

Philippians 1:1 .

| . | Greek | Strong's | Origin |
|----------------------|----------------------------|---|---------------------------|
| Paul | Παῦλος (paulos) | 3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle) | of Latin origin |
| and Timothy, | Τιμόθεος (timotheos) | 5095: Timothy, a Christian | from timé and theos |
| bond-servants | δοῦλοι (douloi) | 1401: a slave | of uncertain derivation |
| 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 |
| To all | πᾶσιν (pasin) | 3956: all, every | a prim. word |
| the saints | ἁγίοις (agiois) | 40: sacred, holy | from a prim. root |
| 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 |
| who are in Philippi, | Φιλίπποις (philippos) | 5375: Philippi, a city of Macedonia | from Philippos |
| including | σὺν (sun) | 4862: with, together with (expresses association with) | a prim. preposition |
| the overseers | ἐπισκόποις (episkopois) | 1985: a superintendent, an overseer | from epi and skopos |
| and deacons: | διακόνους (diakonois) | 1249: a servant, minister | of uncertain origin |

KJV Lexicon

παυλος **noun - nominative singular masculine**

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

και **conjunction**

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

τιμοθεος **noun - nominative singular masculine**

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

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.

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.

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.

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.

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.

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

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

φιλιπποις **noun - dative plural masculine**
Philippoi **fil'-ip-poy**: Philippi, a place in Macedonia -- Philippi.

συν **preposition**
sun **soon**: with or together, i.e. by association, companionship, process, resemblance, possession, instrumentality, addition, etc.

επισκοποις **noun - dative plural masculine**
episkopos **ep-is'-kop-os**: a superintendent, i.e. Christian officer in genitive case charge of a (or the) church -- bishop, overseer.

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

διακονοις **noun - dative plural 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.

Philippians 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.

Philippians 1:3 .

| . | Greek | Strong's | Origin |
|----------------|---------------------------|----------------------------|---------------------|
| I thank | Εὐχαριστῶ (eucharistō) | 2168: to be thankful | from eucharistos |
| my God | θεῷ (theō) | 2316: God, a god | of uncertain origin |
| in all | πάσῃ (pasē) | 3956: all, every | a prim. word |
| my remembrance | μνηΐα (mneia) | 3417: remembrance, mention | from mimnēskó |
| of you, | | | |

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

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

τω **definite article - dative singular masculine**

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

θεω **noun - dative singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God,

god(-ly, -ward).

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

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.

πας **adjective - dative singular feminine**

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.

μνηα **noun - dative 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).

Philippians 1:4 .

| . | Greek | Strong's | Origin |
|--------------|----------------------------|------------------------|-------------------|
| always | πάντοτε (pantote) | 3842: at all times | from pas and tote |
| offering | ποιούμενος (poioumenos) | 4160: to make, do | a prim. word |
| prayer | δέησει (deēsei) | 1162: a need, entreaty | from deomai |
| with joy | χαρᾶς (charas) | 5479: joy, delight | from chairó |
| in my every | πάσῃ (pasē) | 3956: all, every | a prim. word |
| prayer | δέησιν (deēsin) | 1162: a need, entreaty | from deomai |
| for you all, | πάντων (pantōn) | 3956: all, every | a prim. word |

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ΠΑΝΤΟΤΕ **adverb**

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

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

ΔΕΗΣΙ **noun - dative singular feminine**

deesis **deh'-ay-sis**: a petition -- prayer, request, supplication.

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

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

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.

ΠΑΝΤΩΝ **adjective - genitive plural masculine**

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

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

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

ΜΕΤΑ **preposition**

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

ΧΑΡΑΣ **noun - genitive singular feminine**

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

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.

ΔΕΗΣΙΝ **noun - accusative singular feminine**

deesis **deh'-ay-sis**: a petition -- prayer, request, supplication.

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

Philippians 1:5 .

| . | Greek | Strong's | Origin |
|-----------------------|----------------------------|------------------------|--------------------------------|
| in view | ἐπὶ (epi) | 1909: on, upon | a prim. preposition |
| of your participation | κοινωνία (koinōnia) | 2842: fellowship | from koinónos |
| in the gospel | εὐαγγέλιον (euangelion) | 2098: good news | from the same as euaggelizó |
| from the first | πρώτης (prōtēs) | 4413: first, chief | contr. superl. of pro |
| day | ἡμέρας (ēmeras) | 2250: day | a prim. word |
| until | ἄχρι (achri) | 891: until, as far as | a prim. particle, preposition |
| now. | νῦν (nun) | 3568: now, the present | a prim. particle of pres. time |

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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.

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.

κοινωνία **noun - dative singular feminine**

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

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.

ευαγγελιον **noun - accusative singular neuter**

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

απο **preposition**

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

πρωτης **adjective - genitive singular feminine**

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

ημερας **noun - genitive singular feminine**

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

αχρι **preposition**

achri **akh'-ree**: (through the idea of a terminus); (of time) until or (of place) up to -- as far as, for, in(-to), till, (even, un-)to, until, while.

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.

νυν **adverb**

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

Philippians 1:6 .

| . | Greek | Strong's | Origin |
|----------------------|----------|----------------------------|--------------|
| [For I am] confident | πεποιθώς | 3982: to persuade, to have | a prim. verb |

| | | | |
|---------------------|------------------------------|--|---|
| | (pepoithōs) | confidence | |
| of this | | 3778: this | probably from a redupl. of ho,, used as a demonstrative pronoun |
| very thing, | αὐτό (auto) | 846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same | an intensive pronoun, a prim. word |
| that He who began | εναρξάμενος (enarxamenos) | 1728: to begin, to make a beginning | from en and archó |
| a good | ἀγαθόν (agathon) | 18: good | of uncertain origin |
| work | ἔργον (ergon) | 2041: work | from a prim. verb erdó (to do) |
| in you will perfect | ἐπιτελέσει (epitelesei) | 2005: to complete, accomplish | from epi and teleó |
| it until | ἄχρις (achris) | 891: until, as far as | a prim. particle, preposition |
| the day | ἡμέρας (ēmeras) | 2250: day | a prim. word |
| of Christ | Ἰησοῦ (iēsou) | 5547: the Anointed One, Messiah, Christ | from chrió |
| Jesus. | Χριστοῦ (christou) | 2424: Jesus or Joshua, the name of the Messiah, also three other Isr. | of Hebrew origin Yehoshua |

KJV Lexicon

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

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

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).

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.

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.

ἐναρξαμενος verb - aorist middle deponent participle - nominative singular masculine

enarchomai en-ar'-khom-ahee: to commence on -- rule

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).

εργον noun - accusative singular neuter

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

αγαθον adjective - accusative singular neuter

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

ἐπιτελεσει verb - future active indicative - third person singular

epiteleo ep-ee-tel-eh'-o: to fulfill further (or completely), i.e. execute; by implication, to terminate, undergo -- accomplish, do, finish, (make) (perfect), perform(-ance).

αχρις preposition

achri akh'-ree: (through the idea of a terminus); (of time) until or (of place) up to -- as far as, for, in(-to), till, (even, un-)to, until, while.

ημερας noun - genitive singular feminine

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

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.

Philippians 1:7 .

| . | Greek | Strong's | Origin |
|--------------------|----------------------------|--|---|
| For it is only | καθώς (kathōs) | 2531a: according as, just as | from kata and hós |
| right | δίκαιον (dikaion) | 1342: correct, righteous, by impl. innocent | from diké |
| for me to feel | φρονεῖν (phronein) | 5426: to have understanding, to think | from phrén |
| this way | | 3778: this | probably from a redupl. of ho., used as a demonstrative pronoun |
| about | ὕπερ (uper) | 5228: over, beyond, fig. on behalf of, for the sake of, concerning | a prim. preposition |
| you all, | πάντων (pantōn) | 3956: all, every | a prim. word |
| because | διὰ (dia) | 1223: through, on account of, because of | a prim. preposition |
| I have | ἔχειν (echein) | 2192: to have, hold | a prim. verb |
| you in my heart, | καρδία (kardia) | 2588: heart | a prim. word |
| since both | τε (te) | 5037: and (denotes addition or connection) | a prim. enclitic particle |
| in my imprisonment | δεσμοῖς (desmois) | 1199: a band, bond | from deó |
| and in the defense | ἀπολογία (apologia) | 627: a speech in defense | from apologeomai |
| and confirmation | βεβαιώσει (bebaiōsei) | 951: confirmation | from bebaioó |
| of the gospel, | εὐαγγελίου (euangeliou) | 2098: good news | from the same as euaggelizó |
| you all | πάντας (pantas) | 3956: all, every | a prim. word |

| | | | |
|---------------|----------------|----------------------------|-----------------------|
| are partakers | συγκοινωνούς | 4791: partaking jointly of | from sun and koinónos |
| | (sunkoinōnous) | | |
| of grace | χάριτος | 5485: grace, kindness | a prim. word |
| | (charitos) | | |
| with me. | | | |

KJV Lexicon

καθως **adverb**

kathos **kath-oce'**: 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

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).

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

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

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).

φρονειν **verb - present active infinitive**

phroneo **fron-eh'-o**: to exercise the mind, i.e. entertain or have a sentiment or opinion; by implication, to be (mentally) disposed

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.

παντων **adjective - genitive plural masculine**

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

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

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

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.

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

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

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).

υμας personal pronoun - second person accusative plural
humas hoo-mas': you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

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

τε particle
te teh: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

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

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

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

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.

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.

απολογία noun - dative singular feminine

apologia ap-ol-og-ee'-ah: a plea (apology) -- answer (for self), clearing of self, defence.

και conjunction

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

βεβαιώσει noun - dative singular feminine

bebaiosis beb-ah'-yo-sis: stabiliment -- confirmation.

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.

συγκοινωνους adjective - accusative plural masculine

sugkoinonos soong-koy-no-nos': a co-participant -- companion, partake(-r, -r with).

μου personal pronoun - first person genitive singular

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

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).

παντας adjective - accusative plural masculine

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

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.

Philippians 1:8 .

| . | Greek | Strong's | Origin |
|--------------------|----------------------------|---|--------------------------------|
| For God | θεὸς (theos) | 2316: God, a god | of uncertain origin |
| is my witness, | μάρτυς (martus) | 3144: a witness | a prim. word |
| how | ὥς (ōs) | 5613: as, like as, even as, when, since, as long as | adverb from hos, |
| I long | ἐπιποθῶ (epipothō) | 1971: to long for | from epi and potheó (to yearn) |
| for you all | πάντας (pantas) | 3956: all, every | a prim. word |
| with the affection | σπλάγχνοις (splachnois) | 4698: the inward parts (heart, liver, lungs, etc.), fig. the emotions | of uncertain origin |
| of Christ | Χριστοῦ (christou) | 5547: the Anointed One, Messiah, Christ | from chrió |
| Jesus. | Ἰησοῦ (iēsou) | 2424: Jesus or Joshua, the name of the Messiah, also three other Isr. | of Hebrew origin Yehoshua |

KJV Lexicon

μάρτυς **noun - nominative singular masculine**

martus mar'-toos: a witness; by analogy, a martyr -- martyr, record, witness.

γάρ **conjunction**

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

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

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

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

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

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

επιποθω **verb - present active indicative - first person singular**
epipotheo **ep-ee-poth-eh'-o**: to dote upon, i.e. intensely crave possession (lawfully or wrongfully) -- (earnestly) desire (greatly), (greatly) long (after), lust.

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

υμας **personal pronoun - second person accusative plural**
humas **hoo-mas'**: you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

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

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

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.

Philippians 1:9 .

| ■ | | | |
|----------|-------|------------|---|
| . | Greek | Strong's | Origin |
| And this | | 3778: this | probably from a redupl. of ho,, used as a demonstrative pronoun |

| | | | |
|-------------------|-------------------------------|--|------------------------------|
| I pray, | προσεύχομαι (proseuchomai) | 4336: to pray | from pros and euchomai |
| that your love | ἀγάπη (agapē) | 26: love, goodwill | from agapaó |
| may abound | περισσεύη (perisseuē) | 4052: to be over and above, to abound | from perissos |
| still | ἔτι (eti) | 2089: still, yet | a prim. adverb |
| more | μᾶλλον (mallon) | 3123: more | cptv. of the same as malista |
| and more | μᾶλλον (mallon) | 3123: more | cptv. of the same as malista |
| in real knowledge | ἐπιγνώσει (epignōsei) | 1922: recognition, knowledge | from epiginóskó |
| and all | πάση (pasē) | 3956: all, every | a prim. word |
| discernment, | αἰσθήσει (aisthēsei) | 144: perception | from aisthanomai |

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

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).

προσευχομαι verb - present middle or passive deponent indicative - first person singular
proseuchomai pros-yoo'-khom-ahee: to pray to God, i.e. supplicate, worship -- pray (earnestly, for), make prayer.

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 definite article - nominative singular feminine

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

αγαπη noun - nominative singular feminine

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

υμων personal pronoun - second person genitive plural

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

ετι adverb

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

μαλλον adverb

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

και conjunction

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

μαλλον adverb

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

περισσευη verb - present active subjunctive - 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

εν preposition

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

επιγνωσει noun - dative singular feminine

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

και conjunction

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

παση adjective - dative singular feminine

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

αισθησει noun - dative singular feminine

aisthesis ah'-ee-sthay-sis: perception, i.e. (figuratively) discernment -- judgment.

Philippians 1:10 .

| . | Greek | Strong's | Origin |
|--------------------------------|------------------------------|--|---|
| so | εἰς (eis) | 1519: to or into (indicating the point reached or entered, of place, time, fig. purpose, result) | a prim. preposition |
| that you may approve | δοκιμάζειν (dokimazein) | 1381a: to test, by impl. to approve | from dokimos |
| the things that are excellent, | διαφέροντα (diapheronta) | 1308: to carry through, carry about, to differ, make a difference, surpass | from dia and pheró |
| in order | ἵνα (ina) | 2443: in order that, that, so that | a prim. conjunction denoting purpose, definition or result |
| to be sincere | εὐλικρινεῖς (eilikrineis) | 1506: judged by sunlight, unalloyed, pure | of uncertain origin, perhaps from heilé (the sun's ray) and krinó |
| and blameless | ἀπρόσκοποι (aproskopoi) | 677: not causing to stumble, not stumbling | from alpha (as a neg. prefix) and proskoptó |
| until | εἰς (eis) | 1519: to or into (indicating the point reached or entered, of place, time, fig. purpose, result) | a prim. preposition |
| the day | ἡμέραν (ēmeran) | 2250: day | a prim. word |
| of Christ; | Χριστοῦ (christou) | 5547: the Anointed One, Messiah, Christ | from chrió |

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.

δοκιμαζειν verb - present active infinitive

dokimazo **dok-im-ad'-zo**: to test; by implication, to approve -- allow, discern, examine, like, (ap-)prove, try.

υμας personal pronoun - second person accusative plural

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

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.

διαφεροντα verb - present active participle - accusative plural neuter

diaphero **dee-af-er'-o**: to bear through, i.e. (literally) transport; usually to bear apart, i.e. (objectively) to toss about (figuratively, report); subjectively, to differ, or (by implication) surpass

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.

ητε verb - present subjunctive - second person

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

ειλικρινεις adjective - nominative plural masculine

eilikrines **i-lik-ree-nace'**: judged by sunlight, i.e. tested as genuine (figuratively) -- pure, sincere.

και conjunction

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

απροσκοποι adjective - nominative plural masculine

aproskopos **ap-ros'-kop-os**: actively, inoffensive, i.e. not leading into sin; passively, faultless, i.e. not led into sin -- none (void of, without) offence.

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.

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

Philippians 1:11 .

| . | Greek | Strong's | Origin |
|--------------------------|--------------------------------|---|---------------------------|
| having been filled | πεπληρωμένοι (peplērōmenoi) | 4137: to make full, to complete | from plérés |
| with the fruit | καρπὸν (karpon) | 2590: fruit | a prim. word |
| of righteousness | δικαιοσύνης (dikaiosunēs) | 1343: righteousness, justice | from dikaios |
| which [comes] through | διὰ (dia) | 1223: through, on account of, because of | a prim. preposition |
| 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 chrío |
| to the glory | δόξαν (doxan) | 1391: opinion (always good in N.T.), hence praise, honor, glory | from dokeó |
| and praise | ἔπαινον (epainon) | 1868: praise | from epi and ainos |
| of God. | θεοῦ (theou) | 2316: God, a god | of uncertain origin |

KJV Lexicon

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

| |
|---|
| καρπων noun - genitive plural masculine karpos kar-pos' : fruit (as plucked), literally or figuratively -- fruit. |
| δικαιοσύνης noun - genitive singular feminine dikaiousune dik-ah-yos-oo'-nay : equity (of character or act); specially (Christian) justification -- righteousness. |
| 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. |
| δια preposition dia dee-ah' : through (in very wide applications, local, causal, or occasional) |
| 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. |
| 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 |
| δοξαν noun - accusative 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. |
| και conjunction kai kahee : and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words |
| επαινον noun - accusative singular masculine epainos ep'-ahee-nos : laudation; concretely, a commendable thing -- praise. |
| θεου noun - genitive singular masculine theos theh'-os : a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward). |

Philippians 1:12 .

| . | Greek | Strong's | Origin |
|-----|-----------|---|--------------|
| Now | ὁ (de) | 1161: but, and, now, (a connective or adversative particle) | a prim. word |

| | | | |
|--------------------------|----------------------------|---|---|
| I want | βούλομαι (boulomai) | 1014: to will | a prim. verb |
| you to know, | Γινώσκειν (ginōskein) | 1097: to come to know, recognize, perceive | from a prim. root gnó- |
| brethren, | ἀδελφοί (adelphoi) | 80: a brother | from alpha (as a cop. prefix) and delphus (womb) |
| that my circumstances | τὰ (ta) | 3588: the | the def. art. |
| have turned | ἐλήλυθεν (elēluthen) | 2064: to come, go | a prim. verb |
| out for the greater | μᾶλλον (mallon) | 3123: more | cptv. of the same as malista |
| progress | προκοπήν (prokopēn) | 4297: progress | from prokoptó |
| of the gospel, | εὐαγγελίου (euangelion) | 2098: good news | from the same as euaggelizó |

KJV Lexicon

γινώσκειν verb - present active infinitive

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)

δε conjunction

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

υμᾶς personal pronoun - second person accusative plural

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

βούλομαι verb - present middle or passive deponent indicative - first person singular

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

ἀδελφοί noun - vocative plural masculine

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

οτι conjunction

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

τα definite article - nominative plural neuter

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

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).

μαλλον adverb

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

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

προκοπην noun - accusative singular feminine

prokope **prok-op-ay'**: progress, i.e. advancement (subjectively or objectively) -- furtherance, profit.

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.

εληλυθεν verb - second perfect active indicative - third person singular

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

Philippians 1:13 .

| . | Greek | Strong's | Origin |
|-------------------------|----------------------|---------------------------------------|-----------------|
| so | ὥστε (ōste) | 5620: so as to, so then, therefore | from hós and te |
| that my imprisonment | δεσμούς (desmous) | 1199: a band, bond | from deó |

| | | | |
|-----------------------------|--------------------------|---|--|
| in [the cause of] Christ | Χριστῷ (christō) | 5547: the Anointed One, Messiah, Christ | from chrió |
| has become | γενέσθαι (genesthai) | 1096: to come into being, to happen, to become | from a prim. root gen- |
| well known | φανερὺς (phanerous) | 5318: visible, manifest | from phainó |
| throughout | ἐν (en) | 1722: in, on, at, by, with | a prim. preposition denoting position and by impl. instrumentality |
| the whole | ὅλῳ (olō) | 3650: whole, complete | a prim. word |
| praetorian guard | πραιτωρίῳ (praitōriō) | 4232: Praetorium (official residence of a governor), praetorian guard | of Latin origin |
| and to everyone | πάσιν (pasin) | 3956: all, every | a prim. word |
| else, | λοιποῖς (loipois) | 3062: the rest, the remaining | from leipó |

KJV Lexicon

ὥστε **conjunction**

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

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.

δεσμούς **noun - accusative plural masculine**

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

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

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

φανερους **adjective - accusative plural masculine**

phaneros **fan-er-os'**: shining, i.e. apparent; neuter (as adverb) publicly, externally -- abroad, + appear, known, manifest, open (+ -ly), outward (+ -ly).

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.

γενεσθαι **verb - second aorist middle deponent middle or passive deponent**

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

εν **preposition**

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

ολω **adjective - dative singular neuter**

holos **hol'-os**: whole or all, i.e. complete (in extent, amount, time or degree), especially (neuter) as noun or adverb -- all, altogether, every whit, + throughout, whole.

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.

πραιτωριω **noun - dative singular neuter**

praetorium **prahee-to'-ree-on**: the praetorium or governor's courtroom (sometimes including the whole edifice and camp) -- (common, judgment) hall (of judgment), palace, praetorium.

και **conjunction**

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

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.

λοιποις **adjective - dative plural masculine**

loipoy **loy-poy'**: remaining ones -- other, which remain, remnant, residue, rest.

πασιν **adjective - dative plural masculine**

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

Philippians 1:14 .

| | | | |
|---|-------|----------|--------|
| ■ | | | |
| . | Greek | Strong's | Origin |

| | | | |
|--------------------------------|-----------------------------|--|---|
| and that most | | 4183: much, many | a prim. word |
| of the brethren, | ἀδελφῶν (adelphōn) | 80: a brother | from alpha (as a cop. prefix) and delphus (womb) |
| trusting | πεποιθότας (pepoithotas) | 3982: to persuade, to have confidence | a prim. verb |
| in the Lord | κυρίῳ (kuriō) | 2962: lord, master | from kuros (authority) |
| because of my imprisonment, | δεσμοῖς (desmois) | 1199: a band, bond | from deó |
| have | τολμᾶν (tolman) | 5111: to have courage, to be bold | from tolma (boldness) |
| far more | | 4057: abundantly | adverb from perissos |
| courage | | 5111: to have courage, to be bold | from tolma (boldness) |
| to speak | λαλεῖν (lalein) | 2980: to talk | from lalos (talkative) |
| the word | λόγον (logon) | 3056: a word (as embodying an idea), a statement, a speech | from legó |
| of God | θεοῦ (theou) | 2316: God, a god | of uncertain origin |
| without fear. | ἀφόβως (aphobōs) | 870: without fear | adverb from alpha (as a neg. prefix) and phobos |

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

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.

πλειονας **adjective - accusative plural masculine - comparative or contracted**

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

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.

αδελφων **noun - genitive plural masculine**

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

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.

πεπιοιθoτας **verb - second perfect active participle - accusative plural masculine**

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

τοις **definite article - dative plural masculine**

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

δεσμοις **noun - dative plural masculine**

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

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

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

περισσοτερως **adverb**

perissoteros **per-is-sot-er'-oce**: more superabundantly -- more abundant(-ly), the more earnest, (more) exceedingly, more frequent, much more, the rather.

τολμαν **verb - present active infinitive**

tolmao **tol-mah'-o**: to venture (objectively or in act); by implication, to be courageous -- be bold, boldly, dare, durst.

αφοβως **adverb**

aphobos **af-ob'-oce**: fearlessly -- without fear.

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.

λαλειν verb - present active infinitive

laleo lal-eh'-o: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

Philippians 1:15 .

| . | Greek | Strong's | Origin |
|-----------------|------------------------------|---|---------------------------------|
| Some, | Τινὲς (tines) | 5100: a certain one, someone, anyone | a prim. enclitic indef. pronoun |
| to be sure, | μὲν (men) | 3303a: shows affirmation or concession, usually followed by NG1161 and a contrasting clause | a synonym of mén |
| are preaching | κηρύσσουσιν (kērussousin) | 2784: to be a herald, proclaim | of uncertain origin |
| Christ | Χριστὸν (christon) | 5547: the Anointed One, Messiah, Christ | from chrió |
| even | καὶ (kai) | 2532: and, even, also | a prim. conjunction |
| from envy | φθόνον (phthonon) | 5355: envy | a prim. word |
| and strife, | ἔριν (erin) | 2054: strife | a prim. word |
| but some | τινὲς (tines) | 5100: a certain one, someone, anyone | a prim. enclitic indef. pronoun |
| also | καὶ (kai) | 2532: and, even, also | a prim. conjunction |
| from good will; | εὐδοκίαν (eudokian) | 2107: good pleasure | from eudokeó |

KJV Lexicon

ΤΙΤΕΣ **indefinite pronoun - nominative plural masculine**

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

ΜΕΝ **particle**

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

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)

ΦΘΟΝΟΝ **noun - accusative singular masculine**

phthonos **fthon'-os**: ill-will (as detraction), i.e. jealousy (spite) -- envy.

ΚΑΙ **conjunction**

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

ΕΡΙΝ **noun - accusative singular feminine**

eris **er'-is**: a quarrel, i.e. (by implication) wrangling -- contention, debate, strife, variance.

ΤΙΤΕΣ **indefinite pronoun - nominative plural masculine**

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

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

ΔΙ **preposition**

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

ΕΥΔΟΚΙΑΝ **noun - accusative singular feminine**

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

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.

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

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

Philippians 1:16 .

| . | Greek | Strong's | Origin |
|----------------------|----------------------------|---|-----------------------------|
| the latter | μὲν (men) | 3303a: shows affirmation or concession, usually followed by NG1161 and a contrasting clause | a synonym of mén |
| [do it] out of love, | ἀγάπης (agapēs) | 26: love, goodwill | from agapaó |
| knowing | | 3609a: to have seen or perceived, hence to know | perf. of eidon |
| that I am appointed | κεῖμαι (keimai) | 2749: to be laid, lie | a prim. verb |
| for the defense | ἀπολογίαν (apologian) | 627: a speech in defense | from apologeomai |
| of the gospel; | εὐαγγελίου (euangelion) | 2098: good news | from the same as euaggelizó |

KJV Lexicon

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.

μεν particle

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

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)

εριθειας noun - genitive singular feminine

eritheia er-ith-i'-ah: intrigue, i.e. (by implication) faction -- contention(-ious), strife.

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.

καταγγελλουσιν verb - present active indicative - third person

kataggello kat-ang-gel'-lo: to proclaim, promulgate -- declare, preach, shew, speak of, teach.

ουχ particle - nominative

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

αγνως adverb

hagnos hag-noce': purely, i.e. honestly -- sincerely.

οιομενοι verb - present middle or passive deponent participle - nominative plural masculine

oiomai oy'-om-ahce: to make like (oneself), i.e. imagine (be of the opinion) -- suppose, think.

θλιψιν noun - accusative singular feminine

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

επιφερειν verb - present active infinitive

epiphero ep-ee-fer'-o: to bear upon (or further), i.e. adduce (personally or judicially (accuse, inflict), superinduce -- add, bring (against), take.

τοις definite article - dative plural masculine

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

δεσμοις noun - dative plural masculine

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

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

Philippians 1:17 .

| . | Greek | Strong's | Origin |
|----------------------------|------------------------------------|--|----------------------------|
| the former | οἱ (oi) | 3588: the | the def. art. |
| proclaim | καταγγέλλουσιν (katangellousin) | 2605: to proclaim | from kata and aggeló |
| Christ | Χριστὸν (christon) | 5547: the Anointed One, Messiah, Christ | from chrió |
| out of selfish ambition | ἐριθείας (eritheias) | 2052: rivalry, hence ambition | from erithos (day-laborer) |
| rather than | οὐχ (ouch) | 3756: not, no | a prim. word |
| from pure motives, | ἀγνῶς (agnōs) | 55: purely, with pure motives | from hagnos |
| thinking | οἰόμενοι (oiomenoi) | 3633: to suppose, expect | a prim. verb |
| to cause | ἐγείρειν (egeirein) | 1453: to waken, to raise up | a prim. verb |
| me distress | θλίψιν (thlipsin) | 2347: tribulation | from thlibó |
| in my imprisonment. | δεσμοῖς (desmois) | 1199: a band, bond | from deó |

KJV Lexicon

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.

δε conjunction

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

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)

ἀγάπης noun - genitive singular feminine

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

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.

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

ἀπολογίαν noun - accusative singular feminine

apologia ap-ol-og-ee'-ah: a plea (apology) -- answer (for self), clearing of self, defence.

τοῦ 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.

εὐαγγελίου noun - genitive singular neuter

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

κειμαι verb - present middle or passive deponent indicative - first person singular

keimai ki'-mahee: to lie outstretched -- be (appointed, laid up, made, set), lay, lie.

Philippians 1:18 .

| . | Greek | Strong's | Origin |
|-------|--------------|--|-------------------------------------|
| What | τί (ti) | 5101: who? which? what? | an interrog. pronoun related to tis |
| then? | γάρ (gar) | 1063: for, indeed (a conjunc. used to express cause, explanation, inference or continuation) | a contr. of ge ara (verily then) |

| | | | |
|---------------------|----------------------------------|---|---|
| Only | πλήν (plēn) | 4133: yet, except | adverb from the cptv. form of polus |
| that in every | παντί (panti) | 3956: all, every | a prim. word |
| way, | τρόπῳ (tropō) | 5158: a way, manner, fashion | from the same as tropé |
| whether | εἴτε (eite) | 1535a: if -- if, whether -- or | from ei and te |
| in pretense | προφάσει (prophasei) | 4392: a pretense | from pro and phainó |
| or | εἴτε (eite) | 1535a: if -- if, whether -- or | from ei and te |
| in truth, | ἀληθεία (alētheia) | 225: truth | from aléthés |
| Christ | Χριστός (christos) | 5547: the Anointed One, Messiah, Christ | from chrió |
| is proclaimed; | καταγγέλλεται (katangelletai) | 2605: to proclaim | from kata and aggeló |
| and in this | | 3778: this | probably from a redupl. of ho,, used as a demonstrative pronoun |
| I rejoice. | χαίρω (chairō) | 5463: to rejoice, be glad | a prim. verb |
| Yes, | ἀλλὰ (alla) | 235: otherwise, on the other hand, but | adversative particle from allos |
| and I will rejoice, | χαρήσομαι (charēsomai) | 5463: to rejoice, be glad | a prim. verb |

KJV Lexicon

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.

γαρ conjunction

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

πλην adverb

plen plane: moreover (besides), i.e. albeit, save that, rather, yet -- but (rather), except, nevertheless, notwithstanding, save, than.

παντι adjective - dative singular masculine

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

τροπω noun - dative singular masculine

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

ειτε conjunction

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

προφασει noun - dative singular feminine

prophasis prof'-as-is: an outward showing, i.e. pretext -- cloke, colour, pretence, show.

ειτε conjunction

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

αληθεια noun - dative singular feminine

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

χριστος noun - nominative singular masculine

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

καταγγελλεται verb - present passive indicative - third person singular

kataggello kat-ang-gel'-lo: to proclaim, promulgate -- declare, preach, shew, speak of, teach.

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.

τουτω demonstrative pronoun - dative singular neuter

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

χαιρω verb - present active indicative - first person singular

chairo khah'-ee-ro: to be cheerful, i.e. calmly happy or well-off; impersonally, especially

as salutation (on meeting or parting), be well

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

χαρησμαι verb - second future passive deponent indicative - first person singular

chairo khah'-ee-ro: to be cheerful, i.e. calmly happy or well-off; impersonally, especially as salutation (on meeting or parting), be well

Philippians 1:19 .

| . | Greek | Strong's | Origin |
|------------------------|-------------------------------|---|---|
| for I know | | 3609a: to have seen or perceived, hence to know | perf. of eidon |
| that this | | 3778: this | probably from a redupl. of ho., used as a demonstrative pronoun |
| will turn | ἀποβήσεται (apobēsetai) | 576: to step off, disembark | from apo and the same as basis |
| out for my deliverance | σωτηρίαν (sōtērian) | 4991: deliverance, salvation | from sōtér |
| through | διὰ (dia) | 1223: through, on account of, because of | a prim. preposition |
| your prayers | δεήσεως (deēseōs) | 1162: a need, entreaty | from deomai |
| and the provision | ἐπιχορηγίας (epichorēgias) | 2024: a supply | from epichorégeó |
| of the Spirit | πνεύματος (pneumatōs) | 4151: wind, spirit | from pneó |
| of 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

οἶδα **verb - perfect active indicative - first person singular**

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

γάρ **conjunction**

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

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.

τοῦτο **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).

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

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

ἀποβησεται **verb - future middle deponent indicative - third person singular**

apobaino **ap-ob-ah'-ee-no**: literally, to disembark; figuratively, to eventuate -- become, go out, turn.

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

σωτηρίαν **noun - accusative singular feminine**

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

διὰ **preposition**

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

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.

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

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

δεησεως **noun - genitive singular feminine**
deesis **deh'-ay-sis**: a petition -- prayer, request, supplication.

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

επιχορηγίας **noun - genitive singular feminine**
epichoregia **ep-ee-khor-ayg-ee'-ah**: contribution -- supply.

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.

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.

Philippians 1:20 .

| . | Greek | Strong's | Origin |
|------------------------------------|------------------------------------|--|---|
| according | κατὰ (kata) | 2596: down, against, according to | preposition of uncertain origin |
| to my earnest expectation | ἀποκαραδοκίαν (apokaradokian) | 603: strained expectancy | from a comp. of apo, kara (the head) and dokeó |
| and hope, | ἐλπίδα (elpida) | 1680: expectation, hope | from the same as elpizó |
| that I will not be put to shame | αἰσχυνθήσομαι (aischunthēsomai) | 153: to dishonor, make ashamed | from aischos (shame, disgrace) |
| in anything, | οὐδενὶ (oudenì) | 3762: no one, none | from oude and heis |
| but [that] with all | πάσῃ (pasē) | 3956: all, every | a prim. word |
| boldness, | παρρησία (parrēsia) | 3954: freedom of speech, confidence | from pas and rhésis (speech) |

| | | | |
|-------------|-------------------------------------|--|--------------------------------|
| Christ | Χριστὸς (christos) | 5547: the Anointed One, Messiah, Christ | from chrió |
| will even | καὶ (kai) | 2532: and, even, also | a prim. conjunction |
| now, | νῦν (nun) | 3568: now, the present | a prim. particle of pres. time |
| as always, | πάντοτε (pantote) | 3842: at all times | from pas and tote |
| be exalted | μεγαλυνθήσεται (megalunthēsetai) | 3170: to make or declare great | from megas |
| in my body, | σώματι (sōmati) | 4983: a body | of uncertain origin |
| whether | εἴτε (eite) | 1535a: if -- if, whether -- or | from ei and te |
| by life | ζωῆς (zōēs) | 2222: life | from zaó |
| or | εἴτε (eite) | 1535a: if -- if, whether -- or | from ei and te |
| by death. | θανάτου (thanatou) | 2288: death | from thnéskó |

KJV Lexicon

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.

αποκαρδοκίαν **noun - accusative singular feminine**

apokaradokia ap-ok-ar-ad-ok-ee'-ah: intense anticipation -- earnest expectation.

και conjunction

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

ελπιδα noun - accusative singular feminine

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

μου personal pronoun - first person genitive singular

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

οτι conjunction

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

εν preposition

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

ουδενι adjective - dative singular neuter

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

αισχυνησομαι verb - future passive indicative - first person singular

aischunomai ahee-skhoo'-nom-ahee: to feel shame (for oneself) -- be ashamed.

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.

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

παρησια noun - dative 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).

ως adverb

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

παντοτε adverb

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

και conjunction

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

νυν **adverb**

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

μεγαλυνθησεται **verb - future passive indicative - third person singular**

megaluno **meg-al-oo'-no:** to make (or declare) great, i.e. increase or (figuratively) extol -- enlarge, magnify, shew great.

χριστος **noun - nominative 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.

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.

σωματι **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.

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

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

ειτε **conjunction**

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

δια **preposition**

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

ζωης **noun - genitive singular feminine**

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

ειτε **conjunction**

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

δια **preposition**

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

θανατου **noun - genitive singular masculine**

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

Philippians 1:21 .

| | | | |
|---|-------|----------|--------|
| ■ | | | |
| . | Greek | Strong's | Origin |

| | | | |
|--------------------|---------------------------|--|------------------------------|
| For to me, to live | ζῆν (zēn) | 2198: to live | from prim. roots zé- and zó- |
| is Christ | Χριστός (christos) | 5547: the Anointed One, Messiah, Christ | from chrió |
| and to die | ἀποθανεῖν (apothanein) | 599: to die | from apo and thnέskó |
| is gain. | κέρδος (kerdos) | 2771: gain | a prim. word |

KJV Lexicon

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

γὰρ 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.

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

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

καὶ 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 - 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.

ἀποθανεῖν verb - second aorist active middle or passive deponent
apothnesko ap-oth-nace'-ko: to die off -- be dead, death, die, lie a-dying, be slain (with).

κερδος **noun - nominative singular neuter**
kerdos ker'-dos: gain (pecuniary or genitive case) -- gain, lucre.

Philippians 1:22 .

| . | Greek | Strong's | Origin |
|---------------------------|--------------------------|---|--|
| But if | εἰ (ei) | 1487: sometimes used with a command or as an indirect question, etc.) | a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true |
| [I am] to live | ζῆν (zēn) | 2198: to live | from prim. roots zé- and zó- |
| [on] in the flesh, | σαρκί (sarki) | 4561: flesh | a prim. word |
| this | | 3778: this | probably from a redupl. of ho., used as a demonstrative pronoun |
| [will mean] fruitful | καρπός (karpos) | 2590: fruit | a prim. word |
| labor | ἔργου (ergou) | 2041: work | from a prim. verb erdó (to do) |
| for me; and I do not know | γνωρίζω (gnōrizō) | 1107: to come to know, to make known | from ginóskó |
| which | τί (ti) | 5101: who? which? what? | an interrog. pronoun related to tis |
| to choose. | αἰρήσομαι (airēsomai) | 138: to take, choose | a prim. verb |

KJV Lexicon

εἰ **conditional**

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

δε **conjunction**

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

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.

ζην **verb - present active infinitive**

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

εν **preposition**

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

σαρκι **noun - dative singular feminine**

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

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).

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

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

καρπος **noun - nominative singular masculine**

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

εργου **noun - genitive singular neuter**

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

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 - 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.

αιρησμαι **verb - future middle indicative - first person singular**

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

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.

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

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

Philippians 1:23 .

| . | Greek | Strong's | Origin |
|-------------------------|---------------------------|---|--------------------------------|
| But I am hard-pressed | συνέχομαι (sunechomai) | 4912: to hold together, to hold fast, pass. to be seized (by illness) | from sun and echó |
| from both | δύο (duo) | 1417: two | a primary number |
| [directions], having | ἔχων (echōn) | 2192: to have, hold | a prim. verb |
| the desire | ἐπιθυμίαν (epithumian) | 1939: desire, passionate longing, lust | from epithumeó |
| to depart | ἀναλῦσαι (analousai) | 360: to unloose for departure | from ana and luó |
| and be with Christ, | Χριστῷ (christō) | 5547: the Anointed One, Messiah, Christ | from chrió |
| for [that] is very much | πολλῷ (pollō) | 4183: much, many | a prim. word |
| better; | | 2909: better | cptv. of the same as kratistos |

KJV Lexicon

συνεχομαι **verb - present passive indicative - first person singular**

sunecho **soon-ekh'-o**: to hold together, i.e. to compress (the ears, with a crowd or siege) or arrest (a prisoner); figuratively, to compel, perplex, afflict, preoccupy

δε **conjunction**

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

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.

δύο **numeral (adjective)**

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

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.

ἐπιθυμίαν **noun - accusative singular feminine**

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

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

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

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.

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

analuo **an-al-oo'-o**: to break up, i.e. depart -- depart, return.

καί **conjunction**

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

σύν **preposition**

sun **soon**: with or together, i.e. by association, companionship, process, resemblance, possession, instrumentality, addition, etc.

χριστῷ **noun - dative singular masculine**

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

εἶναι **verb - present infinitive**

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

πολλῷ **adjective - dative singular neuter**

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

μᾶλλον **adverb**

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

κρείσσον **adjective - nominative singular neuter**
kreisson **krice'-son:** (as noun) better, i.e. greater advantage -- better.

Philippians 1:24 .

| . | Greek | Strong's | Origin |
|-------------------|----------------------------------|---|---------------------|
| yet | δὲ (de) | 1161: but, and, now, (a connective or adversative particle) | a prim. word |
| to remain | ἐπιμένειν (epimenein) | 1961: to stay on | from epi and menó |
| on in the flesh | σαρκὶ (sarki) | 4561: flesh | a prim. word |
| is more necessary | ἀναγκαιότερον (anankaioteron) | 316: necessary | from anagké |
| for your sake. | δι' (di) | 1223: through, on account of, because of | a prim. preposition |

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).

ἐπιμένειν **verb - present active infinitive**

epimeno **ep-ee-men'-o:** to stay over, i.e. remain (figuratively, persevere) -- abide (in), continue (in), tarry.

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).

αναγκαιοτερον **adjective - nominative singular neuter - comparative or contracted**
anagkaios an-ang-kah'-yos: necessary; by implication, close (of kin) -- near, necessary, necessity, needful.

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

υμας **personal pronoun - second person accusative plural**
humas hoo-mas': you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

Philippians 1:25 .

| . | Greek | Strong's | Origin |
|--------------------|-------------------------|---|---|
| Convinced | πεποιθώς (pepoithōs) | 3982: to persuade, to have confidence | a prim. verb |
| of this, | | 3778: this | probably from a redupl. of ho., used as a demonstrative pronoun |
| I know | | 3609a: to have seen or perceived, hence to know | perf. of eidon |
| that I will remain | μενῶ (menō) | 3306: to stay, abide, remain | a prim. verb |
| and continue | παράμενῶ (paramenō) | 3887: to remain beside or near | from para and menó |
| with you all | πᾶσιν (pasin) | 3956: all, every | a prim. word |
| for your progress | προκοπήν (prokopēn) | 4297: progress | from prokoptó |
| and joy | χαράν (charan) | 5479: joy, delight | from chairó |
| in the faith, | πίστεως (pisteōs) | 4102: faith, faithfulness | from peithó |

KJV Lexicon

και conjunction

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

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).

ΠΕΠΟΙΘΩΣ verb - second perfect active participle - nominative singular masculine

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

οιδα verb - perfect active indicative - first person singular

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.

ΜΕΝΩ verb - future active indicative - first person singular

meno men'-o: to stay (in a given place, state, relation or expectancy) -- abide, continue, dwell, endure, be present, remain, stand, tarry (for), thine own.

και conjunction

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

ΣΥΜΠΑΡΑΜΕΝΩ verb - future active indicative - first person singular

sumparameno soom-par-am-en'-o: to remain in company, i.e. still live -- continue with.

ΠΑΣΙΝ adjective - dative plural masculine

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

ΥΜΙΝ personal pronoun - second person dative plural

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

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.

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

προκοπην noun - accusative singular feminine
prokope prok-op-ay': progress, i.e. advancement (subjectively or objectively) -- furtherance, profit.

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

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

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.

Philippians 1:26 .

| . | Greek | Strong's | Origin |
|----------------------------|--------------------------|---|--|
| so | ἵνα (ina) | 2443: in order that, that, so that | a prim. conjunction denoting purpose, definition or result |
| that your proud confidence | καύχημα (kauchēma) | 2745: a boast | from kauchaomai |
| in me may abound | περισσεύη (perisseuē) | 4052: to be over and above, to abound | from perissos |
| 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 |

| | | | |
|---------------|--------------------------|--|---------------------------------|
| my coming | παρουσίας (parousias) | 3952: a presence, a coming | from the pres. part. of pareimi |
| to you again. | πάλιν (palin) | 3825: back (of place), again (of time), further | 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.

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.

καυχημα **noun - nominative singular neuter**

kauchema kow'-khay-mah: a boast (properly, the object; by implication, the act) in a good or a bad sense -- boasting, (whereof) to glory (of), glorying, rejoice(-ing).

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

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

περισσευη **verb - present active subjunctive - 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

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.

εν **preposition**

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

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

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

| |
|---|
| 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. |
| εμης possessive pronoun - first person genitive singular feminine emos em-os': my -- of me, mine (own), my. |
| παρουσίας noun - genitive singular feminine parousia par-oo-see'-ah: a being near, (by implication) physically, aspect -- coming, presence. |
| παλιν adverb palin pal'-in: (adverbially) anew, i.e. (of place) back, (of time) once more, or (conjunctionally) furthermore or on the other hand -- again. |
| προς preposition pros pros: a preposition of direction; forward to, i.e. toward |
| υμας personal pronoun - second person accusative plural humas hoo-mas': you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own). |

Philippians 1:27 .

| . | Greek | Strong's | Origin |
|-------------------------------|-------------------------------|---|--|
| Only | Μόνον (monon) | 3440: merely | adverb from monos |
| conduct | πολιτεύεσθε (politeuesthe) | 4176: to live as a citizen | from polités |
| yourselves in a manner worthy | ἀξίως (axiōs) | 516: worthily | adverb from axios |
| of the gospel | εὐαγγελίου (euangeliou) | 2098: good news | from the same as euaggelizó |
| of Christ, | Χριστοῦ (christou) | 5547: the Anointed One, Messiah, Christ | from chrió |
| so | ἵνα (ina) | 2443: in order that, that, so that | a prim. conjunction denoting purpose, definition or result |

| | | | |
|-----------------------------------|---------------------------------|------------------------------------|---------------------------------|
| that whether | εἴτε (eite) | 1535a: if -- if, whether -- or | from ei and te |
| I come | ἐλθῶν (elthōn) | 2064: to come, go | a prim. verb |
| and see | | 3708: to see, perceive, attend to | a prim. verb |
| you or | εἴτε (eite) | 1535a: if -- if, whether -- or | from ei and te |
| remain absent, | ἀπὼν (apōn) | 548: to be away, i.e. to be absent | from apo and eimi |
| I will hear | ἀκούω (akouō) | 191: to hear, listen | from a prim. word mean. hearing |
| of you that you are standing firm | στήκετε (stēkete) | 4739: to stand, spec. stand firm | from the perf. tense of histēmi |
| in one | ἐνὶ (eni) | 1520: one | a primary number |
| spirit, | πνεύματι (pneumati) | 4151: wind, spirit | from pneó |
| with one | μιά (mia) | 1520: one | a primary number |
| mind | ψυχῇ (psuchē) | 5590: breath, the soul | of uncertain origin |
| striving together | συναθλοῦντες (sunathlountes) | 4866: to strive with | from sun and athleó |
| for the faith | πίστει (pistei) | 4102: faith, faithfulness | from peithó |
| of the gospel; | εὐαγγελίου (euangeliou) | 2098: good news | from the same as euaggelizó |

KJV Lexicon

μονον **adverb**

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

αξιος **adverb**

axios **ax-ee'-oce**: appropriately -- as becometh, after a godly sort, worthily(-thy).

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**

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

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.

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

politeuomai **pol-it-yoo'-om-ahee**: to behave as a citizen (figuratively) -- let conversation be, live.

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.

ειτε **conjunction**

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

ελθων **verb - second aorist active participle - nominative singular masculine**

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

και **conjunction**

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

ιδων **verb - second aorist active participle - nominative singular masculine**

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).

ειτε **conjunction**

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

απειμι **verb - present participle - nominative singular masculine**
apeimi ap'-i-mee: to be away -- be absent.

ακουω **verb - aorist active subjunctive - first person singular**
akouo ak-oo'-o: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

το **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.

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

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

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.

στηκετε **verb - present active indicative - second person**
steko stay'-ko: to be stationary, i.e. (figuratively) to persevere -- stand (fast).

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

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

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

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

ψυχη **noun - dative singular feminine**
psuche psoo-khay': breath, i.e. (by implication) spirit, abstractly or concretely -- heart (+ -ily), life, mind, soul, + us, + you.

συναθλουντες **verb - present active participle - nominative plural masculine**
sunathleo soon-ath-leh'-o: to wrestle in company with, i.e. (figuratively) to seek jointly -- labour with, strive together for.

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.

τιστει **noun - dative singular feminine**

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

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.

ευαγγελίου **noun - genitive singular neuter**

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

Philippians 1:28 .

| . | Greek | Strong's | Origin |
|---------------------------------------|--------------------------------|--|----------------------|
| in no way | μηδενὶ (mēdeni) | 3367: no one, nothing | from méde and heis |
| alarmed | πτυρόμενοι (pturomenoi) | 4426: to be frightened | of uncertain origin |
| by [your] opponents- - | ἀντικειμένων (antikeimenōn) | 480: to lie opposite, i.e. oppose, withstand | from anti and keimai |
| which | ἥτις (ētis) | 3748: whoever, anyone who | from hos, and tis |
| is a sign | ἐνδειξις (endeixis) | 1732: a pointing out or indication, a proof | from endeiknumi |
| of destruction | ἀπωλείας (apōleias) | 684: destruction, loss | from apollumi |
| for them, but of salvation | σωτηρίας (sōtērias) | 4991: deliverance, salvation | from sōtér |
| for you, and that [too], from God. | θεοῦ (theou) | 2316: God, a god | of uncertain origin |

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.

πτυρομενοι verb - present passive participle - nominative plural masculine

pturo ptoo'-ro: to frighten -- terrify.

εν preposition

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

μηδενι adjective - dative singular neuter

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

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

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.

αντικειμενων verb - present middle or passive deponent participle - genitive plural masculine

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

ητις relative pronoun - nominative singular feminine

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

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

μεν particle

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

εστιν verb - present indicative - third person singular

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

ενδειξις noun - nominative singular feminine

endeixis en'-dike-sis: indication (abstractly) -- declare, evident token, proof.

απωλειας noun - genitive singular feminine

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

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

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

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

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

τOUTO **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).

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).

Philippians 1:29 .

| . | Greek | Strong's | Origin |
|--------------------------------|--------------------------|--|---------------------|
| For to you it has been granted | ἐχαρίσθη (echaristhē) | 5483: to show favor, give freely | from charis |
| for Christ's | Χριστοῦ (christou) | 5547: the Anointed One, Messiah, Christ | from chrió |
| sake, | ὑπὲρ (uper) | 5228: over, beyond, fig. on behalf of, for the sake of, concerning | a prim. preposition |
| not only | μόνον (monon) | 3440: merely | adverb from monos |
| to believe | πιστεύειν (pisteuein) | 4100: to believe, entrust | from pistis |

| | | | |
|------------------|-----------------------|--|---------------------|
| in Him, but also | καὶ (kai) | 2532: and, even, also | a prim. conjunction |
| to suffer | πάσχειν (paschein) | 3958: to suffer, to be acted on | akin to penthos |
| for His sake, | ὑπὲρ (uper) | 5228: over, beyond, fig. on behalf of, for the sake of, concerning | a prim. preposition |

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.

υμιν personal pronoun - second person dative plural

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

εχαρισθη verb - aorist passive 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.

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.

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.

χριστου noun - genitive singular masculine

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

ου particle - nominative

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

μονον **adverb**

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

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.

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

πιστευειν **verb - present active infinitive**

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)

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

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.

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.

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

πασχειν **verb - present active infinitive**

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

Philippians 1:30 .

| . | Greek | Strong's | Origin |
|----------------|-----------------------|--|------------------------------------|
| experiencing | ἔχοντες (echontes) | 2192: to have, hold | a prim. verb |
| the same | 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 |
| conflict | ἀγῶνα (agōna) | 73: a gathering, contest, struggle | from agó |
| which | οἷον (oion) | 3634: what sort or manner of | related to ho,, hos, and hosos |
| you saw | εἶδετε (eidete) | 3708: to see, perceive, attend to | a prim. verb |
| in me, and now | νῦν (nun) | 3568: now, the present | a prim. particle of pres. time |
| hear | ἀκούετε (akouete) | 191: to hear, listen | from a prim. word mean. hearing |
| [to be] in me. | | | |

KJV Lexicon

τοῦ definite article - accusative singular masculine

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

αὐτον personal pronoun - accusative singular masculine

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

ἀγῶνα noun - accusative singular masculine

agon ag-one': a place of assembly (as if led), i.e. (by implication) a contest (held there); figuratively, an effort or anxiety -- conflict, contention, fight, race.

ἐχοντες verb - present active participle - nominative plural masculine

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

οΙΟΥ **correlative pronoun - accusative singular masculine**

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

ΕΙΔΕΤΕ **verb - second aorist active indicative - second person**

horao **hor-ah'-o**: by extension, to attend to; by Hebraism, to experience; passively, to appear -- behold, perceive, see, take heed.

ΕΝ **preposition**

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

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

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

ΚΑΙ **conjunction**

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

ΝΥΝ **adverb**

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

ΑΚΟΥΕΤΕ **verb - present 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.

ΕΝ **preposition**

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

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

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

Philippians 2:1 .

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

| | | | |
|-----------------|-----------------------------|---|---|
| encouragement | παράκλησις (paraklēsis) | 3874: a calling to one's aid, i.e. encouragement, comfort | from parakaleó |
| in Christ, | Χριστῷ (christō) | 5547: the Anointed One, Messiah, Christ | from chrió |
| 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 |
| there is any | τι (ti) | 5100: a certain one, someone, anyone | a prim. enclitic indef. pronoun |
| consolation | παραμύθιον (paramuthion) | 3890: exhortation, encouragement | from paramutheomai |
| of love, | ἀγάπης (agapēs) | 26: love, goodwill | from agapaó |
| 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 |
| there is any | τις (tis) | 5100: a certain one, someone, anyone | a prim. enclitic indef. pronoun |
| fellowship | κοινωνία (koinōnia) | 2842: fellowship | from koinónos |
| of the Spirit, | πνεύματος (pneumatōs) | 4151: wind, spirit | from pneó |
| 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 |
| any | τις (tis) | 5100: a certain one, someone, anyone | a prim. enclitic indef. pronoun |
| affection | σπλάγχνα (splanchna) | 4698: the inward parts (heart, liver, lungs, etc.), fig. the emotions | of uncertain origin |
| and compassion, | οἰκτιρμοί (oiktirmoi) | 3628: compassion, pity | from oiktiró |

KJV Lexicon

ει **conditional**

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

τις **indefinite pronoun - nominative singular feminine**

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

ου **conjunction**

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

παρακλησις **noun - nominative singular feminine**

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

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.

ει **conditional**

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

τι **indefinite pronoun - nominative singular neuter**

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

παραμυθιον **noun - nominative singular neuter**

paramuthion **par-am-oo'-thee-on:** consolation (properly, concretely) -- comfort.

αγαπης **noun - genitive singular feminine**

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

ει **conditional**

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

τις **indefinite pronoun - nominative singular feminine**

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

κοινωνια **noun - nominative singular feminine**

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

πνευματος **noun - genitive singular neuter**
pneuma **pn̥yoo'-mah**: ghost, life, spirit(-ual, -ually), mind.

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

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

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

οικτιρμοι **noun - nominative plural masculine**
oiktirmos **oyk-tir-mos'**: pity -- mercy.

Philippians 2:2 .

| . | Greek | Strong's | Origin |
|----------------------|--------------------------|--|------------------------------------|
| make | πληρώσατε (plērōsate) | 4137: to make full, to complete | from plérés |
| my joy | χαρὰν (charan) | 5479: joy, delight | from chairó |
| complete | | 4137: to make full, to complete | from plérés |
| by being of the same | 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 |
| mind, | φρονῆτε (phronēte) | 5426: to have understanding, to think | from phrén |
| maintaining | ἔχοντες (echontes) | 2192: to have, hold | a prim. verb |
| the same | αὐτήν (autēn) | 846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same | an intensive pronoun, a prim. word |
| love, | ἀγάπην | 26: love, goodwill | from agapaó |

| | | | |
|-------------------|-----------------------------|--|---------------------|
| | (agapēn) | | |
| united in spirit, | σύμψυχοι (sumpsuchoi) | 4861: of one mind | from sun and psuché |
| intent | φρονοῦντες (phronountes) | 5426: to have understanding, to think | from phrén |
| on one | ἐν (en) | 1520: one | a primary number |
| purpose. | | 5426: to have understanding, to think | from phrén |

KJV Lexicon

πληρωσατε **verb - aorist active middle - 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

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

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

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.

χαρὰν **noun - accusative singular feminine**

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

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.

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.

αὐτο **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

φρονητε **verb - present active subjunctive - second person**
phroneo **fron-eh'-o**: to exercise the mind, i.e. entertain or have a sentiment or opinion; by implication, to be (mentally) disposed

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.

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

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.

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

συμψυχοι **adjective - nominative plural masculine**
sumpsuchos **soom'-psoo-khos**: co-spirited, i.e. similar in sentiment -- like-minded.

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.

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

φρονουντες **verb - present active participle - nominative plural masculine**
phroneo **fron-eh'-o**: to exercise the mind, i.e. entertain or have a sentiment or opinion; by implication, to be (mentally) disposed

Philippians 2:3 .

| . | Greek | Strong's | Origin |
|------------------|-------------------------|-------------------------------|----------------------------|
| Do nothing | μηδέν (mēden) | 3367: no one, nothing | from méde and heis |
| from selfishness | ἐριθείαν (eritheian) | 2052: rivalry, hence ambition | from erithos (day-laborer) |
| or | μηδέ (mēde) | 3366: but not, and not | from mé and de |
| empty conceit, | κενοδοξίαν | 2754: vainglory | from kenodoxos |

| | | | |
|---------------------------|-------------------------------------|--|---|
| | (kenodoxian) | | |
| but with humility of mind | ταπεινοφροσύνη (tapeinophrosunē) | 5012a: lowliness of mind, humility | from tapeinophrón |
| regard | ἡγούμενοι (ēgoumenoi) | 2233: to lead, suppose | from agó |
| one another | ἀλλήλους (allēlous) | 240: of one another | a reciporical pronoun |
| as more important | ὑπερέχοντας (uperechontas) | 5242: to hold above, to rise above, to be superior | from huper and echó |
| than yourselves; | ἐαυτῶν (eautōn) | 1438: of himself, herself, itself | from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos |

KJV Lexicon

μηδεν **adjective - accusative singular neuter**

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

κατα **preposition**

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

εριθειαν **noun - accusative singular feminine**

eritheia er-ith-i'-ah: intrigue, i.e. (by implication) faction -- contention(-ious), strife.

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.

κενοδοξίαν **noun - accusative singular feminine**

kenodoxia ken-od-ox-ee'-ah: empty glorying, i.e. self-conceit -- vain-glory.

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.

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.

ταπεινοφροσύνη **noun - dative singular feminine**
tapeinophrosune **tap-i-nof-ros-oo'-nay**: humiliation of mind, i.e. modesty -- humbleness of mind, humility (of mind, loneliness (of mind).

αλληλους **reciprocal pronoun - accusative plural masculine**
allelon **al-lay'-lone**: one another -- each other, mutual, one another, (the other), (them-, your-)selves, (selves)

ηγουμενοι **verb - present middle or passive deponent participle - nominative plural masculine**
hegeomai **hayg-eh'-om-ahee**: to lead, i.e. command (with official authority); figuratively, to deem, i.e. consider -- account, (be) chief, count, esteem, governor, judge, have the rule over, suppose, think.

υπερεχοντας **verb - present active participle - accusative plural masculine**
huperecho **hoop-er-ekh'-o**: to hold oneself above, i.e. (figuratively) to excel; participle (as adjective, or neuter as noun) superior, superiority -- better, excellency, higher, pass, supreme.

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.

Philippians 2:4 .

| . | Greek | Strong's | Origin |
|------------------------------|-----------------------------|-----------------------------------|---|
| do not [merely] look | σκοποουντες (skopountes) | 4648: to look at, contemplate | from skopos |
| out for your own | εαυτων (eautōn) | 1438: of himself, herself, itself | from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos |
| personal | εκαστοι (ekastoi) | 1538: each, every | a prim. word |
| interests, but also | και (kai) | 2532: and, even, also | a prim. conjunction |
| for the interests of others. | ετερων (eterōn) | 2087: other | 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.

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.

εκαστος **adjective - nominative singular masculine**

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

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

skopeco **skop-eh'-o**: to take aim at (spy), i.e. (figuratively) regard -- consider, take heed, look at (on), mark.

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

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.

ετερων **adjective - genitive plural masculine**

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

εκαστος **adjective - nominative singular masculine**

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

Philippians 2:5 .

| | | | |
|---|-------|----------|--------|
| ■ | | | |
| . | Greek | Strong's | Origin |

| | | | |
|---------------|-------------------------|---|--|
| Have | φρονεῖτε (phroneite) | 5426: to have understanding, to think | from phrén |
| this | | 3778: this | probably from a redupl. of ho., used as a demonstrative pronoun |
| attitude | | 5426: to have understanding, to think | from phrén |
| in yourselves | | 4771: you (early mod. Eng. thou) | second pers. sing. pers. pronoun |
| which | ὅ (o) | 3739: usually rel. who, which, that, also demonstrative this, that | a prim. pronoun |
| was also | καὶ (kai) | 2532: and, even, also | a prim. conjunction |
| 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

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).

γὰρ conjunction

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

φρονεῖσθω verb - present passive imperative - third person singular

phroneo fron-eh'-o: to exercise the mind, i.e. entertain or have a sentiment or opinion; by implication, to be (mentally) disposed

ἐν 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).

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.

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.

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.

Philippians 2:6 .

| . | Greek | Strong's | Origin |
|---------------------|-----------------------|--|---------------------|
| who, | ὅς (os) | 3739: usually rel. who, which, that, also demonstrative this, that | a prim. pronoun |
| although He existed | ὑπάρχων (uparchōn) | 5225: to begin, to be ready or at hand, to be | from hupo and archó |
| in the form | μορφῇ (morphē) | 3444: form, shape | a prim. word |
| of God, | θεοῦ (theou) | 2316: God, a god | of uncertain origin |
| did not regard | ἡγήσατο (ēgēsato) | 2233: to lead, suppose | from agó |
| equality | ἴσα (isa) | 2470: equal | a prim. word |
| with God | θεῷ (theō) | 2316: God, a god | of uncertain origin |

a thing to be grasped, ἄρπαγμόν
(arpagmon)

725: the act of seizing or the thing seized from harpazó

KJV Lexicon

ὅς **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.

ἐν **preposition**

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

μορφή **noun - dative singular feminine**

morphe mor-fay': shape; figuratively, nature -- form.

θεοῦ **noun - genitive singular masculine**

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

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

huparcho hoop-ar'-kho: to begin under (quietly), i.e. come into existence (be present or at hand); expletively, to exist

οὐχ **particle - nominative**

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

ἁρπαγμόν **noun - accusative singular masculine**

harpagmos har-pag-mos': plunder (properly concrete) -- robbery.

ἡγεῖσθαι **verb - aorist middle deponent indicative - third person singular**

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

ὁ **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.

ισα **adjective - nominative plural neuter**

isos **ee'-sos**: similar (in amount and kind) -- + agree, as much, equal, like.

θεω **noun - dative singular masculine**

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

Philippians 2:7 .

| . | Greek | Strong's | Origin |
|--------------------|--------------------------|--|--|
| but emptied | ἐκένωσεν (ekenōsen) | 2758: to empty | from kenos |
| Himself, | ἑαυτὸν (eauton) | 1438: of himself, herself, itself | from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos |
| taking | λαβών (labōn) | 2983: to take, receive | from a prim. root lab- |
| the form | μορφὴν (morphēn) | 3444: form, shape | a prim. word |
| of a bond-servant, | δούλου (doulou) | 1401: a slave | of uncertain derivation |
| [and] being made | γενόμενος (genomenos) | 1096: to come into being, to happen, to become | from a prim. root gen- |
| in the likeness | ὁμοιώματι (omoiōmati) | 3667: that which is made like (something) | from homoioó |
| of men. | ἀνθρώπων (anthrōpōn) | 444: a man, human, mankind | probably from anér and óps (eye, face) |

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.

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.

εκενωσεν **verb - aorist active indicative - third person singular**
kenoo **ken-o'-o**: to make empty, i.e. (figuratively) to abase, neutralize, falsify -- make (of none effect, of no reputation, void), be in vain.

μορphen **noun - accusative singular feminine**
morphe **mor-fay'**: shape; figuratively, nature -- form.

δουλου **noun - genitive 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.

λαβων **verb - second aorist active participle - nominative singular masculine**
lambano **lam-ban'-o**: to take (in very many applications, literally and figuratively)

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

ομοιωματι **noun - dative singular neuter**
homoioima **hom-oy'-o-mah**: a form; abstractly, resemblance -- made like to, likeness, shape, similitude.

ανθρωπων **noun - genitive plural masculine**
anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

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

Philippians 2:8 .

| ■ | | | |
|---------------|------------------------------|-----------------------------------|--|
| . | Greek | Strong's | Origin |
| Being found | | 2147: to find | a prim. verb |
| in appearance | | 4976: figure, shape | from echó |
| as a man, | | 444: a man, human, mankind | probably from anér and óps (eye, face) |
| He humbled | ἐταπεινώσεν (etapeinōsen) | 5013: to make low, fig. to humble | from tapeinos |

| | | | |
|--------------|--------------------------|--|---|
| Himself | ἐαυτὸν (eauton) | 1438: of himself, herself, itself | from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos |
| by becoming | γενόμενος (genomenos) | 1096: to come into being, to happen, to become | from a prim. root gen- |
| obedient | ὕπῃκοος (upēkoos) | 5255: giving ear, obedient | from hupakouó |
| to the point | μέχρι (mechri) | 3360: as far as, until | a prim. word |
| of death, | θανάτου (thanatou) | 2288: death | from thnέskó |
| even | δὲ (de) | 1161: but, and, now, (a connective or adversative particle) | a prim. word |
| death | θανάτου (thanatou) | 2288: death | from thnέskó |
| on a cross. | σταυροῦ (staurou) | 4716: an upright stake, hence a cross (the Rom. instrument of crucifixion) | from the same as histémi |

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

σχηματι **noun - dative singular neuter**

schema skhay'-mah: a figure (as a mode or circumstance), i.e. (by implication) external condition -- fashion.

εὐρεθεις **verb - aorist passive participle - nominative singular masculine**

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

ὡς **adverb**

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

ἄνθρωπος **noun - nominative singular masculine**

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

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

tapeinoo **tap-i-no'-o**: to depress; figuratively, to humiliate (in condition or heart) -- abase, bring low, humble (self).

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.

ΓΕΝΟΜΕΝΟΣ **verb - second aorist middle deponent participle - nominative singular masculine**

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

ΥΠΗΚΟΟΣ **adjective - nominative singular masculine**

hupokoos **hoop-ay'-ko-os**: attentively listening, i.e. (by implication) submissive -- obedient.

ΜΕΧΡΙ **adverb**

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

ΘΑΝΑΤΟΥ **noun - genitive singular masculine**

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

ΘΑΝΑΤΟΥ **noun - genitive singular masculine**

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

ΔΕ **conjunction**

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

ΣΤΑΥΡΟΥ **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.

Philippians 2:9 .

| . | Greek | Strong's | Origin |
|-----------------|-----------------|-----------------------------------|-----------------------|
| For this reason | διὸ (dio) | 1352: wherefore, on which account | from dia and hos, |
| also, | καὶ (kai) | 2532: and, even, also | a prim. conjunction |
| God | θεὸς (theos) | 2316: God, a god | of uncertain origin |
| highly exalted | ὑπερέψωσεν | 5251: to exalt beyond | from huper and hupsoó |

| | | | |
|-------------------|---------------------------|--|---------------------|
| | (uperupsōsen) | measure | |
| Him, and bestowed | ἐχαρίσατο (echarisato) | 5483: to show favor, give freely | from charis |
| on Him the name | ὄνομα (onoma) | 3686: a name, authority, cause | a prim. word |
| which is above | ὑπὲρ (uper) | 5228: over, beyond, fig. on behalf of, for the sake of, concerning | a prim. preposition |
| every | πᾶν (pan) | 3956: all, every | a prim. word |
| name, | ὄνομα (onoma) | 3686: a name, authority, cause | a prim. word |

KJV Lexicon

διο conjunction

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

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).

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

υπερυψωσεν verb - aorist active indicative - third person singular

huperupsoo hoop-er-ooop-so'-o: to elevate above others, i.e. raise to the highest position -- highly exalt.

και conjunction

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

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.

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

ονομα noun - accusative singular neuter

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

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.

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.

παν adjective - accusative singular neuter

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

ονομα noun - accusative singular neuter

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

Philippians 2:10 .

| . | Greek | Strong's | Origin |
|------------------|----------------------|---|---|
| so | ἵνα (ina) | 2443: in order that, that, so that | a prim. conjunction denoting purpose, definition or result |
| that at the name | ὀνόματι (onomati) | 3686: a name, authority, cause | a prim. word |
| of Jesus | Ἰησοῦ (iēsou) | 2424: Jesus or Joshua, the name of the Messiah, also three other Isr. | of Hebrew origin Yehoshua |

| | | | |
|-------------------------------|--------------------------------|-----------------------|----------------------------------|
| EVERY | πάν (pan) | 3956: all, every | a prim. word |
| KNEE | γόναυ (gonu) | 1119: the knee | a prim. word |
| WILL BOW, | κάμψη (kampsē) | 2578: to bend | from a prim. root kamp- |
| of those who are in heaven | ἐπουρανίων (epouraniōn) | 2032: of heaven | from epi and ouranos |
| and on earth | ἐπιγείων (epigeiōn) | 1919: of the earth | from epi and gé |
| and under the earth, | καταχθονίων (katachthoniōn) | 2709: under the earth | from kata and chthón (the earth) |

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.

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.

ονοματι noun - dative singular neuter

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

ιησου noun - genitive singular masculine

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

παν adjective - nominative singular neuter

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

γονυ noun - nominative singular neuter

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

καμψη **verb - aorist active subjunctive - third person singular**
kampto **kamp'-to**: to bend -- bow.

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

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

επιγειων **adjective - genitive plural neuter**
epigeios **ep-ig'-i-os**: worldly (physically or morally) -- earthly, in earth, terrestrial.

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

καταχθονιων **adjective - genitive plural masculine**
katachthonios **kat-akh-thon'-ee-os**: subterranean, i.e. infernal (belonging to the world of departed spirits) -- under the earth.

Philippians 2:11 .

| . | Greek | Strong's | Origin |
|----------------|------------------------------------|---|--|
| and that every | παᾶσα (pasa) | 3956: all, every | a prim. word |
| tongue | γλῶσσα (glōssa) | 1100: the tongue, a language | from a prim. root glóch- (projecting point) |
| will confess | ἐξομολογήσεται (exomologēsētai) | 1843: to agree, confess | from ek and homologeó |
| that Jesus | Ἰησοῦς (iēsous) | 2424: Jesus or Joshua, the name of the Messiah, also three other Isr. | of Hebrew origin Yehoshua |
| Christ | Χριστὸς (christos) | 5547: the Anointed One, Messiah, Christ | from chrió |
| is Lord, | κύριος (kurios) | 2962: lord, master | from kuros (authority) |
| to the glory | δόξαν (doxan) | 1391: opinion (always good in N.T.), hence praise, honor, glory | from dokeó |

| | | | |
|-------------|--------------------|------------------|---------------------|
| of God | θεοῦ (theou) | 2316: God, a god | of uncertain origin |
| the Father. | πατρός (patros) | 3962: a father | 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

πασα adjective - nominative singular feminine

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

γλωσσα noun - nominative singular feminine

glossa gloce-sah': the tongue; by implication, a language (specially, one naturally unacquired) -- tongue.

εξομολογησεται verb - aorist middle subjunctive - third person singular

exomologeo ex-om-ol-og-eh'-o: to acknowledge or (by implication, of assent) agree fully -- confess, profess, promise.

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.

κυριος noun - nominative singular masculine

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

ιησους noun - nominative singular masculine

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

χριστος noun - nominative singular masculine

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

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

δοξαν noun - accusative 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.

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.

Philippians 2:12 .

| . | Greek | Strong's | Origin |
|--------------------------|----------------------------|---------------------------------------|---------------------------------|
| So then, | ὥστε (ōste) | 5620: so as to, so then, therefore | from hós and te |
| my beloved, | ἀγαπητοί (agapētoi) | 27: beloved | from agapaó |
| just | καθώς (kathōs) | 2531a: according as, just as | from kata and hós |
| as you have always | πάντοτε (pantote) | 3842: at all times | from pas and tote |
| obeyed, | ὑπηκούσατε (upēkousate) | 5219: to listen, attend to | from hupo and akouó |
| not as in my presence | παρουσία (parousia) | 3952: a presence, a coming | from the pres. part. of pareimi |
| only, | μόνον (monon) | 3440: merely | adverb from monos |
| but now | νῦν (nun) | 3568: now, the present | a prim. particle of pres. time |
| much | πολλῶ (pollō) | 4183: much, many | a prim. word |
| more | μᾶλλον (mallon) | 3123: more | cptv. of the same as malista |
| in my absence, | ἀπουσία (apousia) | 666: a being away, i.e. absence | from fem. part. of apeimi |

| | | | |
|--------------------|---------------------------------|---|-------------------------------------|
| work | κατεργάζεσθε (katergazesthe) | 2716: to work out | from kata and ergazomai |
| out your salvation | σωτηρίαν (sōtērian) | 4991: deliverance, salvation | from sōtér |
| 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 |

KJV Lexicon

ὥστε **conjunction**

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

ἀγαπητοὶ **adjective - vocative plural masculine**

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

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

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

καθὼς **adverb**

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

πάντοτε **adverb**

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

ὑπακούσατε **verb - aorist active indicative - 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.

μη **particle - nominative**

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

ὥς **adverb**

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

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.

παρουσια noun - dative singular feminine

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

μου personal pronoun - first person genitive singular

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

μονον adverb

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

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.

νυν adverb

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

πολλω adjective - dative singular neuter

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

μαλλον adverb

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

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.

απουσια noun - dative singular feminine

apousia ap-oo-see'-ah: a being away -- absence.

μου personal pronoun - first person genitive singular

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

μετα 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).

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.

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.

σωτηριαν **noun - accusative singular feminine**

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

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

katergazomai **kat-er-gad'-zom-ahee**: to work fully, i.e. accomplish; by implication, to finish, fashion -- cause, to (deed), perform, work (out).

Philippians 2:13 .

| . | Greek | Strong's | Origin |
|-----------------------------|------------------------|--|---------------------|
| for it is God | θεὸς (theos) | 2316: God, a god | of uncertain origin |
| who is at work | ἐνεργῶν (energōn) | 1754: to be at work, to work, to do | from energés |
| in you, both | καὶ (kai) | 2532: and, even, also | a prim. conjunction |
| to will | θέλειν (thelein) | 2309: to will, wish | a prim. verb |
| and to work | ἐνεργεῖν (energein) | 1754: to be at work, to work, to do | from energés |
| for [His] good pleasure. | εὐδοκίας (eudokias) | 2107: good pleasure | from eudokeó |

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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.

θεος **noun - nominative singular masculine**

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

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

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.

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

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.

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

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

καί **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.

θελειν **verb - present active infinitive**

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

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.

ενεργειν verb - present active infinitive

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

υπερ preposition

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

της definite article - genitive singular feminine

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

ευδοκias noun - genitive singular feminine

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

Philippians 2:14 .

| . | Greek | Strong's | Origin |
|------------|--------------------------|---------------------------------|----------------------------------|
| Do | ποιεῖτε (poieite) | 4160: to make, do | a prim. word |
| all things | πάντα (panta) | 3956: all, every | a prim. word |
| without | χωρὶς (chōris) | 5565: separately, separate from | adverb akin to chēros (bereaved) |
| grumbling | γογγυσμῶν (gongusmōn) | 1112: a muttering, murmuring | from gogguzó |
| or | καὶ (kai) | 2532: and, even, also | a prim. conjunction |

disputing;

διαλογισμῶν
(dialogismōn)

1261: a reasoning

from dialogizomai

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παντα **adjective - accusative plural neuter**

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

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

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

χωρις **adverb**

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

γογγυσμων **noun - genitive plural masculine**

goggusmos gong-goos-mos': a grumbling -- grudging, murmuring.

και **conjunction**

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

διαλογισμων **noun - genitive plural masculine**

dialogismos dee-al-og-is-mos': discussion, i.e. (internal) consideration (by implication, purpose), or (external) debate -- dispute, doubtful(-ing), imagination, reasoning, thought.

Philippians 2:15 .

| . | Greek | Strong's | Origin |
|----------------------------|------------------------|--|--|
| so | ἵνα (ina) | 2443: in order that, that, so that | a prim. conjunction denoting purpose, definition or result |
| that you will prove | γένησθε (genēsthe) | 1096: to come into being, to happen, to become | from a prim. root gen- |
| yourselves to be blameless | ἄμεμπτοι (amemptoi) | 273: blameless | from alpha (as a neg. prefix) and memphomai |

| | | | |
|----------------|----------------------------------|--|--|
| and innocent, | ἀκέραιοι (akeraioi) | 185: unmixed, pure | from alpha (as a neg. prefix) and kerannumi |
| children | τέκνα (tekna) | 5043: a child (of either sex) | from tikto |
| of God | θεοῦ (theou) | 2316: God, a god | of uncertain origin |
| above reproach | ἄμωμα (amōma) | 299b: without blemish | from alpha (as a neg. prefix) and mómos |
| in the midst | μέσον (meson) | 3319: middle, in the midst | a prim. word |
| of a crooked | σκολιᾶς (skolias) | 4646: curved, winding, hence crooked | a prim. word |
| and perverse | διεστραμμένης (diestrammenēs) | 1294: to distort, fig. misinterpret, corrupt | from dia and strephó |
| generation, | γενεᾶς (geneas) | 1074: race, family, generation | from ginomai |
| among | ἐν (en) | 1722: in, on, at, by, with | a prim. preposition denoting position and by impl. instrumentality |
| whom | οἷς (ois) | 3739: usually rel. who, which, that, also demonstrative this, that | a prim. pronoun |
| you appear | φαίνεσθε (phainesthe) | 5316: to bring to light, to cause to appear | from a prim. root |
| as lights | φωστῆρες (phōstēres) | 5458: a luminary, light | from phós |
| in the world, | κόσμῳ (kosmō) | 2889: order, the world | a prim. word |

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.

γενησθε verb - second aorist middle deponent subjunctive - 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.)

αμεμπτοι adjective - nominative plural masculine

amemptos am'-emp-tos: irreproachable -- blameless, faultless, unblamable.

και conjunction

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

ακεραιοι adjective - nominative plural masculine

akeraios ak-er'-ah-yos: unmixed, i.e. (figuratively) innocent -- harmless, simple.

τεκνα noun - nominative plural neuter

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

θεου noun - genitive singular masculine

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

αμωμητα adjective - nominative plural neuter

amometos am-o'-may-tos: unblamable -- blameless.

εν preposition

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

μεσω adjective - dative singular neuter

mesos mes'-os: middle (as an adjective or (neuter) noun) -- among, before them, between, + forth, mid(-day, -night), midst, way.

γενεας noun - genitive singular feminine

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

σκολιας adjective - genitive singular feminine

skolios skol-ee-os': warped, i.e. winding; figuratively, perverse -- crooked, froward, untoward.

και conjunction

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

διεστραμμενης verb - perfect passive participle - genitive singular feminine

diastrepho dee-as-tref'-o: to distort, i.e. (figuratively) misinterpret, or (morally) corrupt -- perverse(-rt), turn away.

| | |
|---|--|
| εν preposition en en: in, at, (up-)on, by, etc. | |
| οις 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. | |
| φαίνεσθε verb - present passive indicative - second person phaino fah'-ee-no: to lighten (shine), i.e. show (transitive or intransitive, literal or figurative) -- appear, seem, be seen, shine, think. | |
| ως adverb hos hoce: which how, i.e. in that manner (very variously used, as follows) | |
| φωστῆρες noun - nominative plural masculine phoster foce-tare': an illuminator, i.e. (concretely) a luminary, or (abstractly) brilliancy -- light. | |
| εν preposition en en: in, at, (up-)on, by, etc. | |
| κοσμῷ 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. | |

Philippians 2:16 .

| . | Greek | Strong's | Origin |
|-----------------|---------------------------|--|---------------------|
| holding fast | ἐπέχοντες (epechontes) | 1907: to hold fast, to hold toward, to stop | from epi and echó |
| the word | λόγον (logon) | 3056: a word (as embodying an idea), a statement, a speech | from legó |
| of life, | ζωῆς (zōēs) | 2222: life | from zaó |
| so | εἰς (eis) | 1519: to or into (indicating the point reached or entered, of place, time, fig. purpose, result) | a prim. preposition |
| that in the day | ἡμέραν (ēmeran) | 2250: day | a prim. word |

| | | | |
|--------------------------------|------------------------|--|-----------------------------------|
| of Christ | Χριστοῦ (christou) | 5547: the Anointed One, Messiah, Christ | from chrió |
| I will have reason to glory | καύχημα (kauchēma) | 2745: a boast | from kauchaomai |
| because | ὅτι (oti) | 3754: that, because | conjunction from neut. of hostis, |
| I did not run | ἔδραμον (edramon) | 5143: to run | a prim. verb |
| in vain | κενὸν (kenon) | 2756: empty | a prim. word |
| nor | οὐδὲ (oude) | 3761: and not, neither | from ou, and de |
| toil | ἐκοπίασα (ekopiasa) | 2872: to grow weary, toil | from kopos |
| in vain. | κενὸν (kenon) | 2756: empty | a prim. word |

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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.

ζωης **noun - genitive singular feminine**

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

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

epecho ep-ekh'-o: to hold upon, i.e. (by implication) to retain; (by extension) to detain; to pay attention to -- give (take) heed unto, hold forth, mark, stay.;

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

καυχημα noun - accusative singular neuter

kauchema kow'-khay-mah: a boast (properly, the object; by implication, the act) in a good or a bad sense -- boasting, (whereof) to glory (of), glorying, rejoice(-ing).

εμοι personal pronoun - first person dative singular

emoi em-oy': 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

ημεραν noun - accusative singular feminine

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

χριστου noun - genitive singular masculine

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

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.

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

κενον adjective - accusative singular neuter

kenos ken-os': empty -- empty, (in) vain.

εδραμον verb - second aorist active indicative - first person singular

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

ουδε adverb

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

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

κενον adjective - accusative singular neuter

kenos ken-os': empty -- empty, (in) vain.

ΕΚΟΠΙΩ verb - aorist active indicative - first person singular

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

Philippians 2:17 .

| . | Greek | Strong's | Origin |
|---|----------------------------|---|--|
| But even | καὶ (kai) | 2532: and, even, also | a prim. conjunction |
| 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 |
| I am being poured out as a drink offering | σπένδομαι (spendomai) | 4689: to pour out (as a drink offering), to make a libation | a prim. verb |
| upon the sacrifice | θυσία (thusia) | 2378: a sacrifice | from thuó |
| and service | leitourgία (leitourgia) | 3009: a service, a ministry | from leitourgeo |
| of your faith, | πίστεως (pisteōs) | 4102: faith, faithfulness | from peithó |
| I rejoice | χαίρω (chairō) | 5463: to rejoice, be glad | a prim. verb |
| and share my joy | συγχαίρω (sunchairō) | 4796: to rejoice with | from sun and chairó |
| with you all. | πᾶσιν (pasin) | 3956: all, every | a prim. word |

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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.

και conjunction

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

σπενδομαι verb - present passive indicative - first person singular

spendo spen'-do: to pour out as a libation, i.e. (figuratively) to devote (one's life or blood, as a sacrifice) (spend) -- (be ready to) be offered.

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.

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.

θυσια noun - dative singular feminine

thusia thoo-see'-ah: sacrifice (the act or the victim, literally or figuratively) -- sacrifice.

και conjunction

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

leitourgia noun - dative singular feminine

leitourgia li-toorg-ee'-ah: public function (as priest (liturgy) or almsgiver) -- ministration(-try), service.

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.

υμων personal pronoun - second person genitive plural

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

χαίρω verb - present active indicative - first person singular

chairō khah'-ee-ro: to be cheerful, i.e. calmly happy or well-off; impersonally, especially as salutation (on meeting or parting), be well

και conjunction

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

with other particles or small words

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

sugchairo **soong-khah'-ee-ro**: to sympathize in gladness, congratulate -- rejoice in (with).

πασιν **adjective - dative plural masculine**

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).

Philippians 2:18 .

| . | Greek | Strong's | Origin |
|-----------------------|-----------------------------|--|------------------------------------|
| You too, | καὶ (kai) | 2532: and, even, also | a prim. conjunction |
| [I urge you], rejoice | χαίρετε (chairete) | 5463: to rejoice, be glad | a prim. verb |
| in the same way | 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 |
| and share your joy | συγχαίρετε (sunchairete) | 4796: to rejoice with | from sun and chairó |
| with me. | | | |

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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.

δ **conjunction**

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

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

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.

χαιρετε verb - present active imperative - second person

chairo khah'-ee-ro: to be cheerful, i.e. calmly happy or well-off; impersonally, especially as salutation (on meeting or parting), be well

και conjunction

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

συγχαίρετε verb - present active imperative - second person

sugchairo soong-khah'-ee-ro: to sympathize in gladness, congratulate -- rejoice in (with).

μοι personal pronoun - first person dative singular

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

Philippians 2:19 .

| . | Greek | Strong's | Origin |
|-----------------|-------------------------|---|--|
| But I hope | Ἐλπίζω (elpizō) | 1679: to expect, to hope (for) | from elpomai (to anticipate, expect) |
| 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 |
| to send | πέμψαι (pempesai) | 3992: to send | a prim. word |
| Timothy | Τιμόθεον (timotheon) | 5095: Timothy, a Christian | from timé and theos |
| to you shortly, | ταχέως (tacheōs) | 5030: quickly, hastily | adverb from tachus |
| so | ἵνα (ina) | 2443: in order that, that, so that | a prim. conjunction denoting purpose, definition or result |

| | | | |
|--------------------|----------------------|---|-------------------------------|
| that I also | | 2532: and, even, also | a prim. conjunction |
| may be encouraged | εὐψυχῶ (eupsuchō) | 2174: to be of good courage | from a comp. of eu and psuché |
| when I learn | γνοῦς (gnous) | 1097: to come to know, recognize, perceive | from a prim. root gnó- |
| of your condition. | τὰ (ta) | 3588: the | the def. art. |

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

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

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.

κυριῷ **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.

Ἰησοῦ **noun - dative singular masculine**

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

τιμοθεον **noun - accusative singular masculine**

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

ταχέως **adverb**

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

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

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

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

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.

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

ευψυχω **verb - present active subjunctive - first person singular**
eupsucho **yoo-psoo-kheh'-o**: to be in good spirits, i.e. feel encouraged -- be of good comfort.

γινους **verb - second aorist active participle - nominative singular masculine**
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)

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.

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

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

Philippians 2:20 .

| . | Greek | Strong's | Origin |
|--------------------------|--------------------------|---------------------------|----------------------|
| For I have | ἔχω (echō) | 2192: to have, hold | a prim. verb |
| no one | οὐδένα (oudena) | 3762: no one, none | from oude and heis |
| [else] of kindred spirit | ἰσόψυχον (isopsuchon) | 2473: like-minded | from isos and psuché |
| who | ὅστις (ostis) | 3748: whoever, anyone who | from hos, and tis |
| will genuinely | γνησίως (gnēsiōs) | 1104: sincerely, truly | adverb from gnēsios |

| | | | |
|-------------------|----------------------------|-------------------------------------|---------------|
| be concerned | μεριμνήσει (merimnēsei) | 3309: to be anxious, to care for | from merimna |
| for your welfare. | τὰ (ta) | 3588: the | the def. art. |

KJV Lexicon

οὐδὲνα **adjective - accusative 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.

γὰρ **conjunction**

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

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

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

ἰσοψυχον **adjective - accusative singular masculine**

isopsuchos ee-sop'-soo-khos: of similar spirit -- likeminded.

οἷς **relative pronoun - nominative singular masculine**

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

γνησιως **adverb**

gnesios gney-see'-ose: genuinely, i.e. really -- naturally.

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.

περί **preposition**

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

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

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

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

merimnao mer-im-nah'-o: to be anxious about -- (be, have) care(-ful), take thought.

Philippians 2:21 .

| . | Greek | Strong's | Origin |
|----------------------|------------------------|---|--|
| For they all | πάντες (pantes) | 3956: all, every | a prim. word |
| seek after | ζητοῦσιν (zētousin) | 2212: to seek | of uncertain origin |
| their own | ἐαυτῶν (eautōn) | 1438: of himself, herself, itself | from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos |
| interests, not those | οἱ (oi) | 3588: the | the def. art. |
| of Christ | Ἰησοῦ (iēsou) | 5547: the Anointed One, Messiah, Christ | from chrió |
| Jesus. | Χριστοῦ (christou) | 2424: Jesus or Joshua, the name of the Messiah, also three other Isr. | of Hebrew origin Yehoshua |

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.

πάντες **adjective - nominative plural masculine**

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

γὰρ **conjunction**

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

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.

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

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.

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.

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

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

Philippians 2:22 .

| . | Greek | Strong's | Origin |
|--|----------------------------|---|-----------------------------|
| But you know | γινώσκετε (ginōskete) | 1097: to come to know, recognize, perceive | from a prim. root gnó- |
| of his proven worth, | δοκιμήν (dokimēn) | 1382: (the process or result of) trial, proving, approval | from dokimos |
| that he served | ἐδούλευσεν (edouleusen) | 1398: to be a slave, to serve | from doulos |
| with me in the furtherance of the gospel | εὐαγγέλιον (euangelion) | 2098: good news | from the same as euaggelizó |
| like | ὥς (ōs) | 5613: as, like as, even as, when, since, as long as | adverb from hos, |
| a child | τέκνον (teknon) | 5043: a child (of either sex) | from tiktó |
| [serving] his father. | πατρί (patri) | 3962: a father | a prim. word |

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.

δε **conjunction**

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

δοκιμην **noun - accusative singular feminine**

dokime **dok-ee-may'**: test (abstractly or concretely); by implication, trustiness -- experience(-riment), proof, trial.

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

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

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

οτι **conjunction**

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

ως **adverb**

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

πατρι **noun - dative singular masculine**

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

τεκνον **noun - nominative singular neuter**

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

συν **preposition**

sun **soon**: with or together, i.e. by association, companionship, process, resemblance, possession, instrumentality, addition, etc.

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

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

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

douleuo **dool-yoo'-o:** to be a slave to (literal or figurative, involuntary or voluntary) -- be in bondage, (do) serve(-ice).

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.

ευαγγελιον **noun - accusative singular neuter**

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

Philippians 2:23 .

| . | Greek | Strong's | Origin |
|----------------------|----------------------|------------------------------------|--------------------------------------|
| Therefore | οὕν (oun) | 3767: therefore, then, (and) so | a prim. word |
| I hope | ἐλπίζω (elpizō) | 1679: to expect, to hope (for) | from elpomai (to anticipate, expect) |
| to send | πέμψαι (pempasai) | 3992: to send | a prim. word |
| him immediately, | ἐξαυτῆς (exautēs) | 1824: at once, forthwith | from ek and gen. sing. fem. of autos |
| as soon as I see how | ἀφίδω (aphidō) | 872: to look away from all else at | from apo and horaó |
| things | τὰ (ta) | 3588: the | the def. art. |
| [go] with me; | | | |

ΤΟΥΤΟΝ demonstrative pronoun - accusative singular masculine
touton too'-ton: this (person, as objective of verb or preposition) -- him, the same, that, this.

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

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

ΕΛΠΙΖΩ verb - present active indicative - first person singular
elpizo el-pid'-zo: to expect or confide -- (have, thing) hope(-d) (for), trust.

ΠΕΜΨΑΙ verb - aorist active middle or passive deponent
pempo pem'-po: to dispatch, especially on a temporary errand; also to transmit, bestow, or wield -- send, thrust in.

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

ΑΝ particle
an an: denoting a supposition, wish, possibility or uncertainty

ΑΠΙΔΩ verb - second aorist active subjunctive - first person singular
aphorao af-or-ah'-o: to consider attentively -- look.

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.

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

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

ΕΞΑΥΤΗΣ adverb
exautes ex-ow'-tace: from that hour, i.e. instantly -- by and by, immediately, presently, straightway.

Philippians 2:24 .

| . | Greek | Strong's | Origin |
|-------------|---------|----------------------------|--------------|
| and I trust | πέποιθα | 3982: to persuade, to have | a prim. verb |

| | | | |
|----------------|--------------------------|--|------------------------------------|
| | (pepoitha) | confidence | |
| in the Lord | κυρίῳ (kuriō) | 2962: lord, master | from kuros (authority) |
| that I myself | 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 |
| also | καὶ (kai) | 2532: and, even, also | a prim. conjunction |
| will be coming | ἐλεύσομαι (eleusomai) | 2064: to come, go | a prim. verb |
| shortly. | ταχέως (tacheōs) | 5030: quickly, hastily | adverb from tachus |

KJV Lexicon

ΠΕΠΟΙΘΑ **verb - second perfect active indicative - first person singular**

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

ΔΕ **conjunction**

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

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.

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

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

ταχεως **adverb**

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

ελευσομαι **verb - future middle deponent indicative - first person singular**

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

Philippians 2:25 .

| . | Greek | Strong's | Origin |
|----------------------|--------------------------------|---|---|
| But I thought | ἡγησάμην (ēgēsamēn) | 2233: to lead, suppose | from agó |
| it necessary | Ἀναγκαῖον (anankaion) | 316: necessary | from anagké |
| to send | πέμψαι (pempesai) | 3992: to send | a prim. word |
| to you Epaphroditus, | Ἐπαφρόδιτον (epaphroditon) | 1891: Epaphroditus, a Christian | from epi and Aphrodité (name of Gr. goddess, Venus in Rom. myth.) |
| my brother | ἀδελφὸν (adelphon) | 80: a brother | from alpha (as a cop. prefix) and delphus (womb) |
| and fellow worker | συνεργὸν (sunergon) | 4904: a fellow worker | from sun and the same as ergon |
| and fellow soldier, | συστρατιώτην (sustratiōtēn) | 4961: a fellow soldier | from sun and stratiótēs |
| who is also | δὲ (de) | 1161: but, and, now, (a connective or adversative particle) | a prim. word |
| your messenger | ἀπόστολον (apostolon) | 652: a messenger, one sent on a mission, an apostle | from apostelló |
| and minister | λειτουργὸν (leitourgon) | 3011: a public servant, a minister, a servant | from laos and ergon |
| to my need; | χρείας | 5532: need, business | akin to chraomai |

(chreias)

KJV Lexicon

αναγκαιον **adjective - accusative singular neuter**

anagkaios **an-ang-kah'-yos**: necessary; by implication, close (of kin) -- near, necessary, necessity, needful.

δε **conjunction**

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

ηγεσασθην **verb - aorist middle deponent indicative - first person singular**

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

επαφροδιτον **noun - accusative singular masculine**

Epaphroditos **ep-af-rod'-ee-tos**: Epaphroditus, a Christian -- Epaphroditus.

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.

αδελφον **noun - accusative 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

συνεργον **adjective - accusative singular masculine**

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

και **conjunction**

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

συστρατιωτην **noun - accusative singular masculine**

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

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

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

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

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

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

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

leitourgon noun - accusative singular masculine
leitourgos li-toorg-os': a public servant, i.e. a functionary in the Temple or Gospel, or (genitive case) a worshipper (of God) or benefactor (of man) -- minister(-ed).

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.

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

πεμψαι verb - aorist active middle or passive deponent
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

υμας personal pronoun - second person accusative plural
humas hoo-mas': you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

Philippians 2:26 .

| | Greek | Strong's | Origin |
|---------|--------|-----------------------------|------------------|
| because | ἐπειδὴ | 1894: when now, seeing that | from epei and dé |

| | | | |
|--------------------|---------------------------|---|---------------------------------|
| | (epeidē) | | |
| he was longing | ἐπιποθῶν (epipothōn) | 1971: to long for | from epi and potheó (to yearn) |
| for you all | πάντας (pantas) | 3956: all, every | a prim. word |
| and was distressed | ἀδημονῶν (adēmonōn) | 85: to be distressed | of uncertain origin |
| because | διότι (dioti) | 1360: on the very account that, because, inasmuch as | from dia and hoti |
| you had heard | ἠκούσατε (ēkousate) | 191: to hear, listen | from a prim. word mean. hearing |
| that he was sick. | ἡσθένησεν (ēsthenēsen) | 770: to be weak, feeble | from asthenés |

KJV Lexicon

επειδη **conjunction**

epeide ep-i-day': since now, i.e. (of time) when, or (of cause) whereas -- after that, because, for (that, -asmuch as), seeing, since.

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

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

ην **verb - imperfect indicative - third person singular**

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

παντας **adjective - accusative plural masculine**

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

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

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

και **conjunction**

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

with other particles or small words

αδημονων verb - present active participle - nominative singular masculine

ademoneo ad-ay-mon-eh'-o: to be in distress (of mind) -- be full of heaviness, be very heavy.

διوتي conjunction

dioti dee-ot'-ee: on the very account that, or inasmuch as -- because (that), for, therefore.

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.

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.

ησθηνησεν verb - aorist active indicative - third person singular

astheneo as-then-eh'-o: to be feeble (in any sense) -- be diseased, impotent folk (man), (be) sick, (be, be made) weak.

Philippians 2:27 .

| . | Greek | Strong's | Origin |
|-----------------------------|------------------------------|---|--|
| For indeed | καὶ (kai) | 2532: and, even, also | a prim. conjunction |
| he was sick | ἡσθένησεν (ēsthenēsen) | 770: to be weak, feeble | from asthenés |
| to the point | παραπλήσιον (paraplēsion) | 3897: coming near, nearly resembling | from a comp. of para and the same as plésion |
| of death, | θανάτου (thanatou) | 2288: death | from thnḗskó |
| but God | θεός (theos) | 2316: God, a god | of uncertain origin |
| had mercy | ἠλέησεν (ēleēsen) | 1653: to have pity or mercy on, to show mercy | from eleos |
| on him, and not on him only | μόνον (monon) | 3441: alone | a prim. word |
| but also | καὶ (kai) | 2532: and, even, also | a prim. conjunction |

| | | | |
|-----------------------|------------------|--|---|
| on me, so | ἵνα (ina) | 2443: in order that, that, so that | a prim. conjunction denoting purpose, definition or result |
| that I would not have | σχῶ (schō) | 2192: to have, hold | a prim. verb |
| sorrow | λύπην (lupēn) | 3077: pain of body or mind, grief, sorrow | a prim. word |
| upon sorrow. | λύπην (lupēn) | 3077: pain of body or mind, grief, sorrow | 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

γὰρ conjunction

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

ἡσθενησεν verb - aorist active indicative - third person singular

astheneo as-then-eh'-o: to be feeble (in any sense) -- be diseased, impotent folk (man), (be) sick, (be, be made) weak.

παρὰ πλησίον adverb

paraplesion par-ap-lay'-see-on: close by, i.e. (figuratively) almost -- nigh unto.

θάνατω noun - dative singular masculine

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

ἀλλὰ 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.

ὁ definite article - nominative singular masculine

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

θεός noun - nominative singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God,

god(-ly, -ward).

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

ηλεησεν verb - aorist active indicative - third person singular

eleeo el-eh-eh'-o: to compassionate (by word or deed, specially, by divine grace) -- have compassion (pity on), have (obtain, receive, shew) mercy (on).

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.

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

δε conjunction

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

μονον adjective - accusative singular masculine

monos mon'-os: remaining, i.e. sole or single; by implication, mere -- alone, only, by themselves.

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

εμε personal pronoun - first person accusative singular

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

ινα conjunction

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

μη particle - nominative

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

λυπην noun - accusative singular feminine

lupe loo'-pay: sadness -- grief, grievous, + grudgingly, heaviness, sorrow.

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.

λυπην **noun - accusative singular feminine**

lupe **loo'-pay**: sadness -- grief, grievous, + grudgingly, heaviness, sorrow.

σχω **verb - second aorist active subjunctive - first person singular**

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

Philippians 2:28 .

| . | Greek | Strong's | Origin |
|--------------------------------|----------------------------|--|---|
| Therefore | οὖν (oun) | 3767: therefore, then, (and) so | a prim. word |
| I have sent | ἐπεμψα (epempsa) | 3992: to send | a prim. word |
| him all the more eagerly | | 4709: with haste, diligently | adverb from spoudaios |
| so | ἵνα (ina) | 2443: in order that, that, so that | a prim. conjunction denoting purpose, definition or result |
| that when you see | | 3708: to see, perceive, attend to | a prim. verb |
| him again | πάλιν (palin) | 3825: back (of place), again (of time), further | a prim. word |
| you may rejoice | χαρῆτε (charēte) | 5463: to rejoice, be glad | a prim. verb |
| and I may be less concerned | ἀλυπότερος (alupoteros) | 253: having less grief | cptv. from alpha (as a neg. prefix) and lupé |
| [about you]. | | | |

σπουδαιότερως **adverb - contracted form**

spoudaioteros spoo-dah-yot-er'-oce : more speedily, i.e. sooner than otherwise -- more carefully.

οὐν **conjunction**

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

ἐπεμψα **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.

αὐτον **personal pronoun - accusative singular masculine**

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

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.

ἰδόντες **verb - second aorist active participle - nominative plural masculine**

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

αὐτον **personal pronoun - accusative singular masculine**

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

παλιν **adverb**

palin pal'-in: (adverbially) anew, i.e. (of place) back, (of time) once more, or (conjunctionally) furthermore or on the other hand -- again.

χαρῆτε **verb - second aorist passive deponent subjunctive - second person**

chairō khah'-ee-ro: to be cheerful, i.e. calmly happy or well-off; impersonally, especially as salutation (on meeting or parting), be well

καγὼ **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

ἀλυπότερος **adjective - nominative singular masculine - comparative or contracted**

alupoteros al-oo-pot'-er-os: more without grief -- less sorrowful.

ὦ **verb - present subjunctive - first person singular**

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

Philippians 2:29 .

| . | Greek | Strong's | Origin |
|---------------------|--------------------------------|---------------------------------|---|
| Receive | προσδέχεσθε (prosdechesthe) | 4327: to receive to oneself | from pros and dechomai |
| him then | οὖν (oun) | 3767: therefore, then, (and) so | a prim. word |
| in the Lord | κυρίῳ (kuriō) | 2962: lord, master | from kuros (authority) |
| with all | πάσης (pasēs) | 3956: all, every | a prim. word |
| joy, | χαρᾶς (charas) | 5479: joy, delight | from chairó |
| and hold | ἔχετε (echete) | 2192: to have, hold | a prim. verb |
| men like | τοιούτους (toioutous) | 5108: such as this, such | from toios (such, such-like) and houtos, |
| him in high regard; | ἐντίμους (entimous) | 1784: valued, precious | from en and timé |

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προσδεχέσθε **verb - present middle or passive deponent imperative - second person**
prosdechomai pros-dekh'-om-ahee: to admit (to intercourse, hospitality, credence, or (figuratively) endurance); by implication, to await (with confidence or patience) -- accept, allow, look (wait) for, take.

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

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

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

| |
|---|
| 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. |
| 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 |
| χαρας noun - genitive singular feminine chara khar-ah': cheerfulness, i.e. calm delight -- gladness, greatly, (be exceeding) joy(-ful, -fully, -fulness, -ous). |
| και conjunction kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words |
| 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. |
| τοιουτους demonstrative pronoun - accusative plural masculine toioutos toy-oo'-tos: truly this, i.e. of this sort (to denote character or individuality) -- like, such (an one). |
| εντιμους adjective - accusative plural masculine entimos en'-tee-mos: valued (figuratively) -- dear, more honourable, precious, in reputation. |
| εχετε verb - present active imperative - second person echo ekh'-o: (used in certain tenses only) a primary verb; to hold |

Philippians 2:30 .

| . | Greek | Strong's | Origin |
|---------------|-----------------------|--|-----------------------------------|
| because | ὅτι (oti) | 3754: that, because | conjunction from neut. of hostis, |
| he came close | ἤγγισεν (ēngisen) | 1448: to make near, refl. to come near | from eggus |
| to death | θανάτου (thanatou) | 2288: death | from thnέskó |
| for the work | ἔργον | 2041: work | from a prim. verb erdó (to do) |

| | | | |
|--------------------|------------------------------|--|---------------------|
| | (ergon) | | |
| of Christ, | κυρίου (kuriou) | 5547: the Anointed One, Messiah, Christ | from chrió |
| risking | | 3850a: to expose oneself to danger | from paraballó |
| his life | ψυχῇ (psuchē) | 5590: breath, the soul | of uncertain origin |
| to complete | ἀναπληρώση (anaplērōsē) | 378: to fill up | from ana and pléroó |
| what was deficient | ὑστέρημα (usterēma) | 5303: that which is lacking, need | from hustereó |
| in your service | Λειτουργίας (leitourgias) | 3009: a service, a ministry | from leitourgeó |
| to me. | | | |

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οτι conjunction

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

δια preposition

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

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.

εργον noun - accusative singular neuter

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

του definite article - genitive singular masculine

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

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

χριστου noun - genitive singular masculine

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

μεχρι adverb

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

θανατου noun - genitive singular masculine

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

ηγγισεν verb - aorist active indicative - third person singular

eggizo eng-id'-zo: to make near, i.e. (reflexively) approach -- approach, be at hand, come (draw) near, be (come, draw) nigh.

παραβουλευσαμενος verb - aorist middle deponent participle - nominative singular masculine

parabouleuomai par-ab-ool-yoo'-om-ahee: to misconsult, i.e. disregard -- not (to) regard(-ing).

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.

ψυχη noun - dative singular feminine

psuche psoo-khay': breath, i.e. (by implication) spirit, abstractly or concretely -- heart (+ -ily), life, mind, soul, + us, + you.

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.

αναπληρωση verb - aorist active subjunctive - third person singular

anapleroo an-ap-lay-ro'-o: to complete; by implication, to occupy, supply; figuratively, to accomplish (by coincidence or obedience) -- fill up, fulfill, occupy, supply.

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.

υμων personal pronoun - second person genitive plural

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

υστερημα noun - accusative singular neuter

husterema hoos-ter'-ay-mah: a deficit; specially, poverty -- that which is behind, (that which was) lack(-ing), penury, want.

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.

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

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

λειτουργίας **noun - genitive singular feminine**
leitourgia li-toorg-ee'-ah: public function (as priest (liturgy) or almsgiver) -- ministration(-try), service.

Philippians 3:1 .

| . | Greek | Strong's | Origin |
|------------------------------|-----------------------|--|--|
| Finally, | | 3062: the rest, the remaining | from leipó |
| my brethren, | αδελφοι (adelphoi) | 80: a brother | from alpha (as a cop. prefix) and delphus (womb) |
| rejoice | χαίρετε (chairete) | 5463: to rejoice, be glad | a prim. verb |
| in the Lord. | κυρίῳ (kuriō) | 2962: lord, master | from kuros (authority) |
| To write | γράφειν (graphein) | 1125: to write | a prim. verb |
| the same things | 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 |
| [again] is no | οὐκ (ouk) | 3756: not, no | a prim. word |
| trouble | ὀκνηρόν (oknēron) | 3636: shrinking, timid, hence idle, lazy, troublesome | from okneó |
| to me, and it is a safeguard | ἀσφαλές (asphales) | 804: certain, secure | from alpha (as a neg. prefix) and sphalló (to trip up) |
| for you. | | | |

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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**

adephos **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.

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

chairo **khah'-ee-ro**: to be cheerful, i.e. calmly happy or well-off; impersonally, especially as salutation (on meeting or parting), be well

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.

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

γραφειν **verb - present active infinitive**

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

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

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

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

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

μεν **particle**

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

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.

οκνηρον adjective - nominative singular neuter

okneros ok-nay-ros': tardy, i.e. indolent; (figuratively) irksome -- grievous, slothful.

υμιν personal pronoun - second person dative plural

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

δε conjunction

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

ασφαλες adjective - nominative singular neuter

asphales as-fal-ace': secure -- certain(-ty), safe, sure.

Philippians 3:2 .

| . | Greek | Strong's | Origin |
|-------------------------------|--------------------------|-----------------------------|------------------------------|
| Beware | Βλέπετε (blepete) | 991: to look (at) | a prim. verb |
| of the dogs, | κύνας (kunas) | 2965: a dog | a prim. word |
| beware | βλέπετε (blepete) | 991: to look (at) | a prim. verb |
| of the evil | κακούς (kakous) | 2556: bad, evil | a prim. word |
| workers, | ἐργάτας (ergatas) | 2040: a workman | from ergazomai |
| beware | βλέπετε (blepete) | 991: to look (at) | a prim. verb |
| of the false circumcision; | κατατομήν (katatomēn) | 2699: concision, mutilation | from kata and temnó (to cut) |

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

blepo blep'-o: to look at -- behold, beware, lie, look (on, to), perceive, regard, see, sight, take heed.

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.

κυνας **noun - accusative plural masculine**

kuon koo'-ohn: a dog (hound) -- dog.

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

blepo blep'-o: to look at -- behold, beware, lie, look (on, to), perceive, regard, see, sight, take heed.

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.

κακους **adjective - accusative plural masculine**

kakos kak-os': worthless (intrinsically, such), i.e. (subjectively) depraved, or (objectively) injurious -- bad, evil, harm, ill, noisome, wicked.

εργατας **noun - accusative plural masculine**

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

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

blepo blep'-o: to look at -- behold, beware, lie, look (on, to), perceive, regard, see, sight, take heed.

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.

κατατομην **noun - accusative singular feminine**

katatome kat-at-om-ay': a cutting down (off), i.e. mutilation (ironically) -- concision.

Philippians 3:3 .

| | | | |
|---|-------|----------|--------|
| ■ | | | |
| . | Greek | Strong's | Origin |

| | | | |
|-------------------------------------|------------------------------|---|-------------------------------|
| for we are the [true] circumcision, | περιτομή (peritomē) | 4061: circumcision | from peritemnó |
| who worship | λατρεύοντες (latreuontes) | 3000: to serve | from latris (a hired servant) |
| in the Spirit | πνεύματι (pneumati) | 4151: wind, spirit | from pneó |
| of God | θεοῦ (theou) | 2316: God, a god | of uncertain origin |
| and glory | καυχώμενοι (kauchōmenoi) | 2744: to boast | of uncertain origin |
| in Christ | Χριστῷ (christō) | 5547: the Anointed One, Messiah, Christ | from chrió |
| Jesus | Ἰησοῦ (iēsou) | 2424: Jesus or Joshua, the name of the Messiah, also three other Isr. | of Hebrew origin Yehoshua |
| and put | πεποιθότες (pepoithotes) | 3982: to persuade, to have confidence | a prim. verb |
| no | οὐκ (ouk) | 3756: not, no | a prim. word |
| confidence | | 3982: to persuade, to have confidence | a prim. verb |
| in the flesh, | σαρκὶ (sarki) | 4561: flesh | a prim. word |

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

γὰρ **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.

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.

περιτομή **noun - nominative singular feminine**

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

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.

πνευματι **noun - dative singular neuter**

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

θεου **noun - genitive singular masculine**

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

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

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

και **conjunction**

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

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

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

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.

και **conjunction**

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

ουκ **particle - nominative**

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

ἐν preposition

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

σάρκι noun - dative singular feminine

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

πεποιθότες verb - second perfect active participle - nominative plural masculine

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

Philippians 3:4 .

| . | Greek | Strong's | Origin |
|---------------|-----------------------------|---|--|
| although | καίπερ (kaiper) | 2539: although | from kai and per |
| I myself | ἐγὼ (egō) | 1473: I (only expressed when emphatic) | a prim. pronoun of the first pers. |
| might have | ἔχων (echōn) | 2192: to have, hold | a prim. verb |
| confidence | πεποίθῃσιν (pepoithēsīn) | 4006: confidence | from peithó |
| even | καὶ (kai) | 2532: and, even, also | a prim. conjunction |
| in the flesh. | σαρκί (sarki) | 4561: flesh | a prim. word |
| If | εἰ (ei) | 1487: sometimes used with a command or as an indirect question, etc.) | a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true |
| anyone | τις (tis) | 5100: a certain one, someone, anyone | a prim. enclitic indef. pronoun |
| else | ἄλλος (allos) | 243: other, another | a prim. word |
| has a mind | δοκεῖ | 1380: to have an opinion, to | from dokos (opinion) |

| | | | |
|-------------------|-----------------------------|---------------------------------------|------------------------------|
| | (dokei) | seem | |
| to put confidence | πεποιθέναι (pepoithenai) | 3982: to persuade, to have confidence | a prim. verb |
| in the flesh, | σαρκί (sarki) | 4561: flesh | a prim. word |
| I far more: | μᾶλλον (mallon) | 3123: more | cptv. of the same as malista |

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καίπερ **conjunction**

kaiper **kah'-ee-per**: and indeed, i.e. nevertheless or notwithstanding -- and yet, although.

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

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

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

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

πεποιθησιν **noun - accusative singular feminine**

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

και **conjunction**

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

εν **preposition**

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

σαρκι **noun - dative singular feminine**

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

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

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

dokeo **dok-eh'-o**: to think; by implication, to seem (truthfully or uncertainly) -- be

accounted, (of own) please(-ure), be of reputation, seem (good), suppose, think, trow.

αλλος **adjective - nominative singular masculine**

allos al'-los: else, i.e. different (in many applications) -- more, one (another), (an-, some an-)other(-s, -wise).

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

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

εν **preposition**

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

σαρκι **noun - dative singular feminine**

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

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

ego eg-o': I, me.

μαλλον **adverb**

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

Philippians 3:5 .

| . | Greek | Strong's | Origin |
|-----------------|----------------------------|--|---------------------------|
| circumcised | περιτομή (peritomē) | 4061: circumcision | from peritemnó |
| the eighth day, | ὀκταήμερος (oktaēmeros) | 3637: of the eighth day, eight days old | from októ and hémera |
| of the nation | γένους (genous) | 1085: family, offspring | from ginomai |
| of Israel, | Ἰσραήλ (israēl) | 2474: Israel, the name of the Jewish people and their land | of Hebrew origin Yisrael |
| of the tribe | φυλῆς (phulēs) | 5443: a clan or tribe | from phuó |
| of Benjamin, | Βενιαμίν (beniamin) | 958: Benjamin, one of the twelve Isr. tribes | of Hebrew origin Binyamin |
| a Hebrew | Ἑβραῖος (ebraios) | 1445: a Hebrew or Jew | from Eber |

| | | | |
|----------------|---------------------------|--|------------------------------|
| of Hebrews; | Ἑβραίων (ebraiōn) | 1445: a Hebrew or Jew | from Eber |
| as to the Law, | νόμον (nomon) | 3551: that which is assigned, hence usage, law | from nemó (to parcel out) |
| a Pharisee; | Φαρισαῖος (pharisaios) | 5330: a Pharisee, member of a Jewish religious sect | of Hebrew origin, cf. parash |

KJV Lexicon

περιτομή **noun - dative singular feminine**

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

οκταήμερος **adjective - nominative singular masculine**

oktaemeros **ok-tah-ay'-mer-os**: an eight-day old person or act -- the eighth day.

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)

γένους **noun - genitive singular neuter**

genos **ghen'-os**: kin (abstract or concrete, literal or figurative, individual or collective) -- born, country(-man), diversity, generation, kind(-red), nation, offspring, stock.

Ἰσραὴλ **proper noun**

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

φυλῆς **noun - genitive singular feminine**

phule **foo-lay'**: an offshoot, i.e. race or clan -- kindred, tribe.

βενιαμιν **proper noun**

Benjamin **ben-ee-am-een'**: Benjamin, an Israelite -- Benjamin.

εβραῖος **adjective - nominative singular masculine**

Hebraios **heb-rah'-yos**: a Hebr?an (i.e. Hebrew) or Jew -- Hebrew.

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)

εβραιων **adjective - genitive plural masculine**
Hebraios **heb-rah'-yos**: a Hebr?an (i.e. Hebrew) or Jew -- Hebrew.

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

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.

φarisaios **noun - nominative singular masculine**
Pharisaios **far-is-ah'-yos**: a separatist, i.e. exclusively religious; a Pharisean, i.e. Jewish sectary -- Pharisee.

Philippians 3:6 .

| . | Greek | Strong's | Origin |
|----------------------------|------------------------------|--|--|
| as to zeal, | ζήλος (zēlos) | 2205b: zeal, jealousy | probably from zeó |
| a persecutor | διώκων (diōkōn) | 1377: to put to flight, pursue, by impl. to persecute | akin to a prim. verb dió (put to flight) |
| of the church; | ἐκκλησίαν (ekklēsian) | 1577: an assembly, a (religious) congregation | from ek and kaleó |
| as to the righteousness | δικαιοσύνην (dikaiosunēn) | 1343: righteousness, justice | from dikaios |
| which is in the Law, | νόμῳ (nomō) | 3551: that which is assigned, hence usage, law | from nemó (to parcel out) |
| found | γενόμενος (genomenos) | 1096: to come into being, to happen, to become | from a prim. root gen- |
| blameless. | ἄμεμπτος (amemptos) | 273: blameless | from alpha (as a neg. prefix) and memphomai |

KJV Lexicon

κατα **preposition**

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

ζηλον **noun - accusative singular masculine**

zelos **dzay'-los**: heat, i.e. (figuratively) zeal (in a favorable sense, ardor; in an unfavorable one, jealousy, as of a husband (figuratively, of God), or an enemy, malice)

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

dioko **dee-o'-ko**: to pursue; by implication, to persecute -- ensue, follow (after), given to, (suffer) persecute(-ion), press forward.

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.

κατα **preposition**

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

δικαιοσυνην **noun - accusative singular feminine**

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

την **definite article - accusative singular feminine**

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

εν **preposition**

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

νομω **noun - dative 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.

γενομενος **verb - second aorist middle deponent participle - nominative singular masculine**

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.)

αμεμπτος **adjective - nominative singular masculine**

amemptos **am'-emp-tos**: irreproachable -- blameless, faultless, unblamable.

Philippians 3:7 .

| . | Greek | Strong's | Origin |
|---------------------|-----------------------|---|--|
| But whatever things | ἅτινα (atina) | 3748: whoever, anyone who | from hos, and tis |
| were gain | κέρδη (kerdē) | 2771: gain | a prim. word |
| to me, those things | | 3778: this | probably from a redupl. of ho., used as a demonstrative pronoun |
| I have counted | ἥγημαι (ēgēmai) | 2233: to lead, suppose | from agó |
| as loss | ζημίαν (zēmian) | 2209: damage | of uncertain origin |
| for the sake | διὰ (dia) | 1223: through, on account of, because of | a prim. preposition |
| of Christ. | Χριστὸν (christon) | 5547: the Anointed One, Messiah, Christ | from chrió |

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.

ατινα **relative pronoun - nominative plural neuter**

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

ην **verb - imperfect indicative - third person singular**

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

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

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

κερδη **noun - nominative plural neuter**

kerdos **ker'-dos**: gain (pecuniary or genitive case) -- gain, lucre.

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.

ηγημαι **verb - perfect middle or passive deponent indicative - first person singular**

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

δια **preposition**

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

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.

ζημιαν **noun - accusative singular feminine**

zemia **dzay-mee'-ah**: detriment -- damage, loss.

Philippians 3:8 .

| . | Greek | Strong's | Origin |
|-------------------------|-------------------------|--|----------------------|
| More than | μενοῦνγε (menounge) | 3304: rather, on the contrary | from men, oun and ge |
| that, I count | ἡγοῦμαι (ēgoumai) | 2233: to lead, suppose | from agó |
| all | πάντα (panta) | 3956: all, every | a prim. word |
| things | πάντα (panta) | 3956: all, every | a prim. word |
| to be loss | ζημίαν (zēmian) | 2209: damage | of uncertain origin |
| in view | διὰ (dia) | 1223: through, on account of, because of | a prim. preposition |
| of the surpassing value | ὑπερέχον (uperechon) | 5242: to hold above, to rise above, to be superior | from huper and echó |

| | | | |
|--------------------------|---------------------------|---|--|
| of knowing | γνώσεως (gnōseōs) | 1108: a knowing, knowledge | from ginóskó |
| 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 |
| my Lord, | κυρίου (kuriou) | 2962: lord, master | from kuros (authority) |
| for whom | ὃν (on) | 3739: usually rel. who, which, that, also demonstrative this, that | a prim. pronoun |
| I have suffered the loss | ἐζημιώθην (ezēmiōthēn) | 2210: to damage, suffer loss | from zémia |
| of all things, | | 3956: all, every | a prim. word |
| and count | ἡγοῦμαι (ēgoumai) | 2233: to lead, suppose | from agó |
| them but rubbish | σκύβαλα (skubala) | 4657: refuse | of uncertain origin |
| so | ἵνα (ina) | 2443: in order that, that, so that | a prim. conjunction denoting purpose, definition or result |
| that I may gain | κερδήσω (kerdēsō) | 2770: to gain | from kerdos |
| Christ, | Χριστὸν (christon) | 5547: the Anointed One, Messiah, Christ | from chrió |

KJV Lexicon

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.

μεν particle

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

ουν conjunction

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

και conjunction

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

ηγουμαι verb - present middle or passive deponent indicative - first person singular

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

παντα adjective - accusative plural neuter

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

ζημιαν noun - accusative singular feminine

zemia dzay-mee'-ah: detriment -- damage, loss.

ειναι verb - present infinitive

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

δια preposition

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

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.

υπερεχον verb - present active participle - accusative singular neuter

huperecho hoop-er-ekh'-o: to hold oneself above, i.e. (figuratively) to excel; participle (as adjective, or neuter as noun) superior, superiority -- better, excellency, higher, pass, supreme.

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.

χριστου noun - genitive singular masculine

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

ιησου noun - genitive singular masculine

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

του definite article - genitive singular masculine

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

κυριου noun - genitive singular masculine

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

μου personal pronoun - first person genitive singular

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

δι preposition

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

ον relative pronoun - accusative singular masculine

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

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

εζημιωθην verb - aorist passive indicative - first person singular

zemioo dzay-mee-o'-o: to injure, i.e. (reflexively or passively) to experience detriment -- be cast away, receive damage, lose, suffer loss.

και conjunction

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

ηγουμαι verb - present middle or passive deponent indicative - first person singular

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

σκυβαλα noun - accusative plural neuter

skubalon skoo'-bal-on: what is thrown to the dogs, i.e. refuse (ordure) -- dung.

ειναι verb - present infinitive

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

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.

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

κερδησω **verb - aorist active subjunctive - first person singular**
kerdaino **ker-dah'-ee-no**: to gain -- (get) gain, win.

Philippians 3:9 .

| . | Greek | Strong's | Origin |
|------------------------------|------------------------------|---|---|
| and may be found | εὕρεθῶ (eurethō) | 2147: to find | a prim. verb |
| in Him, not having | ἔχων (echōn) | 2192: to have, hold | a prim. verb |
| a righteousness | δικαιοσύνην (dikaiosunēn) | 1343: righteousness, justice | from dikaios |
| of my own | ἐμὴν (emēn) | 1699: my | from the oblique cases of egó, first pers. poss. pronoun |
| derived | ἐκ (ek) | 1537: from, from out of | a prim. preposition denoting origin |
| from [the] Law, | νόμου (nomou) | 3551: that which is assigned, hence usage, law | from nemó (to parcel out) |
| but that which is through | διὰ (dia) | 1223: through, on account of, because of | a prim. preposition |
| faith | πίστεως (pisteōs) | 4102: faith, faithfulness | from peithó |
| in Christ, | Χριστοῦ (christou) | 5547: the Anointed One, Messiah, Christ | from chrió |
| the righteousness | δικαιοσύνην (dikaiosunēn) | 1343: righteousness, justice | from dikaios |
| which [comes] from God | θεοῦ (theou) | 2316: God, a god | of uncertain origin |
| on the basis | ἐπὶ (epi) | 1909: on, upon | a prim. preposition |
| of faith, | πίστει | 4102: faith, faithfulness | from peithó |

(pistei)

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

ευρεθω verb - aorist passive subjunctive - first person singular

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

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

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.

εχων verb - present active participle - nominative singular masculine

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

εμην possessive pronoun - first person accusative singular feminine

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

δικαιοσυνην noun - accusative singular feminine

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

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.

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)

νομου noun - genitive 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.

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.

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.

δια preposition

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

πιστεως noun - genitive singular feminine

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

χριστου noun - genitive singular masculine

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

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.

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)

θεου noun - genitive singular masculine

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

δικαιοσυνην noun - accusative singular feminine

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

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.

τη definite article - dative singular feminine

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

πιστει noun - dative singular feminine

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

Philippians 3:10 .

| . | Greek | Strong's | Origin |
|---------------------|----------------------------|---|------------------------|
| that I may know | γνῶναι (gnōnai) | 1097: to come to know, recognize, perceive | from a prim. root gnó- |
| Him and the power | δύναμιν (dunamin) | 1411: (miraculous) power, might, strength | from dunamai |
| of His resurrection | ἀναστάσεως (anastaseōs) | 386: a standing up, i.e. a resurrection, a raising up, rising | from anistémi |
| and the fellowship | κοινωνίαν (koinōnian) | 2842: fellowship | from koinónos |
| of His sufferings, | παθημάτων (pathēmatōn) | 3804: that which befalls one, i.e. a suffering, a passion | from paschó |
| being conformed | | 4832a: to conform to | from summorphos |
| to His death; | θανάτῳ (thanatō) | 2288: death | from thnéskó |

KJV Lexicon

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.

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

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

αὐτον **personal pronoun - accusative singular masculine**

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

καὶ **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.

δυναμιν **noun - accusative singular feminine**

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

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.

αναστασεως **noun - genitive singular feminine**

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

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.

κοινωνιαν **noun - accusative singular feminine**

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

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.

παθηματων **noun - genitive plural neuter**

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

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

συμμορφουμενος **verb - present passive participle - nominative singular masculine**

summorphoo **soom-mor-fo'-o**: to render like, i.e. (figuratively) to assimilate -- make

conformable 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.

θανατω **noun - dative singular masculine**

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

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

Philippians 3:11 .

| . | Greek | Strong's | Origin |
|---------------------|------------------------------|------------------------------|---|
| in order | | 1513b: if somehow | from ei and pós |
| that I may attain | καταντήσω (katantēsō) | 2658: to come down to, reach | from kata and antaó (to come opposite, meet face to face) |
| to the resurrection | ἐξανάστασιν (exanastasin) | 1815: a rising again | from exanistēmi |
| from the dead. | νεκρῶν (nekrōn) | 3498: dead | a prim. word, the same as nekus (a dead body) |

KJV Lexicon

ει **conditional**

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

πως **particle - interrogative**

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).

καταντήσω **verb - aorist active subjunctive - first person singular**

katantao **kat-an-tah'-o**: to meet against, i.e. arrive at -- attain, come.

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.

εξανάστασιν noun - accusative singular feminine

exanastasis ex-an-as'-tas-is: a rising from death -- resurrection.

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.

Philippians 3:12 .

| . | Greek | Strong's | Origin |
|-------------------------|------------------------------|---|---|
| Not that I have already | ἤδη (ēdē) | 2235: already | a prim. adverb of time |
| obtained | ἔλαβον (elabon) | 2983: to take, receive | from a prim. root lab- |
| [it] or | ἢ (ē) | 2228: or, than | a prim. conjunction used disjunctively or cptv. |
| have already | ἤδη (ēdē) | 2235: already | a prim. adverb of time |
| become perfect, | τετελείωμαι (teteleiōmai) | 5048: to bring to an end, to complete, perfect | from teleios |
| but I press | διώκω (diōkō) | 1377: to put to flight, pursue, by impl. to persecute | akin to a prim. verb dió (put to flight) |
| on so | καὶ (kai) | 2532: and, even, also | a prim. conjunction |
| that I may lay | καταλάβω (katalabō) | 2638: to lay hold of, seize | from kata and lambanō |
| hold | κατελήμφθην | 2638: to lay hold of, seize | from kata and lambanō |

| | | | |
|-------------------|-----------------------|---|---------------------------|
| | (katelēmphthēn) | | |
| of that for which | ὃ (ō) | 3739: usually rel. who, which, that, also demonstrative this, that | a prim. pronoun |
| also | καὶ (kai) | 2532: and, even, also | a prim. conjunction |
| I was laid hold | | 2638: to lay hold of, seize | from kata and lambanó |
| of by Christ | Χριστοῦ (christou) | 5547: the Anointed One, Messiah, Christ | from chrió |
| Jesus. | Ἰησοῦ (iēsou) | 2424: Jesus or Joshua, the name of the Messiah, also three other Isr. | of Hebrew origin Yehoshua |

KJV Lexicon

οὐχ **particle - nominative**

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

ὅτι **conjunction**

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

ἤδη **adverb**

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

ελάβον **verb - second aorist active indicative - first person singular**

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

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.

ἤδη **adverb**

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

τετελειωμαι **verb - perfect passive indicative - first person singular**

teleioo tel-i-o'-o: to complete, i.e. (literally) accomplish, or (figuratively) consummate (in character) -- consecrate, finish, fulfil, make) perfect.

διωκω verb - present active indicative - first person singular

dioko dee-o'-ko: to pursue; by implication, to persecute -- ensue, follow (after), given to, (suffer) persecute(-ion), press forward.

δε conjunction

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

ει conditional

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

και conjunction

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

καταλαβω verb - second aorist active subjunctive - first person singular

katalambano kat-al-am-ban'-o: to take eagerly, i.e. seize, possess, etc. -- apprehend, attain, come upon, comprehend, find, obtain, perceive, (over-)take.

εφ preposition

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

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.

και conjunction

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

κατεληφθην verb - aorist passive indicative - first person singular

katalambano kat-al-am-ban'-o: to take eagerly, i.e. seize, possess, etc. -- apprehend, attain, come upon, comprehend, find, obtain, perceive, (over-)take.

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 masculine

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.

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

Philippians 3:13 .

| . | Greek | Strong's | Origin |
|--------------------------|---------------------------------------|---|---|
| Brethren, | ἀδελφοί (adelphoi) | 80: a brother | from alpha (as a cop. prefix) and delphus (womb) |
| I do not regard | λογίζομαι (logizomai) | 3049: to reckon, to consider | from logos (in the sense of an account or reckoning) |
| myself | ἐμαυτὸν (emauton) | 1683: of myself | gen. reflex. pronoun from emou and autos |
| as having laid hold | κατειληφέναι (kateilēphenai) | 2638: to lay hold of, seize | from kata and lambanó |
| of [it] yet; | | 3768: not yet | from ou, and #NAME? |
| but one thing | ἐν (en) | 1520: one | a primary number |
| [I do]: forgetting | ἐπιλανθάνομενος (epilanthanomenos) | 1950: to forget, neglect | from epi and lanthanó |
| what [lies] behind | ὀπίσω (opisō) | 3694: back, behind, after | from the same as opisthen |
| and reaching forward | ἐπεκτεινόμενος (epekteinomenos) | 1901: to extend, mid. to stretch forward | from epi and ekteinó |
| to what [lies] ahead, | ἔμπροσθεν (emprosthen) | 1715: before, in front of (in place or time) | from en and pros |

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

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

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

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.

λογιζομαι **verb - present middle or passive deponent indicative - first person singular**
logizomai **log-id'-zom-ahee**: to take an inventory, i.e. estimate -- conclude, (ac-)count (of), + despise, esteem, impute, lay, number, reason, reckon, suppose, think (on).

κατειληφεναι **verb - perfect active 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.

εν **adjective - nominative singular neuter**
heis **hice**: 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).

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.

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

οπισω **adverb**
opiso **op-is'-o**: to the back, i.e. aback (as adverb or preposition of time or place; or as noun) -- after, back(-ward), (+ get) behind, + follow.

επιλανθανομενος **verb - present middle or passive deponent participle - nominative singular masculine**
epilanthanomai **ep-ee-lan-than'-om-ahee**: to lose out of mind; by implication, to neglect -- (be) forget(-ful 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.

δε **conjunction**

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

εμπροσθεν **adverb**

emprosten **em'-pros-then**: in front of (in place or time) -- against, at, before, (in presence, sight) of.

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

epekteinomai **ep-ek-ti'-nom-ahee**: to stretch (oneself) forward upon -- reach forth.

Philippians 3:14 .

| . | Greek | Strong's | Origin |
|---------------|------------------------|---|---|
| I press | διώκω (diōkō) | 1377: to put to flight, pursue, by impl. to persecute | akin to a prim. verb dió (put to flight) |
| on toward | εἰς (eis) | 1519: to or into (indicating the point reached or entered, of place, time, fig. purpose, result) | a prim. preposition |
| the goal | σκοπὸν (skopon) | 4649: a watchman, a mark (on which to fix the eye) | from skeptomai (to look carefully, consider) |
| for the prize | βραβεῖον (brabeion) | 1017: a prize | from brabeus (an umpire) |
| of the upward | ἄνω (anō) | 507: up, above | adverb from ana |
| call | κλήσεως (klēseōs) | 2821: a calling | from kaleó |
| of God | θεοῦ (theou) | 2316: God, a god | of uncertain origin |
| 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

κατα **preposition**

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

σκοπον **noun - accusative singular masculine**

skopos **skop-os'**: a watch (sentry or scout), i.e. (by implication) a goal -- mark.

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

dioko **dee-o'-ko**: to pursue; by implication, to persecute -- ensue, follow (after), given to, (suffer) persecute(-ion), press forward.

επι **preposition**

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

το **definite article - accusative singular neuter**

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

βραβειον **noun - accusative singular neuter**

brabeion **brab-i'-on**: an award (of arbitration), i.e. (specially) a prize in the public games -- prize.

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.

ανω **adverb**

ano **an'-o**: upward or on the top -- above, brim, high, up.

κλησεως **noun - genitive singular feminine**

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

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.

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.

Philippians 3:15 .

| . | Greek | Strong's | Origin |
|-------------------|-------------------------|---|---|
| Let us therefore, | οὖν (oun) | 3767: therefore, then, (and) so | a prim. word |
| as many | ὅσοι (osoi) | 3745: how much, how many | from hos, |
| as are perfect, | τέλειοι (teleioi) | 5046: having reached its end, i.e. complete, by ext. perfect | from telos |
| have | φρονῶμεν (phronōmen) | 5426: to have understanding, to think | from phrén |
| this | | 3778: this | probably from a redupl. of ho., used as a demonstrative pronoun |
| attitude; | φρονεῖτε (phroneite) | 5426: to have understanding, to think | from phrén |
| and 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 |
| in anything | τι (ti) | 5100: a certain one, someone, anyone | a prim. enclitic indef. pronoun |
| you have | | 5426: to have understanding, to think | from phrén |
| a different | ἑτέρως (eterōs) | 2088: differently | adverb from heteros |
| attitude, | | 5426: to have understanding, to think | from phrén |
| God | θεὸς (theos) | 2316: God, a god | of uncertain origin |

| | | | |
|-------------|-----------------------------|-------------------------|----------------------|
| will reveal | ἀποκαλύψει (apokalupsei) | 601: to uncover, reveal | from apo and kaluptó |
| that also | καὶ (kai) | 2532: and, even, also | a prim. conjunction |
| to you; | | | |

KJV Lexicon

οσοι **correlative pronoun - nominative plural masculine**
hosos hos'-os: as (much, great, long, etc.) as

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

τελειοι **adjective - nominative plural masculine**
teleios tel'-i-os: complete (in various applications of labor, growth, mental and moral character, etc.); neuter completeness -- of full age, man, perfect.

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).

φρονωμεν **verb - present active subjunctive - first person**
phroneo fron-eh'-o: to exercise the mind, i.e. entertain or have a sentiment or opinion; by implication, to be (mentally) disposed

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

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

τι **indefinite pronoun - accusative singular neuter**
tis tis: some or any person or object

ετερως **adverb**
heteros het-er'-oce: differently -- otherwise.

| |
|--|
| φΡΟΝΕΙΤΕ verb - present active indicative - second person phroneo fron-eh'-o: to exercise the mind, i.e. entertain or have a sentiment or opinion; by implication, to be (mentally) disposed |
| 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 - 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). |
| 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). |
| υμιν personal pronoun - second person dative plural humim hoo-min': to (with or by) you -- ye, you, your(-selves). |
| αΠΟΚΑΛΥΨΕΙ verb - future active indicative - third person singular apokalupto ap-ok-al-oo'-to: to take off the cover, i.e. disclose -- reveal. |

Philippians 3:16 .

| . | Greek | Strong's | Origin |
|---------------------|----------------------------|--|-------------------------------------|
| however, | πλήν (plēn) | 4133: yet, except | adverb from the cptv. form of polus |
| let us keep living | στοιχεῖν (stoichein) | 4748: to be in rows, fig. to walk by rule | from stoichos (a row) |
| by that same | αὐτῷ (autō) | 846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same | an intensive pronoun, a prim. word |
| [standard] to which | ὅ (o) | 3739: usually rel. who, which, that, also demonstrative this, that | a prim. pronoun |
| we have attained. | ἐφθάσαμεν (ephthasamen) | 5348: to come before (another), anticipate, arrive | a prim. verb |

KJV Lexicon

πλην **adverb**

plen **plane**: moreover (besides), i.e. albeit, save that, rather, yet -- but (rather), except, nevertheless, notwithstanding, save, than.

εις **preposition**

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

ο **relative pronoun - accusative singular neuter**

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

εφθασαμεν **verb - aorist active indicative - first person**

phthano **fthan'-o**: to be beforehand, i.e. anticipate or precede; by extension, to have arrived at -- (already) attain, come, prevent.

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.

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

στοιχειν **verb - present active infinitive**

stoicheo **stoy-kheh'-o**: to march in (military) rank (keep step), i.e. (figuratively) to conform to virtue and piety -- walk (orderly).

κανονι **noun - dative singular masculine**

kanon **kan-ohn'**: a rule (canon), i.e. (figuratively) a standard (of faith and practice); by implication, a boundary, i.e. (figuratively) a sphere (of activity) -- line, rule.

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.

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

φρονειν **verb - present active infinitive**

phroneo **fron-eh'-o**: to exercise the mind, i.e. entertain or have a sentiment or opinion; by implication, to be (mentally) disposed

Philippians 3:17 .

| . | Greek | Strong's | Origin |
|--------------------------|----------------------------------|---|--|
| Brethren, | ἀδελφοί (adelphoi) | 80: a brother | from alpha (as a cop. prefix) and delphus (womb) |
| join | Συμμιμηταί (summimētai) | 4831: a fellow imitator | from sun and mimétés |
| in following my example, | | 4831: a fellow imitator | from sun and mimétés |
| and observe | σκοπεῖτε (skopeite) | 4648: to look at, contemplate | from skopos |
| those | τοὺς (tous) | 3588: the | the def. art. |
| who walk | περιπατοῦντας (peripatountas) | 4043: to walk | from peri and pateó |
| according | καθὼς (kathōs) | 2531a: according as, just as | from kata and hós |
| to the pattern | τύπον (tupon) | 5179b: the mark (of a blow), an impression, stamp (made by a die) | from tuptó |
| you have | ἔχετε (echete) | 2192: to have, hold | a prim. verb |
| in us. | | | |

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συμμιμηται **noun - nominative plural masculine**

sumमितetes **soom-mim-ay-tace'**: a co-imitator, i.e. fellow votary -- follower together.

μου personal pronoun - first person genitive singular

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

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.)

αδελφοι noun - vocative plural masculine

adephos 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

σκοπειτε verb - present active imperative - second person

skopeo skop-eh'-o': to take aim at (spy), i.e. (figuratively) regard -- consider, take heed, look at (on), mark.

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.

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.

περιπατουντας verb - present active participle - accusative plural masculine

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

καθως adverb

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

εχετε verb - present active indicative - second person

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

τυπον noun - accusative singular masculine

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

ημας personal pronoun - first person accusative plural

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

Philippians 3:18 .

| . | Greek | Strong's | Origin |
|----------------------------|--------------------------------|--|--------------------------------|
| For many | πολλοὶ (polloi) | 4183: much, many | a prim. word |
| walk, | περιπατοῦσιν (peripatousin) | 4043: to walk | from peri and pateó |
| of whom | οὗς (ous) | 3739: usually rel. who, which, that, also demonstrative this, that | a prim. pronoun |
| I often | πολλάκις (pollakis) | 4178: often | adverb from polus |
| told | ἔλεγον (elegon) | 3004: to say | a prim. verb |
| you, and now | νῦν (nun) | 3568: now, the present | a prim. particle of pres. time |
| tell | λέγω (legō) | 3004: to say | a prim. verb |
| you even | καὶ (kai) | 2532: and, even, also | a prim. conjunction |
| weeping, | κλαίων (klaiōn) | 2799: to weep | a prim. verb |
| [that they are] enemies | ἐχθροὺς (echthrous) | 2190: hostile | from echthos (hatred) |
| of the cross | σταυροῦ (staourou) | 4716: an upright stake, hence a cross (the Rom. instrument of crucifixion) | from the same as histémi |
| of Christ, | Χριστοῦ (christou) | 5547: the Anointed One, Messiah, Christ | from chrió |

KJV Lexicon

πολλοι **adjective - nominative plural masculine**

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.

γαρ **conjunction**

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

περιπατουσιν **verb - present active indicative - third 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).

ους **relative pronoun - accusative 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.

πολλακις **adverb**

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

ελεγον **verb - imperfect active indicative - first person singular**

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

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

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

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).

και **conjunction**

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

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

klaio klah'-yo: to sob, i.e. wail aloud -- bewail, weep.

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.

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.

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

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.

σταυρου **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.

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.

Philippians 3:19 .

| . | Greek | Strong's | Origin |
|----------------------|----------------------|--|---------------------------|
| whose | ὧν (ōn) | 3739: usually rel. who, which, that, also demonstrative this, that | a prim. pronoun |
| end | τέλος (telos) | 5056: an end, a toll | a prim. word |
| is destruction, | ἀπώλεια (apōleia) | 684: destruction, loss | from apollumi |
| whose | ὧν (ōn) | 3739: usually rel. who, which, that, also demonstrative this, that | a prim. pronoun |
| god | θεὸς (theos) | 2316: God, a god | of uncertain origin |
| is [their] appetite, | κοιλία (koilia) | 2836: belly | from koilos (hollow) |
| and [whose] glory | δόξα (doxa) | 1391: opinion (always good in N.T.), hence praise, honor, glory | from dokeó |
| is in their shame, | αἰσχύνη | 152: shame | from the same as aischunó |

| | | | |
|---------------------|-----------------------------|--|-----------------|
| | (aischunē) | | |
| who set their minds | φρονοῦντες (phronountes) | 5426: to have understanding, to think | from phrén |
| on earthly things. | ἐπίγεια (epigeia) | 1919: of the earth | from epi and gé |

KJV Lexicon

ων **relative pronoun - genitive plural masculine**

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

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.

τελος **noun - nominative singular neuter**

telos tel'-os: continual, custom, end(-ing), finally, uttermost.

απωλεια **noun - nominative singular feminine**

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

ων **relative pronoun - genitive plural masculine**

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

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).

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.

κοιλια **noun - nominative singular feminine**

koilia **koy-lee'-ah**: a cavity, i.e. (especially) the abdomen; by implication, the matrix; figuratively, the heart -- belly, womb.

και **conjunction**

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

η **definite article - nominative singular feminine**

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

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.

αισχυνη **noun - dative singular feminine**

aischune **ahee-skhoo'-nay**: shame or disgrace (abstractly or concretely) -- dishonesty, shame.

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

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.

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.

επιγεια **adjective - accusative plural neuter**

epigeios **ep-ig'-i-os**: worldly (physically or morally) -- earthly, in earth, terrestrial.

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

phroneo **fron-eh'-o**: to exercise the mind, i.e. entertain or have a sentiment or opinion; by implication, to be (mentally) disposed

Philippians 3:20 .

| . | Greek | Strong's | Origin |
|---------------------|----------------------------------|---|---------------------------|
| For our citizenship | πολίτευμα (politeuma) | 4175: a form of government, citizenship | from politeuomai |
| is in heaven, | οὐρανοῖς (ouranois) | 3772: heaven | a prim. word |
| from which | οὗ (ou) | 3739: usually rel. who, which, that, also demonstrative this, that | a prim. pronoun |
| also | καὶ (kai) | 2532: and, even, also | a prim. conjunction |
| we eagerly wait | ἀπεκδεχόμεθα (apekdechometha) | 553: to await eagerly | from apo and ekdechomai |
| for a Savior, | σωτήρα (sōtēra) | 4990: a savior, deliverer | from sōzō |
| the Lord | κύριον (kurion) | 2962: lord, master | from kuros (authority) |
| Jesus | Ἰησοῦν (iēsoun) | 2424: Jesus or Joshua, the name of the Messiah, also three other Isr. | of Hebrew origin Yehoshua |
| Christ; | Χριστόν (christon) | 5547: the Anointed One, Messiah, Christ | from chrió |

KJV Lexicon

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

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

γὰρ **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.

πολιτευμα **noun - nominative singular neuter**

politeuma **pol-it'-yoo-mah**: a community, i.e. (abstractly) citizenship (figuratively) -- conversation.

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.

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

huparcho **hoop-ar'-kho**: to begin under (quietly), i.e. come into existence (be present or at hand); expletively, to exist

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)

ου **adverb**

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

σωτηρα **noun - accusative singular masculine**

soter **so-tare'**: a deliverer, i.e. God or Christ -- saviour.

απεκδεχομεθα **verb - present middle or passive deponent indicative - first person**

apekdechomai **ap-ek-dekh'-om-ahee**: to expect fully -- look (wait) foreign

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.

ιησουν **noun - accusative singular masculine**

iesous **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.

Philippians 3:21 .

| | | | |
|---|-------|----------|--------|
| ■ | | | |
| . | Greek | Strong's | Origin |

| | | | |
|--------------------------|-------------------------------------|--|--|
| who | ὅς (os) | 3739: usually rel. who, which, that, also demonstrative this, that | a prim. pronoun |
| will transform | μετασχηματίσει (metaschēmatisei) | 3345: to change in fashion or appearance | from meta and schēmatizō (to give a certain form to something) |
| the body | σῶμα (sōma) | 4983: a body | of uncertain origin |
| of our humble state | ταπεινώσεως (tapeinōseōs) | 5014: low estate, humiliation | from tapeinoó |
| into conformity | σύμμορφον (summorphon) | 4832b: conformed to | from sun and morphé |
| with the body | σώματι (sōmati) | 4983: a body | of uncertain origin |
| of His glory, | δόξης (doxēs) | 1391: opinion (always good in N.T.), hence praise, honor, glory | from dokeó |
| by the exertion | ἐνέργειαν (energeian) | 1753b: operative power | from energés |
| of the power that He has | δυνάσθαι (dunasthai) | 1410: to be able, to have power | a prim. verb |
| even | καὶ (kai) | 2532: and, even, also | a prim. conjunction |
| to subject | ὑποτάξαι (upotaxai) | 5293: to place or rank under, to subject, mid. to obey | from hupo and tassó |
| all things | πάντα (panta) | 3956: all, every | a prim. word |
| to 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 |

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.

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

metaschematizo **met-askh-ay-mat-id'-zo**: to transfigure or disguise; figuratively, to apply (by accommodation) -- transfer, transform (self).

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.

σωμα **noun - accusative singular neuter**

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

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.

ταπεινωσεως **noun - genitive singular feminine**

tapeinosis **tap-i'-no-sis**: depression (in rank or feeling) -- humiliation, be made low, low estate, vile.

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

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.

γενεσθαι **verb - second aorist middle deponent middle or passive deponent**

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

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

συμμορφον **adjective - accusative singular neuter**

summorphos **soom-mor-fos'**: jointly formed, i.e. (figuratively) similar -- conformed to, fashioned like unto.

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.

σωματι 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.

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

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.

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.

δυνασθαι verb - present middle or passive deponent infinitive

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

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

και conjunction

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

υποταξαι verb - aorist active middle or passive deponent

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.

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.

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

Philippians 4:1 .

| . | Greek | Strong's | Origin |
|------------------|-----------------------------|---|---|
| Therefore, | Ὡστε (ōste) | 5620: so as to, so then, therefore | from hós and te |
| my beloved | ἀγαπητοὶ (agapētoi) | 27: beloved | from agapaó |
| brethren | ἀδελφοί (adelphoi) | 80: a brother | from alpha (as a cop. prefix) and delphus (womb) |
| whom I long | ἐπιπόθητοι (epipothētoi) | 1973: greatly desired | from epipotheó |
| [to see], my joy | χαρὰ (chara) | 5479: joy, delight | from chairó |
| and crown, | στέφανος (stephanos) | 4735: that which surrounds, i.e. a crown | from stephó (to encircle) |
| in this way | οὕτως (outōs) | 3779: in this way, thus | adverb from houtos, |
| stand firm | στήκετε (stēkete) | 4739: to stand, spec. stand firm | from the perf. tense of histémi |
| in the Lord, | κυρίῳ (kuriō) | 2962: lord, master | from kuros (authority) |
| my beloved. | ἀγαπητοί (agapētoi) | 27: beloved | from agapaó |

KJV Lexicon

ΩΣΤΕ **conjunction**

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

αδελφοι **noun - vocative plural masculine**

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

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

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

αγαπητοι **adjective - nominative plural masculine**

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

και **conjunction**

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

επιποθητοι **adjective - nominative plural masculine**

epipothetos **ep-ee-poth'-ay-tos**: yearned upon, i.e. greatly loved -- longed foreign

χαρα **noun - nominative singular feminine**

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

και **conjunction**

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

στεφανος **noun - nominative singular masculine**

stephanos **stef'-an-os**: a chaplet, literally or figuratively -- crown.

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

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

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.

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

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

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.

αγαπητοι **adjective - vocative plural masculine**
agapetos **ag-ap-ay-tos'**: beloved -- (dearly, well) beloved, dear.

Philippians 4:2 .

| . | Greek | Strong's | Origin |
|--------------------|-------------------------|--|-------------------------|
| I urge | παρακαλῶ (parakalō) | 3870: to call to or for, to exhort, to encourage | from para and kaleó |
| Euodia | Εὐοδίαν (euodian) | 2136: perhaps "success," Euodia, a Christian at Philippi | from the same as euodoó |
| and I urge | παρακαλῶ (parakalō) | 3870: to call to or for, to exhort, to encourage | from para and kaleó |
| Syntyche | Συντύχην (suntuchēn) | 4941: "happy event," Syntyche, a Christian woman at Philippi | from suntugchanó |
| to live in harmony | φρονεῖν (phronein) | 5426: to have understanding, to think | from phrén |
| in the Lord. | κυρίῳ (kuriō) | 2962: lord, master | from kuros (authority) |

KJV Lexicon

ευοδιαν **noun - accusative singular feminine**
Euodia **yoo-od-ee'-ah**: fine travelling; Euodia, a Christian woman -- Euodias.

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.

και **conjunction**

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

συντυχην noun - accusative singular feminine

Suntuche soon-too'-khay: an accident; Syntyche, a Christian female -- Syntyche.

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.

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.

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

φρονειν verb - present active infinitive

phroneo fron-eh'-o: to exercise the mind, i.e. entertain or have a sentiment or opinion; by implication, to be (mentally) disposed

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.

Philippians 4:3 .

| . | Greek | Strong's | Origin |
|------------|--------------------|----------------------------------|--|
| Indeed, | ναὶ (nai) | 3483a: yes (indeed), certainly | a prim. particle of strong affirmation |
| true | γνήσιε (gnēsie) | 1103: lawfully begotten, genuine | from ginomai |
| companion, | σύζυγε (suzuge) | 4805: a yokefellow | from suzeugnumi |
| I ask | ἔρωτῶ (erōtō) | 2065: to ask, question | akin to eromai (to ask) |

| | | | |
|-------------------------------|------------------------------|--|---|
| you also | καὶ (kai) | 2532: and, even, also | a prim. conjunction |
| to help | συλλαμβάνου (sullambanou) | 4815: to collect, i.e. to take, by impl. to take part with, spec. to conceive | from sun and lambanó |
| these | | 3778: this | probably from a redupl. of ho,, used as a demonstrative pronoun |
| women | αὐταῖς (autais) | 846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same | an intensive pronoun, a prim. word |
| who | αἵτινες (aitines) | 3748: whoever, anyone who | from hos, and tis |
| have shared my struggle | συνήθλησαν (sunēthlēsan) | 4866: to strive with | from sun and athleó |
| in [the cause of] the gospel, | εὐαγγελίῳ (euangeliō) | 2098: good news | from the same as euaggelizó |
| together | μετὰ (meta) | 3326: with, among, after | a prim. preposition |
| with Clement | Κλήμεντος (klēmentos) | 2815: Clement, a Christian at Philippi | of Latin origin |
| also | καὶ (kai) | 2532: and, even, also | a prim. conjunction |
| and the rest | λοιπῶν (loipōn) | 3062: the rest, the remaining | from leipó |
| of my fellow workers, | συνεργῶν (sunergōn) | 4904: a fellow worker | from sun and the same as ergon |
| whose | ᾧ (ōn) | 3739: usually rel. who, which, that, also demonstrative this, that | a prim. pronoun |
| names | ὀνόματα (onomata) | 3686: a name, authority, cause | a prim. word |
| are in the book | βιβλῶ (biblō) | 976: (the inner) bark (of a papyrus plant), hence a scroll, spec. a book | of uncertain origin |
| of life. | ζωῆς (zōēs) | 2222: life | from zaó |

KJV Lexicon

ναι **particle**

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

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

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

και **conjunction**

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

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

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

συζυγε **adjective - vocative singular masculine**

suzugos **sood'-zoo-gos**: co-yoked, i.e. (figuratively) as noun, a colleague; probably rather as a proper name; Syzygus, a Christian -- yokefellow.

γνησιε **adjective - vocative singular masculine**

gnesios **gnay'-see-os**: legitimate (of birth), i.e. genuine -- own, sincerity, true.

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

sullambano **sool-lam-ban'-o**: to clasp, i.e. seize (arrest, capture); specially, to conceive; by implication, to aid -- catch, conceive, help, take.

αυταις **personal pronoun - dative plural feminine**

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

αιτινες **relative pronoun - nominative plural feminine**

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

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.

ευαγγελιω **noun - dative singular neuter**

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

συνηθλησαν **verb - aorist active indicative - third person**
sunathleo **soon-ath-leh'-o**: to wrestle in company with, i.e. (figuratively) to seek jointly -- labour with, strive together for.

μοι **personal pronoun - first person dative singular**
moi **moy**: to me -- I, me, mine, my.

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

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

κλημεντος **noun - genitive singular masculine**
Klemes **klay'-mace**: merciful; Clemes (i.e. Clemens), a Christian -- Clement.

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

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

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

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

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

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.

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

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

βιβλω **noun - dative singular feminine**
biblos **bib'-los**: a sheet or scroll of writing -- book.

ζωης **noun - genitive singular feminine**
zoe **dzo-ay'**: life -- life(-time).

Philippians 4:4 .

| . | Greek | Strong's | Origin |
|-------------|-----------------------|--|------------------------|
| Rejoice | Χαίρετε (chairete) | 5463: to rejoice, be glad | a prim. verb |
| in the Lord | κυρίῳ (kuriō) | 2962: lord, master | from kuros (authority) |
| always; | πάντοτε (pantote) | 3842: at all times | from pas and tote |
| again | πάλιν (palin) | 3825: back (of place), again (of time), further | a prim. word |
| I will say, | | 3004: to say | a prim. verb |
| rejoice! | χαίρετε (chairete) | 5463: to rejoice, be glad | a prim. verb |

KJV Lexicon

χαίρετε **verb - present active imperative - second person**
chairō **khah'-ee-ro**: to be cheerful, i.e. calmly happy or well-off; impersonally, especially as salutation (on meeting or parting), be well

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

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

| |
|---|
| παντοτε pan'-tot-eh: every when, i.e. at all times -- alway(-s), ever(-more). |
| παλιν adverb palin pal'-in: (adverbially) anew, i.e. (of place) back, (of time) once more, or (conjunctionally) furthermore or on the other hand -- again. |
| ερω verb - future active indicative - first person singular ereo er-eh'-o: to utter, i.e. speak or say -- call, say, speak (of), tell. |
| χαιρετε verb - present active imperative - second person chairō khah'-ee-ro: to be cheerful, i.e. calmly happy or well-off; impersonally, especially as salutation (on meeting or parting), be well |

Philippians 4:5 .

| . | Greek | Strong's | Origin |
|-------------------|---------------------------|--|--|
| Let your gentle | ἐπιεικὲς (epieikes) | 1933: seemly, equitable, yielding | from epi and eoika (see also eikó) |
| [spirit] be known | γνωσθήτω (gnōsthētō) | 1097: to come to know, recognize, perceive | from a prim. root gnó- |
| to all | πᾶσιν (pasin) | 3956: all, every | a prim. word |
| men. | ἄνθρωποις (anthrōpois) | 444: a man, human, mankind | probably from anér and óps (eye, face) |
| The Lord | κύριος (kurios) | 2962: lord, master | from kuros (authority) |
| is near. | ἐγγύς (engus) | 1451: near (in place or time) | 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.

ΕΠΙΕΙΚΕΣ **adjective - nominative singular neuter**

epieikes **ep-ee-i-kace'**: appropriate, i.e. (by implication) mild -- gentle, moderation, patient.

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

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

γνωσθητω **verb - aorist passive imperative - third person singular**

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

πασιν **adjective - dative plural masculine**

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

ανθρωποις **noun - dative plural masculine**

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

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.

εγγυς **adverb**

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

Philippians 4:6 .

| . | Greek | Strong's | Origin |
|-------------------|--------------------------|-------------------------------------|--------------------|
| Be anxious | μεριμνᾶτε (merimnate) | 3309: to be anxious, to care for | from merimna |
| for nothing, | μηδέν (mēden) | 3367: no one, nothing | from méde and heis |
| but in everything | παντί (panti) | 3956: all, every | a prim. word |
| by prayer | προσευχῇ (proseuchē) | 4335: prayer | from proseuchomai |
| and supplication | δεήσει (deēsei) | 1162: a need, entreaty | from deomai |

| | | | |
|-------------------|-------------------------------|--------------------------------------|---------------------|
| with thanksgiving | εὐχαριστίας (eucharistias) | 2169: thankfulness, giving of thanks | from eucharistos |
| let your requests | αἰτήματα (aitēmata) | 155: a request | from aiteó |
| be made known | γνωρίζεσθω (gnōrizesthō) | 1107: to come to know, to make known | from ginóskó |
| to God. | θεόν (theon) | 2316: God, a god | of uncertain origin |

KJV Lexicon

μηδεν **adjective - accusative singular neuter**

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

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

merimnao **mer-im-nah'-o**: to be anxious about -- (be, have) care(-ful), take thought.

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.

εν **preposition**

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

παντι **adjective - dative singular 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.

προσευχη **noun - dative 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

| | |
|----------------------------------|--|
| 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. |
| δεησει | noun - dative singular feminine |
| deesis deh'-ay-sis: | a petition -- prayer, request, supplication. |
| μετα | preposition |
| meta met-ah': | denoting accompaniment; amid (local or causal); |
| ευχαριστίας | noun - genitive singular feminine |
| eucharistia yoo-khar-is-tee'-ah: | gratitude; actively, grateful language (to God, as an act of worship) -- thankfulness, (giving of) thanks(-giving). |
| 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. |
| αιτηματα | noun - accusative plural neuter |
| aitema ah'-ee-tay-mah: | a thing asked or (abstractly) an asking -- petition, request, required. |
| υμων | personal pronoun - second person genitive plural |
| humon hoo-mone': | of (from or concerning) you -- ye, you, your (own, -selves). |
| γνωριζεσθω | verb - present passive imperative - third person singular |
| gnorizo gno-rid'-zo: | to make known; subjectively, to know -- certify, declare, make known, give to understand, do to wit, wot. |
| 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. |
| θεον | noun - accusative singular masculine |
| theos theh'-os: | a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward). |

Philippians 4:7 .

| . | Greek | Strong's | Origin |
|---------------|--------------------|----------|--|
| And the peace | εἰρήνη (eirēnē) | 1515: | of uncertain derivation, perhaps from eiró (to join): lit. or fig. peace, by impl. welfare |

| | | | |
|-----------------|-----------------------------|---|------------------------------------|
| of God, | θεοῦ (theou) | 2316: God, a god | of uncertain origin |
| which surpasses | ὑπερέχουσα (uperechousa) | 5242: to hold above, to rise above, to be superior | from huper and echó |
| all | πάντα (panta) | 3956: all, every | a prim. word |
| comprehension, | νοῦν (noun) | 3563: mind, understanding, reason | contr. of a prim. word noos (mind) |
| will guard | φρουρήσει (phrouresei) | 5432: to guard | from phrouros (a guard) |
| your hearts | καρδίας (kardias) | 2588: heart | a prim. word |
| and your minds | νοήματα (noēmata) | 3540: thought, purpose | from noeó |
| 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

καί conjunction

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

η definite article - nominative singular feminine

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

ειρήνη noun - nominative singular feminine

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

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).

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.

υπερεχουσα verb - present active participle - nominative singular feminine

huperecho hoop-er-ekh'-o: to hold oneself above, i.e. (figuratively) to excel; participle (as adjective, or neuter as noun) superior, superiority -- better, excellency, higher, pass, supreme.

παντα adjective - accusative singular masculine

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

νουν noun - accusative singular masculine

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

φρουρησει verb - future active indicative - third person singular

phroureo froo-reh'-o: to be a watcher in advance, i.e. to mount guard as a sentinel (post spies at gates); figuratively, to hem in, protect -- keep (with a garrison).

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).

και conjunction

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

τα definite article - accusative plural neuter

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

νοηματα noun - accusative plural neuter

noema no'-ay-mah: a perception, i.e. purpose, or (by implication) the intellect, disposition, itself -- device, mind, thought.

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.

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.

Philippians 4:8 .

| . | Greek | Strong's | Origin |
|---------------|-----------------------|---|---|
| Finally, | | 3062: the rest, the remaining | from leipó |
| brethren, | ἀδελφοί (adelphoi) | 80: a brother | from alpha (as a cop. prefix) and delphus (womb) |
| whatever | ὅσα (osa) | 3745: how much, how many | from hos, |
| is TRUE, | ἀληθῇ (alēthē) | 227: true. | from alpha (as a neg. prefix) and léthó = lanthanó (to escape notice) |
| whatever | ὅσα (osa) | 3745: how much, how many | from hos, |
| is honorable, | σεμνά (semna) | 4586: reverend, i.e. venerable, spec. serious | from sebó |
| whatever | ὅσα (osa) | 3745: how much, how many | from hos, |
| is right, | δίκαια (dikaia) | 1342: correct, righteous, by impl. innocent | from diké |
| whatever | ὅσα (osa) | 3745: how much, how many | from hos, |
| is pure, | άγνά (agna) | 53: free from ceremonial defilement, holy, sacred | from the same as hagios |

| | | | |
|--------------------|---------------------------|---|--|
| whatever | ὅσα (osa) | 3745: how much, how many | from hos, |
| is lovely, | προσφιλή (prophilē) | 4375: pleasing, agreeable | from pros and phileó |
| whatever | ὅσα (osa) | 3745: how much, how many | from hos, |
| is of good repute, | εὐφημα (euphēma) | 2163: well reported of | from eu and phémé |
| 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 |
| there is any | τις (tis) | 5100: a certain one, someone, anyone | a prim. enclitic indef. pronoun |
| excellence | ἀρετή (aretē) | 703: moral goodness, i.e. virtue | of uncertain origin |
| and 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 |
| anything | τις (tis) | 5100: a certain one, someone, anyone | a prim. enclitic indef. pronoun |
| worthy of praise, | ἐπαινος (epainos) | 1868: praise | from epi and ainos |
| dwell | λογίζεσθε (logizesthe) | 3049: to reckon, to consider | from logos (in the sense of an account or reckoning) |
| on these things. | | 3778: this | probably from a redupl. of ho., used as a demonstrative pronoun |

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 loy-pon: **λοιπον adjective - nominative singular neuter** 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.

οσα correlative pronoun - nominative plural neuter
hosos hos'-os: as (much, great, long, etc.) as

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

αληθη adjective - nominative plural neuter
alethes al-ay-thace': true (as not concealing) -- true, truly, truth.

οσα correlative pronoun - nominative plural neuter
hosos hos'-os: as (much, great, long, etc.) as

σεμνα adjective - nominative plural neuter
semnos sem-nos': venerable, i.e. honorable -- grave, honest.

οσα correlative pronoun - nominative plural neuter
hosos hos'-os: as (much, great, long, etc.) as

δικαια adjective - nominative plural neuter
dikaio dik'-ah-yos: equitable (in character or act); by implication, innocent, holy (absolutely or relatively) -- just, meet, right(-eous).

οσα correlative pronoun - nominative plural neuter
hosos hos'-os: as (much, great, long, etc.) as

αγα adjective - nominative plural neuter
hagnos hag-nos': clean, i.e. (figuratively) innocent, modest, perfect -- chaste, clean, pure.

οσα correlative pronoun - nominative plural neuter
hosos hos'-os: as (much, great, long, etc.) as

προσφιλη adjective - nominative plural neuter
prosphilos pros-fee-lace': friendly towards, i.e. acceptable -- lovely.

οσα correlative pronoun - nominative plural neuter
hosos hos'-os: as (much, great, long, etc.) as

ευφημα adjective - nominative plural neuter
euphemos yoo'-fay-mos: well spoken of, i.e. reputable -- of good report.

ει conditional

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

τις indefinite pronoun - nominative singular feminine

tis tis: some or any person or object

αρετη noun - nominative singular feminine

arete ar-et'-ay: manliness (valor), i.e. excellence (intrinsic or attributed) -- praise, virtue.

και conjunction

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

ει conditional

ει 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

επαινος noun - nominative singular masculine

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

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.

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

logizomai log-id'-zom-ahee: to take an inventory, i.e. estimate -- conclude, (ac-)count (of), + despise, esteem, impute, lay, number, reason, reckon, suppose, think (on).

Philippians 4:9 .

| . | Greek | Strong's | Origin |
|------------------|----------------------------|--|---------------------------------|
| The things | ᾧ (a) | 3739: usually rel. who, which, that, also demonstrative this, that | a prim. pronoun |
| you have learned | ἐμάθετε (emathete) | 3129: to learn | from the root math- |
| and received | παρελάβετε (parelabete) | 3880: to receive from | from para and lambanó |
| and heard | ἠκούσατε (ēkousate) | 191: to hear, listen | from a prim. word mean. hearing |

| | | | |
|-------------------|------------------------|-----------------------------------|--|
| and seen | | 3708: to see, perceive, attend to | a prim. verb |
| in me, practice | πράσσετε (prassete) | 4238: to do, practice | a prim. verb |
| these things, | | 3778: this | probably from a redupl. of ho., used as a demonstrative pronoun |
| and the God | θεός (theos) | 2316: God, a god | of uncertain origin |
| of peace | εἰρήνης (eirēnēs) | 1515: | of uncertain derivation, perhaps from eiró (to join): lit. or fig. peace, by impl. welfare |
| will be with you. | | | |

KJV Lexicon

α **relative pronoun - accusative plural neuter**

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

και **conjunction**

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

εμαθετε **verb - second aorist active indicative - second person**

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

και **conjunction**

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

παρελαβετε **verb - second aorist active indicative - second person**

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

και **conjunction**

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

with other particles or small words

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

ειδετε verb - second aorist active indicative - second person

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

εν preposition

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

εμοι personal pronoun - first person dative singular

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

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.

πρασσετε verb - present active indicative - second person

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.

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).

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.

εσται verb - future indicative - third person singular

esomai es'-om-ahee: will be -- shall (should) be (have), (shall) come (to pass), may have,

fall, what would follow, live long, sojourn.

μεθ **preposition**

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

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

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

Philippians 4:10 .

| . | Greek | Strong's | Origin |
|---------------------------------------|-----------------------------|---------------------------------------|---|
| But I rejoiced | Ἐχάρην (echarēn) | 5463: to rejoice, be glad | a prim. verb |
| in the Lord | κυρίῳ (kuriō) | 2962: lord, master | from kuros (authority) |
| greatly, | μεγάλως (megalōs) | 3171: greatly | adverb from megas |
| that now | ἤδη (ēdē) | 2235: already | a prim. adverb of time |
| at last | ποτέ (pote) | 4218: once, ever | enclitic particle from the same as posos and te |
| you have revived | ἀνεθάλετε (anethalete) | 330: to revive | from ana and thalló (to flourish) |
| your concern | φρονεῖν (phronein) | 5426: to have understanding, to think | from phrén |
| for me; indeed, | καὶ (kai) | 2532: and, even, also | a prim. conjunction |
| you were concerned | ἐφρονεῖτε (ephroneite) | 5426: to have understanding, to think | from phrén |
| [before], but you lacked opportunity. | ἡκαιρεῖσθε (ēkaireisthe) | 170: to have no opportunity | from akairos (unseasonable) |

KJV Lexicon

εχαρην **verb - second aorist passive deponent indicative - first person singular**

chairō **khah'-ee-ro**: to be cheerful, i.e. calmly happy or well-off; impersonally, especially as salutation (on meeting or parting), be well

δε **conjunction**

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

εν **preposition**

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

κυριω **noun - dative singular masculine**

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

μεγαλως **adverb**

megalos **meg-al'-oce**: much -- greatly.

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.

ηδη **adverb**

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

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.

ανεθαλετε **verb - second aorist active indicative - second person**

anathallo **an-ath-al'-lo**: to revive -- flourish again.

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.

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.

φρονειν **verb - present active infinitive**

phroneo **fron-eh'-o**: to exercise the mind, i.e. entertain or have a sentiment or opinion; by implication, to be (mentally) disposed

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.

ὅς **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.

καί **conjunction**

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

ἐφρονεῖτε **verb - imperfect active indicative - second person**

phroneo **fron-eh'-o**: to exercise the mind, i.e. entertain or have a sentiment or opinion; by implication, to be (mentally) disposed

ἡκαιρεῖσθε **verb - imperfect middle or passive deponent indicative - second person**

akaireomai **ak-ahee-reh'-om-ahee**: to be inopportune (for oneself), i.e. to fail of a proper occasion -- lack opportunity.

δὲ **conjunction**

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

Philippians 4:11 .

| . | Greek | Strong's | Origin |
|--------------------|--------------------------|--|------------------------------|
| Not that I speak | λέγω (legō) | 3004: to say | a prim. verb |
| from want, | υστερήσιν (usterēsín) | 5304: need, want | from hustereó |
| for I have learned | ἔμαθον (emathón) | 3129: to learn | from the root math- |
| to be content | αὐτάρκης (autarkēs) | 842: self-sufficient, sufficient | from autos and arkeó |
| in whatever | οἷς (ois) | 3739: usually rel. who, which, that, also demonstrative this, that | a prim. pronoun |
| circumstances | ἐν | 1722: in, on, at, by, with | a prim. preposition denoting |

| | | | |
|-------|----------------|---------------------|---|
| | (en) | | position and by impl. instrumentality |
| I am. | εἰμι (eimi) | 1510: I exist, I am | a prol. form of a prim. and defective verb |

KJV Lexicon

οὐχ particle - nominative

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

ὅτι conjunction

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

καθ preposition

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

υστερησιν noun - accusative singular feminine

husteresis hoos-ter'-ay-sis: a falling short, i.e. (specially), penury -- want.

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.

εγώ personal pronoun - first person nominative singular

ego eg-o': I, me.

γάρ conjunction

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

εμαθον verb - second aorist active indicative - first person singular

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

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.

εἰμι **verb - present indicative - first person singular**

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.

αὐταρκής **adjective - nominative singular masculine**

autarkes ow-tar'-kace: self-complacent, i.e. contented -- content.

εἶναι **verb - present infinitive**

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

Philippians 4:12 .

| . | Greek | Strong's | Origin |
|---------------------------------|---------------------------------|---|--|
| I know how | | 3609a: to have seen or perceived, hence to know | perf. of eidon |
| to get along with humble means, | ταπεινοῦσθαι (tapeinousthai) | 5013: to make low, fig. to humble | from tapeinos |
| and I also | καὶ (kai) | 2532: and, even, also | a prim. conjunction |
| know how | | 3609a: to have seen or perceived, hence to know | perf. of eidon |
| to live | περισσεύειν (perisseuein) | 4052: to be over and above, to abound | from perissos |
| in prosperity; | περισσεύειν (perisseuein) | 4052: to be over and above, to abound | from perissos |
| in any | παντὶ (panti) | 3956: all, every | a prim. word |
| and every | πασιν (pasin) | 3956: all, every | a prim. word |
| circumstance | ἐν (en) | 1722: in, on, at, by, with | a prim. preposition denoting position and by impl. instrumentality |
| I have learned the secret | μεμύημαι (memuēmai) | 3453: to initiate into the mysteries, hence to instruct | from μύω (to shut the eyes or mouth) |
| of being filled | χορτάζεσθαι (chortazesthai) | 5526: to feed, fatten, fill, satisfy | from chortos |

| | | | |
|---------------------|-------------------------------|--|---------------------|
| and going hungry, | πεινᾶν (peinan) | 3983: to hunger, be hungry | from peina (hunger) |
| both | καὶ (kai) | 2532: and, even, also | a prim. conjunction |
| of having abundance | | 4052: to be over and above, to abound | from perissos |
| and suffering need. | ὑστερεῖσθαι (ustereisthai) | 5302: to come late, be behind, come short | from husteros |

KJV Lexicon

οἶδα **verb - perfect active indicative - first person singular**

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

ταπεινῶσθαι **verb - present passive middle or passive deponent**

tapeinoo **tap-i-no'-o:** to depress; figuratively, to humiliate (in condition or heart) -- abase, bring low, humble (self).

οἶδα **verb - perfect active indicative - first person singular**

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

περισσεύειν **verb - present active infinitive**

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

ἐν **preposition**

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

παντί **adjective - dative singular 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

μεμυημαι verb - perfect passive indicative - first person singular

mueo moo-eh'-o: to initiate, i.e. (by implication) to teach -- instruct.

και conjunction

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

χορταζεσθαι verb - present passive middle or passive deponent

chortazo khor-tad'-zo: to fodder, i.e. (generally) to gorge (supply food in abundance) -- feed, fill, satisfy.

και conjunction

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

πειναν verb - present active infinitive

peinao pi-nah'-o: pine); to famish (absolutely or comparatively); figuratively, to crave -- be an hungered.

και conjunction

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

περισσευειν verb - present active infinitive

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

και conjunction

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

υστερεισθαι verb - present passive middle or passive deponent

hustereo hoos-ter-eh'-o: to be later, i.e. (by implication) to be inferior; generally, to fall short (be deficient) -- come behind (short), be destitute, fail, lack, suffer need, (be in) want, be the worse.

Philippians 4:13 .

| . | Greek | Strong's | Origin |
|-------------------------|--------------------------------|--------------------------------|--|
| I can do | ἰσχύω (ischuō) | 2480: to be strong, have power | from ischus |
| all things | πάντα (panta) | 3956: all, every | a prim. word |
| through | ἐν (en) | 1722: in, on, at, by, with | a prim. preposition denoting position and by impl. instrumentality |
| Him who strengthens me. | ἐνδυναμοῦντι (endunamounti) | 1743: to empower | from en and dunamoó |

KJV Lexicon

πάντα **adjective - accusative plural neuter**

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

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

ischuo is-khoo'-o: to have (or exercise) force -- be able, avail, can do(-not), could, be good, might, prevail, be of strength, be whole, + much work.

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.

ενδυναμουντι **verb - present active participle - dative singular masculine**

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

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

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

χριστω **noun - dative singular masculine**

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

Philippians 4:14 .

| . | Greek | Strong's | Origin |
|-----------------------------|--|-------------------------------|-------------------------------------|
| Nevertheless, | πλὴν (plēn) | 4133: yet, except | adverb from the cptv. form of polus |
| you have done | ἐποιήσατε (epoiēsate) | 4160: to make, do | a prim. word |
| well | καλῶς (kalōs) | 2573: well | adverb from kalos |
| to share | συγκοινωνήσαντες (sunkoinōnēsantes) | 4790: to have fellowship with | from sun and koinóneó |
| [with me] in my affliction. | θλίψει (thlipsei) | 2347: tribulation | from thlibó |

KJV Lexicon

πλην **adverb**

plen plane: moreover (besides), i.e. albeit, save that, rather, yet -- but (rather), except, nevertheless, notwithstanding, save, than.

καλως **adverb**

kalos kal-ocē': well (usually morally) -- (in a) good (place), honestly, + recover, (full) well.

εποιησατε **verb - aorist active indicative - second person**

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

συγκοινωνησαντες **verb - aorist active participle - nominative plural masculine**

sugkoinoneo soong-koy-no-neh'-o: to share in company with, i.e. co-participate in -- communicate (have fellowship) with, be partaker of.

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

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

τη **definite article - dative singular feminine**

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

θλιψει **noun - dative singular feminine**

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

Philippians 4:15 .

| . | Greek | Strong's | Origin |
|--------------------------|-------------------------------|---|----------------------------------|
| You yourselves | | 4771: you (early mod. Eng. thou) | second pers. sing. pers. pronoun |
| also | καὶ (kai) | 2532: and, even, also | a prim. conjunction |
| know, | | 3609a: to have seen or perceived, hence to know | perf. of eidon |
| Philippians, | Φιλιππίσιοι (philippēsioi) | 5374: a Philippian | from Philippi |
| that at the first | ἀρχῇ (archē) | 746: beginning, origin | from archó |
| preaching of the gospel, | εὐαγγελίου (euangeliou) | 2098: good news | from the same as euaggelizó |
| after | ὅτε (ote) | 3753: when | from hos, and te |
| I left | ἐξῆλθον (exēlthon) | 1831: to go or come out of | from ek and erchomai |
| Macedonia, | Μακεδονίας (makedonias) | 3109: Macedonia, a region of Greece | from Makedón |
| no | οὐδεμία (oudemia) | 3762: no one, none | from oude and heis |
| church | ἐκκλησία (ekklēsia) | 1577: an assembly, a (religious) congregation | from ek and kaleó |
| shared | ἐκοινωνήσεν (ekoinōnēsen) | 2841: to have a share of | from koinónos |
| with me in the matter | λόγον | 3056: a word (as embodying | from legó |

| | | | |
|----------------|--------------------|---------------------------------|--------------|
| | (logon) | an idea), a statement, a speech | |
| of giving | δόσεως (doseōs) | 1394: the act of giving, a gift | from didómi |
| and receiving | | 3025a: receiving | from lambanó |
| but you alone; | μόνοι (monoi) | 3441: alone | a prim. word |

KJV Lexicon

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

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

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

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

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

φιλιππησιοι **noun - vocative plural masculine**

Philippesios **fil-ip-pay'-see-os:** a Philippesian (Philippian), i.e. native of Philippi -- Philippian.

οτι **conjunction**

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

εν **preposition**

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

αρχη **noun - dative singular feminine**

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

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.

ευαγγελίου **noun - genitive singular neuter**

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

οτε **adverb**

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

εξηλθον **verb - second aorist active indicative - first person singular**

exerchomai **ex-er'-khom-ah-ee**: to issue -- come (forth, out), depart (out of), escape, get out, go (abroad, away, forth, out, thence), proceed (forth), spread abroad.

απο **preposition**

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

μακεδονιας **noun - genitive singular feminine**

Makedonia **mak-ed-on-ee'-ah**: Macedonia, a region of Greece -- Macedonia.

ουδεια **adjective - nominative singular feminine**

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

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

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

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.

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

koinoneo **koy-no-neh'-o**: to share with others (objectively or subjectively) -- communicate, distribute, be partaker.

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

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.

δοσεως **noun - genitive singular feminine**

dosis dos'-is: a giving; by implication, (concretely) a gift -- gift, giving.

καὶ conjunction

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

ληψεως noun - genitive singular feminine

lepsis lape'-sis: receipt (the act) -- receiving.

εἰ 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.

υμεῖς personal pronoun - second person nominative plural

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

μονοὶ adjective - nominative plural masculine

monos mon'-os: remaining, i.e. sole or single; by implication, mere -- alone, only, by themselves.

Philippians 4:16 .

| . | Greek | Strong's | Origin |
|-----------------|-------------------------------|---|---|
| for even | καὶ (kai) | 2532: and, even, also | a prim. conjunction |
| in Thessalonica | Θεσσαλονίκη (thessalonikē) | 2332: Thessalonica, a city of Macedonia | perhaps from Thessalos (Thessalian) and niké |
| you sent | ἐπέμψατε (epempsate) | 3992: to send | a prim. word |
| [a gift] more | καὶ (kai) | 2532: and, even, also | a prim. conjunction |
| than | καὶ (kai) | 2532: and, even, also | a prim. conjunction |
| once | ἅπαξ (apax) | 530: once | from alpha (as a cop. prefix) and a prim. root pag- |
| for my needs. | χρεῖαν (chreian) | 5532: need, business | akin to chraomai |

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.

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.

Θεσσαλονικη noun - dative singular feminine

Thessalonike thes-sal-on-ee'-kay: Thessalonice, a place in Asia Minor -- Thessalonica.

ΚΑΙ conjunction

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

ΑΠΑΞ adverb

hapax hap'-ax: one (or a single) time (numerically or conclusively) -- once.

ΚΑΙ conjunction

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

ΔΙΣ adverb

dis dece: twice -- again, twice.

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.

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.

ΜΟΙ personal pronoun - first person dative singular

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

επεμψατε verb - aorist active indicative - second person

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

Philippians 4:17 .

| . | Greek | Strong's | Origin |
|--------------------|------------------------------|--|-------------------------|
| Not that I seek | ἐπιζητῶ (epizētō) | 1934: to inquire for | from epi and zéteó |
| the gift | δῶμα (dōma) | 1390: a gift | from didómi |
| itself, but I seek | ἐπιζητῶ (epizētō) | 1934: to inquire for | from epi and zéteó |
| for the profit | καρπὸν (karpon) | 2590: fruit | a prim. word |
| which increases | πλεονάζοντα (pleonazonta) | 4121: to superabound, to make to abound | from the cptv. of polus |
| to your account. | λόγον (logon) | 3056: a word (as embodying an idea), a statement, a speech | from legó |

KJV Lexicon

οὐχ particle - nominative

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

ὅτι conjunction

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

ἐπιζητω verb - present active indicative - first person singular

epizeteo ep-eeed-zay-teh'-o: to search (inquire) for; intensively, to demand, to crave --

desire, enquire, seek (after, for).

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.

δομα noun - accusative singular neuter

doma dom'-ah: a present -- gift.

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.

επιζητω verb - present active indicative - first person singular

epizeteo ep-eed-zay-teh'-o: to search (inquire) for; intensively, to demand, to crave -- desire, enquire, seek (after, for).

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.

καρπον noun - accusative singular masculine

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

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.

πλεοναζοντα verb - present active participle - accusative singular masculine

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

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

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.

υμων personal pronoun - second person genitive plural

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

Philippians 4:18 .

| . | Greek | Strong's | Origin |
|------------------------|-------------------------------|---|---|
| But I have received | ἀπέχω (apechō) | 568: to hold back, keep off, to be away, be distant | from apo and echó |
| everything | πάντα (panta) | 3956: all, every | a prim. word |
| in full | | 568: to hold back, keep off, to be away, be distant | from apo and echó |
| and have an abundance; | περισσεύω (perisseuō) | 4052: to be over and above, to abound | from perissos |
| I am amply supplied, | πεπλήρωμαι (peplērōmai) | 4137: to make full, to complete | from plérés |
| having received | δεξάμενος (dexamenos) | 1209: to receive | a prim. verb |
| from Epaphroditus | Ἐπαφροδίτου (epaphroditou) | 1891: Epaphroditus, a Christian | from epi and Aphrodité (name of Gr. goddess, Venus in Rom. myth.) |
| what you have sent, | παρὰ (para) | 3844: from beside, by the side of, by, beside | a prim. preposition |
| a fragrant | εὐωδίας (euōdias) | 2175: fragrance | from eu and ozó |
| aroma, | ὀσμὴν (osmēn) | 3744: a smell | from ozó |
| an acceptable | δεκτὴν (dektēn) | 1184: acceptable | from dechomai |
| sacrifice, | θυσίαν (thusian) | 2378: a sacrifice | from thuó |
| well-pleasing | εὐάρεστον (euareston) | 2101: well-pleasing | from eu and arestos (acceptable, pleasing); from areskó |
| to God. | θεῷ (theō) | 2316: God, a god | of uncertain origin |

KJV Lexicon

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

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

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

και **conjunction**

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

περισσευω **verb - present active indicative - first 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

πεπληρωμαι **verb - perfect passive indicative - first person singular**

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

δεξαμενος **verb - aorist middle deponent participle - nominative singular masculine**

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

παρα **preposition**

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

επαφροδιτου **noun - genitive singular masculine**

Epaphroditos ep-af-rod'-ee-tos: Epaphroditus, a Christian -- Epaphroditus.

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.

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

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

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

οσμην **noun - accusative singular feminine**
osme **os-may'**: fragrance -- odour, savour.

ευωδίας **noun - genitive singular feminine**
euodia **yoo-o-dee'-ah**: good-scentedness, i.e. fragrance -- sweet savour (smell, -smelling).

θυσίαν **noun - accusative singular feminine**
thusia **thoo-see'-ah**: sacrifice (the act or the victim, literally or figuratively) -- sacrifice.

δεκτην **adjective - accusative singular feminine**
dektos **dek-tos'**: approved; (figuratively) propitious -- accepted(-table).

ευαρεστον **adjective - accusative singular feminine**
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.

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

Philippians 4:19 .

| . | Greek | Strong's | Origin |
|---------------|------------------------|-----------------------------------|---|
| And my God | θεὸς (theos) | 2316: God, a god | of uncertain origin |
| will supply | πληρώσει (plērōsei) | 4137: to make full, to complete | from plérēs |
| all | πάντων (pasan) | 3956: all, every | a prim. word |
| your needs | χρεῖαν (chreian) | 5532: need, business | akin to chraomai |
| according | κατὰ (kata) | 2596: down, against, according to | preposition of uncertain origin |
| to His riches | πλοῦτος (ploutos) | 4149: wealth | probably from pleó in an early sense of to flow, abound |

| | | | |
|-----------|---------------------|---|---------------------------|
| in glory | δόξη (doxē) | 1391: opinion (always good in N.T.), hence praise, honor, glory | from dokeó |
| 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

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).

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

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

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

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

πασαν **adjective - accusative singular feminine**

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

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.

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

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

κατα **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. |
| πλουτον noun - accusative singular masculine ploutos ploo'-tos: wealth (as fulness), i.e. (literally) money, possessions, or (figuratively) abundance, richness, (specially), valuable bestowment -- riches. |
| 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. |
| δοξη noun - dative 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. |
| 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. |

Philippians 4:20 .

| . | Greek | Strong's | Origin |
|----------------|------------------|---|--------------------------------|
| Now | δὲ (de) | 1161: but, and, now, (a connective or adversative particle) | a prim. word |
| to our God | θεῷ (theō) | 2316: God, a god | of uncertain origin |
| and Father | πατρὶ (patri) | 3962: a father | a prim. word |
| [be] the glory | δόξα (doxa) | 1391: opinion (always good in N.T.), hence praise, honor, glory | from dokeó |
| forever | αἰῶνας | 165: a space of time, an age | from a prim. root appar. mean. |

| | | | |
|-----------|--------------------|------------------------------|--|
| | (aiōnas) | | 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

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).

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.

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

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

η **definite article - nominative singular feminine**

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

δοξα **noun - nominative singular feminine**

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

εις **preposition**

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

| | |
|------------------------|--|
| τους | definite article - accusative plural masculine |
| ho ho: | the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc. |
| αιωνας | noun - accusative plural masculine |
| aion ahee-ohn': | an age; by extension, perpetuity (also past); by implication, the world; specially (Jewish) a Messianic period (present or future) |
| των | definite article - genitive plural masculine |
| ho ho: | the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc. |
| αιωνων | noun - genitive plural masculine |
| aion ahee-ohn': | an age; by extension, perpetuity (also past); by implication, the world; specially (Jewish) a Messianic period (present or future) |
| αμην | hebrew transliterated word |
| amen am-ane': | firm, i.e. (figuratively) trustworthy; adverbially, surely (often as interjection, so be it) -- amen, verily. |

Philippians 4:21 .

| . | Greek | Strong's | Origin |
|-----------------------|----------------------------|---|--|
| Greet | Ἀσπάσασθε (aspasasthe) | 782: to welcome, greet | a prim. verb |
| every | πάντα (panta) | 3956: all, every | a prim. word |
| saint | ἅγιον (agion) | 40: sacred, holy | from a prim. root |
| 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 |
| The brethren | ἀδελφοί (adelphoi) | 80: a brother | from alpha (as a cop. prefix) and delphus (womb) |
| who are with me greet | ἀσπάζονται (aspazontai) | 782: to welcome, greet | a prim. verb |

you.

KJV Lexicon

ασπασασθε **verb - aorist middle deponent imperative - second person**

aspazomai **as-pad'-zom-ahēe**: to enfold in the arms, i.e. (by implication) to salute, (figuratively) to welcome -- embrace, greet, salute, take leave.

παντα **adjective - accusative singular masculine**

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

αγιον **adjective - accusative singular masculine**

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

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.

ασπαζονται **verb - present middle or passive deponent indicative - third person**

aspazomai **as-pad'-zom-ahēe**: to enfold in the arms, i.e. (by implication) to salute, (figuratively) to welcome -- embrace, greet, salute, take leave.

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

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

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.

συν **preposition**

sun **soon**: with or together, i.e. by association, companionship, process, resemblance, possession, instrumentality, addition, etc.

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

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

Philippians 4:22 .

| . | Greek | Strong's | Origin |
|-----------------|----------------------------|----------------------------------|--|
| All | πάντες (pantes) | 3956: all, every | a prim. word |
| the saints | ἅγιοι (agioi) | 40: sacred, holy | from a prim. root |
| greet | ἀσπάζονται (aspazontai) | 782: to welcome, greet | a prim. verb |
| you, especially | μάλιστα (malista) | 3122: most | superl. of a prim. adverb mala (very) |
| those | οἱ (oi) | 3588: the | the def. art. |
| of Caesar's | Καίσαρος (kaisaros) | 2541: Caesar, a Roman emperor | of Latin origin |
| household. | οἰκίας (oikias) | 3614: a house, dwelling | from oikos |

KJV Lexicon

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

υμας **personal pronoun - second person accusative plural**
humas **hoo-mas'**: you (as the objective of a verb or preposition) -- ye, you (+ -ward), your
(+ own).

πάντες **adjective - nominative plural masculine**

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

οι **definite article - nominative plural masculine**

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

αγιοι **adjective - nominative plural masculine**

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

μαλιστα **adverb**

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

δε **conjunction**

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

οι **definite article - nominative plural masculine**

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

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.

καισαρος **noun - genitive singular masculine**

Kaisar kah'-ee-sar: Caesar, a title of the Roman emperor -- Caesar.

οικιας **noun - genitive singular feminine**

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

Philippians 4:23 .

| . | Greek | Strong's | Origin |
|-------------|--------------------|----------------------------|---------------------------|
| The grace | χάρις (charis) | 5485: grace, kindness | a prim. word |
| of the Lord | κυρίου (kuriou) | 2962: lord, master | from kuros (authority) |
| Jesus | Ἰησοῦ | 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 |
| be with your spirit. | πνεύματος (pneumatōs) | 4151: wind, spirit | from pneó |

KJV Lexicon

η **definite article - nominative singular feminine**

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

χαρις **noun - nominative singular feminine**

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

του **definite article - genitive singular masculine**

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

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.

μετα **preposition**

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

παντων **adjective - genitive plural masculine**

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

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

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

αμην **hebrew transliterated word**

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