

5180 Concordance Study

5180 Mt 24:49 smite

5180 Mt 27:30 smote

5180 Mr 15:19 smote

5180 Lu 12:45 beat

5180 Lu 18:13 smote

5180 Lu 22:64 struck

5180 Lu 23:48 smote

5180 Lu 6:29 smite

5180 Ac 18:17 beat

5180 Ac 21:32 beating

5180 Ac 23:2 smite

5180 Ac 23:3 smite

5180 Ac 23:3 smitten

5180 1Co 8:12 wound

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## 5180. Strong's Dictionary Study

5180. tupto {toop'-to}; a primary verb (in a strengthened form); to "thump", i.e. cudgel or pummel (properly, with a stick or bastinado), but in any case by repeated blows; thus differing from 3817 and 3960, which denote a [usually single] blow with the hand or any instrument, or 4141 with the fist [or a hammer], or 4474 with the palm; as well as from 5177, an accidental collision); by implication, to punish; figuratively, to offend (the conscience): --beat, smite, strike, wound. [q]

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5180 -- beat, smite, strike, wound.

5179 Interlinear Index Study

5179 JOH 014 026 But the Comforter <3875 -parakletos -> , [which is] the Holy <0040 -hagios -> Ghost <4151 -pneuma -> , whom <3739 -hos -> the Father <3962 -pater -> will send <3992 -

pempo -> in my name <3686 -onoma -> , he shall teach <1321 -
 di dasko -> you all <3956 -pas -> things , and bring <{5179} -
 tupos -> all <3956 -pas -> things to your <5209 -humas ->
 remembrance <5279 -hupomimnesko -> , whatsoever <3739 -hos -> I
 have said <2036 -epo -> unto you .

5179 JOH 020 025 The other <0243 -allos -> disciples <3101 -
 mathetes -> therefore <3767 -oun -> said <3004 -lego -> unto him
 , We have seen <3708 -horao -> the Lord <2962 -kuriros -> . But
 he said <2036 -epo -> unto them , Except <3362 -ean me -> I
 shall see <1492 -eido -> in his hands <5495 -cheir -> the print
 <5179 -tupos -> of the nails <2247 -helos -> , and put <0906 -
 ballo -> my finger <1147 -daktulos -> into <1519 -eis -> the
 print <{5179} -tupos -> of the nails <2247 -helos -> , and
 thrust <0906 -ballo -> my hand <5495 -cheir -> into <1519 -eis -
 > his side <4125 -pleura -> , I will not believe <4100 -pisteuo
 -> .

5179 JOH 020 025 The other <0243 -allos -> disciples <3101 -
 mathetes -> therefore <3767 -oun -> said <3004 -lego -> unto him
 , We have seen <3708 -horao -> the Lord <2962 -kuriros -> . But
 he said <2036 -epo -> unto them , Except <3362 -ean me -> I
 shall see <1492 -eido -> in his hands <5495 -cheir -> the print
 <{5179} -tupos -> of the nails <2247 -helos -> , and put <0906 -
 ballo -> my finger <1147 -daktulos -> into <1519 -eis -> the
 print <5179 -tupos -> of the nails <2247 -helos -> , and thrust
 <0906 -ballo -> my hand <5495 -cheir -> into <1519 -eis -> his
 side <4125 -pleura -> , I will not believe <4100 -pisteuo -> .

5179 ACT 007 043 Yea <2532 -kai -> , ye took <0353 -analambano
 -> up the tabernacle <4633 -skene -> of Moloch <3434 -Moloch -> ,
 and the star <0798 -astron -> of your <5216 -humon -> god
 <2316 -theos -> Remphan <4481 -Rhemphan -> , figures <{5179} -
 tupos -> which <3739 -hos -> ye made <4160 -poieo -> to worship
 <4352 -proskuneo -> them : and I will carry <3351 -metoiki zo ->
 you away <3351 -metoiki zo -> beyond <1900 -epekei na -> Babylon
 <0897 -Babulon -> .

5179 ACT 007 044 Our fathers <3962 -pater -> had <1510 -eimi ->
 the tabernacle <4633 -skene -> of witness <3142 -marturion -> in
 the wilderness <2048 -eremos -> , as he had appointed <1299 -
 di atasso -> , speaking <2980 -laleo -> unto Moses <3475 -Moseus
 -> , that he should make <4160 -poieo -> it according <2596 -
 kata -> to the fashion <{5179} -tupos -> that he had seen <3708 -
 horao -> .

5179 ACT 023 025 And he wrote <1125 -grapho -> a letter <1992 -
 epistole -> after <4023 -periecho -> this <5126 -touton ->
 manner <{5179} -tupos -> :

5179 ROM 005 014 Nevertheless <0235 -alla -> death <2288 -
 thanatos -> reigned <0936 -basileuo -> from Adam <0076 -Adam ->
 to Moses <3475 -Moseus -> , even <2532 -kai -> over <1909 -epi -
 > them that had not sinned <0264 -hamartano -> after <1909 -epi -
 > the similitude <3667 -homoioma -> of Adam s <0076 -Adam ->
 transgression <3847 -parabasis -> , who <3739 -hos -> is the
 figure <{5179} -tupos -> of him that was to come <3195 -mello ->
 .

5179 ROM 006 017 But God <2316 -theos -> be thanked <5485 -
 charis -> , that ye were the servants <1401 -doulos -> of sin
 <0266 -hamartia -> , but ye have obeyed <5219 -hupakouo -> from
 the heart <2588 -kardia -> that form <{5179} -tupos -> of
 doctrine <1322 -didache -> which <3739 -hos -> was delivered
 <3860 -paradidomi -> you .

5179 1CO 010 006 . Now <1161 -de -> these <5023 -tauta -> things were our examples <{5179} -tupos -> , to the intent we should not lust <1938 -epi thumetes -> after <1938 -epi thumetes -> evil <2556 -kakos -> things , as they also <2548 -kakeinos -> lusted <1937 -epi thumeo -> .

5179 1CO 010 011 Now <1161 -de -> all <3956 -pas -> these <5023 -tauta -> things happened <4819 -sumbaino -> unto them for ensamples <{5179} -tupos -> : and they are written <1125 -grapho -> for our admonition <3559 -nouthesia -> , upon whom <3739 -hos -> the ends <5056 -telos -> of the world <0165 -ai on -> are come <2658 -katantao -> .

5179 PHP 003 017 . Brethren <0080 -adephos -> , be followers <4831 -summi metes -> together <4831 -summi metes -> of me , and mark <4648 -skopeo -> them which walk <4043 -peripateo -> so <3779 -houto -> as ye have <2192 -echo -> us for an ensample <{5179} -tupos -> .

5179 1TH 001 007 So <5620 -hoste -> that ye were ensamples <{5179} -tupos -> to all <3956 -pas -> that believe <4100 -pisteuo -> in Macedonia <3109 -Makedonia -> and Achai a <0882 -Achai a -> .

5179 2TH 003 009 Not because <3754 -hoti -> we have <2192 -echo -> not power <1849 -exousia -> , but to make <1325 -didomi -> ourselves <1438 -heautou -> an ensample <{5179} -tupos -> unto you to follow <3401 -mimeomai -> us .

5179 1TI 004 012 Let no <3367 -medeis -> man <3367 -medeis -> despise <2706 -kataphroneo -> thy youth <3503 -neotes -> ; but be thou an example <{5179} -tupos -> of the believers <4103 -pistos -> , in word <3056 -logos -> , in conversation <0391 -anastrophe -> , in charity <0026 -agape -> , in spirit <4151 -pneuma -> , in faith <4102 -pistis -> , in purity <0047 -hagneia -> .

5179 TIT 002 007 In all <3956 -pas -> things shewing <3930 -parecho -> thyself <4572 -seautou -> a pattern <{5179} -tupos -> of good <2570 -kalos -> works <2041 -ergon -> : in doctrine <1319 -didaskalia -> [shewing] uncorruptness <0090 -adiaphthoria -> , gravity <4587 -semnotes -> , sincerity <0861 -aphthrsia -> ,

5179 HEB 008 005 Who <3748 -hostis -> serve <3000 -latreuo -> unto the example <5262 -hupodeigma -> and shadow <4639 -skia -> of heavenly <2032 -epouranos -> things , as Moses <3475 -Moseus -> was admonished <5537 -chrematizo -> of God <5537 -chrematizo -> when he was about <3195 -mello -> to make <2005 -epiteleuo -> the tabernacle <4633 -skene -> : for , See <3708 -horao -> , saith <5346 -phemi -> he , [that] thou make <4160 -poieo -> all <3956 -pas -> things according <2596 -kata -> to the pattern <{5179} -tupos -> shewed <1166 -deiknuo -> to thee in the mount <3735 -oros -> .

5179 1PE 005 003 Neither <3366 -mede -> as being lords <2634 -katakuri euo -> over <2634 -katakuri euo -> [God s <2316 -theos ->] heritage <2819 -kleros -> , but being <1096 -ginomai -> ensamples <{5179} -tupos -> to the flock <4168 -poimni on -> .

5179 2PE 001 012 . Wherefore <1352 -dio -> I will not be negligent <0272 -ameleo -> to put <5279 -hupomimesko -> you always <0104 -aei -> in remembrance <{5179} -tupos -> of these <5130 -touton -> things , though <2539 -kaiper -> ye know <1492 -eido -> [them] , and be established <4741 -sterizo -> in the present <3918 -pareimi -> truth <0225 -aletheia -> .

5179 JUDE 001 005 I will <1014 -boo -lom -ahee -> therefore put
 <5279 -hupomimesko -> you in remembrance <{5179} -tupos -> ,
 though ye once <0530 -hapax -> knew <1492 -eido -> this <5124 -
 touto -> , how that the Lord <2962 -kuri os -> , having saved
 <4982 -sozo -> the people <2992 -laos -> out of the land <1093 -
 ge -> of Egypt <0125 -Aiguptos -> , afterward <1208 -deuteros -
 > destroyed <0622 -apollumi -> them that believed <4100 -pisteuo
 -> not .

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tupto 5180 -- beat, smite, strike, wound.

- \* beat , 1194 , 1911 , 4350 , 4363 , 4463 , 5180 ,
- \* beating , 1194 , 5180 ,
- \* smite , 1194 , 3960 , 4474 , 5180 ,
- \* smitten , 4141 , 5180 ,
- \* smote , 0851 , 3817 , 3960 , 4474 , 4475 , 5180 ,
- \* wound , 1210 , 4127 , 4958 , 5180 ,

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be 5177 # Expanded Dictionary Study

be 5177 # tugchano {toong-khan' -o}; probably for an obsolete
 tucho (for which the middle voice of another alternate teucho
 [to make ready or bring to pass] is used in certain tenses; akin
 to the base of 5088 through the idea of effecting; properly, to
 affect; or (specifically) to hit or light upon (as a mark to be
 reached), i.e. (transitively) to attain or secure an object or
 end, or (intransitively) to happen (as if meeting with); but in
 the latter application only impersonal (with 1487), i.e.
 perchance; or (present participle) as adjective, usual (as if
 commonly met with, with 3756, extraordinary), neuter (as adverb)
 perhaps; or (with another verb) as adverb, by accident (as it
 were): -- {be}, chance, enjoy, little, obtain, X refresh...self,
 + special. Compare 5180. [ql]

beat 5180 # tupto {toop' -to}; a primary verb (in a
 strengthened form); to "thump", i.e. cudgel or pummel (properly,
 with a stick or bastinado), but in any case by repeated blows;
 thus differing from 3817 and 3960, which denote a [usually
 single] blow with the hand or any instrument, or 4141 with the
 fist [or a hammer], or 4474 with the palm; as well as from 5177,
 an accidental collision); by implication, to punish;
 figuratively, to offend (the conscience): -- {beat}, smite,
 strike, wound. [ql]

chance 5177 # tugchano {toong-khan' -o}; probably for an
 obsolete tucho (for which the middle voice of another alternate

teucho [to make ready or bring to pass] is used in certain tenses; akin to the base of 5088 through the idea of effecting; properly, to affect; or (specifically) to hit or light upon (as a mark to be reached), i.e. (transitively) to attain or secure an object or end, or (intransitively) to happen (as if meeting with); but in the latter application only impersonal (with 1487), i.e. perchance; or (present participle) as adjective, usual (as if commonly met with, with 3756, extraordinary), neuter (as adverb) perhaps; or (with another verb) as adverb, by accident (as it were): -- be, {chance}, enjoy, little, obtain, X refresh.. .self, + special. Compare 5180. [ql

en- 5179 # tupos {too'-pos}; from 5180; a die (as struck), i.e. (by implication) a stamp or scar; by analogy, a shape, i.e. a statue, (figuratively) style or resemblance; specifically, a sampler ("type"), i.e. a model (for imitation) or instance (for warning): -- {en-}(ex-)ample, fashion, figure, form, manner, pattern, print. [ql

enjoy 5177 # tugchano {toong-khan'-o}; probably for an obsolete tucho (for which the middle voice of another alternate teucho [to make ready or bring to pass] is used in certain tenses; akin to the base of 5088 through the idea of effecting; properly, to affect; or (specifically) to hit or light upon (as a mark to be reached), i.e. (transitively) to attain or secure an object or end, or (intransitively) to happen (as if meeting with); but in the latter application only impersonal (with 1487), i.e. perchance; or (present participle) as adjective, usual (as if commonly met with, with 3756, extraordinary), neuter (as adverb) perhaps; or (with another verb) as adverb, by accident (as it were): -- be, chance, {enjoy}, little, obtain, X refresh.. .self, + special. Compare 5180. [ql

ex-)ample 5179 # tupos {too'-pos}; from 5180; a die (as struck), i.e. (by implication) a stamp or scar; by analogy, a shape, i.e. a statue, (figuratively) style or resemblance; specifically, a sampler ("type"), i.e. a model (for imitation) or instance (for warning): -- en-({ex-)ample}, fashion, figure, form, manner, pattern, print. [ql

fashion 5179 # tupos {too'-pos}; from 5180; a die (as struck), i.e. (by implication) a stamp or scar; by analogy, a shape, i.e. a statue, (figuratively) style or resemblance; specifically, a sampler ("type"), i.e. a model (for imitation) or instance (for warning): -- en-(ex-)ample, {fashion}, figure, form, manner, pattern, print. [ql

figure 5179 # tupos {too'-pos}; from 5180; a die (as struck), i.e. (by implication) a stamp or scar; by analogy, a shape, i.e. a statue, (figuratively) style or resemblance; specifically, a sampler ("type"), i.e. a model (for imitation) or instance (for warning): -- en-(ex-)ample, fashion, {figure}, form, manner, pattern, print. [ql

form 5179 # tupos {too'-pos}; from 5180; a die (as struck), i.e. (by implication) a stamp or scar; by analogy, a shape, i.e. a statue, (figuratively) style or resemblance; specifically, a sampler ("type"), i.e. a model (for imitation) or instance (for warning): -- en-(ex-)ample, fashion, figure, {form}, manner, pattern, print. [ql

hand 4474 # rhapizo {hrap-id'-zo}; from a derivative of a primary rhepo (to let fall, "rap"); to slap: -- smite (with the palm of the {hand}). Compare 5180. [ql

little 5177 # tugchano {toong-khan'-o}; probably for an

obsolete *tucho* (for which the middle voice of another alternate *teucho* [to make ready or bring to pass] is used in certain tenses; akin to the base of 5088 through the idea of effecting; properly, to affect; or (specifically) to hit or light upon (as a mark to be reached), i.e. (transitively) to attain or secure an object or end, or (intransitively) to happen (as if meeting with); but in the latter application only impersonal (with 1487), i.e. perchance; or (present participle) as adjective, usual (as if commonly met with, with 3756, extraordinary), neuter (as adverb) perhaps; or (with another verb) as adverb, by accident (as it were): -- be, chance, enjoy, {little}, obtain, X refresh...self, + special. Compare 5180. [ql

manner 5179 # *tupos* {*too'*-pos}; from 5180; a die (as struck), i.e. (by implication) a stamp or scar; by analogy, a shape, i.e. a statue, (figuratively) style or resemblance; specifically, a sampler ("type"), i.e. a model (for imitation) or instance (for warning): -- en-(ex-)ample, fashion, figure, form, {manner}, pattern, print. [ql

obtain 5177 # *tugchano* {*toong-khan'*-o}; probably for an obsolete *tucho* (for which the middle voice of another alternate *teucho* [to make ready or bring to pass] is used in certain tenses; akin to the base of 5088 through the idea of effecting; properly, to affect; or (specifically) to hit or light upon (as a mark to be reached), i.e. (transitively) to attain or secure an object or end, or (intransitively) to happen (as if meeting with); but in the latter application only impersonal (with 1487), i.e. perchance; or (present participle) as adjective, usual (as if commonly met with, with 3756, extraordinary), neuter (as adverb) perhaps; or (with another verb) as adverb, by accident (as it were): -- be, chance, enjoy, little, {obtain}, X refresh...self, + special. Compare 5180. [ql

of 4474 # *rhapizo* {*hrap-id'*-zo}; from a derivative of a primary *rhepo* (to let fall, "rap"); to slap: -- smite (with the palm {of} the hand). Compare 5180. [ql

palm 4474 # *rhapizo* {*hrap-id'*-zo}; from a derivative of a primary *rhepo* (to let fall, "rap"); to slap: -- smite (with the {palm} of the hand). Compare 5180. [ql

pattern 5179 # *tupos* {*too'*-pos}; from 5180; a die (as struck), i.e. (by implication) a stamp or scar; by analogy, a shape, i.e. a statue, (figuratively) style or resemblance; specifically, a sampler ("type"), i.e. a model (for imitation) or instance (for warning): -- en-(ex-)ample, fashion, figure, form, manner, {pattern}, print. [ql

print 5179 # *tupos* {*too'*-pos}; from 5180; a die (as struck), i.e. (by implication) a stamp or scar; by analogy, a shape, i.e. a statue, (figuratively) style or resemblance; specifically, a sampler ("type"), i.e. a model (for imitation) or instance (for warning): -- en-(ex-)ample, fashion, figure, form, manner, pattern, {print}. [ql

refresh...self 5177 # *tugchano* {*toong-khan'*-o}; probably for an obsolete *tucho* (for which the middle voice of another alternate *teucho* [to make ready or bring to pass] is used in certain tenses; akin to the base of 5088 through the idea of effecting; properly, to affect; or (specifically) to hit or light upon (as a mark to be reached), i.e. (transitively) to attain or secure an object or end, or (intransitively) to happen (as if meeting with); but in the latter application only impersonal (with 1487), i.e. perchance; or (present participle) as adjective, usual (as if commonly met with, with 3756,
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extraordinary), neuter (as adverb) perhaps; or (with another verb) as adverb, by accident (as it were): -- be, chance, enjoy, little, obtain, X {refresh...self}, + special. Compare 5180. [ql

smite 3817 # paio {pah'-yo}; a primary verb; to hit (as if by a single blow and less violently than 5180); specifically to sting (as a scorpion): -- {smite}, strike. [ql

smite 3960 # patasso {pat-as'-so}; probably prolongation from 3817; to knock (gently or with a weapon or fatally): -- {smite}, strike. Compare 5180. [ql

smite 4141 # plesso {place'-so}; apparently another form of 4111 (through the idea of flattening out); to pound, i.e. (figuratively) to inflict with (calamity): -- {smite}. Compare 5180. [ql

smite 4474 # rhapizo {hrap-id'-zo}; from a derivative of a primary rhepo (to let fall, "rap"); to slap: -- {smite} (with the palm of the hand). Compare 5180. [ql

smite 5180 # tupto {toop'-to}; a primary verb (in a strengthened form); to "thump", i.e. cudgel or pummel (properly, with a stick or bastinado), but in any case by repeated blows; thus differing from 3817 and 3960, which denote a [usually single] blow with the hand or any instrument, or 4141 with the fist [or a hammer], or 4474 with the palm; as well as from 5177, an accidental collision); by implication, to punish; figuratively, to offend (the conscience): -- beat, {smite}, strike, wound. [ql

special 5177 # tugchano {toong-khan'-o}; probably for an obsolete tucho (for which the middle voice of another alternate teucho [to make ready or bring to pass] is used in certain tenses; akin to the base of 5088 through the idea of effecting; properly, to affect; or (specifically) to hit or light upon (as a mark to be reached), i.e. (transitively) to attain or secure an object or end, or (intransitively) to happen (as if meeting with); but in the latter application only impersonal (with 1487), i.e. perchance; or (present participle) as adjective, usual (as if commonly met with, with 3756, extraordinary), neuter (as adverb) perhaps; or (with another verb) as adverb, by accident (as it were): -- be, chance, enjoy, little, obtain, X refresh...self, + {special}. Compare 5180. [ql

strike 3817 # paio {pah'-yo}; a primary verb; to hit (as if by a single blow and less violently than 5180); specifically to sting (as a scorpion): -- smite, {strike}. [ql

strike 3960 # patasso {pat-as'-so}; probably prolongation from 3817; to knock (gently or with a weapon or fatally): -- smite, {strike}. Compare 5180. [ql

strike 5180 # tupto {toop'-to}; a primary verb (in a strengthened form); to "thump", i.e. cudgel or pummel (properly, with a stick or bastinado), but in any case by repeated blows; thus differing from 3817 and 3960, which denote a [usually single] blow with the hand or any instrument, or 4141 with the fist [or a hammer], or 4474 with the palm; as well as from 5177, an accidental collision); by implication, to punish; figuratively, to offend (the conscience): -- beat, smite, {strike}, wound. [ql

the 4474 # rhapizo {hrap-id'-zo}; from a derivative of a primary rhepo (to let fall, "rap"); to slap: -- smite (with the palm of {the} hand). Compare 5180. [ql

the 4474 # rhapizo {hrap-id' -zo}; from a derivative of a primary rhepo (to let fall, "rap"); to slap: -- smite (with {the} palm of the hand). Compare 5180. [ql

torture 5178 # tumpanizo {toom-pan-id' -zo}; from a derivative of 5180 (meaning a drum, "tympanum"); to stretch on an instrument of torture resembling a drum, and thus beat to death: -- {torture}. [ql

with 4474 # rhapizo {hrap-id' -zo}; from a derivative of a primary rhepo (to let fall, "rap"); to slap: -- smite ({with} the palm of the hand). Compare 5180. [ql

wound 5180 # tupto {toop' -to}; a primary verb (in a strengthened form); to "thump", i.e. cudgel or pummel (properly, with a stick or bastinado), but in any case by repeated blows; thus differing from 3817 and 3960, which denote a [usually single] blow with the hand or any instrument, or 4141 with the fist [or a hammer], or 4474 with the palm; as well as from 5177, an accidental collision); by implication, to punish; figuratively, to offend (the conscience): -- beat, smite, strike, {wound}. [ql

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#### 5180. Cross Reference Study

5180.

5180 tupto \* beat , 1194 dero , 1911 epiballo , 4350  
proskopto , 4363 prospipto , 4463 rhabdizo , {5180 tupto } ,

5180 tupto \* beating , 1194 dero , {5180 tupto } ,

5180 tupto \* smite , 1194 dero , 3960 patasso , 4474 rhapizo  
, {5180 tupto } ,

5180 tupto \* smitten , 4141 plesso , {5180 tupto } ,

5180 tupto \* smote , 0851 aphaireo , 3817 pai o , 3960 patasso  
, 4474 rhapizo , 4475 rhapsma , {5180 tupto } ,

5180 tupto \* wound , 1210 deo , 4127 plege , 4958 sustello ,  
{5180 tupto } ,

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5180 - tupto - Luk 12:45 beat

5180 - tupto - Act 18:17 beat

5180 - tupto - Act 21:32 beating

5180 - tupto - Mat 24:49 smite

5180 - tupto - Act 23:03 smi te
5180 - tupto - Act 23:02 smi te
5180 - tupto - Luk 06:29 smi teth
5180 - tupto - Act 23:03 smi tten
5180 - tupto - Mat 27:30 smote
5180 - tupto - Mar 15:19 smote
5180 - tupto - Luk 18:13 smote
5180 - tupto - Luk 23:48 smote
5180 - tupto - Luk 22:64 struck
5180 - tupto - 1Co 08:12 wound