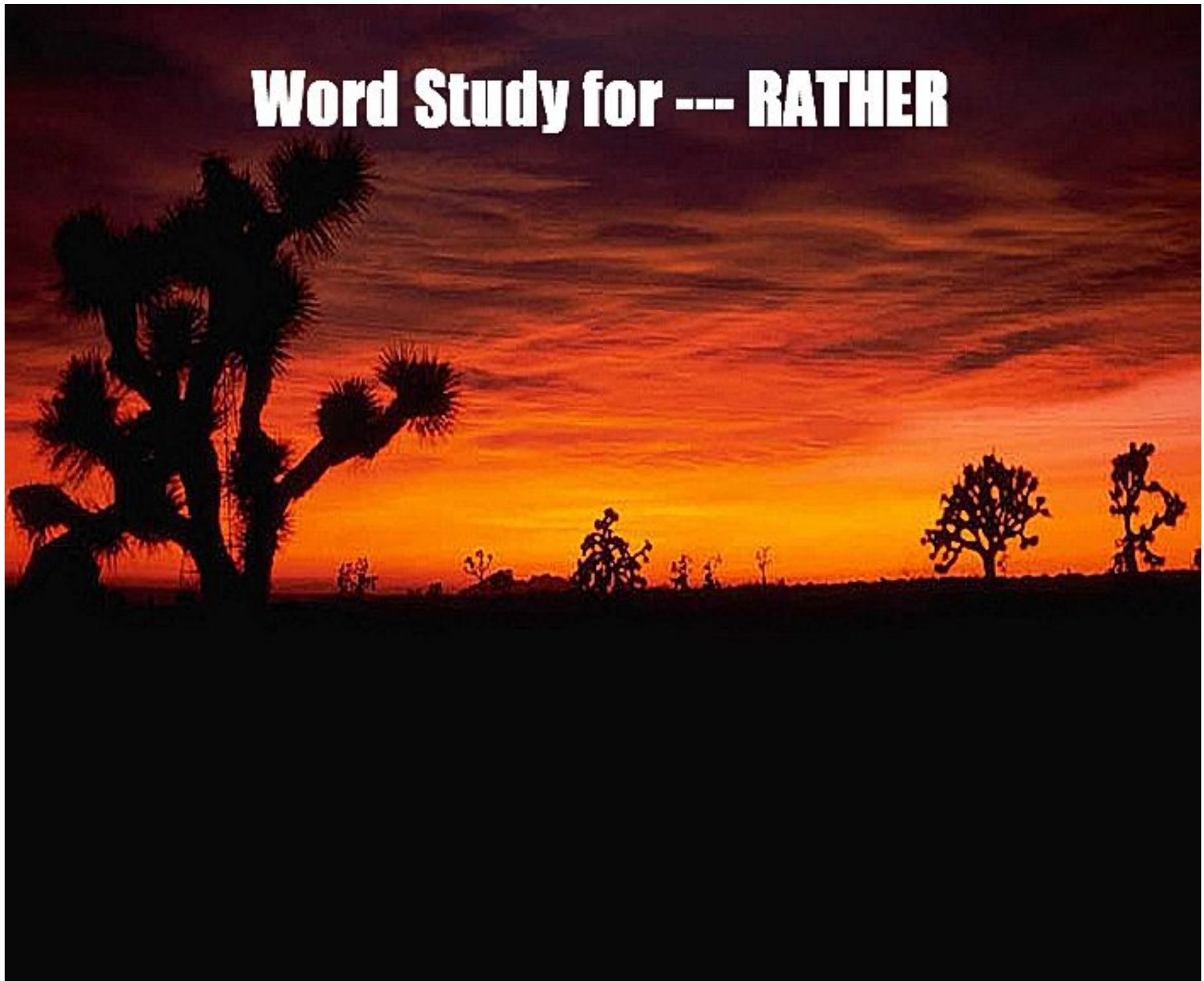


Word Study for --- RATHER



KJV Bible Word Studies for RATHER

Bible Greek and Hebrew Dictionaries combined for Word Studies

a 0376 ## &iysh {eesh}; contracted for 582 [or perhaps rather from an unused root meaning to be extant]; a man as an individual or a male person; often used as an adjunct to a more definite term (and in such cases frequently not expressed in translation): -- also, another, any (man), {a} certain, + champion, consent, each, every (one), fellow, [foot-, husband-]man, [good-, great, mighty) man, he, high (degree), him (that is), husband, man[-kind], + none, one, people, person, + steward, what (man) soever, whoso(-ever), worthy. Compare 802.

a 0579 ## &anah {aw-naw'}; a primitive root [perhaps rather identical with 578 through the idea of contraction in anguish]; to approach; hence, to meet in various senses: -- befall, deliver, happen, seek {a} quarrel.

a 6994 ## qaton {kaw-tone'}; a primitive root [rather denominative from 6996]; to diminish, i.e. be (causatively, make) diminutive or (figuratively) of no account: -- be {a} (make) small (thing), be not worthy.

abase 6031 ## `anah {aw-naw'}; a primitive root [possibly rather ident. with 6030 through the idea of looking down or browbeating]; to depress literally or figuratively, transitive or intransitive (in various applications, as follows): -- {abase} self, afflict(-ion, self), answer [by mistake for 6030], chasten self, deal hardly with, defile, exercise, force, gentleness, humble (self), hurt, ravish, sing [by mistake for 6030], speak [by mistake for 6030], submit self, weaken, X in any wise.

about 5473 ## cuwg {soog}; a primitive root [probably rather identical with 5472 through the idea of shrinking from a hedge; compare 7735]; to hem in, i.e. bind: -- set {about}.

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.

afflict 6031 ## `anah {aw-naw'}; a primitive root [possibly rather ident. with 6030 through the idea of looking down or browbeating]; to depress literally or figuratively, transitive or intransitive (in various applications, as follows): -- abase self, {afflict}(-ion, self), answer [by mistake for 6030], chasten self, deal hardly with, defile, exercise, force, gentleness, humble (self), hurt, ravish, sing [by mistake for 6030], speak [by mistake for 6030], submit self, weaken, X in any wise.

also 0376 ## &iysh {eesh}; contracted for 582 [or perhaps rather from an unused root meaning to be extant]; a man as an individual or a male person; often used as an adjunct to a more definite term (and in such cases frequently not expressed in translation): -- {also}, another, any (man), a certain, + champion, consent, each, every (one), fellow, [foot-, husband-]man, [good-, great, mighty) man, he, high (degree), him (that is), husband, man[-kind], + none, one, people, person, + steward, what (man) soever, whoso(-ever), worthy. Compare 802.

another 0376 ## &iysh {eesh}; contracted for 582 [or perhaps rather from an unused root meaning to be extant]; a man as an individual or a male person; often used as an adjunct to a more definite term (and in such cases frequently not expressed in translation): -- also, {another}, any (man), a certain, + champion, consent, each, every (one), fellow, [foot-, husband-]man, [good-, great, mighty) man, he, high (degree), him (that is), husband, man[-kind], + none, one, people, person, + steward, what (man) soever, whoso(-ever), worthy. Compare 802.

answer 6031 ## `anah {aw-naw'}; a primitive root [possibly rather ident. with 6030 through the idea of

looking down or browbeating]; to depress literally or figuratively, transitive or intransitive (in various applications, as follows): -- abase self, afflict(-ion, self), {answer} [by mistake for 6030], chasten self, deal hardly with, defile, exercise, force, gentleness, humble (self), hurt, ravish, sing [by mistake for 6030], speak [by mistake for 6030], submit self, weaken, X in any wise.

any 0376 ## &iysh {eesh}; contracted for 582 [or perhaps rather from an unused root meaning to be extant]; a man as an individual or a male person; often used as an adjunct to a more definite term (and in such cases frequently not expressed in translation): -- also, another, {any} (man), a certain, + champion, consent, each, every (one), fellow, [foot-, husband-]man, [good-, great, mighty) man, he, high (degree), him (that is), husband, man[-kind], + none, one, people, person, + steward, what (man) soever, whoso(-ever), worthy. Compare 802.

any 6031 ## `anah {aw-naw'}; a primitive root [possibly rather ident. with 6030 through the idea of looking down or browbeating]; to depress literally or figuratively, transitive or intransitive (in various applications, as follows): -- abase self, afflict(-ion, self), answer [by mistake for 6030], chasten self, deal hardly with, defile, exercise, force, gentleness, humble (self), hurt, ravish, sing [by mistake for 6030], speak [by mistake for 6030], submit self, weaken, X in {any} wise.

Ararat 0780 ## &Ararat {ar-aw-rat'}; of foreign origin; Ararat (or rather Armenia): -- {Ararat}, Armenia.

are 7121 ## qara& {kaw-raw'}; a primitive root [rather identical with 7122 through the idea of accosting a person met]; to call out to (i.e. properly, address by name, but used in a wide variety of applications): -- bewray [self], that {are} bidden, call (for, forth, self, upon), cry (unto), (be) famous, guest, invite, mention, (give) name, preach, (make) proclaim(-ation), pronounce, publish, read, renowned, say.

Armenia 0780 ## &Ararat {ar-aw-rat'}; of foreign origin; Ararat (or rather Armenia): -- Ararat, {Armenia}.

article 0326 ## &achashtariy {akh-ash-taw-ree'}; probably of Persian derivation; an achastarite (i.e. courier); the designation (rather than name) of an Israelite: -- Haakashtari [includ. the {article}].

assay 2974 ## ya&al {yaw-al'}; a primitive root [probably rather the same as 2973 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.

awake 5782 ## `uwr {oor}; a primitive root [rather identical with 5783 through the idea of opening the eyes]; to wake (literally or figuratively): -- ({a-)wake}(-n, up), lift up (self), X master, raise (up), stir up (self).

away 4185 ## muwsh {moosh}; a primitive root [perhaps rather the same as 4184 through the idea of receding by contact]; to withdraw (both literally and figuratively, whether intransitive or transitive): -- cease, depart, go back, remove, take {away}.

away 7953 ## shalah {shaw-law'}; a primitive root [rather cognate (by contraction) to the base of 5394, 7997 and their congeners through the idea of extracting]; to draw out or off, i.e. remove (the soul by death): -- take {away}.

back 4185 ## muwsh {moosh}; a primitive root [perhaps rather the same as 4184 through the idea of receding by contact]; to withdraw (both literally and figuratively, whether intransitive or transitive): -- cease, depart, go {back}, remove, take away.

base 8034 ## shem {shame}; a primitive word [perhaps rather from 7760 through the idea of definite and conspicuous position; compare 8064]; an appellation, as a mark or memorial of individuality; by implication honor, authority, character: -- + {base}, [in-]fame[-ous], named(-d), renown, report.

be 2309 # thelo {thel'-o}; or ethelo {eth-el'-o}; in certain tenses theleo {thel-eh'-o}; and etheleo {eth-el-eh'-o}; which are otherwise obsolete; apparently strengthened from the alternate form of 138; to determine (as an active option from subjective impulse; whereas 1014 properly denotes rather a passive acquiescence in objective considerations), i.e. choose or prefer (literally or figuratively); by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in: -- desire, be disposed (forward), intend, list, love, mean, please, have rather, ({be}) will (have, -ling, -ling[-ly]).

be 2309 # thelo {thel'-o}; or ethelo {eth-el'-o}; in certain tenses theleo {thel-eh'-o}; and etheleo {eth-el-eh'-o}; which are otherwise obsolete; apparently strengthened from the alternate form of 138; to determine (as an active option from subjective impulse; whereas 1014 properly denotes rather a passive acquiescence in objective considerations), i.e. choose or prefer (literally or figuratively); by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in: -- desire, {be} disposed (forward), intend, list, love, mean, please, have rather, (be) will (have, -ling, -ling[-ly]).

be 2974 ## ya&al {yaw-al'}; a primitive root [probably rather the same as 2973 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.

be 3014 ## yagah {yaw-gaw'}; a primitive root [probably rather the same as 3013 through the common idea of dissatisfaction]; to push away; -- {be} removed.

be 3349 # meteorizo {met-eh-o-rid'-zo}; from a compound of 3326 and a collateral form of 142 or perhaps rather 109 (compare "meteor"); to raise in mid-air, i.e. (figuratively) suspend (passively, fluctuate or be anxious): -- {be} of doubtful mind.

be 5111 # tolmao {tol-mah'-o}; from tolma (boldness; probably itself from the base of 5056 through the idea of extreme conduct); to venture (objectively or in act; while 2292 is rather subjective or in feeling); by implication, to be courageous: -- {be} bold, boldly, dare, durst.

be 6994 ## qaton {kaw-tone'}; a primitive root [rather denominative from 6996]; to diminish, i.e. be (causatively, make) diminutive or (figuratively) of no account: -- be a (make) small (thing), {be} not worthy.

be 6994 ## qaton {kaw-tone'}; a primitive root [rather denominative from 6996]; to diminish, i.e. be (causatively, make) diminutive or (figuratively) of no account: -- {be} a (make) small (thing), be not worthy.

be 7121 ## qara& {kaw-raw'}; a primitive root [rather identical with 7122 through the idea of accosting a person met]; to call out to (i.e. properly, address by name, but used in a wide variety of applications): -- bewray [self], that are bidden, call (for, forth, self, upon), cry (unto), ({be}) famous, guest, invite, mention, (give) name, preach, (make) proclaim(-ation), pronounce, publish, read, renowned, say.

befall 0579 ## &anah {aw-naw'}; a primitive root [perhaps rather identical with 578 through the idea of contraction in anguish]; to approach; hence, to meet in various senses: -- {befall}, deliver, happen, seek a quarrel.

begin 2974 ## ya&al {yaw-al'}; a primitive root [probably rather the same as 2973 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.

bewray 7121 ## qara& {kaw-raw'}; a primitive root [rather identical with 7122 through the idea of accosting a person met]; to call out to (i.e. properly, address by name, but used in a wide variety of applications): -- {bewray} [self], that are bidden, call (for, forth, self, upon), cry (unto), (be) famous, guest,

invite, mention, (give) name, preach, (make) proclaim(-ation), pronounce, publish, read, renowned, say.

bidden 7121 ## qara& {kaw-raw'}; a primitive root [rather identical with 7122 through the idea of accosting a person met]; to call out to (i.e. properly, address by name, but used in a wide variety of applications): -- bewray [self], that are {bidden}, call (for, forth, self, upon), cry (unto), (be) famous, guest, invite, mention, (give) name, preach, (make) proclaim(-ation), pronounce, publish, read, renowned, say.

bind 0640 ## &aphad {aw-fad'}; a primitive root [rather a denominative from 646]; to gird on (the ephod): -- {bind}, gird.

blind 5786 ## `avar {aw-var'}; a primitive root [rather denominatively from 5785 through the idea of a film over the eyes]; to blind: -- {blind}, put out. See also 5895.

bold 5111 # tolmao {tol-mah'-o}; from tolma (boldness; probably itself from the base of 5056 through the idea of extreme conduct); to venture (objectively or in act; while 2292 is rather subjective or in feeling); by implication, to be courageous: -- be {bold}, boldly, dare, durst.

boldly 5111 # tolmao {tol-mah'-o}; from tolma (boldness; probably itself from the base of 5056 through the idea of extreme conduct); to venture (objectively or in act; while 2292 is rather subjective or in feeling); by implication, to be courageous: -- be bold, {boldly}, dare, durst.

by 6031 ## `anah {aw-naw'}; a primitive root [possibly rather ident. with 6030 through the idea of looking down or browbeating]; to depress literally or figuratively, transitive or intransitive (in various applications, as follows): -- abase self, afflict(-ion, self), answer [{by} mistake for 6030], chasten self, deal hardly with, defile, exercise, force, gentleness, humble (self), hurt, ravish, sing [by mistake for 6030], speak [by mistake for 6030], submit self, weaken, X in any wise.

cake 3834 ## labiybah {law-bee-baw'}; or rather l@bibah {leb-ee-baw'}; from 3823 in its original sense of fatness (or perhaps of folding); a cake (either as fried or turned): -- {cake}.

call 7121 ## qara& {kaw-raw'}; a primitive root [rather identical with 7122 through the idea of accosting a person met]; to call out to (i.e. properly, address by name, but used in a wide variety of applications): -- bewray [self], that are bidden, {call} (for, forth, self, upon), cry (unto), (be) famous, guest, invite, mention, (give) name, preach, (make) proclaim(-ation), pronounce, publish, read, renowned, say.

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.

cast 6080 ## `aphar {aw-far'}: a primitive root: meaning either to be gray or perhaps rather to pulverize; used only as denominative from 6083, to be dust: -- {cast} [dust].

cease 4185 ## muwsh {moosh}; a primitive root [perhaps rather the same as 4184 through the idea of receding by contact]; to withdraw (both literally and figuratively, whether intransitive or transitive): -- {cease}, depart, go back, remove, take away.

certain 0376 ## &iysh {eesh}; contracted for 582 [or perhaps rather from an unused root meaning to be extant]; a man as an individual or a male person; often used as an adjunct to a more definite term (and in such cases frequently not expressed in translation): -- also, another, any (man), a {certain}, + champion, consent, each, every (one), fellow, [foot-, husband-]man, [good-, great, mighty) man, he, high (degree), him (that is), husband, man[-kind], + none, one, people, person, + steward, what (man) soever, whoso(-ever), worthy. Compare 802.

champion 0376 ## &iysh {eesh}; contracted for 582 [or perhaps rather from an unused root meaning to be

extant]; a man as an individual or a male person; often used as an adjunct to a more definite term (and in such cases frequently not expressed in translation): -- also, another, any (man), a certain, + {champion}, consent, each, every (one), fellow, [foot-, husband-]man, [good-, great, mighty) man, he, high (degree), him (that is), husband, man[-kind], + none, one, people, person, + steward, what (man) soever, whoso(-ever), worthy. Compare 802.

chasten 6031 ## `anah {aw-naw'}; a primitive root [possibly rather ident. with 6030 through the idea of looking down or browbeating]; to depress literally or figuratively, transitive or intransitive (in various applications, as follows): -- abase self, afflict(-ion, self), answer [by mistake for 6030], {chasten} self, deal hardly with, defile, exercise, force, gentleness, humble (self), hurt, ravish, sing [by mistake for 6030], speak [by mistake for 6030], submit self, weaken, X in any wise.

clod 1487 ## guwsh {goosh}; or rather (by permutation) giysh {gheesh}; of uncertain derivation; a mass of earth: -- {clod}.

comfort 4010 ## mabliyyiyth {mab-leeg-eeth'}; from 1082; desistance (or rather desolation): -- {comfort} self.

consent 0376 ## &iysh {eesh}; contracted for 582 [or perhaps rather from an unused root meaning to be extant]; a man as an individual or a male person; often used as an adjunct to a more definite term (and in such cases frequently not expressed in translation): -- also, another, any (man), a certain, + champion, {consent}, each, every (one), fellow, [foot-, husband-]man, [good-, great, mighty) man, he, high (degree), him (that is), husband, man[-kind], + none, one, people, person, + steward, what (man) soever, whoso(-ever), worthy. Compare 802.

content 2974 ## ya&al {yaw-al'}; a primitive root [probably rather the same as 2973 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.

creditor 5383 ## nashah {naw-shaw'}; a primitive root [rather identical with 5382, in the sense of 5378]; to lend or (by reciprocity) borrow on security or interest: -- {creditor}, exact, extortioner, lend, usurer, lend on (taker on) usury.

cry 7121 ## qara& {kaw-raw'}; a primitive root [rather identical with 7122 through the idea of accosting a person met]; to call out to (i.e. properly, address by name, but used in a wide variety of applications): -- bewray [self], that are bidden, call (for, forth, self, upon), {cry} (unto), (be) famous, guest, invite, mention, (give) name, preach, (make) proclaim(-ation), pronounce, publish, read, renowned, say.

dare 5111 # tolmao {tol-mah'-o}; from tolma (boldness; probably itself from the base of 5056 through the idea of extreme conduct); to venture (objectively or in act; while 2292 is rather subjective or in feeling); by implication, to be courageous: -- be bold, boldly, {dare}, durst.

deal 6031 ## `anah {aw-naw'}; a primitive root [possibly rather ident. with 6030 through the idea of looking down or browbeating]; to depress literally or figuratively, transitive or intransitive (in various applications, as follows): -- abase self, afflict(-ion, self), answer [by mistake for 6030], chasten self, {deal} hardly with, defile, exercise, force, gentleness, humble (self), hurt, ravish, sing [by mistake for 6030], speak [by mistake for 6030], submit self, weaken, X in any wise.

defile 6031 ## `anah {aw-naw'}; a primitive root [possibly rather ident. with 6030 through the idea of looking down or browbeating]; to depress literally or figuratively, transitive or intransitive (in various applications, as follows): -- abase self, afflict(-ion, self), answer [by mistake for 6030], chasten self, deal hardly with, {defile}, exercise, force, gentleness, humble (self), hurt, ravish, sing [by mistake for 6030], speak [by mistake for 6030], submit self, weaken, X in any wise.

degree 0376 ## &iysh {eesh}; contracted for 582 [or perhaps rather from an unused root meaning to be

extant]; a man as an individual or a male person; often used as an adjunct to a more definite term (and in such cases frequently not expressed in translation): -- also, another, any (man), a certain, + champion, consent, each, every (one), fellow, [foot-, husband-]man, [good-, great, mighty) man, he, high (degree), him (that is), husband, man[-kind], + none, one, people, person, + steward, what (man) soever, whoso(-ever), worthy. Compare 802.

deliver 0579 ## &anah {aw-naw'}; a primitive root [perhaps rather identical with 578 through the idea of contraction in anguish]; to approach; hence, to meet in various senses: -- befall, {deliver}, happen, seek a quarrel.

depart 4185 ## muwsh {moosh}; a primitive root [perhaps rather the same as 4184 through the idea of receding by contact]; to withdraw (both literally and figuratively, whether intransitive or transitive): -- cease, {depart}, go back, remove, take away.

desire 2309 # thelo {thel'-o}; or ethelo {eth-el'-o}; in certain tenses theleo {thel-eh'-o}; and etheleo {eth-el-eh'-o}; which are otherwise obsolete; apparently strengthened from the alternate form of 138; to determine (as an active option from subjective impulse; whereas 1014 properly denotes rather a passive acquiescence in objective considerations), i.e. choose or prefer (literally or figuratively); by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in: -- {desire}, be disposed (forward), intend, list, love, mean, please, have rather, (be) will (have, -ling, -ling[-ly]).

disposed 2309 # thelo {thel'-o}; or ethelo {eth-el'-o}; in certain tenses theleo {thel-eh'-o}; and etheleo {eth-el-eh'-o}; which are otherwise obsolete; apparently strengthened from the alternate form of 138; to determine (as an active option from subjective impulse; whereas 1014 properly denotes rather a passive acquiescence in objective considerations), i.e. choose or prefer (literally or figuratively); by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in: -- desire, be {disposed} (forward), intend, list, love, mean, please, have rather, (be) will (have, -ling, -ling[-ly]).

doubtful 3349 # meteorizo {met-eh-o-rid'-zo}; from a compound of 3326 and a collateral form of 142 or perhaps rather 109 (compare "meteor"); to raise in mid-air, i.e. (figuratively) suspend (passively, fluctuate or be anxious): -- be of {doubtful} mind.

doves 2755 ## charey-yowniym {khar-ay'-yo-neem'}; from the plural of 2716 and the plural of 3123; excrements of doves {or perhaps rather the plural of a single word chara&yown {khar-aw-yone'}; of similar or uncertain derivation, probably a kind of vegetable: -- {doves}' dung.

down 4496 # rhipo {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.

dried 7033 ## qalah {kaw-law'}; a primitive root [rather identical with 7034 through the idea of shrinkage by heat]; to toast, i.e. scorch partially or slowly: -- {dried}, loathsome, parch, roast.

dung 2755 ## charey-yowniym {khar-ay'-yo-neem'}; from the plural of 2716 and the plural of 3123; excrements of doves {or perhaps rather the plural of a single word chara&yown {khar-aw-yone'}; of similar or uncertain derivation, probably a kind of vegetable: -- doves' {dung}.

durst 5111 # tolmao {tol-mah'-o}; from tolma (boldness; probably itself from the base of 5056 through the idea of extreme conduct); to venture (objectively or in act; while 2292 is rather subjective or in feeling); by implication, to be courageous: -- be bold, boldly, dare, {durst}.

dust 6080 ## `aphar {aw-far'}: a primitive root: meaning either to be gray or perhaps rather to pulverize;

used only as denominative from 6083, to be dust: -- cast [{{dust}}].

each 0376 ## &iysh {eesh}; contracted for 582 [or perhaps rather from an unused root meaning to be extant]; a man as an individual or a male person; often used as an adjunct to a more definite term (and in such cases frequently not expressed in translation): -- also, another, any (man), a certain, + champion, consent, {each}, every (one), fellow, [foot-, husband-]man, [good-, great, mighty) man, he, high (degree), him (that is), husband, man[-kind], + none, one, people, person, + steward, what (man) soever, whoso(-ever), worthy. Compare 802.

eat 5176 # trogo {tro'-go}; probably strengthened from a collateral form of the base of 5134 and 5147 through the idea of corrosion or wear; or perhaps rather of a base of 5167 and 5149 through the idea of a crunching sound; to gnaw or chew, i.e. (generally) to eat: -- {eat}.

Elonites 0440 ## &Elowniy {ay-lo-nee'}; or rather (shortened) &Eloniy {ay-lo-nee'}; patron from 438; an Elonite or descendant (collectively) of Elon: -- {Elonites}.

endow 4117 ## mahar {maw-har'}; a primitive root (perhaps rather the same as 4116 through the idea of readiness in assent); to bargain (for a wife), i.e. to wed: -- {endow}, X surely.

entreat 5530 # chraomai {khrah'-om-ahee}; middle voice of a primary verb (perhaps rather from 5495, to handle); to furnish what is needed; (give an oracle, "graze" [touch slightly], light upon, etc.), i.e. (by implication) to employ or (by extension) to act towards one in a given manner: -- {entreat}, use. Compare 5531; 5534.

ever 0376 ## &iysh {eesh}; contracted for 582 [or perhaps rather from an unused root meaning to be extant]; a man as an individual or a male person; often used as an adjunct to a more definite term (and in such cases frequently not expressed in translation): -- also, another, any (man), a certain, + champion, consent, each, every (one), fellow, [foot-, husband-]man, [good-, great, mighty) man, he, high (degree), him (that is), husband, man[-kind], + none, one, people, person, + steward, what (man) soever, whoso({-ever}), worthy. Compare 802.

every 0376 ## &iysh {eesh}; contracted for 582 [or perhaps rather from an unused root meaning to be extant]; a man as an individual or a male person; often used as an adjunct to a more definite term (and in such cases frequently not expressed in translation): -- also, another, any (man), a certain, + champion, consent, each, {every} (one), fellow, [foot-, husband-]man, [good-, great, mighty) man, he, high (degree), him (that is), husband, man[-kind], + none, one, people, person, + steward, what (man) soever, whoso(-ever), worthy. Compare 802.

exact 5383 ## nashah {naw-shaw'}; a primitive root [rather identical with 5382, in the sense of 5378]; to lend or (by reciprocity) borrow on security or interest: -- creditor, {exact}, extortioner, lend, usurer, lend on (taker on) usury.

exercise 6031 ## `anah {aw-naw'}; a primitive root [possibly rather ident. with 6030 through the idea of looking down or browbeating]; to depress literally or figuratively, transitive or intransitive (in various applications, as follows): -- abase self, afflict(-ion, self), answer [by mistake for 6030], chasten self, deal hardly with, defile, {exercise}, force, gentleness, humble (self), hurt, ravish, sing [by mistake for 6030], speak [by mistake for 6030], submit self, weaken, X in any wise.

extortioner 5383 ## nashah {naw-shaw'}; a primitive root [rather identical with 5382, in the sense of 5378]; to lend or (by reciprocity) borrow on security or interest: -- creditor, exact, {extortioner}, lend, usurer, lend on (taker on) usury.

famous 7121 ## qara& {kaw-raw'}; a primitive root [rather identical with 7122 through the idea of accosting a person met]; to call out to (i.e. properly, address by name, but used in a wide variety of applications): -- bewray [self], that are bidden, call (for, forth, self, upon), cry (unto), (be) {famous}, guest,

invite, mention, (give) name, preach, (make) proclaim(-ation), pronounce, publish, read, renowned, say.

fellow 0376 ## &iysh {eesh}; contracted for 582 [or perhaps rather from an unused root meaning to be extant]; a man as an individual or a male person; often used as an adjunct to a more definite term (and in such cases frequently not expressed in translation): -- also, another, any (man), a certain, + champion, consent, each, every (one), {fellow}, [foot-, husband-]man, [good-, great, mighty) man, he, high (degree), him (that is), husband, man[-kind], + none, one, people, person, + steward, what (man) soever, whoso(-ever), worthy. Compare 802.

fish 1709 ## dag {dawg}; or (fully) da&g (Nehemiah 13:16) {dawg}; from 1711; a fish (as prolific); or perhaps rather from 1672 (as timid); but still better from 1672 (in the sense of squirming, i.e. moving by the vibratory action of the tail); a fish (often used collectively): -- {fish}.

foot- 0376 ## &iysh {eesh}; contracted for 582 [or perhaps rather from an unused root meaning to be extant]; a man as an individual or a male person; often used as an adjunct to a more definite term (and in such cases frequently not expressed in translation): -- also, another, any (man), a certain, + champion, consent, each, every (one), fellow, [{foot-}, husband-]man, [good-, great, mighty) man, he, high (degree), him (that is), husband, man[-kind], + none, one, people, person, + steward, what (man) soever, whoso(-ever), worthy. Compare 802.

for 6031 ## `anah {aw-naw'}; a primitive root [possibly rather ident. with 6030 through the idea of looking down or browbeating]; to depress literally or figuratively, transitive or intransitive (in various applications, as follows): -- abase self, afflict(-ion, self), answer [by mistake {for} 6030], chasten self, deal hardly with, defile, exercise, force, gentleness, humble (self), hurt, ravish, sing [by mistake for 6030], speak [by mistake for 6030], submit self, weaken, X in any wise.

for 7121 ## qara& {kaw-raw'}; a primitive root [rather identical with 7122 through the idea of accosting a person met]; to call out to (i.e. properly, address by name, but used in a wide variety of applications): -- bewray [self], that are bidden, call ({for}, forth, self, upon), cry (unto), (be) famous, guest, invite, mention, (give) name, preach, (make) proclaim(-ation), pronounce, publish, read, renowned, say.

force 6031 ## `anah {aw-naw'}; a primitive root [possibly rather ident. with 6030 through the idea of looking down or browbeating]; to depress literally or figuratively, transitive or intransitive (in various applications, as follows): -- abase self, afflict(-ion, self), answer [by mistake for 6030], chasten self, deal hardly with, defile, exercise, {force}, gentleness, humble (self), hurt, ravish, sing [by mistake for 6030], speak [by mistake for 6030], submit self, weaken, X in any wise.

forth 7121 ## qara& {kaw-raw'}; a primitive root [rather identical with 7122 through the idea of accosting a person met]; to call out to (i.e. properly, address by name, but used in a wide variety of applications): -- bewray [self], that are bidden, call (for, {forth}, self, upon), cry (unto), (be) famous, guest, invite, mention, (give) name, preach, (make) proclaim(-ation), pronounce, publish, read, renowned, say.

forward 2309 # thelo {thel'-o}; or ethelo {eth-el'-o}; in certain tenses theleo {thel-eh'-o}; and etheleo {eth-el-eh'-o}; which are otherwise obsolete; apparently strengthened from the alternate form of 138; to determine (as an active option from subjective impulse; whereas 1014 properly denotes rather a passive acquiescence in objective considerations), i.e. choose or prefer (literally or figuratively); by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in: -- desire, be disposed ({forward}), intend, list, love, mean, please, have rather, (be) will (have, -ling, -ling[-ly]).

four-)square 7251 ## raba` {raw-bah'}; a primitive root [rather identical with 7250 through the idea of sprawling "at all fours" (or possibly the reverse is the order of deriv.); compare 702]; properly, to be four (sided); used only as denominative of 7253; to be quadrate: -- ({four-)square}(-d).

gentleness 6031 ## `anah {aw-naw'}; a primitive root [possibly rather ident. with 6030 through the idea of

looking down or browbeating]; to depress literally or figuratively, transitive or intransitive (in various applications, as follows): -- abase self, afflict(-ion, self), answer [by mistake for 6030], chasten self, deal hardly with, defile, exercise, force, {gentleness}, humble (self), hurt, ravish, sing [by mistake for 6030], speak [by mistake for 6030], submit self, weaken, X in any wise.

gird 0640 ## &aphad {aw-fad'}; a primitive root [rather a denominative from 646]; to gird on (the ephod): - - bind, {gird}.

give 0239 ## &azan {aw-zan'}; a primitive root [rather identical with 238 through the idea of scales as if two ears]; to weigh, i.e. (figuratively) ponder: -- {give} good head.

give 7121 ## qara& {kaw-raw'}; a primitive root [rather identical with 7122 through the idea of accosting a person met]; to call out to (i.e. properly, address by name, but used in a wide variety of applications): -- bewray [self], that are bidden, call (for, forth, self, upon), cry (unto), (be) famous, guest, invite, mention, ({give}) name, preach, (make) proclaim(-ation), pronounce, publish, read, renowned, say.

go 4185 ## muwsh {moosh}; a primitive root [perhaps rather the same as 4184 through the idea of receding by contact]; to withdraw (both literally and figuratively, whether intransitive or transitive): -- cease, depart, {go} back, remove, take away.

good 0239 ## &azan {aw-zan'}; a primitive root [rather identical with 238 through the idea of scales as if two ears]; to weigh, i.e. (figuratively) ponder: -- give {good} head.

good- 0376 ## &iysh {eesh}; contracted for 582 [or perhaps rather from an unused root meaning to be extant]; a man as an individual or a male person; often used as an adjunct to a more definite term (and in such cases frequently not expressed in translation): -- also, another, any (man), a certain, + champion, consent, each, every (one), fellow, [foot-, husband-]man, [{good-}, great, mighty) man, he, high (degree), him (that is), husband, man[-kind], + none, one, people, person, + steward, what (man) soever, whoso(-ever), worthy. Compare 802.

great 0376 ## &iysh {eesh}; contracted for 582 [or perhaps rather from an unused root meaning to be extant]; a man as an individual or a male person; often used as an adjunct to a more definite term (and in such cases frequently not expressed in translation): -- also, another, any (man), a certain, + champion, consent, each, every (one), fellow, [foot-, husband-]man, [good-, {great}, mighty) man, he, high (degree), him (that is), husband, man[-kind], + none, one, people, person, + steward, what (man) soever, whoso(-ever), worthy. Compare 802.

guest 7121 ## qara& {kaw-raw'}; a primitive root [rather identical with 7122 through the idea of accosting a person met]; to call out to (i.e. properly, address by name, but used in a wide variety of applications): -- bewray [self], that are bidden, call (for, forth, self, upon), cry (unto), (be) famous, {guest}, invite, mention, (give) name, preach, (make) proclaim(-ation), pronounce, publish, read, renowned, say.

Haakashtari 0326 ## &achashtariy {akh-ash-taw-ree'}; probably of Persian derivation; an achastarite (i.e. courier); the designation (rather than name) of an Israelite: -- {Haakashtari} [includ. the article].

hand 8040 ## s@mo&wl {sem-ole'}; or s@mo&l {sem-ole'}; a primitive word [rather perhaps from the same as 8071 (by insertion of the aleph) through the idea of wrapping up]; properly, dark (as enveloped), i.e. the north; hence (by orientation), the left hand: -- left ({hand}, side).

happen 0579 ## &anah {aw-naw'}; a primitive root [perhaps rather identical with 578 through the idea of contraction in anguish]; to approach; hence, to meet in various senses: -- befall, deliver, {happen}, seek a quarrel.

hardly 6031 ## `anah {aw-naw'}; a primitive root [possibly rather ident. with 6030 through the idea of looking down or browbeating]; to depress literally or figuratively, transitive or intransitive (in various

applications, as follows): -- abase self, afflict(-ion, self), answer [by mistake for 6030], chasten self, deal [hardly] with, defile, exercise, force, gentleness, humble (self), hurt, ravish, sing [by mistake for 6030], speak [by mistake for 6030], submit self, weaken, X in any wise.

have 2309 # thelo {thel'-o}; or ethelo {eth-el'-o}; in certain tenses theleo {thel-eh'-o}; and etheleo {eth-el-eh'-o}; which are otherwise obsolete; apparently strengthened from the alternate form of 138; to determine (as an active option from subjective impulse; whereas 1014 properly denotes rather a passive acquiescence in objective considerations), i.e. choose or prefer (literally or figuratively); by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in: -- desire, be disposed (forward), intend, list, love, mean, please, have rather, (be) will ({have}, -ling, -ling[-ly]).

have 2309 # thelo {thel'-o}; or ethelo {eth-el'-o}; in certain tenses theleo {thel-eh'-o}; and etheleo {eth-el-eh'-o}; which are otherwise obsolete; apparently strengthened from the alternate form of 138; to determine (as an active option from subjective impulse; whereas 1014 properly denotes rather a passive acquiescence in objective considerations), i.e. choose or prefer (literally or figuratively); by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in: -- desire, be disposed (forward), intend, list, love, mean, please, {have} rather, (be) will (have, -ling, -ling[-ly]).

he 0376 ## &iysh {eesh}; contracted for 582 [or perhaps rather from an unused root meaning to be extant]; a man as an individual or a male person; often used as an adjunct to a more definite term (and in such cases frequently not expressed in translation): -- also, another, any (man), a certain, + champion, consent, each, every (one), fellow, [foot-, husband-]man, [good-, great, mighty) man, {he}, high (degree), him (that is), husband, man[-kind], + none, one, people, person, + steward, what (man) soever, whoso(-ever), worthy. Compare 802.

head 0239 ## &azan {aw-zan'}; a primitive root [rather identical with 238 through the idea of scales as if two ears]; to weigh, i.e. (figuratively) ponder: -- give good {head}.

high 0376 ## &iysh {eesh}; contracted for 582 [or perhaps rather from an unused root meaning to be extant]; a man as an individual or a male person; often used as an adjunct to a more definite term (and in such cases frequently not expressed in translation): -- also, another, any (man), a certain, + champion, consent, each, every (one), fellow, [foot-, husband-]man, [good-, great, mighty) man, he, {high} (degree), him (that is), husband, man[-kind], + none, one, people, person, + steward, what (man) soever, whoso(-ever), worthy. Compare 802.

him 0376 ## &iysh {eesh}; contracted for 582 [or perhaps rather from an unused root meaning to be extant]; a man as an individual or a male person; often used as an adjunct to a more definite term (and in such cases frequently not expressed in translation): -- also, another, any (man), a certain, + champion, consent, each, every (one), fellow, [foot-, husband-]man, [good-, great, mighty) man, he, high (degree), {him} (that is), husband, man[-kind], + none, one, people, person, + steward, what (man) soever, whoso(-ever), worthy. Compare 802.

humble 6031 ## `anah {aw-naw'}; a primitive root [possibly rather ident. with 6030 through the idea of looking down or browbeating]; to depress literally or figuratively, transitive or intransitive (in various applications, as follows): -- abase self, afflict(-ion, self), answer [by mistake for 6030], chasten self, deal hardly with, defile, exercise, force, gentleness, {humble} (self), hurt, ravish, sing [by mistake for 6030], speak [by mistake for 6030], submit self, weaken, X in any wise.

hurt 6031 ## `anah {aw-naw'}; a primitive root [possibly rather ident. with 6030 through the idea of looking down or browbeating]; to depress literally or figuratively, transitive or intransitive (in various applications, as follows): -- abase self, afflict(-ion, self), answer [by mistake for 6030], chasten self, deal hardly with, defile, exercise, force, gentleness, humble (self), {hurt}, ravish, sing [by mistake for 6030], speak [by mistake for 6030], submit self, weaken, X in any wise.

husband 0376 ## &iysh {eesh}; contracted for 582 [or perhaps rather from an unused root meaning to be extant]; a man as an individual or a male person; often used as an adjunct to a more definite term (and in such cases frequently not expressed in translation): -- also, another, any (man), a certain, + champion, consent, each, every (one), fellow, [foot-, husband-]man, [good-, great, mighty) man, he, high (degree), him (that is), {husband}, man[-kind], + none, one, people, person, + steward, what (man) soever, whoso(-ever), worthy. Compare 802.

husband-]man 0376 ## &iysh {eesh}; contracted for 582 [or perhaps rather from an unused root meaning to be extant]; a man as an individual or a male person; often used as an adjunct to a more definite term (and in such cases frequently not expressed in translation): -- also, another, any (man), a certain, + champion, consent, each, every (one), fellow, [foot-, {husband-]man}, [good-, great, mighty) man, he, high (degree), him (that is), husband, man[-kind], + none, one, people, person, + steward, what (man) soever, whoso(-ever), worthy. Compare 802.

in 6031 ## `anah {aw-naw'}; a primitive root [possibly rather ident. with 6030 through the idea of looking down or browbeating]; to depress literally or figuratively, transitive or intransitive (in various applications, as follows): -- abase self, afflict(-ion, self), answer [by mistake for 6030], chasten self, deal hardly with, defile, exercise, force, gentleness, humble (self), hurt, ravish, sing [by mistake for 6030], speak [by mistake for 6030], submit self, weaken, X {in} any wise.

in 8033 ## sham {shawm}; a primitive particle [rather from the relative pronoun, 834]; there (transferring to time) then; often thither, or thence: -- {in} it, + thence, there (-in, + of, + out), + thither, + whither.

in-]fame 8034 ## shem {shame}; a primitive word [perhaps rather from 7760 through the idea of definite and conspicuous position; compare 8064]; an appellation, as a mark or memorial of individuality; by implication honor, authority, character: -- + base, [{in-]fame}[-ous], named(-d), renown, report.

includ 0326 ## &achashtariy {akh-ash-taw-ree'}; probably of Persian derivation; an achastarite (i.e. courier); the designation (rather than name) of an Israelite: -- Haakashtari [{includ}. the article].

intend 2309 # thelo {thel'-o}; or ethelo {eth-el'-o}; in certain tenses theleo {thel-eh'-o}; and etheleo {eth-el-eh'-o}; which are otherwise obsolete; apparently strengthened from the alternate form of 138; to determine (as an active option from subjective impulse; whereas 1014 properly denotes rather a passive acquiescence in objective considerations), i.e. choose or prefer (literally or figuratively); by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in: -- desire, be disposed (forward), {intend}, list, love, mean, please, have rather, (be) will (have, -ling, -ling[-ly]).

intreat 6279 ## `athar {aw-thar'}; a primitive root [rather denominative from 6281]; to burn incense in worship, i.e. intercede (reciprocally, listen to prayer): -- {intreat}, (make) pray(-er).

invite 7121 ## qara& {kaw-raw'}; a primitive root [rather identical with 7122 through the idea of accosting a person met]; to call out to (i.e. properly, address by name, but used in a wide variety of applications): -- bewray [self], that are bidden, call (for, forth, self, upon), cry (unto), (be) famous, guest, {invite}, mention, (give) name, preach, (make) proclaim(-ation), pronounce, publish, read, renowned, say.

is 0376 ## &iysh {eesh}; contracted for 582 [or perhaps rather from an unused root meaning to be extant]; a man as an individual or a male person; often used as an adjunct to a more definite term (and in such cases frequently not expressed in translation): -- also, another, any (man), a certain, + champion, consent, each, every (one), fellow, [foot-, husband-]man, [good-, great, mighty) man, he, high (degree), him (that {is}), husband, man[-kind], + none, one, people, person, + steward, what (man) soever, whoso(-ever), worthy. Compare 802.

it 8033 ## sham {shawm}; a primitive particle [rather from the relative pronoun, 834]; there (transferring

to time) then; often thither, or thence: -- in {it}, + thence, there (-in, + of, + out), + thither, + whither.

kind 0376 ## &iysh {eesh}; contracted for 582 [or perhaps rather from an unused root meaning to be extant]; a man as an individual or a male person; often used as an adjunct to a more definite term (and in such cases frequently not expressed in translation): -- also, another, any (man), a certain, + champion, consent, each, every (one), fellow, [foot-, husband-]man, [good-, great, mighty) man, he, high (degree), him (that is), husband, man[{-kind}], + none, one, people, person, + steward, what (man) soever, whoso(-ever), worthy. Compare 802.

kinswoman 4129 ## mowda` {mo-dah'}; or rather moda` {mo-daw'}; from 3045; an acquaintance: -- {kinswoman}.

lament 0421 ## &alah {aw-law'}; a primitive root [rather identical with 422 through the idea of invocation]; to bewail: -- {lament}.

left 8040 ## s@mo&wl {sem-ole'}; or s@mo&l {sem-ole'}; a primitive word [rather perhaps from the same as 8071 (by insertion of the aleph) through the idea of wrapping up]; properly, dark (as enveloped), i.e. the north; hence (by orientation), the left hand: -- {left} (hand, side).

lend 5383 ## nashah {naw-shaw'}; a primitive root [rather identical with 5382, in the sense of 5378]; to lend or (by reciprocity) borrow on security or interest: -- creditor, exact, extortioner, lend, usurer, {lend} on (taker on) usury.

lend 5383 ## nashah {naw-shaw'}; a primitive root [rather identical with 5382, in the sense of 5378]; to lend or (by reciprocity) borrow on security or interest: -- creditor, exact, extortioner, {lend}, usurer, lend on (taker on) usury.

lift 5782 ## `uwr {oor}; a primitive root [rather identical with 5783 through the idea of opening the eyes]; to wake (literally or figuratively): -- (a-)wake(-n, up), {lift} up (self), X master, raise (up), stir up (self).

list 2309 # thelo {thel'-o}; or ethelo {eth-el'-o}; in certain tenses theleo {thel-eh'-o}; and etheleo {eth-el-eh'-o}; which are otherwise obsolete; apparently strengthened from the alternate form of 138; to determine (as an active option from subjective impulse; whereas 1014 properly denotes rather a passive acquiescence in objective considerations), i.e. choose or prefer (literally or figuratively); by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in: -- desire, be disposed (forward), intend, {list}, love, mean, please, have rather, (be) will (have, -ling, -ling[-ly]).

loathsome 7033 ## qalah {kaw-law'}; a primitive root [rather identical with 7034 through the idea of shrinkage by heat]; to toast, i.e. scorch partially or slowly: -- dried, {loathsome}, parch, roast.

love 2309 # thelo {thel'-o}; or ethelo {eth-el'-o}; in certain tenses theleo {thel-eh'-o}; and etheleo {eth-el-eh'-o}; which are otherwise obsolete; apparently strengthened from the alternate form of 138; to determine (as an active option from subjective impulse; whereas 1014 properly denotes rather a passive acquiescence in objective considerations), i.e. choose or prefer (literally or figuratively); by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in: -- desire, be disposed (forward), intend, list, {love}, mean, please, have rather, (be) will (have, -ling, -ling[-ly]).

make 6279 ## `athar {aw-thar'}; a primitive root [rather denominative from 6281]; to burn incense in worship, i.e. intercede (reciprocally, listen to prayer): -- intreat, ({make}) pray(-er).

make 6994 ## qaton {kaw-tone'}; a primitive root [rather denominative from 6996]; to diminish, i.e. be (causatively, make) diminutive or (figuratively) of no account: -- be a ({make}) small (thing), be not worthy.

make 7121 ## qara& {kaw-raw'}; a primitive root [rather identical with 7122 through the idea of accosting a person met]; to call out to (i.e. properly, address by name, but used in a wide variety of applications): -- bewray [self], that are bidden, call (for, forth, self, upon), cry (unto), (be) famous, guest, invite, mention, (give) name, preach, ({make}) proclaim(-ation), pronounce, publish, read, renowned, say.

man 0376 ## &iysh {eesh}; contracted for 582 [or perhaps rather from an unused root meaning to be extant]; a man as an individual or a male person; often used as an adjunct to a more definite term (and in such cases frequently not expressed in translation): -- also, another, any (man), a certain, + champion, consent, each, every (one), fellow, [foot-, husband-]man, [good-, great, mighty) man, he, high (degree), him (that is), husband, man[-kind], + none, one, people, person, + steward, what ({man}) soever, whoso(-ever), worthy. Compare 802.

man 0376 ## &iysh {eesh}; contracted for 582 [or perhaps rather from an unused root meaning to be extant]; a man as an individual or a male person; often used as an adjunct to a more definite term (and in such cases frequently not expressed in translation): -- also, another, any (man), a certain, + champion, consent, each, every (one), fellow, [foot-, husband-]man, [good-, great, mighty) {man}, he, high (degree), him (that is), husband, man[-kind], + none, one, people, person, + steward, what (man) soever, whoso(-ever), worthy. Compare 802.

man 0376 ## &iysh {eesh}; contracted for 582 [or perhaps rather from an unused root meaning to be extant]; a man as an individual or a male person; often used as an adjunct to a more definite term (and in such cases frequently not expressed in translation): -- also, another, any ({man}), a certain, + champion, consent, each, every (one), fellow, [foot-, husband-]man, [good-, great, mighty) man, he, high (degree), him (that is), husband, man[-kind], + none, one, people, person, + steward, what (man) soever, whoso(-ever), worthy. Compare 802.

man 0376 ## &iysh {eesh}; contracted for 582 [or perhaps rather from an unused root meaning to be extant]; a man as an individual or a male person; often used as an adjunct to a more definite term (and in such cases frequently not expressed in translation): -- also, another, any (man), a certain, + champion, consent, each, every (one), fellow, [foot-, husband-]man, [good-, great, mighty) man, he, high (degree), him (that is), husband, {man}[-kind], + none, one, people, person, + steward, what (man) soever, whoso(-ever), worthy. Compare 802.

master 5782 ## `uwr {oor}; a primitive root [rather identical with 5783 through the idea of opening the eyes]; to wake (literally or figuratively): -- (a-)wake(-n, up), lift up (self), X {master}, raise (up), stir up (self).

mean 2309 # thelo {thel'-o}; or ethelo {eth-el'-o}; in certain tenses theleo {thel-eh'-o}; and etheleo {eth-el-eh'-o}; which are otherwise obsolete; apparently strengthened from the alternate form of 138; to determine (as an active option from subjective impulse; whereas 1014 properly denotes rather a passive acquiescence in objective considerations), i.e. choose or prefer (literally or figuratively); by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in: -- desire, be disposed (forward), intend, list, love, {mean}, please, have rather, (be) will (have, -ling, -ling[-ly]).

mention 7121 ## qara& {kaw-raw'}; a primitive root [rather identical with 7122 through the idea of accosting a person met]; to call out to (i.e. properly, address by name, but used in a wide variety of applications): -- bewray [self], that are bidden, call (for, forth, self, upon), cry (unto), (be) famous, guest, invite, {mention}, (give) name, preach, (make) proclaim(-ation), pronounce, publish, read, renowned, say.

mighty 0376 ## &iysh {eesh}; contracted for 582 [or perhaps rather from an unused root meaning to be extant]; a man as an individual or a male person; often used as an adjunct to a more definite term (and in such cases frequently not expressed in translation): -- also, another, any (man), a certain, + champion, consent, each, every (one), fellow, [foot-, husband-]man, [good-, great, {mighty}) man, he, high (degree),

him (that is), husband, man[-kind], + none, one, people, person, + steward, what (man) soever, whoso(-ever), worthy. Compare 802.

mind 3349 # meteorizo {met-eh-o-rid'-zo}; from a compound of 3326 and a collateral form of 142 or perhaps rather 109 (compare "meteor"); to raise in mid-air, i.e. (figuratively) suspend (passively, fluctuate or be anxious): -- be of doubtful {mind}.

mistake 6031 ## `anah {aw-naw'}; a primitive root [possibly rather ident. with 6030 through the idea of looking down or browbeating]; to depress literally or figuratively, transitive or intransitive (in various applications, as follows): -- abase self, afflict(-ion, self), answer [by {mistake} for 6030], chasten self, deal hardly with, defile, exercise, force, gentleness, humble (self), hurt, ravish, sing [by mistake for 6030], speak [by mistake for 6030], submit self, weaken, X in any wise.

name 7121 ## qara& {kaw-raw'}; a primitive root [rather identical with 7122 through the idea of accosting a person met]; to call out to (i.e. properly, address by name, but used in a wide variety of applications): -- bewray [self], that are bidden, call (for, forth, self, upon), cry (unto), (be) famous, guest, invite, mention, (give) {name}, preach, (make) proclaim(-ation), pronounce, publish, read, renowned, say.

named 8034 ## shem {shame}; a primitive word [perhaps rather from 7760 through the idea of definite and conspicuous position; compare 8064]; an appellation, as a mark or memorial of individuality; by implication honor, authority, character: -- + base, [in-]fame[-ous], {named}(-d), renown, report.

needle 4476 # rhapsis {hraf-ece'}; from a primary rhapto (to sew; perhaps rather akin to the base of 4474 through the idea of puncturing); a needle: -- {needle}.

none 0376 ## &iysh {eesh}; contracted for 582 [or perhaps rather from an unused root meaning to be extant]; a man as an individual or a male person; often used as an adjunct to a more definite term (and in such cases frequently not expressed in translation): -- also, another, any (man), a certain, + champion, consent, each, every (one), fellow, [foot-, husband-]man, [good-, great, mighty) man, he, high (degree), him (that is), husband, man[-kind], + {none}, one, people, person, + steward, what (man) soever, whoso(-ever), worthy. Compare 802.

not 6994 ## qaton {kaw-tone'}; a primitive root [rather denominative from 6996]; to diminish, i.e. be (causatively, make) diminutive or (figuratively) of no account: -- be a (make) small (thing), be {not} worthy.

of 3349 # meteorizo {met-eh-o-rid'-zo}; from a compound of 3326 and a collateral form of 142 or perhaps rather 109 (compare "meteor"); to raise in mid-air, i.e. (figuratively) suspend (passively, fluctuate or be anxious): -- be {of} doubtful mind.

of 8033 ## sham {shawm}; a primitive particle [rather from the relative pronoun, 834]; there (transferring to time) then; often thither, or thence: -- in it, + thence, there (-in, + {of}, + out), + thither, + whither.

on 5383 ## nashah {naw-shaw'}; a primitive root [rather identical with 5382, in the sense of 5378]; to lend or (by reciprocity) borrow on security or interest: -- creditor, exact, extortioner, lend, usurer, lend on (taker {on}) usury.

on 5383 ## nashah {naw-shaw'}; a primitive root [rather identical with 5382, in the sense of 5378]; to lend or (by reciprocity) borrow on security or interest: -- creditor, exact, extortioner, lend, usurer, lend {on} (taker on) usury.

one 0376 ## &iysh {eesh}; contracted for 582 [or perhaps rather from an unused root meaning to be extant]; a man as an individual or a male person; often used as an adjunct to a more definite term (and in such cases frequently not expressed in translation): -- also, another, any (man), a certain, + champion, consent, each, every ({one}), fellow, [foot-, husband-]man, [good-, great, mighty) man, he, high (degree),

him (that is), husband, man[-kind], + none, one, people, person, + steward, what (man) soever, whoso(-ever), worthy. Compare 802.

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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.

out 5786 ## `avar {aw-var'}; a primitive root [rather denominatively from 5785 through the idea of a film over the eyes]; to blind: -- blind, put {out}. See also 5895.

out 8033 ## sham {shawm}; a primitive particle [rather from the relative pronoun, 834]; there (transferring to time) then; often thither, or thence: -- in it, + thence, there (-in, + of, + {out}), + thither, + whither.

parch 7033 ## qalah {kaw-law'}; a primitive root [rather identical with 7034 through the idea of shrinkage by heat]; to toast, i.e. scorch partially or slowly: -- dried, loathsome, {parch}, roast.

people 0376 ## &iysh {eesh}; contracted for 582 [or perhaps rather from an unused root meaning to be extant]; a man as an individual or a male person; often used as an adjunct to a more definite term (and in such cases frequently not expressed in translation): -- also, another, any (man), a certain, + champion, consent, each, every (one), fellow, [foot-, husband-]man, [good-, great, mighty) man, he, high (degree), him (that is), husband, man[-kind], + none, one, {people}, person, + steward, what (man) soever, whoso(-ever), worthy. Compare 802.

person 0376 ## &iysh {eesh}; contracted for 582 [or perhaps rather from an unused root meaning to be extant]; a man as an individual or a male person; often used as an adjunct to a more definite term (and in such cases frequently not expressed in translation): -- also, another, any (man), a certain, + champion, consent, each, every (one), fellow, [foot-, husband-]man, [good-, great, mighty) man, he, high (degree), him (that is), husband, man[-kind], + none, one, people, {person}, + steward, what (man) soever, whoso(-ever), worthy. Compare 802.

please 2309 # thelo {thel'-o}; or ethelo {eth-el'-o}; in certain tenses theleo {thel-eh'-o}; and etheleo {eth-el-eh'-o}; which are otherwise obsolete; apparently strengthened from the alternate form of 138; to determine (as an active option from subjective impulse; whereas 1014 properly denotes rather a passive acquiescence in objective considerations), i.e. choose or prefer (literally or figuratively); by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in: -- desire, be disposed (forward), intend, list, love, mean, {please}, have rather, (be) will (have, -ling, -ling[-ly]).

please 2974 ## ya&al {yaw-al'}; a primitive root [probably rather the same as 2973 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.

pray 6279 ## `athar {aw-thar'}; a primitive root [rather denominative from 6281]; to burn incense in worship, i.e. intercede (reciprocally, listen to prayer): -- intreat, (make) {pray}(-er).

preach 7121 ## qara& {kaw-raw'}; a primitive root [rather identical with 7122 through the idea of accosting a person met]; to call out to (i.e. properly, address by name, but used in a wide variety of

applications): -- bewray [self], that are bidden, call (for, forth, self, upon), cry (unto), (be) famous, guest, invite, mention, (give) name, {preach}, (make) proclaim(-ation), pronounce, publish, read, renowned, say.

proclaim 7121 ## qara& {kaw-raw'}; a primitive root [rather identical with 7122 through the idea of accosting a person met]; to call out to (i.e. properly, address by name, but used in a wide variety of applications): -- bewray [self], that are bidden, call (for, forth, self, upon), cry (unto), (be) famous, guest, invite, mention, (give) name, preach, (make) {proclaim}(-ation), pronounce, publish, read, renowned, say.

pronounce 7121 ## qara& {kaw-raw'}; a primitive root [rather identical with 7122 through the idea of accosting a person met]; to call out to (i.e. properly, address by name, but used in a wide variety of applications): -- bewray [self], that are bidden, call (for, forth, self, upon), cry (unto), (be) famous, guest, invite, mention, (give) name, preach, (make) proclaim(-ation), {pronounce}, publish, read, renowned, say.

publish 7121 ## qara& {kaw-raw'}; a primitive root [rather identical with 7122 through the idea of accosting a person met]; to call out to (i.e. properly, address by name, but used in a wide variety of applications): -- bewray [self], that are bidden, call (for, forth, self, upon), cry (unto), (be) famous, guest, invite, mention, (give) name, preach, (make) proclaim(-ation), pronounce, {publish}, read, renowned, say.

put 5786 ## `avar {aw-var'}; a primitive root [rather denominatively from 5785 through the idea of a film over the eyes]; to blind: -- blind, {put} out. See also 5895.

quarrel 0579 ## &anah {aw-naw'}; a primitive root [perhaps rather identical with 578 through the idea of contraction in anguish]; to approach; hence, to meet in various senses: -- befall, deliver, happen, seek a {quarrel}.

raise 5782 ## `uwr {oor}; a primitive root [rather identical with 5783 through the idea of opening the eyes]; to wake (literally or figuratively): -- (a-)wake(-n, up), lift up (self), X master, {raise} (up), stir up (self).

rather 0408 ## &al {al}; a negative particle [akin to 3808]; not (the qualified negation, used as a deprecative); once (Job 24:25) as a noun, nothing: -- nay, neither, + never, no ,nor, not, nothing [worth], {rather} than.

rather 0637 ## &aph {af}; a primitive particle; meaning accession (used as an adverb or conjunction); also or yea; adversatively though: -- also, + although, and (furthermore, yet), but, even, + how much less (more, {rather} than), moreover, with, yea.

rather 0977 ## bachar {baw-khar'}; a primitive root; properly, to try, i.e. (by implication) select: -- acceptable, appoint, choose (choice), excellent, join, be {rather}, require.

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.

rather 2309 # thelo {thel'-o}; or ethelo {eth-el'-o}; in certain tenses theleo {thel-eh'-o}; and etheleo {eth-el-eh'-o}; which are otherwise obsolete; apparently strengthened from the alternate form of 138; to determine (as an active option from subjective impulse; whereas 1014 properly denotes rather a passive acquiescence in objective considerations), i.e. choose or prefer (literally or figuratively); by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in: -- desire, be disposed (forward), intend, list, love, mean, please, have {rather}, (be) will (have, -ling, -ling[-ly]).

rather 3123 # mallon {mal'-lon}; neuter of the comparative of the same as 3122; (adverbially) more (in a greater degree)) or rather: -- + better, X far, (the) more (and more), (so) much (the more), {rather}.

rather 3304 # menounge {men-oon'-geh}; from 3203 and 3767 and 1065; so then at least: -- nay but, yea

doubtless ({rather}, verily).

rather 4056 # perissoteros {per-is-sot-er'-oce}; adverb from 4055; more superabundantly: -- more abundant(-ly), X the more earnest, (more) exceedingly, more frequent, much more, the {rather}.

rather 4133 # plen {plane}; from 4119; moreover (besides), i.e. albeit, save that, rather, yet: -- but ({rather}), except, nevertheless, notwithstanding, save, than.

ravish 6031 ## `anah {aw-naw'}; a primitive root [possibly rather ident. with 6030 through the idea of looking down or browbeating]; to depress literally or figuratively, transitive or intransitive (in various applications, as follows): -- abase self, afflict(-ion, self), answer [by mistake for 6030], chasten self, deal hardly with, defile, exercise, force, gentleness, humble (self), hurt, {ravish}, sing [by mistake for 6030], speak [by mistake for 6030], submit self, weaken, X in any wise.

read 7121 ## qara& {kaw-raw'}; a primitive root [rather identical with 7122 through the idea of accosting a person met]; to call out to (i.e. properly, address by name, but used in a wide variety of applications): -- bewray [self], that are bidden, call (for, forth, self, upon), cry (unto), (be) famous, guest, invite, mention, (give) name, preach, (make) proclaim(-ation), pronounce, publish, {read}, renowned, say.

remove 4185 ## muwsh {moosh}; a primitive root [perhaps rather the same as 4184 through the idea of receding by contact]; to withdraw (both literally and figuratively, whether intransitive or transitive): -- cease, depart, go back, {remove}, take away.

removed 3014 ## yagah {yaw-gaw'}; a primitive root [probably rather the same as 3013 through the common idea of dissatisfaction]; to push away; -- be {removed}.

renown 8034 ## shem {shame}; a primitive word [perhaps rather from 7760 through the idea of definite and conspicuous position; compare 8064]; an appellation, as a mark or memorial of individuality; by implication honor, authority, character: -- + base, [in-]fame[-ous], named(-d), {renown}, report.

renowned 7121 ## qara& {kaw-raw'}; a primitive root [rather identical with

report 8034 ## shem {shame}; a primitive word [perhaps rather from 7760 through the idea of definite and conspicuous position; compare 8064]; an appellation, as a mark or memorial of individuality; by implication honor, authority, character: -- + base, [in-]fame[-ous], named(-d), renown, {report}.

roast 7033 ## qalah {kaw-law'}; a primitive root [rather identical with 7034 through the idea of shrinkage by heat]; to toast, i.e. scorch partially or slowly: -- dried, loathsome, parch, {roast}.

say 7121 ## qara& {kaw-raw'}; a primitive root [rather identical with 7122 through the idea of accosting a person met]; to call out to (i.e. properly, address by name, but used in a wide variety of applications): -- bewray [self], that are bidden, call (for, forth, self, upon), cry (unto), (be) famous, guest, invite, mention, (give) name, preach, (make) proclaim(-ation), pronounce, publish, read, renowned, {say}.

scatter 4496 # rhiphto {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.

seek 0579 ## &anah {aw-naw'}; a primitive root [perhaps rather identical with 578 through the idea of contraction in anguish]; to approach; hence, to meet in various senses: -- befall, deliver, happen, {seek} a quarrel.

self 4010 ## mabliyyiyth {mab-leeg-eeth'}; from 1082; desistance (or rather desolation): -- comfort {self}.

self 5782 ## `uwr {oor}; a primitive root [rather identical with 5783 through the idea of opening the eyes]; to wake (literally or figuratively): -- (a-)wake(-n, up), lift up (self), X master, raise (up), stir up ({self}).

self 5782 ## `uwr {oor}; a primitive root [rather identical with 5783 through the idea of opening the eyes]; to wake (literally or figuratively): -- (a-)wake(-n, up), lift up ({self}), X master, raise (up), stir up (self).

self 6031 ## `anah {aw-naw'}; a primitive root [possibly rather ident. with 6030 through the idea of looking down or browbeating]; to depress literally or figuratively, transitive or intransitive (in various applications, as follows): -- abase self, afflict(-ion, self), answer [by mistake for 6030], chasten {self}, deal hardly with, defile, exercise, force, gentleness, humble (self), hurt, ravish, sing [by mistake for 6030], speak [by mistake for 6030], submit self, weaken, X in any wise.

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self 6031 ## `anah {aw-naw'}; a primitive root [possibly rather ident. with 6030 through the idea of looking down or browbeating]; to depress literally or figuratively, transitive or intransitive (in various applications, as follows): -- abase {self}, afflict(-ion, self), answer [by mistake for 6030], chasten self, deal hardly with, defile, exercise, force, gentleness, humble (self), hurt, ravish, sing [by mistake for 6030], speak [by mistake for 6030], submit self, weaken, X in any wise.

self 6031 ## `anah {aw-naw'}; a primitive root [possibly rather ident. with 6030 through the idea of looking down or browbeating]; to depress literally or figuratively, transitive or intransitive (in various applications, as follows): -- abase self, afflict(-ion, {self}), answer [by mistake for 6030], chasten self, deal hardly with, defile, exercise, force, gentleness, humble (self), hurt, ravish, sing [by mistake for 6030], speak [by mistake for 6030], submit self, weaken, X in any wise.

self 7121 ## qara& {kaw-raw'}; a primitive root [rather identical with 7122 through the idea of accosting a person met]; to call out to (i.e. properly, address by name, but used in a wide variety of applications): -- bewray [self], that are bidden, call (for, forth, {self}, upon), cry (unto), (be) famous, guest, invite, mention, (give) name, preach, (make) proclaim(-ation), pronounce, publish, read, renowned, say.

self 7121 ## qara& {kaw-raw'}; a primitive root [rather identical with 7122 through the idea of accosting a person met]; to call out to (i.e. properly, address by name, but used in a wide variety of applications): -- bewray [{self}], that are bidden, call (for, forth, self, upon), cry (unto), (be) famous, guest, invite, mention, (give) name, preach, (make) proclaim(-ation), pronounce, publish, read, renowned, say.

set 5473 ## cuwg {soog}; a primitive root [probably rather identical with 5472 through the idea of shrinking from a hedge; compare 7735]; to hem in, i.e. bind: -- {set} about.

shoot 7232 ## rabab {raw-bab'}; a primitive root [rather identical with 7231 through the idea of projection]; to shoot an arrow: -- {shoot}.

side 8040 ## s@mo&wl {sem-ole'}; or s@mo&l {sem-ole'}; a primitive word [rather perhaps from the same as 8071 (by insertion of the aleph) through the idea of wrapping up]; properly, dark (as enveloped), i.e. the north; hence (by orientation), the left hand: -- left (hand, {side}).

sing 6031 ## `anah {aw-naw'}; a primitive root [possibly rather ident. with 6030 through the idea of looking down or browbeating]; to depress literally or figuratively, transitive or intransitive (in various applications, as follows): -- abase self, afflict(-ion, self), answer [by mistake for 6030], chasten self, deal hardly with, defile, exercise, force, gentleness, humble (self), hurt, ravish, {sing} [by mistake for 6030], speak [by mistake for 6030], submit self, weaken, X in any wise.

small 6994 ## qaton {kaw-tone'}; a primitive root [rather denominative from 6996]; to diminish, i.e. be (causatively, make) diminutive or (figuratively) of no account: -- be a (make) {small} (thing), be not worthy.

soever 0376 ## &iysh {eesh}; contracted for 582 [or perhaps rather from an unused root meaning to be extant]; a man as an individual or a male person; often used as an adjunct to a more definite term (and in such cases frequently not expressed in translation): -- also, another, any (man), a certain, + champion, consent, each, every (one), fellow, [foot-, husband-]man, [good-, great, mighty) man, he, high (degree), him (that is), husband, man[-kind], + none, one, people, person, + steward, what (man) {soever}, whoso(-ever), worthy. Compare 802.

speak 6031 ## `anah {aw-naw'}; a primitive root [possibly rather ident. with 6030 through the idea of looking down or browbeating]; to depress literally or figuratively, transitive or intransitive (in various applications, as follows): -- abase self, afflict(-ion, self), answer [by mistake for 6030], chasten self, deal hardly with, defile, exercise, force, gentleness, humble (self), hurt, ravish, sing [by mistake for 6030], {speak} [by mistake for 6030], submit self, weaken, X in any wise.

steward 0376 ## &iysh {eesh}; contracted for 582 [or perhaps rather from an unused root meaning to be extant]; a man as an individual or a male person; often used as an adjunct to a more definite term (and in such cases frequently not expressed in translation): -- also, another, any (man), a certain, + champion, consent, each, every (one), fellow, [foot-, husband-]man, [good-, great, mighty) man, he, high (degree), him (that is), husband, man[-kind], + none, one, people, person, + {steward}, what (man) soever, whoso(-ever), worthy. Compare 802.

stir 5782 ## `uwr {oor}; a primitive root [rather identical with 5783 through the idea of opening the eyes]; to wake (literally or figuratively): -- (a-)wake(-n, up), lift up (self), X master, raise (up), {stir} up (self).

submit 6031 ## `anah {aw-naw'}; a primitive root [possibly rather ident. with 6030 through the idea of looking down or browbeating]; to depress literally or figuratively, transitive or intransitive (in various applications, as follows): -- abase self, afflict(-ion, self), answer [by mistake for 6030], chasten self, deal hardly with, defile, exercise, force, gentleness, humble (self), hurt, ravish, sing [by mistake for 6030], speak [by mistake for 6030], {submit} self, weaken, X in any wise.

surely 4117 ## mahar {maw-har'}; a primitive root (perhaps rather the same as 4116 through the idea of readiness in assent); to bargain (for a wife), i.e. to wed: -- endow, X {surely}.

Syene 5482 ## C@veneh {sev-ay-nay'} [rather to be written C@venah {sev-ay'-naw}; for C@ven {sev-ane'}; i.e. to Seven]; of Egyptian derivation; Seven, a place in Upper Egypt: -- {Syene}.

take 2974 ## ya&al {yaw-al'}; a primitive root [probably rather the same as 2973 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.

take 4185 ## muwsh {moosh}; a primitive root [perhaps rather the same as 4184 through the idea of receding by contact]; to withdraw (both literally and figuratively, whether intransitive or transitive): -- cease, depart, go back, remove, {take} away.

take 7953 ## shalah {shaw-law'}; a primitive root [rather cognate (by contraction) to the base of 5394, 7997

and their congeners through the idea of extracting]; to draw out or off, i.e. remove (the soul by death): -- {take} away.

taker 5383 ## nashah {naw-shaw'}; a primitive root [rather identical with 5382, in the sense of 5378]; to lend or (by reciprocity) borrow on security or interest: -- creditor, exact, extortioner, lend, usurer, lend on ({taker} on) usury.

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that 7121 ## qara& {kaw-raw'}; a primitive root [rather identical with 7122 through the idea of accosting a person met]; to call out to (i.e. properly, address by name, but used in a wide variety of applications): -- bewray [self], {that} are bidden, call (for, forth, self, upon), cry (unto), (be) famous, guest, invite, mention, (give) name, preach, (make) proclaim(-ation), pronounce, publish, read, renowned, say.

the 0326 ## &achashtariy {akh-ash-taw-ree'}; probably of Persian derivation; an achastarite (i.e. courier); the designation (rather than name) of an Israelite: -- Haakashtari [includ. {the} article].

thence 8033 ## sham {shawm}; a primitive particle [rather from the relative pronoun, 834]; there (transferring to time) then; often thither, or thence: -- in it, + {thence}, there (-in, + of, + out), + thither, + whither.

there 8033 ## sham {shawm}; a primitive particle [rather from the relative pronoun, 834]; there (transferring to time) then; often thither, or thence: -- in it, + thence, {there} (-in, + of, + out), + thither, + whither.

thing 6994 ## qaton {kaw-tone'}; a primitive root [rather denominative from 6996]; to diminish, i.e. be (causatively, make) diminutive or (figuratively) of no account: -- be a (make) small ({thing}), be not worthy.

thither 8033 ## sham {shawm}; a primitive particle [rather from the relative pronoun, 834]; there (transferring to time) then; often thither, or thence: -- in it, + thence, there (-in, + of, + out), + {thither}, + whither.

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}.

trouble 1089 ## balahh {baw-lah'}; a primitive root [rather by transposition for 926]; to palpitate; hence, (causatively) to terrify: -- {trouble}.

unto 7121 ## qara& {kaw-raw'}; a primitive root [rather identical with 7122 through the idea of accosting a person met]; to call out to (i.e. properly, address by name, but used in a wide variety of applications): -- bewray [self], that are bidden, call (for, forth, self, upon), cry ({unto}), (be) famous, guest, invite, mention, (give) name, preach, (make) proclaim(-ation), pronounce, publish, read, renowned, say.

up 5782 ## `uwr {oor}; a primitive root [rather identical with 5783 through the idea of opening the eyes]; to wake (literally or figuratively): -- (a-)wake(-n, up), lift {up} (self), X master, raise (up), stir up (self).

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wake (literally or figuratively): -- (a-)wake(-n, up), lift up (self), X master, raise ({up}), stir up (self).

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upon 2974 ## ya&al {yaw-al'}; a primitive root [probably rather the same as 2973 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.

upon 7121 ## qara& {kaw-raw'}; a primitive root [rather identical with 7122 through the idea of accosting a person met]; to call out to (i.e. properly, address by name, but used in a wide variety of applications): -- bewray [self], that are bidden, call (for, forth, self, {upon}), cry (unto), (be) famous, guest, invite, mention, (give) name, preach, (make) proclaim(-ation), pronounce, publish, read, renowned, say.

use 5530 # chraomai {khrah'-om-ahee}; middle voice of a primary verb (perhaps rather from 5495, to handle); to furnish what is needed; (give an oracle, "graze" [touch slightly], light upon, etc.), i.e. (by implication) to employ or (by extension) to act towards one in a given manner: -- entreat, {use}. Compare 5531; 5534.

usurer 5383 ## nashah {naw-shaw'}; a primitive root [rather identical with 5382, in the sense of 5378]; to lend or (by reciprocity) borrow on security or interest: -- creditor, exact, extortioner, lend, {usurer}, lend on (taker on) usury.

usury 5383 ## nashah {naw-shaw'}; a primitive root [rather identical with 5382, in the sense of 5378]; to lend or (by reciprocity) borrow on security or interest: -- creditor, exact, extortioner, lend, usurer, lend on (taker on) {usury}.

weaken 6031 ## `anah {aw-naw'}; a primitive root [possibly rather ident. with 6030 through the idea of looking down or browbeating]; to depress literally or figuratively, transitive or intransitive (in various applications, as follows): -- abase self, afflict(-ion, self), answer [by mistake for 6030], chasten self, deal hardly with, defile, exercise, force, gentleness, humble (self), hurt, ravish, sing [by mistake for 6030], speak [by mistake for 6030], submit self, {weaken}, X in any wise.

what 0376 ## &iysh {eesh}; contracted for 582 [or perhaps rather from an unused root meaning to be extant]; a man as an individual or a male person; often used as an adjunct to a more definite term (and in such cases frequently not expressed in translation): -- also, another, any (man), a certain, + champion, consent, each, every (one), fellow, [foot-, husband-]man, [good-, great, mighty) man, he, high (degree), him (that is), husband, man[-kind], + none, one, people, person, + steward, {what} (man) soever, whoso(-ever), worthy. Compare 802.

whither 8033 ## sham {shawm}; a primitive particle [rather from the relative pronoun, 834]; there (transferring to time) then; often thither, or thence: -- in it, + thence, there (-in, + of, + out), + thither, + {whither}.

whoso 0376 ## &iysh {eesh}; contracted for 582 [or perhaps rather from an unused root meaning to be extant]; a man as an individual or a male person; often used as an adjunct to a more definite term (and in such cases frequently not expressed in translation): -- also, another, any (man), a certain, + champion, consent, each, every (one), fellow, [foot-, husband-]man, [good-, great, mighty) man, he, high (degree), him (that is), husband, man[-kind], + none, one, people, person, + steward, what (man) soever, {whoso}(-ever), worthy. Compare 802.

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{eth-el-eh'-o}; which are otherwise obsolete; apparently strengthened from the alternate form of 138; to determine (as an active option from subjective impulse; whereas 1014 properly denotes rather a passive acquiescence in objective considerations), i.e. choose or prefer (literally or figuratively); by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in: -- desire, be disposed (forward), intend, list, love, mean, please, have rather, (be) {will} (have, -ling, -ling[-ly]).

willingly 2974 ## ya&al {yaw-al'}; a primitive root [probably rather the same as 2973 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.

wise 6031 ## `anah {aw-naw'}; a primitive root [possibly rather ident. with 6030 through the idea of looking down or browbeating]; to depress literally or figuratively, transitive or intransitive (in various applications, as follows): -- abase self, afflict(-ion, self), answer [by mistake for 6030], chasten self, deal hardly with, defile, exercise, force, gentleness, humble (self), hurt, ravish, sing [by mistake for 6030], speak [by mistake for 6030], submit self, weaken, X in any {wise}.

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worthy 6994 ## qaton {kaw-tone'}; a primitive root [rather denominative from 6996]; to diminish, i.e. be (causatively, make) diminutive or (figuratively) of no account: -- be a (make) small (thing), be not {worthy}.

would 2974 ## ya&al {yaw-al'}; a primitive root [probably rather the same as 2973 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}.

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.

rather 00239 ## 'azan {aw-zan'} ; a primitive root [{rather} identical with 00238 through the idea of scales as if two ears] ; to weigh , i . e . (figuratively) ponder : -- give good head .

rather 00325 ## 'Achashverowsh {akh-ash-vay-rosh'} ; or (shortened)'Achashrosh {akh-ash-rosh'} (Esth . 10 : 1) ; of Persian origin ; Achashverosh (i . e . Ahasuerus or Artaxerxes , but in this case Xerxes) , the title ({rather} than name) of a Persian king : -- Ahasuerus .

rather 00326 ## 'achashtariy {akh-ash-taw-ree'} ; probably of Persian derivation ; an achastarite (i . e . courier) ; the designation ({rather} than name) of an Israelite : -- Haakashtari [includ . the article] .

rather 00376 ## 'iysh {eesh} ; contracted for 00582 [or perhaps {rather} from an unused root meaning to be extant] ; a man as an individual or a male person ; often used as an adjunct to a more definite term (and in such cases frequently not expressed in translation) : -- also , another , any (man) , a certain , + champion , consent , each , every (one) , fellow , [foot-, husband-] man , [good-, great , mighty) man , he , high (degree) , him (that is) , husband , man [-kind] , + none , one , people , person , + steward , what (man) soever , whoso (- ever) , worthy . Compare 00802 .

rather 00408 ## 'al {al} ; a negative particle [akin to 03808] ; not (the qualified negation , used as a deprecativ) ; once (Job 24 : 25) as a noun , nothing : -- nay , neither , + never , no , nor , not , nothing [worth] , {rather} than .

rather 00421 ## 'alah {aw-law'} ; a primitive root [{rather} identical with 00422 through the idea of invocation] ; to bewail : -- lament .

rather 00440 ## 'Elowniy {ay-lo-nee'} ; or {rather} (shortened)'Eloniy {ay-lo-nee'} ; patron from 00438 ; an Elonite or descendant (collectively) of Elon : -- Elonites .

rather 00579 ## 'anah {aw-naw'} ; a primitive root [perhaps {rather} identical with 00578 through the idea of contraction in anguish] ; to approach ; hence , to meet in various senses : -- befall , deliver , happen , seek a quarrel .

rather 00637 ## 'aph {af} ; a primitive particle ; meaning accession (used as an adverb or conjunction) ; also or yea ; adversatively though : -- also , + although , and (furthermore , yet) , but , even , + how much less (more , {rather} than) , moreover , with , yea .

rather 00640 ## 'aphad {aw-fad'} ; a primitive root [{rather} a denominative from 00646] ; to gird on (the ephod) : -- bind , gird .

rather 00780 ## 'Ararat {ar-aw-rat'} ; of foreign origin ; Ararat (or {rather} Armenia) : -- Ararat , Armenia .

rather 00783 ## 'Artachshashta' {ar-takh-shash-taw'} ; or 'Artachshasht' {ar-takh-shasht'} ; or by permutation 'Artachshact' {ar-takh-shast'} ; of foreign origin ; Artachshasta (or Artaxerxes) , a title

{rather} than name) of several Persian kings : -- Artaxerxes .

rather 00977 ## bachar {baw-khar'} ; a primitive root ; properly , to try , i . e . (by implication) select : -- acceptable , appoint , choose (choice) , excellent , join , be {rather} , require .

rather 01089 ## balahh {baw-lah'} ; a primitive root [{rather} by transposition for 00926] ; to palpitate ; hence , (causatively) to terrify : -- trouble .

rather 01351 ## ga'al {gaw-al'} ; a primitive root , [{rather} identified with 01350 , through the idea of freeing , i . e . repudiating] ; to soil or (figuratively) desecrate : -- defile , pollute , stain .

rather 01487 ## guwsh {goosh} ; or {rather} (by permutation) giysh {gheesh} ; of uncertain derivation ; a mass of earth : -- clod .

rather 01709 ## dag {dawg} ; or (fully) da'g (Nehemiah 13 : 16) {dawg} ; from 01711 ; a fish (as prolific) ; or perhaps {rather} from 01672 (as timid) ; but still better from 01672 (in the sense of squirming , i . e . moving by the vibratory action of the tail) ; a fish (often used collectively) : -- fish .

rather 01867 ## Dar` yavesh {daw-reh-yaw-vaysh'} ; of Persian origin ; Darejavesh , a title ({rather} than name) of several Persian kings : -- Darius .

rather 02661 ## chaphor {khaf-ore'} ; from 02658 ; a hole ; only in connection with 06512 , which ought {rather} to be joined as one word , thus chapharperah {khaf-ar-pay-raw'} ; by reduplication from 02658 ; a burrower , i . e . probably a rat : -- + mole .

rather 02755 ## charey-yowniym {khar-ay'- yo-neem'} ; from the plural of 02716 and the plural of 03123 ; excrements of doves {or perhaps {rather} the plural of a single word chara'yown {khar-aw-yone'} ; of similar or uncertain derivation , probably a kind of vegetable : -- doves'dung .

rather 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 .

rather 03014 ## yagah {yaw-gaw'} ; a primitive root [probably {rather} the same as 03013 through the common idea of dissatisfaction] ; to push away ;-- be removed .

rather 03240 ## yanach {yaw-nakh'} ; a primitive root ; to deposit ; by implication , to allow to stay : -- bestow , cast down , lay (down , up) , leave (off) , let alone (remain) , pacify , place , put , set (down) , suffer , withdraw , withhold . (The Hiphil forms with the dagesh are here referred to , in accordance with the older grammarians ; but if any distinction of the kind is to be made , these should {rather} be referred to 05117 , and the others here .)

rather 03810 ## Lo'D@bar {lo deb-ar'} ; or Low D@bar (2 Samuel 9 : 4 , 5) {lo deb-ar'} ; or Lidbir (Joshua 13 : 26) {lid-beer'} ; [probably {rather} Lod@bar {lo-deb-ar'}] ; from 03808 and 01699 ; pastureless ; Lo-Debar , a place in Palestine : -- Debir , Lo-debar .

rather 03834 ## labiybah {law-bee-baw'} ; or {rather} l@bibah {leb-ee-baw'} ; from 03823 in its original sense of fatness (or perhaps of folding) ; a cake (either as fried or turned) : -- cake .

rather 03902 ## Lachmiy {lakh-mee'} ; from 03899 ; foodful ; Lachmi , an Israelite ; or {rather} probably a brief form (or perhaps erroneous transcription) for 01022 : -- Lahmi . See also 03433 .

rather 04010 ## mabliyyiyyth {mab-leeg-eeth'} ; from 01082 ; desistance (or {rather} desolation) : -- comfort self .

rather 04117 ## mahar {maw-har'} ; a primitive root (perhaps {rather} the same as 04116 through the idea of readiness in assent) ; to bargain (for a wife) , i . e . to wed : -- endow , X surely .

rather 04129 ## mowda` {mo-dah'} ; or {rather} moda` {mo-daw'} ; from 03045 ; an acquaintance : -- kinswoman .

rather 04185 ## muwsh {moosh} ; a primitive root [perhaps {rather} the same as 04184 through the idea of receding by contact] ; to withdraw (both literally and figuratively , whether intransitive or transitive) : -- cease , depart , go back , remove , take away .

rather 04671 ## mots {motes} ; or mowts (Zephaniah 2 : 2) {motes} ; from 04160 ; chaff (as pressed out , i . e . winnowed or [{rather}] threshed loose) : -- chaff .

rather 04709 ## Mitspah {mits-paw'} ; feminine of 04708 ; Mitspah , the name of two places in Palestine : -- Mitspah . [This seems {rather} to be only an orthographic variation of 04708 when " in pause " .]

rather 05264 ## nacac {naw-sas'} ; a primitive root ; to gleam from afar , i . e . to be conspicuous as a signal ; or {rather} perhaps a denominative from 05251 [and identical with 05263 , through the idea of a flag as fluttering in the wind] ; to raise a beacon : -- lift up as an ensign .

rather 05383 ## nashah {naw-shaw'} ; a primitive root [{rather} identical with 05382 , in the sense of 05378] ; to lend or (by reciprocity) borrow on security or interest : -- creditor , exact , extortioner , lend , usurer , lend on (taker on) usury .

rather 05385 ## n@suw'ah {nes-oo-aw'} ; or {rather} , n@su'ah {nes-oo-aw'} ; feminine . passive participle of 05375 ; something borne , i . e . a load : -- carriage .

rather 05473 ## cuwg {soog} ; a primitive root [probably {rather} identical with 05472 through the idea of shrinking from a hedge ; compare 07735] ; to hem in , i . e . bind : -- set about .

rather 05482 ## C@veneh {sev-ay-nay'} [{rather} to be written C@venah {sev-ay'- naw} ; for C@ven {sev-ane'} ; i . e to Seven] ; of Egyptian derivation ; Seven , a place in Upper Egypt : -- Syene .

rather 05775 ## `owph {ofe} ; from 05774 ; a bird (as covered with feathers , or {rather} as covering with wings) , often collectively : -- bird , that flieth , flying , fowl .

rather 05782 ## `uwr {oor} ; a primitive root [{rather} identical with 05783 through the idea of opening the eyes] ; to wake (literally or figuratively) : -- (a-) wake (- n , up) , lift up (self) , X master , raise (up) , stir up (self) .

rather 05786 ## `avar {aw-var'} ; a primitive root [{rather} denominatively from 05785 through the idea of a film over the eyes] ; to blind : -- blind , put out . See also 05895 .

rather 06031 ## `anah {aw-naw'} ; a primitive root [possibly {rather} ident . with 06030 through the idea of looking down or browbeating] ; to depress literally or figuratively , transitive or intransitive (in various applications , as follows) : -- abase self , afflict (- ion , self) , answer [by mistake for 06030] , chasten self , deal hardly with , defile , exercise , force , gentleness , humble (self) , hurt , ravish , sing [by mistake for 06030] , speak [by mistake for 06030] , submit self , weaken , X in any wise .

rather 06080 ## `aphar {aw-far'} : a primitive root : meaning either to be gray or perhaps {rather} to pulverize ; used only as denominative from 06083 , to be dust : -- cast [dust] .

rather 06279 ## `athar {aw-thar'} ; a primitive root [{rather} denominative from 06281] ; to burn incense in worship , i . e . intercede (reciprocally , listen to prayer) : -- intreat , (make) pray (- er) .

rather 06994 ## qaton {kaw-tone'} ; a primitive root [{rather} denominative from 06996] ; to diminish , i . e . be (causatively , make) diminutive or (figuratively) of no account : -- be a (make) small (thing) , be not worthy .

rather 07033 ## qalah {kaw-law'} ; a primitive root [{rather} identical with 07034 through the idea of shrinkage by heat] ; to toast , i . e . scorch partially or slowly : -- dried , loathsome , parch , roast .

rather 07121 ## qara' {kaw-raw'} ; a primitive root [{rather} identical with 07122 through the idea of accosting a person met] ; to call out to (i . e . properly , address by name , but used in a wide variety of applications) : -- bewray [self] , that are bidden , call (for , forth , self , upon) , cry (unto) , (be) famous , guest , invite , mention , (give) name , preach , (make) proclaim (- ation) , pronounce , publish , read , renowned , say .

rather 07232 ## rabab {raw-bab'} ; a primitive root [{rather} identical with 07231 through the idea of projection] ; to shoot an arrow : -- shoot .

rather 07251 ## raba` {raw-bah'} ; a primitive root [{rather} identical with 07250 through the idea of sprawling " at all fours " (or possibly the reverse is the order of deriv .) ; compare 00702] ; properly , to be four (sided) ; used only as denominative of 07253 ; to be quadrate : -- (four-) square (- d) .

rather 07953 ## shalah {shaw-law'} ; a primitive root [{rather} cognate (by contraction) to the base of 05394 , 07997 and their congeners through the idea of extracting] ; to draw out or off , i . e . remove (the soul by death) : -- take away .

rather 07991 ## shaliysh {shaw-leesh'} ; or shalowsh (1 Chron . 11 : 11 ; 12 : 18) {shaw-loshe'} ; or shalosh (2 Sam . 23 : 13) {shaw-loshe'} ; from 07969 ; a triple , i . e . (as a musical instrument) a triangle (or perhaps {rather} three-stringed lute) ; also (as an indefinite , great quantity) a three-fold measure (perhaps a treble ephah) ; also (as an officer) a general of the third rank (upward , i . e . the highest) : -- captain , instrument of musick , (great) lord , (great) measure , prince , three [from the margin] .

rather 08033 ## sham {shawm} ; a primitive particle [{rather} from the relative pronoun , 00834] ; there (transferring to time) then ; often thither , or thence : -- in it , + thence , there (- in , + of , + out) , + thither , + whither .

rather 08034 ## shem {shame} ; a primitive word [perhaps {rather} from 07760 through the idea of definite and conspicuous position ; compare 08064] ; an appellation , as a mark or memorial of individuality ; by implication honor , authority , character : -- + base , [in-] fame [-ous] , named (- d) , renown , report .

rather 08040 ## s@mo'wl {sem-ole'} ; or s@mo'l {sem-ole'} ; a primitive word [{rather} perhaps from the same as 08071 (by insertion of the aleph) through the idea of wrapping up] ; properly , dark (as enveloped) , i . e . the north ; hence (by orientation) , the left hand : -- left (hand , side) .

rather 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. (specially) the topsail ({rather} foresail or jib) of a vessel : -- mainsail .

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 .

rather 2309 - thelo {thel'-o} ; or ethelo {eth-el'-o} ; in certain tenses theleo {thel-eh'-o} ; and etheleo {eth-el-eh'-o} ; which are otherwise obsolete ; apparently strengthened from the alternate form of 0138 ; to determine (as an active option from subjective impulse ; whereas 1014 properly denotes rather a passive acquiescence in objective considerations) , i.e. choose or prefer (literally or figuratively) ; by implication , to wish , i.e. be inclined to (sometimes adverbially , gladly) ; impersonally for the future tense , to be about to ; by

Hebraism, to delight in: -- desire, be disposed (forward), intend, list, love, mean, please, have {rather}, (be) will (have, -ling, -ling [-ly]).

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rather 2680 - kataskeuazo {kat-ask-yoo-ad'-zo}; from 2596 and a derivative of 4632; to prepare thoroughly (properly, by external equipment; whereas 2090 refers {rather} to internal fitness); by implication, to construct, create: -- build, make, ordain, prepare.

rather 2799 - klaio {klah'-yo}; of uncertain affinity; to sob, i.e. wail aloud (whereas 1145 is {rather} to cry silently): -- bewail, weep.

rather 2983 - lambano {lam-ban'-o}; a prolonged form of a primary verb, which is use only as an alternate in certain tenses; to take (in very many applications, literally and figuratively [properly objective or active, to get hold of; whereas 1209 is {rather} subjective or passive, to have offered to one; while 0138 is more violent, to seize or remove]): -- accept, + be amazed, assay, attain, bring, X when I call, catch, come on (X unto), + forget, have, hold, obtain, receive (X after), take (away, up).

rather 3123 - mallon {mal'-lon}; neuter of the comparative of the same as 3122; (adverbially) more (in a greater degree) or {rather}: -- + better, X far, (the) more (and more), (so) much (the more), rather.

rather 3123 - mallon {mal'-lon}; neuter of the comparative of the same as 3122; (adverbially) more (in a greater degree) or rather: -- + better, X far, (the) more (and more), (so) much (the more), {rather}.

rather 3304 - menounge {men-oon'-geh}; from 3203 and 3767 and 1065; so then at least: -- nay but, yea doubtless ({rather}, verily).

rather 3349 - meteorizo {met-eh-o-rid'-zo}; from a compound of 3326 and a collateral form of 0142 or perhaps {rather} 0109 (compare " meteor "); to raise in mid-air, i.e. (figuratively) suspend (passively, fluctuate or be anxious): -- be of doubtful mind.

rather 3386 - metige {may'-tig-eh}; from 3385 and 1065; not at all then, i.e. not to say (the {rather} still): -- how much more.

rather 3741 - hosios {hos'-ee-os}; of uncertain affinity; properly, right (by intrinsic or divine character; thus distinguished from 1342, which refers {rather} to human statutes and relations; from 2413, which denotes formal consecration; and from 0040, which relates to purity from defilement), i.e. hallowed (pious, sacred, sure): -- holy, mercy, shalt be.

rather 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.

rather 4056 - perissoteros {per-is-sot-er'-oce}; adverb from 4055; more superabundantly: -- more abundant(-ly), X the more earnest, (more) exceedingly, more frequent, much more, the {rather}.

rather 4133 - plen {plane}; from 4119; moreover (besides), i.e. albeit, save that, {rather}, yet: -- but (rather), except, nevertheless, notwithstanding, save, than.

rather 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.

rather 4476 - rhapsis {hraf-ece'}; from a primary rhapto (to sew; perhaps {rather} akin to the base of 4474 through the idea of puncturing); a needle: -- needle.

rather 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.

rather 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.

rather 4805 - suzugos {sood'-zoo-gos}; from 4801; co-yoked, i.e. (figuratively) as noun, a colleague; probably {rather} as a proper name; Syzygus, a Christian: -- yokefellow.

rather 5007 - talanton {tal'-an-ton}; neuter of a presumed derivative of the original form of tlaō (to bear; equivalent to 5342); a balance (as supporting weights), i.e. (by implication) a certain weight (and thence a coin or {rather} sum of money) or "talent": -- talent.

rather 5111 - tolmao {tol-mah'-o}; from tolma (boldness; probably itself from the base of 5056 through the idea of extreme conduct); to venture (objectively or in act; while 2292 is {rather} subjective or in feeling); by implication, to be courageous: -- be bold, boldly, dare, durst.

rather 5176 - trogo {tro'-go}; probably strengthened from a collateral form of the base of 5134 and 5147 through the idea of corrosion or wear; or perhaps {rather} of a base of 5167 and 5149 through the idea of a crunching sound; to gnaw or chew, i.e. (generally) to eat: -- eat.

rather 5327 - pharagx {far'-anx}; properly, strengthened from the base of 4008 or {rather} of 4486; a gap or chasm, i.e. ravine (winter-torrent): -- valley.

rather 5429 - phronimos {fron'-ee-mos}; from 5424; thoughtful, i.e. sagacious or discreet (implying a cautious character; while 4680 denotes practical skill or acumen; and 4908 indicates {rather} intelligence or mental acquirement); in a bad sense conceited (also in the comparative): -- wise(-r).

rather 5530 - chraomai {khrāh'-om-ahee}; middle voice of a primary verb (perhaps {rather} from 5495, to handle); to furnish what is needed; (give an oracle, "graze" [touch slightly], light upon, etc.), i.e. (by implication) to employ or (by extension) to act towards one in a given manner: -- entreat, use. Compare 5531; 5534.

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

0325 + and delivered +/ . anadidomi {an-ad-eed'-om-ee}; from 0303 + each + every + apiece + through +/ and 1325 + put + give + Give + gave + grant + given + I give + taking + gavest + giveth + giving + Giving + granted + He gave + he gave + we gave + To give + ye give + to give + it gave + ye utter + and gave + And gave + man give + be given + him gave + may give + bestowed + is given + hath put + and give + was given + had given + and given + and grant + will give + they gave + They gave + delivered + they give + and giveth + as he gave + were given + me he gave + but giveth + And I give + And I gave + hath given + shall give + I will put + I have set + to receive + and granted + and brought + And he gave + I will make + will I give + I will give + he may give + how to give + not to give + I will give + but to make + that giveth + thou gavest + Thou gavest + for to give + it is given + it be given + and to give + it and gave + and ye gave + he will give + that he gave + it was given + may be given + And to offer + us and given + he had power + I have given + will I grant + let him give + to thee Give + he had given + having given + and delivered + unto him Give + them and gave + and will give + would deliver + Shall we give + it were given + that is given + unto her Give + and did yield + he hath given + hath bestowed + And they gave + him had given + hath he given + But he giveth + him ; and put + for us to give + it to be given + that thou give + that was given + of us is given + shall men give + shall be given + shall not give + might be given + hath not given + which is given + And hath given + and shall give + and hath given + and shall shew + and have given + unto them Give + unto him Grant + me I have given + For I will give + thou hast given + And I will shew + And I will give + is he that gave + and I will give + but rather give + there was given + that thou gavest + wilt thou suffer + that I will give + And it was given + For I have given + And he had power + him to them gave + we should hinder + And he delivered + of me I will give + us and hath given + unto you but give + unto me they gave + that I shall give + from him and give + it and it yielded + shall we not give + and he shall give + from you and given + As thou hast given + that he would give + to him will I give + but hath committed + That he would grant + which he hath given + and thou hast given + And there was given + and have been given + and there was given + and power was given + that he should give + and to him was given + one of us shall give + that it may minister + that he should offer + Unto you it is given + that they should give + and it shall be given + thou that we may give + for it shall be given + to him shall be given + should have been given + And to her was granted + and to them were given + thing seeing he giveth + and unto them was given + notwithstanding ye give + it not ; for it is given + hand is not mine to give + And to them it was given + they were and thou gavest + which is by him hath given + not ; and it shall be given + but to them it is not given + psalm Thou shalt not suffer + and that thou shouldest give + to as many as thou hast given + that something should be given + of him and he would have given + unto them Unto you it is given + him that he would not adventure +/ ; to hand over: --deliver .

0591 + Pay + give + sold + gave + Render + reward + to pay + Reward + render + ye sold + and give + it again + I restore + him again + Recompense + not to pay + to be made + shall give + and he gave + and yielded + will render + and payment + it yieldeth + shall reward + of thee give + shall render + I will repay + he should pay + and delivered + Not rendering + thou hast paid + to be delivered + he shall reward + they shall give + as she rewarded + unto them Render + is with me to give + he unto them Render + as they that must give + with me and I will pay + thysself but shalt perform +/ . apodidomi {ap-od-eed'-o-mee}; from 0575 + at + On + on + ago + off + since + and on + was at + before + them at + because + begin at + out before + from among + to forsake + woman since + in you since + by the space + can ye escape + have been since + as was not since +/ and 1325 + put + give + Give + gave + grant + given + I give + taking + gavest + giveth + giving + Giving + granted + He gave + he gave + we gave + To give + ye give + to give + it gave + ye utter + and gave + And gave + man give + be given + him gave + may give + bestowed + is given + hath put + and give + was given + had given + and given + and grant + will give + they gave + They gave + delivered + they give + and giveth + as he gave + were given + me he gave + but giveth + And I give + And I gave + hath given + shall give + I will put + I have set + to receive + and granted + and brought + And he gave + I will make + will I give + I will give + he may give + how to give + not to give + I will give + but to make +

that giveth + thou gavest + Thou gavest + for to give + it is given + it be given + and to give + it and gave + and ye gave + he will give + that he gave + it was given + may be given + And to offer + us and given + he had power + I have given + will I grant + let him give + to thee Give + he had given + having given + and delivered + unto him Give + them and gave + and will give + would deliver + Shall we give + it were given + that is given + unto her Give + and did yield + he hath given + hath bestowed + And they gave + him had given + hath he given + But he giveth + him ; and put + for us to give + it to be given + that thou give + that was given + of us is given + shall men give + shall be given + shall not give + might be given + hath not given + which is given + And hath given + and shall give + and hath given + and shall shew + and have given + unto them Give + unto him Grant + me I have given + For I will give + thou hast given + And I will shew + And I will give + is he that gave + and I will give + but rather give + there was given + that thou gavest + wilt thou suffer + that I will give + And it was given + For I have given + And he had power + him to them gave + we should hinder + And he delivered + of me I will give + us and hath given + unto you but give + unto me they gave + that I shall give + from him and give + it and it yielded + shall we not give + and he shall give + from you and given + As thou hast given + that he would give + to him will I give + but hath committed + That he would grant + which he hath given + and thou hast given + And there was given + and have been given + and there was given + and power was given + that he should give + and to him was given + one of us shall give + that it may minister + that he should offer + Unto you it is given + that they should give + and it shall be given + thou that we may give + for it shall be given + to him shall be given + should have been given + And to her was granted + and to them were given + thing seeing he giveth + and unto them was given + notwithstanding ye give + it not ; for it is given + hand is not mine to give + And to them it was given + they were and thou gavest + which is by him hath given + not ; and it shall be given + but to them it is not given + psalm Thou shalt not suffer + and that thou shouldest give + to as many as thou hast given + that something should be given + of him and he would have given + unto them Unto you it is given + him that he would not adventure +/ ; to give away, i . e . up, over, back, etc . (in various applications): -- deliver (again), give (again), (re-)pay(-ment be made), perform, recompense, render, requite, restore, reward, sell, yield .

0987 + evil + speak + spoken + railed + To speak + speaking + to speak + reported + blasphemy + by railed + am I evil + and speak + by reviled + blasphemed + to blaspheme + is blasphemed + Being defamed + shall be evil + And blasphemed + and blasphemed + be evil spoken + He hath spoken + yet blasphemers + man blasphemeth + and blaspheming + Thou blasphemest + not to blaspheme + be not blasphemed + them to blaspheme + they shall blaspheme + things blasphemously + Do not they blaspheme + their part he is evil + themselves and blasphemed + But he that shall blaspheme + him but unto him that blasphemeth + And not rather (as we be slanderously +/ . blasphemeo {blas-fay-meh'-o}; from 0989 + blasphemers + blasphemous + not railing + a blasphemer +/ ; to vilify; specially, to speak impiously: --(speak) blaspheme(-er, -mously, -my), defame, rail on, revile, speak evil .

1156 + him the debt +/ . daneion {dan'-i-on}; from danos (a gift); probably akin to the base of 1325 + put + give + Give + gave + grant + given + I give + taking + gavest + giveth + giving + Giving + granted + He gave + he gave + we gave + To give + ye give + to give + it gave + ye utter + and gave + And gave + man give + be given + him gave + may give + bestowed + is given + hath put + and give + was given + had given + and given + and grant + will give + they gave + They gave + delivered + they give + and giveth + as he gave + were given + me he gave + but giveth + And I give + And I gave + hath given + shall give + I will put + I have set + to receive + and granted + and brought + And he gave + I will make + will I give + I will give + he may give + how to give + not to give + I will give + but to make + that giveth + thou gavest + Thou gavest + for to give + it is given + it be given + and to give + it and gave + and ye gave + he will give + that he gave + it was given + may be given + And to offer + us and given + he had power + I have given + will I grant + let him give + to thee Give + he had given + having given + and delivered + unto him Give + them and gave + and will give + would deliver + Shall we give + it were given + that is given + unto her Give + and did yield + he hath given + hath bestowed + And they gave + him had given + hath he given + But he giveth + him ; and put + for us to give + it to be given + that thou give + that was given + of us is given + shall men give + shall be given + shall not give + might be given + hath not given + which is given + And hath given + and shall give + and hath given + and shall shew + and have given + unto them Give + unto him Grant + me I have given + For I will give + thou hast given + And I will shew + And I will give + is he that gave + and I will give + but rather give + there was given + that thou gavest + wilt thou suffer + that I will give + And it

was given + For I have given + And he had power + him to them gave + we should hinder + And he delivered + of me I will give + us and hath given + unto you but give + unto me they gave + that I shall give + from him and give + it and it yielded + shall we not give + and he shall give + from you and given + As thou hast given + that he would give + to him will I give + but hath committed + That he would grant + which he hath given + and thou hast given + And there was given + and have been given + and there was given + and power was given + that he should give + and to him was given + one of us shall give + that it may minister + that he should offer + Unto you it is given + that they should give + and it shall be given + thou that we may give + for it shall be given + to him shall be given + should have been given + And to her was granted + and to them were given + thing seeing he giveth + and unto them was given + notwithstanding ye give + it not ; for it is given + hand is not mine to give + And to them it was given + they were and thou gavest + which is by him hath given + not ; and it shall be given + but to them it is not given + psalm Thou shalt not suffer + and that thou shouldest give + to as many as thou hast given + that something should be given + of him and he would have given + unto them Unto you it is given + him that he would not adventure +/ ; a loan: --debt .

1239 + was made + had made + and divideth + and shall give + and distribute + he distributed + and distribution +/ . diadidomai {dee-ad-id'-o-mee}; from 1223 + after + in at + cause + though + because + through + Through + Because + to avoid + ye in at + by reason + throughout + is through + we through + up because + me through + in because + and within + you through + of me among + and because + not because + And because + him because + and through + not because + him because + man because + one because + day through + For through + but through + but because + men through + And through + for because + that through + them because + away because + who by reason + but by reason + For I through + And by reason + might through + season because + that by reason + for us through + not in because + him in because + but by occasion + that we through + unto him through + And that because + with him through + unto them Because + unto them because + him ; but because + of them who through + For of him and through + that is in them because + up after that he through +/ and 1325 + put + give + Give + gave + grant + given + I give + taking + gavest + giveth + giving + Giving + granted + He gave + he gave + we gave + To give + ye give + to give + it gave + ye utter + and gave + And gave + man give + be given + him gave + may give + bestowed + is given + hath put + and give + was given + had given + and given + and grant + will give + they gave + They gave + delivered + they give + and giveth + as he gave + were given + me he gave + but giveth + And I give + And I gave + hath given + shall give + I will put + I have set + to receive + and granted + and brought + And he gave + I will make + will I give + I will give + he may give + how to give + not to give + I will give + but to make + that giveth + thou gavest + Thou gavest + for to give + it is given + it be given + and to give + it and gave + and ye gave + he will give + that he gave + it was given + may be given + And to offer + us and given + he had power + I have given + will I grant + let him give + to thee Give + he had given + having given + and delivered + unto him Give + them and gave + and will give + would deliver + Shall we give + it were given + that is given + unto her Give + and did yield + he hath given + hath bestowed + And they gave + him had given + hath he given + But he giveth + him ; and put + for us to give + it to be given + that thou give + that was given + of us is given + shall men give + shall be given + shall not give + might be given + hath not given + which is given + And hath given + and shall give + and hath given + and shall shew + and have given + unto them Give + unto him Grant + me I have given + For I will give + thou hast given + And I will shew + And I will give + is he that gave + and I will give + but rather give + there was given + that thou gavest + wilt thou suffer + that I will give + And it was given + For I have given + And he had power + him to them gave + we should hinder + And he delivered + of me I will give + us and hath given + unto you but give + unto me they gave + that I shall give + from him and give + it and it yielded + shall we not give + and he shall give + from you and given + As thou hast given + that he would give + to him will I give + but hath committed + That he would grant + which he hath given + and thou hast given + And there was given + and have been given + and there was given + and power was given + that he should give + and to him was given + one of us shall give + that it may minister + that he should offer + Unto you it is given + that they should give + and it shall be given + thou that we may give + for it shall be given + to him shall be given + should have been given + And to her was granted + and to them were given + thing seeing he giveth + and unto them was given + notwithstanding ye give + it not ; for it is given + hand is not mine to give + And to them it was given + they were and thou gavest + which is by him hath given + not ; and it shall be given + but to them it is not given + psalm Thou shalt not suffer + and that thou shouldest give + to as many as thou hast given + that something should be given + of him and he would have

given + unto them Unto you it is given + him that he would not adventure +/- ; to give throughout a crowd, i.e. deal out; also to deliver over (as to a successor): --(make) distribute(-ion), divide, give .

1325 + put + give + Give + gave + grant + given + I give + taking + gavest + giveth + giving + Giving + granted + He gave + he gave + we gave + To give + ye give + to give + it gave + ye utter + and gave + And gave + man give + be given + him gave + may give + bestowed + is given + hath put + and give + was given + had given + and given + and grant + will give + they gave + They gave + delivered + they give + and giveth + as he gave + were given + me he gave + but giveth + And I give + And I gave + hath given + shall give + I will put + I have set + to receive + and granted + and brought + And he gave + I will make + will I give + I will give + he may give + how to give + not to give + I will give + but to make + that giveth + thou gavest + Thou gavest + for to give + it is given + it be given + and to give + it and gave + and ye gave + he will give + that he gave + it was given + may be given + And to offer + us and given + he had power + I have given + will I grant + let him give + to thee Give + he had given + having given + and delivered + unto him Give + them and gave + and will give + would deliver + Shall we give + it were given + that is given + unto her Give + and did yield + he hath given + hath bestowed + And they gave + him had given + hath he given + But he giveth + him ; and put + for us to give + it to be given + that thou give + that was given + of us is given + shall men give + shall be given + shall not give + might be given + hath not given + which is given + And hath given + and shall give + and hath given + and shall shew + and have given + unto them Give + unto him Grant + me I have given + For I will give + thou hast given + And I will shew + And I will give + is he that gave + and I will give + but rather give + there was given + that thou gavest + wilt thou suffer + that I will give + And it was given + For I have given + And he had power + him to them gave + we should hinder + And he delivered + of me I will give + us and hath given + unto you but give + unto me they gave + that I shall give + from him and give + it and it yielded + shall we not give + and he shall give + from you and given + As thou hast given + that he would give + to him will I give + but hath committed + That he would grant + which he hath given + and thou hast given + And there was given + and have been given + and there was given + and power was given + that he should give + and to him was given + one of us shall give + that it may minister + that he should offer + Unto you it is given + that they should give + and it shall be given + thou that we may give + for it shall be given + to him shall be given + should have been given + And to her was granted + and to them were given + thing seeing he giveth + and unto them was given + notwithstanding ye give + it not ; for it is given + hand is not mine to give + And to them it was given + they were and thou gavest + which is by him hath given + not ; and it shall be given + but to them it is not given + psalm Thou shalt not suffer + and that thou shouldest give + to as many as thou hast given + that something should be given + of him and he would have given + unto them Unto you it is given + him that he would not adventure +/- . didomi {did'-o-mee}; a prolonged form of a primary verb (which is used as an altern . in most of the tenses); to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection): --adventure, bestow, bring forth, commit, deliver (up), give, grant, hinder, make, minister, number, offer, have power, put, receive, set, shew, smite (+ with the hand), strike (+ with the palm of the hand), suffer, take, utter, yield .

1390 + gifts + a gift +/- . doma {dom'-ah}; from the base of 1325 + put + give + Give + gave + grant + given + I give + taking + gavest + giveth + giving + Giving + granted + He gave + he gave + we gave + To give + ye give + to give + it gave + ye utter + and gave + And gave + man give + be given + him gave + may give + bestowed + is given + hath put + and give + was given + had given + and given + and grant + will give + they gave + They gave + delivered + they give + and giveth + as he gave + were given + me he gave + but giveth + And I give + And I gave + hath given + shall give + I will put + I have set + to receive + and granted + and brought + And he gave + I will make + will I give + I will give + he may give + how to give + not to give + I will give + but to make + that giveth + thou gavest + Thou gavest + for to give + it is given + it be given + and to give + it and gave + and ye gave + he will give + that he gave + it was given + may be given + And to offer + us and given + he had power + I have given + will I grant + let him give + to thee Give + he had given + having given + and delivered + unto him Give + them and gave + and will give + would deliver + Shall we give + it were given + that is given + unto her Give + and did yield + he hath given + hath bestowed + And they gave + him had given + hath he given + But he giveth + him ; and put + for us to give + it to be given + that thou give + that was given + of us is given + shall men give + shall be given + shall not give + might be given + hath not given + which is given + And hath given + and shall give + and hath given + and shall shew + and have given + unto them Give + unto him Grant + me I have given + For I will give +

thou hast given + And I will shew + And I will give + is he that gave + and I will give + but rather give +
 there was given + that thou gavest + wilt thou suffer + that I will give + And it was given + For I have given
 + And he had power + him to them gave + we should hinder + And he delivered + of me I will give + us and
 hath given + unto you but give + unto me they gave + that I shall give + from him and give + it and it
 yielded + shall we not give + and he shall give + from you and given + As thou hast given + that he would
 give + to him will I give + but hath committed + That he would grant + which he hath given + and thou hast
 given + And there was given + and have been given + and there was given + and power was given + that he
 should give + and to him was given + one of us shall give + that it may minister + that he should offer +
 Unto you it is given + that they should give + and it shall be given + thou that we may give + for it shall be
 given + to him shall be given + should have been given + And to her was granted + and to them were given
 + thing seeing he giveth + and unto them was given + notwithstanding ye give + it not ; for it is given + hand
 is not mine to give + And to them it was given + they were and thou gavest + which is by him hath given +
 not ; and it shall be given + but to them it is not given + psalm Thou shalt not suffer + and that thou
 shouldest give + to as many as thou hast given + that something should be given + of him and he would have
 given + unto them Unto you it is given + him that he would not adventure +/ ; a present: --gift .

1394 + gift + giving +/ . dosis {dos'-is}; from the base of 1325 + put + give + Give + gave + grant + given + I
 give + taking + gavest + giveth + giving + Giving + granted + He gave + he gave + we gave + To give + ye
 give + to give + it gave + ye utter + and gave + And gave + man give + be given + him gave + may give +
 bestowed + is given + hath put + and give + was given + had given + and given + and grant + will give +
 they gave + They gave + delivered + they give + and giveth + as he gave + were given + me he gave + but
 giveth + And I give + And I gave + hath given + shall give + I will put + I have set + to receive + and granted
 + and brought + And he gave + I will make + will I give + I will give + he may give + how to give + not to
 give + I will give + but to make + that giveth + thou gavest + Thou gavest + for to give + it is given + it be
 given + and to give + it and gave + and ye gave + he will give + that he gave + it was given + may be given +
 And to offer + us and given + he had power + I have given + will I grant + let him give + to thee Give + he
 had given + having given + and delivered + unto him Give + them and gave + and will give + would deliver
 + Shall we give + it were given + that is given + unto her Give + and did yield + he hath given + hath
 bestowed + And they gave + him had given + hath he given + But he giveth + him ; and put + for us to give
 + it to be given + that thou give + that was given + of us is given + shall men give + shall be given + shall not
 give + might be given + hath not given + which is given + And hath given + and shall give + and hath given
 + and shall shew + and have given + unto them Give + unto him Grant + me I have given + For I will give +
 thou hast given + And I will shew + And I will give + is he that gave + and I will give + but rather give +
 there was given + that thou gavest + wilt thou suffer + that I will give + And it was given + For I have given
 + And he had power + him to them gave + we should hinder + And he delivered + of me I will give + us and
 hath given + unto you but give + unto me they gave + that I shall give + from him and give + it and it
 yielded + shall we not give + and he shall give + from you and given + As thou hast given + that he would
 give + to him will I give + but hath committed + That he would grant + which he hath given + and thou hast
 given + And there was given + and have been given + and there was given + and power was given + that he
 should give + and to him was given + one of us shall give + that it may minister + that he should offer +
 Unto you it is given + that they should give + and it shall be given + thou that we may give + for it shall be
 given + to him shall be given + should have been given + And to her was granted + and to them were given
 + thing seeing he giveth + and unto them was given + notwithstanding ye give + it not ; for it is given + hand
 is not mine to give + And to them it was given + they were and thou gavest + which is by him hath given +
 not ; and it shall be given + but to them it is not given + psalm Thou shalt not suffer + and that thou
 shouldest give + to as many as thou hast given + that something should be given + of him and he would have
 given + unto them Unto you it is given + him that he would not adventure +/ ; a giving; by implication
 (concretely) a gift: --gift, giving .

1395 + giver +/ . dotes {dot'-ace}; from the base of 1325 + put + give + Give + gave + grant + given + I give +
 taking + gavest + giveth + giving + Giving + granted + He gave + he gave + we gave + To give + ye give + to
 give + it gave + ye utter + and gave + And gave + man give + be given + him gave + may give + bestowed +
 is given + hath put + and give + was given + had given + and given + and grant + will give + they gave +
 They gave + delivered + they give + and giveth + as he gave + were given + me he gave + but giveth + And I
 give + And I gave + hath given + shall give + I will put + I have set + to receive + and granted + and brought

+ And he gave + I will make + will I give + I will give + he may give + how to give + not to give + I will give + but to make + that giveth + thou gavest + Thou gavest + for to give + it is given + it be given + and to give + it and gave + and ye gave + he will give + that he gave + it was given + may be given + And to offer + us and given + he had power + I have given + will I grant + let him give + to thee Give + he had given + having given + and delivered + unto him Give + them and gave + and will give + would deliver + Shall we give + it were given + that is given + unto her Give + and did yield + he hath given + hath bestowed + And they gave + him had given + hath he given + But he giveth + him ; and put + for us to give + it to be given + that thou give + that was given + of us is given + shall men give + shall be given + shall not give + might be given + hath not given + which is given + And hath given + and shall give + and hath given + and shall shew + and have given + unto them Give + unto him Grant + me I have given + For I will give + thou hast given + And I will shew + And I will give + is he that gave + and I will give + but rather give + there was given + that thou gavest + wilt thou suffer + that I will give + And it was given + For I have given + And he had power + him to them gave + we should hinder + And he delivered + of me I will give + us and hath given + unto you but give + unto me they gave + that I shall give + from him and give + it and it yielded + shall we not give + and he shall give + from you and given + As thou hast given + that he would give + to him will I give + but hath committed + That he would grant + which he hath given + and thou hast given + And there was given + and have been given + and there was given + and power was given + that he should give + and to him was given + one of us shall give + that it may minister + that he should offer + Unto you it is given + that they should give + and it shall be given + thou that we may give + for it shall be given + to him shall be given + should have been given + And to her was granted + and to them were given + thing seeing he giveth + and unto them was given + notwithstanding ye give + it not ; for it is given + hand is not mine to give + And to them it was given + they were and thou gavest + which is by him hath given + not ; and it shall be given + but to them it is not given + psalm Thou shalt not suffer + and that thou shouldest give + to as many as thou hast given + that something should be given + of him and he would have given + unto them Unto you it is given + him that he would not adventure +/- ; a giver: --giver .

1479 + in will + worship +/- . ethelothreskeia {eth-el-oth-race-ki'-ah}; from 2309 + love + Wilt + wilt + Will + will + would + desire + I will + to will + willing + I would + he will + ye will + We will + she will + desiring + desirous + I desire + we would + But wilt + Desiring + ye would + man will + desireth + he would + ye desire + thou wilt + and would + off would + Him would + as desire + they will + that will + but desire + man desire + as I would + but I will + and I will + For I will + it listeth + they would + of you will + But I would + And ye will + as ye would + they listed + For I would + and I would + I had rather + that I would + And he would + and ye would + have desired + for he would + as they will + and he would + For we would + unto him Wilt + when he would + thou wouldest + as they would + of them would + to be forward + not as I will + and they would + in a voluntary + thy way I will + But he willing + things willing + they willingly + I would desire + And as ye would + unto him I will + of you intending + thereof he would + For he that will + that when I would + me ye that desire + thing for to will + And when he would + with him he would + as it hath pleased + for he was desirous + and ye were willing + man and not willing + And if any man will + against him and would + not for that we would + that they which would + from them which desire + that they were desirous + but they themselves will + the things that ye would + thee and from him that would + it is not of him that willeth + be it unto thee even as thou wilt +/- and 2356 + religion + man s religion + and worshipping + of our religion +/- ; voluntary (arbitrary and unwarranted) piety, i . e . sanctimony: --will worship . *** . ethelo . See 2309 + love + Wilt + wilt + Will + will + would + desire + I will + to will + willing + I would + he will + ye will + We will + she will + desiring + desirous + I desire + we would + But wilt + Desiring + ye would + man will + desireth + he would + ye desire + thou wilt + and would + off would + Him would + as desire + they will + that will + but desire + man desire + as I would + but I will + and I will + For I will + it listeth + they would + of you will + But I would + And ye will + as ye would + they listed + For I would + and I would + I had rather + that I would + And he would + and ye would + have desired + for he would + as they will + and he would + For we would + unto him Wilt + when he would + thou wouldest + as they would + of them would + to be forward + not as I will + and they would + in a voluntary + thy way I will + But he willing + things willing + they willingly + I would desire + And as ye would + unto him I will + of you intending + thereof he would + For he that will + that when I would + me ye that desire + thing for to will + And when he would + with him he would + as it hath pleased + for he was desirous + and ye were willing + man and not willing + And if any man will + against him and would + not for that we would + that they which would + from them which desire + that they were desirous + but they themselves

will + the things that ye would + thee and from him that would + it is not of him that willeth + be it unto thee even as thou wilt +/ .

1554 + and let + it forth + men and will let +/ . ekdidomi {ek-did-o'-mee}; from 1537 + at + on + off + over + among + Since + you on + through + thou on + betwixt + because + and over + by reason + hand and on + hand and on + for he is on + unto them on + ye out among + not unto you at + shall there be among +/ and 1325 + put + give + Give + gave + grant + given + I give + taking + gavest + giveth + giving + Giving + granted + He gave + he gave + we gave + To give + ye give + to give + it gave + ye utter + and gave + And gave + man give + be given + him gave + may give + bestowed + is given + hath put + and give + was given + had given + and given + and grant + will give + they gave + They gave + delivered + they give + and giveth + as he gave + were given + me he gave + but giveth + And I give + And I gave + hath given + shall give + I will put + I have set + to receive + and granted + and brought + And he gave + I will make + will I give + I will give + he may give + how to give + not to give + I will give + but to make + that giveth + thou gavest + Thou gavest + for to give + it is given + it be given + and to give + it and gave + and ye gave + he will give + that he gave + it was given + may be given + And to offer + us and given + he had power + I have given + will I grant + let him give + to thee Give + he had given + having given + and delivered + unto him Give + them and gave + and will give + would deliver + Shall we give + it were given + that is given + unto her Give + and did yield + he hath given + hath bestowed + And they gave + him had given + hath he given + But he giveth + him ; and put + for us to give + it to be given + that thou give + that was given + of us is given + shall men give + shall be given + shall not give + might be given + hath not given + which is given + And hath given + and shall give + and hath given + and shall shew + and have given + unto them Give + unto him Grant + me I have given + For I will give + thou hast given + And I will shew + And I will give + is he that gave + and I will give + but rather give + there was given + that thou gavest + wilt thou suffer + that I will give + And it was given + For I have given + And he had power + him to them gave + we should hinder + And he delivered + of me I will give + us and hath given + unto you but give + unto me they gave + that I shall give + from him and give + it and it yielded + shall we not give + and he shall give + from you and given + As thou hast given + that he would give + to him will I give + but hath committed + That he would grant + which he hath given + and thou hast given + And there was given + and have been given + and there was given + and power was given + that he should give + and to him was given + one of us shall give + that it may minister + that he should offer + Unto you it is given + that they should give + and it shall be given + thou that we may give + for it shall be given + to him shall be given + should have been given + And to her was granted + and to them were given + thing seeing he giveth + and unto them was given + notwithstanding ye give + it not ; for it is given + hand is not mine to give + And to them it was given + they were and thou gavest + which is by him hath given + not ; and it shall be given + but to them it is not given + psalm Thou shalt not suffer + and that thou shouldest give + to as many as thou hast given + that something should be given + of him and he would have given + unto them Unto you it is given + him that he would not adventure +/ ; to give forth, i . e . (specially) to lease: --let forth (out) .

1560 + Him being delivered +/ . ekdotos {ek'-dot-os}; from 1537 + at + on + off + over + among + Since + you on + through + thou on + betwixt + because + and over + by reason + hand and on + hand and on + for he is on + unto them on + ye out among + not unto you at + shall there be among +/ and a derivative of 1325 + put + give + Give + gave + grant + given + I give + taking + gavest + giveth + giving + Giving + granted + He gave + he gave + we gave + To give + ye give + to give + it gave + ye utter + and gave + And gave + man give + be given + him gave + may give + bestowed + is given + hath put + and give + was given + had given + and given + and grant + will give + they gave + They gave + delivered + they give + and giveth + as he gave + were given + me he gave + but giveth + And I give + And I gave + hath given + shall give + I will put + I have set + to receive + and granted + and brought + And he gave + I will make + will I give + I will give + he may give + how to give + not to give + I will give + but to make + that giveth + thou gavest + Thou gavest + for to give + it is given + it be given + and to give + it and gave + and ye gave + he will give + that he gave + it was given + may be given + And to offer + us and given + he had power + I have given + will I grant + let him give + to thee Give + he had given + having given + and delivered + unto him Give + them and gave + and will give + would deliver + Shall we give + it were given + that is given + unto her Give + and did yield + he hath given + hath bestowed + And they gave + him had given + hath he given + But he giveth + him ; and put + for us to give + it to be given + that thou give + that was given + of us is given + shall men give + shall be given + shall not give + might be given + hath not given + which is given + And

hath given + and shall give + and hath given + and shall shew + and have given + unto them Give + unto him Grant + me I have given + For I will give + thou hast given + And I will shew + And I will give + is he that gave + and I will give + but rather give + there was given + that thou gavest + wilt thou suffer + that I will give + And it was given + For I have given + And he had power + him to them gave + we should hinder + And he delivered + of me I will give + us and hath given + unto you but give + unto me they gave + that I shall give + from him and give + it and it yielded + shall we not give + and he shall give + from you and given + As thou hast given + that he would give + to him will I give + but hath committed + That he would grant + which he hath given + and thou hast given + And there was given + and have been given + and there was given + and power was given + that he should give + and to him was given + one of us shall give + that it may minister + that he should offer + Unto you it is given + that they should give + and it shall be given + thou that we may give + for it shall be given + to him shall be given + should have been given + And to her was granted + and to them were given + thing seeing he giveth + and unto them was given + notwithstanding ye give + it not ; for it is given + hand is not mine to give + And to them it was given + they were and thou gavest + which is by him hath given + not ; and it shall be given + but to them it is not given + psalm Thou shalt not suffer + and that thou shouldest give + to as many as thou hast given + that something should be given + of him and he would have given + unto them Unto you it is given + him that he would not adventure +/ ; given out or over, i.e . surrendered: --delivered .

1929 + give + we let + and gave + her drive + I shall give + will he give + will he offer + And they gave + they delivered + And there was delivered +/ . epididomi {ep-ee-did'-o-mee}; from 1909 + at + on + into + over + over + above + be on + ye at + Above + under + being + among + us on + up on + it on + about + after + are at + behalf + not on + before + are on + beside + was at + toward + and at + him on + old on + but on + And on + and on + They on + that on + down at + down on + them on + foot on + thee on + even at + against + as long + is over + because + up into + through + and over + are over + the time + him over + is above + touching + us and on + the space + And above + for under + for under + is against + but toward + but before + up against + And beside + to believe + he were on + throughout + them as on + to pass on + in the days + in the time + And through + as touching + by the space + unto thee on + of it and on + things before + I made before + for the space + out as against + was throughout + unto them over + and not before + out as against + that was about + had the charge + and that before + divided against + that were under + and he anointed + me is with me on + not on things on + in and out among + And when he was at + Let him which is on + to pass in the days + that were with him at + And let him that is on +/ and 1325 + put + give + Give + gave + grant + given + I give + taking + gavest + giveth + giving + Giving + granted + He gave + he gave + we gave + To give + ye give + to give + it gave + ye utter + and gave + And gave + man give + be given + him gave + may give + bestowed + is given + hath put + and give + was given + had given + and given + and grant + will give + they gave + They gave + delivered + they give + and giveth + as he gave + were given + me he gave + but giveth + And I give + And I gave + hath given + shall give + I will put + I have set + to receive + and granted + and brought + And he gave + I will make + will I give + I will give + he may give + how to give + not to give + I will give + but to make + that giveth + thou gavest + Thou gavest + for to give + it is given + it be given + and to give + it and gave + and ye gave + he will give + that he gave + it was given + may be given + And to offer + us and given + he had power + I have given + will I grant + let him give + to thee Give + he had given + having given + and delivered + unto him Give + them and gave + and will give + would deliver + Shall we give + it were given + that is given + unto her Give + and did yield + he hath given + hath bestowed + And they gave + him had given + hath he given + But he giveth + him ; and put + for us to give + it to be given + that thou give + that was given + of us is given + shall men give + shall be given + shall not give + might be given + hath not given + which is given + And hath given + and shall give + and hath given + and shall shew + and have given + unto them Give + unto him Grant + me I have given + For I will give + thou hast given + And I will shew + And I will give + is he that gave + and I will give + but rather give + there was given + that thou gavest + wilt thou suffer + that I will give + And it was given + For I have given + And he had power + him to them gave + we should hinder + And he delivered + of me I will give + us and hath given + unto you but give + unto me they gave + that I shall give + from him and give + it and it yielded + shall we not give + and he shall give + from you and given + As thou hast given + that he would give + to him will I give + but hath committed + That he would grant + which he hath given + and thou hast given + And there was given + and have been given + and there was given + and power was given + that he should give + and to him was given + one of us shall give + that it may minister + that he should offer + Unto you it is given + that they should give + and it shall be given +

thou that we may give + for it shall be given + to him shall be given + should have been given + And to her was granted + and to them were given + thing seeing he giveth + and unto them was given + notwithstanding ye give + it not ; for it is given + hand is not mine to give + And to them it was given + they were and thou gavest + which is by him hath given + not ; and it shall be given + but to them it is not given + psalm Thou shalt not suffer + and that thou shouldest give + to as many as thou hast given + that something should be given + of him and he would have given + unto them Unto you it is given + him that he would not adventure +/ ; to give over (by hand or surrender): --deliver unto, give, let (+ [her drive]), offer .

2045 + Search + Searching + searcheth + And he that searcheth +/ . ereunao {er-yoo-nah'-o}; apparently from 2046 + say + said + I say + spake + and say + may say + will say + he spake + they said + have said + as he said + And I said + I will say + And he said + he will say + I will tell + I have told + shall speak + shall we say + For he spake + shall he say + and will say + man will say + shall ye say + Thou wilt say + wilt thou say + as it is said + And I will say + in that saidst + wise will tell + as he had said + for I will say + ye have spoken + shall they say + they shall say + that it was said + And ye shall say + But he shall say + for he hath said + seed ye shall say + will they not say + It hath been said + but I have called + me and I will tell + And they shall say + unto him It is said + Thou shalt not speak + to that which is said + unto you ye shall say + that it hath been said + And will not rather say + to that which was spoken + is that which was spoken + upon you which is spoken +/ (through the idea of inquiry); to seek, i.e. (figuratively) to investigate: -- search .

2046 + say + said + I say + spake + and say + may say + will say + he spake + they said + have said + as he said + And I said + I will say + And he said + he will say + I will tell + I have told + shall speak + shall we say + For he spake + shall he say + and will say + man will say + shall ye say + Thou wilt say + wilt thou say + as it is said + And I will say + in that saidst + wise will tell + as he had said + for I will say + ye have spoken + shall they say + they shall say + that it was said + And ye shall say + But he shall say + for he hath said + seed ye shall say + will they not say + It hath been said + but I have called + me and I will tell + And they shall say + unto him It is said + Thou shalt not speak + to that which is said + unto you ye shall say + that it hath been said + And will not rather say + to that which was spoken + is that which was spoken + upon you which is spoken +/ . ereo {er-eh'-o}; probably a fuller form of 4483 + said + made + spoken + and said + was spoken + it was said + It was said + And he said + it they said + that he said + And it was commanded + is he that was spoken + one of them ; and it was said +/ ; an alternate for 2036 + bid + say + Say + tell + Tell + bade + Said + said + told + speak + spake + spoken + we say + I said + in say + Saying + I tell + saying + Saying + to say + it said + I speak + And say + He told + command + by said + as said + and say + He said + ye tell + man say + he said + I bring + I spake + he spake + and tell + him said + man said + he saith + She said + had said + And said + speaketh + they bid + thou say + and told + here say + and bade + and said + but said + this said + shall say + by I said + They said + them tell + hath said + commanded + they said + and spake + And spake + them said + a man say + hast said + as I said + thou tell + he called + but speak + thee word + of you say + that speak + he may say + But I said + had spoken + him saying + as he said + And I said + and answer + should say + it he said + words spake + I have said + And he said + shall speak + And he said + him to tell + he had said + shall I say + and he said + them I told + I have told + them saying + him he said + her he said + But he said + things said + it and said + time saying + that I told + that I said + ye and tell + up and said + it he spake + by and said + thereof said + him and told + that he said + that I spake + ye shall say + of them said + him and said + I should say + him and said + them to tell + that he said + them he said + And he spake + And she said + her and said + ye They said + also he said + we shall say + he commanded + it they said + them and said + things I said + and commanded + a man and say + and they said + man shall say + unto her Tell + And they said + that he spake + them and said + unto her Said + they shall say + him hence tell + unto him Grant + him as he said + words and said + ye have spoken + things he said + as he had said + that thou tell + of that I said + to him he said + thou hast said + this they said + unto them said + and to him said + by him and said + her but he said + place ; and say + pieces and said + to him and said + thee and sayest + intent he spake + and having said + not that I said + thereof he said + ye And they said + thou And he said + them I have told + but that he said + of them and said + me and as I said + me . But he said + When he had said + us . And he said + For he that said + away and I spake + to them and said + him away and say + unto him and said + unto thee but say + upon him and said + him and they said + unto you They said + it ; and commanded + unto him they said + him that hath said + unto him that told + of his hand saying + unto them and said + that he had spoken + thing And

they said + thou me And he said + her to him and said + up himself and said + occupation and said + himself . They said + ye up And they said + things And they said + And when he had said + unto him And he said + thou that we command + in unto her and said + have him for he said + in to him and saying + they how that he bade + that they should tell + unto thee And he said + them unto him and said + and that he had spoken + And when he had spoken + out unto them and said + unto him Thou hast said + them that they should tell + And as soon as he had spoken + it were not so I would have told + and they that were with him said +/- in cert . tenses; to utter, i . e . speak or say: --call, say, speak (of), tell .

2060 + Hermes + Mercurius +/- . Hermes {her-mace'}; perhaps from 2046 + say + said + I say + spake + and say + may say + will say + he spake + they said + have said + as he said + And I said + I will say + And he said + he will say + I will tell + I have told + shall speak + shall we say + For he spake + shall he say + and will say + man will say + shall ye say + Thou wilt say + wilt thou say + as it is said + And I will say + in that saidst + wise will tell + as he had said + for I will say + ye have spoken + shall they say + they shall say + that it was said + And ye shall say + But he shall say + for he hath said + seed ye shall say + will they not say + It hath been said + but I have called + me and I will tell + And they shall say + unto him It is said + Thou shalt not speak + to that which is said + unto you ye shall say + that it hath been said + And will not rather say + to that which was spoken + is that which was spoken + upon you which is spoken +/- ; Hermes, the name of the messenger of the Greek deities; also of a Christian: --Hermes, Mercury .

2065 + I beseech 2065- I beseech 2065- ask + pray + asked + prayed + I pray + to ask + asking + man ask + desired + will ask + he asked + besought + and asked + to desire + it I pray + beseeching + we beseech + and prayed + and desired + them I pray + and besought + ye shall ask + and desireth + And I intreat + of you asketh + man should ask + And we beseech + And they asked + day) besought + for them I pray + And I will pray + and she besought + When they desired + and they besought + that he shall pray + them out and desired + unto him and besought + unto him they besought + me unto him and prayed + not unto you that I will pray +/- . erotao {er-o-tah'-o}; apparently from 2046 + say + said + I say + spake + and say + may say + will say + he spake + they said + have said + as he said + And I said + I will say + And he said + he will say + I will tell + I have told + shall speak + shall we say + For he spake + shall he say + and will say + man will say + shall ye say + Thou wilt say + wilt thou say + as it is said + And I will say + in that saidst + wise will tell + as he had said + for I will say + ye have spoken + shall they say + they shall say + that it was said + And ye shall say + But he shall say + for he hath said + seed ye shall say + will they not say + It hath been said + but I have called + me and I will tell + And they shall say + unto him It is said + Thou shalt not speak + to that which is said + unto you ye shall say + that it hath been said + And will not rather say + to that which was spoken + is that which was spoken + upon you which is spoken +/- [compare 2045 + Search + Searching + searcheth + And he that searcheth +/-]; to interrogate; by implication, to request: --ask, beseech, desire, intreat, pray . Compare 4441 + enquire + enquired + for I ask + and asked + they asked + he demanded + by he asked + and demanded + to him that he should ask + he was . And when he understood +/- .

2150 + holiness + godliness + is godliness + of godliness + to godliness + but godliness + But godliness + and godliness + And to godliness + rather unto godliness +/- . eusebeia {yoo-seb'-i-ah}; from 2152 + a devout + A devout + the godly + servants and a devout +/- ; piety; specially, the gospel scheme: --godliness, holiness .

2228 + or + Or + nor + yea + than + What + we or + in or + Either + before + either + Except + me nor + man or + man or + rather + not or + thee or + meat or + thou or + Neither + neither + only or + days or + thee or + thing or + not save + not ; or + of him or + more than + of you or + to you or + things or + thee ; or + unto us or + but rather + for you or + for either + thee in or + person nor + but either + me to be or + of thee nor + rather than + man neither + unto thee or + to you either + out from you or + as an evildoer or + of that sheep than + things unto you than + was not to Abraham 11 or + is he that is in you than +/- . 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 + time + by this + was now + already + are already + you already + were already + doth already + it be already + I had already + that it was now + he were already + with her already +/- , 2260 + than +/- , 2273 + whether +/- .

2229 + Surely +/. e {ay}; an adverb of confirmation; perhaps intensive of 2228 + or + Or + nor + yea + than + What + we or + in or + Either + before + either + Except + me nor + man or + man or + rather + not or + thee or + meat or + thou or + Neither + neither + only or + days or + thee or + thing or + not save + not ; or + of him or + more than + of you or + to you or + things or + thee ; or + unto us or + but rather + for you or + for either + thee in or + person nor + but either + me to be or + of thee nor + rather than + man neither + unto thee or + to you either + out from you or + as an evildoer or + of that sheep than + things unto you than + was not to Abraham 11 or + is he that is in you than +/ ; used only (in the N.T.) before 3303 + So + one + One + some + then + truly + Truly + verily + indeed + Partly + and one + The one + I indeed + And truly + For to one + For indeed + Who verily + To the one + And verily + And unto one + For I verily + unto you even + And we indeed + things indeed + their ways one + And they truly + For thou verily + for that indeed + for they indeed + For they verily + For there is verily + unto them Ye shall indeed + things to you to me indeed +/ ; assuredly: --surely . *** . he . See 3588 + who 3588- who 3588- ever 3588- ever 3588- who + any + Who + this + Some + what + This + when + then + some + this + Whoso + While + thine + whose + which + Which + These + Those + these + which + those + sake which 3588- sake which 3588- by this + whereby + in your + is this + by your + to whom + in this + as much + of this + but who + to your + And your + Let your + as those + But this + and when + thee who + came who + for your + in these + And this + he which + hand who + to those + ye which + For what + And some + and your + of these + of those + For this + we which + not what + and some + And when + in those + her which + and whoso + man which + and these + him which + but those + But whoso + and Whoso + and which + Whosoever + And whoso + them what + with such + for those + her which + whosoever + one which + and those + But while + thee what + unto your + that when + was which + that this + from your + and thine + son which + For those + But those + and whose + that those + than those + even those + and others + unto those + shall your + that which + thee which + ones which + unto these + them which + women which + things your + thing which + And of some + works which + is he which + to them who + ye not what + and another + was he which + is and which + But in those + of you which + to you which + him for some + is and which + us from this + things which + even in this + He it is who + to pass when + with her who + by the which + and for your + out of those + things which + For we which + him but some + that we which + not whosoever + to pass while + And whosoever + is that which + of them which + and whosoever + For whosoever + to pass which + by that which + on them which + was and which + was and which + unto thee Who + unto us which + and whosoever + to them which + that he which + from him which + not them which + that whosoever + That whosoever + And they which + are they which + there be which + not them which + thing and what + for whatsoever + Even unto this + but that which + not that which + diligently who + for them which + them not those + But let us who + that they which + with me in your + there are which + him ; and others + they may by your + unto them to this + him with them who + that things which + to pass that when + to pass that when + and to them which + to pass that while + unto you Whosoever + them unto us which + to pass that while + unto her Whosoever + those things which + that it is he which + But unto them which + and I pray God your + that it was he which + yea and things which + are the things which + by the means of those + unto you That ye which + unto you That whosoever + For we that are in this + of them diligently what + of Abraham 11 and whosoever + unto them Ye are they which + sake and for their sakes which +/. *** . he . See 3739 + whom 3739- whom 3739- who + Who + who + one + whom + whom + Whom + when + what + What + since + where + whose + Which + Whose + while + which + which + ye who + us whom + Whereby + you who + he whom + ye what + wherein + whither + another + because + him who + Whereof + To whom + whereof + whereby + For one + man who + whereto + by whom + Of whom + whereon + to whom + on whom + In whom + By whom + he whom + nothing + by whom + in whom + of whom + of what + and whom + us which + and what + you whom + But what + us whose + by which + In which + by whose + of whose + of which + by which + Of which + he which + By which + For whom + for what + and What + and What + but whom + not what + him whom + for whom + in which + And what + me whose + thou what + from whom + sake whom + that what + for since + for which + From whom + them what + him whose + time What + upon whom + whereinto + Unto whom + wherefore + but while + For which + the which + with whom + with this + Whereunto + With whom + And while + unto whom + wherewith + Whereupon + Wherefore + whereunto + and whose + whatsoever + And others + it ; which + land which + up whereof + That which + to another + bread when + is he whom + Unto which + that which + seed which + From which + sake which + from which + for of whom + For he whom + But (which + but to whom + him in whom + out of whom + from whence + But he whom + him because + and to whom + and of whom + and another + and he whom + in me which + unto ; whom + angel which + him of whom + things which + in him which +

things which + in you which + In the which + By the which + of thee what + with us when + me ; of whom + than I whose + of the which + of them whom + to the which + they to whom + him for whom + ground ; who + wisdom which + not for what + that whereon + in the which + by the which + is he of whom + and with what + For with what + unto him whom + unto him What + thing whereby + For the which + And whosoever + One ; of whom + thing to whom + they him What + it from whose + Of them which + is he of whom + ye that which + of them whose + in whatsoever + speeches which + And that which + was he of whom + Upon the which + in him of whom + are they whose + are they which + themselves who + that for which + day that which + For that which + and he to whom + things whereof + and they which + For he of whom + him with which + Even him whose + and to another + things by whom + ye of him whom + unto you which + things another + ye are to whom + are they which + and that which + be in you which + in you for whom + that fast which + to them of whom + another another + that he to whom + up that whereon + things in which + as was not since + I not ; but what + for them by whom + of him with whom + He it is to whom + the things which + and to the other + unto him to whom + thee things which + of all that which + things from which + not those things which 3739- not those things which 3739- unto me Upon whom + man was unto whom + from them of whom + from me ; of whom + things ; in which + those things which + of Abraham 11 whom + even to them which + hand and the other + but for them which + did ; by the which + things and by whom + the things whereof + unto thee but that which 3739- ye not that to whom + have mercy and whom + unto thee but that which 3739- For unto whomsoever + of Abraham 11 ; who + by the things which + in that thing which + is there of you whom + and the things which + not the things which + it should be of whom + which is in you which + that is in thee which + of those things which + things there be which + of these things which + thou the things which + of for that for which + up those things which + But those things which + upon another ; because + to pass that whosoever + things they were which + that those things which + things than those which + into those things which + in those things whereof + of these things whereof + unto you ; in both which + in me and the life which + are and the things which + merchandise of you whose + thou in the things which + of that country from whence + shall those things be which + But I say that the things which + women that were with them which + and of those things in the which + but it shall be given to them for whom +/ . *** . ei . See 5600 + may appear +/ .

2235 + time + by this + was now + already + are already + you already + were already + doth already + it be already + I had already + that it was now + he were already + with her already +/ . ede {ay'-day}; apparently from 2228 + or + Or + nor + yea + than + What + we or + in or + Either + before + either + Except + me nor + man or + man or + rather + not or + thee or + meat or + thou or + Neither + neither + only or + days or + thee or + thing or + not save + not ; or + of him or + more than + of you or + to you or + things or + thee ; or + unto us or + but rather + for you or + for either + thee in or + person nor + but either + me to be or + of thee nor + rather than + man neither + unto thee or + to you either + out from you or + as an evildoer or + of that sheep than + things unto you than + was not to Abraham 11 or + is he that is in you than +/ (or possibly 2229 + Surely +/) and 1211 + also + therefore + Let us now + for me doubtless +/ ; even now: --already, (even) now (already), by this time .

2260 + than +/ . eper {ay'-per}; from 2228 + or + Or + nor + yea + than + What + we or + in or + Either + before + either + Except + me nor + man or + man or + rather + not or + thee or + meat or + thou or + Neither + neither + only or + days or + thee or + thing or + not save + not ; or + of him or + more than + of you or + to you or + things or + thee ; or + unto us or + but rather + for you or + for either + thee in or + person nor + but either + me to be or + of thee nor + rather than + man neither + unto thee or + to you either + out from you or + as an evildoer or + of that sheep than + things unto you than + was not to Abraham 11 or + is he that is in you than +/ and 4007; than at all (or than perhaps, than indeed): --than .

2273 + whether +/ . etoi {ay'-toy}; from 2228 + or + Or + nor + yea + than + What + we or + in or + Either + before + either + Except + me nor + man or + man or + rather + not or + thee or + meat or + thou or + Neither + neither + only or + days or + thee or + thing or + not save + not ; or + of him or + more than + of you or + to you or + things or + thee ; or + unto us or + but rather + for you or + for either + thee in or + person nor + but either + me to be or + of thee nor + rather than + man neither + unto thee or + to you either + out from you or + as an evildoer or + of that sheep than + things unto you than + was not to Abraham 11 or + is he that is in you than +/ and 5104; either indeed: --whether .

2307 + will + my will + his will + The will + Thy will + the will + own will + thy will + it thy will + by the will + of the will + of his will + not my will + to his will + is the will + to the will + the desires + but his will + but the will + to their will + but to the will + shall do the will + it is not the will + and unto us by the will + things and for thy pleasure +/- thelema {thel'-ay-mah}; from the prolonged form of 2309 + love + Wilt + wilt + Will + will + would + desire + I will + to will + willing + I would + he will + ye will + We will + she will + desiring + desirous + I desire + we would + But wilt + Desiring + ye would + man will + desireth + he would + ye desire + thou wilt + and would + off would + Him would + as desire + they will + that will + but desire + man desire + as I would + but I will + and I will + For I will + it listeth + they would + of you will + But I would + And ye will + as ye would + they listed + For I would + and I would + I had rather + that I would + And he would + and ye would + have desired + for he would + as they will + and he would + For we would + unto him Wilt + when he would + thou wouldest + as they would + of them would + to be forward + not as I will + and they would + in a voluntary + thy way I will + But he willing + things willing + they willingly + I would desire + And as ye would + unto him I will + of you intending + thereof he would + For he that will + that when I would + me ye that desire + thing for to will + And when he would + with him he would + as it hath pleased + for he was desirous + and ye were willing + man and not willing + And if any man will + against him and would + not for that we would + that they which would + from them which desire + that they were desirous + but they themselves will + the things that ye would + thee and from him that would + it is not of him that willeth + be it unto thee even as thou wilt +/- ; a determination (properly, the thing), i . e . (actively) choice (specially, purpose, decree; abstractly, volition) or (passively) inclination: -- desire, pleasure, will .

2308 + to his own will +/- . thesis {thel'-ay-sis}; from 2309 + love + Wilt + wilt + Will + will + would + desire + I will + to will + willing + I would + he will + ye will + We will + she will + desiring + desirous + I desire + we would + But wilt + Desiring + ye would + man will + desireth + he would + ye desire + thou wilt + and would + off would + Him would + as desire + they will + that will + but desire + man desire + as I would + but I will + and I will + For I will + it listeth + they would + of you will + But I would + And ye will + as ye would + they listed + For I would + and I would + I had rather + that I would + And he would + and ye would + have desired + for he would + as they will + and he would + For we would + unto him Wilt + when he would + thou wouldest + as they would + of them would + to be forward + not as I will + and they would + in a voluntary + thy way I will + But he willing + things willing + they willingly + I would desire + And as ye would + unto him I will + of you intending + thereof he would + For he that will + that when I would + me ye that desire + thing for to will + And when he would + with him he would + as it hath pleased + for he was desirous + and ye were willing + man and not willing + And if any man will + against him and would + not for that we would + that they which would + from them which desire + that they were desirous + but they themselves will + the things that ye would + thee and from him that would + it is not of him that willeth + be it unto thee even as thou wilt +/- ; determination (properly, the act), i . e . option: --will .

2309 + love + Wilt + wilt + Will + will + would + desire + I will + to will + willing + I would + he will + ye will + We will + she will + desiring + desirous + I desire + we would + But wilt + Desiring + ye would + man will + desireth + he would + ye desire + thou wilt + and would + off would + Him would + as desire + they will + that will + but desire + man desire + as I would + but I will + and I will + For I will + it listeth + they would + of you will + But I would + And ye will + as ye would + they listed + For I would + and I would + I had rather + that I would + And he would + and ye would + have desired + for he would + as they will + and he would + For we would + unto him Wilt + when he would + thou wouldest + as they would + of them would + to be forward + not as I will + and they would + in a voluntary + thy way I will + But he willing + things willing + they willingly + I would desire + And as ye would + unto him I will + of you intending + thereof he would + For he that will + that when I would + me ye that desire + thing for to will + And when he would + with him he would + as it hath pleased + for he was desirous + and ye were willing + man and not willing + And if any man will + against him and would + not for that we would + that they which would + from them which desire + that they were desirous + but they themselves will + the things that ye would + thee and from him that would + it is not of him that willeth + be it unto thee even as thou wilt +/- . thelo {thel'-o}; or ethelo {eth-el'-o}; in certain tenses theleo {thel'-eh'-o}; and etheleo {eth-el'-eh'-o}; which are otherwise obsolete; apparently strengthened from the alternate form of 0138 + chosen + Choosing + I shall choose +/- ; to determine (as an active option from subjective impulse; whereas 1014 + unto you I would 1014- unto you I would 1014- will 1014ahee- I will 1014ahee- listeth

1014ahee- willing 1014ahee- and intend 1014
ahee- as he will 1014ahee- was minded 1014
ahee- not willing 1014ahee- I was minded 1014
ahee- things I will 1014ahee- Of his own will 1014 om
ahee- them that would 1014 omahee- thou be willing 1014 om
ahee- they were minded 1014 lomahee- But they that will 1014 ..lom
ahee- ye to it ; for I will 1014lomahee- And when he was
 disposed 1014lomahee- / properly denotes rather a passive acquiescence in
 objective considerations), i . e . choose or prefer (literally or figuratively); by implication, to wish, i . e . be
 inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism,
 to delight in: --desire, be disposed (forward), intend, list, love, mean, please, have rather, (be) will (have, -
 ling, -ling[-ly]) .

2463 + and a rainbow + and there was a rainbow +/- . iris {ee'-ris}; perhaps from 2046 + say + said + I say +
 spake + and say + may say + will say + he spake + they said + have said + as he said + And I said + I will say
 + And he said + he will say + I will tell + I have told + shall speak + shall we say + For he spake + shall he
 say + and will say + man will say + shall ye say + Thou wilt say + wilt thou say + as it is said + And I will say
 + in that saidst + wise will tell + as he had said + for I will say + ye have spoken + shall they say + they shall
 say + that it was said + And ye shall say + But he shall say + for he hath said + seed ye shall say + will they
 not say + It hath been said + but I have called + me and I will tell + And they shall say + unto him It is said
 + Thou shalt not speak + to that which is said + unto you ye shall say + that it hath been said + And will not
 rather say + to that which was spoken + is that which was spoken + upon you which is spoken +/- (as a
 symbol of the female messenger of the pagan deities); a rainbow ("iris"): --rainbow .

2624 + he divided + to them by lot +/- . kataklerodoteo {kat-ak-lay-rod-ot-eh'-o}; from 2596 + after 2596-
 after 2596- at + on + At + yet + own + into + over + after + where + every + about + after + it on + cause +
 And at + before + toward + matter + Against + covered + through + against + in every + me after + my state
 + touching + us after + is after + But after + According + men after + not after + it be yet + of but on +
 according + and every + but after + in respect + Concerning + ye against + my affairs + that after +
 throughout + concerning + upon you on + not against + place every + and against + being alone + him
 against + as touching + that through + unto them at + things after + laid against + is according + it not after
 + we according + not ye after + and in every + particularly + it according + him according + you according
 + as concerning + and not after + not according + As concerning + for him after + man according + Not
 according + day according + but according + violently down + itself against + when he was at + can be
 against + for that after + of him through + things against + thing according + which are among + be done
 through + by you according + things according + somewhat against + that was against + unto me according
 + but not according + which is according + shall be according + of me is not after + with them according +
 to him out of every + one of you according + unto thee that after + sakes but as touching + be it unto me
 according + For they that are after + him that was born after + any thing to the charge + but they that are
 after + let us prophesy according + For he that is not against + in you and ye in him according + He that is
 not with me is against + him not for he that is not against +/- and a derivative of a compound of 2819 + lot +
 lots + part + heritage + and the lot + and inheritance + forth their lots + of the inheritance +/- and 1325 +
 put + give + Give + gave + grant + given + I give + taking + gavest + giveth + giving + Giving + granted +
 He gave + he gave + we gave + To give + ye give + to give + it gave + ye utter + and gave + And gave + man
 give + be given + him gave + may give + bestowed + is given + hath put + and give + was given + had given
 + and given + and grant + will give + they gave + They gave + delivered + they give + and giveth + as he
 gave + were given + me he gave + but giveth + And I give + And I gave + hath given + shall give + I will put
 + I have set + to receive + and granted + and brought + And he gave + I will make + will I give + I will give
 + he may give + how to give + not to give + I will give + but to make + that giveth + thou gavest + Thou
 gavest + for to give + it is given + it be given + and to give + it and gave + and ye gave + he will give + that
 he gave + it was given + may be given + And to offer + us and given + he had power + I have given + will I
 grant + let him give + to thee Give + he had given + having given + and delivered + unto him Give + them
 and gave + and will give + would deliver + Shall we give + it were given + that is given + unto her Give +
 and did yield + he hath given + hath bestowed + And they gave + him had given + hath he given + But he
 giveth + him ; and put + for us to give + it to be given + that thou give + that was given + of us is given +

shall men give + shall be given + shall not give + might be given + hath not given + which is given + And hath given + and shall give + and hath given + and shall shew + and have given + unto them Give + unto him Grant + me I have given + For I will give + thou hast given + And I will shew + And I will give + is he that gave + and I will give + but rather give + there was given + that thou gavest + wilt thou suffer + that I will give + And it was given + For I have given + And he had power + him to them gave + we should hinder + And he delivered + of me I will give + us and hath given + unto you but give + unto me they gave + that I shall give + from him and give + it and it yielded + shall we not give + and he shall give + from you and given + As thou hast given + that he would give + to him will I give + but hath committed + That he would grant + which he hath given + and thou hast given + And there was given + and have been given + and there was given + and power was given + that he should give + and to him was given + one of us shall give + that it may minister + that he should offer + Unto you it is given + that they should give + and it shall be given + thou that we may give + for it shall be given + to him shall be given + should have been given + And to her was granted + and to them were given + thing seeing he giveth + and unto them was given + notwithstanding ye give + it not ; for it is given + hand is not mine to give + And to them it was given + they were and thou gavest + which is by him hath given + not ; and it shall be given + but to them it is not given + psalm Thou shalt not suffer + and that thou shouldest give + to as many as thou hast given + that something should be given + of him and he would have given + unto them Unto you it is given + him that he would not adventure +/ ; to be a giver of lots to each, i.e. (by implication) to apportion an estate: --divide by lot .

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 .

3304 + Yes + Yea + Nay + rather + verily + doubtless +/ . menounge {men-oon'-geh}; from 3203 and 3767 + So + now + Now + then + Then + I then + And so + We then + He then + ye then + is then + I verily + Was then + therefore + Therefore + Wherefore + therefore + thou then + is it then + him . Then + shall then + Do we then + I therefore + was it then + Seeing then + We therefore + in therefore + ye therefore + things . Now + shall I then + Let not then + us therefore + me therefore + Ye therefore + As therefore + As soon then + He therefore + it therefore + man therefore + shall we then + her therefore + Him therefore + not therefore + out therefore + you therefore + him therefore + When therefore + Take therefore + thou therefore + Thou therefore + Forasmuch then + thee therefore + fast therefore + did ye not then + be ye therefore + Be ye therefore + is it therefore + shall therefore + he him therefore + When I therefore + Let us therefore + By him therefore + ye not therefore + Having therefore + let us therefore + I will therefore + things therefore + It was therefore + in them therefore + When he therefore + his way therefore + there be therefore + them not therefore + Unto you therefore + unto you therefore + Let that therefore + Let them therefore + Be not ye therefore + When they therefore + As ye have therefore + There were therefore + Let us not therefore + Be not thou therefore + in him I will therefore +/ and 1065 + Yet + yet + more + thou at + doubtless + Wherefore +/ ; so then at least: --nay but, yea doubtless (rather, verily) .

3330 + to give + he that giveth + let him impart + to have imparted +/ . metadidomi {met-ad-id'-o-mee}; from 3326 + on + when + among + after + After + again + between + against + But after + and after + one after + And after + not among + but after + was since + that after + and against + and setting + he and after + them without + that followed + with him after + with them after + him which after + to us for after + to pass that after +/ and 1325 + put + give + Give + gave + grant + given + I give + taking + gavest + giveth + giving + Giving + granted + He gave + he gave + we gave + To give + ye give + to give + it gave + ye utter + and gave + And gave + man give + be given + him gave + may give + bestowed + is given + hath put + and give + was given + had given + and given + and grant + will give + they gave + They gave + delivered + they give + and giveth + as he gave + were given + me he gave + but giveth + And I give + And I gave + hath

given + shall give + I will put + I have set + to receive + and granted + and brought + And he gave + I will make + will I give + I will give + he may give + how to give + not to give + I will give + but to make + that giveth + thou gavest + Thou gavest + for to give + it is given + it be given + and to give + it and gave + and ye gave + he will give + that he gave + it was given + may be given + And to offer + us and given + he had power + I have given + will I grant + let him give + to thee Give + he had given + having given + and delivered + unto him Give + them and gave + and will give + would deliver + Shall we give + it were given + that is given + unto her Give + and did yield + he hath given + hath bestowed + And they gave + him had given + hath he given + But he giveth + him ; and put + for us to give + it to be given + that thou give + that was given + of us is given + shall men give + shall be given + shall not give + might be given + hath not given + which is given + And hath given + and shall give + and hath given + and shall shew + and have given + unto them Give + unto him Grant + me I have given + For I will give + thou hast given + And I will shew + And I will give + is he that gave + and I will give + but rather give + there was given + that thou gavest + wilt thou suffer + that I will give + And it was given + For I have given + And he had power + him to them gave + we should hinder + And he delivered + of me I will give + us and hath given + unto you but give + unto me they gave + that I shall give + from him and give + it and it yielded + shall we not give + and he shall give + from you and given + As thou hast given + that he would give + to him will I give + but hath committed + That he would grant + which he hath given + and thou hast given + And there was given + and have been given + and there was given + and power was given + that he should give + and to him was given + one of us shall give + that it may minister + that he should offer + Unto you it is given + that they should give + and it shall be given + thou that we may give + for it shall be given + to him shall be given + should have been given + And to her was granted + and to them were given + thing seeing he giveth + and unto them was given + notwithstanding ye give + it not ; for it is given + hand is not mine to give + And to them it was given + they were and thou gavest + which is by him hath given + not ; and it shall be given + but to them it is not given + psalm Thou shalt not suffer + and that thou shouldest give + to as many as thou hast given + that something should be given + of him and he would have given + unto them Unto you it is given + him that he would not adventure +/- ; to give over, i . e . share: --give, imparticipale

3349 + be ye of doubtful +/- . meteorizo {met-eh-o-rid'-zo}; from a compound of 3326 + on + when + among + after + After + again + between + against + But after + and after + one after + And after + not among + but after + was since + that after + and against + and setting + he and after + them without + that followed + with him after + with them after + him which after + to us for after + to pass that after +/- and a collateral form of 0142 + Take + take + Away + away + took + taken + taking + lifted + be put + taketh + loosing + by Take + to bear + to take + is taken + and took + and take + him away + out Away + was taken + they took + he taketh + and taketh + thou takest + for to take + it up taketh + let him take + unto me Take + them and took + him he taketh + with him away + and was taken + And they took + and they took + to us and took + unto thee Take + unto them Take + shall be taken + dost thou make + they have taken + Be thou removed + they shall bear + unto us he took + which was borne + therein to take + man should take + They shall take + And they lifted + that they lifted + for ye have taken + for thee to carry + that he might take + not shall be taken + when they had taken + and there was taken + and him that taketh + him and I will take + unto them They have taken + them that they should take + not from him shall be taken + and that they might be taken + not that thou shouldest take + of thee ; and of him that taketh +/- or perhaps rather 0109 + the air + in the air + of the air + and the air +/- (compare "meteor"); to raise in mid-air, i . e . (figuratively) suspend (passively, fluctuate or be anxious): --be of doubtful mind .

3860 + over + gave + forth + betray + I give + was put + deliver + and gave + betrayed + was cast + in prison + committed + delivered + to betray + them over + betrayest + is brought + have given + To deliver + I delivered + into prison + is betrayed + me and gave + shall betray + be delivered + he delivered + ye delivered + is delivered + they deliver + had betrayed + should betray + son to betray + shall deliver + was delivered + had delivered + but delivered + and delivered + they delivered + he is betrayed + have delivered + as I delivered + and delivering + he was betrayed + he might betray + For I delivered + I have delivered + he that betrayed + but he delivered + that doth betray + thou deliveredst + and shall betray + And shall deliver + ye have delivered + us and hath given + as they delivered + and shall deliver + being recommended + shall be betrayed + he that delivered + he that betrayeth + they had delivered + that have hazarded + they might deliver + shall be delivered + shall they deliver + of you shall betray + yet was I delivered + not ; but committed + with me shall betray + is he that betrayeth + And he that betrayed +

things are delivered + for they will deliver + me and I will deliver + of him that betrayeth + for they shall deliver + in that I have betrayed + unto them and delivered + he shall have delivered + And ye shall be betrayed + For he shall be delivered + they had been recommended + we would not have delivered + of them for that is delivered + that I should not be delivered +/- paradidomi {par-ad-id'-o-mee}; from 3844 + at + more + nigh + side + than + above + among + it at + before + down at + against + contrary + them before + that she had + them down at + stripes save + in the sight + unto you than + of himself more + when she was past + And when his friends + that which is against + unto him and he was nigh + such things as they give +/- and 1325 + put + give + Give + gave + grant + given + I give + taking + gavest + giveth + giving + Giving + granted + He gave + he gave + we gave + To give + ye give + to give + it gave + ye utter + and gave + And gave + man give + be given + him gave + may give + bestowed + is given + hath put + and give + was given + had given + and given + and grant + will give + they gave + They gave + delivered + they give + and giveth + as he gave + were given + me he gave + but giveth + And I give + And I gave + hath given + shall give + I will put + I have set + to receive + and granted + and brought + And he gave + I will make + will I give + I will give + he may give + how to give + not to give + I will give + but to make + that giveth + thou gavest + Thou gavest + for to give + it is given + it be given + and to give + it and gave + and ye gave + he will give + that he gave + it was given + may be given + And to offer + us and given + he had power + I have given + will I grant + let him give + to thee Give + he had given + having given + and delivered + unto him Give + them and gave + and will give + would deliver + Shall we give + it were given + that is given + unto her Give + and did yield + he hath given + hath bestowed + And they gave + him had given + hath he given + But he giveth + him ; and put + for us to give + it to be given + that thou give + that was given + of us is given + shall men give + shall be given + shall not give + might be given + hath not given + which is given + And hath given + and shall give + and hath given + and shall shew + and have given + unto them Give + unto him Grant + me I have given + For I will give + thou hast given + And I will shew + And I will give + is he that gave + and I will give + but rather give + there was given + that thou gavest + wilt thou suffer + that I will give + And it was given + For I have given + And he had power + him to them gave + we should hinder + And he delivered + of me I will give + us and hath given + unto you but give + unto me they gave + that I shall give + from him and give + it and it yielded + shall we not give + and he shall give + from you and given + As thou hast given + that he would give + to him will I give + but hath committed + That he would grant + which he hath given + and thou hast given + And there was given + and have been given + and there was given + and power was given + that he should give + and to him was given + one of us shall give + that it may minister + that he should offer + Unto you it is given + that they should give + and it shall be given + thou that we may give + for it shall be given + to him shall be given + should have been given + And to her was granted + and to them were given + thing seeing he giveth + and unto them was given + notwithstanding ye give + it not ; for it is given + hand is not mine to give + And to them it was given + they were and thou gavest + which is by him hath given + not ; and it shall be given + but to them it is not given + psalm Thou shalt not suffer + and that thou shouldest give + to as many as thou hast given + that something should be given + of him and he would have given + unto them Unto you it is given + him that he would not adventure +/- ; to surrender, i .e . yield up, intrust, transmit: --betray, bring forth, cast, commit, deliver (up), give (over, up), hazard, put in prison, recommend .

3900 + sins + faults + in sins + of sins + the fall + offences + trespasses + in a fault + man s offence + in trespasses + that the offence + their trespasses + for our offences + as by the offence + through the offence + But not as the offence + but rather through their fall +/- . paraptoma {par-ap'-to-mah}; from 3895 + away + If they shall fall +/- ; a side-slip (lapse or deviation), i .e . (unintentional) error or (wilful) transgression: --fall, fault, offence, sin, trespass .

4133 + than + Save + except + But rather + nevertheless + Nevertheless + notwithstanding + Notwithstanding + from me nevertheless + against you notwithstanding +/- . plen {plane}; from 4119 + very + more + part + most + many + longer + of many + in many + in more + is more + me more + of more + greater + the more + And many + was long + him most + unto more + a greater + them more + were many + to be more + there many + forth more + at the most + the greater + in the more + thou me more + and the more + And with many + But with many + a more excellent + And they were more + for him of them more + was inflicted of many +/- ; moreover (besides), i .e . albeit, save that, rather, yet: --but (rather), except, nevertheless, notwithstanding, save, than .

4272 + given + hath first +/- . prodidomi {prod-id'-o-mee}; from 4253 + ago + ever + above + before + us before + And above + of before + But above + me before + you before + was before + But before + For before + were before + which before + him and we or + him for before + unto him Before + with you before + And he is before + us in him before + with thee before + that were before +/- and 1325 + put + give + Give + gave + grant + given + I give + taking + gavest + giveth + giving + Giving + granted + He gave + he gave + we gave + To give + ye give + to give + it gave + ye utter + and gave + And gave + man give + be given + him gave + may give + bestowed + is given + hath put + and give + was given + had given + and given + and grant + will give + they gave + They gave + delivered + they give + and giveth + as he gave + were given + me he gave + but giveth + And I give + And I gave + hath given + shall give + I will put + I have set + to receive + and granted + and brought + And he gave + I will make + will I give + I will give + he may give + how to give + not to give + I will give + but to make + that giveth + thou gavest + Thou gavest + for to give + it is given + it be given + and to give + it and gave + and ye gave + he will give + that he gave + it was given + may be given + And to offer + us and given + he had power + I have given + will I grant + let him give + to thee Give + he had given + having given + and delivered + unto him Give + them and gave + and will give + would deliver + Shall we give + it were given + that is given + unto her Give + and did yield + he hath given + hath bestowed + And they gave + him had given + hath he given + But he giveth + him ; and put + for us to give + it to be given + that thou give + that was given + of us is given + shall men give + shall be given + shall not give + might be given + hath not given + which is given + And hath given + and shall give + and hath given + and shall shew + and have given + unto them Give + unto him Grant + me I have given + For I will give + thou hast given + And I will shew + And I will give + is he that gave + and I will give + but rather give + there was given + that thou gavest + wilt thou suffer + that I will give + And it was given + For I have given + And he had power + him to them gave + we should hinder + And he delivered + of me I will give + us and hath given + unto you but give + unto me they gave + that I shall give + from him and give + it and it yielded + shall we not give + and he shall give + from you and given + As thou hast given + that he would give + to him will I give + but hath committed + That he would grant + which he hath given + and thou hast given + And there was given + and have been given + and there was given + and power was given + that he should give + and to him was given + one of us shall give + that it may minister + that he should offer + Unto you it is given + that they should give + and it shall be given + thou that we may give + for it shall be given + to him shall be given + should have been given + And to her was granted + and to them were given + thing seeing he giveth + and unto them was given + notwithstanding ye give + it not ; for it is given + hand is not mine to give + And to them it was given + they were and thou gavest + which is by him hath given + not ; and it shall be given + but to them it is not given + psalm Thou shalt not suffer + and that thou shouldest give + to as many as thou hast given + that something should be given + of him and he would have given + unto them Unto you it is given + him that he would not adventure +/- ; to give before the other party has given: --first give .

4280 + said + before + I told + you before + As we said + were spoken + I have told + I have foretold + that he had said + which were spoken +/- . proereo {pro-er-eh'-o}; from 4253 + ago + ever + above + before + us before + And above + of before + But above + me before + you before + was before + But before + For before + were before + which before + him and we or + him for before + unto him Before + with you before + And he is before + us in him before + with thee before + that were before +/- and 2046 + say + said + I say + spake + and say + may say + will say + he spake + they said + have said + as he said + And I said + I will say + And he said + he will say + I will tell + I have told + shall speak + shall we say + For he spake + shall he say + and will say + man will say + shall ye say + Thou wilt say + wilt thou say + as it is said + And I will say + in that saidst + wise will tell + as he had said + for I will say + ye have spoken + shall they say + they shall say + that it was said + And ye shall say + But he shall say + for he hath said + seed ye shall say + will they not say + It hath been said + but I have called + me and I will tell + And they shall say + unto him It is said + Thou shalt not speak + to that which is said + unto you ye shall say + that it hath been said + And will not rather say + to that which was spoken + is that which was spoken + upon you which is spoken +/- ; used as alternate of 4277 + told + spake + before + have forewarned +/- ; to say already, predict: --foretell, say (speak, tell) before .

4476 + a needle s + of a needle +/- . rhapsis {hraf-ecce'}; from a primary rhapto (to sew; perhaps rather akin to the base of 4474 + smote + shall smite + him with the palms +/- through the idea of puncturing); a needle: --needle .

4496 + off + down + abroad + and cast + they cast + them down + had thrown + day we cast + And he cast + and he cast + out and cast + and were scattered +/- rhip-to {hrip'-to}; a primary verb (perhaps rather akin to the base of 4474 + smote + shall smite + him with the palms +/- , through the idea of sudden motion); to fling (properly, with a quick toss, thus differing from 0906 + put + Put + laid + cast + lying + lieth + thrust + we put + to put + was put + to cast + and put + casteth + to send + casting + putteth + is cast + and cast + And cast + but cast + did cast + was cast + was laid + They cast + hath cast + were cast + be thrown + and threw + to be cast + do men put + for to put + I will put + and thrust + did strike + shall cast + should cast + must be put + men casting + not to send + he was cast + and to cast + I will cast + to have put + but men cast + it hath cast + but they put + and did cast + did they cast + and she threw + them and cast + they did cast + that was cast + them was cast + and have cast + And they cast + but to be cast + And shall cast + should be cast + unto them Cast + that he poureth + it out and cast + and be thou cast + and thou be cast + that he was cast + and he were cast + after there arose + and they were cast + upon them they cast + they which have cast + not in me he is cast + For in that she hath poured +/- , which denotes a deliberate hurl; and from teino [see in 1614 + put + forth + Stretch + it forth + have cast + thee look + stretched + And he put + them forth + ye stretched + By stretching + And he stretched + thou shalt stretch +/-], which indicates an extended projection); by qualification, to deposit (as if a load); by extension, to disperse: --cast (down, out), scatter abroad, throw .

5111 + Dare + bold + durst + is bold + I am bold + and durst + in boldly + that durst + to be bold + For we dare + would even dare + that they durst + For I will not dare +/- . tolmao {tol-mah'-o}; from tolma (boldness; probably itself from the base of 5056 + end + custom + an end + the end + Finally + the ends + is the end + to the end + and the end + and the end + for the end + But the end + unto the end + shall the end + cometh the end + and the ending + and the ending + is due ; custom + by her continual + them unto the end + to pass but the end + to pass ; but the end + needs be ; but the end + upon them to the uttermost +/- through the idea of extreme conduct); to venture (objectively or in act; while 2292 + am bold + confident + We are confident + that we may boldly + therefore that I have confidence +/- is rather subjective or in feeling); by implication, to be courageous: --be bold, boldly, dare, durst .

5176 + eateth + He that eateth + he that eateth + they were eating +/- . trogo {tro'-go}; probably strengthened from a collateral form of the base of 5134 + up his wounds +/- and 5147 + his paths +/- through the idea of corrosion or wear; or perhaps rather of a base of 5167 + of turtledoves +/- and 5149 + and gnasheth +/- through the idea of a crunching sound; to gnaw or chew, i . e . (generally) to eat: --eat .

5530 + use + we use + but use + did I use + entreated + up they used + I should use + But I have used + we have not used + And they that use +/- . chraomai {khrāh'-om-ahee}; middle voice of a primary verb (perhaps rather from 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 +/- , to handle); to furnish what is needed; (give an oracle, "graze" [touch slightly], light upon, etc .), i . e . (by implication) to employ or (by extension) to act towards one in a given manner: --entreat, use . Compare 5531 + lend +/- ; 5534 + things ought +/- .

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.

rather 0408 -- /al -- nay, neither, + never, no ,nor, not, nothing [worth],{rather} than.

rather 0637 -- /aph -- also, + although, and (furthermore, yet), but, even, + howmuch less (more, {rather} than), moreover, with, yea.

rather 0977 -- bachar -- acceptable, appoint, choose (choice), excellent, join, be{rather}, require.

rather 2228 ** e ** and, but (either), (n-)either, except it be, (n-)or (else),{rather}, save, than, that, what, yea.

rather 2309 ** thelo ** desire, be disposed (forward), intend, list, love, mean,please, have {rather}, (be) will (have, -ling, -ling[-ly]).

rather 3123 ** mallon ** + better, X far, (the) more (and more), (so) much (themore), {rather}.

rather 3304 ** menounge ** nay but, yea doubtless ({rather}, verily).

rather 4056 ** perissoteros ** more abundant(-ly), X the more earnest, (more) exceedingly,more frequent, much more, the {rather}.

rather 4133 ** plen ** but ({rather}), except, nevertheless, notwithstanding, save,than.

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

rather 2228 e * {rather} , {2228 e } , 2309 thelo , 3123 mallon , 4056 perissoteros ,

rather 2309 thelo * {rather} , 2228 e , {2309 thelo } , 3123 mallon , 4056 perissoteros ,

rather 3123 mallon * {rather} , 2228 e , 2309 thelo , {3123 mallon } , 4056 perissoteros ,

rather 4056 perissoteros * {rather} , 2228 e , 2309 thelo , 3123 mallon , {4056 perissoteros } ,

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

- rather , 0408 , 0977 ,

* rather , 2228 , 2309 , 3123 , 4056 ,

English Synonyms with Greek Strong's Number.

rather - 2228 before, either, except, neither, nor, or, {rather}, save, than, what, yea,

rather - 2309 desire, desiring, desirous, disposed, forward, listed, listeth, love, pleased, {rather}, voluntary, will, willing, willingly, wilt, would, wouldest,

rather - 3123 better, far, great, more, much, {rather},

rather - 4056 abundant, abundantly, earnest, exceedingly, frequent, more, much, {rather},

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English Concordance to the KJV Bible.

rather , JOS_22_24,

rather , 2SA_10_03 ,

rather , 2KI_05_13,

rather , JOB_07_15 , JOB_32_02 , JOB_36_21,

rather , PSA_52_03 , PSA_84_10,

rather , PRO_08_10 , PRO_16_16 , PRO_17_12 , PRO_22_01 , PRO_22_01 ,

rather , JER_08_03 ,

rather , MAT_10_06 , MAT_10_28 , MAT_18_08 , MAT_18_09 , MAT_25_09 , MAT_27_24,

rather , MAR_05_26 , MAR_15_11,

rather , LUK_10_20 , LUK_11_28 , LUK_11_41 , LUK_12_31 , LUK_12_51 , LUK_17_08 , LUK_18_14,

rather , JOH_03_19,

rather , ACT_05_29,

rather , ROM_03_08 , ROM_08_34 , ROM_11_11 , ROM_12_19 , ROM_14_13,

rather , 1CO_05_02 , 1CO_06_07 , 1CO_06_07 , 1CO_07_21 , 1CO_09_12 , 1CO_14_01 , 1CO_14_05 ,
1CO_14_19,

rather , 2CO_02_07 , 2CO_03_08 , 2CO_05_08 , 2CO_12_09 ,

rather , GAL_04_09 ,

rather , EPH_04_28 , EPH_05_04 , EPH_05_11,

rather , PHP_01_12,

rather , 1TI_01_03 , 1TI_04_07 , 1TI_06_02 ,

rather , PHM_01_09 ,

rather , HEB_11_25 , HEB_12_09 , HEB_12_13 , HEB_13_19,

rather , 2PE_01_10,

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One Word English Phrase Index to the KJV Bible.

rather 1Co_05_02 # And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you.

rather 1Co_06_07 # Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather [suffer yourselves to] be defrauded?

rather 1Co_06_07 # Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather [suffer yourselves to] be defrauded?

rather 1Co_07_21 # Art thou called [being] a servant? care not for it: but if thou mayest be made free, use [it] rather.

rather 1Co_09_12 # If others be partakers of [this] power over you, [are] not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ.

rather 1Co_14_01 # Follow after charity, and desire spiritual [gifts], but rather that ye may prophesy.

rather 1Co_14_05 # I would that ye all spake with tongues, but rather that ye prophesied: for greater [is] he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.

rather 1Co_14_19 # Yet in the church I had rather speak five words with my understanding, that [by my voice] I might teach others also, than ten thousand words in an [unknown] tongue.

rather 1Ti_01_04 # Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: [so do].

rather 1Ti_04_07 # But refuse profane and old wives' fables, and exercise thyself [rather] unto godliness.

rather 1Ti_06_02 # And they that have believing masters, let them not despise [them], because they are brethren; but rather do [them] service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort.

rather 2Co_02_07 # So that contrariwise ye [ought] rather to forgive [him], and comfort [him], lest perhaps such a one should be swallowed up with overmuch sorrow.

rather 2Co_03_08 # How shall not the ministration of the spirit be rather glorious?

rather 2Co_05_08 # We are confident, [I say], and willing rather to be absent from the body, and to be present with the Lord.

rather 2Co_12_09 # And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

rather 2Ki_05_13 # And his servants came near, and spake unto him, and said, My father, [if] the prophet had bid thee [do some] great thing, wouldest thou not have done [it]? how much rather then, when he saith to thee, Wash, and be clean?

rather 2Pe_01_10 # Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall:

rather 2Sa_10_03 # And the princes of the children of Ammon said unto Hanun their lord, Thinkest thou that David doth honour thy father, that he hath sent comforters unto thee? hath not David [rather] sent his servants unto thee, to search the city, and to spy it out, and to overthrow it?

rather Act_05_29 # Then Peter and the [other] apostles answered and said, We ought to obey God rather than men.

rather Eph_04_28 # Let him that stole steal no more: but rather let him labour, working with [his] hands the thing which is good, that he may have to give to him that needeth.

rather Eph_05_04 # Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks.

rather Eph_05_11 # And have no fellowship with the unfruitful works of darkness, but rather reprove [them].

rather Gal_04_09 # But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?

rather Heb_11_25 # Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;

rather Heb_12_09 # Furthermore we have had fathers of our flesh which corrected [us], and we gave [them] reverence: shall we not much rather be in subjection unto the Father of spirits, and live?

rather Heb_12_13 # And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.

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rather Luk_10_20 # Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.

rather Luk_11_28 # But he said, Yea rather, blessed [are] they that hear the word of God, and keep it.

rather Luk_11_41 # But rather give alms of such things as ye have; and, behold, all things are clean unto you.

rather Luk_12_31 # But rather seek ye the kingdom of God; and all these things shall be added unto you.

rather Luk_12_51 # Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division:

rather Luk_17_08 # And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?

rather Luk_18_14 # I tell you, this man went down to his house justified [rather] than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

rather Mar_05_26 # And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse,

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rather Phm_01_09 # Yet for love's sake I rather beseech [thee], being such an one as Paul the aged, and now also a prisoner of Jesus Christ.

rather Php_01_12 # But I would ye should understand, brethren, that the things [which happened] unto me have fallen out rather unto the furtherance of the gospel;

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rather Pro_16_16 # How much better [is it] to get wisdom than gold! and to get understanding rather to be chosen than silver!

rather Pro_17_12 # Let a bear robbed of her whelps meet a man, rather than a fool in his folly.

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rather Psa_84_10 # For a day in thy courts [is] better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness.

rather Rom_03_08 # And not [rather], [as we be slanderously reported, and as some affirm that we say,] Let us do evil, that good may come? whose damnation is just.

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rather Rom_12_19 # Dearly beloved, avenge not yourselves, but [rather] give place unto wrath: for it is written, Vengeance [is] mine; I will repay, saith the Lord.

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rather done it **Jos_22_24 #** And if we have not [rather] done it for fear of [this] thing, saying, In time to come your children might speak unto our children, saying, What have ye to do with the LORD God of Israel?

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rather give alms **Luk_11_41 #** But rather give alms of such things as ye have; and, behold, all things are clean unto you.

rather give place **Rom_12_19 #** Dearly beloved, avenge not yourselves, but [rather] give place unto wrath: for it is written, Vengeance [is] mine; I will repay, saith the Lord.

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rather take wrong 1Co_06_07 # Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather [suffer yourselves to] be defrauded?

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rather than light Joh_03_19 # And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

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rather than silver Pro_22_01 # A [good] name [is] rather to be chosen than great riches, [and] loving favour rather than silver and gold.

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rather to do Heb_13_19 # But I beseech [you] the rather to do this, that I may be restored to you the sooner.

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Bible Phrases for Individual word studies

rather beseech Phm_01_09

rather glory 2Co_12_09

rather than Pro_17_12

rather than godly edifying which is 1Ti_01_03

rather than having two eyes Mat_18_09

rather than having two hands or two feet Mat_18_08

Bible Quick Find Phrase Concordance for fast finding of phrases

rather ^ 1Co_07_21 / rather /^

rather ^ Mat_27_24 / rather /^a tumult was made, he took water, and washed [his] hands before the multitude, saying, I am innocent of the blood of this just person: see ye [to it].

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Bible Translation Phrases for Individual word studies

rather And not rather , (as we be slanderously 0987 -blasphemo->

rather And will not rather say 2046 -creo->

rather be rather 3123 -mallon->

rather but let it rather 3123 -mallon->

rather but rather 2228 -e->

rather but rather 3123 -mallon->

rather But rather 4133 -plen->

rather but rather give 1325 -didomi->

rather but rather through their fall 3900 -paraptoma->

rather but that rather 3123 -mallon->

rather do ye not rather 3123 -mallon->

rather gifts , but rather 3123 -mallon->

rather I had rather 2309 -thelo->

rather it rather 3123 -mallon->

rather out rather 3123 -mallon->

rather over you , are not we rather 3123 -mallon->

rather rather 2228 -e->

rather rather 3123 -mallon->

rather rather 3304 -menounge->

rather rather than 2228 -e->

rather rather unto godliness 2150 -eusebeia->

rather sake I rather 3123 -mallon->

rather that he should rather 3123 -mallon->

rather the rather 3123 -mallon->

rather unto you ; but rather 3123 -mallon->

rather up , and have not rather 3123 -mallon->

rather will I rather 3123 -mallon->

rather ye ought rather 3123 -mallon->

rather ye rather 3123 -mallon->

rather you the rather 4056 -perissoteros->

Bible Word Index with the full text of each verse

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rather 1Ti_01_04 Neither give heed to fables and endless genealogies, which minister questions, {rather} than godly edifying which is in faith: [so do].

rather 1Ti_06_02 And they that have believing masters, let them not despise [them], because they are brethren; but {rather} do [them] service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort.

rather 2Co_03_08 How shall not the ministration of the spirit be {rather} glorious?

rather 2Co_05_08 We are confident, [I say], and willing {rather} to be absent from the body, and to be present with the Lord.

rather 2Co_12_09 And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I {rather} glory in my infirmities, that the power of Christ may rest upon me.

rather 2Co_02_07 So that contrariwise ye [ought] {rather} to forgive [him], and comfort [him], lest perhaps such a one should be swallowed up with overmuch sorrow.

rather 2Ki_05_13 And his servants came near, and spake unto him, and said, My father, [if] the prophet had bid thee [do some] great thing, wouldest thou not have done [it]? how much {rather} then, when he saith to thee, Wash, and be clean?

rather 2Pe_01_10 Wherefore the {rather}, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall:

rather 2Sa_10_03 And the princes of the children of Ammon said unto Hanun their lord, Thinkest thou that David doth honour thy father, that he hath sent comforters unto thee? hath not David [rather] sent his servants unto thee, to search the city, and to spy it out, and to overthrow it?

rather Act_05_29 Then Peter and the [other] apostles answered and said, We ought to obey God {rather} than men.

rather Eph_04_28 Let him that stole steal no more: but {rather} let him labour, working with [his] hands the thing which is good, that he may have to give to him that needeth.

rather Eph_05_04 Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but {rather} giving of thanks.

rather Eph_05_11 And have no fellowship with the unfruitful works of darkness, but {rather} reprove [them].

rather Gal_04_09 But now, after that ye have known God, or {rather} are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?

rather Heb_12_13 And make straight paths for your feet, lest that which is lame be turned out of the way; but let it {rather} be healed.

rather Heb_12_09 Furthermore we have had fathers of our flesh which corrected [us], and we gave [them] reverence: shall we not much {rather} be in subjection unto the Father of spirits, and live?

rather Heb_11_25 Choosing {rather} to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;

rather Heb_13_19 But I beseech [you] the {rather} to do this, that I may be restored to you the sooner.

rather Jer_08_03 And death shall be chosen {rather} than life by all the residue of them that remain of this evil family, which remain in all the places whither I have driven them, saith the LORD of hosts.

rather Job_36_21 Take heed, regard not iniquity: for this hast thou chosen {rather} than affliction.

rather Job_32_02 Then was kindled the wrath of Elihu the son of Barachel the Buzite, of the kindred of Ram: against Job was his wrath kindled, because he justified himself {rather} than God.

rather Job_07_15 So that my soul chooseth strangling, [and] death {rather} than my life.

rather Joh_03_19 And this is the condemnation, that light is come into the world, and men loved darkness {rather} than light, because their deeds were evil.

rather Jos_22_24 And if we have not [rather] done it for fear of [this] thing, saying, In time to come your children might speak unto our children, saying, What have ye to do with the LORD God of Israel?

rather Luk_11_41 But {rather} give alms of such things as ye have; and, behold, all things are clean unto you.

rather Luk_12_31 But {rather} seek ye the kingdom of God; and all these things shall be added unto you.

rather Luk_12_51 Suppose ye that I am come to give peace on earth? I tell you, Nay; but {rather} division:

rather Luk_17_08 And will not {rather} say unto him, Make ready wherewith I may sup, and gird thyself,

and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?

rather Luk_18_14 I tell you, this man went down to his house justified [{rather}] than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

rather Luk_11_28 But he said, Yea {rather}, blessed [are] they that hear the word of God, and keep it.

rather Luk_10_20 Notwithstanding in this rejoice not, that the spirits are subject unto you; but {rather} rejoice, because your names are written in heaven.

rather Mar_05_26 And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but {rather} grew worse,

rather Mar_15_11 But the chief priests moved the people, that he should {rather} release Barabbas unto them.

rather Mat_10_06 But go {rather} to the lost sheep of the house of Israel.

rather Mat_10_28 And fear not them which kill the body, but are not able to kill the soul: but {rather} fear him which is able to destroy both soul and body in hell.

rather Mat_18_08 Wherefore if thy hand or thy foot offend thee, cut them off, and cast [them] from thee: it is better for thee to enter into life halt or maimed, {rather} than having two hands or two feet to be cast into everlasting fire.

rather Mat_18_09 And if thine eye offend thee, pluck it out, and cast [it] from thee: it is better for thee to enter into life with one eye, {rather} than having two eyes to be cast into hell fire.

rather Mat_25_09 But the wise answered, saying, [Not so]; lest there be not enough for us and you: but go ye {rather} to them that sell, and buy for yourselves.

rather Mat_27_24 When Pilate saw that he could prevail nothing, but [that] {rather} a tumult was made, he took water, and washed [his] hands before the multitude, saying, I am innocent of the blood of this just person: see ye [to it].

rather Phm_01_09 Yet for love's sake I {rather} beseech [thee], being such an one as Paul the aged, and now also a prisoner of Jesus Christ.

rather Php_01_12 But I would ye should understand, brethren, that the things [which happened] unto me have fallen out {rather} unto the furtherance of the gospel;

rather Pro_22_01 A [good] name [is] {rather} to be chosen than great riches, [and] loving favour rather than silver and gold.

rather Pro_16_16 How much better [is it] to get wisdom than gold! and to get understanding {rather} to be chosen than silver!

rather Pro_22_01 A [good] name [is] rather to be chosen than great riches, [and] loving favour {rather} than silver and gold.

rather Pro_08_10 Receive my instruction, and not silver; and knowledge {rather} than choice gold.

rather Pro_17_12 Let a bear robbed of her whelps meet a man, {rather} than a fool in his folly.

rather Psa_52_03 Thou lovest evil more than good; [and] lying {rather} than to speak righteousness. Selah.

rather Psa_84_10 For a day in thy courts [is] better than a thousand. I had {rather} be a doorkeeper in the house of my God, than to dwell in the tents of wickedness.

rather Rom_14_13 Let us not therefore judge one another any more: but judge this {rather}, that no man put a stumblingblock or an occasion to fall in [his] brother's way.

rather Rom_03_08 And not [{rather}], (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just.

rather Rom_11_11 I say then, Have they stumbled that they should fall? God forbid: but [{rather}] through their fall salvation [is come] unto the Gentiles, for to provoke them to jealousy.

rather Rom_12_19 Dearly beloved, avenge not yourselves, but [{rather}] give place unto wrath: for it is written, Vengeance [is] mine; I will repay, saith the Lord.

rather Rom_08_34 Who [is] he that condemneth? [It is] Christ that died, yea {rather}, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

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rather ^ 1Co_05_02 And <2532> ye <5210> are <2075> (5748) puffed up <5448> (5772), and <2532> have <3996> <0> not <3780> {rather} <3123> mourned <3996> (5656), that <2443> he that hath done <4160> (5660) this <5124> deed <2041> might be taken away <1808> (5686) from <1537> among <3319> you <5216>.

rather ^ 1Co_06_07 Now <2235> therefore <3303> <3767> there is <2076> (5748) utterly <3654> a fault <2275> among <1722> you <5213>, because <3754> ye go <2192> (5719) to law <2917> one with <3326> another <1438>. Why <1302> do ye <0091> <0> not <3780> rather <3123> take wrong <0091> (5743)? why <1302> do ye <0650> <0> not <3780> {rather} <3123> suffer yourselves to be defrauded <0650> (5743)?

rather ^ 1Co_06_07 Now <2235> therefore <3303> <3767> there is <2076> (5748) utterly <3654> a fault <2275> among <1722> you <5213>, because <3754> ye go <2192> (5719) to law <2917> one with <3326> another <1438>. Why <1302> do ye <0091> <0> not <3780> {rather} <3123> take wrong <0091> (5743)? why <1302> do ye <0650> <0> not <3780> rather <3123> suffer yourselves to be defrauded <0650> (5743)?

rather ^ 1Co_07_21 Art thou called <2564> (5681) being a servant <1401>? care <3199> <0> <4671> not <3361> for it <3199> (5720): but <0235> if <1499> thou mayest <1410> (5736) be made <1096> (5635) free <1658>, use <5530> (5663) it {rather} <3123>.

rather ^ 1Co_09_12 If <1487> others <0243> be partakers <3348> (5719) of this power <1849> over you <5216>, are not <3756> we <2249> {rather} <3123>? Nevertheless <0235> we have <5530> <0> not <3756> used <5530> (5662) this <5026> power <1849>; but <0235> suffer <4722> (5719) all things <3956>, lest <3363> we should <1325> (5632) <5100> hinder <1464> the gospel <2098> of Christ <5547>.

rather ^ 1Co_14_01 Follow <1377> (5720) after charity <0026>, and <1161> desire <2206> (5720) spiritual <4152> gifts, but <1161> {rather} <3123> that <2443> ye may prophesy <4395> (5725).

rather ^ 1Co_14_05 <1161> I would <2309> (5719) that ye <5209> all <3956> spake <2980> (5721) with tongues <1100>, but <1161> {rather} <3123> that <2443> ye prophesied <4395> (5725): for <1063> greater <3187> is he that prophesieth <4395> (5723) than <2228> he that speaketh <2980> (5723) with tongues <1100>, except <1622> <1508> he interpret <1329> (5725), that <2443> the church <1577> may receive <2983> (5632) edifying <3619>.

rather ^ 1Co_14_19 Yet <0235> in <1722> the church <1577> I had {rather} <2309> (5719) speak <2980> (5658) five <4002> words <3056> with <1223> my <3450> understanding <3563>, that <2443> by my voice I might teach <2727> (5661) others <0243> also <2532>, than <2228> ten thousand <3463> words <3056> in <1722> an unknown tongue <1100>.

rather ^ 1Ti_01_04 Neither <3366> give heed <4337> (5721) to fables <3454> and <2532> endless <0562> genealogies <1076>, which <3748> minister <3930> (5719) questions <2214>, {rather} <3123> than <2228> godly <2316> edifying <3620> which <3588> is in <1722> faith <4102>: so do.

rather ^ 1Ti_04_07 But <1161> refuse <3868> (5737) profane <0952> and <2532> old wives <1126> fables <3454>, and <1161> exercise <1128> (5720) thyself <4572> {rather} unto <4314> godliness <2150>.

rather ^ 1Ti_06_02 And <1161> they that have <2192> (5723) believing <4103> masters <1203>, let them <2706> <0> not <3361> despise <2706> (5720) them, because <3754> they are <1526> (5748) brethren <0080>; but <0235> {rather} <3123> do them service <1398> (5720), because <3754> they are <1526> (5748) faithful <4103> and <2532> beloved <0027>, partakers <0482> (5740) of the benefit <2108>. These things <5023> teach <1321> (5720) and <2532> exhort <3870> (5720).

rather ^ 2Pe_01_10 Wherefore <1352> the {rather} <3123>, brethren <0080>, give diligence <4704> (5657) to make <4160> (5733) your <5216> calling <2821> and <2532> election <1589> sure <0949>: for <1063> if ye do <4160> (5723) these things <5023>, ye shall <4218> <0> <4417> <0> never <3364> fall <4218> <4417> (5661):

rather ^ 2Co_02_07 So <5620> that contrariwise <5121> ye <5209> ought {rather} <3123> to forgive <5483> (5664) him, and <2532> comfort <3870> (5658) him, lest <3381> perhaps <4458> such a one <5108> should be swallowed up <2666> (5686) with overmuch <4055> sorrow <3077>.

rather ^ 2Co_03_08 How <4459> shall <1248> <0> not <3780> the ministration <1248> of the spirit <4151> be <2071> (5704) {rather} <3123> <1722> glorious <1391>?

rather ^ 2Co_05_08 We are confident <2292> (5719), I say, and <1161> <2532> willing <2106> (5719) {rather} <3123> to be absent <1553> (5658) from <1537> the body <4983>, and <2532> to be present <1736> (5658) with <4314> the Lord <2962>.

rather ^ 2Co_12_09 And <2532> he said <2046> (5758) unto me <3427>, My <3450> grace <5485> is sufficient <0714> (5719) for thee <4671>: for <1063> my <3450> strength <1411> is made perfect <5048> (5743) in <1722> weakness <0769>. Most gladly <2236> therefore <3767> will I <2744> <0> {rather} <3123> glory <2744> (5695) in <1722> my <3450> infirmities <0769>, that <2443> the power <1411> of Christ <5547> may rest <1981> (5661) upon <1909> me <1691>.

rather ^ Act_05_29 Then <1161> Peter <4074> and <2532> the other apostles <0652> answered <0611> (5679) and said <2036> (5627), We ought <1163> (5748) to obey <3980> (5721) God <2316> {rather} <3123> than <2228> men <0444>.

rather ^ Eph_04_28 Let <2813> <0> him that stole <2813> (5723) steal <2813> (5720) no more <3371>: but <1161> {rather} <3123> let him labour <2872> (5720), working <2038> (5740) with his hands <5495> the thing which is good <0018>, that <2443> he may have <2192> (5725) to give <3330> (5721) to him that needeth <5532> <2192> (5723).

rather ^ Eph_05_04 Neither <2532> filthiness <0151>, nor <2532> foolish talking <3473>, nor <2228> jesting <2160>, which <3588> are <0433> <0> not <3756> convenient <0433> (5723): but <0235> {rather} <3123> giving of thanks <2169>.

rather ^ Eph_05_11 And <2532> have <4790> <0> no <3361> fellowship <4790> (5720) with the unfruitful <0175> works <2041> of darkness <4655>, but <1161> {rather} <3123> <2532> reprove <1651> (5720) them.

rather ^ Gal_04_09 But <1161> now <3568>, after that ye have known <1097> (5631) God <2316>, or <1161> {rather} <3123> are known <1097> (5685) of <5259> God <2316>, how <4459> turn ye <1994> (5719) again <3825> to <1909> the weak <0772> and <2532> beggarly <4434> elements <4747>, whereunto <3739> ye desire <2309> (5719) again <3825> <0509> to be in bondage <1398> (5721)?

rather ^ Heb_12_09 Furthermore <1534> <3303> we have had <2192> (5707) fathers <3962> of our <2257> flesh <4561> which corrected <3810> us, and <2532> we gave them reverence <1788> (5710): shall we <5293> <0> not <3756> much <4183> {rather} <3123> be in subjection <5293> (5691) unto the Father <3962> of spirits <4151>, and <2532> live <2198> (5692)?

rather ^ Heb_13_19 But <1161> I beseech <3870> (5719) you the {rather} <4056> to do <4160> (5658) this <5124>, that <2443> I may be restored <0600> (5686) to you <5213> the sooner <5032>.

rather ^ Heb_11_25 Choosing <0138> (5642) {rather} <3123> to suffer affliction <4778> (5738) with the people <2992> of God <2316>, than <2228> to enjoy the pleasures <2192> (5721) <0619> of sin <0266> for a season <4340>;

rather ^ Heb_12_13 And <2532> make <4160> (5657) straight <3717> paths <5163> for your <5216> feet <4228>, lest that <3363> which is lame <5560> be turned out of the way <1624> (5652); but <1161> let it <2390> <0> {rather} <3123> be healed <2390> (5686).

rather ^ Joh_03_19 And <1161> this <3778> is <2076> (5748) the condemnation <2920>, that <3754> light <5457> is come <2064> (5754) into <1519> the world <2889>, and <2532> men <0444> loved <0025> (5656) darkness <4655> {rather} <3123> than <2228> light <5457>, because <1063> their <0846> deeds <2041> were <2258> (5713) evil <4190>.

rather ^ Luk_11_28 But <1161> he <0846> said <2036> (5627), Yea {rather} <3304>, blessed <3107> are they that hear <0191> (5723) the word <3056> of God <2316>, and <2532> keep <5442> (5723) it <0846>.

rather ^ Luk_12_51 Suppose ye <1380> (5719) that <3754> I am come <3854> (5633) to give <1325> (5629) peace <1515> on <1722> earth <1093>? I tell <3004> (5719) you <5213>, Nay <3780>; but <0235> {rather} <2228> division <1267>:

rather ^ Luk_11_41 But {rather} <4133> give <1325> (5628) alms <1654> of such things as ye have <1751> (5752); and <2532>, behold <2400> (5628), all things <3956> are <2076> (5748) clean <2513> unto you <5213>.

rather ^ Luk_17_08 And <0235> will not <3780> {rather} say <2046> (5692) unto him <0846>, Make ready <2090> (5657) wherewith <5101> I may sup <1172> (5661), and <2532> gird thyself <4024> (5671), and serve <1247> (5720) me <3427>, till <2193> I have eaten <5315> (5632) and <2532> drunken <4095> (5632); and <2532> afterward <3326> <5023> thou <4771> shalt eat <5315> (5695) and <2532> drink <4095> (5695)?

rather ^ Luk_18_14 I tell <3004> (5719) you <5213>, this man <3778> went down <2597> (5627) to <1519> his <0846> house <3624> justified <1344> (5772) {rather} than <2228> the other <1565>: for <3754> every one <3956> that exalteth <5312> (5723) himself <1438> shall be abased <5013> (5701); and <1161> he that humbleth <5013> (5723) himself <1438> shall be exalted <5312> (5701).

rather ^ Luk_12_31 But {rather} <4133> seek ye <2212> (5720) the kingdom <0932> of God <2316>; and <2532> all <3956> these things <5023> shall be added <4369> (5701) unto you <5213>.

rather ^ Luk_10_20 Notwithstanding <4133> in <1722> this <5129> rejoice <5463> (5720) not <3361>, that <3754> the spirits <4151> are subject <5293> (5743) unto you <5213>; but <1161> {rather} <3123> rejoice <5463> (5720), because <3754> your <5216> names <3686> are written <1125> (5648) in <1722> heaven <3772>.

rather ^ Mat_27_24 When <1161> Pilate <4091> saw <1492> (5631) that <3754> he could prevail <5623> (5719) nothing <3762>, but <0235> that {rather} <3123> a tumult <2351> was made <1096> (5736), he took <2983> (5631) water <5204>, and washed <0633> (5668) his hands <5495> before <0561> the multitude <3793>, saying <3004> (5723), I am <1510> (5748) innocent <0121> of <0575> the blood <0129> of this <5127> just person <1342>: see <3700> (5695) ye <5210> to it.

rather ^ Mat_25_09 But <1161> the wise <5429> answered <0611> (5662), saying <3004> (5723), Not so; lest <3379> there be <0714> <0> not <3756> enough <0714> (5661) for us <2254> and <2532> you <5213>: but <1161> go ye <4198> (5737) {rather} <3123> to them <4314> that sell <4453> (5723), and <2532> buy <0059> (5657) for yourselves <1438>.

rather ^ Mat_18_09 And <2532> if <1487> thine <4675> eye <3788> offend <4624> (5719) thee <4571>, pluck <1807> <0> it <0846> out <1807> (5628), and <2532> cast <0906> (5628) it from <0575> thee <4675>: it is <2076> (5748) better <2570> for thee <4671> to enter <1525> (5629) into <1519> life <2222> with one eye <3442>, {rather} than <2228> having <2192> (5723) two <1417> eyes <3788> to be cast <0906> (5683)

into <1519> hell <1067> fire <4442>.

rather ^ Mat_18_08 Wherefore <1161> if <1487> thy <4675> hand <5495> or <2228> thy <4675> foot <4228> offend thee <4624> (5719), cut <1581> <0> them <0846> off <1581> (5657), and <2532> cast <0906> (5628) them from <0575> thee <4571> <4675>: it is <2076> (5748) better <2570> for thee <4671> to enter into <1525> (5629) <1519> life <2222> halt <5560> or <2228> maimed <2948>, {rather} than <2228> having <2192> (5723) two <1417> hands <5495> or <2228> two <1417> feet <4228> to be cast <0906> (5683) into <1519> everlasting <0166> fire <4442>.

rather ^ Mar_15_11 But <1161> the chief priests <0749> moved <0383> (5656) the people <3793>, that <2443> he should {rather} <3123> release <0630> (5661) Barabbas <0912> unto them <0846>.

rather ^ Mat_10_28 And <2532> fear <5399> (5676) <0575> not <3361> them which <3588> kill <0615> (5723) the body <4983>, but <1161> are <1410> <0> not <3361> able <1410> (5740) to kill <0615> (5658) the soul <5590>: but <1161> {rather} <3123> fear <5399> (5676) him which <3588> is able <1410> (5740) to destroy <0622> (5658) both <2532> soul <5590> and <2532> body <4983> in <1722> hell <1067>.

rather ^ Mat_10_06 But <1161> go <4198> (5737) {rather} <3123> to <4314> the lost <0622> (5756) sheep <4263> of the house <3624> of Israel <2474>.

rather ^ Mar_05_26 And <2532> had suffered <3958> (5631) many things <4183> of <5259> many <4183> physicians <2395>, and <2532> had spent <1159> (5660) all <3956> that she <1438> had <3844>, and <2532> was <5623> <0> nothing <3367> bettered <5623> (5685), but <0235> {rather} <3123> grew <2064> (5631) worse <1519> <5501>.

rather ^ Phm_01_09 Yet for <1223> love's <0026> sake I <3870> <0> {rather} <3123> beseech <3870> (5719) thee, being <5607> (5752) such an one <5108> as <5613> Paul <3972> the aged <4246>, and <1161> now <3570> also <2532> a prisoner <1198> of Jesus <2424> Christ <5547>.

rather ^ Php_01_12 But <1161> I would <1014> (5736) ye <5209> should understand <1097> (5721), brethren <0080>, that <3754> the things which happened unto <2596> me <1691> have fallen out <2064> (5754) {rather} <3123> unto <1519> the furtherance <4297> of the gospel <2098>;

rather ^ Rom_11_11 I say <3004> (5719) then <3767>, <3361> Have they stumbled <4417> (5656) that <2443> they should fall <4098> (5632)? God forbid <3361> <1096> (5636): but <0235> {rather} through their <0846> fall <3900> salvation <4991> is come unto the Gentiles <1484>, for to <1519> provoke <3863> <0> them <0846> to jealousy <3863> (5658).

rather ^ Rom_14_13 Let us <2919> <0> not therefore <3767> judge <2919> (5725) one another <0240> any more <3371>: but <0235> judge <2919> (5657) this <5124> {rather} <3123>, that no man <3361> put <5087> (5721) a stumblingblock <4348> or <2228> an occasion to fall <4625> in his brother's way <0080>.

rather ^ Rom_03_08 And <2532> not <3361> {rather}, (as <2531> we be slanderously reported <0987> (5743), and <2532> as <2531> some <5100> affirm <5346> (5748) that we <2248> say <3004> (5721),) <3754> Let us do <4160> (5661) evil <2556>, that <2443> good <0018> may come <2064> (5632)? whose <3739> damnation <2917> is <2076> (5748) just <1738>.

rather ^ Rom_08_34 Who <5101> is he that condemneth <2632> (5723) (5694)? It is Christ <5547> that died <0599> (5631), yea <1161> {rather} <3123> <2532>, that is risen again <1453> (5685), who <3739> is <2076> (5748) even <2532> at <1722> the right hand <1188> of God <2316>, who <3739> also <2532> maketh intercession <1793> (5719) for <5228> us <2257>.

rather ^ Rom_12_19 Dearly beloved <0027>, avenge <1556> (5723) not <3361> yourselves <1438>, but <0235> {rather} give <1325> (5628) place <5117> unto wrath <3709>: for <1063> it is written <1125> (5769), Vengeance <1557> is mine <1698>; I <1473> will repay <0467> (5692), saith <3004> (5719) the Lord

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Bible Word Index with Strong's Number

Language Tranliteration of original language words

rather 1Co_05_02 And ye are puffed (5448 -phusioo -) up , and have not {rather} (3123 -mallon -) mourned (3996 -pentheo -) , that he that hath done (4160 -poieo -) this (5124 -touto -) deed (2041 -ergon -) might be taken (1808 -exairo -) away from among (3319 -mesos -) you .

rather 1Co_06_07 Now (2236 -hedista -) therefore (3767 -oun -) there is utterly (3654 -holos -) a fault (2275 -hettema -) among (1722 -en -) you , because (3754 -hoti -) ye go to law (2917 -krima -) one (1438 -heautou -) with another (1438 -heautou -) . Why (1302 -diati -) do ye not rather (3123 -mallon -) take wrong (0091 -adikeo -) ? why (1302 -diati -) do ye not {rather} (3123 -mallon -) [suffer yourselves to] be defrauded (0650 -apostereo -) ?

rather 1Co_06_07 Now (2236 -hedista -) therefore (3767 -oun -) there is utterly (3654 -holos -) a fault (2275 -hettema -) among (1722 -en -) you , because (3754 -hoti -) ye go to law (2917 -krima -) one (1438 -heautou -) with another (1438 -heautou -) . Why (1302 -diati -) do ye not {rather} (3123 -mallon -) take wrong (0091 -adikeo -) ? why (1302 -diati -) do ye not rather (3123 -mallon -) [suffer yourselves to] be defrauded (0650 -apostereo -) ?

rather 1Co_07_21 Art thou called (2564 -kaleo -) [being] a servant (1401 -doulos -) ? care (3199 -melo -) not for it:but if (1499 -ei kai -) thou mayest (1410 -dunamai -) be made (1096 -ginomai -) free (1658 -eleutheros -) , use (5530 -chraomai -) [it] {rather} (3123 -mallon -) .

rather 1Co_09_12 If (1487 -ei -) others (0243 -allos -) be partakers (3348 -metecho -) of [this (3588 -ho -)] power (1849 -exousia -) over you , [are] not we {rather} (3123 -mallon -) ? Nevertheless (0235 -alla -) we have not used (5530 -chraomai -) this (5026 -taute -) power (1849 -exousia -) ; but suffer (4722 -stego -) all (3956 -pas -) things , lest (3361 -me -) we should hinder (1325 -didomi -) the gospel (2098 -euaggelion -) of Christ (5547 -Christos -) .

rather 1Co_14_01 . Follow (1377 -dioko -) after charity (0026 -agape -) , and desire (2206 -zeloo -) spiritual

(4152 -pneumatikos -) [gifts] , but {rather} (3123 -mallon -) that ye may prophesy (4395 -propheteuo -) .

rather 1Co_14_05 I would (2309 -thelo -) that ye all (3956 -pas -) spake (2980 -laleo -) with tongues (1100 -glossa -) , but {rather} (3123 -mallon -) that ye prophesied (4395 -propheteuo -):for greater (3187 -meizon -) [is] he that prophesieth (4395 -propheteuo -) than (2228 -e -) he that speaketh (2980 -laleo -) with tongues (1100 -glossa -) , except (1508 -ei me -) he interpret (1329 -diermeneuo -) , that the church (1577 -ekklesia -) may receive (2983 -lambano -) edifying (3619 -oikodome -) .

rather 1Co_14_19 Yet (0235 -alla -) in the church (1577 -ekklesia -) I had {rather} (2309 -thelo -) speak (2980 -laleo -) five (4002 -pente -) words (3056 -logos -) with my understanding (3563 -nous -) , that [by my voice] I might teach (2727 -katecheo -) others (0243 -allos -) also (2532 -kai -) , than (2228 -e -) ten (3463 -muriotai -) thousand (3463 -muriotai -) words (3056 -logos -) in an [unknown] tongue (1100 -glossa -) .

rather 1Ti_01_04 Neither (3366 -mede -) give heed (4337 -prosecho -) to fables (3454 -muthos -) and endless (0562 -aperantos -) genealogies (1076 -genealogia -) , which (3748 -hostis -) minister (3930 -parecho -) questions (2214 -zetesis -) , {rather} (3123 -mallon -) than (2228 -e -) godly (2316 -theos -) edifying (3618 -oikodomeo -) which (3588 -ho -) is in faith (4102 -pistis -): [so do] .

rather 1Ti_04_07 But refuse (3868 -paraitomai -) profane (0952 -bebelos -) and old (1126 -graodes -) wives (1126 -graodes -) fables (3454 -muthos -) , and exercise (1128 -gumnazo -) thyself (4572 -seautou -) [{rather}] unto godliness (2150 -eusebeia -) .

rather 1Ti_06_02 And they that have (2192 -echo -) believing (4103 -pistos -) masters (1203 -despotes -) , let them not despise (2706 -kataphroneo -) [them] , because (3754 -hoti -) they are brethren (0080 -adephos -) ; but {rather} (3123 -mallon -) do (1398 -douleuo -) [them] service (1398 -douleuo -) , because (3754 -hoti -) they are faithful (4103 -pistos -) and beloved (0027 -agapetos -) , partakers (0482 -antilambanomai -) of the benefit (2108 -euergesia -) . These (5023 -tauta -) things teach (1321 -didasko -) and exhort (3870 -parakaleo -) .

rather 2Co_02_07 So (5620 -hoste -) that contrariwise (5121 -tounantion -) ye [ought] {rather} (3123 -mallon -) to forgive (5483 -charizomai -) [him] , and comfort (3870 -parakaleo -) [him] , lest (3381 -mepos -) perhaps (3381 -mepos -) such (5108 -toioutos -) a one should be swallowed (2666 -katapino -) up with overmuch (4055 -perissoteros -) sorrow (3077 -lupe -) .

rather 2Co_03_08 How (4459 -pos -) shall not the ministration (1248 -diakonia -) of the spirit (4151 -pneuma -) be {rather} (3123 -mallon -) glorious (1391 -doxa -) ?

rather 2Co_05_08 We are confident (2292 -tharrheo -) , [I say] , and willing (2106 -eudokeo -) {rather} (3123 -mallon -) to be absent (0553 -apekdechomai -) from the body (4983 -soma -) , and to be present (1736 -endemeo -) with the Lord (2962 -kurios -) .

rather 2Co_12_09 And he said (2046 -ereo -) unto me , My grace (5485 -charis -) is sufficient (0714 -arkeo -) for thee:for my strength (1411 -dunamis -) is made (5048 -teleioo -) perfect (5048 -teleioo -) in weakness (0769 -astheneia -) . Most (2236 -hedista -) gladly (2236 -hedista -) therefore (3767 -oun -) will I {rather} (3123 -mallon -) glory (2744 -kauchaomai -) in my infirmities (0769 -astheneia -) , that the power (1411 -dunamis -) of Christ (5547 -Christos -) may rest (1981 -episkeno -) upon me .

rather 2Ki_05_13 And his servants (05650 +(ebed) came (05066 +nagash) near (05066 +nagash) , and spake (01696 +dabar) unto him , and said (00559 +)amar) , My father (1) , [if] the prophet (05030 +nabiy)) had bid (01696 +dabar) thee [do some] great (01419 +gadawl) thing (01697 +dabar) , wouldst thou not have done (06213 +(asah) [it] ? how (00637 +)aph) much {rather} then , when (03588 +kiy) he saith (00559 +)amar) to thee , Wash (07364 +rachats) , and be clean (02891 +tahir) ?

rather 2Pe_01_10 Wherefore (1352 -dio -) the {rather} (3123 -mallon -) , brethren (0080 -adephos -) , give diligence (4710 -spoude -) to make (4160 -poieo -) your (5216 -humon -) calling (2821 -klesis -) and election (1589 -ekloge -) sure (0949 -bebaios -):for if ye do (4160 -poieo -) these (5023 -tauta -) things , ye shall never (4219 -pote -) fall (4417 -ptaio -) :

rather 2Sa_10_03 And the princes (08269 +sar) of the children (01121 +ben) of Ammon (05983 +(Ammown) said (00559 +)amar) unto Hanun (02586 +Chanuwn) their lord (00113 +)adown) , Thinkest (05869 +(ayin) thou that David (01732 +David) doth honour (03513 +kabad) thy father (1) , that he hath sent (07971 +shalach) comforters (05162 +nacham) unto thee ? hath not David (01732 +David) [{rather}] sent (07971 +shalach) his servants (05650 +(ebed) unto thee , to search (02713 +chaqar) the city (05892 +(iyr) , and to spy (07270 +ragal) it out , and to overthrow (02015 +haphak) it ?

rather Act_05_29 Then (1161 -de -) Peter (4074 -Petros -) and the [other] apostles (0652 -apostolos -) answered (0611 -apokrinomai -) and said (2036 -epo -) , We ought (1163 -dei -) to obey (3980 -peitharcho -) God (2316 -theos -) {rather} (3123 -mallon -) than (2228 -e -) men (0444 -anthropos -) .

rather Eph_04_28 Let him that stole (2813 -klepto -) steal (2813 -klepto -) no (3371 -meketi -) more (2001 -episucho -):but {rather} (3123 -mallon -) let him labour (2872 -kopiao -) , working (2038 -ergazomai -) with [his] hands (5495 -cheir -) the thing which is good (0018 -agathos -) , that he may have (2192 -echo -) to give (3330 -metadidomi -) to him that needeth (5532 -chreia -) .

rather Eph_05_04 Neither (3756 -ou -) filthiness (0151 -aischrotes -) , nor (2532 -kai -) foolish (3473 -morologia -) talking (3473 -morologia -) , nor (2228 -e -) jesting (2160 -eutrapelia -) , which (3588 -ho -) are not convenient (0433 -aneko -):but {rather} (3123 -mallon -) giving of thanks (2169 -eucharistia -) .

rather Eph_05_11 And have no (3361 -me -) fellowship (4790 -sugkoinoneo -) with the unfruitful (0175 -akarpous -) works (2041 -ergon -) of darkness (4655 -skotos -) , but {rather} (3123 -mallon -) reprove (1651 -elegcho -) [them] .

rather Gal_04_09 But now (3568 -nun -) , after that ye have known (1097 -ginosko -) God (2316 -theos -) , or (1161 -de -) {rather} (3123 -mallon -) are known (1097 -ginosko -) of God (2316 -theos -) , how (4459 -pos -) turn (1994 -epistrepho -) ye again (3825 -palin -) to the weak (0772 -asthenes -) and beggarly (4444 -purgos -) elements (4747 -stoicheion -) , whereunto (3739 -hos -) ye desire (2309 -thelo -) again (3825 -palin -) to be in bondage (1398 -douleuo -) ?

rather Heb_11_25 Choosing (0138 -haireomai -) {rather} (3123 -mallon -) to suffer (4778 -sugkakoucheo -) affliction (4797 -sugcheo -) with the people (2992 -laos -) of God (2316 -theos -) , than (2228 -e -) to enjoy (0619 -apolausis -) the pleasures of sin (0266 -hamartia -) for a season (2340 -thereuo -) ;

rather Heb_12_09 Furthermore (1534 -eita -) we have (2192 -echo -) had (2192 -echo -) fathers (3962 -pater -) of our flesh (4561 -sarx -) which corrected (3810 -paideutes -) [us] , and we gave (1788 -entrepo -) [them] reverence (1788 -entrepo -):shall we not much (4183 -polus -) {rather} (3123 -mallon -) be in subjection (5293 -hupotasso -) unto the Father (3962 -pater -) of spirits (4151 -pneuma -) , and live (2198 -zao -) ?

rather Heb_12_13 And make (4160 -poieo -) straight (3717 -orthos -) paths (5163 -trochia -) for your (5216 -humon -) feet (4228 -pous -) , lest (3361 -me -) that which is lame (5560 -cholos -) be turned (1624 -ektrepo -) out of the way (1624 -ektrepo -) ; but let it {rather} (3123 -mallon -) be healed (2390 -iaomai -) .

rather Heb_13_19 But I beseech (3870 -parakaleo -) [you] the {rather} (4056 -perissoteros -) to do (4160 -poieo -) this (5124 -touto -) , that I may be restored (0600 -apokathistemi -) to you the sooner (5032 -tachion -) .

rather Jer_08_03 And death (04194 +maveth) shall be chosen (00977 +bachar) {rather} than life (02416

+chay) by all (03605 +kol) the residue (07611 +sh@)eriyth) of them that remain (07604 +sha)ar) of this (02063 +zo)th) evil (07451 +ra() family (04940 +mishpachah) , which remain (07604 +sha)ar) in all (03605 +kol) the places (04725 +maqowm) whither I have driven (05080 +nadach) them , saith (05002 +n@)um) the LORD (03068 +Y@hovah) of hosts (06635 +tsaba) .

rather Job_07_15 So that my soul (05315 +nephesh) chooseth (00977 +bachar) strangling (04267 +machanaq) , [and] death (04194 +maveth) {rather} than my life (06106 +(etsem) .

rather Job_32_02 Then was kindled (02734 +charah) the wrath (00639 +)aph) of Elihu (00453 +)Elihuw) the son (01121 +ben) of Barachel (01292 +Barak)el) the Buzite (00940 +Buwziy) , of the kindred (04940 +mishpachah) of Ram (07410 +Ram):against Job (00347 +)Iyowb) was his wrath (00639 +)aph) kindled (02734 +charah) , because (05921 +(al) he justified (06663 +tsadaq) himself (05315 +nephesh) {rather} than (04480 +min) God (00430 +)elohiy) .

rather Job_36_21 Take heed (08104 +shamar) , regard (06437 +panah) not iniquity (00205 +)aven):for this (02088 +zeh) hast thou chosen (00970 +bachuwr) {rather} than affliction (06040 +(oniy) .

rather Joh_03_19 And this (3778 -houtos -) is the condemnation (2920 -krisis -) , that light (5457 -phos -) is come (2064 -erchomai -) into (1519 -eis -) the world (2889 -kosmos -) , and men (0444 -anthropos -) loved (0025 -agapao -) darkness (4655 -skotos -) {rather} (3123 -mallon -) than (2228 -e -) light (5457 -phos -) , because (1063 -gar -) their deeds (2041 -ergon -) were evil (4190 -poneros -) .

rather Jos_22_24 And if (00518 +)im) we have not [{rather}] done (06213 +(asah) it for fear (01674 +d@)agah) of [this (02063 +zo)th)] thing (01697 +dabar) , saying (00559 +)amar) , In time (04279 +machar) to come (04279 +machar) your children (01121 +ben) might speak (00559 +)amar) unto our children (01121 +ben) , saying (00559 +)amar) , What (04100 +mah) have ye to do with the LORD (03068 +Y@hovah) God (00430 +)elohiy) of Israel (03478 +Yisra)el) ?

rather Luk_10_20 Notwithstanding 4133 -plen - in this 5129 -toutoi - rejoice 5463 -chairo - not , that the spirits 4151 -pneuma - are subject 5293 -hupotasso - unto you ; but {rather} 3123 -mallon - rejoice 5463 -chairo - , because 3754 -hoti - your 5216 -humon - names 3686 -onoma - are written 1125 -grapho - in heaven 3772 -ouranos - .

rather Luk_11_28 But he said 2036 -epo - , Yea 3304 -menounge - {rather} 3304 -menounge - , blessed 3107 -makarios - [are] they that hear 0191 -akouo - the word 3056 -logos - of God 2316 -theos - , and keep 5442 -phulasso - it .

rather Luk_11_41 But {rather} 4133 -plen - give 1325 -didomi - alms 1654 -eleemosune - of such things as ye have 1751 -eneimi - ; and , behold 2400 -idou - , all 3956 -pas - things are clean 2513 -katharos - unto you .

rather Luk_12_31 But {rather} 4133 -plen - seek 2212 -zeteo - ye the kingdom 0932 -basileia - of God 2316 -theos - ; and all 3956 -pas - these 5023 -tauta - things shall be added 4369 -prostithemi - unto you .

rather Luk_12_51 Suppose 1380 -dokeo - ye that I am come 3854 -paraginomai - to give 1325 -didomi - peace 1515 -eirene - on 1722 -en - earth 1093 -ge - ? I tell 3004 -lego - you , Nay 3780 -ouchi - ; but {rather} 2228 -e - division 1267 -diamerismos - :

rather Luk_17_08 And will not {rather} say 2046 -ereo - unto him , Make 2090 -hetoimazo - ready 2090 -hetoimazo - wherewith 5101 -tis - I may sup 1172 -deipneo - , and gird 4024 -perizonnumi - thyself , and serve 1247 -diakoneo - me , till 2193 -heos - I have eaten 5315 -phago - and drunken 4095 -pino - ; and afterward 5023 -tauta - thou shalt eat 5315 -phago - and drink 4095 -pino - ?

rather Luk_18_14 I tell 3004 -lego - you , this 3778 -houtos - man went 2597 -katabaino - down 2597 -

katabaino - to his house 3624 -oikos - justified 1344 -dikaioo - [{rather}] than 2228 -e - the other 1565 - ekeinos -:for every 3956 -pas - one that exalteth 5312 -hupsoo - himself 1438 -heautou - shall be abased 5013 -tapeinoo - ; and he that humbleth 5013 -tapeinoo - himself 1438 -heautou - shall be exalted 5312 -hupsoo - .

rather Mar_05_26 And had suffered (3958 -pascho -) many (4183 -polus -) things of many (4183 -polus -) physicians (2395 -iatros -) , and had spent (1159 -dapanao -) all (3956 -pas -) that she had (3844 -para -) , and was nothing (3367 -medeis -) bettered (5623 -opheleo -) , but {rather} (3123 -mallon -) grew (2064 -erchomai -) worse (5501 -cheiron -) ,

rather Mar_15_11 But the chief (0749 -archiereus -) priests (0749 -archiereus -) moved (0383 -anaseio -) the people (3793 -ochlos -) , that he should {rather} (3123 -mallon -) release (0630 -apoluo -) Barabbas (0912 -Barabbas -) unto them .

rather Mat_10_06 But go (4198 -poreuomai -) {rather} (3123 -mallon -) to the lost (0622 -apollumi -) sheep (4263 -probaton -) of the house (3624 -oikos -) of Israel (2474 -Israel -) .

rather Mat_10_28 And fear (5399 -phobeo -) not them which (3588 -ho -) kill (0615 -apokteino -) the body (4983 -soma -) , but are not able (1410 -dunamai -) to kill (0615 -apokteino -) the soul (5590 -psuche -):but {rather} (3123 -mallon -) fear (5399 -phobeo -) him which (3588 -ho -) is able (1410 -dunamai -) to destroy (0622 -apollumi -) both (2532 -kai -) soul (5590 -psuche -) and body (4983 -soma -) in hell (1067 -geena -) .

rather Mat_18_08 Wherefore (1161 -de -) if (1487 -ei -) thy hand (5495 -cheir -) or (2228 -e -) thy foot (4228 -pous -) offend (4624 -skandalizo -) thee , cut (1581 -ekkopto -) them off (1581 -ekkopto -) , and cast (0906 -ballo -) [them] from thee:it is better (2570 -kalos -) for thee to enter (1525 -eiserchomai -) into (1519 -eis -) life (2222 -zoe -) halt (5560 -cholos -) or (2228 -e -) maimed (2948 -kullous -) , {rather} (2228 -e -) than (2228 -e -) having (2192 -echo -) two (1417 -duo -) hands (5495 -cheir -) or (2228 -e -) two (1417 -duo -) feet (4228 -pous -) to be cast (0906 -ballo -) into (1519 -eis -) everlasting (0166 -aionios -) fire (4442 -pur -) .

rather Mat_18_09 And if (1487 -ei -) thine (4675 -sou -) eye (3788 -ophthalmos -) offend (4624 -skandalizo -) thee , pluck (1807 -exaireo -) it out , and cast (0906 -ballo -) [it] from thee:it is better (2570 -kalos -) for thee to enter (1525 -eiserchomai -) into (1519 -eis -) life (2222 -zoe -) with one (3442 -monophthalmos -) eye (3442 -monophthalmos -) , {rather} (2228 -e -) than (2228 -e -) having (2192 -echo -) two (1417 -duo -) eyes (3788 -ophthalmos -) to be cast (0906 -ballo -) into (1519 -eis -) hell (1067 -geena -) fire (4442 -pur -) .

rather Mat_25_09 But the wise (5429 -phronimos -) answered (0611 -apokrinomai -) , saying (3004 -lego -) , [Not so] ; lest (3379 -mepote -) there be not enough (0714 -arkeo -) for us and you:but go (4198 -poreuomai -) ye {rather} (3123 -mallon -) to them that sell (4453 -poleo -) , and buy (0059 -agorazo -) for yourselves (1438 -heautou -) .

rather Mat_27_24 When Pilate (4091 -Pilatos -) saw (1492 -eido -) that he could prevail (5623 -opheleo -) nothing (3762 -oudeis -) , but [that] {rather} (3123 -mallon -) a tumult (2351 -thorubos -) was made (1096 -ginomai -) , he took (2983 -lambano -) water (5204 -hudor -) , and washed (0633 -aponipto -) [his] hands (5495 -cheir -) before (0561 -apenanti -) the multitude (3793 -ochlos -) , saying (3004 -lego -) , I am (1510 -eimi -) innocent (0121 -athoos -) of the blood (0129 -haima -) of this (5127 -toutou -) just (1342 -dikaios -) person:see (3700 -optanomai -) ye [to it] .

rather Phm_01_09 Yet for love s (0026 -agape -) sake I {rather} (3123 -mallon -) beseech (3870 -parakaleo -) [thee] , being (5607 -on -) such (5108 -toioutos -) an one as Paul (3972 -Paulos -) the aged (4246 -presbutes -) , and now (3570 -nuni -) also (2532 -kai -) a prisoner (1198 -desmios -) of Jesus (2424 -Iesous -) Christ (5547 -Christos -) .

rather Php_01_12 . But I would ye should understand (1097 -ginosko -) , brethren (0080 -adephos -) , that

the things [which happened] unto me have fallen (2064 -erchomai -) out {rather} (3123 -mallon -) unto the furtherance (4297 -prokope -) of the gospel (2098 -euaggelion -) ;

rather Pro_08_10 Receive (03947 +laqach) my instruction (04148 +muwcar) , and not silver (03701 +keceph) ; and knowledge (01847 +da(ath) {rather} (00408 +)al) than choice (00977 +bachar) gold (02742 +charuwts) .

rather Pro_16_16 . How (04100 +mah) much better (02896 +towb) [is it] to get (07069 +qanah) wisdom (02451 +chokmah) than gold (02742 +charuwts) ! and to get (07069 +qanah) understanding (00998 +biynah) {rather} to be chosen (00977 +bachar) than silver (03701 +keceph) !

rather Pro_17_12 . Let a bear (01677 +dob) robbed (07909 +shakkuwl) of her whelps meet (06298 +pagash) a man (00376 +)iysh) , {rather} (00408 +)al) than a fool (03684 +k@ciyl) in his folly (00200 +)ivveleth) .

rather Pro_22_01 . A [good] name (08034 +shem) [is] rather to be chosen (00977 +bachar) than great (07227 +rab) riches (06239 +(osher) , [and] loving (02896 +towb) favour (02580 +chen) {rather} than silver (03701 +keceph) and gold (02091 +zahab) .

rather Pro_22_01 . A [good] name (08034 +shem) [is] {rather} to be chosen (00977 +bachar) than great (07227 +rab) riches (06239 +(osher) , [and] loving (02896 +towb) favour (02580 +chen) rather than silver (03701 +keceph) and gold (02091 +zahab) .

rather Psa_52_03 Thou lovest (00157 +)ahab) evil (07451 +ra() more than good (02896 +towb) ; [and] lying (08267 +sheqer) {rather} than to speak (01696 +dabar) righteousness (06664 +tsedeq) . Selah (05542 +celah) .

rather Psa_84_10 For a day (03117 +yowm) in thy courts (02691 +chatser) [is] better (02896 +towb) than a thousand (00505 +)eleph) . I had {rather} (00977 +bachar) be a doorkeeper (05605 +caphaph) in the house (01004 +bayith) of my God (00430 +)elohiym) , than to dwell (01752 +duwr) in the tents (00168 +)ohel) of wickedness (07562 +resha()) .

rather Rom_03_08 And not [{rather}] , (as we be slanderously (0987 -blasphemeo -) reported (0987 -blasphemeo -) , and as some (5100 -tis -) affirm (5346 -phemi -) that we say (3004 -lego -) ,) Let us do (4160 -poieo -) evil (2556 -kakos -) , that good (0018 -agathos -) may come (2064 -erchomai -) ? whose (3739 -hos -) damnation (2917 -krima -) is just (1738 -endikos -) .

rather Rom_08_34 Who (5101 -tis -) [is] he that condemneth (2632 -katakrino -) ? [It is] Christ (5547 -Christos -) that died (0599 -apothnesko -) , yea (1161 -de -) {rather} (3123 -mallon -) , that is risen (1453 -egeiro -) again (1453 -egeiro -) , who (3739 -hos -) is even (2532 -kai -) at (1722 -en -) the right (1188 -dexios -) hand of God (2316 -theos -) , who (3739 -hos -) also (2532 -kai -) maketh (1793 -entugchano -) intercession (1793 -entugchano -) for us .

rather Rom_11_11 I say (2046 -ereo -) then (3767 -oun -) , Have they stumbled (4417 -ptaio -) that they should fall (4098 -pipto -) ? God (1096 -ginomai -) forbid (1096 -ginomai -):but [{rather}] through their fall (3900 -paraptoma -) salvation (4991 -soteria -) [is come] unto the Gentiles (1484 -ethnos -) , for to provoke (3863 -parazeloo -) them to jealousy .

rather Rom_12_19 Dearly beloved (0027 -agapetos -) , avenge (1556 -ekdikeyo -) not yourselves (1438 -heautou -) , but [{rather}] give (1325 -didomi -) place (5117 -topos -) unto wrath (3709 -orge -):for it is written (1125 -grapho -) , Vengeance (1557 -ekdikesis -) [is] mine (1698 -emoi -) ; I will repay (0467 -antapodidomi -) , saith (3004 -lego -) the Lord (2962 -kurios -) .

rather Rom_14_13 Let us not therefore (3767 -oun -) judge (2919 -krino -) one (0240 -allelon -) another

(0240 -allelon -) any (3371 -meketi -) more (2001 -episucho -):but judge (2919 -krino -) this (5124 -touto -) {rather} (3123 -mallon -) , that no (3361 -me -) man put (5087 -tithemi -) a stumblingblock (4348 -proskomma -) or (2228 -e -) an occasion (4625 -skandalon -) to fall (4625 -skandalon -) in [his] brother s (0080 -adephos -) way .

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rather , 1CO , 5:2 , 1CO , 6:7 , 1CO , 6:7 , 1CO , 7:21 , 1CO , 9:12 , 1CO , 14:1 , 1CO , 14:5 , 1CO , 14:19 rather , 1TI , 1:4 , 1TI , 4:7 , 1TI , 6:2 rather , 2CO , 2:7 , 2CO , 3:8 , 2CO , 5:8 , 2CO , 12:9 rather , 2KI , 5:13 rather , 2PE , 1:10 rather , 2SA , 10:3 rather , AC , 5:29 rather , EPH , 4:28 , EPH , 5:4 , EPH , 5:11 rather , GA , 4:9 rather , HEB , 11:25 , HEB , 12:9 , HEB , 12:13 , HEB , 13:19 rather , JER , 8:3 rather , JOB , 7:15 , JOB , 32:2 , JOB , 36:21 rather , JOH , 3:19 rather , JOS , 22:24 rather , LU , 10:20 , LU , 11:28 , LU , 11:41 , LU , 12:31 , LU , 12:51 , LU , 17:8 , LU , 18:14 rather , MR , 5:26 , MR , 15:11 rather , MT , 10:6 , MT , 10:28 , MT , 18:8 , MT , 18:9 , MT , 25:9 , MT , 27:24 rather , PHM , 1:9 rather , PHP , 1:12 rather , PR , 8:10 , PR , 16:16 , PR , 17:12 , PR , 22:1 , PR , 22:1 rather , PS , 52:3 , PS , 84:10 rather , RO , 3:8 , RO , 8:34 , RO , 11:11 , RO , 12:19 , RO , 14:13 I 2983 # lambano {lam-ban'-o}; a prolonged form of a primary verb, which is use only as an alternate in certain tenses; to take (in very many applications, literally and figuratively [properly objective or active, to get hold of; whereas 1209 is rather subjective or passive, to have offered to one; while 138 is more violent, to seize or remove]): -- accept, + be amazed, assay, attain, bring, X when {I} call, catch, come on (X unto), + forget, have, hold, obtain, receive (X after), take (away, up). [ql 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 accept 2983 # lambano {lam-ban'-o}; a prolonged form of a primary verb, which is use only as an alternate in certain tenses; to take (in very many applications, literally and figuratively [properly objective or active, to get hold of; whereas 1209 is rather subjective or passive, to have offered to one; while 138 is more violent, to seize or remove]): -- {accept}, + be amazed, assay, attain, bring, X when I call, catch, come on (X unto), + forget, have, hold, obtain, receive (X after), take (away, up).[ql after 2983 # lambano {lam-ban'-o}; a prolonged form of a primary verb, which is use only as an alternate in certain tenses; to take (in very many applications, literally and figuratively [properly objective or active, to get hold of; whereas 1209 is rather subjective or passive, to have offered to one; while 138 is more violent, to seize or remove]): -- accept, + be amazed, assay, attain, bring, X when I call, catch, come on (X unto), + forget, have, hold, obtain, receive (X {after}), take (away, up).[ql amazed 2983 # lambano {lam-ban'-o}; a prolonged form of a primary verb, which is use only as an alternate in certain tenses; to take (in very many applications, literally and figuratively [properly objective or active, to get hold of; whereas 1209 is rather subjective or passive, to have offered to one; while 138 is more violent, to seize or remove]): -- accept, + be {amazed}, assay, attain, bring, X when I call, catch, come on (X unto), + forget, have, hold, obtain, receive (X after), take (away, up).[ql assay 2983 # lambano {lam-ban'-o}; a prolonged form of a primary verb, which is use only as an alternate in certain tenses; to take (in very many applications, literally and figuratively [properly objective or active, to get hold of; whereas 1209 is rather subjective or passive, to have offered to one; while 138 is more violent, to seize or remove]): -- accept, + be amazed, {assay}, attain, bring, X when I call, catch, come on (X unto), + forget, have, hold, obtain, receive (X after), take (away, up).[ql attain 2983 # lambano {lam-ban'-o}; a prolonged form of a primary verb, which is use only as an alternate in certain tenses; to take (in very many applications, literally and figuratively [properly objective or active, to get hold of; whereas 1209 is rather subjective or passive, to have offered to one; while 138 is more violent, to seize or remove]): -- accept, + be amazed, assay, {attain}, bring, X when I call, catch, come on (X unto), + forget, have, hold, obtain, receive (X after), take (away, up).[ql away 2983 # lambano {lam-ban'-o}; a prolonged form of a primary verb, which is use only as an alternate in certain tenses; to take (in very many applications, literally and figuratively [properly objective or active, to get hold of; whereas 1209 is rather subjective or passive, to have offered to one; while 138 is more violent, to seize or remove]): -- accept, + be amazed, assay, attain, bring, X when I call, catch, come on (X unto), + forget, have, hold, obtain, receive (X after), take ({away}, up). [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 be 2309 # thelo {thel'-o}; or ethelo {eth-el'-o}; in certain tenses theleo {thel-eh'-o}; and etheleo {eth-el-eh'-o}; which are otherwise obsolete; apparently strengthened from the alternate form of 138; to determine (as an active option from subjective impulse; whereas 1014 properly denotes rather a passive acquiescence in objective considerations), i.e. choose or prefer (literally or figuratively); by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in: -- desire, {be} disposed (forward), intend, list, love, mean, please, have rather, (be) will (have, -ling, -ling[- ly]).[ql be 2309 # thelo {thel'-o}; or ethelo {eth-el'-o}; in certain tenses theleo {thel-eh'-o}; and etheleo {eth-el-eh'-o}; which are

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[ql be 3349 # meteorizo {met-eh-o-rid'-zo}; from a compound of 3326 and a collateral form of 142 or perhaps rather 109 (compare "meteor"); to raise in mid-air, i.e. (figuratively) suspend (passively, fluctuate or be anxious): -- {be} of doubtful mind. [ql be 3741 # hosios {hos'-ee-os}; of uncertain affinity; properly, right (by intrinsic or divine character; thus distinguished from 1342, which refers rather to human statutes and relations; from 2413, which denotes formal consecration; and from 40, which relates to purity from defilement), i.e. hallowed (pious, sacred, sure): -- holy, mercy, shalt {be}.[ql be 5111 # tolmao {tol-mah'-o}; from tolma (boldness; probably itself from the base of 5056 through the idea of extreme conduct); to venture (objectively or in act; while 2292 is rather subjective or in feeling); by implication, to be courageous: -- {be} bold, boldly, dare, durst.[ql bewail 2799 # klaio {klah'-yo}; of uncertain affinity; to sob, i.e. wail aloud (whereas 1145 is rather to cry silently): -- {bewail}, weep.[ql bewail 2799 # klaio {klah'-yo}; of uncertain affinity; to sob, i.e. wail aloud (whereas 1145 is rather to cry silently): -- {bewail}, weep.[ql bold 5111 # tolmao {tol-mah'-o}; from tolma (boldness; probably itself from the base of 5056 through the idea of extreme conduct); to venture (objectively or in act; while 2292 is rather subjective or in feeling); by implication, to be courageous: -- be {bold}, boldly, dare, durst.[ql boldly 5111 # tolmao {tol-mah'-o}; from tolma (boldness; probably itself from the base of 5056 through the idea of extreme conduct); to venture (objectively or in act; while 2292 is rather subjective or in feeling); by implication, to be courageous: -- be bold, {boldly}, dare, durst.[ql boldly 5111 # tolmao {tol-mah'-o}; from tolma (boldness; probably itself from the base of 5056 through the idea of extreme conduct); to venture (objectively or in act; while 2292 is rather subjective or in feeling); by implication, to be courageous: -- be bold, {boldly}, dare, durst.[ql bring 2983 # lambano {lam-ban'-o}; a prolonged form of a primary verb, which is use only as an alternate in certain tenses; to take (in very many applications, literally and figuratively [properly objective or active, to get hold of; whereas 1209 is rather subjective or passive, to have offered to one; while 138 is more violent, to seize or remove]): -- accept, + be amazed, assay, attain, {bring}, X when I call, catch, come on (X unto), + forget, have, hold, obtain, receive (X after), take (away, up).[ql build 2680 # kataskeuazo {kat-ask-yoo-ad'-zo}; from 2596 and a derivative of 4632; to prepare thoroughly (properly, by external equipment; whereas 2090 refers rather to internal fitness); by implication, to construct, create: -- {build}, make, ordain, prepare.[ql call 2983 # lambano {lam-ban'-o}; a prolonged form of a primary verb, which is use only as an alternate in certain tenses; to take (in very many applications, literally and figuratively [properly objective or active, to get hold of; whereas 1209 is rather subjective or passive, to have offered to one; while 138 is more violent, to seize or remove]): -- accept, + be amazed, assay, attain, bring, X when I {call}, catch, come on (X unto), + forget, have, hold, obtain, receive (X after), take (away, up). [ql cast 4496 # rhipso {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 catch 2983 # lambano {lam-ban'-o}; a prolonged form of a primary verb, which is use only as an alternate in certain tenses; to take (in very many applications, literally and figuratively [properly objective or active, to get hold of; whereas 1209 is rather subjective or passive, to have offered to one; while 138 is more violent, to seize or remove]): -- accept, + be amazed, assay, attain, bring, X when I call, {catch}, come on (X unto), + forget, have, hold, obtain, receive (X after), take (away, up).[ql come 2983 # lambano {lam-ban'-o}; a prolonged form of a primary verb, which is use only as an alternate in certain tenses; to take (in very many applications, literally and figuratively [properly objective or active, to get hold of; whereas 1209 is rather subjective or passive, to have offered to one; while 138 is more violent, to seize or remove]): -- accept, + be amazed, assay, attain, bring, X when I call, catch, {come} on (X unto), + forget, have, hold, obtain, receive (X after), take (away, up). 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(objectively or in act; while 2292 is rather subjective or in feeling); by implication, to be courageous: -- be bold, boldly, {dare}, durst.[ql desire 2309 # thelo {thel'-o}; or ethelo {eth-el'-o}; in certain tenses theleo {thel-eh'-o}; and etheleo {eth-el-eh'-o}; which are otherwise obsolete; apparently strengthened from the alternate form of 138; to determine (as an active option from subjective impulse; whereas 1014 properly denotes rather a passive acquiescence in objective considerations), i.e. choose or prefer (literally or figuratively); by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in: -- {desire}, be disposed (forward), intend, list, love, mean, please, have rather, (be) will (have, -ling, -ling[- ly]).[ql disposed 2309 # thelo {thel'-o}; or ethelo {eth-el'-o}; in certain tenses theleo {thel-eh'-o}; and etheleo {eth-el-eh'-o}; which are otherwise obsolete; apparently strengthened from the alternate form of 138; to determine (as an active option from subjective impulse; whereas 1014 properly denotes rather a passive acquiescence in objective considerations), i.e. choose or prefer (literally or figuratively); by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in: -- desire, be {disposed} (forward), intend, list, love, mean, please, have rather, (be) will (have, -ling, -ling[- ly]).[ql doubtful 3349 # meteorizo {met-eh-o-rid'-zo}; from a compound of 3326 and a collateral form of 142 or perhaps rather 109 (compare "meteor"); to raise in mid-air, i.e. (figuratively) suspend (passively, fluctuate or be anxious): -- be of {doubtful} mind.[ql down 4496 # rhipo {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 durst 5111 # tolmao {tol-mah'-o}; from tolma (boldness; probably itself from the base of 5056 through the idea of extreme conduct); to venture (objectively or in act; while 2292 is rather subjective or in feeling); by implication, to be courageous: -- be bold, boldly, dare, {durst}.[ql eat 5176 # trogo {tro'-go}; probably strengthened from a collateral form of the base of 5134 and 5147 through the idea of corrosion or wear; or perhaps rather of a base of 5167 and 5149 through the idea of a crunching sound; to gnaw or chew, i.e. (generally) to eat: -- {eat}.[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 forget 2983 # lambano {lam-ban'-o}; a prolonged form of a primary verb, which is use only as an alternate in certain tenses; to take (in very many applications, literally and figuratively [properly objective or active, to get hold of; whereas 1209 is rather subjective or passive, to have offered to one; while 138 is more violent, to seize or remove]): -- accept, + be amazed, assay, attain, bring, X when I call, catch, come on (X unto), + {forget}, have, hold, obtain, receive (X after), take (away, up).[ql forward 2309 # thelo {thel'-o}; or ethelo {eth-el'-o}; in certain tenses theleo {thel-eh'-o}; and etheleo {eth-el-eh'-o}; which are otherwise obsolete; apparently strengthened from the alternate form of 138; to determine (as an active option from subjective impulse; whereas 1014 properly denotes rather a passive acquiescence in objective considerations), i.e. choose or prefer (literally or figuratively); by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in: -- desire, be disposed ({forward}), intend, list, love, mean, please, have rather, (be) will (have, -ling, -ling[- ly]).[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 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 have 2983 # lambano {lam-ban'-o}; a prolonged form of a primary verb, which is use only as an alternate in certain tenses; to take (in very many applications, literally and figuratively [properly objective or

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[ql have 2309 # thelo {thel'-o}; or ethelo {eth-el'-o}; in certain tenses theleo {thel-eh'-o}; and etheleo {eth-el-eh'-o}; which are otherwise obsolete; apparently strengthened from the alternate form of 138; to determine (as an active option from subjective impulse; whereas 1014 properly denotes rather a passive acquiescence in objective considerations), i.e. choose or prefer (literally or figuratively); by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in: -- desire, be disposed (forward), intend, list, love, mean, please, have rather, (be) will ({have}, -ling, -ling[-ly]).[ql have 2309 # thelo {thel'-o}; or ethelo {eth-el'-o}; in certain tenses theleo {thel-eh'-o}; and etheleo {eth-el-eh'-o}; which are otherwise obsolete; apparently strengthened from the alternate form of 138; to determine (as an active option from subjective impulse; whereas 1014 properly denotes rather a passive acquiescence in objective considerations), i.e. choose or prefer (literally or figuratively); by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in: -- desire, be disposed (forward), intend, list, love, mean, please, {have} rather, (be) will (have, -ling, -ling[-ly]).[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 2983 # lambano {lam-ban'-o}; a prolonged form of a primary verb, which is use only as an alternate in certain tenses; to take (in very many applications, literally and figuratively [properly objective or active, to get hold of; whereas 1209 is rather subjective or passive, to have offered to one; while 138 is more violent, to seize or remove]): -- accept, + be amazed, assay, attain, bring, X when I call, catch, come on (X unto), + forget, have, {hold}, obtain, receive (X after), take (away, up). [ql holy 3741 # hosios {hos'-ee-os}; of uncertain affinity; properly, right (by intrinsic or divine character; thus distinguished from 1342, which refers rather to human statutes and relations; from 2413, which denotes formal consecration; and from 40, which relates to purity from defilement), i.e. hallowed (pious, sacred, sure): -- {holy}, mercy, shalt be.[ql how 3386 # metige {may'-tig-eh}; from 3385 and 1065; not at all then, i.e. not to say (the rather still): -- {how} much more.[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 intend 2309 # thelo {thel'-o}; or ethelo {eth-el'-o}; in certain tenses theleo {thel-eh'-o}; and etheleo {eth-el-eh'-o}; which are otherwise obsolete; apparently strengthened from the alternate form of 138; to determine (as an active option from subjective impulse; whereas 1014 properly denotes rather a passive acquiescence in objective considerations), i.e. choose or prefer (literally or figuratively); by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in: -- desire, be disposed (forward), {intend}, list, love, mean, please, have rather, (be) will (have, -ling, -ling[-ly]).[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 list 2309 # thelo {thel'-o}; or ethelo {eth-el'-o}; in certain tenses theleo {thel-eh'-o}; and etheleo {eth-el-eh'-o}; which are otherwise obsolete; apparently strengthened from the alternate form of 138; to determine (as an active option from subjective impulse; whereas 1014 properly denotes rather a passive acquiescence in objective considerations), i.e. choose or prefer (literally or figuratively); by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in: -- desire, be disposed (forward), intend, {list}, love, mean, please, have rather, (be) will (have, -ling, -ling[-ly]).[ql love 2309 # thelo {thel'-o}; or ethelo {eth-el'-o}; in certain tenses theleo {thel-eh'-o}; and etheleo {eth-el-eh'-o}; which are otherwise obsolete; apparently strengthened from the alternate form of 138; to determine (as an active option from subjective impulse; whereas 1014 properly denotes rather a passive acquiescence in objective considerations), i.e. choose or prefer (literally or figuratively); by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in: -- desire, be disposed (forward), intend, list, {love}, mean, please, have rather, (be) will (have, -ling, -ling[-ly]).[ql mainsail 0736 # artemon {ar-tem'-ohn}; from a derivative of 737; properly, something ready [or else more remotely from 142 (compare 740); something hung up], i.e. (specially) the topsail (rather foresail or jib) of a

vessel: -- {mainsail}.[ql make 2680 # kataskeuazo {kat-ask-yoo-ad'-zo}; from 2596 and a derivative of 4632; to prepare thoroughly (properly, by external equipment; whereas 2090 refers rather to internal fitness); by implication, to construct, create: -- build, {make}, ordain, prepare.[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 mean 2309 # thelo {thel'-o}; or ethelo {eth-el'-o}; in certain tenses theleo {thel-eh'-o}; and etheleo {eth-el-eh'-o}; which are otherwise obsolete; apparently strengthened from the alternate form of 138; to determine (as an active option from subjective impulse; whereas 1014 properly denotes rather a passive acquiescence in objective considerations), i.e. choose or prefer (literally or figuratively); by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in: -- desire, be disposed (forward), intend, list, love, {mean}, please, have rather, (be) will (have, -ling, - ling[-ly]).[ql mercy 3741 # hosios {hos'-ee-os}; of uncertain affinity; properly, right (by intrinsic or divine character; thus distinguished from 1342, which refers rather to human statutes and relations; from 2413, which denotes formal consecration; and from 40, which relates to purity from defilement), i.e. hallowed (pious, sacred, sure): -- holy, {mercy}, shalt be.[ql mind 3349 # meteorizo {met-eh-o-rid'-zo}; from a compound of 3326 and a collateral form of 142 or perhaps rather 109 (compare "meteor"); to raise in mid-air, i.e. (figuratively) suspend (passively, fluctuate or be anxious): -- be of doubtful {mind}. [ql more 3386 # metige {may'-tig-eh}; from 3385 and 1065; not at all then, i.e. not to say (the rather still): -- how much {more}. [ql much 3386 # metige {may'-tig-eh}; from 3385 and 1065; not at all then, i.e. not to say (the rather still): -- how {much} more. [ql needle 4476 # rhapsis {hraf-ec'e'}; from a primary rhapto (to sew; perhaps rather akin to the base of 4474 through the idea of puncturing); a needle: -- {needle}.[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 obtain 2983 # lambano {lam-ban'-o}; a prolonged form of a primary verb, which is use only as an alternate in certain tenses; to take (in very many applications, literally and figuratively [properly objective or active, to get hold of; whereas 1209 is rather subjective or passive, to have offered to one; while 138 is more violent, to seize or remove]): -- accept, + be amazed, assay, attain, bring, X when I call, catch, come on (X unto), + forget, have, hold, {obtain}, receive (X after), take (away, up).[ql of 3349 # meteorizo {met-eh-o-rid'-zo}; from a compound of 3326 and a collateral form of 142 or perhaps rather 109 (compare "meteor"); to raise in mid-air, i.e. (figuratively) suspend (passively, fluctuate or be anxious): -- be {of} doubtful mind. [ql on 2983 # lambano {lam-ban'-o}; a prolonged form of a primary verb, which is use only as an alternate in certain tenses; to take (in very many applications, literally and figuratively [properly objective or active, to get hold of; whereas 1209 is rather subjective or passive, to have offered to one; while 138 is more violent, to seize or remove]): -- accept, + be amazed, assay, attain, bring, X when I call, catch, come {on} (X unto), + forget, have, hold, obtain, receive (X after), take (away, up). [ql ordain 2680 # kataskeuazo {kat-ask-yoo-ad'-zo}; from 2596 and a derivative of 4632; to prepare thoroughly (properly, by external equipment; whereas 2090 refers rather to internal fitness); by implication, to construct, create: -- build, make, {ordain}, prepare.[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 please 2309 # thelo {thel'-o}; or ethelo {eth-el'-o}; in certain tenses theleo {thel-eh'-o}; and etheleo {eth-el-eh'-o}; which are otherwise obsolete; apparently strengthened from the alternate form of 138; to determine (as an active option from subjective impulse; whereas 1014 properly denotes rather a passive acquiescence in objective considerations), i.e. choose or prefer (literally or figuratively); by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in: -- desire, be disposed (forward), intend, list, love, mean, {please}, have rather, (be) will (have, -ling, - ling[-ly]).[ql prepare 2680 # kataskeuazo

{kat-ask-yoo-ad'-zo}; from 2596 and a derivative of 4632; to prepare thoroughly (properly, by external equipment; whereas 2090 refers rather to internal fitness); by implication, to construct, create: -- build, make, ordain, {prepare}.[ql rather 3304 # menoungē {men-oon'-geh}; from 3203 and 3767 and 1065; so then at least: -- nay but, yea doubtless ({rather}, verily).[ql rather 4133 # plēn {plane}; from 4119; moreover (besides), i.e. albeit, save that, rather, yet: -- but ({rather}), except, nevertheless, notwithstanding, save, than.[ql rather 4056 # perissoteros {per-is-sot-er'-oce}; adverb from 4055; more superabundantly: -- more abundant(-ly), X the more earnest, (more) exceedingly, more frequent, much more, the {rather}.[ql rather 3123 # mallon {mal'-lon}; neuter of the comparative of the same as 3122; (adverbially) more (in a greater degree)) or rather: -- + better, X far, (the) more (and more), (so) much (the more), {rather}.[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 rather 2309 # thelo {thel'-o}; or ethelo {eth-el'-o}; in certain tenses theleo {thel-eh'-o}; and etheleo {eth-el-eh'-o}; which are otherwise obsolete; apparently strengthened from the alternate form of 138; to determine (as an active option from subjective impulse; whereas 1014 properly denotes rather a passive acquiescence in objective considerations), i.e. choose or prefer (literally or figuratively); by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in: -- desire, be disposed (forward), intend, list, love, mean, please, have {rather}, (be) will (have, -ling, -ling[-ly]).[ql receive 2983 # lambano {lam-ban'-o}; a prolonged form of a primary verb, which is use only as an alternate in certain tenses; to take (in very many applications, literally and figuratively [properly objective or active, to get hold of; whereas 1209 is rather subjective or passive, to have offered to one; while 138 is more violent, to seize or remove]): -- accept, + be amazed, assay, attain, bring, X when I call, catch, come on (X unto), + forget, have, hold, obtain, {receive} (X after), take (away, up).[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 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 shalt 3741 # hosios {hos'-ee-os}; of uncertain affinity; properly, right (by intrinsic or divine character; thus distinguished from 1342, which refers rather to human statutes and relations; from 2413, which denotes formal consecration; and from 40, which relates to purity from defilement), i.e. hallowed (pious, sacred, sure): -- holy, mercy, {shalt} be.[ql take 2983 # lambano {lam-ban'-o}; a prolonged form of a primary verb, which is use only as an alternate in certain tenses; to take (in very many applications, literally and figuratively [properly objective or active, to get hold of; whereas 1209 is rather subjective or passive, to have offered to one; while 138 is more violent, to seize or remove]): -- accept, + be amazed, assay, attain, bring, X when I call, catch, come on (X unto), + forget, have, hold, obtain, receive (X after), {take} (away, up). [ql talent 5007 # talanton {tal'-an-ton}; neuter of a presumed derivative of the original form of tlaō (to bear; equivalent to 5342); a balance (as supporting weights), i.e. (by implication) a certain weight (and thence a coin or rather sum of money) or "talent": -- {talent}.[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 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 unto 2983 # lambano {lam-ban'-o}; a prolonged form of a primary verb, which is use only as an alternate in certain tenses; to take (in very many applications, literally and figuratively [properly objective or active, to get hold of; whereas 1209 is rather subjective or passive, to have offered to one; while 138 is more violent, to seize or remove]): -- accept, + be amazed, assay, attain, bring, X when I call, catch, come on (X {unto}), + forget, have, hold, obtain, receive (X after), take (away, up). [ql up 2983 # lambano {lam-ban'-o}; a prolonged form of a primary verb, which is use only as an alternate in certain tenses; to take (in very many applications, literally and figuratively [properly objective or active, to get hold of; whereas 1209 is rather subjective or passive, to have offered to one; while 138 is more violent, to seize or remove]): -- accept, + be amazed, assay, attain, bring, X when I call, catch, come on (X unto), + forget, have, hold, obtain, receive (X after), take (away, {up}). [ql use 5530 # chraōmai {khrah'-om-ahēe}; middle voice of a primary

verb (perhaps rather from 5495, to handle); to furnish what is needed; (give an oracle, "graze" [touch slightly], light upon, etc.), i.e. (by implication) to employ or (by extension) to act towards one in a given manner: -- entreat, {use}. Compare 5531; 5534.[ql valley 5327 # pharagx {far'-anx}; properly, strengthened from the base of 4008 or rather of 4486; a gap or chasm, i.e. ravine (winter-torrent): -- {valley}.[ql weep 2799 # klaio {klah'-yo}; of uncertain affinity; to sob, i. e. wail aloud (whereas 1145 is rather to cry silently): -- bewail, {weep}.[ql when 2983 # lambano {lam-ban'-o}); a prolonged form of a primary verb, which is use only as an alternate in certain tenses; to take (in very many applications, literally and figuratively [properly objective or active, to get hold of; whereas 1209 is rather subjective or passive, to have offered to one; while 138 is more violent, to seize or remove]): -- accept, + be amazed, assay, attain, bring, X {when} I call, catch, come on (X unto), + forget, have, hold, obtain, receive (X after), take (away, up). [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 2309 # thelo {thel'-o}; or ethelo {eth-el'-o}; in certain tenses theleo {thel-eh'-o}; and etheleo {eth-el-eh'-o}; which are otherwise obsolete; apparently strengthened from the alternate form of 138; to determine (as an active option from subjective impulse; whereas 1014 properly denotes rather a passive acquiescence in objective considerations), i.e. choose or prefer (literally or figuratively); by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in: -- desire, be disposed (forward), intend, list, love, mean, please, have rather, (be) {will} (have, -ling, -ling[-ly]).[ql wise 5429 # phronimos {fron'-ee-mos}; from 5424; thoughtful, i. e. sagacious or discreet (implying a cautious character; while 4680 denotes practical skill or acumen; and 4908 indicates rather intelligence or mental acquirement); in a bad sense conceited (also in the comparative): -- {wise}(-r).[ql yokefellow 4805 # suzugos {sood'-zoo-gos}; from 4801; co-yoked, i.e. (figuratively) as noun, a colleague; probably rather as a proper name; Syzygus, a Christian: -- {yokefellow}.[ql rather Interlinear Index Study rather JOS 022 024 And if <00518 +>im > we have not [{rather}] done <06213 + it for fear <01674 +d@>agah > of [this <02063 +zo>th >] thing <01697 +dabar > , saying <00559 +>amar > , In time <04279 +machar > to come <04279 +machar > your children <01121 +ben > might speak <00559 +>amar > unto our children <01121 +ben > , saying <00559 +>amar > , What <04100 +mah > have ye to do with the LORD <03068 +Y@hovah > God <00430 +>elohiyim > of Israel <03478 +Yisra>el > ? rather 2SA 010 003 And the princes <08269 +sar > of the children <01121 +ben > of Ammon <05983 + said <00559 +>amar > unto Hanun <02586 +Chanuwn > their lord <00113 +>adown > , Thinkest <05869 + thou that David <01732 +David > doth honour <03513 +kabad > thy father <1> , that he hath sent <07971 +shalach > comforters <05162 +nacham > unto thee ? hath not David <01732 +David > [{rather}] sent <07971 +shalach > his servants <05650 + unto thee , to search <02713 +chaqar > the city <05892 + , and to spy <07270 +ragal > it out , and to overthrow <02015 +haphak > it ? rather 2KI 005 013 And his servants <05650 + came <05066 +nagash > near <05066 +nagash > , and spake <01696 +dabar > unto him , and said <00559 +>amar > , My father <1> , [if] the prophet <05030 +nabi> > had bid <01696 +dabar > thee [do some] great <01419 +gadawl > thing <01697 +dabar > , wouldest thou not have done <06213 + [it] ? how <00637 +>aph > much {rather} then , when <03588 +kiy > he saith <00559 +>amar > to thee , Wash <07364 +rachats > , and be clean <02891 +taher > ? rather JOB 007 015 So that my soul <05315 +nephesh > chooseth <00977 +bachar > strangling <04267 +machanaq > , [and] death <04194 +maveth > {rather} than my life <06106 + . rather JOB 032 002 Then was kindled <02734 +charah > the wrath <00639 +>aph > of Elihu <00453 +>Eliyhuv > the son <01121 +ben > of Barachel <01292 +Barak>el > the Buzite <00940 +Buwziy > , of the kindred <04940 +mishpachah > of Ram <07410 +Ram > : against Job <00347 +>Iyowb > was his wrath <00639 +>aph > kindled <02734 +charah > , because <05921 + he justified <06663 +tsadaq > himself <05315 +nephesh > {rather} than <04480 +min > God <00430 +>elohiyim > . rather JOB 036 021 Take heed <08104 +shamar > , regard <06437 +panah > not iniquity <00205 +>aven > : for this <02088 +zeh > hast thou chosen <00970 +bachuwr > {rather} than affliction <06040 + . rather PSA 052 003 Thou lovest <00157 +>ahab > evil <07451 +ra< > more than good <02896 +towb > ; [and] lying <08267 +sheqer > {rather} than to speak <01696 +dabar > righteousness <06664 +tsedeq > . Selah <05542 +celah > . rather PSA 084 010 For a day <03117 +yowm > in thy courts <02691 +chatser > [is] better <02896 +towb > than a thousand <00505 +>eleph > . I had {rather} <00977 +bachar > be a doorkeeper <05605 +caphaph > in the house <01004 +bayith > of my God <00430 +>elohiyim > , than to dwell <01752 +duwr > in the tents <00168 +>ohel > of wickedness <07562 +resha< > . rather PRO 008 010 Receive <03947 +laqach > my instruction <04148 +muwcar > , and not silver <03701 +keceph > ; and knowledge <01847 +da {rather} <00408 +>al > than choice <00977 +bachar > gold

<02742 +charuwts > . rather PRO 016 016 . How <04100 +mah > much better <02896 +towb > [is it] to get <07069 +qanah > wisdom <02451 +chokmah > than gold <02742 +charuwts > ! and to get <07069 +qanah > understanding <00998 +biynah > {rather} to be chosen <00977 +bachar > than silver <03701 +keceph > ! rather PRO 017 012 . Let a bear <01677 +dob > robbed <07909 +shakkuwl > of her whelps meet <06298 +pagash > a man <00376 +>iysh > , {rather} <00408 +>al > than a fool <03684 +k@ciyl > in his folly <00200 +>ivveleth > . rather PRO 022 001 . A [good] name <08034 +shem > [is] rather to be chosen <00977 +bachar > than great <07227 +rab > riches <06239 + , [and] loving <02896 +towb > favour <02580 +chen > {rather} than silver <03701 +keceph > and gold <02091 +zahab > . rather PRO 022 001 . A [good] name <08034 +shem > [is] {rather} to be chosen <00977 +bachar > than great <07227 +rab > riches <06239 + , [and] loving <02896 +towb > favour <02580 +chen > rather than silver <03701 +keceph > and gold <02091 +zahab > . rather JER 008 003 And death <04194 +maveth > shall be chosen <00977 +bachar > {rather} than life <02416 +chay > by all <03605 +kol > the residue <07611 +sh@>eriyth > of them that remain <07604 +sha>ar > of this <02063 +zo>th > evil <07451 +ra<> family <04940 +mishpachah > , which remain <07604 +sha>ar > in all <03605 +kol > the places <04725 +maqowm > whither I have driven <05080 +nadach > them , saith <05002 +n@>um > the LORD <03068 +Y@hovah > of hosts <06635 +tsaba> > . rather MAT 010 006 But go <4198 -poreuomai -> {rather} <3123 -mallon -> to the lost <0622 -apollumi -> sheep <4263 -probaton -> of the house <3624 -oikos -> of Israel <2474 -Israel -> . rather MAT 010 028 And fear <5399 -phobeo -> not them which <3588 -ho -> kill <0615 -apokteino -> the body <4983 -soma -> , but are not able <1410 -dunamai -> to kill <0615 -apokteino -> the soul <5590 -psuche -> : but {rather} <3123 -mallon -> fear <5399 -phobeo -> him which <3588 -ho -> is able <1410 -dunamai -> to destroy <0622 -apollumi -> both <2532 -kai -> soul <5590 - psuche -> and body <4983 -soma -> in hell <1067 -geena -> . rather MAT 018 008 Wherefore <1161 -de -> if <1487 -ei -> thy hand <5495 -cheir -> or <2228 -e -> thy foot <4228 -pous -> offend <4624 -skandalizo -> thee , cut <1581 -ekkopto -> them off <1581 -ekkopto -> , and cast <0906 -ballo -> [them] from thee : it is better <2570 -kalos -> for thee to enter <1525 - eiserchomai -> into <1519 -eis -> life <2222 -zoe -> halt <5560 - cholos -> or <2228 -e -> maimed <2948 -kullos -> , {rather} <2228 -e -> than <2228 -e -> having <2192 -echo -> two <1417 - duo -> hands <5495 -cheir -> or <2228 -e -> two <1417 -duo -> feet <4228 -pous -> to be cast <0906 -ballo -> into <1519 -eis -> everlasting <0166 -aionios -> fire <4442 -pur -> . rather MAT 018 009 And if <1487 -ei -> thine <4675 -sou -> eye <3788 -ophthalmos -> offend <4624 -skandalizo -> thee , pluck <1807 -exaireo -> it out , and cast <0906 -ballo -> [it] from thee : it is better <2570 -kalos -> for thee to enter <1525 - eiserchomai -> into <1519 -eis -> life <2222 -zoe -> with one <3442 -monophthalmos -> eye <3442 -monophthalmos -> , {rather} <2228 -e -> than <2228 -e -> having <2192 -echo -> two <1417 - duo -> eyes <3788 -ophthalmos -> to be cast <0906 -ballo -> into <1519 -eis -> hell <1067 -geena -> fire <4442 -pur -> . rather MAT 025 009 But the wise <5429 -phronimos -> answered <0611 -apokrinomai -> , saying <3004 -lego -> , [Not so] ; lest <3379 -mepote -> there be not enough <0714 -arkeo -> for us and you : but go <4198 -poreuomai -> ye {rather} <3123 -mallon -> to them that sell <4453 -poleo -> , and buy <0059 -agorazo -> for yourselves <1438 -heautou -> . rather MAT 027 024 When Pilate <4091 -Pilatos -> saw <1492 -eido -> that he could prevail <5623 -opheleo -> nothing <3762 -oudeis -> , but [that] {rather} <3123 -mallon -> a tumult <2351 - thorubos -> was made <1096 -ginomai -> , he took <2983 -lambano -> water <5204 -hudor -> , and washed <0633 -aponipto -> [his] hands <5495 -cheir -> before <0561 -apenanti -> the multitude <3793 -ochlos -> , saying <3004 -lego -> , I am <1510 -eimi -> innocent <0121 -athoos -> of the blood <0129 -haima -> of this <5127 -toutou -> just <1342 -dikaios -> person : see <3700 - optanomai -> ye [to it] . rather MAR 005 026 And had suffered <3958 -pascho -> many <4183 - polus -> things of many <4183 -polus -> physicians <2395 -iatros -> , and had spent <1159 -dapanao -> all <3956 -pas -> that she had <3844 -para -> , and was nothing <3367 -medeis -> bettered <5623 -opheleo -> , but {rather} <3123 -mallon -> grew <2064 - erchomai -> worse <5501 -cheiron -> , rather MAR 015 011 But the chief <0749 -archiereus -> priests <0749 -archiereus -> moved <0383 -anaseio -> the people <3793 - ochlos -> , that he should {rather} <3123 -mallon -> release <0630 -apoluo -> Barabbas <0912 -Barabbas -> unto them . rather LUK 010 020 Notwithstanding <4133 -plen - in this <5129 - toutoi - rejoice <5463 -chairo - not , that the spirits <4151 - pneuma - are subject <5293 -hupotasso - unto you ; but {rather} <3123 -mallon - rejoice <5463 -chairo - , because <3754 -hoti - your <5216 -humon - names <3686 -onoma - are written <1125 -grapho - in heaven <3772 -ouranos - . rather LUK 011 028 But he said <2036 -epo - , Yea <3304 -menounge - {rather} <3304 -menounge - , blessed <3107 -makarios - [are] they that hear <0191 -akouo - the word <3056 -logos - of God <2316 -theos - , and keep <5442 -phulasso - it . rather LUK 011 041 But {rather} <4133 -plen - give <1325 -didomi - alms <1654 -eleemosune - of such things as ye have <1751 -eneimi - ; and , behold <2400 -idou - , all <3956 -pas - things are clean <2513 -katharos - unto you . rather LUK 012 031 But {rather} <4133 -plen - seek <2212 -zeteo - ye the kingdom <0932 -basileia - of God <2316 -theos - ; and all <3956 -pas - these <5023 -tauta - things shall be added <4369 - prostithemi - unto you . rather LUK 012 051 Suppose <1380 -dokeo - ye that I am come <3854

- paraginomai - to give 1325 -didomi - peace 1515 -eirene - on 1722 -en - earth 1093 -ge - ? I tell 3004 -lego - you , Nay 3780 -ouchi - ; but {rather} 2228 -e - division 1267 -diamerismos - : rather LUK 017 008 And will not {rather} say 2046 -ereo - unto him , Make 2090 -hetoimazo - ready 2090 -hetoimazo - wherewith 5101 -tis - I may sup 1172 -deipneo - , and gird 4024 -perizonnumi - thyself , and serve 1247 -diakoneo - me , till 2193 -heos - I have eaten 5315 -phago - and drunken 4095 -pino - ; and afterward 5023 -tauta - thou shalt eat 5315 -phago - and drink 4095 -pino - ? rather LUK 018 014 I tell 3004 -lego - you , this 3778 -houtos - man went 2597 -katabaino - down 2597 -katabaino - to his house 3624 -oikos - justified 1344 -dikaioo - [{rather}] than 2228 - e - the other 1565 -ekeinos - : for every 3956 -pas - one that exalteth 5312 -hupsou - himself 1438 -heautou - shall be abased 5013 -tapeinoo - ; and he that humbleth 5013 -tapeinoo - himself 1438 -heautou - shall be exalted 5312 -hupsou - . rather JOH 003 019 And this <3778 -houtos -> is the condemnation <2920 -krisis -> , that light <5457 -phos -> is come <2064 -erchomai -> into <1519 -eis -> the world <2889 -kosmos -> , and men <0444 -anthropos -> loved <0025 -agapao -> darkness <4655 -skotos -> {rather} <3123 -mallon -> than <2228 -e -> light <5457 -phos -> , because <1063 -gar -> their deeds <2041 -ergon -> were evil <4190 -poneros -> . rather ACT 005 029 Then <1161 -de -> Peter <4074 -Petros -> and the [other] apostles <0652 -apostolos -> answered <0611 -apokrinomai -> and said <2036 -epo -> , We ought <1163 -dei -> to obey <3980 -peitharcho -> God <2316 -theos -> {rather} <3123 -mallon -> than <2228 -e -> men <0444 -anthropos -> . rather ROM 003 008 And not [{rather}] , (as we be slanderously <0987 -blasphemo -> reported <0987 -blasphemo -> , and as some <5100 -tis -> affirm <5346 -phemi -> that we say <3004 -lego -> ,) Let us do <4160 -poieo -> evil <2556 -kakos -> , that good <0018 -agathos -> may come <2064 -erchomai -> ? whose <3739 -hos -> damnation <2917 -krima -> is just <1738 -endikos -> . rather ROM 008 034 Who <5101 -tis -> [is] he that condemneth <2632 -katakriuo -> ? [It is] Christ <5547 -Christos -> that died <0599 -apothnesko -> , yea <1161 -de -> {rather} <3123 - mallon -> , that is risen <1453 -egeiro -> again <1453 -egeiro -> , who <3739 -hos -> is even <2532 -kai -> at <1722 -en -> the right <1188 -dexios -> hand of God <2316 -theos -> , who <3739 - hos -> also <2532 -kai -> maketh <1793 -entugchano -> intercession <1793 -entugchano -> for us . rather ROM 011 011 I say <2046 -ereo -> then <3767 -oun -> , Have they stumbled <4417 -ptaio -> that they should fall <4098 - pipto -> ? God <1096 -ginomai -> forbid <1096 -ginomai -> : but [{rather}] through their fall <3900 -paraptoma -> salvation <4991 -soteria -> [is come] unto the Gentiles <1484 -ethnos -> , for to provoke <3863 -parazelo -> them to jealousy . rather ROM 012 019 Dearly beloved <0027 -agapetos -> , avenge <1556 -ekdikeo -> not yourselves <1438 -heautou -> , but [{rather}] give <1325 -didomi -> place <5117 -topos -> unto wrath <3709 -orge -> : for it is written <1125 -grapho -> , Vengeance <1557 -ekdikesis -> [is] mine <1698 -emoi -> ; I will repay <0467 -antapodidomi -> , saith <3004 -lego -> the Lord <2962 -kurios -> . rather ROM 014 013 Let us not therefore <3767 -oun -> judge <2919 -krino -> one <0240 -allelon -> another <0240 -allelon -> any <3371 -meketi -> more <2001 -episucho -> : but judge <2919 - krino -> this <5124 -touto -> {rather} <3123 -mallon -> , that no <3361 -me -> man put <5087 -tithemi -> a stumblingblock <4348 -proskomma -> or <2228 -e -> an occasion <4625 -skandalon -> to fall <4625 -skandalon -> in [his] brother s <0080 -adephos -> way . rather 1CO 005 002 And ye are puffed <5448 -phusioo -> up , and have not {rather} <3123 -mallon -> mourned <3996 -pentheo -> , that he that hath done <4160 -poieo -> this <5124 -touto -> deed <2041 -ergon -> might be taken <1808 -exairo -> away from among <3319 -mesos -> you . rather 1CO 006 007 Now <2236 -hedista -> therefore <3767 -oun -> there is utterly <3654 -holos -> a fault <2275 -hettema -> among <1722 -en -> you , because <3754 -hoti -> ye go to law <2917 - krima -> one <1438 -heautou -> with another <1438 -heautou -> . Why <1302 -diati -> do ye not rather <3123 -mallon -> take wrong <0091 -adikeo -> ? why <1302 -diati -> do ye not {rather} <3123 - mallon -> [suffer yourselves to] be defrauded <0650 -apostereo -> ? rather 1CO 006 007 Now <2236 -hedista -> therefore <3767 -oun -> there is utterly <3654 -holos -> a fault <2275 -hettema -> among <1722 -en -> you , because <3754 -hoti -> ye go to law <2917 - krima -> one <1438 -heautou -> with another <1438 -heautou -> . Why <1302 -diati -> do ye not {rather} <3123 -mallon -> take wrong <0091 -adikeo -> ? why <1302 -diati -> do ye not rather <3123 -mallon -> [suffer yourselves to] be defrauded <0650 - apostereo -> ? rather 1CO 007 021 Art thou called <2564 -kaleo -> [being] a servant <1401 -doulos -> ? care <3199 -melo -> not for it : but if <1499 -ei kai -> thou mayest <1410 -dunamai -> be made <1096 - ginomai -> free <1658 -eleutheros -> , use <5530 -chraomai -> [it] {rather} <3123 -mallon -> . rather 1CO 009 012 If <1487 -ei -> others <0243 -allos -> be partakers <3348 -metecho -> of [this <3588 -ho ->] power <1849 -exousia -> over you , [are] not we {rather} <3123 -mallon -> ? Nevertheless <0235 -alla -> we have not used <5530 -chraomai -> this <5026 -taute -> power <1849 -exousia -> ; but suffer <4722 -stego -> all <3956 -pas -> things , lest <3361 -me -> we should hinder <1325 -didomi -> the gospel <2098 -euaggelion -> of Christ <5547 -Christos -> . rather 1CO 014 001 . Follow <1377 -dioko -> after charity <0026 - agape -> , and desire <2206 -zeloo -> spiritual <4152 - pneumatikos -> [gifts] , but {rather} <3123 -mallon -> that ye may prophesy <4395 -propheteuo -> . rather 1CO 014 005 I would <2309 -thelo -> that ye all <3956 - pas -> spake

<2980 -laleo -> with tongues <1100 -glossa -> , but {rather} <3123 -mallon -> that ye prophesied <4395 -propheteuo -> : for greater <3187 -meizon -> [is] he that prophesieth <4395 -propheteuo -> than <2228 -e -> he that speaketh <2980 -laleo -> with tongues <1100 -glossa -> , except <1508 -ei me -> he interpret <1329 -diermeneuo -> , that the church <1577 -ekkllesia -> may receive <2983 -lambano -> edifying <3619 -oikodome -> . rather 1CO 014 019 Yet <0235 -alla -> in the church <1577 -ekkllesia -> I had {rather} <2309 -thelo -> speak <2980 -laleo -> five <4002 -pente -> words <3056 -logos -> with my understanding <3563 -nous -> , that [by my voice] I might teach <2727 -katecheo -> others <0243 -allos -> also <2532 -kai -> , than <2228 -e -> ten <3463 -murioi -> thousand <3463 -murioi -> words <3056 -logos -> in an [unknown] tongue <1100 -glossa -> . rather 2CO 002 007 So <5620 -hoste -> that contrariwise <5121 -tounantion -> ye [ought] {rather} <3123 -mallon -> to forgive <5483 -charizomai -> [him] , and comfort <3870 -parakaleo -> [him] , lest <3381 -mepos -> perhaps <3381 -mepos -> such <5108 -toioutos -> a one should be swallowed <2666 -katapino -> up with overmuch <4055 -perissoteros -> sorrow <3077 -lupe -> . rather 2CO 003 008 How <4459 -pos -> shall not the ministration <1248 -diakonia -> of the spirit <4151 -pneuma -> be {rather} <3123 -mallon -> glorious <1391 -doxa -> ? rather 2CO 005 008 We are confident <2292 -tharrheo -> , [I say] , and willing <2106 -eudokeo -> {rather} <3123 -mallon -> to be absent <0553 -apekdechomai -> from the body <4983 -soma -> , and to be present <1736 -endemeo -> with the Lord <2962 -kurios -> . rather 2CO 012 009 And he said <2046 -ereo -> unto me , My grace <5485 -charis -> is sufficient <0714 -arkeo -> for thee : for my strength <1411 -dunamis -> is made <5048 -teleioo -> perfect <5048 -teleioo -> in weakness <0769 -astheneia -> . Most <2236 -hedista -> gladly <2236 -hedista -> therefore <3767 -oun -> will I {rather} <3123 -mallon -> glory <2744 -kauchaomai -> in my infirmities <0769 -astheneia -> , that the power <1411 -dunamis -> of Christ <5547 -Christos -> may rest <1981 -episkeno -> upon me . rather GAL 004 009 But now <3568 -nun -> , after that ye have known <1097 -ginosko -> God <2316 -theos -> , or <1161 -de -> {rather} <3123 -mallon -> are known <1097 -ginosko -> of God <2316 -theos -> , how <4459 -pos -> turn <1994 -epistrepho -> ye again <3825 -palin -> to the weak <0772 -asthenes -> and beggarly <4444 -purgos -> elements <4747 -stoicheion -> , whereunto <3739 -hos -> ye desire <2309 -thelo -> again <3825 -palin -> to be in bondage <1398 -douleuo -> ? rather EPH 004 028 Let him that stole <2813 -klepto -> steal <2813 -klepto -> no <3371 -meketi -> more <2001 -episucho -> : but {rather} <3123 -mallon -> let him labour <2872 -kopiao -> , working <2038 -ergazomai -> with [his] hands <5495 -cheir -> the thing which is good <0018 -agathos -> , that he may have <2192 -echo -> to give <3330 -metadidomi -> to him that needeth <5532 -chreia -> . rather EPH 005 004 Neither <3756 -ou -> filthiness <0151 -aischrotes -> , nor <2532 -kai -> foolish <3473 -morologia -> talking <3473 -morologia -> , nor <2228 -e -> jesting <2160 -eutrapelia -> , which <3588 -ho -> are not convenient <0433 -aneko -> : but {rather} <3123 -mallon -> giving of thanks <2169 -eucharistia -> . rather EPH 005 011 And have no <3361 -me -> fellowship <4790 -sugkoinoneo -> with the unfruitful <0175 -akarpous -> works <2041 -ergon -> of darkness <4655 -skotos -> , but {rather} <3123 -mallon -> reprove <1651 -elegcho -> [them] . rather PHP 001 012 . But I would ye should understand <1097 -ginosko -> , brethren <0080 -adephos -> , that the things [which happened] unto me have fallen <2064 -erchomai -> out {rather} <3123 -mallon -> unto the furtherance <4297 -prokope -> of the gospel <2098 -euaggelion -> ; rather 1TI 001 004 Neither <3366 -mede -> give heed <4337 -prosecho -> to fables <3454 -muthos -> and endless <0562 -aperantos -> genealogies <1076 -genealogia -> , which <3748 -hostis -> minister <3930 -parecho -> questions <2214 -zetesis -> , {rather} <3123 -mallon -> than <2228 -e -> godly <2316 -theos -> edifying <3618 -oikodomeo -> which <3588 -ho -> is in faith <4102 -pistis -> : [so do] . rather 1TI 004 007 But refuse <3868 -paraitomai -> profane <0952 -bebelos -> and old <1126 -graodes -> wives <1126 -graodes -> fables <3454 -muthos -> , and exercise <1128 -gumnazo -> thyself <4572 -seautou -> [{rather}] unto godliness <2150 -eusebeia -> . rather 1TI 006 002 And they that have <2192 -echo -> believing <4103 -pistos -> masters <1203 -despotes -> , let them not despise <2706 -kataphroneo -> [them] , because <3754 -hoti -> they are brethren <0080 -adephos -> ; but {rather} <3123 -mallon -> do <1398 -douleuo -> [them] service <1398 -douleuo -> , because <3754 -hoti -> they are faithful <4103 -pistos -> and beloved <0027 -agapetos -> , partakers <0482 -antilambanomai -> of the benefit <2108 -euergesia -> . These <5023 -tauta -> things teach <1321 -didasko -> and exhort <3870 -parakaleo -> . rather PHM 001 009 Yet for love s <0026 -agape -> sake I {rather} <3123 -mallon -> beseech <3870 -parakaleo -> [thee] , being <5607 -on -> such <5108 -toioutos -> an one as Paul <3972 -Paulos -> the aged <4246 -presbutes -> , and now <3570 -nuni -> also <2532 -kai -> a prisoner <1198 -desmios -> of Jesus <2424 -Iesous -> Christ <5547 -Christos -> . rather HEB 011 025 Choosing <0138 -haireomai -> {rather} <3123 -mallon -> to suffer <4778 -sugkakoucheo -> affliction <4797 -sugcheo -> with the people <2992 -laos -> of God <2316 -theos -> , than <2228 -e -> to enjoy <0619 -apolausis -> the pleasures of sin <0266 -hamartia -> for a season <2340 -thereuo -> ; rather HEB 012 009 Furthermore <1534 -eita -> we have <2192 -echo -> had <2192 -echo -> fathers <3962 -pater -> of our flesh <4561 -sarx -> which corrected <3810 -paideutes

-> [us], and we gave <1788 -entrepo -> [them] reverence <1788 -entrepo -> : shall we not much <4183 -polus -> {rather} <3123 -mallon -> be in subjection <5293 -hupotasso -> unto the Father <3962 -pater -> of spirits <4151 -pneuma -> , and live <2198 -zao -> ? rather HEB 012 013 And make <4160 -poieo -> straight <3717 -orthos -> paths <5163 -trochia -> for your <5216 -humon -> feet <4228 -pous -> , lest <3361 -me -> that which is lame <5560 -cholos -> be turned <1624 -ektrepo -> out of the way <1624 -ektrepo -> ; but let it {rather} <3123 -mallon -> be healed <2390 -iaomai -> . rather HEB 013 019 But I beseech <3870 -parakaleo -> [you] the {rather} <4056 -perissoteros -> to do <4160 -poieo -> this <5124 -touto -> , that I may be restored <0600 -apokathistemi -> to you the sooner <5032 -tachion -> . rather 2PE 001 010 Wherefore <1352 -dio -> the {rather} <3123 -mallon -> , brethren <0080 -adephos -> , give diligence <4710 -spoude -> to make <4160 -poieo -> your <5216 -humon -> calling <2821 -klesis -> and election <1589 -ekloge -> sure <0949 -bebaios -> : for if ye do <4160 -poieo -> these <5023 -tauta -> things , ye shall never <4219 -pote -> fall <4417 -ptaio -> : because he justified himself rather than god but go rather but go ye rather but judge this rather but let it rather be healed but rather <1CO14 -:1 > but rather division but rather do <1TI6 -:2 > but rather fear him which is able but rather give alms but rather giving but rather grew worse but rather let him labour but rather rejoice but rather reprove but rather seek ye death rather than my life death shall be chosen rather than life by all for this hast thou chosen rather than affliction had rather be had rather speak five words with my understanding <1CO14 -:19 > have not rather mourned <1CO5 -:2 > he should rather release barabbas unto them how much rather then <2KI5 -:13 > knowledge rather than choice gold loving favour rather than silver lying rather than men loved darkness rather than light obey god rather than men or rather are known rather beseech rather glory <2CO12 -:9 > rather than rather than godly edifying which is <1TI1 -:3 > rather than having two eyes rather than having two hands or two feet shall we not much rather be spirit be rather glorious <2CO3 -:8 > unto me have fallen out rather unto why do ye not rather <1CO6 -:7 > why do ye not rather take wrong <1CO6 -:7 > will not rather say unto him willing rather <2CO5 -:8 > - rather , 0408 , 0977 , * rather , 2228 , 2309 , 3123 , 4056 , * rather , 2228 e , 2309 thelo , 3123 mallon , 4056 perissoteros , rather -2228 before, either, except, neither, nor, or, {rather}, save, than, what, yea, rather -2309 desire, desiring, desirous, disposed, forward, listed, listeth, love, pleased, {rather}, voluntary, will, willing, willingly, wilt, would, wouldest, rather -3123 better, far, great, more, much, {rather}, rather -4056 abundant, abundantly, earnest, exceedingly, frequent, more, much, {rather}, rather -0408 cannot , nay , neither , never , no , none , nor , nothing , {rather} , rather -0977 acceptable , appoint , choice , choose , choosest , chooseth , chose , chosen , excellent , joined , {rather} , require , rather 0408 -- /al -- nay, neither, + never, no ,nor, not, nothing [worth],{rather} than. rather 0637 -- /aph -- also, + although, and (furthermore, yet), but, even, + howmuch less (more, {rather} than), moreover, with, yea. rather 0977 -- bachar -- acceptable, appoint, choose (choice), excellent, join, be{rather}, require. rather 2228 ** e ** and, but (either), (n-)either, except it be, (n-)or (else),{rather}, save, than, that, what, yea. rather 2309 ** thelo ** desire, be disposed (forward), intend, list, love, mean,please, have {rather}, (be) will (have, -ling, - ling[-ly]). rather 3123 ** mallon ** + better, X far, (the) more (and more), (so) much (themore), {rather}. rather 3304 ** menounge ** nay but, yea doubtless ({rather}, verily). rather 4056 ** perissoteros ** more abundant(-ly), X the more earnest, (more) exceedingly,more frequent, much more, the {rather}. rather 4133 ** plen ** but ({rather}), except, nevertheless, notwithstanding, save,than. rather And not rather , (as we be slanderously 0987 - blasphemeo-> rather And will not rather say 2046 - ereo-> rather be rather 3123 -mallon-> rather but let it rather 3123 -mallon-> rather but rather 2228 -e-> rather but rather 3123 -mallon-> rather But rather 4133 -plen-> rather but rather give 1325 -didomi-> rather but rather through their fall 3900 -paraptoma-> rather but that rather 3123 -mallon-> rather do ye not rather 3123 -mallon-> rather gifts , but rather 3123 -mallon-> rather I had rather 2309 -thelo-> rather it rather 3123 -mallon-> rather out rather 3123 -mallon-> rather over you , are not we rather 3123 -mallon-> rather rather 2228 -e-> rather rather 3123 -mallon-> rather rather 3304 -menounge-> rather rather than 2228 -e-> rather rather unto godliness 2150 -eusebeia-> rather sake I rather 3123 -mallon-> rather that he should rather 3123 -mallon-> rather the rather 3123 -mallon-> rather unto you ; but rather 3123 -mallon-> rather up , and have not rather 3123 -mallon-> rather will I rather 3123 -mallon-> rather ye ought rather 3123 -mallon-> rather ye rather 3123 -mallon-> rather you the rather 4056 -perissoteros-> rather 0408 ## >al {al}; a negative particle [akin to 3808]; not (the qualified negation, used as a deprecativ); once (Job 24:25) as a noun, nothing: -- nay, neither, + never, no ,nor, not, nothing [worth], {rather} than. [ql rather 0637 ## >aph {af}; a primitive particle; meaning accession (used as an adverb or conjunction); also or yea; adversatively though: -- also, + although, and (furthermore, yet), but, even, + how much less (more, {rather} than), moreover, with, yea. [ql rather 0977 ## bachar {baw-khar'}; a primitive root; properly, to try, i.e. (by implication) select: -- acceptable, appoint, choose (choice), excellent, join, be {rather}, require. [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 rather 2309 # thelo {thel'-o}; or ethelo {eth-el'-o}; in certain tenses theleo {thel-eh'-o}; and etheleo {eth-el-eh'-o}; which are otherwise obsolete; apparently strengthened from the alternate form of 138; to determine (as an active option from subjective impulse; whereas 1014 properly denotes rather a passive acquiescence in objective considerations), i.e. choose or prefer (literally or figuratively); by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in: -- desire, be disposed (forward), intend, list, love, mean, please, have {rather}, (be) will (have, -ling, -ling[-ly]).[ql rather 3123 # mallon {mal'-lon}; neuter of the comparative of the same as 3122; (adverbially) more (in a greater degree) or rather: -- + better, X far, (the) more (and more), (so) much (the more), {rather}.[ql rather 3304 # menounge {men-oon'-geh}; from 3203 and 3767 and 1065; so then at least: -- nay but, yea doubtless ({rather}, verily).[ql rather 4056 # perissoteros {per-is-sot-er'-oce}; adverb from 4055; more superabundantly: -- more abundant(-ly), X the more earnest, (more) exceedingly, more frequent, much more, the {rather}.[ql rather 4133 # plen {plane}; from 4119; moreover (besides), i.e. albeit, save that, rather, yet: -- but ({rather}), except, nevertheless, notwithstanding, save, than.[ql rather 027 024 Mat /\$ {rather /a tumult was made , he took water , and washed his hands before the multitude , saying , I am innocent of the blood of this just person : see ye to it . rather 003 008 Rom /\$ {rather /and as some affirm that we say , Let us do evil , that good may come ? whose damnation is just . rather 004 009 Gal /\$ {rather /are known of God , how turn ye again to the weak and beggarly elements , whereunto ye desire again to be in bondage ? rather 084 010 Psa /^{rather /be a doorkeeper in the house of my God , than to dwell in the tents of wickedness . rather 012 013 Heb /\$ {rather /be healed . rather 012 009 Heb /\$ {rather /be in subjection unto the Father of spirits , and live ? rather 001 009 Phm /\$ {rather /beseech thee, being such an one as Paul the aged , and now also a prisoner of Jesus Christ . rather 011 028 Luk /\$ {rather /blessed are they that hear the word of God , and keep it . rather 001 010 IIPe /\$ {rather /brethren , give diligence to make your calling and election sure : for if ye do these things , ye shall never fall : rather 012 051 Luk /\$ {rather /division : rather 006 002 ITi /\$ {rather /do them service , because they are faithful and beloved , partakers of the benefit . These things teach and exhort . rather 022 024 Jos /^{rather /done it for fear of this thing , saying , In time to come your children might speak unto our children , saying , What have ye to do with the LORD God of Israel ? rather 010 028 Mat /\$ {rather /fear him which is able to destroy both soul and body in hell . rather 011 041 Luk /\$ {rather /give alms of such things as ye have ; and , behold , all things are clean unto you . rather 012 019 Rom /\$ {rather /give place unto wrath : for it is written , Vengeance is mine ; I will repay , saith the Lord . rather 005 004 Eph /\$ {rather /giving of thanks . rather 003 008 IICo /\$ {rather /glorious ? rather 012 009 IICo /\$ {rather /glory in my infirmities , that the power of Christ may rest upon me . rather 005 026 Mar /\$ {rather /grew worse , rather 004 028 Eph /\$ {rather /let him labour , working with his hands the thing which is good , that he may have to give to him that needeth . rather 005 002 ICo /\$ {rather /mourned , that he that hath done this deed might be taken away from among you . rather 009 012 ICo /\$ {rather /Nevertheless we have not used this power ; but suffer all things , lest we should hinder the gospel of Christ . rather 010 020 Luk /\$ {rather /rejoice , because your names are written in heaven . rather 015 011 Mar /\$ {rather /release Barabbas unto them . rather 005 011 Eph /\$ {rather /reprove them . rather 017 008 Luk /\$ {rather /say unto him , Make ready wherewith I may sup , and gird thyself , and serve me , till I have eaten and drunken ; and afterward thou shalt eat and drink ? rather 012 031 Luk /\$ {rather /seek ye the kingdom of God ; and all these things shall be added unto you . rather 010 003 IISa /^{rather /sent his servants unto thee, to search the city , and to spy it out , and to overthrow it? rather 014 019 ICo /\$ {rather /speak five words with my understanding , that by my voice I might teach others also , than ten thousand words in an unknown tongue . rather 006 007 ICo /\$ {rather /suffer yourselves to be defrauded ? rather 006 007 ICo /\$ {rather /take wrong ? why do ye not rather suffer yourselves to be defrauded ? rather 017 012 Pro /^{rather /than a fool in his folly . rather 036 021 Job /^{rather /than affliction . rather 008 010 Pro /^{rather /than choice gold . rather 032 002 Job /^{rather /than God . rather 001 004 ITi /\$ {rather /than godly edifying which is in faith : so do . rather 018 009 Mat /\$ {rather /than having two eyes to be cast into hell fire . rather 018 008 Mat /\$ {rather /than having two hands or two feet to be cast into everlasting fire . rather 008 003 Jer /^{rather /than life by all the residue of them that remain of this evil family , which remain in all the places whither I have driven them, saith the LORD of hosts . rather 003 019 Joh /\$ {rather /than light , because their deeds were evil . rather 005 029 Act /\$ {rather /than men . rather 007 015 Job /^{rather /than my life . rather 022 001 Pro /^{rather /than silver and gold . rather 018 014 Luk /\$ {rather /than the other : for every one that exalteth himself shall be abased ; and he that humbleth himself shall be exalted . rather 052 003 Psa /^{rather /than to speak righteousness . Selah . rather 008 034 Rom /\$ {rather /that is risen again , who is even at the right hand of God , who also maketh intercession for us . rather 014 013 Rom /\$ {rather /that no man put a stumblingblock or an occasion to fall in his brother's way .

rather 014 001 ICo /\$ {rather /that ye may prophesy . rather 014 005 ICo /\$ {rather /that ye prophesied : for greater is he that prophesieth than he that speaketh with tongues , except he interpret , that the church may receive edifying . rather 005 013 IIKi /^{rather /then , when he saith to thee, Wash , and be clean ? rather 011 011 Rom /\$ {rather /through their fall salvation is come unto the Gentiles , for to provoke them to jealousy . rather 005 008 IICo /\$ {rather /to be absent from the body , and to be present with the Lord . rather 022 001 Pro /^{rather /to be chosen than great riches , and loving favour rather than silver and gold . rather 016 016 Pro /^{rather /to be chosen than silver ! rather 013 019 Heb /\$ {rather /to do this , that I may be restored to you the sooner . rather 002 007 IICo /\$ {rather /to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow . rather 011 025 Heb /\$ {rather /to suffer affliction with the people of God , than to enjoy the pleasures of sin for a season ; rather 010 006 Mat /\$ {rather /to the lost sheep of the house of Israel . rather 025 009 Mat /\$ {rather /to them that sell , and buy for yourselves . rather 004 007 ITi /\$ {rather /unto godliness . rather 001 012 Php /\$ {rather /unto the furtherance of the gospel ; rather And if we have not [{rather}] done it for fear of [this] thing, saying, In time to come your children might speak unto our children, saying, What have ye to do with the LORD God of Israel? rather <2SA10 -3> And the princes of the children of Ammon said unto Hanun their lord, Thinkest thou that David doth honour thy father, that he hath sent comforters unto thee? hath not David [{rather}] sent his servants unto thee, to search the city, and to spy it out, and to overthrow it? rather <2KI5 -13> And his servants came near, and spake unto him, and said, My father, [if] the prophet had bid thee [do some] great thing, wouldest thou not have done [it]? how much {rather} then, when he saith to thee, Wash, and be clean? rather So that my soul chooseth strangling, [and] death {rather} than my life. rather Then was kindled the wrath of Elihu the son of Barachel the Buzite, of the kindred of Ram: against Job was his wrath kindled, because he justified himself {rather} than God. rather Take heed, regard not iniquity: for this hast thou chosen {rather} than affliction. rather Thou lovest evil more than good; [and] lying {rather} than to speak righteousness. Selah. rather For a day in thy courts [is] better than a thousand. I had {rather} be a doorkeeper in the house of my God, than to dwell in the tents of wickedness. rather Receive my instruction, and not silver; and knowledge {rather} than choice gold. rather How much better [is it] to get wisdom than gold! and to get understanding {rather} to be chosen than silver! rather Let a bear robbed of her whelps meet a man, {rather} than a fool in his folly. rather A [good] name [is] rather to be chosen than great riches, [and] loving favour {rather} than silver and gold. rather A [good] name [is] {rather} to be chosen than great riches, [and] loving favour rather than silver and gold. rather And death shall be chosen {rather} than life by all the residue of them that remain of this evil family, which remain in all the places whither I have driven them, saith the LORD of hosts. rather But go {rather} to the lost sheep of the house of Israel. rather And fear not them which kill the body, but are not able to kill the soul: but {rather} fear him which is able to destroy both soul and body in hell. rather Wherefore if thy hand or thy foot offend thee, cut them off, and cast [them] from thee: it is better for thee to enter into life halt or maimed, {rather} than having two hands or two feet to be cast into everlasting fire. rather And if thine eye offend thee, pluck it out, and cast [it] from thee: it is better for thee to enter into life with one eye, {rather} than having two eyes to be cast into hell fire. rather But the wise answered, saying, [Not so]; lest there be not enough for us and you: but go ye {rather} to them that sell, and buy for yourselves. rather When Pilate saw that he could prevail nothing, but [that] {rather} a tumult was made, he took water, and washed [his] hands before the multitude, saying, I am innocent of the blood of this just person: see ye [to it]. rather And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but {rather} grew worse, rather But the chief priests moved the people, that he should {rather} release Barabbas unto them. rather Notwithstanding in this rejoice not, that the spirits are subject unto you; but {rather} rejoice, because your names are written in heaven. rather But he said, Yea {rather}, blessed are] they that hear the word of God, and keep it. rather But {rather} give alms of such things as ye have; and, behold, all things are clean unto you. rather But {rather} seek ye the kingdom of God; and all these things shall be added unto you. rather Suppose ye that I am come to give peace on earth? I tell you, Nay; but {rather} division: rather And will not {rather} say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink? rather I tell you, this man went down to his house justified {rather} than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted. rather And this is the condemnation, that light is come into the world, and men loved darkness {rather} than light, because their deeds were evil. rather Then Peter and the other] apostles answered and said, We ought to obey God {rather} than men. rather And not {rather}], as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just. rather Who is] he that condemneth? It is] Christ that died, yea {rather}, that is risen again, who is even at the right hand of God, who also maketh intercession for us. rather I say then, Have they stumbled that they should fall? God forbid: but {rather} through their fall salvation is come] unto the Gentiles, for to provoke them to jealousy. rather Dearly beloved, avenge not

yourselves, but {rather}] give place unto wrath: for it is written, Vengeance is] mine; I will repay, saith the Lord. rather Let us not therefore judge one another any more: but judge this {rather}, that no man put a stumblingblock or an occasion to fall in his] brother's way. rather <1CO5 -2> And ye are puffed up, and have not {rather} mourned, that he that hath done this deed might be taken away from among you. rather <1CO6 -7> Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not {rather} take wrong? why do ye not rather suffer yourselves to] be defrauded? rather <1CO6 -7> Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not {rather} suffer yourselves to] be defrauded? rather <1CO7 -21> Art thou called being] a servant? care not for it: but if thou mayest be made free, use it] {rather}. rather <1CO9 -12> If others be partakers of this] power over you, are] not we {rather}? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ. rather <1CO14 -1> Follow after charity, and desire spiritual gifts], but {rather} that ye may prophesy. rather <1CO14 -5> I would that ye all spake with tongues, but {rather} that ye prophesied: for greater is] he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying. rather <1CO14 -19> Yet in the church I had {rather} speak five words with my understanding, that by my voice] I might teach others also, than ten thousand words in an unknown] tongue. rather <2CO2 -7> So that contrariwise ye ought] {rather} to forgive him], and comfort him], lest perhaps such a one should be swallowed up with overmuch sorrow. rather <2CO3 -8> How shall not the ministration of the spirit be {rather} glorious? rather <2CO5 -8> We are confident, I say], and willing {rather} to be absent from the body, and to be present with the Lord. rather <2CO12 -9> And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I {rather} glory in my infirmities, that the power of Christ may rest upon me. rather But now, after that ye have known God, or {rather} are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? rather Let him that stole steal no more: but {rather} let him labour, working with his] hands the thing which is good, that he may have to give to him that needeth. rather Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but {rather} giving of thanks. rather And have no fellowship with the unfruitful works of darkness, but {rather} reprove them]. rather But I would ye should understand, brethren, that the things which happened] unto me have fallen out {rather} unto the furtherance of the gospel; rather <1TI1 -4> Neither give heed to fables and endless genealogies, which minister questions, {rather} than godly edifying which is in faith: so do]. rather <1TI4 -7> But refuse profane and old wives' fables, and exercise thyself {rather}] unto godliness. rather <1TI6 -2> And they that have believing masters, let them not despise them], because they are brethren; but {rather} do them] service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort. rather Yet for love's sake I {rather} beseech thee], being such an one as Paul the aged, and now also a prisoner of Jesus Christ. rather Choosing {rather} to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; rather Furthermore we have had fathers of our flesh which corrected us], and we gave them] reverence: shall we not much {rather} be in subjection unto the Father of spirits, and live? rather And make straight paths for your feet, lest that which is lame be turned out of the way; but let it {rather} be healed. rather But I beseech you] the {rather} to do this, that I may be restored to you the sooner. rather <2PE1 -10> Wherefore the {rather}, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall:

rather , 1CO , 5:2 , 1CO , 6:7 , 1CO , 6:7 , 1CO , 7:21 , 1CO , 9:12 , 1CO , 14:1 , 1CO , 14:5 , 1CO , 14:19 rather ,
1TI , 1:4 , 1TI , 4:7 , 1TI , 6:2 rather , 2CO , 2:7 , 2CO , 3:8 , 2CO , 5:8 , 2CO , 12:9 rather , 2KI , 5:13 rather ,
2PE , 1:10 rather , 2SA , 10:3 rather , AC , 5:29 rather , EPH , 4:28 , EPH , 5:4 , EPH , 5:11 rather , GA , 4:9
rather , HEB , 11:25 , HEB , 12:9 , HEB , 12:13 , HEB , 13:19 rather , JER , 8:3 rather , JOB , 7:15 , JOB , 32:2 ,
JOB , 36:21 rather , JOH , 3:19 rather , JOS , 22:24 rather , LU , 10:20 , LU , 11:28 , LU , 11:41 , LU , 12:31 , LU
 , 12:51 , LU , 17:8 , LU , 18:14 rather , MR , 5:26 , MR , 15:11 rather , MT , 10:6 , MT , 10:28 , MT , 18:8 , MT ,
18:9 , MT , 25:9 , MT , 27:24 rather , PHM , 1:9 rather , PHP , 1:12 rather , PR , 8:10 , PR , 16:16 , PR , 17:12 ,
PR , 22:1 , PR , 22:1 rather , PS , 52:3 , PS , 84:10 rather , RO , 3:8 , RO , 8:34 , RO , 11:11 , RO , 12:19 , RO ,
14:13

I 2983 # lambano {lam-ban'-o}; a prolonged form of a primary verb, which is use only as an alternate in certain tenses; to take (in very many applications, literally and figuratively [properly objective or active, to get hold of; whereas 1209 is rather subjective or passive, to have offered to one; while 138 is more violent, to seize or remove]): -- accept, + be amazed, assay, attain, bring, X when {I} call, catch, come on (X unto), + forget, have, hold, obtain, receive (X after), take (away, up). [ql 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 accept 2983 # lambano {lam-ban'-o}; a prolonged form of a primary verb, which is use only as an alternate in certain tenses; to take (in very many applications, literally and figuratively [properly objective or active, to get hold of; whereas 1209 is rather subjective or passive, to have offered to one; while 138 is more violent, to seize or remove]): -- {accept}, + be amazed, assay, attain, bring, X when I call, catch, come on (X unto), + forget, have, hold, obtain, receive (X after), take (away, up).[ql after 2983 # lambano {lam-ban'-o}; a prolonged form of a primary verb, which is use only as an alternate in certain tenses; to take (in very many applications, literally and figuratively [properly objective or active, to get hold of; whereas 1209 is rather subjective or passive, to have offered to one; while 138 is more violent, to seize or remove]): -- accept, + be amazed, assay, attain, bring, X when I call, catch, come on (X unto), + forget, have, hold, obtain, receive (X {after}), take (away, up).[ql amazed 2983 # lambano {lam-ban'-o}; a prolonged form of a primary verb, which is use only as an alternate in certain tenses; to take (in very many applications, literally and figuratively [properly objective or active, to get hold of; whereas 1209 is rather subjective or passive, to have offered to one; while 138 is more violent, to seize or remove]): -- accept, + be {amazed}, assay, attain, bring, X when I call, catch, come on (X unto), + forget, have, hold, obtain, receive (X after), take (away, up).[ql assay 2983 # lambano {lam-ban'-o}; a prolonged form of a primary verb, which is use only as an alternate in certain tenses; to take (in very many applications, literally and figuratively [properly objective or active, to get hold of; whereas 1209 is rather subjective or passive, to have offered to one; while 138 is more violent, to seize or remove]): -- accept, + be amazed, {assay}, attain, bring, X when I call, catch, come on (X unto), + forget, have, hold, obtain, receive (X after), take (away, up).[ql attain 2983 # lambano {lam-ban'-o}; a prolonged form of a primary verb, which is use only as an alternate in certain tenses; to take (in very many applications, literally and figuratively [properly objective or active, to get hold of; whereas 1209 is rather subjective or passive, to have offered to one; while 138 is more violent, to seize or remove]): -- accept, + be amazed, assay, {attain}, bring, X when I call, catch, come on (X unto), + forget, have, hold, obtain, receive (X after), take (away, up).[ql away 2983 # lambano {lam-ban'-o}; a prolonged form of a primary verb, which is use only as an alternate in certain tenses; to take (in very many applications, literally and figuratively [properly objective or active, to get hold of; whereas 1209 is rather subjective or passive, to have offered to one; while 138 is more violent, to seize or remove]): -- accept, + be amazed, assay, attain, bring, X when I call, catch, come on (X unto), + forget, have, hold, obtain, receive (X after), take ({away}, up). [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 be 2309 # thelo {thel'-o}; or ethelo {eth-el'-o}; in certain tenses theleo {thel-eh'-o}; and etheleo {eth-el-eh'-o}; which are otherwise obsolete; apparently strengthened from the alternate form of 138; to determine (as an active option from subjective impulse; whereas 1014 properly denotes rather a passive acquiescence in objective considerations), i.e. choose or prefer (literally or figuratively); by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in: -- desire, {be} disposed (forward), intend, list, love, mean, please, have rather, (be) will (have, -ling, -ling[-ly]).[ql be 2309 # thelo {thel'-o}; or ethelo {eth-el'-o}; in certain tenses theleo {thel-eh'-o}; and etheleo {eth-el-eh'-o}; which are otherwise obsolete; apparently strengthened from the alternate form of 138; to determine (as an active option from subjective impulse; whereas 1014 properly denotes rather a passive acquiescence in objective considerations), i.e. choose or prefer (literally or figuratively); by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in: -- desire, be disposed (forward), intend, list, love, mean, please, have rather, ({be}) will (have, -ling, -ling[-ly]).[ql be 2983 # lambano {lam-ban'-o}; a prolonged form of a primary verb, which is use only as an alternate in certain tenses; to take (in very many applications, literally and figuratively [properly objective or active, to get hold of; whereas 1209 is rather subjective or passive, to have offered to one; while 138 is more violent, to seize or remove]): -- accept, +

{be} amazed, assay, attain, bring, X when I call, catch, come on (X unto), + forget, have, hold, obtain, receive (X after), take (away, up). [ql be 3349 # meteorizo {met-eh-o-rid'-zo}; from a compound of 3326 and a collateral form of 142 or perhaps rather 109 (compare "meteor"); to raise in mid-air, i.e. (figuratively) suspend (passively, fluctuate or be anxious): -- {be} of doubtful mind. [ql be 3741 # hosios {hos'-ee-os}; of uncertain affinity; properly, right (by intrinsic or divine character; thus distinguished from 1342, which refers rather to human statutes and relations; from 2413, which denotes formal consecration; and from 40, which relates to purity from defilement), i.e. hallowed (pious, sacred, sure): -- holy, mercy, shalt {be}. [ql be 5111 # tolmao {tol-mah'-o}; from tolma (boldness; probably itself from the base of 5056 through the idea of extreme conduct); to venture (objectively or in act; while 2292 is rather subjective or in feeling); by implication, to be courageous: -- {be} bold, boldly, dare, durst. [ql bewail 2799 # klaio {klah'-yo}; of uncertain affinity; to sob, i.e. wail aloud (whereas 1145 is rather to cry silently): -- {bewail}, weep. [ql bewail 2799 # klaio {klah'-yo}; of uncertain affinity; to sob, i.e. wail aloud (whereas 1145 is rather to cry silently): -- {bewail}, weep. [ql bold 5111 # tolmao {tol-mah'-o}; from tolma (boldness; probably itself from the base of 5056 through the idea of extreme conduct); to venture (objectively or in act; while 2292 is rather subjective or in feeling); by implication, to be courageous: -- be {bold}, boldly, dare, durst. [ql bold 5111 # tolmao {tol-mah'-o}; from tolma (boldness; probably itself from the base of 5056 through the idea of extreme conduct); to venture (objectively or in act; while 2292 is rather subjective or in feeling); by implication, to be courageous: -- be {bold}, boldly, dare, durst. [ql boldly 5111 # tolmao {tol-mah'-o}; from tolma (boldness; probably itself from the base of 5056 through the idea of extreme conduct); to venture (objectively or in act; while 2292 is rather subjective or in feeling); by implication, to be courageous: -- be bold, {boldly}, dare, durst. [ql boldly 5111 # tolmao {tol-mah'-o}; from tolma (boldness; probably itself from the base of 5056 through the idea of extreme conduct); to venture (objectively or in act; while 2292 is rather subjective or in feeling); by implication, to be courageous: -- be bold, {boldly}, dare, durst. [ql bring 2983 # lambano {lam-ban'-o}; a prolonged form of a primary verb, which is use only as an alternate in certain tenses; to take (in very many applications, literally and figuratively [properly objective or active, to get hold of; whereas 1209 is rather subjective or passive, to have offered to one; while 138 is more violent, to seize or remove]): -- accept, + be amazed, assay, attain, {bring}, X when I call, catch, come on (X unto), + forget, have, hold, obtain, receive (X after), take (away, up). [ql build 2680 # kataskeuazo {kat-ask-yoo-ad'-zo}; from 2596 and a derivative of 4632; to prepare thoroughly (properly, by external equipment; whereas 2090 refers rather to internal fitness); by implication, to construct, create: -- {build}, make, ordain, prepare. [ql call 2983 # lambano {lam-ban'-o}; a prolonged form of a primary verb, which is use only as an alternate in certain tenses; to take (in very many applications, literally and figuratively [properly objective or active, to get hold of; whereas 1209 is rather subjective or passive, to have offered to one; while 138 is more violent, to seize or remove]): -- accept, + be amazed, assay, attain, bring, X when I {call}, catch, come on (X unto), + forget, have, hold, obtain, receive (X after), take (away, up). [ql cast 4496 # rhipso {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 catch 2983 # lambano {lam-ban'-o}; a prolonged form of a primary verb, which is use only as an alternate in certain tenses; to take (in very many applications, literally and figuratively [properly objective or active, to get hold of; whereas 1209 is rather subjective or passive, to have offered to one; while 138 is more violent, to seize or remove]): -- accept, + be amazed, assay, attain, bring, X when I call, {catch}, come on (X unto), + forget, have, hold, obtain, receive (X after), take (away, up). [ql come 2983 # lambano {lam-ban'-o}; a prolonged form of a primary verb, which is use only as an alternate in certain tenses; to take (in very many applications, literally and figuratively [properly objective or active, to get hold of; whereas 1209 is rather subjective or passive, to have offered to one; while 138 is more violent, to seize or remove]): -- accept, + be amazed, assay, attain, bring, X when I call, catch, {come} on (X unto), + forget, have, hold, obtain, receive (X after), take (away, up). [ql dare 5111 # tolmao {tol-mah'-o}; from tolma (boldness; probably itself from the base of 5056 through the idea of extreme conduct); to venture (objectively or in act; while 2292 is rather subjective or in feeling); by implication, to be courageous: -- be bold, boldly, {dare}, durst. [ql desire 2309 # thelo {thel'-o}; or ethelo {eth-el'-o}; in certain tenses theleo {thel-eh'-o}; and etheleo {eth-el-eh'-o}; which are otherwise obsolete; apparently strengthened from the alternate form of 138; to determine (as an active option from subjective impulse; whereas 1014 properly denotes rather a passive acquiescence in objective considerations), i.e. choose or prefer (literally or figuratively); by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in: -- {desire}, be disposed (forward), intend, list, love, mean, please, have rather, (be) will (have, -ling, -ling[-ly]). [ql disposed 2309 # thelo {thel'-o}; or ethelo {eth-el'-o}; in certain tenses theleo {thel-eh'-o}; and

etheleo {eth-el-eh'-o}; which are otherwise obsolete; apparently strengthened from the alternate form of 138; to determine (as an active option from subjective impulse; whereas 1014 properly denotes rather a passive acquiescence in objective considerations), i.e. choose or prefer (literally or figuratively); by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in: -- desire, be {disposed} (forward), intend, list, love, mean, please, have rather, (be) will (have, -ling, -ling[- ly]).[ql doubtful 3349 # meteorizo {met-eh-o-rid'-zo}; from a compound of 3326 and a collateral form of 142 or perhaps rather 109 (compare "meteor"); to raise in mid-air, i.e. (figuratively) suspend (passively, fluctuate or be anxious): -- be of {doubtful} mind.[ql down 4496 # rhipo {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 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.[ql durst 5111 # tolmao {tol-mah'-o}; from tolma (boldness; probably itself from the base of 5056 through the idea of extreme conduct); to venture (objectively or in act; while 2292 is rather subjective or in feeling); by implication, to be courageous: -- be bold, boldly, dare, {durst}.[ql eat 5176 # trogo {tro'-go}; probably strengthened from a collateral form of the base of 5134 and 5147 through the idea of corrosion or wear; or perhaps rather of a base of 5167 and 5149 through the idea of a crunching sound; to gnaw or chew, i.e. (generally) to eat: -- {eat}.[ql evil 4190 # ponerōs {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 forget 2983 # lambano {lam-ban'-o}; a prolonged form of a primary verb, which is use only as an alternate in certain tenses; to take (in very many applications, literally and figuratively [properly objective or active, to get hold of; whereas 1209 is rather subjective or passive, to have offered to one; while 138 is more violent, to seize or remove]): -- accept, + be amazed, assay, attain, bring, X when I call, catch, come on (X unto), + {forget}, have, hold, obtain, receive (X after), take (away, up).[ql forward 2309 # thelo {thel'-o}; or ethelo {eth-el'-o}; in certain tenses theleo {thel-eh'-o}; and etheleo {eth-el-eh'-o}; which are otherwise obsolete; apparently strengthened from the alternate form of 138; to determine (as an active option from subjective impulse; whereas 1014 properly denotes rather a passive acquiescence in objective considerations), i.e. choose or prefer (literally or figuratively); by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in: -- desire, be disposed ({forward}), intend, list, love, mean, please, have rather, (be) will (have, -ling, -ling[- ly]).[ql grievous 4190 # ponerōs {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 harm 4190 # ponerōs {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 have 2983 # lambano {lam-ban'-o}; a prolonged form of a primary verb, which is use only as an alternate in certain tenses; to take (in very many applications, literally and figuratively [properly objective or active, to get hold of; whereas 1209 is rather subjective or passive, to have offered to one; while 138 is more violent, to seize or remove]): -- accept, + be amazed, assay, attain, bring, X when I call, catch, come on (X unto), + forget, {have}, hold, obtain, receive (X after), take (away, up). [ql have 2309 # thelo {thel'-o}; or ethelo {eth-el'-o}; in certain tenses theleo {thel-eh'-o}; and etheleo {eth-el-eh'-o}; which are otherwise obsolete; apparently strengthened from the alternate form of 138; to determine (as an active option from subjective impulse; whereas 1014 properly denotes rather a passive acquiescence in objective considerations), i.e. choose or prefer (literally or figuratively); by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in: -- desire, be disposed (forward), intend, list, love,

mean, please, have rather, (be) will ({have}, -ling, -ling[-ly]).[ql have 2309 # thelo {thel'-o}; or ethelo {eth-el'-o}; in certain tenses theleo {thel-eh'-o}; and etheleo {eth-el-eh'-o}; which are otherwise obsolete; apparently strengthened from the alternate form of 138; to determine (as an active option from subjective impulse; whereas 1014 properly denotes rather a passive acquiescence in objective considerations), i.e. choose or prefer (literally or figuratively); by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in: -- desire, be disposed (forward), intend, list, love, mean, please, {have} rather, (be) will (have, -ling, -ling[-ly]).[ql hold 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.[ql hold 2983 # lambano {lam-ban'-o}; a prolonged form of a primary verb, which is use only as an alternate in certain tenses; to take (in very many applications, literally and figuratively [properly objective or active, to get hold of; whereas 1209 is rather subjective or passive, to have offered to one; while 138 is more violent, to seize or remove]): -- accept, + be amazed, assay, attain, bring, X when I call, catch, come on (X unto), + forget, have, {hold}, obtain, receive (X after), take (away, up). [ql holy 3741 # hosios {hos'-ee-os}; of uncertain affinity; properly, right (by intrinsic or divine character; thus distinguished from 1342, which refers rather to human statutes and relations; from 2413, which denotes formal consecration; and from 40, which relates to purity from defilement), i.e. hallowed (pious, sacred, sure): -- {holy}, mercy, shalt be.[ql how 3386 # metige {may'-tig-eh}; from 3385 and 1065; not at all then, i.e. not to say (the rather still): -- {how} much more.[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 intend 2309 # thelo {thel'-o}; or ethelo {eth-el'-o}; in certain tenses theleo {thel-eh'-o}; and etheleo {eth-el-eh'-o}; which are otherwise obsolete; apparently strengthened from the alternate form of 138; to determine (as an active option from subjective impulse; whereas 1014 properly denotes rather a passive acquiescence in objective considerations), i.e. choose or prefer (literally or figuratively); by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in: -- desire, be disposed (forward), {intend}, list, love, mean, please, have rather, (be) will (have, -ling, -ling[-ly]).[ql lewd 4190 # ponerōs {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 list 2309 # thelo {thel'-o}; or ethelo {eth-el'-o}; in certain tenses theleo {thel-eh'-o}; and etheleo {eth-el-eh'-o}; which are otherwise obsolete; apparently strengthened from the alternate form of 138; to determine (as an active option from subjective impulse; whereas 1014 properly denotes rather a passive acquiescence in objective considerations), i.e. choose or prefer (literally or figuratively); by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in: -- desire, be disposed (forward), intend, {list}, love, mean, please, have rather, (be) will (have, -ling, -ling[-ly]).[ql love 2309 # thelo {thel'-o}; or ethelo {eth-el'-o}; in certain tenses theleo {thel-eh'-o}; and etheleo {eth-el-eh'-o}; which are otherwise obsolete; apparently strengthened from the alternate form of 138; to determine (as an active option from subjective impulse; whereas 1014 properly denotes rather a passive acquiescence in objective considerations), i.e. choose or prefer (literally or figuratively); by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in: -- desire, be disposed (forward), intend, list, {love}, mean, please, have rather, (be) will (have, -ling, -ling[-ly]).[ql mainsail 0736 # artemon {ar-tem'-ohn}; from a derivative of 737; properly, something ready [or else more remotely from 142 (compare 740); something hung up], i.e. (specially) the topsail (rather foresail or jib) of a vessel: -- {mainsail}.[ql make 2680 # kataskeuazo {kat-ask-yoo-ad'-zo}; from 2596 and a derivative of 4632; to prepare thoroughly (properly, by external equipment; whereas 2090 refers rather to internal fitness); by implication, to construct, create: -- build, {make}, ordain, prepare.[ql malicious 4190 # ponerōs {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 mean 2309 # thelo {thel'-o}; or

ethelo {eth-el'-o}; in certain tenses theleo {thel-eh'-o}; and etheleo {eth-el-eh'-o}; which are otherwise obsolete; apparently strengthened from the alternate form of 138; to determine (as an active option from subjective impulse; whereas 1014 properly denotes rather a passive acquiescence in objective considerations), i.e. choose or prefer (literally or figuratively); by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in: -- desire, be disposed (forward), intend, list, love, {mean}, please, have rather, (be) will (have, -ling, -ling[-ly]).[ql mercy 3741 # hosios {hos'-ee-os}; of uncertain affinity; properly, right (by intrinsic or divine character; thus distinguished from 1342, which refers rather to human statutes and relations; from 2413, which denotes formal consecration; and from 40, which relates to purity from defilement), i.e. hallowed (pious, sacred, sure): -- holy, {mercy}, shalt be.[ql mind 3349 # meteorizo {met-eh-o-rid'-zo}; from a compound of 3326 and a collateral form of 142 or perhaps rather 109 (compare "meteor"); to raise in mid-air, i.e. (figuratively) suspend (passively, fluctuate or be anxious): -- be of doubtful {mind}. [ql more 3386 # metige {may'-tig-eh}; from 3385 and 1065; not at all then, i.e. not to say (the rather still): -- how much {more}. [ql much 3386 # metige {may'-tig-eh}; from 3385 and 1065; not at all then, i.e. not to say (the rather still): -- how {much} more. [ql needle 4476 # rhapsis {hraf-ec'e'}; from a primary rhapto (to sew; perhaps rather akin to the base of 4474 through the idea of puncturing); a needle: -- {needle}.[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 obtain 2983 # lambano {lam-ban'-o}; a prolonged form of a primary verb, which is use only as an alternate in certain tenses; to take (in very many applications, literally and figuratively [properly objective or active, to get hold of; whereas 1209 is rather subjective or passive, to have offered to one; while 138 is more violent, to seize or remove]): -- accept, + be amazed, assay, attain, bring, X when I call, catch, come on (X unto), + forget, have, hold, {obtain}, receive (X after), take (away, up).[ql of 3349 # meteorizo {met-eh-o-rid'-zo}; from a compound of 3326 and a collateral form of 142 or perhaps rather 109 (compare "meteor"); to raise in mid-air, i.e. (figuratively) suspend (passively, fluctuate or be anxious): -- be {of} doubtful mind. [ql on 2983 # lambano {lam-ban'-o}; a prolonged form of a primary verb, which is use only as an alternate in certain tenses; to take (in very many applications, literally and figuratively [properly objective or active, to get hold of; whereas 1209 is rather subjective or passive, to have offered to one; while 138 is more violent, to seize or remove]): -- accept, + be amazed, assay, attain, bring, X when I call, catch, come {on} (X unto), + forget, have, hold, obtain, receive (X after), take (away, up). [ql ordain 2680 # kataskeuazo {kat-ask-yoo-ad'-zo}; from 2596 and a derivative of 4632; to prepare thoroughly (properly, by external equipment; whereas 2090 refers rather to internal fitness); by implication, to construct, create: -- build, make, {ordain}, prepare.[ql out 4496 # rhipo {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 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}.[ql please 2309 # thelo {thel'-o}; or ethelo {eth-el'-o}; in certain tenses theleo {thel-eh'-o}; and etheleo {eth-el-eh'-o}; which are otherwise obsolete; apparently strengthened from the alternate form of 138; to determine (as an active option from subjective impulse; whereas 1014 properly denotes rather a passive acquiescence in objective considerations), i.e. choose or prefer (literally or figuratively); by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in: -- desire, be disposed (forward), intend, list, love, mean, {please}, have rather, (be) will (have, -ling, -ling[-ly]).[ql prepare 2680 # kataskeuazo {kat-ask-yoo-ad'-zo}; from 2596 and a derivative of 4632; to prepare thoroughly (properly, by external equipment; whereas 2090 refers rather to internal fitness); by implication, to construct, create: -- build, make, ordain, {prepare}.[ql rather 3304 # menouge {men-oon'-geh}; from 3203 and 3767 and 1065; so then at least: -- nay but, yea doubtless ({rather}, verily).[ql rather 4133 # plen {plane}; from 4119; moreover (besides), i.e. albeit, save that, rather, yet: -- but ({rather}), except, nevertheless, notwithstanding, save, than.[ql rather 4056 # perissoteros {per-is-sot-er'-oce}; adverb from 4055; more superabundantly: -- more abundant(-ly), X the more earnest, (more) exceedingly, more frequent, much more, the {rather}.[ql rather 3123 # mallon {mal'-lon}; neuter of the comparative of the same as 3122; (adverbially) more (in a greater degree) or rather: -- + better, X far, (the)

more (and more), (so) much (the more), {rather}.[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 rather 2309 # thelo {thel'-o}; or ethelo {eth-el'-o}; in certain tenses theleo {thel-eh'-o}; and etheleo {eth-el-eh'-o}; which are otherwise obsolete; apparently strengthened from the alternate form of 138; to determine (as an active option from subjective impulse; whereas 1014 properly denotes rather a passive acquiescence in objective considerations), i.e. choose or prefer (literally or figuratively); by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in: -- desire, be disposed (forward), intend, list, love, mean, please, have {rather}, (be) will (have, -ling, -ling[-ly]).[ql receive 2983 # lambano {lam-ban'-o}; a prolonged form of a primary verb, which is use only as an alternate in certain tenses; to take (in very many applications, literally and figuratively [properly objective or active, to get hold of; whereas 1209 is rather subjective or passive, to have offered to one; while 138 is more violent, to seize or remove]): -- accept, + be amazed, assay, attain, bring, X when I call, catch, come on (X unto), + forget, have, hold, obtain, {receive} (X after), take (away, up).[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 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 shalt 3741 # hosios {hos'-ee-os}; of uncertain affinity; properly, right (by intrinsic or divine character; thus distinguished from 1342, which refers rather to human statutes and relations; from 2413, which denotes formal consecration; and from 40, which relates to purity from defilement), i.e. hallowed (pious, sacred, sure): -- holy, mercy, {shalt} be.[ql take 2983 # lambano {lam-ban'-o}; a prolonged form of a primary verb, which is use only as an alternate in certain tenses; to take (in very many applications, literally and figuratively [properly objective or active, to get hold of; whereas 1209 is rather subjective or passive, to have offered to one; while 138 is more violent, to seize or remove]): -- accept, + be amazed, assay, attain, bring, X when I call, catch, come on (X unto), + forget, have, hold, obtain, receive (X after), {take} (away, up). [ql talent 5007 # talanton {tal'-an-ton}; neuter of a presumed derivative of the original form of tlaō (to bear; equivalent to 5342); a balance (as supporting weights), i.e. (by implication) a certain weight (and thence a coin or rather sum of money) or "talent": -- {talent}.[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 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 unto 2983 # lambano {lam-ban'-o}; a prolonged form of a primary verb, which is use only as an alternate in certain tenses; to take (in very many applications, literally and figuratively [properly objective or active, to get hold of; whereas 1209 is rather subjective or passive, to have offered to one; while 138 is more violent, to seize or remove]): -- accept, + be amazed, assay, attain, bring, X when I call, catch, come on (X unto), + forget, have, hold, obtain, receive (X after), take (away, up). [ql up 2983 # lambano {lam-ban'-o}; a prolonged form of a primary verb, which is use only as an alternate in certain tenses; to take (in very many applications, literally and figuratively [properly objective or active, to get hold of; whereas 1209 is rather subjective or passive, to have offered to one; while 138 is more violent, to seize or remove]): -- accept, + be amazed, assay, attain, bring, X when I call, catch, come on (X unto), + forget, have, hold, obtain, receive (X after), take (away, {up}). [ql use 5530 # chraōmai {krah'-om-ahēe}; middle voice of a primary verb (perhaps rather from 5495, to handle); to furnish what is needed; (give an oracle, "graze" [touch slightly], light upon, etc.), i.e. (by implication) to employ or (by extension) to act towards one in a given manner: -- entreat, {use}. Compare 5531; 5534.[ql valley 5327 # pharagx {far'-anx}; properly, strengthened from the base of 4008 or rather of 4486; a gap or chasm, i.e. ravine (winter-torrent): -- {valley}.[ql weep 2799 # klaio {klah'-yo}; of uncertain affinity; to sob, i. e. wail aloud (whereas 1145 is rather to cry silently): -- bewail, {weep}.[ql when 2983 # lambano {lam-ban'-o}; a prolonged form of a primary verb, which is use only as an alternate in certain tenses; to take (in very many applications, literally and figuratively [properly objective or active, to get hold of; whereas 1209 is rather subjective or passive, to have offered to one; while 138 is more violent, to seize or remove]): --

accept, + be amazed, assay, attain, bring, X {when} I call, catch, come on (X unto), + forget, have, hold, obtain, receive (X after), take (away, up). [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 2309 # thelo {thel'-o}; or ethelo {eth-el'-o}; in certain tenses theleo {thel-eh'-o}; and etheleo {eth-el-eh'-o}; which are otherwise obsolete; apparently strengthened from the alternate form of 138; to determine (as an active option from subjective impulse; whereas 1014 properly denotes rather a passive acquiescence in objective considerations), i.e. choose or prefer (literally or figuratively); by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in: -- desire, be disposed (forward), intend, list, love, mean, please, have rather, (be) {will} (have, -ling, -ling[-ly]).[ql wise 5429 # phronimos {fron'-ee-mos}; from 5424; thoughtful, i. e. sagacious or discreet (implying a cautious character; while 4680 denotes practical skill or acumen; and 4908 indicates rather intelligence or mental acquirement); in a bad sense conceited (also in the comparative): -- {wise}(-r).[ql yokefellow 4805 # suzugos {sood'-zoo-gos}; from 4801; co-yoked, i.e. (figuratively) as noun, a colleague; probably rather as a proper name; Syzygus, a Christian: -- {yokefellow}].[ql

* rather , 2228 e , 2309 thelo , 3123 mallon , 4056 perissoteros ,

rather -2228 before, either, except, neither, nor, or, {rather}, save, than, what, yea, rather -2309 desire, desiring, desirous, disposed, forward, listed, listeth, love, pleased, {rather}, voluntary, will, willing, willingly, wilt, would, wouldest, rather -3123 better, far, great, more, much, {rather}, rather -4056 abundant, abundantly, earnest, exceedingly, frequent, more, much, {rather},

rather -0408 cannot , nay , neither , never , no , none , nor , nothing , {rather} , rather -0977 acceptable , appoint , choice , choose , chooseth , chose , chosen , excellent , joined , {rather} , require ,

rather 0408 -- /al -- nay, neither, + never, no ,nor, not, nothing [worth], {rather} than. rather 0637 -- /aph -- also, + although, and (furthermore, yet), but, even, + howmuch less (more, {rather} than), moreover, with, yea. rather 0977 -- bachar -- acceptable, appoint, choose (choice), excellent, join, be{rather}, require. rather 2228 ** e ** and, but (either), (n-)either, except it be, (n-)or (else), {rather}, save, than, that, what, yea. rather 2309 ** thelo ** desire, be disposed (forward), intend, list, love, mean, please, have {rather}, (be) will (have, -ling, - ling[-ly]). rather 3123 ** mallon ** + better, X far, (the) more (and more), (so) much (themore), {rather}. rather 3304 ** menoung ** nay but, yea doubtless ({rather}, verily). rather 4056 ** perissoteros ** more abundant(-ly), X the more earnest, (more) exceedingly, more frequent, much more, the {rather}. rather 4133 ** plen ** but ({rather}), except, nevertheless, notwithstanding, save, than.

rather And not rather , (as we be slanderously 0987 - blasphemous-> rather And will not rather say
2046 -ere-> rather be rather 3123 -malign-> rather but let it rather 3123 -malign-> rather but
rather 2228 -e-> rather but rather 3123 -malign-> rather But rather 4133 -plen-> rather but
rather give 1325 -didomi-> rather but rather through their fall 3900 -paraptoma-> rather but that
rather 3123 -malign-> rather do ye not rather 3123 -malign-> rather gifts , but rather 3123 -malign->
rather I had rather 2309 -thelo-> rather it rather 3123 -malign-> rather out rather 3123 -
malign-> rather over you , are not we rather 3123 -malign-> rather rather 2228 -e-> rather
rather 3123 -malign-> rather rather 3304 -menoung-> rather rather than 2228 -e-> rather rather
unto godliness 2150 -eusebeia-> rather sake I rather 3123 -malign-> rather that he should rather 3123
-malign-> rather the rather 3123 -malign-> rather unto you ; but rather 3123 -malign-> rather
up , and have not rather 3123 -malign-> rather will I rather 3123 -malign-> rather ye ought rather
3123 -malign-> rather ye rather 3123 -malign-> rather you the rather 4056 -perissoteros->

rather 0408 ## >al {al}; a negative particle [akin to 3808]; not (the qualified negation, used as a deprecativ); once (Job 24: 25) as a noun, nothing: -- nay, neither, + never, no ,nor, not, nothing [worth], {rather} than. [ql rather 0637 ## >aph {af}; a primitive particle; meaning accession (used as an adverb or conjunction); also or yea; adversatively though: -- also, + although, and (furthermore, yet), but, even, + how much less (more, {rather} than), moreover, with, yea. [ql rather 0977 ## bachar {baw-khar'}]; a primitive root; properly, to try, i.e. (by implication) select: -- acceptable, appoint, choose (choice), excellent, join, be {rather}, require. [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 rather 2309 # thelo {thel'-o}; or ethelo {eth-el'-o}; in certain tenses theleo {thel-eh'-o}; and etheleo {eth-el-eh'-o}; which are otherwise obsolete; apparently strengthened from the alternate form of 138; to determine (as an active option from subjective impulse; whereas 1014 properly denotes rather a passive acquiescence in objective considerations), i.e. choose or prefer (literally or figuratively); by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in: -- desire, be disposed (forward), intend, list, love, mean, please, have {rather}, (be) will (have, -ling, - ling[-ly]).[ql rather 3123 # mallon {mal'-lon}; neuter of the comparative of the same as 3122; (adverbially) more (in a greater degree)) or rather: -- + better, X far, (the) more (and more), (so) much (the more), {rather}].[ql rather 3304 # menounge {men-oon'-geh}; from 3203 and 3767 and 1065; so then at least: -- nay but, yea doubtless ({rather}, verily).[ql rather 4056 # perissoteros {per-is-sot-er'-oce}; adverb from 4055; more superabundantly: -- more abundant(-ly), X the more earnest, (more) exceedingly, more frequent, much more, the {rather}].[ql rather 4133 # plen {plane}; from 4119; moreover (besides), i.e. albeit, save that, rather, yet: -- but ({rather}), except, nevertheless, notwithstanding, save, than.[ql



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rather Interlinear Index Study rather JOS 022 024 And if <00518 +>im > we have not [{rather}] done <06213 + it for fear <01674 +d@>agah > of [this <02063 +zo>th >] thing <01697 +dabar > , saying <00559 +>amar > , In time <04279 +machar > to come <04279 +machar > your children <01121 +ben > might speak <00559 +>amar > unto our children <01121 +ben > , saying <00559 +>amar > , What <04100 +mah > have ye to do with the LORD <03068 +Y@hovah > God <00430 +>elohiym > of Israel <03478 +Yisra>el > ? rather 2SA 010 003 And the princes <08269 +sar > of the children <01121 +ben > of Ammon <05983 + said <00559 +>amar > unto Hanun <02586 +Chanuwn > their lord <00113 +>adown > , Thinkest <05869 + thou that David <01732 +David > doth honour <03513 +kabad > thy father <1> , that he hath sent <07971 +shalach > comforters <05162 +nacham > unto thee ? hath not David <01732 +David > [{rather}] sent <07971 +shalach > his servants <05650 + unto thee , to search <02713 +chaqar > the city <05892 + , and to spy <07270 +ragal > it out , and to overthrow <02015 +haphak > it ? rather 2KI 005 013 And his servants <05650 + came <05066 +nagash > near <05066 +nagash > , and spake <01696 +dabar > unto him , and said <00559 +>amar > , My father <1> , [if] the prophet <05030 +nabiy> > had bid <01696 +dabar > thee [do some] great <01419 +gadawl > thing <01697 +dabar > , wouldest thou not have done <06213 + [it] ? how <00637 +>aph > much {rather} then , when <03588 +kiy > he saith <00559 +>amar > to thee , Wash <07364 +rachats > , and be clean <02891 +taher > ? rather JOB 007 015 So that my soul <05315 +nephesh > chooseth <00977 +bachar > strangling <04267 +machanaq > , [and] death <04194 +maveth > {rather} than my life <06106 + . rather JOB 032 002 Then was kindled <02734 +charah > the wrath <00639 +>aph > of Elihu <00453 +>Elihuw > the son <01121 +ben > of Barachel <01292 +Barak>el > the Buzite <00940 +Buwziy > , of the kindred <04940 +mishpachah > of Ram <07410 +Ram > : against Job <00347 +>Iyowb > was his wrath <00639 +>aph > kindled <02734 +charah > , because <05921 + he justified <06663 +tsadaq > himself <05315 +nephesh > {rather} than <04480 +min > God <00430 +>elohiym > . rather JOB 036 021 Take heed <08104 +shamar > , regard <06437 +panah > not iniquity <00205 +>aven > : for this <02088 +zeh > hast thou chosen <00970 +bachuwr > {rather} than affliction <06040 + . rather PSA 052 003 Thou lovest <00157 +>ahab > evil <07451 +ra< > more than good <02896 +towb > ; [and] lying <08267 +sheqer > {rather} than to speak <01696 +dabar > righteousness <06664 +tsedeq > . Selah <05542 +celah > . rather PSA 084 010 For a day <03117 +yowm > in thy courts <02691 +chatser > [is] better <02896 +towb > than a thousand <00505 +>eleph > . I had {rather} <00977 +bachar > be a doorkeeper <05605 +caphaph > in the house <01004 +bayith > of my God <00430 +>elohiym > , than to dwell <01752 +duwr > in the tents <00168 +>ohel > of wickedness <07562 +resha< > . rather PRO 008 010 Receive <03947 +laqach > my instruction <04148 +muwcar > , and not silver <03701 +keceph > ; and knowledge <01847 +da {rather} <00408 +>al > than choice <00977 +bachar > gold <02742 +charuwts > . rather PRO 016 016 . How <04100 +mah > much better <02896 +towb > [is it] to get <07069 +qanah > wisdom <02451 +chokmah > than gold <02742 +charuwts > ! and to get <07069 +qanah > understanding <00998 +biynah > {rather} to be chosen <00977 +bachar > than silver <03701 +keceph > ! rather PRO 017 012 . Let a bear <01677 +dob > robbed <07909 +shakkuwl > of her whelps meet <06298 +pagash > a man <00376 +>iysh > , {rather} <00408 +>al > than a fool <03684 +k@ciyl > in his folly <00200 +>ivveleth > . rather PRO 022 001 . A [good] name <08034 +shem > [is] rather to be chosen <00977 +bachar > than great <07227 +rab > riches <06239 + , [and] loving <02896 +towb > favour <02580 +chen > {rather} than silver <03701 +keceph > and gold <02091 +zahab > . rather PRO 022 001 . A [good] name <08034 +shem > [is] {rather} to be chosen <00977 +bachar > than great <07227 +rab > riches <06239 + , [and] loving <02896 +towb > favour <02580 +chen > rather than silver <03701 +keceph > and gold <02091 +zahab > . rather JER 008 003 And death <04194 +maveth > shall be chosen <00977 +bachar > {rather} than life <02416 +chay > by all <03605 +kol > the residue <07611 +sh@>eriyth > of them that remain <07604 +sha>ar > of this <02063 +zo>th > evil <07451 +ra< > family <04940 +mishpachah > , which remain <07604 +sha>ar > in all <03605 +kol > the places <04725 +maqowm > whither I have driven <05080 +nadach > them , saith <05002 +n@>um > the LORD <03068 +Y@hovah > of hosts <06635 +tsaba> > . rather MAT 010 006 But go <4198 -poreuomai -> {rather} <3123 -mallon -> to the lost <0622 -apollumi -> sheep <4263 -probaton -> of the house <3624 -oikos -> of Israel <2474 -Israel -> . rather MAT 010 028 And fear <5399 -phobeo -> not them which <3588 -ho -> kill <0615 -apokteino -> the body <4983 -soma -> , but are not able <1410 -dunamai -> to kill <0615 -apokteino -> the soul <5590 -psuche -> : but {rather} <3123 -mallon -> fear <5399 -phobeo -> him which <3588 -ho -> is able <1410 -dunamai -> to destroy <0622 -apollumi -> both <2532 -kai -> soul <5590 - psuche -> and body <4983 -soma -> in hell <1067 -geena -> . rather MAT 018 008 Wherefore <1161 -de -> if <1487 -ei -> thy hand <5495 -cheir -> or <2228 -e -> thy foot <4228 -pous -> offend <4624 -skandalizo -> thee , cut <1581 -ekkopto -> them off <1581 -ekkopto -> , and cast <0906 -ballo -> [them] from thee : it is better <2570 -kalos -> for thee to enter <1525 - eiserchomai -> into <1519 -eis -> life <2222 -zoe -> halt <5560 - cholos -> or <2228 -e -> maimed <2948 -kullos -> , {rather} <2228 -e -> than <2228 -e -> having <2192 -echo -> two <1417 - duo -> hands <5495 -cheir -> or <2228 -e ->

two <1417 -duo -> feet <4228 -pous -> to be cast <0906 -ballo -> into <1519 -eis -> everlasting <0166 -aionios -> fire <4442 -pur -> . rather MAT018 009 And if <1487 -ei -> thine <4675 -sou -> eye <3788 -ophthalmos -> offend <4624 -skandalizo -> thee , pluck <1807 -exaireo -> it out , and cast <0906 -ballo -> [it] from thee : it is better <2570 -kalos -> for thee to enter <1525 -eiserchomai -> into <1519 -eis -> life <2222 -zoe -> with one <3442 -monophthalmos -> eye <3442 -monophthalmos -> , {rather} <2228 -e -> than <2228 -e -> having <2192 -echo -> two <1417 - duo -> eyes <3788 -ophthalmos -> to be cast <0906 -ballo -> into <1519 -eis -> hell <1067 -geena -> fire <4442 -pur -> . rather MAT025 009 But the wise <5429 -phronimos -> answered <0611 -apokrinomai -> , saying <3004 -lego -> , [Not so] ; lest <3379 -mepote -> there be not enough <0714 -arkeo -> for us and you : but go <4198 -poreuomai -> ye {rather} <3123 -mallon -> to them that sell <4453 -poleo -> , and buy <0059 -agorazo -> for yourselves <1438 -heautou -> . rather MAT027 024 When Pilate <4091 -Pilatos -> saw <1492 -eido -> that he could prevail <5623 -opheleo -> nothing <3762 -oudeis -> , but [that] {rather} <3123 -mallon -> a tumult <2351 -thorubos -> was made <1096 -ginomai -> , he took <2983 -lambano -> water <5204 -hudor -> , and washed <0633 -aponipto -> [his] hands <5495 -cheir -> before <0561 -apenanti -> the multitude <3793 -ochlos -> , saying <3004 -lego -> , I am <1510 -eimi -> innocent <0121 -athoos -> of the blood <0129 -haima -> of this <5127 -toutou -> just <1342 -dikaios -> person : see <3700 -optanomai -> ye [to it] . rather MAR 005 026 And had suffered <3958 -pascho -> many <4183 -polus -> things of many <4183 -polus -> physicians <2395 -iatros -> , and had spent <1159 -dapanao -> all <3956 -pas -> that she had <3844 -para -> , and was nothing <3367 -medeis -> bettered <5623 -opheleo -> , but {rather} <3123 -mallon -> grew <2064 -erchomai -> worse <5501 -cheiron -> , rather MAR 015 011 But the chief <0749 -archieus -> priests <0749 -archieus -> moved <0383 -anaseio -> the people <3793 - ochlos -> , that he should {rather} <3123 -mallon -> release <0630 -apoluo -> Barabbas <0912 -Barabbas -> unto them . rather LUK 010 020 Notwithstanding 4133 -plen - in this 5129 - toutoi - rejoice 5463 -chairo - not , that the spirits 4151 - pneuma - are subject 5293 -hupotasso - unto you ; but {rather} 3123 -mallon - rejoice 5463 -chairo - , because 3754 -hoti - your 5216 -humon - names 3686 -onoma - are written 1125 -grapho - in heaven 3772 -ouranos - . rather LUK 011 028 But he said 2036 -epo - , Yea 3304 -menounge - {rather} 3304 -menounge - , blessed 3107 -makarios - [are] they that hear 0191 -akouo - the word 3056 -logos - of God 2316 - theos - , and keep 5442 -phulasso - it . rather LUK 011 041 But {rather} 4133 -plen - give 1325 -didomi - alms 1654 -eleemosune - of such things as ye have 1751 -eneimi - ; and , behold 2400 -idou - , all 3956 -pas - things are clean 2513 -katharos - unto you . rather LUK 012 031 But {rather} 4133 -plen - seek 2212 -zeteo - ye the kingdom 0932 -basileia - of God 2316 -theos - ; and all 3956 -pas - these 5023 -tauta - things shall be added 4369 -prostithemi - unto you . rather LUK 012 051 Suppose 1380 -dokeo - ye that I am come 3854 -paraginomai - to give 1325 -didomi - peace 1515 -eirene - on 1722 -en - earth 1093 -ge - ? I tell 3004 -lego - you , Nay 3780 -ouchi - ; but {rather} 2228 -e - division 1267 -diamerismos - : rather LUK 017 008 And will not {rather} say 2046 -ereo - unto him , Make 2090 -hetoimazo - ready 2090 -hetoimazo - wherewith 5101 -tis - I may sup 1172 -deipneo - , and gird 4024 -perizonnumi - thyself , and serve 1247 -diakoneo - me , till 2193 -heos - I have eaten 5315 -phago - and drunken 4095 -pino - ; and afterward 5023 -tauta - thou shalt eat 5315 -phago - and drink 4095 -pino - ? rather LUK 018 014 I tell 3004 -lego - you , this 3778 -houtos - man went 2597 -katabaino - down 2597 -katabaino - to his house 3624 -oikos - justified 1344 -dikaioo - [{rather}] than 2228 - e - the other 1565 -ekeinos - : for every 3956 -pas - one that exalteth 5312 -hupsoo - himself 1438 -heautou - shall be abased 5013 -tapeinoo - ; and he that humbleth 5013 -tapeinoo - himself 1438 -heautou - shall be exalted 5312 -hupsoo - . rather JOH 003 019 And this <3778 -houtos -> is the condemnation <2920 -krisis -> , that light <5457 -phos -> is come <2064 -erchomai -> into <1519 -eis -> the world <2889 -kosmos -> , and men <0444 -anthropos -> loved <0025 -agapao -> darkness <4655 -skotos -> {rather} <3123 -mallon -> than <2228 -e -> light <5457 -phos -> , because <1063 -gar -> their deeds <2041 -ergon -> were evil <4190 -poneros -> . rather ACT 005 029 Then <1161 -de -> Peter <4074 -Petros -> and the [other] apostles <0652 -apostolos -> answered <0611 -apokrinomai -> and said <2036 -epo -> , We ought <1163 -dei -> to obey <3980 -peitharcho -> God <2316 -theos -> {rather} <3123 -mallon -> than <2228 -e -> men <0444 -anthropos -> . rather ROM 003 008 And not [{rather}] , (as we be slanderously <0987 -blasphemeo -> reported <0987 -blasphemeo -> , and as some <5100 -tis -> affirm <5346 -phemi -> that we say <3004 -lego -> ,) Let us do <4160 -poieo -> evil <2556 -kakos -> , that good <0018 -agathos -> may come <2064 -erchomai -> ? whose <3739 -hos -> damnation <2917 -krima -> is just <1738 -endikos -> . rather ROM 008 034 Who <5101 -tis -> [is] he that condemneth <2632 -katakrimo -> ? [It is] Christ <5547 -Christos -> that died <0599 -apothnesko -> , yea <1161 -de -> {rather} <3123 -mallon -> , that is risen <1453 -egeiro -> again <1453 -egeiro -> , who <3739 -hos -> is even <2532 -kai -> at <1722 -en -> the right <1188 -dexios -> hand of God <2316 -theos -> , who <3739 - hos -> also <2532 -kai -> maketh <1793 -entugchano -> intercession <1793 -entugchano -> for us . rather ROM 011 011 I say <2046 -ereo -> then <3767 -oun -> , Have they stumbled <4417 -ptaio -> that they should fall <4098 -pipto -> ? God <1096 -ginomai ->

forbid <1096 -ginomai -> : but [{rather}] through their fall <3900 -paraptoma -> salvation <4991 -soteria -> [is come] unto the Gentiles <1484 -ethnos -> , for to provoke <3863 -parazeloo -> them to jealousy . rather ROM 012 019 Dearly beloved <0027 -agapetos -> , avenge <1556 -ekdikao -> not yourselves <1438 -heautou -> , but [{rather}] give <1325 -didomi -> place <5117 -topos -> unto wrath <3709 -orge -> : for it is written <1125 -grapho -> , Vengeance <1557 -ekdikesis -> [is] mine <1698 -emoi -> ; I will repay <0467 -antapodidomi -> , saith <3004 -lego -> the Lord <2962 -kurios -> . rather ROM 014 013 Let us not therefore <3767 -oun -> judge <2919 -krino -> one <0240 -allelon -> another <0240 -allelon -> any <3371 -meketi -> more <2001 -episucho -> : but judge <2919 - krino -> this <5124 -touto -> {rather} <3123 -mallon -> , that no <3361 -me -> man put <5087 -tithemi -> a stumblingblock <4348 -proskomma -> or <2228 -e -> an occasion <4625 -skandalon -> to fall <4625 -skandalon -> in [his] brother s <0080 -adelphos -> way . rather 1CO 005 002 And ye are puffed <5448 -phusioo -> up , and have not {rather} <3123 -mallon -> mourned <3996 -pentheo -> , that he that hath done <4160 -poieo -> this <5124 -touto -> deed <2041 -ergon -> might be taken <1808 -exairo -> away from among <3319 -mesos -> you . rather 1CO 006 007 Now <2236 -hedista -> therefore <3767 -oun -> there is utterly <3654 -holos -> a fault <2275 -hettema -> among <1722 -en -> you , because <3754 -hoti -> ye go to law <2917 - krima -> one <1438 -heautou -> with another <1438 -heautou -> . Why <1302 -diati -> do ye not rather <3123 -mallon -> take wrong <0091 -adikeo -> ? why <1302 -diati -> do ye not {rather} <3123 - mallon -> [suffer yourselves to] be defrauded <0650 -apostereo -> ? rather 1CO 006 007 Now <2236 -hedista -> therefore <3767 -oun -> there is utterly <3654 -holos -> a fault <2275 -hettema -> among <1722 -en -> you , because <3754 -hoti -> ye go to law <2917 - krima -> one <1438 -heautou -> with another <1438 -heautou -> . Why <1302 -diati -> do ye not {rather} <3123 -mallon -> take wrong <0091 -adikeo -> ? why <1302 -diati -> do ye not rather <3123 -mallon -> [suffer yourselves to] be defrauded <0650 - apostereo -> ? rather 1CO 007 021 Art thou called <2564 -kaleo -> [being] a servant <1401 -doulos -> ? care <3199 -melo -> not for it : but if <1499 -ei kai -> thou mayest <1410 -dunamai -> be made <1096 - ginomai -> free <1658 -eleutheros -> , use <5530 -chraomai -> [it] {rather} <3123 -mallon -> . rather 1CO 009 012 If <1487 -ei -> others <0243 -allos -> be partakers <3348 -metecho -> of [this <3588 -ho ->] power <1849 -exousia -> over you , [are] not we {rather} <3123 -mallon -> ? Nevertheless <0235 -alla -> we have not used <5530 -chraomai -> this <5026 -taute -> power <1849 -exousia -> ; but suffer <4722 -stego -> all <3956 -pas -> things , lest <3361 -me -> we should hinder <1325 -didomi -> the gospel <2098 -euaggelion -> of Christ <5547 -Christos -> . rather 1CO 014 001 . Follow <1377 -dioko -> after charity <0026 - agape -> , and desire <2206 -zeloo -> spiritual <4152 - pneumatikos -> [gifts] , but {rather} <3123 -mallon -> that ye may prophesy <4395 -propheteuo -> . rather 1CO 014 005 I would <2309 -thelo -> that ye all <3956 - pas -> spake <2980 -laleo -> with tongues <1100 -glossa -> , but {rather} <3123 -mallon -> that ye prophesied <4395 - propheteuo -> : for greater <3187 -meizon -> [is] he that prophesieth <4395 -propheteuo -> than <2228 -e -> he that speaketh <2980 - laleo -> with tongues <1100 -glossa -> , except <1508 -ei me -> he interpret <1329 - diermeneuo -> , that the church <1577 - ekklesia -> may receive <2983 -lambano -> edifying <3619 - oikodome -> . rather 1CO 014 019 Yet <0235 -alla -> in the church <1577 - ekklesia -> I had {rather} <2309 -thelo -> speak <2980 -laleo -> five <4002 -pente -> words <3056 -logos -> with my understanding <3563 -nous -> , that [by my voice] I might teach <2727 - katecheo -> others <0243 -allos -> also <2532 -kai -> , than <2228 -e -> ten <3463 - murioi -> thousand <3463 -murioi -> words <3056 -logos -> in an [unknown] tongue <1100 -glossa -> . rather 2CO 002 007 So <5620 -hoste -> that contrariwise <5121 - tounantion -> ye [ought] {rather} <3123 -mallon -> to forgive <5483 -charizomai -> [him] , and comfort <3870 -parakaleo -> [him] , lest <3381 -mepos -> perhaps <3381 -mepos -> such <5108 - toioutos -> a one should be swallowed <2666 -katapino -> up with overmuch <4055 -perissoteros -> sorrow <3077 -lupe -> . rather 2CO 003 008 How <4459 -pos -> shall not the ministration <1248 -diakonia -> of the spirit <4151 -pneuma -> be {rather} <3123 -mallon -> glorious <1391 -doxa -> ? rather 2CO 005 008 We are confident <2292 -tharrheo -> , [I say] , and willing <2106 -eudokeo -> {rather} <3123 - mallon -> to be absent <0553 -apekdechomai -> from the body <4983 -soma -> , and to be present <1736 - endemeo -> with the Lord <2962 -kurios -> . rather 2CO 012 009 And he said <2046 -ereu -> unto me , My grace <5485 -charis -> is sufficient <0714 -arkeo -> for thee : for my strength <1411 -dunamis -> is made <5048 - teleioo -> perfect <5048 -teleioo -> in weakness <0769 -astheneia -> . Most <2236 - hedista -> gladly <2236 - hedista -> therefore <3767 -oun -> will I {rather} <3123 -mallon -> glory <2744 -kauchaomai -> in my infirmities <0769 -astheneia -> , that the power <1411 -dunamis -> of Christ <5547 -Christos -> may rest <1981 -episkeno -> upon me . rather GAL 004 009 But now <3568 -nun -> , after that ye have known <1097 -ginosko -> God <2316 -theos -> , or <1161 -de -> {rather} <3123 -mallon -> are known <1097 -ginosko -> of God <2316 -theos -> , how <4459 -pos -> turn <1994 -epistrepho -> ye again <3825 -palin -> to the weak <0772 -asthenes -> and beggarly <4444 -purgos -> elements <4747 -stoicheion -> , whereunto <3739 -hos -> ye desire <2309 -thelo -> again <3825 - palin -> to be in bondage <1398 -douleuo -> ? rather EPH 004 028 Let him that stole <2813 -klepto

-> steal <2813 -klepto -> no <3371 -meketi -> more <2001 -episucho -> : but {rather} <3123 -mallon -> let him labour <2872 -kopiao -> , working <2038 -ergazomai -> with [his] hands <5495 -cheir -> the thing which is good <0018 -agathos -> , that he may have <2192 -echo -> to give <3330 -metadidomi -> to him that needeth <5532 -chreia -> . rather EPH 005 004 Neither <3756 -ou -> filthiness <0151 -aischrotes -> , nor <2532 -kai -> foolish <3473 -morologia -> talking <3473 -morologia -> , nor <2228 -e -> jesting <2160 -eutrapelia -> , which <3588 -ho -> are not convenient <0433 -aneko -> : but {rather} <3123 -mallon -> giving of thanks <2169 -eucharistia -> . rather EPH 005 011 And have no <3361 -me -> fellowship <4790 -sugkoinoneo -> with the unfruitful <0175 -akarpos -> works <2041 -ergon -> of darkness <4655 -skotos -> , but {rather} <3123 -mallon -> reprove <1651 -elegcho -> [them] . rather PHP 001 012 . But I would ye should understand <1097 -ginosko -> , brethren <0080 -adephos -> , that the things [which happened] unto me have fallen <2064 -erchomai -> out {rather} <3123 -mallon -> unto the furtherance <4297 -prokope -> of the gospel <2098 -euaggelion -> ; rather 1TI 001 004 Neither <3366 -mede -> give heed <4337 -prosecho -> to fables <3454 -muthos -> and endless <0562 -aperantos -> genealogies <1076 -genealogia -> , which <3748 -hostis -> minister <3930 -parecho -> questions <2214 -zetesis -> , {rather} <3123 -mallon -> than <2228 -e -> godly <2316 -theos -> edifying <3618 -oikodomeo -> which <3588 -ho -> is in faith <4102 -pistis -> : [so do] . rather 1TI 004 007 But refuse <3868 -paraitomai -> profane <0952 -bebelos -> and old <1126 -graodes -> wives <1126 -graodes -> fables <3454 -muthos -> , and exercise <1128 -gumnazo -> thyself <4572 -seautou -> [{rather}] unto godliness <2150 -eusebeia -> . rather 1TI 006 002 And they that have <2192 -echo -> believing <4103 -pistos -> masters <1203 -despotes -> , let them not despise <2706 -kataphroneo -> [them] , because <3754 -hoti -> they are brethren <0080 -adephos -> ; but {rather} <3123 -mallon -> do <1398 -douleuo -> [them] service <1398 -douleuo -> , because <3754 -hoti -> they are faithful <4103 -pistos -> and beloved <0027 -agapetos -> , partakers <0482 -antilambanomai -> of the benefit <2108 -euergesia -> . These <5023 -tauta -> things teach <1321 -didasko -> and exhort <3870 -parakaleo -> . rather PHM 001 009 Yet for love s <0026 -agape -> sake I {rather} <3123 -mallon -> beseech <3870 -parakaleo -> [thee] , being <5607 -on -> such <5108 -toioutos -> an one as Paul <3972 -Paulos -> the aged <4246 -presbutes -> , and now <3570 -nuni -> also <2532 -kai -> a prisoner <1198 -desmios -> of Jesus <2424 -Iesous -> Christ <5547 -Christos -> . rather HEB 011 025 Choosing <0138 -haireomai -> {rather} <3123 -mallon -> to suffer <4778 -sugkakoucheo -> affliction <4797 - sugcheo -> with the people <2992 -laos -> of God <2316 -theos -> , than <2228 -e -> to enjoy <0619 -apolausis -> the pleasures of sin <0266 -hamartia -> for a season <2340 -thereuo -> ; rather HEB 012 009 Furthermore <1534 -eita -> we have <2192 -echo -> had <2192 -echo -> fathers <3962 -pater -> of our flesh <4561 -sarx -> which corrected <3810 -paideutes -> [us] , and we gave <1788 -entrepo -> [them] reverence <1788 -entrepo -> : shall we not much <4183 -polus -> {rather} <3123 -mallon -> be in subjection <5293 -hupotasso -> unto the Father <3962 -pater -> of spirits <4151 -pneuma -> , and live <2198 -zao -> ? rather HEB 012 013 And make <4160 -poieo -> straight <3717 -orthos -> paths <5163 -trochia -> for your <5216 -humon -> feet <4228 -pous -> , lest <3361 -me -> that which is lame <5560 -cholos -> be turned <1624 -ektrepo -> out of the way <1624 - ektrepo -> ; but let it {rather} <3123 -mallon -> be healed <2390 -iaomai -> . rather HEB 013 019 But I beseech <3870 -parakaleo -> [you] the {rather} <4056 -perissoteros -> to do <4160 -poieo -> this <5124 -touto -> , that I may be restored <0600 -apokathistemi -> to you the sooner <5032 -tachion -> . rather 2PE 001 010 Wherefore <1352 -dio -> the {rather} <3123 -mallon -> , brethren <0080 -adephos -> , give diligence <4710 -spoude -> to make <4160 -poieo -> your <5216 -humon -> calling <2821 -klesis -> and election <1589 -ekloge -> sure <0949 -bebaios -> : for if ye do <4160 -poieo -> these <5023 -tauta -> things , ye shall never <4219 -pote -> fall <4417 -ptaio -> :

because he justified himself rather than god but go rather but go ye rather but judge this rather but let it rather be healed but rather <1CO14 -:1 > but rather division but rather do <1TI6 -:2 > but rather fear him which is able but rather give alms but rather giving but rather grew worse but rather let him labour but rather rejoice but rather reprove but rather seek ye death rather than my life death shall be chosen rather than life by all for this hast thou chosen rather than affliction had rather be had rather speak five words with my understanding <1CO14 -:19 > have not rather mourned <1CO5 -:2 > he should rather release barabbas unto them how much rather then <2KI5 -:13 > knowledge rather than choice gold loving favour rather than silver lying rather than men loved darkness rather than light obey god rather than men or rather are known rather beseech rather glory <2CO12 -:9 > rather than rather than godly edifying which is <1TI1 -:3 > rather than having two eyes rather than having two hands or two feet shall we not much rather be spirit be rather glorious <2CO3 -:8 > unto me have fallen out rather unto why do ye not rather <1CO6 -:7 > why do ye not rather take wrong <1CO6 -:7 > will not rather say unto him willing rather <2CO5 -:8 >

rather Mat_27_24 /\$ {rather /a tumult was made , he took water , and washed his hands before the multitude , saying , I am innocent of the blood of this just person : see ye to it. rather Rom_03_08 /\$ {rather /and as some affirm that we say , Let us do evil , that good may come ? whose damnation is just . rather Gal_04_09 /\$ {rather /are known of God , how turn ye again to the weak and beggarly elements , whereunto ye desire again to be in bondage ? rather Psa_84_10 /^ {rather /be a doorkeeper in the house of my God , than to dwell in the tents of wickedness . rather Heb_12_13 /\$ {rather /be healed . rather Heb_12_09 /\$ {rather /be in subjection unto the Father of spirits , and live ? rather Phm_01_09 /\$ {rather /beseech thee, being such an one as Paul the aged , and now also a prisoner of Jesus Christ . rather Luk_11_28 /\$ {rather /blessed are they that hear the word of God , and keep it . rather 2Pe_01_10 /\$ {rather /brethren , give diligence to make your calling and election sure : for if ye do these things , ye shall never fall : rather Luk_12_51 /\$ {rather /division : rather 1Ti_06_02 /\$ {rather /do them service , because they are faithful and beloved , partakers of the benefit . These things teach and exhort . rather Jos_22_24 /^ {rather /done it for fear of this thing , saying , In time to come your children might speak unto our children , saying , What have ye to do with the LORD God of Israel ? rather Mat_10_28 /\$ {rather /fear him which is able to destroy both soul and body in hell . rather Luk_11_41 /\$ {rather /give alms of such things as ye have ; and , behold , all things are clean unto you . rather Rom_12_19 /\$ {rather /give place unto wrath : for it is written , Vengeance is mine ; I will repay , saith the Lord . rather Eph_05_04 /\$ {rather /giving of thanks . rather 2Co_03_08 /\$ {rather /glorious ? rather 2Co_12_09 /\$ {rather /glory in my infirmities , that the power of Christ may rest upon me . rather Mar_05_26 /\$ {rather /grew worse , rather Eph_04_28 /\$ {rather /let him labour , working with his hands the thing which is good , that he may have to give to him that needeth . rather 1Co_05_02 /\$ {rather /mourned , that he that hath done this deed might be taken away from among you . rather 1Co_09_12 /\$ {rather /Nevertheless we have not used this power ; but suffer all things , lest we should hinder the gospel of Christ . rather Luk_10_20 /\$ {rather /rejoice , because your names are written in heaven . rather Mar_15_11 /\$ {rather /release Barabbas unto them . rather Eph_05_11 /\$ {rather /reprove them. rather Luk_17_08 /\$ {rather /say unto him , Make ready wherewith I may sup , and gird thyself , and serve me , till I have eaten and drunken ; and afterward thou shalt eat and drink ? rather Luk_12_31 /\$ {rather /seek ye the kingdom of God ; and all these things shall be added unto you . rather 2Sa_10_03 /^ {rather /sent his servants unto thee, to search the city , and to spy it out , and to overthrow it? rather 1Co_14_19 /\$ {rather /speak five words with my understanding , that by my voice I might teach others also , than ten thousand words in an unknown tongue . rather 1Co_06_07 /\$ {rather /suffer yourselves to be defrauded ? rather 1Co_06_07 /\$ {rather /take wrong ? why do ye not rather suffer yourselves to be defrauded ? rather Pro_17_12 /^ {rather /than a fool in his folly . rather Job_36_21 /^ {rather /than affliction . rather Pro_08_10 /^ {rather /than choice gold . rather Job_32_02 /^ {rather /than God . rather 1Ti_01_04 /\$ {rather /than godly edifying which is in faith : so do. rather Mat_18_09 /\$ {rather /than having two eyes to be cast into hell fire . rather Mat_18_08 /\$ {rather /than having two hands or two feet to be cast into everlasting fire . rather Jer_08_03 /^ {rather /than life by all the residue of them that remain of this evil family , which remain in all the places whither I have driven them, saith the LORD of hosts . rather Joh_03_19 /\$ {rather /than light , because their deeds were evil . rather Act_05_29 /\$ {rather /than men . rather Job_07_15 /^ {rather /than my life . rather Pro_22_01 /^ {rather /than silver and gold . rather Luk_18_14 /\$ {rather /than the other : for every one that exalteth himself shall be abased ; and he that humbleth himself shall be exalted . rather Psa_52_03 /^ {rather /than to speak righteousness . Selah . rather Rom_08_34 /\$ {rather /that is risen again , who is even at the right hand of God , who also maketh intercession for us . rather Rom_14_13 /\$ {rather /that no man put a stumblingblock or an occasion to fall in his brother's way . rather 1Co_14_01 /\$ {rather /that ye may prophesy . rather 1Co_14_05 /\$ {rather /that ye prophesied : for greater is he that prophesieth than he that speaketh with tongues , except he interpret , that the church may receive edifying . rather 2Ki_05_13 /^ {rather /then , when he saith to thee, Wash , and be clean ? rather Rom_11_11 /\$ {rather /through their fall salvation is come unto the Gentiles , for to provoke them to jealousy . rather 2Co_05_08 /\$ {rather /to be absent from the body , and to be present with the Lord . rather Pro_22_01 /^ {rather /to be chosen than great riches , and loving favour rather than silver and gold . rather Pro_16_16 /^ {rather /to be chosen than silver ! rather Heb_13_19 /\$ {rather /to do this , that I may be restored to you the sooner . rather 2Co_02_07 /\$ {rather /to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow . rather Heb_11_25 /\$ {rather /to suffer affliction with the people of God , than to enjoy the pleasures of sin for a season ; rather Mat_10_06 /\$ {rather /to the lost sheep of the house of Israel . rather Mat_25_09 /\$ {rather /to them that sell , and buy for yourselves . rather 1Ti_04_07 /\$ {rather /unto godliness . rather Php_01_12 /\$ {rather /unto the furtherance of the gospel ;

- rather , 0408 , 0977 , * rather , 2228 , 2309 , 3123 , 4056 ,

rather And if we have not [rather] done it for fear of [this] thing, saying, In time to come your children might speak unto our children, saying, What have ye to do with the LORD God of Israel? rather <2SA10 -3> And the princes of the children of Ammon said unto Hanun their lord, Thinkest thou that David doth honour thy father, that he hath sent comforters unto thee? hath not David [rather] sent his servants unto thee, to search the city, and to spy it out, and to overthrow it? rather <2K15 -13> And his servants came near, and spake unto him, and said, My father, [if] the prophet had bid thee [do some] great thing, wouldest thou not have done [it]? how much [rather] then, when he saith to thee, Wash, and be clean? rather So that my soul chooseth strangling, [and] death [rather] than my life. rather Then was kindled the wrath of Elihu the son of Barachel the Buzite, of the kindred of Ram: against Job was his wrath kindled, because he justified himself [rather] than God. rather Take heed, regard not iniquity: for this hast thou chosen [rather] than affliction. rather Thou lovest evil more than good; [and] lying [rather] than to speak righteousness. Selah. rather For a day in thy courts [is] better than a thousand. I had [rather] be a doorkeeper in the house of my God, than to dwell in the tents of wickedness. rather Receive my instruction, and not silver; and knowledge [rather] than choice gold. rather How much better [is it] to get wisdom than gold! and to get understanding [rather] to be chosen than silver! rather Let a bear robbed of her whelps meet a man, [rather] than a fool in his folly. rather A [good] name [is] rather to be chosen than great riches, [and] loving favour [rather] than silver and gold. rather A [good] name [is] [rather] to be chosen than great riches, [and] loving favour rather than silver and gold. rather And death shall be chosen [rather] than life by all the residue of them that remain of this evil family, which remain in all the places whither I have driven them, saith the LORD of hosts. rather But go [rather] to the lost sheep of the house of Israel. rather And fear not them which kill the body, but are not able to kill the soul: but [rather] fear him which is able to destroy both soul and body in hell. rather Wherefore if thy hand or thy foot offend thee, cut them off, and cast [them] from thee: it is better for thee to enter into life halt or maimed, [rather] than having two hands or two feet to be cast into everlasting fire. rather And if thine eye offend thee, pluck it out, and cast [it] from thee: it is better for thee to enter into life with one eye, [rather] than having two eyes to be cast into hell fire. rather But the wise answered, saying, [Not so]; lest there be not enough for us and you: but go ye [rather] to them that sell, and buy for yourselves. rather When Pilate saw that he could prevail nothing, but [that] [rather] a tumult was made, he took water, and washed [his] hands before the multitude, saying, I am innocent of the blood of this just person: see ye [to it]. rather And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but [rather] grew worse. rather But the chief priests moved the people, that he should [rather] release Barabbas unto them. rather Notwithstanding in this rejoice not, that the spirits are subject unto you; but [rather] rejoice, because your names are written in heaven. rather But he said, Yea [rather], blessed are] they that hear the word of God, and keep it. rather But [rather] give alms of such things as ye have; and, behold, all things are clean unto you. rather But [rather] seek ye the kingdom of God; and all these things shall be added unto you. rather Suppose ye that I am come to give peace on earth? I tell you, Nay; but [rather] division: rather And will not [rather] say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink? rather I tell you, this man went down to his house justified [rather] than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted. rather And this is the condemnation, that light is come into the world, and men loved darkness [rather] than light, because their deeds were evil. rather Then Peter and the other] apostles answered and said, We ought to obey God [rather] than men. rather And not [rather]], as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just. rather Who is] he that condemneth? It is] Christ that died, yea [rather], that is risen again, who is even at the right hand of God, who also maketh intercession for us. rather I say then, Have they stumbled that they should fall? God forbid: but [rather] through their fall salvation is come] unto the Gentiles, for to provoke them to jealousy. rather Dearly beloved, avenge not yourselves, but [rather] give place unto wrath: for it is written, Vengeance is] mine; I will repay, saith the Lord. rather Let us not therefore judge one another any more: but judge this [rather], that no man put a stumblingblock or an occasion to fall in his] brother's way. rather <1CO5 -2> And ye are puffed up, and have not [rather] mourned, that he that hath done this deed might be taken away from among you. rather <1CO6 -7> Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not [rather] take wrong? why do ye not rather suffer yourselves to] be defrauded? rather <1CO6 -7> Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not [rather] suffer yourselves to] be defrauded? rather <1CO7 -21> Art thou called being] a servant? care not for it: but if thou mayest be made free, use it] [rather]. rather <1CO9 -12> If others be partakers of this] power over you, are] not we [rather]? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ. rather <1CO14 -1> Follow after charity, and desire spiritual gifts, but [rather] that ye may prophesy. rather <1CO14 -5> I would that ye all spake with tongues, but [rather] that ye prophesied: for greater is] he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying. rather <1CO14 -19> Yet in the church I had [rather] speak five words with my understanding, that by my voice] I might teach others also, than ten thousand words in an unknown] tongue. rather <2CO2 -7> So that contrariwise ye ought] [rather] to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow. rather <2CO3 -8> How shall not the ministration of the spirit be [rather] glorious? rather <2CO5 -8> We are confident, I say], and willing [rather] to be absent from the body, and to be present with the Lord. rather <2CO12 -9> And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I [rather] glory in my infirmities, that the power of Christ may rest upon me. rather But now, after that ye have known God, or [rather] are known of God, how turn ye again to the weak and beggarly elements, wherunto ye desire again to be in bondage? rather Let him that stole steal no more: but [rather] let him labour, working with his] hands the thing which is good, that he may have to give to him that needeth. rather Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but [rather] giving of thanks. rather And have no fellowship with the unfruitful works of darkness, but [rather] reprove them]. rather But I would ye should understand, brethren, that the things which happened] unto me have fallen out [rather] unto the furtherance of the gospel; rather <1TI1 -4> Neither give heed to fables and endless genealogies, which minister questions, [rather] than godly edifying which is in faith: so do]. rather <1TI4 -7> But refuse profane and old wives' fables, and exercise thyself [rather] unto godliness. rather <1TI6 -2> And they that have believing masters, let them not despise them, because they are brethren; but [rather] do them] service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort. rather Yet for love's sake I [rather] beseech thee], being such an one as Paul the aged, and now also a prisoner of Jesus Christ. rather Choosing [rather] to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; rather Furthermore we have had fathers of our flesh which corrected us], and we gave them] reverence: shall we not much [rather] be in subjection unto the Father of spirits, and live? rather And make straight paths for your feet, lest that which is lame be turned out of the way; but let it [rather] be healed. rather But I beseech you] the [rather] to do this, that I may be restored to you the sooner. rather <2PE1 -10> Wherefore the [rather], brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: