

1380 Mt 17:25 thinkest
1380 Mt 18:12 think
1380 Mt 21:28 think
1380 Mt 22:17 thinkest
1380 Mt 22:42 think
1380 Mt 24:44 think
1380 Mt 26:53 thinkest
1380 Mt 26:66 think
1380 Mt 3:9 think
1380 Mt 6:7 think
1380 Mr 10:42 accounted
1380 Mr 6:49 supposed
1380 Lu 10:36 thinkest
1380 Lu 12:40 think
1380 Lu 12:51 suppose
1380 Lu 13:2 suppose
1380 Lu 13:4 think
1380 Lu 17:9 throw
1380 Lu 19:11 thought
1380 Lu 1:3 seemed
1380 Lu 22:24 accounted
1380 Lu 24:37 supposed
1380 Lu 8:18 seemeth
1380 Joh 11:13 thought
1380 Joh 11:56 think
1380 Joh 13:29 thought
1380 Joh 16:2 think
1380 Joh 20:15 supposing
1380 Joh 5:39 think
1380 Joh 5:45 think
1380 Ac 12:9 thought
1380 Ac 15:22 pleased
1380 Ac 15:25 seemed

1380 Ac 15: 28 seemed

1380 Ac 15: 34 pleased

1380 Ac 17: 18 seemeth

1380 Ac 25: 27 seemeth

1380 Ac 26: 9 thought

1380 Ac 27: 13 supposing

1380 1Co 10: 12 thinketh

1380 1Co 11: 16 seem

1380 1Co 12: 22 seem

1380 1Co 12: 23 think

1380 1Co 14: 37 think

1380 1Co 3: 18 seemeth

1380 1Co 4: 9 think

1380 1Co 7: 40 think

1380 1Co 8: 2 think

1380 2Co 10: 9 seem

1380 2Co 11: 16 think

1380 2Co 12: 19 think

1380 Ga 2: 2 reputation

1380 Ga 2: 6 seemed

1380 Ga 2: 6 seemed

1380 Ga 2: 9 seemed

1380 Ga 6: 3 think

1380 Php 3: 4 thinketh

1380 Heb 10: 29 suppose

1380 Heb 12: 10 pleasure

1380 Heb 12: 11 seemeth

1380 Heb 4: 1 seem

1380 Jas 1: 26 seem

1380 Jas 4: 5 think

1380. Strong's Dictionary Study

1380. dokeo {dok-eh' -o}; a prolonged form of a primary verb,
doko {dok' -o} (used only in an alternate in certain tenses;

compare the base of 1166) of the same meaning; to think; by implication, to seem (truthfully or uncertainly): --be accounted, (of own) please(-ure), be of reputation, seem (good), suppose, think, trow. [q]

~~~~~

1380 -- be accounted, (of own) please(-ure), be of reputation, seem (good), suppose, think, trow.

1380 Interlinear Index Study

1380 MAT 003 009 And think <{1380} -dokeo -> not to say <3004 -lego -> within <1722 -en -> yourselves <1438 -heautou -> , We have <2192 -echo -> Abraham <0011 -Abraam ->to [ our ] father <3962 -pater -> : for I say <3004 -lego -> unto you , that God <2316 -theos -> is able <1410 -dunamai -> of these <5130 -touton -> stones <3037 -lithos -> to raise <1453 -egei ro -> up children <5043 -teknon -> unto Abraham <11> .

1380 MAT 006 007 But when ye pray <4336 -proseuchomai -> , use not vain repetitions <0945 -battologeio -> , as the heathen <1482 -ethnikos -> [ do ] : for they think <{1380} -dokeo -> that they shall be heard <1522 -eisakouo -> for their much <4180 -pol ul o gi a -> speaki ng <4180 -pol ul o gi a -> .

1380 MAT 017 025 He saith <3004 -lego -> , Yes <3483 -nai -> . And when <3753 -hote -> he was come <1525 -eiserchomai -> into <1519 -eis -> the house <3614 -oik ia -> , Jesus <2424 -Iesous -> prevented <4399 -prophthano -> him , saying <3004 -lego -> , What <5101 -tis -> thinkest <{1380} -dokeo -> thou , Simon <4613 -Simon -> ? of whom <5101 -tis -> do the kings <0935 -basileus -> of the earth <1093 -ge -> take <2983 -Iambano -> custom <5056 -telos -> or <2228 -e -> tribute <2778 -kensos -> ? of their own children <5207 -huios -> , or <2228 -e -> of strangers <0245 -alIotrios -> ?

1380 MAT 018 012 How <5101 -tis -> think <{1380} -dokeo -> ye ? if <1437 -ean -> a man <0444 -anthropos -> have <1099 -glukus -> an hundred <1540 -hekaton -> sheep <4263 -probaton -> , and one <1520 -heis -> of them be gone <4105 -planao -> astray <4105 -planao -> , doth he not leave <0863 -aphiemi -> the ninety <1768 -ennenekontaennea -> and nine <1768 -ennenekontaennea -> , and goeth <4198 -poreuomai -> into <1909 -epi -> the mountains <3735 -oros -> , and seeketh <2212 -zeteo -> that which <3588 -ho -> is gone astray <4105 -planao -> ?

1380 MAT 021 028 . But what <5101 -tis -> think <{1380} -dokeo -> ye ? A [ certain ] man <0444 -anthropos -> had <2192 -echo -> two <1417 -duo -> sons <5043 -teknon -> ; and he came <4334 -proserchomai -> to the first <4413 -protos -> , and said <2036 -epo -> , Son <5043 -teknon -> , go <5217 -hupago -> work <2038 -ergazomai -> to day <4594 -semeron -> in my vineyard <0290 -ampelon -> .

1380 MAT 022 017 Tell <2036 -epo -> us therefore <3767 -oun -> , What <5101 -tis -> thinkest <{1380} -dokeo -> thou ? Is it lawful <1832 -exesti -> to give <1325 -di domi -> tribute <2778 -kensos -> unto Caesar <2541 -Kaisar -> , or <2228 -e -> not ?

1380 MAT 022 042 Saying <3004 -lego -> , What <5101 -tis -> think <{1380} -dokeo -> ye of Christ <5547 -Christos -> ? whose <5101 -tis -> son <5207 -huios -> is he ? They say <3004 -lego -> unto him , [ The Son ] of David <1138 -Dabid -> .

1380 MAT 024 044 Therefore <5124 -touto -> be ye also <2532 -kai -> ready <2092 -hetoimos -> : for in such an hour <5610 -hora -> as ye think <{1380} -dokeo -> not the Son <5207 -huios -> of man <0444 -anthropos -> cometh <2064 -erchomai -> .

1380 MAT 026 053 Thinkest <{1380} -dokeo -> thou that I cannot <1410 -dunamai -> now <0737 -arti -> pray <3870 -parakaleo -> to my Father <3962 -pater -> , and he shall presently <3936 -paristemi -> give <3936 -paristemi -> me more <4119 -pleion -> than <2228 -e -> twelve <1427 -dodeka -> legions <3003 -legeon -> of angels <0032 -aggelos -> ?

1380 MAT 026 066 What <5101 -tis -> think <{1380} -dokeo -> ye ? They answered <0611 -apokrinomai -> and said <2036 -epo -> , He is guilty <1777 -enochos -> of death <2288 -thanatos -> .

1380 MAR 006 049 But when they saw <1492 -eido -> him walking <4043 -peripateo -> upon the sea <2281 -thalassa -> , they supposed <{1380} -dokeo -> it had been <1511 -einai -> a spirit <5326 -phantasma -> , and cried <0349 -anakrazo -> out :

1380 MAR 010 042 But Jesus <2424 -Iesous -> called <4341 -proskaleomai -> them [ to him ] , and saith <3004 -lego -> unto them , Ye know <1492 -eido -> that they which are accounted <{1380} -dokeo -> to rule <0757 -archo -> over the Gentiles <1484 -ethnos -> exercise <2634 -katakuriouo -> lordship <2634 -katakuriouo -> over them ; and their great <3173 -megas -> ones exercise <2715 -katexousiazouo -> authority <2715 -katexousiazouo -> upon them .

1380 LUK 001 003 It seemed {1380} -dokeo - good to me also <2504 -kago - , having had perfect LUK 0199 -akribos - understanding <3877 -parakoloutho - of all <3956 -pas - things from the very first LUK 0509 -anthen - , to write <1125 -grapho - unto thee in order <2517 -kathexes - , most <2903 -kratistos - excellent <2903 -kratistos - Theophilus <2321 -Theophilos - ,

1380 LUK 008 018 Take heed LUK 0991 -blepo - therefore <3767 -oun - how <4459 -pos - ye hear LUK 0191 -akouo - : for whosoever LUK 0302 -an - hath <2192 -echo - , to him shall be given <1325 -didomi - ; and whosoever LUK 0302 -an - hath <2192 -echo - not , from him shall be taken LUK 0142 -airo - even <2532 -kai - that which <3739 -hos - he seemeth {1380} -dokeo - to have <2192 -echo - .

1380 LUK 010 036 Which <5101 -tis - now <3767 -oun - of these <5130 -touton - three <5140 -treis - , thinkest {1380} -dokeo - thou , was neighbour <4139 -plesion - unto him that fell <1706 -empipto - among <1519 -eis - the thieves <3027 -leistes - ?

1380 LUK 012 040 Be ye therefore <3767 -oun - ready <2092 -hetoimos - also <2532 -kai - : for the Son <5207 -huios - of man LUK 0444 -anthropos - cometh <2064 -erchomai - at an hour <5610 -hora - when ye think {1380} -dokeo - not .

1380 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 -di amerismos - :

1380 LUK 013 002 And Jesus 2424 -Iesous - answering LUK 0611 -apokrinomai - said 2036 -epo - unto them , Suppose {1380} - dokeo - ye that these 3778 -houtos - Galilaeans 1057 - Galilaios - were sinners 0268 -hamartolios - above 3844 -para - all 3956 -pas - the Galilaeans 1057 -Galilaios - , because 3754 -hoti - they suffered 3958 -pascho - such 5108 - toioutos - things ?

1380 LUK 013 004 Or 2228 -e - those 1565 -ekeinos - eighteen 3638 -oktos - , upon whom 3739 -hos - the tower 4444 -purgos - in Siloam 4611 -Siloam - fell 4098 -pipto - , and slew LUK 0615 -apokteino - them , think {1380} -dokeo - ye that they were sinners 3781 -opheiletes - above 3844 -para - all 3956 -pas - men LUK 0444 -anthropos - that dwelt 2730 - katoikeo - in Jerusalem 2419 -Hierousalem - ?

1380 LUK 017 009 Doth he thank 5485 -charis - that servant 1401 -doulos - because 3754 -hoti - he did 4160 -poieo - the things that were commanded 1299 -diatasso - him ? I trow {1380} -dokeo - not .

1380 LUK 019 011 . And as they heard LUK 0191 -akouo - these 5023 -tauta - things , he added 4369 -prostithemi - and spake 2036 -epo - a parable 3850 -parabole - , because 1223 -dia - he was nigh 1451 -eggus - to Jerusalem 2419 - Hierousalem - , and because they thought {1380} -dokeo - that the kingdom LUK 0932 -basileia - of God 2316 -theos - should 3195 -mello - immediately 3916 -parachrema - appear LUK 0398 -anaphaino - .

1380 LUK 022 024 And there was also 2532 -kai - a strife 5379 -philoneikia - among 1722 -en - them , which 5101 -tis - of them should be accounted {1380} -dokeo - the greatest 3187 -meizon - .

1380 LUK 024 037 But they were terrified 4422 -ptoeo - and affrighted 1719 -emphobos - , and supposed {1380} -dokeo - that they had seen 2334 -theoreo - a spirit 4151 -pneuma - .

1380 JOH 005 039 Search <2045 -ereunao -> the scriptures <1124 - graphe -> ; for in them ye think <{1380} -dokeo -> ye have <2192 -echo -> eternal <0166 -aiionios -> life <2222 -zoe -> : and they are they which testify <3140 -martureo -> of me .

1380 JOH 005 045 Do not think <{1380} -dokeo -> that I will accuse <2723 -kategoreo -> you to the Father <3962 -pater -> : there is [ one ] that accuseth <2723 -kategoreo -> you , [ even ] Moses <3475 -Moseus -> , in whom <3739 -hos -> ye trust <1679 -elpizo -> .

1380 JOH 011 013 Howbeit Jesus <2424 -Iesous -> spake <2046 - ereo -> of his death <2288 -thanatos -> : but they thought <{1380} -dokeo -> that he had spoken <3004 -lego -> of taking of rest <2838 -koimesis -> in sleep <5258 -hupnos -> .

1380 JOH 011 056 Then <3767 -oun -> sought <2212 -zeteo -> they for Jesus <2424 -Iesous -> , and spake <3004 -lego -> among <3326 -meta -> themselves <0240 -allelon -> , as they stood <2476 -histemi -> in the temple <2411 -hieron -> , What <5101 - tis -> think <{1380} -dokeo -> ye , that he will not come <2064 -erchomai -> to the feast <1859 -heorte -> ?

1380 JOH 013 029 For some <5100 -tis -> [ of them ] thought <{1380} -dokeo -> , because <1893 -epei -> Judas <2455 -Ioudas ->  
12/8/2021

> had <2192 -echo -> the bag <1101 -glossokomon -> , that Jesus <2424 -Iesous -> had said <3004 -Iego -> unto him , Buy <0059 -agorazo -> [ those things ] that we have <2192 -echo -> need <5532 -chreia -> of against the feast <1859 -heorte -> ; or <2228 -e -> , that he should give <1325 -didomi -> something <5100 -tis -> to the poor <4434 -ptochos -> .

1380 JOH 016 002 They shall put <4160 -poieo -> you out of the synagogues <0656 -aposunagogos -> : yea <0235 -alla -> , the time <5610 -hora -> cometh <2064 -erchomai -> , that whosoever <3588 -ho -> killeth <0615 -apokteino -> you will think <{1380} -dokeo -> that he doeth <4374 -prosphero -> God <2316 -theos -> service <2999 -latreia -> .

1380 JOH 020 015 Jesus <2424 -Iesous -> saith <3004 -Iego -> unto her , Woman <1135 -gune -> , why <5101 -tis -> weepest <2799 -klaio -> thou ? whom <5101 -tis -> seekest <2212 -zeteo -> thou ? She , supposing <{1380} -dokeo -> him to be the gardener <2780 -kepouros -> , saith <3004 -Iego -> unto him , Sir <2962 -kurios -> , if <1487 -ei -> thou have borne <0941 -bastazo -> him hence , tell <2036 -epo -> me where <4226 -pou -> thou hast laid <5087 -tithemi -> him , and I will take <0142 -airo -> him away .

1380 ACT 012 009 And he went <1831 -exerchomai -> out , and followed <0190 -akoloutheo -> him ; and wist <1492 -eido -> not that it was true <0227 -alethes -> which <3588 -ho -> was done <1096 -ginomai -> by the angel <0032 -aggelos -> ; but thought <{1380} -dokeo -> he saw <0991 -blepo -> a vision <3705 -horama -> .

1380 ACT 015 022 . Then <5119 -tote -> pleased <{1380} -dokeo -> it the apostles <0652 -apostolos -> and elders <4245 -presbuteros -> , with the whole <3650 -holos -> church <1577 -ekkllesia -> , to send <3992 -pempo -> chosen <1586 -eklegomai -> men <0435 -aner -> of their own company to Antioch <0490 -Antiocheia -> with Paul <3972 -Paulos -> and Barnabas <0921 -Barnabas -> ; [ namely ] , Judas <2455 -Ioudas -> surnamed <1941 -epikaleomai -> Barsabas <0923 -Barsabas -> , and Silas <4609 -Silas -> , chief <2233 -hegeomai -> men <0435 -aner -> among <1722 -en -> the brethren <0080 -adephos -> :

1380 ACT 015 025 It seemed <{1380} -dokeo -> good unto us , being assembled <1096 -ginomai -> with one <3661 -homothumadon -> accord <3661 -homothumadon -> , to send <3992 -pempo -> chosen <1586 -eklegomai -> men <0435 -aner -> unto you with our beloved <0027 -agapetos -> Barnabas <0921 -Barnabas -> and Paul <3972 -Paulos -> ,

1380 ACT 015 028 For it seemed <{1380} -dokeo -> good to the Holy <0040 -hagios -> Ghost <4151 -pneuma -> , and to us , to lay <2007 -epitithemi -> upon you no <3367 -medeis -> greater <4119 -pleion -> burden <0922 -baros -> than <4133 -plen -> these <5130 -touton -> necessary <1876 -epanagkes -> things ;

1380 ACT 015 034 Notwithstanding it pleased <{1380} -dokeo -> Silas <4609 -Silas -> to abide <1961 -epimeno -> there <0847 -autou -> still .

1380 ACT 017 018 Then <1161 -de -> certain <5100 -tis -> philosophers <5386 -philosophos -> of the Epicureans <1946 -Epikoureios -> , and of the Stoicks <4770 -Stoikos -> , encountered <4820 -sumballo -> him . And some <5100 -tis -> said <3004 -Iego -> , What <5101 -tis -> will <2309 -thelo -> this <3778 -houtos -> babbler <4691 -spermologos -> say <3004 -Iego -> ? other <1161 -de -> some <3588 -ho -> . He seemeth

<{1380} -dokeo -> to be a setter <2604 -kataggelous -> forth  
 <2604 -kataggelous -> of strange <3581 -xenos -> gods <1140 -  
 daimonion -> : because <3754 -hoti -> he preached <2907 -kreas -  
 > unto them Jesus <2424 -Iesous -> , and the resurrection <0386  
 -anastasis -> .

1380 ACT 025 027 For it seemeth <{1380} -dokeo -> to me  
 unreasonable <0249 -alogos -> to send <3992 -pempo -> a prisoner  
 <1198 -desmios -> , and not withal to signify <4591 -semaino ->  
 the crimes <0156 -aitia -> [ laid ] against <2596 -kata -> him  
 .

1380 ACT 026 009 I verily <3767 -oun -> thought <{1380} -dokeo -  
 > with myself <1683 -emautou -> , that I ought <1163 -dei -> to  
 do <4238 -prasso -> many <4183 -polus -> things contrary <1727 -  
 enantios -> to the name <3686 -onoma -> of Jesus <2424 -Iesous -  
 > of Nazareth <3478 -Nazareth -> .

1380 ACT 027 013 And when the south <3558 -notos -> wind blew  
 <5285 -hupopneo -> softly <5285 -hupopneo -> , supposing  
 <{1380} -dokeo -> that they had obtained <2902 -krateo -> [  
 their ] purpose <4286 -prothesis -> , loosing <0142 -airo ->  
 [ thence ] , they sailed <3881 -paralegoma -> close <0788 -  
 asson -> by Crete <2914 -Krete -> .

1380 1CO 003 018 . Let no <3367 -medeis -> man <3367 -medeis -  
 > deceive <1818 -exapatao -> himself <1438 -heautou -> . If  
 <1487 -ei -> any <1536 -ei tis -> man among <1722 -en -> you  
 seemeth <{1380} -dokeo -> to be wise <4680 -sophos - -onei di smos  
 -> in this <5129 -toutoi -> world <0165 -ai on -> , let him  
 become <1096 -ginomai -> a fool <3474 -moros -> , that he may  
 be wise <4680 -sophos - -onei di smos -> .

1380 1CO 004 009 For I think <{1380} -dokeo -> that God <2316 -  
 theos -> hath set <0584 -apodeiknumi -> forth <0584 -apodeiknumi  
 -> us the apostles <0652 -apostolos -> last <2078 -eschatos -> ,  
 as it were appointed <1935 -epi thanatios -> to death <1935 -  
 epi thanatios -> : for we are made <1096 -ginomai -> a spectacle  
 <2302 -theatron -> unto the world <2889 -kosmos -> , and to  
 angels <0032 -aggelos -> , and to men <0444 -anthropos -> .

1380 1CO 007 040 But she is happier <3107 -makarios -> if <1437  
 -ean -> she so <3779 -houto -> abide <3306 -meno -> , after  
 <2596 -kata -> my judgment <1106 -gnome -> : and I think  
 <{1380} -dokeo -> also <2504 -kago -> that I have <2192 -echo ->  
 the Spirit <4151 -pneuma -> of God <2316 -theos -> .

1380 1CO 008 002 And if <1487 -ei -> any <5100 -tis -> man  
 think <{1380} -dokeo -> that he knoweth <1492 -eido -> any <5100  
 -tis -> thing , he knoweth <1097 -ginosko -> nothing <3762 -  
 oudeis -> yet <3764 -oudepo -> as he ought <1163 -dei -> to know  
 <1097 -ginosko -> .

1380 1CO 010 012 Wherefore <5620 -hoste -> let him that  
 thinketh <{1380} -dokeo -> he standeth <2476 -histemi -> take  
 heed <0991 -blepo -> lest <3361 -me -> he fall <4098 -pipto -> .

1380 1CO 011 016 But if <1487 -ei -> any <5100 -tis -> man seem  
 <{1380} -dokeo -> to be contentious <5380 -philoneikos -> , we  
 have <2192 -echo -> no <3756 -ou -> such <5108 -toioutos ->  
 custom <4914 -sunetheia -> , neither <3761 -oude -> the  
 churches <1577 -ekkllesia -> of God <2316 -theos -> .

1380 1CO 012 022 Nay <0235 -alla -> , much <4183 -polus ->  
 more <3123 -mallon -> those <3588 -ho -> members <3196 -melos ->  
 of the body <4983 -soma -> , which seem <{1380} -dokeo -> to be  
 12/8/2021

more feeble <0772 -asthenes -> , are necessary <0316 -anagkaios -> :

1380 1C0 012 023 And those [ members ] of the body <4983 -soma -> , which <3739 -hos -> we think <{1380} -dokeo -> to be less <0820 -atimos -> honourable <0820 -atimos -> , upon these <5125 -toutois -> we bestow <4060 -peritithemi -> more <4055 -perissoteros -> abundant <4055 -perissoteros -> honour <5092 -time -> ; and our uncomely <0809 -askemon -> [ parts ] have <2192 -echo -> more <4055 -perissoteros -> abundant <4055 -perissoteros -> comeliness <2157 -eushemosune -> .

1380 1C0 014 037 If <1487 -ei -> any <1536 -ei tis -> man think <{1380} -dokeo -> himself to be a prophet <4396 -prophetes -> , or <2228 -e -> spiritual <4152 -pneumatikos -> , let him acknowledge <1921 -epiginosko -> that the things that I write <1125 -grapho -> unto you are the commandments <1785 -entole -> of the Lord <2962 -kurios -> .

1380 2C0 010 009 That I may not seem <{1380} -dokeo -> as if I would terrify <1629 -ekphobeo -> you by letters <1992 -epistole -> .

1380 2C0 011 016 . I say <3004 -lego -> again <3825 -palin -> , Let no <3367 -medeis -> man <5100 -tis -> think <{1380} -dokeo -> me a fool <0878 -aphron -> ; if <1490 -ei de me ( ge ) -> otherwise <1490 -ei de me ( ge ) -> , yet <2579 -kan -> as a fool <0878 -aphron -> receive <1209 -dechomai -> me , that I may boast <2744 -kauchaomai -> myself a little <3397 -mikron -> .

1380 2C0 012 019 Again <3825 -palin -> , think <{1380} -dokeo -> ye that we excuse <0626 -apologeomai -> ourselves unto you ? we speak <2980 -laleo -> before <2714 -katenopion -> God <2316 -theos -> in Christ <5547 -Christos -> : but [ we do ] all <3956 -pas -> things , dearly beloved <0027 -agapetos -> , for your <5216 -humon -> edifying <3619 -oikodome -> .

1380 GAL 002 002 And I went <0305 -anabaino -> up by revelation <0602 -apokalupsis -> , and communicated <0394 -anatithemai -> unto them that gospel <2098 -euaggelion -> which <3739 -hos -> I preach <2784 -kerusso -> among <1722 -en -> the Gentiles <1484 -ethnos -> , but privately <2398 -idios -> to them which were of reputation <{1380} -dokeo -> , lest <3381 -mepos -> by any <3381 -mepos -> means <4458 -pos -> I should run <5143 -trecho -> , or <2228 -e -> had run <5143 -trecho -> , in vain <2756 -kenos -> .

1380 GAL 002 006 But of these who seemed <1380 -dokeo -> to be somewhat <5100 -tis -> , ( whatsoever they were , it maketh <1308 -diaphero -> no <3762 -oudeis -> matter <1308 -diaphero -> to me : God <2316 -theos -> accepteth <2983 -lambano -> no <3756 -ou -> man s <0444 -anthropos -> person <4383 -prosopon -> : ) for they who seemed <{1380} -dokeo -> [ to be somewhat ] in conference <4323 -prosanatithemi -> added <4323 -prosanatithemi -> nothing <3762 -oudeis -> to me :

1380 GAL 002 006 But of these who seemed <{1380} -dokeo -> to be somewhat <5100 -tis -> , ( whatsoever they were , it maketh <1308 -diaphero -> no <3762 -oudeis -> matter <1308 -diaphero -> to me : God <2316 -theos -> accepteth <2983 -lambano -> no <3756 -ou -> man s <0444 -anthropos -> person <4383 -prosopon -> : ) for they who seemed <1380 -dokeo -> [ to be somewhat ] in conference <4323 -prosanatithemi -> added <4323 -prosanatithemi -> nothing <3762 -oudeis -> to me :

1380 GAL 002 009 And when James <2385 -Iakobos -> Cephas

<2786 -Kephas -> , and John <2491 -Ioannes -> , who <3588 -ho -> seemed <{1380} -dokeo -> to be pillars <4769 -stulos -> , perceived <1097 -ginosko -> the grace <5485 -charis -> that was given <1325 -didomi -> unto me , they gave <1325 -didomi -> to me and Barnabas <0921 -Barnabas -> the right <1188 -dexios -> hands of fellowship <2842 -koinonia -> ; that we [ should go ] unto the heathen <1484 -ethnos -> , and they unto the circumcision <4061 -peritome -> .

1380 GAL 006 003 For if <1487 -ei -> a man <5100 -tis -> think <{1380} -dokeo -> himself to be something <5100 -tis -> , when he is nothing <3367 -medeis -> , he deceiveth <5422 -phrenapatao -> himself <1438 -heautou -> .

1380 PHP 003 004 . Though <2539 -kai per -> I might also <2532 -kai -> have <2192 -echo -> confidence <4006 -pepothesis -> in the flesh <4561 -sarx -> . If <1487 -ei -> any <1536 -ei tis -> other <0243 -allos -> man thinketh <{1380} -dokeo -> that he hath whereof he might trust <3982 -pei tho -> in the flesh <4561 -sarx -> , I more <3123 -mallon -> :

1380 HEB 004 001 . Let us therefore <3767 -oun -> fear <5399 -phobeo -> , lest <3379 -mepote -> , a promise <1860 -epaggelia -> being left <2641 -kataleipo -> [ us ] of entering <1525 -eiserchomai -> into <1519 -eis -> his rest <2663 -katapausis -> , any <5100 -tis -> of you should seem <{1380} -dokeo -> to come <5302 -hustereo -> short <5302 -hustereo -> of it .

1380 HEB 010 029 Of how <4214 -posos -> much <4214 -posos -> sorer <5501 -cheiron -> punishment <5098 -timoria -> , suppose <{1380} -dokeo -> ye , shall he be thought worthy <0515 -axiōo -> , who <3588 -ho -> hath trodden <2662 -katapateo -> under <2662 -katapateo -> foot <2662 -katapateo -> the Son <5207 -huios -> of God <2316 -theos -> , and hath counted <2233 -hegeomai -> the blood <0129 -haima -> of the covenant <1242 -diatheke -> , wherewith <3739 -hos -> he was sanctified <0037 -hagiazo -> , an unholy <2839 -koinos -> thing , and hath done <1796 -enubrizo -> despite <1796 -enubrizo -> unto the Spirit <4151 -pneuma -> of grace <5485 -charis -> ?

1380 HEB 012 010 For they verily <3303 -men -> for a few <3641 -oligos -> days <2250 -hemera -> chastened <3811 -paiduo -> [ us ] after <2596 -kata -> their own <0848 -hautou -> pleasure <{1380} -dokeo -> ; but he for [ our ] profit <4851 -sumphero -> , that [ we ] might be partakers <3335 -metalambano -> of his holiness <0041 -hagiotes -> .

1380 HEB 012 011 Now <1161 -de -> no <3756 -ou -> chastening <3809 -paideia -> for the present <3918 -pareimi -> seemeth <{1380} -dokeo -> to be joyous <5479 -chara -> , but grievous <3077 -lupe -> : nevertheless <1161 -de -> afterward <5305 -husteron -> it yieldeth <0591 -apodidomi -> the peaceable <1516 -eirenikos -> fruit <2590 -karpos -> of righteousness <1343 -dikaiosune -> unto them which are exercised <1128 -gumnazo -> thereby <0846 -autos -> .

1380 JAS 001 026 If <1487 -ei -> any <1536 -ei tis -> man among <1722 -en -> you seem <{1380} -dokeo -> to be religious <2357 -threskos -> , and bridlETH <5468 -chalinagogeō -> not his tongue <1100 -glossa -> , but deceiveth <0538 -apatao -> his own <0848 -hautou -> heart <2588 -kardia -> , this <5127 -toutou -> man s religion <2356 -threskeia -> [ is ] vain <3152 -mataios -> .

1380 JAS 004 005 Do ye think <{1380} -dokeo -> that the scripture <1124 -graphe -> saith <3004 -lego -> in vain <2761 -

kenos -> , The spirit <4151 -pneuma -> that dwelleth <2730 -  
katoikeo -> in us lusteth <1971 -epipotheo -> to envy <5355 -  
phthonos -> ?

~~~~~

dokeo 1380 -- be accounted, (of own) please(-ure), be of
reputation, seem (good), suppose, think, trow.

- * accounted , 1380 , 3049 ,
- * pleased , 0700 , 0701 , 1380 , 2100 , 2106 , 2309 , 4909 ,
- * pleasure , 1380 , 2106 , 2107 , 2237 , 2307 , 4684 , 4909 ,
5171 , 5485 ,
- * reputation , 1380 , 1784 , 2758 , 5093 ,
- * seem , 1380 ,
- * seemed , 1380 , 2107 ,
- * seemeth , 1380 ,
- * suppose , 1380 , 3049 , 3543 , 3633 , 5274 ,
- * supposed , 1380 , 2233 , 3543 , 5282 ,
- * supposing , 1380 , 3543 , 3633 ,
- * think , 1380 , 1760 , 2233 , 3049 , 3539 , 3543 , 3633 , 5282 ,
5316 , 5426 ,
- * thinkest , 1380 , 3049 , 5426 ,
- * thinketh , 1380 , 3049 ,
- * thought , 1380 , 1760 , 1911 , 1963 , 2106 , 2233 , 2919 ,
3049 , 3309 , 3540 , 3543 , 4605 ,

~~~~~

#### accounted 1380 # Expanded Dictionary Study

accounted 1380 # dokeo {dok-eh' -o}; a prolonged form of a  
primary verb, doko {dok' -o} (used only in an alternate in  
certain tenses; compare the base of 1166) of the same meaning;  
to think; by implication, to seem (truthfully or uncertainly): --  
be {accounted}, (of own) please(-ure), be of reputation, seem  
(good), suppose, think, trow. [ql]

approved 1384 # dokimos {dok' -ee-mos}; from 1380; properly,  
acceptable (current after assayal), i.e. approved: -- {approved},  
tried. [ql]

be 1380 # dokeo {dok-eh' -o}; a prolonged form of a primary

verb, doko {dok'-o} (used only in an alternate in certain tenses; compare the base of 1166) of the same meaning; to think; by implication, to seem (truthfully or uncertainly): -- be accounted, (of own) please(-ure), {be} of reputation, seem (good), suppose, think, trow. [ql

be 1380 # dokeo {dok-eh'-o}; a prolonged form of a primary verb, doko {dok'-o} (used only in an alternate in certain tenses; compare the base of 1166) of the same meaning; to think; by implication, to seem (truthfully or uncertainly): -- {be} accounted, (of own) please(-ure), be of reputation, seem (good), suppose, think, trow. [ql

be 2106 # eudokeo {yoo-dok-eh'-o}; from 2095 and 1380; to think well of, i.e. approve (an act); specially, to approbate (a person or thing): -- think good, (be well) please(-d), be the good (have, take) pleasure, {be} willing. [ql

be 2106 # eudokeo {yoo-dok-eh'-o}; from 2095 and 1380; to think well of, i.e. approve (an act); specially, to approbate (a person or thing): -- think good, (be well) please(-d), {be} the good (have, take) pleasure, be willing. [ql

be 2106 # eudokeo {yoo-dok-eh'-o}; from 2095 and 1380; to think well of, i.e. approve (an act); specially, to approbate (a person or thing): -- think good, ({be} well) please(-d), be the good (have, take) pleasure, be willing. [ql

beam 1385 # dokos {dok-os'}; from 1209 (through the idea of holding up); a stick of timber: -- {beam}. [ql \*\*\*. doko. See 1380. [ql

decree 1378 # dogma {dog'-mah}; from the base of 1380; a law (civil, ceremonial or ecclesiastical): -- {decree}, ordinance. [ql

desire 2107 # eudokia {yoo-dok-ee'-ah}; from a presumed compound of 2095 and the base of 1380; satisfaction, i.e. (subjectively) delight, or (objectively) kindness, wish, purpose: -- {desire}, good pleasure (will), X seem good. [ql

dignity 1391 # doxa {dox'-ah}; from the base of 1380; glory (as very apparent), in a wide application (literal or figurative, objective or subjective): -- {dignity}, glory(-ious), honour, praise, worship. [ql

earnest 0603 # apokaradokia {ap-ok-ar-ad-ok-ee'-ah}; from a comparative of 575 and a compound of kara (the head) and 1380 (in the sense of watching); intense anticipation: -- {earnest} expectation. [ql

expectation 0603 # apokaradokia {ap-ok-ar-ad-ok-ee'-ah}; from a comparative of 575 and a compound of kara (the head) and 1380 (in the sense of watching); intense anticipation: -- earnest {expectation}. [ql

glory 1391 # doxa {dox'-ah}; from the base of 1380; glory (as very apparent), in a wide application (literal or figurative, objective or subjective): -- dignity, {glory}(-ious), honour, praise, worship. [ql

good 1380 # dokeo {dok-eh'-o}; a prolonged form of a primary verb, doko {dok'-o} (used only in an alternate in certain tenses; compare the base of 1166) of the same meaning; to think; by implication, to seem (truthfully or uncertainly): -- be accounted, (of own) please(-ure), be of reputation, seem ({good}), suppose, think, trow. [ql

good 2106 # eudokeo {yoo-dok-eh' -o}; from 2095 and 1380; to think well of, i.e. approve (an act); specially, to approbate (a person or thing): -- think good, (be well) please(-d), be the {good} (have, take) pleasure, be willing. [ql

good 2106 # eudokeo {yoo-dok-eh' -o}; from 2095 and 1380; to think well of, i.e. approve (an act); specially, to approbate (a person or thing): -- think {good}, (be well) please(-d), be the good (have, take) pleasure, be willing. [ql

good 2107 # eudokia {yoo-dok-ee' -ah}; from a presumed compound of 2095 and the base of 1380; satisfaction, i.e. (subjectively) delight, or (objectively) kindness, wish, purpose: -- desire, good pleasure (will), X seem {good}. [ql

good 2107 # eudokia {yoo-dok-ee' -ah}; from a presumed compound of 2095 and the base of 1380; satisfaction, i.e. (subjectively) delight, or (objectively) kindness, wish, purpose: -- desire, {good} pleasure (will), X seem good. [ql

have 2106 # eudokeo {yoo-dok-eh' -o}; from 2095 and 1380; to think well of, i.e. approve (an act); specially, to approbate (a person or thing): -- think good, (be well) please(-d), be the good ({have}, take) pleasure, be willing. [ql

honour 1391 # doxa {dok' -ah}; from the base of 1380; glory (as very apparent), in a wide application (literal or figurative, objective or subjective): -- dignity, glory(-ious), {honour}, praise, worship. [ql

of 1380 # dokeo {dok-eh' -o}; a prolonged form of a primary verb, doko {dok' -o} (used only in an alternate in certain tenses; compare the base of 1166) of the same meaning; to think; by implication, to seem (truthfully or uncertainly): -- be accounted, (of own) please(-ure), be {of} reputation, seem (good), suppose, think, trow. [ql

of 1380 # dokeo {dok-eh' -o}; a prolonged form of a primary verb, doko {dok' -o} (used only in an alternate in certain tenses; compare the base of 1166) of the same meaning; to think; by implication, to seem (truthfully or uncertainly): -- be accounted, ({of} own) please(-ure), be of reputation, seem (good), suppose, think, trow. [ql

ordinance 1378 # dogma {dog' -mah}; from the base of 1380; a law (civil, ceremonial or ecclesiastical): -- decree, {ordinance}. [ql

own 1380 # dokeo {dok-eh' -o}; a prolonged form of a primary verb, doko {dok' -o} (used only in an alternate in certain tenses; compare the base of 1166) of the same meaning; to think; by implication, to seem (truthfully or uncertainly): -- be accounted, (of {own}) please(-ure), be of reputation, seem (good), suppose, think, trow. [ql

please 1380 # dokeo {dok-eh' -o}; a prolonged form of a primary verb, doko {dok' -o} (used only in an alternate in certain tenses; compare the base of 1166) of the same meaning; to think; by implication, to seem (truthfully or uncertainly): -- be accounted, (of own) {please}(-ure), be of reputation, seem (good), suppose, think, trow. [ql

please 2106 # eudokeo {yoo-dok-eh' -o}; from 2095 and 1380; to think well of, i.e. approve (an act); specially, to approbate (a person or thing): -- think good, (be well) {please}(-d), be the

good (have, take) pleasure, be willing. [ql

pleasure 2106 # eudokeo {yoo-dok-eh'-o}; from 2095 and 1380; to think well of, i.e. approve (an act); specially, to approbate (a person or thing): -- think good, (be well) please(-d), be the good (have, take) {pleasure}, be willing. [ql

pleasure 2107 # eudokia {yoo-dok-ee'-ah}; from a presumed compound of 2095 and the base of 1380; satisfaction, i.e. (subjectively) delight, or (objectively) kindness, wish, purpose: -- desire, good {pleasure} (will), X seem good. [ql

praise 1391 # doxa {dox'-ah}; from the base of 1380; glory (as very apparent), in a wide application (literal or figurative, objective or subjective): -- dignity, glory(-ious), honour, {praise}, worship. [ql

reputation 1380 # dokeo {dok-eh'-o}; a prolonged form of a primary verb, doko {dok'-o} (used only in an alternate in certain tenses; compare the base of 1166) of the same meaning; to think; by implication, to seem (truthfully or uncertainly): -- be accounted, (of own) please(-ure), be of {reputation}, seem (good), suppose, think, trow. [ql

seem 1380 # dokeo {dok-eh'-o}; a prolonged form of a primary verb, doko {dok'-o} (used only in an alternate in certain tenses; compare the base of 1166) of the same meaning; to think; by implication, to seem (truthfully or uncertainly): -- be accounted, (of own) please(-ure), be of reputation, {seem} (good), suppose, think, trow. [ql

seem 2107 # eudokia {yoo-dok-ee'-ah}; from a presumed compound of 2095 and the base of 1380; satisfaction, i.e. (subjectively) delight, or (objectively) kindness, wish, purpose: -- desire, good pleasure (will), X {seem} good. [ql

suppose 1380 # dokeo {dok-eh'-o}; a prolonged form of a primary verb, doko {dok'-o} (used only in an alternate in certain tenses; compare the base of 1166) of the same meaning; to think; by implication, to seem (truthfully or uncertainly): -- be accounted, (of own) please(-ure), be of reputation, seem (good), {suppose}, think, trow. [ql

take 2106 # eudokeo {yoo-dok-eh'-o}; from 2095 and 1380; to think well of, i.e. approve (an act); specially, to approbate (a person or thing): -- think good, (be well) please(-d), be the good (have, {take}) pleasure, be willing. [ql

the 2106 # eudokeo {yoo-dok-eh'-o}; from 2095 and 1380; to think well of, i.e. approve (an act); specially, to approbate (a person or thing): -- think good, (be well) please(-d), be {the} good (have, take) pleasure, be willing. [ql

think 1380 # dokeo {dok-eh'-o}; a prolonged form of a primary verb, doko {dok'-o} (used only in an alternate in certain tenses; compare the base of 1166) of the same meaning; to think; by implication, to seem (truthfully or uncertainly): -- be accounted, (of own) please(-ure), be of reputation, seem (good), suppose, {think}, trow. [ql

think 2106 # eudokeo {yoo-dok-eh'-o}; from 2095 and 1380; to think well of, i.e. approve (an act); specially, to approbate (a person or thing): -- {think} good, (be well) please(-d), be the good (have, take) pleasure, be willing. [ql

tried 1384 # dokimos {dok'-ee-mos}; from 1380; properly,

acceptable (current after assayal), i.e. approved: -- approved, {tried}. [ql

trow 1380 # dokeo {dok-eh'-o}; a prolonged form of a primary verb, doko {dok'-o} (used only in an alternate in certain tenses; compare the base of 1166) of the same meaning; to think; by implication, to seem (truthfully or uncertainly): -- be accounted, (of own) please(-ure), be of reputation, seem (good), suppose, think, {trow}. [ql

well 2106 # eudokeo {yoo-dok-eh'-o}; from 2095 and 1380; to think well of, i.e. approve (an act); specially, to approbate (a person or thing): -- think good, (be {well}) please(-d), be the good (have, take) pleasure, be willing. [ql

will 2107 # eudokia {yoo-dok-ee'-ah}; from a presumed compound of 2095 and the base of 1380; satisfaction, i.e. (subjectively) delight, or (objectively) kindness, wish, purpose: -- desire, good pleasure ({will}), X seem good. [ql

willing 2106 # eudokeo {yoo-dok-eh'-o}; from 2095 and 1380; to think well of, i.e. approve (an act); specially, to approbate (a person or thing): -- think good, (be well) please(-d), be the good (have, take) pleasure, be {willing}. [ql

worship 1391 # doxa {dox'-ah}; from the base of 1380; glory (as very apparent), in a wide application (literal or figurative, objective or subjective): -- dignity, glory(-ious), honour, praise, {worship}. [ql

~~~~~

1380. Cross Reference Study

1380.

1380 dokeo * accounted , {1380 dokeo } , 3049 logizomai ,

1380 dokeo * pleased , 0700 aresko , 0701 arestos , {1380 dokeo } , 2100 euairesteo , 2106 eudokeo , 2309 thelo , 4909 suneudokeo ,

1380 dokeo * pleasure , {1380 dokeo } , 2106 eudokeo , 2107 eudokia , 2237 hedone , 2307 thelema , 4684 spatlaio , 4909 suneudokeo , 5171 truphao , 5485 charis ,

1380 dokeo * reputation , {1380 dokeo } , 1784 entimos , 2758 kenoo , 5093 timios ,

1380 dokeo * seem , {1380 dokeo } ,

1380 dokeo * seemed , {1380 dokeo } , 2107 eudokia ,

1380 dokeo * seemeth , {1380 dokeo } ,

1380 dokeo * suppose , {1380 dokeo } , 3049 logizomai , 3543 nomi zo , 3633 oi omai , 5274 hupolambano ,

1380 dokeo * supposed , {1380 dokeo } , 2233 hegeomai , 3543 nomi zo , 5282 huponoio ,

1380 dokeo * supposing , {1380 dokeo } , 3543 nomi zo , 3633
oi omai ,

1380 dokeo * think , {1380 dokeo } , 1760 enthumeomai , 2233
hegeomai , 3049 logi zomai , 3539 noi eo , 3543 nomi zo , 3633
oi omai , 5282 huponeo , 5316 phai no , 5426 phroneo ,

1380 dokeo * thi nkest , {1380 dokeo } , 3049 logi zomai , 5426
phroneo ,

1380 dokeo * thi nketh , {1380 dokeo } , 3049 logi zomai ,

1380 dokeo * thought , {1380 dokeo } , 1760 enthumeomai , 1911
epi ballo , 1963 epi noia , 2106 eudokeo , 2233 hegeomai ,
2919 kri no , 3049 logi zomai , 3309 merimnao , 3540 noema ,
3543 nomi zo , 4605 Si don ,

~~~~~

1380 - dokeo - Mar 10:42 accounted

1380 - dokeo - Luk 22:24 accounted

1380 - dokeo - Act 15:22 pl eased

1380 - dokeo - Act 15:34 pl eased

1380 - dokeo - Heb 12:10 pl easure

1380 - dokeo - Gal 02:02 reputati on

1380 - dokeo - 1Co 11:16 seem

1380 - dokeo - 1Co 12:22 seem

1380 - dokeo - 2Co 10:09 seem

1380 - dokeo - Heb 04:01 seem

1380 - dokeo - Jam 01:26 seem

1380 - dokeo - Luk 01:03 seemed

1380 - dokeo - Act 15:28 seemed

1380 - dokeo - Act 15:25 seemed

1380 - dokeo - Gal 02:06 seemed

1380 - dokeo - Gal 02:09 seemed

1380 - dokeo - Gal 02:06 seemed

1380 - dokeo - Luk 08:18 seemeth

1380 - dokeo - Act 17:18 seemeth

1380 - dokeo - Act 25:27 seemeth

1380 - dokeo - 1Co 03:18 seemeth

1380 - dokeo - Heb 12: 11 seemeth  
1380 - dokeo - Luk 12: 51 suppose  
1380 - dokeo - Luk 13: 02 suppose  
1380 - dokeo - Heb 10: 29 suppose  
1380 - dokeo - Mar 06: 49 supposed  
1380 - dokeo - Luk 24: 37 supposed  
1380 - dokeo - Joh 20: 15 supposi ng  
1380 - dokeo - Act 27: 13 supposi ng  
1380 - dokeo - Mat 03: 09 thi nk  
1380 - dokeo - Mat 06: 07 thi nk  
1380 - dokeo - Mat 18: 12 thi nk  
1380 - dokeo - Mat 21: 28 thi nk  
1380 - dokeo - Mat 22: 42 thi nk  
1380 - dokeo - Mat 24: 44 thi nk  
1380 - dokeo - Mat 26: 66 thi nk  
1380 - dokeo - Luk 12: 40 thi nk  
1380 - dokeo - Luk 13: 04 thi nk  
1380 - dokeo - Joh 05: 45 thi nk  
1380 - dokeo - Joh 05: 39 thi nk  
1380 - dokeo - Joh 11: 56 thi nk  
1380 - dokeo - Joh 16: 02 thi nk  
1380 - dokeo - 1Co 04: 09 thi nk  
1380 - dokeo - 1Co 07: 40 thi nk  
1380 - dokeo - 1Co 08: 02 thi nk  
1380 - dokeo - 1Co 12: 23 thi nk  
1380 - dokeo - 1Co 14: 37 thi nk  
1380 - dokeo - 2Co 11: 16 thi nk  
1380 - dokeo - 2Co 12: 19 thi nk  
1380 - dokeo - Gal 06: 03 thi nk  
1380 - dokeo - Jam 04: 05 thi nk  
1380 - dokeo - Mat 17: 25 thi nkest  
1380 - dokeo - Mat 22: 17 thi nkest  
1380 - dokeo - Mat 26: 53 thi nkest

1380 - dokeo - Luk 10: 36 thi nkest

1380 - dokeo - 1Co 10: 12 thi nketh

1380 - dokeo - Php 03: 04 thi nketh

1380 - dokeo - Luk 19: 11 thought

1380 - dokeo - Joh 11: 13 thought

1380 - dokeo - Joh 13: 29 thought

1380 - dokeo - Act 12: 09 thought

1380 - dokeo - Act 26: 09 thought

1380 - dokeo - Luk 17: 09 trow

1380 Mt 17:25 thi nkest  
1380 Mt 18:12 thi nk  
1380 Mt 21:28 thi nk  
1380 Mt 22:17 thi nkest  
1380 Mt 22:42 thi nk  
1380 Mt 24:44 thi nk  
1380 Mt 26:53 thi nkest  
1380 Mt 26:66 thi nk  
1380 Mt 3:9 thi nk  
1380 Mt 6:7 thi nk  
1380 Mr 10:42 accounted  
1380 Mr 6:49 supposed  
1380 Lu 10:36 thi nkest  
1380 Lu 12:40 thi nk  
1380 Lu 12:51 suppose  
1380 Lu 13:2 suppose  
1380 Lu 13:4 thi nk  
1380 Lu 17:9 trow  
1380 Lu 19:11 thought  
1380 Lu 1:3 seemed  
1380 Lu 22:24 accounted  
1380 Lu 24:37 supposed  
1380 Lu 8:18 seemeth  
1380 Joh 11:13 thought  
1380 Joh 11:56 thi nk  
1380 Joh 13:29 thought  
1380 Joh 16:2 thi nk  
1380 Joh 20:15 supposi ng  
1380 Joh 5:39 thi nk  
1380 Joh 5:45 thi nk  
1380 Ac 12:9 thought  
1380 Ac 15:22 pl eased  
1380 Ac 15:25 seemed

1380 Ac 15: 28 seemed  
1380 Ac 15: 34 pleased  
1380 Ac 17: 18 seemeth  
1380 Ac 25: 27 seemeth  
1380 Ac 26: 9 thought  
1380 Ac 27: 13 supposing  
1380 1Co 10: 12 thinketh  
1380 1Co 11: 16 seem  
1380 1Co 12: 22 seem  
1380 1Co 12: 23 think  
1380 1Co 14: 37 think  
1380 1Co 3: 18 seemeth  
1380 1Co 4: 9 think  
1380 1Co 7: 40 think  
1380 1Co 8: 2 think  
1380 2Co 10: 9 seem  
1380 2Co 11: 16 think  
1380 2Co 12: 19 think  
1380 Ga 2: 2 reputation  
1380 Ga 2: 6 seemed  
1380 Ga 2: 6 seemed  
1380 Ga 2: 9 seemed  
1380 Ga 6: 3 think  
1380 Php 3: 4 thinketh  
1380 Heb 10: 29 suppose  
1380 Heb 12: 10 pleasure  
1380 Heb 12: 11 seemeth  
1380 Heb 4: 1 seem  
1380 Jas 1: 26 seem  
1380 Jas 4: 5 think

~~~~~


1380. Strong's Dictionary Study

1380. dokeo {dok-eh' -o}; a prolonged form of a primary verb,
doko {dok' -o} (used only in an alternate in certain tenses;
compare the base of 1166) of the same meaning; to think; by
implication, to seem (truthfully or uncertainly): --be accounted,
(of own) please(-ure), be of reputation, seem (good), suppose,
think, trow. [q]

~~~~~

1380 Mt 17:25 thi nkest  
1380 Mt 18:12 thi nk  
1380 Mt 21:28 thi nk  
1380 Mt 22:17 thi nkest  
1380 Mt 22:42 thi nk  
1380 Mt 24:44 thi nk  
1380 Mt 26:53 thi nkest  
1380 Mt 26:66 thi nk  
1380 Mt 3:9 thi nk  
1380 Mt 6:7 thi nk  
1380 Mr 10:42 accounted  
1380 Mr 6:49 supposed  
1380 Lu 10:36 thi nkest  
1380 Lu 12:40 thi nk  
1380 Lu 12:51 suppose  
1380 Lu 13:2 suppose  
1380 Lu 13:4 thi nk  
1380 Lu 17:9 trow  
1380 Lu 19:11 thought  
1380 Lu 1:3 seemed  
1380 Lu 22:24 accounted  
1380 Lu 24:37 supposed  
1380 Lu 8:18 seemeth  
1380 Joh 11:13 thought  
1380 Joh 11:56 thi nk  
1380 Joh 13:29 thought  
1380 Joh 16:2 thi nk  
1380 Joh 20:15 supposi ng  
1380 Joh 5:39 thi nk  
1380 Joh 5:45 thi nk  
1380 Ac 12:9 thought  
1380 Ac 15:22 pl eased  
1380 Ac 15:25 seemed

1380 Ac 15: 28 seemed

1380 Ac 15: 34 pleased

1380 Ac 17: 18 seemeth

1380 Ac 25: 27 seemeth

1380 Ac 26: 9 thought

1380 Ac 27: 13 supposing

1380 1Co 10: 12 thinketh

1380 1Co 11: 16 seem

1380 1Co 12: 22 seem

1380 1Co 12: 23 think

1380 1Co 14: 37 think

1380 1Co 3: 18 seemeth

1380 1Co 4: 9 think

1380 1Co 7: 40 think

1380 1Co 8: 2 think

1380 2Co 10: 9 seem

1380 2Co 11: 16 think

1380 2Co 12: 19 think

1380 Ga 2: 2 reputation

1380 Ga 2: 6 seemed

1380 Ga 2: 6 seemed

1380 Ga 2: 9 seemed

1380 Ga 6: 3 think

1380 Php 3: 4 thinketh

1380 Heb 10: 29 suppose

1380 Heb 12: 10 pleasure

1380 Heb 12: 11 seemeth

1380 Heb 4: 1 seem

1380 Jas 1: 26 seem

1380 Jas 4: 5 think

1380. Strong's Dictionary Study

1380. dokeo {dok-eh' -o}; a prolonged form of a primary verb,  
doko {dok' -o} (used only in an alternate in certain tenses;

compare the base of 1166) of the same meaning; to think; by implication, to seem (truthfully or uncertainly): --be accounted, (of own) please(-ure), be of reputation, seem (good), suppose, think, trow. [q]

~~~~~

1380 -- be accounted, (of own) please(-ure), be of reputation, seem (good), suppose, think, trow.

1380 Interlinear Index Study

1380 MAT 003 009 And think <{1380} -dokeo -> not to say <3004 -lego -> within <1722 -en -> yourselves <1438 -heautou -> , We have <2192 -echo -> Abraham <0011 -Abraam ->to [our] father <3962 -pater -> : for I say <3004 -lego -> unto you , that God <2316 -theos -> is able <1410 -dunamai -> of these <5130 -touton -> stones <3037 -lithos -> to raise <1453 -egei ro -> up children <5043 -teknon -> unto Abraham <11> .

1380 MAT 006 007 But when ye pray <4336 -proseuchomai -> , use not vain repetitions <0945 -battologeio -> , as the heathen <1482 -ethnikos -> [do] : for they think <{1380} -dokeo -> that they shall be heard <1522 -eisakouo -> for their much <4180 -pol ul o gi a -> speaki ng <4180 -pol ul o gi a -> .

1380 MAT 017 025 He saith <3004 -lego -> , Yes <3483 -nai -> . And when <3753 -hote -> he was come <1525 -eiserchomai -> into <1519 -eis -> the house <3614 -oik ia -> , Jesus <2424 -Iesous -> prevented <4399 -prophthano -> him , saying <3004 -lego -> , What <5101 -tis -> thinkest <{1380} -dokeo -> thou , Simon <4613 -Simon -> ? of whom <5101 -tis -> do the kings <0935 -basileus -> of the earth <1093 -ge -> take <2983 -Iambano -> custom <5056 -telos -> or <2228 -e -> tribute <2778 -kensos -> ? of their own children <5207 -huios -> , or <2228 -e -> of strangers <0245 -alIotrios -> ?

1380 MAT 018 012 How <5101 -tis -> think <{1380} -dokeo -> ye ? if <1437 -ean -> a man <0444 -anthropos -> have <1099 -glukus -> an hundred <1540 -hekaton -> sheep <4263 -probaton -> , and one <1520 -heis -> of them be gone <4105 -planao -> astray <4105 -planao -> , doth he not leave <0863 -aphiemi -> the ninety <1768 -ennenekontaennea -> and nine <1768 -ennenekontaennea -> , and goeth <4198 -poreuomai -> into <1909 -epi -> the mountains <3735 -oros -> , and seeketh <2212 -zeteo -> that which <3588 -ho -> is gone astray <4105 -planao -> ?

1380 MAT 021 028 . But what <5101 -tis -> think <{1380} -dokeo -> ye ? A [certain] man <0444 -anthropos -> had <2192 -echo -> two <1417 -duo -> sons <5043 -teknon -> ; and he came <4334 -proserchomai -> to the first <4413 -protos -> , and said <2036 -epo -> , Son <5043 -teknon -> , go <5217 -hupago -> work <2038 -ergazomai -> to day <4594 -semeron -> in my vineyard <0290 -ampelon -> .

1380 MAT 022 017 Tell <2036 -epo -> us therefore <3767 -oun -> , What <5101 -tis -> thinkest <{1380} -dokeo -> thou ? Is it lawful <1832 -exesti -> to give <1325 -di domi -> tribute <2778 -kensos -> unto Caesar <2541 -Kaisar -> , or <2228 -e -> not ?

1380 MAT 022 042 Saying <3004 -lego -> , What <5101 -tis -> think <{1380} -dokeo -> ye of Christ <5547 -Christos -> ? whose <5101 -tis -> son <5207 -huios -> is he ? They say <3004 -lego -> unto him , [The Son] of David <1138 -Dabid -> .

1380 MAT 024 044 Therefore <5124 -touto -> be ye also <2532 -kai -> ready <2092 -hetoimos -> : for in such an hour <5610 -hora -> as ye think <{1380} -dokeo -> not the Son <5207 -huios -> of man <0444 -anthropos -> cometh <2064 -erchomai -> .

1380 MAT 026 053 Thinkest <{1380} -dokeo -> thou that I cannot <1410 -dunamai -> now <0737 -arti -> pray <3870 -parakaleo -> to my Father <3962 -pater -> , and he shall presently <3936 -paristemi -> give <3936 -paristemi -> me more <4119 -pleion -> than <2228 -e -> twelve <1427 -dodeka -> legions <3003 -legeon -> of angels <0032 -aggelos -> ?

1380 MAT 026 066 What <5101 -tis -> think <{1380} -dokeo -> ye ? They answered <0611 -apokrinomai -> and said <2036 -epo -> , He is guilty <1777 -enochos -> of death <2288 -thanatos -> .

1380 MAR 006 049 But when they saw <1492 -eido -> him walking <4043 -peripateo -> upon the sea <2281 -thalassa -> , they supposed <{1380} -dokeo -> it had been <1511 -einai -> a spirit <5326 -phantasma -> , and cried <0349 -anakrazo -> out :

1380 MAR 010 042 But Jesus <2424 -Iesous -> called <4341 -proskaleomai -> them [to him] , and saith <3004 -lego -> unto them , Ye know <1492 -eido -> that they which are accounted <{1380} -dokeo -> to rule <0757 -archo -> over the Gentiles <1484 -ethnos -> exercise <2634 -katakuriouo -> lordship <2634 -katakuriouo -> over them ; and their great <3173 -megas -> ones exercise <2715 -katexousiazouo -> authority <2715 -katexousiazouo -> upon them .

1380 LUK 001 003 It seemed {1380} -dokeo - good to me also <2504 -kago -> , having had perfect LUK 0199 -akribos - understanding <3877 -parakoloutho -> of all <3956 -pas -> things from the very first LUK 0509 -anthen - , to write <1125 -grapho -> unto thee in order <2517 -kathexes -> , most <2903 -kratistos -> excellent <2903 -kratistos -> Theophilus <2321 -Theophilos -> ,

1380 LUK 008 018 Take heed LUK 0991 -blepo - therefore <3767 -oun -> how <4459 -pos -> ye hear LUK 0191 -akouo - : for whosoever LUK 0302 -an - hath <2192 -echo -> , to him shall be given <1325 -didomi -> ; and whosoever LUK 0302 -an - hath <2192 -echo -> not , from him shall be taken LUK 0142 -airo - even <2532 -kai -> that which <3739 -hos -> he seemeth {1380} -dokeo - to have <2192 -echo -> .

1380 LUK 010 036 Which <5101 -tis -> now <3767 -oun -> of these <5130 -touton -> three <5140 -treis -> , thinkest {1380} -dokeo - thou , was neighbour <4139 -plesion -> unto him that fell <1706 -empipto -> among <1519 -eis -> the thieves <3027 -leistes -> ?

1380 LUK 012 040 Be ye therefore <3767 -oun -> ready <2092 -hetoimos -> also <2532 -kai -> : for the Son <5207 -huios -> of man LUK 0444 -anthropos - cometh <2064 -erchomai -> at an hour <5610 -hora -> when ye think {1380} -dokeo - not .

1380 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 -di amerismos - :

1380 LUK 013 002 And Jesus 2424 -Iesous - answering LUK 0611 -apokrinomai - said 2036 -epo - unto them , Suppose {1380} - dokeo - ye that these 3778 -houtos - Galilaeans 1057 - Galilaios - were sinners 0268 -hamartolios - above 3844 -para - all 3956 -pas - the Galilaeans 1057 -Galilaios - , because 3754 -hoti - they suffered 3958 -pascho - such 5108 - toioutos - things ?

1380 LUK 013 004 Or 2228 -e - those 1565 -ekeinos - eighteen 3638 -oktos - , upon whom 3739 -hos - the tower 4444 -purgos - in Siloam 4611 -Siloam - fell 4098 -pipto - , and slew LUK 0615 -apokteino - them , think {1380} -dokeo - ye that they were sinners 3781 -opheiletes - above 3844 -para - all 3956 -pas - men LUK 0444 -anthropos - that dwelt 2730 - katoikeo - in Jerusalem 2419 -Hierousalem - ?

1380 LUK 017 009 Doth he thank 5485 -charis - that servant 1401 -doulos - because 3754 -hoti - he did 4160 -poieo - the things that were commanded 1299 -diatasso - him ? I trow {1380} -dokeo - not .

1380 LUK 019 011 . And as they heard LUK 0191 -akouo - these 5023 -tauta - things , he added 4369 -prostithemi - and spake 2036 -epo - a parable 3850 -parabole - , because 1223 -dia - he was nigh 1451 -eggus - to Jerusalem 2419 - Hierousalem - , and because they thought {1380} -dokeo - that the kingdom LUK 0932 -basileia - of God 2316 -theos - should 3195 -mello - immediately 3916 -parachrema - appear LUK 0398 -anaphaino - .

1380 LUK 022 024 And there was also 2532 -kai - a strife 5379 -philoneikia - among 1722 -en - them , which 5101 -tis - of them should be accounted {1380} -dokeo - the greatest 3187 -meizon - .

1380 LUK 024 037 But they were terrified 4422 -ptoeo - and affrighted 1719 -emphobos - , and supposed {1380} -dokeo - that they had seen 2334 -theoreo - a spirit 4151 -pneuma - .

1380 JOH 005 039 Search <2045 -ereunao -> the scriptures <1124 - graphe -> ; for in them ye think <{1380} -dokeo -> ye have <2192 -echo -> eternal <0166 -aiionios -> life <2222 -zoe -> : and they are they which testify <3140 -martureo -> of me .

1380 JOH 005 045 Do not think <{1380} -dokeo -> that I will accuse <2723 -kategoreo -> you to the Father <3962 -pater -> : there is [one] that accuseth <2723 -kategoreo -> you , [even] Moses <3475 -Moseus -> , in whom <3739 -hos -> ye trust <1679 -elpizo -> .

1380 JOH 011 013 Howbeit Jesus <2424 -Iesous -> spake <2046 - ereo -> of his death <2288 -thanatos -> : but they thought <{1380} -dokeo -> that he had spoken <3004 -lego -> of taking of rest <2838 -koimesis -> in sleep <5258 -hupnos -> .

1380 JOH 011 056 Then <3767 -oun -> sought <2212 -zeteo -> they for Jesus <2424 -Iesous -> , and spake <3004 -lego -> among <3326 -meta -> themselves <0240 -allelon -> , as they stood <2476 -histemi -> in the temple <2411 -hieron -> , What <5101 - tis -> think <{1380} -dokeo -> ye , that he will not come <2064 -erchomai -> to the feast <1859 -heorte -> ?

1380 JOH 013 029 For some <5100 -tis -> [of them] thought <{1380} -dokeo -> , because <1893 -epei -> Judas <2455 -Ioudas -> 12/8/2021

> had <2192 -echo -> the bag <1101 -glossokomon -> , that Jesus <2424 -Iesous -> had said <3004 -Iego -> unto him , Buy <0059 -agorazo -> [those things] that we have <2192 -echo -> need <5532 -chreia -> of against the feast <1859 -heorte -> ; or <2228 -e -> , that he should give <1325 -didomi -> something <5100 -tis -> to the poor <4434 -ptochos -> .

1380 JOH 016 002 They shall put <4160 -poieo -> you out of the synagogues <0656 -aposunagogos -> : yea <0235 -alla -> , the time <5610 -hora -> cometh <2064 -erchomai -> , that whosoever <3588 -ho -> killeth <0615 -apokteino -> you will think <{1380} -dokeo -> that he doeth <4374 -prosphero -> God <2316 -theos -> service <2999 -latreia -> .

1380 JOH 020 015 Jesus <2424 -Iesous -> saith <3004 -Iego -> unto her , Woman <1135 -gune -> , why <5101 -tis -> weepest <2799 -klaio -> thou ? whom <5101 -tis -> seekest <2212 -zeteo -> thou ? She , supposing <{1380} -dokeo -> him to be the gardener <2780 -kepouros -> , saith <3004 -Iego -> unto him , Sir <2962 -kurios -> , if <1487 -ei -> thou have borne <0941 -bastazo -> him hence , tell <2036 -epo -> me where <4226 -pou -> thou hast laid <5087 -tithemi -> him , and I will take <0142 -airo -> him away .

1380 ACT 012 009 And he went <1831 -exerchomai -> out , and followed <0190 -akoloutheo -> him ; and wist <1492 -eido -> not that it was true <0227 -alethes -> which <3588 -ho -> was done <1096 -ginomai -> by the angel <0032 -aggelos -> ; but thought <{1380} -dokeo -> he saw <0991 -blepo -> a vision <3705 -horama -> .

1380 ACT 015 022 . Then <5119 -tote -> pleased <{1380} -dokeo -> it the apostles <0652 -apostolos -> and elders <4245 -presbuteros -> , with the whole <3650 -holos -> church <1577 -ekkllesia -> , to send <3992 -pempo -> chosen <1586 -eklegomai -> men <0435 -aner -> of their own company to Antioch <0490 -Antiocheia -> with Paul <3972 -Paulos -> and Barnabas <0921 -Barnabas -> ; [namely] , Judas <2455 -Ioudas -> surnamed <1941 -epikaleomai -> Barsabas <0923 -Barsabas -> , and Silas <4609 -Silas -> , chief <2233 -hegeomai -> men <0435 -aner -> among <1722 -en -> the brethren <0080 -adephos -> :

1380 ACT 015 025 It seemed <{1380} -dokeo -> good unto us , being assembled <1096 -ginomai -> with one <3661 -homothumadon -> accord <3661 -homothumadon -> , to send <3992 -pempo -> chosen <1586 -eklegomai -> men <0435 -aner -> unto you with our beloved <0027 -agapetos -> Barnabas <0921 -Barnabas -> and Paul <3972 -Paulos -> ,

1380 ACT 015 028 For it seemed <{1380} -dokeo -> good to the Holy <0040 -hagios -> Ghost <4151 -pneuma -> , and to us , to lay <2007 -epitithemi -> upon you no <3367 -medeis -> greater <4119 -pleion -> burden <0922 -baros -> than <4133 -plen -> these <5130 -touton -> necessary <1876 -epanagkes -> things ;

1380 ACT 015 034 Notwithstanding it pleased <{1380} -dokeo -> Silas <4609 -Silas -> to abide <1961 -epimeno -> there <0847 -autou -> still .

1380 ACT 017 018 Then <1161 -de -> certain <5100 -tis -> philosophers <5386 -philosophos -> of the Epicureans <1946 -Epikoureios -> , and of the Stoicks <4770 -Stoikos -> , encountered <4820 -sumballo -> him . And some <5100 -tis -> said <3004 -Iego -> , What <5101 -tis -> will <2309 -thelo -> this <3778 -houtos -> babbler <4691 -spermologos -> say <3004 -Iego -> ? other <1161 -de -> some <3588 -ho -> . He seemeth

<{1380} -dokeo -> to be a setter <2604 -kataggelous -> forth
 <2604 -kataggelous -> of strange <3581 -xenos -> gods <1140 -
 daimonion -> : because <3754 -hoti -> he preached <2907 -kreas -
 > unto them Jesus <2424 -Iesous -> , and the resurrection <0386
 -anastasis -> .

1380 ACT 025 027 For it seemeth <{1380} -dokeo -> to me
 unreasonable <0249 -alogos -> to send <3992 -pempo -> a prisoner
 <1198 -desmios -> , and not withal to signify <4591 -semaino ->
 the crimes <0156 -aitia -> [laid] against <2596 -kata -> him
 .

1380 ACT 026 009 I verily <3767 -oun -> thought <{1380} -dokeo -
 > with myself <1683 -emautou -> , that I ought <1163 -dei -> to
 do <4238 -prasso -> many <4183 -polus -> things contrary <1727 -
 enantios -> to the name <3686 -onoma -> of Jesus <2424 -Iesous -
 > of Nazareth <3478 -Nazareth -> .

1380 ACT 027 013 And when the south <3558 -notos -> wind blew
 <5285 -hupopneo -> softly <5285 -hupopneo -> , supposing
 <{1380} -dokeo -> that they had obtained <2902 -krateo -> [
 their] purpose <4286 -prothesis -> , loosing <0142 -airo ->
 [thence] , they sailed <3881 -paralegoma -> close <0788 -
 asson -> by Crete <2914 -Krete -> .

1380 1C0 003 018 . Let no <3367 -medeis -> man <3367 -medeis -
 > deceive <1818 -exapatao -> himself <1438 -heautou -> . If
 <1487 -ei -> any <1536 -ei tis -> man among <1722 -en -> you
 seemeth <{1380} -dokeo -> to be wise <4680 -sophos - -onei di smos
 -> in this <5129 -toutoi -> world <0165 -ai on -> , let him
 become <1096 -ginomai -> a fool <3474 -moros -> , that he may
 be wise <4680 -sophos - -onei di smos -> .

1380 1C0 004 009 For I think <{1380} -dokeo -> that God <2316 -
 theos -> hath set <0584 -apodeiknumi -> forth <0584 -apodeiknumi
 -> us the apostles <0652 -apostolos -> last <2078 -eschatos -> ,
 as it were appointed <1935 -epi thanatios -> to death <1935 -
 epi thanatios -> : for we are made <1096 -ginomai -> a spectacle
 <2302 -theatron -> unto the world <2889 -kosmos -> , and to
 angels <0032 -aggelos -> , and to men <0444 -anthropos -> .

1380 1C0 007 040 But she is happier <3107 -makarios -> if <1437
 -ean -> she so <3779 -houto -> abide <3306 -meno -> , after
 <2596 -kata -> my judgment <1106 -gnome -> : and I think
 <{1380} -dokeo -> also <2504 -kago -> that I have <2192 -echo ->
 the Spirit <4151 -pneuma -> of God <2316 -theos -> .

1380 1C0 008 002 And if <1487 -ei -> any <5100 -tis -> man
 think <{1380} -dokeo -> that he knoweth <1492 -eido -> any <5100
 -tis -> thing , he knoweth <1097 -ginosko -> nothing <3762 -
 oudeis -> yet <3764 -oudepo -> as he ought <1163 -dei -> to know
 <1097 -ginosko -> .

1380 1C0 010 012 Wherefore <5620 -hoste -> let him that
 thinketh <{1380} -dokeo -> he standeth <2476 -histemi -> take
 heed <0991 -blepo -> lest <3361 -me -> he fall <4098 -pipto -> .

1380 1C0 011 016 But if <1487 -ei -> any <5100 -tis -> man seem
 <{1380} -dokeo -> to be contentious <5380 -philoneikos -> , we
 have <2192 -echo -> no <3756 -ou -> such <5108 -toioutos ->
 custom <4914 -sunetheia -> , neither <3761 -oude -> the
 churches <1577 -ekkllesia -> of God <2316 -theos -> .

1380 1C0 012 022 Nay <0235 -alla -> , much <4183 -polus ->
 more <3123 -mallon -> those <3588 -ho -> members <3196 -melos ->
 of the body <4983 -soma -> , which seem <{1380} -dokeo -> to be
 12/8/2021

more feeble <0772 -asthenes -> , are necessary <0316 -anagkaios -> :

1380 1C0 012 023 And those [members] of the body <4983 -soma -> , which <3739 -hos -> we think <{1380} -dokeo -> to be less <0820 -atimos -> honourable <0820 -atimos -> , upon these <5125 -toutois -> we bestow <4060 -peritithemi -> more <4055 -perissoteros -> abundant <4055 -perissoteros -> honour <5092 -time -> ; and our uncomely <0809 -askemon -> [parts] have <2192 -echo -> more <4055 -perissoteros -> abundant <4055 -perissoteros -> comeliness <2157 -eushemosune -> .

1380 1C0 014 037 If <1487 -ei -> any <1536 -ei tis -> man think <{1380} -dokeo -> himself to be a prophet <4396 -prophetes -> , or <2228 -e -> spiritual <4152 -pneumatikos -> , let him acknowledge <1921 -epiginosko -> that the things that I write <1125 -grapho -> unto you are the commandments <1785 -entole -> of the Lord <2962 -kurios -> .

1380 2C0 010 009 That I may not seem <{1380} -dokeo -> as if I would terrify <1629 -ekphobeo -> you by letters <1992 -epistole -> .

1380 2C0 011 016 . I say <3004 -lego -> again <3825 -palin -> , Let no <3367 -medeis -> man <5100 -tis -> think <{1380} -dokeo -> me a fool <0878 -aphron -> ; if <1490 -ei de me (ge) -> otherwise <1490 -ei de me (ge) -> , yet <2579 -kan -> as a fool <0878 -aphron -> receive <1209 -dechomai -> me , that I may boast <2744 -kauchaomai -> myself a little <3397 -mikron -> .

1380 2C0 012 019 Again <3825 -palin -> , think <{1380} -dokeo -> ye that we excuse <0626 -apologeomai -> ourselves unto you ? we speak <2980 -laleo -> before <2714 -katenopion -> God <2316 -theos -> in Christ <5547 -Christos -> : but [we do] all <3956 -pas -> things , dearly beloved <0027 -agapetos -> , for your <5216 -humon -> edifying <3619 -oikodome -> .

1380 GAL 002 002 And I went <0305 -anabaino -> up by revelation <0602 -apokalupsis -> , and communicated <0394 -anatithemai -> unto them that gospel <2098 -euaggelion -> which <3739 -hos -> I preach <2784 -kerusso -> among <1722 -en -> the Gentiles <1484 -ethnos -> , but privately <2398 -idios -> to them which were of reputation <{1380} -dokeo -> , lest <3381 -mepos -> by any <3381 -mepos -> means <4458 - -pos -> I should run <5143 -trecho -> , or <2228 -e -> had run <5143 -trecho -> , in vain <2756 -kenos -> .

1380 GAL 002 006 But of these who seemed <1380 -dokeo -> to be somewhat <5100 -tis -> , (whatsoever they were , it maketh <1308 -diaphero -> no <3762 -oudeis -> matter <1308 -diaphero -> to me : God <2316 -theos -> accepteth <2983 -lambano -> no <3756 -ou -> man s <0444 -anthropos -> person <4383 -prosopon -> :) for they who seemed <{1380} -dokeo -> [to be somewhat] in conference <4323 -prosanatithemi -> added <4323 -prosanatithemi -> nothing <3762 -oudeis -> to me :

1380 GAL 002 006 But of these who seemed <{1380} -dokeo -> to be somewhat <5100 -tis -> , (whatsoever they were , it maketh <1308 -diaphero -> no <3762 -oudeis -> matter <1308 -diaphero -> to me : God <2316 -theos -> accepteth <2983 -lambano -> no <3756 -ou -> man s <0444 -anthropos -> person <4383 -prosopon -> :) for they who seemed <1380 -dokeo -> [to be somewhat] in conference <4323 -prosanatithemi -> added <4323 -prosanatithemi -> nothing <3762 -oudeis -> to me :

1380 GAL 002 009 And when James <2385 -Iakobos -> Cephas

<2786 -Kephas -> , and John <2491 -Ioannes -> , who <3588 -ho -> seemed <{1380} -dokeo -> to be pillars <4769 -stulos -> , perceived <1097 -ginosko -> the grace <5485 -charis -> that was given <1325 -didomi -> unto me , they gave <1325 -didomi -> to me and Barnabas <0921 -Barnabas -> the right <1188 -dexios -> hands of fellowship <2842 -koinonia -> ; that we [should go] unto the heathen <1484 -ethnos -> , and they unto the circumcision <4061 -peritome -> .

1380 GAL 006 003 For if <1487 -ei -> a man <5100 -tis -> think <{1380} -dokeo -> himself to be something <5100 -tis -> , when he is nothing <3367 -medeis -> , he deceiveth <5422 -phrenapatao -> himself <1438 -heautou -> .

1380 PHP 003 004 . Though <2539 -kai per -> I might also <2532 -kai -> have <2192 -echo -> confidence <4006 -pepothesis -> in the flesh <4561 -sarx -> . If <1487 -ei -> any <1536 -ei tis -> other <0243 -allos -> man thinketh <{1380} -dokeo -> that he hath whereof he might trust <3982 -pei tho -> in the flesh <4561 -sarx -> , I more <3123 -mallon -> :

1380 HEB 004 001 . Let us therefore <3767 -oun -> fear <5399 -phobeo -> , lest <3379 -mepote -> , a promise <1860 -epaggelia -> being left <2641 -kataleipo -> [us] of entering <1525 -eiserchomai -> into <1519 -eis -> his rest <2663 -katapausis -> , any <5100 -tis -> of you should seem <{1380} -dokeo -> to come <5302 -hustereo -> short <5302 -hustereo -> of it .

1380 HEB 010 029 Of how <4214 -posos -> much <4214 -posos -> sorer <5501 -cheiron -> punishment <5098 -timoria -> , suppose <{1380} -dokeo -> ye , shall he be thought worthy <0515 -axioo -> , who <3588 -ho -> hath trodden <2662 -katapateo -> under <2662 -katapateo -> foot <2662 -katapateo -> the Son <5207 -huios -> of God <2316 -theos -> , and hath counted <2233 -hegeomai -> the blood <0129 -haima -> of the covenant <1242 -diatheke -> , wherewith <3739 -hos -> he was sanctified <0037 -hagiazo -> , an unholy <2839 -koinos -> thing , and hath done <1796 -enubrizo -> despite <1796 -enubrizo -> unto the Spirit <4151 -pneuma -> of grace <5485 -charis -> ?

1380 HEB 012 010 For they verily <3303 -men -> for a few <3641 -oligos -> days <2250 -hemera -> chastened <3811 -paiduo -> [us] after <2596 -kata -> their own <0848 -hautou -> pleasure <{1380} -dokeo -> ; but he for [our] profit <4851 -sumphero -> , that [we] might be partakers <3335 -metalambano -> of his holiness <0041 -hagiotes -> .

1380 HEB 012 011 Now <1161 -de -> no <3756 -ou -> chastening <3809 -paideia -> for the present <3918 -pareimi -> seemeth <{1380} -dokeo -> to be joyous <5479 -chara -> , but grievous <3077 -lupe -> : nevertheless <1161 -de -> afterward <5305 -husteron -> it yieldeth <0591 -apodidomi -> the peaceable <1516 -eirenikos -> fruit <2590 -karpos -> of righteousness <1343 -dikaiosune -> unto them which are exercised <1128 -gumnazo -> thereby <0846 -autos -> .

1380 JAS 001 026 If <1487 -ei -> any <1536 -ei tis -> man among <1722 -en -> you seem <{1380} -dokeo -> to be religious <2357 -threskos -> , and bridlETH <5468 -chalinagogeo -> not his tongue <1100 -glossa -> , but deceiveth <0538 -apatao -> his own <0848 -hautou -> heart <2588 -kardia -> , this <5127 -toutou -> man s religion <2356 -threskeia -> [is] vain <3152 -mataios -> .

1380 JAS 004 005 Do ye think <{1380} -dokeo -> that the scripture <1124 -graphe -> saith <3004 -lego -> in vain <2761 -

kenos -> , The spirit <4151 -pneuma -> that dwelleth <2730 -
katoikeo -> in us lusteth <1971 -epipotheo -> to envy <5355 -
phthonos -> ?

~~~~~

dokeo 1380 -- be accounted, (of own) please(-ure), be of  
reputation, seem (good), suppose, think, trow.

- \* accounted , 1380 , 3049 ,
- \* pleased , 0700 , 0701 , 1380 , 2100 , 2106 , 2309 , 4909 ,
- \* pleasure , 1380 , 2106 , 2107 , 2237 , 2307 , 4684 , 4909 ,  
5171 , 5485 ,
- \* reputation , 1380 , 1784 , 2758 , 5093 ,
- \* seem , 1380 ,
- \* seemed , 1380 , 2107 ,
- \* seemeth , 1380 ,
- \* suppose , 1380 , 3049 , 3543 , 3633 , 5274 ,
- \* supposed , 1380 , 2233 , 3543 , 5282 ,
- \* supposing , 1380 , 3543 , 3633 ,
- \* think , 1380 , 1760 , 2233 , 3049 , 3539 , 3543 , 3633 , 5282 ,  
5316 , 5426 ,
- \* thinkest , 1380 , 3049 , 5426 ,
- \* thinketh , 1380 , 3049 ,
- \* thought , 1380 , 1760 , 1911 , 1963 , 2106 , 2233 , 2919 ,  
3049 , 3309 , 3540 , 3543 , 4605 ,

~~~~~

accounted 1380 # Expanded Dictionary Study

accounted 1380 # dokeo {dok-eh' -o}; a prolonged form of a
primary verb, doko {dok' -o} (used only in an alternate in
certain tenses; compare the base of 1166) of the same meaning;
to think; by implication, to seem (truthfully or uncertainly): --
be {accounted}, (of own) please(-ure), be of reputation, seem
(good), suppose, think, trow. [ql]

approved 1384 # dokimos {dok' -ee-mos}; from 1380; properly,
acceptable (current after assayal), i.e. approved: -- {approved},
tried. [ql]

be 1380 # dokeo {dok-eh' -o}; a prolonged form of a primary

verb, doko {dok'-o} (used only in an alternate in certain tenses; compare the base of 1166) of the same meaning; to think; by implication, to seem (truthfully or uncertainly): -- be accounted, (of own) please(-ure), {be} of reputation, seem (good), suppose, think, trow. [ql

be 1380 # dokeo {dok-eh'-o}; a prolonged form of a primary verb, doko {dok'-o} (used only in an alternate in certain tenses; compare the base of 1166) of the same meaning; to think; by implication, to seem (truthfully or uncertainly): -- {be} accounted, (of own) please(-ure), be of reputation, seem (good), suppose, think, trow. [ql

be 2106 # eudokeo {yoo-dok-eh'-o}; from 2095 and 1380; to think well of, i.e. approve (an act); specially, to approbate (a person or thing): -- think good, (be well) please(-d), be the good (have, take) pleasure, {be} willing. [ql

be 2106 # eudokeo {yoo-dok-eh'-o}; from 2095 and 1380; to think well of, i.e. approve (an act); specially, to approbate (a person or thing): -- think good, (be well) please(-d), {be} the good (have, take) pleasure, be willing. [ql

be 2106 # eudokeo {yoo-dok-eh'-o}; from 2095 and 1380; to think well of, i.e. approve (an act); specially, to approbate (a person or thing): -- think good, ({be} well) please(-d), be the good (have, take) pleasure, be willing. [ql

beam 1385 # dokos {dok-os'}; from 1209 (through the idea of holding up); a stick of timber: -- {beam}. [ql ***. doko. See 1380. [ql

decree 1378 # dogma {dog'-mah}; from the base of 1380; a law (civil, ceremonial or ecclesiastical): -- {decree}, ordinance. [ql

desire 2107 # eudokia {yoo-dok-ee'-ah}; from a presumed compound of 2095 and the base of 1380; satisfaction, i.e. (subjectively) delight, or (objectively) kindness, wish, purpose: -- {desire}, good pleasure (will), X seem good. [ql

dignity 1391 # doxa {dox'-ah}; from the base of 1380; glory (as very apparent), in a wide application (literal or figurative, objective or subjective): -- {dignity}, glory(-ious), honour, praise, worship. [ql

earnest 0603 # apokaradokia {ap-ok-ar-ad-ok-ee'-ah}; from a comparative of 575 and a compound of kara (the head) and 1380 (in the sense of watching); intense anticipation: -- {earnest} expectation. [ql

expectation 0603 # apokaradokia {ap-ok-ar-ad-ok-ee'-ah}; from a comparative of 575 and a compound of kara (the head) and 1380 (in the sense of watching); intense anticipation: -- earnest {expectation}. [ql

glory 1391 # doxa {dox'-ah}; from the base of 1380; glory (as very apparent), in a wide application (literal or figurative, objective or subjective): -- dignity, {glory}(-ious), honour, praise, worship. [ql

good 1380 # dokeo {dok-eh'-o}; a prolonged form of a primary verb, doko {dok'-o} (used only in an alternate in certain tenses; compare the base of 1166) of the same meaning; to think; by implication, to seem (truthfully or uncertainly): -- be accounted, (of own) please(-ure), be of reputation, seem ({good}), suppose, think, trow. [ql

good 2106 # eudokeo {yoo-dok-eh' -o}; from 2095 and 1380; to think well of, i.e. approve (an act); specially, to approbate (a person or thing): -- think good, (be well) please(-d), be the {good} (have, take) pleasure, be willing. [ql

good 2106 # eudokeo {yoo-dok-eh' -o}; from 2095 and 1380; to think well of, i.e. approve (an act); specially, to approbate (a person or thing): -- think {good}, (be well) please(-d), be the good (have, take) pleasure, be willing. [ql

good 2107 # eudokia {yoo-dok-ee' -ah}; from a presumed compound of 2095 and the base of 1380; satisfaction, i.e. (subjectively) delight, or (objectively) kindness, wish, purpose: -- desire, good pleasure (will), X seem {good}. [ql

good 2107 # eudokia {yoo-dok-ee' -ah}; from a presumed compound of 2095 and the base of 1380; satisfaction, i.e. (subjectively) delight, or (objectively) kindness, wish, purpose: -- desire, {good} pleasure (will), X seem good. [ql

have 2106 # eudokeo {yoo-dok-eh' -o}; from 2095 and 1380; to think well of, i.e. approve (an act); specially, to approbate (a person or thing): -- think good, (be well) please(-d), be the good ({have}, take) pleasure, be willing. [ql

honour 1391 # doxa {dok' -ah}; from the base of 1380; glory (as very apparent), in a wide application (literal or figurative, objective or subjective): -- dignity, glory(-ious), {honour}, praise, worship. [ql

of 1380 # dokeo {dok-eh' -o}; a prolonged form of a primary verb, doko {dok' -o} (used only in an alternate in certain tenses; compare the base of 1166) of the same meaning; to think; by implication, to seem (truthfully or uncertainly): -- be accounted, (of own) please(-ure), be {of} reputation, seem (good), suppose, think, trow. [ql

of 1380 # dokeo {dok-eh' -o}; a prolonged form of a primary verb, doko {dok' -o} (used only in an alternate in certain tenses; compare the base of 1166) of the same meaning; to think; by implication, to seem (truthfully or uncertainly): -- be accounted, ({of} own) please(-ure), be of reputation, seem (good), suppose, think, trow. [ql

ordinance 1378 # dogma {dog' -mah}; from the base of 1380; a law (civil, ceremonial or ecclesiastical): -- decree, {ordinance}. [ql

own 1380 # dokeo {dok-eh' -o}; a prolonged form of a primary verb, doko {dok' -o} (used only in an alternate in certain tenses; compare the base of 1166) of the same meaning; to think; by implication, to seem (truthfully or uncertainly): -- be accounted, (of {own}) please(-ure), be of reputation, seem (good), suppose, think, trow. [ql

please 1380 # dokeo {dok-eh' -o}; a prolonged form of a primary verb, doko {dok' -o} (used only in an alternate in certain tenses; compare the base of 1166) of the same meaning; to think; by implication, to seem (truthfully or uncertainly): -- be accounted, (of own) {please}(-ure), be of reputation, seem (good), suppose, think, trow. [ql

please 2106 # eudokeo {yoo-dok-eh' -o}; from 2095 and 1380; to think well of, i.e. approve (an act); specially, to approbate (a person or thing): -- think good, (be well) {please}(-d), be the

good (have, take) pleasure, be willing. [ql

pleasure 2106 # eudokeo {yoo-dok-eh'-o}; from 2095 and 1380; to think well of, i.e. approve (an act); specially, to approbate (a person or thing): -- think good, (be well) please(-d), be the good (have, take) {pleasure}, be willing. [ql

pleasure 2107 # eudokia {yoo-dok-ee'-ah}; from a presumed compound of 2095 and the base of 1380; satisfaction, i.e. (subjectively) delight, or (objectively) kindness, wish, purpose: -- desire, good {pleasure} (will), X seem good. [ql

praise 1391 # doxa {dox'-ah}; from the base of 1380; glory (as very apparent), in a wide application (literal or figurative, objective or subjective): -- dignity, glory(-ious), honour, {praise}, worship. [ql

reputation 1380 # dokeo {dok-eh'-o}; a prolonged form of a primary verb, doko {dok'-o} (used only in an alternate in certain tenses; compare the base of 1166) of the same meaning; to think; by implication, to seem (truthfully or uncertainly): -- be accounted, (of own) please(-ure), be of {reputation}, seem (good), suppose, think, trow. [ql

seem 1380 # dokeo {dok-eh'-o}; a prolonged form of a primary verb, doko {dok'-o} (used only in an alternate in certain tenses; compare the base of 1166) of the same meaning; to think; by implication, to seem (truthfully or uncertainly): -- be accounted, (of own) please(-ure), be of reputation, {seem} (good), suppose, think, trow. [ql

seem 2107 # eudokia {yoo-dok-ee'-ah}; from a presumed compound of 2095 and the base of 1380; satisfaction, i.e. (subjectively) delight, or (objectively) kindness, wish, purpose: -- desire, good pleasure (will), X {seem} good. [ql

suppose 1380 # dokeo {dok-eh'-o}; a prolonged form of a primary verb, doko {dok'-o} (used only in an alternate in certain tenses; compare the base of 1166) of the same meaning; to think; by implication, to seem (truthfully or uncertainly): -- be accounted, (of own) please(-ure), be of reputation, seem (good), {suppose}, think, trow. [ql

take 2106 # eudokeo {yoo-dok-eh'-o}; from 2095 and 1380; to think well of, i.e. approve (an act); specially, to approbate (a person or thing): -- think good, (be well) please(-d), be the good (have, {take}) pleasure, be willing. [ql

the 2106 # eudokeo {yoo-dok-eh'-o}; from 2095 and 1380; to think well of, i.e. approve (an act); specially, to approbate (a person or thing): -- think good, (be well) please(-d), be {the} good (have, take) pleasure, be willing. [ql

think 1380 # dokeo {dok-eh'-o}; a prolonged form of a primary verb, doko {dok'-o} (used only in an alternate in certain tenses; compare the base of 1166) of the same meaning; to think; by implication, to seem (truthfully or uncertainly): -- be accounted, (of own) please(-ure), be of reputation, seem (good), suppose, {think}, trow. [ql

think 2106 # eudokeo {yoo-dok-eh'-o}; from 2095 and 1380; to think well of, i.e. approve (an act); specially, to approbate (a person or thing): -- {think} good, (be well) please(-d), be the good (have, take) pleasure, be willing. [ql

tried 1384 # dokimos {dok'-ee-mos}; from 1380; properly,

acceptable (current after assayal), i.e. approved: -- approved, {tried}. [ql

trow 1380 # dokeo {dok-eh'-o}; a prolonged form of a primary verb, doko {dok'-o} (used only in an alternate in certain tenses; compare the base of 1166) of the same meaning; to think; by implication, to seem (truthfully or uncertainly): -- be accounted, (of own) please(-ure), be of reputation, seem (good), suppose, think, {trow}. [ql

well 2106 # eudokeo {yoo-dok-eh'-o}; from 2095 and 1380; to think well of, i.e. approve (an act); specially, to approbate (a person or thing): -- think good, (be {well}) please(-d), be the good (have, take) pleasure, be willing. [ql

will 2107 # eudokia {yoo-dok-ee'-ah}; from a presumed compound of 2095 and the base of 1380; satisfaction, i.e. (subjectively) delight, or (objectively) kindness, wish, purpose: -- desire, good pleasure ({will}), X seem good. [ql

willing 2106 # eudokeo {yoo-dok-eh'-o}; from 2095 and 1380; to think well of, i.e. approve (an act); specially, to approbate (a person or thing): -- think good, (be well) please(-d), be the good (have, take) pleasure, be {willing}. [ql

worship 1391 # doxa {dox'-ah}; from the base of 1380; glory (as very apparent), in a wide application (literal or figurative, objective or subjective): -- dignity, glory(-ious), honour, praise, {worship}. [ql

~~~~~

#### 1380. Cross Reference Study

1380.

1380 dokeo \* accounted , {1380 dokeo } , 3049 logizomai ,

1380 dokeo \* pleased , 0700 aresko , 0701 arestos , {1380 dokeo } , 2100 euaresto , 2106 eudokeo , 2309 thelo , 4909 suneudokeo ,

1380 dokeo \* pleasure , {1380 dokeo } , 2106 eudokeo , 2107 eudokia , 2237 hedone , 2307 thelema , 4684 spatlaio , 4909 suneudokeo , 5171 truphao , 5485 charis ,

1380 dokeo \* reputation , {1380 dokeo } , 1784 entimos , 2758 kenoo , 5093 timios ,

1380 dokeo \* seem , {1380 dokeo } ,

1380 dokeo \* seemed , {1380 dokeo } , 2107 eudokia ,

1380 dokeo \* seemeth , {1380 dokeo } ,

1380 dokeo \* suppose , {1380 dokeo } , 3049 logizomai , 3543 nomi zo , 3633 oi omai , 5274 hupolambano ,

1380 dokeo \* supposed , {1380 dokeo } , 2233 hegeomai , 3543 nomi zo , 5282 huponoio ,

1380 dokeo \* supposing , {1380 dokeo } , 3543 nomi zo , 3633  
oi omai ,

1380 dokeo \* think , {1380 dokeo } , 1760 enthumeomai , 2233  
hegeomai , 3049 logizomai , 3539 noieo , 3543 nomi zo , 3633  
oi omai , 5282 huponeo , 5316 phaino , 5426 phroneo ,

1380 dokeo \* thinkest , {1380 dokeo } , 3049 logizomai , 5426  
phroneo ,

1380 dokeo \* thinketh , {1380 dokeo } , 3049 logizomai ,

1380 dokeo \* thought , {1380 dokeo } , 1760 enthumeomai , 1911  
epiballo , 1963 epinoia , 2106 eudokeo , 2233 hegeomai ,  
2919 kri no , 3049 logizomai , 3309 merimnao , 3540 noema ,  
3543 nomi zo , 4605 Si don ,

~~~~~

1380 - dokeo - Mar 10:42 accounted

1380 - dokeo - Luk 22:24 accounted

1380 - dokeo - Act 15:22 pleased

1380 - dokeo - Act 15:34 pleased

1380 - dokeo - Heb 12:10 pleasure

1380 - dokeo - Gal 02:02 reputation

1380 - dokeo - 1Co 11:16 seem

1380 - dokeo - 1Co 12:22 seem

1380 - dokeo - 2Co 10:09 seem

1380 - dokeo - Heb 04:01 seem

1380 - dokeo - Jam 01:26 seem

1380 - dokeo - Luk 01:03 seemed

1380 - dokeo - Act 15:28 seemed

1380 - dokeo - Act 15:25 seemed

1380 - dokeo - Gal 02:06 seemed

1380 - dokeo - Gal 02:09 seemed

1380 - dokeo - Gal 02:06 seemed

1380 - dokeo - Luk 08:18 seemeth

1380 - dokeo - Act 17:18 seemeth

1380 - dokeo - Act 25:27 seemeth

1380 - dokeo - 1Co 03:18 seemeth

1380 - dokeo - Heb 12: 11 seemeth
1380 - dokeo - Luk 12: 51 suppose
1380 - dokeo - Luk 13: 02 suppose
1380 - dokeo - Heb 10: 29 suppose
1380 - dokeo - Mar 06: 49 supposed
1380 - dokeo - Luk 24: 37 supposed
1380 - dokeo - Joh 20: 15 supposi ng
1380 - dokeo - Act 27: 13 supposi ng
1380 - dokeo - Mat 03: 09 thi nk
1380 - dokeo - Mat 06: 07 thi nk
1380 - dokeo - Mat 18: 12 thi nk
1380 - dokeo - Mat 21: 28 thi nk
1380 - dokeo - Mat 22: 42 thi nk
1380 - dokeo - Mat 24: 44 thi nk
1380 - dokeo - Mat 26: 66 thi nk
1380 - dokeo - Luk 12: 40 thi nk
1380 - dokeo - Luk 13: 04 thi nk
1380 - dokeo - Joh 05: 45 thi nk
1380 - dokeo - Joh 05: 39 thi nk
1380 - dokeo - Joh 11: 56 thi nk
1380 - dokeo - Joh 16: 02 thi nk
1380 - dokeo - 1Co 04: 09 thi nk
1380 - dokeo - 1Co 07: 40 thi nk
1380 - dokeo - 1Co 08: 02 thi nk
1380 - dokeo - 1Co 12: 23 thi nk
1380 - dokeo - 1Co 14: 37 thi nk
1380 - dokeo - 2Co 11: 16 thi nk
1380 - dokeo - 2Co 12: 19 thi nk
1380 - dokeo - Gal 06: 03 thi nk
1380 - dokeo - Jam 04: 05 thi nk
1380 - dokeo - Mat 17: 25 thi nkest
1380 - dokeo - Mat 22: 17 thi nkest
1380 - dokeo - Mat 26: 53 thi nkest

1380 - dokeo - Luk 10: 36 thi nkest

1380 - dokeo - 1Co 10: 12 thi nketh

1380 - dokeo - Php 03: 04 thi nketh

1380 - dokeo - Luk 19: 11 thought

1380 - dokeo - Joh 11: 13 thought

1380 - dokeo - Joh 13: 29 thought

1380 - dokeo - Act 12: 09 thought

1380 - dokeo - Act 26: 09 thought

1380 - dokeo - Luk 17: 09 trow

1380 - dokeo - Mar 10:42 accounted
1380 - dokeo - Luk 22:24 accounted
1380 - dokeo - Act 15:22 pleased
1380 - dokeo - Act 15:34 pleased
1380 - dokeo - Heb 12:10 pleasure
1380 - dokeo - Gal 02:02 reputation
1380 - dokeo - 1Co 11:16 seem
1380 - dokeo - 1Co 12:22 seem
1380 - dokeo - 2Co 10:09 seem
1380 - dokeo - Heb 04:01 seem
1380 - dokeo - Jam 01:26 seem
1380 - dokeo - Luk 01:03 seemed
1380 - dokeo - Act 15:28 seemed
1380 - dokeo - Act 15:25 seemed
1380 - dokeo - Gal 02:06 seemed
1380 - dokeo - Gal 02:09 seemed
1380 - dokeo - Gal 02:06 seemed
1380 - dokeo - Luk 08:18 seemeth
1380 - dokeo - Act 17:18 seemeth
1380 - dokeo - Act 25:27 seemeth
1380 - dokeo - 1Co 03:18 seemeth
1380 - dokeo - Heb 12:11 seemeth
1380 - dokeo - Luk 12:51 suppose
1380 - dokeo - Luk 13:02 suppose
1380 - dokeo - Heb 10:29 suppose
1380 - dokeo - Mar 06:49 supposed
1380 - dokeo - Luk 24:37 supposed
1380 - dokeo - Joh 20:15 supposing
1380 - dokeo - Act 27:13 supposing
1380 - dokeo - Mat 03:09 think
1380 - dokeo - Mat 06:07 think
1380 - dokeo - Mat 18:12 think
1380 - dokeo - Mat 21:28 think
1380 - dokeo - Mat 22:42 think
1380 - dokeo - Mat 24:44 think
1380 - dokeo - Mat 26:66 think
1380 - dokeo - Luk 12:40 think
1380 - dokeo - Luk 13:04 think
1380 - dokeo - Joh 05:45 think
1380 - dokeo - Joh 05:39 think
1380 - dokeo - Joh 11:56 think
1380 - dokeo - Joh 16:02 think
1380 - dokeo - 1Co 04:09 think
1380 - dokeo - 1Co 07:40 think
1380 - dokeo - 1Co 08:02 think
1380 - dokeo - 1Co 12:23 think
1380 - dokeo - 1Co 14:37 think
1380 - dokeo - 2Co 11:16 think
1380 - dokeo - 2Co 12:19 think
1380 - dokeo - Gal 06:03 think
1380 - dokeo - Jam 04:05 think
1380 - dokeo - Mat 17:25 thinkest
1380 - dokeo - Mat 22:17 thinkest
1380 - dokeo - Mat 26:53 thinkest
1380 - dokeo - Luk 10:36 thinkest
1380 - dokeo - 1Co 10:12 thinketh
1380 - dokeo - Php 03:04 thinketh
1380 - dokeo - Luk 19:11 thought
1380 - dokeo - Joh 11:13 thought
1380 - dokeo - Joh 13:29 thought
1380 - dokeo - Act 12:09 thought
1380 - dokeo - Act 26:09 thought
1380 - dokeo - Luk 17:09 throw

1380 -- be accounted, (of own) please(-ure), be of reputation,
seem (good), suppose, think, trow.

~~~~~

## 1380 Interlinear Index Study

1380 MAT 003 009 And think <{1380} -dokeo -> not to say <3004 -lego -> within <1722 -en -> yourselves <1438 -heautou -> , We have <2192 -echo -> Abraham <0011 -Abraam -> to [ our ] father <3962 -pater -> : for I say <3004 -lego -> unto you , that God <2316 -theos -> is able <1410 -dunamai -> of these <5130 -touton -> stones <3037 -lithos -> to raise <1453 -egeiro -> up children <5043 -teknon -> unto Abraham <11> .

1380 MAT 006 007 But when ye pray <4336 -proseuchomai -> , use not vain repetitions <0945 -battologeio -> , as the heathen <1482 -ethnikos -> [ do ] : for they think <{1380} -dokeo -> that they shall be heard <1522 -eisakouo -> for their much <4180 -polulogia -> speaking <4180 -polulogia -> .

1380 MAT 017 025 He saith <3004 -lego -> , Yes <3483 -nai -> . And when <3753 -hote -> he was come <1525 -eiserchomai -> into <1519 -eis -> the house <3614 -oikia -> , Jesus <2424 -Iesous -> prevented <4399 -prophthano -> him , saying <3004 -lego -> , What <5101 -tis -> thinkest <{1380} -dokeo -> thou , Simon <4613 -Simon -> ? of whom <5101 -tis -> do the kings <0935 -basileus -> of the earth <1093 -ge -> take <2983 -lambano -> custom <5056 -telos -> or <2228 -e -> tribute <2778 -kensos -> ? of their own children <5207 -huios -> , or <2228 -e -> of strangers <0245 -allogios -> ?

1380 MAT 018 012 How <5101 -tis -> think <{1380} -dokeo -> ye ? if <1437 -ean -> a man <0444 -anthropos -> have <1099 -glukus -> an hundred <1540 -hekon -> sheep <4263 -probaton -> , and one <1520 -heis -> of them be gone <4105 -planao -> astray <4105 -planao -> , doth he not leave <0863 -aphiemi -> the ninety <1768 -ennenekontaennea -> and nine <1768 -ennenekontaennea -> , and goeth <4198 -poreuomai -> into <1909 -epi -> the mountains <3735 -oros -> , and seeketh <2212 -zeteo -> that which <3588 -ho -> is gone astray <4105 -planao -> ?

1380 MAT 021 028 . But what <5101 -tis -> think <{1380} -dokeo -> ye ? A [ certain ] man <0444 -anthropos -> had <2192 -echo -> two <1417 -duo -> sons <5043 -teknon -> ; and he came <4334 -proserchomai -> to the first <4413 -protos -> , and said <2036 -epo -> , Son <5043 -teknon -> , go <5217 -hupago -> work <2038 -ergazomai -> to day <4594 -semeron -> in my vineyard <0290 -ampelon -> .

1380 MAT 022 017 Tell <2036 -epo -> us therefore <3767 -oun -> , What <5101 -tis -> thinkest <{1380} -dokeo -> thou ? Is it lawful <1832 -exesti -> to give <1325 -didomi -> tribute <2778 -kensos -> unto Caesar <2541 -Kaisar -> , or <2228 -e -> not ?

1380 MAT 022 042 Saying <3004 -lego -> , What <5101 -tis -> think <{1380} -dokeo -> ye of Christ <5547 -Christos -> ? whose <5101 -tis -> son <5207 -huios -> is he ? They say <3004 -lego -> unto him , [ The Son ] of David <1138 -Dabid -> .

1380 MAT 024 044 Therefore <5124 -touto -> be ye also <2532 -kai -> ready <2092 -hetoimos -> : for in such an hour <5610 -hora -> as ye think <{1380} -dokeo -> not the Son <5207 -huios -> of man <0444 -anthropos -> cometh <2064 -erchomai -> .

1380 MAT 026 053 Thinkest <{1380} -dokeo -> thou that I cannot <1410 -dunamai -> now <0737 -arti -> pray <3870 -parakaleo -> to my Father <3962 -pater -> , and he shall presently <3936 -paristemi -> give <3936 -paristemi -> me more <4119 -pleion ->

than <2228 -e -> twelve <1427 -dodeka -> legions <3003 -legeon -> of angels <0032 -aggelos -> ?

1380 MAT 026 066 What <5101 -tis -> think <{1380} -dokeo -> ye ? They answered <0611 -apokrinomai -> and said <2036 -epo -> , He is guilty <1777 -enochos -> of death <2288 -thanatos -> .

1380 MAR 006 049 But when they saw <1492 -eido -> him walking <4043 -peripateo -> upon the sea <2281 -thalassa -> , they supposed <{1380} -dokeo -> it had been <1511 -einai -> a spirit <5326 -phantasma -> , and cried <0349 -anakrazo -> out :

1380 MAR 010 042 But Jesus <2424 -Iesous -> called <4341 -proskaleomai -> them [ to him ] , and saith <3004 -lego -> unto them , Ye know <1492 -eido -> that they which are accounted <{1380} -dokeo -> to rule <0757 -archo -> over the Gentiles <1484 -ethnos -> exercise <2634 -katakuriueo -> lordship <2634 -katakuriueo -> over them ; and their great <3173 -megas -> ones exercise <2715 -katexousiazō -> authority <2715 -katexousiazō -> upon them .

1380 LUK 001 003 It seemed {1380} -dokeo - good to me also 2504 -kago - , having had perfect LUK 0199 -akribos - understanding 3877 -parakolouthēo - of all 3956 -pas - things from the very first LUK 0509 -anōthen - , to write 1125 -grapho - unto thee in order 2517 -kathexes - , most 2903 -kratistos - excellent 2903 -kratistos - Theophilus 2321 -Theophilos - ,

1380 LUK 008 018 Take heed LUK 0991 -blepo - therefore 3767 -oun - how 4459 -pos - ye hear LUK 0191 -akouo - : for whosoever LUK 0302 -an - hath 2192 -echo - , to him shall be given 1325 -didomi - ; and whosoever LUK 0302 -an - hath 2192 -echo - not , from him shall be taken LUK 0142 -airo - even 2532 -kai - that which 3739 -hos - he seemeth {1380} -dokeo - to have 2192 -echo - .

1380 LUK 010 036 Which 5101 -tis - now 3767 -oun - of these 5130 -touton - three 5140 -treis - , thinkest {1380} -dokeo - thou , was neighbour 4139 -plesion - unto him that fell 1706 -empipto - among 1519 -eis - the thieves 3027 -leistēs - ?

1380 LUK 012 040 Be ye therefore 3767 -oun - ready 2092 -hetoimos - also 2532 -kai - : for the Son 5207 -huios - of man LUK 0444 -anthropos - cometh 2064 -erchomai - at an hour 5610 -hora - when ye think {1380} -dokeo - not .

1380 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 - :

1380 LUK 013 002 And Jesus 2424 -Iesous - answering LUK 0611 -apokrinomai - said 2036 -epo - unto them , Suppose {1380} -dokeo - ye that these 3778 -houtos - Galilaeans 1057 -Galilaios - were sinners 0268 -hamartolos - above 3844 -para - all 3956 -pas - the Galilaeans 1057 -Galilaios - , because 3754 -hoti - they suffered 3958 -pascho - such 5108 -toioutos - things ?

1380 LUK 013 004 Or 2228 -e - those 1565 -ekeinos - eighteen 3638 -oktos - , upon whom 3739 -hos - the tower 4444 -purgos - in Siloam 4611 -Siloam - fell 4098 -pipto - , and slew LUK 0615 -apokteino - them , think {1380} -dokeo -

ye that they were sinners 3781 -opheiletes - above 3844 -para -  
all 3956 -pas - men LUK 0444 -anthropos - that dwelt 2730 -  
katoikeo - in Jerusalem 2419 -Hierousalem - ?

1380 LUK 017 009 Doth he thank 5485 -charis - that servant  
1401 -doulos - because 3754 -hoti - he did 4160 -poieo - the  
things that were commanded 1299 -diatasso - him ? I trow  
{1380} -dokeo - not .

1380 LUK 019 011 . And as they heard LUK 0191 -akouo - these  
5023 -tauta - things , he added 4369 -prostithemi - and  
spake 2036 -epo - a parable 3850 -parabole - , because 1223  
-dia - he was nigh 1451 -eggus - to Jerusalem 2419 -  
Hierousalem - , and because they thought {1380} -dokeo - that  
the kingdom LUK 0932 -basileia - of God 2316 -theos - should  
3195 -mello - immediately 3916 -parachrema - appear LUK 0398  
-anaphaino - .

1380 LUK 022 024 And there was also 2532 -kai - a strife  
5379 -philoneikia - among 1722 -en - them , which 5101 -tis -  
of them should be accounted {1380} -dokeo - the greatest  
3187 -meizon - .

1380 LUK 024 037 But they were terrified 4422 -ptoeo - and  
affrighted 1719 -emphobos - , and supposed {1380} -dokeo -  
that they had seen 2334 -theoreo - a spirit 4151 -pneuma - .

1380 JOH 005 039 Search <2045 -ereunao -> the scriptures <1124 -  
graphe -> ; for in them ye think <{1380} -dokeo -> ye have  
<2192 -echo -> eternal <0166 -aiionios -> life <2222 -zoe -> :  
and they are they which testify <3140 -martureo -> of me .

1380 JOH 005 045 Do not think <{1380} -dokeo -> that I will  
accuse <2723 -kategoreo -> you to the Father <3962 -pater -> :  
there is [ one ] that accuseth <2723 -kategoreo -> you , [  
even ] Moses <3475 -Moseus -> , in whom <3739 -hos -> ye trust  
<1679 -elpizo -> .

1380 JOH 011 013 Howbeit Jesus <2424 -Iesous -> spake <2046 -  
ereo -> of his death <2288 -thanatos -> : but they thought  
<{1380} -dokeo -> that he had spoken <3004 -lego -> of taking of  
rest <2838 -koimesis -> in sleep <5258 -hupnos -> .

1380 JOH 011 056 Then <3767 -oun -> sought <2212 -zeteo -> they  
for Jesus <2424 -Iesous -> , and spake <3004 -lego -> among  
<3326 -meta -> themselves <0240 -allelon -> , as they stood  
<2476 -histemi -> in the temple <2411 -hieron -> , What <5101 -  
tis -> think <{1380} -dokeo -> ye , that he will not come <2064  
-erchomai -> to the feast <1859 -heorte -> ?

1380 JOH 013 029 For some <5100 -tis -> [ of them ] thought  
<{1380} -dokeo -> , because <1893 -epei -> Judas <2455 -Ioudas -  
> had <2192 -echo -> the bag <1101 -glossokomon -> , that Jesus  
<2424 -Iesous -> had said <3004 -lego -> unto him , Buy <0059 -  
agorazo -> [ those things ] that we have <2192 -echo -> need  
<5532 -chreia -> of against the feast <1859 -heorte -> ; or  
<2228 -e -> , that he should give <1325 -didomi -> something  
<5100 -tis -> to the poor <4434 -ptochos -> .

1380 JOH 016 002 They shall put <4160 -poieo -> you out of the  
synagogues <0656 -aposunagogos -> : yea <0235 -alla -> , the  
time <5610 -hora -> cometh <2064 -erchomai -> , that whosoever  
<3588 -ho -> killeth <0615 -apokteino -> you will think <{1380} -  
dokeo -> that he doeth <4374 -prosphero -> God <2316 -theos ->  
service <2999 -latreia -> .

1380 JOH 020 015 Jesus <2424 -Iesous -> saith <3004 -Iego -> unto her , Woman <1135 -gune -> , why <5101 -tis -> weepst <2799 -klaio -> thou ? whom <5101 -tis -> seekest <2212 -zeteo -> thou ? She , supposing <{1380} -dokeo -> him to be the gardener <2780 -kepouros -> , saith <3004 -Iego -> unto him , Sir <2962 -kuriros -> , if <1487 -ei -> thou have borne <0941 -bastazo -> him hence , tell <2036 -epo -> me where <4226 -pou -> thou hast laid <5087 -tithemi -> him , and I will take <0142 -airo -> him away .

1380 ACT 012 009 And he went <1831 -exerchomai -> out , and followed <0190 -akoloutheo -> him ; and wist <1492 -eido -> not that it was true <0227 -alethes -> which <3588 -ho -> was done <1096 -ginomai -> by the angel <0032 -aggelos -> ; but thought <{1380} -dokeo -> he saw <0991 -blepo -> a vision <3705 -horama -> .

1380 ACT 015 022 . Then <5119 -tote -> pleased <{1380} -dokeo -> it the apostles <0652 -apostolos -> and elders <4245 -presbuteros -> , with the whole <3650 -holos -> church <1577 -ekkllesia -> , to send <3992 -pempo -> chosen <1586 -eklegomai -> men <0435 -aner -> of their own company to Antioch <0490 -Antiocheia -> with Paul <3972 -Paulos -> and Barnabas <0921 -Barnabas -> ; [ namely ] , Judas <2455 -Ioudas -> surnamed <1941 -epikalomai -> Barsabas <0923 -Barsabas -> , and Silas <4609 -Silas -> , chief <2233 -hegeomai -> men <0435 -aner -> among <1722 -en -> the brethren <0080 -adephos -> :

1380 ACT 015 025 It seemed <{1380} -dokeo -> good unto us , being assembled <1096 -ginomai -> with one <3661 -homothumadon -> accord <3661 -homothumadon -> , to send <3992 -pempo -> chosen <1586 -eklegomai -> men <0435 -aner -> unto you with our beloved <0027 -agapetos -> Barnabas <0921 -Barnabas -> and Paul <3972 -Paulos -> ,

1380 ACT 015 028 For it seemed <{1380} -dokeo -> good to the Holy <0040 -hagios -> Ghost <4151 -pneuma -> , and to us , to lay <2007 -epitithemi -> upon you no <3367 -medeis -> greater <4119 -pleion -> burden <0922 -baros -> than <4133 -plen -> these <5130 -touton -> necessary <1876 -epanagkes -> things ;

1380 ACT 015 034 Notwithstanding it pleased <{1380} -dokeo -> Silas <4609 -Silas -> to abide <1961 -epimeno -> there <0847 -autou -> still .

1380 ACT 017 018 Then <1161 -de -> certain <5100 -tis -> philosophers <5386 -philosophos -> of the Epicureans <1946 -Epikoureios -> , and of the Stoicks <4770 -Stoikos -> , encountered <4820 -sumballo -> him . And some <5100 -tis -> said <3004 -Iego -> , What <5101 -tis -> will <2309 -thelo -> this <3778 -houtos -> babbler <4691 -spermologos -> say <3004 -Iego -> ? other <1161 -de -> some <3588 -ho -> , He seemeth <{1380} -dokeo -> to be a setter <2604 -kataggeleus -> forth <2604 -kataggeleus -> of strange <3581 -xenos -> gods <1140 -daimonion -> : because <3754 -hoti -> he preached <2907 -kreas -> unto them Jesus <2424 -Iesous -> , and the resurrection <0386 -anastasis -> .

1380 ACT 025 027 For it seemeth <{1380} -dokeo -> to me unreasonable <0249 -alogos -> to send <3992 -pempo -> a prisoner <1198 -desmios -> , and not withal to signify <4591 -semaino -> the crimes <0156 -aitia -> [ laid ] against <2596 -kata -> him .

1380 ACT 026 009 I verily <3767 -oun -> thought <{1380} -dokeo -> with myself <1683 -emautou -> , that I ought <1163 -dei -> to

do <4238 -prasso -> many <4183 -polus -> things contrary <1727 -  
 enantios -> to the name <3686 -onoma -> of Jesus <2424 -Iesous -  
 > of Nazareth <3478 -Nazareth -> .

1380 ACT 027 013 And when the south <3558 -notos -> wind blew  
 <5285 -hupopneo -> softly <5285 -hupopneo -> , supposing  
 <{1380} -dokeo -> that they had obtained <2902 -krateo -> [  
 their ] purpose <4286 -prothesis -> , loosing <0142 -airo ->  
 [ thence ] , they sailed <3881 -paralegomai -> close <0788 -  
 asson -> by Crete <2914 -Krete -> .

1380 1CO 003 018 . Let no <3367 -medeis -> man <3367 -medeis -  
 > deceive <1818 -exapatao -> himself <1438 -heautou -> . If  
 <1487 -ei -> any <1536 -ei tis -> man among <1722 -en -> you  
 seemeth <{1380} -dokeo -> to be wise <4680 -sophos - -onei di smos  
 -> in this <5129 -toutoi -> world <0165 -ai on -> , let him  
 become <1096 -ginomai -> a fool <3474 -moros -> , that he may  
 be wise <4680 -sophos - -onei di smos -> .

1380 1CO 004 009 For I think <{1380} -dokeo -> that God <2316 -  
 theos -> hath set <0584 -apodeiknumi -> forth <0584 -apodeiknumi  
 -> us the apostles <0652 -apostolos -> last <2078 -eschatos -> ,  
 as it were appointed <1935 -epi thanatios -> to death <1935 -  
 epi thanatios -> : for we are made <1096 -ginomai -> a spectacle  
 <2302 -theatron -> unto the world <2889 -kosmos -> , and to  
 angels <0032 -aggelos -> , and to men <0444 -anthropos -> .

1380 1CO 007 040 But she is happier <3107 -makarios -> if <1437  
 -ean -> she so <3779 -houto -> abide <3306 -meno -> , after  
 <2596 -kata -> my judgment <1106 -gnome -> : and I think  
 <{1380} -dokeo -> also <2504 -kago -> that I have <2192 -echo ->  
 the Spirit <4151 -pneuma -> of God <2316 -theos -> .

1380 1CO 008 002 And if <1487 -ei -> any <5100 -tis -> man  
 think <{1380} -dokeo -> that he knoweth <1492 -eido -> any <5100  
 -tis -> thing , he knoweth <1097 -ginosko -> nothing <3762 -  
 oudeis -> yet <3764 -oudepo -> as he ought <1163 -dei -> to know  
 <1097 -ginosko -> .

1380 1CO 010 012 Wherefore <5620 -hoste -> let him that  
 thinketh <{1380} -dokeo -> he standeth <2476 -histemi -> take  
 heed <0991 -blepo -> lest <3361 -me -> he fall <4098 -pipto -> .

1380 1CO 011 016 But if <1487 -ei -> any <5100 -tis -> man seem  
 <{1380} -dokeo -> to be contentious <5380 -philoneikos -> , we  
 have <2192 -echo -> no <3756 -ou -> such <5108 -toioutos ->  
 custom <4914 -sunetheia -> , neither <3761 -oude -> the  
 churches <1577 -ekkllesia -> of God <2316 -theos -> .

1380 1CO 012 022 Nay <0235 -alla -> , much <4183 -polus ->  
 more <3123 -mallon -> those <3588 -ho -> members <3196 -melos ->  
 of the body <4983 -soma -> , which seem <{1380} -dokeo -> to be  
 more feeble <0772 -asthenes -> , are necessary <0316 -anagkaios  
 -> :

1380 1CO 012 023 And those [ members ] of the body <4983 -  
 soma -> , which <3739 -hos -> we think <{1380} -dokeo -> to be  
 less <0820 -atimos -> honourable <0820 -atimos -> , upon these  
 <5125 -toutois -> we bestow <4060 -peritithemi -> more <4055 -  
 perissoteros -> abundant <4055 -perissoteros -> honour <5092 -  
 time -> ; and our uncomely <0809 -askemon -> [ parts ] have  
 <2192 -echo -> more <4055 -perissoteros -> abundant <4055 -  
 perissoteros -> comeliness <2157 -eushemosune -> .

1380 1CO 014 037 If <1487 -ei -> any <1536 -ei tis -> man think  
 <{1380} -dokeo -> himself to be a prophet <4396 -prophetes -> ,  
 12/8/2021

or <2228 -e -> spiritual <4152 -pneumatikos -> , let him acknowledge <1921 -epiginosko -> that the things that I write <1125 -grapho -> unto you are the commandments <1785 -entole -> of the Lord <2962 -kurios -> .

1380 2C0 010 009 That I may not seem <{1380} -dokeo -> as if I would terrify <1629 -ekphobeo -> you by letters <1992 -epistole -> .

1380 2C0 011 016 . I say <3004 -lego -> again <3825 -palin -> , Let no <3367 -medeis -> man <5100 -tis -> think <{1380} -dokeo -> me a fool <0878 -aphron -> ; if <1490 -ei de me ( ge ) -> otherwise <1490 -ei de me ( ge ) -> , yet <2579 -kan -> as a fool <0878 -aphron -> receive <1209 -dechomai -> me , that I may boast <2744 -kauchaomai -> myself a little <3397 -mikron -> .

1380 2C0 012 019 Again <3825 -palin -> , think <{1380} -dokeo -> ye that we excuse <0626 -apologeomai -> ourselves unto you ? we speak <2980 -laleo -> before <2714 -katenopion -> God <2316 -theos -> in Christ <5547 -Christos -> : but [ we do ] all <3956 -pas -> things , dearly beloved <0027 -agapetos -> , for your <5216 -hupon -> edifying <3619 -oikodome -> .

1380 GAL 002 002 And I went <0305 -anabaino -> up by revelation <0602 -apokalupsis -> , and communicated <0394 -anatithemai -> unto them that gospel <2098 -euaggelion -> which <3739 -hos -> I preach <2784 -kerusso -> among <1722 -en -> the Gentiles <1484 -ethnos -> , but privately <2398 -idios -> to them which were of reputation <{1380} -dokeo -> , lest <3381 -mepos -> by any <3381 -mepos -> means <4458 - -pos -> I should run <5143 -trecho -> , or <2228 -e -> had run <5143 -trecho -> , in vain <2756 -kenos -> .

1380 GAL 002 006 But of these who seemed <1380 -dokeo -> to be somewhat <5100 -tis -> , ( whatsoever they were , it maketh <1308 -diaphero -> no <3762 -oudeis -> matter <1308 -diaphero -> to me : God <2316 -theos -> accepteth <2983 -lambano -> no <3756 -ou -> man s <0444 -anthropos -> person <4383 -prosopon -> : ) for they who seemed <{1380} -dokeo -> [ to be somewhat ] in conference <4323 -prosanatithemi -> added <4323 -prosanatithemi -> nothing <3762 -oudeis -> to me :

1380 GAL 002 006 But of these who seemed <{1380} -dokeo -> to be somewhat <5100 -tis -> , ( whatsoever they were , it maketh <1308 -diaphero -> no <3762 -oudeis -> matter <1308 -diaphero -> to me : God <2316 -theos -> accepteth <2983 -lambano -> no <3756 -ou -> man s <0444 -anthropos -> person <4383 -prosopon -> : ) for they who seemed <1380 -dokeo -> [ to be somewhat ] in conference <4323 -prosanatithemi -> added <4323 -prosanatithemi -> nothing <3762 -oudeis -> to me :

1380 GAL 002 009 And when James <2385 -Iakobos -> , Cephas <2786 -Kephas -> , and John <2491 -Ioannes -> , who <3588 -ho -> seemed <{1380} -dokeo -> to be pillars <4769 -stulos -> , perceived <1097 -ginosko -> the grace <5485 -charis -> that was given <1325 -didomi -> unto me , they gave <1325 -didomi -> to me and Barnabas <0921 -Barnabas -> the right <1188 -dexios -> hands of fellowship <2842 -koinonia -> ; that we [ should go ] unto the heathen <1484 -ethnos -> , and they unto the circumcision <4061 -peritome -> .

1380 GAL 006 003 For if <1487 -ei -> a man <5100 -tis -> think <{1380} -dokeo -> himself to be something <5100 -tis -> , when he is nothing <3367 -medeis -> , he deceiveth <5422 -phrenapatao -> himself <1438 -heautou -> .

1380 PHP 003 004 . Though <2539 -kai per -> I might also <2532 -kai -> have <2192 -echo -> confidence <4006 -pepoi thesis -> in the flesh <4561 -sarx -> . If <1487 -ei -> any <1536 -ei tis -> other <0243 -allos -> man thinketh <{1380} -dokeo -> that he hath whereof he might trust <3982 -pei tho -> in the flesh <4561 -sarx -> , I more <3123 -mallon -> :

1380 HEB 004 001 . Let us therefore <3767 -oun -> fear <5399 -phobeo -> , lest <3379 -mepote -> , a promise <1860 -epaggelia -> being left <2641 -kataleipo -> [ us ] of entering <1525 -eiserchomai -> into <1519 -eis -> his rest <2663 -katapausis -> , any <5100 -tis -> of you should seem <{1380} -dokeo -> to come <5302 -hustereo -> short <5302 -hustereo -> of it .

1380 HEB 010 029 Of how <4214 -posos -> much <4214 -posos -> sorer <5501 -cheiron -> punishment <5098 -timoria -> , suppose <{1380} -dokeo -> ye , shall he be thought worthy <0515 -axi oo -> , who <3588 -ho -> hath trodden <2662 -katapateo -> under <2662 -katapateo -> foot <2662 -katapateo -> the Son <5207 -huios -> of God <2316 -theos -> , and hath counted <2233 -hegeomai -> the blood <0129 -haima -> of the covenant <1242 -diatheke -> , wherewith <3739 -hos -> he was sanctified <0037 -hagi azo -> , an unholy <2839 -koinos -> thing , and hath done <1796 -enubri zo -> despite <1796 -enubri zo -> unto the Spirit <4151 -pneuma -> of grace <5485 -charis -> ?

1380 HEB 012 010 For they verily <3303 -men -> for a few <3641 -oligos -> days <2250 -hemera -> chastened <3811 -paid euo -> [ us ] after <2596 -kata -> their own <0848 -hautou -> pleasure <{1380} -dokeo -> ; but he for [ our ] profit <4851 -sumphero -> , that [ we ] might be partakers <3335 -metalambano -> of his holiness <0041 -hagiotes -> .

1380 HEB 012 011 Now <1161 -de -> no <3756 -ou -> chastening <3809 -paideia -> for the present <3918 -pareimi -> seemeth <{1380} -dokeo -> to be joyous <5479 -chara -> , but grievous <3077 -lupe -> : nevertheless <1161 -de -> afterward <5305 -husteron -> it yieldeth <0591 -apodidomi -> the peaceable <1516 -ei renikos -> fruit <2590 -karpos -> of righteousness <1343 -dikaiosune -> unto them which are exercised <1128 -gumnazo -> thereby <0846 -autos -> .

1380 JAS 001 026 If <1487 -ei -> any <1536 -ei tis -> man among <1722 -en -> you seem <{1380} -dokeo -> to be religious <2357 -threskos -> , and bridleth <5468 -chal inagoge o -> not his tongue <1100 -glossa -> , but deceiveth <0538 -apatao -> his own <0848 -hautou -> heart <2588 -kardia -> , this <5127 -toutou -> man s religion <2356 -threskeia -> [ is ] vain <3152 -mataios -> .

1380 JAS 004 005 Do ye think <{1380} -dokeo -> that the scripture <1124 -graphe -> saith <3004 -lego -> in vain <2761 -kenos -> , The spirit <4151 -pneuma -> that dwelleth <2730 -katoikeo -> in us lusteth <1971 -epipotheo -> to envy <5355 -phthonos -> ?

~~~~~

dokeo 1380 -- be accounted, (of own) please(-ure), be of
reputation, seem (good), suppose, think, trow.

~~~~~

- \* accounted , 1380 , 3049 ,
- \* pleased , 0700 , 0701 , 1380 , 2100 , 2106 , 2309 , 4909 ,
- \* pleasure , 1380 , 2106 , 2107 , 2237 , 2307 , 4684 , 4909 ,  
5171 , 5485 ,
- \* reputation , 1380 , 1784 , 2758 , 5093 ,
- \* seem , 1380 ,
- \* seemed , 1380 , 2107 ,
- \* seemeth , 1380 ,
- \* suppose , 1380 , 3049 , 3543 , 3633 , 5274 ,
- \* supposed , 1380 , 2233 , 3543 , 5282 ,
- \* supposing , 1380 , 3543 , 3633 ,
- \* think , 1380 , 1760 , 2233 , 3049 , 3539 , 3543 , 3633 , 5282 ,  
5316 , 5426 ,
- \* thinkest , 1380 , 3049 , 5426 ,
- \* thinketh , 1380 , 3049 ,
- \* thought , 1380 , 1760 , 1911 , 1963 , 2106 , 2233 , 2919 ,  
3049 , 3309 , 3540 , 3543 , 4605 ,

~~~~~

accounted 1380 # Expanded Dictionary Study

accounted 1380 # dokeo {dok-eh'-o}; a prolonged form of a primary verb, doko {dok'-o} (used only in an alternate in certain tenses; compare the base of 1166) of the same meaning; to think; by implication, to seem (truthfully or uncertainly): -- be {accounted}, (of own) please(-ure), be of reputation, seem (good), suppose, think, trow. [ql]

approved 1384 # dokimos {dok'-ee-mos}; from 1380; properly, acceptable (current after assayal), i.e. approved: -- {approved}, tried. [ql]

be 1380 # dokeo {dok-eh'-o}; a prolonged form of a primary verb, doko {dok'-o} (used only in an alternate in certain tenses; compare the base of 1166) of the same meaning; to think; by implication, to seem (truthfully or uncertainly): -- be accounted, (of own) please(-ure), {be} of reputation, seem (good), suppose, think, trow. [ql]

be 1380 # dokeo {dok-eh'-o}; a prolonged form of a primary verb, doko {dok'-o} (used only in an alternate in certain tenses; compare the base of 1166) of the same meaning; to think; by implication, to seem (truthfully or uncertainly): -- {be} accounted, (of own) please(-ure), be of reputation, seem (good), suppose, think, trow. [ql]

be 2106 # eudokeo {yoo-dok-eh'-o}; from 2095 and 1380; to think well of, i.e. approve (an act); specially, to approbate (a person or thing): -- think good, (be well) please(-d), be the good (have, take) pleasure, {be} willing. [ql]

be 2106 # eudokeo {yoo-dok-eh'-o}; from 2095 and 1380; to think well of, i.e. approve (an act); specially, to approbate (a person or thing): -- think good, (be well) please(-d), {be} the good (have, take) pleasure, be willing. [ql]

be 2106 # eudokeo {yoo-dok-eh'-o}; from 2095 and 1380; to think well of, i.e. approve (an act); specially, to approbate (a person or thing): -- think good, ({be} well) please(-d), be the good (have, take) pleasure, be willing. [ql]

beam 1385 # dokos {dok-os'}; from 1209 (through the idea of holding up); a stick of timber: -- {beam}. [ql ***. doko. See 1380. [ql]

decree 1378 # dogma {dog'-mah}; from the base of 1380; a law (civil, ceremonial or ecclesiastical): -- {decree}, ordinance. [ql]

desire 2107 # eudokia {yoo-dok-ee'-ah}; from a presumed compound of 2095 and the base of 1380; satisfaction, i.e. (subjectively) delight, or (objectively) kindness, wish, purpose: -- {desire}, good pleasure (will), X seem good. [ql]

dignity 1391 # doxa {dox'-ah}; from the base of 1380; glory (as very apparent), in a wide application (literal or figurative, objective or subjective): -- {dignity}, glory(-ious), honour, praise, worship. [ql]

earnest 0603 # apokaradokia {ap-ok-ar-ad-ok-ee'-ah}; from a comparative of 575 and a compound of kara (the head) and 1380 (in the sense of watching); intense anticipation: -- {earnest} expectation. [ql]

expectation 0603 # apokaradoki a {ap-ok-ar-ad-ok-ee' -ah}; from a comparative of 575 and a compound of kara (the head) and 1380 (in the sense of watching); intense anticipation: -- earnest {expectation}. [ql

glory 1391 # doxa {dox' -ah}; from the base of 1380; glory (as very apparent), in a wide application (literal or figurative, objective or subjective): -- dignity, {glory}(-ious), honour, praise, worship. [ql

good 1380 # dokeo {dok-eh' -o}; a prolonged form of a primary verb, doko {dok' -o} (used only in an alternate in certain tenses; compare the base of 1166) of the same meaning; to think; by implication, to seem (truthfully or uncertainly): -- be accounted, (of own) please(-ure), be of reputation, seem ({good}), suppose, think, trow. [ql

good 2106 # eudokeo {yoo-dok-eh' -o}; from 2095 and 1380; to think well of, i.e. approve (an act); specially, to approbate (a person or thing): -- think good, (be well) please(-d), be the {good} (have, take) pleasure, be willing. [ql

good 2106 # eudokeo {yoo-dok-eh' -o}; from 2095 and 1380; to think well of, i.e. approve (an act); specially, to approbate (a person or thing): -- think {good}, (be well) please(-d), be the good (have, take) pleasure, be willing. [ql

good 2107 # eudokia {yoo-dok-ee' -ah}; from a presumed compound of 2095 and the base of 1380; satisfaction, i.e. (subjectively) delight, or (objectively) kindness, wish, purpose: -- desire, good pleasure (will), X seem {good}. [ql

good 2107 # eudokia {yoo-dok-ee' -ah}; from a presumed compound of 2095 and the base of 1380; satisfaction, i.e. (subjectively) delight, or (objectively) kindness, wish, purpose: -- desire, {good} pleasure (will), X seem good. [ql

have 2106 # eudokeo {yoo-dok-eh' -o}; from 2095 and 1380; to think well of, i.e. approve (an act); specially, to approbate (a person or thing): -- think good, (be well) please(-d), be the good ({have}, take) pleasure, be willing. [ql

honour 1391 # doxa {dox' -ah}; from the base of 1380; glory (as very apparent), in a wide application (literal or figurative, objective or subjective): -- dignity, glory(-ious), {honour}, praise, worship. [ql

of 1380 # dokeo {dok-eh' -o}; a prolonged form of a primary verb, doko {dok' -o} (used only in an alternate in certain tenses; compare the base of 1166) of the same meaning; to think; by implication, to seem (truthfully or uncertainly): -- be accounted, (of own) please(-ure), be {of} reputation, seem (good), suppose, think, trow. [ql

of 1380 # dokeo {dok-eh' -o}; a prolonged form of a primary verb, doko {dok' -o} (used only in an alternate in certain tenses; compare the base of 1166) of the same meaning; to think; by implication, to seem (truthfully or uncertainly): -- be accounted, ({of} own) please(-ure), be of reputation, seem (good), suppose, think, trow. [ql

ordinance 1378 # dogma {dog' -mah}; from the base of 1380; a law (civil, ceremonial or ecclesiastical): -- decree, {ordinance}. [ql

own 1380 # dokeo {dok-eh' -o}; a prolonged form of a primary

verb, doko {dok'-o} (used only in an alternate in certain tenses; compare the base of 1166) of the same meaning; to think; by implication, to seem (truthfully or uncertainly): -- be accounted, (of {own}) please(-ure), be of reputation, seem (good), suppose, think, trow. [ql

please 1380 # dokeo {dok-eh'-o}; a prolonged form of a primary verb, doko {dok'-o} (used only in an alternate in certain tenses; compare the base of 1166) of the same meaning; to think; by implication, to seem (truthfully or uncertainly): -- be accounted, (of own) {please}(-ure), be of reputation, seem (good), suppose, think, trow. [ql

please 2106 # eudokeo {yoo-dok-eh'-o}; from 2095 and 1380; to think well of, i.e. approve (an act); specially, to approbate (a person or thing): -- think good, (be well) {please}(-d), be the good (have, take) pleasure, be willing. [ql

pleasure 2106 # eudokeo {yoo-dok-eh'-o}; from 2095 and 1380; to think well of, i.e. approve (an act); specially, to approbate (a person or thing): -- think good, (be well) please(-d), be the good (have, take) {pleasure}, be willing. [ql

pleasure 2107 # eudokia {yoo-dok-ee'-ah}; from a presumed compound of 2095 and the base of 1380; satisfaction, i.e. (subjectively) delight, or (objectively) kindness, wish, purpose: -- desire, good {pleasure} (will), X seem good. [ql

praise 1391 # doxa {dox'-ah}; from the base of 1380; glory (as very apparent), in a wide application (literal or figurative, objective or subjective): -- dignity, glory(-ious), honour, {praise}, worship. [ql

reputation 1380 # dokeo {dok-eh'-o}; a prolonged form of a primary verb, doko {dok'-o} (used only in an alternate in certain tenses; compare the base of 1166) of the same meaning; to think; by implication, to seem (truthfully or uncertainly): -- be accounted, (of own) please(-ure), be of {reputation}, seem (good), suppose, think, trow. [ql

seem 1380 # dokeo {dok-eh'-o}; a prolonged form of a primary verb, doko {dok'-o} (used only in an alternate in certain tenses; compare the base of 1166) of the same meaning; to think; by implication, to seem (truthfully or uncertainly): -- be accounted, (of own) please(-ure), be of reputation, {seem} (good), suppose, think, trow. [ql

seem 2107 # eudokia {yoo-dok-ee'-ah}; from a presumed compound of 2095 and the base of 1380; satisfaction, i.e. (subjectively) delight, or (objectively) kindness, wish, purpose: -- desire, good pleasure (will), X {seem} good. [ql

suppose 1380 # dokeo {dok-eh'-o}; a prolonged form of a primary verb, doko {dok'-o} (used only in an alternate in certain tenses; compare the base of 1166) of the same meaning; to think; by implication, to seem (truthfully or uncertainly): -- be accounted, (of own) please(-ure), be of reputation, seem (good), {suppose}, think, trow. [ql

take 2106 # eudokeo {yoo-dok-eh'-o}; from 2095 and 1380; to think well of, i.e. approve (an act); specially, to approbate (a person or thing): -- think good, (be well) please(-d), be the good (have, {take}) pleasure, be willing. [ql

the 2106 # eudokeo {yoo-dok-eh'-o}; from 2095 and 1380; to think well of, i.e. approve (an act); specially, to approbate (a

person or thing): -- think good, (be well) please(-d), be {the} good (have, take) pleasure, be willing. [q]

think 1380 # dokeo {dok-eh'-o}; a prolonged form of a primary verb, doko {dok'-o} (used only in an alternate in certain tenses; compare the base of 1166) of the same meaning; to think; by implication, to seem (truthfully or uncertainly): -- be accounted, (of own) please(-ure), be of reputation, seem (good), suppose, {think}, trow. [q]

think 2106 # eudokeo {yoo-dok-eh'-o}; from 2095 and 1380; to think well of, i.e. approve (an act); specially, to approbate (a person or thing): -- {think} good, (be well) please(-d), be the good (have, take) pleasure, be willing. [q]

tried 1384 # dokimos {dok'-ee-mos}; from 1380; properly, acceptable (current after assayal), i.e. approved: -- approved, {tried}. [q]

trow 1380 # dokeo {dok-eh'-o}; a prolonged form of a primary verb, doko {dok'-o} (used only in an alternate in certain tenses; compare the base of 1166) of the same meaning; to think; by implication, to seem (truthfully or uncertainly): -- be accounted, (of own) please(-ure), be of reputation, seem (good), suppose, think, {trow}. [q]

well 2106 # eudokeo {yoo-dok-eh'-o}; from 2095 and 1380; to think well of, i.e. approve (an act); specially, to approbate (a person or thing): -- think good, (be {well}) please(-d), be the good (have, take) pleasure, be willing. [q]

will 2107 # eudokia {yoo-dok-ee'-ah}; from a presumed compound of 2095 and the base of 1380; satisfaction, i.e. (subjectively) delight, or (objectively) kindness, wish, purpose: -- desire, good pleasure ({will}), X seem good. [q]

willing 2106 # eudokeo {yoo-dok-eh'-o}; from 2095 and 1380; to think well of, i.e. approve (an act); specially, to approbate (a person or thing): -- think good, (be well) please(-d), be the good (have, take) pleasure, be {willing}. [q]

worship 1391 # doxa {dox'-ah}; from the base of 1380; glory (as very apparent), in a wide application (literal or figurative, objective or subjective): -- dignity, glory(-ious), honour, praise, {worship}. [q]

~~~~~

## 1380. Cross Reference Study

1380.

1380 dokeo \* accounted , {1380 dokeo } , 3049 logizomai ,

1380 dokeo \* pleased , 0700 aresko , 0701 arestos , {1380 dokeo } , 2100 euaresteo , 2106 eudokeo , 2309 thelo , 4909 suneudokeo ,

1380 dokeo \* pleasure , {1380 dokeo } , 2106 eudokeo , 2107 eudokia , 2237 hedone , 2307 thelema , 4684 spatlaio , 4909 suneudokeo , 5171 truphao , 5485 charis ,

1380 dokeo \* reputation , {1380 dokeo } , 1784 entimos , 2758 kenoo , 5093 timios ,

1380 dokeo \* seem , {1380 dokeo } ,

1380 dokeo \* seemed , {1380 dokeo } , 2107 eudokia ,

1380 dokeo \* seemeth , {1380 dokeo } ,

1380 dokeo \* suppose , {1380 dokeo } , 3049 logizomai , 3543 nomi zo , 3633 oi omai , 5274 hupolambano ,

1380 dokeo \* supposed , {1380 dokeo } , 2233 hegeomai , 3543 nomi zo , 5282 huponoio ,

1380 dokeo \* supposing , {1380 dokeo } , 3543 nomi zo , 3633 oi omai ,

1380 dokeo \* think , {1380 dokeo } , 1760 enthumeomai , 2233 hegeomai , 3049 logizomai , 3539 noiio , 3543 nomi zo , 3633 oi omai , 5282 huponoio , 5316 phaino , 5426 phroneo ,

1380 dokeo \* thinkest , {1380 dokeo } , 3049 logizomai , 5426 phroneo ,

1380 dokeo \* thinketh , {1380 dokeo } , 3049 logizomai ,

1380 dokeo \* thought , {1380 dokeo } , 1760 enthumeomai , 1911 epibalio , 1963 epinoia , 2106 eudokeo , 2233 hegeomai , 2919 kri no , 3049 logizomai , 3309 merimnao , 3540 noema , 3543 nomi zo , 4605 sidon ,

~~~~~