefix) and sophos
but as wise,	σοφοί (sophoi)	4680: skilled, wise	a prim. word

### KJV Lexicon

βλέπετε **verb - present active imperative - second person**  
blepo **blep'-o**: to look at -- behold, beware, lie, look (on, to), perceive, regard, see, sight, take heed.

οὖν **conjunction**  
oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

**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).

**ακριβως** **adverb**

**akribos ak-ree-boce':** exactly -- circumspectly, diligently, perfect(-ly).

**περιπατειτε** **verb - present active indicative - second person**

**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).

**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)

**ασοφοι** **adjective - nominative plural masculine**

**asophos as'-of-os:** unwise -- fool.

**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.

**ως** **adverb**

**hos hoce:** which how, i.e. in that manner (very variously used, as follows)

**σοφοι** **adjective - nominative plural masculine**

**sophos sof-os':** wise (in a most general application) -- wise.

## Ephesians 5:16 .

.	Greek	Strong's	Origin
making the most	ἐξαγοραζόμενοι (exagorazomenoi)	1805: to buy up, i.e. ransom, fig. to rescue from loss	from ek and agorazó
of your time,	καιρόν (kairon)	2540: time, season	a prim. word
because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
the days	ἡμέραι	2250: day	a prim. word

	(ēmerai)		
are evil.	πονηραί	4190: toilsome, bad	from poneó (to toil)
	(ponērai)		

## KJV Lexicon

εξαγοραζομενοι **verb - present middle passive - nominative plural masculine**

exagorazo **ex-ag-or-ad'-zo**: to buy up, i.e. ransom; figuratively, to rescue from loss (improve opportunity) -- redeem.

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.

καιρον **noun - accusative singular masculine**

kairos **kahee-ros'**: an occasion, i.e. set or proper time -- always, opportunity, (convenient, due) season, (due, short, while) time, a while.

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.

αι **definite article - nominative plural feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ημεραι **noun - nominative plural feminine**

hemera **hay-mer'-ah**: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

πονηραι **adjective - nominative plural feminine**

poneros **pon-ay-ros'**: hurtful, i.e. evil; figuratively, calamitous; also (passively) ill, i.e. diseased; but especially (morally) culpable, i.e. derelict, vicious, facinorous; neuter (singular) mischief, malice, or (plural) guilt;

εισιν **verb - present indicative - third person**

eisi **i-see'**: they are -- agree, are, be, dure, is, were.

## Ephesians 5:17 .



.	Greek	Strong's	Origin
So	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
then		1223: through, on account of, because of	a prim. preposition
do not be foolish,	ἄφρονες (aphrones)	878: without reason, foolish	from alpha (as a neg. prefix) and phrén
but understand	συνίετε (suniete)	4920: to set together, fig. to understand	from sun and hiémi (to send)
what	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
the will	θέλημα (thelēma)	2307: will	from theló
of the Lord	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
is.			

## KJV Lexicon

### δια **preposition**

**dia** **dee-ah'**: through (in very wide applications, local, causal, or occasional)

### ΤΟΥΤΟ **demonstrative pronoun - accusative singular neuter**

**touto** **too'-to**: that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore).

### 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.

### γινεσθε **verb - present middle or passive deponent imperative - second person**

**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.)

**αφρονες adjective - nominative plural masculine**

**aphron af'-rone:** mindless, i.e. stupid, (by implication) ignorant, (specially) egotistic, (practically) rash, or (morally) unbelieving -- fool(-ish), unwise.

**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.

**συνιεντες verb - present active participle - nominative plural masculine**

**suniami soon-ee'-ay-mee:** to put together, i.e. (mentally) to comprehend; by implication, to act piously -- consider, understand, be wise.

**τι interrogative pronoun - nominative singular neuter**

**tis tis:** an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

**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.

**θελημα noun - nominative singular neuter**

**thelema thel'-ay-mah:** a determination (properly, the thing), i.e. (actively) choice (specially, purpose, decree; abstractly, volition) or (passively) inclination -- desire, pleasure, will.

**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.

## Ephesians 5:18 .

.	Greek	Strong's	Origin
And do not get drunk	μεθύσκεσθε (methuskesthe)	3182: to make drunk	caus. form of methuó
with wine,	οἶνω (oinō)	3631: wine	a prim. word
for that is dissipation,	ἀσωτία (asōtia)	810: unsavedness, i.e. wastefulness	from alpha (as a neg. prefix) and sózō
but be filled	πληροῦσθε	4137: to make full, to	from plérés

	(plērousthe)	complete	
with the Spirit,	πνεύματι	4151: wind, spirit	from pneó
	(pneumati)		

## 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.

**μεθυσκεσθε verb - present passive middle or passive deponent - second person**  
**methusko meth-oos'-ko:** to intoxicate -- be drunk(-en).

**οινω noun - dative singular masculine**  
**oinos oy'-nos:** wine -- wine.

### εν preposition

**en en:** in, at, (up-)on, by, etc.

### ω relative pronoun - dative singular masculine

**hos hos:** the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

### εστιν verb - present indicative - third person singular

**esti es-tee':** he (she or it) is; also (with neuter plural) they are

### ασωτια noun - nominative singular feminine

**asotia as-o-tee'-ah:** unsavedness, i.e. (by implication) profligacy -- excess, riot.

### 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.

### πληρουσθε verb - present passive imperative - second person

**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

### εν preposition

en **en**: in, at, (up-)on, by, etc.

πνευματι **noun - dative singular neuter**  
pneuma **pn̥yoo'-mah**: ghost, life, spirit(-ual, -ually), mind.

## Ephesians 5:19 .

.	Greek	Strong's	Origin
speaking	λαλοῦντες (lalountes)	2980: to talk	from lalos (talkative)
to one another	ἑαυτοῖς (eautois)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
in psalms	ψαλμοῖς (psalmois)	5568: a striking (of musical strings), a psalm	from psalló
and hymns	ᾠμνοῖς (umnois)	5215: a hymn	a prim. word
and spiritual	πνευματικαῖς (pneumatikais)	4152: spiritual	from pneuma
songs,	ὧδαῖς (ōdais)	5603: a song, ode	contr. from aoidé (a song); from the same as adó
singing	ᾄδοντες (adontes)	103: to sing	from aeidó (to sing)
and making melody	ψάλλοντες (psallontes)	5567: to pull, twitch, twang, play, sing	from psaó (to rub)
with your heart	καρδίᾳ (kardia)	2588: heart	a prim. word
to the Lord;	κυρίῳ (kuriō)	2962: lord, master	from kuros (authority)

## KJV Lexicon

λαλουντες **verb - present active participle - nominative plural masculine**

laleo **lal-eh'-o**: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

εαυτοις **reflexive pronoun - third person dative plural masculine**

heautou **heh-ow-too'**: him-(her-, it-, them-, also (in conjunction with the personal pronoun of the other persons) my-, thy-, our-, your-) self (selves), etc.

ψαλμοις **noun - dative plural masculine**

psalmos **psal-mos'**: a set piece of music, i.e. a sacred ode (accompanied with the voice, harp or other instrument; a psalm); collectively, the book of the Psalms -- psalm.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

υμνοις **noun - dative plural masculine**

humnos **hoom'-nos**: a hymn or religious ode (one of the Psalms) -- hymn.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ωδαις **noun - dative plural feminine**

oide **o-day'**: a chant or ode, a Hebrew cantillation -- song.

πνευματικαις **adjective - dative plural feminine**

pneumatikos **pn-yoo-mat-ik-os'**: non-carnal, i.e. (humanly) ethereal (as opposed to gross), or (daemoniacally) a spirit (concretely), or (divinely) supernatural, regenerate, religious -- spiritual.

αδοντες **verb - present active participle - nominative plural masculine**

aido **ad'-o**: sing.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ψαλλοντες **verb - present active participle - nominative plural masculine**

psallo **psal'-lo**: to twitch or twang, i.e. to play on a stringed instrument (celebrate the divine worship with music and accompanying odes) -- make melody, sing (psalms).

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.

καρδια **noun - dative singular feminine**

**kardia** **kar-dee'-ah**: the heart, i.e. (figuratively) the thoughts or feelings (mind); also (by analogy) the middle -- (+ broken-)heart(-ed).

**ὑμῶν** **personal pronoun - second person genitive plural**  
**humon** **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

**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.

**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.

## Ephesians 5:20 .

.	Greek	Strong's	Origin
always	πάντοτε (pantote)	3842: at all times	from pas and tote
giving thanks	εὐχαριστοῦντες (eucharistountes)	2168: to be thankful	from eucharistos
for all things	πάντων (pantōn)	3956: all, every	a prim. word
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
to God,	θεῷ (theō)	2316: God, a god	of uncertain origin
even	καὶ (kai)	2532: and, even, also	a prim. conjunction
the Father;	πατρί (patri)	3962: a father	a prim. word

## KJV Lexicon

ευχαριστούντες **verb - present active participle - nominative plural masculine**

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).

πάντοτε **adverb**

pantote **pan'-tot-eh**: every when, i.e. at all times -- alway(-s), ever(-more).

ὑπέρ **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.

πάντων **adjective - genitive plural neuter**

pas **pas**: apparently a primary word; all, any, every, the whole

ἐν **preposition**

en **en**: in, at, (up-)on, by, etc.

ὀνοματί **noun - dative singular neuter**

onoma **on'-om-ah**: a name (authority, character) -- called, (+ sur-)name(-d).

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.

**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).

**και** **conjunction**

**kai** **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**πατρι** **noun - dative singular masculine**

**pater** **pat-ayr'**: a father (literally or figuratively, near or more remote) -- father, parent.

## Ephesians 5:21 .

.	Greek	Strong's	Origin
and be subject	ὑποτασσόμενοι (upotassomenoi)	5293: to place or rank under, to subject, mid. to obey	from hupo and tassó
to one another	ἀλλήλοις (allēlois)	240: of one another	a reciporical pronoun
in the fear	φόβῳ (phobō)	5401: panic flight, fear, the causing of fear, terror	from phebomai (to be put to flight)
of Christ.	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió

### KJV Lexicon

**υποτασσομενοι** **verb - present passive participle - nominative plural masculine**

**hupotasso** **hoop-ot-as'-so**: to subordinate; reflexively, to obey -- be under obedience (obedient), put under, subdue unto, (be, make) subject (to, unto), be (put) in subjection (to, under), submit self unto.

**αλληλοις** **reciprocal pronoun - dative plural masculine**



**allelon** **al-lay'-lone**: one another -- each other, mutual, one another, (the other), (them-, your-)selves, (selves)

**εν** **preposition**

**en en**: in, at, (up-)on, by, etc.

**φοβω** **noun - dative singular masculine**

**phobos fob'-os**: alarm or fright -- be afraid, + exceedingly, fear, terror.

**χριστου** **noun - genitive singular masculine**

**Christos khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

## Ephesians 5:22 .

.	Greek	Strong's	Origin
Wives,	γυναῖκες (gunaikes)	1135: a woman	a prim. word
[be subject] to your own	ἰδίοις (idiois)	2398: one's own, distinct	a prim. word
husbands,	ἀνδράσιν (andrasin)	435: a man	a prim. word
as to the Lord.	κυρίῳ (kuriō)	2962: lord, master	from kuros (authority)

### KJV Lexicon

**αι** **definite article - nominative plural feminine**

**ho ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**γυναικες** **noun - nominative plural feminine**

**gune goo-nay'**: a woman; specially, a wife -- wife, woman.

**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.

ἰδιοῖς **adjective - dative plural masculine**  
**idios id'-ee-os:** pertaining to self, i.e. one's own; by implication, private or separate

ἀνδράσιν **noun - dative plural masculine**  
**aner an'-ayr:** a man (properly as an individual male) -- fellow, husband, man, sir.

ὑποτάσσεσθε **verb - present middle imperative - second person**  
**hupotasso hoop-ot-as'-so:** to subordinate; reflexively, to obey -- be under obedience (obedient), put under, subdue unto, (be, make) subject (to, unto), be (put) in subjection (to, under), submit self unto.

ὥς **adverb**  
**hos hōce:** which how, i.e. in that manner (very variously used, as follows)

τῷ **definite article - dative singular masculine**  
**ho hō:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, 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.

## Ephesians 5:23 .

.	Greek	Strong's	Origin
For the husband	ἀνὴρ (anēr)	435: a man	a prim. word
is the head	κεφαλὴ (kephalē)	2776: the head	a prim. word
of the wife,	γυναικὸς (gunaikos)	1135: a woman	a prim. word
as Christ	Χριστὸς (christos)	5547: the Anointed One, Messiah, Christ	from chrió
also	καὶ (kai)	2532: and, even, also	a prim. conjunction
is the head	κεφαλὴ (kephalē)	2776: the head	a prim. word
of the church,	ἐκκλησίας (ekklēsias)	1577: an assembly, a (religious) congregation	from ek and kaleó
He Himself	αὐτὸς	846: (1) self (emphatic) (2) he, an intensive pronoun, a prim.	

	(autos)	she, it (used for the third pers. word pron.) (3) the same	
[being] the Savior	σωτήρ (sōtēr)	4990: a savior, deliverer	from sózō
of the body.	σώματος (sōmatos)	4983: a body	of uncertain origin

## KJV Lexicon

### οτι conjunction

**hoti hot'-ee:** demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

### ανηρ noun - nominative singular masculine

**aner an'-ayr:** a man (properly as an individual male) -- fellow, husband, man, sir.

### εστιν verb - present indicative - third person singular

**esti es-tee':** he (she or it) is; also (with neuter plural) they are

### κεφαλη noun - nominative singular feminine

**kephale kef-al-ay':** the head (as the part most readily taken hold of), literally or figuratively -- head.

### 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.

### γυναικος noun - genitive singular feminine

**gune goo-nay':** a woman; specially, a wife -- wife, woman.

### ως adverb

**hos hoce:** which how, i.e. in that manner (very variously used, as follows)

### και conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### 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.

χριστος **noun - nominative singular masculine**  
Christos **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

κεφαλη **noun - nominative singular feminine**  
kephale **kef-al-ay'**: the head (as the part most readily taken hold of), literally or figuratively -- head.

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.

εκκλησιας **noun - genitive singular feminine**  
ekklesia **ek-klay-see'-ah**: a calling out, i.e. (concretely) a popular meeting, especially a religious congregation--assembly, church.

και **conjunction**  
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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

εστιν **verb - present indicative - third person singular**  
esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

σωτηρ **noun - nominative singular masculine**  
soter **so-tare'**: a deliverer, i.e. God or Christ -- saviour.

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.

σωματος **noun - genitive singular neuter**  
soma **so'-mah**: the body (as a sound whole), used in a very wide application, literally or figuratively -- bodily, body, slave.

## Ephesians 5:24 .

.	Greek	Strong's	Origin
But as the church	ἐκκλησία (ekklēsia)	1577: an assembly, a (religious) congregation	from ek and kaleó
is subject	ὑποτάσσεται (upotassetai)	5293: to place or rank under, to subject, mid. to obey	from hupo and tassó
to Christ,	Χριστῷ	5547: the Anointed One,	from chrió

	(christō)	Messiah, Christ	
so	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
also	καὶ (kai)	2532: and, even, also	a prim. conjunction
the wives	γυναῖκες (gunaikes)	1135: a woman	a prim. word
[ought to be] to their husbands	ἀνδράσιν (andrasin)	435: a man	a prim. word
in everything.	παντί (panti)	3956: all, every	a prim. word

## KJV Lexicon

### αλλ conjunction

**alla al-lah'**: other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

### ωσπερ adverb

**hosper hoke'-per**: just as, i.e. exactly like -- (even, like) as.

### η definite article - nominative singular feminine

**ho ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### εκκλησια noun - nominative singular feminine

**ekklesia ek-klay-see'-ah**: a calling out, i.e. (concretely) a popular meeting, especially a religious congregation--assembly, church.

### υποτασσεται verb - present passive indicative - third person singular

**hupotasso hoop-ot-as'-so**: to subordinate; reflexively, to obey -- be under obedience (obedient), put under, subdue unto, (be, make) subject (to, unto), be (put) in subjection (to, under), submit self unto.

### 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>χριστω</b> <b>noun - dative singular masculine</b> <b>Christos khris-tos'</b> : anointed, i.e. the Messiah, an epithet of Jesus -- Christ.
<b>οὕτως</b> <b>adverb</b> <b>houto hoo'-to</b> : 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.
<b>καί</b> <b>conjunction</b> <b>kai kahee</b> : and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words
<b>αἱ</b> <b>definite article - nominative 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>γυναῖκες</b> <b>noun - nominative plural feminine</b> <b>gune goo-nay'</b> : a woman; specially, a wife -- wife, woman.
<b>τοῖς</b> <b>definite article - dative plural masculine</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>ἰδίοις</b> <b>adjective - dative plural masculine</b> <b>idios id'-ee-os</b> : pertaining to self, i.e. one's own; by implication, private or separate
<b>ἀνδράσιν</b> <b>noun - dative plural masculine</b> <b>aner an'-ayr</b> : a man (properly as an individual male) -- fellow, husband, man, sir.
<b>ἐν</b> <b>preposition</b> <b>en en</b> : in, at, (up-)on, by, etc.
<b>παντί</b> <b>adjective - dative singular neuter</b> <b>pas pas</b> : apparently a primary word; all, any, every, the whole

## Ephesians 5:25 .

.	Greek	Strong's	Origin
Husbands,	ἄνδρες (andres)	435: a man	a prim. word
love	ἀγαπάτε (agapate)	25: to love	of uncertain origin
your wives,	γυναῖκας (gunaikas)	1135: a woman	a prim. word

just	καθώς (kathōs)	2531a: according as, just as	from kata and hós
as Christ	Χριστός (christos)	5547: the Anointed One, Messiah, Christ	from chrió
also	καὶ (kai)	2532: and, even, also	a prim. conjunction
loved	ἠγάπησεν (ēgapēsen)	25: to love	of uncertain origin
the church	ἐκκλησίαν (ekklēsian)	1577: an assembly, a (religious) congregation	from ek and kaleó
and gave	παρέδωκεν (paredōken)	3860: to hand over, to give or deliver over, to betray	from para and didómi
Himself	ἑαυτὸν (eauton)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
up for her,			

## KJV Lexicon

οἱ **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἄνδρες **noun - nominative plural masculine**

aner **an'-ayr**: a man (properly as an individual male) -- fellow, husband, man, sir.

ἀγαπάτε **verb - present active imperative - second person**

agapao **ag-ap-ah'-o**: to love (in a social or moral sense) -- (be-)love(-ed).

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.

γυναίκας **noun - accusative plural feminine**

gune **goo-nay'**: a woman; specially, a wife -- wife, woman.

---

**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.

---

**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

---

**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.

---

**χριστος noun - nominative singular masculine**

Christos **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

---

**ηγαπησεν verb - aorist active indicative - third person singular**

agapao **ag-ap-ah'-o**: to love (in a social or moral sense) -- (be-)love(-ed).

---

**την definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**εκκλησιαν noun - accusative singular feminine**

ekklesia **ek-klay-see'-ah**: a calling out, i.e. (concretely) a popular meeting, especially a religious congregation--assembly, church.

---

**και conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**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.

---

**παρεδωκεν verb - aorist active indicative - third person singular**

paradidomi **par-ad-id'-o-mee**: to surrender, i.e. yield up, intrust, transmit -- betray, bring forth, cast, commit, deliver (up), give (over, up), hazard, put in prison, recommend.

---

**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.

αυτης **personal pronoun - genitive singular feminine**

**autos ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

## Ephesians 5:26 .

.	Greek	Strong's	Origin
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that He might sanctify	ἀγιάσῃ (agiasē)	37: to make holy, consecrate, sanctify	from hagios
her, having cleansed	καθαρίσας (katharisas)	2511: to cleanse	from katharos
her by the washing	λουτρῶ (loutrō)	3067: a washing, a bath	from louó
of water	ὑδατος (udatos)	5204: water	a prim. word
with the word,	ῥήματι (rēmati)	4487: a word, by impl. a matter	from a modified form of ereó

### 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.

αυτην **personal pronoun - accusative singular feminine**

**autos ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

αγιαση **verb - aorist active subjunctive - third person singular**

**hagiazō hag-ee-ad'-zo**: to make holy, i.e. (ceremonially) purify or consecrate; (mentally) to venerate -- hallow, be holy, sanctify.

καθαρίσας **verb - aorist active participle - nominative singular masculine**  
katharizo **kath-ar-id'-zo**: to cleanse -- (make) clean(-se), purge, purify.

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.

λουτρω **noun - dative singular neuter**  
loutron **loo-tron'**: a bath, i.e. (figuratively), baptism -- washing.

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.

υδατος **noun - genitive singular neuter**  
hudor **hoo'-dore**: water (as if rainy) literally or figuratively -- water.

εν **preposition**  
en **en**: in, at, (up-)on, by, etc.

ρηματι **noun - dative singular neuter**  
rhema **hray'-mah**: an utterance (individually, collectively or specially); by implication, a matter or topic (especially of narration, command or dispute); with a negative naught whatever

## Ephesians 5:27 .

.	Greek	Strong's	Origin
that He might present	παράσῃση (parastēsē)	3936: to place beside, to present, stand by, appear	from para and histēmi
to Himself	ἑαυτῷ (eautō)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
the church	ἐκκλησίαν (ekklēsian)	1577: an assembly, a (religious) congregation	from ek and kaleō
in all her glory,	ἐνδοξον (endoxon)	1741: held in honor, glorious	from en and doxa
having	ἔχουσιν (echousan)	2192: to have, hold	a prim. verb
no	μή (mē)	3361: not, that...not, lest (used for qualified negation)	a prim. particle

spot	σπίλον (spilon)	4696: a spot, stain	a prim. word
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
wrinkle	ρυτίδα (rutida)	4512: a wrinkle	probably from rhusos (shrivelled, wrinkled)
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
any	τι (ti)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
such thing;	τοιούτων (toioutōn)	5108: such as this, such	from toios (such, such-like) and houtos,
but that she would be holy	ἁγία (agia)	40: sacred, holy	from a prim. root
and blameless.	ἄμωμος (amōmos)	299b: without blemish	from alpha (as a neg. prefix) and mómos

## 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.

### παράστησι **verb - aorist active subjunctive - third person singular**

**paristemi par-is'-tay-mee:** assist, bring before, command, commend, give presently, present, prove, provide, shew, stand (before, by, here, up, with), yield.

### αυτην **personal pronoun - accusative singular feminine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

### εαυτω **reflexive pronoun - third person dative 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.

ενδοξον **adjective - accusative singular feminine**

endoxos **en'-dox-os**: in glory, i.e. splendid, (figuratively) noble -- glorious, gorgeous(-ly), honourable.

---

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.

---

ἐκκλησιαν **noun - accusative singular feminine**

ekklesia **ek-klay-see'-ah**: a calling out, i.e. (concretely) a popular meeting, especially a religious congregation--assembly, church.

---

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.

---

ἐχουσιν **verb - present active participle - accusative singular feminine**

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

---

σπιλον **noun - accusative singular masculine**

spilos **spee'-los**: a stain or blemish, i.e. (figuratively) defect, disgrace -- spot.

---

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.

---

ρυτιδα **noun - accusative singular feminine**

rhutis **hroo-tece'**: a fold (as drawing together), i.e. a wrinkle (especially on the face) -- wrinkle.

---

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.

---

τι **indefinite pronoun - accusative singular neuter**

tis **tis**: some or any person or object

---

των **definite article - genitive plural neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

τοιουτων **demonstrative pronoun - genitive plural neuter**

toioutos **toy-oo'-tos**: truly this, i.e. of this sort (to denote character or individuality) -- like, such (an one).

---

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.

---

iva **conjunction**

**hina hin'-ah:** in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

**η verb - present subjunctive - third person singular**

**ο ο:** e ay; etc. be -- + appear, are, (may, might, should) be, have, is, + pass the flower of her age, should stand, were.

**αγια adjective - nominative singular feminine**

**hagios hag'-ee-os:** sacred (physically, pure, morally blameless or religious, ceremonially, consecrated) -- (most) holy (one, thing), saint.

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**αμωμος adjective - nominative singular feminine**

**amomos am'-o-mos:** unblemished -- without blame (blemish, fault, spot), faultless, unblamable.

## Ephesians 5:28 .

.	Greek	Strong's	Origin
So	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
husbands	ἄνδρες (andres)	435: a man	a prim. word
ought	ὀφείλουσιν (opheilousin)	3784: to owe	a prim. word
also	καὶ (kai)	2532: and, even, also	a prim. conjunction
to love	ἀγαπᾶν (agapan)	25: to love	of uncertain origin
their own	ἑαυτῶν (eautōn)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
wives	γυναῖκας (gunaikas)	1135: a woman	a prim. word
as their own	ἑαυτῶν (eautōn)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos

bodies.	σώματα (sōmata)	4983: a body	of uncertain origin
He who loves	ἀγαπῶν (agapōn)	25: to love	of uncertain origin
his own	ἑαυτοῦ (eautou)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
wife	γυναῖκα (gunaika)	1135: a woman	a prim. word
loves	ἀγαπᾷ (agapa)	25: to love	of uncertain origin
himself;	ἑαυτὸν (eauton)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos

## KJV Lexicon

### οὕτως **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.

### οφείλουσιν **verb - present active indicative - third person**

**opheilo of-i'-lo:** to owe (pecuniarily); figuratively, to be under obligation (ought, must, should); morally, to fail in duty

### οἱ **definite article - nominative plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### ἄνδρες **noun - nominative plural masculine**

**aner an'-ayr:** a man (properly as an individual male) -- fellow, husband, man, sir.

### ἀγαπᾶν **verb - present active infinitive**

**agapao ag-ap-ah'-o:** to love (in a social or moral sense) -- (be-)love(-ed).

### 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.

---

**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.

---

**γυναικας noun - accusative plural feminine**  
gune **goo-nay'**: a woman; specially, a wife -- wife, woman.

---

**ως adverb**  
hos **hoce**: which how, i.e. in that manner (very variously used, as follows)

---

**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.

---

**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.

---

**σωματα noun - accusative plural neuter**  
soma **so'-mah**: the body (as a sound whole), used in a very wide application, literally or figuratively -- bodily, body, slave.

---

**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.

---

**αγαπων verb - present active participle - nominative singular masculine**  
agapao **ag-ap-ah'-o**: to love (in a social or moral sense) -- (be-)love(-ed).

---

**την definite article - accusative singular feminine**  
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**εαυτου 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.

---

**γυναικα noun - accusative singular feminine**  
gune **goo-nay'**: a woman; specially, a wife -- wife, woman.

---

**εαυτου 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.

---

**αγαπα verb - present active indicative - third person singular**  
agapao **ag-ap-ah'-o**: to love (in a social or moral sense) -- (be-)love(-ed).

---

# Ephesians 5:29 .

.	Greek	Strong's	Origin
for no one	οὐδεὶς (oudeis)	3762: no one, none	from oude and heis
ever	ποτε (pote)	4218: once, ever	enclitic particle from the same as posos and te
hated	ἐμίσησεν (emisēsen)	3404: to hate	from misos (hatred)
his own	ἑαυτοῦ (eautou)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
flesh,	σάρκα (sarka)	4561: flesh	a prim. word
but nourishes	ἐκτρέφει (ektrephei)	1625: to bring up to maturity, to nourish	from ek and trephó
and cherishes	θάλπει (thalpei)	2282: to warm, hence to cherish	a prim. verb
it, just	καθὼς (kathōs)	2531a: according as, just as	from kata and hós
as Christ	Χριστὸς (christos)	5547: the Anointed One, Messiah, Christ	from chrió
also	καὶ (kai)	2532: and, even, also	a prim. conjunction
[does] the church,	ἐκκλησίαν (ekklēsian)	1577: an assembly, a (religious) congregation	from ek and kaleó

## KJV Lexicon

ουδεις **adjective - nominative singular masculine**

**oudeis oo-dice'**: not even one (man, woman or thing), i.e. none, nobody, nothing -- any



(man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

---

**γάρ conjunction**

**gar gar:** assigning a reason (used in argument, explanation or intensification; often with other particles)

---

**πότε 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.

---

**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.

---

**εαυτου 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.

---

**σάρκα noun - accusative singular feminine**

**sarx sarx:** carnal(-ly, + -ly minded), flesh(-ly).

---

**μισησεν verb - aorist active indicative - third person singular**

**miseo mis-eh'-o:** to detest (especially to persecute); by extension, to love less -- hate(-ful).

---

**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.

---

**ἐκτρέφει verb - present active indicative - third person singular**

**ektrepho ek-tref'-o:** to rear up to maturity, i.e. (genitive case) to cherish or train -- bring up, nourish.

---

**καί conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**θαλπει verb - present active indicative - third person singular**

**thalpo thal'-po:** to brood, i.e. (figuratively) to foster -- cherish.

---

**αυτην personal pronoun - accusative singular feminine**

**autos ow-tos':** the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

---

**καθώς adverb**

**kathos kath-oc'e':** just (or inasmuch) as, that -- according to, (according, even) as, how, when.

---

**καί 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.

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.

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.

εκκλησιαν **noun - accusative singular feminine**

ekklesia **ek-klay-see'-ah**: a calling out, i.e. (concretely) a popular meeting, especially a religious congregation--assembly, church.

## Ephesians 5:30 .

.	Greek	Strong's	Origin
because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
we are members	μέλη (melē)	3196: a member or limb (of the body)	a prim. word
of His body.	σώματος (sōmatos)	4983: a body	of uncertain origin

### KJV Lexicon

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

μελη **noun - nominative plural neuter**

melos **mel'-os**: a limb or part of the body -- member.

εσμεν **verb - present indicative - first person**

**esmen es-men':** we are -- are, be, have our being, have hope, + (the gospel) was (preached unto) us.

---

**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.

---

**σωματος noun - genitive singular neuter**

**soma so'-mah:** the body (as a sound whole), used in a very wide application, literally or figuratively -- bodily, body, slave.

---

**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

---

**εκ preposition**

**ek ek:** a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

---

**της definite article - genitive singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**σαρκος noun - genitive singular feminine**

**sarx sarx:** carnal(-ly, + -ly minded), flesh(-ly).

---

**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

---

**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)

---

**των definite article - genitive plural neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**οστων noun - genitive plural neuter**

**osteon os-teh'-on:** a bone -- bone.

---

**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

# Ephesians 5:31 .

.	Greek	Strong's	Origin
FOR THIS		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
REASON	ἀντὶ (anti)	473: over against, opposite, hence instead of, in comp. denotes contrast, requital, substitution, correspondence	a prim. preposition, also a prefix
A MAN	ἄνθρωπος (anthrōpos)	444: a man, human, mankind	probably from anér and óps (eye, face)
SHALL LEAVE	καταλείψει (kataleipsei)	2641: to leave, leave behind	from kata and leipó
HIS FATHER	πατέρα (patera)	3962: a father	a prim. word
AND MOTHER	μητέρα (mētera)	3384: mother	a prim. word
AND SHALL BE JOINED	προσκολληθήσεται (proskollēthēsetai)	4347: to glue to, fig. to cleave to	from pros and kollaó
TO HIS WIFE,	γυναῖκα (gunaika)	1135: a woman	a prim. word
AND THE TWO	δύο (duo)	1417: two	a primary number
SHALL BECOME		1510: I exist, I am	a prol. form of a prim. and defective verb
ONE	μίαν (mian)	1520: one	a primary number
FLESH.	σάρκα (sarka)	4561: flesh	a prim. word

## KJV Lexicon

αντι **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.

τουτου **demonstrative pronoun - genitive singular neuter**

toutou **too'-too'**: of (from or concerning) this (person or thing) -- here(-by), him, it, + such manner of, that, thence(-forth), thereabout, this, thus.

καταλειπει **verb - future active indicative - third person singular**

kataleipo **kat-al-i'-po'**: to leave down, i.e. behind; by implication, to abandon, have remaining -- forsake, leave, reserve.

ανθρωπος **noun - nominative singular masculine**

anthropos **anth'-ro-pos'**: man-faced, i.e. a human being -- certain, man.

τον **definite article - accusative singular masculine**

ho **ho'**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πατερα **noun - accusative singular masculine**

pater **pat-ayr'**: a father (literally or figuratively, near or more remote) -- father, parent.

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

και **conjunction**

kai **kahee'**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

την **definite article - accusative singular feminine**

ho **ho'**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μητερα **noun - accusative singular feminine**

meter **may'-tare'**: a mother (literally or figuratively, immediate or remote) -- mother.

και **conjunction**

kai **kahee'**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

προσκολληθησεται **verb - future passive indicative - third person singular**

proskollao **pros-kol-lah'-o'**: to glue to, i.e. (figuratively) to adhere -- cleave, join (self).

προς **preposition**

pros **pros'**: a preposition of direction; forward to, i.e. toward

<b>την</b> <b>definite article - accusative singular 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>γυναίκα</b> <b>noun - accusative singular feminine</b>
<b>gune goo-nay':</b> a woman; specially, a wife -- wife, woman.
<b>αυτου</b> <b>personal pronoun - genitive singular masculine</b>
<b>autos ow-tos':</b> the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons
<b>και</b> <b>conjunction</b>
<b>kai kahee:</b> and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words
<b>εσονται</b> <b>verb - future indicative - third person</b>
<b>esomai es'-om-ahee:</b> will be -- shall (should) be (have), (shall) come (to pass), may have, fall, what would follow, live long, sojourn.
<b>οι</b> <b>definite article - nominative plural masculine</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>δuo</b> <b>numeral (adjective)</b>
<b>duo doo'-o:</b> two -- both, twain, two.
<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>σαρκα</b> <b>noun - accusative singular feminine</b>
<b>sarx sarx:</b> carnal(-ly, + -ly minded), flesh(-ly).
<b>μιαν</b> <b>adjective - accusative singular feminine</b>
<b>heis hice:</b> one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

## Ephesians 5:32 .

.	Greek	Strong's	Origin
This		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
mystery	μυστήριον (mustērion)	3466: a mystery or secret doctrine	from mustés (one initiated); from mueó
is great;	μέγα	3173: great	a prim. word

	(mega)		
but I am speaking	λέγω (legō)	3004: to say	a prim. verb
with reference	εἰς (eis)	1519: to or into (indicating the point reached or entered, of place, time, fig. purpose, result)	a prim. preposition
to Christ	Χριστὸν (christon)	5547: the Anointed One, Messiah, Christ	from chrió
and the church.	ἐκκλησίαν (ekklēsian)	1577: an assembly, a (religious) congregation	from ek and kaleó

## 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.

μυστήριον **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.

τούτο **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).

μεγα **adjective - nominative singular neuter**

megas **meg'-as**: big (literally or figuratively, in a very wide application) -- (+ fear) exceedingly, great(-est), high, large, loud, mighty, + (be) sore (afraid), strong, to years.

ἐστιν **verb - present indicative - third person singular**

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

ἐγώ **personal pronoun - first person nominative singular**

ego **eg-o'**: I, me.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

λέγω **verb - present active indicative - first person singular**

**lego leg'-o:** ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

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

χριστον **noun - accusative 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

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.

εκκλησιαν **noun - accusative singular feminine**

**ekklesia ek-klay-see'-ah:** a calling out, i.e. (concretely) a popular meeting, especially a religious congregation--assembly, church.

## Ephesians 5:33 .

.	Greek	Strong's	Origin
Nevertheless,	πλὴν (plēn)	4133: yet, except	adverb from the cptv. form of polys
each	ἑκάστος (ekastos)	1538: each, every	a prim. word
individual	ἓνα (ena)	1520: one	a primary number
among you also	καὶ (kai)	2532: and, even, also	a prim. conjunction
is to love	ἀγαπάτω (agapatō)	25: to love	of uncertain origin



his own	ἐαυτοῦ (eautou)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
wife	γυναῖκα (gunaika)	1135: a woman	a prim. word
even as himself,	ἐαυτόν (eauton)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
and the wife	γυνή (gunē)	1135: a woman	a prim. word
must [see to it] that she respects	φοβῆται (phobētai)	5399: to put to flight, to terrify, frighten	from phobos
her husband.	ἄνδρα (andra)	435: a man	a prim. word

## KJV Lexicon

### πλην **adverb**

**plen plane:** moreover (besides), i.e. albeit, save that, rather, yet -- but (rather), except, nevertheless, notwithstanding, save, than.

### 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.

### 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.

### καθ **preposition**

**kata kat-ah':** (prepositionally) down (in place or time), in varied relations

### ενα **adjective - accusative singular masculine**

**heis hice:** one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

**ΕΚΑΣΤΟΣ** adjective - nominative singular masculine

**hekastos hek'-as-tos**: each or every -- any, both, each (one), every (man, one, woman), particularly.

---

**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.

---

**εαυτου** 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.

---

**γυναικα** noun - accusative singular feminine

**gune goo-nay'**: a woman; specially, a wife -- wife, woman.

---

**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.

---

**αγαπατω** verb - present active imperative - third person singular

**agapao ag-ap-ah'-o**: to love (in a social or moral sense) -- (be-)love(-ed).

---

**ως** adverb

**hos hoce**: which how, i.e. in that manner (very variously used, as follows)

---

**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.

---

**η** definite article - nominative singular feminine

**ho ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**δε** conjunction

**de deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

---

**γυνη** noun - nominative singular feminine

**gune goo-nay'**: a woman; specially, a wife -- wife, woman.

---

**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.

---

**φοβηται** verb - present middle or passive deponent subjunctive - third person singular

**phobeo fob-eh'-o**: to frighten, i.e. (passively) to be alarmed; by analogy, to be in awe of, i.e. revere -- be (+ sore) afraid, fear (exceedingly), reverence.

---

**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.

ἄνδρα **noun - accusative singular masculine**  
aner **an'-ayr**: a man (properly as an individual male) -- fellow, husband, man, sir.

## Ephesians 6:1 .

.	Greek	Strong's	Origin
Children,	τέκνα (tekna)	5043: a child (of either sex)	from tiktó
obey	ὑπακούετε (upakouete)	5219: to listen, attend to	from hupo and akouó
your parents	γονεῦσιν (goneusin)	1118: a parent	from ginomai
in the Lord,	κυρίῳ (kuriō)	2962: lord, master	from kuros (authority)
for this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
is right.	δίκαιον (dikaion)	1342: correct, righteous, by impl. innocent	from diké

## KJV Lexicon

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.

τέκνα **noun - nominative plural neuter**  
teknon **tek'-non**: a child (as produced) -- child, daughter, son.

ὑπακούετε **verb - present active imperative - second person**  
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.

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.

**γονευσιν noun - dative plural masculine**

**goneus gon-yooce':** a parent -- parent.

**υμων personal pronoun - second person genitive plural**

**humon hoo-mone':** of (from or concerning) you -- ye, you, your (own, -selves).

**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.

**τουτο demonstrative pronoun - nominative singular neuter**

**touto too'-to:** that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore).

**γαρ conjunction**

**gar gar:** assigning a reason (used in argument, explanation or intensification; often with other particles)

**εστιν verb - present indicative - third person singular**

**esti es-tee':** he (she or it) is; also (with neuter plural) they are

**δικαιον adjective - nominative singular neuter**

**dikaio dik'-ah-yos:** equitable (in character or act); by implication, innocent, holy (absolutely or relatively) -- just, meet, right(-eous).

## Ephesians 6:2 .

.	Greek	Strong's	Origin
HONOR	τίμα (tima)	5091: to fix the value, to price	from timé
YOUR FATHER	πατέρα (patera)	3962: a father	a prim. word
AND MOTHER	μητέρα (mētera)	3384: mother	a prim. word
(which	ἥτις (ētis)	3748: whoever, anyone who	from hos, and tis
is the first	πρώτη	4413: first, chief	contr. superl. of pro

	(prōtē)		
commandment	ἐντολὴ (entolē)	1785: an injunction, order, command	from entellomai
with a promise),	ἐπαγγελία (epangelia)	1860: a summons, a promise	from epaggellomai

## KJV Lexicon

τιμα **verb - present active imperative - second person singular**

timao **tim-ah'-o**: to prize, i.e. fix a valuation upon; by implication, to revere -- honour, value.

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.

πατερα **noun - accusative singular masculine**

pater **pat-ayr'**: a father (literally or figuratively, near or more remote) -- father, parent.

σου **personal pronoun - second person genitive singular**

sou **soo**: of thee, thy -- home, thee, thine (own), thou, thy.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

μητερα **noun - accusative singular feminine**

meter **may'-tare**: a mother (literally or figuratively, immediate or remote) -- mother.

ητις **relative pronoun - nominative singular feminine**

hostis **hos'-tis**: which some, i.e. any that; also (definite) which same

εστιν **verb - present indicative - third person singular**

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

εντολη **noun - nominative singular feminine**

entole **en-tol-ay'**: injunction, i.e. an authoritative prescription -- commandment, precept.

πρωτη **adjective - nominative singular feminine**  
protos **pro'-tos**: foremost (in time, place, order or importance) -- before, beginning, best, chief(-est), first (of all), former.

εν **preposition**  
en **en**: in, at, (up-)on, by, etc.

επαγγελια **noun - dative singular feminine**  
epaggelia **ep-ang-el-ee'-ah**: an announcement (for information, assent or pledge; especially a divine assurance of good) -- message, promise.

## Ephesians 6:3 .

.	Greek	Strong's	Origin
SO	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
THAT IT MAY BE WELL	εὖ (eu)	2095: well	adverb from eus (good)
WITH YOU, AND THAT YOU MAY LIVE LONG	μακροχρόνιος (makrochronios)	3118: of long duration	from makros and chronos
ON THE EARTH.	γῆς (gēs)	1093: the earth, land	a prim. word

### 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.

εὖ **adverb**  
eu **yoo**: (adverbially) well -- good, well (done).

σοι **personal pronoun - second person dative singular**  
soi **soy**: to thee -- thee, thine own, thou, thy.

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.)

**και conjunction**

**kai** **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**εσθι verb - future indicative - second person singular**

**esomai** **es'-om-ahee**: will be -- shall (should) be (have), (shall) come (to pass), may have, fall, what would follow, live long, sojourn.

**μακροχρονιος adjective - nominative singular masculine**

**makrochronios** **mak-rokh-ron'-ee-os**: long-timed, i.e. long-lived -- live long.

**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.

**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.

**γης noun - genitive singular feminine**

**ge** **ghay**: soil; by extension a region, or the solid part or the whole of the terrene globe (including the occupants in each application) -- country, earth(-ly), ground, land, world.

## Ephesians 6:4 .

.	Greek	Strong's	Origin
Fathers,	πατέρες (pateres)	3962: a father	a prim. word
do not provoke	παροργίζετε (parorgizete)	3949: to provoke to anger	from para and orgizó
your children	τέκνα (tekna)	5043: a child (of either sex)	from tikto
to anger,		3949: to provoke to anger	from para and orgizó
but bring	ἐκτρέφετε (ektrephete)	1625: to bring up to maturity, to nourish	from ek and trephó

them up in the discipline	παιδεία (paideia)	3809: the rearing of a child, training, discipline	from paideuó
and instruction	νουθεσία (nouthesia)	3559: admonition	from noutheteó
of the Lord.	κυρίου (kuriou)	2962: lord, master	from kuros (authority)

## 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

### 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.

### πατέρες noun - nominative plural masculine

**pater pat-ayr':** a father (literally or figuratively, near or more remote) -- father, parent.

### 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.

### παροργίζετε verb - present active imperative - second person

**parorgizo par-org-id'-zo:** to anger alongside, i.e. enrage -- anger, provoke to wrath.

### 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.

### τεκνα noun - accusative plural neuter

**teknon tek'-non:** a child (as produced) -- child, daughter, son.

### υμων personal pronoun - second person genitive plural

**humon hoo-mone':** of (from or concerning) you -- ye, you, your (own, -selves).

### 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.



**ΕΚΤΡΕΦΕΤΕ** **verb - present active imperative - second person**  
**ektrephe ek-tref'-o:** to rear up to maturity, i.e. (genitive case) to cherish or train -- bring up, nourish.

**ΑΥΤΑ** **personal pronoun - accusative plural neuter**  
**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.

**ΠΑΙΔΕΙΑ** **noun - dative singular feminine**  
**paideia pahee-di'-ah:** tutorage, i.e. education or training; by implication, disciplinary correction -- chastening, chastisement, instruction, nurture.

**ΚΑΙ** **conjunction**  
**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**ΝΟΥΘΕΣΙΑ** **noun - dative singular feminine**  
**nouthesia noo-thes-ee'-ah:** calling attention to, i.e. (by implication) mild rebuke or warning -- admonition.

**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.

## Ephesians 6:5 .

.	Greek	Strong's	Origin
Slaves,	δοῦλοι (douloi)	1401: a slave	of uncertain derivation
be obedient	ὑπακούετε (upakouete)	5219: to listen, attend to	from hupo and akouó
to those	Οἱ (oi)	3588: the	the def. art.
who are your masters	κυρίοις (kuriois)	2962: lord, master	from kuros (authority)
according	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
to the flesh,	σάρκα	4561: flesh	a prim. word

	(sarka)		
with fear	φόβου (phobou)	5401: panic flight, fear, the causing of fear, terror	from phebomai (to be put to flight)
and trembling,	τρόμου (tromou)	5156: trembling, quaking	from tremó
in the sincerity	ἀπλότητι (aplotēti)	572: singleness, hence simplicity	from haplous
of your heart,	καρδίας (kardias)	2588: heart	a prim. word
as to Christ;	Χριστῷ (christō)	5547: the Anointed One, Messiah, Christ	from chrió

## KJV Lexicon

οἱ **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δουλοι **noun - nominative plural masculine**

doulos **doo'-los**: a slave (literal or figurative, involuntary or voluntary; frequently, therefore in a qualified sense of subjection or subserviency) -- bond(-man), servant.

ὑπακούετε **verb - present active imperative - second person**

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.

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.

κυριοῖς **noun - dative plural masculine**

kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

κατα **preposition**

kata **kat-ah'**: (prepositionally) down (in place or time), in varied relations

σάρκα **noun - accusative singular feminine**  
sarx **sarx**: carnal(-ly, + -ly minded), flesh(-ly).

μετά **preposition**  
meta **met-ah'**: denoting accompaniment; amid (local or causal);

φοβου **noun - genitive singular masculine**  
phobos **fob'-os**: alarm or fright -- be afraid, + exceedingly, fear, terror.

και **conjunction**  
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τρομου **noun - genitive singular masculine**  
tromos **trom'-os**: a trembling, i.e. quaking with fear -- + tremble(-ing).

εν **preposition**  
en **en**: in, at, (up-)on, by, etc.

απλοτητι **noun - dative singular feminine**  
haplotes **hap-lot'-ace**: singleness, i.e. (subjectively) sincerity (without dissimulation or self-seeking), or (objectively) generosity (copious bestowal) -- bountifulness, liberal(-ity), simplicity, singleness.

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.

καρδιας **noun - genitive singular feminine**  
kardia **kar-dee'-ah**: the heart, i.e. (figuratively) the thoughts or feelings (mind); also (by analogy) the middle -- (+ broken-)heart(-ed).

υμων **personal pronoun - second person genitive plural**  
humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

ως **adverb**  
hos **hoce**: which how, i.e. in that manner (very variously used, as follows)

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.

χριστω **noun - dative singular masculine**  
Christos **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

## Ephesians 6:6 .

.	Greek	Strong's	Origin
not by way	κατ' (kat)	2596: down, against, according to	preposition of uncertain origin
of eyeservice,	ὀφθαλμοδουλίαν (ophthalmodoulían)	3787: eye service	from ophthalmos and douleia
as men-pleasers,	ἀνθρωπάρεσκοι (anthrōpareskoi)	441: man-pleasing	from anthrōpos and areskos (pleasing)
but as slaves	δοῦλοι (douloi)	1401: a slave	of uncertain derivation
of Christ,	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió
doing	ποιοῦντες (poiountes)	4160: to make, do	a prim. word
the will	θέλημα (thelēma)	2307: will	from theló
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
from the heart.	ψυχῆς (psuchēs)	5590: breath, the soul	of uncertain origin

## 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.

κατ **preposition**

**kata kat-ah':** (prepositionally) down (in place or time), in varied relations

οφθαλμοδουλειαν **noun - accusative singular feminine**

**ophthalmodouleia of-thal-mod-oo-li'-ah:** sight-labor, i.e. that needs watching (remissness) -- eye-service.

ως **adverb**

hos **hoke**: which how, i.e. in that manner (very variously used, as follows)

---

ανθρωπαρεσκοι **adjective - nominative plural masculine**

anthropareskos **anth-ro-par'-es-kos**: man-courting, i.e. fawning -- men-pleaser.

---

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.

---

ως **adverb**

hos **hoke**: which how, i.e. in that manner (very variously used, as follows)

---

δουλοι **noun - nominative plural masculine**

doulos **doo'-los**: a slave (literal or figurative, involuntary or voluntary; frequently, therefore in a qualified sense of subjection or subserviency) -- bond(-man), servant.

---

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.

---

ποιουντες **verb - present active participle - nominative plural masculine**

poieo **poy-eh'-o**: to make or do (in a very wide application, more or less direct)

---

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.

---

θελημα **noun - accusative singular neuter**

thelema **thel'-ay-mah**: a determination (properly, the thing), i.e. (actively) choice (specially, purpose, decree; abstractly, volition) or (passively) inclination -- desire, pleasure, will.

---

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).

---

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)

---

ψυχης **noun - genitive singular feminine**

psuche **psoo-khay'**: breath, i.e. (by implication) spirit, abstractly or concretely -- heart (+ - ily), life, mind, soul, + us, + you.

# Ephesians 6:7 .

.	Greek	Strong's	Origin
With good will	εὐνοίας (eunoias)	2133: goodwill	from the same as eunoeó
render service,	δουλεύοντες (douleuontes)	1398: to be a slave, to serve	from doulos
as to the Lord,	κυρίῳ (kuriō)	2962: lord, master	from kuros (authority)
and not to men,	ἀνθρώποις (anthrōpois)	444: a man, human, mankind	probably from anér and óps (eye, face)

## KJV Lexicon

μετ **preposition**

meta **met-ah'**: denoting accompaniment; amid (local or causal);

ευνοίας **noun - genitive singular feminine**

eunoia **yoo'-noy-ah**: kindness; euphemistically, conjugal duty -- benevolence, good will.

δουλευοντες **verb - present active participle - nominative plural masculine**

douleuo **dool-yoo'-o**: to be a slave to (literal or figurative, involuntary or voluntary) -- be in bondage, (do) serve(-ice).

ως **adverb**

hos **hoke**: which how, i.e. in that manner (very variously used, as follows)

τω **definite article - dative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κυριω **noun - dative singular masculine**

kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**οὐκ particle - nominative**

**οὐ οο:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

**ἀνθρώποις noun - dative plural masculine**

**anthropos anth'-ro-pos:** man-faced, i.e. a human being -- certain, man.

## Ephesians 6:8 .

.	Greek	Strong's	Origin
knowing		3609a: to have seen or perceived, hence to know	perf. of eidon
that whatever	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
good thing	ἀγαθόν (agathon)	18: good	of uncertain origin
each one	ἕκαστος (ekastos)	1538: each, every	a prim. word
does,	ποιήσῃ (poiēsē)	4160: to make, do	a prim. word
this		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
he will receive back	κομίσεται (komisetai)	2865: to bear, carry	from komeó (to take care of)
from the Lord,	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
whether	εἴτε (eite)	1535a: if -- if, whether -- or	from ei and te
slave	δοῦλος (doulos)	1401: a slave	of uncertain derivation
or	εἴτε (eite)	1535a: if -- if, whether -- or	from ei and te

free.

ἐλεύθερος  
(eleutheros)

1658: free, i.e. not a slave or a prim. word  
not under restraint

## KJV Lexicon

εἶδοτες **verb - perfect active participle - nominative plural masculine**

eido **i'-do:** to see; by implication, (in the perfect tense only) to know

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.

ὁ **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.

ἐάν **conditional**

ean **eh-an':** before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

τί **indefinite pronoun - accusative singular neuter**

tis **tis:** some or any person or object

ἐκαστος **adjective - nominative singular masculine**

hekastos **hek'-as-tos:** each or every -- any, both, each (one), every (man, one, woman), particularly.

ποιησῇ **verb - aorist active subjunctive - third person singular**

poieo **poi-eh'-o:** to make or do (in a very wide application, more or less direct)

ἀγαθόν **adjective - accusative singular neuter**

agathos **ag-ath-os':** good (in any sense, often as noun) -- benefit, good(-s, things), well.

τοῦτο **demonstrative pronoun - accusative singular neuter**

touto **too'-to:** that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore).

κομίζεται **verb - future middle deponent indicative - third person singular - attic**

komizo **kom-id'-zo:** to provide for, i.e. (by implication) to carry off (as if from harm; genitive case obtain) -- bring, receive.

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

**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.

**ειτε conjunction**

**eite i'-teh:** if too -- if, or, whether.

**δουλος noun - nominative 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.

**ειτε conjunction**

**eite i'-teh:** if too -- if, or, whether.

**ελευθερος adjective - nominative singular masculine**

**eleutheros el-yoo'-ther-os:** unrestrained (to go at pleasure), i.e. (as a citizen) not a slave (whether freeborn or manumitted), or (genitive case) exempt (from obligation or liability)

## Ephesians 6:9 .

.	Greek	Strong's	Origin
And masters,	κυρίοι (kurioi)	2962: lord, master	from kuros (authority)
do	ποιεῖτε (poieite)	4160: to make, do	a prim. word
the same	αὐτὰ (auta)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
things	αὐτούς (autous)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
to them, and give	ἀνιέντες (anientes)	447: to send up, produce, send back	from ana and hiémi (to send)
up threatening,	ἀπειλήν (apeilēn)	547: a threat	of uncertain origin

knowing		3609a: to have seen or perceived, hence to know	perf. of eidon
that both	Καὶ (kai)	2532: and, even, also	a prim. conjunction
their Master	κύριος (kurios)	2962: lord, master	from kuros (authority)
and yours		4771: you (early mod. Eng. thou)	second pers. sing. pers. pronoun
is in heaven,	οὐρανοῖς (ouranois)	3772: heaven	a prim. word
and there is no	οὐκ (ouk)	3756: not, no	a prim. word
partiality	προσωποληψία (prosōpolēpsia)	4382: respect of persons	from prosōpolēptés
with Him.			

## 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

### οἱ definite article - nominative plural masculine

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### κύριοι noun - nominative plural masculine

**kurios koo'-ree-os:** supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

### 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.

**αυτα personal pronoun - accusative plural neuter**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

**ΠΟΙΕΙΤΕ verb - present active imperative - second person**

**poieo poy-eh'-o:** to make or do (in a very wide application, more or less direct)

---

**προς preposition**

**pros pros:** a preposition of direction; forward to, i.e. toward

---

**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

---

**ΑΝΙΕΝΤΕΣ verb - present active participle - nominative plural masculine**

**aniemi an-ee'-ay-mee:** to let up, i.e. (literally) slacken or (figuratively) desert, desist from -- forbear, leave, loose.

---

**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.

---

**απειλην noun - accusative singular feminine**

**apeile ap-i-lay':** a menace -- straitly, threatening.

---

**ΕΙΔΟΤΕΣ verb - perfect active participle - nominative plural 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

---

**υμων personal pronoun - second person genitive plural**

**humon hoo-mone':** of (from or concerning) you -- ye, you, your (own, -selves).

---

**αυτων personal pronoun - genitive plural masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

**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.

**ΕΣΤΙΝ verb - present indicative - third person singular**  
**esti es-tee':** he (she or it) is; also (with neuter plural) they are

**ΕΝ preposition**  
**en en:** in, at, (up-)on, by, etc.

**ουρανοις noun - dative plural 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.

**και conjunction**  
**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**προσωποληψια noun - nominative singular feminine**  
**prosopolepsia pros-o-pol-ape-see'-ah:** partiality, i.e. favoritism -- respect of persons.

**ουκ particle - nominative**  
**ou oo:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

**ΕΣΤΙΝ verb - present indicative - third person singular**  
**esti es-tee':** he (she or it) is; also (with neuter plural) they are

**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

**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

## Ephesians 6:10 .

.	Greek	Strong's	Origin
Finally,		3062: the rest, the remaining	from leipó
be strong	ἐνδυναμοῦσθε (endunamousthe)	1743: to empower	from en and dunamoó
in the Lord	κυρίῳ (kuriō)	2962: lord, master	from kuros (authority)
and in the strength	κράτει (kratei)	2904: strength, might	a prim. word

of His might.

ἰσχύος  
(ischuos)

2479: strength, might

of uncertain origin

## 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.

αδελφοι **noun - vocative plural masculine**

adelphos **ad-el-fos'**: a brother near or remote -- brother.

μου **personal pronoun - first person genitive singular**

mou **moo**: of me -- I, me, mine (own), my.

ενδυναμουσθε **verb - present passive imperative - second person**

endunamoo **en-doo-nam-o'-o**: to empower -- enable, (increase in) strength(-en), be (make) strong.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

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.

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.

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.

κρατει **noun - dative singular neuter**

kratos **krat'-os**: vigor (great) -- dominion, might(-ily), power, strength.

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

## Ephesians 6:11 .

.	Greek	Strong's	Origin
Put	ἐνδύσασθε (endusasathe)	1746a: to clothe or be clothed with (in the sense of sinking into a garment)	from en and the same as dunó
on the full armor	πανοπλίαν (panoplian)	3833: full armor	from pas and hoplon
of God,	θεοῦ (theou)	2316: God, a god	of uncertain origin
so	πρὸς (pros)	4314: advantageous for, at (denotes local proximity), toward (denotes motion toward a place)	a prim. preposition
that you will be able	δύνασθαι (dunasthai)	1410: to be able, to have power	a prim. verb
to stand firm	στῆναι (stēnai)	2476: to make to stand, to stand	from a redupl. of the prim. root sta-
against	πρὸς (pros)	4314: advantageous for, at (denotes local proximity), toward (denotes motion toward a place)	a prim. preposition
the schemes	μεθοδείας (methodeias)	3180: craft, deceit	from methodeuó (to employ craft)
of the devil.	διαβόλου (diabolou)	1228: slanderous, accusing falsely	from diaboló

## KJV Lexicon

ενδυσασθε **verb - aorist middle imperative - second person**

enduo **en-doo'-o**: to invest with clothing -- array, clothe (with), endue, have (put) on.

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.

πανοπλιαν **noun - accusative singular feminine**

panoplia **pan-op-lee'-ah**: full armor (panoply) -- all (whole) armour.

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).

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.

δυνασθαι **verb - present middle or passive deponent infinitive**

dunamai **doo'-nam-ah**: to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

υμας **personal pronoun - second person accusative plural**

humas **hoo-mas'**: you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

στηναι **verb - second aorist active middle or passive deponent**

histemi **his'-tay-mee**: to stand (transitively or intransitively), used in various applications

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

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.

**μεθοδεις** **noun - accusative plural feminine**

**methodeia** **meth-od-i'-ah**: travelling over, i.e. travesty (trickery) -- wile, lie in wait.

**του** **definite article - genitive singular masculine**

**ho** **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**διαβολου** **adjective - genitive singular masculine**

**diabolos** **dee-ab'-ol-os**: a traducer; specially, Satan -- false accuser, devil, slanderer.

## Ephesians 6:12 .

.	Greek	Strong's	Origin
For our struggle	πάλη (palē)	3823: wrestling, generally fight	from palló (to sway)
is not against	πρός (pros)	4314: advantageous for, at (denotes local proximity), toward (denotes motion toward a place)	a prim. preposition
flesh	σάρκα (sarka)	4561: flesh	a prim. word
and blood,	αἷμα (aima)	129: blood	of uncertain origin
but against	πρός (pros)	4314: advantageous for, at (denotes local proximity), toward (denotes motion toward a place)	a prim. preposition
the rulers,	ἀρχάς (archas)	746: beginning, origin	from archó
against	πρός (pros)	4314: advantageous for, at (denotes local proximity), toward (denotes motion toward a place)	a prim. preposition
the powers,	ἐξουσίας (exousias)	1849: power to act, authority	from exesti



against	πρὸς (pros)	4314: advantageous for, at (denotes local proximity), toward (denotes motion toward a place)	a prim. preposition
the world forces	κοσμοκράτορας (kosmokratoras)	2888: a ruler of this world	from kosmos and krateó
of this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
darkness,	σκότους (skotous)	4655: darkness	a prim. word
against	πρὸς (pros)	4314: advantageous for, at (denotes local proximity), toward (denotes motion toward a place)	a prim. preposition
the spiritual	πνευματικὰ (pneumatika)	4152: spiritual	from pneuma
[forces] of wickedness	πονηρίας (ponērias)	4189: iniquity	from ponéros
in the heavenly	ἐπουρανίοις (epouraniois)	2032: of heaven	from epi and ouranos
[places].			

## KJV Lexicon

### οτι conjunction

**hoti hot'-ee:** demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

### ουκ particle - nominative

**ou oo:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

### εστιν verb - present indicative - third person singular

**esti es-tee':** he (she or it) is; also (with neuter plural) they are

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ημιν **personal pronoun - first person dative plural**  
hemim **hay-meen'**: to (or for, with, by) us -- our, (for) us, we.

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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.

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παλη **noun - nominative singular feminine**  
pale **pal'-ay**: wrestling -- wrestle.

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προς **preposition**  
pros **pros**: a preposition of direction; forward to, i.e. toward

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αιμα **noun - accusative singular neuter**  
haima **hah'-ee-mah**: blood, literally (of men or animals), figuratively (the juice of grapes) or specially (the atoning blood of Christ); by implication, bloodshed, also kindred -- blood.

---

και **conjunction**  
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

σαρκα **noun - accusative singular feminine**  
sarx **sarx**: carnal(-ly, + -ly minded), flesh(-ly).

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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.

---

προς **preposition**  
pros **pros**: a preposition of direction; forward to, i.e. toward

---

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.

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αρχας **noun - accusative plural feminine**  
arche **ar-khay'**: beginning, corner, (at the, the) first (estate), magistrate, power, principality, principle, rule.

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προς **preposition**  
pros **pros**: a preposition of direction; forward to, i.e. toward

---

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.

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εξουσιας **noun - accusative plural 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.

---

**προς** **preposition**

**pros pros:** a preposition of direction; forward to, i.e. toward

---

**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.

---

**κοσμοκράτορας** **noun - accusative plural masculine**

**kosmokrator kos-mok-fat'-ore:** a world-ruler, an epithet of Satan -- ruler.

---

**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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**σκοτους** **noun - genitive singular neuter**

**skotos skot'-os:** shadiness, i.e. obscurity -- darkness.

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**του** **definite article - genitive singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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**αιωνος** **noun - genitive singular masculine**

**aion ahee-ohn':** an age; by extension, perpetuity (also past); by implication, the world; specially (Jewish) a Messianic period (present or future)

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**τουτου** **demonstrative pronoun - genitive singular masculine**

**toutou too'-too:** of (from or concerning) this (person or thing) -- here(-by), him, it, + such manner of, that, thence(-forth), thereabout, this, thus.

---

**προς** **preposition**

**pros pros:** a preposition of direction; forward to, i.e. toward

---

**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.

---

**πνευματικα** **adjective - accusative plural neuter**

**pneumatikos pnyoo-mat-ik-os':** non-carnal, i.e. (humanly) ethereal (as opposed to gross), or (daemoniacally) a spirit (concretely), or (divinely) supernatural, regenerate, religious -- spiritual.

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**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.

---

**πονηριας** **noun - genitive singular feminine**

**poneria pon-ay-ree'-ah:** depravity, i.e. (specially), malice; plural (concretely) plots, sins --

iniquity, wickedness.

**εν preposition**

**en en:** in, at, (up-)on, by, etc.

**τοῖς definite article - dative plural neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**επουρανοῖς adjective - dative plural neuter**

**epouranios ep-oo-ran'-ee-os:** above the sky -- celestial, (in) heaven(-ly), high.

## Ephesians 6:13 .

.	Greek	Strong's	Origin
Therefore,	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
take	ἀναλάβετε (analabete)	353: to take up, raise	from ana and lambanó
up the full armor	πανοπλίαν (panoplian)	3833: full armor	from pas and hoplon
of God,	θεοῦ (theou)	2316: God, a god	of uncertain origin
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that you will be able	δυνηθῆτε (dunēthēte)	1410: to be able, to have power	a prim. verb
to resist	ἀντιστῆναι (antistēnai)	436: to set against, i.e. withstand	from anti and histēmi
in the evil	πονηρᾶ (ponēra)	4190: toilsome, bad	from poneó (to toil)
day,	ἡμέρα (ēmera)	2250: day	a prim. word
and having done	κατεργασάμενοι (katergasamenoi)	2716: to work out	from kata and ergazomai
everything,	ἅπαντα (apanta)	537a: all, the whole	from alpha (as a cop. prefix) and pas

to stand firm.

στηναι  
(stēnai)

2476: to make to stand, to  
stand

from a redupl. of the prim. root  
sta-

## KJV Lexicon

δια **preposition**

dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

τοῦτο **demonstrative pronoun - accusative singular neuter**

touto **too'-to**: that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore).

αναλαβετε **verb - second aorist active middle - second person**

analambano **an-al-am-ban'-o**: to take up -- receive up, take (in, unto, up).

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.

πανοπλιαν **noun - accusative singular feminine**

panoplia **pan-op-lee'-ah**: full armor (panoply) -- all (whole) armour.

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).

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.

δυνηθητε **verb - aorist middle deponent subjunctive - second person**

dunamai **doo'-nam-ah-ee**: to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

αντιστηναι **verb - second aorist active middle or passive deponent**

anthistemi **anth-is'-tay-mee**: to stand against, i.e. oppose -- resist, withstand.

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.

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.

πονηρα **adjective - dative singular feminine**

poneros **pon-ay-ros'**: hurtful, i.e. evil; figuratively, calamitous; also (passively) ill, i.e. diseased; but especially (morally) culpable, i.e. derelict, vicious, facinorous; neuter (singular) mischief, malice, or (plural) guilt;

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

απαντα **adjective - accusative plural neuter**

hapas **hap'-as**: absolutely all or (singular) every one -- all (things), every (one), whole.

κατεργασαμενοι **verb - aorist middle deponent participle - nominative plural masculine**

katergazomai **kat-er-gad'-zom-ahee**: to work fully, i.e. accomplish; by implication, to finish, fashion -- cause, to (deed), perform, work (out).

στηναι **verb - second aorist active middle or passive deponent**

histemi **his'-tay-mee**: to stand (transitively or intransitively), used in various applications

## Ephesians 6:14 .

.	Greek	Strong's	Origin
Stand firm	στητε (stēte)	2476: to make to stand, to stand	from a redupl. of the prim. root sta-
therefore,	ουν (oun)	3767: therefore, then, (and) so	a prim. word
HAVING GIRDED	περιζωσαμενοι (perizōsamenoi)	4024: to gird	from peri and zōnnumi

YOUR LOINS	ὀσφύν (osphun)	3751: the loin	a prim. word
WITH TRUTH,	ἀληθεία (alētheia)	225: truth	from alēthēs
and HAVING PUT	ἐνδυσάμενοι (endusamēnoi)	1746a: to clothe or be clothed with (in the sense of sinking into a garment)	from en and the same as dunó
ON THE BREASTPLATE	θώρακα (thōraka)	2382: a breastplate	of uncertain origin
OF RIGHTEOUSNESS,	δικαιοσύνης (dikaiosunēs)	1343: righteousness, justice	from dikaios

## KJV Lexicon

στητε **verb - second aorist active middle - second person**

histemi **his'-tay-mee**: to stand (transitively or intransitively), used in various applications

οὐν **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctively) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

περιζωσάμενοι **verb - aorist middle passive - nominative plural masculine**

perizonnumi **per-id-zone'-noo-mee**: to gird all around, i.e. (middle voice or passive) to fasten on one's belt -- gird (about, self).

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.

ὀσφυ **noun - accusative singular feminine**

osphus **os-foos'**: the loin (externally), i.e. the hip; internally (by extension) procreative power -- loin.

υμῶν **personal pronoun - second person genitive plural**

humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

ἐν **preposition**

en **en**: in, at, (up-)on, by, etc.

**αληθεια** **noun - dative singular feminine**  
**aletheia** **al-ay'-thi-a**: truth -- true, truly, truth, verity.

**και** **conjunction**  
**kai** **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**ενδυσασμενοι** **verb - aorist middle passive - nominative plural masculine**  
**enduo** **en-doo'-o**: to invest with clothing -- array, clothe (with), endue, have (put) on.

**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.

**θωρακα** **noun - accusative singular masculine**  
**thorax** **tho'-rax**: the chest (thorax), i.e. (by implication) a corslet -- breast-plate.

**της** **definite article - genitive singular feminine**  
**ho** **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**δικαιοσυνης** **noun - genitive singular feminine**  
**dikaiosune** **dik-ah-yos-oo'-nay**: equity (of character or act); specially (Christian) justification -- righteousness.

## Ephesians 6:15 .

.	Greek	Strong's	Origin
and having shod	ὑποδησάμενοι (upodēsamenoi)	5265: to bind under	from hupo and deó
YOUR FEET	πόδας (podas)	4228: a foot	a prim. word
WITH THE PREPARATION	ἐτοιμασία (etoimasia)	2091: preparation	from hetoimazó
OF THE GOSPEL	εὐαγγελίου (euangeliou)	2098: good news	from the same as euaggelizó
OF PEACE;	εἰρήνης (eirēnēs)	1515:	of uncertain derivation, perhaps from eiró (to join): lit. or fig. peace, by impl. welfare



## 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

υποδησαμενοι **verb - aorist middle passive - nominative plural masculine**

hupodeo **hoop-od-eh'-o**: to bind under one's feet, i.e. put on shoes or sandals -- bind on, (be) shod.

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.

ποδας **noun - accusative plural masculine**

pous **pooce**: a foot (figuratively or literally) -- foot(-stool).

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

ετοιμασια **noun - dative singular feminine**

hetoimasia **het-oy-mas-ee'-ah**: preparation -- preparation.

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.

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.

## Ephesians 6:16 .

■			
.	Greek	Strong's	Origin

in addition to all,	παῖσιν (pasin)	3956: all, every	a prim. word
taking	ἀναλαβόντες (analabontes)	353: to take up, raise	from ana and lambanó
up the shield	θυρεὸν (thureon)	2375: a shield	from thura
of faith	πίστεως (pisteōs)	4102: faith, faithfulness	from peithó
with which	ὧ (ō)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
you will be able	δυνήσεσθε (dunēsesthe)	1410: to be able, to have power	a prim. verb
to extinguish	σβέσα (sbesai)	4570: to quench	a prim. verb
all	πάντα (panta)	3956: all, every	a prim. word
the flaming	πεπυρωμένα (pepurōmena)	4448: to set on fire, i.e. to burn (pass.)	from pur
arrows	βέλη (belē)	956b: a missile	from balló
of the evil	πονηροῦ (ponērou)	4190: toilsome, bad	from poneó (to toil)
[one].			

## KJV Lexicon

### ἐπι **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.

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**πασιν adjective - dative plural neuter**

**pas pas:** apparently a primary word; all, any, every, the whole

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**αναλαμβάνοντες verb - second aorist active participle - nominative plural masculine**

**analambano an-al-am-ban'-o:** to take up -- receive up, take (in, unto, up).

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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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**θυρεον noun - accusative singular masculine**

**thureos thoo-reh-os':** a large shield (as door-shaped) -- shield.

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**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.

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**εν preposition**

**en en:** in, at, (up-)on, by, etc.

---

**ω relative pronoun - dative singular masculine**

**hos hos:** the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

---

**δυνήσεσθε verb - future middle deponent indicative - second person**

**dunamai doo'-nam-ahē:** to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

---

**παντα adjective - accusative plural neuter**

**pas pas:** apparently a primary word; all, any, every, the whole

---

**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.

---

**βελη noun - accusative plural neuter**

**belos bel'-os:** a missile, i.e. spear or arrow -- dart.

---

**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.

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**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;

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.

πεπυρωμενα **verb - perfect passive participle - accusative plural neuter**

puroo **poo-ro'-o**: to kindle, i.e. (passively) to be ignited, glow (literally), be refined (by implication), or (figuratively) to be inflamed (with anger, grief, lust) -- burn, fiery, be on fire, try.

σβεσαι **verb - aorist active middle or passive deponent**

sbennumi **sben'-noo-mee**: to extinguish -- go out, quench.

## Ephesians 6:17 .

.	Greek	Strong's	Origin
And take	δέξασθε (dexasthe)	1209: to receive	a prim. verb
THE HELMET	περικεφαλαίαν (perikephalaian)	4030: a helmet	from peri and kephalé
OF SALVATION,	σωτηρίου (sōtēriou)	4992: saving, bringing salvation	from sōtér
and the sword	μάχαιραν (machairan)	3162: a short sword or dagger	perhaps from machomai
of the Spirit,	πνεύματος (pneumatos)	4151: wind, spirit	from pneó
which	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
is the word	ῥῆμα (rēma)	4487: a word, by impl. a matter	from a modified form of ereó
of God.	θεοῦ (theou)	2316: God, a god	of uncertain origin

## 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

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.

περικεφαλαιαν noun - accusative singular feminine

perikephalaia **per-ee-kef-al-ah'-yah**: encirclement of the head, i.e. a helmet -- helmet.

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.

σωτηριου adjective - genitive singular neuter

soterion **so-tay'-ree-on**: defender or (by implication) defence -- salvation.

δεξασθαι verb - aorist middle deponent middle or passive deponent

dechomai **dekh'-om-ah-ee**: to receive (in various applications, literally or figuratively) -- accept, receive, take.

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

την definite article - accusative singular feminine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μαχαιραν noun - accusative singular feminine

machaira **makh'-ah-ee-rah**: a knife, i.e. dirk; figuratively, war, judicial punishment -- sword.

του definite article - genitive singular neuter

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πνευματος noun - genitive singular neuter

pneuma **pn-yoo'-mah**: ghost, life, spirit(-ual, -ually), mind.

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

**ῥημα noun - nominative singular neuter**

**rhema hray'-mah:** an utterance (individually, collectively or specially); by implication, a matter or topic (especially of narration, command or dispute); with a negative naught whatever

**θεου noun - genitive singular masculine**

**theos theh'-os:** a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

## Ephesians 6:18 .

.	Greek	Strong's	Origin
With all	πάσης (pasēs)	3956: all, every	a prim. word
prayer	προσευχῆς (proseuchēs)	4335: prayer	from proseuchomai
and petition	δεήσεως (deēseōs)	1162: a need, entreaty	from deomai
pray	προσευχόμενοι (proseuchomenoi)	4336: to pray	from pros and euchomai
at all	παντὶ (panti)	3956: all, every	a prim. word
times	καιρῷ (kairō)	2540: time, season	a prim. word
in the Spirit,	πνεύματι (pneumati)	4151: wind, spirit	from pneó
and with this	αὐτὸ (auto)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
in view,	εἰς (eis)	1519: to or into (indicating the point reached or entered, of place, time, fig. purpose, result)	a prim. preposition
be on the alert	ἀγρυπνοῦντες (agrupnountes)	69: to be sleepless, wakeful	from agreuó and hupnos

with all	πάση (pasē)	3956: all, every	a prim. word
perseverance	προσκαρτερήσει (proskarterēsei)	4343: steadfastness	from proskartereó
and petition	δεήσει (deēsei)	1162: a need, entreaty	from deomai
for all	πάντων (pantōn)	3956: all, every	a prim. word
the saints,	άγίων (agiōn)	40: sacred, holy	from a prim. root

## KJV Lexicon

δια **preposition**

dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

πάσης **adjective - genitive singular feminine**

pas **pas**: apparently a primary word; all, any, every, the whole

προσευχής **noun - genitive singular feminine**

proseuche **pros-yoo-khay'**: prayer (worship); by implication, an oratory (chapel) -- pray earnestly, prayer.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

δεησεως **noun - genitive singular feminine**

deesis **deh'-ay-sis**: a petition -- prayer, request, supplication.

προσευχομενοι **verb - present middle or passive deponent participle - nominative plural masculine**

proseuchomai **pros-yoo'-khom-ah-ee**: to pray to God, i.e. supplicate, worship -- pray (earnestly, for), make prayer.

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

---

**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.

---

**εν preposition**

**en en:** in, at, (up-)on, by, etc.

---

**πνευματι noun - dative singular neuter**

**pneuma pnyoo'-mah:** ghost, life, spirit(-ual, -ually), mind.

---

**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

---

**αυτο personal pronoun - accusative singular neuter**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

**τουτο demonstrative pronoun - accusative singular neuter**

**touto too'-to:** that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore).

---

**αγρυπνουντες verb - present active participle - nominative plural masculine**

**agrupneo ag-roop-neh'-o:** to be sleepless, i.e. keep awake -- watch.

---

**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

---

**προσκαρτερησει noun - dative singular feminine**

**proskarteresis pros-kar-ter'-ay-sis:** persistance -- perseverance.

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**δεησει noun - dative singular feminine**

**deesis deh'-ay-sis:** a petition -- prayer, request, supplication.

---

**περι preposition**

**peri per-ee':** through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time



παντων **adjective - genitive plural masculine**  
**pas pas:** apparently a primary word; all, any, every, the whole

των **definite article - genitive plural masculine**  
**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αγιων **adjective - genitive plural masculine**  
**hagios hag'-ee-os:** sacred (physically, pure, morally blameless or religious, ceremonially, consecrated) -- (most) holy (one, thing), saint.

## Ephesians 6:19 .

.	Greek	Strong's	Origin
and [pray] on my behalf,	ὐπὲρ (uper)	5228: over, beyond, fig. on behalf of, for the sake of, concerning	a prim. preposition
that utterance	λόγος (logos)	3056: a word (as embodying an idea), a statement, a speech	from legó
may be given	δοθῇ (dothē)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
to me in the opening	ἀνοίξει (anoixei)	457: an opening	from anoigó
of my mouth,	στόματος (stomatos)	4750: the mouth	a prim. word
to make known	γνωρίσαι (gnōrisai)	1107: to come to know, to make known	from ginóskó
with boldness	παρρησία (parrēsia)	3954: freedom of speech, confidence	from pas and rhésis (speech)
the mystery	μυστήριον (mustērion)	3466: a mystery or secret doctrine	from mustés (one initiated); from mueó
of the gospel,	εὐαγγελίου (euangeliou)	2098: good news	from the same as euaggelizó

## 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

### 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.

### εμου personal pronoun - first person genitive singular

**emou em-oo':** of me -- me, mine, my.

### ινα conjunction

**hina hin'-ah:** in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

### μοι personal pronoun - first person dative singular

**moi moy:** to me -- I, me, mine, my.

### δοθη verb - aorist passive subjunctive - third person singular

**didomi did'-o-mee:** to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

### 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.

### εν preposition

**en en:** in, at, (up-)on, by, etc.

### ανοιξει noun - dative singular feminine

**anoixis an'-oix-is:** opening (throat) -- open.

### 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>στοματος</b> <b>noun - genitive singular neuter</b> <b>stoma stom'-a:</b> edge, face, mouth.
<b>μου</b> <b>personal pronoun - first person genitive singular</b> <b>mou moo:</b> of me -- I, me, mine (own), my.
<b>εν</b> <b>preposition</b> <b>en en:</b> in, at, (up-)on, by, etc.
<b>παρησια</b> <b>noun - dative singular feminine</b> <b>parrhesia par-rhay-see'-ah:</b> all out-spokenness, i.e. frankness, bluntness, publicity; by implication, assurance -- bold (-ly, -ness, -ness of speech), confidence, freely, openly, plainly(-ness).
<b>γνωρισαι</b> <b>verb - aorist active middle or passive deponent</b> <b>gnorizo gno-rid'-zo:</b> to make known; subjectively, to know -- certify, declare, make known, give to understand, do to wit, wot.
<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>μυστηριον</b> <b>noun - accusative singular neuter</b> <b>musterion moos-tay'-ree-on:</b> a secret or mystery (through the idea of silence imposed by initiation into religious rites) -- mystery.
<b>του</b> <b>definite article - genitive 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>ευαγγελιου</b> <b>noun - genitive singular neuter</b> <b>euaggelion yoo-ang-ghel'-ee-on:</b> a good message, i.e. the gospel -- gospel.

## Ephesians 6:20 .

.	Greek	Strong's	Origin
for which	οὗ (ou)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
I am an ambassador	πρεσβεύω (presbeuō)	4243: to be the elder, to take precedence	from the same as presbuteros
in chains;	ἀλύσει (alusei)	254: a chain	of uncertain origin

that in [proclaiming] it I may speak boldly,	παρρησιάζωμαι (parrēsiasōmai)	3955: to speak freely or boldly	from parrésia
as I ought	δεῖ (dei)	1163: it is necessary	a form of deó
to speak.	λαλήσαι (lalēsai)	2980: to talk	from lalos (talkative)

## KJV Lexicon

### υπερ preposition

**huper hoop-er':** over, i.e. (with the genitive case) of place, above, beyond, across, or causal, for the sake of, instead, regarding; with the accusative case superior to, more than -- (+ exceeding, abundantly) above, in (on) behalf of, beyond, by, + very chiefest, concerning, exceeding (above, -ly), for, + very highly, more (than), of, over, on the part of, for sake of, in stead, than, to(-ward), very. In the comparative, it retains many of the above applications.

### ου relative pronoun - genitive 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.

### πρεσβευω verb - present active indicative - first person singular

**presbeuo pres-byoo'-o:** to be a senior, i.e. (by implication) act as a representative (figuratively, preacher) -- be an ambassador.

### εν preposition

**en en:** in, at, (up-)on, by, etc.

### αλυσει noun - dative singular feminine

**halusis hal'-oo-sis:** a fetter or manacle -- bonds, chain.

### ινα conjunction

**hina hin'-ah:** in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

### εν preposition

**en en:** in, at, (up-)on, by, etc.

### αυτω personal pronoun - dative singular neuter

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

**παρρησιασμαι verb - aorist middle deponent subjunctive - first person singular**  
**parrhesiazomai par-hray-see-ad'-zom-ahee:** to be frank in utterance, or confident in spirit and demeanor -- be (wax) bold, (preach, speak) boldly.

**ως adverb**  
**hos hoco:** which how, i.e. in that manner (very variously used, as follows)

**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.

**με personal pronoun - first person accusative singular**  
**me meh:** me -- I, me, my.

**λαλησαι verb - aorist active middle or passive deponent**  
**laleo lal-eh'-o:** to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

## Ephesians 6:21 .

.	Greek	Strong's	Origin
But that you also	καὶ (kai)	2532: and, even, also	a prim. conjunction
may know		3609a: to have seen or perceived, hence to know	perf. of eidon
about	κατ' (kat)	2596: down, against, according to	preposition of uncertain origin
my circumstances,	τὰ (ta)	3588: the	the def. art.
how	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
I am doing,	πράσσω (prassō)	4238: to do, practice	a prim. verb
Tychicus,	Τύχικος (tuchikos)	5190: "fortuitous," Tychicus, a Christian	from tuché (fortune, fate)
the beloved	ἀγαπητὸς (agapētos)	27: beloved	from agapaō

brother	ἀδελφὸς (adelphos)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
and faithful	πιστὸς (pistos)	4103: faithful, reliable	from peithó
minister	διάκονος (diakonos)	1249: a servant, minister	of uncertain origin
in the Lord,	κυρίῳ (kuriō)	2962: lord, master	from kuros (authority)
will make	γνωρίσει (gnōrisei)	1107: to come to know, to make known	from ginóskó
everything	πάντα (panta)	3956: all, every	a prim. word
known		1107: to come to know, to make known	from ginóskó
to you.			

## KJV Lexicon

### ὅτι **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.

### δέ **conjunction**

**de deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

### εἶδτε **verb - perfect active subjunctive - second person**

**eido i'-do:** to see; by implication, (in the perfect tense only) to know

### καὶ **conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### ὕμεις **personal pronoun - second person nominative plural**

**humeis hoo-mice':** you (as subjective of verb) -- ye (yourselves), you.

---

**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.

---

**κατ preposition**

**kata kat-ah':** (prepositionally) down (in place or time), in varied relations

---

**εμε personal pronoun - first person accusative singular**

**eme em-eh':** me -- I, me, my(-self).

---

**τι interrogative pronoun - accusative singular neuter**

**tis tis:** an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

---

**πρασσω verb - present active indicative - first person singular**

**prasso pras'-so:** to practise, i.e. perform repeatedly or habitually; by implication, to execute, accomplish, etc.; specially, to collect (dues), fare (personally) -- commit, deeds, do, exact, keep, require, use arts.

---

**παντα adjective - accusative plural neuter**

**pas pas:** apparently a primary word; all, any, every, the whole

---

**υμιν personal pronoun - second person dative plural**

**humin hoo-min':** to (with or by) you -- ye, you, your(-selves).

---

**γνωρισει verb - future active indicative - third person singular**

**gnorizo gno-rid'-zo:** to make known; subjectively, to know -- certify, declare, make known, give to understand, do to wit, wot.

---

**τυχικος noun - nominative singular masculine**

**Tuchikos too-khee-kos':** fortuitous, i.e. fortunate; Tychicus, a Christian -- Tychicus.

---

**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.

---

**αγαπητος adjective - nominative singular masculine**

**agapetos ag-ap-ay-tos':** beloved -- (dearly, well) beloved, dear.

---

**αδελφος noun - nominative singular masculine**

**adelphos ad-el-fos':** a brother near or remote -- brother.

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**πιστος adjective - nominative singular masculine**

**pistos pis-tos':** objectively, trustworthy; subjectively, trustful -- believe(-ing, -r), faithful(-

ly), sure, true.

**διακονος noun - nominative singular masculine**

**diakonos dee-ak'-on-os:** an attendant, i.e. (genitive case) a waiter (at table or in other menial duties); specially, a Christian teacher and pastor (technically, a deacon or deaconess) -- deacon, minister, servant.

**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.

## Ephesians 6:22 .

.	Greek	Strong's	Origin
I have sent	ἐπεμψα (epempsa)	3992: to send	a prim. word
him to you for this		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
very	αὐτὸ (auto)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
purpose, so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that you may know	γνῶτε (gnōte)	1097: to come to know, recognize, perceive	from a prim. root gnó-
about	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
us, and that he may comfort	παρακαλέσῃ (parakalesē)	3870: to call to or for, to exhort, to encourage	from para and kaleó
your hearts.	καρδίας (kardias)	2588: heart	a prim. word



## KJV Lexicon

ὅς **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.

πέμψα **verb - aorist active indicative - first person singular**

pempo **pem'-po**: to dispatch, especially on a temporary errand; also to transmit, bestow, or wield -- send, thrust in.

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

ὑμᾶς **personal pronoun - second person accusative plural**

humas **hoo-mas'**: you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

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

αὐτό **personal pronoun - accusative singular neuter**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

τοῦτο **demonstrative pronoun - accusative singular neuter**

touto **too'-to**: that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore).

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.

γινώτε **verb - second aorist active subjunctive - second person**

ginosko **ghin-ocē'-ko**: to know (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed)

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.

περί **preposition**

peri **per-ee'**: through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

ἡμῶν **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

**παρακαλεση verb - aorist active subjunctive - 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.

**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).

**υμων personal pronoun - second person genitive plural**

**humon hoo-mone':** of (from or concerning) you -- ye, you, your (own, -selves).

## Ephesians 6:23 .

.	Greek	Strong's	Origin
Peace	Εἰρήνη (eirēnē)	1515:	of uncertain derivation, perhaps from eiró (to join): lit. or fig. peace, by impl. welfare
be to the brethren,	ἀδελφοῖς (adelphois)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
and love	ἀγάπη (agapē)	26: love, goodwill	from agapaó
with faith,	πίστεως (pisteōs)	4102: faith, faithfulness	from peithó
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	2424: Jesus or Joshua, the	of Hebrew origin Yehoshua

	(iēsou)	name of the Messiah, also three other Isr.	
Christ.	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió

## KJV Lexicon

ειρηνή **noun - nominative singular feminine**

eirene **i-ray'-nay**: peace; by implication, prosperity -- one, peace, quietness, rest, + set at one again.

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.

αδελφοῖς **noun - dative plural masculine**

adelphos **ad-el-fos'**: a brother near or remote -- brother.

καὶ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἀγάπη **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.

μετά **preposition**

meta **met-ah'**: denoting accompaniment; amid (local or causal);

πίστεως **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.

ἀπό **preposition**

apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

θεοῦ **noun - genitive singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

πατρός **noun - genitive singular masculine**

**pater pat-ayr'**: a father (literally or figuratively, near or more remote) -- father, parent.

**καὶ conjunction**

**kai kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**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.

**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.

## Ephesians 6:24 .

.	Greek	Strong's	Origin
Grace	χάρις (charis)	5485: grace, kindness	a prim. word
be with all	πάντων (pantōn)	3956: all, every	a prim. word
those	ἡ (ē)	3588: the	the def. art.
who love	ἀγαπώντων (agapōntōn)	25: to love	of uncertain origin
our Lord	κυρίον (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
Christ	Χριστὸν (christon)	5547: the Anointed One, Messiah, Christ	from chrió
with incorruptible	ἀφθαρσία (aphtharsia)	861: incorruptibility	from aphthartos
[love].			

## 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).

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

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.

αγαπωντων **verb - present active participle - genitive plural masculine**

agapao **ag-ap-ah'-o**: to love (in a social or moral sense) -- (be-)love(-ed).

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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.

ημων **personal pronoun - first person genitive plural**

hemon **hay-mone'**: of (or from) us -- our (company), us, we.

ιησουν **noun - accusative singular masculine**

lesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

χριστον **noun - accusative singular masculine**

Christos **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

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αφθαρσία **noun - dative singular feminine**

aphthrsia **af-thar-see'-ah**: incorruptibility; genitive, unending existence; (figuratively) genuineness -- immortality, incorruption, sincerity.

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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.