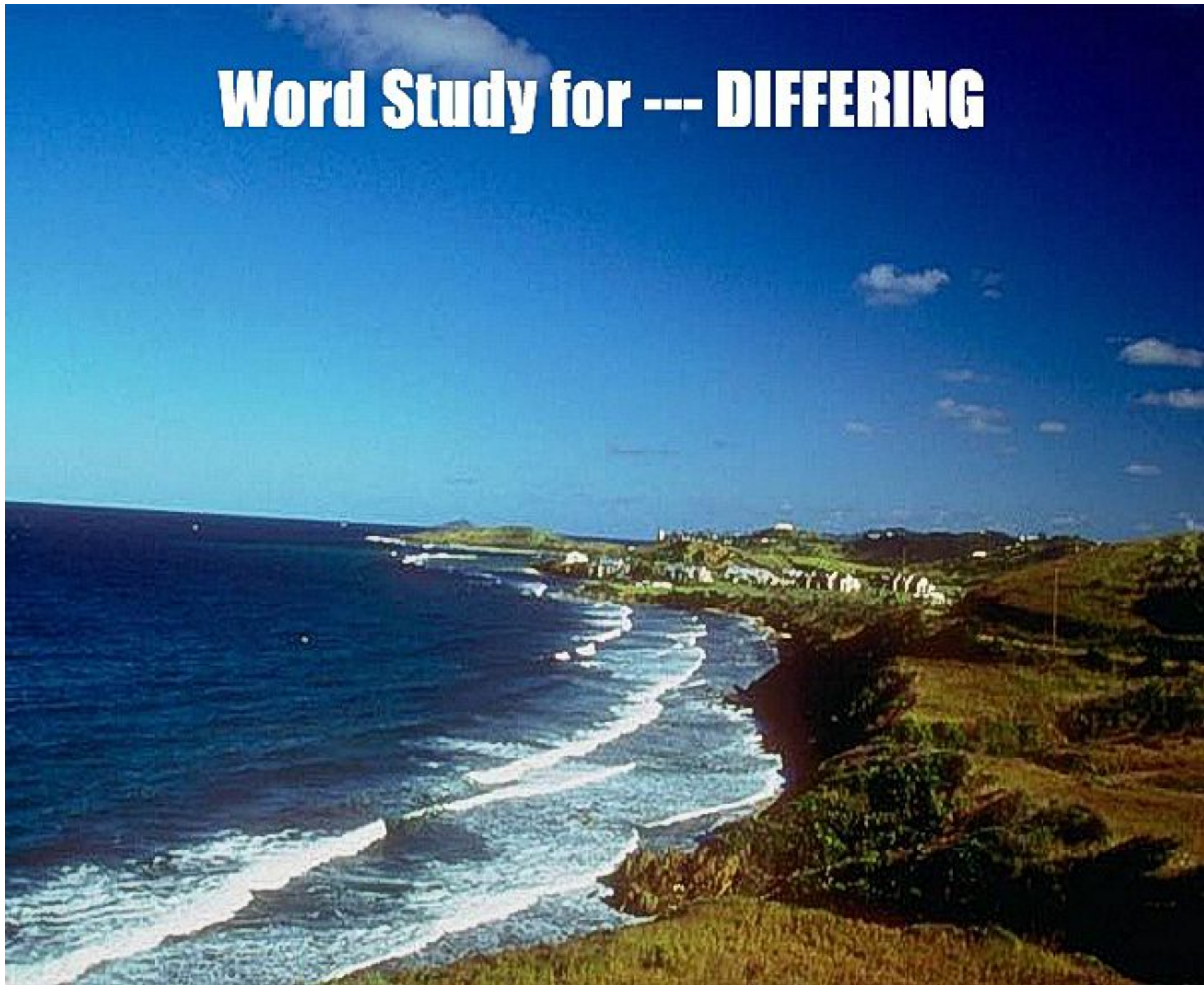


# Word Study for --- DIFFERING



differing , RO , 12:6

abroad 4496 # rhipto {hrip'-to}; a primary verb (perhaps rather akin to the base of 4474, through the idea of sudden motion); to fling (properly, with a quick toss, thus differing from 906, which denotes a deliberate hurl; and from teino [see in 1614], which indicates an extended projection); by qualification, to deposit (as if a load); by extension, to disperse: -- cast (down, out), scatter {abroad}, throw.[ql appear 3700 # optanomai {op-tan'-om-ahee}; a (middle voice) prolonged form of the primary (middle voice) optomai {op'-tom-ahee}; which is used for it in certain tenses; and both as alternate of 3708; to gaze (i.e. with wide-open eyes, as at something remarkable; and thus differing from 991, which denotes simply voluntary observation; and from 1492, which expresses merely mechanical, passive or casual vision; while 2300, and still more emphatically its intensive 2334, signifies an earnest but more continued inspection; and 4648 a watching from a distance): -- {appear}, look, see, shew self.[ql arts 4238 # prasso {pras'-so}; a primary verb; to "practise", i. e. perform repeatedly or habitually (thus differing from 4160, which properly refers to a single act); by implication, to execute, accomplish, etc.; specifically, to collect (dues), fare (personally): -- commit, deeds, do, exact, keep, require, use {arts}.[ql ask 4441 # punthanomai {poon-than'-om-ahee}; middle voice prolonged from a primary putho (which occurs only as an alternate in certain tenses); to question, i.e. ascertain by inquiry (as a matter of information merely; and thus differing from 2065, which properly means a request as a favor; and from 154, which is strictly a demand for something due; as well as from 2212, which implies a search for something hidden; and from 1189, which involves the idea of urgent need); by implication, to learn (by casual intelligence): -- {ask}, demand, enquire, understand.[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 beat 5180 # tupto {toop'-to}; a primary verb (in a strengthened form); to "thump", i.e. cudgel or pummel (properly, with a stick or bastinado), but in any case by repeated blows; thus differing from 3817 and 3960, which denote a [usually single] blow with the hand or any instrument, or 4141 with the fist [or a hammer], or 4474 with the palm; as well as from 5177, an accidental collision); by implication, to punish; figuratively, to offend (the conscience): -- {beat}, smite, strike, wound.[ql cast 4496 # rhipto {hrip'-to}; a primary verb (perhaps rather akin to the base of 4474, through the idea of sudden motion); to fling (properly, with a quick toss, thus differing from 906, which denotes a deliberate hurl; and from teino [see in 1614], which indicates an extended projection); by qualification, to deposit (as if a load); by extension, to disperse: -- {cast} (down, out), scatter abroad, throw.[ql cold 5594 # psucho {psoo'-kho}; a primary verb; to breathe (voluntarily but gently, thus differing on the one hand from 4154, which denotes properly a forcible respiration; and on the other from the base of 109, which refers properly to an inanimate breeze), i.e. (by implication of reduction of temperature by evaporation) to chill (figuratively): -- wax {cold}.[ql commit 4238 # prasso {pras'-so}; a primary verb; to "practise", i.e. perform repeatedly or habitually (thus differing from 4160, which properly refers to a single act); by implication, to execute, accomplish, etc.; specifically, to collect (dues), fare (personally): -- {commit}, deeds, do, exact, keep, require, use arts.[ql deeds 4238 # prasso {pras'-so}; a primary verb; to "practise", i.e. perform repeatedly or habitually (thus differing from 4160, which properly refers to a single act); by implication, to execute, accomplish, etc.; specifically, to collect (dues), fare (personally): -- commit, {deeds}, do, exact, keep, require, use arts.[ql demand 4441 # punthanomai {poon-than'-om-ahee}; middle voice prolonged from a primary putho (which occurs only as an alternate in certain tenses); to question, i.e. ascertain by inquiry (as a matter of information merely; and thus differing from 2065, which properly means a request as a favor; and from 154, which is strictly a demand for something due; as well as from 2212, which implies a search for something hidden; and from 1189, which involves the idea of urgent need); by implication, to learn (by casual intelligence): -- ask, {demand}, enquire, understand.[ql differing 1313 # diaphoros {dee-af'-or-os}; from 1308; varying; also surpassing: -- {differing}, divers, more excellent.[ql do 4238 # prasso {pras'-so}; a primary verb; to "practise", i.e. perform repeatedly or habitually (thus differing from 4160, which properly refers to a single act); by implication, to execute, accomplish, etc.; specifically, to collect (dues), fare (personally): -- commit, deeds, {do}, exact, keep, require, use arts.[ql down 4496 # rhipto {hrip'-to}; a primary verb (perhaps rather akin to the base of 4474, through the idea of sudden motion); to fling (properly, with a quick toss, thus differing from 906, which denotes a deliberate hurl; and from teino [see in 1614], which indicates an extended projection); by qualification, to deposit (as if a load); by extension, to disperse: -- cast ({down}, out), scatter abroad, throw.[ql dumb 4623 # siopao {see-o-pah'-o}; from siope (silence, i.e. a hush; properly, muteness, i.e. involuntary stillness, or inability to speak; and thus differing from 4602, which is rather a voluntary refusal or indisposition to speak, although the terms are often used synonymously); to be dumb (but not deaf also, like 2974 properly); figuratively, to be calm (as quiet

water): -- {dumb}, (hold) peace.[ql evil 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 exact 4238 # prasso {pras'-so}; a primary verb; to "practise", i.e. perform repeatedly or habitually (thus differing from 4160, which properly refers to a single act); by implication, to execute, accomplish, etc.; specifically, to collect (dues), fare (personally): -- commit, deeds, do, {exact}, keep, require, use arts.[ql fast 5083 # tereo {tay-reh'-o}; from teros (a watch; perhaps akin to 2334); to guard (from loss or injury, properly, by keeping the eye upon; and thus differing from 5442, which is properly to prevent escaping; and from 2892, which implies a fortress or full military lines of apparatus), i.e. to note (a prophecy; figuratively, to fulfil a command); by implication, to detain (in custody; figuratively, to maintain); by extension, to withhold (for personal ends; figuratively, to keep unmarried); by extension, to withhold (for personal ends; figuratively, to keep unmarried): -- hold {fast}, keep(-er), (pre-, re-)serve, watch.[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 hair 2864 # kome {kom'-ay}; apparently from the same as 2865; the hair of the head (locks, as ornamental, and thus differing from 2359; which properly denotes merely the scalp): -- {hair}. [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 hold 4623 # siopao {see-o-pah'-o}; from siope (silence, i.e. a hush; properly, muteness, i.e. involuntary stillness, or inability to speak; and thus differing from 4602, which is rather a voluntary refusal or indisposition to speak, although the terms are often used synonymously); to be dumb (but not deaf also, like 2974 properly); figuratively, to be calm (as quiet water): -- dumb, ({hold}) peace.[ql hold 5083 # tereo {tay-reh'-o}; from teros (a watch; perhaps akin to 2334); to guard (from loss or injury, properly, by keeping the eye upon; and thus differing from 5442, which is properly to prevent escaping; and from 2892, which implies a fortress or full military lines of apparatus), i.e. to note (a prophecy; figuratively, to fulfil a command); by implication, to detain (in custody; figuratively, to maintain); by extension, to withhold (for personal ends; figuratively, to keep unmarried); by extension, to withhold (for personal ends; figuratively, to keep unmarried): -- {hold} fast, keep(-er), (pre-, re-)serve, watch.[ql keep 4238 # prasso {pras'-so}; a primary verb; to "practise", i.e. perform repeatedly or habitually (thus differing from 4160, which properly refers to a single act); by implication, to execute, accomplish, etc.; specifically, to collect (dues), fare (personally): -- commit, deeds, do, exact, {keep}, require, use arts.[ql keep 5083 # tereo {tay-reh'-o}; from teros (a watch; perhaps akin to 2334); to guard (from loss or injury, properly, by keeping the eye upon; and thus differing from 5442, which is properly to prevent escaping; and from 2892, which implies a fortress or full military lines of apparatus), i.e. to note (a prophecy; figuratively, to fulfil a command); by implication, to detain (in custody; figuratively, to maintain); by extension, to withhold (for personal ends; figuratively, to keep unmarried); by extension, to withhold (for personal ends; figuratively, to keep unmarried): -- hold fast, {keep}(-er), (pre-, re-)serve, watch.[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 look 3700 # optanmai {op-tan'-om-ahee}; a (middle voice) prolonged form of the primary (middle voice) optomai {op'-tom-ahee}; which is used for it in certain tenses; and both as alternate of 3708; to gaze (i.e. with wide-open eyes, as at something remarkable; and thus differing from 991, which denotes simply voluntary observation; and from 1492, which expresses merely mechanical, passive or casual vision; while 2300, and still more emphatically its intensive 2334, signifies an earnest but more continued inspection; and 4648 a watching from a distance): -- appear, {look}, see, shew self.[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 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 out 4496 # rhipto {hrip'-to}; a primary verb (perhaps rather akin to the base of 4474, through the idea of sudden motion); to fling (properly, with a quick toss, thus differing from 906, which denotes a deliberate hurl; and from teino [see in 1614], which indicates an extended projection); by qualification, to deposit (as if a load); by extension, to disperse: -- cast (down, {out}), scatter abroad, throw.[ql peace 4623 # siopao {see-o-pah'-o}; from siope (silence, i.e. a hush; properly, muteness, i.e. involuntary stillness, or inability to speak; and thus differing from 4602, which is rather a voluntary refusal or indisposition to speak, although the terms are often used synonymously); to be dumb (but not deaf also, like 2974 properly); figuratively, to be calm (as quiet water): -- dumb, (hold) {peace}.[ql people 2992 # laos {lah-os'}; apparently a primary word; a people (in general; thus differing from 1218, which denotes one's own populace): -- {people}.[ql pre 5083 # tereo {tay-reh'-o}; from teros (a watch; perhaps akin to 2334); to guard (from loss or injury, properly, by keeping the eye upon; and thus differing from 5442, which is properly to prevent escaping; and from 2892, which implies a fortress or full military lines of apparatus), i.e. to note (a prophecy; figuratively, to fulfil a command); by implication, to detain (in custody; figuratively, to maintain); by extension, to withhold (for personal ends; figuratively, to keep unmarried); by extension, to withhold (for personal ends; figuratively, to keep unmarried): -- hold fast, keep(-er), ({pre-}, re-)serve, watch.[ql reserve 5083 # tereo {tay-reh'-o}; from teros (a watch; perhaps akin to 2334); to guard (from loss or injury, properly, by keeping the eye upon; and thus differing from 5442, which is properly to prevent escaping; and from 2892, which implies a fortress or full military lines of apparatus), i.e. to note (a prophecy; figuratively, to fulfil a command); by implication, to detain (in custody; figuratively, to maintain); by extension, to withhold (for personal ends; figuratively, to keep unmarried); by extension, to withhold (for personal ends; figuratively, to keep unmarried): -- hold fast, keep(-er), (pre-, {re-})serve, watch.[ql require 4238 # prasso {pras'-so}; a primary verb; to "practise", i.e. perform repeatedly or habitually (thus differing from 4160, which properly refers to a single act); by implication, to execute, accomplish, etc.; specifically, to collect (dues), fare (personally): -- commit, deeds, do, exact, keep, {require}, use arts.[ql scatter 4496 # rhipto {hrip'-to}; a primary verb (perhaps rather akin to the base of 4474, through the idea of sudden motion); to fling (properly, with a quick toss, thus differing from 906, which denotes a deliberate hurl; and from teino [see in 1614], which indicates an extended projection); by qualification, to deposit (as if a load); by extension, to disperse: -- cast (down, out), {scatter} abroad, throw.[ql see 3700 # optanomai {op-tan'-om-ahee}; a (middle voice) prolonged form of the primary (middle voice) optomai {op'-tom- ahee}; which is used for it in certain tenses; and both as alternate of 3708; to gaze (i.e. with wide-open eyes, as at something remarkable; and thus differing from 991, which denotes simply voluntary observation; and from 1492, which expresses merely mechanical, passive or casual vision; while 2300, and still more emphatically its intensive 2334, signifies an earnest but more continued inspection; and 4648 a watching from a distance): -- appear, look, {see}, shew self.[ql self 3700 # optanomai {op-tan'-om-ahee}; a (middle voice) prolonged form of the primary (middle voice) optomai {op'-tom- ahee}; which is used for it in certain tenses; and both as alternate of 3708; to gaze (i.e. with wide-open eyes, as at something remarkable; and thus differing from 991, which denotes simply voluntary observation; and from 1492, which expresses merely mechanical, passive or casual vision; while 2300, and still more emphatically its intensive 2334, signifies an earnest but more continued inspection; and 4648 a watching from a distance): -- appear, look, see, shew {self}.[ql shew 3700 # optanomai {op-tan'-om-ahee}; a (middle voice) prolonged form of the primary (middle voice) optomai {op'-tom- ahee}; which is used for it in certain tenses; and both as alternate of 3708; to gaze (i.e. with wide-open eyes, as at something remarkable; and thus differing from 991, which denotes simply voluntary observation; and from 1492, which expresses merely mechanical, passive or casual vision; while 2300, and still more emphatically its intensive 2334, signifies an earnest but more continued inspection; and 4648 a watching from a distance): -- appear, look, see, {shew} self.[ql smite 5180 # tupto {toop'-to}; a primary verb (in a strengthened form); to "thump", i.e. cudgel or pummel (properly, with a stick or bastinado), but in any case by repeated blows; thus differing from 3817 and 3960, which denote a [usually single] blow with the hand or any instrument, or 4141 with the fist [or a hammer], or 4474 with the palm; as well as from 5177, an accidental collision); by implication, to punish; figuratively, to offend (the conscience): -- beat, {smite}, strike, wound.[ql

strike 5180 # tupto {toop'-to}; a primary verb (in a strengthened form); to "thump", i.e. cudgel or pummel (properly, with a stick or bastinado), but in any case by repeated blows; thus differing from 3817 and 3960, which denote a [usually single] blow with the hand or any instrument, or 4141 with the fist [or a hammer], or 4474 with the palm; as well as from 5177, an accidental collision); by implication, to punish; figuratively, to offend (the conscience): -- beat, smite, {strike}, wound.[ql throw 4496 # rhipto {hrip'-to}; a primary verb (perhaps rather akin to the base of 4474, through the idea of sudden motion); to fling (properly, with a quick toss, thus differing from 906, which denotes a deliberate hurl; and from teino [see in 1614], which indicates an extended projection); by qualification, to deposit (as if a load); by extension, to disperse: -- cast (down, out), scatter abroad, {throw}.[ql understand 4441 # punthanomai {poon-than'-om-ahee}; middle voice prolonged from a primary putho (which occurs only as an alternate in certain tenses); to question, i.e. ascertain by inquiry (as a matter of information merely; and thus differing from 2065, which properly means a request as a favor; and from 154, which is strictly a demand for something due; as well as from 2212, which implies a search for something hidden; and from 1189, which involves the idea of urgent need); by implication, to learn (by casual intelligence): -- ask, demand, enquire, {understand}.[ql use 4238 # prasso {pras'-so}; a primary verb; to "practise", i. e. perform repeatedly or habitually (thus differing from 4160, which properly refers to a single act); by implication, to execute, accomplish, etc.; specifically, to collect (dues), fare (personally): -- commit, deeds, do, exact, keep, require, {use} arts.[ql watch 5083 # tereo {tay-reh'-o}; from teros (a watch; perhaps akin to 2334); to guard (from loss or injury, properly, by keeping the eye upon; and thus differing from 5442, which is properly to prevent escaping; and from 2892, which implies a fortress or full military lines of apparatus), i.e. to note (a prophecy; figuratively, to fulfil a command); by implication, to detain (in custody; figuratively, to maintain); by extension, to withhold (for personal ends; figuratively, to keep unmarried); by extension, to withhold (for personal ends; figuratively, to keep unmarried): -- hold fast, keep(-er), (pre-, re-)serve, {watch}.[ql wax 5594 # psucho {psoo'-kho}; a primary verb; to breathe (voluntarily but gently, thus differing on the one hand from 4154, which denotes properly a forcible respiration; and on the other from the base of 109, which refers properly to an inanimate breeze), i.e. (by implication of reduction of temperature by evaporation) to chill (figuratively): -- {wax} cold.[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 wound 5180 # tupto {toop'-to}; a primary verb (in a strengthened form); to "thump", i.e. cudgel or pummel (properly, with a stick or bastinado), but in any case by repeated blows; thus differing from 3817 and 3960, which denote a [usually single] blow with the hand or any instrument, or 4141 with the fist [or a hammer], or 4474 with the palm; as well as from 5177, an accidental collision); by implication, to punish; figuratively, to offend (the conscience): -- beat, smite, strike, {wound}.[ql

differing Interlinear Index Study differing ROM 012 006 Having <2192 -echo -> then <1161 -de -> gifts <5486 -charisma -> {differing} <1313 -diaphoros -> according <2596 -kata -> to the grace <5485 -charis -> that is given <1325 -didomi -> to us , whether <1535 -eite -> prophecy <4394 -propheteia -> , [ let us prophesy ] according <2596 -kata -> to the proportion <0356 -analogia -> of faith <4102 -pistis -> ;

having then gifts differing according



# **KJV Bible Word Studies for DIFFERING**

## **Bible Greek and Hebrew Dictionaries combined for Word Studies**

**differing 1313 # diaphoros {dee-af'-or-os}; from 1308; varying; also surpassing: -- {differing}, divers, more excellent.**

**people 2992 # laos {lah-os'}; apparently a primary word; a people (in general; thus differing from 1218, which denotes one's own populace): -- {people}.**

## 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.

differing 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 .

differing 1313 - diaphoros {dee-af'-or-os} ; from 1308 ; varying ; also surpassing : -- {differing} , divers , more excellent .

differing 2864 - kome {kom'-ay} ; apparently from the same as 2865 ; the hair of the head (locks , as ornamental , and thus {differing} from 2359 ; which properly denotes merely the scalp) : -- hair .

differing 2992 - laos {lah-os'} ; apparently a primary word ; a people (in general ; thus {differing} from 1218 , which denotes one's own populace) : -- people .

differing 3700 - optanomai {op-tan'-om-ah-ee} ; a (middle voice) prolonged form of the primary (middle voice) optomai {op'-tom-ah-ee} ; which is used for it in certain tenses ; and both as alternate of 3708 ; to gaze (i.e. with wide-open eyes , as at something remarkable ; and thus {differing} from 0991 , which denotes simply voluntary observation ; and from 1492 , which expresses merely mechanical , passive or casual vision ; while 2300 , and still more emphatically its intensive 2334 , signifies an earnest but more continued inspection ; and 4648 a watching from a distance) : -- appear , look , see , shew self .

differing 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 .

differing 4238 - prasso {pras'-so} ; a primary verb ; to " practise " , i.e. perform repeatedly or habitually (thus {differing} from 4160 , which properly refers to a single act) ; by implication , to execute , accomplish , etc. ; specifically , to collect (dues) , fare (personally) : -- commit , deeds , do , exact , keep , require , use arts .

differing 4441 - punthanomai {poon-than'-om-ah-ee} ; middle voice prolonged from a primary putho (which occurs only as an alternate in certain tenses) ; to question , i.e. ascertain by inquiry (as a matter of information merely ; and thus {differing} from 2065 , which properly means a request as a favor ; and from 0154 , which is strictly a demand for something due ; as well as from 2212 , which implies a search for something hidden ; and from 1189 , which involves the idea of urgent need) ; by implication , to learn (by casual intelligence) : -- ask , demand , enquire , understand .

differing 4496 - rhipto {hrip'-to} ; a primary verb (perhaps rather akin to the base of 4474 , through the idea of sudden motion) ; to fling (properly , with a quick toss , thus {differing} from 0906 , which denotes a deliberate hurl ; and from teino [see in 1614] , which indicates an extended projection) ; by qualification , to deposit (as if a load) ; by extension , to disperse : -- cast (down , out) , scatter abroad , throw .

differing 4623 - siopao {see-o-pah'-o} ; from siopē (silence , i.e. a hush ; properly , muteness , i.e. involuntary stillness , or inability to speak ; and thus {differing} from 4602 , which is rather a voluntary refusal or indisposition to speak , although the terms are often used synonymously) ; to be dumb (but not deaf also , like 2974 properly) ; figuratively , to be calm (as quiet water) : -- dumb , (hold) peace .

differing 5083 -tereo {tay-reh'-o} ; from teros (a watch ; perhaps akin to 2334) ; to guard (from loss or injury , properly , by keeping the eye upon ; and thus {differing} from 5442 , which is properly to prevent escaping ; and from 2892 , which implies a fortress or full military lines of apparatus) , i.e. to note (a prophecy ; figuratively , to fulfil a command) ; by implication , to detain (in custody ; figuratively , to maintain) ; by extension , to withhold (for personal ends ; figuratively , to keep unmarried) ; by extension , to withhold (for personal ends ; figuratively , to keep unmarried) : -- hold fast , keep(-er) , (pre-, re-)serve , watch .

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

differing 5594 - psucho {psoo'-kho} ; a primary verb ; to breathe (voluntarily but gently , thus {differing} on the one hand from 4154 , which denotes properly a forcible respiration ; and on the other from the base of 0109 , which refers properly to an inanimate breeze) , i.e. (by implication of reduction of temperature by evaporation) to chill (figuratively) : -- wax cold .

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

**1313 + differing + and divers + a more excellent +/- . diaphoros {dee-af'-or-os}; from 1308 + value + better + matter + differeth + up and down + are ye better + was published + ye are of more + man should carry + as we were driven + things that are excellent + whatsoever they were it maketh + the things that are more excellent +/- ; varying; also surpassing: --differing, divers, more excellent .**

**2992 + people + peoples + a people + people s + ye people + my people + of people + The people + his people + the people + and people + the people + are peoples + of my people + it the people + it the people + up the people + of thy people + to the people + of the people + them my people + and the people + for the people + And the people + unto his people + with his people + unto the people + with the people + for the people s + And as the people + as for the people + he unto the people + out of her my people + thee from the people + out of them a people + from among the people + past were not a people + And they of the people + which were not my people + to Abraham 11 the people + and they shall be my people + unto them Ye are not my people + himself to them but the people + and they shall be to me a people + with them and they shall be his people +/- . laos {lah-os'}; apparently a primary word; a people (in general; thus differing from 1218 + And the people + unto the people + in unto the people + them out to the people +/- , which denotes one's own populace): --people .**

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

**1 - differing**

# **English Thesaurus that shows all the ways the English word is translated from the original Greek and Hebrew.**

**differing 1313 \*\* diaphoros \*\* {differing}, divers, more excellent.**

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

# **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**



## **English Synonyms with Greek Strong's Number.**



## **eBibleSoftware Engineering**

### **Web Suite of Bible Study Tools**

**Explore all the new ways to study and using  
these tools to strengthen your Walk with God**

[Return to the eBibleSoftware Home Web Site](#)

#### **English Concordance to the KJV Bible.**

differing , ROM\_12\_06 ,

#### **BibleSoftware Web Suite of Links:**

[BibleBookStudies](#)  
[BibleGreekStudies.com](#)  
[BibleHebrewStudies.com](#)  
[BiblePhraseStudies.com](#)  
[BibleStudySales.com](#)  
[BibleVerseStudies.com](#)  
[BibleWordStudies.com](#)  
[eBible-Studies.com](#)  
[eBibleBibles.com](#)  
[eBibleBooks.com](#)  
[eBibleConcordances.com](#)  
[eBibleDevotionals.com](#)  
[eBibleDictionary.com](#)  
[eBibleGreek.com](#)  
[eBibleHebrew.com](#)  
[eBibleLanguages.com](#)  
[eBiblePhrases.com](#)  
[eBiblePictures.com](#)  
[eBibleReferences.com](#)  
[eBibleSales.com](#)  
[eBibleSearch.com](#)  
[eBibleSoftware.com](#)  
[eBibleSynonyms.com](#)  
[eBibleVerses.com](#)  
[eBibleWords.com](#)  
[eWorldTreasures.com](#)  
[GreekBibleStudies.com](#)  
[HebrewBibleStudies.com](#)  
[InternetStudyBible.com](#)

#### **A Call To Action**

Much effort has been made to ensure that the quality of all the material but this is still a work in progress. Please feel free to let me know of any major problems with these websites. If you encounter a problem that is not listed as a known issue, I am most likely not aware of it. Please [email me](#) a heads-up. Your help will benefit the others who visit this site.

Please browse and find lots of Bible studies prepared for you.

[eBibleSoftware.com](#) Bible Software Engineering P. O. Box 513 Caldwell Idaho 83606 Copyright (c) 1985-2002

Questions ? [Email the author of Bible Software Engineering](#)

## **One Word English Phrase Index to the KJV Bible.**

**differing Rom\_12\_06 # Having then gifts differing according to the grace that is given to us, whether prophecy, [let us prophesy] according to the proportion of faith;**

## **Three Word English Phrase Index to the KJV Bible.**

**differing according to Rom\_12\_06 # Having then gifts differing according to the grace that is given to us, whether prophecy, [let us prophesy] according to the proportion of faith;**

## **Bible Phrases for Individual word studies**



## **Bible Quick Find Phrase Concordance for fast finding of phrases**

**differing ^ Rom\_12\_06 / differing / ^according to the grace that is given to us, whether prophecy, [let us prophesy] according to the proportion of faith;**

# **Bible Translation Phrases for Individual word studies**

**differing ..... differing 1313 -diaphoros->**



## **Bible Word Index with the full text of each verse**

**differing Rom\_12\_06 Having then gifts {differing} according to the grace that is given to us, whether prophecy, [let us prophesy] according to the proportion of faith;**

# **Bible Word Index with Strong's Number with the full text of each verse**

differing ^ Rom\_12\_06 Having <2192> (5723) then <1161> gifts <5486> {differing} <1313> according <2596> to the grace <5485> that is given <1325> (5685) to us <2254>, whether <1535> prophecy <4394>, let us prophesy according <2596> to the proportion <0356> of faith <4102>;



## eBibleSoftware Engineering

### Web Suite of Bible Study Tools

**Explore all the new ways to study and using  
these tools to strengthen your Walk with God**

[Return to the eBibleSoftware Home Web Site](#)

#### Bible Word Index with Strong's Number

#### Language Tranliteration of original language words

differing Rom\_12\_06 Having (2192 -echo -) then (1161 -de -) gifts (5486 -charisma -) {differing} (1313 -diaphoros -) according (2596 -kata -) to the grace (5485 -charis -) that is given (1325 -didomi -) to us , whether (1535 -cite -) prophecy (4394 -propheteia -) , [ let us prophesy ] according (2596 -kata -) to the proportion (0356 -analogia -) of faith (4102 -pistis -) ;

[BibleBookStudies](#)  
[BibleGreekStudies.com](#)  
[BibleHebrewStudies.com](#)  
[BiblePhraseStudies.com](#)  
[BibleStudySales.com](#)  
[BibleVerseStudies.com](#)  
[BibleWordStudies.com](#)  
[eBible-Studies.com](#)  
[eBibleBibles.com](#)  
[eBibleBooks.com](#)  
[eBibleConcordances.com](#)  
[eBibleDevotionals.com](#)  
[eBibleDictionary.com](#)  
[eBibleGreek.com](#)  
[eBibleHebrew.com](#)  
[eBibleLanguages.com](#)  
[eBiblePhrases.com](#)  
[eBiblePictures.com](#)  
[eBibleReferences.com](#)  
[eBibleSales.com](#)  
[eBibleSearch.com](#)  
[eBibleSoftware.com](#)  
[eBibleSynonyms.com](#)  
[eBibleVerses.com](#)  
[eBibleWords.com](#)  
[eWorldTreasures.com](#)  
[GreekBiblestudies.com](#)  
[HebrewBibleStudies.com](#)  
[InternetStudyBible.com](#)

#### A Call To Action

Much effort has been made to ensure that the quality of all the material but this is still a work in progress. Please feel free to let me know of any major problems with these websites. If you encounter a problem that is not listed as a known issue, I am most likely not aware of it. *Please [email me](#) a heads-up.* Your help will benefit the others who visit this site.

Please browse and find lots of Bible studies prepared for you.

[eBibleSoftware.com](#)

Bible Software Engineering P. O. Box 513 Caldwell Idaho 83606 Copyright (c) 1985-2002

Questions ? [Email the author of Bible Software Engineering](#)

differing 1313 \*\* diaphoros \*\* {differing}, divers, more excellent. differing ..... differing 1313 -diaphoros-> differing 1313 # diaphoros {dee-af'-or-os}; from 1308; varying; also surpassing: -- {differing}, divers, more excellent.[ql differing 012 006 Rom /\${differing /according to the grace that is given to us , whether prophecy , let us prophesy according to the proportion of faith ; differing 1 - differing , RO , 12:6 abroad 4496 # rhipto {hrip'-to}; a primary verb (perhaps rather akin to the base of 4474, through the idea of sudden motion); to fling (properly, with a quick toss, thus differing from 906, which denotes a deliberate hurl; and from teino [see in 1614], which indicates an extended projection); by qualification, to deposit (as if a load); by extension, to disperse: -- cast (down, out), scatter {abroad}, throw.[ql appear 3700 # optanomai {op-tan'-om-ahee}; a (middle voice) prolonged form of the primary (middle voice) optomai {op'-tom- ahee}; which is used for it in certain tenses; and both as alternate of 3708; to gaze (i.e. with wide-open eyes, as at something remarkable; and thus differing from 991, which denotes simply voluntary observation; and from 1492, which expresses merely mechanical, passive or casual vision; while 2300, and still more emphatically its intensive 2334, signifies an earnest but more continued inspection; and 4648 a watching from a distance): -- {appear}, look, see, shew self.[ql arts 4238 # prasso {pras'-so}; a primary verb; to "practise", i. e. perform repeatedly or habitually (thus differing from 4160, which properly refers to a single act); by implication, to execute, accomplish, etc.; specifically, to collect (dues), fare (personally): -- commit, deeds, do, exact, keep, require, use {arts}.[ql ask 4441 # punthanomai {poon-than'-om-ahee}; middle voice prolonged from a primary putho (which occurs only as an alternate in certain tenses); to question, i.e. ascertain by inquiry (as a matter of information merely; and thus differing from 2065, which properly means a request as a favor; and from 154, which is strictly a demand for something due; as well as from 2212, which implies a search for something hidden; and from 1189, which involves the idea of urgent need); by implication, to learn (by casual intelligence): -- {ask}, demand, enquire, understand.[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 beat 5180 # tupto {toop'-to}; a primary verb (in a strengthened form); to "thump", i.e. cudgel or pummel (properly, with a stick or bastinado), but in any case by repeated blows; thus differing from 3817 and 3960, which denote a [usually single] blow with the hand or any instrument, or 4141 with the fist [or a hammer], or 4474 with the palm; as well as from 5177, an accidental collision); by implication, to punish; figuratively, to offend (the conscience): -- {beat}, smite, strike, wound.[ql cast 4496 # rhipto {hrip'-to}; a primary verb (perhaps rather akin to the base of 4474, through the idea of sudden motion); to fling (properly, with a quick toss, thus differing from 906, which denotes a deliberate hurl; and from teino [see in 1614], which indicates an extended projection); by qualification, to deposit (as if a load); by extension, to disperse: -- {cast} (down, out), scatter abroad, throw.[ql cold 5594 # psucho {psoo'-kho}; a primary verb; to breathe (voluntarily but gently, thus differing on the one hand from 4154, which denotes properly a forcible respiration; and on the other from the base of 109, which refers properly to an inanimate breeze), i.e. (by implication of reduction of temperature by evaporation) to chill (figuratively): -- wax {cold}.[ql commit 4238 # prasso {pras'-so}; a primary verb; to "practise", i.e. perform repeatedly or habitually (thus differing from 4160, which properly refers to a single act); by implication, to execute, accomplish, etc.; specifically, to collect (dues), fare (personally): -- {commit}, deeds, do, exact, keep, require, use arts.[ql deeds 4238 # prasso {pras'-so}; a primary verb; to "practise", i.e. perform repeatedly or habitually (thus differing from 4160, which properly refers to a single act); by implication, to execute, accomplish, etc.; specifically, to collect (dues), fare (personally): -- commit, {deeds}, do, exact, keep, require, use arts.[ql demand 4441 # punthanomai {poon-than'-om-ahee}; middle voice prolonged from a primary putho (which occurs only as an alternate in certain tenses); to question, i.e. ascertain by inquiry (as a matter of information merely; and thus differing from 2065, which properly means a request as a favor; and from 154, which is strictly a demand for something due; as well as from 2212, which implies a search for something hidden; and from 1189, which involves the idea of urgent need); by implication, to learn (by casual intelligence): -- ask, {demand}, enquire, understand.[ql differing 1313 # diaphoros {dee-af'-or-os}; from 1308; varying; also surpassing: -- {differing}, divers, more excellent.[ql do 4238 # prasso {pras'-so}; a primary verb; to "practise", i.e. perform repeatedly or habitually (thus differing from 4160, which properly refers to a single act); by implication, to execute, accomplish, etc.; specifically, to collect (dues), fare (personally): -- commit, deeds, {do}, exact, keep, require, use arts.[ql down 4496 # rhipto {hrip'-to}; a primary verb (perhaps rather akin to the base of 4474, through the idea of sudden motion); to fling (properly, with a quick toss, thus differing from 906, which denotes a deliberate hurl; and from teino [see in 1614], which indicates an extended projection); by qualification, to deposit (as if a load); by extension, to disperse: -- cast

({down}, out), scatter abroad, throw.[ql dumb 4623 # siopao {see-o-pah'-o}; from siope (silence, i.e. a hush; properly, muteness, i.e. involuntary stillness, or inability to speak; and thus differing from 4602, which is rather a voluntary refusal or indisposition to speak, although the terms are often used synonymously); to be dumb (but not deaf also, like 2974 properly); figuratively, to be calm (as quiet water): -- {dumb}, (hold) peace.[ql evil 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 exact 4238 # prasso {pras'-so}; a primary verb; to "practise", i.e. perform repeatedly or habitually (thus differing from 4160, which properly refers to a single act); by implication, to execute, accomplish, etc.; specifically, to collect (dues), fare (personally): -- commit, deeds, do, {exact}, keep, require, use arts.[ql fast 5083 # tereo {tay-reh'-o}; from teros (a watch; perhaps akin to 2334); to guard (from loss or injury, properly, by keeping the eye upon; and thus differing from 5442, which is properly to prevent escaping; and from 2892, which implies a fortress or full military lines of apparatus), i.e. to note (a prophecy; figuratively, to fulfil a command); by implication, to detain (in custody; figuratively, to maintain); by extension, to withhold (for personal ends; figuratively, to keep unmarried); by extension, to withhold (for personal ends; figuratively, to keep unmarried): -- hold {fast}, keep(-er), (pre-, re-)serve, watch.[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 hair 2864 # kome {kom'-ay}; apparently from the same as 2865; the hair of the head (locks, as ornamental, and thus differing from 2359; which properly denotes merely the scalp): -- {hair}. [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 hold 4623 # siopao {see-o-pah'-o}; from siope (silence, i.e. a hush; properly, muteness, i.e. involuntary stillness, or inability to speak; and thus differing from 4602, which is rather a voluntary refusal or indisposition to speak, although the terms are often used synonymously); to be dumb (but not deaf also, like 2974 properly); figuratively, to be calm (as quiet water): -- dumb, ({hold}) peace.[ql hold 5083 # tereo {tay-reh'-o}; from teros (a watch; perhaps akin to 2334); to guard (from loss or injury, properly, by keeping the eye upon; and thus differing from 5442, which is properly to prevent escaping; and from 2892, which implies a fortress or full military lines of apparatus), i.e. to note (a prophecy; figuratively, to fulfil a command); by implication, to detain (in custody; figuratively, to maintain); by extension, to withhold (for personal ends; figuratively, to keep unmarried); by extension, to withhold (for personal ends; figuratively, to keep unmarried): -- {hold} fast, keep(-er), (pre-, re-)serve, watch.[ql keep 4238 # prasso {pras'-so}; a primary verb; to "practise", i.e. perform repeatedly or habitually (thus differing from 4160, which properly refers to a single act); by implication, to execute, accomplish, etc.; specifically, to collect (dues), fare (personally): -- commit, deeds, do, exact, {keep}, require, use arts.[ql keep 5083 # tereo {tay-reh'-o}; from teros (a watch; perhaps akin to 2334); to guard (from loss or injury, properly, by keeping the eye upon; and thus differing from 5442, which is properly to prevent escaping; and from 2892, which implies a fortress or full military lines of apparatus), i.e. to note (a prophecy; figuratively, to fulfil a command); by implication, to detain (in custody; figuratively, to maintain); by extension, to withhold (for personal ends; figuratively, to keep unmarried); by extension, to withhold (for personal ends; figuratively, to keep unmarried): -- hold fast, {keep}(-er), (pre-, re-)serve, watch.[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 look 3700 # optanomai {op-tan'-om-ahee}; a (middle voice) prolonged form of the primary (middle voice) optomai {op'-tom- ahee}; which is used for it in certain tenses; and both as alternate of 3708; to gaze (i.e. with wide-open eyes, as at something remarkable; and thus differing from 991, which denotes simply voluntary observation; and from 1492, which expresses merely mechanical, passive or

casual vision; while 2300, and still more emphatically its intensive 2334, signifies an earnest but more continued inspection; and 4648 a watching from a distance): -- appear, {look}, see, shew self.[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 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 out 4496 # rhipto {hrip'-to}; a primary verb (perhaps rather akin to the base of 4474, through the idea of sudden motion); to fling (properly, with a quick toss, thus differing from 906, which denotes a deliberate hurl; and from teino [see in 1614], which indicates an extended projection); by qualification, to deposit (as if a load); by extension, to disperse: -- cast (down, {out}), scatter abroad, throw.[ql peace 4623 # siopao {see-o-pah'-o}; from siope (silence, i.e. a hush; properly, muteness, i.e. involuntary stillness, or inability to speak; and thus differing from 4602, which is rather a voluntary refusal or indisposition to speak, although the terms are often used synonymously); to be dumb (but not deaf also, like 2974 properly); figuratively, to be calm (as quiet water): -- dumb, (hold) {peace}.[ql people 2992 # laos {lah-os'}; apparently a primary word; a people (in general; thus differing from 1218, which denotes one's own populace): -- {people}.[ql pre 5083 # tereo {tay-reh'-o}; from teros (a watch; perhaps akin to 2334); to guard (from loss or injury, properly, by keeping the eye upon; and thus differing from 5442, which is properly to prevent escaping; and from 2892, which implies a fortress or full military lines of apparatus), i.e. to note (a prophecy; figuratively, to fulfil a command); by implication, to detain (in custody; figuratively, to maintain); by extension, to withhold (for personal ends; figuratively, to keep unmarried); by extension, to withhold (for personal ends; figuratively, to keep unmarried): -- hold fast, keep(-er), ({pre-}, re-)serve, watch.[ql reserve 5083 # tereo {tay-reh'-o}; from teros (a watch; perhaps akin to 2334); to guard (from loss or injury, properly, by keeping the eye upon; and thus differing from 5442, which is properly to prevent escaping; and from 2892, which implies a fortress or full military lines of apparatus), i.e. to note (a prophecy; figuratively, to fulfil a command); by implication, to detain (in custody; figuratively, to maintain); by extension, to withhold (for personal ends; figuratively, to keep unmarried); by extension, to withhold (for personal ends; figuratively, to keep unmarried): -- hold fast, keep(-er), (pre-, {re-)serve}, watch.[ql require 4238 # prasso {pras'-so}; a primary verb; to "practise", i.e. perform repeatedly or habitually (thus differing from 4160, which properly refers to a single act); by implication, to execute, accomplish, etc.; specifically, to collect (dues), fare (personally): -- commit, deeds, do, exact, keep, {require}, use arts.[ql scatter 4496 # rhipto {hrip'-to}; a primary verb (perhaps rather akin to the base of 4474, through the idea of sudden motion); to fling (properly, with a quick toss, thus differing from 906, which denotes a deliberate hurl; and from teino [see in 1614], which indicates an extended projection); by qualification, to deposit (as if a load); by extension, to disperse: -- cast (down, out), {scatter} abroad, throw.[ql see 3700 # optanomai {op-tan'-om-ahee}; a (middle voice) prolonged form of the primary (middle voice) optomai {op'-tom-ahee}; which is used for it in certain tenses; and both as alternate of 3708; to gaze (i.e. with wide-open eyes, as at something remarkable; and thus differing from 991, which denotes simply voluntary observation; and from 1492, which expresses merely mechanical, passive or casual vision; while 2300, and still more emphatically its intensive 2334, signifies an earnest but more continued inspection; and 4648 a watching from a distance): -- appear, look, {see}, shew self.[ql self 3700 # optanomai {op-tan'-om-ahee}; a (middle voice) prolonged form of the primary (middle voice) optomai {op'-tom-ahee}; which is used for it in certain tenses; and both as alternate of 3708; to gaze (i.e. with wide-open eyes, as at something remarkable; and thus differing from 991, which denotes simply voluntary observation; and from 1492, which expresses merely mechanical, passive or casual vision; while 2300, and still more emphatically its intensive 2334, signifies an earnest but more continued inspection; and 4648 a watching from a distance): -- appear, look, see, shew {self}.[ql shew 3700 # optanomai {op-tan'-om-ahee}; a (middle voice) prolonged form of the primary (middle voice) optomai {op'-tom-ahee}; which is used for it in certain tenses; and both as alternate of 3708; to gaze (i.e. with wide-open eyes, as at something remarkable; and thus differing from 991, which denotes simply voluntary observation; and from 1492, which expresses merely mechanical, passive or casual vision; while 2300, and still more emphatically its intensive 2334, signifies an earnest but more continued inspection; and 4648 a watching from a distance): -- appear, look, see, {shew} self.[ql smite 5180 # tupto {toop'-to}; a primary verb (in a strengthened form); to "thump", i.e. cudgel or pummel

(properly, with a stick or bastinado), but in any case by repeated blows; thus differing from 3817 and 3960, which denote a [usually single] blow with the hand or any instrument, or 4141 with the fist [or a hammer], or 4474 with the palm; as well as from 5177, an accidental collision); by implication, to punish; figuratively, to offend (the conscience): -- beat, {smite}, strike, wound.[ql strike 5180 # tupto {toop'-to}); a primary verb (in a strengthened form); to "thump", i.e. cudgel or pummel (properly, with a stick or bastinado), but in any case by repeated blows; thus differing from 3817 and 3960, which denote a [usually single] blow with the hand or any instrument, or 4141 with the fist [or a hammer], or 4474 with the palm; as well as from 5177, an accidental collision); by implication, to punish; figuratively, to offend (the conscience): -- beat, smite, {strike}, wound.[ql throw 4496 # rhipto {hrip'-to}); a primary verb (perhaps rather akin to the base of 4474, through the idea of sudden motion); to fling (properly, with a quick toss, thus differing from 906, which denotes a deliberate hurl; and from teino [see in 1614], which indicates an extended projection); by qualification, to deposit (as if a load); by extension, to disperse: -- cast (down, out), scatter abroad, {throw}.[ql understand 4441 # punthanomai {poon-than'-om-ah-ee}); middle voice prolonged from a primary putho (which occurs only as an alternate in certain tenses); to question, i.e. ascertain by inquiry (as a matter of information merely; and thus differing from 2065, which properly means a request as a favor; and from 154, which is strictly a demand for something due; as well as from 2212, which implies a search for something hidden; and from 1189, which involves the idea of urgent need); by implication, to learn (by casual intelligence): -- ask, demand, enquire, {understand}.[ql use 4238 # prasso {pras'-so}); a primary verb; to "practise", i. e. perform repeatedly or habitually (thus differing from 4160, which properly refers to a single act); by implication, to execute, accomplish, etc.; specifically, to collect (dues), fare (personally): -- commit, deeds, do, exact, keep, require, {use} arts.[ql watch 5083 # tereo {tay-reh'-o}); from teros (a watch; perhaps akin to 2334); to guard (from loss or injury, properly, by keeping the eye upon; and thus differing from 5442, which is properly to prevent escaping; and from 2892, which implies a fortress or full military lines of apparatus), i.e. to note (a prophecy; figuratively, to fulfil a command); by implication, to detain (in custody; figuratively, to maintain); by extension, to withhold (for personal ends; figuratively, to keep unmarried); by extension, to withhold (for personal ends; figuratively, to keep unmarried): -- hold fast, keep(-er), (pre-, re-)serve, {watch}.[ql wax 5594 # psucho {psoo'-kho}); a primary verb; to breathe (voluntarily but gently, thus differing on the one hand from 4154, which denotes properly a forcible respiration; and on the other from the base of 109, which refers properly to an inanimate breeze), i.e. (by implication of reduction of temperature by evaporation) to chill (figuratively): -- {wax} cold.[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 wound 5180 # tupto {toop'-to}); a primary verb (in a strengthened form); to "thump", i.e. cudgel or pummel (properly, with a stick or bastinado), but in any case by repeated blows; thus differing from 3817 and 3960, which denote a [usually single] blow with the hand or any instrument, or 4141 with the fist [or a hammer], or 4474 with the palm; as well as from 5177, an accidental collision); by implication, to punish; figuratively, to offend (the conscience): -- beat, smite, strike, {wound}.[ql differing Interlinear Index Study differing ROM 012 006 Having <2192 -echo -> then <1161 -de -> gifts <5486 -charisma -> {differing} <1313 -diaphoros -> according <2596 -kata -> to the grace <5485 -charis -> that is given <1325 -didomi -> to us , whether <1535 -eite -> prophecy <4394 -propheteia -> , [ let us prophesy ] according <2596 - kata -> to the proportion <0356 -analogia -> of faith <4102 - pistis -> ; having then gifts differing according differing Having then gifts {differing} according to the grace that is given to us, whether prophecy, let us prophesy] according to the proportion of faith;









differing 1313 \*\* diaphoros \*\* {differing}, divers, more excellent.



differing ..... differing 1313 -diaphoros->

differing 1313 # diaphoros {dee-af'-or-os}; from 1308; varying; also surpassing: -- {differing}, divers, more excellent.[ql



## **eBibleSoftware Engineering**

### **Web Suite of Bible Study Tools**

**Explore all the new ways to study and using  
these tools to strengthen your Walk with God**

[Return to the eBibleSoftware Home Web Site](#)

#### **BibleSoftware Web Suite of Links:**

[eBibleProductions.com](#)  
[eBibleSoftware.com](#)  
[eBibleReferences.com](#)  
[eBibleAudio.com](#)  
[eBiblePhotos.com](#)  
[eBibleVideo.com](#)  
[BibleBookStudies.com](#)  
[BibleGreekStudies.com](#)  
[BibleHebrewStudies.com](#)  
[BiblePhraseStudies.com](#)  
[BibleVerseStudies.com](#)  
[BibleWordStudies.com](#)  
[eBible-Studies.com](#)  
[eBibleBibles.com](#)  
[eBibleBooks.com](#)  
[eBibleConcordances.com](#)  
[eBibleDevotionals.com](#)  
[eBibleDictionary.com](#)  
[eBibleGreek.com](#)  
[eBibleHebrew.com](#)  
[eBibleLanguages.com](#)  
[eBiblePhrases.com](#)  
[eBiblePictures.com](#)  
[eBibleSynonyms.com](#)  
[eBibleVerses.com](#)  
[eBibleWords.com](#)  
[ScreenSaviours.com](#)  
[GreekBiblestudies.com](#)  
[HebrewBibleStudies.com](#)  
[InternetStudyBible.com](#)  
[eBibleRadio.com](#)

[eBibleeBooks.com](http://eBibleeBooks.com)

[eBibleSearch.com](http://eBibleSearch.com)

Enter Your Name:

Enter your Email:

[Free KJV Bible Ebook](#)

## eBible Words

1. [2. English Word Language Transliterations](#)
3. [English Word Synonyms Thesaurus](#)
4. [English Word Dictionary](#)
5. [English Word Concordances](#)
6. [English Word Phrases Indexes](#)
7. [English Word Combinations Complete Studies](#)

[Jump to start of file](#)

Bible Software Engineering P. O. Box 513 Caldwell Idaho 83606 Copyright (c) 1985-2002

Questions ? [Email the author of Bible Software Engineering](#)



differing Rom\_12\_06 /\$ {differing /according to the grace that is given to us , whether prophecy , let us prophesy according to the proportion of faith ;

differing 1 -

differing Having then gifts {differing} according to the grace that is given to us, whether prophecy, let us prophesy] according to the proportion of faith;