5420 Ro 3:19 stopped

5420 2Co 11:10 stop

5420 Heb 11:33 stopped

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5420. Strong's Dictionary Study

5420. phrasso {fras'-so}; apparently a strengthening form of the base of 5424; to fence or inclose, i.e. (specifically) to block up (figuratively, to silence): --stop.[ql

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5420 -- stop.

5419 Interlinear Index Study

5419 MAT 013 036 Then <5119 -tote -> Jesus <2424 -lesous -> sent <0863 -aphiemi -> the multitude <3793 -ochlos -> away <0863 -aphiemi -> , and went <2064 -erchomai -> into <1519 -eis -> the house <3614 -oikia -> : and his disciples <3101 -mathetes -> came <4334 -proserchomai -> unto him , saying <3004 -lego -> , Declare <5419 -phrazo -> unto us the parable <3850 -parabole -> of the tares <2215 -zizanion -> of the field <0068 -agros -> .

5419 MAT 015 015 Then <1161 -de -> answered <0611 -apokrinomai -> Peter <4074 -Petros -> and said <2036 -epo -> unto him , Declare < $\{5419\}$ -phrazo -> unto us this <5026 -taute -> parable <3850 -parabole -> .

phrasso 5420 -- stop.

^{*} stop , 5420 ,

^{*} stopped , 1993 , 4912 , 5420 ,

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about 5418 \# phragmos {frag-mos'}; from 5420; a fence, or inclosing barrier (literally or figuratively): -- hedge (+ round {about}), partition. [ql
```

declare 5419 # phrazo {frad'-zo}; probably akin to 5420 through the idea of defining; to indicate (by word or act), i.e. (specifically) to expound: -- {declare}. [ql

hedge 5418 # phragmos {frag-mos'}; from 5420; a fence, or inclosing barrier (literally or figuratively): -- {hedge} (+ round about), partition. [ql

partition 5418 # phragmos {frag-mos'}; from 5420; a fence, or inclosing barrier (literally or figuratively): -- hedge (+ round about), {partition}. [ql

round 5418 # phragmos {frag-mos'}; from 5420; a fence, or inclosing barrier (literally or figuratively): -- hedge (+ {round} about), partition.[ql

seal 4973 # sphragis {sfrag-ece'}; probably strengthened from 5420; a signet (as fencing in or protecting from misappropriation); by implication, the stamp impressed (as a mark of privacy, or genuineness), literally or figuratively: --{seal}.[ql

stop 5420 # phrasso {fras'-so}; apparently a strengthening form of the base of 5424; to fence or inclose, i.e. (specifically) to block up (figuratively, to silence): -- {stop}. [q]

understanding 5424 # phren {frane}; probably from an obsolete phrao (to rein in or curb; compare 5420); the midrif (as a partition of the body), i.e. (figuratively and by implication, of sympathy) the feelings (or sensitive nature; by extension [also in the plural] the mind or cognitive faculties): -- {understanding}. [ql

5420. Cross Reference Study

5420.

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5420 phrasso \* stop , {5420 phrasso } ,

5420 phrasso \* stopped , 1993 epistomizo , 4912 sunecho ,  $\{5420 \text{ phrasso }\}$  ,

5420 - phrasso - 2Co 11:10 stop

5420 - phrasso - Rom 03:19 stopped

5420 - phrasso - Heb 11:33 stopped

5420 Ro 3:19 stopped

5420 2Co 11:10 stop

5420 Heb 11:33 stopped

5420. phrasso  $\{fras'-so\}$ ; apparently a strengthening form of the base of 5424; to fence or inclose, i.e. (specifically) to block up (figuratively, to silence): --stop.[ql

5420 Ro 3:19 stopped

5420 2Co 11:10 stop

5420 Heb 11:33 stopped

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5420. Strong's Dictionary Study

5420. phrasso {fras'-so}; apparently a strengthening form of the base of 5424; to fence or inclose, i.e. (specifically) to block up (figuratively, to silence): --stop.[ql

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5420 -- stop.

5419 Interlinear Index Study

5419 MAT 013 036 Then <5119 -tote -> Jesus <2424 -lesous -> sent <0863 -aphiemi -> the multitude <3793 -ochlos -> away <0863 -aphiemi -> , and went <2064 -erchomai -> into <1519 -eis -> the house <3614 -oikia -> : and his disciples <3101 -mathetes -> came <4334 -proserchomai -> unto him , saying <3004 -lego -> , Declare <5419 -phrazo -> unto us the parable <3850 -parabole -> of the tares <2215 -zizanion -> of the field <0068 -agros -> .

5419 MAT 015 015 Then <1161 -de -> answered <0611 -apokrinomai -> Peter <4074 -Petros -> and said <2036 -epo -> unto him , Declare < $\{5419\}$  -phrazo -> unto us this <5026 -taute -> parable <3850 -parabole -> .

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phrasso 5420 -- stop.

<sup>\*</sup> stop , 5420 ,

<sup>\*</sup> stopped , 1993 , 4912 , 5420 ,

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about 5418 \# phragmos {frag-mos'}; from 5420; a fence, or inclosing barrier (literally or figuratively): -- hedge (+ round {about}), partition. [ql
```

declare 5419 # phrazo {frad'-zo}; probably akin to 5420 through the idea of defining; to indicate (by word or act), i.e. (specifically) to expound: -- {declare}. [ql

hedge 5418 # phragmos {frag-mos'}; from 5420; a fence, or inclosing barrier (literally or figuratively): -- {hedge} (+ round about), partition. [ql

partition 5418 # phragmos {frag-mos'}; from 5420; a fence, or inclosing barrier (literally or figuratively): -- hedge (+ round about), {partition}. [ql

round 5418 # phragmos {frag-mos'}; from 5420; a fence, or inclosing barrier (literally or figuratively): -- hedge (+ {round} about), partition.[ql

seal 4973 # sphragis {sfrag-ece'}; probably strengthened from 5420; a signet (as fencing in or protecting from misappropriation); by implication, the stamp impressed (as a mark of privacy, or genuineness), literally or figuratively: --{seal}.[ql

stop 5420 # phrasso {fras'-so}; apparently a strengthening form of the base of 5424; to fence or inclose, i.e. (specifically) to block up (figuratively, to silence): -- {stop}. [q]

understanding 5424 # phren {frane}; probably from an obsolete phrao (to rein in or curb; compare 5420); the midrif (as a partition of the body), i.e. (figuratively and by implication, of sympathy) the feelings (or sensitive nature; by extension [also in the plural] the mind or cognitive faculties): -- {understanding}. [ql

5420. Cross Reference Study

5420.

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5420 phrasso * stop , {5420 phrasso } ,

5420 phrasso * stopped , 1993 epistomizo , 4912 sunecho , $\{5420 \text{ phrasso }\}$,

5420 - phrasso - 2Co 11:10 stop

5420 - phrasso - Rom 03:19 stopped

5420 - phrasso - Heb 11:33 stopped

5420 - phrasso - 2Co 11:10 stop

5420 - phrasso - Rom 03:19 stopped

5420 - phrasso - Heb 11:33 stopped

5420 -- stop.

5419 MAT 013 036 Then <5119 -tote -> Jesus <2424 -lesous -> sent <0863 -aphiemi -> the multitude <3793 -ochlos -> away <0863 -aphiemi \rightarrow , and went <2064 -erchomai \rightarrow into <1519 -eis \rightarrow the house <3614 -oikia -> : and his disciples <3101 -mathetes - > came <4334 -proserchomai -> unto him , saying <3004 -lego -> , Declare <{5419} -phrazo -> unto us the parable <3850 -parabole \rightarrow of the tares <2215 -zizanion \rightarrow of the field <0068 -agros \rightarrow .

5419 MAT 015 015 Then <1161 -de -> answered <0611 -apokrinomai -> Peter <4074 -Petros -> and said <2036 -epo -> unto him , Declare <{5419} -phrazo -> unto us this <5026 -taute -> parable <3850 -parabole -> .

phrasso 5420 -- stop.

- * stop , 5420 ,
- * stopped , 1993 , 4912 , 5420 ,

about 5418 # phragmos {frag-mos'}; from 5420; a fence, or inclosing barrier (literally or figuratively): -- hedge (+ round {about}), partition.[ql

declare 5419 # phrazo {frad'-zo}; probably akin to 5420 through the idea of defining; to indicate (by word or act), i.e. (specifically) to expound: -- {declare}. [ql

hedge 5418 # phragmos $\{frag-mos'\}$; from 5420; a fence, or inclosing barrier (literally or figuratively): -- $\{hedge\}$ (+ round about), partition. [ql

partition 5418 # phragmos {frag-mos'}; from 5420; a fence, or inclosing barrier (literally or figuratively): -- hedge (+ round about), {partition}. [ql

round 5418 # phragmos {frag-mos'}; from 5420; a fence, or inclosing barrier (literally or figuratively): -- hedge (+ {round} about), partition.[ql

seal 4973 # sphragis {sfrag-ece'}; probably strengthened from 5420; a signet (as fencing in or protecting from misappropriation); by implication, the stamp impressed (as a mark of privacy, or genuineness), literally or figuratively: --{seal}.[gl

stop 5420 # phrasso {fras'-so}; apparently a strengthening form of the base of 5424; to fence or inclose, i.e. (specifically) to block up (figuratively, to silence): -- {stop}. [ql

understanding 5424 # phren {frane}; probably from an obsolete phrao (to rein in or curb; compare 5420); the midrif (as a partition of the body), i.e. (figuratively and by implication, of sympathy) the feelings (or sensitive nature; by extension [also in the plural] the mind or cognitive faculties): -- {understanding}. [ql

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5420. Cross Reference Study
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5420.

5420 phrasso * stop , {5420 phrasso } ,

5420 phrasso * stopped , 1993 epistomizo , 4912 sunecho ,
{5420 phrasso } ,
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