

4894 Concordance Study

4894 Ac 12:12 considered

4894 Ac 14:6 ware

4894 Ac 5:2 privy

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4894. Strong's Dictionary Study

4894. suneido {soon-i'-do}; from 4862 and 1492; to see completely; used (like its primary) only in two past tenses, respectively meaning to understand or become aware, and to be conscious or (clandestinely) informed of: --consider, know, be privy, be ware of. [ql

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4894 -- consider, know, be privy, be ware of.

4893 Interlinear Index Study

4893 JOH 008 009 And they which heard <0191 -akouo -> [it] , being convicted <1651 -elegcho -> by [their own] conscience <{4893} -suneidesis -> , went <1831 -exerchomai -> out one <1520 -heis -> by one <1520 -heis -> , beginning <0756 -archomai -> at <0575 -apo -> the eldest <4245 -presbuteros -> , [even] unto the last <2078 -eschatos -> : and Jesus <2424 -Iesous -> was left <2641 -kateleipo -> alone <3441 -monos -> , and the woman <1135 -gune -> standing <2476 -histemi -> in the midst <3319 -mesos -> .

4893 ACT 023 001 . And Paul <3972 -Paulos -> , earnestly <0816 -atenizo -> beholding <0816 -atenizo -> the council <4892 -sunedrion -> , said <2036 -epo -> , Men <0435 -aner -> [and] brethren <0080 -adephos -> , I have lived <4176 -politeuomai -> in all <3956 -pas -> good <0018 -agathos -> conscience <{4893} -suneidesis -> before God <2316 -theos -> until <0891 -achri -> this <5026 -taute -> day <2250 -hemera -> .

4893 ACT 024 016 And herein <5129 -toutoi -> do I exercise <0778 -askeo -> myself , to have <2192 -echo -> always <1275 -diapantos -> a conscience <{4893} -suneidesis -> void <0677 -aproskopos -> of offence <0677 -aproskopos -> toward <4314 -pros -> God <2316 -theos -> , and [toward] men <0444 -anthropos -> .

4893 ROM 002 015 Which <3748 -hostis -> shew <1731 -endeiknumi -> the work <2041 -ergon -> of the law <3551 -nomos -> written <1123 -graptos -> in their hearts <2588 -kardia -> their

conscience <{4893} -suneidesis -> also <4828 -summartureo -> bearing <4828 -summartureo -> witness <4828 -summartureo -> , and [their] thoughts <3053 -logismos -> the mean <3342 -metaxu -> while accusing <2723 -kategoreo -> or <2228 -e -> else <2532 -kai -> excusing <0626 -apologeomai -> one <0240 -allelon -> another <0240 -allelon -> ;)

4893 ROM 009 001 . I say <3004 -lego -> the truth <0225 -aletheia -> in Christ <5547 -Christos -> , I lie <5574 -pseudomai -> not , my conscience <{4893} -suneidesis -> also <4828 -summartureo -> bearing <4828 -summartureo -> me witness <4828 -summartureo -> in the Holy <0040 -hagios -> Ghost <4151 -pneuma -> ,

4893 ROM 013 005 Wherefore <1352 -dio -> [ye] must needs <0318 -anagke -> be subject <5293 -hupotasso -> , not only <3440 -monon -> for wrath <3709 -orge -> , but also <2532 -kai -> for conscience <{4893} -suneidesis -> sake .

4893 1CO 008 007 . Howbeit <0235 -alla -> [there is] not in every <3956 -pas -> man <3956 -pas -> that knowledge <1108 -gnosis -> : for some <5100 -tis -> with conscience <4893 -suneidesis -> of the idol <1497 -eidolon -> unto this <0737 -arti -> hour <0734 -Artemas -> eat <2068 -esthio -> [it] as a thing offered <1494 -eidolothuton -> unto an idol <1494 -eidolothuton -> ; and their conscience <{4893} -suneidesis -> being <5607 -on -> weak <0772 -asthenes -> is defiled <3435 -moluno -> .

4893 1CO 008 007 . Howbeit <0235 -alla -> [there is] not in every <3956 -pas -> man <3956 -pas -> that knowledge <1108 -gnosis -> : for some <5100 -tis -> with conscience <{4893} -suneidesis -> of the idol <1497 -eidolon -> unto this <0737 -arti -> hour <0734 -Artemas -> eat <2068 -esthio -> [it] as a thing offered <1494 -eidolothuton -> unto an idol <1494 -eidolothuton -> ; and their conscience <4893 -suneidesis -> being <5607 -on -> weak <0772 -asthenes -> is defiled <3435 -moluno -> .

4893 1CO 008 010 For if <1437 -ean -> any <5100 -tis -> man see <1492 -eido -> thee which <3588 -ho -> hast <2192 -echo -> knowledge <1108 -gnosis -> sit <2621 -katakeimai -> at <2621 -katakeimai -> meat in the idols <1493 -eidoleion -> temple , shall not the conscience <{4893} -suneidesis -> of him which is weak <0772 -asthenes -> be emboldened <3618 -oi kodomeo -> to eat <2068 -esthio -> those <3588 -ho -> things which are offered <1494 -eidolothuton -> to idols <1494 -eidolothuton -> ;

4893 1CO 008 012 But when ye sin <0264 -hamartano -> so <3779 -houto -> against <1519 -eis -> the brethren <0080 -adephos -> , and wound <5180 -tupto -> their weak <0770 -astheneo -> conscience <{4893} -suneidesis -> , ye sin <0264 -hamartano -> against <1519 -eis -> Christ <5547 -Christos -> .

4893 1CO 010 025 Whatsoever <3956 -pas -> is sold <4453 -poleo -> in the shambles <3111 -makellon -> , [that] eat <2068 -esthio -> , asking <0350 -anakri no -> no <3367 -medeis -> question for conscience <{4893} -suneidesis -> sake :

4893 1CO 010 027 If <1487 -ei -> any <5100 -tis -> of them that believe <0571 -apistos -> not bid <2564 -kaleo -> you [to a feast] , and ye be disposed <2309 -thelo -> to go <4198 -poreuomai -> ; whatsoever <3956 -pas -> is set <3908 -parati themi -> before <3908 -parati themi -> you , eat <2068 -esthio -> , asking <0350 -anakri no -> no <3367 -medeis -> question for conscience <{4893} -suneidesis -> sake

4893 1C0 010 028 But if <1437 -ean -> any <5100 -tis -> man say <2036 -epo -> unto you , This <5124 -touto -> is offered <1494 -eidolothuton -> in sacrifice <1494 -eidolothuton -> unto idols <1494 -eidolothuton -> , eat <2068 -esthio -> not for his sake that shewed <3377 -menuo -> it , and for conscience <{4893} -suneidesis -> sake : for the earth <1093 -ge -> [is] the Lord s <2962 -kuriros -> , and the fulness <4138 -pleroma -> thereof <0846 -autos -> :

4893 1C0 010 029 Conscience <4893 -suneidesis -> , I say <3004 -lego -> , not thine <1438 -heautou -> own <1438 -heautou -> , but of the other <2087 -heteros -> : for why <5101 -tis -> is my liberty <1657 -eleutheria -> judged <2919 -krino -> of another <0243 -allos -> [man s] conscience <{4893} -suneidesis -> ?

4893 1C0 010 029 Conscience <{4893} -suneidesis -> , I say <3004 -lego -> , not thine <1438 -heautou -> own <1438 -heautou -> , but of the other <2087 -heteros -> : for why <5101 -tis -> is my liberty <1657 -eleutheria -> judged <2919 -krino -> of another <0243 -allos -> [man s] conscience <4893 -suneidesis -> ?

4893 2C0 001 012 . For our rejoicing <2746 -kauchesis -> is this <3778 -houtos -> , the testimony <3142 -marturion -> of our conscience <{4893} -suneidesis -> , that in simplicity <0572 -haplotes -> and godly <2316 -theos -> sincerity <1505 -eilikrineia -> , not with fleshly <4559 -sarkikos -> wisdom <4678 -sophia -> , but by the grace <5485 -charis -> of God <2316 -theos -> , we have had our conversation <0390 -anastrepho -> in the world <2889 -kosmos -> , and more <4056 -perissoteros -> abundantly <4056 -perissoteros -> to you -ward <5209 -humas -> .

4893 2C0 004 002 But have renounced <0550 -apeipomen -> the hidden <2927 -kruptos -> things of dishonesty <0152 -aischune -> , not walking <4043 -peripateo -> in craftiness <3834 -panourgia -> , nor <3366 -mede -> handling <1389 -doloo -> the word <3056 -logos -> of God <2316 -theos -> deceitfully <1389 -doloo -> ; but by manifestation <5321 -phanerosis -> of the truth <0225 -aletheia -> commending <4921 -sunistao -> ourselves <1438 -heautou -> to every <3956 -pas -> man s <0444 -anthropos -> conscience <{4893} -suneidesis -> in the sight <1799 -enopion -> of God <2316 -theos -> .

4893 2C0 005 011 Knowing <1492 -eido -> therefore <3767 -oun -> the terror <5401 -phobos -> of the Lord <2962 -kuriros -> , we persuade <3982 -peitho -> men <0444 -anthropos -> ; but we are made <5319 -phaneroo -> manifest <5319 -phaneroo -> unto God <2316 -theos -> ; and I trust <1679 -elpizo -> also <2532 -kai -> are made <5319 -phaneroo -> manifest <5319 -phaneroo -> in your <5216 -humon -> consciences <{4893} -suneidesis -> .

4893 1TI 001 005 . Now <1161 -de -> the end <5056 -telos -> of the commandment <3852 -paraggelia -> is charity <0026 -agape -> out of a pure <2513 -katharos -> heart <2588 -kardia -> , and [of] a good <0018 -agathos -> conscience <{4893} -suneidesis -> , and [of] faith <4102 -pistis -> unfeigned <0505 -anupokritos -> :

4893 1TI 001 019 Holding <2192 -echo -> faith <4102 -pistis -> , and a good <0018 -agathos -> conscience <{4893} -suneidesis -> ; which <3739 -hos -> some <5100 -tis -> having put <0683 -apothoimai -> away <0683 -apothoimai -> concerning <4012 -peri -> faith <4102 -pistis -> have made <3489 -nauageo -> shipwreck

<3489 -nauageo -> :

4893 1TI 003 009 Holding <2192 -echo -> the mystery <3466 -musterion -> of the faith <4102 -pistis -> in a pure <2513 -katharos -> conscience <{4893} -suneidesis -> .

4893 1TI 004 002 Speaking <5573 -pseudologos -> lies <5573 -pseudologos -> in hypocrisy <5272 -hupokrisis -> ; having their conscience <{4893} -suneidesis -> seared <2743 -kauteriazō -> with a hot <2743 -kauteriazō -> iron ;

4893 2TI 001 003 I thank <5485 -charis -> God <2316 -theos -> , whom <3739 -hos -> I serve <3000 -latreuō -> from [my] forefathers <4269 -progonos -> with pure <2513 -katharos -> conscience <{4893} -suneidesis -> , that without <0088 -adialeiptos -> ceasing <0088 -adialeiptos -> I have <2192 -echo -> remembrance <3417 -mneia -> of thee in my prayers <1162 -deesis -> night <3571 -nux -> and day <2250 -hemera -> ;

4893 TIT 001 015 Unto the pure <2513 -katharos -> all <3956 -pas -> things [are] pure <2513 -katharos -> : but unto them that are defiled <3392 -miainō -> and unbelieving <0571 -apistos -> [is] nothing <3762 -oudeis -> pure <2513 -katharos -> ; but even <2532 -kai -> their mind <3563 -nous -> and conscience <{4893} -suneidesis -> is defiled <3392 -miainō -> .

4893 HEB 009 009 Which <3748 -hostis -> [was] a figure <3850 -parabole -> for the time <2540 -kairos -> then <3588 -hō -> present <1764 -enistemi -> , in which <3739 -hos -> were offered both <5037 -te -> gifts <1435 -doron -> and sacrifices <2378 -thusia -> , that could <1410 -dunamai -> not make <5055 -teleō -> him that did <3000 -latreuō -> the service <3000 -latreuō -> perfect <5048 -teleiōō -> , as pertaining to the conscience <{4893} -suneidesis -> ;

4893 HEB 009 014 How <4214 -posos -> much <4214 -posos -> more <3123 -mallōn -> shall the blood <0129 -haima -> of Christ <5547 -Christos -> , who <3739 -hos -> through <1223 -dia -> the eternal <0166 -aiōnios -> Spirit <4151 -pneuma -> offered <4374 -prosphero -> himself <1438 -heautou -> without <0299 -amomos -> spot <0299 -amomos -> to God <2316 -theos -> , purge <2511 -katharizō -> your <5216 -homon -> conscience <{4893} -suneidesis -> from dead <3498 -nekros -> works <2041 -ergon -> to serve <3000 -latreuō -> the living <2198 -zōō -> God <2316 -theos -> ?

4893 HEB 010 002 For then would they not have ceased <3973 -pauō -> to be offered <4374 -prosphero -> ? because <1223 -dia -> that the worshippers <3000 -latreuō -> once <0530 -hapax -> purged <2508 -kathairo -> should have <2192 -echo -> had <2192 -echo -> no <3367 -medeis -> more <2089 -eti -> conscience <{4893} -suneidesis -> of sins <0266 -hamartia -> .

4893 HEB 010 022 Let us draw <4334 -proserchomai -> near <4334 -proserchomai -> with a true <0227 -alethes -> heart <2588 -kardia -> in full <4136 -plerophoria -> assurance <4136 -plerophoria -> of faith <4102 -pistis -> , having our hearts <2588 -kardia -> sprinkled <4472 -rhantizō -> from an evil <4190 -poneros -> conscience <{4893} -suneidesis -> , and our bodies <4983 -soma -> washed <3068 -louō -> with pure <2513 -katharos -> water <5203 -hudropikos -> .

4893 HEB 013 018 . Pray <4336 -proseuchomai -> for us : for we trust <3982 -peithō -> we have <2192 -echo -> a good <2570 -kalos -> conscience <{4893} -suneidesis -> , in all <3956 -pas -> things willing <2309 -thelō -> to live <0390 -anastrephō -> honestly <2573 -kalos -> .

4893 1PE 002 019 For this <5124 -touto -> [is] thankworthy
 <5485 -charis -> , if <1487 -ei -> a man <5100 -tis -> for
 conscience <{4893} -suneidesis -> toward God <2316 -theos ->
 endure <5297 -hupophero -> grief <3077 -lupe -> , suffering
 <3958 -pascho -> wrongfully <0095 -adikos -> .

4893 1PE 003 016 . Having <2192 -echo -> a good <0018 -
 agathos -> conscience <{4893} -suneidesis -> ; that , whereas
 <3759 -ouai -> they speak <2635 -katalaleo -> evil <2635 -
 katalaleo -> of you , as of evildoers <2555 -kakopoi os -> ,
 they may be ashamed <2617 -kataischuno -> that falsely accuse
 <1908 -epereazo -> your <5216 -humon -> good <0018 -agathos ->
 conversation <0391 -anastrophe -> in Christ <5547 -Christos -> .

4893 1PE 003 021 . The like <0499 -antitupon -> figure <0499 -
 antitupon -> whereunto <3739 -hos -> [even] baptism <0908 -
 baptisma -> doth also <2532 -kai -> now <3568 -nun -> save <4982
 -sozo -> us (not the putting <0595 -apothesis -> away <0595 -
 apothesis -> of the filth <4509 -rhupos -> of the flesh <4561 -
 sarx -> , but the answer <1906 -eperotema -> of a good <0018 -
 agathos -> conscience <{4893} -suneidesis -> toward <1519 -eis ->
 > God <2316 -theos -> ,) by the resurrection <0386 -anastasis
 -> of Jesus <2424 -Iesous -> Christ <5547 -Christos -> :

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suneido 4894 -- consider, know, be privy, be ware of.

\* considered , 2657 , 4894 , 4920 ,

\* privy , 4894 ,

\* ware , 4894 , 5442 ,

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be 4894 # Expanded Dictionary Study

be 4894 # suneido {soon-i' -do}; from 4862 and 1492; to see
 completely; used (like its primary) only in two past tenses,
 respectively meaning to understand or become aware, and to be
 conscious or (clandestinely) informed of: -- consider, know, be
 privy, {be} ware of. [ql]

be 4894 # suneido {soon-i' -do}; from 4862 and 1492; to see
 completely; used (like its primary) only in two past tenses,
 respectively meaning to understand or become aware, and to be
 conscious or (clandestinely) informed of: -- consider, know,
 {be} privy, be ware of. [ql]

conscience 4893 # suneidesis {soon-i' -day-sis}; from a
 prolonged form of 4894; co-perception, i.e. moral consciousness:
 -- {conscience}. [ql]

consider 4894 # suneido {soon-i' -do}; from 4862 and 1492; to

see completely; used (like its primary) only in two past tenses, respectively meaning to understand or become aware, and to be conscious or (clandestinely) informed of: -- {consider}, know, be privy, be ware of. [ql

know 4894 # suneido {soon-i'-do}; from 4862 and 1492; to see completely; used (like its primary) only in two past tenses, respectively meaning to understand or become aware, and to be conscious or (clandestinely) informed of: -- consider, {know}, be privy, be ware of. [ql

of 4894 # suneido {soon-i'-do}; from 4862 and 1492; to see completely; used (like its primary) only in two past tenses, respectively meaning to understand or become aware, and to be conscious or (clandestinely) informed of: -- consider, know, be privy, be ware {of}. [ql

privy 4894 # suneido {soon-i'-do}; from 4862 and 1492; to see completely; used (like its primary) only in two past tenses, respectively meaning to understand or become aware, and to be conscious or (clandestinely) informed of: -- consider, know, be {privy}, be ware of. [ql

ware 4894 # suneido {soon-i'-do}; from 4862 and 1492; to see completely; used (like its primary) only in two past tenses, respectively meaning to understand or become aware, and to be conscious or (clandestinely) informed of: -- consider, know, be privy, be {ware} of. [ql

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#### 4894. Cross Reference Study

4894.

4894 suneido \* considered , 2657 katanoeo , {4894 suneido } ,  
4920 suni emi ,

4894 suneido \* privy , {4894 suneido } ,

4894 suneido \* ware , {4894 suneido } , 5442 phul asso ,

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