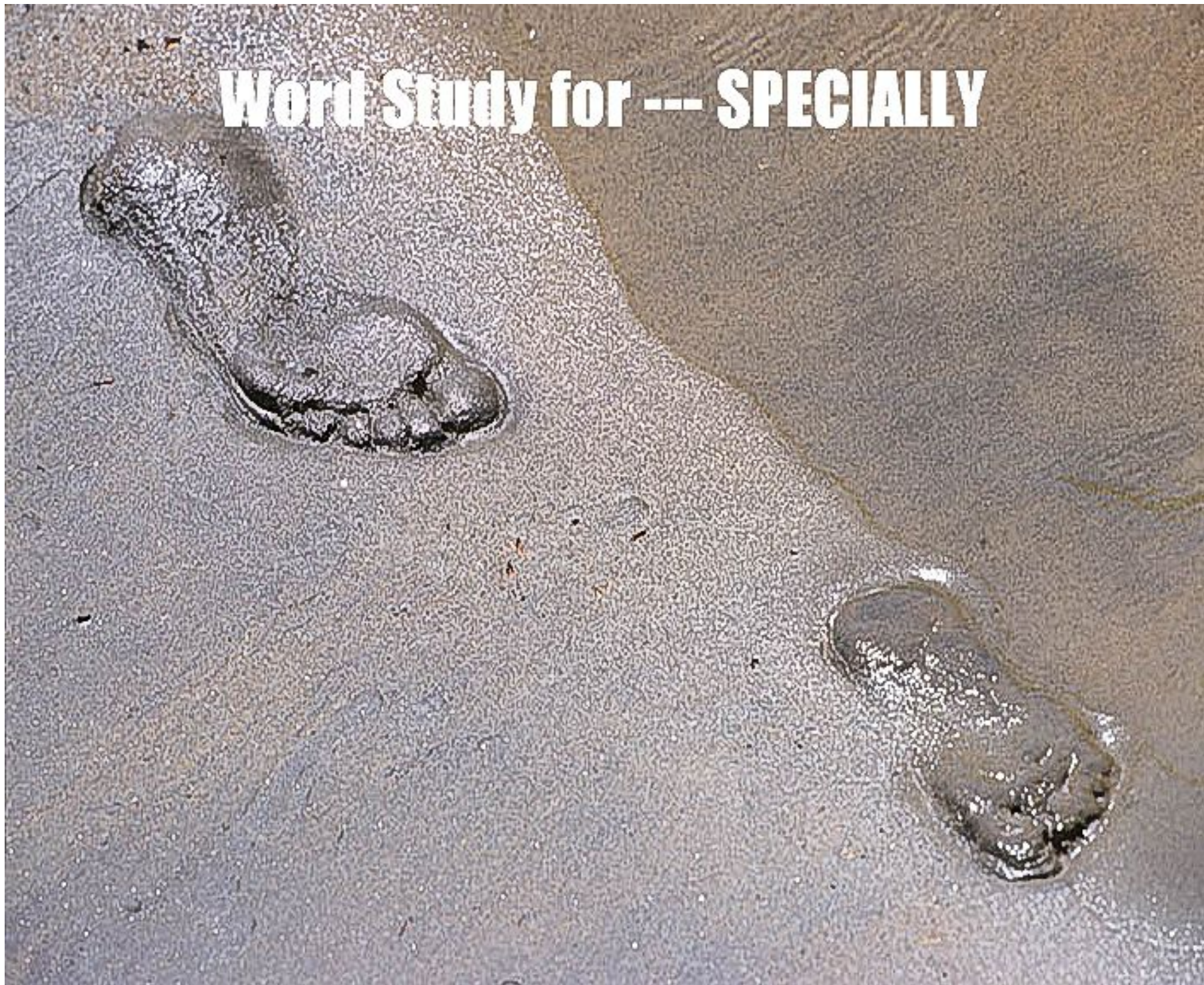


Word Study for --- SPECIALLY



especially , GA , 6:10 especially , AC , 26:3 especially , 1TI , 5:17 especially , PS , 31:11 especially , 2TI , 4:13
specially , 1TI , 4:10 , 1TI , 5:8 specially , AC , 25:26 specially , DE , 4:10 specially , PHM , 1:16 specially , TIT ,
1:10

Baptist 0907 # baptizo {bap-tid'-zo}; from a derivative of 911; to immerse, submerge; to make overwhelmed (i.e. fully wet); used only (in the N.T.) of ceremonial ablution, especially (technically) of the ordinance of Christian baptism: -- {Baptist}, baptize, wash.[q] Gentile 1672 # Hellen {hel'-lane}; from 1671; a Hellen (Grecian) or inhabitant of Hellas; by extension a Greek-speaking person, especially a non-Jew: -- {Gentile}, Greek.[q] God 2316 # theos {theh'-os}; of uncertain affinity; a deity, especially (with 3588) the supreme Divinity; figuratively, a magistrate; by Hebraism, very: -- X exceeding, {God}, god[-ly, -ward]. [q] God 5463 # chairō {kha'-ee-ro}; a primary verb; to be "cheer"ful, i.e. calmly happy or well-off; impersonally, especially as salutation (on meeting or parting), be well: -- farewell, be glad, {God} speed, greeting, hall, joy(-fully), rejoice. [q] Greek 1672 # Hellen {hel'-lane}; from 1671; a Hellen (Grecian) or inhabitant of Hellas; by extension a Greek-speaking person, especially a non-Jew: -- Gentile, {Greek}. [q] In 3844 # para {parah'}; a primary preposition; properly, near; i.e. (with genitive case) from beside (literally or figuratively), (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with (local [especially beyond or opposed to] or causal [on account of]): -- above, against, among, at, before, by, contrary to, X friend, from, + give [such things as they], + that [she] had, X his, in, more than, nigh unto, (out) of, past, save, side...by, in the sight of, than, [there-]fore, with. {In} compounds it retains the same variety of application. [q] In 5259 # hupo {hoop-o'}; a primary preposition; 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 (when [at]): -- among, by, from, in, of, under, with. {In} comp. it retains the same general applications, especially of inferior position or condition, and specifically, covertly or moderately. [q] a 3641 # oligos {olee'-gos}; of uncertain affinity; puny (in extent, degree, number, duration or value); especially neuter (adverbial) somewhat: -- + almost, brief[-ly], few, (a) little, + long, a season, short, small, {a} while. [q] a 3641 # oligos {olee'-gos}; of uncertain affinity; puny (in extent, degree, number, duration or value); especially neuter (adverbial) somewhat: -- + almost, brief[-ly], few, (a) little, + long, {a} season, short, small, a while. [q] a 3641 # oligos {olee'-gos}; of uncertain affinity; puny (in extent, degree, number, duration or value); especially neuter (adverbial) somewhat: -- + almost, brief[-ly], few, ({a}) little, + long, a season, short, small, a while. [q] a 4198 # poreuomai {por-yoo'-om-ahēe}; middle voice from a derivative of the same as 3984; to traverse, i.e. travel (literally or figuratively; especially to remove [figuratively, die], live, etc.); -- depart, go (away, forth, one's way, up), (make {a}, take a) journey, walk. [q] a 4198 # poreuomai {por-yoo'-om-ahēe}; middle voice from a derivative of the same as 3984; to traverse, i.e. travel (literally or figuratively; especially to remove [figuratively, die], live, etc.); -- depart, go (away, forth, one's way, up), (make a, take {a}) journey, walk. [q] abhor 0948 # bdelusso {bde'-loo'-so}; from a (presumed) derivative of bdeo (to stink); to be disgusted, i.e. (by implication) detest (especially of idolatry): -- {abhor}, abominable. [q] abominable 0948 # bdelusso {bde'-loo'-so}; from a (presumed) derivative of bdeo (to stink); to be disgusted, i.e. (by implication) detest (especially of idolatry): -- abhor, {abominable}. [q] about 4043 # peripateo {per-ee-pat-eh'-o}; from 4012 and 3961; 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}). [q] about 3195 # mello {mel'-lo}; a strengthened form of 3199 (through the idea of expectation); to attend, i.e. be about to be, do, or suffer something (of persons or things, especially events; in the sense of purpose, duty, necessity, probability, possibility, or hesitation): -- {about}, after that, be (almost), (that which is, things, + which was for) to come, intend, was to (be), mean, mind, be at the point, (be) ready, + return, shall (begin), (which, that) should (after, afterwards, hereafter) tarry, which was for, will, would, be yet. [q] above 3844 # para {par-ah'}; a primary preposition; properly, near; i.e. (with genitive case) from beside (literally or figuratively), (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with (local [especially beyond or opposed to] or causal [on account of]): -- {above}, against, among, at, before, by, contrary to, X friend, from, + give [such things as they], + that [she] had, X his, in, more than, nigh unto, (out) of, past, save, side...by, in the sight of, than, [there-]fore, with. In compounds it retains the same variety of application. [q] abroad 1290 # diaspora {dee-as-por-ah'}; from 1289; dispersion, i.e. (specially and concretely) the (converted) Israelite resident in Gentile countries: -- (which are) scattered ({abroad}). [q] acceptable 5485 # charis {khar'-ee}; from 5463; graciousness (as gratifying), of manner or act (abstract or concrete; literal, figurative or spiritual; especially the divine influence upon the heart, and its reflection in the life; including gratitude): -- {acceptable}, benefit, favour, gift, grace(-ious), joy, liberality, pleasure, thank(-s, -worthy). [q] administer 1248 # diakonia {dee-ak-on-ee'-ah}; from 1249; attendance (as a servant, etc.); figuratively (eleemosynary) aid, (official) service (especially of the Christian teacher, or techn. of the diaconate): -- ({ad-)minister}(-ing, -tration, -try), office, relief, service(-ing). [q] affection 3806 # pathos {path'-os}; from the alternate of 3958; properly, suffering ("pathos"), i.e. (subjectively) a passion (especially concupiscence): -- (inordinate) {affection}, lust. [q] ***. patho. See 3958. [q] affectioned 5387 # philostorgos {fil-os'-tor-gos}; from 5384 and storge (cherishing one's kindred, especially parents or children); fond

of natural relatives, i.e. fraternal towards fellow Christian: -- kindly {affectioned}.[ql after 1939 # epithumia {ep-ee-thoo-mee'-ah}; from 1937; a longing (especially for what is forbidden): -- concupiscence, desire, lust ({after}).[ql after 3195 # mello {mel'-lo}; a strengthened form of 3199 (through the idea of expectation); to attend, i.e. be about to be, do, or suffer something (of persons or things, especially events; in the sense of purpose, duty, necessity, probability, possibility, or hesitation): -- about, after that, be (almost), (that which is, things, + which was for) to come, intend, was to (be), mean, mind, be at the point, (be) ready, + return, shall (begin), (which, that) should ({after}, afterwards, hereafter) tarry, which was for, will, would, be yet.[ql after 3195 # mello {mel'-lo}; a strengthened form of 3199 (through the idea of expectation); to attend, i.e. be about to be, do, or suffer something (of persons or things, especially events; in the sense of purpose, duty, necessity, probability, possibility, or hesitation): -- about, {after} that, be (almost), (that which is, things, + which was for) to come, intend, was to (be), mean, mind, be at the point, (be) ready, + return, shall (begin), (which, that) should (after, afterwards, hereafter) tarry, which was for, will, would, be yet.[ql afterwards 3195 # mello {mel'-lo}; a strengthened form of 3199 (through the idea of expectation); to attend, i.e. be about to be, do, or suffer something (of persons or things, especially events; in the sense of purpose, duty, necessity, probability, possibility, or hesitation): -- about, after that, be (almost), (that which is, things, + which was for) to come, intend, was to (be), mean, mind, be at the point, (be) ready, + return, shall (begin), (which, that) should (after, {afterwards}, hereafter) tarry, which was for, will, would, be yet.[ql against 3844 # para {par-ah'}; a primary preposition; properly, near; i.e. (with genitive case) from beside (literally or figuratively), (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with (local [especially beyond or opposed to] or causal [on account of]: -- above, {against}, among, at, before, by, contrary to, X friend, from, + give [such things as they], + that [she] had, X his, in, more than, nigh unto, (out) of, past, save, side...by, in the sight of, than, [there-]fore, with. In compounds it retains the same variety of application.[ql age 0165 # aion {ahee-ohn'}; from the same as 104; properly, an age; by extension, perpetuity (also past); by implication, the world; specially (Jewish) a Messianic period (present or future): -- {age}, course, eternal, (for) ever(-more), [n-]ever, (beginning of the , while the) world (began, without end). Compare 5550.[ql all 3650 # holos {hol'-os}; a primary word; "whole" or "all", i. e. complete (in extent, amount, time or degree), especially (neuter) as noun or adverb: -- {all}, altogether, every whit, + throughout, whole.[ql almost 3641 # oligos {ol-ee'-gos}; of uncertain affinity; puny (in extent, degree, number, duration or value); especially neuter (adverbial) somewhat: -- + {almost}, brief[-ly], few, (a) little, + long, a season, short, small, a while.[ql almost 3195 # mello {mel'-lo}; a strengthened form of 3199 (through the idea of expectation); to attend, i.e. be about to be, do, or suffer something (of persons or things, especially events; in the sense of purpose, duty, necessity, probability, possibility, or hesitation): -- about, after that, be ({almost}), (that which is, things, + which was for) to come, intend, was to (be), mean, mind, be at the point, (be) ready, + return, shall (begin), (which, that) should (after, afterwards, hereafter) tarry, which was for, will, would, be yet.[ql although 1487 # ei {i}; a primary particle of conditionality; if, whether, that, etc.: -- forasmuch as, if, that, ([{al- }though), whether. Often used in connection or composition with other particles, especially as in 1489, 1490, 1499, 1508, 1509, 1512, 1513, 1536, 1537. See also 1437.[ql altogether 3650 # holos {hol'-os}; a primary word; "whole" or "all", i.e. complete (in extent, amount, time or degree), especially (neuter) as noun or adverb: -- all, {altogether}, every whit, + throughout, whole.[ql among 5259 # hupo {hoop-o'}; a primary preposition; 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 (when [at]): -- {among}, by, from, in, of, under, with. In comp. it retains the same general applications, especially of inferior position or condition, and specifically, covertly or moderately.[ql among 3844 # para {par-ah'}; a primary preposition; properly, near; i.e. (with genitive case) from beside (literally or figuratively), (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with (local [especially beyond or opposed to] or causal [on account of]: -- above, against, {among}, at, before, by, contrary to, X friend, from, + give [such things as they], + that [she] had, X his, in, more than, nigh unto, (out) of, past, save, side...by, in the sight of, than, [there-]fore, with. In compounds it retains the same variety of application.[ql and 2228 # e {ay}; a primary particle of distinction between two connected terms; disjunctive, or; comparative, than: -- {and}, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea. Often used in connection with other particles. Compare especially 2235, 2260, 2273.[ql and 5259 # hupo {hoop-o'}; a primary preposition; 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 (when [at]): -- among, by, from, in, of, under, with. In comp. it retains the same general applications, especially of inferior position or condition, {and} specifically, covertly or moderately.[ql angel 0032 # aggelos {ang'-el-os}; from aggello [probably derived from 71; compare 34] (to bring tidings); a messenger; especially an "angel"; by implication, a pastor: -- {angel}, messenger.[ql any 5158 # tropos {trop'-os}; from the

same as 5157; a turn, i. e. (by implication) mode or style (especially with preposition or relative prefix as adverb, like); figuratively, deportment or character: -- (even) as, conversation, [+ like] manner, (+ by {any}) means, way.[ql applications 5259 # hupo {hoop-o'}; a primary preposition; 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 (when [at]): -- among, by, from, in, of, under, with. In comp. it retains the same general {applications}, especially of inferior position or condition, and specifically, covertly or moderately. [ql application 3844 # para {par-ah'}; a primary preposition; properly, near; i.e. (with genitive case) from beside (literally or figuratively), (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with (local [especially beyond or opposed to] or causal [on account of]: -- above, against, among, at, before, by, contrary to, X friend, from, + give [such things as they], + that [she] had, X his, in, more than, nigh unto, (out) of, past, save, side...by, in the sight of, than, [there-]fore, with. In compounds it retains the same variety of {application}.) [ql are 1290 # diaspora {dee-as-por-ah'}; from 1289; dispersion, i. e. (specially and concretely) the (converted) Israelite resident in Gentile countries: -- (which {are}) scattered (abroad).[ql armour 3696 # hoplon {hop'-lon}; probably from a primary hepo (to be busy about); an implement or utensil or tool (literally or figuratively, especially offensive for war): -- {armour}, instrument, weapon.[ql as 1487 # ei {i}; a primary particle of conditionality; if, whether, that, etc.: -- forasmuch {as}, if, that, ([al-])though, whether. Often used in connection or composition with other particles, especially as in 1489, 1490, 1499, 1508, 1509, 1512, 1513, 1536, 1537. See also 1437.[ql as 3634 # hoios {hoy'-os}; probably akin to 3588, 3739, and 3745; such or what sort of (as a correlation or exclamation); especially the neuter (adverbial) with negative, not so: -- so ({as}), such as, what (manner of), which.[ql ***. oio. See 5342. [ql as 3634 # hoios {hoy'-os}; probably akin to 3588, 3739, and 3745; such or what sort of (as a correlation or exclamation); especially the neuter (adverbial) with negative, not so: -- so (as), such {as}, what (manner of), which.[ql ***. oio. See 5342. [ql as 3844 # para {parah'}; a primary preposition; properly, near; i.e. (with genitive case) from beside (literally or figuratively), (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with (local [especially beyond or opposed to] or causal [on account of]: -- above, against, among, at, before, by, contrary to, X friend, from, + give [such things {as} they], + that [she] had, X his, in, more than, nigh unto, (out) of, past, save, side...by, in the sight of, than, [there-]fore, with. In compounds it retains the same variety of application.[ql as 5158 # tropos {trop'-os}; from the same as 5157; a turn, i.e. (by implication) mode or style (especially with preposition or relative prefix as adverb, like); figuratively, deportment or character: -- (even) {as}, conversation, [+ like] manner, (+ by any) means, way.[ql assembling 1997 # episunagoge {ep-ee-soon-ag-o-gay'}; from 1996; a complete collection; especially a Christian meeting (for worship): -- {assembling} (gathering) together.[ql assembly 1577 # ekklesia {ek-klay-see'-ah}; from a compound of 1537 and a derivative of 2564; a calling out, i.e. (concretely) a popular meeting, especially a religious congregation (Jewish synagogue, or Christian community of members on earth or saints in heaven or both): -- {assembly}, church.[ql assurance 4102 # pistis {pis'-tis}; from 3982; persuasion, i.e. credence; moral conviction (of religious truth, or the truthfulness of God or a religious teacher), especially reliance upon Christ for salvation; abstractly, constancy in such profession; by extension, the system of religious (Gospel) truth itself: -- {assurance}, belief, believe, faith, fidelity.[ql at 3195 # mello {mel'-lo}; a strengthened form of 3199 (through the idea of expectation); to attend, i.e. be about to be, do, or suffer something (of persons or things, especially events; in the sense of purpose, duty, necessity, probability, possibility, or hesitation): -- about, after that, be (almost), (that which is, things, + which was for) to come, intend, was to (be), mean, mind, be {at} the point, (be) ready, + return, shall (begin), (which, that) should (after, afterwards, hereafter) tarry, which was for, will, would, be yet.[ql at 3844 # para {parah'}; a primary preposition; properly, near; i.e. (with genitive case) from beside (literally or figuratively), (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with (local [especially beyond or opposed to] or causal [on account of]: -- above, against, among, {at}, before, by, contrary to, X friend, from, + give [such things as they], + that [she] had, X his, in, more than, nigh unto, (out) of, past, save, side...by, in the sight of, than, [there-]fore, with. In compounds it retains the same variety of application.[ql away 4198 # poreuomai {por-yoo'-om-ah-ee}; middle voice from a derivative of the same as 3984; to traverse, i.e. travel (literally or figuratively; especially to remove [figuratively, die], live, etc.); -- depart, go ({away}, forth, one's way, up), (make a, take a) journey, walk.[ql bad 4190 # poneros {pon-ay-ros'}; from a derivative of 4192; hurtful, i.e. evil (properly, in effect or influence, and thus differing from 2556, which refers rather to essential character, as well as from 4550, which indicates degeneracy from original virtue); figuratively, calamitous; also (passively) ill, i.e. diseased; but especially (morally) culpable, i.e. derelict, vicious, facinorous; neuter (singular) mischief, malice, or (plural) guilt; masculine (singular) the devil, or (plural) sinners: -- {bad}, evil, grievous, harm, lewd, malicious, wicked(-ness). See also 4191.[ql balances 2218 # zugos {dzoo-gos'}; from the root of zeugnumi (to join,

especially by a "yoke"); a coupling, i.e. (figuratively) servitude (a law or obligation); also (literally) the beam of the balance (as connecting the scales): -- pair of {balances}, yoke.[ql baptize 0907 # baptizo {bap-tid'-zo}; from a derivative of 911; to immerse, submerge; to make overwhelmed (i.e. fully wet); used only (in the N.T.) of ceremonial ablution, especially (technically) of the ordinance of Christian baptism: -- Baptist, {baptize}, wash.[ql be 0686 # ara {ar'ah}; probably from 142 (through the idea of drawing a conclusion); a particle denoting an inference more or less decisive (as follows): -- haply, (what) manner (of man), no doubt, perhaps, so {be}, then, therefore, truly, wherefore. Often used in connection with other particles, especially 1065 or 3767 (after) or 1487 (before). Compare also 687.[ql be 2228 # e {ay}; a primary particle of distinction between two connected terms; disjunctive, or; comparative, than: -- and, but (either), (n-)either, except it {be}, (n-)or (else), rather, save, than, that, what, yea. Often used in connection with other particles. Compare especially 2235, 2260, 2273.[ql be 2647 # kataluo {kat-al-oo'-o}; from 2596 and 3089; to loosen down (disintegrate), i.e. (by implication) to demolish (literally or figuratively); specially [compare 2646] to halt for the night: -- destroy, dissolve, {be} guest, lodge, come to nought, overthrow, throw down.[ql be 2975 # lagchano {lang-khan'-o}; a prolonged form of a primary verb, which is only used as an alternate in certain tenses; to lot, i.e. determine (by implication, receive) especially by lot: -- his lot {be}, cast lots, obtain.[ql be 3195 # mello {mel'-lo}; a strengthened form of 3199 (through the idea of expectation); to attend, i.e. be about to be, do, or suffer something (of persons or things, especially events; in the sense of purpose, duty, necessity, probability, possibility, or hesitation): -- about, after that, be (almost), (that which is, things, + which was for) to come, intend, was to (be), mean, mind, be at the point, ({be}) ready, + return, shall (begin), (which, that) should (after, afterwards, hereafter) tarry, which was for, will, would, be yet.[ql be 3195 # mello {mel'-lo}; a strengthened form of 3199 (through the idea of expectation); to attend, i.e. be about to be, do, or suffer something (of persons or things, especially events; in the sense of purpose, duty, necessity, probability, possibility, or hesitation): -- about, after that, be (almost), (that which is, things, + which was for) to come, intend, was to ({be}), mean, mind, be at the point, (be) ready, + return, shall (begin), (which, that) should (after, afterwards, hereafter) tarry, which was for, will, would, be yet.[ql be 3195 # mello {mel'-lo}; a strengthened form of 3199 (through the idea of expectation); to attend, i.e. be about to be, do, or suffer something (of persons or things, especially events; in the sense of purpose, duty, necessity, probability, possibility, or hesitation): -- about, after that, be (almost), (that which is, things, + which was for) to come, intend, was to (be), mean, mind, {be} at the point, (be) ready, + return, shall (begin), (which, that) should (after, afterwards, hereafter) tarry, which was for, will, would, be yet.[ql be 3195 # mello {mel'-lo}; a strengthened form of 3199 (through the idea of expectation); to attend, i.e. be about to be, do, or suffer something (of persons or things, especially events; in the sense of purpose, duty, necessity, probability, possibility, or hesitation): -- about, after that, {be} (almost), (that which is, things, + which was for) to come, intend, was to (be), mean, mind, be at the point, (be) ready, + return, shall (begin), (which, that) should (after, afterwards, hereafter) tarry, which was for, will, would, be yet.[ql be 3195 # mello {mel'-lo}; a strengthened form of 3199 (through the idea of expectation); to attend, i.e. be about to be, do, or suffer something (of persons or things, especially events; in the sense of purpose, duty, necessity, probability, possibility, or hesitation): -- about, after that, {be} (almost), (that which is, things, + which was for) to come, intend, was to (be), mean, mind, be at the point, (be) ready, + return, shall (begin), (which, that) should (after, afterwards, hereafter) tarry, which was for, will, would, {be} yet.[ql be 4043 # peripateo {per-ee-pat-eh'-o}; from 4012 and 3961; 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).[ql be 4851 # sumphero {soom-fer'-o}; from 4862 and 5342 (including its alternate); to bear together (contribute), i.e. (literally) to collect, or (figuratively) to conduce; especially (neuter participle as a noun) advantage: -- be better for, bring together, be expedient (for), {be} good, (be) profit(-able for). [ql be 4851 # sumphero {soom-fer'-o}; from 4862 and 5342 (including its alternate); to bear together (contribute), i.e. (literally) to collect, or (figuratively) to conduce; especially (neuter participle as a noun) advantage: -- be better for, bring together, {be} expedient (for), be good, (be) profit(-able for). [ql be 4851 # sumphero {soom-fer'-o}; from 4862 and 5342 (including its alternate); to bear together (contribute), i.e. (literally) to collect, or (figuratively) to conduce; especially (neuter participle as a noun) advantage: -- {be} better for, bring together, be expedient (for), be good, ({be}) profit(-able for). [ql be 4851 # sumphero {soom-fer'-o}; from 4862 and 5342 (including its alternate); to bear together (contribute), i.e. (literally) to collect, or (figuratively) to conduce; especially (neuter participle as a noun) advantage: -- be better for, bring together, be expedient (for), be good, ({be}) profit(-able for). [ql be 5463 # chairo {khah'-ee-ro}; a primary verb; to be "cheer"ful, i.e. calmly happy or well-off; impersonally, especially as salutation (on meeting or parting), be well: -- farewell, {be} glad, God speed, greeting, hall, joy(-fully), rejoice.[ql beat 1911 # epiballo {ep-ee-bal'-lo}; from 1909 and 906; to throw upon (literal or figurative, transitive or reflexive; usually with more or less force); specially (with 1438 implied) to reflect; impersonally, to belong to: -- {beat} into, cast (up-)on, fall, lay (on), put

(unto), stretch forth, think on.[q] before 3844 # para {par-ah'}; a primary preposition; properly, near; i.e. (with genitive case) from beside (literally or figuratively), (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with (local [especially beyond or opposed to] or causal [on account of]: -- above, against, among, at, {before}, by, contrary to, X friend, from, + give [such things as they], + that [she] had, X his, in, more than, nigh unto, (out) of, past, save, side...by, in the sight of, than, [there-]fore, with. In compounds it retains the same variety of application.[q] began 0165 # aion {ahee-ohn'}; from the same as 104; properly, an age; by extension, perpetuity (also past); by implication, the world; specially (Jewish) a Messianic period (present or future): -- age, course, eternal, (for) ever(-more), [n-]ever, (beginning of the , while the) world ({began}, without end). Compare 5550.[q] beginning 0165 # aion {ahee-ohn'}; from the same as 104; properly, an age; by extension, perpetuity (also past); by implication, the world; specially (Jewish) a Messianic period (present or future): -- age, course, eternal, (for) ever(-more), [n-]ever, ({beginning} of the , while the) world (began, without end). Compare 5550.[q] begin 3195 # mello {mel'-lo}; a strengthened form of 3199 (through the idea of expectation); to attend, i.e. be about to be, do, or suffer something (of persons or things, especially events; in the sense of purpose, duty, necessity, probability, possibility, or hesitation): -- about, after that, be (almost), (that which is, things, + which was for) to come, intend, was to (be), mean, mind, be at the point, (be) ready, + return, shall ({begin}), (which, that) should (after, afterwards, hereafter) tarry, which was for, will, would, be yet.[q] believe 4100 # pisteuo {pist-yoo'-o}; from 4102; to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ): -- {believe}(-r), commit (to trust), put in trust with.[q] belief 4102 # pistis {pis'-tis}; from 3982; persuasion, i.e. credence; moral conviction (of religious truth, or the truthfulness of God or a religious teacher), especially reliance upon Christ for salvation; abstractly, constancy in such profession; by extension, the system of religious (Gospel) truth itself: -- assurance, {belief}, believe, faith, fidelity.[q] believe 4102 # pistis {pis'-tis}; from 3982; persuasion, i.e. credence; moral conviction (of religious truth, or the truthfulness of God or a religious teacher), especially reliance upon Christ for salvation; abstractly, constancy in such profession; by extension, the system of religious (Gospel) truth itself: -- assurance, belief, {believe}, faith, fidelity.[q] benefit 5485 # charis {khar'-ece}; from 5463; graciousness (as gratifying), of manner or act (abstract or concrete; literal, figurative or spiritual; especially the divine influence upon the heart, and its reflection in the life; including gratitude): -- acceptable, {benefit}, favour, gift, grace(-ious), joy, liberality, pleasure, thank(-s, -worthy).[q] better 4851 # sumphero {soom-fer'-o}; from 4862 and 5342 (including its alternate); to bear together (contribute), i.e. (literally) to collect, or (figuratively) to conduce; especially (neuter participle as a noun) advantage: -- be {better} for, bring together, be expedient (for), be good, (be) profit(-able for).[q] bitterness 4088 # pikria {pik-ree'-ah}; from 4089; acidity (especially poison), literally or figuratively: -- {bitterness}. [q] bitterness 4088 # pikria {pik-ree'-ah}; from 4089; acidity (especially poison), literally or figuratively: -- {bitterness}. [q] blasphemy 0988 # blasphemia {blas-fay-me'-ah}; from 989; vilification (especially against God): -- {blasphemy}, evil speaking, railing.[q] blasphemy 0988 # blasphemia {blas-fay-me'-ah}; from 989; vilification (especially against God): -- {blasphemy}, evil speaking, railing.[q] blood 0129 # haima {hah'-ee-mah}; of uncertain derivation; blood, literally (of men or animals), figuratively (the juice of grapes) or specially (the atoning blood of Christ); by implication bloodshed, also kindred: -- {blood}.[q] blood 0129 # haima {hah'-ee-mah}; of uncertain derivation; blood, literally (of men or animals), figuratively (the juice of grapes) or specially (the atoning blood of Christ); by implication bloodshed, also kindred: -- {blood}.[q] bread 0106 # azumos {ad'-zoo-mos}; from 1 (as a negative particle) and 2219; unleavened, i.e. (figuratively) uncorrupted; (in the neutral plural) specially (by implication) the Passover week: -- unleavened ({bread}).[q] brief 3641 # oligos {ol-ee'-gos}; of uncertain affinity; puny (in extent, degree, number, duration or value); especially neuter (adverbial) somewhat: -- + almost, {brief}[-ly], few, (a) little, + long, a season, short, small, a while.[q] bring 2097 # euaggelizo {yoo-ang-ghel-id'-zo}; from 2095 and 32; to announce good news ("evangelize") especially the gospel: -- declare, {bring} (declare, show) glad (good) tidings, preach (the gospel).[q] bring 4374 # prospero {pros-fer'-o}; from 4314 and 5342 (including its alternate); to bear towards, i.e. lead to, tender (especially to God), treat: -- {bring} (to, unto), deal with, do, offer (unto, up), present unto, put to.[q] bring 4851 # sumphero {soom-fer'-o}; from 4862 and 5342 (including its alternate); to bear together (contribute), i.e. (literally) to collect, or (figuratively) to conduce; especially (neuter participle as a noun) advantage: -- be better for, {bring} together, be expedient (for), be good, (be) profit(-able for).[q] but 2228 # e {ay}; a primary particle of distinction between two connected terms; disjunctive, or; comparative, than: -- and, {but} (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea. Often used in connection with other particles. Compare especially 2235, 2260, 2273.[q] by 3844 # para {parah'}; a primary preposition; properly, near; i.e. (with genitive case) from beside (literally or figuratively), (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with (local [especially beyond or opposed to] or causal [on account of]: -- above,

against, among, at, before, {by}, contrary to, X friend, from, + give [such things as they], + that [she] had, X his, in, more than, nigh unto, (out) of, past, save, side...by, in the sight of, than, [there-]fore, with. In compounds it retains the same variety of application.[ql by 5158 # tropos {trop'-os}; from the same as 5157; a turn, i.e. (by implication) mode or style (especially with preposition or relative prefix as adverb, like); figuratively, deportment or character: -- (even) as, conversation, [+ like] manner, (+ {by} any) means, way.[ql by 5259 # hupo {hoop-o'}; a primary preposition; 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 (when [at]): -- among, {by}, from, in, of, under, with. In comp. it retains the same general applications, especially of inferior position or condition, and specifically, covertly or moderately.[ql cast 2975 # lagchano {lang-khan'-o}; a prolonged form of a primary verb, which is only used as an alternate in certain tenses; to lot, i.e. determine (by implication, receive) especially by lot: -- his lot be, {cast} lots, obtain.[ql cast 1911 # epiballo {ep-ee-bal'-lo}; from 1909 and 906; to throw upon (literal or figurative, transitive or reflexive; usually with more or less force); specially (with 1438 implied) to reflect; impersonally, to belong to: -- beat into, {cast} (up-)on, fall, lay (on), put (unto), stretch forth, think on.[ql charity 0026 # agape {ag-ah'-pay}; from 25; love, i.e. affection or benevolence; specially (plural) a love-feast: -- (feast of) {charity}([-ably]), dear, love.[ql child 3816 # pais {pahece}; perhaps from 3817; a boy (as often beaten with impunity), or (by analogy,) a girl, and (genitive case) a child; specifically, a slave or servant (especially a minister to a king; and by eminence to God): -- {child}, maid(- en), (man) servant, son, young man.[ql church 1577 # ekklesia {ek-klay-see'-ah}; from a compound of 1537 and a derivative of 2564; a calling out, i.e. (concretely) a popular meeting, especially a religious congregation (Jewish synagogue, or Christian community of members on earth or saints in heaven or both): -- assembly, {church}.[ql clothing 1742 # enduma {en'-doo-mah}; from 1746; apparel (especially the outer robe): -- {clothing}, garment, raiment.[ql come 2647 # kataluo {kat-al-oo'-o}; from 2596 and 3089; to loosen down (disintegrate), i.e. (by implication) to demolish (literally or figuratively); specially [compare 2646] to halt for the night: -- destroy, dissolve, be guest, lodge, {come} to nought, overthrow, throw down.[ql come 3195 # mello {mel'-lo}; a strengthened form of 3199 (through the idea of expectation); to attend, i.e. be about to be, do, or suffer something (of persons or things, especially events; in the sense of purpose, duty, necessity, probability, possibility, or hesitation): -- about, after that, be (almost), (that which is, things, + which was for) to {come}, intend, was to (be), mean, mind, be at the point, (be) ready, + return, shall (begin), (which, that) should (after, afterwards, hereafter) tarry, which was for, will, would, be yet.[ql commit 4100 # pisteuo {pist-yoo'-o}; from 4102; to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well- being to Christ): -- believe(-r), {commit} (to trust), put in trust with.[ql comp 5259 # hupo {hoop-o'}; a primary preposition; 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 (when [at]): -- among, by, from, in, of, under, with. In {comp}. it retains the same general applications, especially of inferior position or condition, and specifically, covertly or moderately.[ql compounds 3844 # para {par-ah'}; a primary preposition; properly, near; i.e. (with genitive case) from beside (literally or figuratively), (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with (local [especially beyond or opposed to] or causal [on account of]: -- above, against, among, at, before, by, contrary to, X friend, from, + give [such things as they], + that [she] had, X his, in, more than, nigh unto, (out) of, past, save, side...by, in the sight of, than, [there-]fore, with. In {compounds} it retains the same variety of application.[ql concupiscence 1939 # epithumia {ep-ee-thoo-mee'-ah}; from 1937; a longing (especially for what is forbidden): -- {concupiscence}, desire, lust (after).[ql condition 5259 # hupo {hoop-o'}; a primary preposition; 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 (when [at]): -- among, by, from, in, of, under, with. In comp. it retains the same general applications, especially of inferior position or {condition}, and specifically, covertly or moderately.[ql contrary 3844 # para {par-ah'}; a primary preposition; properly, near; i.e. (with genitive case) from beside (literally or figuratively), (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with (local [especially beyond or opposed to] or causal [on account of]: -- above, against, among, at, before, by, {contrary} to, X friend, from, + give [such things as they], + that [she] had, X his, in, more than, nigh unto, (out) of, past, save, side...by, in the sight of, than, [there-]fore, with. In compounds it retains the same variety of application.[ql conversation 5158 # tropos {trop'-os}; from the same as 5157; a turn, i.e. (by implication) mode or style (especially with preposition or relative prefix as adverb, like); figuratively, deportment or character: -- (even) as, {conversation}, [+ like] manner, (+ by any) means, way.[ql corn 4621 # sitos {see'-tos}; plural irregular neuter sita {see'-tah}; of uncertain derivation; grain, especially wheat: -- {corn}, wheat.[ql corrupt 5351 # phthi-ro {fthi'-ro}; probably strengthened from phthio (to pine or waste); properly, to shrivel or wither, i.e. to spoil (by any

process) or (generally) to ruin (especially figuratively, by moral influences, to deprave): -- {corrupt} (self), defile, destroy.[q] course 0165 # aion {ahee-ohn'}; from the same as 104; properly, an age; by extension, perpetuity (also past); by implication, the world; specially (Jewish) a Messianic period (present or future): -- age, {course}, eternal, (for) ever(-more), [n-]ever, (beginning of the , while the) world (began, without end). Compare 5550.[q] covenant 1242 # diatheke {dee-ath-ay'-kay}; from 1303; properly, a disposition, i.e. (specially) a contract (especially a devisory will): -- {covenant}, testament.[q] covertly 5259 # hupo {hoop-o'}; a primary preposition; 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 (when [at]): -- among, by, from, in, of, under, with. In comp. it retains the same general applications, especially of inferior position or condition, and specifically, {covertly} or moderately.[q] deal 4374 # prosphero {pros-fer'-o}; from 4314 and 5342 (including its alternate); to bear towards, i.e. lead to, tender (especially to God), treat: -- bring (to, unto), {deal} with, do, offer (unto, up), present unto, put to.[q] dear 0026 # agape {ag-ah'-pay}; from 25; love, i.e. affection or benevolence; specially (plural) a love-feast: -- (feast of) charity([-ably]), {dear}, love.[q] declare 2097 # euaggelizo {yoo-ang-ghel-id'-zo}; from 2095 and 32; to announce good news ("evangelize") especially the gospel: - - {declare}, bring (declare, show) glad (good) tidings, preach (the gospel).[q] declare 2097 # euaggelizo {yoo-ang-ghel-id'-zo}; from 2095 and 32; to announce good news ("evangelize") especially the gospel: - - declare, bring ({declare}, show) glad (good) tidings, preach (the gospel).[q] defile 5351 # phtheiro {fthi'-ro}; probably strengthened from phthio (to pine or waste); properly, to shrivel or wither, i.e. to spoil (by any process) or (generally) to ruin (especially figuratively, by moral influences, to deprave): -- corrupt (self), {defile}, destroy.[q] delicately 5172 # truphe {troo-fay'}; from thrupto (to break up or [figuratively] enfeeble, especially the mind and body by indulgence); effeminacy, i.e. luxury or debauchery: -- {delicately}, riot.[q] depart 4198 # poreuomai {por-yoo'-om-ahee}; middle voice from a derivative of the same as 3984; to traverse, i.e. travel (literally or figuratively; especially to remove [figuratively, die], live, etc.); -- {depart}, go (away, forth, one's way, up), (make a, take a) journey, walk.[q] describe 1125 # grapho {graf'-o}; a primary verb; to "grave", especially to write; figuratively, to describe: -- {describe}, write(-ing, -ten).[q] desire 1939 # epithumia {ep-ee-thoo-mee'-ah}; from 1937; a longing (especially for what is forbidden): -- concupiscence, {desire}, lust (after).[q] destroy 5351 # phtheiro {fthi'-ro}; probably strengthened from phthio (to pine or waste); properly, to shrivel or wither, i.e. to spoil (by any process) or (generally) to ruin (especially figuratively, by moral influences, to deprave): -- corrupt (self), defile, {destroy} .[q] destroy 2647 # kataluo {kat-al-oo'-o}; from 2596 and 3089; to loosen down (disintegrate), i.e. (by implication) to demolish (literally or figuratively); specially [compare 2646] to halt for the night: -- {destroy}, dissolve, be guest, lodge, come to nought, overthrow, throw down.[q] dissolve 2647 # kataluo {kat-al-oo'-o}; from 2596 and 3089; to loosen down (disintegrate), i.e. (by implication) to demolish (literally or figuratively); specially [compare 2646] to halt for the night: -- destroy, {dissolve}, be guest, lodge, come to nought, overthrow, throw down.[q] do 4374 # prosphero {pros-fer'-o}; from 4314 and 5342 (including its alternate); to bear towards, i.e. lead to, tender (especially to God), treat: -- bring (to, unto), deal with, {do}, offer (unto, up), present unto, put to.[q] doubt 0686 # ara {ar'-ah}; probably from 142 (through the idea of drawing a conclusion); a particle denoting an inference more or less decisive (as follows): -- haply, (what) manner (of man), no {doubt}, perhaps, so be, then, therefore, truly, wherefore. Often used in connection with other particles, especially 1065 or 3767 (after) or 1487 (before). Compare also 687.[q] down 2647 # kataluo {kat-al-oo'-o}; from 2596 and 3089; to loosen down (disintegrate), i.e. (by implication) to demolish (literally or figuratively); specially [compare 2646] to halt for the night: -- destroy, dissolve, be guest, lodge, come to nought, overthrow, throw {down} .[q] especially 3122 # malista {mal'-is-tah}; neuter plural of the superlative of an apparently primary adverb mala (very); (adverbially) most (in the greatest degree) or particularly: -- chiefly, most of all, ({e-})specially .[q] either 2228 # e {ay}; a primary particle of distinction between two connected terms; disjunctive, or; comparative, than: -- and, but ({either}), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea. Often used in connection with other particles. Compare especially 2235, 2260, 2273.[q] else 2228 # e {ay}; a primary particle of distinction between two connected terms; disjunctive, or; comparative, than: -- and, but (either), (n-)either, except it be, (n-)or ({else}), rather, save, than, that, what, yea. Often used in connection with other particles. Compare especially 2235, 2260, 2273.[q] end 0165 # aion {ahee-ohn'}; from the same as 104; properly, an age; by extension, perpetuity (also past); by implication, the world; specially (Jewish) a Messianic period (present or future): -- age, course, eternal, (for) ever(-more), [n-]ever, (beginning of the , while the) world (began, without {end}). Compare 5550.[q] enemy 2190 # echthros {ech-thros'}; from a primary echtho (to hate); hateful (passively, odious, or actively, hostile); usually as a noun, an adversary (especially Satan): -- {enemy}, foe.[q] ever 0165 # aion {ahee-ohn'}; from the same as 104; properly, an age; by extension, perpetuity (also past); by implication, the world; specially (Jewish) a Messianic period (present or future): -- age, course, eternal, (for)

{ever}(-more), [n-]ever, (beginning of the , while the) world (began, without end). Compare 5550.[ql every 3650 # holos {hol'-os}; a primary word; "whole" or "all", i.e. complete (in extent, amount, time or degree), especially (neuter) as noun or adverb: -- all, altogether, {every} whit, + throughout, whole.[ql evil 0988 # blasphemia {blas-fay-me'-ah}; from 989; vilification (especially against God): -- blasphemy, {evil} speaking, railing.[ql evil 4487 # rhema {hray'-mah}; from 4483; an utterance (individually, collectively or specifically); by implication, a matter or topic (especially of narration, command or dispute); with a negative naught whatever: -- + {evil}, + nothing, saying, word.[ql evil 4190 # ponerous {pon-ay-ros'}; from a derivative of 4192; hurtful, i.e. evil (properly, in effect or influence, and thus differing from 2556, which refers rather to essential character, as well as from 4550, which indicates degeneracy from original virtue); figuratively, calamitous; also (passively) ill, i.e. diseased; but especially (morally) culpable, i.e. derelict, vicious, facinorous; neuter (singular) mischief, malice, or (plural) guilt; masculine (singular) the devil, or (plural) sinners: -- bad, {evil}, grievous, harm, lewd, malicious, wicked(-ness). See also 4191.[ql exceeding 2316 # theos {teh'-os}; of uncertain affinity; a deity, especially (with 3588) the supreme Divinity; figuratively, a magistrate; by Hebraism, very: -- X {exceeding}, God, god[-ly, -ward].[ql except 2228 # e {ay}; a primary particle of distinction between two connected terms; disjunctive, or; comparative, than: -- and, but (either), (n-)either, {except} it be, (n-)or (else), rather, save, than, that, what, yea. Often used in connection with other particles. Compare especially 2235, 2260, 2273.[ql expedient 4851 # sumphero {soom-fer'-o}; from 4862 and 5342 (including its alternate); to bear together (contribute), i.e. (literally) to collect, or (figuratively) to conduce; especially (neuter participle as a noun) advantage: -- be better for, bring together, be {expedient} (for), be good, (be) profit(-able for). [ql faith 4102 # pistis {pis'-tis}; from 3982; persuasion, i.e. credence; moral conviction (of religious truth, or the truthfulness of God or a religious teacher), especially reliance upon Christ for salvation; abstractly, constancy in such profession; by extension, the system of religious (Gospel) truth itself: -- assurance, belief, believe, {faith}, fidelity.[ql fall 1911 # epiballo {ep-ee-bal'-lo}; from 1909 and 906; to throw upon (literal or figurative, transitive or reflexive; usually with more or less force); specially (with 1438 implied) to reflect; impersonally, to belong to: -- beat into, cast (up-)on, {fall}, lay (on), put (unto), stretch forth, think on.[ql farewell 5463 # chairo {khah'-ee-ro}; a primary verb; to be "cheer"ful, i.e. calmly happy or well-off; impersonally, especially as salutation (on meeting or parting), be well: -- {farewell}, be glad, God speed, greeting, hall, joy(-fully), rejoice.[ql faults 0264 # hamartano {ham-ar-tan'-o}; perhaps from 1 (as a negative particle) and the base of 3313; properly, to miss the mark (and so not share in the prize), i.e. (figuratively) to err, especially (morally) to sin: -- for your {faults}, offend, sin, trespass.[ql favour 5485 # charis {khar'-ece}; from 5463; graciousness (as gratifying), of manner or act (abstract or concrete; literal, figurative or spiritual; especially the divine influence upon the heart, and its reflection in the life; including gratitude): -- acceptable, benefit, {favour}, gift, grace(-ious), joy, liberality, pleasure, thank(-s, -worthy).[ql feast 0026 # agape {ag-ah'-pay}; from 25; love, i.e. affection or benevolence; specially (plural) a love-feast: -- ({feast} of) charity([-ably]), dear, love.[ql few 3641 # oligos {ol-ee'-gos}; of uncertain affinity; puny (in extent, degree, number, duration or value); especially neuter (adverbial) somewhat: -- + almost, brief[-ly], {few}, (a) little, + long, a season, short, small, a while.[ql fidelity 4102 # pistis {pis'-tis}; from 3982; persuasion, i.e. credence; moral conviction (of religious truth, or the truthfulness of God or a religious teacher), especially reliance upon Christ for salvation; abstractly, constancy in such profession; by extension, the system of religious (Gospel) truth itself: -- assurance, belief, believe, faith, {fidelity}.[ql fire 5457 # phos {foce}; from an obsolete phao (to shine or make manifest, especially by rays; compare 5316, 5346); luminousness (in the widest application, nat. or artificial, abstract or concrete, literal or figurative): -- {fire}, light. [ql foe 2190 # echthros {ech-thros'}; from a primary echtho (to hate); hateful (passively, odious, or actively, hostile); usually as a noun, an adversary (especially Satan): -- enemy, {foe}.[ql for 0264 # hamartano {ham-ar-tan'-o}; perhaps from 1 (as a negative particle) and the base of 3313; properly, to miss the mark (and so not share in the prize), i.e. (figuratively) to err, especially (morally) to sin: -- {for} your faults, offend, sin, trespass.[ql for 0165 # aion {ahee-ohn'}; from the same as 104; properly, an age; by extension, perpetuity (also past); by implication, the world; specially (Jewish) a Messianic period (present or future): -- age, course, eternal, ({for}) ever(-more), [n-]ever, (beginning of the , while the) world (began, without end). Compare 5550.[ql for 3195 # mello {mel'-lo}; a strengthened form of 3199 (through the idea of expectation); to attend, i.e. be about to be, do, or suffer something (of persons or things, especially events; in the sense of purpose, duty, necessity, probability, possibility, or hesitation): -- about, after that, be (almost), (that which is, things, + which was {for}) to come, intend, was to (be), mean, mind, be at the point, (be) ready, + return, shall (begin), (which, that) should (after, afterwards, hereafter) tarry, which was for, will, would, be yet.[ql for 3195 # mello {mel'-lo}; a strengthened form of 3199 (through the idea of expectation); to attend, i.e. be about to be, do, or suffer something (of persons or things, especially events; in the sense of purpose, duty, necessity, probability, possibility, or hesitation): -- about, after that, be (almost), (that which is, things, + which

was for) to come, intend, was to (be), mean, mind, be at the point, (be) ready, + return, shall (begin), (which, that) should (after, afterwards, hereafter) tarry, which was {for}, will, would, be yet.[ql for 4851 # sumphero {soom-fer'-o}; from 4862 and 5342 (including its alternate); to bear together (contribute), i.e. (literally) to collect, or (figuratively) to conduce; especially (neuter participle as a noun) advantage: -- be better {for}, bring together, be expedient (for), be good, (be) profit(-able for).[ql for 4851 # sumphero {soom-fer'-o}; from 4862 and 5342 (including its alternate); to bear together (contribute), i.e. (literally) to collect, or (figuratively) to conduce; especially (neuter participle as a noun) advantage: -- be better for, bring together, be expedient (for), be good, (be) profit(-able {for}). [ql for 4851 # sumphero {soom-fer'-o}; from 4862 and 5342 (including its alternate); to bear together (contribute), i.e. (literally) to collect, or (figuratively) to conduce; especially (neuter participle as a noun) advantage: -- be better for, bring together, be expedient ({for}), be good, (be) profit(-able for). [ql forasmuch 1487 # ei {i}; a primary particle of conditionality; if, whether, that, etc.: -- {forasmuch} as, if, that, ([al-])though, whether. Often used in connection or composition with other particles, especially as in 1489, 1490, 1499, 1508, 1509, 1512, 1513, 1536, 1537. See also 1437.[ql forth 4198 # poreuomai {por-yoo'-om-ahee}; middle voice from a derivative of the same as 3984; to traverse, i.e. travel (literally or figuratively; especially to remove [figuratively, die], live, etc.); -- depart, go (away, {forth}, one's way, up), (make a, take a) journey, walk.[ql forth 1911 # epiballo {ep-ee-bal'-lo}; from 1909 and 906; to throw upon (literal or figurative, transitive or reflexive; usually with more or less force); specially (with 1438 implied) to reflect; impersonally, to belong to: -- beat into, cast (up-)on, fall, lay (on), put (unto), stretch {forth}, think on.[ql friend 3844 # para {par-ah'}; a primary preposition; properly, near; i.e. (with genitive case) from beside (literally or figuratively), (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with (local [especially beyond or opposed to] or causal [on account of]: -- above, against, among, at, before, by, contrary to, X {friend}, from, + give [such things as they], + that [she] had, X his, in, more than, nigh unto, (out) of, past, save, side...by, in the sight of, than, [there-]fore, with. In compounds it retains the same variety of application.[ql from 1562 # ekduo {ek-doo'-o}; from 1537 and the base of 1416; to cause to sink out of, i.e. (specially as of clothing) to divest: -- strip, take off {from}, unclothe.[ql from 5259 # hupo {hoop-o'}; a primary preposition; 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 (when [at]): -- among, by, {from}, in, of, under, with. In comp. it retains the same general applications, especially of inferior position or condition, and specifically, covertly or moderately.[ql from 3844 # para {par-ah'}; a primary preposition; properly, near; i.e. (with genitive case) from beside (literally or figuratively), (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with (local [especially beyond or opposed to] or causal [on account of]: -- above, against, among, at, before, by, contrary to, X friend, {from}, + give [such things as they], + that [she] had, X his, in, more than, nigh unto, (out) of, past, save, side...by, in the sight of, than, [there-]fore, with. In compounds it retains the same variety of application.[ql garment 1742 # enduma {en'-doo-mah}; from 1746; apparel (especially the outer robe): -- clothing, {garment}, raiment.[ql gathering 1997 # episunagoge {ep-ee-soon-ag-o-gay'}; from 1996; a complete collection; especially a Christian meeting (for worship): -- assembling ({gathering}) together.[ql general 5259 # hupo {hoop-o'}; a primary preposition; 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 (when [at]): -- among, by, from, in, of, under, with. In comp. it retains the same {general} applications, especially of inferior position or condition, and specifically, covertly or moderately.[ql gift 5485 # charis {khar'-ece}; from 5463; graciousness (as gratifying), of manner or act (abstract or concrete; literal, figurative or spiritual; especially the divine influence upon the heart, and its reflection in the life; including gratitude): -- acceptable, benefit, favour, {gift}, grace(-ious), joy, liberality, pleasure, thank(-s, -worthy).[ql gird 2224 # zonnumi {dzone'-noo-mi}; from 2223; to bind about (especially with a belt): -- {gird}.[ql give 3844 # para {par-ah'}; a primary preposition; properly, near; i.e. (with genitive case) from beside (literally or figuratively), (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with (local [especially beyond or opposed to] or causal [on account of]: -- above, against, among, at, before, by, contrary to, X friend, from, + {give} [such things as they], + that [she] had, X his, in, more than, nigh unto, (out) of, past, save, side...by, in the sight of, than, [there-]fore, with. In compounds it retains the same variety of application.[ql glad 2097 # euaggelizo {yoo-ang-ghel-id'-zo}; from 2095 and 32; to announce good news ("evangelize") especially the gospel: -- declare, bring (declare, show) {glad} (good) tidings, preach (the gospel).[ql glad 5463 # chairō {khah'-ee-ro}; a primary verb; to be "cheer"ful, i.e. calmly happy or well-off; impersonally, especially as salutation (on meeting or parting), be well: -- farewell, be {glad}, God speed, greeting, hall, joy(-fully), rejoice.[ql go 4043 # peripateo {per-ee-pat-eh'-o}; from 4012 and 3961; 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).[ql go 4198 # poreuomai {por-yoo'-om-ahee}; middle voice from a derivative of the same as 3984; to traverse, i.e. travel (literally or figuratively; especially to remove [figuratively, die], live, etc.); -- depart, {go} (away, forth, one's way, up), (make a, take a) journey, walk.[ql god 2316 # theos {teh'-os}; of uncertain affinity; a deity, especially (with 3588) the supreme Divinity; figuratively, a magistrate; by Hebraism, very: -- X exceeding, God, {god}[-ly, -ward].[ql good 2097 # euaggelizo {yoo-ang-ghel-id'-zo}; from 2095 and 32; to announce good news ("evangelize") especially the gospel: -- declare, bring (declare, show) glad ({good}) tidings, preach (the gospel).[ql good 4851 # sumphero {soom-fer'-o}; from 4862 and 5342 (including its alternate); to bear together (contribute), i.e. (literally) to collect, or (figuratively) to conduce; especially (neuter participle as a noun) advantage: -- be better for, bring together, be expedient (for), be {good}, (be) profit(-able for). [ql gospel 2097 # euaggelizo {yoo-ang-ghel-id'-zo}; from 2095 and 32; to announce good news ("evangelize") especially the gospel: -- declare, bring (declare, show) glad (good) tidings, preach (the {gospel}).[ql grace 5485 # charis {khar'-ece}; from 5463; graciousness (as gratifying), of manner or act (abstract or concrete; literal, figurative or spiritual; especially the divine influence upon the heart, and its reflection in the life; including gratitude): -- acceptable, benefit, favour, gift, {grace}(-ious), joy, liberality, pleasure, thank(-s, -worthy).[ql greeting 5463 # chairo {khah'-ee-ro}; a primary verb; to be "cheer"ful, i.e. calmly happy or well-off; impersonally, especially as salutation (on meeting or parting), be well: -- farewell, be glad, God speed, {greeting}, hall, joy(-fully), rejoice.[ql grievous 4190 # poneros {pon-ay-ros'}; from a derivative of 4192; hurtful, i.e. evil (properly, in effect or influence, and thus differing from 2556, which refers rather to essential character, as well as from 4550, which indicates degeneracy from original virtue); figuratively, calamitous; also (passively) ill, i.e. diseased; but especially (morally) culpable, i.e. derelict, vicious, facinorous; neuter (singular) mischief, malice, or (plural) guilt; masculine (singular) the devil, or (plural) sinners: -- bad, evil, {grievous}, harm, lewd, malicious, wicked(-ness). See also 4191.[ql guest 2647 # kataluo {kat-al-oo'-o}; from 2596 and 3089; to loosen down (disintegrate), i.e. (by implication) to demolish (literally or figuratively); specially [compare 2646] to halt for the night: -- destroy, dissolve, be {guest}, lodge, come to nought, overthrow, throw down.[ql had 3844 # para {par-ah'}; a primary preposition; properly, near; i.e. (with genitive case) from beside (literally or figuratively), (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with (local [especially beyond or opposed to] or causal [on account of]: -- above, against, among, at, before, by, contrary to, X friend, from, + give [such things as they], + that [she] {had}, X his, in, more than, nigh unto, (out) of, past, save, side...by, in the sight of, than, [there-]fore, with. In compounds it retains the same variety of application.[ql hall 5463 # chairo {khah'-ee-ro}; a primary verb; to be "cheer"ful, i.e. calmly happy or well-off; impersonally, especially as salutation (on meeting or parting), be well: -- farewell, be glad, God speed, greeting, {hall}, joy(-fully), rejoice.[ql hand 5495 # cheir {khire}; perhaps from the base of 5494 in the sense of its congener the base of 5490 (through the idea of hollowness for grasping); the hand (literally or figuratively [power]; especially [by Hebraism] a means or instrument): -- {hand}.[ql haply 0686 # ara {ar'-ah}; probably from 142 (through the idea of drawing a conclusion); a particle denoting an inference more or less decisive (as follows): -- {haply}, (what) manner (of man), no doubt, perhaps, so be, then, therefore, truly, wherefore. Often used in connection with other particles, especially 1065 or 3767 (after) or 1487 (before). Compare also 687.[ql harm 4190 # poneros {pon-ay-ros'}; from a derivative of 4192; hurtful, i.e. evil (properly, in effect or influence, and thus differing from 2556, which refers rather to essential character, as well as from 4550, which indicates degeneracy from original virtue); figuratively, calamitous; also (passively) ill, i.e. diseased; but especially (morally) culpable, i.e. derelict, vicious, facinorous; neuter (singular) mischief, malice, or (plural) guilt; masculine (singular) the devil, or (plural) sinners: -- bad, evil, grievous, {harm}, lewd, malicious, wicked(-ness). See also 4191.[ql hate 3404 # miseo {mis-eh'-o}; from a primary misos (hatred); to detest (especially to persecute); by extension, to love less: -- {hate}(-ful).[ql hereafter 3195 # mello {mel'-lo}; a strengthened form of 3199 (through the idea of expectation); to attend, i.e. be about to be, do, or suffer something (of persons or things, especially events; in the sense of purpose, duty, necessity, probability, possibility, or hesitation): -- about, after that, be (almost), (that which is, things, + which was for) to come, intend, was to (be), mean, mind, be at the point, (be) ready, + return, shall (begin), (which, that) should (after, afterwards, {hereafter}) tarry, which was for, will, would, be yet.[ql his 2975 # lagchano {lang-khan'-o}; a prolonged form of a primary verb, which is only used as an alternate in certain tenses; to lot, i.e. determine (by implication, receive) especially by lot: -- {his} lot be, cast lots, obtain.[ql his 3844 # para {par-ah'}; a primary preposition; properly, near; i.e. (with genitive case) from beside (literally or figuratively), (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with (local [especially beyond or opposed to] or causal [on account of]: -- above, against, among, at, before, by, contrary to, X friend, from, + give [such things as they], + that [she] had, X {his}, in, more than, nigh unto, (out) of, past, save, side...by, in the sight of, than, [there-]fore, with. In compounds it retains the same variety

of application.[ql home 3614 # oikia {oy-kee'-ah}; from 3624; properly, residence (abstractly), but usually (concretely) an abode (literally or figuratively); by implication a family (especially domestics): -- {home}, house(-hold).[ql honour 5092 # time {tee-may'}; from 5099; 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.[ql house 3614 # oikia {oy-kee'-ah}; from 3624; properly, residence (abstractly), but usually (concretely) an abode (literally or figuratively); by implication a family (especially domestics): -- home, {house}(-hold).[ql if 1487 # ei {i}; a primary particle of conditionality; if, whether, that, etc.: -- forasmuch as, {if}, that, ([al-])though, whether. Often used in connection or composition with other particles, especially as in 1489, 1490, 1499, 1508, 1509, 1512, 1513, 1536, 1537. See also 1437.[ql in 3844 # para {parah'}; a primary preposition; properly, near; i.e. (with genitive case) from beside (literally or figuratively), (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with (local [especially beyond or opposed to] or causal [on account of]: -- above, against, among, at, before, by, contrary to, X friend, from, + give [such things as they], + that [she] had, X his, {in}, more than, nigh unto, (out) of, past, save, side...by, in the sight of, than, [there-]fore, with. In compounds it retains the same variety of application.[ql in 3844 # para {parah'}; a primary preposition; properly, near; i.e. (with genitive case) from beside (literally or figuratively), (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with (local [especially beyond or opposed to] or causal [on account of]: -- above, against, among, at, before, by, contrary to, X friend, from, + give [such things as they], + that [she] had, X his, in, more than, nigh unto, (out) of, past, save, side...by, {in} the sight of, than, [there-]fore, with. In compounds it retains the same variety of application.[ql in 3992 # pempo {pem'-po}; apparently a primary verb; to dispatch (from the subjective view or point of departure, whereas hiemi [as a stronger form of eimi] refers rather to the objective point or terminus ad quem, and 4724 denotes properly, the orderly motion involved), especially on a temporary errand; also to transmit, bestow, or wield: -- send, thrust {in}].[ql in 4100 # pisteuo {pist-yoo'-o}; from 4102; to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ): -- believe(-r), commit (to trust), put {in} trust with.[ql in 5259 # hupo {hoop-o'}; a primary preposition; 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 (when [at]): -- among, by, from, {in}, of, under, with. In comp. it retains the same general applications, especially of inferior position or condition, and specifically, covertly or moderately.[ql inferior 5259 # hupo {hoop-o'}; a primary preposition; 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 (when [at]): -- among, by, from, in, of, under, with. In comp. it retains the same general applications, especially of {inferior} position or condition, and specifically, covertly or moderately.[ql inordinate 3806 # pathos {path'-os}; from the alternate of 3958; properly, suffering ("pathos"), i.e. (subjectively) a passion (especially concupiscence): -- ({inordinate}) affection, lust. [ql ***. patho. See 3958.[ql instrument 3696 # hoplon {hop'-lon}; probably from a primary hepo (to be busy about); an implement or utensil or tool (literally or figuratively, especially offensive for war): -- armour, {instrument}, weapon.[ql intend 3195 # mello {mel'-lo}; a strengthened form of 3199 (through the idea of expectation); to attend, i.e. be about to be, do, or suffer something (of persons or things, especially events; in the sense of purpose, duty, necessity, probability, possibility, or hesitation): -- about, after that, be (almost), (that which is, things, + which was for) to come, {intend}, was to (be), mean, mind, be at the point, (be) ready, + return, shall (begin), (which, that) should (after, afterwards, hereafter) tarry, which was for, will, would, be yet.[ql into 1911 # epiballo {ep-ee-bal'-lo}; from 1909 and 906; to throw upon (literal or figurative, transitive or reflexive; usually with more or less force); specially (with 1438 implied) to reflect; impersonally, to belong to: -- beat {into}, cast (up-)on, fall, lay (on), put (unto), stretch forth, think on.[ql is 3195 # mello {mel'-lo}; a strengthened form of 3199 (through the idea of expectation); to attend, i.e. be about to be, do, or suffer something (of persons or things, especially events; in the sense of purpose, duty, necessity, probability, possibility, or hesitation): -- about, after that, be (almost), (that which {is}, things, + which was for) to come, intend, was to (be), mean, mind, be at the point, (be) ready, + return, shall (begin), (which, that) should (after, afterwards, hereafter) tarry, which was for, will, would, be yet.[ql it 2228 # e {ay}; a primary particle of distinction between two connected terms; disjunctive, or; comparative, than: -- and, but (either), (n-)either, except {it} be, (n-)or (else), rather, save, than, that, what, yea. Often used in connection with other particles. Compare especially 2235, 2260, 2273.[ql it 3844 # para {parah'}; a primary preposition; properly, near; i.e. (with genitive case) from beside (literally or figuratively), (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with (local [especially beyond or opposed to] or causal [on account of]: -- above, against, among, at, before, by, contrary to, X friend, from, + give [such things as they], + that [she] had, X his, in, more than, nigh unto, (out) of, past, save, side...by,

in the sight of, than, [there-]fore, with. In compounds {it} retains the same variety of application.[ql it 5259 # hupo {hoop-o'}; a primary preposition; 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 (when [at]): -- among, by, from, in, of, under, with. In comp. {it} retains the same general applications, especially of inferior position or condition, and specifically, covertly or moderately.[ql journey 4198 # poreuomai {por-yoo'-om-ahée}; middle voice from a derivative of the same as 3984; to traverse, i.e. travel (literally or figuratively; especially to remove [figuratively, die], live, etc.); -- depart, go (away, forth, one's way, up), (make a, take a) {journey}, walk.[ql joy 5463 # chairo {khah'-ee-ro}; a primary verb; to be "cheer"ful, i.e. calmly happy or well-off; impersonally, especially as salutation (on meeting or parting), be well: -- farewell, be glad, God speed, greeting, hall, {joy}(-fully), rejoice.[ql joy 5485 # charis {khar'-ece}; from 5463; graciousness (as gratifying), of manner or act (abstract or concrete; literal, figurative or spiritual; especially the divine influence upon the heart, and its reflection in the life; including gratitude): -- acceptable, benefit, favour, gift, grace(-ious), {joy}, liberality, pleasure, thank(-s, -worthy).[ql kill 4969 # sphazo {sfad'-zo}; a primary verb; to butcher (especially an animal for food or in sacrifice) or (generally) to slaughter, or (specifically) to maim (violently): -- {kill}, slay, wound.[ql kindly 5387 # philostorgos {fil-os'-tor-gos}; from 5384 and storge (cherishing one's kindred, especially parents or children); fond of natural relatives, i.e. fraternal towards fellow Christian: -- {kindly} affectioned.[ql kiss 5368 # phileo {fil-eh'-o}; from 5384; to be a friend to (fond of [an individual or an object]), i.e. have affection for (denoting personal attachment, as a matter of sentiment or feeling; while 25 is wider, embracing especially the judgment and the deliberate assent of the will as a matter of principle, duty and propriety: the two thus stand related very much as 2309 and 1014, or as 2372 and 3563 respectively; the former being chiefly of the heart and the latter of the head); specifically, to kiss (as a mark of tenderness): -- {kiss}, love.[ql law 3551 # nomos {nom'-os}; from a primary nemo (to parcel out, especially food or grazing to animals); law (through the idea of prescriptive usage), genitive case (regulation), specifically (of Moses [including the volume]; also of the Gospel), or figuratively (a principle): -- {law}.[ql lay 1911 # epiballo {ep-ee-bal'-lo}; from 1909 and 906; to throw upon (literal or figurative, transitive or reflexive; usually with more or less force); specially (with 1438 implied) to reflect; impersonally, to belong to: -- beat into, cast (up-) on, fall, {lay} (on), put (unto), stretch forth, think on.[ql lewd 4190 # poneros {pon-ay-ros'}; from a derivative of 4192; hurtful, i.e. evil (properly, in effect or influence, and thus differing from 2556, which refers rather to essential character, as well as from 4550, which indicates degeneracy from original virtue); figuratively, calamitous; also (passively) ill, i.e. diseased; but especially (morally) culpable, i.e. derelict, vicious, facinorous; neuter (singular) mischief, malice, or (plural) guilt; masculine (singular) the devil, or (plural) sinners: -- bad, evil, grievous, harm, {lewd}, malicious, wicked(-ness). See also 4191.[ql liberality 5485 # charis {khar'-ece}; from 5463; graciousness (as gratifying), of manner or act (abstract or concrete; literal, figurative or spiritual; especially the divine influence upon the heart, and its reflection in the life; including gratitude): -- acceptable, benefit, favour, gift, grace(-ious), joy, {liberality}, pleasure, thank(-s, -worthy).[ql light 5457 # phos {foce}; from an obsolete phao (to shine or make manifest, especially by rays; compare 5316, 5346); luminousness (in the widest application, nat. or artificial, abstract or concrete, literal or figurative): -- fire, {light}. [ql like 5158 # tropos {trop'-os}; from the same as 5157; a turn, i. e. (by implication) mode or style (especially with preposition or relative prefix as adverb, like); figuratively, deportment or character: -- (even) as, conversation, [+ {like}] manner, (+ by any) means, way.[ql little 3641 # oligos {ol-ee'-gos}; of uncertain affinity; puny (in extent, degree, number, duration or value); especially neuter (adverbial) somewhat: -- + almost, brief[-ly], few, (a) {little}, + long, a season, short, small, a while.[ql lodge 2647 # kataluo {kat-al-oo'-o}; from 2596 and 3089; to loosen down (disintegrate), i.e. (by implication) to demolish (literally or figuratively); specially [compare 2646] to halt for the night: -- destroy, dissolve, be guest, {lodge}, come to nought, overthrow, throw down.[ql long 3641 # oligos {ol-ee'-gos}; of uncertain affinity; puny (in extent, degree, number, duration or value); especially neuter (adverbial) somewhat: -- + almost, brief[-ly], few, (a) little, + {long}, a season, short, small, a while.[ql lot 2975 # lagchano {lang-khan'-o}; a prolonged form of a primary verb, which is only used as an alternate in certain tenses; to lot, i.e. determine (by implication, receive) especially by lot: -- his {lot} be, cast lots, obtain.[ql lots 2975 # lagchano {lang-khan'-o}; a prolonged form of a primary verb, which is only used as an alternate in certain tenses; to lot, i.e. determine (by implication, receive) especially by lot: -- his lot be, cast {lots}, obtain.[ql love 0026 # agape {ag-ah'-pay}; from 25; love, i.e. affection or benevolence; specially (plural) a love-feast: -- (feast of) charity([-ably]), dear, {love}.[ql love 5368 # phileo {fil-eh'-o}; from 5384; to be a friend to (fond of [an individual or an object]), i.e. have affection for (denoting personal attachment, as a matter of sentiment or feeling; while 25 is wider, embracing especially the judgment and the deliberate assent of the will as a matter of principle, duty and propriety: the two thus stand related very much as 2309 and 1014, or as 2372 and 3563 respectively; the former being chiefly of the heart and the latter of the head); specifically, to kiss

(as a mark of tenderness): -- kiss, {love}.[ql lust 1939 # epithumia {ep-ee-thoo-mee'-ah}; from 1937; a longing (especially for what is forbidden): -- concupiscence, desire, {lust} (after).[ql lust 3806 # pathos {path'-os}; from the alternate of 3958; properly, suffering ("pathos"), i.e. (subjectively) a passion (especially concupiscence): -- (inordinate) affection, {lust}. [ql ***. patho. See 3958.[ql maid 3816 # pais {pahece}; perhaps from 3817; a boy (as often beaten with impunity), or (by analogy,) a girl, and (genitive case) a child; specifically, a slave or servant (especially a minister to a king; and by eminence to God): -- child, {maid}(- en), (man) servant, son, young man.[ql make 4198 # poreuomai {por-yoo'-om-ahee}; middle voice from a derivative of the same as 3984; to traverse, i.e. travel (literally or figuratively; especially to remove [figuratively, die], live, etc.); -- depart, go (away, forth, one's way, up), ({make} a, take a) journey, walk.[ql malicious 4190 # poneros {pon-ay-ros'}; from a derivative of 4192; hurtful, i.e. evil (properly, in effect or influence, and thus differing from 2556, which refers rather to essential character, as well as from 4550, which indicates degeneracy from original virtue); figuratively, calamitous; also (passively) ill, i.e. diseased; but especially (morally) culpable, i.e. derelict, vicious, facinorous; neuter (singular) mischief, malice, or (plural) guilt; masculine (singular) the devil, or (plural) sinners: -- bad, evil, grievous, harm, lewd, {malicious}, wicked(-ness). See also 4191.[ql man 0686 # ara {ar'ah}; probably from 142 (through the idea of drawing a conclusion); a particle denoting an inference more or less decisive (as follows): -- haply, (what) manner (of {man}), no doubt, perhaps, so be, then, therefore, truly, wherefore. Often used in connection with other particles, especially 1065 or 3767 (after) or 1487 (before). Compare also 687.[ql man 3816 # pais {pahece}; perhaps from 3817; a boy (as often beaten with impunity), or (by analogy,) a girl, and (genitive case) a child; specifically, a slave or servant (especially a minister to a king; and by eminence to God): -- child, maid(-en), ({man}) servant, son, young man.[ql man 3816 # pais {pahece}; perhaps from 3817; a boy (as often beaten with impunity), or (by analogy,) a girl, and (genitive case) a child; specifically, a slave or servant (especially a minister to a king; and by eminence to God): -- child, maid(-en), (man) servant, son, young {man}.[ql manner 3634 # hoios {hoy'-os}; probably akin to 3588, 3739, and 3745; such or what sort of (as a correlation or exclamation); especially the neuter (adverbial) with negative, not so: -- so (as), such as, what ({manner} of), which.[ql ***. oio. See 5342. [ql manner 5158 # tropos {trop'-os}; from the same as 5157; a turn, i.e. (by implication) mode or style (especially with preposition or relative prefix as adverb, like); figuratively, deportment or character: -- (even) as, conversation, [+ like] {manner}, (+ by any) means, way.[ql manner 0686 # ara {ar'-ah}; probably from 142 (through the idea of drawing a conclusion); a particle denoting an inference more or less decisive (as follows): -- haply, (what) {manner} (of man), no doubt, perhaps, so be, then, therefore, truly, wherefore. Often used in connection with other particles, especially 1065 or 3767 (after) or 1487 (before). Compare also 687.[ql mean 3195 # mello {mel'-lo}; a strengthened form of 3199 (through the idea of expectation); to attend, i.e. be about to be, do, or suffer something (of persons or things, especially events; in the sense of purpose, duty, necessity, probability, possibility, or hesitation): -- about, after that, be (almost), (that which is, things, + which was for) to come, intend, was to (be), {mean}, mind, be at the point, (be) ready, + return, shall (begin), (which, that) should (after, afterwards, hereafter) tarry, which was for, will, would, be yet.[ql means 5158 # tropos {trop'-os}; from the same as 5157; a turn, i.e. (by implication) mode or style (especially with preposition or relative prefix as adverb, like); figuratively, deportment or character: -- (even) as, conversation, [+ like] manner, (+ by any) {means}, way.[ql meat 1033 # broma {bro'-mah}; from the base of 977; food (literally or figuratively), especially (ceremonially) articles allowed or forbidden by the Jewish law: -- {meat}, victuals.[ql mercy 1656 # eleos {el'-eh-os}; of uncertain affinity; compassion (human or divine, especially active): -- (+ tender) {mercy}.[ql message 1860 # epaggelia {ep-ang-el-ee'-ah}; from 1861; an announcement (for information, assent or pledge; especially a divine assurance of good): -- {message}, promise.[ql messenger 0032 # aggelos {ang'-el-os}; from aggello [probably derived from 71; compare 34] (to bring tidings); a messenger; especially an "angel"; by implication, a pastor: -- angel, {messenger}.[ql mind 3195 # mello {mel'-lo}; a strengthened form of 3199 (through the idea of expectation); to attend, i.e. be about to be, do, or suffer something (of persons or things, especially events; in the sense of purpose, duty, necessity, probability, possibility, or hesitation): -- about, after that, be (almost), (that which is, things, + which was for) to come, intend, was to (be), mean, {mind}, be at the point, (be) ready, + return, shall (begin), (which, that) should (after, afterwards, hereafter) tarry, which was for, will, would, be yet.[ql miracle 4592 # semeion {say-mi'-on}; neuter of a presumed derivative of the base of 4591; an indication, especially ceremonially or supernaturally: -- {miracle}, sign, token, wonder.[ql moderately 5259 # hupo {hoop-o'}; a primary preposition; 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 (when [at]): -- among, by, from, in, of, under, with. In comp. it retains the same general applications, especially of inferior position or condition, and specifically, covertly or {moderately}.[ql more 3844 # para {par-ah'}; a primary preposition; properly, near; i.e. (with genitive case) from beside (literally or figuratively), (with dative case) at (or

in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with (local [especially beyond or opposed to] or causal [on account of]: -- above, against, among, at, before, by, contrary to, X friend, from, + give [such things as they], + that [she] had, X his, in, {more} than, nigh unto, (out) of, past, save, side...by, in the sight of, than, [there-]fore, with. In compounds it retains the same variety of application.[ql morning 3720 # orthinos {or-thrin-os'}; from 3722; relating to the dawn, i.e. matutinal (as an epithet of Venus, especially brilliant in the early day): -- {morning}].[ql neither 2228 # e {ay}; a primary particle of distinction between two connected terms; disjunctive, or; comparative, than: -- and, but (either), ({n-}either), except it be, (n-)or (else), rather, save, than, that, what, yea. Often used in connection with other particles. Compare especially 2235, 2260, 2273.[ql nor 2228 # e {ay}; a primary particle of distinction between two connected terms; disjunctive, or; comparative, than: -- and, but (either), (n-)either, except it be, ({n-}or) (else), rather, save, than, that, what, yea. Often used in connection with other particles. Compare especially 2235, 2260, 2273.[ql never 0165 # aion {ahee-ohn'}; from the same as 104; properly, an age; by extension, perpetuity (also past); by implication, the world; specially (Jewish) a Messianic period (present or future): -- age, course, eternal, (for) ever(-more), [{n-}ever], (beginning of the , while the) world (began, without end). Compare 5550.[ql ness 4190 # poneros {pon-ay-ros'}; from a derivative of 4192; hurtful, i.e. evil (properly, in effect or influence, and thus differing from 2556, which refers rather to essential character, as well as from 4550, which indicates degeneracy from original virtue); figuratively, calamitous; also (passively) ill, i.e. diseased; but especially (morally) culpable, i.e. derelict, vicious, facinorous; neuter (singular) mischief, malice, or (plural) guilt; masculine (singular) the devil, or (plural) sinners: -- bad, evil, grievous, harm, lewd, malicious, wicked({- ness}). See also 4191.[ql net 4522 # sagene {sag-ay'-nay}; from a derivative of satto (to equip) meaning furniture, especially a pack-saddle (which in the East is merely a bag of netted rope); a "seine" for fishing: -- {net}].[ql new 2537 # kainos {kahee-nos'}; of uncertain affinity; new (especially in freshness; while 3501 is properly so with respect to age: -- {new}].[ql nigh 3844 # para {par-ah'}; a primary preposition; properly, near; i.e. (with genitive case) from beside (literally or figuratively), (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with (local [especially beyond or opposed to] or causal [on account of]: -- above, against, among, at, before, by, contrary to, X friend, from, + give [such things as they], + that [she] had, X his, in, more than, {nigh} unto, (out) of, past, save, side...by, in the sight of, than, [there-]fore, with. In compounds it retains the same variety of application.[ql no 0686 # ara {ar'ah'}; probably from 142 (through the idea of drawing a conclusion); a particle denoting an inference more or less decisive (as follows): -- haply, (what) manner (of man), {no} doubt, perhaps, so be, then, therefore, truly, wherefore. Often used in connection with other particles, especially 1065 or 3767 (after) or 1487 (before). Compare also 687.[ql nothing 4487 # rhema {hray'-mah}; from 4483; an utterance (individually, collectively or specifically); by implication, a matter or topic (especially of narration, command or dispute); with a negative naught whatever: -- + evil, + {nothing}, saying, word.[ql nought 2647 # kataluo {kat-al-oo'-o}; from 2596 and 3089; to loosen down (disintegrate), i.e. (by implication) to demolish (literally or figuratively); specially [compare 2646] to halt for the night: -- destroy, dissolve, be guest, lodge, come to {nought}, overthrow, throw down.[ql obtain 2975 # lagchano {lang-khan'-o}; a prolonged form of a primary verb, which is only used as an alternate in certain tenses; to lot, i.e. determine (by implication, receive) especially by lot: -- his lot be, cast lots, {obtain}].[ql occupied 4043 # peripateo {per-ee-pat-eh'-o}; from 4012 and 3961; 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).[ql of 0026 # agape {agah'-pay}; from 25; love, i.e. affection or benevolence; specially (plural) a love-feast: -- (feast {of}) charity([-ably]), dear, love.[ql of 0165 # aion {ahee-ohn'}; from the same as 104; properly, an age; by extension, perpetuity (also past); by implication, the world; specially (Jewish) a Messianic period (present or future): -- age, course, eternal, (for) ever(-more), [n-]ever, (beginning {of} the , while the) world (began, without end). Compare 5550.[ql of 0686 # ara {ar'ah'}; probably from 142 (through the idea of drawing a conclusion); a particle denoting an inference more or less decisive (as follows): -- haply, (what) manner ({of} man), no doubt, perhaps, so be, then, therefore, truly, wherefore. Often used in connection with other particles, especially 1065 or 3767 (after) or 1487 (before). Compare also 687.[ql of 2218 # zugos {dzoo-gos'}; from the root of zeugnumi (to join, especially by a "yoke"); a coupling, i.e. (figuratively) servitude (a law or obligation); also (literally) the beam of the balance (as connecting the scales): -- pair {of} balances, yoke.[ql of 3634 # hoios {hoy'-os}; probably akin to 3588, 3739, and 3745; such or what sort of (as a correlation or exclamation); especially the neuter (adverbial) with negative, not so: -- so (as), such as, what (manner {of}), which.[ql ***. oio. See 5342. [ql of 3844 # para {parah'}; a primary preposition; properly, near; i.e. (with genitive case) from beside (literally or figuratively), (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with (local [especially beyond or opposed to] or causal [on account of]: -- above, against, among, at, before, by, contrary to, X friend, from, + give

[such things as they], + that [she] had, X his, in, more than, nigh unto, (out) of, past, save, side...by, in the sight {of}, than, [there-]fore, with. In compounds it retains the same variety of application.[ql of 3844 # para {parah'}; a primary preposition; properly, near; i.e. (with genitive case) from beside (literally or figuratively), (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with (local [especially beyond or opposed to] or causal [on account of]: -- above, against, among, at, before, by, contrary to, X friend, from, + give [such things as they], + that [she] had, X his, in, more than, nigh unto, (out) of, past, save, side...by, in the sight of, than, [there-]fore, with. 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In comp. it retains the same general applications, especially of inferior position or condition, and specifically, covertly or moderately.[ql of 5259 # hupo {hoop-o'}; a primary preposition; 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 (when [at]): -- among, by, from, in, of, under, with. In comp. it retains the same general applications, especially {of} inferior position or condition, and specifically, covertly or moderately.[ql off 1562 # ekduo {ek-doo'-o}; from 1537 and the base of 1416; to cause to sink out of, i.e. (specially as of clothing) to divest: -- strip, take {off} from, unclothe.[ql offend 0264 # hamartano {ham-ar-tan'-o}; perhaps from 1 (as a negative particle) and the base of 3313; properly, to miss the mark (and so not share in the prize), i.e. (figuratively) to err, especially (morally) to sin: -- for your faults, {offend}, sin, trespass.[ql offer 4374 # prospero {pros-fer'-o}; from 4314 and 5342 (including its alternate); to bear towards, i.e. lead to, tender (especially to God), treat: -- bring (to, unto), deal with, do, {offer} (unto, up), present unto, put to.[ql office 1248 # diakonia {dee-ak-on-ee'-ah}; from 1249; attendance (as a servant, etc.); figuratively (eleemosynary) aid, (official) service (especially of the Christian teacher, or techn. of the diaconate): -- (ad-)minister(-ing, -tration, -try), {office}, relief, service(-ing).[ql on 1911 # epiballo {ep-ee-bal'-lo}; from 1909 and 906; to throw upon (literal or figurative, transitive or reflexive; usually with more or less force); specially (with 1438 implied) to reflect; impersonally, to belong to: -- beat into, cast (up-)on, fall, lay ({on}), put (unto), stretch forth, think on.[ql on 1911 # epiballo {ep-ee-bal'-lo}; from 1909 and 906; to throw upon (literal or figurative, transitive or reflexive; usually with more or less force); specially (with 1438 implied) to reflect; impersonally, to belong to: -- beat into, cast (up-)on, fall, lay (on), put (unto), stretch forth, think {on}.[ql one's 4198 # poreuomai {por-yoo'-om-ahee}; middle voice from a derivative of the same as 3984; to traverse, i.e. travel (literally or figuratively; especially to remove [figuratively, die], live, etc.); -- depart, go (away, forth, {one's} way, up), (make a, take a) journey, walk.[ql or 5259 # hupo {hoop-o'}; a primary preposition; 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 (when [at]): -- among, by, from, in, of, under, with. In comp. it retains the same general applications, especially of inferior position or condition, and specifically, covertly {or} moderately.[ql or 5259 # hupo {hoop-o'}; a primary preposition; 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 (when [at]): -- among, by, from, in, of, under, with. In comp. it retains the same general applications, especially of inferior position {or} condition, and specifically, covertly or moderately.[ql out 3844 # para {par-ah'}; a primary preposition; properly, near; i.e. (with genitive case) from beside (literally or figuratively), (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with (local [especially beyond or opposed to] or causal [on account of]: -- above, against, among, at, before, by, contrary to, X friend, from, + give [such things as they], + that [she] had, X his, in, more than, nigh unto, ({out}) of, past, save, side...by, in the sight of, than, [there-]fore, with. In compounds it retains the same variety of application.[ql overthrow 2647 # kataluo {kat-al-oo'-o}; from 2596 and 3089; to loosen down (disintegrate), i.e. (by implication) to demolish (literally or figuratively); specially [compare 2646] to halt for the night: -- destroy, dissolve, be guest, lodge, come to nought, {overthrow}, throw down.[ql pain 5604 # odin {odeen'}; akin to 3601; a pang or throe, especially of childbirth: -- {pain}, sorrow, travail.[ql pair 2218 # zugos {dzoo-gos'}; from the root of zeugnumi (to join, especially by a "yoke"); a coupling, i.e. (figuratively) servitude (a law or obligation); also (literally) the beam of the balance (as connecting the scales): -- {pair} of balances, yoke.[ql past 3844 # para {par-ah'}; a primary preposition; properly, near; i.e. (with genitive

case) from beside (literally or figuratively), (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with (local [especially beyond or opposed to] or causal [on account of]: -- above, against, among, at, before, by, contrary to, X friend, from, + give [such things as they], + that [she] had, X his, in, more than, nigh unto, (out) of, {past}, save, side...by, in the sight of, than, [there-]fore, with. In compounds it retains the same variety of application.[ql perhaps 0686 # ara {ar'-ah}; probably from 142 (through the idea of drawing a conclusion); a particle denoting an inference more or less decisive (as follows): -- haply, (what) manner (of man), no doubt, {perhaps}, so be, then, therefore, truly, wherefore. Often used in connection with other particles, especially 1065 or 3767 (after) or 1487 (before). Compare also 687.[ql pleasure 5485 # charis {khar'-ece}; from 5463; graciousness (as gratifying), of manner or act (abstract or concrete; literal, figurative or spiritual; especially the divine influence upon the heart, and its reflection in the life; including gratitude): -- acceptable, benefit, favour, gift, grace(-ious), joy, liberality, {pleasure}, thank(-s, -worthy).[ql point 3195 # mello {mel'-lo}; a strengthened form of 3199 (through the idea of expectation); to attend, i.e. be about to be, do, or suffer something (of persons or things, especially events; in the sense of purpose, duty, necessity, probability, possibility, or hesitation): -- about, after that, be (almost), (that which is, things, + which was for) to come, intend, was to (be), mean, mind, be at the {point}, (be) ready, + return, shall (begin), (which, that) should (after, afterwards, hereafter) tarry, which was for, will, would, be yet.[ql position 5259 # hupo {hoop-o'}; a primary preposition; 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 (when [at]): -- among, by, from, in, of, under, with. In comp. it retains the same general applications, especially of inferior {position} or condition, and specifically, covertly or moderately.[ql preacher 2783 # kerux {kay'-roox}; from 2784; a herald, i.e. of divine truth (especially of the gospel): -- {preacher}.[ql preaching 2782 # kerugma {kay'-roog-mah}; from 2784; a proclamation (especially of the gospel; by implication, the gospel itself): -- {preaching}.[ql preacher 2784 # kerusso {kay-roos'-so}; of uncertain affinity; to herald (as a public crier), especially divine truth (the gospel): -- {preacher}(-er), proclaim, publish.[ql preach 2097 # euaggelizo {yoo-ang-ghel-id'-zo}; from 2095 and 32; to announce good news ("evangelize") especially the gospel: - - declare, bring (declare, show) glad (good) tidings, {preach} (the gospel).[ql precious 5092 # time {tee-may'}; from 5099; 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.[ql present 4374 # prosphero {pros-fer'-o}; from 4314 and 5342 (including its alternate); to bear towards, i.e. lead to, tender (especially to God), treat: -- bring (to, unto), deal with, do, offer (unto, up), {present} unto, put to.[ql price 5092 # time {tee-may'}; from 5099; 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.[ql proclaim 2784 # kerusso {kay-roos'-so}; of uncertain affinity; to herald (as a public crier), especially divine truth (the gospel): -- preacher(-er), {proclaim}, publish.[ql profit 4851 # sumphero {soom-fer'-o}; from 4862 and 5342 (including its alternate); to bear together (contribute), i.e. (literally) to collect, or (figuratively) to conduce; especially (neuter participle as a noun) advantage: -- be better for, bring together, be expedient (for), be good, (be) {profit}(-able for). [ql promise 1860 # epaggelia {ep-ang-el-ee'-ah}; from 1861; an announcement (for information, assent or pledge; especially a divine assurance of good): -- message, {promise}.[ql provoke 2042 # erethizo {er-eth-id'-zo}; from a presumed prolonged form of 2054; to stimulate (especially to anger): -- {provoke}.[ql publish 2784 # kerusso {kay-roos'-so}; of uncertain affinity; to herald (as a public crier), especially divine truth (the gospel): -- preacher(-er), proclaim, {publish}.[ql put 1911 # epiballo {ep-ee-bal'-lo}; from 1909 and 906; to throw upon (literal or figurative, transitive or reflexive; usually with more or less force); specially (with 1438 implied) to reflect; impersonally, to belong to: -- beat into, cast (up-)on, fall, lay (on), {put} (unto), stretch forth, think on.[ql put 4374 # prosphero {pros-fer'-o}; from 4314 and 5342 (including its alternate); to bear towards, i.e. lead to, tender (especially to God), treat: -- bring (to, unto), deal with, do, offer (unto, up), present unto, {put} to.[ql put 4100 # pisteuo {pist-yoo'-o}; from 4102; to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ): -- believe(-r), commit (to trust), {put} in trust with.[ql railing 0988 # blasphemia {blas-fay-me'-ah}; from 989; vilification (especially against God): -- blasphemy, evil speaking, {railing}.[ql raiment 1742 # enduma {en'-doo-mah}; from 1746; apparel (especially the outer robe): -- clothing, garment, {raiment}.[ql rain 5205 # huetos {hoo-et-os'}; from a primary huo (to rain); rain, especially a shower: -- {rain}.[ql rain 1026 # brecho {brekh'-o}; a primary verb; to moisten (especially by a shower): -- (send) {rain}, wash.[ql rather 2228 # e {ay}; a primary particle of distinction between two connected terms; disjunctive, or; comparative, than: -- and, but (either), (n-)either, except it be, (n-)or (else), {rather}, save, than, that, what, yea. Often used in connection with other particles. Compare especially 2235, 2260, 2273.[ql ready 3195 # mello {mel'-lo}; a strengthened form of 3199 (through the idea of expectation); to attend, i.e. be about to be, do, or suffer something

(of persons or things, especially events; in the sense of purpose, duty, necessity, probability, possibility, or hesitation): -- about, after that, be (almost), (that which is, things, + which was for) to come, intend, was to (be), mean, mind, be at the point, (be) {ready}, + return, shall (begin), (which, that) should (after, afterwards, hereafter) tarry, which was for, will, would, be yet.[ql rejoice 5463 # chairō {khah'-ee-ro}; a primary verb; to be "cheer"ful, i.e. calmly happy or well-off; impersonally, especially as salutation (on meeting or parting), be well: -- farewell, be glad, God speed, greeting, hall, joy(-fully), {rejoice}].[ql relief 1248 # diakonia {dee-ak-on-ee'-ah}; from 1249; attendance (as a servant, etc.); figuratively (eleemosynary) aid, (official) service (especially of the Christian teacher, or techn. of the diaconate): -- (ad-)minister(-ing, -tration, -try), office, {relief}, service(-ing).[ql retains 5259 # hupo {hoop-o'}; a primary preposition; 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 (when [at]): -- among, by, from, in, of, under, with. In comp. it {retains} the same general applications, especially of inferior position or condition, and specifically, covertly or moderately.[ql retains 3844 # para {par-ah'}; a primary preposition; properly, near; i.e. (with genitive case) from beside (literally or figuratively), (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with (local [especially beyond or opposed to] or causal [on account of]: -- above, against, among, at, before, by, contrary to, X friend, from, + give [such things as they], + that [she] had, X his, in, more than, nigh unto, (out) of, past, save, side...by, in the sight of, than, [there-]fore, with. In compounds it {retains} the same variety of application.[ql return 3195 # mello {mel'-lo}; a strengthened form of 3199 (through the idea of expectation); to attend, i.e. be about to be, do, or suffer something (of persons or things, especially events; in the sense of purpose, duty, necessity, probability, possibility, or hesitation): -- about, after that, be (almost), (that which is, things, + which was for) to come, intend, was to (be), mean, mind, be at the point, (be) ready, + {return}, shall (begin), (which, that) should (after, afterwards, hereafter) tarry, which was for, will, would, be yet.[ql righteousness 1343 # dikaiosune {dik-ah-yos-oo'-nay}; from 1342; equity (of character or act); specially (Christian) justification: -- {righteousness}].[ql riot 5172 # truphe {troo-fay'}; from thrupto (to break up or [figuratively] enfeeble, especially the mind and body by indulgence); effeminacy, i.e. luxury or debauchery: -- delicately, {riot}].[ql same 5259 # hupo {hoop-o'}; a primary preposition; 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 (when [at]): -- among, by, from, in, of, under, with. In comp. it retains the {same} general applications, especially of inferior position or condition, and specifically, covertly or moderately.[ql same 3844 # para {par-ah'}; a primary preposition; properly, near; i.e. (with genitive case) from beside (literally or figuratively), (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with (local [especially beyond or opposed to] or causal [on account of]: -- above, against, among, at, before, by, contrary to, X friend, from, + give [such things as they], + that [she] had, X his, in, more than, nigh unto, (out) of, past, save, side...by, in the sight of, than, [there-]fore, with. In compounds it retains the {same} variety of application.[ql save 2228 # e {ay}; a primary particle of distinction between two connected terms; disjunctive, or; comparative, than: - - and, but (either), (n-)either, except it be, (n-)or (else), rather, {save}, than, that, what, yea. Often used in connection with other particles. Compare especially 2235, 2260, 2273.[ql save 3844 # para {par-ah'}; a primary preposition; properly, near; i.e. (with genitive case) from beside (literally or figuratively), (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with (local [especially beyond or opposed to] or causal [on account of]: -- above, against, among, at, before, by, contrary to, X friend, from, + give [such things as they], + that [she] had, X his, in, more than, nigh unto, (out) of, past, {save}, side...by, in the sight of, than, [there-]fore, with. In compounds it retains the same variety of application.[ql saying 4487 # rhema {hray'-mah}; from 4483; an utterance (individually, collectively or specifically); by implication, a matter or topic (especially of narration, command or dispute); with a negative naught whatever: -- + evil, + nothing, {saying}, word.[ql scattered 1290 # diaspora {dee-as-por-ah'}; from 1289; dispersion, i.e. (specially and concretely) the (converted) Israelite resident in Gentile countries: -- (which are) {scattered} (abroad).[ql season 3641 # oligos {ol-ee'-gos}; of uncertain affinity; puny (in extent, degree, number, duration or value); especially neuter (adverbial) somewhat: -- + almost, brief[-ly], few, (a) little, + long, a {season}, short, small, a while.[ql self 5351 # phtheiro {fthi'-ro}; probably strengthened from phthio (to pine or waste); properly, to shrivel or wither, i.e. to spoil (by any process) or (generally) to ruin (especially figuratively, by moral influences, to deprave): -- corrupt ({self}), defile, destroy.[ql send 1026 # brecho {brekh'-o}; a primary verb; to moisten (especially by a shower): -- ({send}) rain, wash.[ql send 3992 # pempo {pem'-po}; apparently a primary verb; to dispatch (from the subjective view or point of departure, whereas hiemi [as a stronger form of eimi] refers rather to the objective point or terminus ad quem, and 4724 denotes properly, the orderly motion involved), especially on a temporary errand; also to transmit, bestow, or wield: -- {send}, thrust in.[ql serpent 3789 # ophis {of'-is}; probably from 3700

(through the idea of sharpness of vision); a snake, figuratively (as a type of sly cunning) an artful malicious person, especially Satan: -- {serpent}.[ql servant 3816 # pais {paheece}; perhaps from 3817; a boy (as often beaten with impunity), or (by analogy,) a girl, and (genitive case) a child; specifically, a slave or servant (especially a minister to a king; and by eminence to God): -- child, maid(-en), (man) {servant}, son, young man.[ql service 1248 # diakonia {dee-ak-on-ee'-ah}; from 1249; attendance (as a servant, etc.); figuratively (eleemosynary) aid, (official) service (especially of the Christian teacher, or techn. of the diaconate): -- (ad-)minister(-ing, -tration, -try), office, relief, {service}(-ing).[ql shall 3195 # mello {mel'-lo}; a strengthened form of 3199 (through the idea of expectation); to attend, i.e. be about to be, do, or suffer something (of persons or things, especially events; in the sense of purpose, duty, necessity, probability, possibility, or hesitation): -- about, after that, be (almost), (that which is, things, + which was for) to come, intend, was to (be), mean, mind, be at the point, (be) ready, + return, {shall} (begin), (which, that) should (after, afterwards, hereafter) tarry, which was for, will, would, be yet.[ql she 3844 # para {par-ah'}; a primary preposition; properly, near; i.e. (with genitive case) from beside (literally or figuratively), (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with (local [especially beyond or opposed to] or causal [on account of]: -- above, against, among, at, before, by, contrary to, X friend, from, + give [such things as they], + that [{she}] had, X his, in, more than, nigh unto, (out) of, past, save, side...by, in the sight of, than, [there-]fore, with. In compounds it retains the same variety of application.[ql short 3641 # oligos {ol-ee'-gos}; of uncertain affinity; puny (in extent, degree, number, duration or value); especially neuter (adverbial) somewhat: -- + almost, brief[-ly], few, (a) little, + long, a season, {short}, small, a while.[ql should 3195 # mello {mel'-lo}; a strengthened form of 3199 (through the idea of expectation); to attend, i.e. be about to be, do, or suffer something (of persons or things, especially events; in the sense of purpose, duty, necessity, probability, possibility, or hesitation): -- about, after that, be (almost), (that which is, things, + which was for) to come, intend, was to (be), mean, mind, be at the point, (be) ready, + return, shall (begin), (which, that) {should} (after, afterwards, hereafter) tarry, which was for, will, would, be yet.[ql show 2097 # euaggelizo {yoo-ang-ghel-id'-zo}; from 2095 and 32; to announce good news ("evangelize") especially the gospel: -- declare, bring (declare, {show}) glad (good) tidings, preach (the gospel).[ql sickle 1407 # drepanon {drep'-an-on}; from drepo (to pluck); a gathering hook (especially for harvesting): -- {sickle}.[ql side...by 3844 # para {par-ah'}; a primary preposition; properly, near; i.e. (with genitive case) from beside (literally or figuratively), (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with (local [especially beyond or opposed to] or causal [on account of]: -- above, against, among, at, before, by, contrary to, X friend, from, + give [such things as they], + that [she] had, X his, in, more than, nigh unto, (out) of, past, save, {side...by}, in the sight of, than, [there-]fore, with. In compounds it retains the same variety of application.[ql sight 3705 # horama {hor'-am-ah}; from 3708; something gazed at, i.e. a spectacle (especially supernatural): -- {sight}, vision. [ql sight 3844 # para {par-ah'}; a primary preposition; properly, near; i.e. (with genitive case) from beside (literally or figuratively), (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with (local [especially beyond or opposed to] or causal [on account of]: -- above, against, among, at, before, by, contrary to, X friend, from, + give [such things as they], + that [she] had, X his, in, more than, nigh unto, (out) of, past, save, side...by, in the {sight} of, than, [there-]fore, with. In compounds it retains the same variety of application.[ql sign 4592 # semeion {say-mi'-on}; neuter of a presumed derivative of the base of 4591; an indication, especially ceremonially or supernaturally: -- miracle, {sign}, token, wonder.[ql sin 0264 # hamartano {ham-ar-tan'-o}; perhaps from 1 (as a negative particle) and the base of 3313; properly, to miss the mark (and so not share in the prize), i.e. (figuratively) to err, especially (morally) to sin: -- for your faults, offend, {sin}, trespass.[ql slay 4969 # sphazo {sfad'-zo}; a primary verb; to butcher (especially an animal for food or in sacrifice) or (generally) to slaughter, or (specifically) to maim (violently): -- kill, {slay}, wound.[ql small 3641 # oligos {ol-ee'-gos}; of uncertain affinity; puny (in extent, degree, number, duration or value); especially neuter (adverbial) somewhat: -- + almost, brief[-ly], few, (a) little, + long, a season, short, {small}, a while.[ql so 0686 # ara {ar'ah}; probably from 142 (through the idea of drawing a conclusion); a particle denoting an inference more or less decisive (as follows): -- haply, (what) manner (of man), no doubt, perhaps, {so} be, then, therefore, truly, wherefore. Often used in connection with other particles, especially 1065 or 3767 (after) or 1487 (before). Compare also 687.[ql so 3634 # hoios {hoy'-os}; probably akin to 3588, 3739, and 3745; such or what sort of (as a correlation or exclamation); especially the neuter (adverbial) with negative, not so: -- {so} (as), such as, what (manner of), which.[ql ***. oio. See 5342.[ql some 5092 # time {tee-may'}; from 5099; 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}.[ql son 3816 # pais {paheece}; perhaps from 3817; a boy (as often beaten with impunity), or (by analogy,) a girl, and (genitive case) a child; specifically, a slave or servant (especially a minister to a king;

and by eminence to God): -- child, maid(-en), (man) servant, {son}, young man.[ql song 5603 # oide {oday'}; from 103; a chant or "ode" (the general term for any words sung; while 5215 denotes especially a religious metrical composition, and 5568 still more specifically, a Hebrew cantillation): -- {song}.[ql sorrow 5604 # odin {o-deen'}; akin to 3601; a pang or throe, especially of childbirth: -- pain, {sorrow}, travail.[ql speaking 0988 # blasphemia {blas-fay-me'-ah}; from 989; vilification (especially against God): -- blasphemy, evil {speaking}, railing.[ql specifically 5259 # hupo {hoop-o'}; a primary preposition; 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 (when [at]): -- among, by, from, in, of, under, with. In comp. it retains the same general applications, especially of inferior position or condition, and {specifically}, covertly or moderately.[ql speed 5463 # chairō {khah'-ee-ro}; a primary verb; to be "cheer"ful, i.e. calmly happy or well-off; impersonally, especially as salutation (on meeting or parting), be well: -- farewell, be glad, God {speed}, greeting, hall, joy(-fully), rejoice.[ql stretch 1911 # epiballo {ep-ee-bal'-lo}; from 1909 and 906; to throw upon (literal or figurative, transitive or reflexive; usually with more or less force); specially (with 1438 implied) to reflect; impersonally, to belong to: -- beat into, cast (up-)on, fall, lay (on), put (unto), {stretch} forth, think on.[ql strip 1562 # ekduo {ek-doo'-o}; from 1537 and the base of 1416; to cause to sink out of, i.e. (specially as of clothing) to divest: -- {strip}, take off from, unclothe.[ql such 3634 # hoios {hoy'-os}; probably akin to 3588, 3739, and 3745; such or what sort of (as a correlation or exclamation); especially the neuter (adverbial) with negative, not so: -- so (as), {such} as, what (manner of), which.[ql ***. oio. See 5342. [ql such 3844 # para {par-ah'}; a primary preposition; properly, near; i.e. (with genitive case) from beside (literally or figuratively), (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with (local [especially beyond or opposed to] or causal [on account of]: -- above, against, among, at, before, by, contrary to, X friend, from, + give [{such} things as they], + that [she] had, X his, in, more than, nigh unto, (out) of, past, save, side...by, in the sight of, than, [there-]fore, with. In compounds it retains the same variety of application.[ql take 1562 # ekduo {ek-doo'-o}; from 1537 and the base of 1416; to cause to sink out of, i.e. (specially as of clothing) to divest: -- strip, {take} off from, unclothe.[ql take 4198 # poreuomai {por-yoo'-om-ahee}; middle voice from a derivative of the same as 3984; to traverse, i.e. travel (literally or figuratively; especially to remove [figuratively, die], live, etc.); -- depart, go (away, forth, one's way, up), (make a, {take} a) journey, walk.[ql tarry 3195 # mello {mel'-lo}; a strengthened form of 3199 (through the idea of expectation); to attend, i.e. be about to be, do, or suffer something (of persons or things, especially events; in the sense of purpose, duty, necessity, probability, possibility, or hesitation): -- about, after that, be (almost), (that which is, things, + which was for) to come, intend, was to (be), mean, mind, be at the point, (be) ready, + return, shall (begin), (which, that) should (after, afterwards, hereafter) {tarry}, which was for, will, would, be yet.[ql temperance 1466 # egkrateia {eng-krat'-i-ah}; from 1468; self- control (especially continence): -- {temperance}.[ql tender 1656 # eleos {el'-eh-os}; of uncertain affinity; compassion (human or divine, especially active): -- (+ {tender}) mercy.[ql testament 1242 # diatheke {dee-ath-ay'-kay}; from 1303; properly, a disposition, i.e. (specially) a contract (especially a devisory will): -- covenant, {testament}.[ql than 2228 # e {ay}; a primary particle of distinction between two connected terms; disjunctive, or; comparative, than: -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, {than}, that, what, yea. Often used in connection with other particles. Compare especially 2235, 2260, 2273.[ql than 3844 # para {par-ah'}; a primary preposition; properly, near; i.e. (with genitive case) from beside (literally or figuratively), (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with (local [especially beyond or opposed to] or causal [on account of]: -- above, against, among, at, before, by, contrary to, X friend, from, + give [such things as they], + that [she] had, X his, in, more {than}, nigh unto, (out) of, past, save, side...by, in the sight of, than, [there-]fore, with. 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In compounds it retains the same variety of application.[ql thank 5485 # charis {khar'-ece}; from 5463; graciousness (as gratifying), of manner or act (abstract or concrete; literal, figurative or spiritual; especially the divine influence upon the heart, and its reflection in the life; including gratitude): -- acceptable, benefit, favour, gift, grace(-ious), joy, liberality, pleasure, {thank}(-s, -worthy).[ql that 1487 # ei {i}; a primary particle of conditionality; if, whether, that, etc.: -- forasmuch as, if, {that}, ([al-])though, whether. Often used in connection or composition with other particles, especially as in 1489, 1490, 1499, 1508, 1509, 1512, 1513, 1536, 1537. See also 1437.[ql that 2228 # e {ay}; a primary particle of distinction between two connected terms; disjunctive, or; comparative, than: -- and, but (either), (n-)either, except it be, (n-)or (else),

rather, save, than, {that}, what, yea. Often used in connection with other particles. Compare especially 2235, 2260, 2273.[ql that 3195 # mello {mel'-lo}; a strengthened form of 3199 (through the idea of expectation); to attend, i.e. be about to be, do, or suffer something (of persons or things, especially events; in the sense of purpose, duty, necessity, probability, possibility, or hesitation): -- about, after {that}, be (almost), (that which is, things, + which was for) to come, intend, was to (be), mean, mind, be at the point, (be) ready, + return, shall (begin), (which, that) should (after, afterwards, hereafter) tarry, which was for, will, would, be yet.[ql that 3195 # mello {mel'-lo}; a strengthened form of 3199 (through the idea of expectation); to attend, i.e. be about to be, do, or suffer something (of persons or things, especially events; in the sense of purpose, duty, necessity, probability, possibility, or hesitation): -- about, after that, be (almost), (that which is, things, + which was for) to come, intend, was to (be), mean, mind, be at the point, (be) ready, + return, shall (begin), (which, {that}) should (after, afterwards, hereafter) tarry, which was for, will, would, be yet.[ql that 3195 # mello {mel'-lo}; a strengthened form of 3199 (through the idea of expectation); to attend, i.e. be about to be, do, or suffer something (of persons or things, especially events; in the sense of purpose, duty, necessity, probability, possibility, or hesitation): -- about, after that, be (almost), ({that} which is, things, + which was for) to come, intend, was to (be), mean, mind, be at the point, (be) ready, + return, shall (begin), (which, that) should (after, afterwards, hereafter) tarry, which was for, will, would, be yet.[ql that 3844 # para {par-ah'}; a primary preposition; properly, near; i.e. (with genitive case) from beside (literally or figuratively), (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with (local [especially beyond or opposed to] or causal [on account of]: -- above, against, among, at, before, by, contrary to, X friend, from, + give [such things as they], + {that} [she] had, X his, in, more than, nigh unto, (out) of, past, save, side...by, in the sight of, than, [there-]fore, with. In compounds it retains the same variety of application.[ql the 0165 # aion {ahee-ohn'}; from the same as 104; properly, an age; by extension, perpetuity (also past); by implication, the world; specially (Jewish) a Messianic period (present or future): -- age, course, eternal, (for) ever(-more), [n-]ever, (beginning of {the} , while the) world (began, without end). Compare 5550.[ql the 0165 # aion {ahee-ohn'}; from the same as 104; properly, an age; by extension, perpetuity (also past); by implication, the world; specially (Jewish) a Messianic period (present or future): -- age, course, eternal, (for) ever(-more), [n-]ever, (beginning of the , while {the}) world (began, without end). Compare 5550.[ql the 2097 # euaggelizo {yoo-ang-ghel-id'-zo}; from 2095 and 32; to announce good news ("evangelize") especially the gospel: -- declare, bring (declare, show) glad (good) tidings, preach ({the} gospel).[ql the 3195 # mello {mel'-lo}; a strengthened form of 3199 (through the idea of expectation); to attend, i.e. be about to be, do, or suffer something (of persons or things, especially events; in the sense of purpose, duty, necessity, probability, possibility, or hesitation): -- about, after that, be (almost), (that which is, things, + which was for) to come, intend, was to (be), mean, mind, be at {the} point, (be) ready, + return, shall (begin), (which, that) should (after, afterwards, hereafter) tarry, which was for, will, would, be yet.[ql the 3844 # para {par-ah'}; a primary preposition; properly, near; i.e. (with genitive case) from beside (literally or figuratively), (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with (local [especially beyond or opposed to] or causal [on account of]: -- above, against, among, at, before, by, contrary to, X friend, from, + give [such things as they], + that [she] had, X his, in, more than, nigh unto, (out) of, past, save, side...by, in {the} sight of, than, [there-]fore, with. 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In comp. it retains {the} same general applications, especially of inferior position or condition, and specifically, covertly or moderately.[ql then 0686 # ara {ar'-ah}; probably from 142 (through the idea of drawing a conclusion); a particle denoting an inference more or less decisive (as follows): -- haply, (what) manner (of man), no doubt, perhaps, so be, {then}, therefore, truly, wherefore. Often used in connection with other particles, especially 1065 or 3767 (after) or 1487 (before). Compare also 687.[ql therefore 0686 # ara {ar'-ah}; probably from 142 (through the idea of drawing a conclusion); a particle denoting an inference more or less decisive (as follows): -- haply, (what) manner (of man), no doubt, perhaps, so be, then, {therefore}, truly, wherefore. Often used in connection with other particles, especially 1065 or 3767 (after) or 1487 (before). 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In compounds it retains the same variety of application.[ql think 1911 # epiballo {ep-ee-bal'-lo}); from 1909 and 906; to throw upon (literal or figurative, transitive or reflexive; usually with more or less force); specially (with 1438 implied) to reflect; impersonally, to belong to: -- beat into, cast (up-) on, fall, lay (on), put (unto), stretch forth, {think} on.[ql throughout 3650 # holos {hol'-os}); a primary word; "whole" or "all", i.e. complete (in extent, amount, time or degree), especially (neuter) as noun or adverb: -- all, altogether, every whit, + {throughout}, whole.[ql throw 2647 # kataluo {kat-al-oo'-o}); from 2596 and 3089; to loosen down (disintegrate), i.e. (by implication) to demolish (literally or figuratively); specially [compare 2646] to halt for the night: -- destroy, dissolve, be guest, lodge, come to nought, overthrow, {throw} down.[ql thrust 3992 # pempo {pem'-po}); apparently a primary verb; to dispatch (from the subjective view or point of departure, whereas hiemi [as a stronger form of eimi] refers rather to the objective point or terminus ad quem, and 4724 denotes properly, the orderly motion involved), especially on a temporary errand; also to transmit, bestow, or wield: -- send, {thrust} in.[ql tidings 2097 # euaggelizo {yoo-ang-ghel-id'-zo}); from 2095 and 32; to announce good news ("evangelize") especially the gospel: - - declare, bring (declare, show) glad (good) {tidings}, preach (the gospel).[ql till 3360 # mechri {mekh'-ree}); or mechris {mekh-ris'}; from 3372; as far as, i.e. up to a certain point (as a preposition, of extent [denoting the terminus, whereas 891 refers especially to the space of time or place intervening] or a conjunction): -- {till}, (un-)to, until.[ql to 2647 # kataluo {kat-al-oo'-o}); from 2596 and 3089; to loosen down (disintegrate), i.e. (by implication) to demolish (literally or figuratively); specially [compare 2646] to halt for the night: -- destroy, dissolve, be guest, lodge, come {to} nought, overthrow, throw down.[ql to 3195 # mello {mel'-lo}); a strengthened form of 3199 (through the idea of expectation); to attend, i.e. be about to be, do, or suffer something (of persons or things, especially events; in the sense of purpose, duty, necessity, probability, possibility, or hesitation): -- about, after that, be (almost), (that which is, things, + which was for) to come, intend, was {to} (be), mean, mind, be at the point, (be) ready, + return, shall (begin), (which, that) should (after, afterwards, hereafter) tarry, which was for, will, would, be yet.[ql to 3195 # mello {mel'-lo}); a strengthened form of 3199 (through the idea of expectation); to attend, i.e. be about to be, do, or suffer something (of persons or things, especially events; in the sense of purpose, duty, necessity, probability, possibility, or hesitation): -- about, after that, be (almost), (that which is, things, + which was for) {to} come, intend, was to (be), mean, mind, be at the point, (be) ready, + return, shall (begin), (which, that) should (after, afterwards, hereafter) tarry, which was for, will, would, be yet.[ql to 3844 # para {parah'}; a primary preposition; properly, near; i.e. (with genitive case) from beside (literally or figuratively), (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with (local [especially beyond or opposed to] or causal [on account of]: -- above, against, among, at, before, by, contrary {to}, X friend, from, + give [such things as they], + that [she] had, X his, in, more than, nigh unto, (out) of, past, save, side...by, in the sight of, than, [there-]fore, with. In compounds it retains the same variety of application.[ql to 4100 # pisteuo {pist-yoo'-o}); from 4102; to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ): -- believe(-r), commit ({to} trust), put in trust with.[ql to 4374 # prospero {pros-fer'-o}); from 4314 and 5342 (including its alternate); to bear towards, i.e. lead to, tender (especially to God), treat: -- bring (to, unto), deal with, do, offer (unto, up), present unto, put {to}].[ql to 4374 #

prosphero {pros-fer'-o}; from 4314 and 5342 (including its alternate); to bear towards, i.e. lead to, tender (especially to God), treat: -- bring ({to}, unto), deal with, do, offer (unto, up), present unto, put to.[ql together 1997 # episunagoge {ep-ee-soon-ag-o-gay'}; from 1996; a complete collection; especially a Christian meeting (for worship): -- assembling (gathering) {together}.[ql together 4851 # sumphero {soom-fer'-o}; from 4862 and 5342 (including its alternate); to bear together (contribute), i.e. (literally) to collect, or (figuratively) to conduce; especially (neuter participle as a noun) advantage: -- be better for, bring {together}, be expedient (for), be good, (be) profit(-able for). [ql token 4592 # semeion {say-mi'-on}; neuter of a presumed derivative of the base of 4591; an indication, especially ceremonially or supernaturally: -- miracle, sign, {token}, wonder.[ql travail 5604 # odin {o-deen'}; akin to 3601; a pang or throe, especially of childbirth: -- pain, sorrow, {travail}.[ql trespass 0264 # hamartano {ham-ar-tan'-o}; perhaps from 1 (as a negative particle) and the base of 3313; properly, to miss the mark (and so not share in the prize), i.e. (figuratively) to err, especially (morally) to sin: -- for your faults, offend, sin, {trespass}.[ql truly 0686 # ara {ar'-ah}; probably from 142 (through the idea of drawing a conclusion); a particle denoting an inference more or less decisive (as follows): -- haply, (what) manner (of man), no doubt, perhaps, so be, then, therefore, {truly}, wherefore. Often used in connection with other particles, especially 1065 or 3767 (after) or 1487 (before). Compare also 687.[ql trust 4100 # pisteuo {pist-yoo'-o}; from 4102; to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ): -- believe(-r), commit (to {trust}), put in trust with.[ql trust 4100 # pisteuo {pist-yoo'-o}; from 4102; to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ): -- believe(-r), commit (to trust), put in {trust} with.[ql unto 3360 # mechri {mekh'-ree}; or mechris {mekh-ris'}; from 3372; as far as, i.e. up to a certain point (as a preposition, of extent [denoting the terminus, whereas 891 refers especially to the space of time or place intervening] or a conjunction): -- till, ({un-}to), until.[ql unclothe 1562 # ekduo {ek-doo'-o}; from 1537 and the base of 1416; to cause to sink out of, i.e. (specially as of clothing) to divest: -- strip, take off from, {unclothe}.[ql under 5259 # hupo {hoop-o'}; a primary preposition; 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 (when [at]): -- among, by, from, in, of, {under}, with. In comp. it retains the same general applications, especially of inferior position or condition, and specifically, covertly or moderately.[ql unleavened 0106 # azumos {ad'-zoo-mos}; from 1 (as a negative particle) and 2219; unleavened, i.e. (figuratively) uncorrupted; (in the neutral plural) specially (by implication) the Passover week: -- {unleavened} (bread).[ql until 3360 # mechri {mekh'-ree}; or mechris {mekh-ris'}; from 3372; as far as, i.e. up to a certain point (as a preposition, of extent [denoting the terminus, whereas 891 refers especially to the space of time or place intervening] or a conjunction): -- till, (un-}to, {until}.[ql unto 4374 # prosphero {pros-fer'-o}; from 4314 and 5342 (including its alternate); to bear towards, i.e. lead to, tender (especially to God), treat: -- bring (to, unto), deal with, do, offer ({unto}, up), present unto, put to.[ql unto 4374 # prosphero {pros-fer'-o}; from 4314 and 5342 (including its alternate); to bear towards, i.e. lead to, tender (especially to God), treat: -- bring (to, unto), deal with, do, offer (unto, up), present {unto}, put to.[ql unto 4374 # prosphero {pros-fer'-o}; from 4314 and 5342 (including its alternate); to bear towards, i.e. lead to, tender (especially to God), treat: -- bring (to, {unto}), deal with, do, offer (unto, up), present unto, put to.[ql unto 1911 # epiballo {ep-ee-bal'-lo}; from 1909 and 906; to throw upon (literal or figurative, transitive or reflexive; usually with more or less force); specially (with 1438 implied) to reflect; impersonally, to belong to: -- beat into, cast (up-)on, fall, lay (on), put ({unto}), stretch forth, think on.[ql unto 3844 # para {par-ah'}; a primary preposition; properly, near; i.e. (with genitive case) from beside (literally or figuratively), (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with (local [especially beyond or opposed to] or causal [on account of]: -- above, against, among, at, before, by, contrary to, X friend, from, + give [such things as they], + that [she] had, X his, in, more than, nigh {unto}, (out) of, past, save, side...by, in the sight of, than, [there-]fore, with. In compounds it retains the same variety of application.[ql up 4198 # poreuomai {por-yoo'-om-ah-ee}; middle voice from a derivative of the same as 3984; to traverse, i.e. travel (literally or figuratively; especially to remove [figuratively, die], live, etc.); -- depart, go (away, forth, one's way, {up}), (make a, take a) journey, walk.[ql up 4374 # prosphero {pros-fer'-o}; from 4314 and 5342 (including its alternate); to bear towards, i.e. lead to, tender (especially to God), treat: -- bring (to, unto), deal with, do, offer (unto, {up}), present unto, put to.[ql upon 1911 # epiballo {ep-ee-bal'-lo}; from 1909 and 906; to throw upon (literal or figurative, transitive or reflexive; usually with more or less force); specially (with 1438 implied) to reflect; impersonally, to belong to: -- beat into, cast ({up- }on), fall, lay (on), put (unto), stretch forth, think on.[ql variety 3844 # para {par-ah'}; a primary preposition; properly, near; i.e. (with genitive case) from beside (literally or figuratively), (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with (local [especially beyond or opposed to] or causal [on account of]: -- above, against, among, at,

before, by, contrary to, X friend, from, + give [such things as they], + that [she] had, X his, in, more than, nigh unto, (out) of, past, save, side...by, in the sight of, than, [there-]fore, with. In compounds it retains the same {variety} of application.[ql victuals 1033 # broma {bro'-mah}; from the base of 977; food (literally or figuratively), especially (ceremonially) articles allowed or forbidden by the Jewish law: -- meat, {victuals}.[ql vision 3705 # horama {hor'-am-ah}; from 3708; something gazed at, i.e. a spectacle (especially supernatural): -- sight, {vision}.[ql walk 4043 # peripateo {per-ee-pat-eh'-o}; from 4012 and 3961; 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).[ql walk 4198 # poreuomai {por-yoo'-om-ahee}; middle voice from a derivative of the same as 3984; to traverse, i.e. travel (literally or figuratively; especially to remove [figuratively, die], live, etc.); -- depart, go (away, forth, one's way, up), (make a, take a) journey, {walk}.[ql was 3195 # mello {mel'-lo}; a strengthened form of 3199 (through the idea of expectation); to attend, i.e. be about to be, do, or suffer something (of persons or things, especially events; in the sense of purpose, duty, necessity, probability, possibility, or hesitation): -- about, after that, be (almost), (that which is, things, + which {was} for) to come, intend, was to (be), mean, mind, be at the point, (be) ready, + return, shall (begin), (which, that) should (after, afterwards, hereafter) tarry, which was for, will, would, be yet.[ql was 3195 # mello {mel'-lo}; a strengthened form of 3199 (through the idea of expectation); to attend, i.e. be about to be, do, or suffer something (of persons or things, especially events; in the sense of purpose, duty, necessity, probability, possibility, or hesitation): -- about, after that, be (almost), (that which is, things, + which was for) to come, intend, was to (be), mean, mind, be at the point, (be) ready, + return, shall (begin), (which, that) should (after, afterwards, hereafter) tarry, which {was} for, will, would, be yet.[ql was 3195 # mello {mel'-lo}; a strengthened form of 3199 (through the idea of expectation); to attend, i.e. be about to be, do, or suffer something (of persons or things, especially events; in the sense of purpose, duty, necessity, probability, possibility, or hesitation): -- about, after that, be (almost), (that which is, things, + which was for) to come, intend, {was} to (be), mean, mind, be at the point, (be) ready, + return, shall (begin), (which, that) should (after, afterwards, hereafter) tarry, which was for, will, would, be yet.[ql wash 1026 # brecho {brekh'-o}; a primary verb; to moisten (especially by a shower): -- (send) rain, {wash}.[ql wash 3538 # nipto {nip'-to}; to cleanse (especially the hands or the feet or the face); ceremonially, to perform ablution: -- {wash}. Compare 3068.[ql wash 0907 # baptizo {bap-tid'-zo}; from a derivative of 911; to immerse, submerge; to make overwhelmed (i.e. fully wet); used only (in the N.T.) of ceremonial ablution, especially (technically) of the ordinance of Christian baptism: -- Baptist, baptize, {wash}.[ql way 4198 # poreuomai {por-yoo'-om-ahee}; middle voice from a derivative of the same as 3984; to traverse, i.e. travel (literally or figuratively; especially to remove [figuratively, die], live, etc.); -- depart, go (away, forth, one's {way}, up), (make a, take a) journey, walk.[ql way 5158 # tropos {trop'-os}; from the same as 5157; a turn, i. e. (by implication) mode or style (especially with preposition or relative prefix as adverb, like); figuratively, deportment or character: -- (even) as, conversation, [+ like] manner, (+ by any) means, {way}.[ql weapon 3696 # hoplon {hop'-lon}; probably from a primary hepo (to be busy about); an implement or utensil or tool (literally or figuratively, especially offensive for war): -- armour, instrument, {weapon}.[ql what 3634 # hoios {hoy'-os}; probably akin to 3588, 3739, and 3745; such or what sort of (as a correlation or exclamation); especially the neuter (adverbial) with negative, not so: -- so (as), such as, {what} (manner of), which.[ql ***. oio. See 5342. [ql what 2228 # e {ay}; a primary particle of distinction between two connected terms; disjunctive, or; comparative, than: -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, {what}, yea. Often used in connection with other particles. Compare especially 2235, 2260, 2273.[ql what 0686 # ara {ar'-ah}; probably from 142 (through the idea of drawing a conclusion); a particle denoting an inference more or less decisive (as follows): -- haply, ({what}) manner (of man), no doubt, perhaps, so be, then, therefore, truly, wherefore. Often used in connection with other particles, especially 1065 or 3767 (after) or 1487 (before). Compare also 687.[ql wheat 4621 # sitos {see'-tos}; plural irregular neuter sita {see'-tah}; of uncertain derivation; grain, especially wheat: -- corn, {wheat}.[ql wherefore 0686 # ara {ar'-ah}; probably from 142 (through the idea of drawing a conclusion); a particle denoting an inference more or less decisive (as follows): -- haply, (what) manner (of man), no doubt, perhaps, so be, then, therefore, truly, {wherefore}. Often used in connection with other particles, especially 1065 or 3767 (after) or 1487 (before). Compare also 687.[ql whether 1487 # ei {i}; a primary particle of conditionality; if, whether, that, etc.: -- forasmuch as, if, that, ([al-]though, {whether}). Often used in connection or composition with other particles, especially as in 1489, 1490, 1499, 1508, 1509, 1512, 1513, 1536, 1537. See also 1437.[ql which 1290 # diaspora {dee-as-por-ah'}; from 1289; dispersion, i.e. (specially and concretely) the (converted) Israelite resident in Gentile countries: -- ({which} are) scattered (abroad).[ql which 3634 # hoios {hoy'-os}; probably akin to 3588, 3739, and 3745; such or what sort of (as a correlation or exclamation); especially the neuter (adverbial) with negative, not so: -- so (as), such as, what (manner of), {which}.[ql ***. oio. See 5342. [ql which 3195 # mello

{mel'-lo}; a strengthened form of 3199 (through the idea of expectation); to attend, i.e. be about to be, do, or suffer something (of persons or things, especially events; in the sense of purpose, duty, necessity, probability, possibility, or hesitation): -- about, after that, be (almost), (that which is, things, + {which} was for) to come, intend, was to (be), mean, mind, be at the point, (be) ready, + return, shall (begin), (which, that) should (after, afterwards, hereafter) tarry, which was for, will, would, be yet.[ql which 3195 # mello {mel'-lo}; a strengthened form of 3199 (through the idea of expectation); to attend, i.e. be about to be, do, or suffer something (of persons or things, especially events; in the sense of purpose, duty, necessity, probability, possibility, or hesitation): -- about, after that, be (almost), (that which is, things, + which was for) to come, intend, was to (be), mean, mind, be at the point, (be) ready, + return, shall (begin), ({which}, that) should (after, afterwards, hereafter) tarry, which was for, will, would, be yet.[ql which 3195 # mello {mel'-lo}; a strengthened form of 3199 (through the idea of expectation); to attend, i.e. be about to be, do, or suffer something (of persons or things, especially events; in the sense of purpose, duty, necessity, probability, possibility, or hesitation): -- about, after that, be (almost), (that which is, things, + which was for) to come, intend, was to (be), mean, mind, be at the point, (be) ready, + return, shall (begin), (which, that) should (after, afterwards, hereafter) tarry, {which} was for, will, would, be yet.[ql which 3195 # mello {mel'-lo}; a strengthened form of 3199 (through the idea of expectation); to attend, i.e. be about to be, do, or suffer something (of persons or things, especially events; in the sense of purpose, duty, necessity, probability, possibility, or hesitation): -- about, after that, be (almost), (that {which} is, things, + which was for) to come, intend, was to (be), mean, mind, be at the point, (be) ready, + return, shall (begin), (which, that) should (after, afterwards, hereafter) tarry, which was for, will, would, be yet.[ql while 3641 # oligos {ol-ee'-gos}; of uncertain affinity; puny (in extent, degree, number, duration or value); especially neuter (adverbial) somewhat: -- + almost, brief[-ly], few, (a) little, + long, a season, short, small, a {while}].[ql while 0165 # aion {ahee-ohn'}; from the same as 104; properly, an age; by extension, perpetuity (also past); by implication, the world; specially (Jewish) a Messianic period (present or future): -- age, course, eternal, (for) ever(-more), [n-]ever, (beginning of the , {while} the) world (began, without end). Compare 5550.[ql whit 3650 # holos {hol'-os}; a primary word; "whole" or "all", i.e. complete (in extent, amount, time or degree), especially (neuter) as noun or adverb: -- all, altogether, every {whit}, + throughout, whole.[ql whole 3650 # holos {hol'-os}; a primary word; "whole" or "all", i.e. complete (in extent, amount, time or degree), especially (neuter) as noun or adverb: -- all, altogether, every whit, + throughout, {whole}].[ql wicked 4190 # poneros {pon-ay-ros'}; from a derivative of 4192; hurtful, i.e. evil (properly, in effect or influence, and thus differing from 2556, which refers rather to essential character, as well as from 4550, which indicates degeneracy from original virtue); figuratively, calamitous; also (passively) ill, i.e. diseased; but especially (morally) culpable, i.e. derelict, vicious, facinorous; neuter (singular) mischief, malice, or (plural) guilt; masculine (singular) the devil, or (plural) sinners: -- bad, evil, grievous, harm, lewd, malicious, {wicked}(-ness). See also 4191.[ql will 3195 # mello {mel'-lo}; a strengthened form of 3199 (through the idea of expectation); to attend, i.e. be about to be, do, or suffer something (of persons or things, especially events; in the sense of purpose, duty, necessity, probability, possibility, or hesitation): -- about, after that, be (almost), (that which is, things, + which was for) to come, intend, was to (be), mean, mind, be at the point, (be) ready, + return, shall (begin), (which, that) should (after, afterwards, hereafter) tarry, which was for, {will}, would, be yet.[ql with 4374 # prospero {pros-fer'-o}; from 4314 and 5342 (including its alternate); to bear towards, i.e. lead to, tender (especially to God), treat: -- bring (to, unto), deal {with}, do, offer (unto, up), present unto, put to.[ql with 4043 # peripateo {per-ee-pat-eh'-o}; from 4012 and 3961; 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).[ql with 4100 # pisteuo {pist-yoo'-o}; from 4102; to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ): -- believe(-r), commit (to trust), put in trust {with}].[ql with 5259 # hupo {hoop-o'}; a primary preposition; 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 (when [at]): -- among, by, from, in, of, under, {with}). In comp. it retains the same general applications, especially of inferior position or condition, and specifically, covertly or moderately.[ql with 3844 # para {par-ah'}; a primary preposition; properly, near; i.e. (with genitive case) from beside (literally or figuratively), (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with (local [especially beyond or opposed to] or causal [on account of]: -- above, against, among, at, before, by, contrary to, X friend, from, + give [such things as they], + that [she] had, X his, in, more than, nigh unto, (out) of, past, save, side...by, in the sight of, than, [there-]fore, {with}). In compounds it retains the same variety of application.[ql without 0165 # aion {ahee-ohn'}; from the same as 104; properly, an age; by extension, perpetuity (also past); by implication, the world; specially (Jewish) a Messianic period (present or future): -- age, course, eternal, (for) ever(-more), [n-]ever, (beginning of the , while the) world (began,

{without} end). Compare 5550.[ql wonder 4592 # semeion {say-mi'-on}; neuter of a presumed derivative of the base of 4591; an indication, especially ceremonially or supernaturally: -- miracle, sign, token, {wonder}.[ql word 4487 # rhema {hray'-mah}; from 4483; an utterance (individually, collectively or specifically); by implication, a matter or topic (especially of narration, command or dispute); with a negative naught whatever: -- + evil, + nothing, saying, {word}.[ql world 0165 # aion {ahee-ohn'}; from the same as 104; properly, an age; by extension, perpetuity (also past); by implication, the world; specially (Jewish) a Messianic period (present or future): -- age, course, eternal, (for) ever(-more), [n-]ever, (beginning of the , while the) {world} (began, without end). Compare 5550.[ql would 3195 # mello {mel'-lo}; a strengthened form of 3199 (through the idea of expectation); to attend, i.e. be about to be, do, or suffer something (of persons or things, especially events; in the sense of purpose, duty, necessity, probability, possibility, or hesitation): -- about, after that, be (almost), (that which is, things, + which was for) to come, intend, was to (be), mean, mind, be at the point, (be) ready, + return, shall (begin), (which, that) should (after, afterwards, hereafter) tarry, which was for, will, {would}, be yet.[ql wound 4969 # sphazo {sfad'-zo}; a primary verb; to butcher (especially an animal for food or in sacrifice) or (generally) to slaughter, or (specifically) to maim (violently): -- kill, slay, {wound}.[ql wrinkle 4512 # rhutis {hroo-tece'}; from 4506; a fold (as drawing together), i.e. a wrinkle (especially on the face): -- {wrinkle}.[ql write 1125 # grapho {graf'-o}; a primary verb; to "grave", especially to write; figuratively, to describe: -- describe, {write}(-ing, -ten).[ql yea 2228 # e {ay}; a primary particle of distinction between two connected terms; disjunctive, or; comparative, than: -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, {yea}. Often used in connection with other particles. Compare especially 2235, 2260, 2273.[ql yet 3195 # mello {mel'-lo}; a strengthened form of 3199 (through the idea of expectation); to attend, i.e. be about to be, do, or suffer something (of persons or things, especially events; in the sense of purpose, duty, necessity, probability, possibility, or hesitation): -- about, after that, be (almost), (that which is, things, + which was for) to come, intend, was to (be), mean, mind, be at the point, (be) ready, + return, shall (begin), (which, that) should (after, afterwards, hereafter) tarry, which was for, will, would, be {yet}.[ql yoke 2218 # zugos {dzoo-gos'}; from the root of zeugnumi (to join, especially by a "yoke"); a coupling, i.e. (figuratively) servitude (a law or obligation); also (literally) the beam of the balance (as connecting the scales): -- pair of balances, {yoke}.[ql young 3816 # pais {paheece}; perhaps from 3817; a boy (as often beaten with impunity), or (by analogy,) a girl, and (genitive case) a child; specifically, a slave or servant (especially a minister to a king; and by eminence to God): -- child, maid(-en), (man) servant, son, {young} man.[ql your 0264 # hamartano {ham-ar-tan'-o}; perhaps from 1 (as a negative particle) and the base of 3313; properly, to miss the mark (and so not share in the prize), i.e. (figuratively) to err, especially (morally) to sin: -- for {your} faults, offend, sin, trespass.[ql

Specially Interlinear Index Study Specially DEU 004 010 [{Specially}] the day <03117 +yowm > that thou stoodest <05975 + before <06440 +paniym > the LORD <03068 +Y@hovah > thy God <00430 +>elohiym > in Horeb <02722 +Choreb > , when the LORD <03068 +Y@hovah > said <00559 +>amar > unto me , Gather <06950 +qahal > me the people <05971 + together , and I will make them hear <08085 +shama< > my words <01697 +dabar > , that they may learn <03925 +lamad > to fear <03372 +yare> > me all <03605 +kol > the days <03117 +yowm > that they shall live <02416 +chay > upon the earth <00127 +>adamah > , and [that] they may teach <03925 +lamad > their children <01121 +ben > . specially ACT 025 026 Of whom <3739 -hos -> I have <2192 -echo -> no <3756 -ou -> certain <0804 -asphales -> thing to write <1125 -grapho -> unto my lord <2962 -kurios -> . Wherefore <1352 -dio -> I have brought <4254 -proago -> him forth <4254 -proago -> before <1909 -epi -> you , and {specially} <3122 -malista -> before <1909 -epi -> thee , O king <0935 -basileus -> Agrippa <0067 -Agrippas -> , that , after examination <0351 -anakrisis -> had <1096 -ginomai -> , I might have <2192 -echo -> somewhat <5100 -tis -> to write <1125 -grapho -> . specially 1TI 004 010 For therefore <5124 -touto -> we both <2532 -kai -> labour <2872 -kopiao -> and suffer reproach <3679 - oneidizo -> , because <3754 -hoti -> we trust <1679 -elpizo -> in the living <2198 -zao -> God <2316 -theos -> , who <3739 -hos -> is the Saviour <4990 -soter -> of all <3956 -pas -> men <0444 -anthropos -> , {specially} <3122 -malista -> of those that believe <4103 -pistos -> . specially 1TI 005 008 But if <1487 -ei -> any <5100 -tis -> provide <4306 -pronoeo -> not for his own <2398 -idios -> , and {specially} <3122 -malista -> for those <3588 -ho -> of his own <2398 -idios -> house <3609 -oikeios -> , he hath denied <0720 - arneomai -> the faith <4102 -pistis -> , and is worse <5501 -cheiron -> than an infidel <0571 -apistos -> . specially TIT 001 010 For there are many <4183 -polus -> unruly <0506 -anupotaktos -> and vain <3151 -mataiologos -> talkers <3151 -mataiologos -> and deceivers <5423 -phrenapates -> , {specially} <3122 -malista -> they of the circumcision <4061 - peritome -> : specially PHM 001 016 Not now <3765 -ouketi -> as a servant <1401 -doulos -> , but above <5228 -huper -> a servant <1401 -doulos -> , a brother <0080 -adephos -> beloved <0027 -agapetos -> , {specially} <3122 -malista -> to me , but how <4214 -posos -> much <4214 -posos -> more <3123 -mallon -> unto thee , both <2532 -kai -> in the flesh <4561 -sarx -> , and in the Lord <2962 -kurios -> ?

but especially among my neighbours specially before thee specially for those <1TI5 -:8 > specially they

KJV Bible Word Studies for ESPECIALLY

KJV Bible Word Studies for SPECIALLY

Bible Greek and Hebrew Dictionaries combined for Word Studies

a 2763 ## charam {khaw-ram'}; a primitive root; to seclude; specifically (by a ban) to devote to religious uses (especially destruction); physical and reflexive, to be blunt as to the nose: -- make accursed, consecrate, (utterly) destroy, devote, forfeit, have {a} flat nose, utterly (slay, make away).

a 7321 ## ruwa` {roo-ah'}; a primitive root; to mar (especially by breaking); figuratively, to split the ears (with sound), i.e. shout (for alarm or joy): -- blow an alarm, cry (alarm, aloud, out), destroy, make {a} joyful noise, smart, shout (for joy), sound an alarm, triumph.

a 8003 ## shalem {shaw-lame'}; from 7999; complete (literally or figuratively); especially friendly: -- full, just, made ready, peaceable, perfect(-ed), quiet, Shalem [by mistake for {a} name], whole.

about 2280 ## chabash {khaw-bash'}; a primitive root; to wrap firmly (especially a turban, compress, or saddle); figuratively, to stop, to rule: -- bind (up), gird about, govern, healer, put, saddle, wrap {about}.

about 2280 ## chabash {khaw-bash'}; a primitive root; to wrap firmly (especially a turban, compress, or saddle); figuratively, to stop, to rule: -- bind (up), gird {about}, govern, healer, put, saddle, wrap about.

acceptable 7522 ## ratsown {raw-tsone'}; or ratson {raw-tsone'}; from 7521; delight (especially as shown): - (be) {acceptable}(-ance, -ed), delight, desire, favour, (good) pleasure, (own, self, voluntary) will, as...(what) would.

accursed 2763 ## charam {khaw-ram'}; a primitive root; to seclude; specifically (by a ban) to devote to religious uses (especially destruction); physical and reflexive, to be blunt as to the nose: -- make {accursed}, consecrate, (utterly) destroy, devote, forfeit, have a flat nose, utterly (slay, make away).

adversary 7854 ## satan {saw-tawn'}; from 7853; an opponent; especially (with the article prefixed) Satan, the arch-enemy of good: -- {adversary}, Satan, withstand.

advertise 1540 ## galah {gaw-law'}; a primitive root; to denude (especially in a disgraceful sense); by implication, to exile (captives being usually stripped); figuratively, to reveal: -- + {advertise}, appear, betray, bring, (carry, lead, go) captive (into captivity), depart, disclose, discover, exile, be gone, open, X plainly, publish, remove, reveal, X shamelessly, shew, X surely, tell, uncover.ql

after 1939 # epithumia {ep-ee-thoo-mee'-ah}; from 1937; a longing (especially for what is forbidden): -- concupiscence, desire, lust ({after}).

alarm 7321 ## ruwa` {roo-ah'}; a primitive root; to mar (especially by breaking); figuratively, to split the ears (with sound), i.e. shout (for alarm or joy): -- blow an alarm, cry (alarm, aloud, out), destroy, make a joyful noise, smart, shout (for joy), sound an {alarm}, triumph.

alarm 7321 ## ruwa` {roo-ah'}; a primitive root; to mar (especially by breaking); figuratively, to split the ears (with sound), i.e. shout (for alarm or joy): -- blow an {alarm}, cry (alarm, aloud, out), destroy, make a joyful noise, smart, shout (for joy), sound an alarm, triumph.

alarm 7321 ## ruwa` {roo-ah'}; a primitive root; to mar (especially by breaking); figuratively, to split the ears (with sound), i.e. shout (for alarm or joy): -- blow an alarm, cry ({alarm}, aloud, out), destroy, make a joyful noise, smart, shout (for joy), sound an alarm, triumph.

aloud 7321 ## ruwa` {roo-ah'}; a primitive root; to mar (especially by breaking); figuratively, to split the ears (with sound), i.e. shout (for alarm or joy): -- blow an alarm, cry (alarm, {aloud}, out), destroy, make a

joyful noise, smart, shout (for joy), sound an alarm, triumph.

an 2856 ## chatham {khaw-tham'}; a primitive root; to close up; especially to seal: -- make {an} end, mark, seal (up), stop.

an 7321 ## ruwa` {roo-ah'}; a primitive root; to mar (especially by breaking); figuratively, to split the ears (with sound), i.e. shout (for alarm or joy): -- blow {an} alarm, cry (alarm, aloud, out), destroy, make a joyful noise, smart, shout (for joy), sound an alarm, triumph.

an 7321 ## ruwa` {roo-ah'}; a primitive root; to mar (especially by breaking); figuratively, to split the ears (with sound), i.e. shout (for alarm or joy): -- blow an alarm, cry (alarm, aloud, out), destroy, make a joyful noise, smart, shout (for joy), sound {an} alarm, triumph.

angel 0032 # aggelos {ang'-el-os}; from aggello [probably derived from 71; compare 34] (to bring tidings); a messenger; especially an "angel"; by implication, a pastor: -- {angel}, messenger.

another 2114 ## zuwr {zoor}; a primitive root; to turn aside (especially for lodging); hence to be a foreigner, strange, profane; specifically (active participle) to commit adultery: -- (come from) {another} (man, place), fanner, go away, (e-)strange(-r, thing, woman).

appear 1540 ## galah {gaw-law'}; a primitive root; to denude (especially in a disgraceful sense); by implication, to exile (captives being usually stripped); figuratively, to reveal: -- + advertise, {appear}, betray, bring, (carry, lead, go) captive (into captivity), depart, disclose, discover, exile, be gone, open, X plainly, publish, remove, reveal, X shamelessly, shew, X surely, tell, uncover.ql

Arabah 6160 ## `arabah {ar-aw-baw'}; from 6150 (in the sense of sterility); a desert; especially (with the article prefix) the (generally) sterile valley of the Jordan and its continuation to the Red Sea: -- {Arabah}, champaign, desert, evening, heaven, plain, wilderness. See also 1026.

army 1416 ## g@duwd {ghed-ood'}; from 1413; a crowd (especially of soldiers): -- {army}, band (of men), company, troop (of robbers).

as 7522 ## ratsown {raw-tsone'}; or ratson {raw-tsone'}; from 7521; delight (especially as shown): -- (be) acceptable(-ance, -ed), delight, desire, favour, (good) pleasure, (own, self, voluntary) will, {as}...(what) would.

assembling 1997 # episunagoge {ep-ee-soon-ag-o-gay'}; from 1996; a complete collection; especially a Christian meeting (for worship): -- {assembling} (gathering) together.

Atad 0329 ## &atad {aw-tawd'}; from an unused root probably meaning to pierce or make fast; a thorn-tree (especially the buckthorn): -- {Atad}, bramble, thorn.

away 1644 ## garash {gaw-rash'}; a primitive root; to drive out from a possession; especially to expatriate or divorce: -- cast up (out), divorced (woman), drive away (forth, out), expel, X surely put {away}, trouble, thrust out.

away 1644 ## garash {gaw-rash'}; a primitive root; to drive out from a possession; especially to expatriate or divorce: -- cast up (out), divorced (woman), drive {away} (forth, out), expel, X surely put away, trouble, thrust out.

away 2114 ## zuwr {zoor}; a primitive root; to turn aside (especially for lodging); hence to be a foreigner, strange, profane; specifically (active participle) to commit adultery: -- (come from) another (man, place), fanner, go {away}, (e-)strange(-r, thing, woman).

away 2763 ## charam {khaw-ram'}; a primitive root; to seclude; specifically (by a ban) to devote to

religious uses (especially destruction); physical and reflexive, to be blunt as to the nose: -- make accursed, consecrate, (utterly) destroy, devote, forfeit, have a flat nose, utterly (slay, make {away}).

away 2846 ## chathah {khaw-thaw'}; a primitive root; to lay hold of; especially to pick up fire: -- heap, take ({away}).

balance 7070 ## qaneh {kaw-neh'}; from 7069; a reed (as erect); by resemblance a rod (especially for measuring), shaft, tube, stem, the radius (of the arm), beam (of a steelyard): -- {balance}, bone, branch, calamus, cane, reed, X spearman, stalk.

band 0612 ## &ecuw'r {ay-soor'}; from 631; a bond (especially manacles of a prisoner): -- {band}, + prison.

band 1416 ## g@duwd {ghed-ood'}; from 1413; a crowd (especially of soldiers): -- army, {band} (of men), company, troop (of robbers).

be 1540 ## galah {gaw-law'}; a primitive root; to denude (especially in a disgraceful sense); by implication, to exile (captives being usually stripped); figuratively, to reveal: -- + advertise, appear, bewray, bring, (carry, lead, go) captive (into captivity), depart, disclose, discover, exile, {be} gone, open, X plainly, publish, remove, reveal, X shamelessly, shew, X surely, tell, uncover.ql

be 1934 ## hava& (Aramaic) {hav-aw'}; orhavah (Aramaic) {hav-aw'}; corresponding to 1933; to exist; used in a great variety of applications (especially in connection with other words): -- {be}, become, + behold, + came (to pass), + cease, + cleave, + consider, + do, + give, + have, + judge, + keep, + labour, + mingle (self), + put, + see, + seek, + set, + slay, + take heed, tremble, + walk, + would.

be 7522 ## ratsown {raw-tson'e'}; or ratson {raw-tson'e'}; from 7521; delight (especially as shown): -- ({be}) acceptable(-ance, -ed), delight, desire, favour, (good) pleasure, (own, self, voluntary) will, as...(what) would.

become 1934 ## hava& (Aramaic) {hav-aw'}; orhavah (Aramaic) {hav-aw'}; corresponding to 1933; to exist; used in a great variety of applications (especially in connection with other words): -- be, {become}, + behold, + came (to pass), + cease, + cleave, + consider, + do, + give, + have, + judge, + keep, + labour, + mingle (self), + put, + see, + seek, + set, + slay, + take heed, tremble, + walk, + would.

bewray 1540 ## galah {gaw-law'}; a primitive root; to denude (especially in a disgraceful sense); by implication, to exile (captives being usually stripped); figuratively, to reveal: -- + advertise, appear, {bewray}, bring, (carry, lead, go) captive (into captivity), depart, disclose, discover, exile, be gone, open, X plainly, publish, remove, reveal, X shamelessly, shew, X surely, tell, uncover.ql

bind 2280 ## chabash {khaw-bash'}; a primitive root; to wrap firmly (especially a turban, compress, or saddle); figuratively, to stop, to rule: -- {bind} (up), gird about, govern, healer, put, saddle, wrap about.

bitterness 4088 # pikria {pik-ree'-ah}; from 4089; acidity (especially poison), literally or figuratively: -- {bitterness}.

blasphemy 0988 # blasphemia {blas-fay-me'-ah}; from 989; vilification (especially against God): -- {blasphemy}, evil speaking, railing.

blow 7321 ## ruwa` {roo-ah'}; a primitive root; to mar (especially by breaking); figuratively, to split the ears (with sound), i.e. shout (for alarm or joy): -- {blow} an alarm, cry (alarm, aloud, out), destroy, make a joyful noise, smart, shout (for joy), sound an alarm, triumph.

bone 7070 ## qaneh {kaw-neh'}; from 7069; a reed (as erect); by resemblance a rod (especially for measuring), shaft, tube, stem, the radius (of the arm), beam (of a steelyard): -- balance, {bone}, branch, calamus, cane, reed, X spearman, stalk.

bramble 0329 ## &atad {aw-tawd'}; from an unused root probably meaning to pierce or make fast; a thorn-tree (especially the buckthorn): -- Atad, {bramble}, thorn.

branch 7070 ## qaneh {kaw-neh'}; from 7069; a reed (as erect); by resemblance a rod (especially for measuring), shaft, tube, stem, the radius (of the arm), beam (of a steelyard): -- balance, bone, {branch}, calamus, cane, reed, X spearman, stalk.

bridegroom 2860 ## chathan {khaw-thawn'}; from 2859; a relative by marriage (especially through the bride); figuratively, a circumcised child (as a species of religious espousal): -- {bridegroom}, husband, son in law.

bring 1540 ## galah {gaw-law'}; a primitive root; to denude (especially in a disgraceful sense); by implication, to exile (captives being usually stripped); figuratively, to reveal: -- + advertise, appear, bewray, {bring}, (carry, lead, go) captive (into captivity), depart, disclose, discover, exile, be gone, open, X plainly, publish, remove, reveal, X shamelessly, shew, X surely, tell, uncover.ql

bring 2097 # euaggelizo {yoo-ang-ghel-id'-zo}; from 2095 and 32; to announce good news ("evangelize") especially the gospel: -- declare, {bring} (declare, show) glad (good) tidings, preach (the gospel).

buckler 7420 ## romach {ro'-makh}; from an unused root meaning to hurl; a lance (as thrown); especially the iron point: -- {buckler}, javelin, lancet, spear.

by 8003 ## shalem {shaw-lame'}; from 7999; complete (literally or figuratively); especially friendly: -- full, just, made ready, peaceable, perfect(-ed), quiet, Shalem [{by} mistake for a name], whole.

calamus 7070 ## qaneh {kaw-neh'}; from 7069; a reed (as erect); by resemblance a rod (especially for measuring), shaft, tube, stem, the radius (of the arm), beam (of a steelyard): -- balance, bone, branch, {calamus}, cane, reed, X spearman, stalk.

came 1934 ## hava& (Aramaic) {hav-aw'}; orhavah (Aramaic) {hav-aw'}; corresponding to 1933; to exist; used in a great variety of applications (especially in connection with other words): -- be, become, + behold, + {came} (to pass), + cease, + cleave, + consider, + do, + give, + have, + judge, + keep, + labour, + mingle (self), + put, + see, + seek, + set, + slay, + take heed, tremble, + walk, + would.

cane 7070 ## qaneh {kaw-neh'}; from 7069; a reed (as erect); by resemblance a rod (especially for measuring), shaft, tube, stem, the radius (of the arm), beam (of a steelyard): -- balance, bone, branch, calamus, {cane}, reed, X spearman, stalk.

captive 1540 ## galah {gaw-law'}; a primitive root; to denude (especially in a disgraceful sense); by implication, to exile (captives being usually stripped); figuratively, to reveal: -- + advertise, appear, bewray, bring, (carry, lead, go) {captive} (into captivity), depart, disclose, discover, exile, be gone, open, X plainly, publish, remove, reveal, X shamelessly, shew, X surely, tell, uncover.ql

captivity 1540 ## galah {gaw-law'}; a primitive root; to denude (especially in a disgraceful sense); by implication, to exile (captives being usually stripped); figuratively, to reveal: -- + advertise, appear, bewray, bring, (carry, lead, go) captive (into {captivity}), depart, disclose, discover, exile, be gone, open, X plainly, publish, remove, reveal, X shamelessly, shew, X surely, tell, uncover.ql

carry 1540 ## galah {gaw-law'}; a primitive root; to denude (especially in a disgraceful sense); by implication, to exile (captives being usually stripped); figuratively, to reveal: -- + advertise, appear, bewray, bring, ({carry}, lead, go) captive (into captivity), depart, disclose, discover, exile, be gone, open, X plainly, publish, remove, reveal, X shamelessly, shew, X surely, tell, uncover.ql

cast 1644 ## garash {gaw-rash'}; a primitive root; to drive out from a possession; especially to expatriate or divorce: -- {cast} up (out), divorced (woman), drive away (forth, out), expel, X surely put away, trouble,

thrust out.

cast 5549 ## calal {saw-lal'}; a primitive root; to mound up (especially a turnpike); figurative, to exalt; reflexively, to oppose (as by a dam): -- {cast} up, exalt (self), extol, make plain, raise up.

catcheth 6718 ## tsayid {tsah'-yid}; from a form of 6679 and meaning the same; the chase; also game (thus taken); (generally) lunch (especially for a journey): -- X {catcheth}, food, X hunter, (that which he took in) hunting, venison, victuals.

cease 1934 ## hava& (Aramaic) {hav-aw'}; orhavah (Aramaic) {hav-aw'}; corresponding to 1933; to exist; used in a great variety of applications (especially in connection with other words): -- be, become, + behold, + came (to pass), + {cease}, + cleave, + consider, + do, + give, + have, + judge, + keep, + labour, + mingle (self), + put, + see, + seek, + set, + slay, + take heed, tremble, + walk, + would.

chain 5188 ## n@tiyphah {net-ee-faw'}; from 5197; a pendant for the ears (especially of pearls): -- {chain}, collar.

champaign 6160 ## `arabah {ar-aw-baw'}; from 6150 (in the sense of sterility); a desert; especially (with the article prefix) the (generally) sterile valley of the Jordan and its continuation to the Red Sea: -- Arabah, {champaign}, desert, evening, heaven, plain, wilderness. See also 1026.

cistern 0877 ## bo&r {bore}; from 874; a cistern: -- {cistern}. cistern 0953 ## bowr {bore}; from 952 (in the sense of 877); a pit hole (especially one used as a cistern or a prison): -- {cistern}, dungeon, fountain, pit, well.

cleave 1934 ## hava& (Aramaic) {hav-aw'}; orhavah (Aramaic) {hav-aw'}; corresponding to 1933; to exist; used in a great variety of applications (especially in connection with other words): -- be, become, + behold, + came (to pass), + cease, + {cleave}, + consider, + do, + give, + have, + judge, + keep, + labour, + mingle (self), + put, + see, + seek, + set, + slay, + take heed, tremble, + walk, + would.

cloth 1739 ## daveh {daw-veh'}; from 1738; sick (especially in menstruation): -- faint, menstruous {cloth}, she that is sick, having sickness.

clothing 1742 # enduma {en'-doo-mah}; from 1746; apparel (especially the outer robe): -- {clothing}, garment, raiment.

collar 5188 ## n@tiyphah {net-ee-faw'}; from 5197; a pendant for the ears (especially of pearls): -- chain, {collar}.

come 2114 ## zuwr {zoor}; a primitive root; to turn aside (especially for lodging); hence to be a foreigner, strange, profane; specifically (active participle) to commit adultery: -- ({come} from) another (man, place), fanner, go away, (e-)strange(-r, thing, woman).

company 1416 ## g@duwd {ghed-ood'}; from 1413; a crowd (especially of soldiers): -- army, band (of men), {company}, troop (of robbers).

compass 5849 ## `atar {aw-tar'}; a primitive root; to encircle (for attack or protection); especially to crown (literally or figuratively): -- {compass}, crown.

concupiscence 1939 # epithumia {ep-ee-thoo-mee'-ah}; from 1937; a longing (especially for what is forbidden): -- {concupiscence}, desire, lust (after).

consecrate 2763 ## charam {khaw-ram'}; a primitive root; to seclude; specifically (by a ban) to devote to religious uses (especially destruction); physical and reflexive, to be blunt as to the nose: -- make accursed, {consecrate}, (utterly) destroy, devote, forfeit, have a flat nose, utterly (slay, make away).

corruption 7845 ## shachath {shakh'-ath}; from 7743; a pit (especially as a trap); figuratively, destruction: -- {corruption}, destruction, ditch, grave, pit.

cote 1448 ## g@derah {ghed-ay-raw'}; feminine of 1447; enclosure (especially for flocks): -- [sheep-] {cote} (fold) hedge, wall.

crown 5849 ## `atar {aw-tar'}; a primitive root; to encircle (for attack or protection); especially to crown (literally or figuratively): -- compass, {crown}.

cry 7321 ## ruwa` {roo-ah'}; a primitive root; to mar (especially by breaking); figuratively, to split the ears (with sound), i.e. shout (for alarm or joy): -- blow an alarm, {cry} (alarm, aloud, out), destroy, make a joyful noise, smart, shout (for joy), sound an alarm, triumph.

deadly 2491 ## chahal {khaw-lawl'}; from 2490; pierced (especially to death); figuratively, polluted: -- kill, profane, slain (man), X slew, ({deadly}) wounded.

declare 2097 # euaggelizo {yoo-ang-ghel-id'-zo}; from 2095 and 32; to announce good news ("evangelize") especially the gospel: -- {declare}, bring (declare, show) glad (good) tidings, preach (the gospel).

declare 2097 # euaggelizo {yoo-ang-ghel-id'-zo}; from 2095 and 32; to announce good news ("evangelize") especially the gospel: -- declare, bring ({declare}, show) glad (good) tidings, preach (the gospel).

delight 7522 ## ratsown {raw-tsone'}; or ratson {raw-tsone'}; from 7521; delight (especially as shown): -- (be) acceptable(-ance, -ed), {delight}, desire, favour, (good) pleasure, (own, self, voluntary) will, as...(what) would.

depart 1540 ## galah {gaw-law'}; a primitive root; to denude (especially in a disgraceful sense); by implication, to exile (captives being usually stripped); figuratively, to reveal: -- + advertise, appear, bewray, bring, (carry, lead, go) captive (into captivity), {depart}, disclose, discover, exile, be gone, open, X plainly, publish, remove, reveal, X shamelessly, shew, X surely, tell, uncover.ql

desert 6160 ## `arabah {ar-aw-baw'}; from 6150 (in the sense of sterility); a desert; especially (with the article prefix) the (generally) sterile valley of the Jordan and its continuation to the Red Sea: -- Arabah, champaign, {desert}, evening, heaven, plain, wilderness. See also 1026.

desire 1939 # epithumia {ep-ee-thoo-mee'-ah}; from 1937; a longing (especially for what is forbidden): -- concupiscence, {desire}, lust (after).

desire 7522 ## ratsown {raw-tsone'}; or ratson {raw-tsone'}; from 7521; delight (especially as shown): -- (be) acceptable(-ance, -ed), delight, {desire}, favour, (good) pleasure, (own, self, voluntary) will, as...(what) would.

destroy 2763 ## charam {khaw-ram'}; a primitive root; to seclude; specifically (by a ban) to devote to religious uses (especially destruction); physical and reflexive, to be blunt as to the nose: -- make accursed, consecrate, (utterly) {destroy}, devote, forfeit, have a flat nose, utterly (slay, make away).

destroy 7321 ## ruwa` {roo-ah'}; a primitive root; to mar (especially by breaking); figuratively, to split the ears (with sound), i.e. shout (for alarm or joy): -- blow an alarm, cry (alarm, aloud, out), {destroy}, make a joyful noise, smart, shout (for joy), sound an alarm, triumph.

destruction 7845 ## shachath {shakh'-ath}; from 7743; a pit (especially as a trap); figuratively, destruction: -- corruption, {destruction}, ditch, grave, pit.

devote 2763 ## charam {khaw-ram'}; a primitive root; to seclude; specifically (by a ban) to devote to

religious uses (especially destruction); physical and reflexive, to be blunt as to the nose: -- make accursed, consecrate, (utterly) destroy, {devote}, forfeit, have a flat nose, utterly (slay, make away).

dig 6131 ## `aqar {aw-kar'}; a primitive root; to pluck up (especially by the roots); specifically, to hamstring; figuratively, to exterminate: -- {dig} down, hough, pluck up, root up.

disclose 1540 ## galah {gaw-law'}; a primitive root; to denude (especially in a disgraceful sense); by implication, to exile (captives being usually stripped); figuratively, to reveal: -- + advertise, appear, betray, bring, (carry, lead, go) captive (into captivity), depart, {disclose}, discover, exile, be gone, open, X plainly, publish, remove, reveal, X shamelessly, shew, X surely, tell, uncover.ql

discover 1540 ## galah {gaw-law'}; a primitive root; to denude (especially in a disgraceful sense); by implication, to exile (captives being usually stripped); figuratively, to reveal: -- + advertise, appear, betray, bring, (carry, lead, go) captive (into captivity), depart, disclose, {discover}, exile, be gone, open, X plainly, publish, remove, reveal, X shamelessly, shew, X surely, tell, uncover.ql

ditch 7845 ## shachath {shakh'-ath}; from 7743; a pit (especially as a trap); figuratively, destruction: -- corruption, destruction, {ditch}, grave, pit.

divorced 1644 ## garash {gaw-rash'}; a primitive root; to drive out from a possession; especially to expatriate or divorce: -- cast up (out), {divorced} (woman), drive away (forth, out), expel, X surely put away, trouble, thrust out.

do 1934 ## hava& (Aramaic) {hav-aw'}; orhavah (Aramaic) {hav-aw'}; corresponding to 1933; to exist; used in a great variety of applications (especially in connection with other words): -- be, become, + behold, + came (to pass), + cease, + cleave, + consider, + {do}, + give, + have, + judge, + keep, + labour, + mingle (self), + put, + see, + seek, + set, + slay, + take heed, tremble, + walk, + would.

down 6131 ## `aqar {aw-kar'}; a primitive root; to pluck up (especially by the roots); specifically, to hamstring; figuratively, to exterminate: -- dig {down}, hough, pluck up, root up.

drive 1644 ## garash {gaw-rash'}; a primitive root; to drive out from a possession; especially to expatriate or divorce: -- cast up (out), divorced (woman), {drive} away (forth, out), expel, X surely put away, trouble, thrust out.

dungeon 0953 ## bowr {bore}; from 952 (in the sense of 877); a pit hole (especially one used as a cistern or a prison): -- cistern, {dungeon}, fountain, pit, well.

e-)specially 3122 # malista {mal'-is-tah}; neuter plural of the superlative of an apparently primary adverb mala (very); (adverbially) most (in the greatest degree) or particularly: -- chiefly, most of all, ({e-)specially}.

e-)strange 2114 ## zuwr {zoor}; a primitive root; to turn aside (especially for lodging); hence to be a foreigner, strange, profane; specifically (active participle) to commit adultery: -- (come from) another (man, place), fanner, go away, ({e-)strange}(-r, thing, woman).

earthen 3335 ## yatsar {yaw-tsar'}; probably identical with 3334 (through the squeezing into shape); ([compare 3331]); to mould into a form; especially as a potter; figuratively, to determine (i.e. form a resolution): -- X {earthen}, fashion, form, frame, make(-r), potter, purpose.

end 2856 ## chatham {khaw-tham'}; a primitive root; to close up; especially to seal: -- make an {end}, mark, seal (up), stop.

especially 0582 ## &enowsh {en-oshe'}; from 605; properly, a mortal (and thus differing from the more dignified 120); hence, a man in general (singly or collectively): -- another, X [blood-]thirsty, certain,

chap[-man]; divers, fellow, X in the flower of their age, husband, (certain, mortal) man, people, person, servant, some (X of them), + stranger, those, + their trade. It is often unexpressed in the English versions, {especially} when used in apposition with another word . Compare 376.

especially 5259 # hupo {hoop-o'}; a primary preposition; 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 (when [at]): -- among, by, from, in, of, under, with. In comp. it retains the same general applications, {especially} of inferior position or condition, and specifically, covertly or moderately.

evening 6160 ## `arabah {ar-aw-baw'}; from 6150 (in the sense of sterility); a desert; especially (with the article prefix) the (generally) sterile valley of the Jordan and its continuation to the Red Sea: -- Arabah, champaign, desert, {evening}, heaven, plain, wilderness. See also 1026.

evil 0988 # blasphemia {blas-fay-me'-ah}; from 989; vilification (especially against God): -- blasphemy, {evil} speaking, railing.

exalt 5549 ## calal {saw-lal'}; a primitive root; to mound up (especially a turnpike); figurative, to exalt; reflexively, to oppose (as by a dam): -- cast up, {exalt} (self), extol, make plain, raise up.

examine 0974 ## bachan {baw-khan'}; a primitive root; to test (especially metals); generally and figuratively, to investigate: -- {examine}, prove, tempt, try (trial).

exile 1540 ## galah {gaw-law'}; a primitive root; to denude (especially in a disgraceful sense); by implication, to exile (captives being usually stripped); figuratively, to reveal: -- + advertise, appear, betray, bring, (carry, lead, go) captive (into captivity), depart, disclose, discover, {exile}, be gone, open, X plainly, publish, remove, reveal, X shamelessly, shew, X surely, tell, uncover.ql

expel 1644 ## garash {gaw-rash'}; a primitive root; to drive out from a possession; especially to expatriate or divorce: -- cast up (out), divorced (woman), drive away (forth, out), {expel}, X surely put away, trouble, thrust out.

extol 5549 ## calal {saw-lal'}; a primitive root; to mound up (especially a turnpike); figurative, to exalt; reflexively, to oppose (as by a dam): -- cast up, exalt (self), {extol}, make plain, raise up.

faint 1739 ## daveh {daw-veh'}; from 1738; sick (especially in menstruation): -- {faint}, menstruous cloth, she that is sick, having sickness.

fanner 2114 ## zuwr {zoor}; a primitive root; to turn aside (especially for lodging); hence to be a foreigner, strange, profane; specifically (active participle) to commit adultery: -- (come from) another (man, place), {fanner}, go away, (e-)strange(-r, thing, woman).

fashion 3335 ## yatsar {yaw-tsar'}; probably identical with 3334 (through the squeezing into shape); ([compare 3331]); to mould into a form; especially as a potter; figuratively, to determine(i.e. form a resolution): -- X earthen, {fashion}, form, frame, make(-r), potter, purpose.

fault 7564 ## rish`ah {rish-aw'}; feminine of 7562; wrong (especially moral): -- {fault}, wickedly(-ness).

favour 7522 ## ratsown {raw-tsone'}; or ratson {raw-tsone'}; from 7521; delight (especially as shown): -- (be) acceptable(-ance, -ed), delight, desire, {favour}, (good) pleasure, (own, self, voluntary) will, as...(what) would.

flat 2763 ## charam {khaw-ram'}; a primitive root; to seclude; specifically (by a ban) to devote to religious uses (especially destruction); physical and reflexive, to be blunt as to the nose: -- make accursed, consecrate, (utterly) destroy, devote, forfeit, have a {flat} nose, utterly (slay, make away).

flattering 2509 ## chalaq {khaw-lawk'}; from 2505; smooth (especially of tongue): -- {flattering}, smooth.

fly 2070 ## z@buwb {zeb-oob'}; from an unused root (meaning to flit); a fly (especially one of a stinging nature): -- {fly}.

fold 1448 ## g@derah {ghed-ay-raw'}; feminine of 1447; enclosure (especially for flocks): -- [sheep-] cote ({fold}) hedge, wall.

food 6718 ## tsayid {tsah'-yid'}; from a form of 6679 and meaning the same; the chase; also game (thus taken); (generally) lunch (especially for a journey): -- X catcheth, {food}, X hunter, (that which he took in) hunting, venison, victuals.

fool 5036 ## nabal {naw-bawl'}; from 5034; stupid; wicked (especially impious): -- {fool}(-ish, -ish man, -ish woman), vile person.

for 7321 ## ruwa` {roo-ah'}; a primitive root; to mar (especially by breaking); figuratively, to split the ears (with sound), i.e. shout (for alarm or joy): -- blow an alarm, cry (alarm, aloud, out), destroy, make a joyful noise, smart, shout ({for} joy), sound an alarm, triumph.

for 8003 ## shalem {shaw-lame'}; from 7999; complete (literally or figuratively); especially friendly: -- full, just, made ready, peaceable, perfect(-ed), quiet, Shalem [by mistake {for} a name], whole.

foreigner 8453 ## towshab {to-shawb'}; or toshab (1 Kings 17:1) {to-shawb'}; from 3427; a dweller (but not outlandish [5237]); especially (as distinguished from a native citizen [active participle of 3427] and a temporary inmate [1616] or mere lodger [3885]) resident alien: -- {foreigner}, inhabitant, sojourner, stranger.

forfeit 2763 ## charam {khaw-ram'}; a primitive root; to seclude; specifically (by a ban) to devote to religious uses (especially destruction); physical and reflexive, to be blunt as to the nose: -- make accursed, consecrate, (utterly) destroy, devote, {forfeit}, have a flat nose, utterly (slay, make away).

form 3335 ## yatsar {yaw-tsar'}; probably identical with 3334 (through the squeezing into shape); ([compare 3331]); to mould into a form; especially as a potter; figuratively, to determine(i.e. form a resolution): -- X earthen, fashion, {form}, frame, make(-r), potter, purpose.

forth 1644 ## garash {gaw-rash'}; a primitive root; to drive out from a possession; especially to expatriate or divorce: -- cast up (out), divorced (woman), drive away ({forth}, out), expel, X surely put away, trouble, thrust out.

fountain 0953 ## bowr {bore}; from 952 (in the sense of 877); a pit hole (especially one used as a cistern or a prison): -- cistern, dungeon, {fountain}, pit, well.

frame 3335 ## yatsar {yaw-tsar'}; probably identical with 3334 (through the squeezing into shape); ([compare 3331]); to mould into a form; especially as a potter; figuratively, to determine(i.e. form a resolution): -- X earthen, fashion, form, {frame}, make(-r), potter, purpose.

from 2114 ## zuwr {zoor}; a primitive root; to turn aside (especially for lodging); hence to be a foreigner, strange, profane; specifically (active participle) to commit adultery: -- (come {from}) another (man, place), fanner, go away, (e-)strange(-r, thing, woman).

full 8003 ## shalem {shaw-lame'}; from 7999; complete (literally or figuratively); especially friendly: -- {full}, just, made ready, peaceable, perfect(-ed), quiet, Shalem [by mistake for a name], whole.

garment 1742 # enduma {en'-doo-mah}; from 1746; apparel (especially the outer robe): -- clothing,

{garment}, raiment.

gathering 1997 # episunagoge {ep-ee-soon-ag-o-gay'}; from 1996; a complete collection; especially a Christian meeting (for worship): -- assembling ({gathering}) together.

gird 2224 # zonnumi {dzone'-noo-mi}; from 2223; to bind about (especially with a belt): -- {gird}.

gird 2280 ## chabash {khaw-bash'}; a primitive root; to wrap firmly (especially a turban, compress, or saddle); figuratively, to stop, to rule: -- bind (up), {gird} about, govern, healer, put, saddle, wrap about.

give 1934 ## hava& (Aramaic) {hav-aw'}; orhavah (Aramaic) {hav-aw'}; corresponding to 1933; to exist; used in a great variety of applications (especially in connection with other words): -- be, become, + behold, + came (to pass), + cease, + cleave, + consider, + do, + {give}, + have, + judge, + keep, + labour, + mingle (self), + put, + see, + seek, + set, + slay, + take heed, tremble, + walk, + would.

glad 2097 # euaggelizo {yoo-ang-ghel-id'-zo}; from 2095 and 32; to announce good news ("evangelize") especially the gospel: -- declare, bring (declare, show) {glad} (good) tidings, preach (the gospel).

go 1540 ## galah {gaw-law'}; a primitive root; to denude (especially in a disgraceful sense); by implication, to exile (captives being usually stripped); figuratively, to reveal: -- + advertise, appear, bewray, bring, (carry, lead, {go}) captive (into captivity), depart, disclose, discover, exile, be gone, open, X plainly, publish, remove, reveal, X shamelessly, shew, X surely, tell, uncover.ql

go 2114 ## zuwr {zoor}; a primitive root; to turn aside (especially for lodging); hence to be a foreigner, strange, profane; specifically (active participle) to commit adultery: -- (come from) another (man, place), fanner, {go} away, (e-)strange(-r, thing, woman).

gone 1540 ## galah {gaw-law'}; a primitive root; to denude (especially in a disgraceful sense); by implication, to exile (captives being usually stripped); figuratively, to reveal: -- + advertise, appear, bewray, bring, (carry, lead, go) captive (into captivity), depart, disclose, discover, exile, be {gone}, open, X plainly, publish, remove, reveal, X shamelessly, shew, X surely, tell, uncover.ql

good 2097 # euaggelizo {yoo-ang-ghel-id'-zo}; from 2095 and 32; to announce good news ("evangelize") especially the gospel: -- declare, bring (declare, show) glad ({good}) tidings, preach (the gospel).

good 7522 ## ratsown {raw-tsone'}; or ratson {raw-tsone'}; from 7521; delight (especially as shown): -- (be) acceptable(-ance, -ed), delight, desire, favour, ({good}) pleasure, (own, self, voluntary) will, as...(what) would.

gospel 2097 # euaggelizo {yoo-ang-ghel-id'-zo}; from 2095 and 32; to announce good news ("evangelize") especially the gospel: -- declare, bring (declare, show) glad (good) tidings, preach (the {gospel}).

govern 2280 ## chabash {khaw-bash'}; a primitive root; to wrap firmly (especially a turban, compress, or saddle); figuratively, to stop, to rule: -- bind (up), gird about, {govern}, healer, put, saddle, wrap about.

grave 7845 ## shachath {shakh'-ath}; from 7743; a pit (especially as a trap); figuratively, destruction: -- corruption, destruction, ditch, {grave}, pit.

grow 7685 ## sagah {saw-gaw'}; a primitive root; to enlarge (especially upward, also figuratively): -- {grow} (up), increase.

hand 5495 # cheir {khire}; perhaps from the base of 5494 in the sense of its congener the base of 5490 (through the idea of hollowness for grasping); the hand (literally or figuratively [power]; especially [by Hebraism] a means or instrument): -- {hand}.

hang 8518 ## talah {taw-law'}; a primitive root; to suspend (especially to gibbet): -- {hang} (up).

hate 3404 # miseo {mis-eh'-o}; from a primary misos (hatred); to detest (especially to persecute); by extension, to love less: -- {hate}(-ful).

have 1934 ## hava& (Aramaic) {hav-aw'}; orhavah (Aramaic) {hav-aw'}; corresponding to 1933; to exist; used in a great variety of applications (especially in connection with other words): -- be, become, + behold, + came (to pass), + cease, + cleave, + consider, + do, + give, + {have}, + judge, + keep, + labour, + mingle (self), + put, + see, + seek, + set, + slay, + take heed, tremble, + walk, + would.

have 2763 ## charam {khaw-ram'}; a primitive root; to seclude; specifically (by a ban) to devote to religious uses (especially destruction); physical and reflexive, to be blunt as to the nose: -- make accursed, consecrate, (utterly) destroy, devote, forfeit, {have} a flat nose, utterly (slay, make away).

having 1739 ## daveh {daw-veh'}; from 1738; sick (especially in menstruation): -- faint, menstruous cloth, she that is sick, {having} sickness.

he 6718 ## tsayid {tsah'-yid}; from a form of 6679 and meaning the same; the chase; also game (thus taken); (generally) lunch (especially for a journey): -- X catcheth, food, X hunter, (that which {he} took in) hunting, venison, victuals.

healer 2280 ## chabash {khaw-bash'}; a primitive root; to wrap firmly (especially a turban, compress, or saddle); figuratively, to stop, to rule: -- bind (up), gird about, govern, {healer}, put, saddle, wrap about.

heap 2846 ## chathah {khaw-thaw'}; a primitive root; to lay hold of; especially to pick up fire: -- {heap}, take (away).

heaven 6160 ## `arabah {ar-aw-baw'}; from 6150 (in the sense of sterility); a desert; especially (with the article prefix) the (generally) sterile valley of the Jordan and its continuation to the Red Sea: -- Arabah, champaign, desert, evening, {heaven}, plain, wilderness. See also 1026.

hedge 1448 ## g@derah {ghed-ay-raw'}; feminine of 1447; enclosure (especially for flocks): -- [sheep-] cote (fold) {hedge}, wall.

heed 1934 ## hava& (Aramaic) {hav-aw'}; orhavah (Aramaic) {hav-aw'}; corresponding to 1933; to exist; used in a great variety of applications (especially in connection with other words): -- be, become, + behold, + came (to pass), + cease, + cleave, + consider, + do, + give, + have, + judge, + keep, + labour, + mingle (self), + put, + see, + seek, + set, + slay, + take {heed}, tremble, + walk, + would.

hough 6131 ## `aqar {aw-kar'}; a primitive root; to pluck up (especially by the roots); specifically, to hamstring; figuratively, to exterminate: -- dig down, {hough}, pluck up, root up.

hunter 6718 ## tsayid {tsah'-yid}; from a form of 6679 and meaning the same; the chase; also game (thus taken); (generally) lunch (especially for a journey): -- X catcheth, food, X {hunter}, (that which he took in) hunting, venison, victuals.

hunting 6718 ## tsayid {tsah'-yid}; from a form of 6679 and meaning the same; the chase; also game (thus taken); (generally) lunch (especially for a journey): -- X catcheth, food, X hunter, (that which he took in) {hunting}, venison, victuals.

husband 2860 ## chathan {khaw-thawn'}; from 2859; a relative by marriage (especially through the bride); figuratively, a circumcised child (as a species of religious espousal): -- bridegroom, {husband}, son in law.

in 2860 ## chathan {khaw-thawn'}; from 2859; a relative by marriage (especially through the bride); figuratively, a circumcised child (as a species of religious espousal): -- bridegroom, husband, son {in} law.

in 6718 ## tsayid {tsah'-yid}; from a form of 6679 and meaning the same; the chase; also game (thus taken); (generally) lunch (especially for a journey): -- X catcheth, food, X hunter, (that which he took {in}) hunting, venison, victuals.

increase 7685 ## sagah {saw-gaw'}; a primitive root; to enlarge (especially upward, also figuratively): -- grow (up), {increase}.

ing 4643 ## ma`aser {mah-as-ayr'}; or ma`asar {mah-as-ar'}; and (in plural) feminine ma`asrah {mah-as-raw'}; from 6240; a tenth; especially a tithe: -- tenth (part), tithe({-ing}).

inhabitant 8453 ## towshab {to-shawb'}; or toshab (1 Kings 17:1) {to-shawb'}; from 3427; a dweller (but not outlandish [5237]); especially (as distinguished from a native citizen [active participle of 3427] and a temporary inmate [1616] or mere lodger [3885]) resident alien: -- foreigner, {inhabitant}, sojourner, stranger.

iniquity 7562 ## resha` {reh'-shah}; from 7561; a wrong (especially moral): -- {iniquity}, wicked(-ness).

into 1540 ## galah {gaw-law'}; a primitive root; to denude (especially in a disgraceful sense); by implication, to exile (captives being usually stripped); figuratively, to reveal: -- + advertise, appear, bewray, bring, (carry, lead, go) captive ({into} captivity), depart, disclose, discover, exile, be gone, open, X plainly, publish, remove, reveal, X shamelessly, shew, X surely, tell, uncover.ql

is 1739 ## daveh {daw-veh'}; from 1738; sick (especially in menstruation): -- faint, menstuous cloth, she that {is} sick, having sickness.

javelin 7420 ## romach {ro'-makh}; from an unused root meaning to hurl; a lance (as thrown); especially the iron point: -- buckler, {javelin}, lancet, spear.

joy 7321 ## ruwa` {roo-ah'}; a primitive root; to mar (especially by breaking); figuratively, to split the ears (with sound), i.e. shout (for alarm or joy): -- blow an alarm, cry (alarm, aloud, out), destroy, make a joyful noise, smart, shout (for {joy}), sound an alarm, triumph.

joyful 7321 ## ruwa` {roo-ah'}; a primitive root; to mar (especially by breaking); figuratively, to split the ears (with sound), i.e. shout (for alarm or joy): -- blow an alarm, cry (alarm, aloud, out), destroy, make a {joyful} noise, smart, shout (for joy), sound an alarm, triumph.

judge 1934 ## hava& (Aramaic) {hav-aw'}; orhavah (Aramaic) {hav-aw'}; corresponding to 1933; to exist; used in a great variety of applications (especially in connection with other words): -- be, become, + behold, + came (to pass), + cease, + cleave, + consider, + do, + give, + have, + {judge}, + keep, + labour, + mingle (self), + put, + see, + seek, + set, + slay, + take heed, tremble, + walk, + would.

just 8003 ## shalem {shaw-lame'}; from 7999; complete (literally or figuratively); especially friendly: -- full, {just}, made ready, peaceable, perfect(-ed), quiet, Shalem [by mistake for a name], whole.

keep 1934 ## hava& (Aramaic) {hav-aw'}; orhavah (Aramaic) {hav-aw'}; corresponding to 1933; to exist; used in a great variety of applications (especially in connection with other words): -- be, become, + behold, + came (to pass), + cease, + cleave, + consider, + do, + give, + have, + judge, + {keep}, + labour, + mingle (self), + put, + see, + seek, + set, + slay, + take heed, tremble, + walk, + would.

kill 2491 ## chalal {khaw-lawl'}; from 2490; pierced (especially to death); figuratively, polluted: -- {kill}, profane, slain (man), X slew, (deadly) wounded.

kill 4969 # sphazo {sfad'-zo}; a primary verb; to butcher (especially an animal for food or in sacrifice) or (generally) to slaughter, or (specifically) to maim (violently): -- {kill}, slay, wound.

labour 1934 ## hava& (Aramaic) {hav-aw'}; orhavah (Aramaic) {hav-aw'}; corresponding to 1933; to exist; used in a great variety of applications (especially in connection with other words): -- be, become, + behold, + came (to pass), + cease, + cleave, + consider, + do, + give, + have, + judge, + keep, + {labour}, + mingle (self), + put, + see, + seek, + set, + slay, + take heed, tremble, + walk, + would.

lancet 7420 ## romach {ro'-makh}; from an unused root meaning to hurl; a lance (as thrown); especially the iron point: -- buckler, javelin, {lancet}, spear.

law 2860 ## chathan {khaw-thawn'}; from 2859; a relative by marriage (especially through the bride); figuratively, a circumcised child (as a species of religious espousal): -- bridegroom, husband, son in {law}.

lead 1540 ## galah {gaw-law'}; a primitive root; to denude (especially in a disgraceful sense); by implication, to exile (captives being usually stripped); figuratively, to reveal: -- + advertise, appear, betray, bring, (carry, {lead}, go) captive (into captivity), depart, disclose, discover, exile, be gone, open, X plainly, publish, remove, reveal, X shamelessly, shew, X surely, tell, uncover.ql

lust 1939 # epithumia {ep-ee-thoo-mee'-ah}; from 1937; a longing (especially for what is forbidden): -- concupiscence, desire, {lust} (after).

made 8003 ## shalem {shaw-lame'}; from 7999; complete (literally or figuratively); especially friendly: -- full, just, {made} ready, peaceable, perfect(-ed), quiet, Shalem [by mistake for a name], whole.

make 2763 ## charam {khaw-ram'}; a primitive root; to seclude; specifically (by a ban) to devote to religious uses (especially destruction); physical and reflexive, to be blunt as to the nose: -- make accursed, consecrate, (utterly) destroy, devote, forfeit, have a flat nose, utterly (slay, {make} away).

make 2763 ## charam {khaw-ram'}; a primitive root; to seclude; specifically (by a ban) to devote to religious uses (especially destruction); physical and reflexive, to be blunt as to the nose: -- {make} accursed, consecrate, (utterly) destroy, devote, forfeit, have a flat nose, utterly (slay, make away).

make 2856 ## chatham {khaw-tham'}; a primitive root; to close up; especially to seal: -- {make} an end, mark, seal (up), stop.

make 3335 ## yatsar {yaw-tsar'}; probably identical with 3334 (through the squeezing into shape); ([compare 3331]); to mould into a form; especially as a potter; figuratively, to determine(i.e. form a resolution): -- X earthen, fashion, form, frame, {make}(-r), potter, purpose.

make 5549 ## calal {saw-lal'}; a primitive root; to mound up (especially a turnpike); figurative, to exalt; reflexively, to oppose (as by a dam): -- cast up, exalt (self), extol, {make} plain, raise up.

make 7321 ## ruwa` {roo-ah'}; a primitive root; to mar (especially by breaking); figuratively, to split the ears (with sound), i.e. shout (for alarm or joy): -- blow an alarm, cry (alarm, aloud, out), destroy, {make} a joyful noise, smart, shout (for joy), sound an alarm, triumph.

man 2114 ## zuwr {zoor}; a primitive root; to turn aside (especially for lodging); hence to be a foreigner, strange, profane; specifically (active participle) to commit adultery: -- (come from) another ({man}, place), fanner, go away, (e-)strange(-r, thing, woman).

man 2491 ## chalal {khaw-lawl'}; from 2490; pierced (especially to death); figuratively, polluted: -- kill, profane, slain ({man}), X slew, (deadly) wounded.

man 4542 ## micken {mis-kane'}; from 5531; indigent: -- poor ({man}). man 5036 ## nabal {naw-bawl'}; from 5034; stupid; wicked (especially impious): -- fool(-ish, -ish {man}, -ish woman), vile person.

mark 2856 ## chatham {khaw-tham'}; a primitive root; to close up; especially to seal: -- make an end, {mark}, seal (up), stop.

men 1416 ## g@duwd {ghed-ood'}; from 1413; a crowd (especially of soldiers): -- army, band (of {men}), company, troop (of robbers).

menstruous 1739 ## daveh {daw-veh'}; from 1738; sick (especially in menstruation): -- faint, {menstruous} cloth, she that is sick, having sickness.

messenger 0032 # aggelos {ang'-el-os}; from aggello [probably derived from 71; compare 34] (to bring tidings); a messenger; especially an "angel"; by implication, a pastor: -- angel, {messenger}.

mingle 1934 ## hava& (Aramaic) {hav-aw'}; orhavah (Aramaic) {hav-aw'}; corresponding to 1933; to exist; used in a great variety of applications (especially in connection with other words): -- be, become, + behold, + came (to pass), + cease, + cleave, + consider, + do, + give, + have, + judge, + keep, + labour, + {mingle} (self), + put, + see, + seek, + set, + slay, + take heed, tremble, + walk, + would.

mistake 8003 ## shalem {shaw-lame'}; from 7999; complete (literally or figuratively); especially friendly: -- full, just, made ready, peaceable, perfect(-ed), quiet, Shalem [by {mistake} for a name], whole.

name 8003 ## shalem {shaw-lame'}; from 7999; complete (literally or figuratively); especially friendly: -- full, just, made ready, peaceable, perfect(-ed), quiet, Shalem [by mistake for a {name}], whole.

new 2537 # kainos {kahee-nos'}; of uncertain affinity; new (especially in freshness; while 3501 is properly so with respect to age: -- {new}.

noise 7321 ## ruwa` {roo-ah'}; a primitive root; to mar (especially by breaking); figuratively, to split the ears (with sound), i.e. shout (for alarm or joy): -- blow an alarm, cry (alarm, aloud, out), destroy, make a joyful {noise}, smart, shout (for joy), sound an alarm, triumph.

nose 2763 ## charam {khaw-ram'}; a primitive root; to seclude; specifically (by a ban) to devote to religious uses (especially destruction); physical and reflexive, to be blunt as to the nose: -- make accursed, consecrate, (utterly) destroy, devote, forfeit, have a flat {nose}, utterly (slay, make away).

of 1416 ## g@duwd {ghed-ood'}; from 1413; a crowd (especially of soldiers): -- army, band ({of} men), company, troop (of robbers).

of 1416 ## g@duwd {ghed-ood'}; from 1413; a crowd (especially of soldiers): -- army, band (of men), company, troop ({of} robbers).

open 1540 ## galah {gaw-law'}; a primitive root; to denude (especially in a disgraceful sense); by implication, to exile (captives being usually stripped); figuratively, to reveal: -- + advertise, appear, bewray, bring, (carry, lead, go) captive (into captivity), depart, disclose, discover, exile, be gone, {open}, X plainly, publish, remove, reveal, X shamelessly, shew, X surely, tell, uncover.ql

out 1644 ## garash {gaw-rash'}; a primitive root; to drive out from a possession; especially to expatriate or divorce: -- cast up (out), divorced (woman), drive away (forth, {out}), expel, X surely put away, trouble, thrust out.

out 1644 ## garash {gaw-rash'}; a primitive root; to drive out from a possession; especially to expatriate or divorce: -- cast up ({out}), divorced (woman), drive away (forth, out), expel, X surely put away, trouble, thrust out.

out 1644 ## garash {gaw-rash'}; a primitive root; to drive out from a possession; especially to expatriate or divorce: -- cast up (out), divorced (woman), drive away (forth, out), expel, X surely put away, trouble,

thrust {out}.

out 7321 ## ruwa` {roo-ah'}; a primitive root; to mar (especially by breaking); figuratively, to split the ears (with sound), i.e. shout (for alarm or joy): -- blow an alarm, cry (alarm, aloud, {out}), destroy, make a joyful noise, smart, shout (for joy), sound an alarm, triumph.

own 7522 ## ratsown {raw-tsone'}; or ratson {raw-tsone'}; from 7521; delight (especially as shown): -- (be) acceptable(-ance, -ed), delight, desire, favour, (good) pleasure, ({own}, self, voluntary) will, as...(what) would.

part 4643 ## ma`aser {mah-as-ayr'}; or ma`asar {mah-as-ar'}; and (in plural) feminine ma`asrah {mah-as-raw'}; from 6240; a tenth; especially a tithe: -- tenth ({part}), tithe(-ing).

pass 1934 ## hava& (Aramaic) {hav-aw'}; orhavah (Aramaic) {hav-aw'}; corresponding to 1933; to exist; used in a great variety of applications (especially in connection with other words): -- be, become, + behold, + came (to {pass}), + cease, + cleave, + consider, + do, + give, + have, + judge, + keep, + labour, + mingle (self), + put, + see, + seek, + set, + slay, + take heed, tremble, + walk, + would.

pay 8254 ## shaqal {shaw-kal'}; a primitive root; to suspend or poise (especially in trade): -- {pay}, receive(-r), spend, X throughly, weigh.

peaceable 8003 ## shalem {shaw-lame'}; from 7999; complete (literally or figuratively); especially friendly: -- full, just, made ready, {peaceable}, perfect(-ed), quiet, Shalem [by mistake for a name], whole.

perfect 8003 ## shalem {shaw-lame'}; from 7999; complete (literally or figuratively); especially friendly: -- full, just, made ready, peaceable, {perfect}(-ed), quiet, Shalem [by mistake for a name], whole.

person 5036 ## nabal {naw-bawl'}; from 5034; stupid; wicked (especially impious): -- fool(-ish, -ish man, -ish woman), vile {person}.

pit 0875 ## @&er {be-ayr'}; from 874; a pit; especially a well: -- {pit}, well.

pit 0953 ## bowr {bore}; from 952 (in the sense of 877); a pit hole (especially one used as a cistern or a prison): -- cistern, dungeon, fountain, {pit}, well.

pit 7845 ## shachath {shakh'-ath}; from 7743; a pit (especially as a trap); figuratively, destruction: -- corruption, destruction, ditch, grave, {pit}.

place 2114 ## zuwr {zoor}; a primitive root; to turn aside (especially for lodging); hence to be a foreigner, strange, profane; specifically (active participle) to commit adultery: -- (come from) another (man, {place}), fanner, go away, (e-)strange(-r, thing, woman).

plain 5549 ## calal {saw-lal'}; a primitive root; to mound up (especially a turnpike); figurative, to exalt; reflexively, to oppose (as by a dam): -- cast up, exalt (self), extol, make {plain}, raise up.

plain 6160 ## `arabah {ar-aw-baw'}; from 6150 (in the sense of sterility); a desert; especially (with the article prefix) the (generally) sterile valley of the Jordan and its continuation to the Red Sea: -- Arabah, champagne, desert, evening, heaven, {plain}, wilderness. See also 1026.

plainly 1540 ## galah {gaw-law'}; a primitive root; to denude (especially in a disgraceful sense); by implication, to exile (captives being usually stripped); figuratively, to reveal: -- + advertise, appear, bewray, bring, (carry, lead, go) captive (into captivity), depart, disclose, discover, exile, be gone, open, X {plainly}, publish, remove, reveal, X shamelessly, shew, X surely, tell, uncover.ql

pleasure 7522 ## ratsown {raw-tsone'}; or ratson {raw-tsone'}; from 7521; delight (especially as shown): --

(be) acceptable(-ance, -ed), delight, desire, favour, (good) {pleasure}, (own, self, voluntary) will, as...(what) would.

pluck 6131 ## `aqar {aw-kar'}; a primitive root; to pluck up (especially by the roots); specifically, to hamstring; figuratively, to exterminate: -- dig down, hough, {pluck} up, root up.

potter 3335 ## yatsar {yaw-tsar'}; probably identical with 3334 (through the squeezing into shape); ([compare 3331]); to mould into a form; especially as a potter; figuratively, to determine(i.e. form a resolution): -- X earthen, fashion, form, frame, make(-r), {potter}, purpose.

preach 2097 # euaggelizo {yoo-ang-ghel-id'-zo}; from 2095 and 32; to announce good news ('evangelize') especially the gospel: -- declare, bring (declare, show) glad (good) tidings, {preach} (the gospel).

preaching 2782 # kerugma {kay'-roog-mah}; from 2784; a proclamation (especially of the gospel; by implication, the gospel itself): -- {preaching}.

prison 0612 ## &ecuwyr {ay-soor'}; from 631; a bond (especially manacles of a prisoner): -- band, + {prison}.

profane 2491 ## chahal {khaw-lawl'}; from 2490; pierced (especially to death); figuratively, polluted: -- kill, {profane}, slain (man), X slew, (deadly) wounded.

prove 0974 ## bachan {baw-khan'}; a primitive root; to test (especially metals); generally and figuratively, to investigate: -- examine, {prove}, tempt, try (trial).

provoke 2042 # erethizo {er-eth-id'-zo}; from a presumed prolonged form of 2054; to stimulate (especially to anger): -- {provoke}.

publish 1540 ## galah {gaw-lawl'}; a primitive root; to denude (especially in a disgraceful sense); by implication, to exile (captives being usually stripped); figuratively, to reveal: -- + advertise, appear, betray, bring, (carry, lead, go) captive (into captivity), depart, disclose, discover, exile, be gone, open, X plainly, {publish}, remove, reveal, X shamelessly, shew, X surely, tell, uncover.ql

purpose 3335 ## yatsar {yaw-tsar'}; probably identical with 3334 (through the squeezing into shape); ([compare 3331]); to mould into a form; especially as a potter; figuratively, to determine(i.e. form a resolution): -- X earthen, fashion, form, frame, make(-r), potter, {purpose}.

put 1644 ## garash {gaw-rash'}; a primitive root; to drive out from a possession; especially to expatriate or divorce: -- cast up (out), divorced (woman), drive away (forth, out), expel, X surely {put} away, trouble, thrust out.

put 1934 ## hava& (Aramaic) {hav-aw'}; orhavah (Aramaic) {hav-aw'}; corresponding to 1933; to exist; used in a great variety of applications (especially in connection with other words): -- be, become, + behold, + came (to pass), + cease, + cleave, + consider, + do, + give, + have, + judge, + keep, + labour, + mingle (self), + {put}, + see, + seek, + set, + slay, + take heed, tremble, + walk, + would.

put 2280 ## chabash {khaw-bash'}; a primitive root; to wrap firmly (especially a turban, compress, or saddle); figuratively, to stop, to rule: -- bind (up), gird about, govern, healer, {put}, saddle, wrap about.

quiet 8003 ## shalem {shaw-lame'}; from 7999; complete (literally or figuratively); especially friendly: -- full, just, made ready, peaceable, perfect(-ed), {quiet}, Shalem [by mistake for a name], whole.

railing 0988 # blasphemia {blas-fay-me'-ah}; from 989; vilification (especially against God): -- blasphemy, evil speaking, {railing}.

raiment 1742 # enduma {en'-doo-mah}; from 1746; apparel (especially the outer robe): -- clothing, garment, {raiment}.

rain 1026 # brecho {brekh'-o}; a primary verb; to moisten (especially by a shower): -- (send) {rain}, wash.

raise 5549 ## calal {saw-lal'}; a primitive root; to mound up (especially a turnpike); figurative, to exalt; reflexively, to oppose (as by a dam): -- cast up, exalt (self), extol, make plain, {raise} up.

ready 8003 ## shalem {shaw-lame'}; from 7999; complete (literally or figuratively); especially friendly: -- full, just, made {ready}, peaceable, perfect(-ed), quiet, Shalem [by mistake for a name], whole.

receive 8254 ## shaqal {shaw-kal'}; a primitive root; to suspend or poise (especially in trade): -- pay, {receive}(-r), spend, X throughly, weigh.

reed 7070 ## qaneh {kaw-neh'}; from 7069; a reed (as erect); by resemblance a rod (especially for measuring), shaft, tube, stem, the radius (of the arm), beam (of a steelyard): -- balance, bone, branch, calamus, cane, {reed}, X spearman, stalk.

remove 1540 ## galah {gaw-law'}; a primitive root; to denude (especially in a disgraceful sense); by implication, to exile (captives being usually stripped); figuratively, to reveal: -- + advertise, appear, bewray, bring, (carry, lead, go) captive (into captivity), depart, disclose, discover, exile, be gone, open, X plainly, publish, {remove}, reveal, X shamelessly, shew, X surely, tell, uncover.ql

reveal 1540 ## galah {gaw-law'}; a primitive root; to denude (especially in a disgraceful sense); by implication, to exile (captives being usually stripped); figuratively, to reveal: -- + advertise, appear, bewray, bring, (carry, lead, go) captive (into captivity), depart, disclose, discover, exile, be gone, open, X plainly, publish, remove, {reveal}, X shamelessly, shew, X surely, tell, uncover.ql

righteousness 1343 # dikaiosune {dik-ah-yos-oo'-nay}; from 1342; equity (of character or act); specially (Christian) justification: -- {righteousness}.

robbers 1416 ## g@duwd {ghed-ood'}; from 1413; a crowd (especially of soldiers): -- army, band (of men), company, troop (of {robbers}).

root 6131 ## `aqar {aw-kar'}; a primitive root; to pluck up (especially by the roots); specifically, to hamstring; figuratively, to exterminate: -- dig down, hough, pluck up, {root} up.

saddle 2280 ## chabash {khaw-bash'}; a primitive root; to wrap firmly (especially a turban, compress, or saddle); figuratively, to stop, to rule: -- bind (up), gird about, govern, healer, put, {saddle}, wrap about.

Satan 7854 ## satan {saw-tawn'}; from 7853; an opponent; especially (with the article prefixed) Satan, the arch-enemy of good: -- adversary, {Satan}, withstand.

seal 2856 ## chatham {khaw-tham'}; a primitive root; to close up; especially to seal: -- make an end, mark, {seal} (up), stop.

see 1934 ## hava& (Aramaic) {hav-aw'}; orhavah (Aramaic) {hav-aw'}; corresponding to 1933; to exist; used in a great variety of applications (especially in connection with other words): -- be, become, + behold, + came (to pass), + cease, + cleave, + consider, + do, + give, + have, + judge, + keep, + labour, + mingle (self), + put, + {see}, + seek, + set, + slay, + take heed, tremble, + walk, + would.

seek 1934 ## hava& (Aramaic) {hav-aw'}; orhavah (Aramaic) {hav-aw'}; corresponding to 1933; to exist; used in a great variety of applications (especially in connection with other words): -- be, become, + behold, + came (to pass), + cease, + cleave, + consider, + do, + give, + have, + judge, + keep, + labour, + mingle (self), + put, + see, + {seek}, + set, + slay, + take heed, tremble, + walk, + would.

self 1934 ## hava& (Aramaic) {hav-aw'}; orhavah (Aramaic) {hav-aw'}; corresponding to 1933; to exist; used in a great variety of applications (especially in connection with other words): -- be, become, + behold, + came (to pass), + cease, + cleave, + consider, + do, + give, + have, + judge, + keep, + labour, + mingle ({self}), + put, + see, + seek, + set, + slay, + take heed, tremble, + walk, + would.

self 5549 ## calal {saw-lal'}; a primitive root; to mound up (especially a turnpike); figurative, to exalt; reflexively, to oppose (as by a dam): -- cast up, exalt ({self}), extol, make plain, raise up.

self 7522 ## ratsown {raw-tsone'}; or ratson {raw-tsone'}; from 7521; delight (especially as shown): -- (be) acceptable(-ance, -ed), delight, desire, favour, (good) pleasure, (own, {self}, voluntary) will, as...(what) would.

send 1026 # brecho {brekh'-o}; a primary verb; to moisten (especially by a shower): -- ({send}) rain, wash.

set 1934 ## hava& (Aramaic) {hav-aw'}; orhavah (Aramaic) {hav-aw'}; corresponding to 1933; to exist; used in a great variety of applications (especially in connection with other words): -- be, become, + behold, + came (to pass), + cease, + cleave, + consider, + do, + give, + have, + judge, + keep, + labour, + mingle (self), + put, + see, + seek, + {set}, + slay, + take heed, tremble, + walk, + would.

Shalem 8003 ## shalem {shaw-lame'}; from 7999; complete (literally or figuratively); especially friendly: -- full, just, made ready, peaceable, perfect(-ed), quiet, {Shalem} [by mistake for a name], whole.

shamelessly 1540 ## galah {gaw-law'}; a primitive root; to denude (especially in a disgraceful sense); by implication, to exile (captives being usually stripped); figuratively, to reveal: -- + advertise, appear, bewray, bring, (carry, lead, go) captive (into captivity), depart, disclose, discover, exile, be gone, open, X plainly, publish, remove, reveal, X {shamelessly}, shew, X surely, tell, uncover.ql

she 1739 ## daveh {daw-veh'}; from 1738; sick (especially in menstruation): -- faint, menstruous cloth, {she} that is sick, having sickness.

sheep- 1448 ## g@derah {ghed-ay-raw'}; feminine of 1447; enclosure (especially for flocks): -- [{sheep-}] cote (fold) hedge, wall.

shew 1540 ## galah {gaw-law'}; a primitive root; to denude (especially in a disgraceful sense); by implication, to exile (captives being usually stripped); figuratively, to reveal: -- + advertise, appear, bewray, bring, (carry, lead, go) captive (into captivity), depart, disclose, discover, exile, be gone, open, X plainly, publish, remove, reveal, X shamelessly, {shew}, X surely, tell, uncover.ql

shout 7321 ## ruwa` {roo-ah'}; a primitive root; to mar (especially by breaking); figuratively, to split the ears (with sound), i.e. shout (for alarm or joy): -- blow an alarm, cry (alarm, aloud, out), destroy, make a joyful noise, smart, {shout} (for joy), sound an alarm, triumph.

show 2097 # euaggelizo {yoo-ang-ghel-id'-zo}; from 2095 and 32; to announce good news ('evangelize') especially the gospel: -- declare, bring (declare, {show}) glad (good) tidings, preach (the gospel).

sick 1739 ## daveh {daw-veh'}; from 1738; sick (especially in menstruation): -- faint, menstruous cloth, she that is {sick}, having sickness.

sickle 1407 # drepanon {drep'-an-on}; from drepo (to pluck); a gathering hook (especially for harvesting): - - {sickle}.

sickness 1739 ## daveh {daw-veh'}; from 1738; sick (especially in menstruation): -- faint, menstruous cloth, she that is sick, having {sickness}.

slain 2491 ## chahal {khaw-lawl'}; from 2490; pierced (especially to death); figuratively, polluted: -- kill, profane, {slain} (man), X slew, (deadly) wounded.

slay 1934 ## hava& (Aramaic) {hav-aw'}; orhavah (Aramaic) {hav-aw'}; corresponding to 1933; to exist; used in a great variety of applications (especially in connection with other words): -- be, become, + behold, + came (to pass), + cease, + cleave, + consider, + do, + give, + have, + judge, + keep, + labour, + mingle (self), + put, + see, + seek, + set, + {slay}, + take heed, tremble, + walk, + would.

slay 2763 ## charam {khaw-ram'}; a primitive root; to seclude; specifically (by a ban) to devote to religious uses (especially destruction); physical and reflexive, to be blunt as to the nose: -- make accursed, consecrate, (utterly) destroy, devote, forfeit, have a flat nose, utterly ({slay}, make away).

slay 4969 # sphazo {sfad'-zo}; a primary verb; to butcher (especially an animal for food or in sacrifice) or (generally) to slaughter, or (specifically) to maim (violently): -- kill, {slay}, wound.

slew 2491 ## chahal {khaw-lawl'}; from 2490; pierced (especially to death); figuratively, polluted: -- kill, profane, slain (man), X {slew}, (deadly) wounded.

smart 7321 ## ruwa` {roo-ah'}; a primitive root; to mar (especially by breaking); figuratively, to split the ears (with sound), i.e. shout (for alarm or joy): -- blow an alarm, cry (alarm, aloud, out), destroy, make a joyful noise, {smart}, shout (for joy), sound an alarm, triumph.

smooth 2509 ## chalaq {khaw-lawk'}; from 2505; smooth (especially of tongue): -- flattering, {smooth}.

sojourner 8453 ## towshab {to-shawb'}; or toshab (1 Kings 17:1) {to-shawb'}; from 3427; a dweller (but not outlandish [5237]); especially (as distinguished from a native citizen [active participle of 3427] and a temporary inmate [1616] or mere lodger [3885]) resident alien: -- foreigner, inhabitant, {sojourner}, stranger.

son 2860 ## chathan {khaw-thawn'}; from 2859; a relative by marriage (especially through the bride); figuratively, a circumcised child (as a species of religious espousal): -- bridegroom, husband, {son} in law.

song 5603 # oide {o-day'}; from 103; a chant or "ode" (the general term for any words sung; while 5215 denotes especially a religious metrical composition, and 5568 still more specifically, a Hebrew cantillation): -- {song}.

sound 7321 ## ruwa` {roo-ah'}; a primitive root; to mar (especially by breaking); figuratively, to split the ears (with sound), i.e. shout (for alarm or joy): -- blow an alarm, cry (alarm, aloud, out), destroy, make a joyful noise, smart, shout (for joy), {sound} an alarm, triumph.

speaking 0988 # blasphemia {blas-fay-me'-ah}; from 989; vilification (especially against God): -- blasphemy, evil {speaking}, railing.

spear 7420 ## romach {ro'-makh}; from an unused root meaning to hurl; a lance (as thrown); especially the iron point: -- buckler, javelin, lancet, {spear}.

spearman 7070 ## qaneh {kaw-neh'}; from 7069; a reed (as erect); by resemblance a rod (especially for measuring), shaft, tube, stem, the radius (of the arm), beam (of a steelyard): -- balance, bone, branch, calamus, cane, reed, X {spearman}, stalk.

spend 8254 ## shaqal {shaw-kal'}; a primitive root; to suspend or poise (especially in trade): -- pay, receive(-r), {spend}, X throughly, weigh.

spoiled 7758 ## showlal {sho-lawl'}; or sheylal (Micah 1:8) {shay-lawl'}; from 7997; nude (especially bare-foot); by implication, captive: -- {spoiled}, stripped.

stalk 7070 ## qaneh {kaw-neh'}; from 7069; a reed (as erect); by resemblance a rod (especially for measuring), shaft, tube, stem, the radius (of the arm), beam (of a steelyard): -- balance, bone, branch, calamus, cane, reed, X spearman, {stalk}.

stop 2856 ## chatham {khaw-tham'}; a primitive root; to close up; especially to seal: -- make an end, mark, seal (up), {stop}.

stranger 8453 ## towshab {to-shawb'}; or toshab (1 Kings 17:1) {to-shawb'}; from 3427; a dweller (but not outlandish [5237]); especially (as distinguished from a native citizen [active participle of 3427] and a temporary inmate [1616] or mere lodger [3885]) resident alien: -- foreigner, inhabitant, sojourner, {stranger}.

stripped 7758 ## showlal {sho-lawl'}; or sheylal (Micah 1:8) {shay-lawl'}; from 7997; nude (especially bare-foot); by implication, captive: -- spoiled, {stripped}.

surely 1540 ## galah {gaw-law'}; a primitive root; to denude (especially in a disgraceful sense); by implication, to exile (captives being usually stripped); figuratively, to reveal: -- + advertise, appear, bewray, bring, (carry, lead, go) captive (into captivity), depart, disclose, discover, exile, be gone, open, X plainly, publish, remove, reveal, X shamelessly, shew, X {surely}, tell, uncover.ql

surely 1644 ## garash {gaw-rash'}; a primitive root; to drive out from a possession; especially to expatriate or divorce: -- cast up (out), divorced (woman), drive away (forth, out), expel, X {surely} put away, trouble, thrust out.

take 1934 ## hava& (Aramaic) {hav-aw'}; orhavah (Aramaic) {hav-aw'}; corresponding to 1933; to exist; used in a great variety of applications (especially in connection with other words): -- be, become, + behold, + came (to pass), + cease, + cleave, + consider, + do, + give, + have, + judge, + keep, + labour, + mingle (self), + put, + see, + seek, + set, + slay, + {take} heed, tremble, + walk, + would.

take 2846 ## chathah {khaw-thaw'}; a primitive root; to lay hold of; especially to pick up fire: -- heap, {take} (away).

tell 1540 ## galah {gaw-law'}; a primitive root; to denude (especially in a disgraceful sense); by implication, to exile (captives being usually stripped); figuratively, to reveal: -- + advertise, appear, bewray, bring, (carry, lead, go) captive (into captivity), depart, disclose, discover, exile, be gone, open, X plainly, publish, remove, reveal, X shamelessly, shew, X surely, {tell}, uncover.ql

temperance 1466 # egkrateia {eng-krat'-i-ah}; from 1468; self-control (especially continence): -- {temperance}.

tempt 0974 ## bachan {baw-khan'}; a primitive root; to test (especially metals); generally and figuratively, to investigate: -- examine, prove, {tempt}, try (trial).

tenth 4643 ## ma`aser {mah-as-ayr'}; or ma`asar {mah-as-ar'}; and (in plural) feminine ma`asrah {mah-as-raw'}; from 6240; a tenth; especially a tithe: -- {tenth} (part), tithe(-ing).

that 1739 ## daveh {daw-veh'}; from 1738; sick (especially in menstruation): -- faint, menstruous cloth, she {that} is sick, having sickness.

that 6718 ## tsayid {tsah'-yid}; from a form of 6679 and meaning the same; the chase; also game (thus taken); (generally) lunch (especially for a journey): -- X catcheth, food, X hunter, ({that} which he took in) hunting, venison, victuals.

the 2097 # euaggelizo {yoo-ang-ghel-id'-zo}; from 2095 and 32; to announce good news ("evangelize")

especially the gospel: -- declare, bring (declare, show) glad (good) tidings, preach ({the} gospel).

thing 2114 ## zuwr {zoor}; a primitive root; to turn aside (especially for lodging); hence to be a foreigner, strange, profane; specifically (active participle) to commit adultery: -- (come from) another (man, place), fanner, go away, (e-)strange(-r, {thing}, woman).

thorn 0329 ## &atad {aw-tawd'}; from an unused root probably meaning to pierce or make fast; a thorn-tree (especially the buckthorn): -- Atad, bramble, {thorn}.

thoroughly 8254 ## shaqal {shaw-kal'}; a primitive root; to suspend or poise (especially in trade): -- pay, receive(-r), spend, X {thoroughly}, weigh.

thrust 1644 ## garash {gaw-rash'}; a primitive root; to drive out from a possession; especially to expatriate or divorce: -- cast up (out), divorced (woman), drive away (forth, out), expel, X surely put away, trouble, {thrust} out.

tidings 2097 # euaggelizo {yoo-ang-ghel-id'-zo}; from 2095 and 32; to announce good news ('evangelize') especially the gospel: -- declare, bring (declare, show) glad (good) {tidings}, preach (the gospel).

tithe 4643 ## ma`aser {mah-as-ayr'}; or ma`asar {mah-as-ar'}; and (in plural) feminine ma`asrah {mah-as-raw'}; from 6240; a tenth; especially a tithe: -- tenth (part), {tithe}(-ing).

to 1934 ## hava& (Aramaic) {hav-aw'}; orhavah (Aramaic) {hav-aw'}; corresponding to 1933; to exist; used in a great variety of applications (especially in connection with other words): -- be, become, + behold, + came ({to} pass), + cease, + cleave, + consider, + do, + give, + have, + judge, + keep, + labour, + mingle (self), + put, + see, + seek, + set, + slay, + take heed, tremble, + walk, + would.

together 1997 # episunagoge {ep-ee-soon-ag-o-gay'}; from 1996; a complete collection; especially a Christian meeting (for worship): -- assembling (gathering) {together}.

took 6718 ## tsayid {tsah'-yid}; from a form of 6679 and meaning the same; the chase; also game (thus taken); (generally) lunch (especially for a journey): -- X catcheth, food, X hunter, (that which he {took} in) hunting, venison, victuals.

trees 6097 ## `etsah {ay-tsaw'}; feminine of 6086; timber: -- {trees}. tremble 1934 ## hava& (Aramaic) {hav-aw'}; orhavah (Aramaic) {hav-aw'}; corresponding to 1933; to exist; used in a great variety of applications (especially in connection with other words): -- be, become, + behold, + came (to pass), + cease, + cleave, + consider, + do, + give, + have, + judge, + keep, + labour, + mingle (self), + put, + see, + seek, + set, + slay, + take heed, {tremble}, + walk, + would.

trial 0974 ## bachan {baw-khan'}; a primitive root; to test (especially metals); generally and figuratively, to investigate: -- examine, prove, tempt, try ({trial}).

triumph 7321 ## ruwa` {roo-ah'}; a primitive root; to mar (especially by breaking); figuratively, to split the ears (with sound), i.e. shout (for alarm or joy): -- blow an alarm, cry (alarm, aloud, out), destroy, make a joyful noise, smart, shout (for joy), sound an alarm, {triumph}.

troop 1416 ## g@duwd {ghed-ood'}; from 1413; a crowd (especially of soldiers): -- army, band (of men), company, {troop} (of robbers).

trouble 1644 ## garash {gaw-rash'}; a primitive root; to drive out from a possession; especially to expatriate or divorce: -- cast up (out), divorced (woman), drive away (forth, out), expel, X surely put away, {trouble}, thrust out.

try 0974 ## bachan {baw-khan'}; a primitive root; to test (especially metals); generally and figuratively, to

investigate: -- examine, prove, tempt, {try} (trial).

uncover.ql 1540 ## galah {gaw-law'}; a primitive root; to denude (especially in a disgraceful sense); by implication, to exile (captives being usually stripped); figuratively, to reveal: -- + advertise, appear, bewray, bring, (carry, lead, go) captive (into captivity), depart, disclose, discover, exile, be gone, open, X plainly, publish, remove, reveal, X shamelessly, shew, X surely, tell, {uncover.ql}

up 1644 ## garash {gaw-rash'}; a primitive root; to drive out from a possession; especially to expatriate or divorce: -- cast {up} (out), divorced (woman), drive away (forth, out), expel, X surely put away, trouble, thrust out.

up 2280 ## chabash {khaw-bash'}; a primitive root; to wrap firmly (especially a turban, compress, or saddle); figuratively, to stop, to rule: -- bind ({up}), gird about, govern, healer, put, saddle, wrap about.

up 2856 ## chatham {khaw-tham'}; a primitive root; to close up; especially to seal: -- make an end, mark, seal ({up}), stop.

up 5549 ## calal {saw-lal'}; a primitive root; to mound up (especially a turnpike); figurative, to exalt; reflexively, to oppose (as by a dam): -- cast {up}, exalt (self), extol, make plain, raise up.

up 5549 ## calal {saw-lal'}; a primitive root; to mound up (especially a turnpike); figurative, to exalt; reflexively, to oppose (as by a dam): -- cast up, exalt (self), extol, make plain, raise {up}.

up 6131 ## `aqar {aw-kar'}; a primitive root; to pluck up (especially by the roots); specifically, to hamstring; figuratively, to exterminate: -- dig down, hough, pluck up, root {up}.

up 6131 ## `aqar {aw-kar'}; a primitive root; to pluck up (especially by the roots); specifically, to hamstring; figuratively, to exterminate: -- dig down, hough, pluck {up}, root up.

up 7685 ## sagah {saw-gaw'}; a primitive root; to enlarge (especially upward, also figuratively): -- grow ({up}), increase.

up 8518 ## talah {taw-law'}; a primitive root; to suspend (especially to gibbet): -- hang ({up}).

utterly 2763 ## charam {khaw-ram'}; a primitive root; to seclude; specifically (by a ban) to devote to religious uses (especially destruction); physical and reflexive, to be blunt as to the nose: -- make accursed, consecrate, ({utterly}) destroy, devote, forfeit, have a flat nose, utterly (slay, make away).

utterly 2763 ## charam {khaw-ram'}; a primitive root; to seclude; specifically (by a ban) to devote to religious uses (especially destruction); physical and reflexive, to be blunt as to the nose: -- make accursed, consecrate, (utterly) destroy, devote, forfeit, have a flat nose, {utterly} (slay, make away).

venison 6718 ## tsayid {tsah'-yid}; from a form of 6679 and meaning the same; the chase; also game (thus taken); (generally) lunch (especially for a journey): -- X catcheth, food, X hunter, (that which he took in) hunting, {venison}, victuals.

victuals 6718 ## tsayid {tsah'-yid}; from a form of 6679 and meaning the same; the chase; also game (thus taken); (generally) lunch (especially for a journey): -- X catcheth, food, X hunter, (that which he took in) hunting, venison, {victuals}.

vile 5036 ## nabal {naw-bawl'}; from 5034; stupid; wicked (especially impious): -- fool(-ish, -ish man, -ish woman), {vile} person.

voluntary 7522 ## ratsown {raw-tsone'}; or ratson {raw-tsone'}; from 7521; delight (especially as shown): -- (be) acceptable(-ance, -ed), delight, desire, favour, (good) pleasure, (own, self, {voluntary}) will, as...(what)

would.

walk 1934 ## hava& (Aramaic) {hav-aw'}; orhavah (Aramaic) {hav-aw'}; corresponding to 1933; to exist; used in a great variety of applications (especially in connection with other words): -- be, become, + behold, + came (to pass), + cease, + cleave, + consider, + do, + give, + have, + judge, + keep, + labour, + mingle (self), + put, + see, + seek, + set, + slay, + take heed, tremble, + {walk}, + would.

wall 1448 ## g@derah {ghed-ay-raw'}; feminine of 1447; enclosure (especially for flocks): -- [sheep-] cote (fold) hedge, {wall}.

wash 1026 # brecho {brekh'-o}; a primary verb; to moisten (especially by a shower): -- (send) rain, {wash}.

wash 3538 # nipto {nip'-to}; to cleanse (especially the hands or the feet or the face); ceremonially, to perform ablution: -- {wash}. Compare 3068.

weigh 8254 ## shaqal {shaw-kal'}; a primitive root; to suspend or poise (especially in trade): -- pay, receive(-r), spend, X throughly, {weigh}.

well 0875 ## @&er {be-ayr'}; from 874; a pit; especially a well: -- pit, {well}.

well 0953 ## bowr {bore}; from 952 (in the sense of 877); a pit hole (especially one used as a cistern or a prison): -- cistern, dungeon, fountain, pit, {well}.

what 7522 ## ratsown {raw-tsone'}; or ratson {raw-tsone'}; from 7521; delight (especially as shown): -- (be) acceptable(-ance, -ed), delight, desire, favour, (good) pleasure, (own, self, voluntary) will, as...({what}) would.

which 6718 ## tsayid {tsah'-yid}; from a form of 6679 and meaning the same; the chase; also game (thus taken); (generally) lunch (especially for a journey): -- X catcheth, food, X hunter, (that {which} he took in) hunting, venison, victuals.

whole 8003 ## shalem {shaw-lame'}; from 7999; complete (literally or figuratively); especially friendly: -- full, just, made ready, peaceable, perfect(-ed), quiet, Shalem [by mistake for a name], {whole}.

wicked 7562 ## resha` {reh'-shah}; from 7561; a wrong (especially moral): -- iniquity, {wicked}(-ness).

wickedly 7564 ## rish`ah {rish-aw'}; feminine of 7562; wrong (especially moral): -- fault, {wickedly}(-ness).

wilderness 6160 ## `arabah {ar-aw-baw'}; from 6150 (in the sense of sterility); a desert; especially (with the article prefix) the (generally) sterile valley of the Jordan and its continuation to the Red Sea: -- Arabah, champaign, desert, evening, heaven, plain, {wilderness}. See also 1026.

will 7522 ## ratsown {raw-tsone'}; or ratson {raw-tsone'}; from 7521; delight (especially as shown): -- (be) acceptable(-ance, -ed), delight, desire, favour, (good) pleasure, (own, self, voluntary) {will}, as...(what) would.

withstand 7854 ## satan {saw-tawn'}; from 7853; an opponent; especially (with the article prefixed) Satan, the arch-enemy of good: -- adversary, Satan, {withstand}.

woman 1644 ## garash {gaw-rash'}; a primitive root; to drive out from a possession; especially to expatriate or divorce: -- cast up (out), divorced ({woman}), drive away (forth, out), expel, X surely put away, trouble, thrust out.

woman 2114 ## zuwr {zoor}; a primitive root; to turn aside (especially for lodging); hence to be a foreigner, strange, profane; specifically (active participle) to commit adultery: -- (come from) another (man, place),

fanner, go away, (e-)strange(-r, thing, {woman}).

woman 5036 ## nabal {naw-bawl'}; from 5034; stupid; wicked (especially impious): -- fool(-ish, -ish man, -ish {woman}), vile person.

would 1934 ## hava& (Aramaic) {hav-aw'}; orhavah (Aramaic) {hav-aw'}; corresponding to 1933; to exist; used in a great variety of applications (especially in connection with other words): -- be, become, + behold, + came (to pass), + cease, + cleave, + consider, + do, + give, + have, + judge, + keep, + labour, + mingle (self), + put, + see, + seek, + set, + slay, + take heed, tremble, + walk, + {would}.

would 7522 ## ratsown {raw-tsone'}; or ratson {raw-tsone'}; from 7521; delight (especially as shown): -- (be) acceptable(-ance, -ed), delight, desire, favour, (good) pleasure, (own, self, voluntary) will, as...(what) {would}.

wound 4969 # sphazo {sfad'-zo}; a primary verb; to butcher (especially an animal for food or in sacrifice) or (generally) to slaughter, or (specifically) to maim (violently): -- kill, slay, {wound}.

wounded 2491 ## chalal {khaw-lawl'}; from 2490; pierced (especially to death); figuratively, polluted: -- kill, profane, slain (man), X slew, (deadly) {wounded}.

wrap 2280 ## chabash {khaw-bash'}; a primitive root; to wrap firmly (especially a turban, compress, or saddle); figuratively, to stop, to rule: -- bind (up), gird about, govern, healer, put, saddle, {wrap} about.

Hebrew and Greek Strong's Dictionary with all the definitions plus combined with every place that word is used in the definitions.

Complete index of every word used in both the Hebrew and Greek Strong's Dictionary in English Word order.

e-)specially 3122 - malista {mal'-is-tah}; neuter plural of the superlative of an apparently primary adverb mala (very); (adverbially) most (in the greatest degree) or particularly: -- chiefly, most of all, ({e-)specially}.

especially 00034 ## 'ebyown {eb-yone'} ; from 00014 , in the sense of want ({especially} in feeling) ; destitute : -- beggar , needy , poor (man) .

especially 00272 ## 'achuzzah {akh-ooz-zaw'} ; feminine passive participle from 00270 ; something seized , i . e . a possession ({especially} of land) : -- possession .

especially 00329 ## 'atad {aw-tawd'} ; from an unused root probably meaning to pierce or make fast ; a thorn-tree ({especially} the buckthorn) : -- Atad , bramble , thorn .

especially 00410 ## 'el {ale} ; shortened from 00352 ; strength ; as adjective , mighty ; {especially} the Almighty (but used also of any deity) : -- God (god) , X goodly , X great , idol , might (- y one) , power , strong . Compare names in "-el . "

especially 00430 ## 'elohiym {el-o-heem'} ; plural of 00433 ; gods in the ordinary sense ; but specifically used (in the plural thus , {especially} with the article) of the supreme God ; occasionally applied by way of deference to magistrates ; and sometimes as a superlative : -- angels , X exceeding , God (gods) (- dess ,-ly) , X (very) great , judges , X mighty .

especially 00582 ## 'enowsh {en-oshe'} ; from 00605 ; properly , a mortal (and thus differing from the more dignified 00120) ; hence , a man in general (singly or collectively) : -- another , X [blood-] thirsty , certain , chap [-man] ; divers , fellow , X in the flower of their age , husband , (certain , mortal) man , people , person , servant , some (X of them) , + stranger , those , + their trade . It is often unexpressed in the English versions , {especially} when used in apposition with another word . Compare 00376 .

especially 00612 ## 'ecuwyr {ay-soor'} ; from 00631 ; a bond ({especially} manacles of a prisoner) : -- band , + prison .

especially 00644 ## 'aphah {aw-faw'} ; a primitive root ; to cook , {especially} to bake : -- bake (- r , [-meats]) .

especially 00657 ## 'ephec {eh'- fes} ; from 00656 ; cessation , i . e . an end ({especially} of the earth) ; often used adverb , no further ; also (like 06466) the ankle (in the dual) , as being the extremity of the leg or foot : -- ankle , but (only) , end , howbeit , less than nothing , nevertheless (where) , no , none (beside) , not (any , -withstanding) , thing of nought , save (- ing) , there , uttermost part , want , without (cause) .

especially 00833 ## 'ashar {aw-shar'} ; or 'asher {aw-share'} ; a primitive root ; to be straight (used in the widest sense , {especially} to be level , right , happy) ; figuratively , to go forward , be honest , proper : -- (call , be) bless (- ed , happy) , go , guide , lead , relieve .

especially 00875 ## @'er {be-ayr'} ; from 00874 ; a pit ; {especially} a well : -- pit , well .

especially 00905 ## bad {bad} ; from 00909 ; properly , separation ; by implication , a part of the body , branch of a tree , bar for carrying ; figuratively , chief of a city ; {especially} (with prepositional prefix) as an adverb , apart , only , besides : -- alone , apart , bar , besides , branch , by self , of each alike , except , only , part , staff , strength .

especially 00929 ## b@hemah {be-hay-maw'} ; from an unused root (probably meaning to be mute) ; properly , a dumb beast ; {especially} any large quadruped or animal (often collective) : -- beast , cattle .

especially 00953 ## bowr {bore} ; from 00952 (in the sense of 00877) ; a pit hole ({especially} one used as a cistern or a prison) : -- cistern , dungeon , fountain , pit , well .

especially 00974 ## bachan {baw-khan'} ; a primitive root ; to test ({especially} metals) ; generally and figuratively , to investigate : -- examine , prove , tempt , try (trial) .

especially 00990 ## beten {beh'- ten} ; from an unused root probably meaning to be hollow ; the belly , {especially} the womb ; also the bosom or body of anything : -- belly , body , + as they be born , + within , womb .

especially 01004 ## bayith {bah'- yith} ; probably from 01129 abbreviated ; a house (in the greatest variation of applications , {especially} family , etc .) : -- court , daughter , door , + dungeon , family , + forth of , X great as would contain , hangings , home [born] , [winter] house (- hold) , inside (- ward) , palace , place , + prison , + steward , + tablet , temple , web , + within (- out) .

especially 01416 ## g@duwd {ghed-ood'} ; from 01413 ; a crowd ({especially} of soldiers) : -- army , band (of men) , company , troop (of robbers) .

especially 01448 ## g@derah {ghed-ay-raw'} ; feminine of 01447 ; enclosure ({especially} for flocks) : -- [sheep-] cote (fold) hedge , wall .

especially 01482 ## guwr {goor} ; or (shortened) gur {goor} ; perhaps from 01481 ; a cub (as still abiding in the lair) , {especially} of the lion : -- whelp , young one .

especially 01540 ## galah {gaw-law'} ; a primitive root ; to denude ({especially} in a disgraceful sense) ; by implication , to exile (captives being usually stripped) ; figuratively , to reveal : -- + advertise , appear , betray , bring , (carry , lead , go) captive (into captivity) , depart , disclose , discover , exile , be gone , open , X plainly , publish , remove , reveal , X shamelessly , shew , X surely , tell , uncover . ql

especially 01612 ## gephen {gheh'- fen} ; from an unused root meaning to bend ; a vine (as twining) , {especially} the grape : -- vine , tree .

especially 01644 ## garash {gaw-rash'} ; a primitive root ; to drive out from a possession ; {especially} to expatriate or divorce : -- cast up (out) , divorced (woman) , drive away (forth , out) , expel , X surely put away , trouble , thrust out .

especially 01739 ## daveh {daw-veh'} ; from 01738 ; sick ({especially} in menstruation) : -- faint , menstuous cloth , she that is sick , having sickness .

especially 01768 ## diy (Aramaic) {dee} ; apparently for 01668 ; that , used as relative conjunction , and {especially} (with a preposition) in adverbial phrases ; also as preposition of : -- X as , but , for (- asmuch +) , + now , of , seeing , than , that , therefore , until , + what (- soever) , when , which , whom , whose .

especially 01818 ## dam {dawm} ; from 01826 (compare 00119) ; blood (as that which when shed causes death) of man or an animal ; by analogy , the juice of the grape ; figuratively ({especially} in the plural)

bloodshed (i . e . drops of blood) : -- blood (- y ,-- guiltiness , [-thirsty] , + innocent .

especially 01931 ## huw' {hoo} ; of which the feminine (beyond the Pentateuch) is hiy' {he} ; a primitive word , the third person pronoun singular , he (she or it) ; only expressed when emphatic or without a verb ; also (intensively) self , or ({especially} with the article) the same ; sometimes (as demonstrative) this or that ; occasionally (instead of copula) as or are : -- he , as for her , him (- self) , it , the same , she (herself) , such , that (. . . it) , these , they , this , those , which (is) , who .

especially 01934 ## hava' (Aramaic) {hav-aw'} ; orhavah (Aramaic) {hav-aw'} ; corresponding to 01933 ; to exist ; used in a great variety of applications ({especially} in connection with other words) : -- be , become , + behold , + came (to pass) , + cease , + cleave , + consider , + do , + give , + have , + judge , + keep , + labour , + mingle (self) , + put , + see , + seek , + set , + slay , + take heed , tremble , + walk , + would .

especially 02070 ## z@buwb {zeb-oob'} ; from an unused root (meaning to flit) ; a fly ({especially} one of a stinging nature) : -- fly .

especially 02114 ## zuwr {zoor} ; a primitive root ; to turn aside ({especially} for lodging) ; hence to be a foreigner , strange , profane ; specifically (active participle) to commit adultery : -- (come from) another (man , place) , fanner , go away , (e-) strange (- r , thing , woman) .

especially 02154 ## zimmah {zim-maw'} ; or zammah {zam-maw'} ; from 02161 ; a plan , {especially} a bad one : -- heinous crime , lewd (- ly , -ness) , mischief , purpose , thought , wicked (device , mind ,-- ness) .

especially 02195 ## za` am {zah'- am} ; from 02194 ; strictly froth at the mouth , i . e . (figuratively) fury ({especially} of God's displeasure with sin) : -- angry , indignation , rage .

especially 02254 ## chabal {khaw-bal'} ; a primitive root ; to wind tightly (as a rope) , i . e . to bind ; specifically , by a pledge ; figuratively , to pervert , destroy ; also to writhe in pain ({especially} of parturition) : -- X at all , band , bring forth , (deal) corrupt (- ly) , destroy , offend , lay to (take a) pledge , spoil , travail , X very , withhold .

especially 02256 ## chebel {kheh'- bel} ; or chebel {khay'- bel} ; from 02254 ; a rope (as twisted) , especially a measuring line ; by implication , a district or inheritance (as measured) ; or a noose (as of cords) ; figuratively , a company (as if tied together) ; also a throe ({especially} of parturition) ; also ruin : -- band , coast , company , cord , country , destruction , line , lot , pain , pang , portion , region , rope , snare , sorrow , tackling .

especially 02280 ## chabash {khaw-bash'} ; a primitive root ; to wrap firmly ({especially} a turban , compress , or saddle) ; figuratively , to stop , to rule : -- bind (up) , gird about , govern , healer , put , saddle , wrap about .

especially 02342 ## chuwl {khool} ; or chiyl {kheel} ; a primitive root ; properly , to twist or whirl (in a circular or spiral manner) , i . e . (specifically) to dance , to writhe in pain ({especially} of parturition) or fear ; figuratively , to wait , to pervert : -- bear , (make to) bring forth , (make to) calve , dance , drive away , fall grievously (with pain) , fear , form , great , grieve , (be) grievous , hope , look , make , be in pain , be much (sore) pained , rest , shake , shapen , (be) sorrow (- ful) , stay , tarry , travail (with pain) , tremble , trust , wait carefully (patiently) , be wounded .

especially 02416 ## chay {khah'- ee} ; from 02421 ; alive ; hence , raw (flesh) ; fresh (plant , water , year) , strong ; also (as noun , {especially} in the feminine singular and masculine plural) life (or living thing) , whether literally or figuratively : -- + age , alive , appetite , (wild) beast , company , congregation , life (- time) , live (- ly) , living (creature , thing) , maintenance , + merry , multitude , + (be) old , quick , raw , running , springing , troop .

especially 02491 ## chalal {khaw-lawl'} ; from 02490 ; pierced ({especially} to death) ; figuratively , polluted

: -- kill , profane , slain (man) , X slew , (deadly) wounded .

especially 02509 ## chalaq {khaw-lawk'} ; from 02505 ; smooth ({especially} of tongue) : -- flattering , smooth .

especially 02610 ## chaneph {khaw-nafe'} ; a primitive root ; to soil , {especially} in a moral sense : -- corrupt , defile , X greatly , pollute , profane .

especially 02763 ## charam {khaw-ram'} ; a primitive root ; to seclude ; specifically (by a ban) to devote to religious uses ({especially} destruction) ; physical and reflexive , to be blunt as to the nose : -- make accursed , consecrate , (utterly) destroy , devote , forfeit , have a flat nose , utterly (slay , make away) .

especially 02846 ## chathah {khaw-thaw'} ; a primitive root ; to lay hold of ; {especially} to pick up fire : -- heap , take (away) .

especially 02856 ## chatham {khaw-tham'} ; a primitive root ; to close up ; {especially} to seal : -- make an end , mark , seal (up) , stop .

especially 02860 ## chathan {khaw-thawn'} ; from 02859 ; a relative by marriage ({especially} through the bride) ; figuratively , a circumcised child (as a species of religious espousal) : -- bridegroom , husband , son in law .

especially 02898 ## tuwb {toob} ; from 02895 ; good (as a noun) , in the widest sense , {especially} goodness (superlative concretely , the best) , beauty , gladness , welfare : -- fair , gladness , good (- ness , thing ,-- s) , joy , go well with .

especially 02902 ## tuwach {too'- akh} ; a primitive root ; to smear , {especially} with lime : -- daub , overlay , plaster , smut .

especially 02914 ## t@chor {tekh-ore'} ; from an unused root meaning to burn ; a boil or ulcer (from the inflammation) , {especially} a tumor in the anus or pudenda (the piles) : -- emerod .

especially 02930 ## tame' {taw-may'} ; a primitive root ; to be foul , {especially} in a ceremonial or moral sense (contaminated) : -- defile (self) , pollute (self) , be (make , make self , pronounce) unclean , X utterly .

especially 02974 ## ya'al {yaw-al'} ; a primitive root [probably rather the same as 02973 through the idea of mental weakness] ; properly , to yield , {especially} assent ; hence (pos .) to undertake as an act of volition : -- assay , begin , be content , please , take upon , X willingly , would .

especially 02986 ## yabal {yaw-bal'} ; a primitive root ; properly , to flow ; causatively , to bring ({especially} with pomp) : -- bring (forth) , carry , lead (forth) .

especially 03034 ## yadah {yaw-daw'} ; a primitive root ; used only as denominative from 03027 ; literally , to use (i . e . hold out) the hand ; physically , to throw (a stone , an arrow) at or away ; {especially} to revere or worship (with extended hands) ; intensively , to bemoan (by wringing the hands) : -- cast (out) , (make) confess (- ion) , praise , shoot , (give) thank (- ful ,-- s ,-- sgiving) .

especially 03335 ## yatsar {yaw-tsar'} ; probably identical with 03334 (through the squeezing into shape) ; ([compare 03331]) ; to mould into a form ; {especially} as a potter ; figuratively , to determine (i . e . form a resolution) : -- X earthen , fashion , form , frame , make (- r) , potter , purpose .

especially 03384 ## yarah {yaw-raw'} ; or (2 Chr . 26 : 15) yara' {yaw-raw'} ; a primitive root ; properly , to flow as water (i . e . to rain) ; transitively , to lay or throw ({especially} an arrow , i . e . to shoot) ; figuratively , to point out (as if by aiming the finger) , to teach : -- (+) archer , cast , direct , inform , instruct , lay , shew , shoot , teach (- er , -ing) , through .

especially 03527 ## kabar {kaw-bar'} ; a primitive root ; properly , to plait together , i . e . (figuratively) to augment ({especially} in number or quantity , to accumulate) : -- in abundance , multiply .

especially 03782 ## kashal {kaw-shal'} ; a primitive root ; to totter or waver (through weakness of the legs , {especially} the ankle) ; by implication , to falter , stumble , faint or fall : -- bereave [from the margin] , cast down , be decayed , (cause to) fail , (cause , make to) fall (down ,-- ing) , feeble , be (the) ruin (- ed , of) , (be) overthrown , (cause to) stumble , X utterly , be weak .

especially 03882 ## livyathan {liv-yaw-thawn'} ; from 03867 ; a wreathed animal , i . e . a serpent ({especially} the crocodile or some other large sea-monster) ; figuratively , the constellation of the dragon ; also as a symbol of Bab . : -- leviathan , mourning .

especially 03885 ## luwn {loon} ; or liyn {leen} ; a primitive root ; to stop (usually over night) ; by implication , to stay permanently ; hence (in a bad sense) to be obstinate ({especially} in words , to complain) : -- abide (all night) , continue , dwell , endure , grudge , be left , lie all night , (cause to) lodge (all night , in ,-- ing , this night) , (make to) murmur , remain , tarry (all night , that night) .

especially 03899 ## lechem {lekh'- em} ; from 03898 ; food (for man or beast) , {especially} bread , or grain (for making it) : -- ([shew-]) bread , X eat , food , fruit , loaf , meat , victuals . See also 01036 .

especially 03966 ## m@` od {meh-ode'} ; from the same as 00181 ; properly , vehemence , i . e . (with or without preposition) vehemently ; by implication , wholly , speedily , etc . (often with other words as an intensive or superlative ; especially when repeated) : -- diligently , {especially} , exceeding (- ly) , far , fast , good , great (- ly) , X louder and louder , might (- ily ,-- y) , (so) much , quickly , (so) sore , utterly , very (+ much , sore) , well .

especially 04349 ## makown {maw-kone'} ; from 03559 ; properly , a fixture , i . e . a basis ; generally a place , {especially} as an abode : -- foundation , habitation , (dwelling-, settled) place .

especially 04537 ## macak {maw-sak'} ; a primitive root ; to mix , {especially} wine (with spices) : -- mingle .

especially 04541 ## macekah {mas-say-kaw'} ; from 05258 ; properly , a pouring over , i . e . fusion of metal ({especially} a cast image) ; by implication , a libation , i . e . league ; concretely a coverlet (as if poured out) : -- covering , molten (image) , veil .

especially 04643 ## ma` aser {mah-as-ayr'} ; or ma` asar {mah-as-ar'} ; and (in plural) feminine ma` asrah {mah-as-raw'} ; from 06240 ; a tenth ; {especially} a tithe : -- tenth (part) , tithe (- ing) .

especially 04707 ## mitspeh {mits-peh'} ; from 06822 ; an observatory , {especially} for military purposes : - - watch tower .

especially 04720 ## miqdash {mik-dawsh'} ; or miqq@dash (Exod . 15 : 17) {mik-ked-awsh'} ; from 06942 ; a consecrated thing or place , {especially} , a palace , sanctuary (whether of Jehovah or of idols) or asylum : -- chapel , hallowed part , holy place , sanctuary .

especially 04758 ## mar'eh {mar-eh'} ; from 07200 ; a view (the act of seeing) ; also an appearance (the thing seen) , whether (real) a shape ({especially} if handsome , comeliness ; often plural the looks) , or (mental) a vision : -- X apparently , appearance (- reth) , X as soon as beautiful (- ly) , countenance , fair , favoured , form , goodly , to look (up) on (to) , look [-eth] , pattern , to see , seem , sight , visage , vision .

especially 04853 ## massa' {mas-saw'} ; from 05375 ; a burden ; specifically , tribute , or (abstractly) portage ; figuratively , an utterance , chiefly a doom , {especially} singing ; mental , desire : -- burden , carry away , prophecy , X they set , song , tribute .

especially 04941 ## mishpat {mish-pawt'} ; from 08199 ; properly , a verdict (favorable or unfavorable) pronounced judicially , {especially} a sentence or formal decree (human or [participant's] divine law , individual or collective) , including the act , the place , the suit , the crime , and the penalty ; abstractly , justice , including a participant's right or privilege (statutory or customary) , or even a style : -- + adversary , ceremony , charge , X crime , custom , desert , determination , discretion , disposing , due , fashion , form , to be judged , judgment , just (- ice ,-ly) , (manner of) law (- ful) , manner , measure , (due) order , ordinance , right , sentence , usest , X worthy , + wrong .

especially 04970 ## mathay {maw-thah'ee} ; from an unused root meaning to extend ; properly , extent (of time) ; but used only adverbially ({especially} with other particle prefixes) , when (either relative or interrogative) : -- long , when .

especially 05036 ## nabal {naw-bawl'} ; from 05034 ; stupid ; wicked ({especially} impious) : -- fool (- ish ,-ish man ,-ish woman) , vile person .

especially 05048 ## neged {neh'- ghed} ; from 05046 ; a front , i . e . part opposite ; specifically a counterpart , or mate ; usually (adverbial , {especially} with preposition) over against or before : -- about , (over) against , X aloof , X far (off) , X from , over , presence , X other side , sight , X to view .

especially 05079 ## niddah {nid-daw'} ; from 05074 ; properly , rejection ; by implication , impurity , {especially} personal (menstruation) or moral (idolatry , incest) : -- X far , filthiness , X flowers , menstruous (woman) , put apart , X removed (woman) , separation , set apart , unclean (- ness , thing , with filthiness) .

especially 05103 ## n@har (Aramaic) {neh-har'} ; from a root corresponding to 05102 ; a river , {especially} the Euphrates : -- river , stream .

especially 05137 ## nazah {naw-zaw'} ; a primitive root ; to spirt , i . e . besprinkle ({especially} in expiation) : -- sprinkle .

especially 05145 ## nezer {neh'- zer} ; or nezer {nay'- zer} ; from 05144 ; properly , something set apart , i . e . (abstractly) dedication (of a priest or Nazirite) ; hence (concretely) unshorn locks ; also (by implication) a chaplet ({especially} of royalty) : -- consecration , crown , hair , separation .

especially 05158 ## nachal {nakh'- al} ; or (feminine) nachlah (Psalm 124 : 4) {nakh'- law} ; or nachalah (Ezekiel 47 : 19 ; 48 : 28) {nakh-al-aw'} ; from 05157 in its original sense ; a stream , {especially} a winter torrent ; (by implication) a (narrow) valley (in which a brook runs) ; also a shaft (of a mine) : -- brook , flood , river , stream , valley .

especially 05188 ## n@tiyphah {net-ee-faw'} ; from 05197 ; a pendant for the ears ({especially} of pearls) : - - chain , collar .

especially 05227 ## nokach {no'- kakh} ; from the same as 05226 ; properly , the front part ; used adverbially ({especially} with preposition) , opposite , in front of , forward , in behalf of : -- (over) against , before , direct [-ly] , for , right (on) .

especially 05258 ## nacak {naw-sak'} ; a primitive root ; to pour out , {especially} a libation , or to cast (metal) ; by analogy , to anoint a king : -- cover , melt , offer , (cause to) pour (out) , set (up) .

especially 05265 ## naca` {naw-sah'} ; a primitive root ; properly , to pull up , {especially} the tent-pins , i . e . start on a journey : -- cause to blow , bring , get , (make to) go (away , forth , forward , onward , out) , (take) journey , march , remove , set aside (forward) , X still , be on his (go their) way .

especially 05329 ## natsach {naw-tsakh'} ; a primitive root ; properly , to glitter from afar , i . e . to be

eminent (as a superintendent , {especially} of the Temple services and its music) ; also (as denominative from 05331) , to be permanent : -- excel , chief musician (singer) , oversee (- r) , set forward .

especially 05488 ## cuwph {soof} ; probably of Egyptian origin ; a reed , {especially} the papyrus : -- flag , Red [sea] , weed . Compare 05489 .

especially 05549 ## calal {saw-lal'} ; a primitive root ; to mound up ({especially} a turnpike) ; figurative , to exalt ; reflexively , to oppose (as by a dam) : -- cast up , exalt (self) , extol , make plain , raise up .

especially 05631 ## cariyc {saw-reece'} ; or caric {saw-reece'} ; from an unused root meaning to castrate ; a eunuch ; by implication , valet ({especially} of the female apartments) , and thus , a minister of state : -- chamberlain , eunuch , officer . Compare 07249 .

especially 05676 ## ` eber {ay'- ber} ; from 05674 ; properly , a region across ; but used only adverbially (with or without a preposition) on the opposite side ({especially} of the Jordan ; ususally meaning the east) : -- X against , beyond , by , X from , over , passage , quarter , (other , this) side , straight .

especially 05695 ## ` egel {ay-ghel} ; from the same as 05696 ; a (male) calf (as frisking round) , {especially} one nearly grown (i . e . a steer) : -- bullock , calf .

especially 05697 ## ` eglah {eg-law'} ; feminine of 05695 ; a (female) calf , {especially} one nearly grown (i . e . a heifer) : -- calf , cow , heifer .

especially 05704 ## ` ad {ad} ; properly , the same as 05703 (used as a preposition , adverb or conjunction ; {especially} with a preposition) ; as far (or long , or much) as , whether of space (even unto) or time (during , while , until) or degree (equally with) : -- against , and , as , at , before , by (that) , even (to) , for (- asmuch as) , [hither-] to , + how long , into , as long (much) as , (so) that , till , toward , until , when , while , (+ as) yet .

especially 05769 ## ` owlam {o-lawm'} ; or ` olam {o-lawm'} ; from 05956 ; properly , concealed , i . e . the vanishing point ; generally , time out of mind (past or future) , i . e . (practically) eternity ; frequently , adverbial ({especially} with prepositional prefix) always : -- always (- s) , ancient (time) , any more , continuance , eternal , (for , [n-]) ever (- lasting , -more , of old) , lasting , long (time) , (of) old (time) , perpetual , at any time , (beginning of the) world (+ without end) . Compare 05331 , 05703 .

especially 05849 ## ` atar {aw-tar'} ; a primitive root ; to encircle (for attack or protection) ; {especially} to crown (literally or figuratively) : -- compass , crown .

especially 06035 ## ` anav {aw-nawv'} ; or [by intermixture with 06041] ` anayv {aw-nawv'} ; from 06031 ; depressed (figuratively) , in mind (gentle) or circumstances (needy , {especially} saintly) : -- humble , lowly , meek , poor . Compare 06041 .

especially 06116 ## ` atsarah {ats-aw-raw'} ; or ` atsereth {ats-eh'- reth} ; from 06113 ; an assembly , {especially} on a festival or holiday : -- (solemn) assembly (meeting) .

especially 06131 ## ` aqar {aw-kar'} ; a primitive root ; to pluck up ({especially} by the roots) ; specifically , to hamstring ; figuratively , to exterminate : -- dig down , hough , pluck up , root up .

especially 06160 ## ` arabah {ar-aw-baw'} ; from 06150 (in the sense of sterility) ; a desert ; {especially} (with the article prefix) the (generally) sterile valley of the Jordan and its continuation to the Red Sea : -- Arabah , champaign , desert , evening , heaven , plain , wilderness . See also 01026 .

especially 06172 ## ` ervah {er-vaw'} ; from 06168 ; nudity , literally ({especially} the pudenda) or figuratively (disgrace , blemish) : -- nakedness , shame , unclean (- ness) .

especially 06256 ## `eth {ayth} ; from 05703 ; time , {especially} (adverb with preposition) now , when , etc . : -- + after , [al-] ways , X certain , + continually , + evening , long , (due) season , so [long] as , [even-, evening-, noon-] tide , ([meal-]) , what) time , when .

especially 06327 ## puwts {poots} ; a primitive root ; to dash in pieces , literally or figuratively ({especially} to disperse) : -- break (dash , shake) in (to) pieces , cast (abroad) , disperse (selves) , drive , retire , scatter (abroad) , spread abroad .

especially 06354 ## pachath {pakh'- ath} ; probably from an unused root apparently meaning to dig ; a pit , {especially} for catching animals : -- hole , pit , snare .

especially 06466 ## pa` al {paw-al'} ; a primitive root ; to do or make (systematically and habitually) , {especially} to practise : -- commit , [evil-] do (- er) , make (- r) , ordain , work (- er) .

especially 06475 ## patsah {paw-tsaw'} ; a primitive root ; to rend , i . e . open ({especially} the mouth) : -- deliver , gape , open , rid , utter .

especially 06491 ## paqach {paw-kakh'} ; a primitive root ; to open (the senses , {especially} the eyes) ; figuratively , to be observant : -- open .

especially 06635 ## tsaba' {tsaw-baw'} ; or (feminine) ts@ba'ah {tseb-aw-aw'} ; from 06633 ; a mass of persons (or figuratively , things) , {especially} reg . organized for war (an army) ; by implication , a campaign , literally or figuratively (specifically , hardship , worship) : -- appointed time , (+) army , (+) battle , company , host , service , soldiers , waiting upon , war (- fare) .

especially 06718 ## tsayid {tsah'- yid} ; from a form of 06679 and meaning the same ; the chase ; also game (thus taken) ; (generally) lunch ({especially} for a journey) : -- X catcheth , food , X hunter , (that which he took in) hunting , venison , victuals .

especially 06754 ## tselem {tseh'- lem} ; from an unused root meaning to shade ; a phantom , i . e . (figuratively) illusion , resemblance ; hence , a representative figure , {especially} an idol : -- image , vain shew .

especially 06763 ## tsela` {tsay-law'} ; or (feminine) tsal` ah {tsal-aw'} ; from 06760 ; a rib (as curved) , literally (of the body) or figuratively (of a door , i . e . leaf) ; hence , a side , literally (of a person) or figuratively (of an object or the sky , i . e . quarter) ; architecturally , a ({especially} floor or ceiling) timber or plank (single or collective , i . e . a flooring) : -- beam , board , chamber , corner , leaf , plank , rib , side (chamber) .

especially 06823 ## tsaphah {saw-faw'} ; a primitive root [probably identical with 06822 through the idea of expansion in outlook , transferring to action] ; to sheet over ({especially} with metal) : -- cover , overlay .

especially 06957 ## qav {kav} ; or qav {kawv} ; from 06960 [compare 06961] ; a cord (as connecting) , {especially} for measuring ; figuratively , a rule ; also a rim , a musical string or accord : -- line . Compare 06978 .

especially 06999 ## qatar {kaw-tar'} ; a primitive root [identical with 07000 through the idea of fumigation in a close place and perhaps thus driving out the occupants] ; to smoke , i . e . turn into fragrance by fire ({especially} as an act of worship) : -- burn (incense , sacrifice) (upon) , (altar for) incense , kindle , offer (incense , a sacrifice) .

especially 07069 ## qanah {kaw-naw'} ; a primitive root ; to erect , i . e . create ; by extension , to procure , {especially} by purchase (causatively , sell) ; by implication to own : -- attain , buy (- er) , teach to keep cattle , get , provoke to jealousy , possess (- or) , purchase , recover , redeem , X surely , X verily .

especially 07070 ## qaneh {kaw-neh'} ; from 07069 ; a reed (as erect) ; by resemblance a rod ({especially} for measuring) , shaft , tube , stem , the radius (of the arm) , beam (of a steelyard) : -- balance , bone , branch , calamus , cane , reed , X spearman , stalk .

especially 07114 ## qatsar {kaw-tsar'} ; a primitive root ; to dock off , i . e . curtail (transitive or intransitive , literal or figurative) ; {especially} to harvest (grass or grain) : -- X at all , cut down , much discouraged , grieve , harvestman , lothe , mourn , reap (- er) , (be , wax) short (- en ,-er) , straiten , trouble , vex .

especially 07130 ## qereb {keh'- reb} ; from 07126 ; properly , the nearest part , i . e . the center , whether literal , figurative or adverbial ({especially} with preposition) : -- X among , X before , bowels , X unto charge , + eat (up) , X heart , X him , X in , inward (X-ly , part ,-s , thought) , midst , + out of , purtenance , X therein , X through , X within self .

especially 07231 ## rabab {raw-bab'} ; a primitive root ; properly , to cast together [compare 07241] , i . e . increase , {especially} in number ; also (as denominative from 07233) to multiply by the myriad : -- increase , be many (- ifold) , be more , multiply , ten thousands .

especially 07264 ## ragaz {raw-gaz'} ; a primitive root ; to quiver (with any violent emotion , {especially} anger or fear) : -- be afraid , stand in awe , disquiet , fall out , fret , move , provoke , quake , rage , shake , tremble , trouble , be wrath .

especially 07321 ## ruwa` {roo-ah'} ; a primitive root ; to mar ({especially} by breaking) ; figuratively , to split the ears (with sound) , i . e . shout (for alarm or joy) : -- blow an alarm , cry (alarm , aloud , out) , destroy , make a joyful noise , smart , shout (for joy) , sound an alarm , triumph .

especially 07323 ## ruwts {roots} ; a primitive root ; to run (for whatever reason , {especially} to rush) : -- break down , divide speedily , footman , guard , bring hastily , (make) run (away , through) , post .

especially 07355 ## racham {raw-kham'} ; a primitive root ; to fondle ; by implication , to love , {especially} to compassionate : -- have compassion (on , upon) , love , (find , have , obtain , shew) mercy (- iful , on , upon) , (have) pity , Ruhamah , X surely .

especially 07420 ## romach {ro'- makh} ; from an unused root meaning to hurl ; a lance (as thrown) ; {especially} the iron point : -- buckler , javelin , lancet , spear .

especially 07522 ## ratsown {raw-tsone'} ; or ratson {raw-tsone'} ; from 07521 ; delight ({especially} as shown) : -- (be) acceptable (- ance ,-ed) , delight , desire , favour , (good) pleasure , (own , self , voluntary) will , as ... (what) would .

especially 07523 ## ratsach {raw-tsakh'} ; a primitive root ; properly , to dash in pieces , i . e . kill (a human being) , {especially} to murder : -- put to death , kill , (man-) slay (- er) , murder (- er) .

especially 07562 ## resha` {reh'- shah} ; from 07561 ; a wrong ({especially} moral) : -- iniquity , wicked (- ness) .

especially 07564 ## rish` ah {rish-aw'} ; feminine of 07562 ; wrong ({especially} moral) : -- fault , wickedly (- ness) .

especially 07682 ## sagab {saw-gab'} ; a primitive root ; to be (causatively , make) lofty , {especially} inaccessible ; by implication , safe , strong ; used literally and figuratively-- defend , exalt , be excellent , (be , set on) high , lofty , be safe , set up (on high) , be too strong .

especially 07685 ## sagah {saw-gaw'} ; a primitive root ; to enlarge ({especially} upward , also figuratively) : -- grow (up) , increase .

especially 07686 ## shagah {shaw-gaw'} ; a primitive root ; to stray (causatively , mislead) , usually (figuratively) to mistake , {especially} (morally) to transgress ; by extension (through the idea of intoxication) to reel , (figuratively) be enraptured : -- (cause to) go astray , deceive , err , be ravished , sin through ignorance , (let , make to) wander .

especially 07723 ## shav' {shawv} ; or shav {shav} ; from the same as 07722 in the sense of desolating ; evil (as destructive) , literally (ruin) or morally ({especially} guile) ; figuratively idolatry (as false , subjective) , uselessness (as deceptive , objective ; also adverbially , in vain) : -- false (- ly) , lie , lying , vain , vanity .

especially 07758 ## showlal {sho-lawl'} ; or sheylal (Micah 1 : 8) {shay-lawl'} ; from 07997 ; nude ({especially} bare-foot) ; by implication , captive : -- spoiled , stripped .

especially 07812 ## shachah {shaw-khaw'} ; a primitive root ; to depress , i . e . prostrate ({especially} reflexive , in homage to royalty or God) : -- bow (self) down , crouch , fall down (flat) , humbly beseech , do (make) obeisance , do reverence , make to stoop , worship .

especially 07845 ## shachath {shakh'- ath} ; from 07743 ; a pit ({especially} as a trap) ; figuratively , destruction : -- corruption , destruction , ditch , grave , pit .

especially 07854 ## satan {saw-tawn'} ; from 07853 ; an opponent ; {especially} (with the article prefixed) Satan , the arch-enemy of good : -- adversary , Satan , withstand .

especially 07964 ## shilluwach {shil-loo'- akh} ; or shilluach {shil-loo'- akh} ; from 07971 ; (only in plural) a dismissal , i . e . (of a wife) divorce ({especially} the document) ; also (of a daughter) dower : -- presents , have sent back .

especially 08003 ## shalem {shaw-lame'} ; from 07999 ; complete (literally or figuratively) ; {especially} friendly : -- full , just , made ready , peaceable , perfect (- ed) , quiet , Shalem [by mistake for a name] , whole .

especially 08071 ## simlah {sim-law'} ; perhaps by permutation for the feminine of 05566 (through the idea of a cover assuming the shape of the object beneath) ; a dress , {especially} a mantle : -- apparel , cloth (- es , -ing) , garment , raiment . Compare 08008 .

especially 08081 ## shemen {sheh'- men} ; from 08080 ; grease , {especially} liquid (as from the olive , often perfumed) ; figuratively , richness : -- anointing , X fat (things) , X fruitful , oil ([-ed]) , ointment , olive , + pine .

especially 08251 ## shiqquwts {shik-koots'} ; or shiqquts {shik-koots'} ; from 08262 ; disgusting , i . e . filthy ; {especially} idolatrous or (concretely) an idol : -- abominable filth (idol , -ation) , detestable (thing) .

especially 08254 ## shaqal {shaw-kal'} ; a primitive root ; to suspend or poise ({especially} in trade) : -- pay , receive (- r) , spend , X throughly , weigh .

especially 08415 ## t@howm {teh-home'} ; or t@hom {teh-home'} ; (usually feminine) from 01949 ; an abyss (as a surging mass of water) , {especially} the deep (the main sea or the subterranean water-supply) : -- deep (place) , depth .

especially 08441 ## tow` ebah {to-ay-baw'} ; or to` ebah {to-ay-baw'} ; feminine active participle of 08581 ; properly , something disgusting (morally) , i . e . (as noun) an abhorrence ; {especially} idolatry or (concretely) an idol : -- abominable (custom , thing) , abomination .

especially 08446 ## tuwr {toor} ; a primitive root ; to meander (causatively , guide) about , {especially} for trade or reconnoitring : -- chap [-man] , sent to descry , be excellent , merchant [-man] , search (out) , seek

, (e-) spy (out) .

especially 08451 ## towrah {to-raw'} ; or torah {to-raw'} ; from 03384 ; a precept or statute , {especially} the Decalogue or Pentateuch : -- law .

especially 08453 ## towshab {to-shawb'} ; or toshab (1 Kings 17 : 1) {to-shawb'} ; from 03427 ; a dweller (but not outlandish [05237]) ; {especially} (as distinguished from a native citizen [active participle of 03427] and a temporary inmate [01616] or mere lodger [03885]) resident alien : -- foreigner , inhabitant , sojourner , stranger .

especially 08518 ## talah {taw-law'} ; a primitive root ; to suspend ({especially} to gibbet) : -- hang (up) .

especially 08543 ## t@mowl {tem-ole'} ; or t@mol {tem-ole'} ; probably for 00865 ; properly , ago , i . e . a (short or long) time since ; {especially} yesterday , or (with 08032) day before yesterday : -- + before (- time) , + these [three] days , + heretofore , + time past , yesterday .

especially 08641 ## t@ruwmah {ter-oo-maw'} ; or t@rumah (Deut . 12 : 11) {ter-oo-maw'} ; from 07311 ; a present (as offered up) , {especially} in sacrifice or as tribute : -- gift , heave offering ([shoulder]) , oblation , offered (- ing) .

especially 08643 ## t@ruw` ah {ter-oo-aw'} ; from 07321 ; clamor , i . e . acclamation of joy or a battle-cry ; {especially} clangor of trumpets , as an alarum : -- alarm , blow (- ing) (of , the) (trumpets) , joy , jubile , loud noise , rejoicing , shout (- ing) , (high , joyful) sound (- ing) .

especially 0032 - aggelos {ang'-el-os} ; from aggello [probably derived from 0071; compare 0034] (to bring tidings); a messenger; {especially} an " angel " ; by implication, a pastor: -- angel, messenger.

especially 0264 - hamartano {ham-ar-tan'-o} ; perhaps from 0001 (as a negative particle) and the base of 3313; properly, to miss the mark (and so not share in the prize), i.e. (figuratively) to err, {especially} (morally) to sin: -- for your faults, offend, sin, trespass.

especially 0686 - ara {ar'-ah} ; probably from 0142 (through the idea of drawing a conclusion); a particle denoting an inference more or less decisive (as follows): -- haply, (what) manner (of man), no doubt, perhaps, so be, then, therefore, truly, wherefore. Often used in connection with other particles, {especially} 1065 or 3767 (after) or 1487 (before). Compare also 0687.

especially 0907 - baptizo {bap-tid'-zo} ; from a derivative of 0911; to immerse, submerge; to make overwhelmed (i.e. fully wet); used only (in the N.T.) of ceremonial ablution, {especially} (technically) of the ordinance of Christian baptism: -- Baptist, baptize, wash.

especially 0948 - bdelusso {bdel-oos'-so} ; from a (presumed) derivative of bdeo (to stink); to be disgusted, i.e. (by implication) detest ({especially} of idolatry): -- abhor, abominable.

especially 0988 - blasphemia {blas-fay-me'-ah} ; from 0989; vilification ({especially} against God): -- blasphemy, evil speaking, railing.

especially 1026 - brecho {brekh'-o} ; a primary verb; to moisten ({especially} by a shower): -- (send) rain, wash.

especially 1033 - broma {bro'-mah} ; from the base of 0977; food (literally or figuratively), {especially} (ceremonially) articles allowed or forbidden by the Jewish law: -- meat, victuals.

especially 1125 - grapho {graf'-o} ; a primary verb; to " grave " , {especially} to write; figuratively, to describe: -- describe, write(-ing, -ten).

especially 1242 - diatheke {dee-ath-ay'-kay}; from 1303; properly, a disposition, i.e. (specially) a contract ({especially} a devisory will): -- covenant, testament.

especially 1248 - diakonia {dee-ak-on-ee'-ah}; from 1249; attendance (as a servant, etc.); figuratively (eleemosynary) aid, (official) service ({especially} of the Christian teacher, or techn. of the diaconate): -- (ad-)minister(-ing, -tration, -try), office, relief, service(-ing).

especially 1407 - drepanon {drep'-an-on}; from drepo (to pluck); a gathering hook ({especially} for harvesting): -- sickle.

especially 1466 - egkrateia {eng-krat'-i-ah}; from 1468; self-control ({especially} continence): -- temperance.

especially 1487 - ei {i}; a primary particle of conditionality; if, whether, that, etc.: -- forasmuch as, if, that, ([al-])though, whether. Often used in connection or composition with other particles, {especially} as in 1489, 1490, 1499, 1508, 1509, 1512, 1513, 1536, 1537. See also 1437.

especially 1577 - ekklesia {ek-klay-see'-ah}; from a compound of 1537 and a derivative of 2564; a calling out, i.e. (concretely) a popular meeting, {especially} a religious congregation (Jewish synagogue, or Christian community of members on earth or saints in heaven or both): -- assembly, church.

especially 1656 - eleos {el'-eh-os}; of uncertain affinity; compassion (human or divine, {especially} active): -- (+ tender) mercy.

especially 1672 - Hellen {hel'-lane}; from 1671; a Hellen (Grecian) or inhabitant of Hellas; by extension a Greek-speaking person, {especially} a non-Jew: -- Gentile, Greek.

especially 1742 - enduma {en'-doo-mah}; from 1746; apparel ({especially} the outer robe): -- clothing, garment, raiment.

especially 1860 - epaggelia {ep-ang-el-ee'-ah}; from 1861; an announcement (for information, assent or pledge; {especially} a divine assurance of good): -- message, promise.

especially 1939 - epithumia {ep-ee-thoo-mee'-ah}; from 1937; a longing ({especially} for what is forbidden): -- concupiscence, desire, lust (after).

especially 1997 - episunagoge {ep-ee-soon-ag-o-gay'}; from 1996; a complete collection; {especially} a Christian meeting (for worship): -- assembling (gathering) together.

especially 2042 - erethizo {er-eth-id'-zo}; from a presumed prolonged form of 2054; to stimulate ({especially} to anger): -- provoke.

especially 2097 - euaggelizo {yoo-ang-ghel-id'-zo}; from 2095 and 0032; to announce good news (" evangelize ") {especially} the gospel: -- declare, bring (declare, show) glad (good) tidings, preach (the gospel).

especially 2190 - echthros {ech-thros'}; from a primary echtho (to hate); hateful (passively, odious, or actively, hostile); usually as a noun, an adversary ({especially} Satan): -- enemy, foe.

especially 2218 - zugos {dzoo-gos'}; from the root of zeugnumi (to join, {especially} by a " yoke "); a coupling, i.e. (figuratively) servitude (a law or obligation); also (literally) the beam of the balance (as connecting the scales): -- pair of balances, yoke.

especially 2224 - zonnumi {dzone'-noo-mi}; from 2223; to bind about ({especially} with a belt): -- gird.

especially 2228 - e {ay}; a primary particle of distinction between two connected terms; disjunctive, or; comparative, than: -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea. Often used in connection with other particles. Compare {especially} 2235, 2260, 2273.

especially 2316 - theos {theh'-os}; of uncertain affinity; a deity, {especially} (with 3588) the supreme Divinity; figuratively, a magistrate; by Hebraism, very: -- X exceeding, God, god [-ly, -ward].

especially 2537 - kainos {kahee-nos'}; of uncertain affinity; new ({especially} in freshness; while 3501 is properly so with respect to age: -- new.

especially 2782 - kerugma {kay'-roog-mah}; from 2784; a proclamation ({especially} of the gospel; by implication, the gospel itself): -- preaching.

especially 2783 - kerux {kay'-roox}; from 2784; a herald, i.e. of divine truth ({especially} of the gospel): -- preacher.

especially 2784 - kerusso {kay-roos'-so}; of uncertain affinity; to herald (as a public crier), {especially} divine truth (the gospel): -- preacher(-er), proclaim, publish.

especially 2836 - koilia {koy-lee'-ah}; from koilos (" hollow "); a cavity, i.e. ({especially}) the abdomen; by implication, the matrix; figuratively, the heart: -- belly, womb.

especially 2920 - krisis {kree'-sis}; decision (subjectively or objectively, for or against); by extension, a tribunal; by implication, justice ({especially}, divine law): -- accustion, condemnation, damnation, judgment.

especially 2975 - lagchano {lang-khan'-o}; a prolonged form of a primary verb, which is only used as an alternate in certain tenses; to lot, i.e. determine (by implication, receive) {especially} by lot: -- his lot be, cast lots, obtain.

especially 3195 - mello {mel'-lo}; a strengthened form of 3199 (through the idea of expectation); to attend, i.e. be about to be, do, or suffer something (of persons or things, {especially} events; in the sense of purpose, duty, necessity, probability, possibility, or hesitation): -- about, after that, be (almost), (that which is, things, + which was for) to come, intend, was to (be), mean, mind, be at the point, (be) ready, + return, shall (begin), (which, that) should (after, afterwards, hereafter) tarry, which was for, will, would, be yet.

especially 3360 - mechri {mekh'-ree}; or mechris {mekh-ris'}; from 3372; as far as, i.e. up to a certain point (as a preposition, of extent [denoting the terminus, whereas 0891 refers {especially} to the space of time or place intervening] or a conjunction): -- till, (un-)to, until.

especially 3404 - miseo {mis-eh'-o}; from a primary misos (hatred); to detest ({especially} to persecute); by extension, to love less: -- hate(-ful).

especially 3538 - nipto {nip'-to}; to cleanse ({especially} the hands or the feet or the face); ceremonially, to perform ablution: -- wash. Compare 3068.

especially 3551 - nomos {nom'-os}; from a primary nemo (to parcel out, {especially} food or grazing to animals); law (through the idea of prescriptive usage), genitive case (regulation), specifically (of Moses [including the volume]; also of the Gospel), or figuratively (a principle): -- law.

especially 3607 - othone {oth-on'-ay}; of uncertain affinity; a linen cloth, i.e. ({especially}) a sail: -- sheet.

especially 3614 - oikia {oy-kee'-ah}; from 3624; properly, residence (abstractly), but usually (concretely) an abode (literally or figuratively); by implication a family ({especially} domestics): -- home, house(-hold).

especially 3634 - hoios {hoy'-os}; probably akin to 3588, 3739, and 3745; such or what sort of (as a correlation or exclamation); {especially} the neuter (adverbial) with negative, not so: -- so (as), such as, what (manner of), which. ***. oio. See 5342.

especially 3641 - oligos {ol-ee'-gos}; of uncertain affinity; puny (in extent, degree, number, duration or value); {especially} neuter (adverbial) somewhat: -- + almost, brief [-ly], few, (a) little, + long, a season, short, small, a while.

especially 3650 - holos {hol'-os}; a primary word; " whole " or " all " , i.e. complete (in extent, amount, time or degree), {especially} (neuter) as noun or adverb: -- all, altogether, every whit, + throughout, whole.

especially 3696 - hoplon {hop'-lon}; probably from a primary hepo (to be busy about); an implement or utensil or tool (literally or figuratively, {especially} offensive for war): -- armour, instrument, weapon.

especially 3705 - horama {hor'-am-ah}; from 3708; something gazed at, i.e. a spectacle ({especially} supernatural): -- sight, vision.

especially 3720 - orthinos {or-thin-os'}; from 3722; relating to the dawn, i.e. matutinal (as an epithet of Venus, {especially} brilliant in the early day): -- morning.

especially 3746 - hosper {hos'-per}; from 3739 and 4007; who {especially}: -- whomsoever.

especially 3789 - ophis {of'-is}; probably from 3700 (through the idea of sharpness of vision); a snake, figuratively (as a type of sly cunning) an artful malicious person, {especially} Satan: -- serpent.

especially 3806 - pathos {path'-os}; from the alternate of 3958; properly, suffering (" pathos "), i.e. (subjectively) a passion ({especially} concupiscence): -- (inordinate) affection, lust. ***. patho. See 3958.

especially 3816 - pais {pahece}; perhaps from 3817; a boy (as often beaten with impunity), or (by analogy,) a girl, and (genitive case) a child; specifically, a slave or servant ({especially} a minister to a king; and by eminence to God): -- child, maid(-en), (man) servant, son, young man.

especially 3844 - para {par-ah'}; a primary preposition; properly, near; i.e. (with genitive case) from beside (literally or figuratively), (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with (local [{especially} beyond or opposed to] or causal [on account of]: -- above, against, among, at, before, by, contrary to, X friend, from, + give [such things as they], + that [she] had, X his, in, more than, nigh unto, (out) of, past, save, side...by, in the sight of, than, [there-]fore, with. In compounds it retains the same variety of application.

especially 3992 - pempo {pem'-po}; apparently a primary verb; to dispatch (from the subjective view or point of departure, whereas hiemi [as a stronger form of eimi] refers rather to the objective point or terminus ad quem, and 4724 denotes properly, the orderly motion involved), {especially} on a temporary errand; also to transmit, bestow, or wield: -- send, thrust in.

especially 4043 - peripateo {per-ee-pat-eh'-o}; from 4012 and 3961; 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).

especially 4088 - pikria {pik-ree'-ah}; from 4089; acidity ({especially} poison), literally or figuratively: -- bitterness.

especially 4100 - pisteuo {pist-yoo'-o}; from 4102; to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust ({especially} one's spiritual well-being to Christ): -- believe(-r), commit (to trust), put in trust with.

especially 4102 - pistis {pis'-tis}; from 3982; persuasion, i.e. credence; moral conviction (of religious truth, or the truthfulness of God or a religious teacher), {especially} reliance upon Christ for salvation; abstractly, constancy in such profession; by extension, the system of religious (Gospel) truth itself: -- assurance, belief, believe, faith, fidelity.

especially 4190 - poneros {pon-ay-ros'}; from a derivative of 4192; hurtful, i.e. evil (properly, in effect or influence, and thus differing from 2556, which refers rather to essential character, as well as from 4550, which indicates degeneracy from original virtue); figuratively, calamitous; also (passively) ill, i.e. diseased; but {especially} (morally) culpable, i.e. derelict, vicious, facinorous; neuter (singular) mischief, malice, or (plural) guilt; masculine (singular) the devil, or (plural) sinners: -- bad, evil, grievous, harm, lewd, malicious, wicked(-ness). See also 4191.

especially 4198 - poreuomai {por-yoo'-om-ahee}; middle voice from a derivative of the same as 3984; to traverse, i.e. travel (literally or figuratively; {especially} to remove [figuratively, die], live, etc.); -- depart, go (away, forth, one's way, up), (make a, take a) journey, walk.

especially 4374 - prospero {pros-fer'-o}; from 4314 and 5342 (including its alternate); to bear towards, i.e. lead to, tender ({especially} to God), treat: -- bring (to, unto), deal with, do, offer (unto, up), present unto, put to.

especially 4487 - rhema {hray'-mah}; from 4483; an utterance (individually, collectively or specifically); by implication, a matter or topic ({especially} of narration, command or dispute); with a negative naught whatever: -- + evil, + nothing, saying, word.

especially 4512 - rhtis {hroo-tece'}; from 4506; a fold (as drawing together), i.e. a wrinkle ({especially} on the face): -- wrinkle.

especially 4522 - sagene {sag-ay'-nay}; from a derivative of satto (to equip) meaning furniture, {especially} a pack-saddle (which in the East is merely a bag of netted rope); a " seine " for fishing: -- net.

especially 4592 - semeion {say-mi'-on}; neuter of a presumed derivative of the base of 4591; an indication, {especially} ceremonially or supernaturally: -- miracle, sign, token, wonder.

especially 4621 - sitos {see'-tos}; plural irregular neuter sita {see'-tah}; of uncertain derivation; grain, {especially} wheat: -- corn, wheat.

especially 4851 - sumphero {soom-fer'-o}; from 4862 and 5342 (including its alternate); to bear together (contribute), i.e. (literally) to collect, or (figuratively) to conduce; {especially} (neuter participle as a noun) advantage: -- be better for, bring together, be expedient (for), be good, (be) profit(-able for).

especially 4969 - sphazo {sfad'-zo}; a primary verb; to butcher ({especially} an animal for food or in sacrifice) or (generally) to slaughter, or (specifically) to maim (violently): -- kill, slay, wound.

especially 5092 - time {tee-may'}; from 5099; 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.

especially 5158 - tropos {trop'-os}; from the same as 5157; a turn, i.e. (by implication) mode or style ({especially} with preposition or relative prefix as adverb, like); figuratively, deportment or character: -- (even) as, conversation, [+ like] manner, (+ by any) means, way.

especially 5172 - truphe {troo-fay'}; from thrupto (to break up or [figuratively] enfeeble, {especially} the mind and body by indulgence); effeminacy, i.e. luxury or debauchery: -- delicately, riot.

especially 5205 - huetos {hoo-et-os'}; from a primary huo (to rain); rain, {especially} a shower: -- rain.

especially 5259 - hupo {hoop-o'}; a primary preposition; 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 (when [at]): -- among, by, from, in, of, under, with. In comp. it retains the same general applications, {especially} of inferior position or condition, and specifically, covertly or moderately.

especially 5351 - phtheiro {fthi'-ro}; probably strengthened from pthio (to pine or waste); properly, to shrivel or wither, i.e. to spoil (by any process) or (generally) to ruin ({especially} figuratively, by moral influences, to deprave): -- corrupt (self), defile, destroy.

especially 5368 - phileo {fil-eh'-o}; from 5384; to be a friend to (fond of [an individual or an object]), i.e. have affection for (denoting personal attachment, as a matter of sentiment or feeling; while 0025 is wider, embracing {especially} the judgment and the deliberate assent of the will as a matter of principle, duty and propriety: the two thus stand related very much as 2309 and 1014, or as 2372 and 3563 respectively; the former being chiefly of the heart and the latter of the head); specifically, to kiss (as a mark of tenderness): - - kiss, love.

especially 5387 - philostorgos {fil-os'-tor-gos}; from 5384 and storge (cherishing one's kindred, {especially} parents or children); fond of natural relatives, i.e. fraternal towards fellow Christian: -- kindly affectioned.

especially 5457 - phos {foce}; from an obsolete phao (to shine or make manifest, {especially} by rays; compare 5316, 5346); luminousness (in the widest application, nat. or artificial, abstract or concrete, literal or figurative): -- fire, light.

especially 5463 - chairo {khah'-ee-ro}; a primary verb; to be " cheer " ful, i.e. calmly happy or well-off; impersonally, {especially} as salutation (on meeting or parting), be well: -- farewell, be glad, God speed, greeting, hall, joy(-fully), rejoice.

especially 5485 - charis {khar'-ece}; from 5463; graciousness (as gratifying), of manner or act (abstract or concrete; literal, figurative or spiritual; {especially} the divine influence upon the heart, and its reflection in the life; including gratitude): -- acceptable, benefit, favour, gift, grace(-ious), joy, liberality, pleasure, thank(-s, -worthy).

especially 5495 - cheir {khire}; perhaps from the base of 5494 in the sense of its congener the base of 5490 (through the idea of hollowness for grasping); the hand (literally or figuratively [power]; {especially} [by Hebraism] a means or instrument): -- hand.

especially 5603 - oide {o-day'}; from 0103; a chant or " ode " (the general term for any words sung; while 5215 denotes {especially} a religious metrical composition, and 5568 still more specifically, a Hebrew cantillation): -- song.

especially 5604 - odin {o-deen'}; akin to 3601; a pang or throe, {especially} of childbirth: -- pain, sorrow, travail.

especially)to 4486 - rhexnumi {hrayg'-noo-mee}; or rhesso {hrace'-so}; both prolonged forms of rheko (which appears only in certain forms, and is itself probably a strengthened form of agnumi [see in 2608]); to " break " , " wreck " or " crack " , i.e. ({especially)to} sunder (by separation of the parts; 2608 being its intensive [with the preposition in composition], and 2352 a shattering to minute fragments; but not a reduction to the constituent particles, like 3089) or disrupt, lacerate; by implication, to convulse (with spasms); figuratively, to give vent to joyful emotions: -- break (forth), burst, rend, tear.

specially 0012 - abussos {ab'-us-sos}; from 0001 (as a negative particle) and a variation of 1037; depthless, i.e. ({specially}) (infernal) " abyss " : -- deep, (bottomless) pit.

specialy 0020 - agalliasis {ag-al-lee'-as-is}; from 0021; exultation; {specialy}, welcome: -- gladness, (exceeding) joy.

specialy 0026 - agape {ag-ah'-pay}; from 0025; love, i.e. affection or benevolence; {specialy} (plural) a love-feast: -- (feast of) charity([-ably]), dear, love.

specialy 0047 - hagneia {hag-ni'-ah}; from 0053; cleanliness (the quality), i.e. ({specialy}) chastity: -- purity.

specialy 0059 - agorazo {ag-or-ad'-zo}; from 0058; properly, to go to market, i.e. (by implication) to purchase; {specialy}, to redeem: -- buy, redeem.

specialy 0068 - agros {ag-ros'}; from 0071; a field (as a drive for cattle); genitive case the country; {specialy}, a farm, i.e. hamlet: -- country, farm, piece of ground, land.

specialy 0071 - ago {ag'-o}; a primary verb; properly, to lead; by implication, to bring, drive, (reflexively) go, ({specialy}) pass (time), or (figuratively) induce: -- be, bring (forth), carry, (let) go, keep, lead away, be open.

specialy 0094 - adikos {ad'-ee-kos}; from 0001 (as a negative particle) and 1349; unjust; by extension wicked; by implication, treacherous; {specialy}, heathen: -- unjust, unrighteous.

specialy 0106 - azumos {ad'-zoo-mos}; from 0001 (as a negative particle) and 2219; unleavened, i.e. (figuratively) uncorrupted; (in the neutral plural) {specialy} (by implication) the Passover week: -- unleavened (bread).

specialy 0129 - haima {hah'-ee-mah}; of uncertain derivation; blood, literally (of men or animals), figuratively (the juice of grapes) or {specialy} (the atoning blood of Christ); by implication bloodshed, also kindred: -- blood.

specialy 0133 - ainesis {ah'-ee-nes-is}; from 0134; a praising (the act), i.e. ({specialy}) a thank(-offering): -- praise.

specialy 0139 - hairesis {hah'-ee-res-is}; from 0138; properly, a choice, i.e. ({specialy}) a party or (abstractly) disunion: -- heresy [which is the Greek word itself], sect.

specialy 0142 - airo {ah'-ee-ro}; a primary root; to lift up; by implication, to take up or away; figuratively, to raise (the voice), keep in suspense (the mind), {specialy}, to sail away (i.e. weigh anchor); by Hebraism [compare 5375] to expiate sin: -- away with, bear (up), carry, lift up, loose, make to doubt, put away, remove, take (away, up).

specialy 0150 - aischros {ahee-skhros'}; from the same as 0153; shameful, i.e. base ({specialy}, venal): -- filthy.

specialy 0165 - aion {ahee-ohn'}; from the same as 0104; properly, an age; by extension, perpetuity (also past); by implication, the world; {specialy} (Jewish) a Messianic period (present or future): -- age, course, eternal, (for) ever(-more), [n-]ever, (beginning of the , while the) world (began, without end). Compare 5550.

specialy 0169 - akathartos {ak-ath'-ar-tos}; from 0001 (as a negative particle) and a presumed derivative of 2508 (meaning cleansed); impure (ceremonially, morally [lewd] or {specialy}, [demonic]): -- foul, unclean.

specialy 0190 - akoloutheo {ak-ol-oo-theh'-o}; from 0001 (as a particle of union) and keleuthos (a road); properly, to be in the same way with, i.e. to accompany ({specialy}, as a disciple): -- follow, reach.

specialy 0244 - allotriepiskopos {al-lot-ree-ep-is'-kop-os}; from 0245 and 1985; overseeing others' affairs, i.e. a meddler ({{specialy}}, in Gentile customs): -- busybody in other men's matters.

specialy 0246 - allophulos {al-lof'-oo-los}; from 0243 and 5443; foreign, i.e. ({{specialy}}) Gentile: -- one of another nation.

specialy 0321 - anago {an-ag'-o}; from 0303 and 0071; to lead up; by extension to bring out; {{specialy}}, to sail away: -- bring (again, forth, up again), depart, launch (forth), lead (up), loose, offer, sail, set forth, take up.

specialy 0431 - anepsios {an-eps'-ee-os}; from 0001 (as a particle of union) and an obsolete nepos (a brood); properly, akin, i.e. ({{specialy}}) a cousin: -- sister's son.

specialy 0446 - anthupatos {anth-oo'-pat-os}; from 0473 and a superlative of 5228; instead of the highest officer, i.e. ({{specialy}}) a Roman proconsul: -- deputy.

specialy 0460 - anomos {an-om'-oce}; adverb from 0459; lawlessly, i.e. ({{specialy}}) not amenable to (the Jewish) law: -- without law.

specialy 0476 - antidikos {an-tid'-ee-kos}; from 0473 and 1349; an opponent (in a lawsuit); {{specialy}}, Satan (as the arch-enemy): -- adversary.

specialy 0571 - apistos {ap'-is-tos}; from 0001 (as a negative particle) and 4103; (actively) disbelieving, i.e. without Christian faith ({{specialy}}, a heathen); (passively) untrustworthy (person), or incredible (thing): -- that believeth not, faithless, incredible thing, infidel, unbeliever(-ing).

specialy 0618 - apolambano {ap-ol-am-ban'-o}; from 0575 and 2983; to receive ({{specialy}}, in full, or as a host); also to take aside: -- receive, take.

specialy 0629 - apolutrosis {ap-ol-oo'-tro-sis}; from a compound of 0575 and 3083; (the act) ransom in full, i.e. (figuratively) riddance, or ({{specialy}}) Christian salvation: -- deliverance, redemption.

specialy 0630 - apoluo {ap-ol-oo'-o}; from 0575 and 3089; to free fully, i.e. (literally) relieve, release, dismiss (reflexively, depart), or (figuratively) let die, pardon or ({{specialy}}) divorce: -- (let) depart, dismiss, divorce, forgive, let go, loose, put (send) away, release, set at liberty.

specialy 0647 - apostasion {ap-os-tas'-ee-on}; neuter of a (presumed) adj. from a derivative of 0868; properly, something separative, i.e. ({{specialy}}) divorce: -- (writing of) divorcement.

specialy 0651 - apostole {ap-os-tol-ay'}; from 0649; commission, i.e. ({{specialy}}) apostolate: -- apostleship.

specialy 0652 - apostolos {ap-os'-tol-os}; from 0649; a delegate; {{specialy}}, an ambassador of the Gospel; officially a commissioner of Christ [" apostle "] (with miraculous powers): -- apostle, messenger, he that is sent.

specialy 0681 - hapto {hap'-to}; a primary verb; properly, to fasten to, i.e. ({{specialy}}) to set on fire: -- kindle, light.

specialy 0694 - argurion {ar-goo'-ree-on}; neuter of a presumed derivative of 0696; silvery, i.e. (by implication) cash; {{specialy}}, a silverling (i.e. drachma or shekel): -- money, (piece of) silver (piece).

specialy 0736 - artemon {ar-tem'-ohn}; from a derivative of 0737; properly, something ready [or else more remotely from 0142 (compare 0740); something hung up], i.e. ({{specialy}}) the topsail (rather foresail or jib) of a vessel: -- mainsail.

specialy 0878 - aphron {af'-rone}; from 0001 (as a negative particle) and 5424; properly, mindless, i.e. stupid, (by implication) ignorant, ({{specialy}}) egotistic, (practically) rash, or (morally) unbelieving: -- fool(-ish), unwise.

specialy 0911 - bapto {bap'-to}; a primary verb; to overwhelm, i.e. cover wholly with a fluid; in the N.T. only in a qualified or {{specialy}}, sense, i.e. (literally) to moisten (a part of one's person), or (by implication) to stain (as with dye): -- dip.

specialy 0946 - bdelugma {bdel'-oog-mah}; from 0948; a detestation, i.e. ({{specialy}}) idolatry: -- abomination.

specialy 0947 - bdeluktos {bdel-ook-tos'}; from 0948; detestable, i.e. ({{specialy}}) idolatrous: -- abominable.

specialy 0987 - blasphemeo {blas-fay-meh'-o}; from 0989; to vilify; {{specialy}}, to speak impiously: -- (speak) blaspheme(-er, -mously, -my), defame, rail on, revile, speak evil.

specialy 0989 - blasphemos {blas'-fay-mos}; from a derivative of 0984 and 5345; scurrilous, i.e. calumnious (against men), or ({{specialy}}) impious (against God): -- blasphemer(-mous), railing.

specialy 0996 - boetheia {bo-ay'-thi-ah}; from 0998; aid; {{specialy}}, a rope or chain for frapping a vessel: - help.

specialy 0999 - bothunos {both'-oo-nos}; akin to 0900; a hole (in the ground); {{specialy}}, a cistern: -- ditch, pit.

specialy 1010 - bouleutes {bool-yoo-tace'}; from 1011; an adviser, i.e. ({{specialy}}) a councillor or member of the Jewish Sanhedrin: -- counsellor.

specialy 1017 - brabeion {brab-i'-on}; from brabeus (an umpire of uncertain derivation); an award (of arbitration), i.e. ({{specialy}}) a prize in the public games: -- prize.

specialy 1041 - bomos {bo'-mos}; from the base of 0939; properly, a stand, i.e. ({{specialy}}) an altar: -- altar.

specialy 1100 - glossa {gloce-sah'}; of uncertain affinity; the tongue; by implication, a language ({{specialy}}, one naturally unacquired): -- tongue.

specialy 1101 - glossokomon {gloce-sok'-om-on}; from 1100 and the base of 2889; properly, a case (to keep mouthpieces of wind-instruments in) i.e. (by extension) a casket or ({{specialy}}) purse: -- bag.

specialy 1117 - gomos {gom'-os}; from 1073; a load (as filling), i.e. ({{specialy}}) a cargo, or (by extension) wares: -- burden, merchandise.

specialy 1135 - gune {goo-nay'}; probably from the base of 1096; a woman; {{specialy}}, a wife: -- wife, woman.

specialy 1206 - deuteraios {dyoo-ter-ah'-yos}; from 1208; secondary, i.e. ({{specialy}}) on the second day: -- next day.

specialy 1207 - deuteroprotos {dyoo-ter-op'-ro-tos}; from 1208 and 4413; second-first, i.e. ({{specialy}}) a designation of the Sabbath immediately after the Paschal week (being the second after Passover day, and the first of the seven Sabbaths intervening before Pentecost): -- second...after the first.

specialy 1228 - diabolos {dee-ab'-ol-os}; from 1225; a traducer; {{specialy}}, Satan [compare 7854]: -- false

accuser, devil, slanderer.

specialy 1242 - diatheke {dee-ath-ay'-kay}; from 1303; properly, a disposition, i.e. ({{specialy}}) a contract (especially a devisory will): -- covenant, testament.

specialy 1245 - diakatharizo {dee-ak-ath-ar-id'-zo}; from 1223 and 2511; to cleanse perfectly, i.e. ({{specialy}}) winnow: -- thoroughly purge.

specialy 1249 - diakonos {dee-ak'-on-os}; probably from an obsolete diako (to run on errands; compare 1377); an attendant, i.e. (genitive case) a waiter (at table or in other menial duties); {{specialy}}, a Christian teacher and pastor (technically, a deacon or deaconess): -- deacon, minister, servant.

specialy 1287 - diaskorpizo {dee-as-kor-pid'-zo}; from 1223 and 4650; to dissapate, i.e. (genitive case) to rout or separate; {{specialy}}, to winnow; figuratively, to squander: -- disperse, scatter (abroad), strew, waste.

specialy 1290 - diaspora {dee-as-por-ah'}; from 1289; dispersion, i.e. ({{specialy}} and concretely) the (converted) Israelite resident in Gentile countries: -- (which are) scattered (abroad).

specialy 1299 - diatasso {dee-at-as'-so}; from 1223 and 5021; to arrange thoroughly, i.e. ({{specialy}}) institute, prescribe, etc.: -- appoint, command, give, (set in) order, ordain.

specialy 1320 - didaskalos {did-as'-kal-os}; from 1321; an instructor (genitive case or {{specialy}}): -- doctor, master, teacher.

specialy 1343 - dikaiosune {dik-ah-yos-oo'-nay}; from 1342; equity (of character or act); {{specialy}} (Christian) justification: -- righteousness.

specialy 1357 - diorthosis {dee-or'-tho-sis}; from a compound of 1223 and a derivative of 3717, meaning to straighten thoroughly; rectification, i.e. ({{specialy}}) the Messianic restauration: -- reformation.

specialy 1411 - dunamis {doo'-nam-is}; from 1410; force (literally or figuratively); {{specialy}}, miraculous power (usually by implication, a miracle itself): -- ability, abundance, meaning, might(-ily, -y, -y deed), (worker of) miracle(-s), power, strength, violence, mighty (wonderful) work.

specialy 1430 - doma {do'-mah}; from demo (to build); properly, an edifice, i.e. ({{specialy}}) a roof: -- housetop.

specialy 1435 - doron {do'-ron}; a present; {{specialy}}, a sacrifice: -- gift, offering.

specialy 1456 - egkainia {eng-kah'-ee-nee-ah}; neuter plural of a presumed compound from 1722 and 2537; innovatives, i.e. ({{specialy}}) renewal (of religious services after the Antiochian interruption): -- dedication.

specialy 1482 - ethnikos {eth-nee-kos'}; from 1484; national (" ethnic "), i.e. ({{specialy}}) a Gentile: -- heathen (man).

specialy 1484 - ethnos {eth'-nos}; probably from 1486; a race (as of the same habit), i.e. a tribe; {{specialy}}, a foreign (non-Jewish) one (usually by implication, pagan): -- Gentile, heathen, nation, people.

specialy 1546 - ekbloe {ek-bol-ay'}; from 1544; ejection, i.e. ({{specialy}}) a throwing overboard of the cargo: -- + lighten the ship.

specialy 1549 - ekgonon {ek'-gon-on}; neuter of a derivative of a compound of 1537 and 1096; a descendant, i.e. ({{specialy}}) grandchild: -- nephew.

specialy 1554 - ekdidomi {ek-did-o'-mee}; from 1537 and 1325; to give forth, i.e. ({specially}) to lease: -- let forth (out).

specialy 1562 - ekduo {ek-doo'-o}; from 1537 and the base of 1416; to cause to sink out of, i.e. ({specially} as of clothing) to divest: -- strip, take off from, unclothe.

specialy 1601 - ekpipto {ek-pip'-to}; from 1537 and 4098; to drop away; {specially}, be driven out of one's course; figuratively, to lose, become inefficient: -- be cast, fail, fall (away, off), take none effect.

specialy 1638 - elaion {el-ah-yone'}; from 1636; an olive-orchard, i.e. ({specially}) the Mt. of Olives: -- Olivet.

specialy 1653 - eleo {el-eh-eh'-o}; from 1656; to compassionate (by word or deed, {specially}, by divine grace): -- have compassion (pity on), have (obtain, receive, shew) mercy (on).

specialy 1690 - embrimaomai {em-brim-ah'-om-ahee}; from 1722 and brimaomai (to snort with anger); to have indignation on, i.e. (transitively) to blame, (intransitively) to sigh with chagrin, ({specially}) to sternly enjoin: -- straitly charge, groan, murmur against.

specialy 1783 - enteuxis {ent'-yook-sis}; from 1793; an interview, i.e. ({specially}) supplication: -- intercession, prayer.

specialy 1911 - epiballo {ep-ee-bal'-lo}; from 1909 and 0906; to throw upon (literal or figurative, transitive or reflexive; usually with more or less force); {specially} (with 1438 implied) to reflect; impersonally, to belong to: -- beat into, cast (up-)on, fall, lay (on), put (unto), stretch forth, think on.

specialy 1918 - epigambreo {ep-ee-gam-bryoo'-o}; from 1909 and a derivative of 1062; to form affinity with, i.e. ({specially}) in a levirate way: -- marry.

specialy 1984 - episkope {ep-is-kop-ay'}; from 1980; inspection (for relief); by implication, superintendence; {specially}, the Christian " episcopate " : -- the office of a " bishop " , bishoprick, visitation.

specialy 2015 - epiphaneia {ep-if-an'-i-ah}; from 2016; a manifestation, i.e. ({specially}) the advent of Christ (past or future): -- appearing, brightness.

specialy 2106 - eudokeo {yoo-dok-eh'-o}; from 2095 and 1380; 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.

specialy 2108 - euergesia {yoo-erg-es-ee'-ah}; from 2110; beneficence (genitive case or {specially}): -- benefit, good deed done.

specialy 2110 - euergetes {yoo-erg-et'-ace}; from 2095 and the base of 2041; a worker of good, i.e. ({specially}) a philanthropist: -- benefactor.

specialy 2150 - eusebeia {yoo-seb'-i-ah}; from 2152; piety; {specially}, the gospel scheme: -- godliness, holiness.

specialy 2168 - eucharisteo {yoo-khar-is-teh'-o}; from 2170; to be grateful, i.e. (actively) to express gratitude (towards); {specially}, to say grace at a meal: -- (give) thank(-ful, -s).

specialy 2183 - ephemeria {ef-ay-mer-ee'-ah}; from 2184; diurnality, i.e. ({specially}) the quotidian rotation or class of the Jewish priests' service at the Temple, as distributed by families: -- course.

specialy 2208 - Zelotes {dzay-lo-tace'}; the same as 2208; a Zealot, i.e. ({specialy}) partisan for Jewish political independence: -- Zelotes.

specialy 2212 - zeteo {dzay-teh'-o}; of uncertain affinity; to seek (literally or figuratively); {specialy}, (by Hebraism) to worship (God), or (in a bad sense) to plot (against life): -- be (go) about, desire, endeavour, enquire (for), require, (X will) seek (after, for, means). Compare 4441.

specialy 2281 - thalassa {thal'-as-sah}; probably prolonged from 0251; the sea (genitive case or {specialy}): -- sea.

specialy 2307 - thelema {thel'-ay-mah}; from the prolonged form of 2309; a determination (properly, the thing), i.e. (actively) choice ({specialy}), purpose, decree; abstractly, volition) or (passively) inclination: -- desire, pleasure, will.

specialy 2322 - therapeia {ther-ap-i'-ah}; from 2323; attendance ({specialy}), medical, i.e. cure); figuratively and collec. domestics: -- healing, household.

specialy 2323 - therapeuo {ther-ap-yoo'-o}; from the same as 2324; to wait upon menially, i.e. (figuratively) to adore (God), or ({specialy}) to relieve (of disease): -- cure, heal, worship.

specialy 2435 - hilasterion {hil-as-tay'-ree-on}; neuter of a derivative of 2433; an expiatory (place or thing), i.e. (concretely) an atoning victim, or ({specialy}) the lid of the Ark (in the Temple): -- mercyseat, propitiation.

specialy 2438 - himas {hee-mas'}; perhaps from the same as 0260; a strap, i.e. ({specialy}) the tie (of a sandal) or the lash (of a scourge): -- latchet, thong.

specialy 2508 - kathairo {kath-ah'-ee-ro}; from 2513; to cleanse, i.e. ({specialy}) to prune; figuratively, to expiate: -- purge.

specialy 2550 - kakoetheia {kak-o-ay'-thi-ah}; from a compound of 2556 and 2239; bad character, i.e. ({specialy}) mischievousness: -- malignity.

specialy 2609 - katago {kat-ag'-o}; from 2596 and 0071; to lead down; {specialy}, to moor a vessel: -- bring (down, forth), (bring to) land, touch.

specialy 2621 - katakeimai {kat-ak'-i-mahee}; from 2596 and 2749; to lie down, i.e. (by implication) be sick; {specialy}, to recline at a meal: -- keep, lie, sit at meat (down).

specialy 2625 - kataklino {kat-ak-lee'-no}; from 2596 and 2827; to recline down, i.e. ({specialy}) to take a place at table: -- (make) sit down (at meat).

specialy 2647 - kataluo {kat-al-oo'-o}; from 2596 and 3089; to loosen down (disintegrate), i.e. (by implication) to demolish (literally or figuratively); {specialy} [compare 2646] to halt for the night: -- destroy, dissolve, be guest, lodge, come to nought, overthrow, throw down.

specialy 2665 - katapetasma {kat-ap-et'-as-mah}; from a compound of 2596 and a congener of 4072; something spread thoroughly, i.e. ({specialy}) the door screen (to the Most Holy Place) in the Jewish Temple: -- veil.

specialy 2689 - katastole {kat-as-tol-ay'}; from 2687; a deposit, i.e. ({specialy}) costume: -- apparel.

specialy 2702 - kataphero {kat-af-er'-o}; from 2596 and 5342 (including its alternate); to bear down, i.e. (figuratively) overcome (with drowsiness); {specialy}, to cast a vote: -- fall, give, sink down.

specialy 2725 - kategoros {kat-ay'-gor-os}; from 2596 and 0058; against one in the assembly, i.e. a complaintant at law; {specialy}, Satan: -- accuser.

specialy 2735 - katorthoma {kat-or'-tho-mah}; from a compound of 2596 and a derivative of 3717 [compare 1357]; something made fully upright, i.e. (figuratively) rectification ({specialy}, good public administration): -- very worthy deed.

specialy 2762 - keraia {ker-ah'-yah}; feminine of a presumed derivative of the base of 2768; something horn-like, i.e. ({specialy}) the apex of a Hebrew letter (figuratively, the least particle): -- tittle.

specialy 2769 - keration {ker-at'-ee-on}; neuter of a presumed derivative of 2768; something horned, i.e. ({specialy}) the pod of the carob-tree: -- husk. *. kerao. See 2767.**

specialy 2772 - kerma {ker'-mah}; from 2751; a clipping (bit), i.e. ({specialy}) a coin: -- money.

specialy 2774 - kephalaion {kef-al'-ah-yon}; neuter of a derivative of 2776; a principal thing, i.e. main point; {specialy}, an amount (of money): -- sum.

specialy 2775 - kephalaioo {kef-al-ahee-o'-o}; from the same as 2774; ({specialy}) to strike on the head: -- wound in the head.

specialy 2806 - klao {klah'-o}; a primary verb; to break ({specialy}, of bread): -- break.

specialy 2875 - kopto {kop'-to}; a primary verb; to " chop " ; {specialy}, to beat the breast in grief: -- cut down, lament, mourn, (be-)wail. Compare the base of 5114.

specialy 2885 - kosmeo {kos-meh'-o}; from 2889; to put in proper order, i.e. decorate (literally or figuratively); {specialy}, to snuff (a wick): -- adorn, garnish, trim.

specialy 2923 - krites {kree-tace'}; from 2919; a judge (genitive case or {specialy}): -- judge.

specialy 2934 - ktenos {ktay'-nos}; from 2932; property, i.e. ({specialy}) a domestic animal: -- beast.

specialy 4059 - peritemno {per-ee-tem'-no}; from 4012 and the base of 5114; to cut around, i.e. ({specialy}) to circumcise: -- circumcise.

specialy 4078 - pegnumi {payg'-noo-mee}; a prolonged form of a primary verb (which in its simpler form occurs only as an alternate in certain tenses); to fix (" peg "), i.e. ({specialy}) to set up (a tent): -- pitch.

Greek Strong's Dictionary with all the Synonyms inserted into the definitions.

0032 + angel + angels + An angel + an angel + of angels + the angel + his angel + by angels + the angels + messengers + his angels + of an angel + For an angel + my messenger + by the angel + of the angel + their angels + as the angel + for the angel + and the angels + of the angels + But the angel + and the angel + by the angels + the messenger + And the angel + and to angels + and of angels + and the angels + unto the angel + are the angels + with the angel + me as an angel + not the angels + the messengers + And the angels + Unto the angel + and his angels + than the angels + with his angels + it by his angel + And to the angel + no not the angels + unto him an angel + And of the angels + things the angels + out of the angel s + And unto the angel + For unto the angels + that is of the angel + to pass as the angels + but are as the angels + them which is the angel + them which is the angel + And when the messengers + there was with the angel + him the nature of angels + He shall give his angels +/ . *aggelos* {ang'-el-os}; from *aggello* [probably derived from **0071 + go + led + bring + and led + I bring + is open + leadeth + brought + to bring + was kept + let us go + Let us go + and bring + ye be led + He was led + as are led + he brought + them bring + and was led + me to bring + And brought + and brought + was brought + up let us go + They brought + him and bring + being brought + to be brought + as ye were led + And he brought + him he brought + he might bring + them and bring + they shall lead + him and brought + let us be going + they him and led + And they brought + him to be carried + them and to bring + him to be brought + things in bringing + For ye have brought + have ye not brought + unto them Let us go + to have them brought + And ye shall be brought + And when they had brought + for that intent that he might bring +/ ; compare **0034 + herd + an herd + the herd + and the herd + from them an herd +/] (to bring tidings); a messenger; especially an "angel"; by implication, a pastor: --angel, messenger .****

0988 + speaking + railings + and evil + blasphemy + blasphemies + of blasphemy + in blasphemy + his blasphemy + and blasphemy + the blasphemy + him a railing + and blasphemies + but the blasphemy + things and blasphemies + and I know the blasphemy + thee not ; but for blasphemy +/ . *blasphemia* {blas-fay-me'-ah}; from **0989 + blasphemers + blasphemous + not railing + a blasphemer +/ ; vilification (especially against God): --blasphemy, evil speaking, railing .**

1026 + rain + to wash + it rained + and sendeth + and it rained + but she hath washed + that it might not rain +/ . *brecho* {brekh'-o}; a primary verb; to moisten (especially by a shower): --(send) rain, wash .

1343 + righteousness + to righteousness + Of righteousness + of righteousness + in righteousness + not righteousness + but righteousness + the righteousness + and righteousness + for righteousness + his righteousness + that righteousness + hath righteousness + unto righteousness + from righteousness + after righteousness + of the righteousness + is the righteousness + and of righteousness + and in righteousness + and his righteousness + But the righteousness + not the righteousness + not after righteousness + to him for righteousness + unto him for righteousness + themselves unto the righteousness +/ . *dikaiousune* {dik-ah-yos-oo'-nay}; from **1342 + just + a just + it meet + of just + is just + are just + is right + and just + The just + was just + the just + righteous + that Just + and a just + of the just + it be right + O righteous + of the Just + for The just + is righteous + of righteous + the righteous + as it is meet + and righteous + his righteous + of a righteous + things are just + for a righteous + was a righteous + of the righteous + One and the Just + but the righteous + it is a righteous + For that righteous + as he is righteous + that which is just + that he was a just + shall the righteous + that he is righteous + to do with that just + that he might be just + that he was righteous + that they were righteous + and he that is righteous +/ ; equity (of character or act); specially (Christian) justification: --righteousness .**

1407 + sickle + in thy sickle + in his sickle + in the sickle +/ . *drepanon* {drep'-an-on}; from *drepo* (to pluck); a gathering hook (especially for harvesting): --sickle .

1466 + temperance + and to temperance +/. egkrateia {eng-krat'-i-ah}; from 1468 + temperate +/ ; self-control (especially continence): --temperance .

1742 + garment + clothing + for raiment + his raiment + than raiment + and his raiment + is more than raiment +/. enduma {en'-doo-mah}; from 1746 + on + Put + put + ye on + it on + not on + clothed + and put + putting + But put + arrayed + must put + have put + which had + and having + was clothed + and not put + ye shall put + And have put + ye be endued + and let us put + shall have put + And that ye put + And they clothed + from him and put + so be that being clothed +/ ; apparel (especially the outer robe): --clothing, garment, raiment .

1939 + lust + lusts + desire + a desire + the lust + the lusts + and lusts + when lust + in the lust + and the lust + to the lusts + and the lusts + concupiscence + I have desired + it in the lusts + men have desired + of concupiscence + away and the lust + past in the lusts + to fulfil the lusts + unto them With desire + manner of concupiscence +/. epithumia {ep-ee-thoo-mee'-ah}; from 1937 + desire + lusted + Ye lust + to lust + lusteth + he desireth + And desiring + And we desire + I have coveted + ye shall desire + And he would fain + Thou shalt not covet + it ; and shall desire +/ ; a longing (especially for what is forbidden): --concupiscence, desire, lust (after) .

1997 + together + the assembling + and by our gathering +/. episunagoge {ep-ee-soon-ag-o-gay'}; from 1996 + together + gathereth + was gathered + I have gathered + and shall gather + and they shall gather + In the mean time when there were gathered +/ ; a complete collection; especially a Christian meeting (for worship): --assembling (gathering) together .

2042 + provoke + hath provoked +/. erethizo {er-eth-id'-zo}; from a presumed prolonged form of 2054 + strife + debate + variance + and strife + not in strife + and contentions + there be debates + that there are contentions +/ ; to stimulate (especially to anger): --provoke .

2097 + glad + preach + tidings + us good + I bring + I preach + preached + and bring + To preach + preacheth + preaching + to preach + man preach + I preached + the gospel + and preach + he preached + is preached + was preached + and preached + me to preach + other gospel + they preached + unto you glad + by the gospel + and preaching + but to preach + And we declare + not the gospel + I have preached + have the gospel + any other gospel + us for to preach + we have preached + with you and preach + as he hath declared + of them that preach + cause was the gospel + and shewing the glad + that I should preach + unto thee and to shew + Verily that when I preach + in me that I might preach + And when they had preached + For unto us was the gospel + from you unto us and brought + unto you by them that have preached +/. euaggelizo {yoo-ang-ghel-id'-zo}; from 2095 + well + ye well + them good + unto him Well + That it may be well +/ and 0032 + angel + angels + An angel + an angel + of angels + the angel + his angel + by angels + the angels + messengers + his angels + of an angel + For an angel + my messenger + by the angel + of the angel + their angels + as the angel + for the angel + and the angels + of the angels + But the angel + and the angel + by the angels + the messenger + And the angel + and to angels + and of angels + and the angels + unto the angel + are the angels + with the angel + me as an angel + not the angels + the messengers + And the angels + Unto the angel + and his angels + than the angels + with his angels + it by his angel + And to the angel + no not the angels + unto him an angel + And of the angels + things the angels + out of the angel s + And unto the angel + For unto the angels + that is of the angel + to pass as the angels + but are as the angels + them which is the angel + them which is the angel + And when the messengers + there was with the angel + him the nature of angels + He shall give his angels +/ ; to announce good news ('evangelize') especially the gospel: --declare, bring (declare, show) glad (good) tidings, preach (the gospel) .

2224 + shall gird + thou girdedst + unto him Gird +/. zonnumi {dzone'-noo-mi}; from 2223 + purses + girdle + girdles + in their purse + and with a girdle +/ ; to bind about (especially with a belt): --gird .

2537 + a new 2537- a new 2537- new + A new + a new + it new + is new + the new + for new + of a new + with new + but a new + and a new + is the new + of the new + things new + he is a new + as it were a new + it in his own new + that was taken out of the new + and I will write upon him my new +/. kainos {kahee-nos'}; of uncertain affinity; new (especially in freshness; while 3501 + new + Young + but new + But

new + the new + the young + of the new + ye younger + the younger + And the young + and the younger + But the younger + And the younger + that the younger + that ye may be a new +/- is properly so with respect to age: --new .

2782 + preaching + of preaching + the preaching + is our preaching + and my preaching + and the preaching + me ; that by me the preaching +/- . kerugma {kay'-roog-mah}; from 2784 + preach + Preach + preached + I preach + preaching + To preach + preacheth + Preaching + we preach + to preach + to publish + and preach + a preacher + that preach + proclaiming + be preached + he preached + And preached + and preached + us to preach + was preached + be published + But we preach + For we preach + and to preach + and preaching + them to preach + they published + And he preached + them that preach + out and preached + that I may preach + shall they preach + shall be preached + should be preached + of you we preached + thou that preachest + shall be proclaimed + we have not preached + when I have preached + his way and published +/- ; a proclamation (especially of the gospel; by implication, the gospel itself): --preaching .

3122 + most + of all + specially + Especially + It is more + especially + But chiefly + and specially + men especially + but especially +/- . malista {mal'-is-tah}; neuter plural of the superlative of an apparently primary adverb mala (very); (adverbially) most (in the greatest degree) or particularly: --chiefly, most of all, (e-)specially .

3123 + so + more + rather + I more + a great + the more + and more + ye rather + be rather + it rather + out rather + but rather + the rather + But so much + them so much + which is far + will I rather + unto you more + sake I rather + were the more + ye ought rather + but that rather + he was the more + gifts but rather + do ye not rather + but let it rather + in me it is better + unto you ; but rather + that he should rather + up and have not rather + them . Are ye not much + over you are not we rather + unto me for it were better +/- . mallon {mal'-lon}; neuter of the comparative of the same as 3122 + most + of all + specially + Especially + It is more + especially + But chiefly + and specially + men especially + but especially +/- ; (adverbially) more (in a greater degree) or rather: --+ better, X far, (the) more (and more), (so) much (the more), rather .

3404 + hate + hated + I hate + hateth + hating + and hate + that hate + and hated + yet hated + me hateth + They hated + and hating + hath hated + shall hate + and hateth + and hateful + thing I hate + he will hate + have I hated + that it hated + He that hateth + and shall hate + to me and hate + that thou hatest + to them that hate + But he that hateth + And ye shall be hated + it ; and he that hateth +/- . miso {mis-eh'-o}; from a primary misos (hatred); to detest (especially to persecute); by extension, to love less: --hate(-ful) .

3538 + wash + I wash + to wash + and wash + they wash + and washed + have washed + and I washed + he had washed + for they wash + dost thou wash + she have washed +/- . nipto {nip'-to}; to cleanse (especially the hands or the feet or the face); ceremonially, to perform ablution: --wash . Compare 3068 + washed + and washed + us and washed + that was washed + to him He that is washed + whom when they had washed +/- .

4088 + bitterness + of bitterness + and bitterness +/- . pikria {pik-ree'-ah}; from 4089 + bitter + water and bitter +/- ; acidity (especially poison), literally or figuratively: --bitterness .

4969 + slew + slain + one and slew + that was slain + that were slain + as it were wounded + for thou wast slain + as it had been slain + of them that were slain + and that they should kill +/- . sphazo {sfad'-zo}; a primary verb; to butcher (especially an animal for food or in sacrifice) or (generally) to slaughter, or (specifically) to maim (violently): --kill, slay, wound .

5495 + hand + hands + my hand + his hand + of hands + the hand + own hand + her hand + my hands + thy hand + him hand + thy hands + the hands + his hands + with hands + by the hand + by his hand + in her hand + in his hand + up his hand + of my hands + their hands + in the hand + by his hands + not the hand + and his hand + up the hands + up his hands + by the hands + her his hand + out his hand + And the hand + of the hands + of thy hands + in his hands + with the hand + unto the hand + with his hand + is in his hand

+ them his hands + by their hands + with his hands + from his hands + in their hands + of their hands + and in his hand + him by the hand + not their hands + man by the hand + out of the hand + her by the hand + And by the hands + they their hands + out of our hands + them by the hand + Hath not my hand + out of their hand + be And the hand + and from the hand + me out of the hand + And in their hands + upon and our hands + of their own hands + unto them his hands + them out of my hand + them in their hands + it out and his hand + it with mine own hand + unto them with the hand + thee and in their hands +/- . cheir {khire}; perhaps from the base of 5494 + winter + tempest + weather + It will be foul + and it was winter + be not in the winter +/- in the sense of its congener the base of 5490 + gulf +/- (through the idea of hollowness for grasping); the hand (literally or figuratively [power]; especially [by Hebraism] a means or instrument): --hand .

5603 + song + songs + the song + that song + and the song +/- . oide {o-day'}; from 0103 + singing + And they sung + And they sing +/- ; a chant or "ode" (the general term for any words sung; while 5215 + and hymns +/- denotes especially a religious metrical composition, and 5568 + in psalms 5568- in psalms 5568- psalm + a psalm + in psalms + of Psalms + of Psalms + and in the psalms +/- still more specifically, a Hebrew cantillation): --song .

Root Words and their word stems. This helps you see all related words in the English.

English Theasurus that shows all the ways the English word is translated from the original Greek and Hebrew.

especially 3122 ** malista ** chiefly, most of all, ({e-)specially}.

especially 3966 -- m@\od -- diligently, {especially}, exceeding(-ly), far, fast, good, great(-ly), X louder and louder, might(-ily, -- y), (so) much,quickly, (so) sore, utterly, very (+ much, sore), well.

Greek Cross References that shows all the ways the Greek is translated from the English word.

especially 3122 malista * {especially} , {3122 malista } ,

specially 3122 malista * {specially} , {3122 malista } ,

English to Hebrew and Greek Thesaurus

**The - is marking the Old Testament words. The * is marking the New Testament Words.
English list of words is 15,684 * Hebrew Numbers referred to 8,674 * Greek Numbers referred to 5,624 * Unique English words in N.T. 5,437 * Unique English words in O.T. 10,254**

*** especially , 3122 ,**

- especially , 3966 ,

*** specially , 3122 ,**

English Synonyms with Greek Strong's Number.

especially - 3122 all, chiefly, {especially}, more, most, specially,

specially - 3122 all, chiefly, especially, more, most, {specially},



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especially , PSA_31_11,
especially , ACT_26_03 ,
especially , GAL_06_10,
especially , 1TI_05_17,
especially , 2TI_04_13,
specially , DEU_04_10,
specially , ACT_25_26,
specially , 1TI_04_10 , 1TI_05_08 ,
specially , TIT_01_10,
specially , PHM_01_16,

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One Word English Phrase Index to the KJV Bible.

especially 1Ti_05_17 # Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.

especially 2Ti_04_13 # The cloak that I left at Troas with Carpus, when thou comest, bring [with thee], and the books, [but] especially the parchments.

Especially Act_26_03 # Especially [because I know] thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently.

especially Gal_06_10 # As we have therefore opportunity, let us do good unto all [men], especially unto them who are of the household of faith.

especially Psa_31_11 # I was a reproach among all mine enemies, but especially among my neighbours, and a fear to mine acquaintance: they that did see me without fled from me.

specially 1Ti_04_10 # For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe.

specially 1Ti_05_08 # But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.

specially Act_25_26 # Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and specially before thee, O king Agrippa, that, after examination had, I might have somewhat to write.

Specially Deu_04_10 # [Specially] the day that thou stoddest before the LORD thy God in Horeb, when the LORD said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and [that] they may teach their children.

specially Phm_01_16 # Not now as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh, and in the Lord?

specially Tit_01_10 # For there are many unruly and vain talkers and deceivers, specially they of the circumcision:

Three Word English Phrase Index to the KJV Bible.

especially among my Psa_31_11 # I was a reproach among all mine enemies, but especially among my neighbours, and a fear to mine acquaintance: they that did see me without fled from me.

Especially because I Act_26_03 # Especially [because I know] thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently.

especially the parchments 2Ti_04_13 # The cloak that I left at Troas with Carpus, when thou comest, bring [with thee], and the books, [but] especially the parchments.

especially they who 1Ti_05_17 # Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.

especially unto them Gal_06_10 # As we have therefore opportunity, let us do good unto all [men], especially unto them who are of the household of faith.

specially before thee Act_25_26 # Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and specially before thee, O king Agrippa, that, after examination had, I might have somewhat to write.

specially for those 1Ti_05_08 # But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.

specially of those 1Ti_04_10 # For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe.

Specially the day Deu_04_10 # [Specially] the day that thou stookest before the LORD thy God in Horeb, when the LORD said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and [that] they may teach their children.

specially they of Tit_01_10 # For there are many unruly and vain talkers and deceivers, specially they of the circumcision:

specially to me Phm_01_16 # Not now as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh, and in the Lord?

Bible Phrases for Individual word studies

especially before thee Act_25_26

especially for those 1Ti_05_08

especially they Tit_01_10

Specially DEU 004 010 [{Specially}] the day <03117 +yowm > that thou stoodest <05975 + before <06440 +paniym > the LORD <03068 +Y@hovah > thy God <00430 +>elohiym > in Horeb <02722 +Choreb > , when the LORD <03068 +Y@hovah > said <00559 +>amar > unto me , Gather <06950 +qahal > me the people <05971 + together , and I will make them hear <08085 +shama< > my words <01697 +dabar > , that they may learn <03925 +lamad > to fear <03372 +yare> > me all <03605 +kol > the days <03117 +yowm > that they shall live <02416 +chay > upon the earth <00127 +>adamah > , and [that] they may teach <03925 +lamad > their children <01121 +ben > .

Bible Quick Find Phrase Concordance for fast finding of phrases

especially ^ Psa_31_11 / especially / ^among my neighbours, and a fear to mine acquaintance: they that did see me without fled from me.

Especially ^ Act_26_03 / Especially / ^because I know] thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently.

especially ^ 2Ti_04_13 / especially / ^the parchments.

especially ^ 1Ti_05_17 / especially / ^they who labour in the word and doctrine.

especially ^ Gal_06_10 / especially / ^unto them who are of the household of faith.

pecially ^ Act_25_26 / specially / ^before thee, O king Agrippa, that, after examination had, I might have somewhat to write.

specially ^ 1Ti_05_08 / specially / ^for those of his own house, he hath denied the faith, and is worse than an infidel.

specially ^ 1Ti_04_10 / specially / ^of those that believe.

Specially ^ Deu_04_10 / Specially / ^the day that thou stoodest before the LORD thy God in Horeb, when the LORD said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and [that] they may teach their children.

specially ^ Tit_01_10 / specially / ^they of the circumcision:

specially ^ Phm_01_16 / specially / ^to me, but how much more unto thee, both in the flesh, and in the Lord?

Bible Translation Phrases for Individual word studies

especially but especially 3122 -malista->

especially especially 3122 -malista->

Especially Especially 3122 -malista->

especially men , especially 3122 -malista->

specially and specially 3122 -malista->

specially specially 3122 -malista->

specially you , and specially 3122 -malista->

Bible Word Index with the full text of each verse

Especially Act_26_03 {Especially} [because I know] thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently.

Specially Deu_04_10 [{Specially}] the day that thou stoodest before the LORD thy God in Horeb, when the LORD said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and [that] they may teach their children.

especially 2Ti_04_13 The cloak that I left at Troas with Carpus, when thou comest, bring [with thee], and the books, [but] {especially} the parchments.

especially Gal_06_10 As we have therefore opportunity, let us do good unto all [men], {especially} unto them who are of the household of faith.

especially Psa_31_11 I was a reproach among all mine enemies, but {especially} among my neighbours, and a fear to mine acquaintance: they that did see me without fled from me.

especially 1Ti_05_17 Let the elders that rule well be counted worthy of double honour, {especially} they who labour in the word and doctrine.

specially Act_25_26 Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and {specially} before thee, O king Agrippa, that, after examination had, I might have somewhat to write.

specially 1Ti_05_08 But if any provide not for his own, and {specially} for those of his own house, he hath denied the faith, and is worse than an infidel.

specially Phm_01_16 Not now as a servant, but above a servant, a brother beloved, {specially} to me, but how much more unto thee, both in the flesh, and in the Lord?

specially Tit_01_10 For there are many unruly and vain talkers and deceivers, {specially} they of the circumcision:

specially 1Ti_04_10 For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, {specially} of those that believe.

Bible Word Index with Strong's Number with the full text of each verse

Especially ^ Act_26_03 {Especially} <3122> because I know <1492> (5761) thee <4571> to be <5607> (5752) expert <1109> <5037> in all <3956> customs <1485> and <2532> questions <2213> which are among <2596> the Jews <2453>: wherefore <1352> I beseech <1189> (5736) thee <4675> to hear <0191> (5658) me <3450> patiently <3116>.

especially ^ 1Ti_05_17 Let <0515> <0> the elders <4245> that rule <4291> (5761) well <2573> be counted worthy <0515> (5744) of double <1362> honour <5092>, {especially} <3122> they who labour <2872> (5723) in <1722> the word <3056> and <2532> doctrine <1319>.

especially ^ Gal_06_10 As <5613> we have <2192> (5719) therefore <0686> <3767> opportunity <2540>, let us do <2038> (5741) good <0018> unto <4314> all <3956> men, {especially} <1161> <3122> unto <4314> them who are of the household <3609> of faith <4102>.

especially ^ 2Ti_04_13 The cloke <5341> that <3739> I left <0620> (5627) at <1722> Troas <5174> with <3844> Carpus <2591>, when thou comest <2064> (5740), bring <5342> (5720) with thee, and <2532> the books <0975>, but {especially} <3122> the parchments <3200>.

specially ^ Act_25_26 Of <4012> whom <3739> I have <2192> (5719) no <3756> certain <0804> thing <5100> to write <1125> (5658) unto my lord <2962>. Wherefore <1352> I have brought <4254> <0> him <0846> forth <4254> (5627) before <1909> you <5216>, and <2532> {specially} <3122> before <1909> thee <4675>, O king <0935> Agrippa <0067>, that <3704>, after examination <0351> had <1096> (5637), I might have <2192> (5632) somewhat <5100> to write <1125> (5658).

specially ^ Phm_01_16 Not now <3765> as <5613> a servant <1401>, but <0235> above <5228> a servant <1401>, a brother <0080> beloved <0027>, {specially} <3122> to me <1698>, but <1161> how much <4214> more <3123> unto thee <4671>, both <2532> in <1722> the flesh <4561>, and <2532> in <1722> the Lord <2962>?

specially ^ 1Ti_04_10 For <1063> therefore <1519> <5124> we <2872> <0> both <2532> labour <2872> (5719) and <2532> suffer reproach <3679> (5743), because <3754> we trust <1679> (5758) in <1909> the living <2198> (5723) God <2316>, who <3739> is <2076> (5748) the Saviour <4990> of all <3956> men <0444>, {specially} <3122> of those that believe <4103>.

specially ^ Tit_01_10 For <1063> there are <1526> (5748) many <4183> unruly <0506> and <2532> vain talkers <3151> and <2532> deceivers <5423>, {specially} <3122> they of <1537> the circumcision <4061>:

specially ^ 1Ti_05_08 But <1161> if any <1536> provide <4306> (5719) not <3756> for his own <2398>, and <2532> {specially} <3122> for those of his own house <3609>, he hath denied <0720> (5763) the faith <4102>, and <2532> is <2076> (5748) worse than <5501> an infidel <0571>.

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Bible Word Index with Strong's Number

Language Tranliteration of original language words

Especially Act_26_03 {Especially} (3122 -malista -) [because I know] thee to be expert (1109 -gnostes -) in all (3956 -pas -) customs (1485 -ethos -) and questions (2213 -zetema -) which are among (2596 -kata -) the Jews (2453 -Ioudaios -):wherefore (1352 -dio -) I beseech (1189 -deomai -) thee to hear (0191 -akouo -) me patiently (3116 -makrothumos -) .

Specially Deu_04_10 [{Specially}] the day (03117 +yowm) that thou stoodest (05975 +(amad) before (06440 +paniym) the LORD (03068 +Y@hovah) thy God (00430 +)elohiym) in Horeb (02722 +Choreb) , when the LORD (03068 +Y@hovah) said (00559 +)amar) unto me , Gather (06950 +qahal) me the people (05971 +(am) together , and I will make them hear (08085 +shama() my words (01697 +dabar) , that they may learn (03925 +lamad) to fear (03372 +yare)) me all (03605 +kol) the days (03117 +yowm) that they shall live (02416 +chay) upon the earth (00127 +)adamah) , and [that] they may teach (03925 +lamad) their children (01121 +ben) .

especially 1Ti_05_17 . Let the elders (4245 -presbuteros -) that rule (4291 -proistemi -) well (2573 -kalos -) be counted (0515 -axioo -) worthy (0515 -axioo -) of double (1362 -diplous -) honour (5092 -time -) , {especially} (3122 -malista -) they who labour (2872 -kopiao -) in the word (3056 -logos -) and doctrine (1319 -didaskalia -) .

especially 2Ti_04_13 The cloke (5341 -phelones -) that I left (0620 -apoleipo -) at (1722 -en -) Troas (5174 -Troas -) with Carpus (2591 -Karpos -) , when thou comest (2064 -erchomai -) , bring (5342 -phero -) [with thee] , and the books (0975 -biblion -) , [but] {especially} (3122 -malista -) the parchments (3200 -membrana -) .

especially Gal_06_10 As we have (2192 -echo -) therefore (3767 -oun -) opportunity (2540 -kairos -) , let us do (2038 -ergazomai -) good (0018 -agathos -) unto all (3956 -pas -) [men] , {especially} (3122 -malista -) unto them who are of the household (3609 -oikeios -) of faith (4102 -pistis -) .

especially Psa_31_11 I was a reproach (02781 +cherpah) among all (03605 +kol) mine enemies (06887 +tsarar) , but {especially} (03966 +m@(od) among my neighbours (07934 +shaken) , and a fear (06343 +pachad) to mine acquaintance (03045 +yada():they that did see (07200 +ra)ah) me without (02351 +chuwts) fled (05074 +nadad) from me .

specially 1Ti_04_10 For therefore (5124 -touto -) we both (2532 -kai -) labour (2872 -kopiao -) and suffer reproach (3679 -oneidizo -) , because (3754 -hoti -) we trust (1679 -elpizo -) in the living (2198 -zao -) God (2316 -theos -) , who (3739 -hos -) is the Saviour (4990 -soter -) of all (3956 -pas -) men (0444 -anthropos -) , {specially} (3122 -malista -) of those that believe (4103 -pistos -) .

specially 1Ti_05_08 But if (1487 -ei -) any (5100 -tis -) provide (4306 -pronoeo -) not for his own (2398 -idios -) , and {specially} (3122 -malista -) for those (3588 -ho -) of his own (2398 -idios -) house (3609 -oikeios -) , he hath denied (0720 -arneomai -) the faith (4102 -pistis -) , and is worse (5501 -cheiron -) than an infidel (0571 -apistos -) .

specially Act_25_26 Of whom (3739 -hos -) I have (2192 -echo -) no (3756 -ou -) certain (0804 -asphales -) thing to write (1125 -grapho -) unto my lord (2962 -kurios -) . Wherefore (1352 -dio -) I have brought (4254 -proago -) him forth (4254 -proago -) before (1909 -epi -) you , and {specially} (3122 -malista -) before (1909 -epi -) thee , O king (0935 -basileus -) Agrippa (0067 -Agrippas -) , that , after examination (0351 -anakrisis -) had (1096 -ginomai -) , I might have (2192 -echo -) somewhat (5100 -tis -) to write (1125 -grapho -) .

specially Phm_01_16 Not now (3765 -ouketi -) as a servant (1401 -doulos -) , but above (5228 -huper -) a servant (1401 -doulos -) , a brother (0080 -adephos -) beloved (0027 -agapetos -) , {specially} (3122 -malista -) to me , but how (4214 -posos -) much (4214 -posos -) more (3123 -mallon -) unto thee , both (2532 -kai -) in the flesh (4561 -sarx -) , and in the Lord (2962 -kurios -) ?

specially Tit_01_10 For there are many (4183 -polus -) unruly (0506 -anupotaktos -) and vain (3151 -mataiologos -) talkers (3151 -mataiologos -) and deceivers (5423 -phrenapates -) , {specially} (3122 -malista -)) they of the circumcision (4061 -peritome -) :

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Specially DEU 004 010 [{Specially}] the day <03117 +yowm > that thou stoodest <05975 + before <06440 +paniyim > the LORD <03068 +Y@hovah > thy God <00430 +>elohiyim > in Horeb <02722 +Choreb > , when the LORD <03068 +Y@hovah > said <00559 +>amar > unto me , Gather <06950 +qahal > me the people <05971 + together , and I will make them hear <08085 +shama< > my words <01697 +dabar > , that they may learn <03925 +lamad > to fear <03372 +yare> > me all <03605 +kol > the days <03117 +yowm > that they shall live <02416 +chay > upon the earth <00127 +>adamah > , and [that] they may teach <03925 +lamad > their children <01121 +ben > . * especially , 3122 malista , * specially , 3122 malista , especially -3122 all, chiefly, {especially}, more, most, specially, specially -3122 all, chiefly, especially, more, most, {specially}, especially -3966 diligent , diligently , {especially} , exceeding , exceedingly , far , fast , good , great , greatly , louder , might , mightily , mighty , much , quickly , set , so , sore , utterly , very , well , years , especially 3122 ** malista ** chiefly, most of all, ({e-}specially). especially 3966 -- m@\od -- diligently, {especially}, exceeding(-ly), far, fast, good, great(-ly), X louder and louder, might(-ily, -- y), (so) much, quickly, (so) sore, utterly, very (+ much, sore), well. especially but especially 3122 -malista-> especially especially 3122 -malista-> Especially Especially 3122 -malista-> especially men , especially 3122 -malista-> specially and specially 3122 -malista-> specially specially 3122 -malista-> specially you , and specially 3122 -malista-> "bishop 1984 # episkope {ep-is-kop-ay'}; from 1980; inspection (for relief); by implication, superintendence; specially, the Christian "episcopate": -- the office of a {"bishop"} , bishoprick, visitation.[ql e-)specially 3122 # malista {mal'-is-tah}; neuter plural of the superlative of an apparently primary adverb mala (very); (adverbially) most (in the greatest degree) or particularly: -- chiefly, most of all, ({e-)specially}.[ql especially 0582 ## >enowsh {en-oshe'}; from 605; properly, a mortal (and thus differing from the more dignified 120); hence, a man in general (singly or collectively): -- another, X [blood-]thirsty, certain, chap[-man]; divers, fellow, X in the flower of their age, husband, (certain, mortal) man, people, person, servant, some (X of them), + stranger, those, + their trade. It is often unexpressed in the English versions, {especially} when used in apposition with another word . Compare 376. [ql especially 5259 # hupo {hoop-o'}; a primary preposition; 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 (when [at]): -- among, by, from, in, of, under, with. In comp. it retains the same general applications, {especially} of inferior position or condition, and specifically, covertly or moderately.[ql especially 031 011 Psa /^{especially /among my neighbours , and a fear to mine acquaintance : they that did see me without fled from me. Especially 026 003 Act /\${Especially /because I know thee to be expert in all customs and questions which are among the Jews : wherefore I beseech thee to hear me patiently . especially 004 013 ITi /\${especially /the parchments . especially 005 017 ITi /\${especially /they who labour in the word and doctrine . especially 006 010 Gal /\${especially /unto them who are of the household of faith . specially 025 026 Act /\${specially /before thee , O king Agrippa , that , after examination had , I might have somewhat to write . specially 005 008 ITi /\${specially /for those of his own house , he hath denied the faith , and is worse than an infidel . specially 004 010 ITi /\${specially /of those that believe . Specially 004 010 Deu /^{Specially /the day that thou stoodest before the LORD thy God in Horeb , when the LORD said unto me, Gather me the people together , and I will make them hear my words , that they may learn to fear me all the days that they shall live upon the earth , and that they may teach their children . specially 001 010 Tit /\${specially /they of the circumcision : specially 001 016 Phm /\${specially /to me , but how much more unto thee , both in the flesh , and in the Lord ? especially , GA , 6:10 especially , AC , 26:3 especially , 1TI , 5:17 especially , PS , 31:11 especially , 2TI , 4:13 specially , 1TI , 4:10 , 1TI , 5:8 specially , AC , 25:26 specially , DE , 4:10 specially , PHM , 1:16 specially , TIT , 1:10 Baptist 0907 # baptizo {bap-tid'-zo}; from a derivative of 911; to immerse, submerge; to make overwhelmed (i.e. fully wet); used only (in the N.T.) of ceremonial ablution, especially (technically) of the ordinance of Christian baptism: -- {Baptist}, baptize, wash.[ql Gentile 1672 # Hellen {hel'-lane}; from 1671; a Hellen (Grecian) or inhabitant of Hellas; by extension a Greek-speaking person, especially a non-Jew: -- {Gentile}, Greek.[ql God 2316 # theos {teh'-os}; of uncertain affinity; a deity, especially (with 3588) the supreme Divinity; figuratively, a magistrate; by Hebraism, very: -- X exceeding, {God}, god[-ly, - ward].[ql God 5463 # chairō {khah'-ee-ro}; a primary verb; to be "cheer"ful, i.e. calmly happy or well-off; impersonally, especially as salutation (on meeting or parting), be well: -- farewell, be glad, {God} speed, greeting, hall, joy(-fully), rejoice.[ql Greek 1672 # Hellen {hel'-lane}; from 1671; a Hellen (Grecian) or inhabitant of Hellas; by extension a Greek-speaking person, especially a non-Jew: -- Gentile, {Greek}.[ql In 3844 # para {parah'}; a primary preposition; properly, near; i.e. (with genitive case) from beside (literally or figuratively), (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with (local [especially beyond or opposed to] or causal [on account of]: -- above, against, among, at, before, by, contrary to, X friend, from, + give [such things as they], + that [she] had, X his, in, more than, nigh unto, (out) of, past, save, side...by, in the sight of, than, [there-]fore, with.

{In} compounds it retains the same variety of application.[ql In 5259 # hupo {hoop-o'}; a primary preposition; 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 (when [at]): -- among, by, from, in, of, under, with. {In} comp. it retains the same general applications, especially of inferior position or condition, and specifically, covertly or moderately.[ql a 3641 # oligos {olee'-gos}; of uncertain affinity; puny (in extent, degree, number, duration or value); especially neuter (adverbial) somewhat: -- + almost, brief[-ly], few, (a) little, + long, a season, short, small, {a} while.[ql a 3641 # oligos {olee'-gos}; of uncertain affinity; puny (in extent, degree, number, duration or value); especially neuter (adverbial) somewhat: -- + almost, brief[-ly], few, (a) little, + long, {a} season, short, small, a while.[ql a 3641 # oligos {olee'-gos}; of uncertain affinity; puny (in extent, degree, number, duration or value); especially neuter (adverbial) somewhat: -- + almost, brief[-ly], few, ({a}) little, + long, a season, short, small, a while.[ql a 4198 # poreuomai {por-yoo'-om-ahee}; middle voice from a derivative of the same as 3984; to traverse, i.e. travel (literally or figuratively; especially to remove [figuratively, die], live, etc.); -- depart, go (away, forth, one's way, up), (make {a}, take a) journey, walk.[ql a 4198 # poreuomai {por-yoo'-om-ahee}; middle voice from a derivative of the same as 3984; to traverse, i.e. travel (literally or figuratively; especially to remove [figuratively, die], live, etc.); -- depart, go (away, forth, one's way, up), (make a, take {a}) journey, walk.[ql abhor 0948 # bdelusso {bdel-oo'-so}; from a (presumed) derivative of bdeo (to stink); to be disgusted, i.e. (by implication) detest (especially of idolatry): -- {abhor}, abominable.[ql abominable 0948 # bdelusso {bdel-oo'-so}; from a (presumed) derivative of bdeo (to stink); to be disgusted, i.e. (by implication) detest (especially of idolatry): -- abhor, {abominable}].[ql about 4043 # peripateo {per-ee-pat-eh'-o}; from 4012 and 3961; 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}).[ql about 3195 # mello {mel'-lo}; a strengthened form of 3199 (through the idea of expectation); to attend, i.e. be about to be, do, or suffer something (of persons or things, especially events; in the sense of purpose, duty, necessity, probability, possibility, or hesitation): -- {about}, after that, be (almost), (that which is, things, + which was for) to come, intend, was to (be), mean, mind, be at the point, (be) ready, + return, shall (begin), (which, that) should (after, afterwards, hereafter) tarry, which was for, will, would, be yet.[ql above 3844 # para {par-ah'}; a primary preposition; properly, near; i.e. (with genitive case) from beside (literally or figuratively), (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with (local [especially beyond or opposed to] or causal [on account of]: -- {above}, against, among, at, before, by, contrary to, X friend, from, + give [such things as they], + that [she] had, X his, in, more than, nigh unto, (out) of, past, save, side...by, in the sight of, than, [there-]fore, with. In compounds it retains the same variety of application.[ql abroad 1290 # diaspora {dee-as-por-ah'}; from 1289; dispersion, i.e. (specially and concretely) the (converted) Israelite resident in Gentile countries: -- (which are) scattered ({abroad}).[ql acceptable 5485 # charis {khar'-ece}; from 5463; graciousness (as gratifying), of manner or act (abstract or concrete; literal, figurative or spiritual; especially the divine influence upon the heart, and its reflection in the life; including gratitude): -- {acceptable}, benefit, favour, gift, grace(-ious), joy, liberality, pleasure, thank(-s, -worthy).[ql administer 1248 # diakonia {dee-ak-on-ee'-ah}; from 1249; attendance (as a servant, etc.); figuratively (eleemosynary) aid, (official) service (especially of the Christian teacher, or techn. of the diaconate): -- ({ad-)minister}(-ing, -tration, -try), office, relief, service(-ing).[ql affection 3806 # pathos {path'-os}; from the alternate of 3958; properly, suffering ("pathos"), i.e. (subjectively) a passion (especially concupiscence): -- (inordinate) {affection}, lust. [ql ***. patho. See 3958.[ql affectioned 5387 # philostorgos {fil-os'-tor-gos}; from 5384 and storge (cherishing one's kindred, especially parents or children); fond of natural relatives, i.e. fraternal towards fellow Christian: -- kindly {affectioned}].[ql after 1939 # epithumia {ep-ee-thoo-mee'-ah}; from 1937; a longing (especially for what is forbidden): -- concupiscence, desire, lust ({after}).[ql after 3195 # mello {mel'-lo}; a strengthened form of 3199 (through the idea of expectation); to attend, i.e. be about to be, do, or suffer something (of persons or things, especially events; in the sense of purpose, duty, necessity, probability, possibility, or hesitation): -- about, after that, be (almost), (that which is, things, + which was for) to come, intend, was to (be), mean, mind, be at the point, (be) ready, + return, shall (begin), (which, that) should (after, afterwards, hereafter) tarry, which was for, will, would, be yet.[ql after 3195 # mello {mel'-lo}; a strengthened form of 3199 (through the idea of expectation); to attend, i.e. be about to be, do, or suffer something (of persons or things, especially events; in the sense of purpose, duty, necessity, probability, possibility, or hesitation): -- about, after

that, be (almost), (that which is, things, + which was for) to come, intend, was to (be), mean, mind, be at the point, (be) ready, + return, shall (begin), (which, that) should (after, {afterwards}, hereafter) tarry, which was for, will, would, be yet.[ql against 3844 # para {par-ah'}; a primary preposition; properly, near; i.e. (with genitive case) from beside (literally or figuratively), (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with (local [especially beyond or opposed to] or causal [on account of]: -- above, {against}, among, at, before, by, contrary to, X friend, from, + give [such things as they], + that [she] had, X his, in, more than, nigh unto, (out) of, past, save, side...by, in the sight of, than, [there-]fore, with. In compounds it retains the same variety of application.[ql age 0165 # aion {ahee-ohn'}; from the same as 104; properly, an age; by extension, perpetuity (also past); by implication, the world; specially (Jewish) a Messianic period (present or future): -- {age}, course, eternal, (for) ever(-more), [n-]ever, (beginning of the , while the) world (began, without end). Compare 5550.[ql all 3650 # holos {hol'-os}; a primary word; "whole" or "all", i. e. complete (in extent, amount, time or degree), especially (neuter) as noun or adverb: -- {all}, altogether, every whit, + throughout, whole.[ql almost 3641 # oligos {ol-ee'-gos}; of uncertain affinity; puny (in extent, degree, number, duration or value); especially neuter (adverbial) somewhat: -- + {almost}, brief[-ly], few, (a) little, + long, a season, short, small, a while.[ql almost 3195 # mello {mel'-lo}; a strengthened form of 3199 (through the idea of expectation); to attend, i.e. be about to be, do, or suffer something (of persons or things, especially events; in the sense of purpose, duty, necessity, probability, possibility, or hesitation): -- about, after that, be ({almost}), (that which is, things, + which was for) to come, intend, was to (be), mean, mind, be at the point, (be) ready, + return, shall (begin), (which, that) should (after, afterwards, hereafter) tarry, which was for, will, would, be yet.[ql although 1487 # ei {i}; a primary particle of conditionality; if, whether, that, etc.: -- forasmuch as, if, that, ([al-]though), whether. Often used in connection or composition with other particles, especially as in 1489, 1490, 1499, 1508, 1509, 1512, 1513, 1536, 1537. See also 1437.[ql altogether 3650 # holos {hol'-os}; a primary word; "whole" or "all", i.e. complete (in extent, amount, time or degree), especially (neuter) as noun or adverb: -- all, {altogether}, every whit, + throughout, whole.[ql among 5259 # hupo {hoop-o'}; a primary preposition; 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 (when [at]): -- {among}, by, from, in, of, under, with. In comp. it retains the same general applications, especially of inferior position or condition, and specifically, covertly or moderately.[ql among 3844 # para {par-ah'}; a primary preposition; properly, near; i.e. (with genitive case) from beside (literally or figuratively), (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with (local [especially beyond or opposed to] or causal [on account of]: -- above, against, {among}, at, before, by, contrary to, X friend, from, + give [such things as they], + that [she] had, X his, in, more than, nigh unto, (out) of, past, save, side...by, in the sight of, than, [there-]fore, with. In compounds it retains the same variety of application.[ql and 2228 # e {ay}; a primary particle of distinction between two connected terms; disjunctive, or; comparative, than: -- {and}, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea. Often used in connection with other particles. Compare especially 2235, 2260, 2273.[ql and 5259 # hupo {hoop-o'}; a primary preposition; 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 (when [at]): -- among, by, from, in, of, under, with. In comp. it retains the same general applications, especially of inferior position or condition, {and} specifically, covertly or moderately.[ql angel 0032 # aggelos {ang'-el-os}; from aggelos [probably derived from 71; compare 34] (to bring tidings); a messenger; especially an "angel"; by implication, a pastor: -- {angel}, messenger.[ql any 5158 # tropos {trop'-os}; from the same as 5157; a turn, i. e. (by implication) mode or style (especially with preposition or relative prefix as adverb, like); figuratively, deportment or character: -- (even) as, conversation, [+ like] manner, (+ by {any}) means, way.[ql applications 5259 # hupo {hoop-o'}; a primary preposition; 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 (when [at]): -- among, by, from, in, of, under, with. In comp. it retains the same general {applications}, especially of inferior position or condition, and specifically, covertly or moderately. [ql application 3844 # para {par-ah'}; a primary preposition; properly, near; i.e. (with genitive case) from beside (literally or figuratively), (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with (local [especially beyond or opposed to] or causal [on account of]: -- above, against, among, at, before, by, contrary to, X friend, from, + give [such things as they], + that [she] had, X his, in, more than, nigh unto, (out) of, past, save, side...by, in the sight of, than, [there-]fore, with. In compounds it retains the same variety of {application}.[ql are 1290 # diaspora {dee-as-por-ah'}; from 1289; dispersion, i. e. (specially and concretely) the (converted) Israelite resident in Gentile countries: -- (which {are}) scattered (abroad).[ql armour 3696 # hoplon {hop'-lon}; probably from a primary hepo (to be busy about); an implement or utensil or tool (literally or

figuratively, especially offensive for war): -- {armour}, instrument, weapon.[ql as 1487 # ei {i}; a primary particle of conditionality; if, whether, that, etc.: -- forasmuch {as}, if, that, ([al-])though, whether. Often used in connection or composition with other particles, especially as in 1489, 1490, 1499, 1508, 1509, 1512, 1513, 1536, 1537. See also 1437.[ql as 3634 # hoios {hoy'-os}; probably akin to 3588, 3739, and 3745; such or what sort of (as a correlation or exclamation); especially the neuter (adverbial) with negative, not so: -- so ({as}), such as, what (manner of), which.[ql ***. oio. See 5342. [ql as 3634 # hoios {hoy'-os}; probably akin to 3588, 3739, and 3745; such or what sort of (as a correlation or exclamation); especially the neuter (adverbial) with negative, not so: -- so (as), such {as}, what (manner of), which.[ql ***. oio. See 5342. [ql as 3844 # para {parah'}; a primary preposition; properly, near; i.e. (with genitive case) from beside (literally or figuratively), (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with (local [especially beyond or opposed to] or causal [on account of]: -- above, against, among, at, before, by, contrary to, X friend, from, + give [such things {as} they], + that [she] had, X his, in, more than, nigh unto, (out) of, past, save, side...by, in the sight of, than, [there-]fore, with. In compounds it retains the same variety of application.[ql as 5158 # tropos {trop'-os}; from the same as 5157; a turn, i.e. (by implication) mode or style (especially with preposition or relative prefix as adverb, like); figuratively, deportment or character: -- (even) {as}, conversation, [+ like] manner, (+ by any) means, way.[ql assembling 1997 # episunagoge {ep-ee-soon-ag-o-gay'}; from 1996; a complete collection; especially a Christian meeting (for worship): -- {assembling} (gathering) together.[ql assembly 1577 # ekklesia {ek-klay-see'-ah}; from a compound of 1537 and a derivative of 2564; a calling out, i.e. (concretely) a popular meeting, especially a religious congregation (Jewish synagogue, or Christian community of members on earth or saints in heaven or both): -- {assembly}, church.[ql assurance 4102 # pistis {pis'-tis}; from 3982; persuasion, i.e. credence; moral conviction (of religious truth, or the truthfulness of God or a religious teacher), especially reliance upon Christ for salvation; abstractly, constancy in such profession; by extension, the system of religious (Gospel) truth itself: -- {assurance}, belief, believe, faith, fidelity.[ql at 3195 # mello {mel'-lo}; a strengthened form of 3199 (through the idea of expectation); to attend, i.e. be about to be, do, or suffer something (of persons or things, especially events; in the sense of purpose, duty, necessity, probability, possibility, or hesitation): -- about, after that, be (almost), (that which is, things, + which was for) to come, intend, was to (be), mean, mind, be {at} the point, (be) ready, + return, shall (begin), (which, that) should (after, afterwards, hereafter) tarry, which was for, will, would, be yet.[ql at 3844 # para {parah'}; a primary preposition; properly, near; i.e. (with genitive case) from beside (literally or figuratively), (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with (local [especially beyond or opposed to] or causal [on account of]: -- above, against, among, {at}, before, by, contrary to, X friend, from, + give [such things as they], + that [she] had, X his, in, more than, nigh unto, (out) of, past, save, side...by, in the sight of, than, [there-]fore, with. In compounds it retains the same variety of application.[ql away 4198 # poreuomai {por-yoo'-om-ahee}; middle voice from a derivative of the same as 3984; to traverse, i.e. travel (literally or figuratively; especially to remove [figuratively, die], live, etc.); -- depart, go ({away}, forth, one's way, up), (make a, take a) journey, walk.[ql bad 4190 # poneros {pon-ay-ros'}; from a derivative of 4192; hurtful, i.e. evil (properly, in effect or influence, and thus differing from 2556, which refers rather to essential character, as well as from 4550, which indicates degeneracy from original virtue); figuratively, calamitous; also (passively) ill, i.e. diseased; but especially (morally) culpable, i.e. derelict, vicious, facinorous; neuter (singular) mischief, malice, or (plural) guilt; masculine (singular) the devil, or (plural) sinners: -- {bad}, evil, grievous, harm, lewd, malicious, wicked(-ness). See also 4191.[ql balances 2218 # zugos {dzoo-gos'}; from the root of zeugnumi (to join, especially by a "yoke"); a coupling, i.e. (figuratively) servitude (a law or obligation); also (literally) the beam of the balance (as connecting the scales): -- pair of {balances}, yoke.[ql baptize 0907 # baptizo {bap-tid'-zo}; from a derivative of 911; to immerse, submerge; to make overwhelmed (i.e. fully wet); used only (in the N.T.) of ceremonial ablution, especially (technically) of the ordinance of Christian baptism: -- Baptist, {baptize}, wash.[ql be 0686 # ara {ar'ah}; probably from 142 (through the idea of drawing a conclusion); a particle denoting an inference more or less decisive (as follows): -- haply, (what) manner (of man), no doubt, perhaps, so {be}, then, therefore, truly, wherefore. Often used in connection with other particles, especially 1065 or 3767 (after) or 1487 (before). Compare also 687.[ql be 2228 # e {ay}; a primary particle of distinction between two connected terms; disjunctive, or; comparative, than: -- and, but (either), (n-)either, except it {be}, (n-)or (else), rather, save, than, that, what, yea. Often used in connection with other particles. Compare especially 2235, 2260, 2273.[ql be 2647 # kataluo {kat-al-oo'-o}; from 2596 and 3089; to loosen down (disintegrate), i.e. (by implication) to demolish (literally or figuratively); specially [compare 2646] to halt for the night: -- destroy, dissolve, {be} guest, lodge, come to nought, overthrow, throw down.[ql be 2975 # lagchano {lang-khan'-o}; a prolonged form of a primary verb, which is only used as an alternate in certain tenses; to lot, i.e. determine (by implication, receive) especially

by lot: -- his lot {be}, cast lots, obtain.[ql be 3195 # mello {mel'-lo}; a strengthened form of 3199 (through the idea of expectation); to attend, i.e. be about to be, do, or suffer something (of persons or things, especially events; in the sense of purpose, duty, necessity, probability, possibility, or hesitation): -- about, after that, be (almost), (that which is, things, + which was for) to come, intend, was to (be), mean, mind, be at the point, ({be}) ready, + return, shall (begin), (which, that) should (after, afterwards, hereafter) tarry, which was for, will, would, be yet.[ql be 3195 # mello {mel'-lo}; a strengthened form of 3199 (through the idea of expectation); to attend, i.e. be about to be, do, or suffer something (of persons or things, especially events; in the sense of purpose, duty, necessity, probability, possibility, or hesitation): -- about, after that, be (almost), (that which is, things, + which was for) to come, intend, was to ({be}), mean, mind, be at the point, (be) ready, + return, shall (begin), (which, that) should (after, afterwards, hereafter) tarry, which was for, will, would, be yet.[ql be 3195 # mello {mel'-lo}; a strengthened form of 3199 (through the idea of expectation); to attend, i.e. be about to be, do, or suffer something (of persons or things, especially events; in the sense of purpose, duty, necessity, probability, possibility, or hesitation): -- about, after that, be (almost), (that which is, things, + which was for) to come, intend, was to (be), mean, mind, {be} at the point, (be) ready, + return, shall (begin), (which, that) should (after, afterwards, hereafter) tarry, which was for, will, would, be yet.[ql be 3195 # mello {mel'-lo}; a strengthened form of 3199 (through the idea of expectation); to attend, i.e. be about to be, do, or suffer something (of persons or things, especially events; in the sense of purpose, duty, necessity, probability, possibility, or hesitation): -- about, after that, {be} (almost), (that which is, things, + which was for) to come, intend, was to (be), mean, mind, be at the point, (be) ready, + return, shall (begin), (which, that) should (after, afterwards, hereafter) tarry, which was for, will, would, be yet.[ql be 3195 # mello {mel'-lo}; a strengthened form of 3199 (through the idea of expectation); to attend, i.e. be about to be, do, or suffer something (of persons or things, especially events; in the sense of purpose, duty, necessity, probability, possibility, or hesitation): -- about, after that, be (almost), (that which is, things, + which was for) to come, intend, was to (be), mean, mind, be at the point, (be) ready, + return, shall (begin), (which, that) should (after, afterwards, hereafter) tarry, which was for, will, would, {be} yet.[ql be 4043 # peripateo {per-ee-pat-eh'-o}; from 4012 and 3961; 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).[ql be 4851 # sumphero {soom-fer'-o}; from 4862 and 5342 (including its alternate); to bear together (contribute), i.e. (literally) to collect, or (figuratively) to conduce; especially (neuter participle as a noun) advantage: -- be better for, bring together, be expedient (for), {be} good, (be) profit(-able for). [ql be 4851 # sumphero {soom-fer'-o}; from 4862 and 5342 (including its alternate); to bear together (contribute), i.e. (literally) to collect, or (figuratively) to conduce; especially (neuter participle as a noun) advantage: -- be better for, bring together, {be} expedient (for), be good, (be) profit(-able for). [ql be 4851 # sumphero {soom-fer'-o}; from 4862 and 5342 (including its alternate); to bear together (contribute), i.e. (literally) to collect, or (figuratively) to conduce; especially (neuter participle as a noun) advantage: -- {be} better for, bring together, be expedient (for), be good, (be) profit(-able for).[ql be 4851 # sumphero {soom-fer'-o}; from 4862 and 5342 (including its alternate); to bear together (contribute), i.e. (literally) to collect, or (figuratively) to conduce; especially (neuter participle as a noun) advantage: -- be better for, bring together, be expedient (for), be good, ({be}) profit(-able for). [ql be 5463 # chairo {khah'-ee-ro}; a primary verb; to be "cheer"ful, i.e. calmly happy or well-off; impersonally, especially as salutation (on meeting or parting), be well: -- farewell, {be} glad, God speed, greeting, hall, joy(-fully), rejoice.[ql beat 1911 # epiballo {ep-ee-bal'-lo}; from 1909 and 906; to throw upon (literal or figurative, transitive or reflexive; usually with more or less force); specially (with 1438 implied) to reflect; impersonally, to belong to: -- {beat} into, cast (up-)on, fall, lay (on), put (unto), stretch forth, think on.[ql before 3844 # para {par-ah'}; a primary preposition; properly, near; i.e. (with genitive case) from beside (literally or figuratively), (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with (local [especially beyond or opposed to] or causal [on account of]: -- above, against, among, at, {before}, by, contrary to, X friend, from, + give [such things as they], + that [she] had, X his, in, more than, nigh unto, (out) of, past, save, side...by, in the sight of, than, [there-]fore, with. In compounds it retains the same variety of application.[ql began 0165 # aion {ahee-ohn'}; from the same as 104; properly, an age; by extension, perpetuity (also past); by implication, the world; specially (Jewish) a Messianic period (present or future): -- age, course, eternal, (for) ever(-more), [n-]ever, (beginning of the , while the) world ({began}, without end). Compare 5550.[ql beginning 0165 # aion {ahee-ohn'}; from the same as 104; properly, an age; by extension, perpetuity (also past); by implication, the world; specially (Jewish) a Messianic period (present or future): -- age, course, eternal, (for) ever(-more), [n-]ever, ({beginning} of the , while the) world (began, without end). Compare 5550.[ql begin 3195 # mello {mel'-lo}; a strengthened form of 3199 (through the idea of expectation); to attend, i.e. be about to be, do, or suffer something (of persons or things, especially events; in the sense of purpose, duty, necessity, probability, possibility, or hesitation): -- about, after that, be (almost), (that

which is, things, + which was for) to come, intend, was to (be), mean, mind, be at the point, (be) ready, + return, shall ({begin}), (which, that) should (after, afterwards, hereafter) tarry, which was for, will, would, be yet.[ql believe 4100 # pisteuo {pist-yoo'-o}; from 4102; to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ): -- {believe}(-r), commit (to trust), put in trust with.[ql belief 4102 # pistis {pis'-tis}; from 3982; persuasion, i.e. credence; moral conviction (of religious truth, or the truthfulness of God or a religious teacher), especially reliance upon Christ for salvation; abstractly, constancy in such profession; by extension, the system of religious (Gospel) truth itself: -- assurance, {belief}, believe, faith, fidelity.[ql believe 4102 # pistis {pis'-tis}; from 3982; persuasion, i.e. credence; moral conviction (of religious truth, or the truthfulness of God or a religious teacher), especially reliance upon Christ for salvation; abstractly, constancy in such profession; by extension, the system of religious (Gospel) truth itself: -- assurance, belief, {believe}, faith, fidelity.[ql benefit 5485 # charis {khar'-ece}; from 5463; graciousness (as gratifying), of manner or act (abstract or concrete; literal, figurative or spiritual; especially the divine influence upon the heart, and its reflection in the life; including gratitude): -- acceptable, {benefit}, favour, gift, grace(-ious), joy, liberality, pleasure, thank(-s, -worthy).[ql better 4851 # sumphero {soom-fer'-o}; from 4862 and 5342 (including its alternate); to bear together (contribute), i.e. (literally) to collect, or (figuratively) to conduce; especially (neuter participle as a noun) advantage: -- be {better} for, bring together, be expedient (for), be good, (be) profit(-able for).[ql bitterness 4088 # pikria {pik-ree'-ah}; from 4089; acidity (especially poison), literally or figuratively: -- {bitterness}. [ql bitterness 4088 # pikria {pik-ree'-ah}; from 4089; acidity (especially poison), literally or figuratively: -- {bitterness}. [ql blasphemy 0988 # blasphemia {blas-fay-me'-ah}; from 989; vilification (especially against God): -- {blasphemy}, evil speaking, railing.[ql blasphemy 0988 # blasphemia {blas-fay-me'-ah}; from 989; vilification (especially against God): -- {blasphemy}, evil speaking, railing.[ql blood 0129 # haima {hah'-ee-mah}; of uncertain derivation; blood, literally (of men or animals), figuratively (the juice of grapes) or specially (the atoning blood of Christ); by implication bloodshed, also kindred: -- {blood}.[ql blood 0129 # haima {hah'-ee-mah}; of uncertain derivation; blood, literally (of men or animals), figuratively (the juice of grapes) or specially (the atoning blood of Christ); by implication bloodshed, also kindred: -- {blood}.[ql bread 0106 # azumos {ad'-zoo-mos}; from 1 (as a negative particle) and 2219; unleavened, i.e. (figuratively) uncorrupted; (in the neutral plural) specially (by implication) the Passover week: -- unleavened ({bread}).[ql brief 3641 # oligos {ol-ee'-gos}; of uncertain affinity; puny (in extent, degree, number, duration or value); especially neuter (adverbial) somewhat: -- + almost, {brief}[-ly], few, (a) little, + long, a season, short, small, a while.[ql bring 2097 # euaggelizo {yoo-ang-ghel-id'-zo}; from 2095 and 32; to announce good news ("evangelize") especially the gospel: -- declare, {bring} (declare, show) glad (good) tidings, preach (the gospel).[ql bring 4374 # prospero {pros-fer'-o}; from 4314 and 5342 (including its alternate); to bear towards, i.e. lead to, tender (especially to God), treat: -- {bring} (to, unto), deal with, do, offer (unto, up), present unto, put to.[ql bring 4851 # sumphero {soom-fer'-o}; from 4862 and 5342 (including its alternate); to bear together (contribute), i.e. (literally) to collect, or (figuratively) to conduce; especially (neuter participle as a noun) advantage: -- be better for, {bring} together, be expedient (for), be good, (be) profit(-able for).[ql but 2228 # e {ay}; a primary particle of distinction between two connected terms; disjunctive, or; comparative, than: -- and, {but} (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea. Often used in connection with other particles. Compare especially 2235, 2260, 2273.[ql by 3844 # para {parah'}; a primary preposition; properly, near; i.e. (with genitive case) from beside (literally or figuratively), (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with (local [especially beyond or opposed to] or causal [on account of]: -- above, against, among, at, before, {by}, contrary to, X friend, from, + give [such things as they], + that [she] had, X his, in, more than, nigh unto, (out) of, past, save, side...by, in the sight of, than, [there-]fore, with. In compounds it retains the same variety of application.[ql by 5158 # tropos {trop'-os}; from the same as 5157; a turn, i.e. (by implication) mode or style (especially with preposition or relative prefix as adverb, like); figuratively, deportment or character: -- (even) as, conversation, [+ like] manner, (+ {by} any) means, way.[ql by 5259 # hupo {hoop'-o'}; a primary preposition; 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 (when [at]): -- among, {by}, from, in, of, under, with. In comp. it retains the same general applications, especially of inferior position or condition, and specifically, covertly or moderately.[ql cast 2975 # lagchano {lang-khan'-o}; a prolonged form of a primary verb, which is only used as an alternate in certain tenses; to lot, i.e. determine (by implication, receive) especially by lot: -- his lot be, {cast} lots, obtain.[ql cast 1911 # epiballo {ep-ee-bal'-lo}; from 1909 and 906; to throw upon (literal or figurative, transitive or reflexive; usually with more or less force); specially (with 1438 implied) to reflect; impersonally, to belong to: -- beat into, {cast} (up-)on, fall, lay (on), put (unto), stretch forth, think on.[ql charity 0026 # agape {ag-ah'-pay}; from 25; love, i.e. affection or benevolence;

especially (plural) a love-feast: -- (feast of) {charity}([-ably]), dear, love.[ql child 3816 # pais {paheece}; perhaps from 3817; a boy (as often beaten with impunity), or (by analogy,) a girl, and (genitive case) a child; specifically, a slave or servant (especially a minister to a king; and by eminence to God): -- {child}, maid(- en), (man) servant, son, young man.[ql church 1577 # ekklesia {ek-klay-see'-ah}; from a compound of 1537 and a derivative of 2564; a calling out, i.e. (concretely) a popular meeting, especially a religious congregation (Jewish synagogue, or Christian community of members on earth or saints in heaven or both): -- assembly, {church}.[ql clothing 1742 # enduma {en'-doo-mah}; from 1746; apparel (especially the outer robe): -- {clothing}, garment, raiment.[ql come 2647 # kataluo {kat-al-oo'-o}; from 2596 and 3089; to loosen down (disintegrate), i.e. (by implication) to demolish (literally or figuratively); specially [compare 2646] to halt for the night: -- destroy, dissolve, be guest, lodge, {come} to nought, overthrow, throw down.[ql come 3195 # mello {mel'-lo}; a strengthened form of 3199 (through the idea of expectation); to attend, i.e. be about to be, do, or suffer something (of persons or things, especially events; in the sense of purpose, duty, necessity, probability, possibility, or hesitation): -- about, after that, be (almost), (that which is, things, + which was for) to {come}, intend, was to (be), mean, mind, be at the point, (be) ready, + return, shall (begin), (which, that) should (after, afterwards, hereafter) tarry, which was for, will, would, be yet.[ql commit 4100 # pisteuo {pist-yoo'-o}; from 4102; to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ): -- believe(-r), {commit} (to trust), put in trust with.[ql comp 5259 # hupo {hoop-o'}; a primary preposition; 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 (when [at]): -- among, by, from, in, of, under, with. In {comp}. it retains the same general applications, especially of inferior position or condition, and specifically, covertly or moderately.[ql compounds 3844 # para {par-ah'}; a primary preposition; properly, near; i.e. (with genitive case) from beside (literally or figuratively), (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with (local [especially beyond or opposed to] or causal [on account of]: -- above, against, among, at, before, by, contrary to, X friend, from, + give [such things as they], + that [she] had, X his, in, more than, nigh unto, (out) of, past, save, side...by, in the sight of, than, [there-]fore, with. In {compounds} it retains the same variety of application.[ql concupiscence 1939 # epithumia {ep-ee-thoo-mee'-ah}; from 1937; a longing (especially for what is forbidden): -- {concupiscence}, desire, lust (after).[ql condition 5259 # hupo {hoop-o'}; a primary preposition; 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 (when [at]): -- among, by, from, in, of, under, with. In comp. it retains the same general applications, especially of inferior position or {condition}, and specifically, covertly or moderately.[ql contrary 3844 # para {par-ah'}; a primary preposition; properly, near; i.e. (with genitive case) from beside (literally or figuratively), (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with (local [especially beyond or opposed to] or causal [on account of]: -- above, against, among, at, before, by, {contrary} to, X friend, from, + give [such things as they], + that [she] had, X his, in, more than, nigh unto, (out) of, past, save, side...by, in the sight of, than, [there-]fore, with. In compounds it retains the same variety of application.[ql conversation 5158 # tropos {trop'-os}; from the same as 5157; a turn, i.e. (by implication) mode or style (especially with preposition or relative prefix as adverb, like); figuratively, deportment or character: -- (even) as, {conversation}, [+ like] manner, (+ by any) means, way.[ql corn 4621 # sitos {see'-tos}; plural irregular neuter sita {see'-tah}; of uncertain derivation; grain, especially wheat: -- {corn}, wheat.[ql corrupt 5351 # phtheiro {fthi'-ro}; probably strengthened from phthio (to pine or waste); properly, to shrivel or wither, i.e. to spoil (by any process) or (generally) to ruin (especially figuratively, by moral influences, to deprave): -- {corrupt} (self), defile, destroy.[ql course 0165 # aion {ahee-ohn'}; from the same as 104; properly, an age; by extension, perpetuity (also past); by implication, the world; specially (Jewish) a Messianic period (present or future): -- age, {course}, eternal, (for) ever(-more), [n-]ever, (beginning of the , while the) world (began, without end). Compare 5550.[ql covenant 1242 # diatheke {dee-ath-ay'-kay}; from 1303; properly, a disposition, i.e. (specially) a contract (especially a devisory will): -- {covenant}, testament.[ql covertly 5259 # hupo {hoop-o'}; a primary preposition; 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 (when [at]): -- among, by, from, in, of, under, with. In comp. it retains the same general applications, especially of inferior position or condition, and specifically, {covertly} or moderately.[ql deal 4374 # prosphero {pros-fer'-o}; from 4314 and 5342 (including its alternate); to bear towards, i.e. lead to, tender (especially to God), treat: -- bring (to, unto), {deal} with, do, offer (unto, up), present unto, put to.[ql dear 0026 # agape {ag-ah'-pay}; from 25; love, i.e. affection or benevolence; specially (plural) a love-feast: -- (feast of) charity([-ably]), {dear}, love.[ql declare 2097 # euaggelizo {yoo-ang-ghel-id'-zo}; from 2095 and 32; to announce good news ("evangelize") especially the gospel: - -

{declare}, bring (declare, show) glad (good) tidings, preach (the gospel).[ql declare 2097 # euaggelizo {yoo-ang-ghel-id'-zo}; from 2095 and 32; to announce good news ("evangelize") especially the gospel: -- declare, bring ({declare}, show) glad (good) tidings, preach (the gospel).[ql defile 5351 # phtheiro {fthi'-ro}; probably strengthened from phthio (to pine or waste); properly, to shrivel or wither, i.e. to spoil (by any process) or (generally) to ruin (especially figuratively, by moral influences, to deprave): -- corrupt (self), {defile}, destroy.[ql delicately 5172 # truphe {troo-fay'}; from thrupto (to break up or [figuratively] enfeeble, especially the mind and body by indulgence); effeminacy, i.e. luxury or debauchery: -- {delicately}, riot.[ql depart 4198 # poreuomai {por-yoo'-om-ah}; middle voice from a derivative of the same as 3984; to traverse, i.e. travel (literally or figuratively); especially to remove [figuratively, die, live, etc.]; -- {depart}, go (away, forth, one's way, up), (make a, take a) journey, walk.[ql describe 1125 # grapho {graf'-o}; a primary verb; to "grave", especially to write; figuratively, to describe: -- {describe}, write(-ing, -ten).[ql desire 1939 # epithumia {ep-ee-thoo-mee'-ah}; from 1937; a longing (especially for what is forbidden): -- concupiscence, {desire}, lust (after).[ql destroy 5351 # phtheiro {fthi'-ro}; probably strengthened from phthio (to pine or waste); properly, to shrivel or wither, i.e. to spoil (by any process) or (generally) to ruin (especially figuratively, by moral influences, to deprave): -- corrupt (self), defile, {destroy}.[ql destroy 2647 # kataluo {kat-al-oo'-o}; from 2596 and 3089; to loosen down (disintegrate), i.e. (by implication) to demolish (literally or figuratively); specially [compare 2646] to halt for the night: -- {destroy}, dissolve, be guest, lodge, come to nought, overthrow, throw down.[ql dissolve 2647 # kataluo {kat-al-oo'-o}; from 2596 and 3089; to loosen down (disintegrate), i.e. (by implication) to demolish (literally or figuratively); specially [compare 2646] to halt for the night: -- destroy, {dissolve}, be guest, lodge, come to nought, overthrow, throw down.[ql do 4374 # prosphero {pros-fer'-o}; from 4314 and 5342 (including its alternate); to bear towards, i.e. lead to, tender (especially to God), treat: -- bring (to, unto), deal with, {do}, offer (unto, up), present unto, put to.[ql doubt 0686 # ara {ar'-ah}; probably from 142 (through the idea of drawing a conclusion); a particle denoting an inference more or less decisive (as follows): -- haply, (what) manner (of man), no {doubt}, perhaps, so be, then, therefore, truly, wherefore. Often used in connection with other particles, especially 1065 or 3767 (after) or 1487 (before). Compare also 687.[ql down 2647 # kataluo {kat-al-oo'-o}; from 2596 and 3089; to loosen down (disintegrate), i.e. (by implication) to demolish (literally or figuratively); specially [compare 2646] to halt for the night: -- destroy, dissolve, be guest, lodge, come to nought, overthrow, throw {down}.[ql especially 3122 # malista {mal'-is-tah}; neuter plural of the superlative of an apparently primary adverb mala (very); (adverbially) most (in the greatest degree) or particularly: -- chiefly, most of all, ({e-)specially}.[ql either 2228 # e {ay}; a primary particle of distinction between two connected terms; disjunctive, or; comparative, than: -- and, but ({either}), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea. Often used in connection with other particles. Compare especially 2235, 2260, 2273.[ql else 2228 # e {ay}; a primary particle of distinction between two connected terms; disjunctive, or; comparative, than: -- and, but (either), (n-)either, except it be, (n-)or ({else}), rather, save, than, that, what, yea. Often used in connection with other particles. Compare especially 2235, 2260, 2273.[ql end 0165 # aion {ah-ee-ohn'}; from the same as 104; properly, an age; by extension, perpetuity (also past); by implication, the world; specially (Jewish) a Messianic period (present or future): -- age, course, eternal, (for) ever(-more), [n-]ever, (beginning of the , while the) world (began, without {end}). Compare 5550.[ql enemy 2190 # echthros {ech-thros'}; from a primary echtho (to hate); hateful (passively, odious, or actively, hostile); usually as a noun, an adversary (especially Satan): -- {enemy}, foe.[ql ever 0165 # aion {ah-ee-ohn'}; from the same as 104; properly, an age; by extension, perpetuity (also past); by implication, the world; specially (Jewish) a Messianic period (present or future): -- age, course, eternal, (for) {ever}(-more), [n-]ever, (beginning of the , while the) world (began, without end). Compare 5550.[ql every 3650 # holos {hol'-os}; a primary word; "whole" or "all", i.e. complete (in extent, amount, time or degree), especially (neuter) as noun or adverb: -- all, altogether, {every} whit, + throughout, whole.[ql evil 0988 # blasphemia {blas-fay-me'-ah}; from 989; vilification (especially against God): -- blasphemy, {evil} speaking, railing.[ql evil 4487 # rhema {hray'-mah}; from 4483; an utterance (individually, collectively or specifically); by implication, a matter or topic (especially of narration, command or dispute); with a negative naught whatever: -- + {evil}, + nothing, saying, word.[ql evil 4190 # ponerous {pon-ay-ros'}; from a derivative of 4192; hurtful, i.e. evil (properly, in effect or influence, and thus differing from 2556, which refers rather to essential character, as well as from 4550, which indicates degeneracy from original virtue); figuratively, calamitous; also (passively) ill, i.e. diseased; but especially (morally) culpable, i.e. derelict, vicious, facinorous; neuter (singular) mischief, malice, or (plural) guilt; masculine (singular) the devil, or (plural) sinners: -- bad, {evil}, grievous, harm, lewd, malicious, wicked(-ness). See also 4191.[ql exceeding 2316 # theos {thē'-os}; of uncertain affinity; a deity, especially (with 3588) the supreme Divinity; figuratively, a magistrate; by Hebraism, very: -- X {exceeding}, God, god[-ly, -ward].[ql except 2228 # e {ay}; a primary particle of distinction between two connected terms; disjunctive, or;

comparative, than: -- and, but (either), (n-)either, {except} it be, (n-)or (else), rather, save, than, that, what, yea. Often used in connection with other particles. Compare especially 2235, 2260, 2273.[ql expedient 4851 # sumphero {soom-fer'-o}; from 4862 and 5342 (including its alternate); to bear together (contribute), i.e. (literally) to collect, or (figuratively) to conduce; especially (neuter participle as a noun) advantage: -- be better for, bring together, be {expedient} (for), be good, (be) profit(-able for). [ql faith 4102 # pistis {pis'-tis}; from 3982; persuasion, i.e. credence; moral conviction (of religious truth, or the truthfulness of God or a religious teacher), especially reliance upon Christ for salvation; abstractly, constancy in such profession; by extension, the system of religious (Gospel) truth itself: -- assurance, belief, believe, {faith}, fidelity.[ql fall 1911 # epiballo {ep-ee-bal'-lo}; from 1909 and 906; to throw upon (literal or figurative, transitive or reflexive; usually with more or less force); specially (with 1438 implied) to reflect; impersonally, to belong to: -- beat into, cast (up-)on, {fall}, lay (on), put (unto), stretch forth, think on.[ql farewell 5463 # chairo {khah'-ee-ro}; a primary verb; to be "cheer"ful, i.e. calmly happy or well-off; impersonally, especially as salutation (on meeting or parting), be well: -- {farewell}, be glad, God speed, greeting, hall, joy(-fully), rejoice.[ql faults 0264 # hamartano {ham-ar-tan'-o}; perhaps from 1 (as a negative particle) and the base of 3313; properly, to miss the mark (and so not share in the prize), i.e. (figuratively) to err, especially (morally) to sin: -- for your {faults}, offend, sin, trespass.[ql favour 5485 # charis {khar'-ece}; from 5463; graciousness (as gratifying), of manner or act (abstract or concrete; literal, figurative or spiritual; especially the divine influence upon the heart, and its reflection in the life; including gratitude): -- acceptable, benefit, {favour}, gift, grace(-ious), joy, liberality, pleasure, thank(-s, -worthy).[ql feast 0026 # agape {ag-ah'-pay}; from 25; love, i.e. affection or benevolence; specially (plural) a love-feast: -- ({feast} of) charity([-ably]), dear, love.[ql few 3641 # oligos {ol-ee'-gos}; of uncertain affinity; puny (in extent, degree, number, duration or value); especially neuter (adverbial) somewhat: -- + almost, brief[-ly], {few}, (a) little, + long, a season, short, small, a while.[ql fidelity 4102 # pistis {pis'-tis}; from 3982; persuasion, i.e. credence; moral conviction (of religious truth, or the truthfulness of God or a religious teacher), especially reliance upon Christ for salvation; abstractly, constancy in such profession; by extension, the system of religious (Gospel) truth itself: -- assurance, belief, believe, faith, {fidelity}.[ql fire 5457 # phos {foce}; from an obsolete phao (to shine or make manifest, especially by rays; compare 5316, 5346); luminousness (in the widest application, nat. or artificial, abstract or concrete, literal or figurative): -- {fire}, light. [ql foe 2190 # echthros {ech-thros'}; from a primary echtho (to hate); hateful (passively, odious, or actively, hostile); usually as a noun, an adversary (especially Satan): -- enemy, {foe}.[ql for 0264 # hamartano {ham-ar-tan'-o}; perhaps from 1 (as a negative particle) and the base of 3313; properly, to miss the mark (and so not share in the prize), i.e. (figuratively) to err, especially (morally) to sin: -- {for} your faults, offend, sin, trespass.[ql for 0165 # aion {ahee-ohn'}; from the same as 104; properly, an age; by extension, perpetuity (also past); by implication, the world; specially (Jewish) a Messianic period (present or future): -- age, course, eternal, ({for}) ever(-more), [n-]ever, (beginning of the , while the world (began, without end). Compare 5550.[ql for 3195 # mello {mel'-lo}; a strengthened form of 3199 (through the idea of expectation); to attend, i.e. be about to be, do, or suffer something (of persons or things, especially events; in the sense of purpose, duty, necessity, probability, possibility, or hesitation): -- about, after that, be (almost), (that which is, things, + which was {for}) to come, intend, was to (be), mean, mind, be at the point, (be) ready, + return, shall (begin), (which, that) should (after, afterwards, hereafter) tarry, which was for, will, would, be yet.[ql for 3195 # mello {mel'-lo}; a strengthened form of 3199 (through the idea of expectation); to attend, i.e. be about to be, do, or suffer something (of persons or things, especially events; in the sense of purpose, duty, necessity, probability, possibility, or hesitation): -- about, after that, be (almost), (that which is, things, + which was for) to come, intend, was to (be), mean, mind, be at the point, (be) ready, + return, shall (begin), (which, that) should (after, afterwards, hereafter) tarry, which was {for}, will, would, be yet.[ql for 4851 # sumphero {soom-fer'-o}; from 4862 and 5342 (including its alternate); to bear together (contribute), i.e. (literally) to collect, or (figuratively) to conduce; especially (neuter participle as a noun) advantage: -- be better {for}, bring together, be expedient (for), be good, (be) profit(-able for).[ql for 4851 # sumphero {soom-fer'-o}; from 4862 and 5342 (including its alternate); to bear together (contribute), i.e. (literally) to collect, or (figuratively) to conduce; especially (neuter participle as a noun) advantage: -- be better for, bring together, be expedient ({for}), be good, (be) profit(-able for). [ql forasmuch 1487 # ei {i}; a primary particle of conditionality; if, whether, that, etc.: -- {forasmuch} as, if, that, ([al-])though, whether. Often used in connection or composition with other particles, especially as in 1489, 1490, 1499, 1508, 1509, 1512, 1513, 1536, 1537. See also 1437.[ql forth 4198 # poreuomai {por-yoo'-om-ahee}; middle voice from a derivative of the same as 3984; to traverse, i.e. travel (literally or figuratively; especially to remove [figuratively,

die], live, etc.); -- depart, go (away, {forth}, one's way, up), (make a, take a) journey, walk.[ql forth 1911 # epiballo {ep-ee-bal'-lo}; from 1909 and 906; to throw upon (literal or figurative, transitive or reflexive; usually with more or less force); specially (with 1438 implied) to reflect; impersonally, to belong to: -- beat into, cast (up-)on, fall, lay (on), put (unto), stretch {forth}, think on.[ql friend 3844 # para {par-ah'}; a primary preposition; properly, near; i.e. (with genitive case) from beside (literally or figuratively), (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with (local [especially beyond or opposed to] or causal [on account of]: -- above, against, among, at, before, by, contrary to, X {friend}, from, + give [such things as they], + that [she] had, X his, in, more than, nigh unto, (out) of, past, save, side...by, in the sight of, than, [there-]fore, with. In compounds it retains the same variety of application.[ql from 1562 # ekduo {ek-doo'-o}; from 1537 and the base of 1416; to cause to sink out of, i.e. (specially as of clothing) to divest: -- strip, take off {from}, unclothe.[ql from 5259 # hupo {hoop-o'}; a primary preposition; 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 (when [at]): -- among, by, {from}, in, of, under, with. In comp. it retains the same general applications, especially of inferior position or condition, and specifically, covertly or moderately.[ql from 3844 # para {par-ah'}; a primary preposition; properly, near; i.e. (with genitive case) from beside (literally or figuratively), (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with (local [especially beyond or opposed to] or causal [on account of]: -- above, against, among, at, before, by, contrary to, X friend, {from}, + give [such things as they], + that [she] had, X his, in, more than, nigh unto, (out) of, past, save, side...by, in the sight of, than, [there-]fore, with. In compounds it retains the same variety of application.[ql garment 1742 # enduma {en'-doo-mah}; from 1746; apparel (especially the outer robe): -- clothing, {garment}, raiment.[ql gathering 1997 # episunagoge {ep-ee-soon-ag-o-gay'}; from 1996; a complete collection; especially a Christian meeting (for worship): -- assembling ({gathering}) together.[ql general 5259 # hupo {hoop-o'}; a primary preposition; 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 (when [at]): -- among, by, from, in, of, under, with. In comp. it retains the same {general} applications, especially of inferior position or condition, and specifically, covertly or moderately.[ql gift 5485 # charis {khar'-ece}; from 5463; graciousness (as gratifying), of manner or act (abstract or concrete; literal, figurative or spiritual; especially the divine influence upon the heart, and its reflection in the life; including gratitude): -- acceptable, benefit, favour, {gift}, grace(-ious), joy, liberality, pleasure, thank(-s, -worthy).[ql gird 2224 # zonnumi {dzone'-noo-mi}; from 2223; to bind about (especially with a belt): -- {gird}.[ql give 3844 # para {par-ah'}; a primary preposition; properly, near; i.e. (with genitive case) from beside (literally or figuratively), (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with (local [especially beyond or opposed to] or causal [on account of]: -- above, against, among, at, before, by, contrary to, X friend, from, + {give} [such things as they], + that [she] had, X his, in, more than, nigh unto, (out) of, past, save, side...by, in the sight of, than, [there-]fore, with. In compounds it retains the same variety of application.[ql glad 2097 # euaggelizo {yoo-ang-ghel-id'-zo}; from 2095 and 32; to announce good news ("evangelize") especially the gospel: -- declare, bring (declare, show) {glad} (good) tidings, preach (the gospel).[ql glad 5463 # chairō {khah'-ee-ro}; a primary verb; to be "cheer"ful, i.e. calmly happy or well-off; impersonally, especially as salutation (on meeting or parting), be well: -- farewell, be {glad}, God speed, greeting, hall, joy(-fully), rejoice.[ql go 4043 # peripateo {per-ee-pat-eh'-o}; from 4012 and 3961; 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).[ql go 4198 # poreuomai {por-yoo'-om-ahēe}; middle voice from a derivative of the same as 3984; to traverse, i.e. travel (literally or figuratively; especially to remove [figuratively, die], live, etc.); -- depart, {go} (away, forth, one's way, up), (make a, take a) journey, walk.[ql god 2316 # theos {teh'-os}; of uncertain affinity; a deity, especially (with 3588) the supreme Divinity; figuratively, a magistrate; by Hebraism, very: -- X exceeding, God, {god}[-ly, -ward].[ql good 2097 # euaggelizo {yoo-ang-ghel-id'-zo}; from 2095 and 32; to announce good news ("evangelize") especially the gospel: -- declare, bring (declare, show) glad ({good}) tidings, preach (the gospel).[ql good 4851 # sumphero {soom-fer'-o}; from 4862 and 5342 (including its alternate); to bear together (contribute), i.e. (literally) to collect, or (figuratively) to conduce; especially (neuter participle as a noun) advantage: -- be better for, bring together, be expedient (for), be {good}, (be) profit(-able for). [ql gospel 2097 # euaggelizo {yoo-ang-ghel-id'-zo}; from 2095 and 32; to announce good news ("evangelize") especially the gospel: -- declare, bring (declare, show) glad (good) tidings, preach (the {gospel}).[ql grace 5485 # charis {khar'-ece}; from 5463; graciousness (as gratifying), of manner or act (abstract or concrete; literal, figurative or spiritual; especially the divine influence upon the heart, and its reflection in the life; including gratitude): -- acceptable, benefit, favour, gift, {grace}(-ious), joy, liberality, pleasure, thank(-s, -

worthy).[q] greeting 5463 # chairo {khah'-ee-ro}; a primary verb; to be "cheer"ful, i.e. calmly happy or well-off; impersonally, especially as salutation (on meeting or parting), be well: -- farewell, be glad, God speed, {greeting}, hall, joy(-fully), rejoice.[q] grievous 4190 # poneros {pon-ay-ros'}; from a derivative of 4192; hurtful, i.e. evil (properly, in effect or influence, and thus differing from 2556, which refers rather to essential character, as well as from 4550, which indicates degeneracy from original virtue); figuratively, calamitous; also (passively) ill, i.e. diseased; but especially (morally) culpable, i.e. derelict, vicious, facinorous; neuter (singular) mischief, malice, or (plural) guilt; masculine (singular) the devil, or (plural) sinners: -- bad, evil, {grievous}, harm, lewd, malicious, wicked(-ness). See also 4191.[q] guest 2647 # kataluo {kat-al-oo'-o}; from 2596 and 3089; to loosen down (disintegrate), i.e. (by implication) to demolish (literally or figuratively); specially [compare 2646] to halt for the night: -- destroy, dissolve, be {guest}, lodge, come to nought, overthrow, throw down.[q] had 3844 # para {par-ah'}; a primary preposition; properly, near; i.e. (with genitive case) from beside (literally or figuratively), (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with (local [especially beyond or opposed to] or causal [on account of]: -- above, against, among, at, before, by, contrary to, X friend, from, + give [such things as they], + that [she] {had}, X his, in, more than, nigh unto, (out) of, past, save, side...by, in the sight of, than, [there-]fore, with. In compounds it retains the same variety of application.[q] hall 5463 # chairo {khah'-ee-ro}; a primary verb; to be "cheer"ful, i.e. calmly happy or well-off; impersonally, especially as salutation (on meeting or parting), be well: -- farewell, be glad, God speed, greeting, {hall}, joy(-fully), rejoice.[q] hand 5495 # cheir {khire}; perhaps from the base of 5494 in the sense of its congener the base of 5490 (through the idea of hollowness for grasping); the hand (literally or figuratively [power]; especially [by Hebraism] a means or instrument): -- {hand}].[q] haply 0686 # ara {ar'-ah}; probably from 142 (through the idea of drawing a conclusion); a particle denoting an inference more or less decisive (as follows): -- {haply}, (what) manner (of man), no doubt, perhaps, so be, then, therefore, truly, wherefore. Often used in connection with other particles, especially 1065 or 3767 (after) or 1487 (before). Compare also 687.[q] harm 4190 # poneros {pon-ay-ros'}; from a derivative of 4192; hurtful, i.e. evil (properly, in effect or influence, and thus differing from 2556, which refers rather to essential character, as well as from 4550, which indicates degeneracy from original virtue); figuratively, calamitous; also (passively) ill, i.e. diseased; but especially (morally) culpable, i.e. derelict, vicious, facinorous; neuter (singular) mischief, malice, or (plural) guilt; masculine (singular) the devil, or (plural) sinners: -- bad, evil, grievous, {harm}, lewd, malicious, wicked(-ness). See also 4191.[q] hate 3404 # miseo {mis-eh'-o}; from a primary misos (hatred); to detest (especially to persecute); by extension, to love less: -- {hate}(-ful).[q] hereafter 3195 # mello {mel'-lo}; a strengthened form of 3199 (through the idea of expectation); to attend, i.e. be about to be, do, or suffer something (of persons or things, especially events; in the sense of purpose, duty, necessity, probability, possibility, or hesitation): -- about, after that, be (almost), (that which is, things, + which was for) to come, intend, was to (be), mean, mind, be at the point, (be) ready, + return, shall (begin), (which, that) should (after, afterwards, {hereafter}) tarry, which was for, will, would, be yet.[q] his 2975 # lagchano {lang-khan'-o}; a prolonged form of a primary verb, which is only used as an alternate in certain tenses; to lot, i.e. determine (by implication, receive) especially by lot: -- {his} lot be, cast lots, obtain.[q] his 3844 # para {par-ah'}; a primary preposition; properly, near; i.e. (with genitive case) from beside (literally or figuratively), (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with (local [especially beyond or opposed to] or causal [on account of]: -- above, against, among, at, before, by, contrary to, X friend, from, + give [such things as they], + that [she] had, X {his}, in, more than, nigh unto, (out) of, past, save, side...by, in the sight of, than, [there-]fore, with. In compounds it retains the same variety of application.[q] home 3614 # oikia {oy-kee'-ah}; from 3624; properly, residence (abstractly), but usually (concretely) an abode (literally or figuratively); by implication a family (especially domestics): -- {home}, house(-hold).[q] honour 5092 # time {tee-may'}; from 5099; 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.[q] house 3614 # oikia {oy-kee'-ah}; from 3624; properly, residence (abstractly), but usually (concretely) an abode (literally or figuratively); by implication a family (especially domestics): -- home, {house}(-hold).[q] if 1487 # ei {i}; a primary particle of conditionality; if, whether, that, etc.: -- forasmuch as, {if}, that, ([al-])though, whether. Often used in connection or composition with other particles, especially as in 1489, 1490, 1499, 1508, 1509, 1512, 1513, 1536, 1537. See also 1437.[q] in 3844 # para {parah'}; a primary preposition; properly, near; i.e. (with genitive case) from beside (literally or figuratively), (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with (local [especially beyond or opposed to] or causal [on account of]: -- above, against, among, at, before, by, contrary to, X friend, from, + give [such things as they], + that [she] had, X his, {in}, more than, nigh unto, (out) of, past, save, side...by, in the sight of, than, [there-]fore, with. In compounds it retains the same variety of application.[q] in

3844 # para {parah'}; a primary preposition; properly, near; i.e. (with genitive case) from beside (literally or figuratively), (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with (local [especially beyond or opposed to] or causal [on account of]: -- above, against, among, at, before, by, contrary to, X friend, from, + give [such things as they], + that [she] had, X his, in, more than, nigh unto, (out) of, past, save, side...by, {in} the sight of, than, [there-]fore, with. In compounds it retains the same variety of application.[ql in 3992 # pempo {pem'-po}; apparently a primary verb; to dispatch (from the subjective view or point of departure, whereas hiemi [as a stronger form of eimi] refers rather to the objective point or terminus ad quem, and 4724 denotes properly, the orderly motion involved), especially on a temporary errand; also to transmit, bestow, or wield: -- send, thrust {in}.[ql in 4100 # pisteuo {pist-yoo'-o}; from 4102; to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ): -- believe(-r), commit (to trust), put {in} trust with.[ql in 5259 # hupo {hoop-o'}; a primary preposition; 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 (when [at]): -- among, by, from, {in}, of, under, with. In comp. it retains the same general applications, especially of inferior position or condition, and specifically, covertly or moderately.[ql inferior 5259 # hupo {hoop-o'}; a primary preposition; 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 (when [at]): -- among, by, from, in, of, under, with. In comp. it retains the same general applications, especially of {inferior} position or condition, and specifically, covertly or moderately.[ql inordinate 3806 # pathos {path'-os}; from the alternate of 3958; properly, suffering ("pathos"), i.e. (subjectively) a passion (especially concupiscence): -- ({inordinate}) affection, lust. [ql ***. patho. See 3958.[ql instrument 3696 # hoplon {hop'-lon}; probably from a primary hepo (to be busy about); an implement or utensil or tool (literally or figuratively, especially offensive for war): -- armour, {instrument}, weapon.[ql intend 3195 # mello {mel'-lo}; a strengthened form of 3199 (through the idea of expectation); to attend, i.e. be about to be, do, or suffer something (of persons or things, especially events; in the sense of purpose, duty, necessity, probability, possibility, or hesitation): -- about, after that, be (almost), (that which is, things, + which was for) to come, {intend}, was to (be), mean, mind, be at the point, (be) ready, + return, shall (begin), (which, that) should (after, afterwards, hereafter) tarry, which was for, will, would, be yet.[ql into 1911 # epiballo {ep-ee-bal'-lo}; from 1909 and 906; to throw upon (literal or figurative, transitive or reflexive; usually with more or less force); specially (with 1438 implied) to reflect; impersonally, to belong to: -- beat {into}, cast (up-)on, fall, lay (on), put (unto), stretch forth, think on.[ql is 3195 # mello {mel'-lo}; a strengthened form of 3199 (through the idea of expectation); to attend, i.e. be about to be, do, or suffer something (of persons or things, especially events; in the sense of purpose, duty, necessity, probability, possibility, or hesitation): -- about, after that, be (almost), (that which {is}, things, + which was for) to come, intend, was to (be), mean, mind, be at the point, (be) ready, + return, shall (begin), (which, that) should (after, afterwards, hereafter) tarry, which was for, will, would, be yet.[ql it 2228 # e {ay}; a primary particle of distinction between two connected terms; disjunctive, or; comparative, than: -- and, but (either), (n-)either, except {it} be, (n-)or (else), rather, save, than, that, what, yea. Often used in connection with other particles. Compare especially 2235, 2260, 2273.[ql it 3844 # para {parah'}; a primary preposition; properly, near; i.e. (with genitive case) from beside (literally or figuratively), (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with (local [especially beyond or opposed to] or causal [on account of]: -- above, against, among, at, before, by, contrary to, X friend, from, + give [such things as they], + that [she] had, X his, in, more than, nigh unto, (out) of, past, save, side...by, in the sight of, than, [there-]fore, with. In compounds {it} retains the same variety of application.[ql it 5259 # hupo {hoop-o'}; a primary preposition; 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 (when [at]): -- among, by, from, in, of, under, with. In comp. {it} retains the same general applications, especially of inferior position or condition, and specifically, covertly or moderately.[ql journey 4198 # poreuomai {por-yoo'-om-ah-ee}; middle voice from a derivative of the same as 3984; to traverse, i.e. travel (literally or figuratively; especially to remove [figuratively, die], live, etc.); -- depart, go (away, forth, one's way, up), (make a, take a) {journey}, walk.[ql joy 5463 # chairo {khah'-ee-ro}; a primary verb; to be "cheer"ful, i.e. calmly happy or well-off; impersonally, especially as salutation (on meeting or parting), be well: -- farewell, be glad, God speed, greeting, hall, {joy}(-fully), rejoice.[ql joy 5485 # charis {khar'-ece}; from 5463; graciousness (as gratifying), of manner or act (abstract or concrete; literal, figurative or spiritual; especially the divine influence upon the heart, and its reflection in the life; including gratitude): -- acceptable, benefit, favour, gift, grace(-ious), {joy}, liberality, pleasure, thank(-s, -worthy).[ql kill 4969 # sphazo {sfad'-zo}; a primary verb; to butcher (especially an animal for food or in sacrifice) or (generally) to slaughter, or (specifically) to maim (violently): -- {kill}, slay, wound.[ql

kindly 5387 # philostorgos {fil-os'-tor-gos}; from 5384 and storge (cherishing one's kindred, especially parents or children); fond of natural relatives, i.e. fraternal towards fellow Christian: -- {kindly} affectioned.[ql kiss 5368 # phileo {fil-eh'-o}; from 5384; to be a friend to (fond of [an individual or an object]), i.e. have affection for (denoting personal attachment, as a matter of sentiment or feeling; while 25 is wider, embracing especially the judgment and the deliberate assent of the will as a matter of principle, duty and propriety: the two thus stand related very much as 2309 and 1014, or as 2372 and 3563 respectively; the former being chiefly of the heart and the latter of the head); specifically, to kiss (as a mark of tenderness): -- {kiss}, love.[ql law 3551 # nomos {nom'-os}; from a primary nemo (to parcel out, especially food or grazing to animals); law (through the idea of prescriptive usage), genitive case (regulation), specifically (of Moses [including the volume]; also of the Gospel), or figuratively (a principle): -- {law} .[ql lay 1911 # epiballo {ep-ee-bal'-lo}; from 1909 and 906; to throw upon (literal or figurative, transitive or reflexive; usually with more or less force); specially (with 1438 implied) to reflect; impersonally, to belong to: -- beat into, cast (up-)on, fall, {lay} (on), put (unto), stretch forth, think on.[ql lewd 4190 # poneros {pon-ay-ros'}; from a derivative of 4192; hurtful, i.e. evil (properly, in effect or influence, and thus differing from 2556, which refers rather to essential character, as well as from 4550, which indicates degeneracy from original virtue); figuratively, calamitous; also (passively) ill, i.e. diseased; but especially (morally) culpable, i.e. derelict, vicious, facinorous; neuter (singular) mischief, malice, or (plural) guilt; masculine (singular) the devil, or (plural) sinners: -- bad, evil, grievous, harm, {lewd}, malicious, wicked(-ness). See also 4191.[ql liberality 5485 # charis {khar'-ece}; from 5463; graciousness (as gratifying), of manner or act (abstract or concrete; literal, figurative or spiritual; especially the divine influence upon the heart, and its reflection in the life; including gratitude): -- acceptable, benefit, favour, gift, grace(-ious), joy, {liberality}, pleasure, thank(-s, -worthy).[ql light 5457 # phos {foce}; from an obsolete phao (to shine or make manifest, especially by rays; compare 5316, 5346); luminousness (in the widest application, nat. or artificial, abstract or concrete, literal or figurative): -- fire, {light} . [ql like 5158 # tropos {trop'-os}; from the same as 5157; a turn, i. e. (by implication) mode or style (especially with preposition or relative prefix as adverb, like); figuratively, deportment or character: -- (even) as, conversation, [+ {like}] manner, (+ by any) means, way.[ql little 3641 # oligos {ol-ee'-gos}; of uncertain affinity; puny (in extent, degree, number, duration or value); especially neuter (adverbial) somewhat: -- + almost, brief[-ly], few, (a) {little}, + long, a season, short, small, a while.[ql lodge 2647 # kataluo {kat-al-oo'-o}; from 2596 and 3089; to loosen down (disintegrate), i.e. (by implication) to demolish (literally or figuratively); specially [compare 2646] to halt for the night: -- destroy, dissolve, be guest, {lodge}, come to nought, overthrow, throw down.[ql long 3641 # oligos {ol-ee'-gos}; of uncertain affinity; puny (in extent, degree, number, duration or value); especially neuter (adverbial) somewhat: -- + almost, brief[-ly], few, (a) little, + {long}, a season, short, small, a while.[ql lot 2975 # lagchano {lang-khan'-o}; a prolonged form of a primary verb, which is only used as an alternate in certain tenses; to lot, i.e. determine (by implication, receive) especially by lot: -- his {lot} be, cast lots, obtain.[ql lots 2975 # lagchano {lang-khan'-o}; a prolonged form of a primary verb, which is only used as an alternate in certain tenses; to lot, i.e. determine (by implication, receive) especially by lot: -- his lot be, cast {lots}, obtain.[ql love 0026 # agape {ag-ah'-pay}; from 25; love, i.e. affection or benevolence; specially (plural) a love-feast: -- (feast of) charity([-ably]), dear, {love} .[ql love 5368 # phileo {fil-eh'-o}; from 5384; to be a friend to (fond of [an individual or an object]), i.e. have affection for (denoting personal attachment, as a matter of sentiment or feeling; while 25 is wider, embracing especially the judgment and the deliberate assent of the will as a matter of principle, duty and propriety: the two thus stand related very much as 2309 and 1014, or as 2372 and 3563 respectively; the former being chiefly of the heart and the latter of the head); specifically, to kiss (as a mark of tenderness): -- kiss, {love} .[ql lust 1939 # epithumia {ep-ee-thoo-mee'-ah}; from 1937; a longing (especially for what is forbidden): -- concupiscence, desire, {lust} (after).[ql lust 3806 # pathos {path'-os}; from the alternate of 3958; properly, suffering ("pathos"), i.e. (subjectively) a passion (especially concupiscence): -- (inordinate) affection, {lust} . [ql ***. patho. See 3958.[ql maid 3816 # pais {pahece}; perhaps from 3817; a boy (as often beaten with impunity), or (by analogy,) a girl, and (genitive case) a child; specifically, a slave or servant (especially a minister to a king; and by eminence to God): -- child, {maid}(- en), (man) servant, son, young man.[ql make 4198 # poreuomai {por-yoo'-om-ahee}; middle voice from a derivative of the same as 3984; to traverse, i.e. travel (literally or figuratively; especially to remove [figuratively, die], live, etc.); -- depart, go (away, forth, one's way, up), ({make} a, take a) journey, walk.[ql malicious 4190 # poneros {pon-ay-ros'}; from a derivative of 4192; hurtful, i.e. evil (properly, in effect or influence, and thus differing from 2556, which refers rather to essential character, as well as from 4550, which indicates degeneracy from original virtue); figuratively, calamitous; also (passively) ill, i.e. diseased; but especially (morally) culpable, i.e. derelict, vicious, facinorous; neuter (singular) mischief, malice, or (plural) guilt; masculine (singular) the devil, or (plural) sinners: -- bad, evil, grievous, harm, lewd, {malicious}, wicked(-ness). See also 4191.[ql man 0686 # ara {ar'ah}; probably from 142

(through the idea of drawing a conclusion); a particle denoting an inference more or less decisive (as follows): -- haply, (what) manner (of {man}), no doubt, perhaps, so be, then, therefore, truly, wherefore. Often used in connection with other particles, especially 1065 or 3767 (after) or 1487 (before). Compare also 687.[ql man 3816 # pais {pahece}; perhaps from 3817; a boy (as often beaten with impunity), or (by analogy,) a girl, and (genitive case) a child; specifically, a slave or servant (especially a minister to a king; and by eminence to God): -- child, maid(-en), ({man}) servant, son, young man.[ql man 3816 # pais {pahece}; perhaps from 3817; a boy (as often beaten with impunity), or (by analogy,) a girl, and (genitive case) a child; specifically, a slave or servant (especially a minister to a king; and by eminence to God): -- child, maid(-en), (man) servant, son, young {man}.[ql manner 3634 # hoios {hoy'-os}; probably akin to 3588, 3739, and 3745; such or what sort of (as a correlation or exclamation); especially the neuter (adverbial) with negative, not so: -- so (as), such as, what ({manner} of), which.[ql ***. oio. See 5342. [ql manner 5158 # tropos {trop'-os}; from the same as 5157; a turn, i.e. (by implication) mode or style (especially with preposition or relative prefix as adverb, like); figuratively, deportment or character: -- (even) as, conversation, [+ like] {manner}, (+ by any) means, way.[ql manner 0686 # ara {ar'-ah}; probably from 142 (through the idea of drawing a conclusion); a particle denoting an inference more or less decisive (as follows): -- haply, (what) {manner} (of man), no doubt, perhaps, so be, then, therefore, truly, wherefore. Often used in connection with other particles, especially 1065 or 3767 (after) or 1487 (before). Compare also 687.[ql mean 3195 # mello {mel'-lo}; a strengthened form of 3199 (through the idea of expectation); to attend, i.e. be about to be, do, or suffer something (of persons or things, especially events; in the sense of purpose, duty, necessity, probability, possibility, or hesitation): -- about, after that, be (almost), (that which is, things, + which was for) to come, intend, was to (be), {mean}, mind, be at the point, (be) ready, + return, shall (begin), (which, that) should (after, afterwards, hereafter) tarry, which was for, will, would, be yet.[ql means 5158 # tropos {trop'-os}; from the same as 5157; a turn, i.e. (by implication) mode or style (especially with preposition or relative prefix as adverb, like); figuratively, deportment or character: -- (even) as, conversation, [+ like] manner, (+ by any) {means}, way.[ql meat 1033 # broma {bro'-mah}; from the base of 977; food (literally or figuratively), especially (ceremonially) articles allowed or forbidden by the Jewish law: -- {meat}, victuals.[ql mercy 1656 # eleos {el'-eh-os}; of uncertain affinity; compassion (human or divine, especially active): -- (+ tender) {mercy}.[ql message 1860 # epaggelia {ep-ang-el-ee'-ah}; from 1861; an announcement (for information, assent or pledge; especially a divine assurance of good): -- {message}, promise.[ql messenger 0032 # aggelos {ang'-el-os}; from aggello [probably derived from 71; compare 34] (to bring tidings); a messenger; especially an "angel"; by implication, a pastor: -- angel, {messenger}.[ql mind 3195 # mello {mel'-lo}; a strengthened form of 3199 (through the idea of expectation); to attend, i.e. be about to be, do, or suffer something (of persons or things, especially events; in the sense of purpose, duty, necessity, probability, possibility, or hesitation): -- about, after that, be (almost), (that which is, things, + which was for) to come, intend, was to (be), mean, {mind}, be at the point, (be) ready, + return, shall (begin), (which, that) should (after, afterwards, hereafter) tarry, which was for, will, would, be yet.[ql miracle 4592 # semeion {say-mi'-on}; neuter of a presumed derivative of the base of 4591; an indication, especially ceremonially or supernaturally: -- {miracle}, sign, token, wonder.[ql moderately 5259 # hupo {hoop-o'}; a primary preposition; 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 (when [at]): -- among, by, from, in, of, under, with. In comp. it retains the same general applications, especially of inferior position or condition, and specifically, covertly or {moderately}.[ql more 3844 # para {par'-ah'}; a primary preposition; properly, near; i.e. (with genitive case) from beside (literally or figuratively), (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with (local [especially beyond or opposed to] or causal [on account of]: -- above, against, among, at, before, by, contrary to, X friend, from, + give [such things as they], + that [she] had, X his, in, {more} than, nigh unto, (out) of, past, save, side...by, in the sight of, than, [there-]fore, with. In compounds it retains the same variety of application.[ql morning 3720 # orthinos {or-thrin-os'}; from 3722; relating to the dawn, i.e. matutinal (as an epithet of Venus, especially brilliant in the early day): -- {morning}.[ql neither 2228 # e {ay}; a primary particle of distinction between two connected terms; disjunctive, or; comparative, than: -- and, but (either), ({n-)either}, except it be, (n-)or (else), rather, save, than, that, what, yea. Often used in connection with other particles. Compare especially 2235, 2260, 2273.[ql nor 2228 # e {ay}; a primary particle of distinction between two connected terms; disjunctive, or; comparative, than: -- and, but (either), (n-)either, except it be, ({n-)or} (else), rather, save, than, that, what, yea. Often used in connection with other particles. Compare especially 2235, 2260, 2273.[ql never 0165 # aion {ahee-ohn'}; from the same as 104; properly, an age; by extension, perpetuity (also past); by implication, the world; specially (Jewish) a Messianic period (present or future): -- age, course, eternal, (for) ever(-more), [{n-]ever}, (beginning of the , while the) world (began, without end). Compare 5550.[ql ness 4190 #

poneros {pon-ay-ros'}; from a derivative of 4192; hurtful, i.e. evil (properly, in effect or influence, and thus differing from 2556, which refers rather to essential character, as well as from 4550, which indicates degeneracy from original virtue); figuratively, calamitous; also (passively) ill, i.e. diseased; but especially (morally) culpable, i.e. derelict, vicious, facinorous; neuter (singular) mischief, malice, or (plural) guilt; masculine (singular) the devil, or (plural) sinners: -- bad, evil, grievous, harm, lewd, malicious, wicked({-ness}). See also 4191.[ql net 4522 # sagene {sag-ay'-nay'}; from a derivative of satto (to equip) meaning furniture, especially a pack-saddle (which in the East is merely a bag of netted rope); a "seine" for fishing: -- {net}.[ql new 2537 # kainos {kahee-nos'}; of uncertain affinity; new (especially in freshness; while 3501 is properly so with respect to age: -- {new}).[ql nigh 3844 # para {par-ah'}; a primary preposition; properly, near; i.e. (with genitive case) from beside (literally or figuratively), (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with (local [especially beyond or opposed to] or causal [on account of]: -- above, against, among, at, before, by, contrary to, X friend, from, + give [such things as they], + that [she] had, X his, in, more than, {nigh} unto, (out) of, past, save, side...by, in the sight of, than, [there-]fore, with. In compounds it retains the same variety of application.[ql no 0686 # ara {ar'ah'}; probably from 142 (through the idea of drawing a conclusion); a particle denoting an inference more or less decisive (as follows): -- haply, (what) manner (of man), {no} doubt, perhaps, so be, then, therefore, truly, wherefore. Often used in connection with other particles, especially 1065 or 3767 (after) or 1487 (before). Compare also 687.[ql nothing 4487 # rhema {hray'-mah'}; from 4483; an utterance (individually, collectively or specifically); by implication, a matter or topic (especially of narration, command or dispute); with a negative naught whatever: -- + evil, + {nothing}, saying, word.[ql nought 2647 # kataluo {kat-al-oo'-o'}; from 2596 and 3089; to loosen down (disintegrate), i.e. (by implication) to demolish (literally or figuratively); specially [compare 2646] to halt for the night: -- destroy, dissolve, be guest, lodge, come to {nought}, overthrow, throw down.[ql obtain 2975 # lagchano {lang-khan'-o'}; a prolonged form of a primary verb, which is only used as an alternate in certain tenses; to lot, i.e. determine (by implication, receive) especially by lot: -- his lot be, cast lots, {obtain}.[ql occupied 4043 # peripateo {per-ee-pat-eh'-o'}; from 4012 and 3961; 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).[ql of 0026 # agape {agah'-pay'}; from 25; love, i.e. affection or benevolence; specially (plural) a love-feast: -- (feast {of}) charity([-ably]), dear, love.[ql of 0165 # aion {ahee-ohn'}; from the same as 104; properly, an age; by extension, perpetuity (also past); by implication, the world; specially (Jewish) a Messianic period (present or future): -- age, course, eternal, (for) ever(-more), [n-]ever, (beginning {of} the , while the) world (began, without end). Compare 5550.[ql of 0686 # ara {ar'ah'}; probably from 142 (through the idea of drawing a conclusion); a particle denoting an inference more or less decisive (as follows): -- haply, (what) manner ({of} man), no doubt, perhaps, so be, then, therefore, truly, wherefore. Often used in connection with other particles, especially 1065 or 3767 (after) or 1487 (before). Compare also 687.[ql of 2218 # zugos {dzoo-gos'}; from the root of zeugnumi (to join, especially by a "yoke"); a coupling, i.e. (figuratively) servitude (a law or obligation); also (literally) the beam of the balance (as connecting the scales): -- pair {of} balances, yoke.[ql of 3634 # hoios {hoy'-os'}; probably akin to 3588, 3739, and 3745; such or what sort of (as a correlation or exclamation); especially the neuter (adverbial) with negative, not so: -- so (as), such as, what (manner {of}), which.[ql ***. oio. See 5342. [ql of 3844 # para {parah'}; a primary preposition; properly, near; i.e. (with genitive case) from beside (literally or figuratively), (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with (local [especially beyond or opposed to] or causal [on account of]: -- above, against, among, at, before, by, contrary to, X friend, from, + give [such things as they], + that [she] had, X his, in, more than, nigh unto, (out) of, past, save, side...by, in the sight of, than, [there-]fore, with. In compounds it retains the same variety of application.[ql of 3844 # para {parah'}; a primary preposition; properly, near; i.e. (with genitive case) from beside (literally or figuratively), (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with (local [especially beyond or opposed to] or causal [on account of]: -- above, against, among, at, before, by, contrary to, X friend, from, + give [such things as they], + that [she] had, X his, in, more than, nigh unto, (out) of, past, save, side...by, in the sight of, than, [there-]fore, with. In compounds it retains the same variety of application.[ql of 5259 # hupo {hoop-o'}; a primary preposition; 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 (when [at]): -- among, by, from, in, {of}, under, with. In comp. it retains the same general applications, especially of inferior position or condition, and specifically, covertly or moderately.[ql of 5259 # hupo {hoop-o'}; a primary preposition; 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 (when [at]): -- among, by, from, in, of, under, with. In comp. it retains the same general applications, especially {of} inferior position or condition, and specifically, covertly or moderately.[ql off 1562 # ekduo {ek-doo'-o}; from 1537 and the base of 1416; to cause to sink out of, i.e. (specially as of clothing) to divest: -- strip, take {off} from, unclothe.[ql offend 0264 # hamartano {ham-ar-tan'-o}; perhaps from 1 (as a negative particle) and the base of 3313; properly, to miss the mark (and so not share in the prize), i.e. (figuratively) to err, especially (morally) to sin: -- for your faults, {offend}, sin, trespass.[ql offer 4374 # prospero {pros-fer'-o}; from 4314 and 5342 (including its alternate); to bear towards, i.e. lead to, tender (especially to God), treat: -- bring (to, unto), deal with, do, {offer} (unto, up), present unto, put to.[ql office 1248 # diakonia {dee-ak-on-ee'-ah}; from 1249; attendance (as a servant, etc.); figuratively (eleemosynary) aid, (official) service (especially of the Christian teacher, or techn. of the diaconate): -- (ad-)minister(-ing, -tration, -try), {office}, relief, service(-ing).[ql on 1911 # epiballo {ep-ee-bal'-lo}; from 1909 and 906; to throw upon (literal or figurative, transitive or reflexive; usually with more or less force); specially (with 1438 implied) to reflect; impersonally, to belong to: -- beat into, cast (up-)on, fall, lay ({on}), put (unto), stretch forth, think on.[ql on 1911 # epiballo {ep-ee-bal'-lo}; from 1909 and 906; to throw upon (literal or figurative, transitive or reflexive; usually with more or less force); specially (with 1438 implied) to reflect; impersonally, to belong to: -- beat into, cast (up-)on, fall, lay (on), put (unto), stretch forth, think {on}.[ql one's 4198 # poreuomai {por-yoo'-om-ahee}; middle voice from a derivative of the same as 3984; to traverse, i.e. travel (literally or figuratively; especially to remove [figuratively, die], live, etc.); -- depart, go (away, forth, {one's} way, up), (make a, take a) journey, walk.[ql or 5259 # hupo {hoop-o'}; a primary preposition; 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 (when [at]): -- among, by, from, in, of, under, with. In comp. it retains the same general applications, especially of inferior position or condition, and specifically, covertly {or} moderately.[ql or 5259 # hupo {hoop-o'}; a primary preposition; 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 (when [at]): -- among, by, from, in, of, under, with. In comp. it retains the same general applications, especially of inferior position {or} condition, and specifically, covertly or moderately.[ql out 3844 # para {par-ah'}; a primary preposition; properly, near; i.e. (with genitive case) from beside (literally or figuratively), (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with (local [especially beyond or opposed to] or causal [on account of]): -- above, against, among, at, before, by, contrary to, X friend, from, + give [such things as they], + that [she] had, X his, in, more than, nigh unto, ({out}) of, past, save, side...by, in the sight of, than, [there-]fore, with. In compounds it retains the same variety of application.[ql overthrow 2647 # kataluo {kat-al-oo'-o}; from 2596 and 3089; to loosen down (disintegrate), i.e. (by implication) to demolish (literally or figuratively); specially [compare 2646] to halt for the night: -- destroy, dissolve, be guest, lodge, come to nought, {overthrow}, throw down.[ql pain 5604 # odin {odeen'}; akin to 3601; a pang or throe, especially of childbirth: -- {pain}, sorrow, travail.[ql pair 2218 # zugos {dzoo-gos'}; from the root of zeugnumi (to join, especially by a "yoke"); a coupling, i.e. (figuratively) servitude (a law or obligation); also (literally) the beam of the balance (as connecting the scales): -- {pair} of balances, yoke.[ql past 3844 # para {par-ah'}; a primary preposition; properly, near; i.e. (with genitive case) from beside (literally or figuratively), (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with (local [especially beyond or opposed to] or causal [on account of]): -- above, against, among, at, before, by, contrary to, X friend, from, + give [such things as they], + that [she] had, X his, in, more than, nigh unto, (out) of, {past}, save, side...by, in the sight of, than, [there-]fore, with. In compounds it retains the same variety of application.[ql perhaps 0686 # ara {ar'-ah}; probably from 142 (through the idea of drawing a conclusion); a particle denoting an inference more or less decisive (as follows): -- haply, (what) manner (of man), no doubt, {perhaps}, so be, then, therefore, truly, wherefore. Often used in connection with other particles, especially 1065 or 3767 (after) or 1487 (before). Compare also 687.[ql pleasure 5485 # charis {khar'-ece}; from 5463; graciousness (as gratifying), of manner or act (abstract or concrete; literal, figurative or spiritual; especially the divine influence upon the heart, and its reflection in the life; including gratitude): -- acceptable, benefit, favour, gift, grace(-ious), joy, liberality, {pleasure}, thank(-s, -worthy).[ql point 3195 # mello {mel'-lo}; a strengthened form of 3199 (through the idea of expectation); to attend, i.e. be about to be, do, or suffer something (of persons or things, especially events; in the sense of purpose, duty, necessity, probability, possibility, or hesitation): -- about, after that, be (almost), (that which is, things, + which was for) to

come, intend, was to (be), mean, mind, be at the {point}, (be) ready, + return, shall (begin), (which, that) should (after, afterwards, hereafter) tarry, which was for, will, would, be yet.[ql position 5259 # hupo {hoop-o'}; a primary preposition; 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 (when [at]): -- among, by, from, in, of, under, with. In comp. it retains the same general applications, especially of inferior {position} or condition, and specifically, covertly or moderately.[ql preacher 2783 # kerux {kay'-roox}; from 2784; a herald, i.e. of divine truth (especially of the gospel): -- {preacher}.[ql preaching 2782 # kerugma {kay'-roog-mah}; from 2784; a proclamation (especially of the gospel; by implication, the gospel itself): -- {preaching}.[ql preacher 2784 # kerusso {kay-roos'-so}; of uncertain affinity; to herald (as a public crier), especially divine truth (the gospel): -- {preacher}(-er), proclaim, publish.[ql preach 2097 # euaggelizo {yoo-ang-ghel-id'-zo}; from 2095 and 32; to announce good news ("evangelize") especially the gospel: - - declare, bring (declare, show) glad (good) tidings, {preach} (the gospel).[ql precious 5092 # time {tee-may'}; from 5099; 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.[ql present 4374 # prosphero {pros-fer'-o}; from 4314 and 5342 (including its alternate); to bear towards, i.e. lead to, tender (especially to God), treat: -- bring (to, unto), deal with, do, offer (unto, up), {present} unto, put to.[ql price 5092 # time {tee-may'}; from 5099; 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.[ql proclaim 2784 # kerusso {kay-roos'-so}; of uncertain affinity; to herald (as a public crier), especially divine truth (the gospel): -- preacher(-er), {proclaim}, publish.[ql profit 4851 # sumphero {soom-fer'-o}; from 4862 and 5342 (including its alternate); to bear together (contribute), i.e. (literally) to collect, or (figuratively) to conduce; especially (neuter participle as a noun) advantage: -- be better for, bring together, be expedient (for), be good, (be) {profit}(-able for). [ql promise 1860 # epaggelia {ep-ang-el-ee'-ah}; from 1861; an announcement (for information, assent or pledge; especially a divine assurance of good): -- message, {promise}.[ql provoke 2042 # erethizo {er-eth-id'-zo}; from a presumed prolonged form of 2054; to stimulate (especially to anger): -- {provoke}.[ql publish 2784 # kerusso {kay-roos'-so}; of uncertain affinity; to herald (as a public crier), especially divine truth (the gospel): -- preacher(-er), proclaim, {publish}.[ql put 1911 # epiballo {ep-ee-bal'-lo}; from 1909 and 906; to throw upon (literal or figurative, transitive or reflexive; usually with more or less force); specially (with 1438 implied) to reflect; impersonally, to belong to: -- beat into, cast (up-) on, fall, lay (on), {put} (unto), stretch forth, think on.[ql put 4374 # prosphero {pros-fer'-o}; from 4314 and 5342 (including its alternate); to bear towards, i.e. lead to, tender (especially to God), treat: -- bring (to, unto), deal with, do, offer (unto, up), present unto, {put} to.[ql put 4100 # pisteuo {pist-yoo'-o}; from 4102; to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ): -- believe(-r), commit (to trust), {put} in trust with.[ql railing 0988 # blasphemia {blas-fay-me'-ah}; from 989; vilification (especially against God): -- blasphemy, evil speaking, {railing}.[ql raiment 1742 # enduma {en'-doo-mah}; from 1746; apparel (especially the outer robe): -- clothing, garment, {raiment}.[ql rain 5205 # huetos {hoo-et-os'}; from a primary huo (to rain); rain, especially a shower: -- {rain}.[ql rain 1026 # brecho {brekh'-o}; a primary verb; to moisten (especially by a shower): -- (send) {rain}, wash.[ql rather 2228 # e {ay}; a primary particle of distinction between two connected terms; disjunctive, or; comparative, than: -- and, but (either), (n-)either, except it be, (n-)or (else), {rather}, save, than, that, what, yea. Often used in connection with other particles. Compare especially 2235, 2260, 2273.[ql ready 3195 # mello {mel'-lo}; a strengthened form of 3199 (through the idea of expectation); to attend, i.e. be about to be, do, or suffer something (of persons or things, especially events; in the sense of purpose, duty, necessity, probability, possibility, or hesitation): -- about, after that, be (almost), (that which is, things, + which was for) to come, intend, was to (be), mean, mind, be at the point, (be) {ready}, + return, shall (begin), (which, that) should (after, afterwards, hereafter) tarry, which was for, will, would, be yet.[ql rejoice 5463 # chairo {khah'-ee-ro}; a primary verb; to be "cheer"ful, i.e. calmly happy or well-off; impersonally, especially as salutation (on meeting or parting), be well: -- farewell, be glad, God speed, greeting, hall, joy(-fully), {rejoice}.[ql relief 1248 # diakonia {dee-ak-on-ee'-ah}; from 1249; attendance (as a servant, etc.); figuratively (eleemosynary) aid, (official) service (especially of the Christian teacher, or techn. of the diaconate): -- (ad-)minister(-ing, -tration, -try), office, {relief}, service(-ing).[ql retains 5259 # hupo {hoop-o'}; a primary preposition; 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 (when [at]): -- among, by, from, in, of, under, with. In comp. it {retains} the same general applications, especially of inferior position or condition, and specifically, covertly or moderately.[ql retains 3844 # para {par-ah'}; a primary preposition; properly, near; i.e. (with genitive case) from beside (literally or figuratively), (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity

with (local [especially beyond or opposed to] or causal [on account of]: -- above, against, among, at, before, by, contrary to, X friend, from, + give [such things as they], + that [she] had, X his, in, more than, nigh unto, (out) of, past, save, side...by, in the sight of, than, [there-]fore, with. In compounds it {retains} the same variety of application.[ql return 3195 # mello {mel'-lo}); a strengthened form of 3199 (through the idea of expectation); to attend, i.e. be about to be, do, or suffer something (of persons or things, especially events; in the sense of purpose, duty, necessity, probability, possibility, or hesitation): -- about, after that, be (almost), (that which is, things, + which was for) to come, intend, was to (be), mean, mind, be at the point, (be) ready, + {return}, shall (begin), (which, that) should (after, afterwards, hereafter) tarry, which was for, will, would, be yet.[ql righteousness 1343 # dikaiosune {dik-ah-yos-oo'-nay}); from 1342; equity (of character or act); specially (Christian) justification: -- {righteousness}.[ql riot 5172 # truphe {troo-fay'}]; from thrupto (to break up or [figuratively] enfeeble, especially the mind and body by indulgence); effeminacy, i.e. luxury or debauchery: -- delicately, {riot}.[ql same 5259 # hupo {hoop-o'}]; a primary preposition; 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 (when [at]): -- among, by, from, in, of, under, with. In comp. it retains the {same} general applications, especially of inferior position or condition, and specifically, covertly or moderately.[ql same 3844 # para {par-ah'}]; a primary preposition; properly, near; i.e. (with genitive case) from beside (literally or figuratively), (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with (local [especially beyond or opposed to] or causal [on account of]: -- above, against, among, at, before, by, contrary to, X friend, from, + give [such things as they], + that [she] had, X his, in, more than, nigh unto, (out) of, past, save, side...by, in the sight of, than, [there-]fore, with. In compounds it retains the {same} variety of application.[ql save 2228 # e {ay}); a primary particle of distinction between two connected terms; disjunctive, or; comparative, than: - - and, but (either), (n-)either, except it be, (n-)or (else), rather, {save}, than, that, what, yea. Often used in connection with other particles. Compare especially 2235, 2260, 2273.[ql save 3844 # para {par-ah'}]; a primary preposition; properly, near; i.e. (with genitive case) from beside (literally or figuratively), (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with (local [especially beyond or opposed to] or causal [on account of]: -- above, against, among, at, before, by, contrary to, X friend, from, + give [such things as they], + that [she] had, X his, in, more than, nigh unto, (out) of, past, {save}, side...by, in the sight of, than, [there-]fore, with. In compounds it retains the same variety of application.[ql saying 4487 # rhema {hray'-mah}); from 4483; an utterance (individually, collectively or specifically); by implication, a matter or topic (especially of narration, command or dispute); with a negative naught whatever: -- + evil, + nothing, {saying}, word.[ql scattered 1290 # diaspora {dee-as-por-ah'}]; from 1289; dispersion, i.e. (specially and concretely) the (converted) Israelite resident in Gentile countries: -- (which are) {scattered} (abroad).[ql season 3641 # oligos {ol-ee'-gos}); of uncertain affinity; puny (in extent, degree, number, duration or value); especially neuter (adverbial) somewhat: -- + almost, brief[-ly], few, (a) little, + long, a {season}, short, small, a while.[ql self 5351 # phtheiro {fthi'-ro}); probably strengthened from phthio (to pine or waste); properly, to shrivel or wither, i.e. to spoil (by any process) or (generally) to ruin (especially figuratively, by moral influences, to deprave): -- corrupt ({self}), defile, destroy.[ql send 1026 # brecho {brekh'-o}); a primary verb; to moisten (especially by a shower): -- ({send}) rain, wash.[ql send 3992 # pempo {pem'-po}); apparently a primary verb; to dispatch (from the subjective view or point of departure, whereas hiemi [as a stronger form of eimi] refers rather to the objective point or terminus ad quem, and 4724 denotes properly, the orderly motion involved), especially on a temporary errand; also to transmit, bestow, or wield: -- {send}, thrust in.[ql serpent 3789 # ophis {of'-is}); probably from 3700 (through the idea of sharpness of vision); a snake, figuratively (as a type of sly cunning) an artful malicious person, especially Satan: -- {serpent}.[ql servant 3816 # pais {paheece}); perhaps from 3817; a boy (as often beaten with impunity), or (by analogy,) a girl, and (genitive case) a child; specifically, a slave or servant (especially a minister to a king; and by eminence to God): -- child, maid(-en), (man) {servant}, son, young man.[ql service 1248 # diakonia {dee-ak-on-ee'-ah}); from 1249; attendance (as a servant, etc.); figuratively (eleemosynary) aid, (official) service (especially of the Christian teacher, or techn. of the diaconate): -- (ad-)minister(-ing, -tration, -try), office, relief, {service}(-ing).[ql shall 3195 # mello {mel'-lo}); a strengthened form of 3199 (through the idea of expectation); to attend, i.e. be about to be, do, or suffer something (of persons or things, especially events; in the sense of purpose, duty, necessity, probability, possibility, or hesitation): -- about, after that, be (almost), (that which is, things, + which was for) to come, intend, was to (be), mean, mind, be at the point, (be) ready, + return, {shall} (begin), (which, that) should (after, afterwards, hereafter) tarry, which was for, will, would, be yet.[ql she 3844 # para {par-ah'}]; a primary preposition; properly, near; i.e. (with genitive case) from beside (literally or figuratively), (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with (local [especially beyond or opposed to] or causal [on account of]: --

above, against, among, at, before, by, contrary to, X friend, from, + give [such things as they], + that [she] had, X his, in, more than, nigh unto, (out) of, past, save, side...by, in the sight of, than, [there-]fore, with. In compounds it retains the same variety of application.[ql short 3641 # oligos {ol-ee'-gos}; of uncertain affinity; puny (in extent, degree, number, duration or value); especially neuter (adverbial) somewhat: -- + almost, brief[-ly], few, (a) little, + long, a season, {short}, small, a while.[ql should 3195 # mello {mel'-lo}; a strengthened form of 3199 (through the idea of expectation); to attend, i.e. be about to be, do, or suffer something (of persons or things, especially events; in the sense of purpose, duty, necessity, probability, possibility, or hesitation): -- about, after that, be (almost), (that which is, things, + which was for) to come, intend, was to (be), mean, mind, be at the point, (be) ready, + return, shall (begin), (which, that) {should} (after, afterwards, hereafter) tarry, which was for, will, would, be yet.[ql show 2097 # euaggelizo {yoo-ang-ghel-id'-zo}; from 2095 and 32; to announce good news ("evangelize") especially the gospel: -- declare, bring (declare, {show}) glad (good) tidings, preach (the gospel).[ql sickle 1407 # drepanon {drep'-an-on}; from drepo (to pluck); a gathering hook (especially for harvesting): -- {sickle}.[ql side...by 3844 # para {par-ah'}; a primary preposition; properly, near; i.e. (with genitive case) from beside (literally or figuratively), (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with (local [especially beyond or opposed to] or causal [on account of]): -- above, against, among, at, before, by, contrary to, X friend, from, + give [such things as they], + that [she] had, X his, in, more than, nigh unto, (out) of, past, save, {side...by}, in the sight of, than, [there-]fore, with. In compounds it retains the same variety of application.[ql sight 3705 # horama {hor'-am-ah}; from 3708; something gazed at, i.e. a spectacle (especially supernatural): -- {sight}, vision. [ql sight 3844 # para {par-ah'}; a primary preposition; properly, near; i.e. (with genitive case) from beside (literally or figuratively), (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with (local [especially beyond or opposed to] or causal [on account of]): -- above, against, among, at, before, by, contrary to, X friend, from, + give [such things as they], + that [she] had, X his, in, more than, nigh unto, (out) of, past, save, side...by, in the {sight} of, than, [there-]fore, with. In compounds it retains the same variety of application.[ql sign 4592 # semeion {say-mi'-on}; neuter of a presumed derivative of the base of 4591; an indication, especially ceremonially or supernaturally: -- miracle, {sign}, token, wonder.[ql sin 0264 # hamartano {ham-ar-tan'-o}; perhaps from 1 (as a negative particle) and the base of 3313; properly, to miss the mark (and so not share in the prize), i.e. (figuratively) to err, especially (morally) to sin: -- for your faults, offend, {sin}, trespass.[ql slay 4969 # sphazo {sfad'-zo}; a primary verb; to butcher (especially an animal for food or in sacrifice) or (generally) to slaughter, or (specifically) to maim (violently): -- kill, {slay}, wound.[ql small 3641 # oligos {ol-ee'-gos}; of uncertain affinity; puny (in extent, degree, number, duration or value); especially neuter (adverbial) somewhat: -- + almost, brief[-ly], few, (a) little, + long, a season, short, {small}, a while.[ql so 0686 # ara {ar'ah}; probably from 142 (through the idea of drawing a conclusion); a particle denoting an inference more or less decisive (as follows): -- haply, (what) manner (of man), no doubt, perhaps, {so} be, then, therefore, truly, wherefore. Often used in connection with other particles, especially 1065 or 3767 (after) or 1487 (before). Compare also 687.[ql so 3634 # hoios {hoy'-os}; probably akin to 3588, 3739, and 3745; such or what sort of (as a correlation or exclamation); especially the neuter (adverbial) with negative, not so: -- {so} (as), such as, what (manner of), which.[ql ***. oio. See 5342.[ql some 5092 # time {tee-may'}; from 5099; 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}.[ql son 3816 # pais {paheece}; perhaps from 3817; a boy (as often beaten with impunity), or (by analogy,) a girl, and (genitive case) a child; specifically, a slave or servant (especially a minister to a king; and by eminence to God): -- child, maid(-en), (man) servant, {son}, young man.[ql song 5603 # oide {oday'}; from 103; a chant or "ode" (the general term for any words sung; while 5215 denotes especially a religious metrical composition, and 5568 still more specifically, a Hebrew cantillation): -- {song}.[ql sorrow 5604 # odin {o-deen'}; akin to 3601; a pang or throe, especially of childbirth: -- pain, {sorrow}, travail.[ql speaking 0988 # blasphemia {blas-fay-me'-ah}; from 989; vilification (especially against God): -- blasphemy, evil {speaking}, railing.[ql specifically 5259 # hupo {hoop-o'}; a primary preposition; 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 (when [at]): -- among, by, from, in, of, under, with. In comp. it retains the same general applications, especially of inferior position or condition, and {specifically}, covertly or moderately.[ql speed 5463 # chairo {khah'-ee-ro}; a primary verb; to be "cheer"ful, i.e. calmly happy or well-off; impersonally, especially as salutation (on meeting or parting), be well: -- farewell, be glad, God {speed}, greeting, hall, joy(-fully), rejoice.[ql stretch 1911 # epiballo {ep-ee-bal'-lo}; from 1909 and 906; to throw upon (literal or figurative, transitive or reflexive; usually with more or less force); specially (with 1438 implied) to reflect; impersonally, to belong to: -- beat into, cast (up-)on, fall, lay (on), put (unto), {stretch} forth, think on.[ql strip 1562 # ekduo {ek-doo'-o}; from

1537 and the base of 1416; to cause to sink out of, i.e. (specially as of clothing) to divest: -- {strip}, take off from, unclothe.[ql such 3634 # hoios {hoy'-os}; probably akin to 3588, 3739, and 3745; such or what sort of (as a correlation or exclamation); especially the neuter (adverbial) with negative, not so: -- so (as), {such} as, what (manner of), which.[ql ***. oio. See 5342. [ql such 3844 # para {par-ah'}; a primary preposition; properly, near; i.e. (with genitive case) from beside (literally or figuratively), (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with (local [especially beyond or opposed to] or causal [on account of]: -- above, against, among, at, before, by, contrary to, X friend, from, + give [{such} things as they], + that [she] had, X his, in, more than, nigh unto, (out) of, past, save, side...by, in the sight of, than, [there-]fore, with. In compounds it retains the same variety of application.[ql take 1562 # ekduo {ek-doo'-o}; from 1537 and the base of 1416; to cause to sink out of, i.e. (specially as of clothing) to divest: -- strip, {take} off from, unclothe.[ql take 4198 # poreuomai {por-yoo'-om-ahee}; middle voice from a derivative of the same as 3984; to traverse, i.e. travel (literally or figuratively; especially to remove [figuratively, die], live, etc.); -- depart, go (away, forth, one's way, up), (make a, {take} a) journey, walk.[ql tarry 3195 # mello {mel'-lo}; a strengthened form of 3199 (through the idea of expectation); to attend, i.e. be about to be, do, or suffer something (of persons or things, especially events; in the sense of purpose, duty, necessity, probability, possibility, or hesitation): -- about, after that, be (almost), (that which is, things, + which was for) to come, intend, was to (be), mean, mind, be at the point, (be) ready, + return, shall (begin), (which, that) should (after, afterwards, hereafter) {tarry}, which was for, will, would, be yet.[ql temperance 1466 # egkrateia {eng-krat'-i-ah}; from 1468; self- control (especially continence): - - {temperance}.[ql tender 1656 # eleos {el'-eh-os}; of uncertain affinity; compassion (human or divine, especially active): -- (+ {tender}) mercy.[ql testament 1242 # diatheke {dee-ath-ay'-kay}; from 1303; properly, a disposition, i.e. (specially) a contract (especially a devisory will): -- covenant, {testament}.[ql than 2228 # e {ay}; a primary particle of distinction between two connected terms; disjunctive, or; comparative, than: -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, {than}, that, what, yea. Often used in connection with other particles. Compare especially 2235, 2260, 2273.[ql than 3844 # para {par-ah'}; a primary preposition; properly, near; i.e. (with genitive case) from beside (literally or figuratively), (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with (local [especially beyond or opposed to] or causal [on account of]: -- above, against, among, at, before, by, contrary to, X friend, from, + give [such things as they], + that [she] had, X his, in, more than, nigh unto, (out) of, past, save, side...by, in the sight of, {than}, [there-]fore, with. 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In compounds it retains the same variety of application.[ql thank 5485 # charis {khar'-ece}; from 5463; graciousness (as gratifying), of manner or act (abstract or concrete; literal, figurative or spiritual; especially the divine influence upon the heart, and its reflection in the life; including gratitude): -- acceptable, benefit, favour, gift, grace(-ious), joy, liberality, pleasure, {thank}(-s, -worthy).[ql that 1487 # ei {i}; a primary particle of conditionality; if, whether, that, etc.: -- forasmuch as, if, {that}, ([al-])though, whether. Often used in connection or composition with other particles, especially as in 1489, 1490, 1499, 1508, 1509, 1512, 1513, 1536, 1537. See also 1437.[ql that 2228 # e {ay}; a primary particle of distinction between two connected terms; disjunctive, or; comparative, than: -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, {that}, what, yea. Often used in connection with other particles. Compare especially 2235, 2260, 2273.[ql that 3195 # mello {mel'-lo}; a strengthened form of 3199 (through the idea of expectation); to attend, i.e. be about to be, do, or suffer something (of persons or things, especially events; in the sense of purpose, duty, necessity, probability, possibility, or hesitation): -- about, after {that}, be (almost), (that which is, things, + which was for) to come, intend, was to (be), mean, mind, be at the point, (be) ready, + return, shall (begin), (which, that) should (after, afterwards, hereafter) tarry, which was for, will, would, be yet.[ql that 3195 # mello {mel'-lo}; a strengthened form of 3199 (through the idea of expectation); to attend, i.e. be about to be, do, or suffer something (of persons or things, especially events; in the sense of purpose, duty, necessity, probability, possibility, or hesitation): -- about, after that, be (almost), (that which is, things, + which was for) to come, intend, was to (be), mean, mind, be at the point, (be) ready, + return, shall (begin), (which, {that}) should (after, afterwards, hereafter) tarry, which was for, will, would, be yet.[ql that 3195 # mello {mel'-lo}; a strengthened form of 3199 (through the idea of expectation); to attend, i.e. be about to be, do, or suffer something (of persons or things, especially events; in the sense of purpose, duty, necessity, probability, possibility, or hesitation): -- about, after that, be (almost), ({that} which is, things, + which was for) to come, intend, was to (be), mean, mind, be at

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In compounds it retains the same variety of application.[ql the 0165 # aion {ahee-ohn'}; from the same as 104; properly, an age; by extension, perpetuity (also past); by implication, the world; specially (Jewish) a Messianic period (present or future): -- age, course, eternal, (for) ever(-more), [n-]ever, (beginning of {the} , while the) world (began, without end). Compare 5550.[ql the 0165 # aion {ahee-ohn'}; from the same as 104; properly, an age; by extension, perpetuity (also past); by implication, the world; specially (Jewish) a Messianic period (present or future): -- age, course, eternal, (for) ever(-more), [n-]ever, (beginning of the , while {the}) world (began, without end). Compare 5550.[ql the 2097 # euaggelizo {yoo-ang-ghel-id'-zo}; from 2095 and 32; to announce good news ("evangelize") especially the gospel: -- declare, bring (declare, show) glad (good) tidings, preach ({the} gospel).[ql the 3195 # mello {mel'-lo}; a strengthened form of 3199 (through the idea of expectation); to attend, i.e. be about to be, do, or suffer something (of persons or things, especially events; in the sense of purpose, duty, necessity, probability, possibility, or hesitation): -- about, after that, be (almost), (that which is, things, + which was for) to come, intend, was to (be), mean, mind, be at {the} point, (be) ready, + return, shall (begin), (which, that) should (after, afterwards, hereafter) tarry, which was for, will, would, be yet.[ql the 3844 # para {par-ah'}; a primary preposition; properly, near; i.e. (with genitive case) from beside (literally or figuratively), (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with (local [especially beyond or opposed to] or causal [on account of]: -- above, against, among, at, before, by, contrary to, X friend, from, + give [such things as they], + that [she] had, X his, in, more than, nigh unto, (out) of, past, save, side...by, in {the} sight of, than, [there-]fore, with. 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In comp. it retains {the} same general applications, especially of inferior position or condition, and specifically, covertly or moderately.[ql then 0686 # ara {ar'-ah}; probably from 142 (through the idea of drawing a conclusion); a particle denoting an inference more or less decisive (as follows): -- haply, (what) manner (of man), no doubt, perhaps, so be, {then}, therefore, truly, wherefore. Often used in connection with other particles, especially 1065 or 3767 (after) or 1487 (before). Compare also 687.[ql therefore 0686 # ara {ar'-ah}; probably from 142 (through the idea of drawing a conclusion); a particle denoting an inference more or less decisive (as follows): -- haply, (what) manner (of man), no doubt, perhaps, so be, then, {therefore}, truly, wherefore. Often used in connection with other particles, especially 1065 or 3767 (after) or 1487 (before). 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things 3844 # para {par-ah'}; a primary preposition; properly, near; i.e. (with genitive case) from beside (literally or figuratively), (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with (local [especially beyond or opposed to] or causal [on account of]: -- above, against, among, at, before, by, contrary to, X friend, from, + give [such {things} as they], + that [she] had, X his, in, more than, nigh unto, (out) of, past, save, side...by, in the sight of, than, [there-]fore, with. In compounds it retains the same variety of application.[ql think 1911 # epiballo {ep-ee-bal'-lo}; from 1909 and 906; to throw upon (literal or figurative, transitive or reflexive; usually with more or less force); specially (with 1438 implied) to reflect; impersonally, to belong to: -- beat into, cast (up-)on, fall, lay (on), put (unto), stretch forth, {think} on.[ql throughout 3650 # holos {hol'-os}; a primary word; "whole" or "all", i.e. complete (in extent, amount, time or degree), especially (neuter) as noun or adverb: -- all, altogether, every whit, + {throughout}, whole.[ql throw 2647 # kataluo {kat-al-oo'-o}; from 2596 and 3089; to loosen down (disintegrate), i.e. (by implication) to demolish (literally or figuratively); specially [compare 2646] to halt for the night: -- destroy, dissolve, be guest, lodge, come to nought, overthrow, {throw} down.[ql thrust 3992 # pempo {pem'-po}; apparently a primary verb; to dispatch (from the subjective view or point of departure, whereas hiemi [as a stronger form of eimi] refers rather to the objective point or terminus ad quem, and 4724 denotes properly, the orderly motion involved), especially on a temporary errand; also to transmit, bestow, or wield: -- send, {thrust} in.[ql tidings 2097 # euaggelizo {yoo-ang-ghel-id'-zo}; from 2095 and 32; to announce good news ("evangelize") especially the gospel: - - declare, bring (declare, show) glad (good) {tidings}, preach (the gospel).[ql till 3360 # mechri {mekh'-ree}; or mechris {mekh'-ris'}; from 3372; as far as, i.e. up to a certain point (as a preposition, of extent [denoting the terminus, whereas 891 refers especially to the space of time or place intervening] or a conjunction): -- {till}, (un-)to, until.[ql to 2647 # kataluo {kat-al-oo'-o}; from 2596 and 3089; to loosen down (disintegrate), i.e. (by implication) to demolish (literally or figuratively); specially [compare 2646] to halt for the night: -- destroy, dissolve, be guest, lodge, come {to} nought, overthrow, throw down.[ql to 3195 # mello {mel'-lo}; a strengthened form of 3199 (through the idea of expectation); to attend, i.e. be about to be, do, or suffer something (of persons or things, especially events; in the sense of purpose, duty, necessity, probability, possibility, or hesitation): -- about, after that, be (almost), (that which is, things, + which was for) to come, intend, was {to} (be), mean, mind, be at the point, (be) ready, + return, shall (begin), (which, that) should (after, afterwards, hereafter) tarry, which was for, will, would, be yet.[ql to 3195 # mello {mel'-lo}; a strengthened form of 3199 (through the idea of expectation); to attend, i.e. be about to be, do, or suffer something (of persons or things, especially events; in the sense of purpose, duty, necessity, probability, possibility, or hesitation): -- about, after that, be (almost), (that which is, things, + which was for) {to} come, intend, was to (be), mean, mind, be at the point, (be) ready, + return, shall (begin), (which, that) should (after, afterwards, hereafter) tarry, which was for, will, would, be yet.[ql to 3844 # para {parah'}; a primary preposition; properly, near; i.e. (with genitive case) from beside (literally or figuratively), (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with (local [especially beyond or opposed to] or causal [on account of]: -- above, against, among, at, before, by, contrary {to}, X friend, from, + give [such things as they], + that [she] had, X his, in, more than, nigh unto, (out) of, past, save, side...by, in the sight of, than, [there-]fore, with. In compounds it retains the same variety of application.[ql to 4100 # pisteuo {pist-yoo'-o}; from 4102; to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ): -- believe(-r), commit ({to} trust), put in trust with.[ql to 4374 # prospero {pros-fer'-o}; from 4314 and 5342 (including its alternate); to bear towards, i.e. lead to, tender (especially to God), treat: -- bring (to, unto), deal with, do, offer (unto, up), present unto, put {to}].[ql to 4374 # prospero {pros-fer'-o}; from 4314 and 5342 (including its alternate); to bear towards, i.e. lead to, tender (especially to God), treat: -- bring ({to}, unto), deal with, do, offer (unto, up), present unto, put to.[ql together 1997 # episunagoge {ep-ee-soon-ag-o-gay'}; from 1996; a complete collection; especially a Christian meeting (for worship): -- assembling (gathering) {together}].[ql together 4851 # sumphero {soom-fer'-o}; from 4862 and 5342 (including its alternate); to bear together (contribute), i.e. (literally) to collect, or (figuratively) to conduce; especially (neuter participle as a noun) advantage: -- be better for, bring {together}, be expedient (for), be good, (be) profit(-able for). [ql token 4592 # semeion {say-mi'-on}; neuter of a presumed derivative of the base of 4591; an indication, especially ceremonially or supernaturally: -- miracle, sign, {token}, wonder.[ql travail 5604 # odin {o-deen'}; akin to 3601; a pang or throe, especially of childbirth: -- pain, sorrow, {travail}].[ql trespass 0264 # hamartano {ham-ar-tan'-o}; perhaps from 1 (as a negative particle) and the base of 3313; properly, to miss the mark (and so not share in the prize), i.e. (figuratively) to err, especially (morally) to sin: -- for your faults, offend, sin, {trespass}].[ql truly 0686 # ara {ar'-ah'}; probably from 142 (through the idea of drawing a conclusion); a particle denoting an inference more or less decisive (as follows): -- haply, (what) manner (of man), no doubt, perhaps, so be, then, therefore, {truly}, wherefore. Often used in connection with other particles, especially 1065

or 3767 (after) or 1487 (before). Compare also 687.[ql trust 4100 # pisteuo {pist-yoo'-o}; from 4102; to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ): -- believe(-r), commit (to {trust}), put in trust with.[ql trust 4100 # pisteuo {pist-yoo'-o}; from 4102; to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ): -- believe(-r), commit (to trust), put in {trust} with.[ql unto 3360 # mechri {mekh'-ree}; or mechris {mekh'-ris'}; from 3372; as far as, i.e. up to a certain point (as a preposition, of extent [denoting the terminus, whereas 891 refers especially to the space of time or place intervening] or a conjunction): -- till, ((un-)to), until.[ql unclithe 1562 # ekduo {ek-doo'-o}; from 1537 and the base of 1416; to cause to sink out of, i.e. (specially as of clothing) to divest: -- strip, take off from, {unclithe}].[ql under 5259 # hupo {hoop-o'}; a primary preposition; 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 (when [at]): -- among, by, from, in, of, {under}, with. In comp. it retains the same general applications, especially of inferior position or condition, and specifically, covertly or moderately.[ql unleavened 0106 # azumos {ad'-zoo-mos}; from 1 (as a negative particle) and 2219; unleavened, i.e. (figuratively) uncorrupted; (in the neutral plural) specially (by implication) the Passover week: -- {unleavened} (bread).[ql until 3360 # mechri {mekh'-ree}; or mechris {mekh'-ris'}; from 3372; as far as, i.e. up to a certain point (as a preposition, of extent [denoting the terminus, whereas 891 refers especially to the space of time or place intervening] or a conjunction): -- till, (un-)to, {until}].[ql unto 4374 # prosphero {pros-fer'-o}; from 4314 and 5342 (including its alternate); to bear towards, i.e. lead to, tender (especially to God), treat: -- bring (to, unto), deal with, do, offer ({unto}, up), present unto, put to.[ql unto 4374 # prosphero {pros-fer'-o}; from 4314 and 5342 (including its alternate); to bear towards, i.e. lead to, tender (especially to God), treat: -- bring (to, unto), deal with, do, offer (unto, up), present {unto}, put to.[ql unto 4374 # prosphero {pros-fer'-o}; from 4314 and 5342 (including its alternate); to bear towards, i.e. lead to, tender (especially to God), treat: -- bring (to, {unto}), deal with, do, offer (unto, up), present unto, put to.[ql unto 1911 # epiballo {ep-ee-bal'-lo}; from 1909 and 906; to throw upon (literal or figurative, transitive or reflexive; usually with more or less force); specially (with 1438 implied) to reflect; impersonally, to belong to: -- beat into, cast (up-)on, fall, lay (on), put ({unto}), stretch forth, think on.[ql unto 3844 # para {par-ah'}; a primary preposition; properly, near; i.e. (with genitive case) from beside (literally or figuratively), (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with (local [especially beyond or opposed to] or causal [on account of]: -- above, against, among, at, before, by, contrary to, X friend, from, + give [such things as they], + that [she] had, X his, in, more than, nigh {unto}, (out) of, past, save, side...by, in the sight of, than, [there-]fore, with. In compounds it retains the same variety of application.[ql up 4198 # poreuomai {por-yoo'-om-ah}; middle voice from a derivative of the same as 3984; to traverse, i.e. travel (literally or figuratively; especially to remove [figuratively, die], live, etc.); -- depart, go (away, forth, one's way, {up}), (make a, take a) journey, walk.[ql up 4374 # prosphero {pros-fer'-o}; from 4314 and 5342 (including its alternate); to bear towards, i.e. lead to, tender (especially to God), treat: -- bring (to, unto), deal with, do, offer (unto, {up}), present unto, put to.[ql upon 1911 # epiballo {ep-ee-bal'-lo}; from 1909 and 906; to throw upon (literal or figurative, transitive or reflexive; usually with more or less force); specially (with 1438 implied) to reflect; impersonally, to belong to: -- beat into, cast ({up-)on), fall, lay (on), put (unto), stretch forth, think on.[ql variety 3844 # para {par-ah'}; a primary preposition; properly, near; i.e. (with genitive case) from beside (literally or figuratively), (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with (local [especially beyond or opposed to] or causal [on account of]: -- above, against, among, at, before, by, contrary to, X friend, from, + give [such things as they], + that [she] had, X his, in, more than, nigh unto, (out) of, past, save, side...by, in the sight of, than, [there-]fore, with. In compounds it retains the same {variety} of application.[ql victuals 1033 # broma {bro'-mah}; from the base of 977; food (literally or figuratively), especially (ceremonially) articles allowed or forbidden by the Jewish law: -- meat, {victuals}].[ql vision 3705 # horama {hor'-am-ah}; from 3708; something gazed at, i.e. a spectacle (especially supernatural): -- sight, {vision}].[ql walk 4043 # peripateo {per-ee-pat-eh'-o}; from 4012 and 3961; 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).[ql walk 4198 # poreuomai {por-yoo'-om-ah}; middle voice from a derivative of the same as 3984; to traverse, i.e. travel (literally or figuratively; especially to remove [figuratively, die], live, etc.); -- depart, go (away, forth, one's way, up), (make a, take a) journey, {walk}].[ql was 3195 # mello {mel'-lo}; a strengthened form of 3199 (through the idea of expectation); to attend, i.e. be about to be, do, or suffer something (of persons or things, especially events; in the sense of purpose, duty, necessity, probability, possibility, or hesitation): -- about, after that, be (almost), (that which is, things, + which {was} for) to come, intend, was to (be), mean, mind, be at the point, (be) ready, + return, shall (begin), (which, that) should (after, afterwards, hereafter)

tarry, which was for, will, would, be yet.[ql was 3195 # mello {mel'-lo}; a strengthened form of 3199 (through the idea of expectation); to attend, i.e. be about to be, do, or suffer something (of persons or things, especially events; in the sense of purpose, duty, necessity, probability, possibility, or hesitation): -- about, after that, be (almost), (that which is, things, + which was for) to come, intend, was to (be), mean, mind, be at the point, (be) ready, + return, shall (begin), (which, that) should (after, afterwards, hereafter) tarry, which {was} for, will, would, be yet.[ql was 3195 # mello {mel'-lo}; a strengthened form of 3199 (through the idea of expectation); to attend, i.e. be about to be, do, or suffer something (of persons or things, especially events; in the sense of purpose, duty, necessity, probability, possibility, or hesitation): -- about, after that, be (almost), (that which is, things, + which was for) to come, intend, {was} to (be), mean, mind, be at the point, (be) ready, + return, shall (begin), (which, that) should (after, afterwards, hereafter) tarry, which was for, will, would, be yet.[ql wash 1026 # brecho {brekh'-o}; a primary verb; to moisten (especially by a shower): -- (send) rain, {wash}.[ql wash 3538 # nipto {nip'-to}; to cleanse (especially the hands or the feet or the face); ceremonially, to perform ablution: -- {wash}. Compare 3068.[ql wash 0907 # baptizo {bap-tid'-zo}; from a derivative of 911; to immerse, submerge; to make overwhelmed (i.e. fully wet); used only (in the N.T.) of ceremonial ablution, especially (technically) of the ordinance of Christian baptism: -- Baptist, baptize, {wash}.[ql way 4198 # poreuomai {por-yoo'-om-ah-ee}; middle voice from a derivative of the same as 3984; to traverse, i.e. travel (literally or figuratively; especially to remove [figuratively, die], live, etc.); -- depart, go (away, forth, one's {way}, up), (make a, take a) journey, walk.[ql way 5158 # tropos {trop'-os}; from the same as 5157; a turn, i. e. (by implication) mode or style (especially with preposition or relative prefix as adverb, like); figuratively, deportment or character: -- (even) as, conversation, [+ like] manner, (+ by any) means, {way}.[ql weapon 3696 # hoplon {hop'-lon}; probably from a primary hepo (to be busy about); an implement or utensil or tool (literally or figuratively, especially offensive for war): -- armour, instrument, {weapon}.[ql what 3634 # hoios {hoy'-os}; probably akin to 3588, 3739, and 3745; such or what sort of (as a correlation or exclamation); especially the neuter (adverbial) with negative, not so: -- so (as), such as, {what} (manner of), which.[ql ***. oio. See 5342. [ql what 2228 # e {ay}; a primary particle of distinction between two connected terms; disjunctive, or; comparative, than: -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, {what}, yea. Often used in connection with other particles. Compare especially 2235, 2260, 2273.[ql what 0686 # ara {ar'-ah}; probably from 142 (through the idea of drawing a conclusion); a particle denoting an inference more or less decisive (as follows): -- haply, ({what}) manner (of man), no doubt, perhaps, so be, then, therefore, truly, wherefore. Often used in connection with other particles, especially 1065 or 3767 (after) or 1487 (before). Compare also 687.[ql wheat 4621 # sitos {see'-tos}; plural irregular neuter sita {see'-tah}; of uncertain derivation; grain, especially wheat: -- corn, {wheat}.[ql wherefore 0686 # ara {ar'-ah}; probably from 142 (through the idea of drawing a conclusion); a particle denoting an inference more or less decisive (as follows): -- haply, (what) manner (of man), no doubt, perhaps, so be, then, therefore, truly, {wherefore}. Often used in connection with other particles, especially 1065 or 3767 (after) or 1487 (before). Compare also 687.[ql whether 1487 # ei {i}; a primary particle of conditionality; if, whether, that, etc.: -- forasmuch as, if, that, ([al-])though, {whether}. Often used in connection or composition with other particles, especially as in 1489, 1490, 1499, 1508, 1509, 1512, 1513, 1536, 1537. See also 1437.[ql which 1290 # diaspora {dee-as-por-ah'}; from 1289; dispersion, i.e. (specially and concretely) the (converted) Israelite resident in Gentile countries: -- ({which} are) scattered (abroad).[ql which 3634 # hoios {hoy'-os}; probably akin to 3588, 3739, and 3745; such or what sort of (as a correlation or exclamation); especially the neuter (adverbial) with negative, not so: -- so (as), such as, what (manner of), {which}.[ql ***. oio. See 5342. [ql which 3195 # mello {mel'-lo}; a strengthened form of 3199 (through the idea of expectation); to attend, i.e. be about to be, do, or suffer something (of persons or things, especially events; in the sense of purpose, duty, necessity, probability, possibility, or hesitation): -- about, after that, be (almost), (that which is, things, + {which} was for) to come, intend, was to (be), mean, mind, be at the point, (be) ready, + return, shall (begin), (which, that) should (after, afterwards, hereafter) tarry, which was for, will, would, be yet.[ql which 3195 # mello {mel'-lo}; a strengthened form of 3199 (through the idea of expectation); to attend, i.e. be about to be, do, or suffer something (of persons or things, especially events; in the sense of purpose, duty, necessity, probability, possibility, or hesitation): -- about, after that, be (almost), (that which is, things, + which was for) to come, intend, was to (be), mean, mind, be at the point, (be) ready, + return, shall (begin), ({which}, that) should (after, afterwards, hereafter) tarry, which was for, will, would, be yet.[ql which 3195 # mello {mel'-lo}; a strengthened form of 3199 (through the idea of expectation); to attend, i.e. be about to be, do, or suffer something (of persons or things, especially events; in the sense of purpose, duty, necessity, probability, possibility, or hesitation): -- about, after that, be (almost), (that which is, things, + which was for) to come, intend, was to (be), mean, mind, be at the point, (be) ready, + return, shall (begin), (which, that) should (after, afterwards, hereafter) tarry, {which} was for, will, would, be yet.[ql

which 3195 # mello {mel'-lo}; a strengthened form of 3199 (through the idea of expectation); to attend, i.e. be about to be, do, or suffer something (of persons or things, especially events; in the sense of purpose, duty, necessity, probability, possibility, or hesitation): -- about, after that, be (almost), (that {which} is, things, + which was for) to come, intend, was to (be), mean, mind, be at the point, (be) ready, + return, shall (begin), (which, that) should (after, afterwards, hereafter) tarry, which was for, will, would, be yet.[ql while 3641 # oligos {ol-ee'-gos}; of uncertain affinity; puny (in extent, degree, number, duration or value); especially neuter (adverbial) somewhat: -- + almost, brief[-ly], few, (a) little, + long, a season, short, small, a {while}.

[ql while 0165 # aion {ahee-ohn'}; from the same as 104; properly, an age; by extension, perpetuity (also past); by implication, the world; specially (Jewish) a Messianic period (present or future): -- age, course, eternal, (for) ever(-more), [n-]ever, (beginning of the , {while} the) world (began, without end). Compare 5550.[ql whit 3650 # holos {hol'-os}; a primary word; "whole" or "all", i.e. complete (in extent, amount, time or degree), especially (neuter) as noun or adverb: -- all, altogether, every {whit}, + throughout, whole.[ql whole 3650 # holos {hol'-os}; a primary word; "whole" or "all", i.e. complete (in extent, amount, time or degree), especially (neuter) as noun or adverb: -- all, altogether, every whit, + throughout, {whole}.

[ql wicked 4190 # poneros {pon-ay-ros'}; from a derivative of 4192; hurtful, i.e. evil (properly, in effect or influence, and thus differing from 2556, which refers rather to essential character, as well as from 4550, which indicates degeneracy from original virtue); figuratively, calamitous; also (passively) ill, i.e. diseased; but especially (morally) culpable, i.e. derelict, vicious, facinorous; neuter (singular) mischief, malice, or (plural) guilt; masculine (singular) the devil, or (plural) sinners: -- bad, evil, grievous, harm, lewd, malicious, {wicked}(-ness). See also 4191.[ql will 3195 # mello {mel'-lo}; a strengthened form of 3199 (through the idea of expectation); to attend, i.e. be about to be, do, or suffer something (of persons or things, especially events; in the sense of purpose, duty, necessity, probability, possibility, or hesitation): -- about, after that, be (almost), (that which is, things, + which was for) to come, intend, was to (be), mean, mind, be at the point, (be) ready, + return, shall (begin), (which, that) should (after, afterwards, hereafter) tarry, which was for, {will}, would, be yet.[ql with 4374 # prospero {pros-fer'-o}; from 4314 and 5342 (including its alternate); to bear towards, i.e. lead to, tender (especially to God), treat: -- bring (to, unto), deal {with}, do, offer (unto, up), present unto, put to.[ql with 4043 # peripateo {per-ee-pat-eh'-o}; from 4012 and 3961; 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).[ql with 4100 # pisteuo {pist-yoo'-o}; from 4102; to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ): -- believe(-r), commit (to trust), put in trust {with}.

[ql with 5259 # hupo {hoop-o'}; a primary preposition; 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 (when [at]): -- among, by, from, in, of, under, {with}. In comp. it retains the same general applications, especially of inferior position or condition, and specifically, covertly or moderately.[ql with 3844 # para {par-ah'}; a primary preposition; properly, near; i.e. (with genitive case) from beside (literally or figuratively), (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with (local [especially beyond or opposed to] or causal [on account of]: -- above, against, among, at, before, by, contrary to, X friend, from, + give [such things as they], + that [she] had, X his, in, more than, nigh unto, (out) of, past, save, side...by, in the sight of, than, [there-]fore, {with}. In compounds it retains the same variety of application.[ql without 0165 # aion {ahee-ohn'}; from the same as 104; properly, an age; by extension, perpetuity (also past); by implication, the world; specially (Jewish) a Messianic period (present or future): -- age, course, eternal, (for) ever(-more), [n-]ever, (beginning of the , while the) world (began, {without} end). Compare 5550.[ql wonder 4592 # semeion {say-mi'-on}; neuter of a presumed derivative of the base of 4591; an indication, especially ceremonially or supernaturally: -- miracle, sign, token, {wonder}.

[ql word 4487 # rhema {hray'-mah}; from 4483; an utterance (individually, collectively or specifically); by implication, a matter or topic (especially of narration, command or dispute); with a negative naught whatever: -- + evil, + nothing, saying, {word}.

[ql world 0165 # aion {ahee-ohn'}; from the same as 104; properly, an age; by extension, perpetuity (also past); by implication, the world; specially (Jewish) a Messianic period (present or future): -- age, course, eternal, (for) ever(-more), [n-]ever, (beginning of the , while the) {world} (began, without end). Compare 5550.[ql would 3195 # mello {mel'-lo}; a strengthened form of 3199 (through the idea of expectation); to attend, i.e. be about to be, do, or suffer something (of persons or things, especially events; in the sense of purpose, duty, necessity, probability, possibility, or hesitation): -- about, after that, be (almost), (that which is, things, + which was for) to come, intend, was to (be), mean, mind, be at the point, (be) ready, + return, shall (begin), (which, that) should (after, afterwards, hereafter) tarry, which was for, will, {would}, be yet.[ql wound 4969 # sphazo {sfad'-zo}; a primary verb; to butcher (especially an animal for food or in sacrifice) or (generally) to slaughter, or (specifically) to maim (violently): -- kill, slay, {wound}.

[ql wrinkle 4512 # rhusis {hroo-tece'}; from 4506; a fold

(as drawing together), i.e. a wrinkle (especially on the face): -- {wrinkle}.[ql write 1125 # grapho {graf'-o}); a primary verb; to "grave", especially to write; figuratively, to describe: -- describe, {write}(-ing, -ten).[ql yea 2228 # e {ay}); a primary particle of distinction between two connected terms; disjunctive, or; comparative, than: -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, {yea}. Often used in connection with other particles. Compare especially 2235, 2260, 2273.[ql yet 3195 # mello {mel'-lo}); a strengthened form of 3199 (through the idea of expectation); to attend, i.e. be about to be, do, or suffer something (of persons or things, especially events; in the sense of purpose, duty, necessity, probability, possibility, or hesitation): -- about, after that, be (almost), (that which is, things, + which was for) to come, intend, was to (be), mean, mind, be at the point, (be) ready, + return, shall (begin), (which, that) should (after, afterwards, hereafter) tarry, which was for, will, would, be {yet}.[ql yoke 2218 # zugos {dzoo-gos'}]; from the root of zeugnumi (to join, especially by a "yoke"); a coupling, i.e. (figuratively) servitude (a law or obligation); also (literally) the beam of the balance (as connecting the scales): -- pair of balances, {yoke}.[ql young 3816 # pais {paheece}); perhaps from 3817; a boy (as often beaten with impunity), or (by analogy,) a girl, and (genitive case) a child; specifically, a slave or servant (especially a minister to a king; and by eminence to God): -- child, maid(-en), (man) servant, son, {young} man.[ql your 0264 # hamartano {ham-ar-tan'-o}); perhaps from 1 (as a negative particle) and the base of 3313; properly, to miss the mark (and so not share in the prize), i.e. (figuratively) to err, especially (morally) to sin: -- for {your} faults, offend, sin, trespass.[ql Specially Interlinear Index Study Specially DEU 004 010 [{Specially}] the day <03117 +yowm > that thou stoodest <05975 + before <06440 +paniym > the LORD <03068 +Y@hovah > thy God <00430 +>elohiym > in Horeb <02722 +Choreb > , when the LORD <03068 +Y@hovah > said <00559 +>amar > unto me , Gather <06950 +qahal > me the people <05971 + together , and I will make them hear <08085 +shama > my words <01697 +dabar > , that they may learn <03925 +lamad > to fear <03372 +yare > > me all <03605 +kol > the days <03117 +yowm > that they shall live <02416 +chay > upon the earth <00127 +>adamah > , and [that] they may teach <03925 +lamad > their children <01121 +ben > . specially ACT 025 026 Of whom <3739 -hos -> I have <2192 -echo -> no <3756 -ou -> certain <0804 -asphales -> thing to write <1125 -grapho -> unto my lord <2962 -kurios -> . Wherefore <1352 -dio -> I have brought <4254 -proago -> him forth <4254 -proago -> before <1909 -epi -> you , and {specially} <3122 -malista -> before <1909 -epi -> thee , O king <0935 -basileus -> Agrippa <0067 -Agrippas -> , that , after examination <0351 -anakrisis -> had <1096 -ginomai -> , I might have <2192 -echo -> somewhat <5100 -tis -> to write <1125 -grapho -> . specially 1TI 004 010 For therefore <5124 -touto -> we both <2532 -kai -> labour <2872 -kopiao -> and suffer reproach <3679 -oneidizo -> , because <3754 -hoti -> we trust <1679 -elpizo -> in the living <2198 -zao -> God <2316 -theos -> , who <3739 -hos -> is the Saviour <4990 -soter -> of all <3956 -pas -> men <0444 -anthropos -> , {specially} <3122 -malista -> of those that believe <4103 -pistos -> . specially 1TI 005 008 But if <1487 -ei -> any <5100 -tis -> provide <4306 -pronoeo -> not for his own <2398 -idios -> , and {specially} <3122 -malista -> for those <3588 -ho -> of his own <2398 -idios -> house <3609 -oikeios -> , he hath denied <0720 - arneomai -> the faith <4102 -pistis -> , and is worse <5501 - cheiron -> than an infidel <0571 -apistos -> . specially TIT 001 010 For there are many <4183 -polus -> unruly <0506 -anupotaktos -> and vain <3151 -mataiologos -> talkers <3151 -mataiologos -> and deceivers <5423 -phrenapates -> , {specially} <3122 -malista -> they of the circumcision <4061 - peritome -> : specially PHM 001 016 Not now <3765 -ouketi -> as a servant <1401 -doulos -> , but above <5228 -huper -> a servant <1401 - doulos -> , a brother <0080 -adephos -> beloved <0027 -agapetos -> , {specially} <3122 -malista -> to me , but how <4214 -posos -> much <4214 -posos -> more <3123 -mallon -> unto thee , both <2532 -kai -> in the flesh <4561 -sarx -> , and in the Lord <2962 -kurios -> ? but especially among my neighbours specially before thee specially for those <1TI5 -:8 > specially they specially {Specially}] the day that thou stoodest before the LORD thy God in Horeb, when the LORD said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and [that] they may teach their children. specially Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and {specially} before thee, O king Agrippa, that, after examination had, I might have somewhat to write. specially <1TI4 -10> For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, {specially} of those that believe. specially <1TI5 -8> But if any provide not for his own, and {specially} for those of his own house, he hath denied the faith, and is worse than an infidel. specially For there are many unruly and vain talkers and deceivers, {specially} they of the circumcision: specially Not now as a servant, but above a servant, a brother beloved, {specially} to me, but how much more unto thee, both in the flesh, and in the Lord?

* especially , 3122 malista , * specially , 3122 malista ,

especially -3122 all, chiefly, {especially}, more, most, specially, specially -3122 all, chiefly, especially, more, most, {specially},

especially -3966 diligent , diligently , { especially } , exceeding , exceedingly , far , fast , good , great , greatly ,
louder , might , mightily , mighty , much , quickly , set , so , sore , utterly , very , well , years ,

especially 3122 ** malista ** chiefly, most of all, ({e- }specially}. especially 3966 -- m@\od -- diligently, {especially}, exceeding(- ly), far, fast, good, great(-ly), X louder and louder, might(- ily, -- y), (so) much,quickly, (so) sore, utterly, very (+ much, sore), well.

especially but especially 3122 -malista-> especially especially 3122 -malista-> Especially
Especially 3122 -malista-> especially men , especially 3122 -malista-> specially and specially 3122 -
malista-> specially specially 3122 -malista-> specially you , and specially 3122 -malista->

"bishop 1984 # episkope {ep-is-kop-ay'}; from 1980; inspection (for relief); by implication, superintendence; specially, the Christian "episcopate": -- the office of a {"bishop"}, bishoprick, visitation.[ql e-)specially 3122 # malista {mal'-is-tah}; neuter plural of the superlative of an apparently primary adverb mala (very); (adverbially) most (in the greatest degree) or particularly: -- chiefly, most of all, ({e-)specially}.[ql especially 0582 ## >enowsh {en-oshe'}; from 605; properly, a mortal (and thus differing from the more dignified 120); hence, a man in general (singly or collectively): -- another, X [blood-]thirsty, certain, chap[-man]; divers, fellow, X in the flower of their age, husband, (certain, mortal) man, people, person, servant, some (X of them), + stranger, those, + their trade. It is often unexpressed in the English versions, {especially} when used in apposition with another word . Compare 376. [ql especially 5259 # hupo {hoop-o'}; a primary preposition; 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 (when [at]): -- among, by, from, in, of, under, with. In comp. it retains the same general applications, {especially} of inferior position or condition, and specifically, covertly or moderately.[ql



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especially 031 011 Psa /^{especially /among my neighbours , and a fear to mine acquaintance : they that did see me without fled from me. Especially 026 003 Act /\${Especially /because I know thee to be expert in all customs and questions which are among the Jews : wherefore I beseech thee to hear me patiently . especially 004 013 IITi /\${especially /the parchments . especially 005 017 ITi /\${especially /they who labour in the word and doctrine . especially 006 010 Gal /\${especially /unto them who are of the household of faith . specially 025 026 Act /\${specially /before thee , O king Agrippa , that , after examination had , I might have somewhat to write . specially 005 008 ITi /\${specially /for those of his own house , he hath denied the faith , and is worse than an infidel . specially 004 010 ITi /\${specially /of those that believe . Specially 004 010 Deu /^{Specially /the day that thou stoodest before the LORD thy God in Horeb , when the LORD said unto me, Gather me the people together , and I will make them hear my words , that they may learn to fear me all the days that they shall live upon the earth , and that they may teach their children . specially 001 010 Tit /\${specially /they of the circumcision : specially 001 016 Phm /\${specially /to me , but how much more unto thee , both in the flesh , and in the Lord ?

especially {Specially}] the day that thou stoodest before the LORD thy God in Horeb, when the LORD said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and [that] they may teach their children. especially Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and {specially} before thee, O king Agrippa, that, after examination had, I might have somewhat to write. especially <1TI4 -10> For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, {specially} of those that believe. especially <1TI5 -8> But if any provide not for his own, and {specially} for those of his own house, he hath denied the faith, and is worse than an infidel. especially For there are many unruly and vain talkers and deceivers, {specially} they of the circumcision: especially Not now as a servant, but above a servant, a brother beloved, {specially} to me, but how much more unto thee, both in the flesh, and in the Lord?