

# Colossians 1:1 .

.	Greek	Strong's	Origin
Paul,	Παῦλος (paulos)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin
an apostle	ἀπόστολος (apostolos)	652: a messenger, one sent on a mission, an apostle	from apostelló
of 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
by the will	θελήματος (thelēmatos)	2307: will	from theló
of God,	θεοῦ (theou)	2316: God, a god	of uncertain origin
and Timothy	Τιμόθεος (timotheos)	5095: Timothy, a Christian	from timé and theos
our brother,	ἀδελφός (adelphos)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)

## KJV Lexicon

παυλος **noun - nominative singular masculine**

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

αποστολος **noun - nominative singular masculine**

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

ιησου **noun - genitive singular masculine**

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

**χριστου noun - genitive singular masculine**

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

**δια preposition**

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

**θεληματος noun - genitive singular neuter**

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

**θεου noun - genitive singular masculine**

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

**και conjunction**

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

**τιμοθεος noun - nominative singular masculine**

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

**ο definite article - nominative singular masculine**

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

**αδελφος noun - nominative singular masculine**

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

## Colossians 1:2 .

.	Greek	Strong's	Origin
To the saints	ἀγίοις (agiois)	40: sacred, holy	from a prim. root
and faithful	πιστοῖς (pistois)	4103: faithful, reliable	from peithó
brethren	ἀδελφοῖς (adelphois)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
in Christ	Χριστῷ (christō)	5547: the Anointed One, Messiah, Christ	from chrió
[who are] at	Κολοσσαῖς	2857: Colossae, a city in	appar. akin to kolossos (a

Colossae:	(kolossais)	Phrygia	colossus, a huge statue)
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

## KJV Lexicon

τοῖς **definite article - dative plural masculine**

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

ἐν **preposition**

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

κολασσαις **noun - dative plural feminine**

**Kolossai kol-os-sah'-ee:** Colossae, a place in Asia Minor -- Colosse.

αγίοις **adjective - dative plural masculine**

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

καὶ **conjunction**

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

πιστοῖς **adjective - dative plural masculine**

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

αδελφοῖς **noun - dative plural masculine**

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

ἐν **preposition**

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

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χριστω **noun - dative singular masculine**

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

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χαρις **noun - nominative singular feminine**

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

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

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

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και **conjunction**

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

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ειρηνη **noun - nominative singular feminine**

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

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απο **preposition**

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

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θεου **noun - genitive singular masculine**

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

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πατρος **noun - genitive singular masculine**

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

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

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

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και **conjunction**

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

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κυριου **noun - genitive singular masculine**

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

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ιησου **noun - genitive singular masculine**

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

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χριστου **noun - genitive singular masculine**

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

# Colossians 1:3 .

.	Greek	Strong's	Origin
We give thanks	Εὐχαριστοῦμεν (eucharistoumen)	2168: to be thankful	from eucharistos
to God,	θεῷ (theō)	2316: God, a god	of uncertain origin
the Father	πατρὶ (patri)	3962: a father	a prim. word
of our Lord	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
Jesus	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
Christ,	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió
praying	προσευχόμενοι (proseuchomenoi)	4336: to pray	from pros and euchomai
always	πάντοτε (pantote)	3842: at all times	from pas and tote
for you,			

## KJV Lexicon

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

**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).

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.

του **definite article - genitive singular masculine**

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

κυριου **noun - genitive singular masculine**

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

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

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

ιησου **noun - genitive singular masculine**

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

χριστου **noun - genitive singular masculine**

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

παντοτε **adverb**

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

περι **preposition**

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

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

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

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

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

## Colossians 1:4 .

.	Greek	Strong's	Origin
since we heard	ἀκούσαντες	191: to hear, listen	from a prim. word mean. hearing

	(akousantes)		
of your faith	πίστιν (pistin)	4102: faith, faithfulness	from peithó
in Christ	Χριστῷ (christō)	5547: the Anointed One, Messiah, Christ	from chrió
Jesus	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
and the love	ἀγάπην (agapēn)	26: love, goodwill	from agapaó
which	ἣν (ēn)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
you have	ἔχετε (echete)	2192: to have, hold	a prim. verb
for all	πάντας (pantas)	3956: all, every	a prim. word
the saints;	ἀγίους (agious)	40: sacred, holy	from a prim. root

## KJV Lexicon

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

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

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.

πιστιν **noun - accusative singular feminine**

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

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.

**και conjunction**

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

**την definite article - accusative singular feminine**

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

**αγαπην noun - accusative singular feminine**

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

**την definite article - accusative singular feminine**

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

**εις preposition**

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

**παντας adjective - accusative plural masculine**

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

**τους definite article - accusative plural masculine**

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

**αγιους adjective - accusative plural masculine**

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

## Colossians 1:5 .

.	Greek	Strong's	Origin
because	διὰ	1223: through, on account of,	a prim. preposition



	(dia)	because of	
of the hope	ἐλπίδα (elpida)	1680: expectation, hope	from the same as elpizó
laid	ἀποκειμένην (apokeimenēn)	606: to be laid away, be laid up in store	from apo and keimai
up for you in heaven,	οὐρανοῖς (ouranois)	3772: heaven	a prim. word
of which	ἧν (ēn)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
you previously heard	προηκούσατε (proēkousate)	4257: to hear beforehand	from pro and akouó
in the word	λόγῳ (logō)	3056: a word (as embodying an idea), a statement, a speech	from legó
of truth,	ἀληθείας (alētheias)	225: truth	from aléthés
the gospel	εὐαγγελίου (euangelíou)	2098: good news	from the same as euaggelizó

## KJV Lexicon

### δια **preposition**

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

### την **definite article - accusative singular feminine**

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

### ελπίδα **noun - accusative singular feminine**

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

### την **definite article - accusative singular feminine**

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

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αποκειμενην **verb - present middle or passive deponent participle - accusative singular feminine**  
apokeimai **ap-ok'-i-mahee**: to be reserved; figuratively, to await -- be appointed, (be) laid up.

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

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

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

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ουρανοις **noun - dative plural masculine**  
ouranos **oo-ran-os'**: the sky; by extension, heaven (as the abode of God); by implication, happiness, power, eternity; specially, the Gospel (Christianity) -- air, heaven(-ly), sky.

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

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προηκουσατε **verb - aorist active indicative - second person**  
proakouo **pro-ak-oo'-o**: to hear already, i.e. anticipate -- hear before.

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

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

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

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

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αληθειας **noun - genitive singular feminine**  
aletheia **al-ay'-thi-a**: truth -- true, truly, truth, verity.

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του **definite article - genitive singular neuter**  
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English

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

ευαγγελίου **noun - genitive singular neuter**  
euaggelion **yoo-ang-ghel'-ee-on**: a good message, i.e. the gospel -- gospel.

## Colossians 1:6 .

.	Greek	Strong's	Origin
which has come	παρόντος (parontos)	3918b: to be present, to have come	from para and eimi
to you, just	καθώς (kathōs)	2531a: according as, just as	from kata and hós
as in all	παντί (panti)	3956: all, every	a prim. word
the world	κόσμῳ (kosmō)	2889: order, the world	a prim. word
also	καὶ (kai)	2532: and, even, also	a prim. conjunction
it is constantly bearing fruit	καρποφορούμενον (karpophoroumenon)	2592: to bear fruit	from karpophoros
and increasing,	αὐξανόμενον (auxanomenon)	837: to make to grow, to grow	a prol. form of a prim. verb
even	καθώς (kathōs)	2531a: according as, just as	from kata and hós
as [it has been doing] in you also	καὶ (kai)	2532: and, even, also	a prim. conjunction
since	ἀφ' (aph)	575: from, away from	a preposition and a prim. particle
the day	ἡμέρας (ēmeras)	2250: day	a prim. word
you heard	ἠκούσατε (ēkousate)	191: to hear, listen	from a prim. word mean. hearing
[of it] and understood	ἐπέγνωτε (epegnōte)	1921: to know exactly, to recognize	from epi and ginóskó

the grace	χάριν (charin)	5485: grace, kindness	a prim. word
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
in truth;	ἀληθεία (alētheia)	225: truth	from aléthés

## KJV Lexicon

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.

παροντος **verb - present participle - genitive singular neuter**

pareimi **par'-i-mee**: to be near, i.e. at hand; neuter present participle (singular) time being, or (plural) property -- come, have, be here, + lack, (be here) present.

εις **preposition**

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

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

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

καθως **adverb**

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

και **conjunction**

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

εν **preposition**

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

παντι **adjective - dative singular masculine**

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

τω **definite article - dative singular masculine**

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

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κόσμῳ **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.

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καὶ **conjunction**

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

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

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

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καρποφοροῦμενον **verb - present middle passive - nominative singular neuter**

karpophoreo **kar-pof-or-eh'-o**: to be fertile -- be (bear, bring forth) fruit(-ful).

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[καὶ **conjunction**

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

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αὐξανομένου] **verb - present passive participle - nominative singular neuter**

auzano **owx-an'-o**: to grow (wax), i.e. enlarge (literal or figurative, active or passive) -- grow (up), (give the) increase.

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καθὼς **adverb**

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

---

καὶ **conjunction**

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

---

ἐν **preposition**

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

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

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

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ἀπὸ **preposition**

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

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ἧς **relative pronoun - genitive singular feminine**

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

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ἡμέρας **noun - genitive singular feminine**

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

time, while, years.

**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

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

**epiginosko ep-ig-in-ocē'-ko:** to know upon some mark, i.e. recognize; by implication, to become fully acquainted with, to acknowledge -- (ac-, have, take)know(-ledge, well), perceive.

**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.

**χαριν noun - accusative singular feminine**

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

**του definite article - genitive singular masculine**

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

**θεου noun - genitive singular masculine**

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

**εν preposition**

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

**αληθεια noun - dative singular feminine**

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

## Colossians 1:7 .

.	Greek	Strong's	Origin
just	καθώς (kathōs)	2531a: according as, just as	from kata and hós
as you learned	ἐμάθετε (emathete)	3129: to learn	from the root math-
[it] from Epaphras,	Ἐπαφρᾶ	1889: Epaphras, a Christian	from Epaphroditos

	(epaphra)		
our beloved	ἀγαπητοῦ (agapētou)	27: beloved	from agapaó
fellow bond-servant,	συνδούλου (sundoulou)	4889: a fellow servant	from sun and doulos
who	ὅς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
is a faithful	πιστός (pistos)	4103: faithful, reliable	from peithó
servant	διάκονος (diakonos)	1249: a servant, minister	of uncertain origin
of Christ	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió
on our behalf,	ὕπὲρ (uper)	5228: over, beyond, fig. on behalf of, for the sake of, concerning	a prim. preposition

## KJV Lexicon

καθως **adverb**

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

και **conjunction**

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

εμαθετε **verb - second aorist active indicative - second person**  
**manthano** **man-than'-o**: to learn (in any way) -- learn, understand.

απο **preposition**

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

επαφρα **noun - genitive singular masculine**

Epaphras **ep-af-ras'**: Epaphras, a Christian -- Epaphras.

---

**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.

---

**αγαπητου adjective - genitive singular masculine**  
**agapetos ag-ap-ay-tos'**: beloved -- (dearly, well) beloved, dear.

---

**συνδουλου noun - genitive singular masculine**  
**sundoulos soon'-doo-los:** a co-slave, i.e. servitor or ministrant of the same master (human or divine) -- fellowservant.

---

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

---

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

---

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

---

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

---

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

---

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

---

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

---

**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.



# Colossians 1:8 .

.	Greek	Strong's	Origin
and he also	καὶ (kai)	2532: and, even, also	a prim. conjunction
informed	δηλώσας (dēlōsas)	1213: to make plain, declare	from délos
us of your love	ἀγάπην (agapēn)	26: love, goodwill	from agapaō
in the Spirit.	πνεύματι (pneumati)	4151: wind, spirit	from pneó

## 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.

και **conjunction**

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

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

deloo **day-lo'-o**: to make plain (by words) -- declare, shew, signify.

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

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

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).

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.

**εν** **preposition**

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

**πνευματι** **noun - dative singular neuter**

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

## Colossians 1:9 .

.	Greek	Strong's	Origin
For this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
reason	Διὰ (dia)	1223: through, on account of, because of	a prim. preposition
also,	καὶ (kai)	2532: and, even, also	a prim. conjunction
since	ἀφ' (aph)	575: from, away from	a preposition and a prim. particle
the day	ἡμέρας (ēmeras)	2250: day	a prim. word
we heard	ἠκούσαμεν (ēkousamen)	191: to hear, listen	from a prim. word mean. hearing
[of it], we have not ceased	παυόμεθα (pauometha)	3973: to make to cease, hinder	a prim. word
to pray	προσευχόμενοι (proseuchomenoi)	4336: to pray	from pros and euchomai
for you and to ask	αἰτούμενοι (aitoumenoi)	154: to ask, request	a prim. verb
that you may be filled	πληρωθῆτε (plērōthēte)	4137: to make full, to complete	from plérés
with the knowledge	ἐπίγνωσιν (epignōsin)	1922: recognition, knowledge	from epiginósco
of His will	Θελήματος (thelēmatos)	2307: will	from theló

in all	πάση (pasē)	3956: all, every	a prim. word
spiritual	πνευματικῇ (pneumatikē)	4152: spiritual	from pneuma
wisdom	σοφία (sophia)	4678: skill, wisdom	from sophos
and understanding,	συνέσει (sunesei)	4907: a running together, spec. understanding	from suniémi

## KJV Lexicon

### δια preposition

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

### ΤΟΥΤΟ demonstrative pronoun - accusative singular neuter

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

### και conjunction

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

### ημεις personal pronoun - first person nominative plural

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

### αφ preposition

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

### ης relative pronoun - genitive singular feminine

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

### ημερας noun - genitive singular feminine

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

### ηκουσαμεν verb - aorist active indicative - first person

akouo **ak-oo'-o**: to hear (in various senses) -- give (in the) audience (of), come (to the

ears), (shall) hear(-er, -ken), be noised, be reported, understand.

---

**ου particle - nominative**

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

---

**παυομεθα verb - present middle indicative - first person**

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

---

**υπερ preposition**

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

---

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

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

---

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

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

---

**και conjunction**

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

---

**αιτουμενοι verb - present middle passive - nominative plural masculine**

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

---

**ινα conjunction**

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

---

**πληρωθητε verb - aorist passive subjunctive - second person**

**pleroo play-ro'-o:** to make replete, i.e. (literally) to cram (a net), level up (a hollow), or (figuratively) to furnish (or imbue, diffuse, influence), satisfy, execute (an office), finish

---

**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.

---

**επιγνωσιν noun - accusative singular feminine**

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

---

**του definite article - genitive singular neuter**

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

**θεληματος noun - genitive singular neuter**

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

**αυτου personal pronoun - genitive singular masculine**

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

**εν preposition**

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

**παση adjective - dative singular feminine**

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

**σοφια noun - dative singular feminine**

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

**και conjunction**

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

**συνεσει noun - dative singular feminine**

**sunesis soon'-es-is:** a mental putting together, i.e. intelligence or (concretely) the intellect -- knowledge, understanding.

**πνευματικη adjective - dative singular feminine**

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

## Colossians 1:10 .

.	Greek	Strong's	Origin
so that you will walk	περιπατησαι (peripatēsai)	4043: to walk	from peri and pateó
in a manner worthy	ἀξίως (axiōs)	516: worthily	adverb from axios
of the Lord,	κυρίου (kuriou)	2962: lord, master	from kuros (authority)

to please	ἀρεσκέϊαν (areskeian)	699: a desire to please, pleasing	from aresκό
[Him] in all	πᾶσαν (pasan)	3956: all, every	a prim. word
respects,	παντὶ (panti)	3956: all, every	a prim. word
bearing fruit	καρποφοροῦντες (karpophorountes)	2592: to bear fruit	from karpophoros
in every		3956: all, every	a prim. word
good	ἀγαθῷ (agathō)	18: good	of uncertain origin
work	ἐργῷ (ergō)	2041: work	from a prim. verb erdó (to do)
and increasing	αὐξανόμενοι (auxanomenoi)	837: to make to grow, to grow	a prol. form of a prim. verb
in the knowledge	ἐπιγνώσει (epignōsei)	1922: recognition, knowledge	from epiginóskó
of God;	θεοῦ (theou)	2316: God, a god	of uncertain origin

## KJV Lexicon

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

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

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

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

αξίως **adverb**

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

---

**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.

---

**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

---

**πασαν** **adjective - accusative singular feminine**

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

---

**αρεσκειαν** **noun - accusative singular feminine**

**areskeia** **ar-es'-ki-ah**: complaisance -- pleasing.

---

**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

---

**εργω** **noun - dative singular neuter**

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

---

**αγαθω** **adjective - dative singular neuter**

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

---

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

**karpophoreo** **kar-pof-or-eh'-o**: to be fertile -- be (bear, bring forth) fruit(-ful).

---

**και** **conjunction**

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

---

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

**auzano** **owx-an'-o**: to grow (wax), i.e. enlarge (literal or figurative, active or passive) -- grow (up), (give the) increase.

---

**εις** **preposition**

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

---

**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.

ἐπιγνώσις **noun - accusative singular feminine**

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

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.

θεοῦ **noun - genitive singular masculine**

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

## Colossians 1:11 .

.	Greek	Strong's	Origin
strengthened	δυναμούμενοι (dunamoumenoi)	1412: to make strong, enable	from dunamis
with all	πάσῃ (pasē)	3956: all, every	a prim. word
power,	δυνάμει (dunamei)	1411: (miraculous) power, might, strength	from dunamai
according	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
to His glorious	δόξης (doxēs)	1391: opinion (always good in N.T.), hence praise, honor, glory	from dokeó
might,	κράτος (kratos)	2904: strength, might	a prim. word
for the attaining of all	πᾶσαν (pasan)	3956: all, every	a prim. word
steadfastness	ὑπομονήν (upomonēn)	5281: a remaining behind, a patient enduring	from hupomenó
and patience;	μακροθυμίαν (makrothumian)	3115: patience, long-suffering	from makros and thumos
joyously	χαρᾶς (charas)	5479: joy, delight	from chairó



## KJV Lexicon

εν **preposition**

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

παση **adjective - dative singular feminine**

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

δυναμει **noun - dative singular feminine**

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

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

dunamoo **doo-nam-o'-o**: to enable -- strengthen.

κατα **preposition**

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

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.

κρατος **noun - accusative singular neuter**

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

της **definite article - genitive singular feminine**

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

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

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

πασαν **adjective - accusative singular feminine**

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

**υπομονην noun - accusative singular feminine**

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

**και conjunction**

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

**μακροθυμιαν noun - accusative singular feminine**

**makrothumia mak-roth-oo-mee'-ah:** longanimity, i.e. (objectively) forbearance or (subjectively) fortitude -- longsuffering, patience.

**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).

## Colossians 1:12 .

.	Greek	Strong's	Origin
giving thanks	εὐχαριστοῦντες (eucharistountes)	2168: to be thankful	from eucharistos
to the Father,	πατρὶ (patri)	3962: a father	a prim. word
who has qualified	ἱκανώσαντι (ikanōsanti)	2427: to make sufficient	from hikanos
us to share	μερίδα (merida)	3310: a part, portion	fem. noun from meros
in the inheritance	κλήρου (klērou)	2819: a lot	of uncertain origin
of the saints	ἀγίων (agiōn)	40: sacred, holy	from a prim. root
in Light.	φωτί (phōti)	5457: light	cont. of phaos (light, daylight); from the same as phainó

## KJV Lexicon

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

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

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.

πατρι **noun - dative singular masculine**

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

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.

ικανωσαντι **verb - aorist active participle - dative singular masculine**

hikanoo **hik-an-o'-o**: to enable, i.e. qualify -- make able (meet).

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

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

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.

μεριδα **noun - accusative singular feminine**

meris **mer-ec'e'**: a portion, i.e. province, share or (abstractly) participation -- part (-akers).

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.

κληρου **noun - genitive singular masculine**

kleros **klay'-ros**: a die (for drawing chances); by implication, a portion (as if so secured); by extension, an acquisition (especially a patrimony, figuratively) -- heritage, inheritance, lot, part.

των **definite article - genitive plural masculine**

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

**αγιων adjective - genitive plural masculine**

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

**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.

**φωτι noun - dative singular neuter**

**phos foke:** luminousness (in the widest application, natural or artificial, abstract or concrete, literal or figurative) -- fire, light.

## Colossians 1:13 .

.	Greek	Strong's	Origin
For He rescued	ἐρρύσατο (errusato)	4506: to draw to oneself, i.e. deliver	akin to eruó (to drag)
us from the domain	ἐξουσίας (exousias)	1849: power to act, authority	from exesti
of darkness,	σκότους (skotous)	4655: darkness	a prim. word
and transferred	μετέστησεν (metestēsen)	3179: to change, pervert	from meta and histēmi
us to the kingdom	βασιλείαν (basileian)	932: kingdom, sovereignty, royal power	from basileuó
of His beloved	ἀγάπης (agapēs)	26: love, goodwill	from agapaó
Son,	υἱοῦ (uiou)	5207: a son	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.

εppυσato **verb - aorist middle or passive deponent indicative - third person singular**  
rhoumai **rhoo'-om-ahēe**: to rush or draw (for oneself), i.e. rescue -- deliver(-er).

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

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.

εxουσιας **noun - genitive singular feminine**

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

του **definite article - genitive singular neuter**

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

σκοτους **noun - genitive singular neuter**

skotos **skot'-os**: shadiness, i.e. obscurity -- darkness.

και **conjunction**

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

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

methistemi **meth-is'-tay-mee**: to transfer, i.e. carry away, depose or (figuratively) exchange, seduce -- put out, remove, translate, turn away.

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.

<b>βασιλειαν</b> <b>noun - accusative singular feminine</b> <b>basileia bas-il-i'-ah:</b> royalty, i.e. (abstractly) rule, or (concretely) a realm -- kingdom, + reign.
<b>του</b> <b>definite article - genitive singular masculine</b> <b>ho ho:</b> the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
<b>υιου</b> <b>noun - genitive singular masculine</b> <b>huios hwee-os':</b> a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.
<b>της</b> <b>definite article - genitive singular feminine</b> <b>ho ho:</b> the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
<b>αγαπης</b> <b>noun - genitive singular feminine</b> <b>agape ag-ah'-pay:</b> love, i.e. affection or benevolence; specially (plural) a love-feast -- (feast of) charity(-ably), dear, love.
<b>αυτου</b> <b>personal pronoun - genitive singular masculine</b> <b>autos ow-tos':</b> the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

## Colossians 1:14 .

.	Greek	Strong's	Origin
in whom	ὃ (ō)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
we have	ἔχομεν (echomen)	2192: to have, hold	a prim. verb
redemption,	ἀπολύτρωσιν (apolutrōsin)	629: a release effected by payment of ransom	from apolutroó (to release on payment of ransom)
the forgiveness	ἄφεσιν (aphesin)	859: dismissal, release, fig. pardon	from aphíēmi
of sins.	ἁμαρτιῶν (amartiōn)	266: a sin, failure	from hamartanó

## KJV Lexicon

εν **preposition**

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

ω **relative pronoun - dative singular masculine**

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

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

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

την **definite article - accusative singular feminine**

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

απολυτρωσιν **noun - accusative singular feminine**

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

[δια **preposition**

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

του **definite article - genitive singular neuter**

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

αιματος **noun - genitive singular neuter**

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

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

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

την **definite article - accusative singular feminine**

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

αφεσιν **noun - accusative singular feminine**

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

των **definite article - genitive plural 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.

**αμαρτιων noun - genitive plural feminine**

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

## Colossians 1:15 .

.	Greek	Strong's	Origin
He is the image	εἰκῶν (eikōn)	1504: an image, i.e. lit. statue, fig. representation	from eikó
of the invisible	ἀοράτου (aoratau)	517: invisible	from alpha (as a neg. prefix) and horatos
God,	θεοῦ (theou)	2316: God, a god	of uncertain origin
the firstborn	πρωτότοκος (prōtotokos)	4416a: first-born	from prótos and tokos (childbirth, offspring); from tikto
of all	πάσης (pasēs)	3956: all, every	a prim. word
creation.	κτίσεως (ktiseōs)	2937: creation (the act or the product)	from ktizó

## KJV Lexicon

**ος relative pronoun - nominative singular masculine**

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

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

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

**ΕΙΚΩΝ noun - nominative singular feminine**

**eikon i-kone':** a likeness, i.e. (literally) statue, profile, or (figuratively) representation, resemblance -- image.



**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).

**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.

**αορατου adjective - genitive singular masculine**

**aoratos ah-or'-at-os:** invisible -- invisible (thing).

**πρωτοτοκος adjective - nominative singular masculine**

**prototokos pro-tot-ok'-os:** first-born (usually as noun, literally or figuratively) -- firstbegotten(-born).

**πασης adjective - genitive singular feminine**

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

**κτισεως noun - genitive singular feminine**

**ktisis ktis'-is:** original formation (properly, the act; by implication, the thing, literally or figuratively) -- building, creation, creature, ordinance.

## Colossians 1:16 .

.	Greek	Strong's	Origin
For by Him all	πάντα (panta)	3956: all, every	a prim. word
things	πάντα (panta)	3956: all, every	a prim. word
were created,	ἐκτίσθη (ektisthē)	2936: to build, create	a prim. verb
[both] in the heavens	οὐρανοῖς (ouranois)	3772: heaven	a prim. word
and on earth,	γῆς (gēs)	1093: the earth, land	a prim. word
visible	όρατὰ (orata)	3707: visible	from horaó

and invisible,	ἀόρατα (aorata)	517: invisible	from alpha (as a neg. prefix) and horatos
whether	εἴτε (eite)	1535a: if -- if, whether -- or	from ei and te
thrones	θρόνοι (thronoi)	2362: a throne	probably from thranos (bench)
or	εἴτε (eite)	1535a: if -- if, whether -- or	from ei and te
dominions	κυριότητες (kuriotētes)	2963: lordship	from kurios
or	εἴτε (eite)	1535a: if -- if, whether -- or	from ei and te
rulers	ἄρχαι (archai)	746: beginning, origin	from archó
or	εἴτε (eite)	1535a: if -- if, whether -- or	from ei and te
authorities--	ἐξουσίαι (exousiai)	1849: power to act, authority	from exesti
all things		3956: all, every	a prim. word
have been created	ἐκτισται (ektistai)	2936: to build, create	a prim. verb
through	δι' (di)	1223: through, on account of, because of	a prim. preposition
Him and for Him.			

**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.

---

**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

---

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

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

---

**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.

---

**παντα adjective - nominative plural neuter**

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

---

**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.

---

**εν preposition**

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

---

**τοις definite article - dative plural masculine**

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

---

**ουρανοις noun - dative plural masculine**

**ouranos oo-ran-os':** the sky; by extension, heaven (as the abode of God); by implication, happiness, power, eternity; specially, the Gospel (Christianity) -- air, heaven(-ly), sky.

---

**και conjunction**

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

---

**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.

---

**επι preposition**

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

---

**της definite article - genitive singular feminine**

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

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

---

**γῆς noun - genitive singular feminine**

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

---

**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.

---

**ορατα adjective - nominative plural neuter**

**horatos hor-at-os':** gazed at, i.e. (by implication) capable of being seen -- visible.

---

**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 - 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.

---

**αορατα adjective - nominative plural neuter**

**aoratos ah-or'-at-os:** invisible -- invisible (thing).

---

**ειτε conjunction**

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

---

**θρονοι noun - nominative plural masculine**

**thronos thron'-os:** a stately seat (throne); by implication, power or (concretely) a potentate -- seat, throne.

---

**ειτε conjunction**

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

---

**κυριοτητες noun - nominative plural feminine**

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

---

**ειτε conjunction**

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

---

**αρχαι noun - nominative plural feminine**

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

---

**ειτε conjunction**

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

---

**εξουσιαι noun - nominative plural feminine**

**exousia ex-oo-see'-ah:** privilege, i.e. (subjectively) force, capacity, competency, freedom,

or (objectively) mastery, delegated influence -- authority, jurisdiction, liberty, power, right, strength.

**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.

**παντα** **adjective - nominative plural neuter**

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

**δι** **preposition**

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

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

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

**και** **conjunction**

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

**εις** **preposition**

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

**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

**εκτισται** **verb - perfect passive indicative - third person singular**

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

## Colossians 1:17 .

.	Greek	Strong's	Origin
He is before	πρὸς (pro)	4253: before	a prim. preposition
all	πάντων (pantōn)	3956: all, every	a prim. word
things, and in Him all things	πάντα (panta)	3956: all, every	a prim. word
hold together.	συνέστηκεν (sunistēken)	4921: to commend, establish, stand near, consist	from sun and histēmi

## KJV Lexicon

και **conjunction**

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

αυτος **personal pronoun - nominative singular masculine**

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

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

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

προ **preposition**

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

παντων **adjective - genitive plural masculine**

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

και **conjunction**

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

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.

παντα **adjective - nominative plural neuter**

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

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

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

sunistao **soon-is-tah'-o, :** to set together, i.e. (by implication) to introduce (favorably), or (figuratively) to exhibit; intransitively, to stand near, or (figuratively) to constitute

# Colossians 1:18 .

.	Greek	Strong's	Origin
He is also	καὶ (kai)	2532: and, even, also	a prim. conjunction
head	κεφαλὴ (kephalē)	2776: the head	a prim. word
of the body,	σώματος (sōmatos)	4983: a body	of uncertain origin
the church;	ἐκκλησίας (ekklēsias)	1577: an assembly, a (religious) congregation	from ek and kaleó
and He is the beginning,	ἀρχή (archē)	746: beginning, origin	from archó
the firstborn	πρωτότοκος (prōtotokos)	4416a: first-born	from prótos and tokos (childbirth, offspring); from tiktó
from the dead,	νεκρῶν (nekrōn)	3498: dead	a prim. word, the same as nekus (a dead body)
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that He Himself	αὐτός (autos)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
will come	γένηται (genētai)	1096: to come into being, to happen, to become	from a prim. root gen-
to have first place	πρωτεύων (prōteuōn)	4409: to have the first place	from prótos
in everything.	πάντων (pasin)	3956: all, every	a prim. word

## KJV Lexicon

και conjunction

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

αυτος personal pronoun - nominative singular masculine

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

εστιν verb - present indicative - third person singular

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

η definite article - nominative singular feminine

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

κεφαλη noun - nominative singular feminine

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

του definite article - genitive singular neuter

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

σωματος noun - genitive singular neuter

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

της definite article - genitive singular feminine

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

εκκλησιας noun - genitive singular feminine

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

ος relative pronoun - nominative singular masculine

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

εστιν verb - present indicative - third person singular

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

αρχη noun - nominative singular feminine

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

πρωτοτοκος adjective - nominative singular masculine

prototokos **pro-tot-ok'-os**: first-born (usually as noun, literally or figuratively) -- firstbegotten(-born).



**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)

**τῶν definite article - genitive plural masculine**

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

**νεκρῶν adjective - genitive plural masculine**

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

**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.

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

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

**ἐν preposition**

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

**πᾶσιν adjective - dative plural neuter**

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

**αὐτός 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

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

**proteuo prote-yoo'-o:** to be first (in rank or influence) -- have the preeminence.

## Colossians 1:19 .

.	Greek	Strong's	Origin
For it was the [Father's] good pleasure	εὐδόκησεν (eudokēsen)	2106: to think well of, i.e. to be well-pleased	from eu and dokeó
for all	πᾶν (pan)	3956: all, every	a prim. word
the fullness	πλήρωμα (plērōma)	4138: fullness, a filling up	from pléroó

to dwell

κατοικῆσαι  
(katoikēsai)

2730: to inhabit, to settle

from kata and oikeó

in Him,

## KJV Lexicon

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.

ἐν **preposition**

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

αὐτῷ **personal pronoun - dative singular masculine**

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

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

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

πᾶν **adjective - nominative singular neuter**

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

τὸ **definite article - nominative singular neuter**

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

πληρωμα **noun - nominative singular neuter**

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

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

**katoikeo kat-oy-keh'-o:** to house permanently, i.e. reside -- dwell(-er), inhabitant(-ter).

## Colossians 1:20 .

.

.	Greek	Strong's	Origin
and through	δι' (di)	1223: through, on account of, because of	a prim. preposition
Him to reconcile	ἀποκαταλλάξαι (apokatallaxai)	604: to reconcile completely	from apo and katallassó
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
having made peace	εἰρηνοποιήσας (eirēnopoīēsas)	1517: to make peace	from eirénopoios
through	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
the blood	αἵματος (aimatos)	129: blood	of uncertain origin
of His cross;	σταυροῦ (staurou)	4716: an upright stake, hence a cross (the Rom. instrument of crucifixion)	from the same as histémi
through	δι' (di)	1223: through, on account of, because of	a prim. preposition
Him, [I say], whether	εἴτε (eite)	1535a: if -- if, whether -- or	from ei and te
things on earth	γῆς (gēs)	1093: the earth, land	a prim. word
or	εἴτε (eite)	1535a: if -- if, whether -- or	from ei and te
things in heaven.	οὐρανοῖς (ouranois)	3772: heaven	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

δι **preposition**

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

αυτου **personal pronoun - genitive singular masculine**

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

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

apokatallasso **ap-ok-at-al-las'-so**: to reconcile fully -- reconcile.

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

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

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

eirenopoieo **i-ray-nop-oy-eh'-o**: to be a peace-maker, i.e. (figuratively) to harmonize -- make peace.

δια **preposition**

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

του **definite article - genitive singular neuter**

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

αιματος **noun - genitive singular neuter**

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

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.

---

**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

---

**δι preposition**

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

---

**αυτου personal pronoun - genitive singular masculine**

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

---

**ειτε conjunction**

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

---

**τα definite article - accusative plural neuter**

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

---

**επι preposition**

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

---

**της definite article - genitive singular feminine**

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

---

**γης noun - genitive singular feminine**

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

---

**ειτε conjunction**

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

---

**τα definite article - accusative plural neuter**

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

---

**επι preposition**

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

---

**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.

ουρανοῖς **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.

## Colossians 1:21 .

.	Greek	Strong's	Origin
And although you were formerly	ποτε (pote)	4218: once, ever	enclitic particle from the same as posos and te
alienated	ἀπηλλοτριωμένους (apēllotriōmenous)	526: to alienate, estrange	from apo and allotrios
and hostile	ἐχθρούς (echthrous)	2190: hostile	from echthos (hatred)
in mind,	διανοία (dianoia)	1271: the mind, disposition, thought	from dia and noeó
[engaged] in evil	πονηροῖς (ponērois)	4190: toilsome, bad	from poneó (to toil)
deeds,	ἔργοις (ergois)	2041: work	from a prim. verb erdó (to do)

### 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

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

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

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.

---

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

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

---

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

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

---

και **conjunction**

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

---

εχθρους **adjective - accusative plural masculine**

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

---

τη **definite article - dative singular feminine**

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

---

διανοια **noun - dative singular feminine**

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

---

εν **preposition**

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

---

τοις **definite article - dative plural neuter**

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

---

εργοις **noun - dative plural neuter**

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

---

τοις **definite article - dative plural neuter**

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

---

πονηροις **adjective - dative plural neuter**

poneros **pon-ay-ros'**: hurtful, i.e. evil; figuratively, calamitous; also (passively) ill, i.e. diseased; but especially (morally) culpable, i.e. derelict, vicious, facinorous; neuter (singular) mischief, malice, or (plural) guilt;

---

νυνι **adverb**

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

---

δε **conjunction**

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

---

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

## Colossians 1:22 .

.	Greek	Strong's	Origin
yet		1161: but, and, now, (a connective or adversative particle)	a prim. word
He has now		3570: now	a strengthened form of nun
reconciled		604: to reconcile completely	from apo and katallassó
you in His fleshly	σαρκὸς (sarkos)	4561: flesh	a prim. word
body	σώματι (sōmati)	4983: a body	of uncertain origin
through	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
death,	θανάτου (thanatou)	2288: death	from thnéskó
in order to present	παραστήσαι (parastēsai)	3936: to place beside, to present, stand by, appear	from para and histémi
you before	κατενώπιον (katenōpion)	2714: over against	adverb from kata and enópios
Him holy	ἁγίους (agious)	40: sacred, holy	from a prim. root
and blameless	ἁμόμους (amōmous)	299b: without blemish	from alpha (as a neg. prefix) and mómos
and beyond reproach--	ἀνεγκλήτους (anenklētous)	410: not to be called to account, unprovable	from alpha (as a neg. prefix) and egkaleó



## KJV Lexicon

### 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.

### της definite article - genitive singular feminine

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

### σαρκος noun - genitive singular feminine

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

### αυτου personal pronoun - genitive singular masculine

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

### δια preposition

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

### 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.

### θανατου noun - genitive singular masculine

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

### παραστησαι verb - aorist active middle or passive deponent

paristemi **par-is'-tay-mee**: assist, bring before, command, commend, give presently, present, prove, provide, shew, stand (before, by, here, up, with), yield.

### υμας personal pronoun - second person accusative plural

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

### αγιους adjective - accusative plural masculine

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

### και conjunction

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

**αμωμους adjective - accusative plural masculine**

**amomos am'-o-mos:** unblemished -- without blame (blemish, fault, spot), 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

**ανεγκλητους adjective - accusative plural masculine**

**anegkletos an-eng'-klay-tos:** unaccused, i.e. (by implication) irreproachable -- blameless.

**κατενωπιον preposition**

**katenuopion kat-en-o'-pee-on:** directly in front of -- before (the presence of), in the sight of.

**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

## Colossians 1:23 .

.	Greek	Strong's	Origin
if	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
indeed	γε (ge)	1065: emphasizes the word to which it is joined	a prim. encl. part.
you continue	ἐπιμένετε (epimenete)	1961: to stay on	from epi and menó
in the faith	πίστει (pistei)	4102: faith, faithfulness	from peithó
firmly established	τεθεμελιωμένοι (tethemeliōmenoi)	2311: to lay the foundation of	from themelios
and steadfast,	ἐδραῖοι (edraioi)	1476: sitting, steadfast	from hedra (a seat)
and not moved away	μετακινούμενοι (metakinoumenoi)	3334: to move away, remove	from meta and kineó

from the hope	ἐλπίδος (elpidos)	1680: expectation, hope	from the same as elpizó
of the gospel	εὐαγγελίου (euangelion)	2098: good news	from the same as euaggelizó
that you have heard,	ἠκούσατε (ēkousate)	191: to hear, listen	from a prim. word mean. hearing
which was proclaimed	κηρυχθέντος (kēruchthentos)	2784: to be a herald, proclaim	of uncertain origin
in all	πάσῃ (pasē)	3956: all, every	a prim. word
creation	κτίσει (ktisei)	2937: creation (the act or the product)	from ktizó
under	ὑπὸ (upo)	5259: by, under	a prim. preposition
heaven,	οὐρανόν (ouranon)	3772: heaven	a prim. word
and of which	οὗ (ou)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
I, Paul,	Παῦλος (paulos)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin
was made	ἐγενόμην (egenomēn)	1096: to come into being, to happen, to become	from a prim. root gen-
a minister.	διάκονος (diakonos)	1249: a servant, minister	of uncertain origin

## KJV Lexicon

εἴγε **conditional**

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

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

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

---

**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.

---

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

**themelioo them-el-ee-o'-o:** to lay a basis for, i.e. (literally) erect, or (figuratively) consolidate -- (lay the) found(-ation), ground, settle.

---

**και conjunction**

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

---

**ΕΔΡΑΙΟΙ adjective - nominative plural masculine**

**hedraios hed-rah'-yos:** sedentary, i.e. (by implication) immovable -- settled, steadfast.

---

**και conjunction**

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

---

**μη particle - nominative**

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

---

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

**metakineo met-ak-ee-neh'-o:** to stir to a place elsewhere, i.e. remove (figuratively) -- move away.

---

**απο preposition**

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

---

**της definite article - genitive singular feminine**

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

---

**ΕΛΠΙΔΟΣ noun - genitive singular feminine**

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

---

**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.

---

ου **relative pronoun - genitive singular neuter**

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

---

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.

---

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.

---

κηρυχθεντος **verb - aorist passive participle - genitive singular neuter**

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

---

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

---

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.

---

κτισει **noun - dative singular feminine**

ktisis **ktis'-is**: original formation (properly, the act; by implication, the thing, literally or figuratively) -- building, creation, creature, ordinance.

---

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.

---

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

---

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.

---

ουρανον **noun - accusative singular masculine**

ouranos **oo-ran-os'**: the sky; by extension, heaven (as the abode of God); by implication, happiness, power, eternity; specially, the Gospel (Christianity) -- air, heaven(-ly), sky.

---

**ου** **relative pronoun - genitive singular neuter**

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

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

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

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

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

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

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

**διακονος** **noun - nominative singular masculine**

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

## Colossians 1:24 .

.	Greek	Strong's	Origin
Now	Νῦν (nun)	3568: now, the present	a prim. particle of pres. time
I rejoice	χαίρω (chairō)	5463: to rejoice, be glad	a prim. verb
in my sufferings	παθήμασιν (pathēmasin)	3804: that which befalls one, i.e. a suffering, a passion	from paschō
for your sake,	ὕπὲρ (uper)	5228: over, beyond, fig. on behalf of, for the sake of, concerning	a prim. preposition
and in my flesh	σαρκί (sarki)	4561: flesh	a prim. word
I do my share	ἀνταναπληρῶ (antanaplērō)	466: to fill up in turn	from anti and anapléroō
on behalf	ὕπὲρ (uper)	5228: over, beyond, fig. on behalf of, for the sake of, concerning	a prim. preposition
of His body,	σώματος (sōmatos)	4983: a body	of uncertain origin

which	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
is the church,	ἐκκλησία (ekklēsia)	1577: an assembly, a (religious) congregation	from ek and kaleó
in filling		466: to fill up in turn	from anti and anapléroó
up what	τοῖς (tois)	3588: the	the def. art.
is lacking	ὑστερήματα (usterēmata)	5303: that which is lacking, need	from hustereó
in Christ's	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió
afflictions.	θλίψεων (thlipseōn)	2347: tribulation	from thlibó

## KJV Lexicon

### νυν **adverb**

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

### χαίρω **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

### εν **preposition**

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

### τοις **definite article - dative plural neuter**

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

### παθήμασιν **noun - dative plural neuter**

**pathema path'-ay-mah:** something undergone, i.e. hardship or pain; subjectively, an emotion or influence -- affection, affliction, motion, suffering.

---

**υπερ preposition**

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

---

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

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

---

**και conjunction**

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

---

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

**antanapleroo an-tan-ap-lay-ro'-o:** to supplement -- fill up.

---

**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.

---

**υστερηματα noun - accusative plural neuter**

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

---

**των definite article - genitive plural feminine**

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

---

**θλιψεων noun - genitive plural feminine**

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

---

**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.

---

**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).

**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.

**του definite article - genitive singular neuter**

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

**σωματος noun - genitive singular neuter**

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

**αυτου personal pronoun - genitive singular masculine**

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

**ο relative pronoun - nominative singular neuter**

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

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

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

**η definite article - nominative singular feminine**

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

**εκκλησια noun - nominative singular feminine**

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

## Colossians 1:25 .

.	Greek	Strong's	Origin
Of [this church] I was made	ἐγενόμην (egenomēn)	1096: to come into being, to happen, to become	from a prim. root gen-

a minister	διάκονος (diakonos)	1249: a servant, minister	of uncertain origin
according	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
to the stewardship	οἰκονομίαν (oikonomian)	3622: stewardship, administration	from oiknomeó
from God	θεοῦ (theou)	2316: God, a god	of uncertain origin
bestowed	δοθεῖσαν (dotheisan)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
on me for your benefit,	εἰς (eis)	1519: to or into (indicating the point reached or entered, of place, time, fig. purpose, result)	a prim. preposition
so that I might fully carry	πληρῶσαι (plērōsai)	4137: to make full, to complete	from plérés
out the [preaching of] 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

## KJV Lexicon

ης **relative pronoun - genitive singular feminine**

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

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

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

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

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

**διακονος noun - nominative singular masculine**

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

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**κατα preposition**

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

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**την definite article - accusative singular feminine**

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

---

**οικονομιαν noun - accusative singular feminine**

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

---

**του definite article - genitive singular masculine**

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

---

**θεου noun - genitive singular masculine**

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

---

**την definite article - accusative singular feminine**

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

---

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

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

---

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

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

---

**εις preposition**

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

---

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

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

---

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

**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

---

**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.

**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).

## Colossians 1:26 .

.	Greek	Strong's	Origin
[that is], the mystery	μυστήριον (mustērion)	3466: a mystery or secret doctrine	from mustés (one initiated); from mueó
which has been hidden	ἀποκεκρυμμένον (apokekrummenon)	613: to hide, conceal	from apo and kruptó
from the [past] ages	αἰώνων (aiōnōn)	165: a space of time, an age	from a prim. root appar. mean. continued duration
and generations,	γενεῶν (geneōn)	1074: race, family, generation	from ginomai
but has now	νῦν (nun)	3568: now, the present	a prim. particle of pres. time
been manifested	ἐφανερώθη (ephanerōthē)	5319: to make visible, make clear	from phaneros
to His saints,	ἀγίοις (agiois)	40: sacred, holy	from a prim. root

## KJV Lexicon

το **definite article - accusative singular neuter**

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

μυστηριον **noun - accusative singular neuter**

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

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.

αποκεκρυμμενον **verb - perfect passive participle - accusative singular neuter**

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

απο **preposition**

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

των **definite article - genitive plural masculine**

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

αιωνων **noun - genitive plural masculine**

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

και **conjunction**

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

απο **preposition**

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

των **definite article - genitive plural feminine**

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

γενεων **noun - genitive plural feminine**

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

νυνι **adverb**

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

δε **conjunction**

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

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

phaneroo **fan-er-o'-o**: to render apparent -- appear, manifestly declare, (make) manifest (forth), shew (self).

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.

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

## Colossians 1:27 .

.	Greek	Strong's	Origin
to whom	οἷς (ois)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
God	θεὸς (theos)	2316: God, a god	of uncertain origin
willed	ἠθέλησεν (ēthelēsen)	2309: to will, wish	a prim. verb
to make known	γνωρίσαι (gnōrisai)	1107: to come to know, to make known	from ginóskō
what	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
is the riches	πλοῦτος (ploutos)	4149: wealth	probably from pleó in an early sense of to flow, abound
of the glory	δόξης (doxēs)	1391: opinion (always good in N.T.), hence praise, honor, glory	from dokeó
of this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
mystery	μυστηρίου	3466: a mystery or secret	from mustés (one initiated);

	(mustēriou)	doctrine	from mueó
among	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
the Gentiles,	ἔθνεσιν (ethnesin)	1484: a race, a nation, pl. the nations (as distinct from Isr.)	probably from a prim. root
which		3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
is Christ	Χριστός (christos)	5547: the Anointed One, Messiah, Christ	from chrió
in you, the hope	ἐλπίς (elpis)	1680: expectation, hope	from the same as elpizó
of glory.	δόξης (doxēs)	1391: opinion (always good in N.T.), hence praise, honor, glory	from dokeó

## KJV Lexicon

οἰς **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.

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

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

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.

θεός **noun - nominative singular masculine**

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

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

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

---

**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.

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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.

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**πλουτος noun - nominative singular masculine**

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

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**της definite article - genitive singular feminine**

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

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**δοξης noun - genitive singular feminine**

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

---

**του definite article - genitive singular neuter**

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

---

**μυστηριου noun - genitive singular neuter**

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

---

**τουτου demonstrative pronoun - genitive singular neuter**

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

---

**εν preposition**

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

---

**τοις definite article - dative plural neuter**

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

---

**εθνεσιν noun - dative plural neuter**

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

---

**ος relative pronoun - nominative singular masculine**

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

---

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

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

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.

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

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

η **definite article - nominative singular feminine**

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

ελπις **noun - nominative singular feminine**

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

της **definite article - genitive singular feminine**

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

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.

## Colossians 1:28 .

.	Greek	Strong's	Origin
We proclaim	καταγγέλλομεν (katangellomen)	2605: to proclaim	from kata and aggeló
Him, admonishing	νουθετοῦντες (nouthetountes)	3560: to admonish, exhort	from nous and tithémi
every	πάντα (panta)	3956: all, every	a prim. word
man	ἄνθρωπον (anthrōpon)	444: a man, human, mankind	probably from anér and óps (eye, face)
and teaching	διδάσκοντες (didaskontes)	1321: to teach	a redupl. caus. form of daó (to learn)
every	πάντα (panta)	3956: all, every	a prim. word

man	ἄνθρωπον (anthrōpon)	444: a man, human, mankind	probably from anér and óps (eye, face)
with all	πάσῃ (pasē)	3956: all, every	a prim. word
wisdom,	σοφία (sophia)	4678: skill, wisdom	from sophos
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that we may present	παραστήσωμεν (parastēsōmen)	3936: to place beside, to present, stand by, appear	from para and histēmi
every	πάντα (panta)	3956: all, every	a prim. word
man	ἄνθρωπον (anthrōpon)	444: a man, human, mankind	probably from anér and óps (eye, face)
complete	τέλειον (teleion)	5046: having reached its end, i.e. complete, by ext. perfect	from telos
in Christ.	Χριστῷ (christō)	5547: the Anointed One, Messiah, Christ	from chrió

## KJV Lexicon

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.

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

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

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

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

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

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

- admonish, warn.

---

παντα **adjective - accusative singular masculine**

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

---

ανθρωπον **noun - accusative singular masculine**

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

---

και **conjunction**

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

---

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

**didasko did-as'-ko:** to teach (in the same broad application) -- teach.

---

παντα **adjective - accusative singular masculine**

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

---

ανθρωπον **noun - accusative singular masculine**

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

---

εν **preposition**

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

---

παση **adjective - dative singular feminine**

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

---

σοφια **noun - dative singular feminine**

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

---

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.

---

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

**paristemi par-is'-tay-mee:** assist, bring before, command, commend, give presently, present, prove, provide, shew, stand (before, by, here, up, with), yield.

---

παντα **adjective - accusative singular masculine**

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

---

ανθρωπον **noun - accusative singular masculine**

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

---

τελειον **adjective - accusative singular masculine**

**teleios tel'-i-os:** complete (in various applications of labor, growth, mental and moral character, etc.); neuter completeness -- of full age, man, perfect.

---

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.

## Colossians 1:29 .

.	Greek	Strong's	Origin
For this	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
purpose also	καὶ (kai)	2532: and, even, also	a prim. conjunction
I labor,	κοπιῶ (kopiō)	2872: to grow weary, toil	from kopos
striving	ἀγωνιζόμενος (agōnizomenos)	75: to contend for a prize, struggle	from agón
according	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
to His power, which mightily	δυνάμει (dunamei)	1411: (miraculous) power, might, strength	from dunamai
works	ἐνεργουμένην (energoumenēn)	1754: to be at work, to work, to do	from energés
within	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
me.			

## KJV Lexicon

### εις preposition

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

### ο relative pronoun - accusative singular neuter

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

### και conjunction

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

### κοπιω verb - present active indicative - first person singular

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

### αγωνιζομενος verb - present middle or passive deponent participle - nominative singular masculine

**agonizomai ag-o-nid'-zom-ah-ee:** to struggle, literally (to compete for a prize), figuratively (to contend with an adversary), or genitive case (to endeavor to accomplish something) -- fight, labor fervently, strive.

### 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.

### αυτου personal pronoun - genitive singular masculine

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

### την definite article - accusative singular feminine

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

### ενεργουμενην verb - present middle passive - accusative singular feminine

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

### 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.

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

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

## Colossians 2:1 .

.	Greek	Strong's	Origin
For I want	Θέλω (thelō)	2309: to will, wish	a prim. verb
you to know		3609a: to have seen or perceived, hence to know	perf. of eidon
how great	ήλικον (ēlikon)	2245: how great, how small	akin to root of hēlikia
a struggle	ἀγῶνα (agōna)	73: a gathering, contest, struggle	from agó
I have	ἔχω (echō)	2192: to have, hold	a prim. verb
on your behalf	ὑπὲρ (uper)	5228: over, beyond, fig. on behalf of, for the sake of, concerning	a prim. preposition
and for those	τῶν (tōn)	3588: the	the def. art.
who	τὸ (to)	3588: the	the def. art.
are at Laodicea,	Λαοδικεΐα (laodikeia)	2993: Laodicea, a city in Phrygia	from laos and diké
and for all those who	ὅσοι (osoi)	3745: how much, how many	from hos,
have not personally	σαρκί (sarki)	4561: flesh	a prim. word
seen	έόρακαν (eorakan)	3708: to see, perceive, attend to	a prim. verb

my face,

πρόσωπον  
(prosōpon)

4383: the face

from pros and óps (an eye, face)

## KJV Lexicon

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

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

γάρ **conjunction**

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

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

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

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

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

ηλικον **adjective - accusative singular masculine**

helikos **hay-lee'-kos**: as big as, i.e. (interjectively) how much -- how (what) great.

αγωνα **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.

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

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

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).

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.

**εν preposition**

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

**λαοδικεια noun - dative singular feminine**

**Laodikeia lah-od-ik'-i-ah:** Laodicia, a place in Asia Minor -- Laodicea.

**και conjunction**

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

**οσοι correlative pronoun - nominative plural masculine**

**hosos hos'-os:** as (much, great, long, etc.) as

**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.

**εωρακασιν verb - perfect active indicative - third person - attic**

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

**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.

**προσωπον noun - accusative singular neuter**

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

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

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

**εν preposition**

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

**σαρκι noun - dative singular feminine**

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

## Colossians 2:2 .

.			
.	Greek	Strong's	Origin
that their hearts	καρδίαι (kardiaiai)	2588: heart	a prim. word



may be encouraged,	παρακληθῶσιν (paraklēthōsin)	3870: to call to or for, to exhort, to encourage	from para and kaleó
having been knit together	συμβιβασθέντες (sumbibasthentes)	4822: to join together, hence to consider, by ext. to teach	from sun and the caus. form of the same as basis
in love,	ἀγάπη (agapē)	26: love, goodwill	from agapaó
and [attaining] to all	πάν (pan)	3956: all, every	a prim. word
the wealth	πλοῦτος (ploutos)	4149: wealth	probably from pleó in an early sense of to flow, abound
that comes from the full assurance	πληροφορίας (plērophorias)	4136: full assurance	from plērophoreó
of understanding,	συνέσεως (suneseōs)	4907: a running together, spec. understanding	from suniémi
[resulting] in a true knowledge	ἐπίγνωσιν (epignōsin)	1922: recognition, knowledge	from epiginósco
of God's	θεοῦ (theou)	2316: God, a god	of uncertain origin
mystery,	μυστηρίου (mustēriou)	3466: a mystery or secret doctrine	from mustés (one initiated); from mueó
[that is], Christ	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió
[Himself],			

## 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.

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

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

---

αι **definite article - nominative plural feminine**

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

---

καρδιαι **noun - nominative plural feminine**

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

---

αυτων **personal pronoun - genitive plural masculine**

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

---

συμβιβασθεντων **verb - aorist passive participle - genitive plural masculine**

**sumbibazo** **soom-bib-ad'-zo:** to drive together, i.e. unite (in association or affection), (mentally) to infer, show, teach -- compact, assuredly gather, intrust, knit together, prove.

---

εν **preposition**

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

---

αγαπη **noun - dative singular feminine**

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

---

και **conjunction**

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

---

εις **preposition**

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

---

παντα **adjective - accusative singular masculine**

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

---

πλουτον **noun - accusative singular masculine**

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

---

της **definite article - genitive singular feminine**

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

---

πληροφοριας **noun - genitive singular feminine**

**plerophoria** **play-rof-or-ee'-ah:** entire confidence -- (full) assurance.

---

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.

---

συνεσεως **noun - genitive singular feminine**

sunesis **soon'-es-is**: a mental putting together, i.e. intelligence or (concretely) the intellect -- knowledge, understanding.

---

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

---

επιγνωσιν **noun - accusative singular feminine**

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

---

του **definite article - genitive singular neuter**

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

---

μυστηριου **noun - genitive singular neuter**

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

---

του **definite article - genitive singular masculine**

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

---

θεου **noun - genitive singular masculine**

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

---

και **conjunction**

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

---

πατρος **noun - genitive singular masculine**

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

---

και **conjunction**

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

---

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.

# Colossians 2:3 .

.	Greek	Strong's	Origin
in whom	ὧ (ō)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
are hidden	ἀπόκρυφοί (apokruphoi)	614: hidden	from apokruptó
all	πάντες (pantes)	3956: all, every	a prim. word
the treasures	θησαυροὶ (thēsauroi)	2344: treasure	from the same as tithémi and a prim. root aur-
of wisdom	σοφίας (sophias)	4678: skill, wisdom	from sophos
and knowledge.	γνώσεως (gnōseōs)	1108: a knowing, knowledge	from ginóskó

## KJV Lexicon

εν **preposition**

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

ω **relative pronoun - dative singular neuter**

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

εισιν **verb - present indicative - third person**

**eisi i-see':** they are -- agree, are, be, dure, is, were.

παντες **adjective - nominative plural masculine**

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

οι **definite article - nominative plural masculine**

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

θησαυροι **noun - nominative plural masculine**

thesauros **thay-sow-ros'**: a deposit, i.e. wealth -- treasure.

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.

σοφίας **noun - genitive singular feminine**

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

και **conjunction**

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

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.

αποκρυφοι **adjective - nominative plural masculine**

apokruphos **ap-ok'-roo-fos**: secret; by implication, treasured -- hid, kept secret.

## Colossians 2:4 .

.	Greek	Strong's	Origin
I say	λέγω (legō)	3004: to say	a prim. verb
this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that no one	μηδείς (mēdeis)	3367: no one, nothing	from méde and heis
will delude	παραλογίζεται (paralogizētai)	3884: to miscalculate, to reason falsely	from para and logizomai
you with persuasive argument.	πιθανολογία (pithanologia)	4086: persuasive speech	from a derivation of peithó and logos

## 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).

ΔΕ **conjunction**

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

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.

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.

ΤΙΣ **indefinite pronoun - nominative singular masculine**

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

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

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

ΠΑΡΑΛΟΓΙΖΗΤΑΙ **verb - present middle or passive deponent subjunctive - third person singular**

paralogizomai **par-al-og-id'-zom-ahee**: to misreckon, i.e. delude -- beguile, deceive.

ΕΝ **preposition**

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

ΠΙΘΑΝΟΛΟΓΙΑ **noun - dative singular feminine**

pithanologia **pith-an-ol-og-ee'-ah**: persuasive language -- enticing words.

## Colossians 2:5 .

.	Greek	Strong's	Origin
For even	καὶ (kai)	2532: and, even, also	a prim. conjunction

though	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 absent	ἄπειμι (apeimi)	548: to be away, i.e. to be absent	from apo and eimi
in body,	σαρκὶ (sarki)	4561: flesh	a prim. word
nevertheless	ἀλλὰ (alla)	235: otherwise, on the other hand, but	adversative particle from allos
I am	εἰμι (eimi)	1510: I exist, I am	a prol. form of a prim. and defective verb
with you in spirit,	πνεύματι (pneumati)	4151: wind, spirit	from pneó
rejoicing	χαίρων (chairōn)	5463: to rejoice, be glad	a prim. verb
to see	βλέπων (blepōn)	991: to look (at)	a prim. verb
your good discipline	τάξιν (taxin)	5010: an arranging, order	from tassó
and the stability	στερέωμα (stereōma)	4733: a solid body, a support, strength, firmness	from stereoó
of your faith	πίστεως (pisteōs)	4102: faith, faithfulness	from peithó
in Christ.	Χριστὸν (christon)	5547: the Anointed One, Messiah, Christ	from chrió

## KJV Lexicon

εἰ **conditional**

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

**γάρ conjunction**

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

---

**καί 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.

---

**σαρκί noun - dative singular feminine**

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

---

**απειμι verb - present indicative - first person singular**

**apeimi ap'-i-mee:** to be away -- be absent.

---

**αλλά 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.

---

**τω definite article - dative singular neuter**

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

---

**πνευματι noun - dative singular neuter**

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

---

**συν preposition**

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

---

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

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

---

**ειμι 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.

---

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

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

---

**καί conjunction**

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

---

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

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



take heed.

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

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

την **definite article - accusative singular feminine**

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

τάξιν **noun - accusative singular feminine**

taxis **tax'-is**: regular arrangement, i.e. (in time) fixed succession (of rank or character), official dignity -- order.

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.

στερεωμα **noun - accusative singular neuter**

stereoma **ster-eh'-o-mah**: something established, i.e. (abstractly) confirmation (stability) -- steadfastness.

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.

εις **preposition**

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

χριστον **noun - accusative singular masculine**

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

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.

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

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

## Colossians 2:6 .

.	Greek	Strong's	Origin
Therefore	οὕν	3767: therefore, then, (and) so	a prim. word

	(oun)		
as you have received	παρελάβετε (parelabete)	3880: to receive from	from para and lambanó
Christ	Χριστόν (christon)	5547: the Anointed One, Messiah, Christ	from chrió
Jesus	Ἰησοῦν (iēsoun)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
the Lord,	κύριον (kurion)	2962: lord, master	from kuros (authority)
[so] walk	περιπατεῖτε (peripateite)	4043: to walk	from peri and pateó
in Him,			

## KJV Lexicon

ως **adverb**

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

οὐν **conjunction**

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

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).

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.

ιησουν **noun - accusative singular masculine**

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

**τον definite article - accusative singular masculine**

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

**κυριον noun - accusative singular masculine**

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

**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

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

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

## Colossians 2:7 .

.	Greek	Strong's	Origin
having been firmly rooted	ἐρριζωμένοι (errizōmenoi)	4492: to cause to take root	from rhiza
[and now] being built	ἐποικοδομούμενοι (epoikodomoumenoi)	2026: to build upon	from epi and oikodomeó
up in Him and established	βεβαιούμενοι (bebaioumenoi)	950: to confirm, secure	from bebaios
in your faith,	πίστει (pistei)	4102: faith, faithfulness	from peithó
just	καθώς (kathōs)	2531a: according as, just as	from kata and hós
as you were instructed,	ἐδιδάχθητε (edidachthēte)	1321: to teach	a redupl. caus. form of daó (to learn)
[and] overflowing	περισσεύοντες (perisseuontes)	4052: to be over and above, to abound	from perissos

with gratitude.

εὐχαριστία  
(eucharistia)

2169: thankfulness, giving of from eucharistos  
thanks

## KJV Lexicon

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

rhizoo **hrid-zo'-o**: to root (figuratively, become stable) -- root.

και **conjunction**

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

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

epoikodomeo **ep-oy-kod-om-eh'-o**: to build upon, i.e. (figuratively) to rear up -- build thereon (thereupon, on, upon).

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

και **conjunction**

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

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

bebaioo **beb-ah-yo'-o**: to stabilitate (figuratively) -- confirm, (e-)stablish.

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.

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.

καθως **adverb**

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

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

**περισσευοντες verb - present active participle - nominative plural masculine**  
**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.

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

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

**ευχαριστια noun - dative singular feminine**  
**eucharistia yoo-khar-is-tee'-ah:** gratitude; actively, grateful language (to God, as an act of worship) -- thankfulness, (giving of) thanks(-giving).

## Colossians 2:8 .

.	Greek	Strong's	Origin
See	βλέπετε (blepete)	991: to look (at)	a prim. verb
to it that no	μή (mē)	3361: not, that...not, lest (used for qualified negation)	a prim. particle
one	τις (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
takes you captive	συλαγωγῶν (sulagōgōn)	4812: to carry off as spoil	from the same as sulaó and agó
through	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
philosophy	φιλοσοφίας (philosophias)	5385: the love or pursuit of wisdom	from philosophos
and empty	κενῆς (kenēs)	2756: empty	a prim. word

deception,	ἀπάτης (apatēs)	539: deceit	of uncertain origin
according	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
to the tradition	παράδοσιν (paradosin)	3862: a handing down or over, a tradition	from paradidómi
of men,	ἀνθρώπων (anthrōpōn)	444: a man, human, mankind	probably from anér and óps (eye, face)
according	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
to the elementary principles	στοιχεῖα (stoicheia)	4747: one of a row, hence a letter (of the alphabet), by ext. the elements (of knowledge)	from the same as stoicheó
of the world,	κοσμοῦ (kosmou)	2889: order, the world	a prim. word
rather	οὐ (ou)	3756: not, no	a prim. word
than	καὶ (kai)	2532: and, even, also	a prim. conjunction
according	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
to Christ.	Χριστόν (christon)	5547: the Anointed One, Messiah, Christ	from chrió

## KJV Lexicon

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.

μη **particle - nominative**

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

---

**τις** **indefinite pronoun - nominative singular masculine**

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

---

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

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

---

**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.

---

**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.

---

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

**sulagogeo soo-lag-ogue-eh'-o:** to lead away as booty, i.e. (figuratively) seduce -- spoil.

---

**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.

---

**φιλοσοφιας** **noun - genitive singular feminine**

**philosophia fil-os-of-ee'-ah:** philosophy, i.e. (specially), Jewish sophistry -- philosophy.

---

**και** **conjunction**

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

---

**κενης** **adjective - genitive singular feminine**

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

---

**απατης** **noun - genitive singular feminine**

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

---

**κατα** **preposition**

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

---

**την** **definite article - accusative singular feminine**

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

---

**παραδοσιν** **noun - accusative singular feminine**

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

---

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.

ανθρωπων **noun - genitive plural masculine**

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

κατα **preposition**

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

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.

στοιχεια **noun - accusative plural neuter**

stoicheion **stoy-khi'-on**: something orderly in arrangement, i.e. (by implication) a serial (basal, fundamental, initial) constituent (literally), proposition (figuratively) -- element, principle, rudiment.

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.

κοσμου **noun - genitive singular masculine**

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

και **conjunction**

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

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.

κατα **preposition**

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

χριστον **noun - accusative singular masculine**

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

## Colossians 2:9 .

.	Greek	Strong's	Origin
For in Him all	πα̃ν (pan)	3956: all, every	a prim. word



the fullness	πλήρωμα (plērōma)	4138: fullness, a filling up	from pléroó
of Deity	θεότητος (theotētos)	2320: deity	from theos
dwells	κατοικεῖ (katoikei)	2730: to inhabit, to settle	from kata and oikeó
in bodily form,	σωματικῶς (sōmatikōs)	4985: bodily	adverb from sōmatikos

## 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.

### 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

### κατοικει verb - present active indicative - third person singular

**katoikeo kat-oy-keh'-o:** to house permanently, i.e. reside -- dwell(-er), inhabitant(-ter).

### παν adjective - nominative singular neuter

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

### το definite article - nominative singular neuter

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

### πληρωμα noun - nominative singular neuter

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

### 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.

θεοτης **noun - genitive singular feminine**  
theotes **theh-ot'-ace**: divinity (abstractly) -- godhead.

σωματικως **adverb**  
somatikos **so-mat-ee-koce'**: corporeally or physically -- bodily.

## Colossians 2:10 .

.	Greek	Strong's	Origin
and in Him you have been		1510: I exist, I am	a prol. form of a prim. and defective verb
made complete,	πεπληρωμένοι (peplērōmenoi)	4137: to make full, to complete	from plérēs
and He is the head	κεφαλὴ (kephalē)	2776: the head	a prim. word
over all	πάσης (pasēs)	3956: all, every	a prim. word
rule	ἀρχῆς (archēs)	746: beginning, origin	from archó
and authority;	ἐξουσίας (exousias)	1849: power to act, authority	from exesti

### 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

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

ἐν **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

πεπληρωμενοι **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

ος **relative pronoun - nominative singular masculine**

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

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

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

η **definite article - nominative singular feminine**

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

κεφαλη **noun - nominative singular feminine**

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

πασης **adjective - genitive singular feminine**

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

αρχης **noun - genitive singular feminine**

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

και **conjunction**

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

εξουσιας **noun - genitive singular feminine**

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

## Colossians 2:11 .

.	Greek	Strong's	Origin
and in Him you were also	καὶ (kai)	2532: and, even, also	a prim. conjunction
circumcised	περιετμήθητε (perietmēthēte)	4059: to cut around, circumcise	from peri and the same as tomos

with a circumcision	περιτομή (peritomē)	4061: circumcision	from peritemnó
made without hands,	ἀχειροποιήτω (acheiropoiētō)	886: not made by hands	from alpha (as a neg. prefix) and cheiropoiētos
in the removal	ἀπεκδύσει (apekdusei)	555: a stripping off	from apekduomai
of the body	σώματος (sōmatos)	4983: a body	of uncertain origin
of the flesh	σαρκός (sarkos)	4561: flesh	a prim. word
by the circumcision	περιτομή (peritomē)	4061: circumcision	from peritemnó
of Christ;	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió

## KJV Lexicon

εν **preposition**

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

ω **relative pronoun - dative singular masculine**

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

και **conjunction**

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

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

**peritemno per-ee-tem'-no:** to cut around, i.e. (specially) to circumcise -- circumcise.

περιτομή **noun - dative singular feminine**

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

αχειροποιητω **adjective - dative singular feminine**

acheiropoiotos **akh-i-rop-oy'-ay-tos**: unmanufactured, i.e. inartificial -- made without (not made with) hands.

---

**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.

---

**απεκδυσει noun - dative singular feminine**

**apekdusis ap-ek'-doo-sis**: divestment -- putting off.

---

**του definite article - genitive singular neuter**

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

---

**σωματος noun - genitive singular neuter**

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

---

**των definite article - genitive plural feminine**

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

---

**αμαρτιων noun - genitive plural feminine**

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

---

**της definite article - genitive singular feminine**

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

---

**σαρκος noun - genitive singular feminine**

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

---

**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.

---

**περιτομη noun - dative singular feminine**

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

---

**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.

## Colossians 2:12 .

.	Greek	Strong's	Origin
having been buried	συνταφέντες (suntaphentes)	4916: to bury with	from sun and thaptó
with Him in baptism,		908: (the result of) a dipping or sinking	from baptizó
in which	ὧ (ō)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
you were also	καὶ (kai)	2532: and, even, also	a prim. conjunction
raised	συνηέροθητε (sunēgerthēte)	4891: to raise together	from sun and egeiró
up with Him through	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
faith	πίστεως (pisteōs)	4102: faith, faithfulness	from peithó
in the working	ἐνεργείας (energeias)	1753b: operative power	from energés
of God,	θεοῦ (theou)	2316: God, a god	of uncertain origin
who raised	ἐγείραντος (egeirantos)	1453: to waken, to raise up	a prim. verb
Him from the dead.	νεκρῶν (nekrōn)	3498: dead	a prim. word, the same as nekus (a dead body)

## KJV Lexicon

συντραπευτες **verb - second aorist passive participle - nominative plural masculine**

sunthapto **soon-thap'-to**: to inter in company with, i.e. (figuratively) to assimilate spiritually (to Christ by a sepulture as to sin) -- bury with.

αυτω **personal pronoun - dative singular masculine**

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

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.

βαπτισματι **noun - dative singular neuter**

baptisma **bap'-tis-mah**: baptism (technically or figuratively) -- baptism.

εν **preposition**

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

ω **relative pronoun - dative singular neuter**

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

και **conjunction**

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

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

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

δια **preposition**

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

της **definite article - genitive singular feminine**

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

πιστεως **noun - genitive singular feminine**

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

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.

ενεργειας **noun - genitive 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.

**θεου noun - genitive singular masculine**

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

**του definite article - genitive singular masculine**

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

**εγειραντος verb - aorist active participle - genitive singular masculine**

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

**αυτον personal pronoun - accusative singular masculine**

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

**εκ preposition**

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

**των definite article - genitive plural masculine**

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

**νεκρων adjective - genitive plural masculine**

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

## Colossians 2:13 .

.	Greek	Strong's	Origin
When you were dead	νεκρῶν (nekroun)	3498: dead	a prim. word, the same as nekus (a dead body)
in your transgressions	παράπτωμασιν (paraptōmasin)	3900: a false step, a trespass	from paraptō
and the uncircumcision	ἀκροβυστία (akrobustia)	203: the prepuce, foreskin, hence uncircumcision	of uncertain origin
of your flesh,	σαρκὸς (sarkos)	4561: flesh	a prim. word



He made you alive together	συνεζωοποίησεν (sunezōopoiēsen)	4806: to make alive together with	from sun and zōopoieó
with Him, having forgiven	χαρισάμενος (charisamenos)	5483: to show favor, give freely	from charis
us all	πάντα (panta)	3956: all, every	a prim. word
our transgressions,	παραπτώματα (paraptōmata)	3900: a false step, a trespass	from parapiptó

## KJV Lexicon

### και conjunction

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

### υμας personal pronoun - second person accusative plural

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

### νεκρους adjective - accusative plural masculine

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

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

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

### εν preposition

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

### τοις definite article - dative plural neuter

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

### παραπτωμασιν noun - dative plural neuter

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

### και conjunction

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

---

**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.

---

**ακροβυστια noun - dative singular feminine**

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

---

**της definite article - genitive singular feminine**

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

---

**σαρκος noun - genitive singular feminine**

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

---

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

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

---

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

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

---

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

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

---

**συν preposition**

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

---

**χαρισαμενος verb - aorist middle deponent participle - nominative singular masculine**

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

---

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

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

---

**παντα adjective - accusative plural neuter**

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

---

**τα definite article - accusative plural neuter**

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

---

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

## Colossians 2:14 .

.	Greek	Strong's	Origin
having canceled	ἐξαλείψας (exaleipsas)	1813: to wipe out, erase, obliterate	from ek and aleiphó
out the certificate of debt	χειρόγραφον (cheirographon)	5498: a (handwritten) document, legal note, bond	from cheir and graphó
consisting of decrees	δόγμασιν (dogmasin)	1378: an opinion, (a public) decree	from dokeó
against	καθ' (kath)	2596: down, against, according to	preposition of uncertain origin
us, which	ὃ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
was hostile	ὑπεναντίον (upenantion)	5227: set over against, opposite	from hupo and enantios
to us; and He has taken	ἤρκεν (ērken)	142: to raise, take up, lift	a prim. verb
it out of the way,	μέσου (mesou)	3319: middle, in the midst	a prim. word
having nailed	προσηλώσας (proselōsas)	4338: to nail to	from pros and a derivation of hélos
it to the cross.	σταυρῶ (staurō)	4716: an upright stake, hence a cross (the Rom. instrument of crucifixion)	from the same as histémi

εξαλειψας **verb - aorist active participle - nominative singular masculine**  
exaleipho **ex-al-i'-fo**: to smear out, i.e. obliterate (erase tears, figuratively, pardon sin) -- blot out, wipe away.

---

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.

---

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

---

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

---

χειρογραφον **noun - accusative singular neuter**  
cheirographon **khi-rog'-raf-on**: something hand-written (chirograph), i.e. a manuscript (specially, a legal document or bond (figuratively) -- handwriting.

---

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.

---

δογμασιν **noun - dative plural neuter**  
dogma **dog'-mah**: a law (civil, ceremonial or ecclesiastical) -- decree, ordinance.

---

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.

---

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.

---

υπεναντιον **adjective - nominative singular neuter**  
hupenantios **hoop-en-an-tee'-os**: under (covertly) contrary to, i.e. opposed or (as noun) an opponent -- adversary, against.

---

ημιν **personal pronoun - first person dative plural**  
hemin **hay-meen'**: to (or for, with, by) us -- our, (for) 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

---

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

---

ηρκεν **verb - perfect active indicative - third person singular**  
airo **ah'-ee-ro**: to lift up; by implication, to take up or away; figuratively, to raise (the

voice), keep in suspense (the mind), specially, to sail away (i.e. weigh anchor); by  
Hebraism to expiate sin

**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)

**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.

**μεσσοῦ adjective - genitive singular neuter**

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

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

**proseloo pros-ay-lo'-o:** to peg to, i.e. spike fast -- nail to.

**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

**τῷ definite article - dative singular masculine**

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

**σταυρῷ noun - dative 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.

## Colossians 2:15 .

.	Greek	Strong's	Origin
When He had disarmed	ἀπεκδυσάμενος (apekdusamenos)	554: to strip off from oneself	from apo and ekduó
the rulers	ἀρχάς (archas)	746: beginning, origin	from archó
and authorities,	ἐξουσίας (exousias)	1849: power to act, authority	from exesti
He made	ἐδειγμάτισεν (edeigmatisen)	1165: to expose, make a show of	from deigma
a public	παρρησία	3954: freedom of speech,	from pas and rhésis (speech)

	(parrēsia)	confidence	
display		1165: to expose, make a show of	from deigma
of them, having triumphed over	θριαμβεύσας (thriambeusas)	2358: to triumph	from thriambos (a festal hymn to Bacchus)
them through	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
Him.			

## KJV Lexicon

απεκδυσάμενος **verb - aorist middle deponent participle - nominative singular masculine**  
 apekduomai **ap-ek-doo'-om-ahee** : to divest wholly oneself, or (for oneself) despoil -- put off, spoil.

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.

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

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

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.

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

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

deigmatizo **digh-mat-id'-zo**: to exhibit -- make a shew.

εν **preposition**

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

παρρησια **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).

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

thriambeuo **three-am-byoo'-o**: to make an acclamatory procession, i.e. (figuratively) to conquer or (by Hebraism) to give victory -- (cause) to triumph (over).

αυτους **personal pronoun - accusative plural masculine**

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

εν **preposition**

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

αυτω **personal pronoun - dative singular neuter**

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

## Colossians 2:16 .

.	Greek	Strong's	Origin
Therefore	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
no	Μή (mē)	3361: not, that...not, lest (used for qualified negation)	a prim. particle
one	τις (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
is to act as your judge	κρινέτω (krinetō)	2919: to judge, decide	a prim. verb
in regard to food	βρώσει (brōsei)	1035: eating, food	from bibrōskó
or	καὶ (kai)	2532: and, even, also	a prim. conjunction
drink	πόσει	4213: a drinking, a drink	from pinó

	(posei)		
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
in respect	μέρει (merei)	3313: a part, share, portion	from meiomai (to receive one's portion)
to a festival	ἐορτῆς (eortēs)	1859: a feast, a festival	of uncertain derivation
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
a new moon		3501a: a new moon	from neos, and mén
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
a Sabbath	σαββάτων (sabbatōn)	4521: the Sabbath, i.e. the seventh day (of the week)	of Hebrew origin shabbath
day --			

## KJV Lexicon

### μη particle - nominative

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

### οὐν conjunction

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

### τις indefinite pronoun - nominative singular masculine

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

### υμας personal pronoun - second person accusative plural

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



---

**κρινετω** verb - present active imperative - third person singular  
**krino kree'-no:** by implication, to try, condemn, punish

---

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

---

**βρωσει** noun - dative singular feminine  
**brosis bro'-sis:** (abstractly) eating; by extension (concretely) food -- eating, food, meat.

---

**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.

---

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

---

**ποσει** noun - dative singular feminine  
**posis pos'-is:** a drinking (the act), i.e. (concretely) a draught -- drink.

---

**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.

---

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

---

**μερι** noun - dative singular neuter  
**meros mer'-os:** a division or share (literally or figuratively, in a wide application) -- behalf, course, coast, craft, particular (-ly), part (-ly), piece, portion, respect, side, some sort(-what).

---

**εορτης** noun - genitive singular feminine  
**heorte heh-or-tay':** a festival -- feast, holyday.

---

**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.

---

**νουμηνιας** noun - genitive singular feminine  
**noumenia noo-may-nee'-ah:** the festival of new moon -- new moon.

---

**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.

---

**σαββατων** noun - genitive plural neuter  
**sabbaton sab'-bat-on:** sabbath (day), week.

---

# Colossians 2:17 .

.	Greek	Strong's	Origin
things which	ἃ (a)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
are a [mere] shadow	σκιά (skia)	4639: shadow	a prim. word
of what is to come;	μελλόντων (mellontōn)	3195: to be about to	a prim. verb
but the substance	σῶμα (sōma)	4983: a body	of uncertain origin
belongs to Christ.	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chriō

## KJV Lexicon

α **relative pronoun - nominative 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.

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

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

σκια **noun - nominative singular feminine**

**skia skee'-ah:** shade or a shadow (literally or figuratively (darkness of error or an adumbration) -- shadow.

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.

μελλοντων **verb - present active participle - genitive plural neuter**

**mello mel'-lo:** to intend, i.e. be about to be, do, or suffer something

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).

**σωμα noun - nominative singular neuter**

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

**χριστου noun - genitive singular masculine**

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

## Colossians 2:18 .

.	Greek	Strong's	Origin
Let no one	μηδεὶς (mēdeis)	3367: no one, nothing	from méde and heis
keep defrauding you of your prize	καταβραβεύετω (katabrabeuetō)	2603: to give judgment against	from kata and brabeus (an umpire)
by delighting	θέλων (thelōn)	2309: to will, wish	a prim. verb
in self-abasement	ταπεινοφροσύνη (tapeinophrosunē)	5012a: lowliness of mind, humility	from tapeinophrón
and the worship	θρησκεία (thrēskeia)	2356: religion	from a derivation of thrēskos
of the angels,	ἀγγέλων (angelōn)	32a: a messenger, angel	a prim. word
taking his stand	ἐμβατεύων (embateuōn)	1687: to set foot upon	perhaps from embainó
on [visions] he has seen,	έόρακεν (eoraken)	3708: to see, perceive, attend to	a prim. verb
inflated	φυσιοῦμενος (phusioumenos)	5448: to puff or blow up	from phusa (bellows)
without cause	εἰκῇ (eikē)	1500: without cause or reason, vainly	adverb probably akin to hekón
by his fleshly	σαρκὸς (sarkos)	4561: flesh	a prim. word

mind,	νοῦς (noos)	3563: mind, understanding, reason	contr. of a prim. word noos (mind)
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## KJV Lexicon

μηδεις **adjective - nominative singular masculine**

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

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

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

καταβραβευτω **verb - present active imperative - third person singular**

katabrabeuo **kat-ab-rab-yoo'-o**: to award the price against, i.e. (figuratively) to defraud (of salvation) -- beguile of reward.

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

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

εν **preposition**

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

ταπεινοφροσυνη **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)).

και **conjunction**

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

θρησκεια **noun - dative singular feminine**

threskeia **thrace-ki'-ah**: ceremonial observance -- religion, worshipping.

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.

αγγελων **noun - genitive plural masculine**

aggelos **ang'-el-os**: a messenger; especially an angel; by implication, a pastor -- angel, messenger.

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.

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.

εωρακεν **verb - perfect active indicative - third person singular - attic**

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

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

embateuo **em-bat-yoo'-o**: to intrude on (figuratively) -- intrude into.

εικη **adverb**

eike **i-kay'**: idly, i.e. without reason (or effect) -- without a cause, (in) vain(-ly).

φυσιουμενος **verb - present passive participle - nominative singular masculine**

phusioo **foo-see-o'-o**: to inflate, i.e. (figuratively) make proud (haughty) -- puff up.

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.

νοος **noun - genitive singular masculine**

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

της **definite article - genitive singular feminine**

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

σαρκος **noun - genitive singular feminine**

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

αυτου **personal pronoun - genitive singular masculine**

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

## Colossians 2:19 .

.	Greek	Strong's	Origin
and not holding fast	κρατῶν (kratōn)	2902: to be strong, rule	from kratos
to the head,	κεφαλῇν (kephalēn)	2776: the head	a prim. word
from whom	οὗ (ou)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
the entire	πάν (pan)	3956: all, every	a prim. word
body,	σῶμα (sōma)	4983: a body	of uncertain origin
being supplied	ἐπιχορηγούμενον (epichorēgoumenon)	2023: to supply	from epi and chorégeó
and held together	συμβιβαζόμενον (sumbibazomenon)	4822: to join together, hence to consider, by ext. to teach	from sun and the caus. form of the same as basis
by the joints	ἀφῶν (aphōn)	860: a joint	from haptó
and ligaments,	συνδέσμων (sundesmōn)	4886: that which binds together, i.e. a bond	from sundeó
grows	αὔξει (auxei)	837: to make to grow, to grow	a prol. form of a prim. verb
with a growth	αὔξησιν (auxēsin)	838: growth	from auxanó
which is from God.	θεοῦ (theou)	2316: God, a god	of uncertain origin

## KJV Lexicon

καὶ **conjunction**

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

with other particles or small words

---

**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.

---

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

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

---

**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.

---

**κεφαλην noun - accusative singular feminine**

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

---

**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)

---

**ου relative pronoun - genitive singular masculine**

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

---

**παν adjective - nominative singular neuter**

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

---

**το definite article - nominative singular neuter**

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

---

**σωμα noun - nominative singular neuter**

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

---

**δια preposition**

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

---

**των definite article - genitive plural feminine**

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

---

**αφων noun - genitive plural feminine**

**haphe haf-ay':** probably a ligament (as fastening) -- joint.

---

**και conjunction**

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

**συνδεσμων noun - genitive plural masculine**  
**sundesmos soon'-des-mos:** a joint tie, i.e. ligament, (figuratively) uniting principle, control  
-- band, bond.

**επιχορηγουμενον verb - present passive participle - nominative singular neuter**  
**epichoregeo ep-ee-khor-ayg-eh'-o:** to furnish besides, i.e. fully supply, (figuratively) aid or  
contribute -- add, minister (nourishment, unto).

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

**συμβιβαζομενον verb - present passive participle - nominative singular neuter**  
**sumbibazo soom-bib-ad'-zo:** to drive together, i.e. unite (in association or affection),  
(mentally) to infer, show, teach -- compact, assuredly gather, intrust, knit together, prove.

**αυξει verb - present active indicative - third person singular**  
**auzano owx-an'-o:** to grow (wax), i.e. enlarge (literal or figurative, active or passive) --  
grow (up), (give the) increase.

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

**αυξησιν noun - accusative singular feminine**  
**auxesis owx'-ay-sis:** growth -- increase.

**του definite article - genitive singular masculine**  
**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).

## Colossians 2:20 .

.	Greek	Strong's	Origin
If	Εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
you have died	ἀπεθάνετε (apethanete)	599: to die	from apo and thnέskό



with Christ	Χριστῷ (christō)	5547: the Anointed One, Messiah, Christ	from chrió
to the elementary principles	στοιχείων (stoicheiōn)	4747: one of a row, hence a letter (of the alphabet), by ext. the elements (of knowledge)	from the same as stoicheó
of the world,	κοσμοῦ (kosmou)	2889: order, the world	a prim. word
why,	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
as if	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
you were living	ζῶντες (zōntes)	2198: to live	from prim. roots zé- and zó-
in the world,	κοσμῷ (kosmō)	2889: order, the world	a prim. word
do you submit yourself to decrees,  such as,	δογματίζεσθε (dogmatizesthe)	1379: to decree, to subject oneself to an ordinance	from dogma

## KJV Lexicon

### ει conditional

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

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

**apothnesko ap-oth-nace'-ko:** to die off -- be dead, death, die, lie a-dying, be slain (with).

### συν preposition

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

### χριστω noun - dative singular masculine

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

**απο preposition**

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

**των definite article - genitive plural 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.

**στοιχειων noun - genitive plural neuter**

**stoicheion stoy-khi'-on:** something orderly in arrangement, i.e. (by implication) a serial (basal, fundamental, initial) constituent (literally), proposition (figuratively) -- element, principle, rudiment.

**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.

**κοσμου noun - genitive singular masculine**

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

**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.

**ως adverb**

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

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

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

**εν preposition**

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

**κοσμω noun - dative singular masculine**

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

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

**dogmatizo dog-mat-id'-zo:** to prescribe by statute, i.e. (reflexively) to submit to, ceremonially rule -- be subject to ordinances.

## Colossians 2:21 .

.	Greek	Strong's	Origin
"Do not handle,		681: to fasten to, lay hold of	from a prim. root haph-
do not taste,	γεύση (geusē)	1089: to taste, eat	a prim. verb
do not touch!"	θίγης (thigēs)	2345: to touch	from a prim. root thig-

## 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.

αψη **verb - aorist middle subjunctive - second person singular**

haptomai **hap'-tom-ahee**: to attach oneself to, i.e. to touch (in many implied relations) -- touch.

μηδε **conjunction**

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

γευση **verb - aorist middle deponent subjunctive - second person singular**

geuomai **ghyoo'-om-ahee**: to taste; by implication, to eat; figuratively, to experience (good or ill) -- eat, taste.

μηδε **conjunction**

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

θιγης **verb - second aorist active subjunctive - second person singular**

thiggano **thing-gan'-o**: to manipulate, i.e. have to do with; by implication, to injure -- handle, touch.

## Colossians 2:22 .

.	Greek	Strong's	Origin
.			

(which	ἃ (a)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
all	πάντα (panta)	3956: all, every	a prim. word
[refer] [to] things destined to perish	φθοράν (phthoran)	5356: destruction, corruption	from phtheiró
with use)--	ἀποχρήσει (apochrēsei)	671: abuse, misuse	from a comp. of apo and chrēsis
in accordance	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
with the commandments	ἐντάλματα (entalmata)	1778: an injunction, i.e. religious precept	from entellomai
and teachings	διδασκαλίας (didaskalias)	1319: instruction (the function or the information)	from didaskalos
of men?	ἀνθρώπων (anthrōpōn)	444: a man, human, mankind	probably from anér and óps (eye, face)

## KJV Lexicon

### α relative pronoun - nominative 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.

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

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

### παντα adjective - nominative plural neuter

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

### εις preposition

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

### φθοραν noun - accusative singular feminine

**phthora fthor-ah':** decay, i.e. ruin (spontaneous or inflicted, literally or figuratively) --

corruption, destroy, perish.

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.

αποχρησει **noun - dative singular feminine**

apochresis **ap-okh'-ray-sis**: the act of using up, i.e. consumption -- using.

κατα **preposition**

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

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.

ενταλματα **noun - accusative plural neuter**

entalma **en'-tal-mah**: an injunction, i.e. religious precept -- commandment.

και **conjunction**

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

διδασκαλιας **noun - accusative plural feminine**

didaskalia **did-as-kal-ee'-ah**: instruction (the function or the information) -- doctrine, learning, teaching.

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.

ανθρωπων **noun - genitive plural masculine**

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

## Colossians 2:23 .

.	Greek	Strong's	Origin
These	ἅτινα (atina)	3748: whoever, anyone who	from hos, and tis
are matters	λόγον (logon)	3056: a word (as embodying an idea), a statement, a speech	from legó
which		3748: whoever, anyone who	from hos, and tis

have,	ἔχοντα (echonta)	2192: to have, hold	a prim. verb
to be sure,	μέν (men)	3303a: shows affirmation or concession, usually followed by NG1161 and a contrasting clause	a synonym of mén
the appearance		3056: a word (as embodying an idea), a statement, a speech	from legó
of wisdom	σοφίας (sophias)	4678: skill, wisdom	from sophos
in self-made religion	ἐθελοθησκία (ethelothrēskia)	1479: self-willed (arbitrary and unwarranted) piety	from an older form of theló and thréskeia
and self-abasement	ταπεινοφροσύνη (tapeinophrosunē)	5012a: lowliness of mind, humility	from tapeinophrón
and severe treatment	ἀφειδία (apheidia)	857: unsparing treatment	from alpha (as a neg. prefix) and pheidomai
of the body,	σώματος (sōmatos)	4983: a body	of uncertain origin
[but are] of no	οὐκ (ouk)	3756: not, no	a prim. word
value	τιμῇ (timē)	5092: a valuing, a price	akin to tió (to value, honor)
against	πρὸς (pros)	4314: advantageous for, at (denotes local proximity), toward (denotes motion toward a place)	a prim. preposition
fleshly	σαρκός (sarkos)	4561: flesh	a prim. word
indulgence.	πλησμονήν (plēsmonēn)	4140: a filling up	from pléthó (to be full)

## KJV Lexicon

αὐτὰ **relative pronoun - nominative plural neuter**

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

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

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

λογὸν **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.

μέν **particle**

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

ἐχόντα **verb - present active participle - nominative plural neuter**

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

σοφίας **noun - genitive singular feminine**

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

ἐν **preposition**

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

εὐελοθρησκεία **noun - dative singular feminine**

ethelothreskeia **eth-el-oth-race-ki'-ah**: voluntary (arbitrary and unwarranted) piety, i.e. sanctimony -- will worship.

καὶ **conjunction**

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

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).

καὶ **conjunction**

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

ἀφειδία **noun - dative singular feminine**

apheidia **af-i-dee'-ah**: unsparingness, i.e. austerity (asceticism) -- neglecting.

σώματος **noun - genitive singular neuter**

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

**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.

**ἐν preposition**

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

**τιμή noun - dative singular feminine**

**time tee-may':** a value, i.e. money paid, or (concretely and collectively) valuables; by analogy, esteem (especially of the highest degree), or the dignity itself -- honour, precious, price, some.

**τις indefinite pronoun - dative singular feminine**

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

**προς preposition**

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

**πλησμονήν noun - accusative singular feminine**

**plesmone place-mon-ay':** a filling up, i.e. (figuratively) gratification -- satisfying.

**της definite article - genitive singular feminine**

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

**σάρκος noun - genitive singular feminine**

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

## Colossians 3:1 .

.	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
you have been raised	συνηγέρθητε (sunēgerthēte)	4891: to raise together	from sun and egeirō
up with Christ,	Χριστῷ (christō)	5547: the Anointed One, Messiah, Christ	from chriō



keep seeking	ζητεῖτε (zēteite)	2212: to seek	of uncertain origin
the things above,	ἄνω (anō)	507: up, above	adverb from ana
where	οὗ (ou)	3757: where (adv. of place)	gen. of hos,
Christ	Χριστός (christos)	5547: the Anointed One, Messiah, Christ	from chrió
is, seated	καθήμενος (kathēmenos)	2521: to be seated	from kata and hémai (to sit)
at the right hand	δεξιᾱ (dexia)	1188: the right hand or side	perhaps a prim. word
of God.	θεοῦ (theou)	2316: God, a god	of uncertain origin

## KJV Lexicon

### ει conditional

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

### οὐν conjunction

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

### συνηγεσθητε verb - aorist passive indicative - second person

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

### τω definite article - dative singular masculine

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

### χριστω noun - dative singular masculine

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

### 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.

**ανω** **adverb**

**ano an'-o:** upward or on the top -- above, brim, high, up.

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

**zeteo dzay-teh'-o:** to seek; specially, (by Hebraism) to worship (God), or (in a bad sense) to plot (against life)

**ου** **adverb**

**hou hoo:** at which place, i.e. where -- where(-in), whither(-soever).

**ο** **definite article - nominative singular masculine**

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

**χριστος** **noun - nominative singular masculine**

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

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

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

**εν** **preposition**

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

**δεξια** **adjective - dative singular feminine**

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

**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).

**καθημενος** **verb - present middle or passive deponent participle - nominative singular masculine**

**kathemai kath'-ay-mahee:** figuratively, to remain, reside -- dwell, sit (by, down).

## Colossians 3:2 .

.	Greek	Strong's	Origin
Set your mind	φρονεῖτε (phroneite)	5426: to have understanding, to think	from phrén

on the things above,	ἄνω (anō)	507: up, above	adverb from ana
not on the things that are on earth.	γῆς (gēs)	1093: the earth, land	a prim. word

## KJV Lexicon

τα **definite article - accusative plural neuter**

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

ανω **adverb**

ano **an'-o**: upward or on the top -- above, brim, high, up.

φρονεῖτε **verb - present active imperative - 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

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.

επι **preposition**

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

της **definite article - genitive singular feminine**

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

γης **noun - genitive singular feminine**

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

# Colossians 3:3 .

.	Greek	Strong's	Origin
For you have died	ἀπεθάνετε (apethanete)	599: to die	from apo and thnéskó
and your life	ζωή (zōē)	2222: life	from zaó
is hidden	κέκρυπται (kekruptai)	2928: to hide	a prim. verb
with Christ	Χριστῷ (christō)	5547: the Anointed One, Messiah, Christ	from chrió
in God.	θεῷ (theō)	2316: God, a god	of uncertain origin

## KJV Lexicon

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

apothnesko **ap-oth-nace'-ko**: to die off -- be dead, death, die, lie a-dying, be slain (with).

γάρ **conjunction**

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

καί **conjunction**

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

ἡ **definite article - nominative singular feminine**

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

ζωή **noun - nominative singular feminine**

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

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

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

**κεκρυπται** **verb - perfect passive indicative - third person singular**  
**krupto kroop'-to:** to conceal (properly, by covering) -- hide (self), keep secret, secret(-ly).

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

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

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

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

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

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

## Colossians 3:4 .

.	Greek	Strong's	Origin
When	ὅταν (otan)	3752: whenever	from hote and an
Christ,	Χριστός (christos)	5547: the Anointed One, Messiah, Christ	from chrió
who is our life,	ζωή (zōē)	2222: life	from zaó
is revealed,	φανερωθῇ (phanerōthē)	5319: to make visible, make clear	from phaneros
then	τότε (tote)	5119: then, at that time	from the neut. of ho, and hote
you also	καὶ (kai)	2532: and, even, also	a prim. conjunction
will be revealed	φανερωθήσεσθε	5319: to make visible, make	from phaneros

	(phanerōthēsesthe)	clear	
with Him in glory.	δόξη (doxē)	1391: opinion (always good in N.T.), hence praise, honor, glory	from dokeó

## KJV Lexicon

### οταν conjunction

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

### ο definite article - nominative singular masculine

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

### χριστος noun - nominative singular masculine

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

### φανερωθη verb - aorist passive subjunctive - third person singular

**phaneroo fan-er-o'-o:** to render apparent -- appear, manifestly declare, (make) manifest (forth), shew (self).

### 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.

### ζωη noun - nominative singular feminine

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

### ημων personal pronoun - first person genitive plural

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

### τοτε adverb

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

### 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.

**συν preposition**

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

**φανερωθησεσθε verb - future passive indicative - second person**

phaneroo **fan-er-o'-o**: to render apparent -- appear, manifestly declare, (make) manifest (forth), shew (self).

**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.

## Colossians 3:5 .

.	Greek	Strong's	Origin
Therefore	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
consider	Νεκρώσατε (nekrōsate)	3499: to put to death	from nekros
the members	μέλη (melē)	3196: a member or limb (of the body)	a prim. word
of your earthly	γῆς (gēs)	1093: the earth, land	a prim. word
body as dead		3499: to put to death	from nekros
to immorality,	πορνείαν (porneian)	4202: fornication	from porneuó
impurity,	ἀκαθαρσίαν (akatharsian)	167: uncleanness	from akathartos
passion,	πάθος (pathos)	3806: that which befalls one, a passion, a suffering	from paschó

evil	κακὴν (kakēn)	2556: bad, evil	a prim. word
desire,	ἐπιθυμίαν (epithumian)	1939: desire, passionate longing, lust	from epithumeó
and greed,	πλεονεξίαν (pleonexian)	4124: advantage, covetousness	from pleonektés
which	ἥτις (ētis)	3748: whoever, anyone who	from hos, and tis
amounts		1510: I exist, I am	a prol. form of a prim. and defective verb
to idolatry.	εἰδωλολατρία (eidōlolatria)	1495: image worship	from eidólon and latreia

## KJV Lexicon

νεκρωσατε **verb - aorist active middle - second person**

nekroo **nek-ro'-o**: to deaden, i.e. (figuratively) to subdue -- be dead, mortify.

οὐν **conjunction**

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

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.

μελη **noun - accusative plural neuter**

melos **mel'-os**: a limb or part of the body -- member.

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

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

τα **definite article - accusative plural neuter**

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

επι **preposition**



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

---

**της definite article - genitive singular feminine**

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

---

**γης noun - genitive singular feminine**

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

---

**πορνειαν noun - accusative singular feminine**

**porneia por-ni'-ah:** harlotry (including adultery and incest); figuratively, idolatry -- fornication.

---

**ακαθαρσιαν noun - accusative singular feminine**

**akatharsia ak-ath-ar-see'-ah:** impurity (the quality), physically or morally -- uncleanness.

---

**παθος noun - accusative singular neuter**

**pathos path'-os:** suffering (pathos), i.e. (subjectively) a passion (especially concupiscence) -- (inordinate) affection, lust.

---

**επιθυμιαν noun - accusative singular feminine**

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

---

**κακην adjective - accusative singular feminine**

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

---

**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.

---

**πλεονεξιαν noun - accusative singular feminine**

**pleonexia pleh-on-ex-ee'-ah:** avarice, i.e. (by implication) fraudulency, extortion -- covetous(-ness) practices, greediness.

---

**ητις relative pronoun - nominative singular feminine**

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

---

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

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

---

**ειδωλολατρεία noun - nominative singular feminine**

eidololatreia **i-do-lol-at-ri'-ah**: image-worship -- idolatry.

## Colossians 3:6 .

.	Greek	Strong's	Origin
For it is because	δι'	1223: through, on account of, because of	a prim. preposition
of these things	ἃ	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
that the wrath	ὀργή	3709: impulse, wrath	a prim. word
of God	θεοῦ	2316: God, a god	of uncertain origin
will come	ἔρχεται	2064: to come, go	a prim. verb
upon the sons		5207: a son	a prim. word
of disobedience,		545: disobedient	from alpha (as a neg. prefix) and peithó

### KJV Lexicon

**δι** **preposition**

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

**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.

**ἐρχεται** **verb - present middle or passive deponent indicative - third person singular**

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

**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.

**οργη noun - nominative singular feminine**

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

**του definite article - genitive singular masculine**

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

**θεου noun - genitive singular masculine**

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

**επι preposition**

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

**τους definite article - accusative plural masculine**

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

**υιους noun - accusative plural masculine**

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

**της definite article - genitive singular feminine**

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

**απειθειας noun - genitive singular feminine**

**apeitheia ap-i'-thi-ah:** disbelief (obstinate and rebellious) -- disobedience, unbelief.

## Colossians 3:7 .

.	Greek	Strong's	Origin
and in them you also	καὶ (kai)	2532: and, even, also	a prim. conjunction
once	ποτε (pote)	4218: once, ever	enclitic particle from the same as posos and te
walked,	περιπατήσατε (periepatēsate)	4043: to walk	from peri and pateó

when	ὅτε (ote)	3753: when	from hos, and te
you were living	ἐζήτε (ezēte)	2198: to live	from prim. roots zé- and zó-
in them.			

## KJV Lexicon

### 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.

### 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.

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

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

### 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.

### οτε adverb

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

### εζητε verb - imperfect active indicative - second person

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

### εν preposition

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

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

## Colossians 3:8 .

.	Greek	Strong's	Origin
But now	νυνὶ (nuni)	3570: now	a strengthened form of nun
you also,	καὶ (kai)	2532: and, even, also	a prim. conjunction
put	ἀπόθεσθε (apothesthe)	659: to put off, lay aside	from apo and tithémi
them all	πάντα (panta)	3956: all, every	a prim. word
aside:		659: to put off, lay aside	from apo and tithémi
anger,	ὀργήν (orgēn)	3709: impulse, wrath	a prim. word
wrath,	θυμὸν (thumon)	2372: passion	from the same as thuella
malice,	κακίαν (kakian)	2549: wickedness	from kakos
slander,	βλασφημίαν (blasphēmian)	988: slander	from blasphēmos
[and] abusive speech	αἰσχρολογίαν (aischrologian)	148: abusive language	from aischros and legó
from your mouth.	στόματος (stomatos)	4750: the mouth	a prim. word

## KJV Lexicon

νυνι **adverb**

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

δε **conjunction**

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

αποθεσθε **verb - second aorist middle imperative - second person**

apotithemi **ap-ot-eeth'-ay-mee**: to put away -- cast off, lay apart (aside, down), put away (off).

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.

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

οργην **noun - accusative singular feminine**

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

θυμον **noun - accusative singular masculine**

thumos **thoo-mos'**: passion (as if breathing hard) -- fierceness, indignation, wrath.

κακιαν **noun - accusative singular feminine**

kakia **kak-ee'-ah**: badness, i.e. (subjectively) depravity, or (actively) malignity, or (passively) trouble -- evil, malice(-iousness), naughtiness, wickedness.

βλασφημιαν **noun - accusative singular feminine**

blasphemia **blas-fay-me'-ah**: vilification (especially against God) -- blasphemy, evil speaking, railing.

αισχρολογιαν **noun - accusative singular feminine**

aischrologia **ahee-skhol-og-ee'-ah**: vile conversation -- filthy communication.

εκ **preposition**

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

του **definite article - genitive singular neuter**

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

στοματος **noun - genitive singular neuter**  
stoma **stom'-a**: edge, face, mouth.

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

## Colossians 3:9 .

.	Greek	Strong's	Origin
Do not lie	ψεύδεσθε (pseudesthe)	5574: to lie	from a root pseud-
to one another,	ἀλλήλους (allēlous)	240: of one another	a reciporical pronoun
since you laid aside	ἀπεκδυσάμενοι (apekdusamenoi)	554: to strip off from oneself	from apo and ekduó
the old	παλαιὸν (palaion)	3820: old, ancient	from palai
self	ἄνθρωπον (anthrōpon)	444: a man, human, mankind	probably from anér and óps (eye, face)
with its [evil] practices,	πράξειςιν (praxesin)	4234: a deed, function	from prassó

### 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.

ψευδεσθε **verb - present middle imperative - second person**  
pseudomai **psyoo'-dom-ahee**: to utter an untruth or attempt to deceive by falsehood -- falsely, lie.

**εις preposition**

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

**αλληλους reciprocal pronoun - accusative plural masculine**

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

**απεκδυσσμενοι verb - aorist middle deponent participle - nominative plural masculine**

**apekduomai ap-ek-doo'-om-ahee :** to divest wholly oneself, or (for oneself) despoil -- put off, spoil.

**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.

**παλαιον adjective - accusative singular masculine**

**palaaios pal-ah-yos':** antique, i.e. not recent, worn out -- old.

**ανθρωπον noun - accusative singular masculine**

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

**συν preposition**

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

**ταις definite article - dative plural feminine**

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

**πραξεσιν noun - dative plural feminine**

**praxis prax'-is:** practice, i.e. (concretely) an act; by extension, a function -- deed, office, work.

**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

## Colossians 3:10 .

.	Greek	Strong's	Origin
and have put	ἐνδυσάμενοι (endusamenoι)	1746a: to clothe or be clothed with (in the sense of sinking into a garment)	from en and the same as dunό
on the new self	νέον (neon)	3501b: young, new	a prim. word



who is being renewed	ἀνακαινούμενον (anakainoumenon)	341: to make new	from ana and kainos
to a TRUE knowledge	ἐπίγνωσιν (epignōsin)	1922: recognition, knowledge	from epiginósco
according	κατ' (kat)	2596: down, against, according to	preposition of uncertain origin
to the image	εἰκόνα (eikona)	1504: an image, i.e. lit. statue, fig. representation	from eikó
of the One who created	κτίσαντος (ktisantos)	2936: to build, create	a prim. verb
him --			

## 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

### ενδυσσασμενοι verb - aorist middle passive - nominative plural masculine

**enduo en-doo'-o:** to invest with clothing -- array, clothe (with), endue, have (put) on.

### τον definite article - accusative singular masculine

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

### νεον adjective - accusative singular masculine

**neos neh'-os:** new, i.e. (of persons) youthful, or (of things) fresh; figuratively, regenerate -- new, young.

### 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.

### ανακαινουμενον verb - present passive participle - accusative singular masculine

**anakainoo an-ak-ahee-no'-o:** to renovate -- renew.

**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

**ἐπιγνώσιν noun - accusative singular feminine**

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

**κατ preposition**

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

**εἰκὼν noun - accusative singular feminine**

**eikon i-kone':** a likeness, i.e. (literally) statue, profile, or (figuratively) representation, resemblance -- image.

**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.

**κτίσαντος verb - aorist active participle - genitive singular masculine**

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

**αὐτὸν 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

## Colossians 3:11 .

.	Greek	Strong's	Origin
[a renewal] in which	οὗ (ou)	3699: where	from hos, and pou
there	ἐν (eni)	1762: is in, has place, can be	contr. for third pers. sing. pres. ind. of eneimi
is no	οὐκ (ouk)	3756: not, no	a prim. word
[distinction between] Greek	Ἑλλήν (ellēn)	1672: a Greek, usually a name for a Gentile	from Hellas
and Jew,	Ἰουδαῖος (ioudaios)	2453: Jewish, a Jew, Judea	from Ioudas
circumcised	περιτομή (peritomē)	4061: circumcision	from peritemnō

and uncircumcised,	ἀκροβυστία (akrobustia)	203: the prepuce, foreskin, hence uncircumcision	of uncertain origin
barbarian,	βάρβαρος (barbaros)	915: barbarous, barbarian	of uncertain origin, but probably onomatop. for unintelligible sounds
Scythian,	Σκύθης (skuthēs)	4658: a Scythian, an inhab. of Scythia (considered the wildest of barbarians)	of uncertain origin
slave	δοῦλος (doulos)	1401: a slave	of uncertain derivation
and freeman,	ἐλεύθερος (eleutheros)	1658: free, i.e. not a slave or not under restraint	a prim. word
but Christ	Χριστός (christos)	5547: the Anointed One, Messiah, Christ	from chrió
is all,	πάντα (panta)	3956: all, every	a prim. word
and in all.	παῖσιν (pasin)	3956: all, every	a prim. word

## KJV Lexicon

### οπου **adverb**

**hopou hop'-oo:** what(-ever) where, i.e. at whichever spot -- in what place, where(-as, -soever), whither (+ soever).

### 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.

### ενι **verb - present indicative - third person singular**

**eni en'-ee:** impersonally, there is in or among -- be, (there) is.

### ελλην **noun - nominative singular masculine**

**Hellen hel'-lane:** a Hellen (Grecian) or inhabitant of Hellas; by extension a Greek-speaking person, especially a non-Jew -- Gentile, Greek.

**και conjunction**

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

---

**ιουδαιος adjective - nominative singular masculine**

**Ioudaios ee-oo-dah'-yos:** Judaeen, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.

---

**περιτομη noun - nominative singular feminine**

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

---

**και conjunction**

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

---

**ακροβυστια noun - nominative singular feminine**

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

---

**βαρβαρος adjective - nominative singular masculine**

**barbaros bar'-bar-os:** a foreigner (i.e. non-Greek) -- barbarian(-rous).

---

**σκυθης noun - nominative singular masculine**

**Skuthes skoo'-thace:** a Scythene or Scythian, i.e. (by implication) a savage -- Scythian.

---

**δουλος noun - nominative singular masculine**

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

---

**ελευθερος adjective - nominative singular masculine**

**eleutheros el-yoo'-ther-os:** unrestrained (to go at pleasure), i.e. (as a citizen) not a slave (whether freeborn or manumitted), or (genitive case) exempt (from obligation or liability)

---

**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.

---

**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.

---

**παντα adjective - nominative 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

---

**εν preposition**

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

πασιν adjective - dative plural neuter

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

χριστος noun - nominative singular masculine

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

## Colossians 3:12 .

.	Greek	Strong's	Origin
So,	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
as those who have been chosen	ἐκλεκτοὶ (eklektoi)	1588: select, by impl. favorite	from eklegó
of God,	θεοῦ (theou)	2316: God, a god	of uncertain origin
holy	ἅγιοι (agioi)	40: sacred, holy	from a prim. root
and beloved,	ἠγαπημένοι (ēgapēmenoi)	25: to love	of uncertain origin
put	Ἐνδύσασθε (endusasthe)	1746a: to clothe or be clothed with (in the sense of sinking into a garment)	from en and the same as dunó
on a heart	σπλάγχνα (splanchna)	4698: the inward parts (heart, liver, lungs, etc.), fig. the emotions	of uncertain origin
of compassion,	οἰκτιρμοῦ (oiktirmou)	3628: compassion, pity	from oiktiró
kindness,	χρηστότητα (chrēstotēta)	5544: goodness, excellence, uprightness	from chrēstos
humility,	ταπεινοφροσύνην (tapeinophrosunēn)	5012a: lowliness of mind, humility	from tapeinophrón
gentleness	πραῦτητα (prautēta)	4240: gentleness	from praus
and patience;	μακροθυμίαν (makrothumian)	3115: patience, long- suffering	from makros and thumos

## KJV Lexicon

ενδυσασθε **verb - aorist middle imperative - second person**

enduo **en-doo'-o**: to invest with clothing -- array, clothe (with), endue, have (put) on.

οὐν **conjunction**

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

ὥς **adverb**

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

ἐκλεκτοὶ **adjective - nominative plural masculine**

eklektos **ek-lek-tos'**: select; by implication, favorite -- chosen, elect.

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.

θεοῦ **noun - genitive singular masculine**

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

ἅγιοι **adjective - nominative plural masculine**

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

καὶ **conjunction**

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

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

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

σπλαγχνα **noun - accusative plural neuter**

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

οἰκτιρμοῦ **noun - genitive singular masculine**

oiktirmos **oyk-tir-mos'**: pity -- mercy.

χρηστούτη **noun - accusative singular feminine**

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

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

**πραοτητα** **noun - accusative singular feminine**  
**praiotes** **prah-ot'-ace**: gentleness, by implication, humility -- meekness.

**μακροθυμια** **noun - accusative singular feminine**  
**makrothumia** **mak-roth-oo-mee'-ah**: longanimity, i.e. (objectively) forbearance or (subjectively) fortitude -- longsuffering, patience.

## Colossians 3:13 .

.	Greek	Strong's	Origin
bearing	ἀνεχόμενοι (anechomenoi)	430: to hold up, bear with	from ana and echó
with one another,	ἀλλήλων (allēlōn)	240: of one another	a reciporical pronoun
and forgiving	χαριζόμενοι (charizomenoi)	5483: to show favor, give freely	from charis
each other,	ἑαυτοῖς (eautois)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
whoever	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
has	ἔχει (echē)	2192: to have, hold	a prim. verb
a complaint	μομφήν (momphēn)	3437: blame	from memphomai
against	πρὸς (pros)	4314: advantageous for, at (denotes local proximity), toward (denotes motion toward a place)	a prim. preposition
anyone;	τινα (tina)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun

just	καθώς (kathōs)	2531a: according as, just as	from kata and hós
as the Lord	κύριος (kurios)	2962: lord, master	from kuros (authority)
forgave	ἐχαρίσατο (echarisato)	5483: to show favor, give freely	from charis
you, so	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
also	καὶ (kai)	2532: and, even, also	a prim. conjunction
should you.			

## KJV Lexicon

ανεχομενοι **verb - present middle or passive deponent participle - nominative plural masculine**  
**anechomai an-ekh'-om-ahee:** to hold oneself up against, i.e. (figuratively) put up with -- bear with, endure, forbear, suffer.

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

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

χαριζομενοι **verb - present middle or passive deponent participle - nominative plural masculine**  
**charizomai khar-id'-zom-ahee:** to grant as a favor, i.e. gratuitously, in kindness, pardon or rescue -- deliver, (frankly) forgive, (freely) give, grant.

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

εαν **conditional**  
**ean eh-an':** before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-



soever), whether (or), to whom, (who-)so(-ever).

---

**τις indefinite pronoun - nominative singular masculine**

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

---

**προς preposition**

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

---

**τινα indefinite pronoun - accusative singular masculine**

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

---

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

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

---

**μομφην noun - accusative singular feminine**

momphe **mom-fay'**: blame, i.e. (by implication), a fault -- quarrel.

---

**καθως adverb**

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

---

**και conjunction**

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

---

**ο definite article - nominative singular masculine**

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

---

**χριστος noun - nominative singular masculine**

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

---

**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.

---

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

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

---

**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.

---

**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.

# Colossians 3:14 .

.	Greek	Strong's	Origin
Beyond	ἐπὶ (epi)	1909: on, upon	a prim. preposition
all	πᾶσιν (pasin)	3956: all, every	a prim. word
these things		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
[put on] love,	ἀγάπην (agapēn)	26: love, goodwill	from agapaó
which	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
is the perfect	τελειότητος (teleiotētos)	5047: completeness, perfection	from teleios
bond of unity.	σύνδεσμος (sundesmos)	4886: that which binds together, i.e. a bond	from sundeo

## KJV Lexicon

### ἐπὶ **preposition**

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

### πᾶσιν **adjective - dative plural neuter**

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

### δε **conjunction**

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

### τούτοις **demonstrative pronoun - dative plural neuter**

**toutois too'-toice'**: to (for, in, with or by) these (persons or things) -- such, them, there(-in, -with), these, this, those.

την <b>definite article - accusative singular feminine</b>
ho <b>ho</b> : the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
αγαπην <b>noun - accusative singular feminine</b>
agape <b>ag-ah'-pay</b> : love, i.e. affection or benevolence; specially (plural) a love-feast -- (feast of) charity(-ably), dear, love.
ητις <b>relative pronoun - nominative singular feminine</b>
hostis <b>hos'-tis</b> : which some, i.e. any that; also (definite) which same
εστιν <b>verb - present indicative - third person singular</b>
esti <b>es-tee'</b> : he (she or it) is; also (with neuter plural) they are
συνδεσμος <b>noun - nominative singular masculine</b>
sundesmos <b>soon'-des-mos</b> : a joint tie, i.e. ligament, (figuratively) uniting principle, control -- band, bond.
της <b>definite article - genitive singular feminine</b>
ho <b>ho</b> : the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
τελειοτητος <b>noun - genitive singular feminine</b>
teleiotes <b>tel-i-ot'-ace</b> : (the state) completeness (mentally or morally) -- perfection(-ness).

## Colossians 3:15 .

.	Greek	Strong's	Origin
Let the peace	εἰρήνη (eirēnē)	1515:	of uncertain derivation, perhaps from eiró (to join): lit. or fig. peace, by impl. welfare
of Christ	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió
rule	βραβεύετω (brabeuetō)	1018: to act as umpire	from the same as brabeion
in your hearts,	καρδίαις (kardiais)	2588: heart	a prim. word
to which	ἣν (ēn)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
indeed	καὶ (kai)	2532: and, even, also	a prim. conjunction

you were called	ἐκλήθητε (eklēthēte)	2564: to call	a prim. word
in one	ἐνὶ (eni)	1520: one	a primary number
body;	σώματι (sōmati)	4983: a body	of uncertain origin
and be thankful.	εὐχάριστοι (eucharistoi)	2170: thankful	from eu and charizomai

## 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

### ἡ definite article - nominative singular feminine

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

### εἰρήνη noun - nominative singular feminine

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

### 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.

### θεοῦ noun - genitive singular masculine

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

### βραβευετω verb - present active imperative - third person singular

**brabeuo brab-yoo'-o:** to arbitrate, i.e. (genitive case) to govern (figuratively, prevail) -- rule.

### ἐν preposition

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

### ταῖς definite article - dative plural feminine

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

---

καρδιας **noun - dative plural feminine**

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

---

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

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

---

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

---

ην **relative pronoun - accusative singular feminine**

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

---

και **conjunction**

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

---

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

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

---

εν **preposition**

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

---

επι **adjective - dative singular neuter**

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

---

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.

---

και **conjunction**

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

---

ευχαριστοι **adjective - nominative plural masculine**

eucharistos **yoo-khar'-is-tos**: well favored, i.e. (by implication) grateful -- thankful.

---

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.)

---

## Colossians 3:16 .

.	Greek	Strong's	Origin
Let the word	λόγος (logos)	3056: a word (as embodying an idea), a statement, a speech	from legó
of Christ	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió
richly	πλουσίως (plousiōs)	4146: richly	adverb from plousios
dwell	ἐνοικεῖτω (enoikeitō)	1774: to dwell in	from en and oikeó
within	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
you, with all	πάσῃ (pasē)	3956: all, every	a prim. word
wisdom	σοφία (sophia)	4678: skill, wisdom	from sophos
teaching	διδάσκοντες (didaskontes)	1321: to teach	a redupl. caus. form of daó (to learn)
and admonishing	νουθετοῦντες (nouthetountes)	3560: to admonish, exhort	from nous and tithémi
one another	ἑαυτοῦς (eautous)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
with psalms	ψαλμοῖς (psalmois)	5568: a striking (of musical strings), a psalm	from psalló
[and] hymns	ὕμνοις (umnois)	5215: a hymn	a prim. word
[and] spiritual	πνευματικαῖς (pneumatikais)	4152: spiritual	from pneuma
songs,	ὧδαῖς (ōdais)	5603: a song, ode	contr. from aoidé (a song); from the same as adó
singing	ᾄδοντες (adontes)	103: to sing	from aeidó (to sing)

with thankfulness	χάριτι (chariti)	5485: grace, kindness	a prim. word
in your hearts	καρδίαις (kardiais)	2588: heart	a prim. word
to God.	θεῷ (theō)	2316: God, a god	of uncertain origin

## 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.

### λογος noun - nominative singular masculine

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

### του definite article - genitive singular masculine

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

### χριστου noun - genitive singular masculine

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

### ενοικειτω verb - present active imperative - third person singular

**enoikeo en-oy-keh'-o**: to inhabit (figuratively) -- dwell in.

### εν preposition

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

### υμιν personal pronoun - second person dative plural

**humim hoo-min'**: to (with or by) you -- ye, you, your(-selves).

### πλουσιως adverb

**plousios plooo-see'-oce**: copiously -- abundantly, richly.

**εν preposition**

**en en:** in, at, (up-)on, by, etc.

---

**παση adjective - dative singular feminine**

**pas pas:** apparently a primary word; all, any, every, the whole

---

**σοφια noun - dative singular feminine**

**sophia sof-ee'-ah:** wisdom (higher or lower, worldly or spiritual) -- wisdom.

---

**διδασκοντες verb - present active participle - nominative plural masculine**

**didasko did-as'-ko:** to teach (in the same broad application) -- teach.

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**νουθετουντες verb - present active participle - nominative plural masculine**

**noutheteo noo-thet-eh'-o:** to put in mind, i.e. (by implication) to caution or reprove gently - admonish, warn.

---

**εαυτους reflexive pronoun - third person accusative plural masculine**

**heautou heh-ow-too':** him-(her-, it-, them-, also (in conjunction with the personal pronoun of the other persons) my-, thy-, our-, your-) self (selves), etc.

---

**ψαλμοις noun - dative plural masculine**

**psalmos psal-mos':** a set piece of music, i.e. a sacred ode (accompanied with the voice, harp or other instrument; a psalm); collectively, the book of the Psalms -- psalm.

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**υμνοις noun - dative plural masculine**

**hymnos hoom'-nos:** a hymn or religious ode (one of the Psalms) -- hymn.

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**ωδαις noun - dative plural feminine**

**oide o-day':** a chant or ode, a Hebrew cantillation -- song.

---

**πνευματικαις adjective - dative plural feminine**

**pneumatikos pnyoo-mat-ik-os':** non-carnal, i.e. (humanly) ethereal (as opposed to gross), or (daemoniacally) a spirit (concretely), or (divinely) supernatural, regenerate, religious -- spiritual.

---

**εν preposition**

**en en:** in, at, (up-)on, by, etc.

---



**χαριτι** **noun - dative singular feminine**  
**charis** **khar'-ece**: acceptable, benefit, favour, gift, grace(-ious), joy, liberality, pleasure, thank(-s, -worthy).

**αδοντες** **verb - present active participle - nominative plural masculine**  
**aido** **ad'-o**: sing.

**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).

**υμων** **personal pronoun - second person genitive plural**  
**humon** **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

**τω** **definite article - dative singular masculine**  
**ho** **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**κυριω** **noun - dative singular masculine**  
**kurios** **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

## Colossians 3:17 .

.	Greek	Strong's	Origin
Whatever	παν (pan)	3956: all, every	a prim. word
you do	ποιετε (poiēte)	4160: to make, do	a prim. word
in word	λογω (logō)	3056: a word (as embodying an idea), a statement, a speech	from legó
or	η (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
deed,	εργω (ergō)	2041: work	from a prim. verb erdó (to do)

[do] all	πάντα (panta)	3956: all, every	a prim. word
in the name	ὀνόματι (onomati)	3686: a name, authority, cause	a prim. word
of the Lord	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
Jesus,	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
giving thanks	εὐχαριστοῦντες (eucharistountes)	2168: to be thankful	from eucharistos
through	δι' (di)	1223: through, on account of, because of	a prim. preposition
Him to God	θεῷ (theō)	2316: God, a god	of uncertain origin
the Father.	πατρὶ (patri)	3962: a father	a prim. word

## KJV Lexicon

### καὶ conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### πᾶν adjective - accusative singular neuter

**pas pas:** apparently a primary word; all, any, every, the whole

### ὁ relative pronoun - accusative singular neuter

**hos hos:** the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

### τι indefinite pronoun - accusative singular neuter

**tis tis:** some or any person or object

### ἂν particle

**an an:** denoting a supposition, wish, possibility or uncertainty

---

**ποιητε verb - present active subjunctive - second person**  
**poieo poy-eh'-o:** to make or do (in a very wide application, more or less direct)

---

**εν preposition**  
**en en:** in, at, (up-)on, by, etc.

---

**λογω noun - dative singular masculine**  
**logos log'-os:** something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

---

**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.

---

**εν preposition**  
**en en:** in, at, (up-)on, by, etc.

---

**εργω noun - dative singular neuter**  
**ergon er'-gon:** toil (as an effort or occupation); by implication, an act -- deed, doing, labour, work.

---

**παντα adjective - accusative plural neuter**  
**pas pas:** apparently a primary word; all, any, every, the whole

---

**εν preposition**  
**en en:** in, at, (up-)on, by, etc.

---

**ονοματι noun - dative singular neuter**  
**onoma on'-om-ah:** a name (authority, character) -- called, (+ sur-)name(-d).

---

**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.

---

**ευχαριστουντες verb - present active participle - nominative plural masculine**  
**eucharisteo yoo-khar-is-teh'-o:** to be grateful, i.e. (actively) to express gratitude (towards); specially, to say grace at a meal -- (give) thank(-ful, -s).

---

**τω definite article - dative singular masculine**  
**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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<b>θεω</b> <b>noun - dative singular masculine</b> <b>theos</b> <b>theh'-os</b> : a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).
<b>και</b> <b>conjunction</b> <b>kai</b> <b>kahee</b> : and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words
<b>πατρι</b> <b>noun - dative singular masculine</b> <b>pater</b> <b>pat-ayr'</b> : a father (literally or figuratively, near or more remote) -- father, parent.
<b>δι</b> <b>preposition</b> <b>dia</b> <b>dee-ah'</b> : through (in very wide applications, local, causal, or occasional)
<b>αυτου</b> <b>personal pronoun - genitive singular masculine</b> <b>autos</b> <b>ow-tos'</b> : the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

## Colossians 3:18 .

.	Greek	Strong's	Origin
Wives,	γυναῖκες (gunaikes)	1135: a woman	a prim. word
be subject	ὑποτάσσεσθε (upotassesthe)	5293: to place or rank under, to subject, mid. to obey	from hupo and tassó
to your husbands,	ἀνδράσιν (andrasin)	435: a man	a prim. word
as is fitting	ἀνῆκεν (anēken)	433: to be fit, be proper	from ana and hékó
in the Lord.	κυρίῳ (kuriō)	2962: lord, master	from kuros (authority)

## KJV Lexicon

αι **definite article - nominative plural feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**γυναικες noun - nominative plural feminine**

**gune goo-nay':** a woman; specially, a wife -- wife, woman.

**υποτασσεσθε verb - present middle imperative - second person**

**hupotasso hoop-ot-as'-so:** to subordinate; reflexively, to obey -- be under obedience (obedient), put under, subdue unto, (be, make) subject (to, unto), be (put) in subjection (to, under), submit self unto.

**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.

**ιδιοις adjective - dative plural masculine**

**idios id'-ee-os:** pertaining to self, i.e. one's own; by implication, private or separate

**ανδρασιν noun - dative plural masculine**

**aner an'-ayr:** a man (properly as an individual male) -- fellow, husband, man, sir.

**ως adverb**

**hos hoco:** which how, i.e. in that manner (very variously used, as follows)

**ανηκεν verb - imperfect active indicative - third person singular**

**aneko an-ay'-ko:** to attain to, i.e. (figuratively) be proper -- convenient, be fit.

**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.

## Colossians 3:19 .

.	Greek	Strong's	Origin
Husbands,	ἄνδρες (andres)	435: a man	a prim. word
love	ἀγαπάτε (agapate)	25: to love	of uncertain origin
your wives	γυναῖκας (gunaikas)	1135: a woman	a prim. word
and do not be	πικραίνεσθε	4087: to make bitter	from pikros

embittered	(pikrainesthe)		
against	πρὸς (pros)	4314: advantageous for, at (denotes local proximity), toward (denotes motion toward a place)	a prim. preposition
them.			

## 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.

ανδρες **noun - nominative plural masculine**

aner **an'-ayr**: a man (properly as an individual male) -- fellow, husband, man, sir.

αγαπατε **verb - present active imperative - second person**

agapao **ag-ap-ah'-o**: to love (in a social or moral sense) -- (be-)love(-ed).

τας **definite article - accusative plural feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γυναικας **noun - accusative plural feminine**

gune **goo-nay'**: a woman; specially, a wife -- wife, woman.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

μη **particle - nominative**

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

πικραινεσθε **verb - present passive imperative - second person**

pikraino **pik-rah'-ee-no**: to embitter -- be (make) bitter.

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

**αυτας** **personal pronoun - accusative plural feminine**  
**autos ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

## Colossians 3:20 .

.	Greek	Strong's	Origin
Children,	τέκνα (tekna)	5043: a child (of either sex)	from tiktó
be obedient	ὑπακούετε (upakouete)	5219: to listen, attend to	from hupo and akouó
to your parents	γονεῦσιν (goneusin)	1118: a parent	from ginomai
in all things,	πάντα (panta)	3956: all, every	a prim. word
for this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
is well-pleasing	εὐάρεστον (euaRESTON)	2101: well-pleasing	from eu and arestos (acceptable, pleasing); from areskó
to the Lord.	κυρίῳ (kuriō)	2962: lord, master	from kuros (authority)

### KJV Lexicon

**τα** **definite article - nominative plural neuter**  
**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**τέκνα** **noun - nominative plural neuter**  
**teknon tek'-non:** a child (as produced) -- child, daughter, son.

**ὑπακούετε** **verb - present active imperative - second person**  
**hupakouo hoop-ak-oo'-o:** to hear under (as a subordinate), i.e. to listen attentively; by implication, to heed or conform to a command or authority -- hearken, be obedient to,

obey.

τοῖς **definite article - dative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γονευσιν **noun - dative plural masculine**

goneus **gon-yooce'**: a parent -- parent.

κατα **preposition**

kata **kat-ah'**: (prepositionally) down (in place or time), in varied relations

παντα **adjective - accusative plural neuter**

pas **pas**: apparently a primary word; all, any, every, the whole

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).

γαρ **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

ευαρεστον **adjective - nominative singular neuter**

euarestos **yoo-ar'-es-tos**: fully agreeable -- acceptable(-ted), wellpleasing.

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.

## Colossians 3:21 .

.	Greek	Strong's	Origin
Fathers,	πατέρες (pateres)	3962: a father	a prim. word
do not exasperate	ἐρεθίζετε (erethizete)	2042: to stir up	from erethó (to stir to anger)
your children,	τέκνα (tekna)	5043: a child (of either sex)	from tiktó



so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that they will not lose heart.	ἀθυμῶσιν (athumōsin)	120b: to be disheartened	from alpha (as a neg. prefix) and thumos

## 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.

πατέρες **noun - nominative plural masculine**

pater **pat-ayr'**: a father (literally or figuratively, near or more remote) -- father, parent.

μη **particle - nominative**

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

ερεθίζετε **verb - present active imperative - second person**

erethizo **er-eth-id'-zo**: to stimulate (especially to anger) -- provoke.

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.

τέκνα **noun - accusative plural neuter**

teknon **tek'-non**: a child (as produced) -- child, daughter, son.

υμῶν **personal pronoun - second person genitive plural**

humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -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.

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.

αθυμῶσιν **verb - present active subjunctive - third person**

athumeo **ath-oo-meh'-o**: to be spiritless, i.e. disheartened -- be dismayed.

# Colossians 3:22 .

.	Greek	Strong's	Origin
Slaves,	δοῦλοι (douloi)	1401: a slave	of uncertain derivation
in all things	πάντα (panta)	3956: all, every	a prim. word
obey	ὑπακούετε (upakouete)	5219: to listen, attend to	from hupo and akouó
those	Οἱ (oi)	3588: the	the def. art.
who are your masters	κυρίοις (kuriois)	2962: lord, master	from kuros (authority)
on earth,	σάρκα (sarka)	4561: flesh	a prim. word
not with external service,	ὀφθαλμοδουλίαις (ophthalmodouliais)	3787: eye service	from ophthalmos and douleia
as those who [merely] please men,	ἀνθρωπάρεσκοι (anthrōpareskoi)	441: man-pleasing	from anthrōpos and areskos (pleasing)
but with sincerity	ἀπλότητι (aplotēti)	572: singleness, hence simplicity	from haplous
of heart,	καρδίας (kardias)	2588: heart	a prim. word
fearing	φοβούμενοι (phoboumenoi)	5399: to put to flight, to terrify, frighten	from phobos
the Lord.	κύριον (kurion)	2962: lord, master	from kuros (authority)

## 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.

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.

υπακουετε **verb - present active imperative - second person**

hupakouo **hoop-ak-oo'-o**: to hear under (as a subordinate), i.e. to listen attentively; by implication, to heed or conform to a command or authority -- hearken, be obedient to, obey.

κατα **preposition**

kata **kat-ah'**: (prepositionally) down (in place or time), in varied relations

παντα **adjective - accusative plural neuter**

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.

κατα **preposition**

kata **kat-ah'**: (prepositionally) down (in place or time), in varied relations

σαρκα **noun - accusative singular feminine**

sarx **sarx**: carnal(-ly, + -ly minded), flesh(-ly).

κυριοις **noun - dative plural masculine**

kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

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.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

οφθαλμοδουλαιαις **noun - dative plural feminine**

ophthalmoduleia **of-thal-mod-oo-li'-ah**: sight-labor, i.e. that needs watching (remissness) -- eye-service.

ως **adverb**

hos **hoco**: which how, i.e. in that manner (very variously used, as follows)

ανθρωπαρεσκοι **adjective - nominative plural masculine**  
anthropareskos **anth-ro-par'-es-kos**: man-courting, i.e. fawning -- men-pleaser.

αλλ **conjunction**  
alla **al-lah'**: other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

εν **preposition**  
en **en**: in, at, (up-)on, by, etc.

απλοτητι **noun - dative singular feminine**  
haplotes **hap-lot'-ace**: singleness, i.e. (subjectively) sincerity (without dissimulation or self-seeking), or (objectively) generosity (copious bestowal) -- bountifulness, liberal(-ity), simplicity, singleness.

καρδιας **noun - genitive singular feminine**  
kardia **kar-dee'-ah**: the heart, i.e. (figuratively) the thoughts or feelings (mind); also (by analogy) the middle -- (+ broken-)heart(-ed).

φοβουμενοι **verb - present middle or passive deponent participle - nominative plural masculine**  
phobeo **fob-eh'-o**: to frighten, i.e. (passively) to be alarmed; by analogy, to be in awe of, i.e. revere -- be (+ sore) afraid, fear (exceedingly), reverence.

τον **definite article - accusative singular masculine**  
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεον **noun - accusative singular masculine**  
theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

## Colossians 3:23 .

.	Greek	Strong's	Origin
Whatever	ὃ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
you do,	ποιῆτε (poiēte)	4160: to make, do	a prim. word
do your work	ἐργάζεσθε (ergazesthe)	2038b: to work, labor	from ergon
heartily,	ψυχῇς (psuchēs)	5590: breath, the soul	of uncertain origin

as for the Lord	κυρίῳ (kuriō)	2962: lord, master	from kuros (authority)
rather	οὐκ (ouk)	3756: not, no	a prim. word
than	καὶ (kai)	2532: and, even, also	a prim. conjunction
for men,	ἀνθρώποις (anthrōpois)	444: a man, human, mankind	probably from anér and óps (eye, face)

## 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

### πᾶν adjective - accusative singular neuter

**pas pas:** apparently a primary word; all, any, every, the whole

### ὁ relative pronoun - accusative singular neuter

**hos hos:** the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

### τι indefinite pronoun - accusative singular neuter

**tis tis:** some or any person or object

### εἰ condition

**ean eh-an':** before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

### ποιεῖτε verb - present active subjunctive - second person

**poieo poy-eh'-o:** to make or do (in a very wide application, more or less direct)

### 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)

### ψυχῆς noun - genitive singular feminine

**psuche psoo-khay':** breath, i.e. (by implication) spirit, abstractly or concretely -- heart (+ -ily), life, mind, soul, + us, + you.

εργαζεσθε **verb - present middle or passive deponent imperative - second person**  
ergazomai **er-gad'-zom-ahee**: to toil (as a task, occupation, etc.), (by implication) effect, be engaged in or with, etc. -- commit, do, labor for, minister about, trade (by), work.

ως **adverb**  
hos **hoce**: which how, i.e. in that manner (very variously used, as follows)

τω **definite article - dative singular masculine**  
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κυριω **noun - dative singular masculine**  
kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

και **conjunction**  
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

ανθρωποις **noun - dative plural masculine**  
anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

## Colossians 3:24 .

.	Greek	Strong's	Origin
knowing		3609a: to have seen or perceived, hence to know	perf. of eidon
that from the Lord	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
you will receive	ἀπολήμψεσθε (apolēmpsesthe)	618: to receive from, receive as one's due	from apo and lambanó
the reward	ἀνταπόδοσιν (antapodosin)	469: recompense	from antapodidómi
of the inheritance.	κληρονομίας (klēronomias)	2817: an inheritance	from kléronomos
It is the Lord	κυρίῳ (kuriō)	2962: lord, master	from kuros (authority)

Christ	Χριστῷ (christō)	5547: the Anointed One, Messiah, Christ	from chrió
whom you serve.	δουλεύετε (douleuete)	1398: to be a slave, to serve	from doulos

## KJV Lexicon

εἶδοτες **verb - perfect active participle - nominative plural masculine**

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

ὅτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ἀπο **preposition**

apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

κυρίου **noun - genitive singular masculine**

kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

ληψέσθε **verb - future middle deponent indicative - second person**

lambano **lam-ban'-o**: to take (in very many applications, literally and figuratively)

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.

ἀνταποδοσιν **noun - accusative singular feminine**

antapodosis **an-tap-od'-os-is**: requital (properly, the act) -- reward.

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.

κληρονομίας **noun - genitive singular feminine**

kleronomia **klay-ron-om-ee'-ah**: heirship, i.e. (concretely) a patrimony or (genitive case) a possession -- inheritance.

τῷ **definite article - dative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**γαρ gar** **conjunction**

**gar gar:** assigning a reason (used in argument, explanation or intensification; often with other particles)

**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.

**χριστω noun - dative singular masculine**

**Christos khris-tos':** anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

**δουλευετε verb - present active indicative - second person**

**douleuo dool-yoo'-o:** to be a slave to (literal or figurative, involuntary or voluntary) -- be in bondage, (do) serve(-ice).

## Colossians 3:25 .

.	Greek	Strong's	Origin
For he who does	ἀδικῶν (adikōn)	91: to do wrong, act wickedly	from adikos
wrong	ἠδίκησεν (ēdikēsen)	91: to do wrong, act wickedly	from adikos
will receive	κομίσεται (komisetai)	2865: to bear, carry	from komeó (to take care of)
the consequences of the wrong		91: to do wrong, act wickedly	from adikos
which	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
he has done,		91: to do wrong, act wickedly	from adikos
and that without	οὐκ (ouk)	3756: not, no	a prim. word
partiality.	προσωποληψία (prosōpolēpsia)	4382: respect of persons	from prosōpolēptēs



## 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).

αδικων **verb - present active participle - nominative singular masculine**

adikeo **ad-ee-keh'-o**: to be unjust, i.e. (actively) do wrong (morally, socially or physically) -- hurt, injure, be an offender, be unjust, (do, suffer, take) wrong.

κομιεται **verb - future middle deponent indicative - third person singular - attic**

komizo **kom-id'-zo**: to provide for, i.e. (by implication) to carry off (as if from harm; genitive case obtain) -- bring, receive.

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.

ηδικησεν **verb - aorist active indicative - third person singular**

adikeo **ad-ee-keh'-o**: to be unjust, i.e. (actively) do wrong (morally, socially or physically) -- hurt, injure, be an offender, be unjust, (do, suffer, take) wrong.

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**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

εστιν **verb - present indicative - third person singular**

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

προσωποληψια **noun - nominative singular feminine**

prosopolepsia **pros-o-pol-ape-see'-ah**: partiality, i.e. favoritism -- respect of persons.

## Colossians 4:1 .

■			
.	Greek	Strong's	Origin

Masters,	κύριοι (kurioi)	2962: lord, master	from kuros (authority)
grant	παρέχεσθε (parechesthe)	3930: to furnish, to present	from para and echó
to your slaves	δούλοις (doulois)	1401: a slave	of uncertain derivation
justice	δίκαιον (dikaion)	1342: correct, righteous, by impl. innocent	from diké
and fairness,	ισότητα (isotēta)	2471: equality	from isos
knowing		3609a: to have seen or perceived, hence to know	perf. of eidon
that you too	καὶ (kai)	2532: and, even, also	a prim. conjunction
have	ἔχετε (echete)	2192: to have, hold	a prim. verb
a Master	κύριον (kurion)	2962: lord, master	from kuros (authority)
in heaven.	οὐρανῷ (ouranō)	3772: heaven	a prim. word

## 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.

κυριοι **noun - nominative plural masculine**

**kurios koo'-ree-os:** supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

το **definite article - accusative singular neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

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**δικαιον adjective - accusative singular neuter**

**dikaïos dik'-ah-yos:** equitable (in character or act); by implication, innocent, holy (absolutely or relatively) -- just, meet, right(-eous).

---

**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.

---

**ισοτητα noun - accusative singular feminine**

**isotes ee-sot'-ace:** by implication, equity -- equal(-ity).

---

**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.

---

**δουλοις noun - dative 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.

---

**παρεχεσθε verb - present middle imperative - second person**

**parecho par-ekh'-o:** to hold near, i.e. present, afford, exhibit, furnish occasion -- bring, do, give, keep, minister, offer, shew, + trouble.

---

**ειδοτες verb - perfect active participle - nominative plural masculine**

**eido i'-do:** to see; by implication, (in the perfect tense only) to know

---

**οτι conjunction**

**hoti hot'-ee:** demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**υμεις personal pronoun - second person nominative plural**

**humeis hoo-mice':** you (as subjective of verb) -- ye (yourselves), you.

---

**εχετε verb - present active indicative - second person**

**echo ekh'-o:** (used in certain tenses only) a primary verb; to hold

---

**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.

---

εν **preposition**  
en **en**: in, at, (up-)on, by, etc.

ουρανοῖς **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.

## Colossians 4:2 .

.	Greek	Strong's	Origin
Devote yourselves	προσκαρτερεῖτε (proskartereite)	4342: to attend constantly	from pros and kartereó
to prayer,	προσευχῇ (proseuchē)	4335: prayer	from proseuchomai
keeping alert	γρηγοροῦντες (grēgorountes)	1127: to be awake, to watch	formed from perf. of egeiró
in it with [an attitude of] thanksgiving;	εὐχαριστία (eucharistia)	2169: thankfulness, giving of thanks	from eucharistos

## KJV Lexicon

τη **definite article - dative singular feminine**  
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

προσευχη **noun - dative singular feminine**  
proseuche **pros-yoo-khay'**: prayer (worship); by implication, an oratory (chapel) -- pray earnestly, prayer.

προσκαρτερεῖτε **verb - present active imperative - second person**  
proskartereo **pros-kar-ter-eh'-o**: to be earnest towards, i.e. (to a thing) to persevere, be constantly diligent, or (in a place) to attend assiduously all the exercises, or (to a person) to adhere closely to (as a servitor)

γρηγορουντες **verb - present active participle - nominative plural masculine**  
gregoreuo **gray-gor-yoo'-o**: to keep awake, i.e. watch -- be vigilant, wake, (be) watch(-ful).

<b>εν</b> <b>preposition</b> <b>en en:</b> in, at, (up-)on, by, etc.
<b>αυτη</b> <b>personal pronoun - dative singular feminine</b> <b>autos ow-tos':</b> the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons
<b>εν</b> <b>preposition</b> <b>en en:</b> in, at, (up-)on, by, etc.
<b>ευχαριστια</b> <b>noun - dative singular feminine</b> <b>eucharistia yoo-khar-is-tee'-ah:</b> gratitude; actively, grateful language (to God, as an act of worship) -- thankfulness, (giving of) thanks(-giving).

## Colossians 4:3 .

.	Greek	Strong's	Origin
praying	προσευχόμενοι (proseuchomenoi)	4336: to pray	from pros and euchomai
at the same time	ἅμα (ama)	260: at once	a prim. word
for us as well,	καὶ (kai)	2532: and, even, also	a prim. conjunction
that God	θεὸς (theos)	2316: God, a god	of uncertain origin
will open	ἀνοίξει (anoixē)	455: to open	from ana and oigó (to open)
up to us a door	θύραν (thuran)	2374: a door	a prim. word
for the word,	λόγου (logou)	3056: a word (as embodying an idea), a statement, a speech	from legó
so that we may speak forth	λαλήσαι (lalēsai)	2980: to talk	from lalos (talkative)
the mystery	μυστήριον (mustērion)	3466: a mystery or secret doctrine	from mustés (one initiated); from mueó

of Christ,	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió
for which	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
I have also	καὶ (kai)	2532: and, even, also	a prim. conjunction
been imprisoned;	δέδεμαι (dedemai)	1210: to tie, bind	a prim. verb

## KJV Lexicon

προσευχομενοι **verb - present middle or passive deponent participle - nominative plural masculine**  
**proseuchomai pros-yoo'-khom-ahēe:** to pray to God, i.e. supplicate, worship -- pray  
(earnestly, for), make prayer.

### αμα **adverb**

**hama ham'-ah:** at the same time, but freely used as a preposition or adverb denoting close association -- also, and, together, with(-al).

### και **conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### περι **preposition**

**peri per-ee':** through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

### ημων **personal pronoun - first person genitive plural**

**hemon hay-mone':** of (or from) us -- our (company), us, we.

### ινα **conjunction**

**hina hin'-ah:** in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

### ο **definite article - nominative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### θεος **noun - nominative singular masculine**

**theos** **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

---

**ανοιξη** **verb - aorist active subjunctive - third person singular**

**anoigo** **an-oy'-go**: to open up (literally or figuratively, in various applications) -- open.

---

**ημιν** **personal pronoun - first person dative plural**

**hemin** **hay-meen'**: to (or for, with, by) us -- our, (for) us, we.

---

**θυραν** **noun - accusative singular feminine**

**thura** **thoo'-rah**: a portal or entrance (the opening or the closure, literally or figuratively) -- door, gate.

---

**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.

---

**λογου** **noun - genitive singular masculine**

**logos** **log'-os**: something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

---

**λαλησαι** **verb - aorist active middle or passive deponent**

**laleo** **lal-eh'-o**: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

---

**το** **definite article - accusative singular neuter**

**ho** **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**μυστηριον** **noun - accusative singular neuter**

**musterion** **moos-tay'-ree-on**: a secret or mystery (through the idea of silence imposed by initiation into religious rites) -- mystery.

---

**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.

---

**δι** **preposition**

**dia** **dee-ah'**: through (in very wide applications, local, causal, or occasional)

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**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.

**καὶ conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**δεδεμαι verb - perfect passive indicative - first person singular**

**deo deh'-o:** to bind (in various applications, literally or figuratively) -- bind, be in bonds, knit, tie, wind.

## Colossians 4:4 .

.	Greek	Strong's	Origin
that I may make it clear	φανερῶσω (phanerōsō)	5319: to make visible, make clear	from phaneros
in the way	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
I ought	δεῖ (dei)	1163: it is necessary	a form of deó
to speak.	λαλῆσαι (lalēsai)	2980: to talk	from lalos (talkative)

## KJV Lexicon

**ὅτι conjunction**

**hina hin'-ah:** in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

**φανερῶσω verb - aorist active subjunctive - first person singular**

**phanerōo fan-er-o'-o:** to render apparent -- appear, manifestly declare, (make) manifest (forth), shew (self).

**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

**ὥς adverb**

**hos hoce:** which how, i.e. in that manner (very variously used, as follows)



**δει** **verb - present impersonal active indicative - third person singular**  
**dei die:** also deon deh-on'; neuter active participle of the same; both used impersonally; it is (was, etc.) necessary (as binding) -- behaved, be meet, must (needs), (be) need(-ful), ought, should.

**με** **personal pronoun - first person accusative singular**  
**me meh:** me -- I, me, my.

**λαλῆσαι** **verb - aorist active middle or passive deponent**  
**laleo lal-eh'-o:** to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

## Colossians 4:5 .

.	Greek	Strong's	Origin
Conduct yourselves	περιπατεῖτε (peripateite)	4043: to walk	from peri and pateó
with wisdom	σοφία (sophia)	4678: skill, wisdom	from sophos
toward	πρὸς (pros)	4314: advantageous for, at (denotes local proximity), toward (denotes motion toward a place)	a prim. preposition
outsiders,	τοὺς (tous)	3588: the	the def. art.
making the most	ἐξαγοραζόμενοι (exagorazomenoi)	1805: to buy up, i.e. ransom, fig. to rescue from loss	from ek and agorazó
of the opportunity.	καιρὸν (kairon)	2540: time, season	a prim. word

### KJV Lexicon

**εν** **preposition**  
**en en:** in, at, (up-)on, by, etc.

**σοφία** **noun - dative singular feminine**

sophia **sof-ee'-ah**: wisdom (higher or lower, worldly or spiritual) -- wisdom.

περιπατεῖτε **verb - present active imperative - second person**

peripateo **per-ee-pat-eh'-o**: to tread all around, i.e. walk at large (especially as proof of ability); figuratively, to live, deport oneself, follow (as a companion or votary) -- go, be occupied with, walk (about).

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

τους **definite article - accusative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἐξω **adverb**

exo **ex'-o**: out(-side, of doors), literally or figuratively -- away, forth, (with-)out (of, -ward), strange.

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

καιρον **noun - accusative singular masculine**

kairos **kahee-ros'**: an occasion, i.e. set or proper time -- always, opportunity, (convenient, due) season, (due, short, while) time, a while.

εξαγοραζομενοι **verb - present middle passive - nominative plural masculine**

exagorazo **ex-ag-or-ad'-zo**: to buy up, i.e. ransom; figuratively, to rescue from loss (improve opportunity) -- redeem.

## Colossians 4:6 .

.	Greek	Strong's	Origin
Let your speech	λόγος (logos)	3056: a word (as embodying an idea), a statement, a speech	from legó
always	πάντοτε (pantote)	3842: at all times	from pas and tote
be with grace,	χάριτι (chariti)	5485: grace, kindness	a prim. word
[as though] seasoned	ἡρτυμένος (ērtumenos)	741: to make ready, to season (food)	probably akin to same as harmos
with salt,	ἅλατι	217: salt	from hals

	(alati)		
so that you will know		3609a: to have seen or perceived, hence to know	perf. of eidon
how	πῶς (pōs)	4459: how?	interrog. adverb from the same as posos
you should	δεῖ (dei)	1163: it is necessary	a form of deó
respond	ἀποκρίνεσθαι (apokrinesthai)	611: to answer	from apo and krinó
to each	ἐκάστῳ (ekastō)	1538: each, every	a prim. word
person.	ἐνὶ (eni)	1520: one	a primary number

## 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.

### λογος noun - nominative singular masculine

**logos log'-os**: something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

### υμων personal pronoun - second person genitive plural

humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

### 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.

<b>χαριτι</b> <b>noun - dative singular feminine</b> <b>charis</b> <b>khar'-ece</b> : acceptable, benefit, favour, gift, grace(-ious), joy, liberality, pleasure, thank(-s, -worthy).
<b>αλατι</b> <b>noun - dative singular neuter</b> <b>halas</b> <b>hal'-as</b> : salt; figuratively, prudence -- salt.
<b>ηρτυμενος</b> <b>verb - perfect passive participle - nominative singular masculine</b> <b>artuo</b> <b>ar-too'-o</b> : to prepare, i.e. spice (with stimulating condiments) -- season.
<b>ειδεναι</b> <b>verb - perfect active middle or passive deponent</b> <b>eido</b> <b>i'-do</b> : to see; by implication, (in the perfect tense only) to know
<b>πως</b> <b>adverb</b> <b>pos</b> <b>poce</b> : 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).
<b>δει</b> <b>verb - present impersonal active indicative - third person singular</b> <b>dei</b> <b>die</b> : also deon deh-on'; neuter active participle of the same; both used impersonally; it is (was, etc.) necessary (as binding) -- behoved, be meet, must (needs), (be) need(-ful), ought, should.
<b>υμας</b> <b>personal pronoun - second person accusative plural</b> <b>humas</b> <b>hoo-mas'</b> : you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).
<b>επι</b> <b>adjective - dative singular masculine</b> <b>heis</b> <b>hice</b> : one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.
<b>εκαστω</b> <b>adjective - dative singular masculine</b> <b>hekastos</b> <b>hek'-as-tos</b> : each or every -- any, both, each (one), every (man, one, woman), particularly.
<b>αποκρινεσθαι</b> <b>verb - present middle or passive deponent infinitive</b> <b>apokrinomai</b> <b>ap-ok-ree'-nom-ahee</b> : to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

## Colossians 4:7 .

.	Greek	Strong's	Origin
As to all	πάντα (panta)	3956: all, every	a prim. word
my affairs, Tychicus,	Τύχικος (tuchikos)	5190: "fortuitous," Tychicus, a Christian	from tuché (fortune, fate)

[our] beloved	ἀγαπητός (agapētos)	27: beloved	from agapaó
brother	ἀδελφός (adelphos)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
and faithful	πιστός (pistos)	4103: faithful, reliable	from peithó
servant	διάκονος (diakonos)	1249: a servant, minister	of uncertain origin
and fellow bond-servant	σύνδουλος (sundoulos)	4889: a fellow servant	from sun and doulos
in the Lord,	κυρίῳ (kuriō)	2962: lord, master	from kuros (authority)
will bring you information.	γνωρίσει (gnōrisei)	1107: to come to know, to make known	from ginóskó

## KJV Lexicon

τα **definite article - accusative plural neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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).

παντα **adjective - accusative plural neuter**

pas **pas**: apparently a primary word; all, any, every, the whole

γνωρισει **verb - future active indicative - third person singular**

gnorizo **gno-rid'-zo**: to make known; subjectively, to know -- certify, declare, make known, give to understand, do to wit, wot.

υμιν **personal pronoun - second person dative plural**

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

<b>τυχικός</b> <b>noun - nominative singular masculine</b> <b>Tuchikos</b> <b>too-khee-kos'</b> : fortuitous, i.e. fortunate; Tychicus, a Christian -- Tychicus.
<b>ο</b> <b>definite article - nominative singular masculine</b> <b>ho</b> <b>ho</b> : the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
<b>αγαπητος</b> <b>adjective - nominative singular masculine</b> <b>agapetos</b> <b>ag-ap-ay-tos'</b> : beloved -- (dearly, well) beloved, dear.
<b>αδελφος</b> <b>noun - nominative singular masculine</b> <b>adephos</b> <b>ad-el-fos'</b> : a brother near or remote -- brother.
<b>και</b> <b>conjunction</b> <b>kai</b> <b>kahee</b> : and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words
<b>πιστος</b> <b>adjective - nominative singular masculine</b> <b>pistos</b> <b>pis-tos'</b> : objectively, trustworthy; subjectively, trustful -- believe(-ing, -r), faithful(-ly), sure, true.
<b>διακονος</b> <b>noun - nominative singular masculine</b> <b>diakonos</b> <b>dee-ak'-on-os</b> : 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.
<b>και</b> <b>conjunction</b> <b>kai</b> <b>kahee</b> : and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words
<b>συνδουλος</b> <b>noun - nominative singular masculine</b> <b>sundoulos</b> <b>soon'-doo-los</b> : a co-slave, i.e. servitor or ministrant of the same master (human or divine) -- fellowservant.
<b>εν</b> <b>preposition</b> <b>en</b> <b>en</b> : in, at, (up-)on, by, etc.
<b>κυριω</b> <b>noun - dative singular masculine</b> <b>kurios</b> <b>koo'-ree-os</b> : supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

## Colossians 4:8 .

.	Greek	Strong's	Origin
[For] I have sent	ἐπέμψα (epempsa)	3992: to send	a prim. word

him to you for this		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
very	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
purpose, that you may know	γνώτε (gnōte)	1097: to come to know, recognize, perceive	from a prim. root gnó-
about	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
our circumstances	τὰ (ta)	3588: the	the def. art.
and that he may encourage	παρακαλέσῃ (parakalesē)	3870: to call to or for, to exhort, to encourage	from para and kaleó
your hearts;	καρδίας (kardias)	2588: heart	a prim. word

## KJV Lexicon

ὁν **relative pronoun - accusative singular masculine**

**hos hos:** the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

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.

προς **preposition**

**pros pros:** a preposition of direction; forward to, i.e. toward

ὑμας **personal pronoun - second person accusative plural**

**humas hoo-mas':** you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

εἰς **preposition**

**eis ice:** to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

---

**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

---

**τouto 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).

---

**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.

---

**γνω verb - second aorist active subjunctive - third person singular**

**ginosko ghin-ocē'-ko:** to know (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed)

---

**τα definite article - accusative plural neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**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).

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**παρακαλεση verb - aorist active subjunctive - third person singular**

**parakaleo par-ak-al-eh'-o:** to call near, i.e. invite, invoke (by imploration, hortation or consolation) -- beseech, call for, (be of good) comfort, desire, (give) exhort(-ation), intreat, pray.

---

**τας definite article - accusative plural feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**καρδιας noun - accusative plural feminine**

**kardia kar-dee'-ah:** the heart, i.e. (figuratively) the thoughts or feelings (mind); also (by analogy) the middle -- (+ broken-)heart(-ed).

---

**υμων personal pronoun - second person genitive plural**

**humon hoo-mone':** of (from or concerning) you -- ye, you, your (own, -selves).

---



# Colossians 4:9 .

.	Greek	Strong's	Origin
and with him Onesimus,	Ὀνησίμῳ (onēsīmō)	3682: "useful," Onesimus, a Christian	from onésis (use, profit, advantage)
[our] faithful	πιστῷ (pistō)	4103: faithful, reliable	from peithō
and beloved	ἀγαπητῷ (agapētō)	27: beloved	from agapaō
brother,	ἀδελφῷ (adelphō)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
who	ὅς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
is one of your [number]. They will inform	γνωρίσουσιν (gnōrisousin)	1107: to come to know, to make known	from ginóskō
you about the whole	πάντα (panta)	3956: all, every	a prim. word
situation here.	ᾧδε (ōde)	5602: so, to here, here	demonstrative adverb from hode,

## KJV Lexicon

### συν **preposition**

**sun soon:** with or together, i.e. by association, companionship, process, resemblance, possession, instrumentality, addition, etc.

### ονησιμῳ **noun - dative singular masculine**

**Onesimos on-ay'-sim-os:** profitable; Onesimus, a Christian -- Onesimus.

### τῷ **definite article - dative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΠΙΣΤΩ **adjective - dative singular masculine**

**pistos pis-tos'**: objectively, trustworthy; subjectively, trustful -- believe(-ing, -r), faithful(-ly), sure, true.

καὶ **conjunction**

**kai kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἀγαπητῷ **adjective - dative singular masculine**

**agapetos ag-ap-ay-tos'**: beloved -- (dearly, well) beloved, dear.

ἀδελφῷ **noun - dative singular masculine**

**adephos ad-el-fos'**: a brother near or remote -- brother.

ὃς **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.

ἐστὶν **verb - present indicative - third person singular**

**esti es-tee'**: he (she or it) is; also (with neuter plural) they are

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)

ὑμῶν **personal pronoun - second person genitive plural**

**humon hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

πάντα **adjective - accusative plural neuter**

**pas pas**: apparently a primary word; all, any, every, the whole

ὑμῖν **personal pronoun - second person dative plural**

**humin hoo-min'**: to (with or by) you -- ye, you, your(-selves).

γνωρίουσιν **verb - future active indicative - third person**

**gnorizo gno-rid'-zo**: to make known; subjectively, to know -- certify, declare, make known, give to understand, do to wit, wot.

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.

ὧδε **adverb**

**hode ho'-deh**: in this same spot, i.e. here or hither -- here, hither, (in) this place, there.

## Colossians 4:10 .

■			
.	Greek	Strong's	Origin

Aristarchus,	Ἀρίσταρχος (aristarchos)	708: "best leader," Aristarchus, a Christian of Thessalonica	from aristos (best) and archos (leader)
my fellow prisoner,	συναιχμάλωτος (sunaichmalōtos)	4869: a fellow prisoner	from sun and aichmalōtos
sends you his greetings;	Ἀσπάζεται (aspazetai)	782: to welcome, greet	a prim. verb
and [also] Barnabas's	Βαρναβᾶ (barnaba)	921: Barnabas, an Isr. companion of Paul	probably of Aramaic origin
cousin	ἀνεψιὸς (anepsios)	431: a cousin	of uncertain origin
Mark	Μάρκος (markos)	3138: Mark, a Christian	of Latin origin
(about	(περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
whom	οὗ (ou)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
you received	ἐλάβετε (elabete)	2983: to take, receive	from a prim. root lab-
instructions;	ἐντολάς (entolas)	1785: an injunction, order, command	from entellomai
if	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
he comes	ἔλθῃ (elthē)	2064: to come, go	a prim. verb
to you, welcome  him);	δέξασθε (dexasthe)	1209: to receive	a prim. verb

## KJV Lexicon

ασπάζεται **verb - present middle or passive deponent indicative - third person singular**  
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).

αρισταρχος **noun - nominative singular masculine**  
Aristarchos **ar-is'-tar-khos**: best ruling; Aristarchus, a Macedonian -- Aristarchus.

ο **definite article - nominative singular masculine**  
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English  
idiom) -- the, this, that, one, he, she, it, etc.

συναιχμαλωτος **adjective - nominative singular masculine**  
sunaichmalotos **soon-aheekh-mal'-o-tos**: a co-captive -- fellowprisoner.

μου **personal pronoun - first person genitive singular**  
mou **moo**: of me -- I, me, mine (own), my.

και **conjunction**  
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition)  
with other particles or small words

μαρκος **noun - nominative singular masculine**  
Markos **mar'-kos**: Marcus, a Christian -- Marcus, Mark.

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.

ανεψιος **noun - nominative singular masculine**  
anepsios **an-eps'-ee-os**: akin, i.e. (specially) a cousin -- sister's son.

βαρναβα **noun - genitive singular masculine**  
Barnabas **bar-nab'-as**: son of Nabas (i.e. prophecy); Barnabas, an Israelite -- Barnabas.

περι **preposition**  
peri **per-ee'**: through (all over), i.e. around; figuratively with respect to; used in various  
applications, of place, cause or time

ου **relative pronoun - genitive singular masculine**  
hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that --  
one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

<b>ελαβετε</b> <b>verb - second aorist active indicative - second person</b> <b>lambano lam-ban'-o:</b> to take (in very many applications, literally and figuratively)
<b>εντολας</b> <b>noun - accusative plural feminine</b> <b>entole en-tol-ay':</b> injunction, i.e. an authoritative prescription -- commandment, precept.
<b>εαν</b> <b>conditional</b> <b>ean eh-an':</b> before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).
<b>ελθη</b> <b>verb - second aorist active subjunctive - third person singular</b> <b>erchomai er'-khom-ahee:</b> accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.
<b>προς</b> <b>preposition</b> <b>pros pros:</b> a preposition of direction; forward to, i.e. toward
<b>υμας</b> <b>personal pronoun - second person accusative plural</b> <b>humas hoo-mas':</b> you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).
<b>δεξασθε</b> <b>verb - aorist middle deponent imperative - second person</b> <b>dechomai dekh'-om-ahee:</b> to receive (in various applications, literally or figuratively) -- accept, receive, take.
<b>αυτον</b> <b>personal pronoun - accusative singular masculine</b> <b>autos ow-tos':</b> the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

## Colossians 4:11 .

.	Greek	Strong's	Origin
and [also] Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
who is called	λεγόμενος (legomenos)	3004: to say	a prim. verb
Justus;	Ἰουῆστος (ioustos)	2459: Justus, the name of three Christian	of Latin origin
these	οὗτοι (outoi)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun

are the only	μόνοι (monoi)	3441: alone	a prim. word
fellow workers	συνεργοὶ (sunergoi)	4904: a fellow worker	from sun and the same as ergon
for the kingdom	βασιλείαν (basileian)	932: kingdom, sovereignty, royal power	from basileuó
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
who are from the circumcision,	περιτομῆς (peritomēs)	4061: circumcision	from peritemnó
and they have proved	ἐγενήθησαν (egenēthēsan)	1096: to come into being, to happen, to become	from a prim. root gen-
to be an encouragement	παρηγορία (parēgoria)	3931: exhortation, comfort	from parégoreó (to address)
to me.			

## 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

### ἰησοῦς **noun - nominative singular masculine**

**iesous ee-ay-sooce':** Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

### 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.

### λεγόμενος **verb - present passive participle - nominative singular masculine**

**lego leg'-o:** ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

ΙΟΥΣΤΟΣ **noun - nominative singular masculine**

loustos **ee-ooce'-tos**: Justus, the name of three Christian -- Justus.

---

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.

---

ΟΝΤΕΣ **verb - present participle - nominative plural masculine**

on **oan**: being -- be, come, have.

---

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)

---

ΠΕΡΙΤΟΜΗΣ **noun - genitive singular feminine**

peritome **per-it-om-ay'**: circumcision (the rite, the condition or the people, literally or figuratively) -- circumcised, circumcision.

---

ΟΥΤΟΙ **demonstrative pronoun - nominative plural masculine**

houtos **hoo'-tos**: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

---

ΜΟΝΟΙ **adjective - nominative plural masculine**

monos **mon'-os**: remaining, i.e. sole or single; by implication, mere -- alone, only, by themselves.

---

ΣΥΝΕΡΓΟΙ **adjective - nominative plural masculine**

sunergos **soon-er-gos'**: a co-laborer, i.e. coadjutor -- companion in labour, (fellow-)helper(-labourer, -worker), labourer together with, workfellow.

---

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.

---

ΒΑΣΙΛΕΙΑΝ **noun - accusative singular feminine**

basileia **bas-il-i'-ah**: royalty, i.e. (abstractly) rule, or (concretely) a realm -- kingdom, + reign.

---

ΤΟΥ **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

ΘΕΟΥ **noun - genitive singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

---

ΟΙΤΙΝΕΣ **relative pronoun - nominative plural masculine**  
**hostis hos'-tis:** which some, i.e. any that; also (definite) which same

εγενηθησαν **verb - aorist passive deponent indicative - third 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.)

μοι **personal pronoun - first person dative singular**  
**moi moy:** to me -- I, me, mine, my.

παρηγορια **noun - nominative singular feminine**  
**paregoria par-ay-gor-ee'-ah:** an address alongside, i.e. (specially), consolation -- comfort.

## Colossians 4:12 .

.	Greek	Strong's	Origin
Epaphras,	Ἐπαφρᾶς (epaphras)	1889: Epaphras, a Christian	from Epaphroditos
who	ὁ (o)	3588: the	the def. art.
is one of your number,		4771: you (early mod. Eng. thou)	second pers. sing. pers. pronoun
a bonds slave	δοῦλος (doulos)	1401: a slave	of uncertain derivation
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
sends you his greetings,	ἀσπάζεται (aspazetai)	782: to welcome, greet	a prim. verb
always	πάντοτε (pantote)	3842: at all times	from pas and tote
laboring earnestly	ἀγωνιζόμενος (agōnizomenos)	75: to contend for a prize, struggle	from agón
for you in his prayers,	προσευχαῖς (proseuchais)	4335: prayer	from proseuchomai
that you may	σταθῇτε	2476: to make to stand, to	from a redupl. of the prim. root



stand	(stathēte)	stand	sta-
perfect	τέλειοι (teleioi)	5046: having reached its end, i.e. complete, by ext. perfect	from telos
and fully assured	πεπληροφορημένοι (peplērophorēmenoi)	4135: to bring in full measure, to fulfill	from plérés and phoreó
in all	παντί (panti)	3956: all, every	a prim. word
the will	θελήματι (thelēmati)	2307: will	from theló
of God.	θεοῦ (theou)	2316: God, a god	of uncertain origin

## KJV Lexicon

ασπάζεται **verb - present middle or passive deponent indicative - third person singular**  
**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).

επαφρας **noun - nominative singular masculine**  
**Epaphras ep-af-ras':** Epaphras, a Christian -- Epaphras.

ο **definite article - nominative singular masculine**  
**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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)

υμων **personal pronoun - second person genitive plural**  
**humon hoo-mone':** of (from or concerning) you -- ye, you, your (own, -selves).

δουλος **noun - nominative singular masculine**

**doulos doo'-los:** a slave (literal or figurative, involuntary or voluntary; frequently, therefore in a qualified sense of subjection or subserviency) -- bond(-man), servant.

---

**χριστου noun - genitive singular masculine**

**Christos khris-tos':** anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

---

**παντοτε adverb**

**pantote pan'-tot-eh:** every when, i.e. at all times -- alway(-s), ever(-more).

---

**αγωνιζομενος verb - present middle or passive deponent participle - nominative singular masculine**

**agonizomai ag-o-nid'-zom-ahēe:** to struggle, literally (to compete for a prize), figuratively (to contend with an adversary), or genitive case (to endeavor to accomplish something) -- fight, labor fervently, strive.

---

**υπερ preposition**

**huper hoop-er':** over, i.e. (with the genitive case) of place, above, beyond, across, or causal, for the sake of, instead, regarding; with the accusative case superior to, more than -- (+ exceeding, abundantly) above, in (on) behalf of, beyond, by, + very chiefest, concerning, exceeding (above, -ly), for, + very highly, more (than), of, over, on the part of, for sake of, in stead, than, to(-ward), very. In the comparative, it retains many of the above applications.

---

**υμων personal pronoun - second person genitive plural**

**humon hoo-mone':** of (from or concerning) you -- ye, you, your (own, -selves).

---

**εν preposition**

**en en:** in, at, (up-)on, by, etc.

---

**ταις definite article - dative plural feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**προσευχαις noun - dative plural feminine**

**proseuche pros-yoo-khay':** prayer (worship); by implication, an oratory (chapel) -- pray earnestly, prayer.

---

**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.

---

**στητε verb - second aorist active subjunctive - second person**

**histemi his'-tay-mee:** to stand (transitively or intransitively), used in various applications

---

**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.

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition)

with other particles or small words

πεπληρωμενοι **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

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

θεληματι **noun - dative singular neuter**

thelema **thel'-ay-mah**: a determination (properly, the thing), i.e. (actively) choice (specially, purpose, decree; abstractly, volition) or (passively) inclination -- desire, pleasure, will.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου **noun - genitive singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

## Colossians 4:13 .

.	Greek	Strong's	Origin
For I testify	μαρτυρῶ (marturō)	3140: to bear witness, testify	from martus
for him that he has	ἔχει (echei)	2192: to have, hold	a prim. verb
a deep	πολὺν (polun)	4183: much, many	a prim. word
concern	πόνον (ponon)	4192: labor	from penomai (to toil)
for you and for those	τῶν (tōn)	3588: the	the def. art.
who are in Laodicea	Λαοδικεία (laodikeia)	2993: Laodicea, a city in Phrygia	from laos and diké
and Hierapolis.	Ἱεραπόλει (ierapolei)	2404: Hierapolis, a city in Asia	from hieros and polis

## KJV Lexicon

μαρτυρω **verb - present active indicative - first person singular**

**martureo mar-too-reh'-o:** to be a witness, i.e. testify

**γαρ conjunction**

**gar gar:** assigning a reason (used in argument, explanation or intensification; often with other particles)

**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

**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.

**εχει verb - present active indicative - third person singular**

**echo ekh'-o:** (used in certain tenses only) a primary verb; to hold

**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)

**πολυν adjective - accusative singular 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.

**υπερ preposition**

**huper hoop-er':** over, i.e. (with the genitive case) of place, above, beyond, across, or causal, for the sake of, instead, regarding; with the accusative case superior to, more than -- (+ exceeding, abundantly) above, in (on) behalf of, beyond, by, + very chiefest, concerning, exceeding (above, -ly), for, + very highly, more (than), of, over, on the part of, for sake of, in stead, than, to(-ward), very. In the comparative, it retains many of the above applications.

**υμων personal pronoun - second person genitive plural**

**humon hoo-mone':** of (from or concerning) you -- ye, you, your (own, -selves).

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

των <b>definite article - genitive plural masculine</b>	
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 <b>preposition</b>	
en	en: in, at, (up-)on, by, etc.
λαοδικεια <b>noun - dative singular feminine</b>	
Laodikeia	lah-od-ik'-i-ah: Laodicia, a place in Asia Minor -- Laodicea.
και <b>conjunction</b>	
kai	kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words
των <b>definite article - genitive plural masculine</b>	
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 <b>preposition</b>	
en	en: in, at, (up-)on, by, etc.
ιεραπολει <b>noun - dative singular feminine</b>	
Hierapolis	hee-er-ap'-ol-is: holy city; Hierapolis, a place in Asia Minor -- Hierapolis.

## Colossians 4:14 .

.	Greek	Strong's	Origin
Luke,	Λουκᾶς (loukas)	3065: Luke, a Christian	contr. from the Latin Lucanus
the beloved	ἀγαπητὸς (agapētos)	27: beloved	from agapaō
physician,	ἰατρὸς (iatros)	2395: a physician	from iaomai
sends you his greetings,	ἀσπάζεται (aspazetai)	782: to welcome, greet	a prim. verb
and [also] Demas.	Δημᾶς (dēmas)	1214: Demas, a companion of Paul	probably a short form of Démétrios

## KJV Lexicon

ασπάζεται **verb - present middle or passive deponent indicative - third person singular**  
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).

λουκας **noun - nominative singular masculine**  
Loukas **loo-kas'**: Lucas, a Christian -- Lucas, Luke.

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.

ιατρος **noun - nominative singular masculine**  
iatros **ee-at-ros'**: a physician -- physician.

ο **definite article - nominative singular masculine**  
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English  
idiom) -- the, this, that, one, he, she, it, etc.

αγαπητος **adjective - nominative singular masculine**  
agapetos **ag-ap-ay-tos'**: beloved -- (dearly, well) beloved, dear.

και **conjunction**  
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition)  
with other particles or small words

δημας **noun - nominative singular masculine**  
Demas **day-mas'**: Demas, a Christian -- Demas.

## Colossians 4:15 .

.	Greek	Strong's	Origin
Greet	Ἀσπάσασθε (aspasasthe)	782: to welcome, greet	a prim. verb
the brethren	ἀδελφούς (adelphous)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)

who are in Laodicea	Λαοδικεΐα (laodikeia)	2993: Laodicea, a city in Phrygia	from laos and diké
and also Nympha	Νύμφαν (numphan)	3564: Nympha, a Christian of Laodicea	from numphé
and the church	ἐκκλησίαν (ekklēsian)	1577: an assembly, a (religious) congregation	from ek and kaleó
that is in her house.	οἶκον (oikon)	3624: a house, a dwelling	a prim. word

## KJV Lexicon

ασπασασθε **verb - aorist middle deponent imperative - second 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.

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.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

λαοδικεΐα **noun - dative singular feminine**

Laodikeia **lah-od-ik'-i-ah**: Laodicia, a place in Asia Minor -- Laodicea.

αδελφους **noun - accusative plural 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

νυμφαν **noun - accusative singular masculine**

Numphas **noom-fas'**: nymph-given (i.e. -born); Nymphas, a Christian -- Nymphas.

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.

κατ **preposition**

kata **kat-ah'**: (prepositionally) down (in place or time), in varied relations

οικον **noun - accusative singular masculine**

oikos **oy'-kos**: a dwelling (more or less extensive, literal or figurative); by implication, a family (more or less related, literally or figuratively) -- home, house(-hold), temple.

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

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.

## Colossians 4:16 .

.	Greek	Strong's	Origin
When	ὅταν (otan)	3752: whenever	from hote and an
this	ἡ (ē)	3588: the	the def. art.
letter	ἐπιστολή (epistolē)	1992: an epistle, a letter	from epistelló
is read	ἀναγνωσθῇ (anagnōsthē)	314: to know certainly, know again, read	from ana and ginóskó
among	παρ' (par)	3844: from beside, by the side of, by, beside	a prim. preposition
you, have	ποιήσατε (poiēsate)	4160: to make, do	a prim. word
it also	καὶ (kai)	2532: and, even, also	a prim. conjunction
read	ἀναγνωσθῇ (anagnōsthē)	314: to know certainly, know again, read	from ana and ginóskó
in the church	ἐκκλησία	1577: an assembly, a	from ek and kaleó



	(ekklēsia)	(religious) congregation	
of the Laodiceans;	Λαοδικέων (laodikeōn)	2994: Laodicean	from Laodikeia
and you, for your part read	ἀναγνῶτε (anagnōte)	314: to know certainly, know again, read	from ana and ginóskó
my letter [that is coming] from Laodicea.	Λαοδικείας (laodikeias)	2993: Laodicea, a city in Phrygia	from laos and diké

## 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

### οταν conjunction

**hotan hot'-an:** whenever (implying hypothesis or more or less uncertainty); also causatively (conjunctively) inasmuch as -- as long (soon) as, that, + till, when(-soever), while.

### αναγνωσθη verb - aorist passive subjunctive - third person singular

**anaginosko an-ag-in-ocē'-ko:** to know again, i.e. (by extension) to read -- read.

### 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

### υμιν personal pronoun - second person dative plural

**humim hoo-min':** to (with or by) you -- ye, you, your(-selves).

### 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.

### επιστολη noun - nominative singular feminine

**epistole ep-is-tol-ay':** a written message -- epistle, letter.

### ποιησατε verb - aorist active middle - second person

**poieo poy-eh'-o:** to make or do (in a very wide application, more or less direct)

**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.

---

**kai conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**en 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.

---

**λαοδικαιων noun - genitive plural masculine**

**Laodikeus lah-od-ik-yooce':** a Laodicean, i.e. inhabitant of Laodicia -- Laodicean.

---

**εκκλησια noun - dative singular feminine**

**ekklesia ek-klay-see'-ah:** a calling out, i.e. (concretely) a popular meeting, especially a religious congregation--assembly, church.

---

**αναγνωσθη verb - aorist passive subjunctive - third person singular**

**anaginosko an-ag-in-occe'-ko:** to know again, i.e. (by extension) to read -- read.

---

**kai 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.

---

**ek 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)

---

**λαοδικειας noun - genitive singular feminine**

**Laodikeia lah-od-ik'-i-ah:** Laodicia, a place in Asia Minor -- Laodicea.

---

**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.

---

**kai 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.

αναγνῶτε **verb - second aorist active subjunctive - second person**  
 anaginosko **an-ag-in-ocē'-ko**: to know again, i.e. (by extension) to read -- read.

## Colossians 4:17 .

.	Greek	Strong's	Origin
Say		3004: to say	a prim. verb
to Archippus,	Ἀρχίππῳ (archippō)	751: "horse-ruler," Archippus, a Christian at Colossae	from archó and hippos
"Take heed	Βλέπε (blepe)	991: to look (at)	a prim. verb
to the ministry	διακονίαν (diakonian)	1248: service, ministry	from diakonos
which	ἣν (ēn)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
you have received	παρέλαβες (parelabes)	3880: to receive from	from para and lambanó
in the Lord,	κυρίῳ (kuriō)	2962: lord, master	from kuros (authority)
that you may fulfill	πληροῖς (plērois)	4137: to make full, to complete	from plérés
it."			

### 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

---

ΕΙΠΑΤΕ **verb - second aorist active middle - second person**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

---

αρχιππω **noun - dative singular masculine**

Archippos **ar'-khip-pos**: horse-ruler; Archippus, a Christian -- Archippus.

---

βλεπε **verb - present active imperative - second person singular**

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.

---

διακονιαν **noun - accusative singular feminine**

diakonia **dee-ak-on-ee'-ah**: attendance (as a servant, etc.); figuratively (eleemosynary) aid, (official) service (especially of the Christian teacher, or technically of the diaconate)

---

ην **relative pronoun - accusative singular feminine**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

---

παρελαβες **verb - second aorist active indicative - second person singular**

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).

---

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.

---

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.

---

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

---

πληροις **verb - present active subjunctive - second 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

# Colossians 4:18 .

.	Greek	Strong's	Origin
I, Paul,	Παύλου (paulou)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin
write this	Ὁ (o)	3588: the	the def. art.
greeting	ἀσπασμός (aspasmos)	783: a greeting, salutation	from aspazomai
with my own	ἐμῇ (emē)	1699: my	from the oblique cases of ἐγώ, first pers. poss. pronoun
hand.	χειρὶ (cheiri)	5495: the hand	a prim. word
Remember	μνημονεύετε (mnēmoneuete)	3421: to call to mind, to make mention of	from mnémōn (mindful)
my imprisonment.	δεσμῶν (desmōn)	1199: a band, bond	from deó
Grace	χάρις (charis)	5485: grace, kindness	a prim. word
be with you.			

## KJV Lexicon

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ασπασμος **noun - nominative singular masculine**

aspasmos **as-pas-mos'**: a greeting (in person or by letter) -- greeting, salutation.

τη **definite article - dative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**εμη possessive pronoun - first person dative singular feminine**  
**emos em-os':** my -- of me, mine (own), my.

---

**χειρι noun - dative singular feminine**  
**cheir khire:** the hand (literally or figuratively (power); especially (by Hebraism) a means or instrument) -- hand.

---

**παυλου noun - genitive singular masculine**  
**Paulos pow'-los:** Paulus, the name of a Roman and of an apostle -- Paul, Paulus.

---

**μνημονευετε verb - present active imperative - second person**  
**mnemoneuo mnay-mon-yoo'-o:** to exercise memory, i.e. recollect; by implication, to punish; also to rehearse -- make mention; be mindful, remember.

---

**μου personal pronoun - first person genitive singular**  
**mou moo:** of me -- I, me, mine (own), my.

---

**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.

---

**δεσμων noun - genitive 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.

---

**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).

---

**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).

---

**αμην hebrew transliterated word**  
**amen am-ane':** firm, i.e. (figuratively) trustworthy; adverbially, surely (often as interjection, so be it) -- amen, verily.