

1722 Mt 11:11 among

1722 Mt 11:22 at

1722 Mt 11:25 at

1722 Mt 12:1 at

1722 Mt 13:49 at

1722 Mt 14:1 at

1722 Mt 16:7 among

1722 Mt 16:8 among

1722 Mt 18:1 at

1722 Mt 20:26 among

1722 Mt 20:26 among

1722 Mt 20:27 among

1722 Mt 21:38 among

1722 Mt 22:40 on

1722 Mt 23:6 at

1722 Mt 24:20 on

1722 Mt 24:41 at

1722 Mt 26:31 because

1722 Mt 26:33 because

1722 Mt 26:5 on

1722 Mt 26:5 among

1722 Mt 27:56 among

1722 Mt 28:15 among

1722 Mt 2:6 among

1722 Mt 3:9 wi thi n

1722 Mt 4:23 among

1722 Mt 7:6 under

1722 Mt 8:6 at

1722 Mt 9:21 wi thi n

1722 Mt 9:3 wi thi n

1722 Mt 9:34 through

1722 Mt 9:35 among

1722 Mr 10:43 among

1722 Mr 10: 43 among
1722 Mr 12: 39 at
1722 Mr 14: 2 on
1722 Mr 14: 27 because
1722 Mr 14: 6 on
1722 Mr 15: 40 among
1722 Mr 16: 5 on
1722 Mr 1: 15 believe
1722 Mr 1: 16 into
1722 Mr 2: 23 on
1722 Mr 2: 24 on
1722 Mr 2: 8 within
1722 Mr 5: 3 among
1722 Mr 6: 3 at
1722 Mr 6: 4 among
1722 Lu 10: 14 at
1722 Lu 10: 17 through
1722 Lu 11: 15 through
1722 Lu 11: 18 through
1722 Lu 12: 17 within
1722 Lu 12: 46 at
1722 Lu 12: 51 on
1722 Lu 13: 1 at
1722 Lu 13: 10 on
1722 Lu 13: 7 on
1722 Lu 14: 14 at
1722 Lu 14: 5 on
1722 Lu 16: 15 among
1722 Lu 16: 3 within
1722 Lu 18: 4 within
1722 Lu 19: 44 within
1722 Lu 19: 5 at
1722 Lu 1: 1 among

1722 Lu 1: 25 among

1722 Lu 1: 28 among

1722 Lu 1: 42 among

1722 Lu 1: 59 on

1722 Lu 1: 65 throughout

1722 Lu 20: 1 on

1722 Lu 20: 10 at

1722 Lu 20: 46 at

1722 Lu 22: 24 among

1722 Lu 22: 26 among

1722 Lu 23: 12 at

1722 Lu 23: 42 into

1722 Lu 23: 7 at

1722 Lu 23: 7 at

1722 Lu 24: 32 within

1722 Lu 2: 14 toward

1722 Lu 2: 44 among

1722 Lu 2: 49 about

1722 Lu 3: 8 within

1722 Lu 4: 16 on

1722 Lu 4: 18 at

1722 Lu 4: 31 on

1722 Lu 5: 16 into

1722 Lu 5: 17 on

1722 Lu 6: 1 on

1722 Lu 6: 2 on

1722 Lu 6: 6 on

1722 Lu 6: 7 on

1722 Lu 7: 16 among

1722 Lu 7: 17 throughout

1722 Lu 7: 17 throughout

1722 Lu 7: 28 among

1722 Lu 7: 39 within

1722 Lu 7: 49 wi thi n

1722 Lu 8: 15 on

1722 Lu 8: 22 on

1722 Lu 8: 32 on

1722 Lu 8: 43 havi ng

1722 Lu 9: 31 at

1722 Lu 9: 37 on

1722 Lu 9: 46 among

1722 Lu 9: 48 among

1722 Joh 10: 19 among

1722 Joh 10: 22 at

1722 Joh 11: 24 at

1722 Joh 11: 54 among

1722 Joh 12: 20 at

1722 Joh 13: 23 on

1722 Joh 14: 20 at

1722 Joh 15: 24 among

1722 Joh 16: 26 at

1722 Joh 17: 11 through

1722 Joh 17: 17 through

1722 Joh 17: 19 through

1722 Joh 18: 39 at

1722 Joh 19: 31 on

1722 Joh 1: 14 among

1722 Joh 20: 31 through

1722 Joh 21: 20 at

1722 Joh 2: 23 at

1722 Joh 3: 35 into

1722 Joh 4: 21 at

1722 Joh 4: 45 at

1722 Joh 4: 45 at

1722 Joh 4: 46 at

1722 Joh 4: 53 at

1722 Joh 5: 16 on
1722 Joh 5: 2 at
1722 Joh 5: 4 into
1722 Joh 5: 9 on
1722 Joh 6: 39 at
1722 Joh 7: 11 at
1722 Joh 7: 12 among
1722 Joh 7: 22 on
1722 Joh 7: 23 on
1722 Joh 7: 23 on
1722 Joh 7: 43 among
1722 Joh 9: 16 among
1722 Ac 11: 15 at
1722 Ac 12: 18 among
1722 Ac 13: 1 at
1722 Ac 13: 26 among
1722 Ac 13: 27 at
1722 Ac 13: 5 at
1722 Ac 14: 8 at
1722 Ac 15: 12 among
1722 Ac 15: 22 among
1722 Ac 15: 7 among
1722 Ac 16: 2 at
1722 Ac 16: 4 at
1722 Ac 17: 13 at
1722 Ac 17: 16 at
1722 Ac 17: 34 among
1722 Ac 18: 11 among
1722 Ac 19: 1 at
1722 Ac 1: 6 at
1722 Ac 20: 15 at
1722 Ac 20: 25 among
1722 Ac 20: 28 over

1722 Ac 20: 32 among

1722 Ac 20: 5 at

1722 Ac 21: 11 at

1722 Ac 21: 19 among

1722 Ac 21: 34 among

1722 Ac 24: 21 among

1722 Ac 25: 24 at

1722 Ac 25: 4 at

1722 Ac 25: 5 among

1722 Ac 25: 6 among

1722 Ac 26: 18 among

1722 Ac 26: 4 at

1722 Ac 26: 4 among

1722 Ac 28: 29 among

1722 Ac 2: 5 at

1722 Ac 4: 12 among

1722 Ac 4: 2 through

1722 Ac 4: 34 among

1722 Ac 5: 12 among

1722 Ac 5: 27 before

1722 Ac 6: 8 among

1722 Ac 7: 13 at

1722 Ac 7: 29 at

1722 Ac 7: 45 into

1722 Ac 8: 1 at

1722 Ac 8: 1 at

1722 Ac 8: 14 at

1722 Ac 9: 10 at

1722 Ac 9: 13 at

1722 Ac 9: 19 at

1722 Ac 9: 22 at

1722 Ac 9: 27 at

1722 Ac 9: 28 at

1722 Ac 9:36 at

1722 Ro 11:17 among

1722 Ro 11:5 at

1722 Ro 12:3 among

1722 Ro 12:7 on

1722 Ro 12:7 on

1722 Ro 12:8 on

1722 Ro 13:9 namely

1722 Ro 15:13 through

1722 Ro 15:17 through

1722 Ro 15:19 through

1722 Ro 15:26 at

1722 Ro 15:5 toward

1722 Ro 15:9 among

1722 Ro 16:1 at

1722 Ro 16:7 among

1722 Ro 1:13 among

1722 Ro 1:13 among

1722 Ro 1:15 at

1722 Ro 1:23 into

1722 Ro 1:24 through

1722 Ro 1:24 between

1722 Ro 1:25 into

1722 Ro 1:5 among

1722 Ro 1:6 among

1722 Ro 1:8 throughout

1722 Ro 2:24 among

1722 Ro 2:5 against

1722 Ro 3:19 under

1722 Ro 3:25 through

1722 Ro 3:26 at

1722 Ro 3:7 through

1722 Ro 6:11 through

1722 Ro 6: 23 through

1722 Ro 8: 23 wi thi n

1722 Ro 8: 29 among

1722 Ro 8: 34 at

1722 Ro 9: 17 throughout

1722 1Co 11: 18 among

1722 1Co 11: 19 among

1722 1Co 11: 19 among

1722 1Co 11: 30 among

1722 1Co 11: 34 at

1722 1Co 14: 35 at

1722 1Co 15: 12 among

1722 1Co 15: 23 at

1722 1Co 15: 32 at

1722 1Co 15: 52 at

1722 1Co 16: 8 at

1722 1Co 1: 10 among

1722 1Co 1: 11 among

1722 1Co 1: 2 at

1722 1Co 2: 2 among

1722 1Co 2: 6 among

1722 1Co 3: 18 among

1722 1Co 3: 3 among

1722 1Co 5: 1 among

1722 1Co 5: 1 among

1722 1Co 6: 5 among

1722 1Co 6: 7 among

1722 2Co 10: 1 among

1722 2Co 11: 26 among

1722 2Co 11: 3 through

1722 2Co 12: 12 among

1722 2Co 1: 1 at

1722 2Co 1: 19 among

1722 2Co 4:8 on
1722 2Co 5:6 at
1722 2Co 7:5 on
1722 2Co 8:1 on
1722 2Co 8:14 at
1722 2Co 8:16 into
1722 Ga 1:16 among
1722 Ga 1:6 into
1722 Ga 2:2 among
1722 Ga 3:1 among
1722 Ga 3:14 through
1722 Ga 3:5 among
1722 Ga 5:10 through
1722 Eph 1:1 at
1722 Eph 1:20 at
1722 Eph 2:12 at
1722 Eph 2:22 through
1722 Eph 2:3 among
1722 Eph 2:7 through
1722 Eph 3:13 at
1722 Eph 3:8 among
1722 Eph 4:32 sake
1722 Eph 5:3 among
1722 Php 1:1 at
1722 Php 2:10 at
1722 Php 2:15 among
1722 Php 4:13 through
1722 Php 4:7 through
1722 Col 1:2 at
1722 Col 1:27 among
1722 Col 2:1 at
1722 Col 3:1 on
1722 1Th 1:5 among

1722 1Th 2: 19 at
1722 1Th 2: 2 at
1722 1Th 2: 5 used
1722 1Th 3: 1 at
1722 1Th 3: 13 at
1722 1Th 5: 12 among
1722 1Th 5: 13 at
1722 1Th 5: 13 among
1722 2Th 2: 13 through
1722 2Th 2: 16 through
1722 2Th 3: 11 among
1722 2Th 3: 7 among
1722 1Ti 1: 3 at
1722 1Ti 3: 16 into
1722 1Ti 4: 15 wholly
1722 2Ti 1: 18 at
1722 2Ti 3: 11 at
1722 2Ti 3: 11 at
1722 2Ti 3: 11 at
1722 2Ti 4: 13 at
1722 2Ti 4: 16 at
1722 2Ti 4: 20 at
1722 2Ti 4: 20 at
1722 2Ti 4: 8 at
1722 Ti t 1: 3 through
1722 Ti t 1: 6 accused
1722 Heb 10: 12 on
1722 Heb 12: 2 at
1722 Heb 13: 20 through
1722 Heb 1: 3 on
1722 Heb 1: 3 on
1722 Heb 4: 11 after
1722 Heb 8: 1 on

1722 Jas 1:26 among

1722 Jas 3:13 among

1722 Jas 3:6 among

1722 Jas 4:1 among

1722 Jas 5:13 among

1722 Jas 5:14 among

1722 1Pe 1:13 at

1722 1Pe 1:2 through

1722 1Pe 1:6 through

1722 1Pe 1:7 at

1722 1Pe 2:12 among

1722 1Pe 3:22 on

1722 1Pe 4:16 on

1722 1Pe 5:1 among

1722 1Pe 5:13 at

1722 1Pe 5:2 among

1722 2Pe 1:1 through

1722 2Pe 1:2 through

1722 2Pe 1:4 through

1722 2Pe 2:1 among

1722 2Pe 2:1 among

1722 2Pe 2:18 through

1722 2Pe 2:20 through

1722 2Pe 2:3 through

1722 2Pe 2:8 among

1722 2Pe 3:1 way

1722 1Jo 2:28 at

1722 1Jo 4:9 toward

1722 3Jo 1:9 among

1722 Re 14:10 into

1722 Re 1:10 on

1722 Re 5:13 on

1722 Re 8:13 through

1722. Strong's Dictionary Study

1722. en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc. : --about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (...sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition. [q]

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1722 -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (...sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in).

## 1722 Interlinear Index Study

1722 MAT 002 006 And thou Bethlehem <0965 -Bethleem -> , [ in ] the land <1093 -ge -> of Juda <2455 -Ioudas -> , art <1488 -ei -> not the least <1646 -elachistos -> among <{1722} -en -> the princes <2232 -hegeon -> of Juda <2455 -Ioudas -> : for out of thee shall come <1831 -exerchomai -> a Governor <2233 -hegeomai -> , that shall rule <4165 -poimaino -> my people <2992 -laos -> Israel <2474 -Israel -> .

1722 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> .

1722 MAT 004 023 . And Jesus <2424 -Iesous -> went <4013 -periago -> about <4013 -periago -> all <3650 -holos -> Galilee <1056 -Galilaiia -> , teaching <1321 -didasko -> in their synagogues <4864 -sunagoge -> , and preaching <2784 -kerusso -> the gospel <2098 -euaggelion -> of the kingdom <0932 -basileia -> , and healing <2323 -therapeuo -> all <3956 -pas -> manner of sickness <3554 -nosos -> and all <3956 -pas -> manner of disease <3119 -malakia -> among <{1722} -en -> the people <2992 -laos -> .

1722 MAT 007 006 Give <1325 -didomi -> not that which <3588 -ho -> is holy <0040 -hagios -> unto the dogs <2965 -kuon -> , neither <3366 -mede -> cast <0906 -ballo -> ye your <5216 -humon -> pearls <3135 -margarites -> before <1715 -emprosthen -> swine

<5519 -choiros -> , lest <3379 -mepote -> they trample <2662 -katapateo -> them under <{1722} -en -> their feet <4228 -pous -> , and turn <4762 -strepho -> again <4762 -strepho -> and rend <4486 -rhegnumi -> you .

1722 MAT 008 006 And saying <3004 -lego -> , Lord <2962 -kuriros -> , my servant <3816 -pais -> lieth <0906 -ballo -> at <{1722} -en -> home <3614 -oikia -> sick <3885 -paralutikos -> of the palsy <3885 -paralutikos -> , grievously <1171 -deinos -> tormented <0928 -basanizo -> .

1722 MAT 009 003 And , behold <2400 -idou -> , certain <5100 -tis -> of the scribes <1122 -grammateus -> said <4483 -rheo -> within <{1722} -en -> themselves <1438 -heautou -> , This <3778 -houtos -> [ man ] blasphemeth <0987 -blasphemeo -> .

1722 MAT 009 021 For she said <3004 -lego -> within <{1722} -en -> herself <1438 -heautou -> , If <1437 -ean -> I may but touch <0680 -haptomai -> his garment <2440 -himation -> , I shall be whole <4982 -sozo -> .

1722 MAT 009 034 But the Pharisees <5330 -Pharisaios -> said <3004 -lego -> , He casteth <1544 -ekballo -> out devils <1140 -daimonion -> through <{1722} -en -> the prince <0758 -archon -> of the devils <1140 -daimonion -> .

1722 MAT 009 035 . And Jesus <2424 -Iesous -> went <4013 -periago -> about <4013 -periago -> all <3956 -pas -> the cities <4172 -polis -> and villages <2968 -kome -> , teaching <1321 -didasko -> in their synagogues <4864 -sunagoge -> , and preaching <2784 -kerusso -> the gospel <2098 -euaggelion -> of the kingdom <0932 -basileia -> , and healing <2323 -therapeuo -> every <3956 -pas -> sickness <3554 -nosos -> and every <3956 -pas -> disease <3119 -malakia -> among <{1722} -en -> the people <2992 -laos -> .

1722 MAT 011 011 Verily <0281 -amen -> I say <3004 -lego -> unto you , Among <{1722} -en -> them that are born <1084 -gennetos -> of women <1135 -gune -> there hath not risen <1453 -egeiro -> a greater <3187 -meizon -> than John <2491 -Ioannes -> the Baptist <0910 -Baptistes -> : notwithstanding he that is least <3398 -mikros -> in the kingdom <0932 -basileia -> of heaven <3772 -ouranos -> is greater <3187 -meizon -> than he .

1722 MAT 011 022 But I say <3004 -lego -> unto you , It shall be more <0414 -anektoteros -> tolerable <0414 -anektoteros -> for Tyre <5184 -Turos -> and Sidon <4605 -Sidon -> at <{1722} -en -> the day <2250 -hemera -> of judgment <2920 -krisis -> , than <2228 -e -> for you .

1722 MAT 011 025 . At <{1722} -en -> that time <2540 -kairos -> Jesus <2424 -Iesous -> answered <0611 -apokri nomai -> and said <2036 -epo -> , I thank <1843 -exomologeo -> thee , O Father <3962 -pater -> , Lord <2962 -kuriros -> of heaven <3772 -ouranos -> and earth <1093 -ge -> , because <3754 -hoti -> thou hast hid <0613 -apokrupto -> these <5023 -tauta -> things from the wise <4680 -sophos -> and prudent <4908 -sunetos -> , and hast revealed <0601 -apokalupto -> them unto babes <3516 -nepios -> .

1722 MAT 012 001 . At <{1722} -en -> that time <2540 -kairos -> Jesus <2424 -Iesous -> went <4198 -poreuomai -> on the sabbath <4521 -sabbaton -> day through <1223 -dia -> the corn <4702 -sporimos -> ; and his disciples <3101 -mathetes -> were an hungred <3983 -peinao -> , and began <0756 -archomai -> to pluck <5089 -tillo -> the ears <4719 -stachus -> of corn <4719 -

stachus -> , and to eat <2068 -esthio -> .

1722 MAT 013 049 So <3779 -houto -> shall it be at <{1722} -en -> the end <4930 -sunteleia -> of the world <0165 -aion -> : the angels <0032 -aggelos -> shall come <1831 -exerchomai -> forth <3318 -Mesopotamia -> , and sever <0873 -aphorizo -> the wicked <4190 -poneros -> from among <3319 -mesos -> the just <1342 -dikaios -> ,

1722 MAT 014 001 . At <{1722} -en -> that time <2540 -kairos -> Herod <2264 -Herodes -> the tetrarch <5076 -tetrarches -> heard <0191 -akouo -> of the fame <0189 -akoe -> of Jesus <2424 -Iesous -> ,

1722 MAT 016 007 And they reasoned <1260 -dialogizomai -> among <{1722} -en -> themselves <1438 -heautou -> , saying <3004 -lego -> , [ It is ] because <3754 -hoti -> we have taken <2983 -lambano -> no <3756 -ou -> bread <0740 -artos -> .

1722 MAT 016 008 [ Which ] when Jesus <2424 -Iesous -> perceived <1097 -ginosko -> , he said <2036 -epo -> unto them , O ye of little <3640 -oligopistos -> faith <3640 -oligopistos -> , why <5101 -tis -> reason <1260 -dialogizomai -> ye among <{1722} -en -> yourselves <1438 -heautou -> , because <3754 -hoti -> ye have brought <2983 -lambano -> no <3756 -ou -> bread <0740 -artos -> ?

1722 MAT 018 001 . At <{1722} -en -> the same <1565 -ekeinos -> time <5610 -hora -> came <4334 -proserchomai -> the disciples <3101 -mathetes -> unto Jesus <2424 -Iesous -> , saying <3004 -lego -> , Who <5101 -tis -> is the greatest <3187 -meizon -> in the kingdom <0932 -basileia -> of heaven <3772 -ouranos -> ?

1722 MAT 020 026 But it shall not be so <3779 -houto -> among <1722 -en -> you : but whosoever <1437 -ean -> will <2309 -thelo -> be great <3173 -megas -> among <{1722} -en -> you , let him be your <5216 -humon -> minister <1249 -diakonos -> ;

1722 MAT 020 026 But it shall not be so <3779 -houto -> among <{1722} -en -> you : but whosoever <1437 -ean -> will <2309 -thelo -> be great <3173 -megas -> among <1722 -en -> you , let him be your <5216 -humon -> minister <1249 -diakonos -> ;

1722 MAT 020 027 And whosoever <1437 -ean -> will <2309 -thelo -> be chief <4413 -protos -> among <{1722} -en -> you , let him be your <5216 -humon -> servant <1401 -doulos -> :

1722 MAT 021 038 But when the husbandmen <1092 -georgos -> saw <1492 -eido -> the son <5207 -huios -> , they said <2036 -epo -> among <{1722} -en -> themselves <1438 -heautou -> , This <3778 -houtos -> is the heir <2818 -kleronomos -> ; come <1205 -deute -> , let us kill <0615 -apokteino -> him , and let us seize <2722 -katecho -> on his inheritance <2817 -kleronomia -> .

1722 MAT 022 040 On <{1722} -en -> these <5025 -tautais -> two <1417 -duo -> commandments <1785 -entole -> hang <2910 -kremannumi -> all <3650 -holos -> the law <3551 -nomos -> and the prophets <4396 -prophetes -> .

1722 MAT 023 006 And love <5368 -phileo -> the uppermost <4411 -protoklisia -> rooms <4411 -protoklisia -> at <{1722} -en -> feasts <1173 -deipnon -> , and the chief <4410 -protokathedria -> seats <4410 -protokathedria -> in the synagogues <4864 -sunagoge -> ,

1722 MAT 024 020 But pray <4336 -proseuchomai -> ye that your

<5216 -humon -> flight <5437 -phuge -> be not in the winter  
<5494 -cheimon -> , neither <3366 -mede -> on <{1722} -en ->  
the sabbath <4521 -sabbaton -> day :

1722 MAT 024 041 Two <1417 -duo -> [ women shall be ]  
grinding <0229 -aletho -> at <{1722} -en -> the mill <3459 -  
mulon -> ; the one <1520 -heis -> shall be taken <3880 -  
paralambano -> , and the other <1520 -heis -> left <0863 -  
aphiemi -> .

1722 MAT 026 005 But they said <3004 -lego -> , Not on <1722 -  
en -> the feast <1859 -heorte -> [ day ] , lest <3361 -me ->  
there be an uproar <2351 -thorubos -> among <{1722} -en -> the  
people <2992 -laos -> .

1722 MAT 026 005 But they said <3004 -lego -> , Not on <{1722}  
-en -> the feast <1859 -heorte -> [ day ] , lest <3361 -me ->  
there be an uproar <2351 -thorubos -> among <1722 -en -> the  
people <2992 -laos -> .

1722 MAT 026 031 . Then <5119 -tote -> saith <3004 -lego ->  
Jesus <2424 -Iesous -> unto them , All <3956 -pas -> ye shall  
be offended <4624 -skandalizo -> because <{1722} -en -> of me  
this <5026 -taute -> night <3571 -nux -> : for it is written  
<1125 -grapho -> , I will smite <3960 -patasso -> the shepherd  
<4166 -poimen -> , and the sheep <4263 -probaton -> of the  
flock <4167 -poimne -> shall be scattered <1287 -diaskorpi zo ->  
abroad <1287 -di askorpi zo -> .

1722 MAT 026 033 Peter <4074 -Petros -> answered <0611 -  
apokrinomai -> and said <2036 -epo -> unto him , Though <1499 -  
ei kai -> all <3956 -pas -> [ men ] shall be offended <4624 -  
skandalizo -> because <{1722} -en -> of thee , [ yet ] will I  
never <3763 -oudepote -> be offended <4624 -skandalizo -> .

1722 MAT 027 056 Among <{1722} -en -> which <3739 -hos -> was  
Mary <3137 -Maria -> Magdalene <3094 -Magdalene -> , and Mary  
<3137 -Maria -> the mother <3384 -meter -> of James <2385 -  
Iakobos -> and Joses <2500 -Ioses -> , and the mother <3384 -  
meter -> of Zebedees <2199 -Zebedaios -> children <5207 -huios -  
> .

1722 MAT 028 015 So <1161 -de -> they took <2983 -Iambano ->  
the money <0694 -argurion -> , and did <4160 -poieo -> as they  
were taught <1321 -didasko -> : and this <3778 -houtos ->  
saying <3056 -logos -> is commonly <1310 -diaphemizo -> reported  
<1310 -diaphemizo -> among <{1722} -en -> the Jews <2453 -  
Ioudaios -> until <3360 -mechri -> this <4594 -semeron -> day  
<4594 -semeron -> .

1722 MAR 001 015 And saying <3004 -lego -> , The time <2540 -  
kairos -> is fulfilled <4137 -pleroo -> , and the kingdom <0932 -  
-basileia -> of God <2316 -theos -> is at <1448 -eggizo -> hand  
<1448 -eggizo -> : repent <3340 -metanoeo -> ye , and believe  
<{1722} -en -> the gospel <2098 -euaggelion -> .

1722 MAR 001 016 Now as he walked <4043 -peripateo -> by the  
sea <2281 -thalassa -> of Galilee <1056 -Galilaiia -> , he saw  
<1492 -eido -> Simon <4613 -Simon -> and Andrew <0406 -Andreas -  
> his brother <0080 -adephos -> casting <0906 -ballo -> a net  
<0293 -amphiblestron -> into <{1722} -en -> the sea <2281 -  
thalassa -> : for they were fishers <0231 -halieus -> .

1722 MAR 002 008 And immediately <2112 -eutheos -> when Jesus  
<2424 -Iesous -> perceived <1921 -epiginosko -> in his spirit  
<4151 -pneuma -> that they so <3779 -houto -> reasoned <1260 -  
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dialogizomai -> within <{1722} -en -> themselves <1438 -heautou -> , he said <2036 -epo -> unto them , Why <5101 -tis -> reason <1260 -dialogizomai -> ye these <5023 -tauta -> things in your <5216 -humon -> hearts <2588 -kardia -> ?

1722 MAR 002 023 And it came <1096 -ginomai -> to pass , that he went <3899 -parapoeruomai -> through <1223 -dia -> the corn <4702 -sporimos -> fields on <{1722} -en -> the sabbath <4521 -sabbaton -> day ; and his disciples <3101 -mathetes -> began <0756 -archomai -> , as they went <4160 -poieo -> , to pluck <5089 -tillo -> the ears <4719 -stachus -> of corn <4719 -stachus -> .

1722 MAR 002 024 And the Pharisees <5330 -Pharisaios -> said <3004 -lego -> unto him , Behold <2396 -ide -> , why <5101 -tis -> do <4160 -poieo -> they on <{1722} -en -> the sabbath <4521 -sabbaton -> day that which <3739 -hos -> is not lawful <1832 -exesti -> ?

1722 MAR 005 003 Who <3739 -hos -> had <2192 -echo -> [ his ] dwelling <2731 -katoikesis -> among <{1722} -en -> the tombs <3419 -mnemeion -> ; and no <3762 -oudeis -> man <3762 -oudeis -> could <1410 -dunamai -> bind <1210 -deo -> him , no <3777 -oute -> , not with chains <0254 -halusis -> :

1722 MAR 006 003 Is not this <3778 -houtos -> the carpenter <5045 -tekton -> , the son <5207 -huios -> of Mary <3137 -Maria -> , the brother <0080 -adephos -> of James <2385 -Iakobos -> , and Joses <2500 -loses -> , and of Juda <2455 -Ioudas -> , and Simon <4613 -Simon -> ? and are not his sisters <0079 -adelphae -> here <5602 -hode -> with us ? And they were offended <4624 -skandalizo -> at <{1722} -en -> him .

1722 MAR 006 004 But Jesus <2424 -Iesous -> said <3004 -lego -> unto them , A prophet <4396 -prophetes -> is not without <0820 -atimos -> honour <0820 -atimos -> , but in his own country <3968 -patris -> , and among <{1722} -en -> his own kin <4773 -suggenes -> , and in his own house <3614 -oikia -> .

1722 MAR 010 043 But so <3779 -houto -> shall it not be among <1722 -en -> you : but whosoever <1437 -ean -> will <2309 -thelo -> be great <3173 -megas -> among <{1722} -en -> you , shall be your <5216 -humon -> minister <1249 -diakonos -> :

1722 MAR 010 043 But so <3779 -houto -> shall it not be among <{1722} -en -> you : but whosoever <1437 -ean -> will <2309 -thelo -> be great <3173 -megas -> among <1722 -en -> you , shall be your <5216 -humon -> minister <1249 -diakonos -> :

1722 MAR 012 039 And the chief <4410 -protokathedria -> seats <4410 -protokathedria -> in the synagogues <4864 -sunagoge -> , and the uppermost <4411 -protoklisia -> rooms <4411 -protoklisia -> at <{1722} -en -> feasts <1173 -deipnon -> :

1722 MAR 014 002 But they said <3004 -lego -> , Not on <{1722} -en -> the feast <1859 -heorte -> [ day ] , lest <3379 -mepote -> there be an uproar <2351 -thorubos -> of the people <2992 -laos -> .

1722 MAR 014 006 And Jesus <2424 -Iesous -> said <2036 -epo -> , Let <0863 -aphiemi -> her alone <0863 -aphiemi -> ; why <5101 -tis -> trouble <3930 -parecho -> ye her ? she hath wrought <2038 -ergazomai -> a good <2570 -kalos -> work <2041 -ergon -> on <{1722} -en -> me .

1722 MAR 014 027 And Jesus <2424 -Iesous -> saith <3004 -lego ->

> unto them , All <3956 -pas -> ye shall be offended <4624 -skandalizo -> because <{1722} -en -> of me this <5026 -taute -> night <3571 -nux -> : for it is written <1125 -grapho -> , I will smite <3960 -patasso -> the shepherd <4166 -poimen -> , and the sheep <4263 -probaton -> shall be scattered <1287 -diaskorpizo -> .

1722 MAR 015 040 There were also <2532 -kai -> women <1135 -gune -> looking <2334 -theoreo -> on afar <3113 -makrothen -> off <0575 -apo -> : among <{1722} -en -> whom <3739 -hos -> was Mary <3137 -Maria -> Magdalene <3094 -Magdalene -> , and Mary <3137 -Maria -> the mother <3384 -meter -> of James <2385 -Iakobos -> the less <3398 -mikros -> and of Joses <2500 -loses -> , and Salome <4539 -Salome -> ;

1722 MAR 016 005 And entering <1525 -eiserchomai -> into <1519 -eis -> the sepulchre <3419 -mnemeion -> , they saw <1492 -eido -> a young <3495 -neaniskos -> man <3495 -neaniskos -> sitting <2521 -kathemai -> on <{1722} -en -> the right <1188 -dexios -> side <1188 -dexios -> , clothed <4016 -periballo -> in a long white <3022 -leukos -> garment <4749 -stole -> ; and they were affrighted <1568 -ekthambeo -> .

1722 LUK 001 001 . Forasmuch 1895 -epeideper - as many 4183 -polus - have taken 2021 -epicheireo - in hand 2021 -epicheireo - to set 0392 -anatassomai - forth LUK 0392 -anatassomai - in order 1299 -diatasso - a declaration 1335 -diegesis - of those 3588 -ho - things 4229 -pragma - which are most surely 4135 -plerophoreo - believed 4135 -plerophoreo - among {1722} -en - us ,

1722 LUK 001 025 Thus 3779 -houto - hath the Lord 2962 -kuriος - dealt 4160 -poieo - with me in the days 2250 -hemera - wherein 3739 -hos - he looked 1896 -epeidon - on 1896 -epeidon - [ me ] , to take 0851 -aphaireo - away LUK 0851 -aphaireo - my reproach 3681 -oneidos - among {1722} -en - men LUK 0444 -anthropos - .

1722 LUK 001 028 And the angel LUK 0032 -aggelos - came 1525 -eiserchomai - in unto her , and said 2036 -epo - , Hail 5463 -chairō - , [ thou that art ] highly favoured 5487 -charitō - , the Lord 2962 -kuriος - [ is ] with thee : blessed 2127 -eulogeo - [ art ] thou among {1722} -en - women 1135 -gune - .

1722 LUK 001 042 And she spake LUK 0400 -anaphoneo - out with a loud 3173 -megas - voice 5456 -phone - , and said 2036 -epo - , Blessed 2127 -eulogeo - [ art ] thou among {1722} -en - women 1135 -gune - , and blessed 2127 -eulogeo - [ is ] the fruit 2590 -karpos - of thy womb 2836 -koilia - .

1722 LUK 001 059 And it came 1096 -ginomai - to pass , that on {1722} -en - the eighth 3590 -ogdoos - day 2250 -hemera - they came 2064 -erchomai - to circumcise 4059 -peritemno - the child 3813 -paidion - ; and they called 2564 -kaleo - him Zacharias 2197 -Zacharias - , after 1909 -epi - the name 3686 -onoma - of his father 3962 -pater - .

1722 LUK 001 065 And fear 5401 -phobos - came 1096 -ginomai - on 1909 -epi - all 3956 -pas - that dwelt 4039 -perioikeo - round 4039 -perioikeo - about 4037 -perimeno - them : and all 3956 -pas - these 5023 -tauta - sayings 4487 -rhema - were noised 1255 -dialaleo - abroad 1255 -dialaleo - throughout {1722} -en - all 3650 -holos - the hill 3714 -oreinos - country of Judaea 2449 -Ioudaia - .

1722 LUK 002 014 Glory 1391 -doxa - to God 2316 -theos - in  
the highest 5310 -hupsistos - , and on 1909 -epi - earth  
1093 -ge - peace 1515 -eirene - , good 2107 -eudokia - will  
2107 -eudokia - toward {1722} -en - men LUK 0444 -anthropos -

1722 LUK 002 044 But they , supposing 3543 -nomizo - him to  
have been 1511 -einai - in the company 4923 -sunodia - ,  
went 2064 -erchomai - a day s 2250 -hemera - journey 3598 -  
hodos - ; and they sought LUK 0327 -anazeteo - him among  
{1722} -en - [ their ] kinsfolk 4773 -suggenes - and  
acquaintance 1110 -gnostos - .

1722 LUK 002 049 And he said 2036 -epo - unto them , How  
5101 -tis - is it that ye sought 2212 -zeteo - me ? wist  
1492 -eido - ye not that I must 1163 -dei - be about {1722} -  
en - my Father s 3962 -pater - business ?

1722 LUK 003 008 Bring 4160 -poieo - forth 4160 -poieo -  
therefore 3767 -oun - fruits 2590 -karpos - worthy LUK 0514 -  
axios - of repentance 3341 -metanoia - , and begin LUK 0756 -  
archomai - not to say 3004 -lego - within {1722} -en -  
yourselves 1438 -heautou - , We have 2192 -echo - Abraham  
LUK 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 .

1722 LUK 004 016 And he came 2064 -erchomai - to Nazareth  
3478 -Nazareth - , where 3757 -hou - he had been brought  
5142 -trepheo - up : and , as his custom 1486 -etho - was ,  
he went 1525 -eiserchomai - into 1519 -eis - the synagogue  
4864 -sunagoge - on {1722} -en - the sabbath 4521 -sabbaton -  
day 2250 -hemera - , and stood LUK 0450 -anistemi - up for  
to read 0314 -anaginosko - .

1722 LUK 004 018 The Spirit 4151 -pneuma - of the Lord 2962 -  
kuriος - [ is ] upon me , because 1752 -heneka - he hath  
anointed 5548 -chrio - me to preach 2097 -euaggelizo - the  
gospel 2097 -euaggelizo - to the poor 4434 -ptochos - ; he  
hath sent LUK 0649 -apostello - me to heal 2390 -iaomai - the  
brokenhearted 2588 -kardia - , to preach 2784 -kerusso -  
deliverance LUK 0859 -aphesis - to the captives 0164 -  
ai chmalotos - , and recovering LUK 0309 -anablepsis - of  
sight 0309 -anablepsis - to the blind 5185 -tuphlos - , to  
set 0649 -apostello - at {1722} -en - liberty LUK 0859 -  
aphesis - them that are bruised 2352 -thrauo - ,

1722 LUK 004 031 . And came 2718 -katerchomai - down 2718 -  
katerchomai - to Capernaum 2584 -Kapernaoum - , a city 4172 -  
polis - of Galilee 1056 -Galilaia - , and taught 1321 -  
didasko - them on {1722} -en - the sabbath 4521 -sabbaton -  
days .

1722 LUK 005 016 And he withdrew 5298 -hupo choreo - himsel f  
into {1722} -en - the wilderness 2048 -eremos - , and  
prayed 4336 -proseuchomai - .

1722 LUK 005 017 . And it came 1096 -ginomai - to pass on  
{1722} -en - a certain 1520 -heis - day 2250 -hemera - , as  
he was teaching 1321 -didasko - , that there were Pharisees  
5330 -Pharisaios - and doctors 3547 -nomodidaskalos - of the  
law 3547 -nomodidaskalos - sitting 2521 -kathemai - by ,  
which 3739 -hos - were come 2064 -erchomai - out of every  
3956 -pas - town 2968 -kome - of Galilee 1056 -Galilaia - ,  
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and Judaea 2449 -Ioudaia - , and Jerusalem 2419 - Hierousalem - : and the power 1411 -dunamis - of the Lord 2962 -kurios - was [ present ] to heal 2390 -iaomai - them .

1722 LUK 006 001 . And it came 1096 -ginomai - to pass on {1722} -en - the second 1207 -deuteroprotos - sabbath 4521 -sabbaton - after 1207 -deuteroprotos - the first 1207 -deuteroprotos - , that he went 1279 -diaporeuomai - through 1223 -dia - the corn 4702 -sporimos - fields ; and his disciples 3101 -mathetes - plucked 5089 -tillo - the ears 4719 -stachus - of corn 4719 -stachus - , and did eat 2068 -esthio - , rubbing 5597 -psocho - [ them ] in [ their ] hands 5495 -cheir - .

1722 LUK 006 002 And certain 5100 -tis - of the Pharisees 5330 -Pharisaios - said 2036 -epo - unto them , Why 5101 -tis - do 4160 -poieo - ye that which 3739 -hos - is not lawful 1832 -exesti - to do 4160 -poieo - on {1722} -en - the sabbath 4521 -sabbaton - days ?

1722 LUK 006 006 And it came 1096 -ginomai - to pass also 2532 -kai - on {1722} -en - another 2087 -heteros - sabbath 4521 -sabbaton - , that he entered 1525 -eiserchomai - into 1519 -eis - the synagogue 4864 -sunagoge - and taught 1321 -didasko - ; and there 1563 -ekei - was a man 0444 -anthropos - whose LUK 0846 -autos - right 1188 -dexios - hand 5495 -cheir - was withered 3584 -xeros - .

1722 LUK 006 007 And the scribes 1122 -grammateus - and Pharisees 5330 -Pharisaios - watched 3906 -paratereo - him , whether 1487 -ei - he would heal 2323 -therapeuo - on {1722} -en - the sabbath 4521 -sabbaton - day ; that they might find 2147 -heurisko - an accusation 2724 -kategoria - against him .

1722 LUK 007 016 And there came 2983 -Iambano - a fear 5401 -phobos - on all 0537 -hapas - : and they glorified 1392 -doxazo - God 2316 -theos - , saying 3004 -lego - , That a great 3173 -megas - prophet 4396 -prophetes - is risen 1453 -egeiro - up among {1722} -en - us ; and , That God 2316 -theos - hath visited 1980 -episkeptomai - his people 2992 -laos - .

1722 LUK 007 017 And this 3778 -houtos - rumour 3056 -logos - of him went 1831 -exerchomai - forth 1831 -exerchomai - throughout 1722 -en - all 3650 -holos - Judaea 2449 -Ioudaia - , and throughout {1722} -en - all 3956 -pas - the region 4066 -perichoros - round 4066 -perichoros - about 4066 -perichoros - .

1722 LUK 007 017 And this 3778 -houtos - rumour 3056 -logos - of him went 1831 -exerchomai - forth 1831 -exerchomai - throughout {1722} -en - all 3650 -holos - Judaea 2449 -Ioudaia - , and throughout 1722 -en - all 3956 -pas - the region 4066 -perichoros - round 4066 -perichoros - about 4066 -perichoros - .

1722 LUK 007 028 For I say 3004 -lego - unto you , Among {1722} -en - those that are born 1084 -gennetos - of women 1135 -gune - there is not a greater 3187 -meizon - prophet 4396 -prophetes - than 3844 -para - John 2491 -Ioannes - the Baptist LUK 0910 -Baptistes - : but he that is least 3398 -mikros - in the kingdom LUK 0932 -basileia - of God 2316 -theos - is greater 3187 -meizon - than 3844 -para - he .

1722 LUK 007 039 Now 1161 -de - when the Pharisee 5330 -

Phariseos - which 3588 -ho - had bidden 2564 -kaleo - him saw 1492 -eido - [ it ] , he spake 2036 -epo - within {1722} -en - himself 1438 -heautou - , saying 3004 -lego - , This 3778 -houtos - man , if 1487 -ei - he were a prophet 4396 -prophetes - , would have known 1097 -ginosko - who 5101 -tis - and what 4217 -potapos - manner 4217 -potapos - of woman 1135 -gune - [ this 3588 -ho - is ] that toucheth LUK 0680 -haptomai - him : for she is a sinner LUK 0268 -hamartolos - .

1722 LUK 007 049 And they that sat 4873 -sunanakeimai - at LUK 0345 -anakeimai - meat with him began LUK 0756 -archomai - to say 3004 -lego - within {1722} -en - themselves 1438 -heautou - , Who 5101 -tis - is this 3778 -houtos - that forgiveth LUK 0863 -aphiemi - sins LUK 0266 -hamartia - also 2532 -kai - ?

1722 LUK 008 015 But that on {1722} -en - the good 2570 -kalos - ground 1093 -ge - are they , which 3748 -hostis - in an honest 2570 -kalos - and good 0018 -agathos - heart 2588 -kardia - , having heard LUK 0191 -akouo - the word 3056 -logos - , keep 2722 -katecho - [ it ] , and bring 2592 -karpophoreo - forth fruit 2592 -karpophoreo - with patience 5281 -hupomone - .

1722 LUK 008 022 . Now 2532 -kai - it came 1096 -ginomai - to pass on {1722} -en - a certain 1520 -heis - day 2250 -hemera - , that he went 1684 -embaino - into 1519 -eis - a ship 4143 -ploion - with his disciples 3101 -mathetes - : and he said 2036 -epo - unto them , Let us go 1330 -dierchomai - over 1330 -dierchomai - unto the other 4008 -peran - side 4008 -peran - of the lake 3041 -limne - . And they launched LUK 0321 -anago - forth LUK 0321 -anago - .

1722 LUK 008 032 And there was there 1563 -ekei - an herd LUK 0034 -agele - of many 2425 -hikanos - swine 5519 -choiros - feeding 1006 -bosko - on {1722} -en - the mountain 3735 -oros - : and they besought 3870 -parakaleo - him that he would suffer 2010 -epitrepo - them to enter 1525 -eiserchomai - into 1519 -eis - them . And he suffered 2010 -epitrepo - them .

1722 LUK 008 043 And a woman 1135 -gune - having {1722} -en - an issue 4511 -rhusis - of blood LUK 0129 -haima - twelve 1427 -dodeka - years 2094 -etos - , which 3748 -hostis - had spent 4321 -prosanalisko - all 3956 -pas - her living LUK 0979 -bios - upon physicians 2395 -iatros - , neither 3756 -ou - could 2480 -ischuo - be healed 2323 -therapeuo - of any 3762 -oudeis - ,

1722 LUK 009 031 Who 3739 -hos - appeared 3700 -optanomai - in glory 1391 -doxa - , and spake 3004 -lego - of his decease 1841 -exodos - which 3739 -hos - he should 3195 -mello - accomplish 4137 -pleroo - at {1722} -en - Jerusalem 2419 -Hierousalem - .

1722 LUK 009 037 . And it came 1096 -ginomai - to pass , that on {1722} -en - the next 1836 -hexes - day 2250 -hemera - , when they were come 2718 -katerchomai - down 2778 -kensos - from the hill 3735 -oros - , much 4183 -polus - people 3793 -ochlos - met 4876 -sunantao - him .

1722 LUK 009 046 Then 1161 -de - there arose 1525 -eiserchomai - a reasoning 1261 -dialogismos - among {1722} -en - them , which 5101 -tis - of them should be greatest 3187 -meizon - .

1722 LUK 009 048 And said 2036 -epo - unto them , Whosoever  
 1437 -ean - shall receive 1209 -dechomai - this 5124 -touto -  
 child 3813 -paidion - in my name 3686 -onoma - receiveth  
 1209 -dechomai - me : and whosoever 1437 -ean - shall receive  
 1209 -dechomai - me receiveth 1209 -dechomai - him that sent  
 LUK 0649 -apostello - me : for he that is least 3398 -mikros -  
 among {1722} -en - you all , the same 3778 -houtos - shall  
 be great 3173 -megas - .

1722 LUK 010 014 But it shall be more LUK 0414 -anektoteros -  
 tolerable 0414 -anektoteros - for Tyre 5184 -Turos - and  
 Sidon 4605 -Sidon - at {1722} -en - the judgment 2920 -  
 krisis - , than 2228 -e - for you .

1722 LUK 010 017 . And the seventy 1440 -hebdomekonta -  
 returned 5290 -hupostrepho - again 5290 -hupostrepho - with  
 joy 5479 -chara - , saying 3004 -lego - , Lord 2962 -  
 kurios - , even 2532 -kai - the devils 1140 -daimonion -  
 are subject 5293 -hupotasso - unto us through {1722} -en -  
 thy name 3686 -onoma - .

1722 LUK 011 015 But some 5100 -tis - of them said 2036 -epo  
 - , He casteth 1544 -ekballo - out devils 1140 -daimonion -  
 through {1722} -en - Beelzebub LUK 0954 -Beelzeboul - the  
 chief LUK 0758 -archon - of the devils 1140 -daimonion - .

1722 LUK 011 018 If 1499 -ei kai - Satan 4567 -Satanas -  
 also 2532 -kai - be divided 1266 -di amerizo - against 1909 -  
 epi - himself 1438 -heautou - , how 4459 -pos - shall his  
 kingdom LUK 0932 -basileia - stand 2476 -histemi - ? because  
 3754 -hoti - ye say 3004 -lego - that I cast 1544 -ekballo -  
 out devils 1140 -daimonion - through {1722} -en - Beelzebub  
 LUK 0954 -Beelzeboul - .

1722 LUK 012 017 And he thought 1260 -dialogizomai - within  
 {1722} -en - himself 1438 -heautou - , saying 3004 -lego - ,  
 What 5101 -tis - shall I do 4160 -poi eo - , because 3754 -  
 hoti - I have 2192 -echo - no 3756 -ou - room where 4226 -  
 pou - to bestow 4863 -sunago - my fruits 2590 -karpos - ?

1722 LUK 012 046 The lord 2962 -kurios - of that servant  
 1401 -doulos - will come 2240 -heko - in a day 2250 -hemera -  
 when he looketh 4328 -prosdokao - not for [ him ] , and at  
 {1722} -en - an hour 5610 -hora - when he is not aware 1097 -  
 ginosko - , and will cut 1371 -dichotomeo - him in sunder ,  
 and will appoint 5087 -tithemi - him his portion 3313 -meros -  
 with the unbelievers LUK 0571 -apistos - .

1722 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 - :

1722 LUK 013 001 . There were present 3918 -pareimi - at  
 {1722} -en - that season 2540 -kairos - some 5100 -tis -  
 that told LUK 0518 -apaggello - him of the Galilaeans 1057 -  
 Galilaios - , whose 3739 -hos - blood LUK 0129 -haima -  
 Pilate 4091 -Pilatos - had mingled 3396 -mignumi - with  
 their sacrifices 2378 -thusia - .

1722 LUK 013 007 Then 1161 -de - said 2036 -epo - he unto  
 the dresser 0289 -ampelourgous - of his vineyard LUK 0289 -  
 ampelourgous - , Behold 2400 -idou - , these three 5140 -  
 treis - years 2094 -etos - I come 2064 -erchomai - seeking  
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2212 -zeteo - fruit 2590 -karpos - on {1722} -en - this  
 5026 -taute - fig 4808 -suke - tree 4808 -suke - , and  
 find 2147 -heurisko - none 3756 -ou - : cut 1581 -ekkopto -  
 it down 1581 -ekkopto - ; why 2444 -hinati - cumbereth  
 2673 -katargeo - it the ground 1093 -ge - ?

1722 LUK 013 010 . And he was teaching 1321 -didasko - in  
 one 3391 -mia - of the synagogues 4864 -sunagoge - on  
 {1722} -en - the sabbath 4521 -sabbaton - .

1722 LUK 014 005 And answered LUK 0611 -apokrinomai - them ,  
 saying 2036 -epo - , Which 5101 -tis - of you shall have an  
 ass 3688 -onos - or 2228 -e - an ox 1016 -bous - fallen  
 1706 -empipto - into 1519 -eis - a pit 5421 -phrear - , and  
 will not straightway 2112 -eutheos - pull 0385 -anaspao - him  
 out on {1722} -en - the sabbath 4521 -sabbaton - day 2250 -  
 hemera - ?

1722 LUK 014 014 And thou shalt be blessed 3107 -makarios - ;  
 for they cannot 2192 -echo - recompense LUK 0467 -  
 antapodidomi - thee : for thou shalt be recompensed LUK 0467 -  
 antapodidomi - at {1722} -en - the resurrection 0386 -  
 anastasis - of the just 1342 -dikaios - .

1722 LUK 016 003 Then 1161 -de - the steward 3622 -oikonomia  
 - said 2036 -epo - within {1722} -en - himself 1438 -  
 heautou - , What 5101 -tis - shall I do 4160 -poi eo - ?  
 for my lord 2962 -kurios - taketh LUK 0851 -aphaireo - away  
 0851 -aphaireo - from me the stewardship 3622 -oikonomia - :  
 I cannot 2480 -ischuo - dig 4626 -skapto - ; to beg 1871 -  
 epaiteo - I am ashamed 0153 -aichunomai - .

1722 LUK 016 015 And he said 2036 -epo - unto them , Ye are  
 they which 3588 -ho - justify 1344 -dikai oo - yourselves  
 1438 -heautou - before 1799 -enopion - men LUK 0444 -  
 anthropos - ; but God 2316 -theos - knoweth 1097 -ginosko -  
 your 5216 -homon - hearts 2588 -kardia - : for that which  
 is highly 5308 -hupselos - esteemed among {1722} -en - men  
 0444 -anthropos - is abomination LUK 0946 -bdelugma - in the  
 sight 1799 -enopion - of God 2316 -theos - .

1722 LUK 018 004 And he would 2309 -thelo - not for a while  
 5550 -chronos - : but afterward 5023 -tauta - he said 2036 -  
 epo - within {1722} -en - himself 1438 -heautou - , Though  
 1499 -ei kai - I fear 5399 -phobeo - not God 2316 -theos - ,  
 nor 3756 -ou - regard 1788 -entrepo - man 0444 -anthropos -  
 ;

1722 LUK 019 005 And when 5613 -hos - Jesus 2424 -Iesous -  
 came 2064 -erchomai - to the place 5117 -topos - , he  
 looked LUK 0308 -anablepo - up , and saw 1492 -eido - him ,  
 and said 2036 -epo - unto him , Zacchaeus 2195 -Zakchai os - ,  
 make 4692 -speudo - haste 4692 -speudo - , and come 2597 -  
 katabaino - down 2597 -katabaino - ; for to day 4594 -  
 semeron - I must 1163 -dei - abide 3306 -meno - at {1722} -  
 en - thy house 3624 -oikos - .

1722 LUK 019 044 And shall I lay 1474 -edaphizo - thee even  
 with the ground 1474 -edaphizo - , and thy children 5043 -  
 teknon - within {1722} -en - thee ; and they shall not leave  
 LUK 0863 -aphiemi - in thee one stone 3037 -lithos - upon  
 another ; because 3739 -hos - thou knewest 1097 -ginosko -  
 not the time 2540 -kairos - of thy visitation 1984 -epi skope -  
 .

1722 LUK 020 001 . And it came 1096 -ginomai - to pass , [

that ] on {1722} -en - one 3391 -mia - of those 1565 -  
 ekeinos - days 2250 -hemera - , as he taught 1321 -didasko -  
 the people 2992 -laos - in the temple 2411 -hieron - , and  
 preached 2097 -euaggelizo - the gospel 2097 -euaggelizo - ,  
 the chief LUK 0749 -archiereus - priests LUK 0749 -archiereus  
 - and the scribes 1122 -grammateus - came 2186 -ephistemi -  
 upon [ him ] with the elders 4245 -presbuteros - ,

1722 LUK 020 010 And at {1722} -en - the season 2540 -kairos  
 - he sent LUK 0640 -aporias - a servant 1401 -doulos - to the  
 husbandmen 1092 -georgos - , that they should give 1325 -  
 didomi - him of the fruit 2590 -karpos - of the vineyard LUK  
 0290 -ampelon - : but the husbandmen 1092 -georgos - beat  
 1194 -dero - him , and sent 1821 -exapostello - [ him ]  
 away 1821 -exapostello - empty 2756 -kenos - .

1722 LUK 020 046 Beware 4337 -prosecho - of the scribes 1122  
 -grammateus - , which 3588 -ho - desire 2309 -thelo - to  
 walk 4043 -peripateo - in long robes 4749 -stole - , and  
 love 5368 -phileo - greetings 0783 -aspasmos - in the markets  
 LUK 0058 -agora - , and the highest 4410 -protokathedria -  
 seats 4410 -protokathedria - in the synagogues 4864 -sunagoge -  
 , and the chief 4411 -protoklisia - rooms 4411 -protoklisia  
 - at {1722} -en - feasts 1173 -deipnon - ;

1722 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 - .

1722 LUK 022 026 But ye [ shall ] not [ be ] so 3779 -  
 houto - : but he that is greatest 3187 -meizon - among  
 {1722} -en - you , let him be as the younger 3501 -neos - ;  
 and he that is chief 2233 -hegeomai - , as he that doth serve  
 1247 -diakoneo - .

1722 LUK 023 007 And as soon as he knew 1921 -epiginosko -  
 that he belonged 1510 -eimi - unto Herod s 2264 -Herodes -  
 jurisdiction 1849 -exousia - , he sent LUK 0375 -anapempo -  
 him to Herod 2264 -Herodes - , who himself LUK 0846 -autos -  
 also 2532 -kai - was at 1722 -en - Jerusalem 2414 -  
 Hierosoluma - at {1722} -en - that time 2250 -hemera - .

1722 LUK 023 007 And as soon as he knew 1921 -epiginosko -  
 that he belonged 1510 -eimi - unto Herod s 2264 -Herodes -  
 jurisdiction 1849 -exousia - , he sent LUK 0375 -anapempo -  
 him to Herod 2264 -Herodes - , who himself LUK 0846 -autos -  
 also 2532 -kai - was at {1722} -en - Jerusalem 2414 -  
 Hierosoluma - at 1722 -en - that time 2250 -hemera - .

1722 LUK 023 012 And the same LUK 0846 -autos - day 2250 -  
 hemera - Pilate 4091 -Pilatos - and Herod 2264 -Herodes -  
 were made 1096 -ginomai - friends 5384 -philos - together  
 LUK 0240 -allelon - : for before 4391 -prouparcho - they were  
 at {1722} -en - enmity 2189 -echthra - between 4314 -pros -  
 themselves 1438 -heautou - .

1722 LUK 023 042 And he said 3004 -lego - unto Jesus 2424 -  
 Iesous - , Lord 2962 -kurios - , remember 3415 -mnaomai -  
 me when 3752 -hotan - thou comest 2064 -erchomai - into  
 {1722} -en - thy kingdom LUK 0932 -basileia - .

1722 LUK 024 032 And they said 2036 -epo - one LUK 0240 -  
 allelon - to another 0240 -allelon - , Did not our heart  
 2588 -kardia - burn 2545 -kai - within {1722} -en - us ,  
 while 5613 -hos - he talked 2980 -laleo - with us by the way  
 12/8/2021

3598 -hodos - , and while 5613 -hos - he opened 1272 -  
dianoigo - to us the scriptures 1124 -graphe - ?

1722 JOH 001 014 And the Word <3056 -logos -> was made <1096 -  
ginomai -> flesh <4561 -sarx -> , and dwelt <4637 -skenoō ->  
among <{1722} -en -> us , ( and we beheld <2300 -theaomai ->  
his glory <1391 -doxa -> , the glory <1391 -doxa -> as of the  
only <3439 -monogenēs -> begotten <3439 -monogenēs -> of the  
Father <3962 -pater -> , ) full <4134 -plerēs -> of grace  
<5485 -charis -> and truth <0225 -alētheia -> .

1722 JOH 002 023 . Now <1161 -de -> when <5613 -hos -> he was  
in Jerusalem <2414 -Hierosolūma -> at <{1722} -en -> the  
passover <3957 -pascha -> , in the feast <1859 -heorte -> [  
day ] , many <4183 -polus -> believed <4100 -pisteuo -> in his  
name <3686 -onoma -> , when they saw <2334 -theoreō -> the  
miracles <4592 -sēmeiōn -> which <3739 -hos -> he did <4160 -  
poiēō -> .

1722 JOH 003 035 The Father <3962 -pater -> loveth <0025 -  
agapao -> the Son <5207 -huios -> , and hath given <1325 -  
didomi -> all <3956 -pas -> things into <{1722} -en -> his hand  
<5495 -cheir -> .

1722 JOH 004 021 Jesus <2424 -Iēsous -> saith <3004 -lēgo ->  
unto her , Woman <1135 -gune -> , believe <4100 -pisteuo -> me  
, the hour <5610 -hōra -> cometh <2064 -erchomai -> , when  
<3753 -hōte -> ye shall neither <3777 -oute -> in this <5129 -  
toutoi -> mountain <3735 -oros -> , nor <3777 -oute -> yet at  
<{1722} -en -> Jerusalem <2414 -Hierosolūma -> , worship <4352 -  
proskuneō -> the Father <3962 -pater -> .

1722 JOH 004 045 Then <3767 -oun -> when <3753 -hōte -> he was  
come <2064 -erchomai -> into <1519 -eis -> Galilee <1056 -  
Galilaia -> , the Galilaeans <1057 -Galilaios -> received <1209 -  
dechomai -> him , having seen <3708 -horao -> all <3956 -pas -  
> the things that he did <4160 -poiēō -> at <1722 -en ->  
Jerusalem <2414 -Hierosolūma -> at <{1722} -en -> the feast  
<1859 -heorte -> : for they also <2532 -kai -> went <2064 -  
erchomai -> unto the feast <1859 -heorte -> .

1722 JOH 004 045 Then <3767 -oun -> when <3753 -hōte -> he was  
come <2064 -erchomai -> into <1519 -eis -> Galilee <1056 -  
Galilaia -> , the Galilaeans <1057 -Galilaios -> received <1209 -  
dechomai -> him , having seen <3708 -horao -> all <3956 -pas -  
> the things that he did <4160 -poiēō -> at <{1722} -en ->  
Jerusalem <2414 -Hierosolūma -> at <1722 -en -> the feast <1859 -  
heorte -> : for they also <2532 -kai -> went <2064 -erchomai ->  
unto the feast <1859 -heorte -> .

1722 JOH 004 046 So <3767 -oun -> Jesus <2424 -Iēsous -> came  
<2064 -erchomai -> again <3825 -palin -> into <1519 -eis -> Cana  
<2580 -Kana -> of Galilee <1056 -Galilaia -> , where <3699 -  
hopou -> he made <4160 -poiēō -> the water <5204 -hudor -> wine  
<3631 -oinos -> . And there was a certain <5100 -tis ->  
nobleman <0937 -basilikos -> , whose <3739 -hos -> son <5207 -  
huios -> was sick <0770 -astheneō -> at <{1722} -en -> Capernaum  
<2584 -Kapernaoum -> .

1722 JOH 004 053 So <3767 -oun -> the father <3962 -pater ->  
knew <1097 -ginosko -> that [ it was ] at <{1722} -en -> the  
same <1565 -ekeinos -> hour <5610 -hōra -> , in the which <3739 -  
hos -> Jesus <2424 -Iēsous -> said <2036 -epō -> unto him ,  
Thy son <5207 -huios -> liveth <2198 -zao -> : and himself  
<0846 -autos -> believed <4100 -pisteuo -> , and his whole  
<3650 -holos -> house <3614 -oikia -> .

1722 JOH 005 002 Now <1161 -de -> there is at <{1722} -en -> Jerusalem <2414 -Hierosoluma -> by the sheep <4262 -probatikos -> [ market ] a pool <2861 -kolumbethra -> , which <3588 -ho -> is called <1951 -epilegomai -> in the Hebrew <1447 -Hebraisti -> tongue <1447 -Hebraisti -> Bethesda <0964 -Bethesda -> , having <2192 -echo -> five <4002 -pente -> porches <4745 -stoa -> .

1722 JOH 005 004 For an angel <0032 -aggelos -> went <2597 -katabaino -> down <2597 -katabaino -> at <2596 -kata -> a certain season <2540 -kairos -> into <{1722} -en -> the pool <2861 -kolumbethra -> , and troubled <5015 -tarasso -> the water <5204 -hudor -> : whosoever <3588 -ho -> then <3767 -oun -> first <4413 -protos -> after <3326 -meta -> the troubling <5015 -tarasso -> of the water <5204 -hudor -> stepped <1684 -embaino -> in was made <1096 -ginomai -> whole <5199 -hugies -> of whatsoever <1221 -depote -> disease <3553 -nosema -> he had <2722 -katecho -> .

1722 JOH 005 009 And immediately <2112 -eutheos -> the man <0444 -anthropos -> was made <1096 -ginomai -> whole <5199 -hugies -> , and took <0142 -airo -> up his bed <2895 -krabbatos -> , and walked <4043 -peripateo -> : and on <{1722} -en -> the same <1565 -ekeinos -> day <2250 -hemera -> was the sabbath <4521 -sabbaton -> .

1722 JOH 005 016 And therefore <5124 -touto -> did the Jews <2453 -Ioudaios -> persecute <1377 -dioko -> Jesus <2424 -Iesous -> , and sought <2212 -zeteo -> to slay <0615 -apokteino -> him , because <3754 -hoti -> he had done <4160 -poieo -> these <5023 -tauta -> things on <{1722} -en -> the sabbath <4521 -sabbaton -> day .

1722 JOH 006 039 And this <5124 -touto -> is the Father s <3962 -pater -> will <2307 -thelema -> which <3588 -ho -> hath sent <3992 -pempo -> me , that of all <3956 -pas -> which he hath given <1325 -didomi -> me I should lose <0622 -apollumi -> nothing <0848 -hautou -> , but should raise <0450 -anistemi -> it up again <0450 -anistemi -> at <{1722} -en -> the last <2078 -eschatos -> day <2250 -hemera -> .

1722 JOH 007 011 Then <3767 -oun -> the Jews <2453 -Ioudaios -> sought <2212 -zeteo -> him at <{1722} -en -> the feast <1859 -heorte -> , and said <3004 -lego -> , Where <4226 -pou -> is he ?

1722 JOH 007 012 And there was much <4183 -polus -> murmuring <1112 -goggusmos -> among <{1722} -en -> the people <3793 -ochlos -> concerning <4012 -peri -> him : for some <3588 -ho -> said <3004 -lego -> , He is a good <0018 -agathos -> man : others <0243 -allos -> said <3004 -lego -> , Nay <3756 -ou -> ; but he deceiveth <4105 -planao -> the people <3793 -ochlos -> .

1722 JOH 007 022 Moses <3475 -Moseus -> therefore <5124 -touto -> gave <1325 -didomi -> unto you circumcision <4061 -peritome -> ; ( not because <3754 -hoti -> it is of Moses <3475 -Moseus -> , but of the fathers <3962 -pater -> ; ) and ye on <{1722} -en -> the sabbath <4521 -sabbaton -> day circumcise <4059 -peritemno -> a man <0444 -anthropos -> .

1722 JOH 007 023 If <1487 -ei -> a man <0444 -anthropos -> on <1722 -en -> the sabbath <4521 -sabbaton -> day receive <2983 -Iambano -> circumcision <4061 -peritome -> , that the law <3551 -nomos -> of Moses <3475 -Moseus -> should not be broken <3089 -luo -> ; are ye angry <5520 -cholao -> at me , because <3754 -

hoti -> I have made <4160 -poieo -> a man <0444 -anthropos -> every <3650 -holos -> whit <3650 -holos -> whole <5199 -hugies -> on <{1722} -en -> the sabbath <4521 -sabbaton -> day ?

1722 JOH 007 023 If <1487 -ei -> a man <0444 -anthropos -> on <{1722} -en -> the sabbath <4521 -sabbaton -> day receive <2983 -lambano -> circumcision <4061 -peritome -> , that the law <3551 -nomos -> of Moses <3475 -Moseus -> should not be broken <3089 -luo -> ; are ye angry <5520 -cholao -> at me , because <3754 -hoti -> I have made <4160 -poieo -> a man <0444 -anthropos -> every <3650 -holos -> whit <3650 -holos -> whole <5199 -hugies -> on <1722 -en -> the sabbath <4521 -sabbaton -> day ?

1722 JOH 007 043 So <3767 -oun -> there was a division <4978 -schisma -> among <{1722} -en -> the people <3793 -ochlos -> because <1223 -dia -> of him .

1722 JOH 009 016 Therefore <3767 -oun -> said <3004 -lego -> some <5100 -tis -> of the Pharisees <5330 -Pharisaios -> , This <3778 -houtos -> man <0444 -anthropos -> is not of God <2316 -theos -> , because <3754 -hoti -> he keepeth <5083 -tereo -> not the sabbath <4521 -sabbaton -> day . Others <0243 -allos -> said <3004 -lego -> , How <4459 -pos -> can <1410 -dunamai -> a man <0444 -anthropos -> that is a sinner <0268 -hamartolos -> do <4160 -poieo -> such <5108 -toioutos -> miracles <4592 -semeion -> ? And there was a division <4978 -schisma -> among <{1722} -en -> them .

1722 JOH 010 019 . There was a division <4978 -schisma -> therefore <3767 -oun -> again <3825 -palin -> among <{1722} -en -> the Jews <2453 -Ioudaios -> for these <5128 -toutous -> sayings <3056 -logos -> .

1722 JOH 010 022 . And it was at <{1722} -en -> Jerusalem <2414 -Hierosoluma -> the feast <1456 -egkainia -> of the dedication <1456 -egkainia -> , and it was winter <5494 -cheimon -> .

1722 JOH 011 024 Martha <3136 -Martha -> saith <3004 -lego -> unto him , I know <1492 -eido -> that he shall rise <0450 -anistemi -> again <0450 -anistemi -> in the resurrection <0386 -anastasis -> at <{1722} -en -> the last <2078 -eschatos -> day <2250 -hemera -> .

1722 JOH 011 054 Jesus <2424 -Iesous -> therefore <3767 -oun -> walked <4043 -peripateo -> no <3765 -ouketi -> more <2089 -eti -> openly <3954 -parrhesia -> among <{1722} -en -> the Jews <2453 -Ioudaios -> ; but went <0565 -aperchomai -> thence <1564 -ekei then -> unto a country <5561 -chora -> near <1451 -eggus -> to the wilderness <2048 -eremos -> , into <1519 -eis -> a city <4172 -polis -> called <3004 -lego -> Ephraim <2187 -Ephraim -> , and there <1563 -ekei -> continued <1304 -diatribo -> with his disciples <3101 -mathetes -> .

1722 JOH 012 020 . And there were certain <5100 -tis -> Greeks <1672 -Hellen -> among <1537 -ek -> them that came <0305 -anabaino -> up to worship <4352 -proskuneo -> at <{1722} -en -> the feast <1859 -heorte -> :

1722 JOH 013 023 Now <1161 -de -> there was leaning <0345 -anakeimai -> on <{1722} -en -> Jesus <2424 -Iesous -> bosom <2859 -kolpos -> one <1520 -heis -> of his disciples <3101 -mathetes -> , whom <3739 -hos -> Jesus <2424 -Iesous -> loved <0025 -agapao -> .

1722 JOH 014 020 At <{1722} -en -> that day <2250 -hemera -> ye

shall know <1097 -ginosko -> that I [ am ] in my Father <3962 -pater -> , and ye in me , and I in you .

1722 JOH 015 024 If <1487 -ei -> I had not done <4160 -poieo -> among <{1722} -en -> them the works <2041 -ergon -> which <3739 -hos -> none <3762 -oudeis -> other <0243 -allos -> man did <4160 -poieo -> , they had not had <2192 -echo -> sin <0266 -hamartia -> : but now <3568 -nun -> have they both <2532 -kai -> seen <3708 -horao -> and hated <3404 -miseo -> both <2532 -kai -> me and my Father <3962 -pater -> .

1722 JOH 016 026 At <{1722} -en -> that day <2250 -hemera -> ye shall ask <0154 -aieteo -> in my name <3686 -onoma -> : and I say <3004 -lego -> not unto you , that I will pray <2065 -erotao -> the Father <3962 -pater -> for you :

1722 JOH 017 011 . And now <3765 -ouketi -> I am <1510 -eimi -> no <3765 -ouketi -> more <2089 -eti -> in the world <2889 -kosmos -> , but these <3778 -houtos -> are in the world <2889 -kosmos -> , and I come <2064 -erchomai -> to thee . Holy <0040 -hagios -> Father <3962 -pater -> , keep <5083 -tereo -> through <{1722} -en -> thine <4675 -sou -> own name <3686 -onoma -> those <0846 -autos -> whom <3739 -hos -> thou hast given <1325 -didomi -> me , that they may be one <1520 -heis -> , as we [ are ] .

1722 JOH 017 017 . Sanctify <0037 -hagiazō -> them through <{1722} -en -> thy truth <0225 -aletheia -> : thy word <3056 -logos -> is truth <0225 -aletheia -> .

1722 JOH 017 019 And for their sakes I sanctify <0037 -hagiazō -> myself <1683 -emautou -> , that they also <2532 -kai -> might be sanctified <0037 -hagiazō -> through <{1722} -en -> the truth <0225 -aletheia -> .

1722 JOH 018 039 But ye have <2076 -esti -> a custom <4914 -sunetheia -> , that I should release <0630 -apoluo -> unto you one <1520 -heis -> at <{1722} -en -> the passover <3957 -pascha -> : will <1014 -boo -lōm -ahee -> ye therefore <3767 -oun -> that I release <0630 -apoluo -> unto you the King <0935 -basileus -> of the Jews <2453 -Ioudaios -> ?

1722 JOH 019 031 . The Jews <2453 -Ioudaios -> therefore <3767 -oun -> , because <1893 -epēi -> it was the preparation <3904 -paraskeue -> , that the bodies <4983 -soma -> should not remain <3306 -meno -> upon the cross <4716 -stauros -> on <{1722} -en -> the sabbath <4521 -sabbaton -> day , ( for that sabbath <4521 -sabbaton -> day was an high <3173 -megas -> day , ) besought <2065 -erotao -> Pilate <4091 -Pilatos -> that their legs <4628 -skelos -> might be broken <2608 -katagnumi -> , and [ that ] they might be taken <0142 -airo -> away .

1722 JOH 020 031 But these <5023 -tauta -> are written <1125 -grapho -> , that ye might believe <4100 -pisteuo -> that Jesus <2424 -Iesous -> is the Christ <5547 -Christos -> , the Son <5207 -huios -> of God <2316 -theos -> ; and that believing <4100 -pisteuo -> ye might have <2192 -echo -> life <2222 -zoe -> through <{1722} -en -> his name <3686 -onoma -> .

1722 JOH 021 020 . Then <1161 -de -> Peter <4074 -Petros -> , turning <1994 -epistrepho -> about <1994 -epistrepho -> , seeth <0991 -blepo -> the disciple <3101 -mathetes -> whom <3739 -hos -> Jesus <2424 -Iesous -> loved <0025 -agapao -> following <0190 -akoloutheo -> ; which <3739 -hos -> also <2532 -kai -> leaned <0377 -anapipto -> on <1909 -epi -> his breast <4738 -stethos -> at <{1722} -en -> supper <1173 -deipnon -> , and said <2036 -

epo -> , Lord <2962 -kuriōs -> , which <5101 -tis -> is he that betrayeth <3860 -paradiōmi -> thee ?

1722 ACT 001 006 . When they therefore <3767 -oun -> were come <4905 -sunerchomai -> together <4905 -sunerchomai -> , they asked <1905 -eperotao -> of him , saying <3004 -lego -> , Lord <2962 -kuriōs -> , wilt thou at <{1722} -en -> this <5129 -toutoi -> time <5550 -chronos -> restore <0600 -apokathistemi -> again <0600 -apokathistemi -> the kingdom <0932 -basileia -> to Israel <2474 -Israel -> ?

1722 ACT 002 005 . And there were dwelling <2730 -katoikeo -> at <{1722} -en -> Jerusalem <2419 -Hierousalē -> Jews <2453 -Ioudaios -> , devout <2126 -eulabes -> men <0435 -aner -> , out of every <3956 -pas -> nation <1484 -ethnos -> under <5259 -hupo -> heaven <3772 -ouranos -> .

1722 ACT 004 002 Being grieved <1278 -diaponeo -> that they taught <1321 -didasko -> the people <2992 -laos -> , and preached <2605 -kataggello -> through <{1722} -en -> Jesus <2424 -Iēsous -> the resurrection <0386 -anastasis -> from the dead <3498 -nekros -> .

1722 ACT 004 012 Neither <3756 -ou -> is there salvation <4991 -soteria -> in any <3762 -oudeis -> other <0243 -allos -> : for there is none <3777 -oute -> other <2087 -heteros -> name <3686 -onoma -> under <5259 -hupo -> heaven <3772 -ouranos -> given <1325 -didomi -> among <{1722} -en -> men <0444 -anthropos -> , whereby <3739 -hos -> we must <1163 -dei -> be saved <4982 -sozo -> .

1722 ACT 004 034 Neither <3761 -oude -> was there any <5100 -tis -> among <{1722} -en -> them that lacked <1729 -endeēs -> : for as many <3745 -hosos -> as were possessors <2935 -ktetor -> of lands <5564 -chorion -> or <2228 -e -> houses <3614 -oikia -> sold <4453 -poleo -> them , and brought <5342 -phero -> the prices <5092 -tīmē -> of the things that were sold <4097 -piprasko -> ,

1722 ACT 005 012 . And by the hands <5495 -cheir -> of the apostles <0652 -apostolos -> were many <4183 -polus -> signs <4591 -semaino -> and wonders <5059 -teras -> wrought <1096 -ginomai -> among <{1722} -en -> the people <2992 -laos -> ; ( and they were all <0537 -hapas -> with one <3661 -homothumadon -> accord <3661 -homothumadon -> in Solomon s <4672 -Solomon -> porch <4745 -stoa -> .

1722 ACT 005 027 And when they had brought <0071 -ago -> them , they set <2476 -histemi -> [ them ] before <{1722} -en -> the council <4892 -sunedrion -> : and the high <0749 -archiereus -> priest <0749 -archiereus -> asked <1905 -eperotao -> them ,

1722 ACT 006 008 . And Stephen <4736 -Stephanos -> , full <4134 -pleres -> of faith <4102 -pistis -> and power <1411 -dunamis -> , did <4160 -poiēo -> great <3173 -megas -> wonders <5059 -teras -> and miracles <4592 -sēmeion -> among <{1722} -en -> the people <2992 -laos -> .

1722 ACT 007 013 And at <{1722} -en -> the second <1208 -deuteros -> [ time ] Joseph <2501 -Ioseph -> was made <0319 -anagnorizomai -> known <0319 -anagnorizomai -> to his brethren <0080 -adelphos -> ; and Joseph s <2501 -Ioseph -> kindred <1085 -genos -> was made <1096 -ginomai -> known <5318 -phaneros -> unto Pharaoh <5328 -Pharao -> .

1722 ACT 007 029 Then <1161 -de -> fled <5343 -pheugo -> Moses

<3475 -Moseus -> at <{1722} -en -> this <5129 -toutoi -> saying <3056 -logos -> , and was a stranger <3941 -paroi kos -> in the land <1093 -ge -> of Madian <3099 -Madian -> , where <3757 -hou -> he begat <1080 -gennao -> two <1417 -duo -> sons <5207 -huios -> .

1722 ACT 007 045 Which <3739 -hos -> also <2532 -kai -> our fathers <3962 -pater -> that came <1237 -diadechomai -> after <3326 -meta -> brought <1521 -eisago -> in with Jesus <2424 -Iesous -> into <{1722} -en -> the possession <2697 -kataschesis -> of the Gentiles <1484 -ethnos -> , whom <3739 -hos -> God <2316 -theos -> drave <1856 -exotheo -> out before <0575 -apo -> the face <4383 -prosopon -> of our fathers <3962 -pater -> , unto the days <2250 -hemera -> of David <1138 -Dabid -> ;

1722 ACT 008 001 . And Saul <4569 -Saulos -> was consenting <4909 -suneudokeo -> unto his death <0336 -anairesis -> . And at <{1722} -en -> that time <2250 -hemera -> there was a great <3173 -megas -> persecution <1375 -diogmos -> against <1909 -epi -> the church <1577 -ekklesia -> which <3588 -ho -> was at <{1722} -en -> Jerusalem <2414 -Hierosoluma -> ; and they were all <3956 -pas -> scattered <1289 -diaspeiro -> abroad <1289 -diaspeiro -> throughout <2596 -kata -> the regions <5561 -chora -> of Judaea <2449 -Ioudaia -> and Samaria <4540 -Samareia -> , except <4133 -plen -> the apostles <0652 -apostolos -> .

1722 ACT 008 001 . And Saul <4569 -Saulos -> was consenting <4909 -suneudokeo -> unto his death <0336 -anairesis -> . And at <{1722} -en -> that time <2250 -hemera -> there was a great <3173 -megas -> persecution <1375 -diogmos -> against <1909 -epi -> the church <1577 -ekklesia -> which <3588 -ho -> was at <{1722} -en -> Jerusalem <2414 -Hierosoluma -> ; and they were all <3956 -pas -> scattered <1289 -diaspeiro -> abroad <1289 -diaspeiro -> throughout <2596 -kata -> the regions <5561 -chora -> of Judaea <2449 -Ioudaia -> and Samaria <4540 -Samareia -> , except <4133 -plen -> the apostles <0652 -apostolos -> .

1722 ACT 008 014 . Now <1161 -de -> when the apostles <0652 -apostolos -> which <3588 -ho -> were at <{1722} -en -> Jerusalem <2414 -Hierosoluma -> heard <0191 -akouo -> that Samaria <4540 -Samareia -> had received <1209 -dechomai -> the word <3056 -logos -> of God <2316 -theos -> , they sent <0649 -apostello -> unto them Peter <4074 -Petros -> and John <2491 -Ioannes -> :

1722 ACT 009 010 . And there was a certain <5100 -tis -> disciple <3101 -mathetes -> at <{1722} -en -> Damascus <1154 -Damaskos -> , named <3686 -onoma -> Ananias <0367 -Ananias -> ; and to him said <2036 -epo -> the Lord <2962 -kurios -> in a vision <3705 -horama -> , Ananias <0367 -Ananias -> . And he said <2036 -epo -> , Behold <2400 -idou -> , I [ am here ] , Lord <2962 -kurios -> .

1722 ACT 009 013 Then <1161 -de -> Ananias <0367 -Ananias -> answered <0611 -apokrinomai -> , Lord <2962 -kurios -> , I have heard <0191 -akouo -> by many <4183 -polus -> of this <5127 -toutou -> man <0435 -aner -> , how <3745 -hosos -> much <3745 -hosos -> evil <2556 -kakos -> he hath done <4160 -poi eo -> to thy saints <0040 -hagios -> at <{1722} -en -> Jerusalem <2419 -Hierosoluma -> :

1722 ACT 009 019 And when he had received <2983 -Iambano -> meat <5160 -trophe -> , he was strengthened <1765 -enischuo -> . Then <1161 -de -> was Saul <4569 -Saulos -> certain <5100 -tis -> days <2250 -hemera -> with the disciples <3101 -mathetes -> which were at <{1722} -en -> Damascus <1154 -Damaskos -> .

1722 ACT 009 022 But Saul <4569 -Saulos -> increased <1743 -  
endunamoo -> the more <3123 -mallon -> in strength <1743 -  
endunamoo -> , and confounded <4797 -sugcheo -> the Jews <2453 -  
loudaios -> which <3588 -ho -> dwelt <2730 -katoi keo -> at  
<{1722} -en -> Damascus <1154 -Damaskos -> , proving <4822 -  
sumbibazo -> that this <3778 -houtos -> is very <0846 -autos ->  
Christ <5547 -Christos -> .

1722 ACT 009 027 But Barnabas <0921 -Barnabas -> took <1949 -  
epilambanomai -> him , and brought <0071 -ago -> [ him ] to  
the apostles <0652 -apostolos -> , and declared <1334 -  
diegeomai -> unto them how <4459 -pos -> he had seen <1492 -eido  
-> the Lord <2962 -kurios -> in the way <3598 -hodos -> , and  
that he had spoken <2980 -laleo -> to him , and how <4459 -pos -  
> he had preached <3954 -parrhesia -> boldly <3955 -  
parrhesiazomai -> at <{1722} -en -> Damascus <1154 -Damaskos ->  
in the name <3686 -onoma -> of Jesus <2424 -Iesous -> .

1722 ACT 009 028 And he was with them coming <1531 -  
eisporeuomai -> in and going <1607 -ekporeuomai -> out at  
<{1722} -en -> Jerusalem <2419 -Hierousalem -> .

1722 ACT 009 036 . Now <1161 -de -> there was at <{1722} -en -  
> Joppa <2445 -Ioppe -> a certain <5100 -tis -> disciple <3102 -  
mathetria -> named <3686 -onoma -> Tabitha <5000 -Tabitha -> ,  
which <3739 -hos -> by interpretation <1329 -diermeneuo -> is  
called <3004 -Iego -> Dorcas <1393 -Dorkas -> : this <3778 -  
houtos -> woman was full <4134 -pleres -> of good <0018 -agathos  
-> works <2041 -ergon -> and almsdeeds <1654 -eleemosune ->  
which <3739 -hos -> she did <4160 -poi eo -> .

1722 ACT 011 015 And as I began <0756 -archomai -> to speak  
<2980 -laleo -> , the Holy <0040 -hagios -> Ghost <4151 -pneuma  
-> fell <1968 -epi pto -> on <1909 -epi -> them , as on <1909 -  
epi -> us at <{1722} -en -> the beginning <0746 -arche -> .

1722 ACT 012 018 Now <1161 -de -> as soon <1096 -ginomai -> as  
it was day <2250 -hemera -> , there was no <3756 -ou -> small  
<3641 -oligos -> stir <5017 -tarachos -> among <{1722} -en ->  
the soldiers <4757 -stratiotes -> , what <0686 -ara -> was  
become <1096 -ginomai -> of Peter <4074 -Petros -> .

1722 ACT 013 001 . Now <1161 -de -> there were in the church  
<1577 -ekklesia -> that was at <{1722} -en -> Antioch <0490 -  
Antiocheia -> certain <5100 -tis -> prophets <4396 -prophetes ->  
and teachers <1320 -didaskalos -> ; as Barnabas <0921 -Barnabas  
-> , and Simeon <4826 -Sumeon -> that was called <2564 -kaleo -  
> Niger <3526 -Niger -> , and Lucius <3066 -Loukios -> of  
Cyrene <2957 -Kurene -> , and Manaen <3127 -Manaen -> , which  
had been brought <4939 -suntrophos -> up with Herod <2264 -  
Herodes -> the tetrarch <5076 -tetrarches -> , and Saul <4569 -  
Saulos -> .

1722 ACT 013 005 And when they were at <{1722} -en -> Salamis  
<4529 -Salamis -> , they preached <2605 -kataggello -> the word  
<3056 -logos -> of God <2316 -theos -> in the synagogues <4864 -  
sunagoge -> of the Jews <2453 -loudaios -> : and they had <2192  
-echo -> also <2532 -kai -> John <2491 -Ioannes -> to [ their ]  
minister <5257 -huperetes -> .

1722 ACT 013 026 Men <0435 -aner -> [ and ] brethren <0080 -  
adephos -> , children <5207 -huios -> of the stock <1085 -genos  
-> of Abraham <11> , and whosoever <3588 -ho -> among <{1722} -  
en -> you feareth <5399 -phobeo -> God <2316 -theos -> , to you  
is the word <3056 -logos -> of this <5026 -taute -> salvation  
<4991 -soteria -> sent <0649 -apostello -> .

1722 ACT 013 027 For they that dwell <2730 -katoi keo -> at <{1722} -en -> Jerusalem <2419 -Hierousalem -> , and their rulers <0758 -archon -> , because they knew <0050 -agnoeo -> him not , nor <2532 -kai -> yet the voices <5456 -phone -> of the prophets <4396 -prophetes -> which <3588 -ho -> are read <0314 -anaginosko -> every <3956 -pas -> sabbath <4521 -sabbaton -> day , they have fulfilled <4137 -pleroo -> [ them ] in condemning <2919 -krino -> [ him ] .

1722 ACT 014 008 . And there sat <2521 -kathemai -> a certain <5100 -tis -> man <0435 -aner -> at <{1722} -en -> Lystra <3082 -Lustra -> , impotent <0102 -adunatos -> in his feet <4228 -pous -> , being <5225 -huparcho -> a cripple <5560 -chol os -> from his mother s <3384 -meter -> womb <2836 -koilia -> , who <3739 -hos -> never <3763 -oudepote -> had walked <4043 -peripateo -> :

1722 ACT 015 007 And when there had been <1096 -ginomai -> much <4183 -polus -> disputing <4803 -suzetesis -> , Peter <4074 -Petros -> rose <0450 -anistemi -> up , and said <2036 -epo -> unto them , Men <0435 -aner -> [ and ] brethren <0080 -adephos -> , ye know <1987 -epistamai -> how that a good while <2250 -hemera -> ago <0575 -apo -> God <2316 -theos -> made <1586 -eklegomai -> choice <1586 -eklegomai -> among <{1722} -en -> us , that the Gentiles <1484 -ethnos -> by my mouth <4750 -stoma -> should hear <0191 -akouo -> the word <3056 -logos -> of the gospel <2098 -euaggelion -> , and believe <4100 -pisteuo -> .

1722 ACT 015 012 Then <1161 -de -> all <3956 -pas -> the multitude <4128 -plethos -> kept <4601 -sigao -> silence <4601 -sigao -> , and gave audience <0191 -akouo -> to Barnabas <0921 -Barnabas -> and Paul <3972 -Paulos -> , declaring <1834 -exegeomai -> what <3745 -hosos -> miracles <4592 -semeion -> and wonders <5059 -teras -> God <2316 -theos -> had wrought <4160 -poieo -> among <{1722} -en -> the Gentiles <1484 -ethnos -> by them .

1722 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 -ekklesia -> , 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 -> :

1722 ACT 016 002 Which <3739 -hos -> was well <3140 -martureo -> reported <3140 -martureo -> of by the brethren <0080 -adephos -> that were at <{1722} -en -> Lystra <3082 -Lustra -> and Iconium <2430 -Ikoni on -> .

1722 ACT 016 004 And as they went <1279 -diaporeuomai -> through <1279 -diaporeuomai -> the cities <4172 -polis -> , they delivered <3860 -paradiomi -> them the decrees <1378 -dogma -> for to keep <5442 -phulasso -> , that were ordained <2919 -krino -> of the apostles <0652 -apostolos -> and elders <4245 -presbuteros -> which <3588 -ho -> were at <{1722} -en -> Jerusalem <2419 -Hierousalem -> .

1722 ACT 017 013 But when <5613 -hos -> the Jews <2453 -Ioudaios -> of Thessalonica <2332 -Thessalonike -> had knowledge <1097 -ginosko -> that the word <3056 -logos -> of God <2316 -theos -> was preached <2605 -kataggello -> of Paul <3972 -Paulos ->

-> at <{1722} -en -> Berea <0960 -Beroia -> , they came <2064 -erchomai -> thither <1563 -ekei -> also <2546 -kakei -> , and stirred <4531 -saleuo -> up the people <3793 -ochlos -> .

1722 ACT 017 016 . Now <1161 -de -> while Paul <3972 -Paulos -> waited <1551 -ekdechomai -> for them at <{1722} -en -> Athens <0116 -Athenai -> , his spirit <4151 -pneuma -> was stirred <3947 -paroxuno -> in him , when he saw <2334 -theoreo -> the city <4172 -polis -> wholly given to idolatry <2712 -kateidolos -> .

1722 ACT 017 034 Howbeit certain <5100 -tis -> men <0435 -aner -> > clave <2853 -kollao -> unto him , and believed <4100 -pisteuo -> : among <{1722} -en -> the which <3739 -hos -> [ was ] Dionysius <1354 -Dionusios -> the Areopagite <0698 -Areopagites -> , and a woman <1135 -gune -> named <3686 -onoma -> Damaris <1152 -Damaris -> , and others <2087 -heteros -> with them .

1722 ACT 018 011 And he continued <2523 -kathizo -> [ there ] a year <1763 -eniautos -> and six <1803 -hex -> months <3376 -men -> , teaching <1321 -didasko -> the word <3056 -logos -> of God <2316 -theos -> among <{1722} -en -> them .

1722 ACT 019 001 . And it came <1096 -ginomai -> to pass , that , while <3588 -ho -> Apollos <0625 -Apollos -> was at <{1722} -en -> Corinth <2882 -Korinthos -> , Paul <3972 -Paulos -> having passed <1330 -dierchomai -> through <1330 -dierchomai -> the upper <0510 -anoterikos -> coasts <3313 -meros -> came <2064 -erchomai -> to Ephesus <2181 -Ephesos -> : and finding <2147 -heurisko -> certain <5100 -tis -> disciples <3101 -mathetes -> ,

1722 ACT 020 005 These <3778 -houtos -> going <4281 -proerchomai -> before <4281 -proerchomai -> tarried <3306 -meno -> for us at <{1722} -en -> Troas <5174 -Troas -> .

1722 ACT 020 015 And we sailed <0636 -apopleo -> thence <1564 -ekei then -> , and came <2064 -erchomai -> the next <1966 -epiousa -> [ day ] over <0481 -antikru -> against <0481 -antikru -> Chios <5508 -Chios -> ; and the next <2087 -heteros -> [ day ] we arrived <3846 -paraballo -> at <1519 -eis -> Samos <4544 -Samos -> , and tarried <3306 -meno -> at <{1722} -en -> Trogyllium <5175 -Trogullion -> ; and the next <2192 -echo -> [ day ] we came <2658 -katantao -> to Miletus <3399 -Miletos -> .

1722 ACT 020 025 And now <3568 -nun -> , behold <2400 -idou -> , I know <1492 -eido -> that ye all <3956 -pas -> , among <{1722} -en -> whom <3739 -hos -> I have gone <1330 -dierchomai -> preaching <2784 -kerusso -> the kingdom <0932 -basileia -> of God <2316 -theos -> , shall see <3700 -optanomai -> my face <4383 -prosopon -> no <3765 -ouketi -> more <3765 -ouketi -> .

1722 ACT 020 028 Take heed <4337 -prosecho -> therefore unto yourselves <1438 -heautou -> , and to all <3956 -pas -> the flock <4168 -poimnion -> , over <{1722} -en -> the which <3739 -hos -> the Holy <0040 -hagios -> Ghost <4151 -pneuma -> hath made <5087 -tithemi -> you overseers <1985 -episkopos -> , to feed <4165 -poimaino -> the church <1577 -ekkllesia -> of God <2316 -theos -> , which <3739 -hos -> he hath purchased <4046 -peripoieomai -> with his own <2398 -idios -> blood <0129 -haima -> .

1722 ACT 020 032 And now <3568 -nun -> , brethren <0080 -adephos -> , I commend <3908 -paratithemi -> you to God <2316 -theos -> , and to the word <3056 -logos -> of his grace <5485 -

charis -> , which <3588 -ho -> is able <1410 -dunamai -> to build <2026 -epoi kodomeo -> you up , and to give <1325 -di domi -> you an inheritance <2817 -kleronomia -> among <{1722} -en -> all <3956 -pas -> them which are sanctified <0037 -hagi azo -> .

1722 ACT 021 011 And when he was come <2064 -erchomai -> unto us , he took <0142 -airo -> Paul s <3972 -Paulos -> girdle <2223 -zone -> , and bound <1210 -deo -> his own <0848 -hautou -> hands <5495 -cheir -> and feet <4228 -pous -> , and said <2036 -epo -> , Thus <3592 -hode -> saith <3004 -lego -> the Holy <0040 -hagios -> Ghost <4151 -pneuma -> , So <3779 -houto -> shall the Jews <2453 -Ioudaios -> at <{1722} -en -> Jerusalem <2419 -Hierousalem -> bind <1210 -deo -> the man <0435 -aner -> that owneth <2076 -esti -> this <3778 -houtos -> girdle <2223 -zone -> , and shall deliver <3860 -paradidomi -> [ him ] into <1519 -eis -> the hands <5495 -cheir -> of the Gentiles <1484 -ethnos -> .

1722 ACT 021 019 And when he had saluted <0782 -aspazomai -> them , he declared <1834 -exegeomai -> particularly <2596 -kata -> what <3739 -hos -> things God <2316 -theos -> had wrought <4160 -poieo -> among <{1722} -en -> the Gentiles <1484 -ethnos -> by his ministry <1248 -di akonia -> .

1722 ACT 021 034 And some <0243 -allos -> cried <0994 -boao -> one thing , some <0243 -allos -> another <0243 -allos -> , among <{1722} -en -> the multitude <3793 -ochlos -> : and when he could <1410 -dunamai -> not know <1097 -ginosko -> the certainty <0804 -asphales -> for the tumult <2351 -thorubos -> , he commanded <2753 -keleuo -> him to be carried <0071 -ago -> into <1519 -eis -> the castle <3925 -parembole -> .

1722 ACT 024 021 Except <2228 -e -> it be for this <5026 -taute -> one <3391 -mia -> voice <5456 -phone -> , that I cried <2896 -krazo -> standing <2476 -histemi -> among <{1722} -en -> them , Touching <4012 -peri -> the resurrection <0386 -anastasis -> of the dead <3498 -nekros -> I am called <2919 -krino -> in question <2919 -krino -> by you this <4594 -semeron -> day <4594 -semeron -> .

1722 ACT 025 004 But Festus <5347 -Phestos -> answered <0611 -apokrinomai -> , that Paul <3972 -Paulos -> should be kept <5083 -tereo -> at <{1722} -en -> Caesarea <2542 -Kaisereia -> , and that he himself <1438 -heautou -> would <3195 -mello -> depart <1607 -ekporeuomai -> shortly <5034 -tachos -> [ thither ] .

1722 ACT 025 005 Let them therefore <3767 -oun -> , said <5346 -phemi -> he , which among <{1722} -en -> you are able <1415 -dunatos -> , go <4782 -sugkatabaino -> down <4782 -sugkatabaino -> with [ me ] , and accuse <2723 -kategoreo -> this <0846 -autos -> man <0435 -aner -> , if <1487 -ei -> there be any <1536 -ei tis -> wickedness <0824 -atopos -> in him .

1722 ACT 025 006 And when he had tarried <1304 -diatribo -> among <{1722} -en -> them more <4119 -pleion -> than <2228 -e -> ten <1176 -deka -> days <2250 -hemera -> , he went <2597 -katabaino -> down <2597 -katabaino -> unto Caesarea <2542 -Kaisereia -> ; and the next <1887 -epaurion -> day <1887 -epaurion -> sitting <2523 -kathizo -> on <1909 -epi -> the judgment <0968 -bema -> seat <0968 -bema -> commanded <2753 -keleuo -> Paul <3972 -Paulos -> to be brought <0071 -ago -> .

1722 ACT 025 024 And Festus <5347 -Phestos -> said <5346 -phemi -> , King <0935 -basileus -> Agrippa <0067 -Agrippas -> , and all <3956 -pas -> men <0435 -aner -> which <3588 -ho -> are here

<4840 -sumpareimi -> present <4840 -sumpareimi -> with us , ye see <2334 -theoreo -> this <5126 -touton -> man , about <4012 -peri -> whom <3739 -hos -> all <3956 -pas -> the multitude <4128 -plethos -> of the Jews <2453 -Ioudaios -> have dealt <1793 -entugchano -> with me , both <5037 -te -> at <{1722} -en -> Jerusalem <2414 -Hierosoluma -> , and [ also ] here <1759 -enthade -> , crying <1916 -epiboao -> that he ought <1163 -dei -> not to live <2198 -zao -> any <3371 -meketi -> longer <3371 -meketi -> .

1722 ACT 026 004 My manner <0981 -biosis -> of life <0981 -biosis -> from my youth <3503 -neotes -> , which <3588 -ho -> was at <0575 -apo -> the first <0746 -arche -> among <{1722} -en -> mine <3450 -mou -> own nation <1484 -ethnos -> at <{1722} -en -> Jerusalem <2414 -Hierosoluma -> , know <2467 -isemi -> all <3956 -pas -> the Jews <2453 -Ioudaios -> ;

1722 ACT 026 004 My manner <0981 -biosis -> of life <0981 -biosis -> from my youth <3503 -neotes -> , which <3588 -ho -> was at <0575 -apo -> the first <0746 -arche -> among <{1722} -en -> mine <3450 -mou -> own nation <1484 -ethnos -> at <1722 -en -> Jerusalem <2414 -Hierosoluma -> , know <2467 -isemi -> all <3956 -pas -> the Jews <2453 -Ioudaios -> ;

1722 ACT 026 018 To open <0455 -anoigo -> their eyes <3788 -ophthalmos -> , [ and ] to turn <1994 -epistrepho -> [ them ] from darkness <4655 -skotos -> to light <5457 -phos -> , and [ from ] the power <1849 -exousia -> of Satan <4567 -Satanas -> unto God <2316 -theos -> , that they may receive <2983 -Iambano -> forgiveness <0859 -aphesis -> of sins <0266 -hamartia -> , and inheritance <2819 -kleros -> among <{1722} -en -> them which are sanctified <0037 -hagiazo -> by faith <4102 -pistis -> that is in me .

1722 ACT 028 029 And when he had said <2036 -epo -> these <5023 -tauta -> words , the Jews <2453 -Ioudaios -> departed <0565 -aperchomai -> , and had <2192 -echo -> great <4183 -polus -> reasoning <4803 -suzetesis -> among <{1722} -en -> themselves <1438 -heautou -> .

1722 ROM 001 005 By whom <3739 -hos -> we have received <2983 -Iambano -> grace <5485 -charis -> and apostleship <0651 -apostole -> , for obedience <5218 -hupakoe -> to the faith <4102 -pistis -> among <{1722} -en -> all <3956 -pas -> nations <1484 -ethnos -> , for his name <3686 -onoma -> :

1722 ROM 001 006 Among <{1722} -en -> whom <3739 -hos -> are ye also <2532 -kai -> the called <2822 -kletos -> of Jesus <2424 -Iesous -> Christ <5547 -Christos -> :

1722 ROM 001 008 . First <4412 -proton -> , I thank <2168 -eucharisteo -> my God <2316 -theos -> through <1223 -dia -> Jesus <2424 -Iesous -> Christ <5547 -Christos -> for you all <3956 -pas -> , that your <5216 -humon -> faith <4102 -pistis -> is spoken <2605 -kataggello -> of throughout <{1722} -en -> the whole <3650 -holos -> world <2889 -kosmos -> .

1722 ROM 001 013 Now <1161 -de -> I would <2309 -thelo -> not have you ignorant <0050 -agnoeo -> , brethren <0080 -adephos -> , that oftentimes <4178 -pollakis -> I purposed <4388 -protithemai -> to come <2064 -erchomai -> unto you , ( but was Iet <2967 -koluo -> hitherto <1204 -deuro -> , ) that I might have <2192 -echo -> some <5100 -tis -> fruit <2590 -karpos -> among <1722 -en -> you also <2532 -kai -> , even <2532 -kai -> as among <{1722} -en -> other <3062 -Ioi poy -> Gentiles <1484 -ethnos -> .

1722 ROM 001 013 Now <1161 -de -> I would <2309 -thelo -> not have you ignorant <0050 -agnoeo -> , brethren <0080 -adephos -> , that oftentimes <4178 -pollakis -> I purposed <4388 -protithemai -> to come <2064 -erchomai -> unto you , ( but was let <2967 -koluo -> hitherto <1204 -deuro -> , ) that I might have <2192 -echo -> some <5100 -tis -> fruit <2590 -karpos -> among <{1722} -en -> you also <2532 -kai -> , even <2532 -kai -> as among <1722 -en -> other <3062 -loipoy -> Gentiles <1484 -ethnos -> .

1722 ROM 001 015 So <3779 -houto -> , as much <3588 -ho -> as in me is , I am ready <4289 -prothumos -> to preach <2097 -euaggelizo -> the gospel <2097 -euaggelizo -> to you that are at <{1722} -en -> Rome <4516 -Rhome -> also <2532 -kai -> .

1722 ROM 001 023 And changed <0236 -allasso -> the glory <1391 -doxa -> of the uncorruptible <0862 -aphthartos -> God <2316 -theos -> into <{1722} -en -> an image <1504 -eikon -> made like <3667 -homoioma -> to corruptible <5349 -phthartos -> man <0444 -anthropos -> , and to birds <4071 -peteinon -> , and fourfooted <5074 -tetrapous -> beasts <5074 -tetrapous -> , and creeping <2062 -herpeton -> things .

1722 ROM 001 024 Wherefore <1352 -dio -> God <2316 -theos -> also <2532 -kai -> gave <3860 -paradidomi -> them up to uncleanness <0167 -akatharsia -> through <1722 -en -> the lusts <1939 -epithumia -> of their own hearts <2588 -kardia -> , to dishonour <0818 -atimazo -> their own bodies <4983 -soma -> between <{1722} -en -> themselves <1438 -heautou -> :

1722 ROM 001 024 Wherefore <1352 -dio -> God <2316 -theos -> also <2532 -kai -> gave <3860 -paradidomi -> them up to uncleanness <0167 -akatharsia -> through <{1722} -en -> the lusts <1939 -epithumia -> of their own hearts <2588 -kardia -> , to dishonour <0818 -atimazo -> their own bodies <4983 -soma -> between <1722 -en -> themselves <1438 -heautou -> :

1722 ROM 001 025 Who <3748 -hostis -> changed <3337 -metallasso -> the truth <0225 -aletheia -> of God <2316 -theos -> into <{1722} -en -> a lie <5579 -pseudos -> , and worshipped <4573 -sebazomai -> and served <3000 -latreuo -> the creature <2937 -ktisis -> more <3844 -para -> than <3844 -para -> the Creator <2936 -ktizo -> , who <3739 -hos -> is blessed <2128 -eulogetos -> for ever <0165 -aiou -> . Amen <0281 -amen -> .

1722 ROM 002 005 But after <2596 -kata -> thy hardness <4643 -sklerotes -> and impenitent <0279 -ametanoetos -> heart <2588 -kardia -> treasurest <2343 -thesaurizo -> up unto thyself <4572 -seautou -> wrath <3709 -orge -> against <{1722} -en -> the day <2250 -hemera -> of wrath <3709 -orge -> and revelation <0602 -apokalupsis -> of the righteous <1341 -dikaiokrisia -> judgment <1341 -dikaiokrisia -> of God <2316 -theos -> ;

1722 ROM 002 024 For the name <3686 -onoma -> of God <2316 -theos -> is blasphemed <0987 -blasphemeo -> among <{1722} -en -> the Gentiles <1484 -ethnos -> through <1223 -dia -> you , as it is written <1125 -grapho -> .

1722 ROM 003 007 For if <1487 -ei -> the truth <0225 -aletheia -> of God <2316 -theos -> hath more abounded <4052 -perisseuo -> through <{1722} -en -> my lie <5582 -pseusma -> unto his glory <1391 -doxa -> ; why <5101 -tis -> yet <2089 -eti -> am I also <2504 -kago -> judged <2919 -krino -> as a sinner <0268 -hamartolos -> ?

1722 ROM 003 019 . Now <1161 -de -> we know <1492 -ei do -> that what <3745 -hosos -> things soever <1437 -ean -> the law <3551 -nomos -> saith <3004 -lego -> , it saith <2980 -laleo -> to them who are under <{1722} -en -> the law <3551 -nomos -> : that every <3956 -pas -> mouth <4750 -stoma -> may be stopped <5420 -phrasso -> , and all <3956 -pas -> the world <2889 -kosmos -> may become <1096 -ginomai -> guilty <5267 -hupodikos -> before God <2316 -theos -> .

1722 ROM 003 025 Whom <3739 -hos -> God <2316 -theos -> hath set <4388 -protithemai -> forth <4388 -protithemai -> [ to be ] a propitiation <2435 -hilasterion -> through <1223 -dia -> faith <4102 -pistis -> in his blood <0129 -haima -> , to declare <1732 -endeixis -> his righteousness <1343 -dikaiosune -> for the remission <3929 -paresis -> of sins <0265 -hamartema -> that are past <4266 -proginomai -> , through <{1722} -en -> the forbearance <0463 -anochē -> of God <2316 -theos -> ;

1722 ROM 003 026 To declare <1732 -endeixis -> , [ I say ] , at <{1722} -en -> this <3568 -nun -> time <2540 -kairos -> his righteousness <1343 -dikaiosune -> : that he might be just <1342 -dikaios -> , and the justifier <1344 -dikaios -> of him which believeth <4102 -pistis -> in Jesus <2424 -Iesous -> .

1722 ROM 006 011 Likewise <3779 -houto -> reckon <3049 -logizomai -> ye also <2532 -kai -> yourselves <1438 -heautou -> to be dead <3498 -nekros -> indeed <3303 -men -> unto sin <0266 -hamartia -> , but alive <2198 -zao -> unto God <2316 -theos -> through <{1722} -en -> Jesus <2424 -Iesous -> Christ <5547 -Christos -> our Lord <2962 -kuriōs -> .

1722 ROM 006 023 For the wages <3800 -opsonion -> of sin <0266 -hamartia -> [ is ] death <2288 -thanatos -> ; but the gift <5486 -charisma -> of God <2316 -theos -> [ is ] eternal <0166 -aiōnios -> life <2222 -zoe -> through <{1722} -en -> Jesus <2424 -Iesous -> Christ <5547 -Christos -> our Lord <2962 -kuriōs -> .

1722 ROM 008 023 And not only <3440 -monon -> [ they ] , but ourselves also <2532 -kai -> , which have <2192 -echo -> the firstfruits <0536 -aparche -> of the Spirit <4151 -pneuma -> , even <2532 -kai -> we ourselves groan <4727 -stenazo -> within <{1722} -en -> ourselves <1438 -heautou -> , waiting <0553 -apekdechomai -> for the adoption <5206 -huiōthesia -> , [ to wit ] , the redemption <0629 -apolutrosis -> of our body <4983 -soma -> .

1722 ROM 008 029 . For whom <3739 -hos -> he did foreknow <4267 -proginosko -> , he also <2532 -kai -> did predestinate <4309 -proorizo -> [ to be ] conformed <4832 -summorphos -> to the image <1504 -eikon -> of his Son <5207 -huios -> , that he might be the firstborn <4416 -prototokos -> among <{1722} -en -> many <4183 -polus -> brethren <0080 -adephos -> .

1722 ROM 008 034 Who <5101 -tis -> [ is ] he that condemneth <2632 -katakrino -> ? [ It is ] Christ <5547 -Christos -> that died <0599 -apothnesko -> , yea <1161 -de -> rather <3123 -mallon -> , that is risen <1453 -egeiro -> again <1453 -egeiro -> , who <3739 -hos -> is even <2532 -kai -> at <{1722} -en -> the right <1188 -dexios -> hand of God <2316 -theos -> , who <3739 -hos -> also <2532 -kai -> maketh <1793 -entugchano -> intercession <1793 -entugchano -> for us .

1722 ROM 009 017 For the scripture <1124 -graphe -> saith <3004 -lego -> unto Pharaoh <5328 -Pharao -> , Even for this <5124 -touto -> same <0846 -autos -> purpose have I raised <1825 -

exegeiro -> thee up , that I might shew <1731 -endeiknumi -> my power <1411 -dunamis -> in thee , and that my name <3686 -onoma -> might be declared <1229 -diaggello -> throughout <{1722} -en -> all <3956 -pas -> the earth <1093 -ge -> .

1722 ROM 011 005 Even <2532 -kai -> so <3779 -houto -> then <3767 -oun -> at <{1722} -en -> this <3588 -ho -> present <3568 -nun -> time <2540 -kairos -> also <2532 -kai -> there is a remnant <3005 -leimma -> according <2596 -kata -> to the election <1589 -ekloge -> of grace <5485 -charis -> .

1722 ROM 011 017 And if <1487 -ei -> some <5100 -tis -> of the branches <2798 -klados -> be broken <1575 -ekklao -> off <1575 -ekklao -> , and thou , being <5607 -on -> a wild <0065 -agrielaios -> olive <0065 -agrielaios -> tree <0065 -agrielaios -> , wert grafted <1461 -egkentrizo -> in among <{1722} -en -> them , and with them partakest <4791 -sugkoinonos -> of the root <4491 -rhiza -> and fatness <4096 -piotes -> of the olive <1636 -elaiia -> tree ;

1722 ROM 012 003 For I say <3004 -lego -> , through <1223 -dia -> the grace <5485 -charis -> given <1325 -didomi -> unto me , to every <3956 -pas -> man that is among <{1722} -en -> you , not to think <5252 -hyperphroneo -> [ of himself ] more <3844 -para -> highly <5252 -hyperphroneo -> than he ought <1163 -dei -> to think <5426 -phroneo -> ; but to think <5426 -phroneo -> soberly <4993 -sophroneo -> , according as God <2316 -theos -> hath dealt <3307 -merizo -> to every <1538 -hekastos -> man the measure <3358 -metron -> of faith <4102 -pistis -> .

1722 ROM 012 007 Or <1535 -eite -> ministry <1248 -diakonia -> , [ let us wait ] on <1722 -en -> [ our ] ministering <1248 -diakonia -> : or <1535 -eite -> he that teacheth <1321 -didasko -> , on <{1722} -en -> teaching <1319 -didaskalia -> ;

1722 ROM 012 007 Or <1535 -eite -> ministry <1248 -diakonia -> , [ let us wait ] on <{1722} -en -> [ our ] ministering <1248 -diakonia -> : or <1535 -eite -> he that teacheth <1321 -didasko -> , on <1722 -en -> teaching <1319 -didaskalia -> ;

1722 ROM 012 008 Or <1535 -eite -> he that exhorteth <3870 -parakaleo -> , on <{1722} -en -> exhortation <3874 -paraklesis -> : he that giveth <3330 -metadidomi -> , [ let him do it ] with simplicity <0572 -haplotes -> ; he that ruleth <4291 -proistemi -> , with diligence <4710 -spoude -> ; he that sheweth <1653 -eleeo -> mercy <1653 -eleeo -> , with cheerfulness <2432 -hilarotes -> .

1722 ROM 013 009 For this <3588 -ho -> , Thou shalt not commit <3431 -moicheuo -> adultery <3431 -moicheuo -> , Thou shalt not kill <5407 -phoneuo -> , Thou shalt not steal <2813 -klepto -> , Thou shalt not bear <5576 -pseudomartureo -> false <5576 -pseudomartureo -> witness <5576 -pseudomartureo -> , Thou shalt not covet <1937 -epithumeo -> ; and if <1487 -ei -> [ there be ] any <1536 -ei tis -> other <2087 -heteros -> commandment <1785 -entole -> , it is briefly <0346 -anakephalaimai -> comprehended <0346 -anakephalaimai -> in this <5129 -toutoi -> saying <3056 -logos -> , namely <{1722} -en -> , Thou shalt love <0025 -agapao -> thy neighbour <4139 -plesion -> as thyself <1438 -heautou -> .

1722 ROM 015 005 . Now <1161 -de -> the God <2316 -theos -> of patience <5281 -hupomone -> and consolation <3874 -paraklesis -> grant <1325 -didomi -> you to be likeminded <5426 -phroneo -> one <0240 -allelon -> toward <{1722} -en -> another <0240 -allelon -> according <2596 -kata -> to Christ <5547 -Christos ->

Jesus <2424 -Iesous -> :

1722 ROM 015 009 And that the Gentiles <1484 -ethnos -> might glorify <1392 -doxazo -> God <2316 -theos -> for [ his ] mercy <1656 -eleos -> ; as it is written <1125 -grapho -> , For this <5124 -touto -> cause <1223 -dia -> I will confess <1843 -exomologeoo -> to thee among <{1722} -en -> the Gentiles <1484 -ethnos -> , and sing <5567 -psallo -> unto thy name <3686 -onoma -> .

1722 ROM 015 013 . Now <1161 -de -> the God <2316 -theos -> of hope <1680 -elpis -> fill <4137 -pleroo -> you with all <3956 -pas -> joy <5479 -chara -> and peace <1515 -eirene -> in believing <4100 -pisteuo -> , that ye may abound <4052 -perisseuo -> in hope <1680 -elpis -> , through <{1722} -en -> the power <1411 -dunamis -> of the Holy <0040 -hagios -> Ghost <4151 -pneuma -> .

1722 ROM 015 017 . I have <2192 -echo -> therefore <3767 -oun -> whereof I may glory <2746 -kauchesis -> through <{1722} -en -> Jesus <2424 -Iesous -> Christ <5547 -Christos -> in those <3588 -ho -> things which pertain to God <2316 -theos -> .

1722 ROM 015 019 Through <{1722} -en -> mighty <1411 -dunamis -> signs <4591 -semaino -> and wonders <5059 -teras -> , by the power <1411 -dunamis -> of the Spirit <4151 -pneuma -> of God <2316 -theos -> ; so <5620 -hoste -> that from Jerusalem <2419 -Hierousalem -> , and round <2943 -kuklothen -> about <2945 -kukloi -> unto Illyricum <2437 -Illyrikon -> , I have fully <4137 -pleroo -> preached <4137 -pleroo -> the gospel <2098 -euaggelion -> of Christ <5547 -Christos -> .

1722 ROM 015 026 For it hath pleased <2106 -eudokeo -> them of Macedonia <3109 -Makedonia -> and Achaia <0882 -Achaia -> to make <4160 -poi eo -> a certain <5100 -tis -> contribution <2842 -koinonia -> for the poor <4434 -ptochos -> saints <0040 -hagios -> which <3588 -ho -> are at <{1722} -en -> Jerusalem <2419 -Hierousalem -> .

1722 ROM 016 001 . I commend <4921 -sunistao -> unto you Phebe <5402 -Phoi be -> our sister <0079 -adelph e -> , which is a servant <1249 -diakon os -> of the church <1577 -ekkl esia -> which <3588 -ho -> is at <{1722} -en -> Cenchrea <2747 -Kegchreai -> :

1722 ROM 016 007 Salute <0782 -aspazomai -> Andronicus <0408 -Androni kos -> and Junia <2458 -Iounias -> , my kinsmen <4773 -suggenes -> , and my fellowprisoners <4869 -sunai chmal otos -> , who <3748 -hostis -> are of note <1978 -epi semos -> among <{1722} -en -> the apostles <0652 -apostol os -> , who <3739 -hos -> also <2532 -kai -> were in Christ <5547 -Christos -> before <4253 -pro -> me .

1722 1CO 001 002 Unto the church <1577 -ekkl esia -> of God <2316 -theos -> which <3588 -ho -> is at <{1722} -en -> Corinth <2882 -Korinthos -> , to them that are sanctified <0037 -hagi azo -> in Christ <5547 -Christos -> Jesus <2424 -Iesous -> , called <2822 -kletos -> [ to be ] saints <0040 -hagios -> , with all <3956 -pas -> that in every <3956 -pas -> place <5117 -topos -> call <1941 -epikal eomai -> upon the name <3686 -onoma -> of Jesus <2424 -Iesous -> Christ <5547 -Christos -> our Lord <2962 -kurios -> , both <5037 -te -> theirs and ours <2257 -hemon -> :

1722 1CO 001 010 . Now <1161 -de -> I beseech <3870 -parakaleo -> you , brethren <0080 -adephos -> , by the name <3686 -onoma ->

-> of our Lord <2962 -kuriōs -> Jesus <2424 -Iesous -> Christ <5547 -Christos -> , that ye all <3956 -pas -> speak <3004 -legō -> the same <0846 -autos -> thing , and [ that ] there be no <3361 -me -> divisions <4978 -schisma -> among <{1722} -en -> you ; but [ that ] ye be perfectly <2675 -katartizo -> joined <2675 -katartizo -> together <2675 -katartizo -> in the same <0846 -autos -> mind <3563 -nous -> and in the same <0846 -autos -> judgment <1106 -gnōmē -> .

1722 1C0 001 011 For it hath been declared <1213 -delōō -> unto me of you , my brethren <0080 -adelphos -> , by them [ which are of the house ] of Chloe <5514 -Chloē -> , that there are contentions <2054 -eris -> among <{1722} -en -> you .

1722 1C0 002 002 For I determined <2919 -krinō -> not to know <1492 -eido -> any <5100 -tis -> thing among <{1722} -en -> you , save <1508 -ei me -> Jesus <2424 -Iesous -> Christ <5547 -Christos -> , and him crucified <4717 -stauroō -> .

1722 1C0 002 006 . Howbeit we speak <2980 -laleō -> wisdom <4678 -sophia -> among <{1722} -en -> them that are perfect <5046 -teleios -> : yet <1161 -de -> not the wisdom <4678 -sophia -> of this <5127 -toutou -> world <0165 -aiōn -> , nor <3761 -oude -> of the princes <0758 -archon -> of this <5127 -toutou -> world <0165 -aiōn -> , that come <2673 -katargeō -> to nought <2673 -katargeō -> :

1722 1C0 003 003 For ye are yet <2089 -eti -> carnal <4559 -sarkikos -> : for whereas <3699 -hopou -> [ there is ] among <{1722} -en -> you envying <2205 -zelos -> , and strife <2054 -eris -> , and divisions <1370 -dichostsis -> , are ye not carnal <4559 -sarkikos -> , and walk <4043 -peripateō -> as men <0444 -anthropos -> ?

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

1722 1C0 005 001 . It is reported <0191 -akouō -> commonly <3654 -holos -> [ that there is ] fornication <4202 -porneia -> among <1722 -en -> you , and such <5108 -toioutos -> fornication <4202 -porneia -> as is not so <3761 -oude -> much <3761 -oude -> as named <3687 -onomazo -> among <{1722} -en -> the Gentiles <1484 -ethnos -> , that one <5100 -tis -> should have <2192 -echo -> his father s <3962 -pater -> wife <1135 -gune -> .

1722 1C0 005 001 . It is reported <0191 -akouō -> commonly <3654 -holos -> [ that there is ] fornication <4202 -porneia -> among <{1722} -en -> you , and such <5108 -toioutos -> fornication <4202 -porneia -> as is not so <3761 -oude -> much <3761 -oude -> as named <3687 -onomazo -> among <1722 -en -> the Gentiles <1484 -ethnos -> , that one <5100 -tis -> should have <2192 -echo -> his father s <3962 -pater -> wife <1135 -gune -> .

1722 1C0 006 005 I speak <3004 -legō -> to your <5213 -humin -> shame <1791 -entropē -> . Is it so <3779 -houto -> , that there is not a wise <4680 -sophos - -onei dismos -> man among <{1722} -en -> you ? no , not one that shall be able <1410 -dunamai -> to judge <1252 -diakrino -> between <3319 -mesos -> his brethren <0080 -adelphos -> ?

1722 1C0 006 007 Now <2236 -hedista -> therefore <3767 -oun -> there is utterly <3654 -holos -> a fault <2275 -hettema -> among <{1722} -en -> you , because <3754 -hoti -> ye go to law <2917 -krima -> one <1438 -heautou -> with another <1438 -heautou -> . Why <1302 -diati -> do ye not rather <3123 -mallon -> take wrong <0091 -adikeo -> ? why <1302 -diati -> do ye not rather <3123 -mallon -> [ suffer yourselves to ] be defrauded <0650 -apostereo -> ?

1722 1C0 011 018 For first <4412 -proton -> of all , when ye come <4905 -sunerchomai -> together <4905 -sunerchomai -> in the church <1577 -ekklesia -> , I hear <0191 -akouo -> that there be divisions <4978 -schisma -> among <{1722} -en -> you ; and I partly <5100 -tis -> believe <4100 -pisteuo -> it .

1722 1C0 011 019 For there must <1163 -dei -> be also <2532 -kai -> heresies <0139 -hairesis -> among <1722 -en -> you , that they which are approved <1384 -dokimos -> may be made <1096 -ginomai -> manifest <5318 -phaneros -> among <{1722} -en -> you .

1722 1C0 011 019 For there must <1163 -dei -> be also <2532 -kai -> heresies <0139 -hairesis -> among <{1722} -en -> you , that they which are approved <1384 -dokimos -> may be made <1096 -ginomai -> manifest <5318 -phaneros -> among <1722 -en -> you .

1722 1C0 011 030 For this <5124 -touto -> cause <1223 -dia -> many <4183 -polus -> [ are ] weak <0770 -astheneo -> and sickly <0732 -arrhostos -> among <{1722} -en -> you , and many <2425 -hikanos -> sleep <2837 -koi-mao -> .

1722 1C0 011 034 And if <1487 -ei -> any <5100 -tis -> man hunger <3983 -peinao -> , let him eat <2068 -esthio -> at <{1722} -en -> home <3624 -oikos -> ; that ye come <4905 -sunerchomai -> not together <4905 -sunerchomai -> unto condemnation <2917 -krima -> . And the rest <3062 -loi-poy -> will I set <1299 -diatasso -> in order <1299 -diatasso -> when <5613 -hos -> I come <2064 -erchomai -> .

1722 1C0 014 035 And if <1487 -ei -> they will <2309 -thelo -> learn <3129 -manthano -> any <5100 -tis -> thing , let them ask <1905 -eperotao -> their husbands <0435 -aner -> at <{1722} -en -> home <3624 -oikos -> : for it is a shame <0149 -aischron -> for women <1135 -gune -> to speak <2980 -laleo -> in the church <1577 -ekklesia -> .

1722 1C0 015 012 . Now <1161 -de -> if <1487 -ei -> Christ <5547 -Christos -> be preached <2784 -kerusso -> that he rose <1453 -egeiro -> from the dead <3498 -nekros -> , how <4459 -pos -> say <3004 -lego -> some <5100 -tis -> among <{1722} -en -> you that there is no <3756 -ou -> resurrection <0386 -anastasis -> of the dead <3498 -nekros -> ?

1722 1C0 015 023 But every <1538 -hekastos -> man in his own <2398 -idios -> order <5001 -tagma -> : Christ <5547 -Christos -> the firstfruits <0536 -aparche -> ; afterward <1899 -epeita -> they that are Christ s <5547 -Christos -> at <{1722} -en -> his coming <3952 -parousia -> .

1722 1C0 015 032 If <1487 -ei -> after <2596 -kata -> the manner of men <0444 -anthropos -> I have fought <2341 -theriomacheo -> with beasts <2341 -theriomacheo -> at <{1722} -en -> Ephesus <2181 -Ephesos -> , what <5101 -tis -> advantageth <3786 -ophelos -> it me , if <1487 -ei -> the dead <3498 -nekros -> rise <1453 -egeiro -> not ? let us eat <5315 -phago -> and drink <4095 -pino -> ; for to morrow <0839 -aurion

-> we die <0599 -apothnesko -> .

1722 1C0 015 052 In a moment <0823 -atomos -> , in the twinkling <4493 -rhipe -> of an eye <3788 -ophthalmos -> , at <{1722} -en -> the last <2078 -eschatos -> trump <4536 -salpigx -> : for the trumpet shall sound <4537 -salpizo -> , and the dead <3498 -nekros -> shall be raised <1453 -egeiro -> incorruptible <0862 -aphthartos -> , and we shall be changed <0236 -allasso -> .

1722 1C0 016 008 But I will tarry <1961 -epimeno -> at <{1722} -en -> Ephesus <2181 -Ephesos -> until <2193 -heos -> Pentecost <4005 -pentekoste -> .

1722 2C0 001 001 . Paul <3972 -Paulos -> , an apostle <0652 -apostolos -> of Jesus <2424 -Iesous -> Christ <5547 -Christos -> by the will <2307 -thelema -> of God <2316 -theos -> , and Timothy <5095 -Timotheos -> [ our ] brother <0080 -adephos -> , unto the church <1577 -ekkllesia -> of God <2316 -theos -> which <3588 -ho -> is at <{1722} -en -> Corinth <2882 -Korinthos -> , with all <3956 -pas -> the saints <0040 -hagios -> which <3588 -ho -> are in all <3650 -holos -> Achai a <0882 -Achai a -> :

1722 2C0 001 019 For the Son <5207 -huios -> of God <2316 -theos -> , Jesus <2424 -Iesous -> Christ <5547 -Christos -> , who <3588 -ho -> was preached <2784 -kerusso -> among <{1722} -en -> you by us , [ even ] by me and Silvanus <4610 -Silouanos -> and Timotheus <5095 -Timotheos -> , was not yea <3483 -nai -> and nay <3756 -ou -> , but in him was yea <3483 -nai -> .

1722 2C0 004 008 . [ We are ] troubled <2346 -thlibo -> on <{1722} -en -> every <3956 -pas -> side , yet <0235 -alla -> not distressed <4729 -stenochoreo -> ; [ we are ] perplexed <0639 -aporeo -> , but not in despair <1820 -exaporeomai -> ;

1722 2C0 005 006 Therefore <3767 -oun -> [ we are ] always <3842 -pantote -> confident <2292 -tharrheo -> , knowing <1492 -eido -> that , whilst we are at <{1722} -en -> home <1736 -endemeo -> in the body <4983 -soma -> , we are absent <0553 -apekdechomai -> from the Lord <2962 -kuri os -> :

1722 2C0 007 005 . For , when we were come <2064 -erchomai -> into <1519 -eis -> Macedonia <3109 -Makedoni a -> , our flesh <4561 -sarx -> had <2192 -echo -> no <3762 -oudeis -> rest <0425 -anesis -> , but we were troubled <2346 -thlibo -> on <{1722} -en -> every <3956 -pas -> side ; without <1855 -exothern -> [ were ] fightings <3163 -mache -> , within <2081 -esothern -> [ were ] fears <5401 -phobos -> .

1722 2C0 008 001 . Moreover <1161 -de -> , brethren <0080 -adephos -> , we do <1107 -gnorizo -> you to wit <1107 -gnorizo -> of the grace <5485 -charis -> of God <2316 -theos -> bestowed <1325 -didomi -> on <{1722} -en -> the churches <1577 -ekkllesia -> of Macedonia <3109 -Makedoni a -> ;

1722 2C0 008 014 But by an equality <2471 -isotes -> , [ that ] now <3568 -nun -> at <{1722} -en -> this <3568 -nun -> time <2540 -kairos -> your <5216 -humon -> abundance <4051 -perisseuma -> [ may be a supply ] for their want <5303 -husterema -> , that their abundance <4051 -perisseuma -> also <2532 -kai -> may be [ a supply ] for your <5216 -humon -> want <5303 -husterema -> : that there may be equality <2471 -isotes -> :

1722 2C0 008 016 . But thanks <5485 -charis -> [ be ] to God

<2316 -theos -> , which <3588 -ho -> put <1325 -didomi -> the same <0846 -autos -> earnest <4710 -spoude -> care <4710 -spoude -> into <{1722} -en -> the heart <2588 -kardia -> of Titus <5103 -Titos -> for you .

1722 2C0 010 001 . Now <1161 -de -> I Paul <3972 -Paulos -> myself beseech <3870 -parakaleo -> you by the meekness <4236 -praiotes -> and gentleness <1932 -epieikeia -> of Christ <5547 -Christos -> , who <3739 -hos -> in presence <4383 -prosopon -> [ am ] base <5011 -tapeinos -> among <{1722} -en -> you , but being absent <0548 -apeimi -> am bold <2292 -tharrheo -> toward <1519 -eis -> you :

1722 2C0 011 003 But I fear <5399 -phobeo -> , lest <3381 -mepos -> by any <3381 -mepos -> means <4458 - -pos -> , as the serpent <3789 -ophis -> beguiled <1818 -exapatao -> Eve <2096 -Eua -> through <{1722} -en -> his subtilty <3834 -panourgia -> , so <3779 -houto -> your <5216 -humon -> minds <3540 -noema -> should be corrupted <5351 -phtheiro -> from the simplicity <0572 -haplotes -> that is in Christ <5547 -Christos -> .

1722 2C0 011 026 [ In ] journeyings <3597 -hodoiporia -> often <4178 -pollakis -> , [ in ] perils <2794 -kindunos -> of waters <4215 -potamos -> , [ in ] perils <2794 -kindunos -> of robbers <3027 -leistis -> , [ in ] perils <2794 -kindunos -> by [ mine own ] countrymen <1085 -genos -> , [ in ] perils <2794 -kindunos -> by the heathen <1484 -ethnos -> , [ in ] perils <2794 -kindunos -> in the city <4172 -polis -> , [ in ] perils <2794 -kindunos -> in the wilderness <2047 -eremia -> , [ in ] perils <2794 -kindunos -> in the sea <2281 -thalassa -> , [ in ] perils <2794 -kindunos -> among <{1722} -en -> false <5569 -pseudadelphos -> brethren <5569 -pseudadelphos -> ;

1722 2C0 012 012 Truly <3303 -men -> the signs <4591 -semaino -> of an apostle <0652 -apostolos -> were wrought <2716 -katargazomai -> among <{1722} -en -> you in all <3956 -pas -> patience <5281 -hupomone -> , in signs <4591 -semaino -> , and wonders <5059 -teras -> , and mighty <1411 -dunamis -> deeds <1411 -dunamis -> .

1722 GAL 001 006 . I marvel <2296 -thaumazo -> that ye are so <3779 -houto -> soon <5030 -tacheos -> removed <3346 -metatithemi -> from him that called <2564 -kaleo -> you into <{1722} -en -> the grace <5485 -charis -> of Christ <5547 -Christos -> unto another <2087 -heteros -> gospel <2098 -euaggelion -> :

1722 GAL 001 016 To reveal <0601 -apokalupto -> his Son <5207 -huios -> in me , that I might preach <2097 -euaggelizo -> him among <{1722} -en -> the heathen <1484 -ethnos -> ; immediately <2112 -eutheos -> I conferred <4323 -prosanatithemi -> not with flesh <4561 -sarx -> and blood <0129 -haima -> :

1722 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 -> .

1722 GAL 003 001 . O foolish <0453 -anoetos -> Galatians <1052 -Galates -> , who <5101 -tis -> hath bewitched <0940 -baskaino ->

> you , that ye should not obey <3982 -pei tho -> the truth  
 <0225 -aletheia -> , before <2596 -kata -> whose <3739 -hos ->  
 eyes <3788 -ophthalmos -> Jesus <2424 -Iesous -> Christ <5547 -  
 Christos -> hath been evidently <4270 -prographo -> set <4270 -  
 prographo -> forth <4270 -prographo -> , crucified <4717 -  
 stauroo -> among <{1722} -en -> you ?

1722 GAL 003 005 He therefore <3767 -oun -> that ministereth  
 <2023 -epichoregeo -> to you the Spirit <4151 -pneuma -> , and  
 worketh <1754 -energeo -> miracles <1411 -dunamis -> among  
 <{1722} -en -> you , [ doeth he it ] by the works <2041 -  
 ergon -> of the law <3551 -nomos -> , or <2228 -e -> by the  
 hearing <0189 -akoe -> of faith <4102 -pistis -> ?

1722 GAL 003 014 That the blessing <2129 -eulogia -> of Abraham  
 <0011 -Abraam -> might come <1096 -ginomai -> on <1519 -eis ->  
 the Gentiles <1484 -ethnos -> through <{1722} -en -> Jesus <2424  
 -Iesous -> Christ <5547 -Christos -> ; that we might receive  
 <2983 -Iambano -> the promise <1860 -epaggelia -> of the Spirit  
 <4151 -pneuma -> through <1223 -dia -> faith <4102 -pistis -> .

1722 GAL 005 010 I have confidence <3982 -pei tho -> in you  
 through <{1722} -en -> the Lord <2962 -kuri os -> , that ye will  
 be none <3762 -oudeis -> otherwise <0243 -allos -> minded <5426 -  
 phroneo -> : but he that troubleth <5015 -tarasso -> you shall  
 bear <0941 -bastazo -> his judgment <2917 -krima -> , whosoever  
 <0302 -an -> he be .

1722 EPH 001 001 . Paul <3972 -Paulos -> , an apostle <0652 -  
 apostolos -> of Jesus <2424 -Iesous -> Christ <5547 -Christos ->  
 by the will <2307 -thelema -> of God <2316 -theos -> , to the  
 saints <0040 -hagios -> which <3588 -ho -> are at <{1722} -en ->  
 Ephesus <2181 -Ephesos -> , and to the faithful <4103 -pistos -  
 > in Christ <5547 -Christos -> Jesus <2424 -Iesous -> :

1722 EPH 001 020 Which <3739 -hos -> he wrought <1754 -energeo -  
 > in Christ <5547 -Christos -> , when he raised <1453 -egei ro -  
 > him from the dead <3498 -nekros -> , and set <2523 -kathizo -  
 > [ him ] at <{1722} -en -> his own <0848 -hautou -> right  
 <1188 -dexios -> hand in the heavenly <2032 -epouranios -> [  
 places ] ,

1722 EPH 002 003 Among <{1722} -en -> whom <3739 -hos -> also  
 <2532 -kai -> we all <3956 -pas -> had our conversation <0390 -  
 anastrepho -> in times <4218 -pote -> past in the lusts <1939 -  
 epithumia -> of our flesh <4561 -sarx -> , fulfilling <4160 -  
 poieo -> the desires <2307 -thelema -> of the flesh <4561 -sarx -  
 > and of the mind <1271 -dianoia -> ; and were by nature <5449 -  
 phusis -> the children <5043 -teknon -> of wrath <3709 -orge -> ,  
 even <2532 -kai -> as others <3062 -Ioi poy -> .

1722 EPH 002 007 That in the ages <0165 -aion -> to come <1904 -  
 eperchomai -> he might shew <1731 -endeiknumi -> the exceeding  
 <5235 -huperballo -> riches <4149 -ploutos -> of his grace <5485  
 -charis -> in [ his ] kindness <5544 -chrestotes -> toward  
 <1909 -epi -> us through <{1722} -en -> Christ <5547 -Christos -  
 > Jesus <2424 -Iesous -> .

1722 EPH 002 012 That at <{1722} -en -> that time <2540 -kairos  
 -> ye were without <5565 -choris -> Christ <5547 -Christos -> ,  
 being aliens <0526 -apallotrioo -> from the commonwealth <4174 -  
 politeia -> of Israel <2474 -Israel -> , and strangers <3581 -  
 xenos -> from the covenants <1242 -diatheke -> of promise <1860 -  
 epaggelia -> , having <2192 -echo -> no <3361 -me -> hope <1680  
 -elpis -> , and without <0112 -atheos -> God <0112 -atheos ->  
 in the world <2889 -kosmos -> :

1722 EPH 002 022 In whom <3739 -hos -> ye also <2532 -kai -> are builded <4925 -sunoi kodomeo -> together <4925 -sunoi kodomeo -> for an habitation <2732 -katoiketerion -> of God <2316 -theos -> through <{1722} -en -> the Spirit <4151 -pneuma -> .

1722 EPH 003 008 Unto me , who am less <1647 -elachistoteros -> than the least <1647 -elachistoteros -> of all <3956 -pas -> saints <0040 -hagios -> , is this <3778 -houtos -> grace <5485 -charis -> given <1325 -didomi -> , that I should preach <2097 -euaggelizo -> among <{1722} -en -> the Gentiles <1484 -ethnos -> the unsearchable <0421 -anexichniastos -> riches <4149 -ploutos -> of Christ <5547 -Christos -> ;

1722 EPH 003 013 Wherefore <1352 -dio -> I desire <0154 -ai teo -> that ye faint <1573 -ekkakeo -> not at <{1722} -en -> my tribulations <2347 -thlipsis -> for you , which <3748 -hostis -> is your glory <1391 -doxa -> .

1722 EPH 004 032 And be ye kind <5543 -chrestos -> one <0240 -allelon -> to another <0240 -allelon -> , tenderhearted <2155 -eusplagchnos -> , forgiving <5483 -charizomai -> one <1438 -heautou -> another <1438 -heautou -> , even <2532 -kai -> as God <2316 -theos -> for Christ s <5547 -Christos -> sake <{1722} -en -> hath forgiven <5483 -charizomai -> you .

1722 EPH 005 003 . But fornication <4202 -porneia -> , and all <3956 -pas -> uncleanness <0167 -akatharsia -> , or <2228 -e -> covetousness <4124 -pleonexia -> , let it not be once <3366 -mede -> named <3687 -onomazo -> among <{1722} -en -> you , as becometh <4241 -prepo -> saints <0040 -hagios -> ;

1722 PHP 001 001 . Paul <3972 -Paulos -> and Timotheus <5095 -Timotheos -> , the servants <1401 -doulos -> of Jesus <2424 -Iesous -> Christ <5547 -Christos -> , to all <3956 -pas -> the saints <0040 -hagios -> in Christ <5547 -Christos -> Jesus <2424 -Iesous -> which <3588 -ho -> are at <{1722} -en -> Philippi <5375 -Philippoi -> , with the bishops <1985 -episkopos -> and deacons <1249 -diakonos -> :

1722 PHP 002 010 That at <{1722} -en -> the name <3686 -onoma -> of Jesus <2424 -Iesous -> every <3596 -hodoiporeo -> knee <1119 -gonu -> should bow <2578 -kampto -> , of [ things ] in heaven <2032 -epouranios -> , and [ things ] in earth <1919 -epigeios -> , and [ things ] under <2709 -katachthonios -> the earth <2709 -katachthonios -> ;

1722 PHP 002 015 That ye may be blameless <0273 -amemptos -> and harmless <0185 -akeraios -> , the sons <5043 -teknon -> of God <2316 -theos -> , without <0298 -amometos -> rebuke <0298 -amometos -> , in the midst <3319 -mesos -> of a crooked <4646 -skolios -> and perverse <1294 -diastrepho -> nation <1074 -genea -> , among <{1722} -en -> whom <3739 -hos -> ye shine <5316 -phaino -> as lights <5458 -phoster -> in the world <2889 -kosmos -> ;

1722 PHP 004 007 And the peace <1515 -eirene -> of God <2316 -theos -> , which <3588 -ho -> passeth <5242 -huperecho -> all <3956 -pas -> understanding <3563 -nous -> , shall keep <5432 -phroureo -> your <5216 -humon -> hearts <2588 -kardia -> and minds <3540 -noema -> through <{1722} -en -> Christ <5547 -Christos -> Jesus <2424 -Iesous -> .

1722 PHP 004 013 I can <2480 -ischuo -> do <2480 -ischuo -> all <3956 -pas -> things through <{1722} -en -> Christ <5547 -Christos -> which <3588 -ho -> strengtheneth <1743 -endunamoo ->

me .

1722 COL 001 002 To the saints <0040 -hagios -> and faithful <4103 -pistos -> brethren <0080 -adephos -> in Christ <5547 -Christos -> which are at <{1722} -en -> Colosse <2857 -Kolossai -> : Grace <5485 -charis -> [ be ] unto you , and peace <1515 -eirene -> , from God <2316 -theos -> our Father <3962 -pater -> and the Lord <2962 -kuriος -> Jesus <2424 -Iesous -> Christ <5547 -Christos -> .

1722 COL 001 027 To whom <3739 -hos -> God <2316 -theos -> would <2309 -thelo -> make <1107 -gnorizo -> known <1107 -gnorizo -> what <5101 -tis -> [ is ] the riches <4149 -ploutos -> of the glory <1391 -doxa -> of this <5127 -toutou -> mystery <3466 -musterion -> among <{1722} -en -> the Gentiles <1484 -ethnos -> ; which <3739 -hos -> is Christ <5547 -Christos -> in you , the hope <1680 -elpis -> of glory <1391 -doxa -> :

1722 COL 002 001 . For I would <2309 -thelo -> that ye knew <1492 -eido -> what <2245 -helikos -> great <2245 -helikos -> conflict <0073 -agon -> I have <2192 -echo -> for you , and [ for ] them at <{1722} -en -> Laodicea <2993 -Laodikeia -> , and [ for ] as many <3745 -hosos -> as have not seen <3708 -horao -> my face <4383 -prosopon -> in the flesh <4561 -sarx -> ;

1722 COL 003 001 . If <1487 -ei -> ye then <3767 -oun -> be risen <4891 -sunegeiro -> with Christ <5547 -Christos -> , seek <2212 -zeteo -> those <3588 -ho -> things which are above <0507 -ano -> , where <3757 -hou -> Christ <5547 -Christos -> sitteth <2521 -kathemai -> on <{1722} -en -> the right <1188 -dexios -> hand of God <2316 -theos -> .

1722 1TH 001 005 For our gospel <2098 -euaggelion -> came <1096 -ginomai -> not unto you in word <3056 -logos -> only <3440 -monon -> , but also <2532 -kai -> in power <1411 -dunamis -> , and in the Holy <0040 -hagios -> Ghost <4151 -pneuma -> , and in much <4183 -polus -> assurance <4136 -plerophoria -> ; as ye know <1492 -eido -> what <3634 -hoios -> manner <3634 -hoios -> of men we were among <{1722} -en -> you for your <5209 -humas -> sake .

1722 1TH 002 002 But even <2532 -kai -> after that we had suffered <4310 -propascho -> before <4310 -propascho -> , and were shamefully <5195 -hubrizo -> entreated <5195 -hubrizo -> , as ye know <1492 -eido -> , at <{1722} -en -> Philippi <5375 -Philippoi -> , we were bold <3955 -parrhesiazomai -> in our God <2316 -theos -> to speak <2980 -laleo -> unto you the gospel <2098 -euaggelion -> of God <2316 -theos -> with much <4183 -polus -> contention <0073 -agon -> .

1722 1TH 002 005 For neither <3777 -oute -> at <4218 -pote -> any <4218 -pote -> time <4218 -pote -> used <{1722} -en -> we flattering <2850 -kolakeia -> words <3056 -logos -> , as ye know <1492 -eido -> , nor <3777 -oute -> a cloke <4392 -prophasis -> of covetousness <4124 -pleonexia -> ; God <2316 -theos -> [ is ] witness <3144 -martus -> :

1722 1TH 002 019 For what <5101 -tis -> [ is ] our hope <1680 -elpis -> , or <2228 -e -> joy <5479 -chara -> , or <2228 -e -> crown <4735 -stephanos -> of rejoicing <2746 -kauchesis -> ? [ Are ] not even <2532 -kai -> ye in the presence <1715 -emprosthen -> of our Lord <2962 -kuriος -> Jesus <2424 -Iesous -> Christ <5547 -Christos -> at <{1722} -en -> his coming <3952 -parousia -> ?

1722 1TH 003 001 . Wherefore <1352 -dio -> when we could no

<3371 -meketi -> longer <3371 -meketi -> forbear <4722 -stego ->  
 , we thought <2106 -eudokeo -> it good <2106 -eudokeo -> to be  
 left <2641 -kataleipo -> at <{1722} -en -> Athens <0116 -Athenai  
 -> alone <3441 -monos -> ;

1722 1TH 003 013 To the end <1519 -eis -> he may stablish <4741  
 -sterizo -> your <5216 -humon -> hearts <2588 -kardia ->  
 unblameable <0299 -amomos -> in holiness <0042 -hagiosune ->  
 before <1715 -emprosthen -> God <2316 -theos -> , even <2532 -  
 kai -> our Father <3962 -pater -> , at <{1722} -en -> the  
 coming <3952 -parousia -> of our Lord <2962 -kuri os -> Jesus  
 <2424 -Iesous -> Christ <5547 -Christos -> with all <3956 -pas -  
 > his saints <0040 -hagios -> .

1722 1TH 005 012 And we beseech <2065 -erotao -> you ,  
 brethren <0080 -adephos -> , to know <1492 -eido -> them which  
 <3588 -ho -> labour <2872 -kopiao -> among <{1722} -en -> you ,  
 and are over <4291 -proistemi -> you in the Lord <2962 -kuri os -  
 > , and admonish <3560 -noutheteo -> you ;

1722 1TH 005 013 And to esteem <2233 -hegeomai -> them very  
 <5228 -huper -> highly <4053 -perissos -> in love <0026 -agape -  
 > for their work s <2041 -ergon -> sake . [ And ] be at <1722  
 -en -> peace <1518 -ei renopoi os -> among <{1722} -en ->  
 yoursel ves <1438 -heautou -> .

1722 1TH 005 013 And to esteem <2233 -hegeomai -> them very  
 <5228 -huper -> highly <4053 -perissos -> in love <0026 -agape -  
 > for their work s <2041 -ergon -> sake . [ And ] be at  
 <{1722} -en -> peace <1518 -ei renopoi os -> among <1722 -en ->  
 yoursel ves <1438 -heautou -> .

1722 2TH 002 013 . But we are bound <3784 -opheilo -> to give  
 thanks <2168 -eucharisteo -> alway <0104 -aei -> to God <2316 -  
 theos -> for you , brethren <0080 -adephos -> beloved <0025 -  
 agapao -> of the Lord <2962 -kuri os -> , because <3754 -hoti ->  
 God <2316 -theos -> hath from the beginning <0746 -arche ->  
 chosen <0138 -haireomai -> you to salvation <4991 -soteria ->  
 through <{1722} -en -> sanctification <0038 -hagiasmos -> of the  
 Spirit <4151 -pneuma -> and belief <4102 -pistis -> of the truth  
 <0225 -aletheia -> :

1722 2TH 002 016 . Now <1161 -de -> our Lord <2962 -kuri os ->  
 Jesus <2424 -Iesous -> Christ <5547 -Christos -> himself <0846 -  
 autos -> , and God <2316 -theos -> , even <2532 -kai -> our  
 Father <3962 -pater -> , which <3588 -ho -> hath loved <0025 -  
 agapao -> us , and hath given <1325 -didomi -> [ us ]  
 everlasting <0166 -ai onios -> consolation <3874 -paraklesi s ->  
 and good <0018 -agathos -> hope <1680 -elpis -> through <{1722} -  
 en -> grace <5485 -charis -> ,

1722 2TH 003 007 For yourselves <0846 -autos -> know <1492 -  
 eido -> how <4459 -pos -> ye ought <1163 -dei -> to follow <3401  
 -mimeomai -> us : for we behaved <0812 -atakteo -> not  
 oursel ves disorderly <0812 -atakteo -> among <{1722} -en -> you ;

1722 2TH 003 011 For we hear <0191 -akouo -> that there are  
 some <5100 -tis -> which walk <4043 -peripateo -> among <{1722} -  
 en -> you disorderly <0814 -ataktos -> , working <2038 -  
 ergazomai -> not at <3367 -medeis -> all <3367 -medeis -> , but  
 are busybodies <4020 -periergazomai -> .

1722 1TI 001 003 As I besought <3870 -parakaleo -> thee to  
 abide <4357 -prosmeno -> still <4357 -prosmeno -> at <{1722} -en  
 -> Ephesus <2181 -Ephesos -> , when I went <4198 -poreuomai ->  
 into <1519 -eis -> Macedonia <3109 -Makedonia -> , that thou  
 12/8/2021

mightest charge <3853 -paraggello -> some <5100 -tis -> that they teach <2085 -heterodidaskaleo -> no <3361 -me -> other <2085 -heterodidaskaleo -> doctrine ,

1722 1TI 003 016 And without <3672 -homologoumenos -> controversy <3672 -homologoumenos -> great <3173 -megas -> is the mystery <3466 -mysterion -> of godliness <2150 -eusebeia -> : God <2316 -theos -> was manifest <5319 -phaneroo -> in the flesh <4561 -sarx -> , justified <1344 -dikaioo -> in the Spirit <4151 -pneuma -> , seen <3700 -optanomai -> of angels <0032 -aggelos -> , preached <2784 -kerusso -> unto the Gentiles <1484 -ethnos -> , believed <4100 -pisteuo -> on in the world <2889 -kosmos -> , received <0353 -analambano -> up into <{1722} -en -> glory <1391 -doxa -> .

1722 1TI 004 015 Meditate <3191 -meletao -> upon these <5023 -tauta -> things ; give <2468 -isthi -> thyself wholly <{1722} -en -> to them ; that thy profiting <4297 -prokope -> may appear <5600 -o -> to all <3956 -pas -> .

1722 2TI 001 018 The Lord <2962 -kuriος -> grant <1325 -didomi -> unto him that he may find <2147 -heurisko -> mercy <1656 -eleos -> of the Lord <2962 -kuriος -> in that day <2250 -hemera -> : and in how <3745 -hosos -> many <3745 -hosos -> things he ministered <1247 -diakoneo -> unto me at <{1722} -en -> Ephesus <2181 -Ephesos -> , thou knowest <1097 -ginosko -> very <0957 -beltion -> well <0957 -beltion -> .

1722 2TI 003 011 Persecutions <1375 -diogmos -> , afflictions <3804 -pathema -> , which <3634 -hoios -> came <1096 -ginomai -> unto me at <1722 -en -> Antioch <0490 -Antiocheia -> , at <1722 -en -> Iconium <2430 -Ikoniōn -> , at <{1722} -en -> Lystra <3082 -Lustra -> ; what <3634 -hoios -> persecutions <1375 -diogmos -> I endured <5297 -hupophero -> : but out of [ them ] all <3956 -pas -> the Lord <2962 -kuriος -> delivered <4506 -rhoumai -> me .

1722 2TI 003 011 Persecutions <1375 -diogmos -> , afflictions <3804 -pathema -> , which <3634 -hoios -> came <1096 -ginomai -> unto me at <1722 -en -> Antioch <0490 -Antiocheia -> , at <{1722} -en -> Iconium <2430 -Ikoniōn -> , at <1722 -en -> Lystra <3082 -Lustra -> ; what <3634 -hoios -> persecutions <1375 -diogmos -> I endured <5297 -hupophero -> : but out of [ them ] all <3956 -pas -> the Lord <2962 -kuriος -> delivered <4506 -rhoumai -> me .

1722 2TI 003 011 Persecutions <1375 -diogmos -> , afflictions <3804 -pathema -> , which <3634 -hoios -> came <1096 -ginomai -> unto me at <{1722} -en -> Antioch <0490 -Antiocheia -> , at <1722 -en -> Iconium <2430 -Ikoniōn -> , at <1722 -en -> Lystra <3082 -Lustra -> ; what <3634 -hoios -> persecutions <1375 -diogmos -> I endured <5297 -hupophero -> : but out of [ them ] all <3956 -pas -> the Lord <2962 -kuriος -> delivered <4506 -rhoumai -> me .

1722 2TI 004 008 Henceforth <3063 -loipon -> there is laid <0606 -apokeimai -> up for me a crown <4735 -stephanos -> of righteousness <1343 -dikaiosune -> , which <3739 -hos -> the Lord <2962 -kuriος -> , the righteous <1342 -dikaios -> judge <2923 -kritēs -> , shall give <0591 -apodidomi -> me at <{1722} -en -> that day <2250 -hemera -> : and not to me only <3440 -monon -> , but unto all <3956 -pas -> them also <2532 -kai -> that love <0025 -agapao -> his appearing <2015 -epiphaneia -> .

1722 2TI 004 013 The cloke <5341 -phelones -> that I left <0620 -apoleipo -> at <{1722} -en -> Troas <5174 -Troas -> with Carpus

<2591 -Karpos -> , when thou comest <2064 -erchomai -> , bring  
<5342 -phero -> [ with thee ] , and the books <0975 -biblion -> ,  
> , [ but ] especially <3122 -malista -> the parchments <3200  
-membrana -> .

1722 2TI 004 016 . At <{1722} -en -> my first <4413 -protos ->  
answer <0627 -apologia -> no <3762 -oudeis -> man <3762 -oudeis ->  
> stood <4836 -sumparaginomai -> with me , but all <3956 -pas ->  
> [ men ] forsook <1459 -egkataleipo -> me : [ I pray God ]  
that it may not be laid <3049 -logizomai -> to their charge  
<3049 -logizomai -> .

1722 2TI 004 020 Erastus <2037 -Erastos -> abode <3306 -meno ->  
at <1722 -en -> Corinth <2882 -Korinthos -> : but Trophimus  
<5161 -Trophimos -> have I left <0620 -apoleipo -> at <{1722} -  
en -> Miletum <3399 -Miletos -> sick <0770 -astheneo -> .

1722 2TI 004 020 Erastus <2037 -Erastos -> abode <3306 -meno ->  
at <{1722} -en -> Corinth <2882 -Korinthos -> : but Trophimus  
<5161 -Trophimos -> have I left <0620 -apoleipo -> at <1722 -en ->  
> Miletum <3399 -Miletos -> sick <0770 -astheneo -> .

1722 TIT 001 003 But hath in due <2398 -idios -> times <2540 -  
kairos -> manifested <5319 -phaneroo -> his word <3056 -logos ->  
through <{1722} -en -> preaching <2782 -kerugma -> , which  
<3739 -hos -> is committed <4100 -pisteuo -> unto me according  
<2596 -kata -> to the commandment <2003 -epitage -> of God <2316  
-theos -> our Saviour <4990 -soter -> ;

1722 TIT 001 006 . If <1487 -ei -> any <1536 -ei tis -> be  
blameless <0410 -anegkletos -> , the husband <0435 -aner -> of  
one <3391 -mia -> wife <1135 -gune -> , having <2192 -echo ->  
faithful <4103 -pistos -> children <5043 -teknon -> not accused  
<{1722} -en -> <2724 -kategoria -> of riot <0810 -asotia -> or  
<2228 -e -> unruly <0506 -anupotaktos -> .

1722 HEB 001 003 Who being the brightness <0541 -apaugasma ->  
of [ his ] glory <1391 -doxa -> , and the express <5481 -  
charakter -> image <5481 -charakter -> of his person <5287 -  
hupostasis -> , and upholding <5342 -phero -> all <3956 -pas ->  
things by the word <4487 -rhema -> of his power <1411 -dunamis ->  
> , when he had by himself <1438 -heautou -> purged <2512 -  
katharismos -> our sins <0266 -hamartia -> , sat <2523 -kathizo  
-> down <2523 -kathizo -> on <1722 -en -> the right <1188 -  
dexios -> hand of the Majesty <3172 -megalosune -> on <{1722} -  
en -> high <5308 -hupselos -> ;

1722 HEB 001 003 Who being the brightness <0541 -apaugasma ->  
of [ his ] glory <1391 -doxa -> , and the express <5481 -  
charakter -> image <5481 -charakter -> of his person <5287 -  
hupostasis -> , and upholding <5342 -phero -> all <3956 -pas ->  
things by the word <4487 -rhema -> of his power <1411 -dunamis ->  
> , when he had by himself <1438 -heautou -> purged <2512 -  
katharismos -> our sins <0266 -hamartia -> , sat <2523 -kathizo  
-> down <2523 -kathizo -> on <{1722} -en -> the right <1188 -  
dexios -> hand of the Majesty <3172 -megalosune -> on <1722 -en ->  
> high <5308 -hupselos -> ;

1722 HEB 004 011 . Let us labour <4704 -spoudazo -> therefore  
<3767 -oun -> to enter <1525 -eiserchomai -> into <1519 -eis ->  
that rest <2663 -katapausis -> , lest <3361 -me -> any <5100 -  
tis -> man fall <4098 -pipto -> after <{1722} -en -> the same  
<0846 -autos -> example <5262 -hupodeigma -> of unbelief <0543 -  
apeitheia -> .

1722 HEB 008 001 . Now <1161 -de -> of the things which we  
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have spoken <3004 -lego -> [ this is ] the sum <2774 -kephalaion -> : We have <2192 -echo -> such <5108 -toioutos -> an high <0749 -archiereus -> priest <0749 -archiereus -> , who <3739 -hos -> is set <2523 -kathizo -> on <{1722} -en -> the right <1188 -dexios -> hand of the throne <2362 -thronos -> of the Majesty <3172 -megalosune -> in the heavens <3772 -ouranos -> ;

1722 HEB 010 012 But this <3778 -houtos -> man , after he had offered <4374 -prosphero -> one <3391 -mia -> sacrifice <2378 -thusia -> for sins <0266 -hamartia -> for ever <1336 -dienekes -> , sat <2523 -kathizo -> down <2523 -kathizo -> on <{1722} -en -> the right <1188 -dexios -> hand of God <2316 -theos -> ;

1722 HEB 012 002 Looking <0872 -aphorao -> unto Jesus <2424 -Iesous -> the author <0747 -archegos -> and finisher <5047 -teleiotes -> of [ our ] faith <4102 -pistis -> ; who <3739 -hos -> for the joy <5479 -chara -> that was set <4295 -prokeimai -> before <4295 -prokeimai -> him endured <5278 -hupomeno -> the cross <4716 -stauros -> , despising <2706 -kataphroneo -> the shame <0152 -aischune -> , and is set <2523 -kathizo -> down <2523 -kathizo -> at <{1722} -en -> the right <1188 -dexios -> hand of the throne <2362 -thronos -> of God <2316 -theos -> .

1722 HEB 013 020 Now <1161 -de -> the God <2316 -theos -> of peace <1515 -eirene -> , that brought <0321 -anago -> again <0321 -anago -> from the dead <3498 -nekros -> our Lord <2962 -kuriος -> Jesus <2424 -Iesous -> , that great <3173 -megas -> shepherd <4166 -poimen -> of the sheep <4263 -probaton -> , through <{1722} -en -> the blood <0129 -haima -> of the everlasting <0166 -aiōnios -> covenant <1242 -diatheke -> ,

1722 JAS 001 026 If <1487 -ei -> any <1536 -ei tis -> man among <{1722} -en -> you seem <1380 -dokeo -> to be religious <2357 -threskos -> , and bridlenth <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 -> .

1722 JAS 003 006 And the tongue <1100 -glossa -> [ is ] a fire <4442 -pur -> , a world <2889 -kosmos -> of iniquity <0093 -adikia -> : so <3779 -houto -> is the tongue <1100 -glossa -> among <{1722} -en -> our members <3196 -melos -> , that it defileth <4695 -spiloo -> the whole <3650 -holos -> body <4983 -soma -> , and setteth <5394 -phlogizo -> on fire <5394 -phlogizo -> the course <5164 -trochos -> of nature <1078 -genesis -> ; and it is set <5394 -phlogizo -> on fire <5394 -phlogizo -> of hell <1067 -geena -> .

1722 JAS 003 013 Who <5101 -tis -> [ is ] a wise <4680 -sophos -> -oneidismos -> man and endued <1990 -epistemon -> with knowledge <1990 -epistemon -> among <{1722} -en -> you ? let him shew <1166 -deiknuo -> out of a good <2570 -kalos -> conversation <0391 -anastrophe -> his works <2041 -ergon -> with meekness <4240 -prautes -> of wisdom <4678 -sophia -> .

1722 JAS 004 001 From whence <4159 -pothen -> [ come ] wars <4171 -polemos -> and fightings <3163 -mache -> among <{1722} -en -> you ? [ come they ] not hence <1782 -enteuthen -> , [ even ] of your <5216 -humon -> lusts <2237 -hedone -> that war <4754 -strateuomai -> in your <5216 -humon -> members <3196 -melos -> ?

1722 JAS 005 013 Is any <5100 -tis -> among <{1722} -en -> you afflicted <2553 -kakopatheo -> ? let him pray <4336 -

proseuchomai -> . Is any <5100 -tis -> merry <2114 -euthumeo ->  
? let him sing <5567 -psallo -> psalms <5567 -psallo -> .

1722 JAS 005 014 Is any <5100 -tis -> sick <0770 -astheneo ->  
among <{1722} -en -> you ? let him call <4341 -proskaleomai ->  
for the elders <4245 -presbuteros -> of the church <1577 -  
ekkllesia -> ; and let them pray <4336 -proseuchomai -> over  
<1909 -epi -> him , anointing <0218 -aleipho -> him with oil  
<1637 -elaiion -> in the name <3686 -onoma -> of the Lord <2962 -  
kuri os -> :

1722 1PE 001 002 Elect <1588 -eklektos -> according <2596 -  
kata -> to the foreknowledge <4268 -prognosis -> of God <2316 -  
theos -> the Father <3962 -pater -> , through <{1722} -en ->  
sanctification <0038 -hagiasmos -> of the Spirit <4151 -pneuma -  
> , unto obedience <5218 -hupakoe -> and sprinkling <4473 -  
rhantismos -> of the blood <0129 -haima -> of Jesus <2424 -  
Iesous -> Christ <5547 -Christos -> : Grace <5485 -charis ->  
unto you , and peace <1515 -eirene -> , be multiplied <4129 -  
plethuno -> .

1722 1PE 001 006 . Wherein <3757 -hou -> ye greatly rejoice  
<0021 -agalliao -> , though now <0737 -arti -> for a season  
<3641 -oligos -> , if <1487 -ei -> need <1163 -dei -> be , ye  
are in heaviness <3076 -lupeo -> through <{1722} -en -> manifold  
<4164 -poikilos -> temptations <3986 -peirasmos -> :

1722 1PE 001 007 That the trial <1383 -dokimion -> of your  
<5216 -humon -> faith <4102 -pistis -> , being <1096 -ginomai -  
> much <4183 -polus -> more precious <5093 -timios -> than of  
gold <5553 -chrusion -> that perisheth <0622 -apollumi -> ,  
though it be tried <1381 -dokimazo -> with fire <4442 -pur -> ,  
might be found <2147 -heurisko -> unto praise <1868 -epainos ->  
and honour <5092 -time -> and glory <1391 -doxa -> at <{1722} -  
en -> the appearing <0602 -apokalupsis -> of Jesus <2424 -Iesous  
-> Christ <5547 -Christos -> :

1722 1PE 001 013 . Wherefore <1352 -dio -> gird <0328 -  
anazonnumi -> up the loins <3751 -osphus -> of your <5216 -humon  
-> mind <1271 -dianoia -> , be sober <3525 -nepho -> , and  
hope <1679 -elpizo -> to the end <5049 -teleios -> for the grace  
<5485 -charis -> that is to be brought <5342 -phero -> unto you  
at <{1722} -en -> the revelation <0602 -apokalupsis -> of Jesus  
<2424 -Iesous -> Christ <5547 -Christos -> ;

1722 1PE 002 012 Having <2192 -echo -> your <5216 -humon ->  
conversation <0391 -anastrophe -> honest <2570 -kalos -> among  
<{1722} -en -> the Gentiles <1484 -ethnos -> : that , whereas  
<3759 -ouai -> they speak <2635 -katalaleo -> against <1909 -epi  
-> you as evildoers <2555 -kakopoi os -> , they may by [ your  
<3588 -ho -> ] good <2570 -kalos -> works <2041 -ergon -> ,  
which they shall behold <2029 -epopteuo -> , glorify <1392 -  
doxazo -> God <2316 -theos -> in the day <2250 -hemera -> of  
visitation <1984 -episkope -> .

1722 1PE 003 022 Who <3739 -hos -> is gone <4198 -poreuomai ->  
into <1519 -eis -> heaven <3772 -ouranos -> , and is on <{1722}  
-en -> the right <1188 -dexios -> hand of God <2316 -theos -> ;  
angels <0032 -aggelos -> and authorities <1849 -exousia -> and  
powers <1411 -dunamis -> being made <5293 -hupotasso -> subject  
<5293 -hupotasso -> unto him .

1722 1PE 004 016 Yet <1161 -de -> if <1487 -ei -> [ any man  
suffer ] as a Christian <5546 -Christianos -> , let him not be  
ashamed <0153 -aichunomai -> ; but let him glorify <1392 -  
doxazo -> God <2316 -theos -> on <{1722} -en -> this <5129 -  
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toutoi -> behal f <3313 -meros -> .

1722 1PE 005 001 . The elders <4245 -presbuteros -> which are among <{1722} -en -> you I exhort <3870 -parakaleo -> , who <3588 -ho -> am also <2532 -kai -> an elder <4850 -sumpresbuteros -> , and a witness <3144 -martus -> of the sufferings <3804 -pathema -> of Christ <5547 -Christos -> , and also <2532 -kai -> a partaker <2844 -koinonos -> of the glory <1391 -doxa -> that shall be revealed <0601 -apokalupto -> :

1722 1PE 005 002 Feed <4165 -poimaino -> the flock <4168 -poimnion -> of God <2316 -theos -> which is among <{1722} -en -> you , taking the oversight <1983 -episkopeo -> [ thereof ] , not by constraint <0317 -anagkastos -> , but willingly <1596 -hekousios -> ; not for filthy <0147 -aischrokerdos -> lucre <0147 -aischrokerdos -> , but of a ready <4289 -prothumos -> mind <4290 -prothumos -> ;

1722 1PE 005 013 The [ church <1577 -ekklesia -> that is ] at <{1722} -en -> Babylon <0897 -Babulon -> , elected <4899 -suneklektos -> together <4899 -suneklektos -> with [ you ] , saluteth <0782 -aspazomai -> you ; and [ so doth ] Marcus <3138 -Markos -> my son <5207 -huios -> . :

1722 2PE 001 001 . Simon <4613 -Simon -> Peter <4074 -Petros -> , a servant <1401 -doulos -> and an apostle <0652 -apostolos -> of Jesus <2424 -Iesous -> Christ <5547 -Christos -> , to them that have obtained <2975 -lagchano -> like <2472 -isotimos -> precious <2472 -isotimos -> faith <4102 -pistis -> with us through <{1722} -en -> the righteousness <1343 -dikaiosune -> of God <2316 -theos -> and our Saviour <4990 -soter -> Jesus <2424 -Iesous -> Christ <5547 -Christos -> :

1722 2PE 001 002 Grace <5485 -charis -> and peace <1515 -ei rene -> be multiplied <4129 -plethuno -> unto you through <{1722} -en -> the knowledge <1922 -epignosis -> of God <2316 -theos -> , and of Jesus <2424 -Iesous -> our Lord <2962 -kurios -> ,

1722 2PE 001 004 Whereby <3739 -hos -> are given <1433 -doreomai -> unto us exceeding great <3176 -megistos -> and precious <5093 -timios -> promises <1862 -epaggelma -> : that by these <5130 -touton -> ye might be partakers <2844 -koinonos -> of the divine <2304 -theios -> nature <5449 -phusis -> , having escaped <0668 -apopheugo -> the corruption <5356 -phthora -> that is in the world <2889 -kosmos -> through <{1722} -en -> lust <1939 -epithumia -> .

1722 2PE 002 001 . But there were false <5578 -pseudoprophetes -> prophets <5578 -pseudoprophetes -> also <2532 -kai -> among <1722 -en -> the people <2992 -laos -> , even <2532 -kai -> as there shall be false <5572 -pseudodidaskalos -> teachers <5572 -pseudodidaskalos -> among <{1722} -en -> you , who <3748 -hostis -> privily <3919 -pareisago -> shall bring <3918 -pareimi -> in damnable <0684 -apoleia -> heresies <0139 -hairesis -> , even <2532 -kai -> denying <0720 -arneomai -> the Lord <1203 -despotes -> that bought <0059 -agorazo -> them , and bring <3918 -pareimi -> upon themselves <1438 -heautou -> swift <5031 -tachinos -> destruction <0684 -apoleia -> .

1722 2PE 002 001 . But there were false <5578 -pseudoprophetes -> prophets <5578 -pseudoprophetes -> also <2532 -kai -> among <{1722} -en -> the people <2992 -laos -> , even <2532 -kai -> as there shall be false <5572 -pseudodidaskalos -> teachers <5572 -pseudodidaskalos -> among <1722 -en -> you , who <3748 -hostis -> privily <3919 -pareisago -> shall bring <3918 -pareimi -> in damnable <0684 -apoleia -> heresies <0139 -hairesis -> ,

even <2532 -kai -> denying <0720 -arneomai -> the Lord <1203 - despotes -> that bought <0059 -agorazo -> them , and bring <3918 -pareimi -> upon themselves <1438 -heautou -> swift <5031 - tachinos -> destruction <0684 -apoleia -> .

1722 2PE 002 003 . And through <{1722} -en -> covetousness <4124 -pleonexia -> shall they with feigned <4112 -plastos -> words <3056 -logos -> make <1710 -emporeuomai -> merchandise of you : whose <3739 -hos -> judgment <2917 -krima -> now of a long time <1597 -ekpalai -> lingereth <0691 -argeo -> not , and their damnation <0684 -apoleia -> slumbereth <3573 -nustazo -> not .

1722 2PE 002 008 ( For that righteous <1342 -dikaios -> man dwelling <1460 -egkatoikeo -> among <{1722} -en -> them , in seeing <0990 -blemma -> and hearing <0189 -akoe -> , vexed <0928 -basanizo -> [ his ] righteous <1342 -dikaios -> soul <5590 -psuche -> from day <2250 -hemera -> to day <2250 -hemera -> with [ their ] unlawful <0459 -anomos -> deeds <2041 -ergon -> ; )

1722 2PE 002 018 For when they speak <5350 -phtheggomai -> great <5246 -huperogkos -> swelling <5246 -huperogkos -> [ words ] 2PE Of vanity <3153 -mataiotes -> , they allure <1185 -deleazo -> through <{1722} -en -> the lusts <1939 -epithumia -> of the flesh <4561 -sarx -> , [ through much ] wantonness <0766 -aselgeia -> , those <3588 -ho -> that were clean <3689 -ontos -> escaped <0668 -apopheugo -> from them who live <0390 -anastrepho -> in error <4106 -plane -> .

1722 2PE 002 020 For if <1487 -ei -> after they have escaped <0668 -apopheugo -> the pollutions <3393 -miasma -> of the world <2889 -kosmos -> through <{1722} -en -> the knowledge <1922 - epignosis -> of the Lord <2962 -kurios -> and Saviour <4990 - soter -> Jesus <2424 -Iesous -> Christ <5547 -Christos -> , they are again <3825 -palin -> entangled <1707 -empleko -> therein <5125 -toutois -> , and overcome <2274 -hettao -> , the latter <2078 -eschatos -> end <2078 -eschatos -> is worse <5501 -cheiron -> with them than the beginning <4413 -protos -> .

1722 2PE 003 001 . This <5026 -taute -> second <1208 -deuteros -> epistle <1992 -epistole -> , beloved <0027 -agapetos -> , I now <2236 -hedista -> write <1125 -grapho -> unto you ; in [ both ] which <3739 -hos -> I stir <1326 -diegeiro -> up your <5216 -humon -> pure <1506 -eilikrines -> minds <1271 -dianoia -> by way <{1722} -en -> of remembrance <5280 -hupomnesis -> :

1722 1J0 002 028 . And now <3568 -nun -> , little <5040 - tekni on -> children <5040 -tekni on -> , abide <3306 -meno -> in him ; that , when <3752 -hotan -> he shall appear <5319 - phaneroo -> , we may have <2192 -echo -> confidence <3954 - parrhesia -> , and not be ashamed <0153 -aischunomai -> before <0575 -apo -> him at <{1722} -en -> his coming <3952 -parousia -> .

1722 1J0 004 009 In this <5129 -toutoi -> was manifested <5319 - phaneroo -> the love <0026 -agape -> of God <2316 -theos -> toward <{1722} -en -> us , because <3754 -hoti -> that God <2316 -theos -> sent <0649 -apostello -> his only <3439 - monogenes -> begotten <3439 -monogenes -> Son <5207 -huios -> into <1519 -eis -> the world <2889 -kosmos -> , that we might live <2198 -zao -> through <1223 -dia -> him .

1722 3J0 001 009 . I wrote <1125 -grapho -> unto the church <1577 -ekkllesia -> : but Diotrophes <1361 -Diotrophes -> , who <3588 -ho -> loveth <5383 -philoproteuo -> to have the

preeminence <5383 -philoproteuo -> among <{1722} -en -> them ,  
 receiveth <1926 -epidechomai -> us not .

1722 REV 001 010 I was in the Spirit <4151 -pneuma -> on  
 <{1722} -en -> the Lord s <2960 -kuriakos -> day <2250 -hemera -  
 > , and heard <0191 -akouo -> behind <3694 -opiso -> me a great  
 <3173 -megas -> voice <5456 -phone -> , as of a trumpet <4536 -  
 salpigx -> ,

1722 REV 005 013 And every <3956 -pas -> creature <2938 -ktisma  
 -> which <3739 -hos -> is in heaven <3772 -ouranos -> , and on  
 <{1722} -en -> the earth <1093 -ge -> , and under <5270 -  
 hupokato -> the earth <1093 -ge -> , and such as are in the sea  
 <2281 -thalassa -> , and all <3956 -pas -> that are in them ,  
 heard <0191 -akouo -> I saying <3004 -lego -> , Blessing <2129 -  
 eulogia -> , and honour <5092 -time -> , and glory <1391 -doxa  
 -> , and power <2904 -kratos -> , [ be ] unto him that  
 sitteth <2521 -kathemai -> upon the throne <2362 -thronos -> ,  
 and unto the Lamb <0721 -arnion -> for ever <0165 -ai on -> and  
 ever <0165 -ai on -> .

1722 REV 008 013 And I beheld <1492 -eido -> , and heard <0191  
 -akouo -> an angel <0032 -aggelos -> flying <4072 -petomai ->  
 through <{1722} -en -> the midst <3321 -mesouranema -> of heaven  
 <3321 -mesouranema -> , saying <3004 -lego -> with a loud <3173  
 -megas -> voice <5456 -phone -> , Woe <3759 -ouai -> , woe  
 <3759 -ouai -> , woe <3759 -ouai -> , to the inhabitants <2730 -  
 katoikeo -> of the earth <1093 -ge -> by reason <1537 -ek -> of  
 the other <3062 -loi poy -> voices <5456 -phone -> of the trumpet  
 <4536 -salpigx -> of the three <5140 -treis -> angels <0032 -  
 aggelos -> , which <3588 -ho -> are yet <3195 -mello -> to  
 sound <4537 -salpi zo -> !

1722 REV 014 010 The same <0846 -autos -> shall drink <4095 -  
 pino -> of the wine <3631 -oinos -> of the wrath <2372 -thumos -  
 > of God <2316 -theos -> , which <3588 -ho -> is poured <2767 -  
 kerannumi -> out without <0194 -akratos -> mixture <0194 -  
 akratos -> into <{1722} -en -> the cup <4221 -poterion -> of his  
 indignation <3709 -orge -> ; and he shall be tormented <0928 -  
 basanizo -> with fire <4442 -pur -> and brimstone <2303 -theion -  
 > in the presence <1799 -enopion -> of the holy <0040 -hagios ->  
 angels <0032 -aggelos -> , and in the presence <1799 -enopion -  
 > of the Lamb <0721 -arnion -> :

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en 1722 -- about, after, against, + almost, X altogether,
 among, X as, at, before, between, (here-)by (+ all means), for (.
 ..sake of), + give self wholly to, (here-)in(-to, -wardly), X
 mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X
 quickly, X shortly, [speedi-]ly, X that, X there(-in, -on),
 through(-out), (un-)to(-ward), under, when, where(-with), while,
 with(-in).

* after , 0516 , 1223 , 1230 , 1534 , 1567 , 1722 , 1872 , 1887 ,
 1894 , 1899 , 1934 , 1938 , 1971 , 2517 , 2596 , 2614 , 3195 ,
 3326 , 3693 , 3694 , 3753 , 3765 , 3779 , 4023 , 4137 , 4459 ,
 5225 , 5613 , 5615 ,

* against , 0210 , 0368 , 0471 , 0481 , 0483 , 0561 , 1519 ,
 1690 , 1693 , 1715 , 1722 , 1727 , 1909 , 2018 , 2019 , 2596 ,
 2620 , 2649 , 2691 , 2702 , 2713 , 2729 , 3326 , 3844 , 4012 ,
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4314 , 5396 ,

* among , 0575 , 1223 , 1519 , 1537 , 1722 , 1909 , 2596 , 3319 ,
3326 , 3844 , 4314 , 4315 , 5216 , 5259 ,

* at , 0345 , 0575 , 0630 , 1159 , 1223 , 1368 , 1369 , 1448 ,
1451 , 1519 , 1537 , 1657 , 1715 , 1722 , 1764 , 1847 , 1848 ,
1909 , 2178 , 2186 , 2527 , 2579 , 2596 , 2621 , 2919 , 3195 ,
3367 , 3379 , 3568 , 3626 , 3654 , 3762 , 3763 , 3843 , 3844 ,
4012 , 4218 , 4314 , 4412 , 4455 , 4648 , 4873 ,

* because , 0575 , 1063 , 1223 , 1360 , 1537 , 1722 , 1893 ,
1894 , 1909 , 2443 , 2530 , 3704 , 3739 , 3754 , 4314 , 5484 ,

* before , 0561 , 0575 , 1519 , 1715 , 1722 , 1726 , 1773 , 1799
, 1909 , 2228 , 2596 , 2713 , 2714 , 3319 , 3844 , 3908 , 3936 ,
4250 , 4253 , 4254 , 4256 , 4257 , 4264 , 4267 , 4270 , 4275 ,
4277 , 4278 , 4280 , 4281 , 4282 , 4283 , 4293 , 4295 , 4296 ,
4299 , 4300 , 4301 , 4302 , 4308 , 4309 , 4310 , 4313 , 4314 ,
4315 , 4363 , 4383 , 4384 , 4386 , 4401 , 4412 , 4413 ,

* believe , 0569 , 0571 , 1722 , 4100 , 4102 , 4103 ,

* between , 1722 , 3307 , 3319 , 3326 , 3342 , 4314 ,

* into , 1519 , 1531 , 1722 , 1909 , 2080 , 2596 , 3350 , 5259 ,

* on , 0575 , 0991 , 1519 , 1537 , 1677 , 1716 , 1720 , 1722 ,
1745 , 1746 , 1760 , 1782 , 1883 , 1909 , 1911 , 1913 , 1936 ,
1941 , 1945 , 1949 , 1968 , 2007 , 2510 , 2596 , 3779 , 3979 ,
4012 , 4016 , 4060 , 4342 , 5228 , 5265 , 5311 , 5476 ,

* over , 0481 , 0561 , 1224 , 1276 , 1277 , 1330 , 1537 , 1608 ,
1722 , 1727 , 1883 , 1909 , 1924 , 2596 , 2634 , 2713 , 3346 ,
3860 , 4008 , 4012 , 4052 , 4121 , 4291 , 5055 , 5228 , 5231 ,

* sake , 1722 , 1752 ,

* through , 0303 , 1223 , 1224 , 1279 , 1330 , 1350 , 1358 ,
1537 , 1653 , 1722 , 1909 , 2596 , 2700 , 4044 , 4063 ,

* throughout , 1223 , 1330 , 1519 , 1722 , 1909 , 2596 , 3650 ,

* toward , 1519 , 1722 , 1909 , 2596 , 4314 , 5228 ,

* under , 0332 , 0506 , 1640 , 1722 , 1772 , 1909 , 2662 , 2709 ,
2736 , 5259 , 5270 , 5273 , 5284 , 5293 , 5295 , 5299 ,

* used , 0390 , 1247 , 1387 , 1510 , 1722 , 3096 , 4238 , 5530 ,

* way , 1545 , 1624 , 1722 , 3112 , 3319 , 3598 , 3938 , 4105 ,
4311 , 5158 ,

* wholly , 1722 , 3651 ,

* within , 1223 , 1722 , 1787 , 2080 , 2081 , 2082 , 4314 ,

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a 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (...sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by {a} separate (and different) preposition. [q]

a 1758 # enecho {en-ekh'-o}; from 1722 and 2192; to hold in or upon, i.e. ensnare; by implication, to keep a grudge: -- entangle with, have {a} quarrel against, urge. [q]

about 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- {about}, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (...sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition. [q]

about 2945 # kukloi {koo'-klo}; as if dative case of kuklos (a ring, "cycle"; akin to 2947); i.e. in a circle (by implication of 1722), i.e. (adverbially) all around: -- round {about}. [q]

account 1677 # ellogo {el-log-eh'-o}; from 1722 and 3056 (in the sense of account); to reckon in, i.e. attribute: -- impute, put on {account}. [q] \*\*\*. hellomai. See 138. [q]

accuse 1458 # egkaleo {eng-kal-eh'-o}; from 1722 and 2564; to call in (as a debt or demand), i.e. bring to account (charge, criminate, etc.): -- {accuse}, call in question, implead, lay to the charge. [q]

affrighted 1719 # emphobos {em'-fob-os}; from 1722 and 5401; in fear, i.e. alarmed: -- {affrighted}, afraid, tremble. [q]

afraid 1719 # emphobos {em'-fob-os}; from 1722 and 5401; in fear, i.e. alarmed: -- affrighted, {afraid}, tremble. [q]

after 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, {after}, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (...sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate

direction, except (elliptically) by a separate (and different) preposition. [q]

after 3326 # meta {met-ah'}; a primary preposition (often used adverbially); properly, denoting accompaniment; "amid" (local or causal); modified variously according to the case (genitive case association, or accusative case succession) with which it is joined; occupying an intermediate position between 575 or 1537 and 1519 or 4314; less intimate than 1722 and less close than 4862): -- {after}(-ward), X that he again, against, among, X and, + follow, hence, hereafter, in, of, (up-)on, + our, X and setting, since, (un-)to, + together, when, with (+ -out). Often used in composition, in substantially the same relations of participation or proximity, and transfer or sequence. [q]

again 3326 # meta {met-ah'}; a primary preposition (often used adverbially); properly, denoting accompaniment; "amid" (local or causal); modified variously according to the case (genitive case association, or accusative case succession) with which it is joined; occupying an intermediate position between 575 or 1537 and 1519 or 4314; less intimate than 1722 and less close than 4862): -- after(-ward), X that he {again}, against, among, X and, + follow, hence, hereafter, in, of, (up-)on, + our, X and setting, since, (un-)to, + together, when, with (+ -out). Often used in composition, in substantially the same relations of participation or proximity, and transfer or sequence. [q]

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

against 1693 # emmai nomai {em-mah' -ee-nom-ahee}; from 1722 and 3105; to rave on, i.e. rage at: -- be mad {against}. [q]

against 1715 # emprosten {em' -pros-then}; from 1722 and 4314; in front of (in place [literally or figuratively] or time): -- {against}, at, before, (in presence, sight) of. [q]

against 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, {against}, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (... sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition. [q]

against 1758 # enecho {en-ekh' -o}; from 1722 and 2192; to hold in or upon, i.e. ensnare; by implication, to keep a grudge: -- entangle with, have a quarrel {against}, urge. [q]

against 3326 # meta {met-ah'}; a primary preposition (often used adverbially); properly, denoting accompaniment; "amid" (local or causal); modified variously according to the case (genitive case association, or accusative case succession) with which it is joined; occupying an intermediate position between 575 or 1537 and 1519 or 4314; less intimate than 1722 and less close than 4862): -- after(-ward), X that he again, {against},

among, X and, + follow, hence, hereafter, in, of, (up-)on, + our, X and setting, since, (un-)to, + together, when, with (+ -out). Often used in composition, in substantially the same relations of participation or proximity, and transfer or sequence. [ql

all 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ {all} means), for (... sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition. [ql

almost 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + {almost}, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (... sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition. [ql

altogether 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X {altogether}, among, X as, at, before, between, (here-)by (+ all means), for (... sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition. [ql

among 1460 # egkatoi keo {eng-kat-oy-keh' -o}; from 1722 and 2730; to settle down in a place, i.e. reside: -- dwell {among}. [ql

among 1706 # empipto {em-pip' -to}; from 1722 and 4098; to fall on, i.e. (literally) to be entrapped by, or (figuratively) be overwhelmed with: -- fall {among} (into). [ql

among 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, {among}, X as, at, before, between, (here-)by (+ all means), for (... sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X

quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition. [ql

among 3326 # meta {met-ah'}; a primary preposition (often used adverbially); properly, denoting accompaniment; "amid" (local or causal); modified variously according to the case (genitive case association, or accusative case succession) with which it is joined; occupying an intermediate position between 575 or 1537 and 1519 or 4314; less intimate than 1722 and less close than 4862): -- after(-ward), X that he again, against, {among}, X and, + follow, hence, hereafter, in, of, (up-)on, + our, X and setting, since, (un-)to, + together, when, with (+ -out). Often used in composition, in substantially the same relations of participation or proximity, and transfer or sequence. [ql

and 1710 # emporeuomai {em-por-yoo' -om-ahee}; from 1722 and 4198; to travel in (a country as a peddler), i.e. (by implication) to trade: -- buy {and} sell, make merchandise. [ql

and 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (...sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate ({and} different) preposition. [ql

and 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (...sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, {and} then not to indicate direction, except (elliptically) by a separate (and different) preposition. [ql

and 3326 # meta {met-ah'}; a primary preposition (often used adverbially); properly, denoting accompaniment; "amid" (local or causal); modified variously according to the case (genitive case association, or accusative case succession) with which it is joined; occupying an intermediate position between 575 or 1537 and 1519 or 4314; less intimate than 1722 and less close than 4862): -- after(-ward), X that he again, against, among, X and, + follow, hence, hereafter, in, of, (up-)on, + our, X and setting, since, (un-)to, + together, when, with (+ -out). Often used in composition, in substantially the same relations of participation or proximity, {and} transfer or sequence. [ql

and 3326 # meta {met-ah'}; a primary preposition (often used

adverbially); properly, denoting accompaniment; "amid" (local or causal); modified variously according to the case (genitive case association, or accusative case succession) with which it is joined; occupying an intermediate position between 575 or 1537 and 1519 or 4314; less intimate than 1722 and less close than 4862): -- after(-ward), X that he again, against, among, X and, + follow, hence, hereafter, in, of, (up-)on, + our, X {and} setting, since, (un-)to, + together, when, with (+ -out). Often used in composition, in substantially the same relations of participation or proximity, and transfer or sequence. [q]

and 3326 # meta {met-ah'}; a primary preposition (often used adverbially); properly, denoting accompaniment; "amid" (local or causal); modified variously according to the case (genitive case association, or accusative case succession) with which it is joined; occupying an intermediate position between 575 or 1537 and 1519 or 4314; less intimate than 1722 and less close than 4862): -- after(-ward), X that he again, against, among, X {and}, + follow, hence, hereafter, in, of, (up-)on, + our, X and setting, since, (un-)to, + together, when, with (+ -out). Often used in composition, in substantially the same relations of participation or proximity, and transfer or sequence. [q]

anoint 1472 # egchrio {eng-khree' -o}; from 1722 and 5548; to rub in (oil), i.e. besmear: -- {anoint}. [q]

arms 1723 # enagkalizomai {en-ang-kal-id' -zom-ahee}; from 1722 and a derivative of 43; to take in one's arms, i.e. embrace: -- take up in {arms}. [q]

array 1746 # enduo {en-doo' -o}; from 1722 and 1416 (in the sense of sinking into a garment); to invest with clothing (literally or figuratively): -- {array}, clothe (with), endue, have (put) on. [q] \*\*\*. enegko. See 5342. [q]

as 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X {as}, at, before, between, (here-)by (+ all means), for (... sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition. [q]

at 1715 # emprosthen {em'-pros-then}; from 1722 and 4314; in front of (in place [literally or figuratively] or time): -- against, {at}, before, (in presence, sight) of. [q]

at 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, {at}, before, between, (here-)by (+ all means), for (... sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate

direction, except (elliptically) by a separate (and different) preposition. [q]

at 1736 # endemeo {en-day-meh' -o}; from a compound of 1722 and 1218; to be in one's own country, i.e. home (figuratively): -- be {at} home (present). [q]

at 1764 # enistemi {en-is' -tay-mee}; from 1722 and 2476; to place on hand, i.e. (reflexively) impend, (participle) be instant: -- come, be {at} hand, present. [q]

be 1463 # egkomboomai {eng-kom-bo' -om-ahee}; middle voice from 1722 and komboo (to gird); to engirdle oneself (for labor), i.e. figuratively (the apron as being a badge of servitude) to wear (in token of mutual deference): -- {be} clothed with. [q]

be 1465 # egkopto {eng-kop' -to}; from 1722 and 2875; to cut into, i.e. (figuratively) impede, detain: -- hinder, {be} tedious unto. [q]

be 1693 # emmainomai {em-mah' -ee-nom-ahee}; from 1722 and 3105; to rave on, i.e. rage at: -- {be} mad against. [q]

be 1735 # endechetai {en-dekh' -et-ahee}; third person singular present of a compound of 1722 and 1209; (impersonally) it is accepted in, i.e. admitted (possible): -- can (+ not) {be}. [q]

be 1736 # endemeo {en-day-meh' -o}; from a compound of 1722 and 1218; to be in one's own country, i.e. home (figuratively): -- {be} at home (present). [q]

be 1743 # endunamoo {en-doo-nam-o' -o}; from 1722 and 1412; to empower: -- enable, (increase in) strength(-en), {be} (make) strong. [q]

be 1764 # enistemi {en-is' -tay-mee}; from 1722 and 2476; to place on hand, i.e. (reflexively) impend, (participle) be instant: -- come, {be} at hand, present. [q]

because 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (... sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, ({because}) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition. [q]

before 1715 # emprosthen {em' -pros-then}; from 1722 and 4314; in front of (in place [literally or figuratively] or time): -- against, at, {before}, (in presence, sight) of. [q]

before 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, {before}, between, (here-)by (+ all means), for (... sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X

quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition. [q]

before 1725 # enanti {en'-an-tee}; from 1722 and 473; in front (i.e. figuratively, presence) of: -- {before}. [q]

before 1773 # ennuchon {en'-noo-khon}; neuter of a compound of 1722 and 3571; (adverbially) by night: -- {before} day. [q]

before 1799 # enopion {en-o'-pee-on}; neuter of a compound of 1722 and a derivative of 3700; in the face of (literally or figuratively): -- {before}, in the presence (sight) of, to. [q]

behold 1689 # emblepo {em-blep'-o}; from 1722 and 991; to look on, i.e. (relatively) to observe fixedly, or (absolutely) to discern clearly: -- {behold}, gaze up, look upon, (could) see. [q]

between 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, {between}, (here-)by (+ all means), for (... sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition. [q]

bless 1757 # eneulogeo {en-yoo-log-eh'-o}; from 1722 and 2127; to confer a benefit on: -- {bless}. [q]

breathe 1709 # empneo {emp-neh'-o}; from 1722 and 4154; to inhale, i.e. (figuratively) to be animated by (bent upon): -- {breathe}. [q]

breathe 1720 # emphusao {em-foo-sah'-o}; from 1722 and phusao (to puff) [compare 5453]; to blow at or on: -- {breathe} on. [q]

building 1739 # endomesis {en-dom'-ay-sis}; from a compound of 1722 and a derivative of the base of 1218; a housing in (residence), i.e. structure: -- {building}. [q]

burn 1714 # empretho {em-pray'-tho}; from 1722 and pretho (to blow a flame); to enkindle, i.e. set on fire: -- {burn} up. [q]

bury 1779 # entaphiazo {en-taf-ee-ad'-zo}; from a compound of 1722 and 5028; to inswathe with cerements for interment: -- {bury}. [q]

buy 1710 # emporeuomai {em-por-yoo'-om-ahee}; from 1722 and 4198; to travel in (a country as a peddler), i.e. (by implication) to trade: -- {buy} and sell, make merchandise. [q]

by 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among,

X as, at, before, between, (here-)by (+ all means), for (...sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) {by} a separate (and different) preposition. [ql

call 1458 # egkaleo {eng-kal'-eh'-o}; from 1722 and 2564; to call in (as a debt or demand), i.e. bring to account (charge, criminate, etc.): -- accuse, {call} in question, implead, lay to the charge. [ql

can 1735 # endechetai {en-dekh'-et-ahee}; third person singular present of a compound of 1722 and 1209; (impersonally) it is accepted in, i.e. admitted (possible): -- {can} (+ not) be. [ql

cast 1685 # emballo {em-bal'-lo}; from 1722 and 906; to throw on, i.e. (figuratively) subject to (eternal punishment): -- {cast} into. [ql

charge 1458 # egkaleo {eng-kal'-eh'-o}; from 1722 and 2564; to call in (as a debt or demand), i.e. bring to account (charge, criminate, etc.): -- accuse, call in question, implead, lay to the {charge}. [ql

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

charge 1781 # entellomai {en-tel'-lom-ahee}; from 1722 and the base of 5056; to enjoin: -- (give) {charge}, (give) command(-ments), injoin. [ql

child 1471 # egkuos {eng'-koo-os}; from 1722 and the base of 2949; swelling inside, i.e. pregnant: -- great with {child}. [ql

clothe 1746 # enduo {en-doo'-o}; from 1722 and 1416 (in the sense of sinking into a garment); to invest with clothing (literally or figuratively): -- array, {clothe} (with), endue, have (put) on. [ql \*\*\*. enegko. See 5342. [ql

clothed 1463 # egkomboimai {eng-kom-bo'-om-ahee}; middle voice from 1722 and komboo (to gird); to engirdle oneself (for labor), i.e. figuratively (the apron as being a badge of servitude) to wear (in token of mutual deference): -- be {clothed} with. [ql

come 1684 # embaino {em-ba'-hee-no}; from 1722 and the base of 939; to walk on, i.e. embark (aboard a vessel), reach (a pool): -- {come} (get) into, enter (into), go (up) into, step in, take ship. [ql

come 1764 # enistemi {en-is'-tay-mee}; from 1722 and 2476; to place on hand, i.e. (reflexively) impend, (participle) be instant: -- {come}, be at hand, present. [ql

command 1781 # entellomai {en-tel'-lom-ahee}; from 1722 and the base of 5056; to enjoin: -- (give) charge, (give) {command}(-ments), injoin. [ql

composition 3326 # meta {met-ah'}; a primary preposition

(often used adverbially); properly, denoting accompaniment; "amid" (local or causal); modified variously according to the case (genitive case association, or accusative case succession) with which it is joined; occupying an intermediate position between 575 or 1537 and 1519 or 4314; less intimate than 1722 and less close than 4862): -- after(-ward), X that he again, against, among, X and, + follow, hence, hereafter, in, of, (up-)on, + our, X and setting, since, (un-)to, + together, when, with (+ -out). Often used in {composition}, in substantially the same relations of participation or proximity, and transfer or sequence. [ql]

compounds 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (...sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in {compounds}, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition. [ql]

continue 1696 # emmeno {em-men' -o}; from 1722 and 3306; to stay in the same place, i.e. (figuratively) persevere: -- {continue}. [ql]

could 1689 # emblepo {em-blep' -o}; from 1722 and 991; to look on, i.e. (relatively) to observe fixedly, or (absolutely) to discern clearly: -- behold, gaze up, look upon, ({could}) see. [ql]

day 1773 # ennuhon {en' -noo-khon}; neuter of a compound of 1722 and 3571; (adverbially) by night: -- before {day}. [ql]

deal 1793 # entugchano {en-toong-khan' -o}; from 1722 and 5177; to chance upon, i.e. (by implication) confer with; by extension to entreat (in favor or against): -- {deal} with, make intercession. [ql]

dear 1784 # entimos {en' -tee-mos}; from 1722 and 5092; valued (figuratively): -- {dear}, more honourable, precious, in reputation. [ql]

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

despite 1796 # enubrizo {en-oo-brid' -zo}; from 1722 and 5195; to insult: -- do {despite} unto. [ql]

different 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (...sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import;

rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and {different}) preposition. [q]

dip 1686 # embapto {em-bap'-to}; from 1722 and 911; to overwhelm, i.e. wet (a part of the person, etc.) by contact with a fluid: -- {dip}. [q]

direction 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (...sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate {direction}, except (elliptically) by a separate (and different) preposition. [q]

do 1731 # endeiknumi {en-dike'-noo-mee}; from 1722 and 1166; to indicate (by word or act): -- {do}, show (forth). [q]

do 1796 # enubrizo {en-oo-brid'-zo}; from 1722 and 5195; to insult: -- {do} despite unto. [q]

dream 1798 # enupnion {en-oop'-nee-on}; from 1722 and 5258; something seen in sleep, i.e. a dream (vision in a dream): -- {dream}. [q]

dwel 1460 # egkatoukeo {eng-kat-oy-keh'-o}; from 1722 and 2730; to settle down in a place, i.e. reside: -- {dwel} among. [q]

dwel 1774 # enoikeo {en-oy-keh'-o}; from 1722 and 3611; to inhabit (figuratively): -- {dwel} in. [q]

effectual 1756 # eneges {en-er-gace'}; from 1722 and 2041; active, operative: -- {effectual}, powerful. [q]

elliptically 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (...sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except ({elliptically}) by a separate (and different) preposition. [q]

enable 1743 # endunamoo {en-doo-nam-o'-o}; from 1722 and 1412; to empower: -- {enable}, (increase in) strength(-en), be (make) strong. [q]

endue 1746 # enduo {en-doo'-o}; from 1722 and 1416 (in the sense of sinking into a garment); to invest with clothing (literally or figuratively): -- array, clothe (with), {endue}, have (put) on. [q] \*\*\*. enegko. See 5342. [q]

engrafted 1721 # emphutos {em'-foo-tos}; from 1722 and a derivative of 5453; implanted (figuratively): -- {engrafted}. [ql]

engrave 1795 # entupoo {en-too-po'-o}; from 1722 and a derivative of 5179; to enstamp, i.e. engrave: -- {engrave}. [ql]

between 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, {between}, (here-)by (+ all means), for (... sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition. [ql]

bless 1757 # eneulogeo {en-yoo-log-eh'-o}; from 1722 and 2127; to confer a benefit on: -- {bless}. [ql]

except 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (... sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, {except} (elliptically) by a separate (and different) preposition. [ql]

fall 1706 # emipto {em-pip'-to}; from 1722 and 4098; to fall on, i.e. (literally) to be entrapped by, or (figuratively) be overwhelmed with: -- {fall} among (into). [ql]

fill 1705 # emiplemi {em-pip'-lay-mee}; or empletho {em-play'-tho}; from 1722 and the base of 4118; to fill in (up), i.e. (by implication) to satisfy (literally or figuratively): -- {fill}. [ql]

follow 3326 # meta {met-ah'}; a primary preposition (often used adverbially); properly, denoting accompaniment; "amid" (local or causal); modified variously according to the case (genitive case association, or accusative case succession) with which it is joined; occupying an intermediate position between 575 or 1537 and 1519 or 4314; less intimate than 1722 and less close than 4862): -- after(-ward), X that he again, against, among, X and, + {follow}, hence, hereafter, in, of, (up-)on, + our, X and setting, since, (un-)to, + together, when, with (+ - out). Often used in composition, in substantially the same relations of participation or proximity, and transfer or sequence. [ql]

for 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by,

etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), {for} (... sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition. [q]

forsake 1459 # egkatalaipeo {eng-kat-al-i'-po}; from 1722 and 2641; to leave behind in some place, i.e. (in a good sense) let remain over, or (in a bad sense) to desert: -- {forsake}, leave. [q]

forth 1731 # endeiknumi {en-dike'-noo-mee}; from 1722 and 1166; to indicate (by word or act): -- do, show ({forth}). [q]

gaze 1689 # emblepo {em-blep'-o}; from 1722 and 991; to look on, i.e. (relatively) to observe fixedly, or (absolutely) to discern clearly: -- behold, {gaze} up, look upon, (could) see. [q]

get 1684 # embaino {em-ba'-hee-no}; from 1722 and the base of 939; to walk on, i.e. embark (aboard a vessel), reach (a pool): - - come ({get}) into, enter (into), go (up) into, step in, take ship. [q]

give 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (... sake of), + {give} self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition. [q]

give 1781 # entellomai {en-tel'-lom-ahee}; from 1722 and the base of 5056; to enjoin: -- (give) charge, ({give}) command(-ments), injoin. [q]

give 1781 # entellomai {en-tel'-lom-ahee}; from 1722 and the base of 5056; to enjoin: -- ({give}) charge, (give) command(-ments), injoin. [q]

give 1788 # entrepo {en-trep'-o}; from 1722 and the base of 5157; to invert, i.e. (figuratively and reflexively) in a good sense, to respect; or in a bad one, to confound: -- regard, ({give}) reference, shame. [q]

glorious 1741 # endoxos {en'-dox-os}; from 1722 and 1391; in glory, i.e. splendid, (figuratively) noble: -- {glorious}, gorgeous[-ly], honourable. [q]

go 1684 # embaino {em-ba'-hee-no}; from 1722 and the base of 939; to walk on, i.e. embark (aboard a vessel), reach (a pool): - - come (get) into, enter (into), {go} (up) into, step in, take ship. [q]

gorgeous 1741 # endoxos {en'-dox-os}; from 1722 and 1391; in

glory, i.e. splendid, (figuratively) noble: -- glorious, {gorgeous}[-ly], honourable. [ql

graff 1461 # egkentrizo {eng-ken-trid'-zo}; from 1722 and a derivative of 2759; to prick in, i.e. ingraft: -- {graff} in(-to). [ql

great 1471 # egkuos {eng'-koo-os}; from 1722 and the base of 2949; swelling inside, i.e. pregnant: -- {great} with child. [ql

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

hand 1764 # enistemi {en-is'-tay-mee}; from 1722 and 2476; to place on hand, i.e. (reflexively) impend, (participle) be instant: -- come, be at {hand}, present. [ql

have 1746 # enduo {en-doo'-o}; from 1722 and 1416 (in the sense of sinking into a garment); to invest with clothing (literally or figuratively): -- array, clothe (with), endue, {have} (put) on. [ql \*\*\*. enegko. See 5342. [ql

have 1758 # enecho {en-ekh'-o}; from 1722 and 2192; to hold in or upon, i.e. ensnare; by implication, to keep a grudge: -- entangle with, {have} a quarrel against, urge. [ql

he 3326 # meta {met-ah'}; a primary preposition (often used adverbially); properly, denoting accompaniment; "amid" (local or causal); modified variously according to the case (genitive case association, or accusative case succession) with which it is joined; occupying an intermediate position between 575 or 1537 and 1519 or 4314; less intimate than 1722 and less close than 4862): -- after(-ward), X that {he} again, against, among, X and, + follow, hence, hereafter, in, of, (up-)on, + our, X and setting, since, (un-)to, + together, when, with (+ -out). Often used in composition, in substantially the same relations of participation or proximity, and transfer or sequence. [ql

hearken 1801 # enotizomai {en-o-tid'-zom-ahee}; middle voice from a compound of 1722 and 3775; to take in one's ear, i.e. to listen: -- {hearken}. [ql

hence 3326 # meta {met-ah'}; a primary preposition (often used adverbially); properly, denoting accompaniment; "amid" (local or causal); modified variously according to the case (genitive case association, or accusative case succession) with which it is joined; occupying an intermediate position between 575 or 1537 and 1519 or 4314; less intimate than 1722 and less close than 4862): -- after(-ward), X that he again, against, among, X and, + follow, {hence}, hereafter, in, of, (up-)on, + our, X and setting, since, (un-)to, + together, when, with (+ -out). Often used in composition, in substantially the same relations of participation or proximity, and transfer or sequence. [ql

here-)by 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, ({here-)by} (+ all means), for (... sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on),

through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition. [q]

here-)in 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (...sake of), + give self wholly to, ({here-)in}(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition. [q]

hereafter 3326 # meta {met-ah' }; a primary preposition (often used adverbially); properly, denoting accompaniment; "amid" (local or causal); modified variously according to the case (genitive case association, or accusative case succession) with which it is joined; occupying an intermediate position between 575 or 1537 and 1519 or 4314; less intimate than 1722 and less close than 4862): -- after(-ward), X that he again, against, among, X and, + follow, hence, {hereafter}, in, of, (up-)on, + our, X and setting, since, (un-)to, + together, when, with (+ -out). Often used in composition, in substantially the same relations of participation or proximity, and transfer or sequence. [q]

hid 1470 # ekgrupto {eng-kroop' -to}; from 1722 and 2928; to conceal in, i.e. incorporate with: -- {hid} in. [q]

hinder 1465 # egkopto {eng-kop' -to}; from 1722 and 2875; to cut into, i.e. (figuratively) impede, detain: -- {hinder}, be tedious unto. [q]

hither 1759 # enthade {en-thad' -eh}; from a prolonged form of 1722; properly, within, i.e. (of place) here, hither: -- (t-)here, {hither}. [q]

home 1736 # endemeo {en-day-meh' -o}; from a compound of 1722 and 1218; to be in one's own country, i.e. home (figuratively): - - be at {home} (present). [q]

honourable 1741 # endoxos {en' -dox-os}; from 1722 and 1391; in glory, i.e. splendid, (figuratively) noble: -- glorious, gorgeous[-ly], {honourable}. [q]

honourable 1784 # entimos {en' -tee-mos}; from 1722 and 5092; valued (figuratively): -- dear, more {honourable}, precious, in reputation. [q]

implead 1458 # egkaleo {eng-kal-eh' -o}; from 1722 and 2564; to call in (as a debt or demand), i.e. bring to account (charge, criminate, etc.): -- accuse, call in question, {implead}, lay to the charge. [q]

import 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by,

etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (...sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same {import}; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition. [q]

impute 1677 # ellogeo {el-log-eh'-o}; from 1722 and 3056 (in the sense of account); to reckon in, i.e. attribute: -- {impute}, put on account. [q] \*\*\*. hellomai. See 138. [q]

in 1449 # eggrapho {eng-graf'-o}; from 1722 and 1125; to "engrave", i.e. inscribe: -- write ({in}). [q]

in 1458 # egkaleo {eng-kal-eh'-o}; from 1722 and 2564; to call in (as a debt or demand), i.e. bring to account (charge, criminate, etc.): -- accuse, call {in} question, implead, lay to the charge. [q]

in 1461 # egkentrizo {eng-ken-trid'-zo}; from 1722 and a derivative of 2759; to prick in, i.e. ingraft: -- graff {in}(-to). [q]

in 1470 # ekgrupto {eng-kroop'-to}; from 1722 and 2928; to conceal in, i.e. incorporate with: -- hid {in}. [q]

in 1684 # embaino {em-ba'-hee-no}; from 1722 and the base of 939; to walk on, i.e. embark (aboard a vessel), reach (a pool): - - come (get) into, enter (into), go (up) into, step {in}, take ship. [q]

in 1688 # embibazo {em-bib-ad'-zo}; from 1722 and bibazo (to mount; causative of 1684); to place on, i.e. transfer (aboard a vessel): -- put {in}. [q]

in 1704 # emperipateo {em-per-ee-pat-eh'-o}; from 1722 and 4043; to perambulate on a place, i.e. (figuratively) to be occupied among persons: -- walk {in}. [q]

in 1707 # empleko {em-plek'-o}; from 1722 and 4120; to entwine, i.e. (figuratively) involve with: -- entangle ({in}, self with). [q] \*\*\*. empletho. See 1705. [q]

in 1715 # emprosthen {em'-pros-then}; from 1722 and 4314; in front of (in place [literally or figuratively] or time): -- against, at, before, ({in} presence, sight) of. [q]

in 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (...sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used {in} compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition. [q]

in 1723 # enagkalizomai {en-ang-kal-id'-zom-ahee}; from 1722 and a derivative of 43; to take in one's arms, i.e. embrace: -- take up {in} arms. [ql]

in 1724 # enalios {en-al'-ee-os}; from 1722 and 251; in the sea, i.e. marine: -- thing {in} the sea. [ql]

in 1743 # endunamoo {en-doo-nam-o'-o}; from 1722 and 1412; to empower: -- enable, (increase {in}) strength(-en), be (make) strong. [ql]

in 1774 # enoikeo {en-oy-keh'-o}; from 1722 and 3611; to inhabit (figuratively): -- dwell {in}. [ql]

in 1784 # entimos {en'-tee-mos}; from 1722 and 5092; valued (figuratively): -- dear, more honourable, precious, {in} reputation. [ql]

in 1789 # entrepho {en-tref'-o}; from 1722 and 5142; (figuratively) to educate: -- nourish up {in}. [ql]

in 1794 # entulisso {en-too-lis'-so}; from 1722 and tulisso (to twist; probably akin to 1507); to entwine, i.e. wind up in: - wrap {in} (together). [ql]

in 1799 # enopion {en-o'-pee-on}; neuter of a compound of 1722 and a derivative of 3700; in the face of (literally or figuratively): -- before, {in} the presence (sight) of, to. [ql]

in 3326 # meta {met-ah'}; a primary preposition (often used adverbially); properly, denoting accompaniment; "amid" (local or causal); modified variously according to the case (genitive case association, or accusative case succession) with which it is joined; occupying an intermediate position between 575 or 1537 and 1519 or 4314; less intimate than 1722 and less close than 4862): -- after(-ward), X that he again, against, among, X and, + follow, hence, hereafter, in, of, (up-)on, + our, X and setting, since, (un-)to, + together, when, with (+ -out). Often used in composition, {in} substantially the same relations of participation or proximity, and transfer or sequence. [ql]

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in 3326 # meta {met-ah'}; a primary preposition (often used adverbially); properly, denoting accompaniment; "amid" (local or causal); modified variously according to the case (genitive case association, or accusative case succession) with which it is joined; occupying an intermediate position between 575 or 1537 and 1519 or 4314; less intimate than 1722 and less close than 4862): -- after(-ward), X that he again, against, among, X and, + follow, hence, hereafter, {in}, of, (up-)on, + our, X and setting, since, (un-)to, + together, when, with (+ -out). Often used in composition, in substantially the same relations of participation or proximity, and transfer or sequence. [ql]

increase 1743 # endunamoo {en-doo-nam-o'-o}; from 1722 and

1412; to empower: -- enable, ({{increase}} in) strength(-en), be (make) strong. [q]

indicate 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (...sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to {indicate} direction, except (elliptically) by a separate (and different) preposition. [q]

injoin 1781 # entellomai {en-tel'-lom-ahee}; from 1722 and the base of 5056; to enjoin: -- (give) charge, (give) command(-ments), {injoin}. [q]

intent 1771 # ennoia {en'-noy-ah}; from a compound of 1722 and 3563; thoughtfulness, i.e. moral understanding: -- {intent}, mind. [q]

intercession 1793 # entugchano {en-toong-khan'-o}; from 1722 and 5177; to chance upon, i.e. (by implication) confer with; by extension to entreat (in favor or against): -- deal with, make {intercession}. [q]

into 1684 # embaino {em-ba'-hee-no}; from 1722 and the base of 939; to walk on, i.e. embark (aboard a vessel), reach (a pool): - - come (get) into, enter (into), go (up) {into}, step in, take ship. [q]

into 1684 # embaino {em-ba'-hee-no}; from 1722 and the base of 939; to walk on, i.e. embark (aboard a vessel), reach (a pool): - - come (get) into, enter ({into}), go (up) into, step in, take ship. [q]

into 1684 # embaino {em-ba'-hee-no}; from 1722 and the base of 939; to walk on, i.e. embark (aboard a vessel), reach (a pool): - - come (get) {into}, enter (into), go (up) into, step in, take ship. [q]

into 1685 # emballo {em-bal'-lo}; from 1722 and 906; to throw on, i.e. (figuratively) subject to (eternal punishment): -- cast {into}. [q]

intrude 1687 # embateuo {em-bat-yoo'-o}; from 1722 and a presumed derivative of the base of 939; equivalent to 1684; to intrude on (figuratively): -- intrude {into}. [q]

into 1706 # emipto {em-pip'-to}; from 1722 and 4098; to fall on, i.e. (literally) to be entrapped by, or (figuratively) be overwhelmed with: -- fall among ({into}). [q]

intrude 1687 # embateuo {em-bat-yoo'-o}; from 1722 and a presumed derivative of the base of 939; equivalent to 1684; to intrude on (figuratively): -- {intrude} into. [q]

just 1738 # endikos {en'-dee-kos}; from 1722 and 1349; in the right, i.e. equitable: -- {just}. [q]

lacking 1729 # endees {en-deh-ace'}; from a compound of 1722

and 1210 (in the sense of lacking); deficient in: -- {lacking}. [ql]

law 1772 # ennomos {en'-nom-os}; from 1722 and 3551; (subjectively) legal, or (objectively) subject to: -- lawful, under {law}. [ql]

lawful 1772 # ennomos {en'-nom-os}; from 1722 and 3551; (subjectively) legal, or (objectively) subject to: -- {lawful}, under law. [ql]

lay 1458 # egkaleo {eng-kal-eh'-o}; from 1722 and 2564; to call in (as a debt or demand), i.e. bring to account (charge, criminate, etc.): -- accuse, call in question, implead, {lay} to the charge. [ql]

lay 1747 # enedra {en-ed'-rah}; feminine from 1722 and the base of 1476; an ambush, i.e. (figuratively) murderous purpose: -- {lay} wait. See also 1749. [ql]

leave 1459 # egkataliipo {eng-kat-al-i'-po}; from 1722 and 2641; to leave behind in some place, i.e. (in a good sense) let remain over, or (in a bad sense) to desert: -- forsake, {leave}. [ql]

look 1689 # emblepo {em-blep'-o}; from 1722 and 991; to look on, i.e. (relatively) to observe fixedly, or (absolutely) to discern clearly: -- behold, gaze up, {look} upon, (could) see. [ql]

mad 1693 # emmainomai {em-mah'-ee-nom-ahee}; from 1722 and 3105; to rave on, i.e. rage at: -- be {mad} against. [ql]

make 1469 # egkriino {eng-kree'-no}; from 1722 and 2919; to judge in, i.e. count among: -- {make} of the number. [ql]

make 1710 # emporeuomai {em-por-yoo'-om-ahee}; from 1722 and 4198; to travel in (a country as a peddler), i.e. (by implication) to trade: -- buy and sell, {make} merchandise. [ql]

make 1743 # endunamoo {en-doo-nam-o'-o}; from 1722 and 1412; to empower: -- enable, (increase in) strength(-en), be ({make}) strong. [ql]

make 1770 # enneuo {en-nyoo'-o}; from 1722 and 3506; to nod at, i.e. beckon or communicate by gesture: -- {make} signs. [ql]

make 1793 # entugchano {en-toong-khan'-o}; from 1722 and 5177; to chance upon, i.e. (by implication) confer with; by extension to entreat (in favor or against): -- deal with, {make} intercession. [ql]

manifest 1717 # emphanes {em-fan-ace'}; from a compound of 1722 and 5316; apparent in self: -- {manifest}, openly. [ql]

means 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all {means}), for (... sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate

direction, except (elliptically) by a separate (and different) preposition. [q]

merchandise 1710 # emporeuomai {em-por-yoo'-om-ahee}; from 1722 and 4198; to travel in (a country as a peddler), i.e. (by implication) to trade: -- buy and sell, make {merchandise}. [q]

merchant 1713 # emporos {em'-por-os}; from 1722 and the base of 4198; a (wholesale) tradesman: -- {merchant}. [q]

mightily 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (...sake of), + give self wholly to, (here-)in(-to, -wardly), X {mightily}, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition. [q]

mind 1771 # ennoia {en'-noy-ah}; from a compound of 1722 and 3563; thoughtfulness, i.e. moral understanding: -- intent, {mind}. [q]

mock 1702 # empai zo {emp-ahead'-zo}; from 1722 and 3815; to jeer at, i.e. deride: -- {mock}. [q]

more 1784 # entimos {en'-tee-mos}; from 1722 and 5092; valued (figuratively): -- dear, {more} honourable, precious, in reputation. [q]

motion 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (...sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of {motion}, and then not to indicate direction, except (elliptically) by a separate (and different) preposition. [q]

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

not 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (...sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out),

(un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then {not} to indicate direction, except (elliptically) by a separate (and different) preposition. [ql]

not 1735 # endechetai {en-dekh' -et-ahee}; third person singular present of a compound of 1722 and 1209; (impersonally) it is accepted in, i.e. admitted (possible): -- can (+ {not}) be. [ql]

nourish 1789 # entrepho {en-tref' -o}; from 1722 and 5142; (figuratively) to educate: -- {nourish} up in. [ql]

number 1469 # egkrino {eng-kree' -no}; from 1722 and 2919; to judge in, i.e. count among: -- make of the {number}. [ql]

of 1469 # egkrino {eng-kree' -no}; from 1722 and 2919; to judge in, i.e. count among: -- make {of} the number. [ql]

of 1715 # emprosthen {em' -pros-then}; from 1722 and 4314; in front of (in place [literally or figuratively] or time): -- against, at, before, (in presence, sight) {of}. [ql]

of 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (...sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs {of} motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition. [ql]

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direction, except (elliptically) by a separate (and different) preposition. [q]

of 1786 # entopios {en-top'-ee-os}; from 1722 and 5117; a resident: -- {of} that place. [q]

of 1799 # enopion {en-o'-pee-on}; neuter of a compound of 1722 and a derivative of 3700; in the face of (literally or figuratively): -- before, in the presence (sight) {of}, to. [q]

of 3326 # meta {met-ah'}; a primary preposition (often used adverbially); properly, denoting accompaniment; "amid" (local or causal); modified variously according to the case (genitive case association, or accusative case succession) with which it is joined; occupying an intermediate position between 575 or 1537 and 1519 or 4314; less intimate than 1722 and less close than 4862): -- after(-ward), X that he again, against, among, X and, + follow, hence, hereafter, in, of, (up-)on, + our, X and setting, since, (un-)to, + together, when, with (+ -out). Often used in composition, in substantially the same relations {of} participation or proximity, and transfer or sequence. [q]

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Often 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (...sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). {Often} used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition. [q]

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on 1677 # ellogeio {el-log-eh'-o}; from 1722 and 3056 (in the sense of account); to reckon in, i.e. attribute: -- impute, put {on} account. [q] \*\*\*. hellomai. See 138. [q]

on 1720 # emphusao {em-foo-sah'-o}; from 1722 and phusao (to

puff) [compare 5453]; to blow at or on: -- breathe {on}. [ql

on 1746 # enduo {en-doo'-o}; from 1722 and 1416 (in the sense of sinking into a garment); to invest with clothing (literally or figuratively): -- array, clothe (with), endue, have (put) {on}. [ql \*\*\*. enegko. See 5342. [ql

one 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (...sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, {one}, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition. [ql

open-]ly 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (...sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [{open-]ly}, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition. [ql

openly 1717 # emphanes {em-fan-ace'}; from a compound of 1722 and 5316; apparent in self: -- manifest, {openly}. [ql

or 3326 # meta {met-ah'}; a primary preposition (often used adverbially); properly, denoting accompaniment; "amid" (local or causal); modified variously according to the case (genitive case association, or accusative case succession) with which it is joined; occupying an intermediate position between 575 or 1537 and 1519 or 4314; less intimate than 1722 and less close than 4862): -- after(-ward), X that he again, against, among, X and, + follow, hence, hereafter, in, of, (up-)on, + our, X and setting, since, (un-)to, + together, when, with (+ -out). Often used in composition, in substantially the same relations of participation or proximity, and transfer {or} sequence. [ql

or 3326 # meta {met-ah'}; a primary preposition (often used adverbially); properly, denoting accompaniment; "amid" (local or causal); modified variously according to the case (genitive case association, or accusative case succession) with which it is joined; occupying an intermediate position between 575 or 1537 and 1519 or 4314; less intimate than 1722 and less close than 4862): -- after(-ward), X that he again, against, among, X and, + follow, hence, hereafter, in, of, (up-)on, + our, X and setting, since, (un-)to, + together, when, with (+ -out). Often used in composition, in substantially the same relations of participation {or} proximity, and transfer or sequence. [ql

our 3326 # meta {met-ah'}; a primary preposition (often used adverbially); properly, denoting accompaniment; "amid" (local or

causal); modified variously according to the case (genitive case association, or accusative case succession) with which it is joined; occupying an intermediate position between 575 or 1537 and 1519 or 4314; less intimate than 1722 and less close than 4862): -- after(-ward), X that he again, against, among, X and, + follow, hence, hereafter, in, of, (up-)on, + {our}, X and setting, since, (un-)to, + together, when, with (+ -out). Often used in composition, in substantially the same relations of participation or proximity, and transfer or sequence. [q]

outwardly 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (...sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X {outwardly}, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition. [q]

participation 3326 # meta {met-ah'}; a primary preposition (often used adverbially); properly, denoting accompaniment; "amid" (local or causal); modified variously according to the case (genitive case association, or accusative case succession) with which it is joined; occupying an intermediate position between 575 or 1537 and 1519 or 4314; less intimate than 1722 and less close than 4862): -- after(-ward), X that he again, against, among, X and, + follow, hence, hereafter, in, of, (up-)on, + our, X and setting, since, (un-)to, + together, when, with (+ -out). Often used in composition, in substantially the same relations of {participation} or proximity, and transfer or sequence. [q]

place 1786 # entopios {en-top' -ee-os}; from 1722 and 5117; a resident: -- of that {place}. [q]

powerful 1756 # energies {en-er-gace'}; from 1722 and 2041; active, operative: -- effectual, {powerful}. [q]

precious 1784 # entimos {en' -tee-mos}; from 1722 and 5092; valued (figuratively): -- dear, more honourable, {precious}, in reputation. [q]

preposition 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (...sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) {preposition}. [q]

presence 1715 # emprosthen {em' -pros-then}; from 1722 and 4314; in front of (in place [literally or figuratively] or time): -- against, at, before, (in {presence}, sight) of. [q]

presence 1799 # enopion {en-o' -pee-on}; neuter of a compound of 1722 and a derivative of 3700; in the face of (literally or figuratively): -- before, in the {presence} (sight) of, to. [ql

present 1736 # endemeeo {en-day-meh' -o}; from a compound of 1722 and 1218; to be in one's own country, i.e. home (figuratively): -- be at home ({present}). [ql

present 1764 # enistemi {en-is' -tay-mee}; from 1722 and 2476; to place on hand, i.e. (reflexively) impend, (participle) be instant: -- come, be at hand, {present}. [ql

proximity 3326 # meta {met-ah' }; a primary preposition (often used adverbially); properly, denoting accompaniment; "amid" (local or causal); modified variously according to the case (genitive case association, or accusative case succession) with which it is joined; occupying an intermediate position between 575 or 1537 and 1519 or 4314; less intimate than 1722 and less close than 4862): -- after(-ward), X that he again, against, among, X and, + follow, hence, hereafter, in, of, (up-)on, + our, X and setting, since, (un-)to, + together, when, with (+ -out). Often used in composition, in substantially the same relations of participation or {proximity}, and transfer or sequence. [ql

put 1677 # ellogeeo {el-log-eh' -o}; from 1722 and 3056 (in the sense of account); to reckon in, i.e. attribute: -- impute, {put} on account. [ql \*\*\*. hellomai. See 138. [ql

put 1688 # embibazo {em-bib-ad' -zo}; from 1722 and bibazo (to mount; causative of 1684); to place on, i.e. transfer (aboard a vessel): -- {put} in. [ql

put 1746 # enduo {en-doo' -o}; from 1722 and 1416 (in the sense of sinking into a garment); to invest with clothing (literally or figuratively): -- array, clothe (with), endue, have ({put}) on. [ql \*\*\*. enegko. See 5342. [ql

quake 1790 # entromos {en' -trom-os}; from 1722 and 5156; terrified: -- X {quake}, X trembled. [ql

quarrel 1758 # enecho {en-ekh' -o}; from 1722 and 2192; to hold in or upon, i.e. ensnare; by implication, to keep a grudge: -- entangle with, have a {quarrel} against, urge. [ql

question 1458 # egkaleo {eng-kal-eh' -o}; from 1722 and 2564; to call in (as a debt or demand), i.e. bring to account (charge, criminate, etc.): -- accuse, call in {question}, implead, lay to the charge. [ql

quickly 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (... sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X {quickly}, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition. [ql

quickly 5034 # tachos {takh' -os}; from the same as 5036; a

brief space (of time), i.e. (with 1722 prefixed) in haste: -- + {quickly}, + shortly, + speedily. [ql

rarely 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (...sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; {rarely} with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition. [ql

reference 1788 # entrepo {en-trep' -o}; from 1722 and the base of 5157; to invert, i.e. (figuratively and reflexively) in a good sense, to respect; or in a bad one, to confound: -- regard, (give) {reference}, shame. [ql

regard 1788 # entrepo {en-trep' -o}; from 1722 and the base of 5157; to invert, i.e. (figuratively and reflexively) in a good sense, to respect; or in a bad one, to confound: -- {regard}, (give) reference, shame. [ql

relations 3326 # meta {met-ah' }; a primary preposition (often used adverbially); properly, denoting accompaniment; "amid" (local or causal); modified variously according to the case (genitive case association, or accusative case succession) with which it is joined; occupying an intermediate position between 575 or 1537 and 1519 or 4314; less intimate than 1722 and less close than 4862): -- after(-ward), X that he again, against, among, X and, + follow, hence, hereafter, in, of, (up-)on, + our, X and setting, since, (un-)to, + together, when, with (+ -out). Often used in composition, in substantially the same {relations} of participation or proximity, and transfer or sequence. [ql

reputation 1784 # entimos {en' -tee-mos}; from 1722 and 5092; valued (figuratively): -- dear, more honourable, precious, in {reputation}. [ql

round 2945 # kukloi {koo' -klo}; as if dative case of kuklos (a ring, "cycle"; akin to 2947); i.e. in a circle (by implication of 1722), i.e. (adverbially) all around: -- {round} about. [ql

rule 1728 # enarchomai {en-ar' -khom-ahee}; from 1722 and 756; to commence on: -- {rule} [by mistake for 757]. [ql

same 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (...sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the {same} import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition. [ql

same 3326 # meta {met-ah'}; a primary preposition (often used adverbially); properly, denoting accompaniment; "amid" (local or causal); modified variously according to the case (genitive case association, or accusative case succession) with which it is joined; occupying an intermediate position between 575 or 1537 and 1519 or 4314; less intimate than 1722 and less close than 4862): -- after(-ward), X that he again, against, among, X and, + follow, hence, hereafter, in, of, (up-)on, + our, X and setting, since, (un-)to, + together, when, with (+ -out). Often used in composition, in substantially the {same} relations of participation or proximity, and transfer or sequence. [ql

sea 1724 # enalios {en-al'-ee-os}; from 1722 and 251; in the sea, i.e. marine: -- thing in the {sea}. [ql

see 1689 # emblepo {em-blep'-o}; from 1722 and 991; to look on, i.e. (relatively) to observe fixedly, or (absolutely) to discern clearly: -- behold, gaze up, look upon, (could) {see}. [ql

self 1707 # empleko {em-plek'-o}; from 1722 and 4120; to entwine, i.e. (figuratively) involve with: -- entangle (in, {self} with). [ql \*\*\*. empletho. See 1705. [ql

self 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (...sake of), + give {self} wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition. [ql

sell 1710 # emporeuomai {em-por-yoo'-om-ahee}; from 1722 and 4198; to travel in (a country as a peddler), i.e. (by implication) to trade: -- buy and {sell}, make merchandise. [ql

selves 1792 # entruphao {en-troo-fah'-o}; from 1722 and 5171; to revel in: -- sporting {selves}. [ql

separate 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (...sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a {separate} (and different) preposition. [ql

sequence 3326 # meta {met-ah'}; a primary preposition (often used adverbially); properly, denoting accompaniment; "amid" (local or causal); modified variously according to the case (genitive case association, or accusative case succession) with which it is joined; occupying an intermediate position between 575 or 1537 and 1519 or 4314; less intimate than 1722 and less

close than 4862): -- after(-ward), X that he again, against, among, X and, + follow, hence, hereafter, in, of, (up-)on, + our, X and setting, since, (un-)to, + together, when, with (+ -out). Often used in composition, in substantially the same relations of participation or proximity, and transfer or {sequence}. [ql

setting 3326 # meta {met-ah'}; a primary preposition (often used adverbially); properly, denoting accompaniment; "amid" (local or causal); modified variously according to the case (genitive case association, or accusative case succession) with which it is joined; occupying an intermediate position between 575 or 1537 and 1519 or 4314; less intimate than 1722 and less close than 4862): -- after(-ward), X that he again, against, among, X and, + follow, hence, hereafter, in, of, (up-)on, + our, X and {setting}, since, (un-)to, + together, when, with (+ -out). Often used in composition, in substantially the same relations of participation or proximity, and transfer or sequence. [ql

shame 1788 # entrepo {en-trep'-o}; from 1722 and the base of 5157; to invert, i.e. (figuratively and reflexively) in a good sense, to respect; or in a bad one, to confound: -- regard, (give) reference, {shame}. [ql

ship 1684 # embaino {em-ba'-hee-no}; from 1722 and the base of 939; to walk on, i.e. embark (aboard a vessel), reach (a pool): - - come (get) into, enter (into), go (up) into, step in, take {ship}. [ql

shortly 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (... sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X {shortly}, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition. [ql

shortly 5034 # tachos {takh'-os}; from the same as 5036; a brief space (of time), i.e. (with 1722 prefixed) in haste: -- + quickly, + {shortly}, + speedily. [ql

show 1731 # endeiknumi {en-dike'-noo-mee}; from 1722 and 1166; to indicate (by word or act): -- do, {show} (forth). [ql

sight 1715 # emprosthen {em'-pros-then}; from 1722 and 4314; in front of (in place [literally or figuratively] or time): -- against, at, before, (in presence, {sight}) of. [ql

sight 1799 # enopion {en-o'-pee-on}; neuter of a compound of 1722 and a derivative of 3700; in the face of (literally or figuratively): -- before, in the presence ({sight}) of, to. [ql

signs 1770 # enneuo {en-nyoo'-o}; from 1722 and 3506; to nod at, i.e. beckon or communicate by gesture: -- make {signs}. [ql

since 3326 # meta {met-ah'}; a primary preposition (often used adverbially); properly, denoting accompaniment; "amid" (local or causal); modified variously according to the case (genitive case association, or accusative case succession) with which it is

joined; occupying an intermediate position between 575 or 1537 and 1519 or 4314; less intimate than 1722 and less close than 4862): -- after(-ward), X that he again, against, among, X and, + follow, hence, hereafter, in, of, (up-)on, + our, X and setting, {since}, (un-)to, + together, when, with (+ -out). Often used in composition, in substantially the same relations of participation or proximity, and transfer or sequence. [q]

speedi-]ly 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (...sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [{speedi-]ly}, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition. [q]

speedily 5034 # tachos {takh'-os}; from the same as 5036; a brief space (of time), i.e. (with 1722 prefixed) in haste: -- + quickly, + shortly, + {speedily}. [q]

spit 1716 # emptuo {emp-too'-o}; from 1722 and 4429; to spit at or on: -- {spit} (upon). [q]

sporting 1792 # entruphao {en-troo-fah'-o}; from 1722 and 5171; to revel in: -- {sporting} selves. [q]

spy 1455 # egkathetos {eng-kath'-et-os}; from 1722 and a derivative of 2524; subinduced, i.e. surreptitiously suborned as a liar-in-wait: -- {spy}. [q]

step 1684 # embaino {em-ba'-hee-no}; from 1722 and the base of 939; to walk on, i.e. embark (aboard a vessel), reach (a pool): - - come (get) into, enter (into), go (up) into, {step} in, take ship. [q]

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

strength 1743 # endunamoo {en-doo-nam-o'-o}; from 1722 and 1412; to empower: -- enable, (increase in) {strength}(-en), be (make) strong. [q]

strengthen 1765 # enischuo {en-is-khoo'-o}; from 1722 and 2480; to invigorate (transitively or reflexively): -- {strengthen}. [q]

strong 1743 # endunamoo {en-doo-nam-o'-o}; from 1722 and 1412; to empower: -- enable, (increase in) strength(-en), be (make) {strong}. [q]

substantially 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (...sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily,

(because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with {substantially} the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition. [q]

substantially 3326 # meta {met-ah'}; a primary preposition (often used adverbially); properly, denoting accompaniment; "amid" (local or causal); modified variously according to the case (genitive case association, or accusative case succession) with which it is joined; occupying an intermediate position between 575 or 1537 and 1519 or 4314; less intimate than 1722 and less close than 4862): -- after(-ward), X that he again, against, among, X and, + follow, hence, hereafter, in, of, (up-)on, + our, X and setting, since, (un-)to, + together, when, with (+ -out). Often used in composition, in {substantially} the same relations of participation or proximity, and transfer or sequence. [q]

surety 1450 # egguos {eng'-goo-os}; from 1722 and guion (a limb); pledged (as if articulated by a member), i.e. a bondsman: -- {surety}. [q]

t-)here 1759 # enthade {en-thad'-eh}; from a prolonged form of 1722; properly, within, i.e. (of place) here, hither: -- ({t-)here}, hither. [q]

take 1684 # embaino {em-ba'-hee-no}; from 1722 and the base of 939; to walk on, i.e. embark (aboard a vessel), reach (a pool): - - come (get) into, enter (into), go (up) into, step in, {take} ship. [q]

take 1723 # enagkalizomai {en-ang-kal-id'-zom-ahee}; from 1722 and a derivative of 43; to take in one's arms, i.e. embrace: -- {take} up in arms. [q]

tedious 1465 # egkopto {eng-kop'-to}; from 1722 and 2875; to cut into, i.e. (figuratively) impede, detain: -- hinder, be {tedious} unto. [q]

temperate 1468 # egkrates {eng-krat-ace'}; from 1722 and 2904; strong in a thing (masterful), i.e. (figuratively and reflexively) self-controlled (in appetite, etc.): -- {temperate}. [q]

that 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (... sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X {that}, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition. [q]

that 1786 # entopios {en-top'-ee-os}; from 1722 and 5117; a resident: -- of {that} place. [q]

that 3326 # meta {met-ah'}; a primary preposition (often used

adverbially); properly, denoting accompaniment; "amid" (local or causal); modified variously according to the case (genitive case association, or accusative case succession) with which it is joined; occupying an intermediate position between 575 or 1537 and 1519 or 4314; less intimate than 1722 and less close than 4862): -- after(-ward), X {that} he again, against, among, X and, + follow, hence, hereafter, in, of, (up-)on, + our, X and setting, since, (un-)to, + together, when, with (+ -out). Often used in composition, in substantially the same relations of participation or proximity, and transfer or sequence. [q]

the 1458 # egkaleo {eng-kal'-eh'-o}; from 1722 and 2564; to call in (as a debt or demand), i.e. bring to account (charge, criminate, etc.): -- accuse, call in question, implead, lay to {the} charge. [q]

the 1469 # egkrino {eng-kree'-no}; from 1722 and 2919; to judge in, i.e. count among: -- make of {the} number. [q]

the 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (... sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially {the} same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition. [q]

the 1724 # enalios {en-al'-ee-os}; from 1722 and 251; in the sea, i.e. marine: -- thing in {the} sea. [q]

the 1799 # enopion {en-o'-pee-on}; neuter of a compound of 1722 and a derivative of 3700; in the face of (literally or figuratively): -- before, in {the} presence (sight) of, to. [q]

the 3326 # meta {met-ah'}; a primary preposition (often used adverbially); properly, denoting accompaniment; "amid" (local or causal); modified variously according to the case (genitive case association, or accusative case succession) with which it is joined; occupying an intermediate position between 575 or 1537 and 1519 or 4314; less intimate than 1722 and less close than 4862): -- after(-ward), X that he again, against, among, X and, + follow, hence, hereafter, in, of, (up-)on, + our, X and setting, since, (un-)to, + together, when, with (+ -out). Often used in composition, in substantially {the} same relations of participation or proximity, and transfer or sequence. [q]

then 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (... sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and {then} not to indicate direction, except (elliptically) by a separate (and different)

preposition. [q]

there 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (...sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X {there}(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition. [q]

thing 1724 # enalios {en-al'-ee-os}; from 1722 and 251; in the sea, i.e. marine: -- {thing} in the sea. [q]

think 1760 # enthumeomai {en-thoo-meh'-om-ahee}; from a compound of 1722 and 2372; to be inspirited, i.e. ponder: -- {think}. [q]

through 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (...sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), {through}(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition. [q]

to 1458 # egkaleo {eng-kal-eh'-o}; from 1722 and 2564; to call in (as a debt or demand), i.e. bring to account (charge, criminate, etc.): -- accuse, call in question, implead, lay {to} the charge. [q]

to 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (...sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not {to} indicate direction, except (elliptically) by a separate (and different) preposition. [q]

to 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (...sake of), + give self wholly {to}, (here-)in(-to, -wardly), X

mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition. [q]

to 1799 # enopion {en-o'-pee-on}; neuter of a compound of 1722 and a derivative of 3700; in the face of (literally or figuratively): -- before, in the presence (sight) of, {to}. [q]

together 1794 # entulisso {en-too-lis'-so}; from 1722 and tulisso (to twist; probably akin to 1507); to entwine, i.e. wind up in: -- wrap in ({together}). [q]

together 3326 # meta {met-ah'}; a primary preposition (often used adverbially); properly, denoting accompaniment; "amid" (local or causal); modified variously according to the case (genitive case association, or accusative case succession) with which it is joined; occupying an intermediate position between 575 or 1537 and 1519 or 4314; less intimate than 1722 and less close than 4862): -- after(-ward), X that he again, against, among, X and, + follow, hence, hereafter, in, of, (up-)on, + our, X and setting, since, (un-)to, + {together}, when, with (+ -out). Often used in composition, in substantially the same relations of participation or proximity, and transfer or sequence. [q]

transfer 3326 # meta {met-ah'}; a primary preposition (often used adverbially); properly, denoting accompaniment; "amid" (local or causal); modified variously according to the case (genitive case association, or accusative case succession) with which it is joined; occupying an intermediate position between 575 or 1537 and 1519 or 4314; less intimate than 1722 and less close than 4862): -- after(-ward), X that he again, against, among, X and, + follow, hence, hereafter, in, of, (up-)on, + our, X and setting, since, (un-)to, + together, when, with (+ -out). Often used in composition, in substantially the same relations of participation or proximity, and {transfer} or sequence. [q]

tremble 1719 # emphobos {em'-fob-os}; from 1722 and 5401; in fear, i.e. alarmed: -- affrighted, afraid, {tremble}. [q]

trembled 1790 # entromos {en'-trom-os}; from 1722 and 5156; terrified: -- X quake, X {trembled}. [q]

trouble 1776 # enochleo {en-okh-leh'-o}; from 1722 and 3791; to crowd in, i.e. (figuratively) to annoy: -- {trouble}. [q]

un-)to 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (... sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), ({un-)to}(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition. [q]

un-)to 3326 # meta {met-ah'}; a primary preposition (often

used adverbially); properly, denoting accompaniment; "amid" (local or causal); modified variously according to the case (genitive case association, or accusative case succession) with which it is joined; occupying an intermediate position between 575 or 1537 and 1519 or 4314; less intimate than 1722 and less close than 4862): -- after(-ward), X that he again, against, among, X and, + follow, hence, hereafter, in, of, (up-)on, + our, X and setting, since, ({un-)to}, + together, when, with (+ - out). Often used in composition, in substantially the same relations of participation or proximity, and transfer or sequence. [ql]

under 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (...sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), {under}, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition. [ql]

under 1772 # ennomos {en'-nom-os}; from 1722 and 3551; (subjectively) legal, or (objectively) subject to: -- lawful, {under} law. [ql]

unto 1465 # egkopto {eng-kop'-to}; from 1722 and 2875; to cut into, i.e. (figuratively) impede, detain: -- hinder, be tedious {unto}. [ql]

unto 1796 # enubrizo {en-oo-brid'-zo}; from 1722 and 5195; to insult: -- do despite {unto}. [ql]

up 1684 # embaino {em-ba'-hee-no}; from 1722 and the base of 939; to walk on, i.e. embark (aboard a vessel), reach (a pool): -- come (get) into, enter (into), go ({up}) into, step in, take ship. [ql]

up 1689 # emblepo {em-blep'-o}; from 1722 and 991; to look on, i.e. (relatively) to observe fixedly, or (absolutely) to discern clearly: -- behold, gaze {up}, look upon, (could) see. [ql]

up 1714 # empretho {em-pray'-tho}; from 1722 and pretho (to blow a flame); to enkindle, i.e. set on fire: -- burn {up}. [ql]

up 1723 # enagkalizomai {en-ang-kal-id'-zom-ahee}; from 1722 and a derivative of 43; to take in one's arms, i.e. embrace: -- take {up} in arms. [ql]

up 1789 # entrepho {en-tref'-o}; from 1722 and 5142; (figuratively) to educate: -- nourish {up} in. [ql]

up-)on 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (...sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, ({up-)on}, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out),  
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(un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition. [q]

up-)on 3326 # meta {met-ah'}; a primary preposition (often used adverbially); properly, denoting accompaniment; "amid" (local or causal); modified variously according to the case (genitive case association, or accusative case succession) with which it is joined; occupying an intermediate position between 575 or 1537 and 1519 or 4314; less intimate than 1722 and less close than 4862): -- after(-ward), X that he again, against, among, X and, + follow, hence, hereafter, in, of, ({up-)on}, + our, X and setting, since, (un-)to, + together, when, with (+ - out). Often used in composition, in substantially the same relations of participation or proximity, and transfer or sequence. [q]

upon 1689 # emblepo {em-blep' -o}; from 1722 and 991; to look on, i.e. (relatively) to observe fixedly, or (absolutely) to discern clearly: -- behold, gaze up, look {upon}, (could) see. [q]

upon 1716 # emptuo {emp-too' -o}; from 1722 and 4429; to spit at or on: -- spit ({upon}). [q]

urge 1758 # enecho {en-ekh' -o}; from 1722 and 2192; to hold in or upon, i.e. ensnare; by implication, to keep a grudge: -- entangle with, have a quarrel against, {urge}. [q]

used 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (...sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often {used} in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition. [q]

used 3326 # meta {met-ah'}; a primary preposition (often used adverbially); properly, denoting accompaniment; "amid" (local or causal); modified variously according to the case (genitive case association, or accusative case succession) with which it is joined; occupying an intermediate position between 575 or 1537 and 1519 or 4314; less intimate than 1722 and less close than 4862): -- after(-ward), X that he again, against, among, X and, + follow, hence, hereafter, in, of, (up-)on, + our, X and setting, since, (un-)to, + together, when, with (+ - out). Often {used} in composition, in substantially the same relations of participation or proximity, and transfer or sequence. [q]

verbs 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (...sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out),

(un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with {verbs} of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition. [ql

wait 1747 # enedra {en-ed' -rah}; feminine from 1722 and the base of 1476; an ambush, i.e. (figuratively) murderous purpose: -- lay {wait}. See also 1749. [ql

walk 1704 # emperipateo {em-per-ee-pat-eh' -o}; from 1722 and 4043; to perambulate on a place, i.e. (figuratively) to be occupied among persons: -- {walk} in. [ql

when 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (...sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, {when}, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition. [ql

when 3326 # meta {met-ah'}; a primary preposition (often used adverbially); properly, denoting accompaniment; "amid" (local or causal); modified variously according to the case (genitive case association, or accusative case succession) with which it is joined; occupying an intermediate position between 575 or 1537 and 1519 or 4314; less intimate than 1722 and less close than 4862): -- after(-ward), X that he again, against, among, X and, + follow, hence, hereafter, in, of, (up-)on, + our, X and setting, since, (un-)to, + together, {when}, with (+ -out). Often used in composition, in substantially the same relations of participation or proximity, and transfer or sequence. [ql

where 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (...sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, {where}(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition. [ql

while 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (...sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), {while}, with(-in).

Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition. [q]

wholly 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (...sake of), + give self {wholly} to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition. [q]

with 1463 # egkomboomai {eng-kom-bo'-om-ahee}; middle voice from 1722 and komboo (to gird); to engirdle oneself (for labor), i.e. figuratively (the apron as being a badge of servitude) to wear (in token of mutual deference): -- be clothed {with}. [q]

with 1471 # egkuos {eng'-koo-os}; from 1722 and the base of 2949; swelling inside, i.e. pregnant: -- great {with} child. [q]

with 1707 # empleko {em-plek'-o}; from 1722 and 4120; to entwine, i.e. (figuratively) involve with: -- entangle (in, self {with}). [q] \*\*\*. empletho. See 1705. [q]

with 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (...sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely {with} verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition. [q]

with 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (...sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, {with} substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition. [q]

with 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by,

etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (...sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, {with}(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition. [ql

with 1746 # enduo {en-doo'-o}; from 1722 and 1416 (in the sense of sinking into a garment); to invest with clothing (literally or figuratively): -- array, clothe ({with}), endue, have (put) on. [ql \*\*\*. enegko. See 5342. [ql

with 1758 # enecho {en-ekh'-o}; from 1722 and 2192; to hold in or upon, i.e. ensnare; by implication, to keep a grudge: -- entangle {with}, have a quarrel against, urge. [ql

with 1793 # entugchano {en-toong-khan'-o}; from 1722 and 5177; to chance upon, i.e. (by implication) confer with; by extension to entreat (in favor or against): -- deal {with}, make intercession. [ql

with 3326 # meta {met-ah'}; a primary preposition (often used adverbially); properly, denoting accompaniment; "amid" (local or causal); modified variously according to the case (genitive case association, or accusative case succession) with which it is joined; occupying an intermediate position between 575 or 1537 and 1519 or 4314; less intimate than 1722 and less close than 4862): -- after(-ward), X that he again, against, among, X and, + follow, hence, hereafter, in, of, (up-)on, + our, X and setting, since, (un-)to, + together, when, {with} (+ -out). Often used in composition, in substantially the same relations of participation or proximity, and transfer or sequence. [ql

within 1787 # entos {en-tos'}; from 1722; inside (adverb or noun): -- {within}. [ql

wrap 1794 # entulisso {en-too-lis'-so}; from 1722 and tulisso (to twist; probably akin to 1507); to entwine, i.e. wind up in: - - {wrap} in (together). [ql

write 1449 # eggrapho {eng-graf'-o}; from 1722 and 1125; to "engrave", i.e. inscribe: -- {write} (in). [ql

1722. Cross Reference Study

1722.

1722 en \* after , 0516 axios , 1223 dia , 1230 di aginomai , 1534 eita , 1567 ekzeteo , {1722 en } , 1872 epakoloutheo , 1887 epaurion , 1894 epeide , 1899 epeita , 1934 epizeteo , 1938 epithumetes , 1971 epipotheo , 2517 kathexes , 2596 kata , 2614 katadioko , 3195 mello , 3326 meta , 3693 opisthen , 3694 opiso , 3753 hote , 3765 ouketi , 3779 houto , 4023 peri echo , 4137 pleroo , 4459 pos , 5225 huparcho , 5613 hos , 5615 hosautos ,

1722 en \* against , 0210 akon , 0368 anantirrhotos , 0471 antepo , 0481 antikru , 0483 antilego , 0561 apenanti , 1519 eis , 1690 embri maomai , 1693 emmainomai , 1715 emprosthen , {1722 en } , 1727 enantios , 1909 epi , 2018 epi phero , 2019

epiphoneo , 2596 kata , 2620 katakauchaomai , 2649  
 katamartureo , 2691 katastreniao , 2702 kataphero , 2713  
 katenanti , 2729 katischuo , 3326 meta , 3844 para , 4012  
 peri , 4314 pros , 5396 phluareo ,

1722 en \* among , 0575 apo , 1223 dia , 1519 eis , 1537 ek ,  
 {1722 en } , 1909 epi , 2596 kata , 3319 mesos , 3326 meta ,  
 3844 para , 4314 pros , 4315 prosabbaton , 5216 humon ,  
 5259 hupo ,

1722 en \* at , 0345 anakeimai , 0575 apo , 0630 apoluo ,  
 1159 dapanao , 1223 dia , 1368 diulizo , 1369 dichazo , 1448  
 eggizo , 1451 eggus , 1519 eis , 1537 ek , 1657 eleutheria ,  
 1715 emprosthen , {1722 en } , 1764 enistemi , 1847 exoudenoo  
 , 1848 exoutheneo , 1909 epi , 2178 ephapax , 2186 ephistemi  
 , 2527 katholou , 2579 kan , 2596 kata , 2621 katakeimai ,  
 2919 krino , 3195 mello , 3367 medeis , 3379 mepote , 3568  
 nun , 3626 oikouros , 3654 holos , 3762 oudeis , 3763  
 oudepote , 3843 pantos , 3844 para , 4012 peri , 4218 pote ,  
 4314 pros , 4412 proton , 4455 popote , 4648 skopeo , 4873  
 sunanakeimai ,

1722 en \* because , 0575 apo , 1063 gar , 1223 dia , 1360  
 dioti , 1537 ek , {1722 en } , 1893 epei , 1894 epeide ,  
 1909 epi , 2443 hina , 2530 kathoti , 3704 hopos , 3739 hos  
 , 3754 hoti , 4314 pros , 5484 charin ,

1722 en \* before , 0561 apenanti , 0575 apo , 1519 eis ,  
 1715 emprosthen , {1722 en } , 1726 enantion , 1773 ennuchon ,  
 1799 enopion , 1909 epi , 2228 e , 2596 kata , 2713  
 katenanti , 2714 katenopion , 3319 mesos , 3844 para , 3908  
 paratithemi , 3936 paristemi , 4250 prin , 4253 pro , 4254  
 proago , 4256 proaitiaomai , 4257 proakouo , 4264 probibazo ,  
 4267 proginosko , 4270 prographo , 4275 proeido , 4277  
 proepo , 4278 proenarchomai , 4280 proereo , 4281 proerchomai  
 , 4282 proetomazo , 4283 proeuaggelizomai , 4293  
 prokataggello , 4295 prokeimai , 4296 prokerusso , 4299  
 prokrioma , 4300 prokuroo , 4301 prolambano , 4302 prolego ,  
 4308 proorao , 4309 proorizo , 4310 propascho , 4313  
 proporeuomai , 4314 pros , 4315 prosabbaton , 4363 prospipto  
 , 4383 prosopon , 4384 protasso , 4386 proteron , 4401  
 procheirotoneo , 4412 proton , 4413 protos ,

1722 en \* believe , 0569 apisteo , 0571 apistos , {1722 en } ,  
 4100 pisteuo , 4102 pistis , 4103 pistos ,

1722 en \* between , {1722 en } , 3307 merizo , 3319 mesos ,  
 3326 meta , 3342 metaxu , 4314 pros ,

1722 en \* into , 1519 eis , 1531 eis poreuomai , {1722 en } ,  
 1909 epi , 2080 eso , 2596 kata , 3350 metoikesia , 5259  
 hupo ,

1722 en \* on , 0575 apo , 0991 blepo , 1519 eis , 1537 ek ,  
 1677 ellogo , 1716 emptuo , 1720 emphusao , {1722 en } ,  
 1745 endusis , 1746 enduo , 1760 enthumeomai , 1782 enteuthen  
 , 1883 epano , 1909 epi , 1911 epiballo , 1913 epibibazo ,  
 1936 epi thesis , 1941 epikalomai , 1945 epikeimai , 1949  
 epilambanomai , 1968 epipipto , 2007 epitithemi , 2510  
 kathapto , 2596 kata , 3779 houto , 3979 peze , 4012 peri ,  
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1722 2Ti 4: 16 at
1722 2Ti 4: 20 at
1722 2Ti 4: 20 at
1722 2Ti 4: 8 at
1722 Ti t 1: 3 through
1722 Ti t 1: 6 accused
1722 Heb 10: 12 on
1722 Heb 12: 2 at
1722 Heb 13: 20 through
1722 Heb 1: 3 on
1722 Heb 1: 3 on
1722 Heb 4: 11 after
1722 Heb 8: 1 on

1722 Jas 1:26 among

1722 Jas 3:13 among

1722 Jas 3:6 among

1722 Jas 4:1 among

1722 Jas 5:13 among

1722 Jas 5:14 among

1722 1Pe 1:13 at

1722 1Pe 1:2 through

1722 1Pe 1:6 through

1722 1Pe 1:7 at

1722 1Pe 2:12 among

1722 1Pe 3:22 on

1722 1Pe 4:16 on

1722 1Pe 5:1 among

1722 1Pe 5:13 at

1722 1Pe 5:2 among

1722 2Pe 1:1 through

1722 2Pe 1:2 through

1722 2Pe 1:4 through

1722 2Pe 2:1 among

1722 2Pe 2:1 among

1722 2Pe 2:18 through

1722 2Pe 2:20 through

1722 2Pe 2:3 through

1722 2Pe 2:8 among

1722 2Pe 3:1 way

1722 1Jo 2:28 at

1722 1Jo 4:9 toward

1722 3Jo 1:9 among

1722 Re 14:10 into

1722 Re 1:10 on

1722 Re 5:13 on

1722 Re 8:13 through

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## 1722. Strong's Dictionary Study

1722. en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i. e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc. : --about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (...sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition. [q]

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1722 Mt 11:11 among

1722 Mt 11:22 at

1722 Mt 11:25 at

1722 Mt 12:1 at

1722 Mt 13:49 at

1722 Mt 14:1 at

1722 Mt 16:7 among

1722 Mt 16:8 among

1722 Mt 18:1 at

1722 Mt 20:26 among

1722 Mt 20:26 among

1722 Mt 20:27 among

1722 Mt 21:38 among

1722 Mt 22:40 on

1722 Mt 23:6 at

1722 Mt 24:20 on

1722 Mt 24:41 at

1722 Mt 26:31 because

1722 Mt 26:33 because

1722 Mt 26:5 on

1722 Mt 26:5 among

1722 Mt 27:56 among

1722 Mt 28:15 among

1722 Mt 2:6 among

1722 Mt 3:9 wi thi n

1722 Mt 4:23 among

1722 Mt 7:6 under

1722 Mt 8:6 at

1722 Mt 9:21 wi thi n

1722 Mt 9:3 wi thi n

1722 Mt 9:34 through

1722 Mt 9:35 among

1722 Mr 10:43 among

1722 Mr 10: 43 among
1722 Mr 12: 39 at
1722 Mr 14: 2 on
1722 Mr 14: 27 because
1722 Mr 14: 6 on
1722 Mr 15: 40 among
1722 Mr 16: 5 on
1722 Mr 1: 15 believe
1722 Mr 1: 16 into
1722 Mr 2: 23 on
1722 Mr 2: 24 on
1722 Mr 2: 8 within
1722 Mr 5: 3 among
1722 Mr 6: 3 at
1722 Mr 6: 4 among
1722 Lu 10: 14 at
1722 Lu 10: 17 through
1722 Lu 11: 15 through
1722 Lu 11: 18 through
1722 Lu 12: 17 within
1722 Lu 12: 46 at
1722 Lu 12: 51 on
1722 Lu 13: 1 at
1722 Lu 13: 10 on
1722 Lu 13: 7 on
1722 Lu 14: 14 at
1722 Lu 14: 5 on
1722 Lu 16: 15 among
1722 Lu 16: 3 within
1722 Lu 18: 4 within
1722 Lu 19: 44 within
1722 Lu 19: 5 at
1722 Lu 1: 1 among

1722 Lu 1: 25 among

1722 Lu 1: 28 among

1722 Lu 1: 42 among

1722 Lu 1: 59 on

1722 Lu 1: 65 throughout

1722 Lu 20: 1 on

1722 Lu 20: 10 at

1722 Lu 20: 46 at

1722 Lu 22: 24 among

1722 Lu 22: 26 among

1722 Lu 23: 12 at

1722 Lu 23: 42 into

1722 Lu 23: 7 at

1722 Lu 23: 7 at

1722 Lu 24: 32 within

1722 Lu 2: 14 toward

1722 Lu 2: 44 among

1722 Lu 2: 49 about

1722 Lu 3: 8 within

1722 Lu 4: 16 on

1722 Lu 4: 18 at

1722 Lu 4: 31 on

1722 Lu 5: 16 into

1722 Lu 5: 17 on

1722 Lu 6: 1 on

1722 Lu 6: 2 on

1722 Lu 6: 6 on

1722 Lu 6: 7 on

1722 Lu 7: 16 among

1722 Lu 7: 17 throughout

1722 Lu 7: 17 throughout

1722 Lu 7: 28 among

1722 Lu 7: 39 within

1722 Lu 7: 49 wi thi n

1722 Lu 8: 15 on

1722 Lu 8: 22 on

1722 Lu 8: 32 on

1722 Lu 8: 43 havi ng

1722 Lu 9: 31 at

1722 Lu 9: 37 on

1722 Lu 9: 46 among

1722 Lu 9: 48 among

1722 Joh 10: 19 among

1722 Joh 10: 22 at

1722 Joh 11: 24 at

1722 Joh 11: 54 among

1722 Joh 12: 20 at

1722 Joh 13: 23 on

1722 Joh 14: 20 at

1722 Joh 15: 24 among

1722 Joh 16: 26 at

1722 Joh 17: 11 through

1722 Joh 17: 17 through

1722 Joh 17: 19 through

1722 Joh 18: 39 at

1722 Joh 19: 31 on

1722 Joh 1: 14 among

1722 Joh 20: 31 through

1722 Joh 21: 20 at

1722 Joh 2: 23 at

1722 Joh 3: 35 into

1722 Joh 4: 21 at

1722 Joh 4: 45 at

1722 Joh 4: 45 at

1722 Joh 4: 46 at

1722 Joh 4: 53 at

1722 Joh 5: 16 on
1722 Joh 5: 2 at
1722 Joh 5: 4 into
1722 Joh 5: 9 on
1722 Joh 6: 39 at
1722 Joh 7: 11 at
1722 Joh 7: 12 among
1722 Joh 7: 22 on
1722 Joh 7: 23 on
1722 Joh 7: 23 on
1722 Joh 7: 43 among
1722 Joh 9: 16 among
1722 Ac 11: 15 at
1722 Ac 12: 18 among
1722 Ac 13: 1 at
1722 Ac 13: 26 among
1722 Ac 13: 27 at
1722 Ac 13: 5 at
1722 Ac 14: 8 at
1722 Ac 15: 12 among
1722 Ac 15: 22 among
1722 Ac 15: 7 among
1722 Ac 16: 2 at
1722 Ac 16: 4 at
1722 Ac 17: 13 at
1722 Ac 17: 16 at
1722 Ac 17: 34 among
1722 Ac 18: 11 among
1722 Ac 19: 1 at
1722 Ac 1: 6 at
1722 Ac 20: 15 at
1722 Ac 20: 25 among
1722 Ac 20: 28 over

1722 Ac 20: 32 among

1722 Ac 20: 5 at

1722 Ac 21: 11 at

1722 Ac 21: 19 among

1722 Ac 21: 34 among

1722 Ac 24: 21 among

1722 Ac 25: 24 at

1722 Ac 25: 4 at

1722 Ac 25: 5 among

1722 Ac 25: 6 among

1722 Ac 26: 18 among

1722 Ac 26: 4 at

1722 Ac 26: 4 among

1722 Ac 28: 29 among

1722 Ac 2: 5 at

1722 Ac 4: 12 among

1722 Ac 4: 2 through

1722 Ac 4: 34 among

1722 Ac 5: 12 among

1722 Ac 5: 27 before

1722 Ac 6: 8 among

1722 Ac 7: 13 at

1722 Ac 7: 29 at

1722 Ac 7: 45 into

1722 Ac 8: 1 at

1722 Ac 8: 1 at

1722 Ac 8: 14 at

1722 Ac 9: 10 at

1722 Ac 9: 13 at

1722 Ac 9: 19 at

1722 Ac 9: 22 at

1722 Ac 9: 27 at

1722 Ac 9: 28 at

1722 Ac 9:36 at

1722 Ro 11:17 among

1722 Ro 11:5 at

1722 Ro 12:3 among

1722 Ro 12:7 on

1722 Ro 12:7 on

1722 Ro 12:8 on

1722 Ro 13:9 namely

1722 Ro 15:13 through

1722 Ro 15:17 through

1722 Ro 15:19 through

1722 Ro 15:26 at

1722 Ro 15:5 toward

1722 Ro 15:9 among

1722 Ro 16:1 at

1722 Ro 16:7 among

1722 Ro 1:13 among

1722 Ro 1:13 among

1722 Ro 1:15 at

1722 Ro 1:23 into

1722 Ro 1:24 through

1722 Ro 1:24 between

1722 Ro 1:25 into

1722 Ro 1:5 among

1722 Ro 1:6 among

1722 Ro 1:8 throughout

1722 Ro 2:24 among

1722 Ro 2:5 against

1722 Ro 3:19 under

1722 Ro 3:25 through

1722 Ro 3:26 at

1722 Ro 3:7 through

1722 Ro 6:11 through

1722 Ro 6: 23 through

1722 Ro 8: 23 within

1722 Ro 8: 29 among

1722 Ro 8: 34 at

1722 Ro 9: 17 throughout

1722 1Co 11: 18 among

1722 1Co 11: 19 among

1722 1Co 11: 19 among

1722 1Co 11: 30 among

1722 1Co 11: 34 at

1722 1Co 14: 35 at

1722 1Co 15: 12 among

1722 1Co 15: 23 at

1722 1Co 15: 32 at

1722 1Co 15: 52 at

1722 1Co 16: 8 at

1722 1Co 1: 10 among

1722 1Co 1: 11 among

1722 1Co 1: 2 at

1722 1Co 2: 2 among

1722 1Co 2: 6 among

1722 1Co 3: 18 among

1722 1Co 3: 3 among

1722 1Co 5: 1 among

1722 1Co 5: 1 among

1722 1Co 6: 5 among

1722 1Co 6: 7 among

1722 2Co 10: 1 among

1722 2Co 11: 26 among

1722 2Co 11: 3 through

1722 2Co 12: 12 among

1722 2Co 1: 1 at

1722 2Co 1: 19 among

1722 2Co 4:8 on
1722 2Co 5:6 at
1722 2Co 7:5 on
1722 2Co 8:1 on
1722 2Co 8:14 at
1722 2Co 8:16 into
1722 Ga 1:16 among
1722 Ga 1:6 into
1722 Ga 2:2 among
1722 Ga 3:1 among
1722 Ga 3:14 through
1722 Ga 3:5 among
1722 Ga 5:10 through
1722 Eph 1:1 at
1722 Eph 1:20 at
1722 Eph 2:12 at
1722 Eph 2:22 through
1722 Eph 2:3 among
1722 Eph 2:7 through
1722 Eph 3:13 at
1722 Eph 3:8 among
1722 Eph 4:32 sake
1722 Eph 5:3 among
1722 Php 1:1 at
1722 Php 2:10 at
1722 Php 2:15 among
1722 Php 4:13 through
1722 Php 4:7 through
1722 Col 1:2 at
1722 Col 1:27 among
1722 Col 2:1 at
1722 Col 3:1 on
1722 1Th 1:5 among

1722 1Th 2: 19 at
1722 1Th 2: 2 at
1722 1Th 2: 5 used
1722 1Th 3: 1 at
1722 1Th 3: 13 at
1722 1Th 5: 12 among
1722 1Th 5: 13 at
1722 1Th 5: 13 among
1722 2Th 2: 13 through
1722 2Th 2: 16 through
1722 2Th 3: 11 among
1722 2Th 3: 7 among
1722 1Ti 1: 3 at
1722 1Ti 3: 16 into
1722 1Ti 4: 15 wholly
1722 2Ti 1: 18 at
1722 2Ti 3: 11 at
1722 2Ti 3: 11 at
1722 2Ti 3: 11 at
1722 2Ti 4: 13 at
1722 2Ti 4: 16 at
1722 2Ti 4: 20 at
1722 2Ti 4: 20 at
1722 2Ti 4: 8 at
1722 Ti t 1: 3 through
1722 Ti t 1: 6 accused
1722 Heb 10: 12 on
1722 Heb 12: 2 at
1722 Heb 13: 20 through
1722 Heb 1: 3 on
1722 Heb 1: 3 on
1722 Heb 4: 11 after
1722 Heb 8: 1 on

1722 Jas 1:26 among

1722 Jas 3:13 among

1722 Jas 3:6 among

1722 Jas 4:1 among

1722 Jas 5:13 among

1722 Jas 5:14 among

1722 1Pe 1:13 at

1722 1Pe 1:2 through

1722 1Pe 1:6 through

1722 1Pe 1:7 at

1722 1Pe 2:12 among

1722 1Pe 3:22 on

1722 1Pe 4:16 on

1722 1Pe 5:1 among

1722 1Pe 5:13 at

1722 1Pe 5:2 among

1722 2Pe 1:1 through

1722 2Pe 1:2 through

1722 2Pe 1:4 through

1722 2Pe 2:1 among

1722 2Pe 2:1 among

1722 2Pe 2:18 through

1722 2Pe 2:20 through

1722 2Pe 2:3 through

1722 2Pe 2:8 among

1722 2Pe 3:1 way

1722 1Jo 2:28 at

1722 1Jo 4:9 toward

1722 3Jo 1:9 among

1722 Re 14:10 into

1722 Re 1:10 on

1722 Re 5:13 on

1722 Re 8:13 through

1722. Strong's Dictionary Study

1722. en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc. : --about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (...sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition. [q]

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1722 -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (...sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in).

## 1722 Interlinear Index Study

1722 MAT 002 006 And thou Bethlehem <0965 -Bethleem -> , [ in ] the land <1093 -ge -> of Juda <2455 -Ioudas -> , art <1488 -ei -> not the least <1646 -elachistos -> among <{1722} -en -> the princes <2232 -hegemon -> of Juda <2455 -Ioudas -> : for out of thee shall come <1831 -exerchomai -> a Governor <2233 -hegeomai -> , that shall rule <4165 -poimaino -> my people <2992 -laos -> Israel <2474 -Israel -> .

1722 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> .

1722 MAT 004 023 . And Jesus <2424 -Iesous -> went <4013 -periago -> about <4013 -periago -> all <3650 -holos -> Galilee <1056 -Galilaiia -> , teaching <1321 -didasko -> in their synagogues <4864 -sunagoge -> , and preaching <2784 -kerusso -> the gospel <2098 -euaggelion -> of the kingdom <0932 -basileia -> , and healing <2323 -therapeuo -> all <3956 -pas -> manner of sickness <3554 -nosos -> and all <3956 -pas -> manner of disease <3119 -malakia -> among <{1722} -en -> the people <2992 -laos -> .

1722 MAT 007 006 Give <1325 -didomi -> not that which <3588 -ho -> is holy <0040 -hagios -> unto the dogs <2965 -kuon -> , neither <3366 -mede -> cast <0906 -ballo -> ye your <5216 -humon -> pearls <3135 -margarites -> before <1715 -emprosthen -> swine

<5519 -choiros -> , lest <3379 -mepote -> they trample <2662 -katapateo -> them under <{1722} -en -> their feet <4228 -pous -> , and turn <4762 -strepho -> again <4762 -strepho -> and rend <4486 -rhegnumi -> you .

1722 MAT 008 006 And saying <3004 -lego -> , Lord <2962 -kuriros -> , my servant <3816 -pais -> lieth <0906 -ballo -> at <{1722} -en -> home <3614 -oikia -> sick <3885 -paralutikos -> of the palsy <3885 -paralutikos -> , grievously <1171 -deinos -> tormented <0928 -basanizo -> .

1722 MAT 009 003 And , behold <2400 -idou -> , certain <5100 -tis -> of the scribes <1122 -grammateus -> said <4483 -rheo -> within <{1722} -en -> themselves <1438 -heautou -> , This <3778 -houtos -> [ man ] blasphemeth <0987 -blasphemeo -> .

1722 MAT 009 021 For she said <3004 -lego -> within <{1722} -en -> herself <1438 -heautou -> , If <1437 -ean -> I may but touch <0680 -haptomai -> his garment <2440 -himation -> , I shall be whole <4982 -sozo -> .

1722 MAT 009 034 But the Pharisees <5330 -Pharisaios -> said <3004 -lego -> , He casteth <1544 -ekballo -> out devils <1140 -daimonion -> through <{1722} -en -> the prince <0758 -archon -> of the devils <1140 -daimonion -> .

1722 MAT 009 035 . And Jesus <2424 -Iesous -> went <4013 -periago -> about <4013 -periago -> all <3956 -pas -> the cities <4172 -polis -> and villages <2968 -kome -> , teaching <1321 -didasko -> in their synagogues <4864 -sunagoge -> , and preaching <2784 -kerusso -> the gospel <2098 -euaggelion -> of the kingdom <0932 -basileia -> , and healing <2323 -therapeuo -> every <3956 -pas -> sickness <3554 -nosos -> and every <3956 -pas -> disease <3119 -malakia -> among <{1722} -en -> the people <2992 -laos -> .

1722 MAT 011 011 Verily <0281 -amen -> I say <3004 -lego -> unto you , Among <{1722} -en -> them that are born <1084 -gennetos -> of women <1135 -gune -> there hath not risen <1453 -egeiro -> a greater <3187 -meizon -> than John <2491 -Ioannes -> the Baptist <0910 -Baptistes -> : notwithstanding he that is least <3398 -mikros -> in the kingdom <0932 -basileia -> of heaven <3772 -ouranos -> is greater <3187 -meizon -> than he .

1722 MAT 011 022 But I say <3004 -lego -> unto you , It shall be more <0414 -anektoteros -> tolerable <0414 -anektoteros -> for Tyre <5184 -Turos -> and Sidon <4605 -Sidon -> at <{1722} -en -> the day <2250 -hemera -> of judgment <2920 -krisis -> , than <2228 -e -> for you .

1722 MAT 011 025 . At <{1722} -en -> that time <2540 -kairos -> Jesus <2424 -Iesous -> answered <0611 -apokri nomai -> and said <2036 -epo -> , I thank <1843 -exomologeo -> thee , O Father <3962 -pater -> , Lord <2962 -kuriros -> of heaven <3772 -ouranos -> and earth <1093 -ge -> , because <3754 -hoti -> thou hast hid <0613 -apokrupto -> these <5023 -tauta -> things from the wise <4680 -sophos -> and prudent <4908 -sunetos -> , and hast revealed <0601 -apokalupto -> them unto babes <3516 -nepios -> .

1722 MAT 012 001 . At <{1722} -en -> that time <2540 -kairos -> Jesus <2424 -Iesous -> went <4198 -poreuomai -> on the sabbath <4521 -sabbaton -> day through <1223 -dia -> the corn <4702 -sporimos -> ; and his disciples <3101 -mathetes -> were an hungred <3983 -peinao -> , and began <0756 -archomai -> to pluck <5089 -tillo -> the ears <4719 -stachus -> of corn <4719 -

stachus -> , and to eat <2068 -esthio -> .

1722 MAT 013 049 So <3779 -houto -> shall it be at <{1722} -en -> the end <4930 -sunteleia -> of the world <0165 -aion -> : the angels <0032 -aggelos -> shall come <1831 -exerchomai -> forth <3318 -Mesopotamia -> , and sever <0873 -aphorizo -> the wicked <4190 -poneros -> from among <3319 -mesos -> the just <1342 -dikaios -> ,

1722 MAT 014 001 . At <{1722} -en -> that time <2540 -kairos -> Herod <2264 -Herodes -> the tetrarch <5076 -tetrarches -> heard <0191 -akouo -> of the fame <0189 -akoe -> of Jesus <2424 -Iesous -> ,

1722 MAT 016 007 And they reasoned <1260 -dialogizomai -> among <{1722} -en -> themselves <1438 -heautou -> , saying <3004 -lego -> , [ It is ] because <3754 -hoti -> we have taken <2983 -lambano -> no <3756 -ou -> bread <0740 -artos -> .

1722 MAT 016 008 [ Which ] when Jesus <2424 -Iesous -> perceived <1097 -ginosko -> , he said <2036 -epo -> unto them , O ye of little <3640 -oligopistos -> faith <3640 -oligopistos -> , why <5101 -tis -> reason <1260 -dialogizomai -> ye among <{1722} -en -> yourselves <1438 -heautou -> , because <3754 -hoti -> ye have brought <2983 -lambano -> no <3756 -ou -> bread <0740 -artos -> ?

1722 MAT 018 001 . At <{1722} -en -> the same <1565 -ekeinos -> time <5610 -hora -> came <4334 -proserchomai -> the disciples <3101 -mathetes -> unto Jesus <2424 -Iesous -> , saying <3004 -lego -> , Who <5101 -tis -> is the greatest <3187 -meizon -> in the kingdom <0932 -basileia -> of heaven <3772 -ouranos -> ?

1722 MAT 020 026 But it shall not be so <3779 -houto -> among <1722 -en -> you : but whosoever <1437 -ean -> will <2309 -thelo -> be great <3173 -megas -> among <{1722} -en -> you , let him be your <5216 -humon -> minister <1249 -diakonos -> ;

1722 MAT 020 026 But it shall not be so <3779 -houto -> among <{1722} -en -> you : but whosoever <1437 -ean -> will <2309 -thelo -> be great <3173 -megas -> among <1722 -en -> you , let him be your <5216 -humon -> minister <1249 -diakonos -> ;

1722 MAT 020 027 And whosoever <1437 -ean -> will <2309 -thelo -> be chief <4413 -protos -> among <{1722} -en -> you , let him be your <5216 -humon -> servant <1401 -doulos -> :

1722 MAT 021 038 But when the husbandmen <1092 -georgos -> saw <1492 -eido -> the son <5207 -huios -> , they said <2036 -epo -> among <{1722} -en -> themselves <1438 -heautou -> , This <3778 -houtos -> is the heir <2818 -kleronomos -> ; come <1205 -deute -> , let us kill <0615 -apokteino -> him , and let us seize <2722 -katecho -> on his inheritance <2817 -kleronomia -> .

1722 MAT 022 040 On <{1722} -en -> these <5025 -tautais -> two <1417 -duo -> commandments <1785 -entole -> hang <2910 -kremannumi -> all <3650 -holos -> the law <3551 -nomos -> and the prophets <4396 -prophetes -> .

1722 MAT 023 006 And love <5368 -phileo -> the uppermost <4411 -protoklisia -> rooms <4411 -protoklisia -> at <{1722} -en -> feasts <1173 -deipnon -> , and the chief <4410 -protokathedria -> seats <4410 -protokathedria -> in the synagogues <4864 -sunagoge -> ,

1722 MAT 024 020 But pray <4336 -proseuchomai -> ye that your

<5216 -humon -> flight <5437 -phuge -> be not in the winter  
<5494 -cheimon -> , neither <3366 -mede -> on <{1722} -en ->  
the sabbath <4521 -sabbaton -> day :

1722 MAT 024 041 Two <1417 -duo -> [ women shall be ]  
grinding <0229 -aletho -> at <{1722} -en -> the mill <3459 -  
mulon -> ; the one <1520 -heis -> shall be taken <3880 -  
paralambano -> , and the other <1520 -heis -> left <0863 -  
aphiemi -> .

1722 MAT 026 005 But they said <3004 -lego -> , Not on <1722 -  
en -> the feast <1859 -heorte -> [ day ] , lest <3361 -me ->  
there be an uproar <2351 -thorubos -> among <{1722} -en -> the  
people <2992 -laos -> .

1722 MAT 026 005 But they said <3004 -lego -> , Not on <{1722}  
-en -> the feast <1859 -heorte -> [ day ] , lest <3361 -me ->  
there be an uproar <2351 -thorubos -> among <1722 -en -> the  
people <2992 -laos -> .

1722 MAT 026 031 . Then <5119 -tote -> saith <3004 -lego ->  
Jesus <2424 -Iesous -> unto them , All <3956 -pas -> ye shall  
be offended <4624 -skandalizo -> because <{1722} -en -> of me  
this <5026 -taute -> night <3571 -nux -> : for it is written  
<1125 -grapho -> , I will smite <3960 -patasso -> the shepherd  
<4166 -poimen -> , and the sheep <4263 -probaton -> of the  
flock <4167 -poimne -> shall be scattered <1287 -diaskorpi zo ->  
abroad <1287 -di askorpi zo -> .

1722 MAT 026 033 Peter <4074 -Petros -> answered <0611 -  
apokrinomai -> and said <2036 -epo -> unto him , Though <1499 -  
ei kai -> all <3956 -pas -> [ men ] shall be offended <4624 -  
skandalizo -> because <{1722} -en -> of thee , [ yet ] will I  
never <3763 -oudepote -> be offended <4624 -skandalizo -> .

1722 MAT 027 056 Among <{1722} -en -> which <3739 -hos -> was  
Mary <3137 -Maria -> Magdalene <3094 -Magdalene -> , and Mary  
<3137 -Maria -> the mother <3384 -meter -> of James <2385 -  
Iakobos -> and Joses <2500 -Ioses -> , and the mother <3384 -  
meter -> of Zebedees <2199 -Zebedaios -> children <5207 -huios -  
> .

1722 MAT 028 015 So <1161 -de -> they took <2983 -Iambano ->  
the money <0694 -argurion -> , and did <4160 -poieo -> as they  
were taught <1321 -didasko -> : and this <3778 -houtos ->  
saying <3056 -logos -> is commonly <1310 -diaphemizo -> reported  
<1310 -diaphemizo -> among <{1722} -en -> the Jews <2453 -  
Ioudaios -> until <3360 -mechri -> this <4594 -semeron -> day  
<4594 -semeron -> .

1722 MAR 001 015 And saying <3004 -lego -> , The time <2540 -  
kairos -> is fulfilled <4137 -pleroo -> , and the kingdom <0932  
-basileia -> of God <2316 -theos -> is at <1448 -eggizo -> hand  
<1448 -eggizo -> : repent <3340 -metanoeo -> ye , and believe  
<{1722} -en -> the gospel <2098 -euaggelion -> .

1722 MAR 001 016 Now as he walked <4043 -peripateo -> by the  
sea <2281 -thalassa -> of Galilee <1056 -Galilaiia -> , he saw  
<1492 -eido -> Simon <4613 -Simon -> and Andrew <0406 -Andreas -  
> his brother <0080 -adephos -> casting <0906 -ballo -> a net  
<0293 -amphiblestron -> into <{1722} -en -> the sea <2281 -  
thalassa -> : for they were fishers <0231 -halieus -> .

1722 MAR 002 008 And immediately <2112 -eutheos -> when Jesus  
<2424 -Iesous -> perceived <1921 -epiginosko -> in his spirit  
<4151 -pneuma -> that they so <3779 -houto -> reasoned <1260 -  
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dialogizomai -> within <{1722} -en -> themselves <1438 -heautou -> , he said <2036 -epo -> unto them , Why <5101 -tis -> reason <1260 -dialogizomai -> ye these <5023 -tauta -> things in your <5216 -humon -> hearts <2588 -kardia -> ?

1722 MAR 002 023 And it came <1096 -ginomai -> to pass , that he went <3899 -parapoeruomai -> through <1223 -dia -> the corn <4702 -sporimos -> fields on <{1722} -en -> the sabbath <4521 -sabbaton -> day ; and his disciples <3101 -mathetes -> began <0756 -archomai -> , as they went <4160 -poieo -> , to pluck <5089 -tillo -> the ears <4719 -stachus -> of corn <4719 -stachus -> .

1722 MAR 002 024 And the Pharisees <5330 -Pharisaios -> said <3004 -lego -> unto him , Behold <2396 -ide -> , why <5101 -tis -> do <4160 -poieo -> they on <{1722} -en -> the sabbath <4521 -sabbaton -> day that which <3739 -hos -> is not lawful <1832 -exesti -> ?

1722 MAR 005 003 Who <3739 -hos -> had <2192 -echo -> [ his ] dwelling <2731 -katoikesis -> among <{1722} -en -> the tombs <3419 -mnemeion -> ; and no <3762 -oudeis -> man <3762 -oudeis -> could <1410 -dunamai -> bind <1210 -deo -> him , no <3777 -oute -> , not with chains <0254 -halusis -> :

1722 MAR 006 003 Is not this <3778 -houtos -> the carpenter <5045 -tekton -> , the son <5207 -huios -> of Mary <3137 -Maria -> , the brother <0080 -adephos -> of James <2385 -Iakobos -> , and Joses <2500 -loses -> , and of Juda <2455 -Ioudas -> , and Simon <4613 -Simon -> ? and are not his sisters <0079 -adelphai -> here <5602 -hode -> with us ? And they were offended <4624 -skandalizo -> at <{1722} -en -> him .

1722 MAR 006 004 But Jesus <2424 -Iesous -> said <3004 -lego -> unto them , A prophet <4396 -prophetes -> is not without <0820 -atimos -> honour <0820 -atimos -> , but in his own country <3968 -patris -> , and among <{1722} -en -> his own kin <4773 -suggenes -> , and in his own house <3614 -oikia -> .

1722 MAR 010 043 But so <3779 -houto -> shall it not be among <1722 -en -> you : but whosoever <1437 -ean -> will <2309 -thelo -> be great <3173 -megas -> among <{1722} -en -> you , shall be your <5216 -humon -> minister <1249 -diakonos -> :

1722 MAR 010 043 But so <3779 -houto -> shall it not be among <{1722} -en -> you : but whosoever <1437 -ean -> will <2309 -thelo -> be great <3173 -megas -> among <1722 -en -> you , shall be your <5216 -humon -> minister <1249 -diakonos -> :

1722 MAR 012 039 And the chief <4410 -protokathedria -> seats <4410 -protokathedria -> in the synagogues <4864 -sunagoge -> , and the uppermost <4411 -protoklisia -> rooms <4411 -protoklisia -> at <{1722} -en -> feasts <1173 -deipnon -> :

1722 MAR 014 002 But they said <3004 -lego -> , Not on <{1722} -en -> the feast <1859 -heorte -> [ day ] , lest <3379 -mepote -> there be an uproar <2351 -thorubos -> of the people <2992 -laos -> .

1722 MAR 014 006 And Jesus <2424 -Iesous -> said <2036 -epo -> , Let <0863 -aphiemi -> her alone <0863 -aphiemi -> ; why <5101 -tis -> trouble <3930 -parecho -> ye her ? she hath wrought <2038 -ergazomai -> a good <2570 -kalos -> work <2041 -ergon -> on <{1722} -en -> me .

1722 MAR 014 027 And Jesus <2424 -Iesous -> saith <3004 -lego ->

> unto them , All <3956 -pas -> ye shall be offended <4624 -skandalizo -> because <{1722} -en -> of me this <5026 -taute -> night <3571 -nux -> : for it is written <1125 -grapho -> , I will smite <3960 -patasso -> the shepherd <4166 -poimen -> , and the sheep <4263 -probaton -> shall be scattered <1287 -diaskorpizo -> .

1722 MAR 015 040 There were also <2532 -kai -> women <1135 -gune -> looking <2334 -theoreo -> on afar <3113 -makrothen -> off <0575 -apo -> : among <{1722} -en -> whom <3739 -hos -> was Mary <3137 -Maria -> Magdalene <3094 -Magdalene -> , and Mary <3137 -Maria -> the mother <3384 -meter -> of James <2385 -Iakobos -> the less <3398 -mikros -> and of Joses <2500 -Ioses -> , and Salome <4539 -Salome -> ;

1722 MAR 016 005 And entering <1525 -eiserchomai -> into <1519 -eis -> the sepulchre <3419 -mnemeion -> , they saw <1492 -eido -> a young <3495 -neaniskos -> man <3495 -neaniskos -> sitting <2521 -kathemai -> on <{1722} -en -> the right <1188 -dexios -> side <1188 -dexios -> , clothed <4016 -periballo -> in a long white <3022 -leukos -> garment <4749 -stole -> ; and they were affrighted <1568 -ekthambeo -> .

1722 LUK 001 001 . Forasmuch 1895 -epeideper - as many 4183 -polus - have taken 2021 -epicheireo - in hand 2021 -epicheireo - to set 0392 -anatassomai - forth LUK 0392 -anatassomai - in order 1299 -diatasso - a declaration 1335 -diegesis - of those 3588 -ho - things 4229 -pragma - which are most surely 4135 -plerophoreo - believed 4135 -plerophoreo - among {1722} -en - us ,

1722 LUK 001 025 Thus 3779 -houto - hath the Lord 2962 -kuriος - dealt 4160 -poieo - with me in the days 2250 -hemera - wherein 3739 -hos - he looked 1896 -epeidon - on 1896 -epeidon - [ me ] , to take 0851 -aphaireo - away LUK 0851 -aphaireo - my reproach 3681 -oneidos - among {1722} -en - men LUK 0444 -anthropos - .

1722 LUK 001 028 And the angel LUK 0032 -aggelos - came 1525 -eiserchomai - in unto her , and said 2036 -epo - , Hail 5463 -chairō - , [ thou that art ] highly favoured 5487 -charitō - , the Lord 2962 -kuriος - [ is ] with thee : blessed 2127 -eulogeo - [ art ] thou among {1722} -en - women 1135 -gune - .

1722 LUK 001 042 And she spake LUK 0400 -anaphoneo - out with a loud 3173 -megas - voice 5456 -phone - , and said 2036 -epo - , Blessed 2127 -eulogeo - [ art ] thou among {1722} -en - women 1135 -gune - , and blessed 2127 -eulogeo - [ is ] the fruit 2590 -karpos - of thy womb 2836 -koilia - .

1722 LUK 001 059 And it came 1096 -ginomai - to pass , that on {1722} -en - the eighth 3590 -ogdoos - day 2250 -hemera - they came 2064 -erchomai - to circumcise 4059 -peritemno - the child 3813 -paidion - ; and they called 2564 -kaleo - him Zacharias 2197 -Zacharias - , after 1909 -epi - the name 3686 -onoma - of his father 3962 -pater - .

1722 LUK 001 065 And fear 5401 -phobos - came 1096 -ginomai - on 1909 -epi - all 3956 -pas - that dwelt 4039 -perioikeo - round 4039 -perioikeo - about 4037 -perimeno - them : and all 3956 -pas - these 5023 -tauta - sayings 4487 -rhema - were noised 1255 -dialaleo - abroad 1255 -dialaleo - throughout {1722} -en - all 3650 -holos - the hill 3714 -oreinos - country of Judaea 2449 -Ioudaia - .

1722 LUK 002 014 Glory 1391 -doxa - to God 2316 -theos - in  
the highest 5310 -hupsistos - , and on 1909 -epi - earth  
1093 -ge - peace 1515 -eirene - , good 2107 -eudokia - will  
2107 -eudokia - toward {1722} -en - men LUK 0444 -anthropos -

1722 LUK 002 044 But they , supposing 3543 -nomizo - him to  
have been 1511 -einai - in the company 4923 -sunodia - ,  
went 2064 -erchomai - a day s 2250 -hemera - journey 3598 -  
hodos - ; and they sought LUK 0327 -anazeteo - him among  
{1722} -en - [ their ] kinsfolk 4773 -suggenes - and  
acquaintance 1110 -gnostos - .

1722 LUK 002 049 And he said 2036 -epo - unto them , How  
5101 -tis - is it that ye sought 2212 -zeteo - me ? wist  
1492 -eido - ye not that I must 1163 -dei - be about {1722} -  
en - my Father s 3962 -pater - business ?

1722 LUK 003 008 Bring 4160 -poieo - forth 4160 -poieo -  
therefore 3767 -oun - fruits 2590 -karpos - worthy LUK 0514 -  
axios - of repentance 3341 -metanoia - , and begin LUK 0756 -  
archomai - not to say 3004 -lego - within {1722} -en -  
yourselves 1438 -heautou - , We have 2192 -echo - Abraham  
LUK 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 .

1722 LUK 004 016 And he came 2064 -erchomai - to Nazareth  
3478 -Nazareth - , where 3757 -hou - he had been brought  
5142 -trepheo - up : and , as his custom 1486 -etho - was ,  
he went 1525 -eiserchomai - into 1519 -eis - the synagogue  
4864 -sunagoge - on {1722} -en - the sabbath 4521 -sabbaton -  
day 2250 -hemera - , and stood LUK 0450 -anistemi - up for  
to read 0314 -anaginosko - .

1722 LUK 004 018 The Spirit 4151 -pneuma - of the Lord 2962 -  
kuriος - [ is ] upon me , because 1752 -heneka - he hath  
anointed 5548 -chrio - me to preach 2097 -euaggelizo - the  
gospel 2097 -euaggelizo - to the poor 4434 -ptochos - ; he  
hath sent LUK 0649 -apostello - me to heal 2390 -iaomai - the  
brokenhearted 2588 -kardia - , to preach 2784 -kerusso -  
deliverance LUK 0859 -aphesis - to the captives 0164 -  
aichmalotos - , and recovering LUK 0309 -anablepsis - of  
sight 0309 -anablepsis - to the blind 5185 -tuphlos - , to  
set 0649 -apostello - at {1722} -en - liberty LUK 0859 -  
aphesis - them that are bruised 2352 -thrauo - ,

1722 LUK 004 031 . And came 2718 -katerchomai - down 2718 -  
katerchomai - to Capernaum 2584 -Kapernaoum - , a city 4172 -  
polis - of Galilee 1056 -Galilaia - , and taught 1321 -  
didasko - them on {1722} -en - the sabbath 4521 -sabbaton -  
days .

1722 LUK 005 016 And he withdrew 5298 -hupochoreo - himsel f  
into {1722} -en - the wilderness 2048 -eremos - , and  
prayed 4336 -proseuchomai - .

1722 LUK 005 017 . And it came 1096 -ginomai - to pass on  
{1722} -en - a certain 1520 -heis - day 2250 -hemera - , as  
he was teaching 1321 -didasko - , that there were Pharisees  
5330 -Pharisaios - and doctors 3547 -nomodidaskalos - of the  
law 3547 -nomodidaskalos - sitting 2521 -kathemai - by ,  
which 3739 -hos - were come 2064 -erchomai - out of every  
3956 -pas - town 2968 -kome - of Galilee 1056 -Galilaia - ,  
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and Judaea 2449 -Ioudaia - , and Jerusalem 2419 - Hierousalem - : and the power 1411 -dunamis - of the Lord 2962 -kurios - was [ present ] to heal 2390 -iaomai - them .

1722 LUK 006 001 . And it came 1096 -ginomai - to pass on {1722} -en - the second 1207 -deuteroprotos - sabbath 4521 -sabbaton - after 1207 -deuteroprotos - the first 1207 -deuteroprotos - , that he went 1279 -diaporeuomai - through 1223 -dia - the corn 4702 -sporimos - fields ; and his disciples 3101 -mathetes - plucked 5089 -tillo - the ears 4719 -stachus - of corn 4719 -stachus - , and did eat 2068 -esthio - , rubbing 5597 -psocho - [ them ] in [ their ] hands 5495 -cheir - .

1722 LUK 006 002 And certain 5100 -tis - of the Pharisees 5330 -Pharisaios - said 2036 -epo - unto them , Why 5101 -tis - do 4160 -poieo - ye that which 3739 -hos - is not lawful 1832 -exesti - to do 4160 -poieo - on {1722} -en - the sabbath 4521 -sabbaton - days ?

1722 LUK 006 006 And it came 1096 -ginomai - to pass also 2532 -kai - on {1722} -en - another 2087 -heteros - sabbath 4521 -sabbaton - , that he entered 1525 -eiserchomai - into 1519 -eis - the synagogue 4864 -sunagoge - and taught 1321 -didasko - ; and there 1563 -ekei - was a man 0444 -anthropos - whose LUK 0846 -autos - right 1188 -dexios - hand 5495 -cheir - was withered 3584 -xeros - .

1722 LUK 006 007 And the scribes 1122 -grammateus - and Pharisees 5330 -Pharisaios - watched 3906 -paratereo - him , whether 1487 -ei - he would heal 2323 -therapeuo - on {1722} -en - the sabbath 4521 -sabbaton - day ; that they might find 2147 -heurisko - an accusation 2724 -kategoria - against him .

1722 LUK 007 016 And there came 2983 -Iambano - a fear 5401 -phobos - on all 0537 -hapas - : and they glorified 1392 -doxazo - God 2316 -theos - , saying 3004 -lego - , That a great 3173 -megas - prophet 4396 -prophetes - is risen 1453 -egeiro - up among {1722} -en - us ; and , That God 2316 -theos - hath visited 1980 -episkeptomai - his people 2992 -laos - .

1722 LUK 007 017 And this 3778 -houtos - rumour 3056 -logos - of him went 1831 -exerchomai - forth 1831 -exerchomai - throughout 1722 -en - all 3650 -holos - Judaea 2449 -Ioudaia - , and throughout {1722} -en - all 3956 -pas - the region 4066 -perichoros - round 4066 -perichoros - about 4066 -perichoros - .

1722 LUK 007 017 And this 3778 -houtos - rumour 3056 -logos - of him went 1831 -exerchomai - forth 1831 -exerchomai - throughout {1722} -en - all 3650 -holos - Judaea 2449 -Ioudaia - , and throughout 1722 -en - all 3956 -pas - the region 4066 -perichoros - round 4066 -perichoros - about 4066 -perichoros - .

1722 LUK 007 028 For I say 3004 -lego - unto you , Among {1722} -en - those that are born 1084 -gennetos - of women 1135 -gune - there is not a greater 3187 -meizon - prophet 4396 -prophetes - than 3844 -para - John 2491 -Ioannes - the Baptist LUK 0910 -Baptistes - : but he that is least 3398 -mikros - in the kingdom LUK 0932 -basileia - of God 2316 -theos - is greater 3187 -meizon - than 3844 -para - he .

1722 LUK 007 039 Now 1161 -de - when the Pharisee 5330 -

Phariseos - which 3588 -ho - had bidden 2564 -kaleo - him saw 1492 -eido - [ it ] , he spake 2036 -epo - within {1722} -en - himself 1438 -heautou - , saying 3004 -lego - , This 3778 -houtos - man , if 1487 -ei - he were a prophet 4396 -prophetes - , would have known 1097 -ginosko - who 5101 -tis - and what 4217 -potapos - manner 4217 -potapos - of woman 1135 -gune - [ this 3588 -ho - is ] that toucheth LUK 0680 -haptomai - him : for she is a sinner LUK 0268 -hamartolos - .

1722 LUK 007 049 And they that sat 4873 -sunanakeimai - at LUK 0345 -anakeimai - meat with him began LUK 0756 -archomai - to say 3004 -lego - within {1722} -en - themselves 1438 -heautou - , Who 5101 -tis - is this 3778 -houtos - that forgiveth LUK 0863 -aphiemi - sins LUK 0266 -hamartia - also 2532 -kai - ?

1722 LUK 008 015 But that on {1722} -en - the good 2570 -kalos - ground 1093 -ge - are they , which 3748 -hostis - in an honest 2570 -kalos - and good 0018 -agathos - heart 2588 -kardia - , having heard LUK 0191 -akouo - the word 3056 -logos - , keep 2722 -katecho - [ it ] , and bring 2592 -karpophoreo - forth fruit 2592 -karpophoreo - with patience 5281 -hupomone - .

1722 LUK 008 022 . Now 2532 -kai - it came 1096 -ginomai - to pass on {1722} -en - a certain 1520 -heis - day 2250 -hemera - , that he went 1684 -embaino - into 1519 -eis - a ship 4143 -ploion - with his disciples 3101 -mathetes - : and he said 2036 -epo - unto them , Let us go 1330 -dierchomai - over 1330 -dierchomai - unto the other 4008 -peran - side 4008 -peran - of the lake 3041 -limne - . And they launched LUK 0321 -anago - forth LUK 0321 -anago - .

1722 LUK 008 032 And there was there 1563 -ekei - an herd LUK 0034 -agele - of many 2425 -hikanos - swine 5519 -choiros - feeding 1006 -bosko - on {1722} -en - the mountain 3735 -oros - : and they besought 3870 -parakaleo - him that he would suffer 2010 -epitrepo - them to enter 1525 -eiserchomai - into 1519 -eis - them . And he suffered 2010 -epitrepo - them .

1722 LUK 008 043 And a woman 1135 -gune - having {1722} -en - an issue 4511 -rhusis - of blood LUK 0129 -haima - twelve 1427 -dodeka - years 2094 -etos - , which 3748 -hostis - had spent 4321 -prosanalisko - all 3956 -pas - her living LUK 0979 -bios - upon physicians 2395 -iatros - , neither 3756 -ou - could 2480 -ischuo - be healed 2323 -therapeuo - of any 3762 -oudeis - ,

1722 LUK 009 031 Who 3739 -hos - appeared 3700 -optanomai - in glory 1391 -doxa - , and spake 3004 -lego - of his decease 1841 -exodos - which 3739 -hos - he should 3195 -mello - accomplish 4137 -pleroo - at {1722} -en - Jerusalem 2419 -Hierousalem - .

1722 LUK 009 037 . And it came 1096 -ginomai - to pass , that on {1722} -en - the next 1836 -hexes - day 2250 -hemera - , when they were come 2718 -katerchomai - down 2778 -kensos - from the hill 3735 -oros - , much 4183 -polus - people 3793 -ochlos - met 4876 -sunantao - him .

1722 LUK 009 046 Then 1161 -de - there arose 1525 -eiserchomai - a reasoning 1261 -dialogismos - among {1722} -en - them , which 5101 -tis - of them should be greatest 3187 -meizon - .

1722 LUK 009 048 And said 2036 -epo - unto them , Whosoever  
 1437 -ean - shall receive 1209 -dechomai - this 5124 -touto -  
 child 3813 -paidion - in my name 3686 -onoma - receiveth  
 1209 -dechomai - me : and whosoever 1437 -ean - shall receive  
 1209 -dechomai - me receiveth 1209 -dechomai - him that sent  
 LUK 0649 -apostello - me : for he that is least 3398 -mikros -  
 among {1722} -en - you all , the same 3778 -houtos - shall  
 be great 3173 -megas - .

1722 LUK 010 014 But it shall be more LUK 0414 -anektoteros -  
 tolerable 0414 -anektoteros - for Tyre 5184 -Turos - and  
 Sidon 4605 -Sidon - at {1722} -en - the judgment 2920 -  
 krisis - , than 2228 -e - for you .

1722 LUK 010 017 . And the seventy 1440 -hebdomekonta -  
 returned 5290 -hupostrepho - again 5290 -hupostrepho - with  
 joy 5479 -chara - , saying 3004 -lego - , Lord 2962 -  
 kurios - , even 2532 -kai - the devils 1140 -daimonion -  
 are subject 5293 -hupotasso - unto us through {1722} -en -  
 thy name 3686 -onoma - .

1722 LUK 011 015 But some 5100 -tis - of them said 2036 -epo  
 - , He casteth 1544 -ekballo - out devils 1140 -daimonion -  
 through {1722} -en - Beelzebub LUK 0954 -Beelzeboul - the  
 chief LUK 0758 -archon - of the devils 1140 -daimonion - .

1722 LUK 011 018 If 1499 -ei kai - Satan 4567 -Satanas -  
 also 2532 -kai - be divided 1266 -di amerizo - against 1909 -  
 epi - himself 1438 -heautou - , how 4459 -pos - shall his  
 kingdom LUK 0932 -basileia - stand 2476 -histemi - ? because  
 3754 -hoti - ye say 3004 -lego - that I cast 1544 -ekballo -  
 out devils 1140 -daimonion - through {1722} -en - Beelzebub  
 LUK 0954 -Beelzeboul - .

1722 LUK 012 017 And he thought 1260 -dialogizomai - within  
 {1722} -en - himself 1438 -heautou - , saying 3004 -lego - ,  
 What 5101 -tis - shall I do 4160 -poi eo - , because 3754 -  
 hoti - I have 2192 -echo - no 3756 -ou - room where 4226 -  
 pou - to bestow 4863 -sunago - my fruits 2590 -karpos - ?

1722 LUK 012 046 The lord 2962 -kurios - of that servant  
 1401 -doulos - will come 2240 -heko - in a day 2250 -hemera -  
 when he looketh 4328 -prosdokao - not for [ him ] , and at  
 {1722} -en - an hour 5610 -hora - when he is not aware 1097 -  
 ginosko - , and will cut 1371 -dichotomeo - him in sunder ,  
 and will appoint 5087 -tithemi - him his portion 3313 -meros -  
 with the unbelievers LUK 0571 -apistos - .

1722 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 - :

1722 LUK 013 001 . There were present 3918 -pareimi - at  
 {1722} -en - that season 2540 -kairos - some 5100 -tis -  
 that told LUK 0518 -apaggello - him of the Galilaeans 1057 -  
 Galilaios - , whose 3739 -hos - blood LUK 0129 -haima -  
 Pilate 4091 -Pilatos - had mingled 3396 -mignumi - with  
 their sacrifices 2378 -thusia - .

1722 LUK 013 007 Then 1161 -de - said 2036 -epo - he unto  
 the dresser 0289 -ampelourgous - of his vineyard LUK 0289 -  
 ampelourgous - , Behold 2400 -idou - , these three 5140 -  
 treis - years 2094 -etos - I come 2064 -erchomai - seeking  
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2212 -zeteo - fruit 2590 -karpos - on {1722} -en - this  
 5026 -taute - fig 4808 -suke - tree 4808 -suke - , and  
 find 2147 -heurisko - none 3756 -ou - : cut 1581 -ekkopto -  
 it down 1581 -ekkopto - ; why 2444 -hinati - cumbereth  
 2673 -katargeo - it the ground 1093 -ge - ?

1722 LUK 013 010 . And he was teaching 1321 -didasko - in  
 one 3391 -mia - of the synagogues 4864 -sunagoge - on  
 {1722} -en - the sabbath 4521 -sabbaton - .

1722 LUK 014 005 And answered LUK 0611 -apokrinomai - them ,  
 saying 2036 -epo - , Which 5101 -tis - of you shall have an  
 ass 3688 -onos - or 2228 -e - an ox 1016 -bous - fallen  
 1706 -empipto - into 1519 -eis - a pit 5421 -phrear - , and  
 will not straightway 2112 -eutheos - pull 0385 -anaspao - him  
 out on {1722} -en - the sabbath 4521 -sabbaton - day 2250 -  
 hemera - ?

1722 LUK 014 014 And thou shalt be blessed 3107 -makarios - ;  
 for they cannot 2192 -echo - recompense LUK 0467 -  
 antapodidomi - thee : for thou shalt be recompensed LUK 0467 -  
 antapodidomi - at {1722} -en - the resurrection 0386 -  
 anastasis - of the just 1342 -dikaios - .

1722 LUK 016 003 Then 1161 -de - the steward 3622 -oikonomia  
 - said 2036 -epo - within {1722} -en - himself 1438 -  
 heautou - , What 5101 -tis - shall I do 4160 -poi eo - ?  
 for my lord 2962 -kurios - taketh LUK 0851 -aphaireo - away  
 0851 -aphaireo - from me the stewardship 3622 -oikonomia - :  
 I cannot 2480 -ischuo - dig 4626 -skapto - ; to beg 1871 -  
 epaiteo - I am ashamed 0153 -aichunomai - .

1722 LUK 016 015 And he said 2036 -epo - unto them , Ye are  
 they which 3588 -ho - justify 1344 -dikai oo - yourselves  
 1438 -heautou - before 1799 -enopion - men LUK 0444 -  
 anthropos - ; but God 2316 -theos - knoweth 1097 -ginosko -  
 your 5216 -homon - hearts 2588 -kardia - : for that which  
 is highly 5308 -hupselos - esteemed among {1722} -en - men  
 0444 -anthropos - is abomination LUK 0946 -bdelugma - in the  
 sight 1799 -enopion - of God 2316 -theos - .

1722 LUK 018 004 And he would 2309 -thelo - not for a while  
 5550 -chronos - : but afterward 5023 -tauta - he said 2036 -  
 epo - within {1722} -en - himself 1438 -heautou - , Though  
 1499 -ei kai - I fear 5399 -phobeo - not God 2316 -theos - ,  
 nor 3756 -ou - regard 1788 -entrepo - man 0444 -anthropos -  
 ;

1722 LUK 019 005 And when 5613 -hos - Jesus 2424 -Iesous -  
 came 2064 -erchomai - to the place 5117 -topos - , he  
 looked LUK 0308 -anablepo - up , and saw 1492 -eido - him ,  
 and said 2036 -epo - unto him , Zacchaeus 2195 -Zakchai os - ,  
 make 4692 -speudo - haste 4692 -speudo - , and come 2597 -  
 katabaino - down 2597 -katabaino - ; for to day 4594 -  
 semeron - I must 1163 -dei - abide 3306 -meno - at {1722} -  
 en - thy house 3624 -oikos - .

1722 LUK 019 044 And shall I lay 1474 -edaphizo - thee even  
 with the ground 1474 -edaphizo - , and thy children 5043 -  
 teknon - within {1722} -en - thee ; and they shall not leave  
 LUK 0863 -aphiemi - in thee one stone 3037 -lithos - upon  
 another ; because 3739 -hos - thou knewest 1097 -ginosko -  
 not the time 2540 -kairos - of thy visitation 1984 -epi skope -  
 .

1722 LUK 020 001 . And it came 1096 -ginomai - to pass , [

that ] on {1722} -en - one 3391 -mia - of those 1565 -  
 ekeinos - days 2250 -hemera - , as he taught 1321 -didasko -  
 the people 2992 -laos - in the temple 2411 -hieron - , and  
 preached 2097 -euaggelizo - the gospel 2097 -euaggelizo - ,  
 the chief LUK 0749 -archiereus - priests LUK 0749 -archiereus  
 - and the scribes 1122 -grammateus - came 2186 -ephistemi -  
 upon [ him ] with the elders 4245 -presbuteros - ,

1722 LUK 020 010 And at {1722} -en - the season 2540 -kairos  
 - he sent LUK 0640 -aporias - a servant 1401 -doulos - to the  
 husbandmen 1092 -georgos - , that they should give 1325 -  
 didomi - him of the fruit 2590 -karpos - of the vineyard LUK  
 0290 -ampelon - : but the husbandmen 1092 -georgos - beat  
 1194 -dero - him , and sent 1821 -exapostello - [ him ]  
 away 1821 -exapostello - empty 2756 -kenos - .

1722 LUK 020 046 Beware 4337 -prosecho - of the scribes 1122  
 -grammateus - , which 3588 -ho - desire 2309 -thelo - to  
 walk 4043 -peripateo - in long robes 4749 -stole - , and  
 love 5368 -phileo - greetings 0783 -aspasmos - in the markets  
 LUK 0058 -agora - , and the highest 4410 -protokathedria -  
 seats 4410 -protokathedria - in the synagogues 4864 -sunagoge -  
 , and the chief 4411 -protoklisia - rooms 4411 -protoklisia  
 - at {1722} -en - feasts 1173 -deipnon - ;

1722 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 - .

1722 LUK 022 026 But ye [ shall ] not [ be ] so 3779 -  
 houto - : but he that is greatest 3187 -meizon - among  
 {1722} -en - you , let him be as the younger 3501 -neos - ;  
 and he that is chief 2233 -hegeomai - , as he that doth serve  
 1247 -diakoneo - .

1722 LUK 023 007 And as soon as he knew 1921 -epiginosko -  
 that he belonged 1510 -eimi - unto Herod s 2264 -Herodes -  
 jurisdiction 1849 -exousia - , he sent LUK 0375 -anapempo -  
 him to Herod 2264 -Herodes - , who himself LUK 0846 -autos -  
 also 2532 -kai - was at 1722 -en - Jerusalem 2414 -  
 Hierosoluma - at {1722} -en - that time 2250 -hemera - .

1722 LUK 023 007 And as soon as he knew 1921 -epiginosko -  
 that he belonged 1510 -eimi - unto Herod s 2264 -Herodes -  
 jurisdiction 1849 -exousia - , he sent LUK 0375 -anapempo -  
 him to Herod 2264 -Herodes - , who himself LUK 0846 -autos -  
 also 2532 -kai - was at {1722} -en - Jerusalem 2414 -  
 Hierosoluma - at 1722 -en - that time 2250 -hemera - .

1722 LUK 023 012 And the same LUK 0846 -autos - day 2250 -  
 hemera - Pilate 4091 -Pilatos - and Herod 2264 -Herodes -  
 were made 1096 -ginomai - friends 5384 -philos - together  
 LUK 0240 -allelon - : for before 4391 -prouparcho - they were  
 at {1722} -en - enmity 2189 -echthra - between 4314 -pros -  
 themselves 1438 -heautou - .

1722 LUK 023 042 And he said 3004 -lego - unto Jesus 2424 -  
 Iesous - , Lord 2962 -kurios - , remember 3415 -mnaomai -  
 me when 3752 -hotan - thou comest 2064 -erchomai - into  
 {1722} -en - thy kingdom LUK 0932 -basileia - .

1722 LUK 024 032 And they said 2036 -epo - one LUK 0240 -  
 allelon - to another 0240 -allelon - , Did not our heart  
 2588 -kardia - burn 2545 -kai - within {1722} -en - us ,  
 while 5613 -hos - he talked 2980 -laleo - with us by the way  
 12/8/2021

3598 -hodos - , and while 5613 -hos - he opened 1272 -  
dianoigo - to us the scriptures 1124 -graphe - ?

1722 JOH 001 014 And the Word <3056 -logos -> was made <1096 -  
ginomai -> flesh <4561 -sarx -> , and dwelt <4637 -skenoō ->  
among <{1722} -en -> us , ( and we beheld <2300 -theaomai ->  
his glory <1391 -doxa -> , the glory <1391 -doxa -> as of the  
only <3439 -monogenes -> begotten <3439 -monogenes -> of the  
Father <3962 -pater -> , ) full <4134 -pleres -> of grace  
<5485 -charis -> and truth <0225 -aletheia -> .

1722 JOH 002 023 . Now <1161 -de -> when <5613 -hos -> he was  
in Jerusalem <2414 -Hierosolūma -> at <{1722} -en -> the  
passover <3957 -pascha -> , in the feast <1859 -heorte -> [  
day ] , many <4183 -polus -> believed <4100 -pisteuo -> in his  
name <3686 -onoma -> , when they saw <2334 -theoreō -> the  
miracles <4592 -semeiōn -> which <3739 -hos -> he did <4160 -  
poiēō -> .

1722 JOH 003 035 The Father <3962 -pater -> loveth <0025 -  
agapao -> the Son <5207 -huios -> , and hath given <1325 -  
didomi -> all <3956 -pas -> things into <{1722} -en -> his hand  
<5495 -cheir -> .

1722 JOH 004 021 Jesus <2424 -Iesous -> saith <3004 -legō ->  
unto her , Woman <1135 -gune -> , believe <4100 -pisteuo -> me  
, the hour <5610 -hora -> cometh <2064 -erchomai -> , when  
<3753 -hōte -> ye shall neither <3777 -oute -> in this <5129 -  
toutoi -> mountain <3735 -oros -> , nor <3777 -oute -> yet at  
<{1722} -en -> Jerusalem <2414 -Hierosolūma -> , worship <4352 -  
proskuneō -> the Father <3962 -pater -> .

1722 JOH 004 045 Then <3767 -oun -> when <3753 -hōte -> he was  
come <2064 -erchomai -> into <1519 -eis -> Galilee <1056 -  
Galilāia -> , the Galilaeans <1057 -Galilaios -> received <1209 -  
dechomai -> him , having seen <3708 -horao -> all <3956 -pas -  
> the things that he did <4160 -poiēō -> at <1722 -en ->  
Jerusalem <2414 -Hierosolūma -> at <{1722} -en -> the feast  
<1859 -heorte -> : for they also <2532 -kai -> went <2064 -  
erchomai -> unto the feast <1859 -heorte -> .

1722 JOH 004 045 Then <3767 -oun -> when <3753 -hōte -> he was  
come <2064 -erchomai -> into <1519 -eis -> Galilee <1056 -  
Galilāia -> , the Galilaeans <1057 -Galilaios -> received <1209 -  
dechomai -> him , having seen <3708 -horao -> all <3956 -pas -  
> the things that he did <4160 -poiēō -> at <{1722} -en ->  
Jerusalem <2414 -Hierosolūma -> at <1722 -en -> the feast <1859 -  
heorte -> : for they also <2532 -kai -> went <2064 -erchomai ->  
unto the feast <1859 -heorte -> .

1722 JOH 004 046 So <3767 -oun -> Jesus <2424 -Iesous -> came  
<2064 -erchomai -> again <3825 -palin -> into <1519 -eis -> Cana  
<2580 -Kana -> of Galilee <1056 -Galilāia -> , where <3699 -  
hopou -> he made <4160 -poiēō -> the water <5204 -hudor -> wine  
<3631 -oinos -> . And there was a certain <5100 -tis ->  
nobleman <0937 -basilikos -> , whose <3739 -hos -> son <5207 -  
huios -> was sick <0770 -astheneō -> at <{1722} -en -> Capernaum  
<2584 -Kapernaoum -> .

1722 JOH 004 053 So <3767 -oun -> the father <3962 -pater ->  
knew <1097 -ginosko -> that [ it was ] at <{1722} -en -> the  
same <1565 -ekeinos -> hour <5610 -hora -> , in the which <3739  
-hos -> Jesus <2424 -Iesous -> said <2036 -epō -> unto him ,  
Thy son <5207 -huios -> liveth <2198 -zao -> : and himself  
<0846 -autos -> believed <4100 -pisteuo -> , and his whole  
<3650 -holos -> house <3614 -oikia -> .

1722 JOH 005 002 Now <1161 -de -> there is at <{1722} -en -> Jerusalem <2414 -Hierosoluma -> by the sheep <4262 -probatikos -> [ market ] a pool <2861 -kolumbethra -> , which <3588 -ho -> is called <1951 -epilegomai -> in the Hebrew <1447 -Hebraisti -> tongue <1447 -Hebraisti -> Bethesda <0964 -Bethesda -> , having <2192 -echo -> five <4002 -pente -> porches <4745 -stoa -> .

1722 JOH 005 004 For an angel <0032 -aggelos -> went <2597 -katabaino -> down <2597 -katabaino -> at <2596 -kata -> a certain season <2540 -kairos -> into <{1722} -en -> the pool <2861 -kolumbethra -> , and troubled <5015 -tarasso -> the water <5204 -hudor -> : whosoever <3588 -ho -> then <3767 -oun -> first <4413 -protos -> after <3326 -meta -> the troubling <5015 -tarasso -> of the water <5204 -hudor -> stepped <1684 -embaino -> in was made <1096 -ginomai -> whole <5199 -hugies -> of whatsoever <1221 -depote -> disease <3553 -nosema -> he had <2722 -katecho -> .

1722 JOH 005 009 And immediately <2112 -eutheos -> the man <0444 -anthropos -> was made <1096 -ginomai -> whole <5199 -hugies -> , and took <0142 -airo -> up his bed <2895 -krabbatos -> , and walked <4043 -peripateo -> : and on <{1722} -en -> the same <1565 -ekeinos -> day <2250 -hemera -> was the sabbath <4521 -sabbaton -> .

1722 JOH 005 016 And therefore <5124 -touto -> did the Jews <2453 -Ioudaios -> persecute <1377 -dioko -> Jesus <2424 -Iesous -> , and sought <2212 -zeteo -> to slay <0615 -apokteino -> him , because <3754 -hoti -> he had done <4160 -poieo -> these <5023 -tauta -> things on <{1722} -en -> the sabbath <4521 -sabbaton -> day .

1722 JOH 006 039 And this <5124 -touto -> is the Father s <3962 -pater -> will <2307 -thelema -> which <3588 -ho -> hath sent <3992 -pempo -> me , that of all <3956 -pas -> which he hath given <1325 -didomi -> me I should lose <0622 -apollumi -> nothing <0848 -hautou -> , but should raise <0450 -anistemi -> it up again <0450 -anistemi -> at <{1722} -en -> the last <2078 -eschatos -> day <2250 -hemera -> .

1722 JOH 007 011 Then <3767 -oun -> the Jews <2453 -Ioudaios -> sought <2212 -zeteo -> him at <{1722} -en -> the feast <1859 -heorte -> , and said <3004 -lego -> , Where <4226 -pou -> is he ?

1722 JOH 007 012 And there was much <4183 -polus -> murmuring <1112 -goggusmos -> among <{1722} -en -> the people <3793 -ochlos -> concerning <4012 -peri -> him : for some <3588 -ho -> said <3004 -lego -> , He is a good <0018 -agathos -> man : others <0243 -allos -> said <3004 -lego -> , Nay <3756 -ou -> ; but he deceiveth <4105 -planao -> the people <3793 -ochlos -> .

1722 JOH 007 022 Moses <3475 -Moseus -> therefore <5124 -touto -> gave <1325 -didomi -> unto you circumcision <4061 -peritome -> ; ( not because <3754 -hoti -> it is of Moses <3475 -Moseus -> , but of the fathers <3962 -pater -> ; ) and ye on <{1722} -en -> the sabbath <4521 -sabbaton -> day circumcise <4059 -peritemno -> a man <0444 -anthropos -> .

1722 JOH 007 023 If <1487 -ei -> a man <0444 -anthropos -> on <1722 -en -> the sabbath <4521 -sabbaton -> day receive <2983 -Iambano -> circumcision <4061 -peritome -> , that the law <3551 -nomos -> of Moses <3475 -Moseus -> should not be broken <3089 -luo -> ; are ye angry <5520 -cholao -> at me , because <3754 -

hoti -> I have made <4160 -poieo -> a man <0444 -anthropos -> every <3650 -holos -> whit <3650 -holos -> whole <5199 -hugies -> on <{1722} -en -> the sabbath <4521 -sabbaton -> day ?

1722 JOH 007 023 If <1487 -ei -> a man <0444 -anthropos -> on <{1722} -en -> the sabbath <4521 -sabbaton -> day receive <2983 -lambano -> circumcision <4061 -peritome -> , that the law <3551 -nomos -> of Moses <3475 -Moseus -> should not be broken <3089 -luo -> ; are ye angry <5520 -cholao -> at me , because <3754 -hoti -> I have made <4160 -poieo -> a man <0444 -anthropos -> every <3650 -holos -> whit <3650 -holos -> whole <5199 -hugies -> on <1722 -en -> the sabbath <4521 -sabbaton -> day ?

1722 JOH 007 043 So <3767 -oun -> there was a division <4978 -schisma -> among <{1722} -en -> the people <3793 -ochlos -> because <1223 -dia -> of him .

1722 JOH 009 016 Therefore <3767 -oun -> said <3004 -lego -> some <5100 -tis -> of the Pharisees <5330 -Pharisaios -> , This <3778 -houtos -> man <0444 -anthropos -> is not of God <2316 -theos -> , because <3754 -hoti -> he keepeth <5083 -tereo -> not the sabbath <4521 -sabbaton -> day . Others <0243 -allos -> said <3004 -lego -> , How <4459 -pos -> can <1410 -dunamai -> a man <0444 -anthropos -> that is a sinner <0268 -hamartolos -> do <4160 -poieo -> such <5108 -toioutos -> miracles <4592 -semeion -> ? And there was a division <4978 -schisma -> among <{1722} -en -> them .

1722 JOH 010 019 . There was a division <4978 -schisma -> therefore <3767 -oun -> again <3825 -palin -> among <{1722} -en -> the Jews <2453 -Ioudaios -> for these <5128 -toutous -> sayings <3056 -logos -> .

1722 JOH 010 022 . And it was at <{1722} -en -> Jerusalem <2414 -Hierosoluma -> the feast <1456 -egkainia -> of the dedication <1456 -egkainia -> , and it was winter <5494 -cheimon -> .

1722 JOH 011 024 Martha <3136 -Martha -> saith <3004 -lego -> unto him , I know <1492 -eido -> that he shall rise <0450 -anistemi -> again <0450 -anistemi -> in the resurrection <0386 -anastasis -> at <{1722} -en -> the last <2078 -eschatos -> day <2250 -hemera -> .

1722 JOH 011 054 Jesus <2424 -Iesous -> therefore <3767 -oun -> walked <4043 -peripateo -> no <3765 -ouketi -> more <2089 -eti -> openly <3954 -parrhesia -> among <{1722} -en -> the Jews <2453 -Ioudaios -> ; but went <0565 -aperchomai -> thence <1564 -ekei then -> unto a country <5561 -chora -> near <1451 -eggus -> to the wilderness <2048 -eremos -> , into <1519 -eis -> a city <4172 -polis -> called <3004 -lego -> Ephraim <2187 -Ephraim -> , and there <1563 -ekei -> continued <1304 -diatribo -> with his disciples <3101 -mathetes -> .

1722 JOH 012 020 . And there were certain <5100 -tis -> Greeks <1672 -Hellen -> among <1537 -ek -> them that came <0305 -anabaino -> up to worship <4352 -proskuneo -> at <{1722} -en -> the feast <1859 -heorte -> :

1722 JOH 013 023 Now <1161 -de -> there was leaning <0345 -anakeimai -> on <{1722} -en -> Jesus <2424 -Iesous -> bosom <2859 -kolpos -> one <1520 -heis -> of his disciples <3101 -mathetes -> , whom <3739 -hos -> Jesus <2424 -Iesous -> loved <0025 -agapao -> .

1722 JOH 014 020 At <{1722} -en -> that day <2250 -hemera -> ye

shall know <1097 -ginosko -> that I [ am ] in my Father <3962 -pater -> , and ye in me , and I in you .

1722 JOH 015 024 If <1487 -ei -> I had not done <4160 -poieo -> among <{1722} -en -> them the works <2041 -ergon -> which <3739 -hos -> none <3762 -oudeis -> other <0243 -allos -> man did <4160 -poieo -> , they had not had <2192 -echo -> sin <0266 -hamartia -> : but now <3568 -nun -> have they both <2532 -kai -> seen <3708 -horao -> and hated <3404 -miseo -> both <2532 -kai -> me and my Father <3962 -pater -> .

1722 JOH 016 026 At <{1722} -en -> that day <2250 -hemera -> ye shall ask <0154 -aieteo -> in my name <3686 -onoma -> : and I say <3004 -lego -> not unto you , that I will pray <2065 -erotao -> the Father <3962 -pater -> for you :

1722 JOH 017 011 . And now <3765 -ouketi -> I am <1510 -eimi -> no <3765 -ouketi -> more <2089 -eti -> in the world <2889 -kosmos -> , but these <3778 -houtos -> are in the world <2889 -kosmos -> , and I come <2064 -erchomai -> to thee . Holy <0040 -hagios -> Father <3962 -pater -> , keep <5083 -tereo -> through <{1722} -en -> thine <4675 -sou -> own name <3686 -onoma -> those <0846 -autos -> whom <3739 -hos -> thou hast given <1325 -didomi -> me , that they may be one <1520 -heis -> , as we [ are ] .

1722 JOH 017 017 . Sanctify <0037 -hagiazō -> them through <{1722} -en -> thy truth <0225 -aletheia -> : thy word <3056 -logos -> is truth <0225 -aletheia -> .

1722 JOH 017 019 And for their sakes I sanctify <0037 -hagiazō -> myself <1683 -emautou -> , that they also <2532 -kai -> might be sanctified <0037 -hagiazō -> through <{1722} -en -> the truth <0225 -aletheia -> .

1722 JOH 018 039 But ye have <2076 -esti -> a custom <4914 -sunetheia -> , that I should release <0630 -apoluo -> unto you one <1520 -heis -> at <{1722} -en -> the passover <3957 -pascha -> : will <1014 -boo -lōm -ahee -> ye therefore <3767 -oun -> that I release <0630 -apoluo -> unto you the King <0935 -basileus -> of the Jews <2453 -Ioudaios -> ?

1722 JOH 019 031 . The Jews <2453 -Ioudaios -> therefore <3767 -oun -> , because <1893 -epēi -> it was the preparation <3904 -paraskeue -> , that the bodies <4983 -soma -> should not remain <3306 -meno -> upon the cross <4716 -stauros -> on <{1722} -en -> the sabbath <4521 -sabbaton -> day , ( for that sabbath <4521 -sabbaton -> day was an high <3173 -megas -> day , ) besought <2065 -erotao -> Pilate <4091 -Pilatos -> that their legs <4628 -skelos -> might be broken <2608 -katagnumi -> , and [ that ] they might be taken <0142 -airo -> away .

1722 JOH 020 031 But these <5023 -tauta -> are written <1125 -grapho -> , that ye might believe <4100 -pisteuo -> that Jesus <2424 -Iesous -> is the Christ <5547 -Christos -> , the Son <5207 -huios -> of God <2316 -theos -> ; and that believing <4100 -pisteuo -> ye might have <2192 -echo -> life <2222 -zoe -> through <{1722} -en -> his name <3686 -onoma -> .

1722 JOH 021 020 . Then <1161 -de -> Peter <4074 -Petros -> , turning <1994 -epistrepho -> about <1994 -epistrepho -> , seeth <0991 -blepo -> the disciple <3101 -mathetes -> whom <3739 -hos -> Jesus <2424 -Iesous -> loved <0025 -agapao -> following <0190 -akoloutheo -> ; which <3739 -hos -> also <2532 -kai -> leaned <0377 -anapipto -> on <1909 -epi -> his breast <4738 -stethos -> at <{1722} -en -> supper <1173 -deipnon -> , and said <2036 -

epo -> , Lord <2962 -kuriōs -> , which <5101 -tis -> is he that betrayeth <3860 -paradidomi -> thee ?

1722 ACT 001 006 . When they therefore <3767 -oun -> were come <4905 -sunerchomai -> together <4905 -sunerchomai -> , they asked <1905 -eperotao -> of him , saying <3004 -lego -> , Lord <2962 -kuriōs -> , wilt thou at <{1722} -en -> this <5129 -toutoi -> time <5550 -chronos -> restore <0600 -apokathistemi -> again <0600 -apokathistemi -> the kingdom <0932 -basileia -> to Israel <2474 -Israel -> ?

1722 ACT 002 005 . And there were dwelling <2730 -katoikeo -> at <{1722} -en -> Jerusalem <2419 -Hierousalem -> Jews <2453 -Ioudaios -> , devout <2126 -eulabes -> men <0435 -aner -> , out of every <3956 -pas -> nation <1484 -ethnos -> under <5259 -hupo -> heaven <3772 -ouranos -> .

1722 ACT 004 002 Being grieved <1278 -diaponeo -> that they taught <1321 -didasko -> the people <2992 -laos -> , and preached <2605 -kataggello -> through <{1722} -en -> Jesus <2424 -Iesous -> the resurrection <0386 -anastasis -> from the dead <3498 -nekros -> .

1722 ACT 004 012 Neither <3756 -ou -> is there salvation <4991 -soteria -> in any <3762 -oudeis -> other <0243 -allos -> : for there is none <3777 -oute -> other <2087 -heteros -> name <3686 -onoma -> under <5259 -hupo -> heaven <3772 -ouranos -> given <1325 -didomi -> among <{1722} -en -> men <0444 -anthropos -> , whereby <3739 -hos -> we must <1163 -dei -> be saved <4982 -sozo -> .

1722 ACT 004 034 Neither <3761 -oude -> was there any <5100 -tis -> among <{1722} -en -> them that lacked <1729 -endees -> : for as many <3745 -hosos -> as were possessors <2935 -ktetor -> of lands <5564 -chorion -> or <2228 -e -> houses <3614 -oikia -> sold <4453 -poleo -> them , and brought <5342 -phero -> the prices <5092 -time -> of the things that were sold <4097 -piprasko -> ,

1722 ACT 005 012 . And by the hands <5495 -cheir -> of the apostles <0652 -apostolos -> were many <4183 -polus -> signs <4591 -semaino -> and wonders <5059 -teras -> wrought <1096 -ginomai -> among <{1722} -en -> the people <2992 -laos -> ; ( and they were all <0537 -hapas -> with one <3661 -homothumadon -> accord <3661 -homothumadon -> in Solomon s <4672 -Solomon -> porch <4745 -stoa -> .

1722 ACT 005 027 And when they had brought <0071 -ago -> them , they set <2476 -histemi -> [ them ] before <{1722} -en -> the council <4892 -sunedrion -> : and the high <0749 -archiereus -> priest <0749 -archiereus -> asked <1905 -eperotao -> them ,

1722 ACT 006 008 . And Stephen <4736 -Stephanos -> , full <4134 -pleres -> of faith <4102 -pistis -> and power <1411 -dunamis -> , did <4160 -poiēo -> great <3173 -megas -> wonders <5059 -teras -> and miracles <4592 -semeion -> among <{1722} -en -> the people <2992 -laos -> .

1722 ACT 007 013 And at <{1722} -en -> the second <1208 -deuteros -> [ time ] Joseph <2501 -Ioseph -> was made <0319 -anagnorizomai -> known <0319 -anagnorizomai -> to his brethren <0080 -adelphos -> ; and Joseph s <2501 -Ioseph -> kindred <1085 -genos -> was made <1096 -ginomai -> known <5318 -phaneros -> unto Pharaoh <5328 -Pharao -> .

1722 ACT 007 029 Then <1161 -de -> fled <5343 -pheugo -> Moses

<3475 -Moseus -> at <{1722} -en -> this <5129 -toutoi -> saying <3056 -logos -> , and was a stranger <3941 -paroi kos -> in the land <1093 -ge -> of Madian <3099 -Madian -> , where <3757 -hou -> he begat <1080 -gennao -> two <1417 -duo -> sons <5207 -huios -> .

1722 ACT 007 045 Which <3739 -hos -> also <2532 -kai -> our fathers <3962 -pater -> that came <1237 -diadechomai -> after <3326 -meta -> brought <1521 -eisago -> in with Jesus <2424 -Iesous -> into <{1722} -en -> the possession <2697 -kataschesis -> of the Gentiles <1484 -ethnos -> , whom <3739 -hos -> God <2316 -theos -> drove <1856 -exotheo -> out before <0575 -apo -> the face <4383 -prosopon -> of our fathers <3962 -pater -> , unto the days <2250 -hemera -> of David <1138 -Dabid -> ;

1722 ACT 008 001 . And Saul <4569 -Saulos -> was consenting <4909 -suneudokeo -> unto his death <0336 -anairesis -> . And at <{1722} -en -> that time <2250 -hemera -> there was a great <3173 -megas -> persecution <1375 -diogmos -> against <1909 -epi -> the church <1577 -ekkllesia -> which <3588 -ho -> was at <{1722} -en -> Jerusalem <2414 -Hierosoluma -> ; and they were all <3956 -pas -> scattered <1289 -diaspeiro -> abroad <1289 -diaspeiro -> throughout <2596 -kata -> the regions <5561 -chora -> of Judaea <2449 -Ioudaia -> and Samaria <4540 -Samareia -> , except <4133 -plen -> the apostles <0652 -apostolos -> .

1722 ACT 008 001 . And Saul <4569 -Saulos -> was consenting <4909 -suneudokeo -> unto his death <0336 -anairesis -> . And at <{1722} -en -> that time <2250 -hemera -> there was a great <3173 -megas -> persecution <1375 -diogmos -> against <1909 -epi -> the church <1577 -ekkllesia -> which <3588 -ho -> was at <{1722} -en -> Jerusalem <2414 -Hierosoluma -> ; and they were all <3956 -pas -> scattered <1289 -diaspeiro -> abroad <1289 -diaspeiro -> throughout <2596 -kata -> the regions <5561 -chora -> of Judaea <2449 -Ioudaia -> and Samaria <4540 -Samareia -> , except <4133 -plen -> the apostles <0652 -apostolos -> .

1722 ACT 008 014 . Now <1161 -de -> when the apostles <0652 -apostolos -> which <3588 -ho -> were at <{1722} -en -> Jerusalem <2414 -Hierosoluma -> heard <0191 -akouo -> that Samaria <4540 -Samareia -> had received <1209 -dechomai -> the word <3056 -logos -> of God <2316 -theos -> , they sent <0649 -apostello -> unto them Peter <4074 -Petros -> and John <2491 -Ioannes -> :

1722 ACT 009 010 . And there was a certain <5100 -tis -> disciple <3101 -mathetes -> at <{1722} -en -> Damascus <1154 -Damaskos -> , named <3686 -onoma -> Ananias <0367 -Ananias -> ; and to him said <2036 -epo -> the Lord <2962 -kurios -> in a vision <3705 -horama -> , Ananias <0367 -Ananias -> . And he said <2036 -epo -> , Behold <2400 -idou -> , I [ am here ] , Lord <2962 -kurios -> .

1722 ACT 009 013 Then <1161 -de -> Ananias <0367 -Ananias -> answered <0611 -apokrinomai -> , Lord <2962 -kurios -> , I have heard <0191 -akouo -> by many <4183 -polus -> of this <5127 -toutou -> man <0435 -aner -> , how <3745 -hosos -> much <3745 -hosos -> evil <2556 -kakos -> he hath done <4160 -poi eo -> to thy saints <0040 -hagios -> at <{1722} -en -> Jerusalem <2419 -Hierosoluma -> :

1722 ACT 009 019 And when he had received <2983 -Iambano -> meat <5160 -trophe -> , he was strengthened <1765 -enischuo -> . Then <1161 -de -> was Saul <4569 -Saulos -> certain <5100 -tis -> days <2250 -hemera -> with the disciples <3101 -mathetes -> which were at <{1722} -en -> Damascus <1154 -Damaskos -> .

1722 ACT 009 022 But Saul <4569 -Saulos -> increased <1743 -  
endunamoo -> the more <3123 -mallon -> in strength <1743 -  
endunamoo -> , and confounded <4797 -sugcheo -> the Jews <2453 -  
loudaios -> which <3588 -ho -> dwelt <2730 -katoi keo -> at  
<{1722} -en -> Damascus <1154 -Damaskos -> , proving <4822 -  
sumbibazo -> that this <3778 -houtos -> is very <0846 -autos ->  
Christ <5547 -Christos -> .

1722 ACT 009 027 But Barnabas <0921 -Barnabas -> took <1949 -  
epilambanomai -> him , and brought <0071 -ago -> [ him ] to  
the apostles <0652 -apostolos -> , and declared <1334 -  
diegeomai -> unto them how <4459 -pos -> he had seen <1492 -eido  
-> the Lord <2962 -kurios -> in the way <3598 -hodos -> , and  
that he had spoken <2980 -laleo -> to him , and how <4459 -pos -  
> he had preached <3954 -parrhesia -> boldly <3955 -  
parrhesiazomai -> at <{1722} -en -> Damascus <1154 -Damaskos ->  
in the name <3686 -onoma -> of Jesus <2424 -Iesous -> .

1722 ACT 009 028 And he was with them coming <1531 -  
eisporeuomai -> in and going <1607 -ekporeuomai -> out at  
<{1722} -en -> Jerusalem <2419 -Hierousalem -> .

1722 ACT 009 036 . Now <1161 -de -> there was at <{1722} -en -  
> Joppa <2445 -Ioppe -> a certain <5100 -tis -> disciple <3102 -  
mathetria -> named <3686 -onoma -> Tabitha <5000 -Tabitha -> ,  
which <3739 -hos -> by interpretation <1329 -diermeneuo -> is  
called <3004 -Iego -> Dorcas <1393 -Dorkas -> : this <3778 -  
houtos -> woman was full <4134 -pleres -> of good <0018 -agathos  
-> works <2041 -ergon -> and almsdeeds <1654 -eleemosune ->  
which <3739 -hos -> she did <4160 -poi eo -> .

1722 ACT 011 015 And as I began <0756 -archomai -> to speak  
<2980 -laleo -> , the Holy <0040 -hagios -> Ghost <4151 -pneuma  
-> fell <1968 -epi pto -> on <1909 -epi -> them , as on <1909 -  
epi -> us at <{1722} -en -> the beginning <0746 -arche -> .

1722 ACT 012 018 Now <1161 -de -> as soon <1096 -ginomai -> as  
it was day <2250 -hemera -> , there was no <3756 -ou -> small  
<3641 -oligos -> stir <5017 -tarachos -> among <{1722} -en ->  
the soldiers <4757 -stratiotes -> , what <0686 -ara -> was  
become <1096 -ginomai -> of Peter <4074 -Petros -> .

1722 ACT 013 001 . Now <1161 -de -> there were in the church  
<1577 -ekklesia -> that was at <{1722} -en -> Antioch <0490 -  
Antiocheia -> certain <5100 -tis -> prophets <4396 -prophetes ->  
and teachers <1320 -didaskalos -> ; as Barnabas <0921 -Barnabas  
-> , and Simeon <4826 -Sumeon -> that was called <2564 -kaleo -  
> Niger <3526 -Niger -> , and Lucius <3066 -Loukios -> of  
Cyrene <2957 -Kurene -> , and Manaen <3127 -Manaen -> , which  
had been brought <4939 -suntrophos -> up with Herod <2264 -  
Herodes -> the tetrarch <5076 -tetrarches -> , and Saul <4569 -  
Saulos -> .

1722 ACT 013 005 And when they were at <{1722} -en -> Salamis  
<4529 -Salamis -> , they preached <2605 -kataggello -> the word  
<3056 -logos -> of God <2316 -theos -> in the synagogues <4864 -  
sunagoge -> of the Jews <2453 -loudaios -> : and they had <2192  
-echo -> also <2532 -kai -> John <2491 -Ioannes -> to [ their ]  
minister <5257 -huperetes -> .

1722 ACT 013 026 Men <0435 -aner -> [ and ] brethren <0080 -  
adephos -> , children <5207 -huios -> of the stock <1085 -genos  
-> of Abraham <11> , and whosoever <3588 -ho -> among <{1722} -  
en -> you feareth <5399 -phobeo -> God <2316 -theos -> , to you  
is the word <3056 -logos -> of this <5026 -taute -> salvation  
<4991 -soteria -> sent <0649 -apostello -> .

1722 ACT 013 027 For they that dwell <2730 -katoi keo -> at <{1722} -en -> Jerusalem <2419 -Hierousalem -> , and their rulers <0758 -archon -> , because they knew <0050 -agnoeo -> him not , nor <2532 -kai -> yet the voices <5456 -phone -> of the prophets <4396 -prophetes -> which <3588 -ho -> are read <0314 -anaginosko -> every <3956 -pas -> sabbath <4521 -sabbaton -> day , they have fulfilled <4137 -pleroo -> [ them ] in condemning <2919 -krino -> [ him ] .

1722 ACT 014 008 . And there sat <2521 -kathemai -> a certain <5100 -tis -> man <0435 -aner -> at <{1722} -en -> Lystra <3082 -Lustra -> , impotent <0102 -adunatos -> in his feet <4228 -pous -> , being <5225 -huparcho -> a cripple <5560 -chol os -> from his mother s <3384 -meter -> womb <2836 -koilia -> , who <3739 -hos -> never <3763 -oudepote -> had walked <4043 -peripateo -> :

1722 ACT 015 007 And when there had been <1096 -ginomai -> much <4183 -polus -> disputing <4803 -suzetesis -> , Peter <4074 -Petros -> rose <0450 -anistemi -> up , and said <2036 -epo -> unto them , Men <0435 -aner -> [ and ] brethren <0080 -adephos -> , ye know <1987 -epistamai -> how that a good while <2250 -hemera -> ago <0575 -apo -> God <2316 -theos -> made <1586 -eklegomai -> choice <1586 -eklegomai -> among <{1722} -en -> us , that the Gentiles <1484 -ethnos -> by my mouth <4750 -stoma -> should hear <0191 -akouo -> the word <3056 -logos -> of the gospel <2098 -euaggelion -> , and believe <4100 -pisteuo -> .

1722 ACT 015 012 Then <1161 -de -> all <3956 -pas -> the multitude <4128 -plethos -> kept <4601 -sigao -> silence <4601 -sigao -> , and gave audience <0191 -akouo -> to Barnabas <0921 -Barnabas -> and Paul <3972 -Paulos -> , declaring <1834 -exegeomai -> what <3745 -hosos -> miracles <4592 -semeion -> and wonders <5059 -teras -> God <2316 -theos -> had wrought <4160 -poieo -> among <{1722} -en -> the Gentiles <1484 -ethnos -> by them .

1722 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 -ekklesia -> , 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 -> :

1722 ACT 016 002 Which <3739 -hos -> was well <3140 -martureo -> reported <3140 -martureo -> of by the brethren <0080 -adephos -> that were at <{1722} -en -> Lystra <3082 -Lustra -> and Iconium <2430 -Ikoni on -> .

1722 ACT 016 004 And as they went <1279 -diaporeuomai -> through <1279 -diaporeuomai -> the cities <4172 -polis -> , they delivered <3860 -paradi domi -> them the decrees <1378 -dogma -> for to keep <5442 -phulasso -> , that were ordained <2919 -krino -> of the apostles <0652 -apostolos -> and elders <4245 -presbuteros -> which <3588 -ho -> were at <{1722} -en -> Jerusalem <2419 -Hierousalem -> .

1722 ACT 017 013 But when <5613 -hos -> the Jews <2453 -Ioudaios -> of Thessalonica <2332 -Thessalonike -> had knowledge <1097 -ginosko -> that the word <3056 -logos -> of God <2316 -theos -> was preached <2605 -kataggello -> of Paul <3972 -Paulos ->

-> at <{1722} -en -> Berea <0960 -Beroia -> , they came <2064 -erchomai -> thither <1563 -ekei -> also <2546 -kakei -> , and stirred <4531 -saleuo -> up the people <3793 -ochlos -> .

1722 ACT 017 016 . Now <1161 -de -> while Paul <3972 -Paulos -> waited <1551 -ekdechomai -> for them at <{1722} -en -> Athens <0116 -Athenai -> , his spirit <4151 -pneuma -> was stirred <3947 -paroxuno -> in him , when he saw <2334 -theoreo -> the city <4172 -polis -> wholly given to idolatry <2712 -kateidolos -> .

1722 ACT 017 034 Howbeit certain <5100 -tis -> men <0435 -aner -> > clave <2853 -kollao -> unto him , and believed <4100 -pisteuo -> : among <{1722} -en -> the which <3739 -hos -> [ was ] Dionysius <1354 -Dionusios -> the Areopagite <0698 -Areopagites -> , and a woman <1135 -gune -> named <3686 -onoma -> Damaris <1152 -Damaris -> , and others <2087 -heteros -> with them .

1722 ACT 018 011 And he continued <2523 -kathizo -> [ there ] a year <1763 -eniautos -> and six <1803 -hex -> months <3376 -men -> , teaching <1321 -didasko -> the word <3056 -logos -> of God <2316 -theos -> among <{1722} -en -> them .

1722 ACT 019 001 . And it came <1096 -ginomai -> to pass , that , while <3588 -ho -> Apollos <0625 -Apollos -> was at <{1722} -en -> Corinth <2882 -Korinthos -> , Paul <3972 -Paulos -> having passed <1330 -dierchomai -> through <1330 -dierchomai -> the upper <0510 -anoterikos -> coasts <3313 -meros -> came <2064 -erchomai -> to Ephesus <2181 -Ephesos -> : and finding <2147 -heurisko -> certain <5100 -tis -> disciples <3101 -mathetes -> ,

1722 ACT 020 005 These <3778 -houtos -> going <4281 -proerchomai -> before <4281 -proerchomai -> tarried <3306 -meno -> for us at <{1722} -en -> Troas <5174 -Troas -> .

1722 ACT 020 015 And we sailed <0636 -apopleo -> thence <1564 -ekei then -> , and came <2064 -erchomai -> the next <1966 -epiousa -> [ day ] over <0481 -antikru -> against <0481 -antikru -> Chios <5508 -Chios -> ; and the next <2087 -heteros -> [ day ] we arrived <3846 -paraballo -> at <1519 -eis -> Samos <4544 -Samos -> , and tarried <3306 -meno -> at <{1722} -en -> Trogyllium <5175 -Trogullion -> ; and the next <2192 -echo -> [ day ] we came <2658 -katantao -> to Miletus <3399 -Miletos -> .

1722 ACT 020 025 And now <3568 -nun -> , behold <2400 -idou -> , I know <1492 -eido -> that ye all <3956 -pas -> , among <{1722} -en -> whom <3739 -hos -> I have gone <1330 -dierchomai -> preaching <2784 -kerusso -> the kingdom <0932 -basileia -> of God <2316 -theos -> , shall see <3700 -optanomai -> my face <4383 -prosopon -> no <3765 -ouketi -> more <3765 -ouketi -> .

1722 ACT 020 028 Take heed <4337 -prosecho -> therefore unto yourselves <1438 -heautou -> , and to all <3956 -pas -> the flock <4168 -poimnion -> , over <{1722} -en -> the which <3739 -hos -> the Holy <0040 -hagios -> Ghost <4151 -pneuma -> hath made <5087 -tithemi -> you overseers <1985 -episkopos -> , to feed <4165 -poimaino -> the church <1577 -ekkllesia -> of God <2316 -theos -> , which <3739 -hos -> he hath purchased <4046 -peripoieomai -> with his own <2398 -idios -> blood <0129 -haima -> .

1722 ACT 020 032 And now <3568 -nun -> , brethren <0080 -adephos -> , I commend <3908 -paratithemi -> you to God <2316 -theos -> , and to the word <3056 -logos -> of his grace <5485 -

charis -> , which <3588 -ho -> is able <1410 -dunamai -> to build <2026 -epokodomeo -> you up , and to give <1325 -didomi -> you an inheritance <2817 -kleronomia -> among <{1722} -en -> all <3956 -pas -> them which are sanctified <0037 -hagiazo -> .

1722 ACT 021 011 And when he was come <2064 -erchomai -> unto us , he took <0142 -airo -> Paul s <3972 -Paulos -> girdle <2223 -zone -> , and bound <1210 -deo -> his own <0848 -hautou -> hands <5495 -cheir -> and feet <4228 -pous -> , and said <2036 -epo -> , Thus <3592 -hode -> saith <3004 -lego -> the Holy <0040 -hagios -> Ghost <4151 -pneuma -> , So <3779 -houto -> shall the Jews <2453 -Ioudaios -> at <{1722} -en -> Jerusalem <2419 -Hierousalem -> bind <1210 -deo -> the man <0435 -aner -> that owneth <2076 -esti -> this <3778 -houtos -> girdle <2223 -zone -> , and shall deliver <3860 -paradidomi -> [ him ] into <1519 -eis -> the hands <5495 -cheir -> of the Gentiles <1484 -ethnos -> .

1722 ACT 021 019 And when he had saluted <0782 -aspazomai -> them , he declared <1834 -exegeomai -> particularly <2596 -kata -> what <3739 -hos -> things God <2316 -theos -> had wrought <4160 -poieo -> among <{1722} -en -> the Gentiles <1484 -ethnos -> by his ministry <1248 -diakonia -> .

1722 ACT 021 034 And some <0243 -allos -> cried <0994 -boao -> one thing , some <0243 -allos -> another <0243 -allos -> , among <{1722} -en -> the multitude <3793 -ochlos -> : and when he could <1410 -dunamai -> not know <1097 -ginosko -> the certainty <0804 -asphales -> for the tumult <2351 -thorubos -> , he commanded <2753 -keleuo -> him to be carried <0071 -ago -> into <1519 -eis -> the castle <3925 -parembole -> .

1722 ACT 024 021 Except <2228 -e -> it be for this <5026 -taute -> one <3391 -mia -> voice <5456 -phone -> , that I cried <2896 -krazo -> standing <2476 -histemi -> among <{1722} -en -> them , Touching <4012 -peri -> the resurrection <0386 -anastasis -> of the dead <3498 -nekros -> I am called <2919 -krino -> in question <2919 -krino -> by you this <4594 -semeron -> day <4594 -semeron -> .

1722 ACT 025 004 But Festus <5347 -Phestos -> answered <0611 -apokrinomai -> , that Paul <3972 -Paulos -> should be kept <5083 -tereo -> at <{1722} -en -> Caesarea <2542 -Kaisereia -> , and that he himself <1438 -heautou -> would <3195 -mello -> depart <1607 -ekporeuomai -> shortly <5034 -tachos -> [ thither ] .

1722 ACT 025 005 Let them therefore <3767 -oun -> , said <5346 -phemi -> he , which among <{1722} -en -> you are able <1415 -dunatos -> , go <4782 -sugkatabaino -> down <4782 -sugkatabaino -> with [ me ] , and accuse <2723 -kategoreo -> this <0846 -autos -> man <0435 -aner -> , if <1487 -ei -> there be any <1536 -ei tis -> wickedness <0824 -atopos -> in him .

1722 ACT 025 006 And when he had tarried <1304 -diatribo -> among <{1722} -en -> them more <4119 -pleion -> than <2228 -e -> ten <1176 -deka -> days <2250 -hemera -> , he went <2597 -katabaino -> down <2597 -katabaino -> unto Caesarea <2542 -Kaisereia -> ; and the next <1887 -epaurion -> day <1887 -epaurion -> sitting <2523 -kathizo -> on <1909 -epi -> the judgment <0968 -bema -> seat <0968 -bema -> commanded <2753 -keleuo -> Paul <3972 -Paulos -> to be brought <0071 -ago -> .

1722 ACT 025 024 And Festus <5347 -Phestos -> said <5346 -phemi -> , King <0935 -basileus -> Agrippa <0067 -Agrippas -> , and all <3956 -pas -> men <0435 -aner -> which <3588 -ho -> are here

<4840 -sumpareimi -> present <4840 -sumpareimi -> with us , ye see <2334 -theoreo -> this <5126 -touton -> man , about <4012 -peri -> whom <3739 -hos -> all <3956 -pas -> the multitude <4128 -plethos -> of the Jews <2453 -Ioudaios -> have dealt <1793 -entugchano -> with me , both <5037 -te -> at <{1722} -en -> Jerusalem <2414 -Hierosoluma -> , and [ also ] here <1759 -enthade -> , crying <1916 -epiboao -> that he ought <1163 -dei -> not to live <2198 -zao -> any <3371 -meketi -> longer <3371 -meketi -> .

1722 ACT 026 004 My manner <0981 -biosis -> of life <0981 -biosis -> from my youth <3503 -neotes -> , which <3588 -ho -> was at <0575 -apo -> the first <0746 -arche -> among <{1722} -en -> mine <3450 -mou -> own nation <1484 -ethnos -> at <{1722} -en -> Jerusalem <2414 -Hierosoluma -> , know <2467 -isemi -> all <3956 -pas -> the Jews <2453 -Ioudaios -> ;

1722 ACT 026 004 My manner <0981 -biosis -> of life <0981 -biosis -> from my youth <3503 -neotes -> , which <3588 -ho -> was at <0575 -apo -> the first <0746 -arche -> among <{1722} -en -> mine <3450 -mou -> own nation <1484 -ethnos -> at <1722 -en -> Jerusalem <2414 -Hierosoluma -> , know <2467 -isemi -> all <3956 -pas -> the Jews <2453 -Ioudaios -> ;

1722 ACT 026 018 To open <0455 -anoigo -> their eyes <3788 -ophthalmos -> , [ and ] to turn <1994 -epistrepho -> [ them ] from darkness <4655 -skotos -> to light <5457 -phos -> , and [ from ] the power <1849 -exousia -> of Satan <4567 -Satanas -> unto God <2316 -theos -> , that they may receive <2983 -Iambano -> forgiveness <0859 -aphesis -> of sins <0266 -hamartia -> , and inheritance <2819 -kleros -> among <{1722} -en -> them which are sanctified <0037 -hagiazo -> by faith <4102 -pistis -> that is in me .

1722 ACT 028 029 And when he had said <2036 -epo -> these <5023 -tauta -> words , the Jews <2453 -Ioudaios -> departed <0565 -aperchomai -> , and had <2192 -echo -> great <4183 -polus -> reasoning <4803 -suzetesis -> among <{1722} -en -> themselves <1438 -heautou -> .

1722 ROM 001 005 By whom <3739 -hos -> we have received <2983 -Iambano -> grace <5485 -charis -> and apostleship <0651 -apostole -> , for obedience <5218 -hupakoe -> to the faith <4102 -pistis -> among <{1722} -en -> all <3956 -pas -> nations <1484 -ethnos -> , for his name <3686 -onoma -> :

1722 ROM 001 006 Among <{1722} -en -> whom <3739 -hos -> are ye also <2532 -kai -> the called <2822 -kletos -> of Jesus <2424 -Iesous -> Christ <5547 -Christos -> :

1722 ROM 001 008 . First <4412 -proton -> , I thank <2168 -eucharisteeo -> my God <2316 -theos -> through <1223 -dia -> Jesus <2424 -Iesous -> Christ <5547 -Christos -> for you all <3956 -pas -> , that your <5216 -humon -> faith <4102 -pistis -> is spoken <2605 -kataggello -> of throughout <{1722} -en -> the whole <3650 -holos -> world <2889 -kosmos -> .

1722 ROM 001 013 Now <1161 -de -> I would <2309 -thelo -> not have you ignorant <0050 -agnoeo -> , brethren <0080 -adephos -> , that oftentimes <4178 -pollakis -> I purposed <4388 -protithemai -> to come <2064 -erchomai -> unto you , ( but was let <2967 -koluo -> hitherto <1204 -deuro -> , ) that I might have <2192 -echo -> some <5100 -tis -> fruit <2590 -karpos -> among <1722 -en -> you also <2532 -kai -> , even <2532 -kai -> as among <{1722} -en -> other <3062 -Ioi poy -> Gentiles <1484 -ethnos -> .

1722 ROM 001 013 Now <1161 -de -> I would <2309 -thelo -> not have you ignorant <0050 -agnoeo -> , brethren <0080 -adephos -> , that oftentimes <4178 -pollakis -> I purposed <4388 -protithemai -> to come <2064 -erchomai -> unto you , ( but was let <2967 -koluo -> hitherto <1204 -deuro -> , ) that I might have <2192 -echo -> some <5100 -tis -> fruit <2590 -karpos -> among <{1722} -en -> you also <2532 -kai -> , even <2532 -kai -> as among <1722 -en -> other <3062 -loipoy -> Gentiles <1484 -ethnos -> .

1722 ROM 001 015 So <3779 -houto -> , as much <3588 -ho -> as in me is , I am ready <4289 -prothumos -> to preach <2097 -euaggelizo -> the gospel <2097 -euaggelizo -> to you that are at <{1722} -en -> Rome <4516 -Rhome -> also <2532 -kai -> .

1722 ROM 001 023 And changed <0236 -allasso -> the glory <1391 -doxa -> of the uncorruptible <0862 -aphthartos -> God <2316 -theos -> into <{1722} -en -> an image <1504 -eikon -> made like <3667 -homoioima -> to corruptible <5349 -phthartos -> man <0444 -anthropos -> , and to birds <4071 -peteinon -> , and fourfooted <5074 -tetrapous -> beasts <5074 -tetrapous -> , and creeping <2062 -herpeton -> things .

1722 ROM 001 024 Wherefore <1352 -dio -> God <2316 -theos -> also <2532 -kai -> gave <3860 -paradidomi -> them up to uncleanness <0167 -akatharsia -> through <1722 -en -> the lusts <1939 -epithumia -> of their own hearts <2588 -kardia -> , to dishonour <0818 -atimazo -> their own bodies <4983 -soma -> between <{1722} -en -> themselves <1438 -heautou -> :

1722 ROM 001 024 Wherefore <1352 -dio -> God <2316 -theos -> also <2532 -kai -> gave <3860 -paradidomi -> them up to uncleanness <0167 -akatharsia -> through <{1722} -en -> the lusts <1939 -epithumia -> of their own hearts <2588 -kardia -> , to dishonour <0818 -atimazo -> their own bodies <4983 -soma -> between <1722 -en -> themselves <1438 -heautou -> :

1722 ROM 001 025 Who <3748 -hostis -> changed <3337 -metallasso -> the truth <0225 -aletheia -> of God <2316 -theos -> into <{1722} -en -> a lie <5579 -pseudos -> , and worshipped <4573 -sebazomai -> and served <3000 -latreuo -> the creature <2937 -ktisis -> more <3844 -para -> than <3844 -para -> the Creator <2936 -ktizo -> , who <3739 -hos -> is blessed <2128 -eulogetos -> for ever <0165 -aiou -> . Amen <0281 -amen -> .

1722 ROM 002 005 But after <2596 -kata -> thy hardness <4643 -sklerotes -> and impenitent <0279 -ametanoetos -> heart <2588 -kardia -> treasurest <2343 -thesaurizo -> up unto thyself <4572 -seautou -> wrath <3709 -orge -> against <{1722} -en -> the day <2250 -hemera -> of wrath <3709 -orge -> and revelation <0602 -apokalupsis -> of the righteous <1341 -dikaiokrisia -> judgment <1341 -dikaiokrisia -> of God <2316 -theos -> ;

1722 ROM 002 024 For the name <3686 -onoma -> of God <2316 -theos -> is blasphemed <0987 -blasphemeo -> among <{1722} -en -> the Gentiles <1484 -ethnos -> through <1223 -dia -> you , as it is written <1125 -grapho -> .

1722 ROM 003 007 For if <1487 -ei -> the truth <0225 -aletheia -> of God <2316 -theos -> hath more abounded <4052 -perisseuo -> through <{1722} -en -> my lie <5582 -pseusma -> unto his glory <1391 -doxa -> ; why <5101 -tis -> yet <2089 -eti -> am I also <2504 -kago -> judged <2919 -krino -> as a sinner <0268 -hamartolos -> ?

1722 ROM 003 019 . Now <1161 -de -> we know <1492 -ei do -> that what <3745 -hosos -> things soever <1437 -ean -> the law <3551 -nomos -> saith <3004 -lego -> , it saith <2980 -laleo -> to them who are under <{1722} -en -> the law <3551 -nomos -> : that every <3956 -pas -> mouth <4750 -stoma -> may be stopped <5420 -phrasso -> , and all <3956 -pas -> the world <2889 -kosmos -> may become <1096 -ginomai -> guilty <5267 -hupodikos -> before God <2316 -theos -> .

1722 ROM 003 025 Whom <3739 -hos -> God <2316 -theos -> hath set <4388 -protithemai -> forth <4388 -protithemai -> [ to be ] a propitiation <2435 -hilasterion -> through <1223 -dia -> faith <4102 -pistis -> in his blood <0129 -haima -> , to declare <1732 -endeixis -> his righteousness <1343 -dikaiosune -> for the remission <3929 -paresis -> of sins <0265 -hamartema -> that are past <4266 -proginomai -> , through <{1722} -en -> the forbearance <0463 -anochē -> of God <2316 -theos -> ;

1722 ROM 003 026 To declare <1732 -endeixis -> , [ I say ] , at <{1722} -en -> this <3568 -nun -> time <2540 -kairos -> his righteousness <1343 -dikaiosune -> : that he might be just <1342 -dikaios -> , and the justifier <1344 -dikaios -> of him which believeth <4102 -pistis -> in Jesus <2424 -Iesous -> .

1722 ROM 006 011 Likewise <3779 -houto -> reckon <3049 -logizomai -> ye also <2532 -kai -> yourselves <1438 -heautou -> to be dead <3498 -nekros -> indeed <3303 -men -> unto sin <0266 -hamartia -> , but alive <2198 -zao -> unto God <2316 -theos -> through <{1722} -en -> Jesus <2424 -Iesous -> Christ <5547 -Christos -> our Lord <2962 -kuriōs -> .

1722 ROM 006 023 For the wages <3800 -opsonion -> of sin <0266 -hamartia -> [ is ] death <2288 -thanatos -> ; but the gift <5486 -charisma -> of God <2316 -theos -> [ is ] eternal <0166 -aiōnios -> life <2222 -zoe -> through <{1722} -en -> Jesus <2424 -Iesous -> Christ <5547 -Christos -> our Lord <2962 -kuriōs -> .

1722 ROM 008 023 And not only <3440 -monon -> [ they ] , but ourselves also <2532 -kai -> , which have <2192 -echo -> the firstfruits <0536 -aparche -> of the Spirit <4151 -pneuma -> , even <2532 -kai -> we ourselves groan <4727 -stenazo -> within <{1722} -en -> ourselves <1438 -heautou -> , waiting <0553 -apekdechomai -> for the adoption <5206 -huiōthesia -> , [ to wit ] , the redemption <0629 -apolutrosis -> of our body <4983 -soma -> .

1722 ROM 008 029 . For whom <3739 -hos -> he did foreknow <4267 -proginosko -> , he also <2532 -kai -> did predestinate <4309 -proorizo -> [ to be ] conformed <4832 -summorphos -> to the image <1504 -eikon -> of his Son <5207 -huios -> , that he might be the firstborn <4416 -prototokos -> among <{1722} -en -> many <4183 -polus -> brethren <0080 -adephos -> .

1722 ROM 008 034 Who <5101 -tis -> [ is ] he that condemneth <2632 -katakriō -> ? [ It is ] Christ <5547 -Christos -> that died <0599 -apothnesko -> , yea <1161 -de -> rather <3123 -mallōn -> , that is risen <1453 -egeiro -> again <1453 -egeiro -> , who <3739 -hos -> is even <2532 -kai -> at <{1722} -en -> the right <1188 -dexios -> hand of God <2316 -theos -> , who <3739 -hos -> also <2532 -kai -> maketh <1793 -entugchano -> intercession <1793 -entugchano -> for us .

1722 ROM 009 017 For the scripture <1124 -graphe -> saith <3004 -lego -> unto Pharaoh <5328 -Pharao -> , Even for this <5124 -touto -> same <0846 -autos -> purpose have I raised <1825 -

exegeiro -> thee up , that I might shew <1731 -endeiknumi -> my power <1411 -dunamis -> in thee , and that my name <3686 -onoma -> might be declared <1229 -diaggello -> throughout <{1722} -en -> all <3956 -pas -> the earth <1093 -ge -> .

1722 ROM 011 005 Even <2532 -kai -> so <3779 -houto -> then <3767 -oun -> at <{1722} -en -> this <3588 -ho -> present <3568 -nun -> time <2540 -kairos -> also <2532 -kai -> there is a remnant <3005 -leimma -> according <2596 -kata -> to the election <1589 -ekloge -> of grace <5485 -charis -> .

1722 ROM 011 017 And if <1487 -ei -> some <5100 -tis -> of the branches <2798 -klados -> be broken <1575 -ekklao -> off <1575 -ekklao -> , and thou , being <5607 -on -> a wild <0065 -agrielaios -> olive <0065 -agrielaios -> tree <0065 -agrielaios -> , wert grafted <1461 -egkentrizo -> in among <{1722} -en -> them , and with them partakest <4791 -sugkoinonos -> of the root <4491 -rhiza -> and fatness <4096 -piotes -> of the olive <1636 -elaiia -> tree ;

1722 ROM 012 003 For I say <3004 -lego -> , through <1223 -dia -> the grace <5485 -charis -> given <1325 -didomi -> unto me , to every <3956 -pas -> man that is among <{1722} -en -> you , not to think <5252 -hyperphroneo -> [ of himself ] more <3844 -para -> highly <5252 -hyperphroneo -> than he ought <1163 -dei -> to think <5426 -phroneo -> ; but to think <5426 -phroneo -> soberly <4993 -sophroneo -> , according as God <2316 -theos -> hath dealt <3307 -merizo -> to every <1538 -hekastos -> man the measure <3358 -metron -> of faith <4102 -pistis -> .

1722 ROM 012 007 Or <1535 -eite -> ministry <1248 -diakonia -> , [ let us wait ] on <1722 -en -> [ our ] ministering <1248 -diakonia -> : or <1535 -eite -> he that teacheth <1321 -didasko -> , on <{1722} -en -> teaching <1319 -didaskalia -> ;

1722 ROM 012 007 Or <1535 -eite -> ministry <1248 -diakonia -> , [ let us wait ] on <{1722} -en -> [ our ] ministering <1248 -diakonia -> : or <1535 -eite -> he that teacheth <1321 -didasko -> , on <1722 -en -> teaching <1319 -didaskalia -> ;

1722 ROM 012 008 Or <1535 -eite -> he that exhorteth <3870 -parakaleo -> , on <{1722} -en -> exhortation <3874 -paraklesis -> : he that giveth <3330 -metadidomi -> , [ let him do it ] with simplicity <0572 -haplotes -> ; he that ruleth <4291 -proistemi -> , with diligence <4710 -spoude -> ; he that sheweth <1653 -eleeo -> mercy <1653 -eleeo -> , with cheerfulness <2432 -hilarotes -> .

1722 ROM 013 009 For this <3588 -ho -> , Thou shalt not commit <3431 -moicheuo -> adultery <3431 -moicheuo -> , Thou shalt not kill <5407 -phoneuo -> , Thou shalt not steal <2813 -klepto -> , Thou shalt not bear <5576 -pseudomartureo -> false <5576 -pseudomartureo -> witness <5576 -pseudomartureo -> , Thou shalt not covet <1937 -epithumeo -> ; and if <1487 -ei -> [ there be ] any <1536 -ei tis -> other <2087 -heteros -> commandment <1785 -entole -> , it is briefly <0346 -anakephalaimai -> comprehended <0346 -anakephalaimai -> in this <5129 -toutoi -> saying <3056 -logos -> , namely <{1722} -en -> , Thou shalt love <0025 -agapao -> thy neighbour <4139 -plesion -> as thyself <1438 -heautou -> .

1722 ROM 015 005 . Now <1161 -de -> the God <2316 -theos -> of patience <5281 -hupomone -> and consolation <3874 -paraklesis -> grant <1325 -didomi -> you to be likeminded <5426 -phroneo -> one <0240 -allelon -> toward <{1722} -en -> another <0240 -allelon -> according <2596 -kata -> to Christ <5547 -Christos ->

Jesus <2424 -Iesous -> :

1722 ROM 015 009 And that the Gentiles <1484 -ethnos -> might glorify <1392 -doxazo -> God <2316 -theos -> for [ his ] mercy <1656 -eleos -> ; as it is written <1125 -grapho -> , For this <5124 -touto -> cause <1223 -dia -> I will confess <1843 -exomologeō -> to thee among <{1722} -en -> the Gentiles <1484 -ethnos -> , and sing <5567 -psallo -> unto thy name <3686 -onoma -> .

1722 ROM 015 013 . Now <1161 -de -> the God <2316 -theos -> of hope <1680 -elpis -> fill <4137 -plerōō -> you with all <3956 -pas -> joy <5479 -chara -> and peace <1515 -eirēnē -> in believing <4100 -pisteuō -> , that ye may abound <4052 -perisseuō -> in hope <1680 -elpis -> , through <{1722} -en -> the power <1411 -dunamis -> of the Holy <0040 -hagios -> Ghost <4151 -pneuma -> .

1722 ROM 015 017 . I have <2192 -echo -> therefore <3767 -oun -> whereof I may glory <2746 -kauchesis -> through <{1722} -en -> Jesus <2424 -Iesous -> Christ <5547 -Christos -> in those <3588 -ho -> things which pertain to God <2316 -theos -> .

1722 ROM 015 019 Through <{1722} -en -> mighty <1411 -dunamis -> signs <4591 -semainō -> and wonders <5059 -teras -> , by the power <1411 -dunamis -> of the Spirit <4151 -pneuma -> of God <2316 -theos -> ; so <5620 -hosteō -> that from Jerusalem <2419 -Hierousalem -> , and round <2943 -kuklothen -> about <2945 -kukloi -> unto Illyricum <2437 -Illyrikon -> , I have fully <4137 -plerōō -> preached <4137 -plerōō -> the gospel <2098 -euaggelion -> of Christ <5547 -Christos -> .

1722 ROM 015 026 For it hath pleased <2106 -eudokeō -> them of Macedonia <3109 -Makedonia -> and Achaia <0882 -Achaia -> to make <4160 -poiēō -> a certain <5100 -tis -> contribution <2842 -koinonia -> for the poor <4434 -ptochos -> saints <0040 -hagios -> which <3588 -ho -> are at <{1722} -en -> Jerusalem <2419 -Hierousalem -> .

1722 ROM 016 001 . I commend <4921 -sunistao -> unto you Phebe <5402 -Phoibe -> our sister <0079 -adelphē -> , which is a servant <1249 -diakonos -> of the church <1577 -ekklēsia -> which <3588 -ho -> is at <{1722} -en -> Cenchrea <2747 -Kenchreai -> :

1722 ROM 016 007 Salute <0782 -aspazomai -> Andronicus <0408 -Andronikos -> and Junia <2458 -Iouñias -> , my kinsmen <4773 -suggēnes -> , and my fellowprisoners <4869 -sunai chmalotos -> , who <3748 -hostis -> are of note <1978 -epi semos -> among <{1722} -en -> the apostles <0652 -apostolos -> , who <3739 -hos -> also <2532 -kai -> were in Christ <5547 -Christos -> before <4253 -pro -> me .

1722 1CO 001 002 Unto the church <1577 -ekklēsia -> of God <2316 -theos -> which <3588 -ho -> is at <{1722} -en -> Corinth <2882 -Korinthos -> , to them that are sanctified <0037 -hagiozo -> in Christ <5547 -Christos -> Jesus <2424 -Iesous -> , called <2822 -kletos -> [ to be ] saints <0040 -hagios -> , with all <3956 -pas -> that in every <3956 -pas -> place <5117 -topos -> call <1941 -epikaleomai -> upon the name <3686 -onoma -> of Jesus <2424 -Iesous -> Christ <5547 -Christos -> our Lord <2962 -kurios -> , both <5037 -te -> theirs and ours <2257 -hemōn -> :

1722 1CO 001 010 . Now <1161 -de -> I beseech <3870 -parakaleō -> you , brethren <0080 -adephos -> , by the name <3686 -onoma ->

-> of our Lord <2962 -kuriōs -> Jesus <2424 -Iesous -> Christ <5547 -Christos -> , that ye all <3956 -pas -> speak <3004 -lego -> the same <0846 -autos -> thing , and [ that ] there be no <3361 -me -> divisions <4978 -schisma -> among <{1722} -en -> you ; but [ that ] ye be perfectly <2675 -katartizo -> joined <2675 -katartizo -> together <2675 -katartizo -> in the same <0846 -autos -> mind <3563 -nous -> and in the same <0846 -autos -> judgment <1106 -gnome -> .

1722 1C0 001 011 For it hath been declared <1213 -deloo -> unto me of you , my brethren <0080 -adephos -> , by them [ which are of the house ] of Chloe <5514 -Chloe -> , that there are contentions <2054 -eris -> among <{1722} -en -> you .

1722 1C0 002 002 For I determined <2919 -krino -> not to know <1492 -eido -> any <5100 -tis -> thing among <{1722} -en -> you , save <1508 -ei me -> Jesus <2424 -Iesous -> Christ <5547 -Christos -> , and him crucified <4717 -stauroo -> .

1722 1C0 002 006 . Howbeit we speak <2980 -laleo -> wisdom <4678 -sophia -> among <{1722} -en -> them that are perfect <5046 -teleios -> : yet <1161 -de -> not the wisdom <4678 -sophia -> of this <5127 -toutou -> world <0165 -aion -> , nor <3761 -oude -> of the princes <0758 -archon -> of this <5127 -toutou -> world <0165 -aion -> , that come <2673 -katargeo -> to nought <2673 -katargeo -> :

1722 1C0 003 003 For ye are yet <2089 -eti -> carnal <4559 -sarkikos -> : for whereas <3699 -hopou -> [ there is ] among <{1722} -en -> you envying <2205 -zelos -> , and strife <2054 -eris -> , and divisions <1370 -dichostsis -> , are ye not carnal <4559 -sarkikos -> , and walk <4043 -peripateo -> as men <0444 -anthropos -> ?

1722 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 -aion -> , let him become <1096 -ginomai -> a fool <3474 -moros -> , that he may be wise <4680 -sophos - -onei di smos -> .

1722 1C0 005 001 . It is reported <0191 -akouo -> commonly <3654 -holos -> [ that there is ] fornication <4202 -porneia -> among <1722 -en -> you , and such <5108 -toioutos -> fornication <4202 -porneia -> as is not so <3761 -oude -> much <3761 -oude -> as named <3687 -onomazo -> among <{1722} -en -> the Gentiles <1484 -ethnos -> , that one <5100 -tis -> should have <2192 -echo -> his father s <3962 -pater -> wife <1135 -gune -> .

1722 1C0 005 001 . It is reported <0191 -akouo -> commonly <3654 -holos -> [ that there is ] fornication <4202 -porneia -> among <{1722} -en -> you , and such <5108 -toioutos -> fornication <4202 -porneia -> as is not so <3761 -oude -> much <3761 -oude -> as named <3687 -onomazo -> among <1722 -en -> the Gentiles <1484 -ethnos -> , that one <5100 -tis -> should have <2192 -echo -> his father s <3962 -pater -> wife <1135 -gune -> .

1722 1C0 006 005 I speak <3004 -lego -> to your <5213 -humin -> shame <1791 -entrepo -> . Is it so <3779 -houto -> , that there is not a wise <4680 -sophos - -onei di smos -> man among <{1722} -en -> you ? no , not one that shall be able <1410 -dunamai -> to judge <1252 -diakrino -> between <3319 -mesos -> his brethren <0080 -adephos -> ?

1722 1C0 006 007 Now <2236 -hedista -> therefore <3767 -oun -> there is utterly <3654 -holos -> a fault <2275 -hetteima -> among <{1722} -en -> you , because <3754 -hoti -> ye go to law <2917 -krima -> one <1438 -heautou -> with another <1438 -heautou -> . Why <1302 -diati -> do ye not rather <3123 -mallon -> take wrong <0091 -adikeo -> ? why <1302 -diati -> do ye not rather <3123 -mallon -> [ suffer yourselves to ] be defrauded <0650 -apostereo -> ?

1722 1C0 011 018 For first <4412 -proton -> of all , when ye come <4905 -sunerchomai -> together <4905 -sunerchomai -> in the church <1577 -ekklesia -> , I hear <0191 -akouo -> that there be divisions <4978 -schisma -> among <{1722} -en -> you ; and I partly <5100 -tis -> believe <4100 -pisteuo -> it .

1722 1C0 011 019 For there must <1163 -dei -> be also <2532 -kai -> heresies <0139 -hairesis -> among <1722 -en -> you , that they which are approved <1384 -dokimos -> may be made <1096 -ginomai -> manifest <5318 -phaneros -> among <{1722} -en -> you .

1722 1C0 011 019 For there must <1163 -dei -> be also <2532 -kai -> heresies <0139 -hairesis -> among <{1722} -en -> you , that they which are approved <1384 -dokimos -> may be made <1096 -ginomai -> manifest <5318 -phaneros -> among <1722 -en -> you .

1722 1C0 011 030 For this <5124 -touto -> cause <1223 -dia -> many <4183 -polus -> [ are ] weak <0770 -astheneo -> and sickly <0732 -arrhostos -> among <{1722} -en -> you , and many <2425 -hikanos -> sleep <2837 -koi-mao -> .

1722 1C0 011 034 And if <1487 -ei -> any <5100 -tis -> man hunger <3983 -peinao -> , let him eat <2068 -esthio -> at <{1722} -en -> home <3624 -oikos -> ; that ye come <4905 -sunerchomai -> not together <4905 -sunerchomai -> unto condemnation <2917 -krima -> . And the rest <3062 -loi-poy -> will I set <1299 -diatasso -> in order <1299 -diatasso -> when <5613 -hos -> I come <2064 -erchomai -> .

1722 1C0 014 035 And if <1487 -ei -> they will <2309 -thelo -> learn <3129 -manthano -> any <5100 -tis -> thing , let them ask <1905 -eperotao -> their husbands <0435 -aner -> at <{1722} -en -> home <3624 -oikos -> : for it is a shame <0149 -aischron -> for women <1135 -gune -> to speak <2980 -laleo -> in the church <1577 -ekklesia -> .

1722 1C0 015 012 . Now <1161 -de -> if <1487 -ei -> Christ <5547 -Christos -> be preached <2784 -kerusso -> that he rose <1453 -egeiro -> from the dead <3498 -nekros -> , how <4459 -pos -> say <3004 -lego -> some <5100 -tis -> among <{1722} -en -> you that there is no <3756 -ou -> resurrection <0386 -anastasis -> of the dead <3498 -nekros -> ?

1722 1C0 015 023 But every <1538 -hekastos -> man in his own <2398 -idios -> order <5001 -tagma -> : Christ <5547 -Christos -> the firstfruits <0536 -aparche -> ; afterward <1899 -epeita -> they that are Christ s <5547 -Christos -> at <{1722} -en -> his coming <3952 -parousia -> .

1722 1C0 015 032 If <1487 -ei -> after <2596 -kata -> the manner of men <0444 -anthropos -> I have fought <2341 -theriomacheo -> with beasts <2341 -theriomacheo -> at <{1722} -en -> Ephesus <2181 -Ephesos -> , what <5101 -tis -> advantageth <3786 -ophelos -> it me , if <1487 -ei -> the dead <3498 -nekros -> rise <1453 -egeiro -> not ? let us eat <5315 -phago -> and drink <4095 -pino -> ; for to morrow <0839 -aurion

-> we die <0599 -apothnesko -> .

1722 1C0 015 052 In a moment <0823 -atomos -> , in the twinkling <4493 -rhipe -> of an eye <3788 -ophthalmos -> , at <{1722} -en -> the last <2078 -eschatos -> trump <4536 -salpigx -> : for the trumpet shall sound <4537 -salpizo -> , and the dead <3498 -nekros -> shall be raised <1453 -egeiro -> incorruptible <0862 -aphthartos -> , and we shall be changed <0236 -allasso -> .

1722 1C0 016 008 But I will tarry <1961 -epimeno -> at <{1722} -en -> Ephesus <2181 -Ephesos -> until <2193 -heos -> Pentecost <4005 -pentekoste -> .

1722 2C0 001 001 . Paul <3972 -Paulos -> , an apostle <0652 -apostolos -> of Jesus <2424 -Iesous -> Christ <5547 -Christos -> by the will <2307 -thelema -> of God <2316 -theos -> , and Timothy <5095 -Timotheos -> [ our ] brother <0080 -adephos -> , unto the church <1577 -ekkllesia -> of God <2316 -theos -> which <3588 -ho -> is at <{1722} -en -> Corinth <2882 -Korinthos -> , with all <3956 -pas -> the saints <0040 -hagios -> which <3588 -ho -> are in all <3650 -holos -> Achai a <0882 -Achai a -> :

1722 2C0 001 019 For the Son <5207 -huios -> of God <2316 -theos -> , Jesus <2424 -Iesous -> Christ <5547 -Christos -> , who <3588 -ho -> was preached <2784 -kerusso -> among <{1722} -en -> you by us , [ even ] by me and Silvanus <4610 -Silouanos -> and Timotheus <5095 -Timotheos -> , was not yea <3483 -nai -> and nay <3756 -ou -> , but in him was yea <3483 -nai -> .

1722 2C0 004 008 . [ We are ] troubled <2346 -thlibo -> on <{1722} -en -> every <3956 -pas -> side , yet <0235 -alla -> not distressed <4729 -stenochoreo -> ; [ we are ] perplexed <0639 -aporeo -> , but not in despair <1820 -exaporeomai -> ;

1722 2C0 005 006 Therefore <3767 -oun -> [ we are ] always <3842 -pantote -> confident <2292 -tharrheo -> , knowing <1492 -eido -> that , whilst we are at <{1722} -en -> home <1736 -endemeo -> in the body <4983 -soma -> , we are absent <0553 -apekdechomai -> from the Lord <2962 -kuri os -> :

1722 2C0 007 005 . For , when we were come <2064 -erchomai -> into <1519 -eis -> Macedonia <3109 -Makedoni a -> , our flesh <4561 -sarx -> had <2192 -echo -> no <3762 -oudeis -> rest <0425 -anesis -> , but we were troubled <2346 -thlibo -> on <{1722} -en -> every <3956 -pas -> side ; without <1855 -exothern -> [ were ] fightings <3163 -mache -> , within <2081 -esothern -> [ were ] fears <5401 -phobos -> .

1722 2C0 008 001 . Moreover <1161 -de -> , brethren <0080 -adephos -> , we do <1107 -gnorizo -> you to wit <1107 -gnorizo -> of the grace <5485 -charis -> of God <2316 -theos -> bestowed <1325 -didomi -> on <{1722} -en -> the churches <1577 -ekkllesia -> of Macedonia <3109 -Makedoni a -> ;

1722 2C0 008 014 But by an equality <2471 -isotes -> , [ that ] now <3568 -nun -> at <{1722} -en -> this <3568 -nun -> time <2540 -kairos -> your <5216 -humon -> abundance <4051 -perisseuma -> [ may be a supply ] for their want <5303 -husterema -> , that their abundance <4051 -perisseuma -> also <2532 -kai -> may be [ a supply ] for your <5216 -humon -> want <5303 -husterema -> : that there may be equality <2471 -isotes -> :

1722 2C0 008 016 . But thanks <5485 -charis -> [ be ] to God

<2316 -theos -> , which <3588 -ho -> put <1325 -didomi -> the same <0846 -autos -> earnest <4710 -spoude -> care <4710 -spoude -> into <{1722} -en -> the heart <2588 -kardia -> of Titus <5103 -Titos -> for you .

1722 2C0 010 001 . Now <1161 -de -> I Paul <3972 -Paulos -> myself beseech <3870 -parakaleo -> you by the meekness <4236 -praiotes -> and gentleness <1932 -epieikeia -> of Christ <5547 -Christos -> , who <3739 -hos -> in presence <4383 -proson -> [ am ] base <5011 -tapeinos -> among <{1722} -en -> you , but being absent <0548 -apeimi -> am bold <2292 -tharrheo -> toward <1519 -eis -> you :

1722 2C0 011 003 But I fear <5399 -phobeo -> , lest <3381 -mepos -> by any <3381 -mepos -> means <4458 - -pos -> , as the serpent <3789 -ophis -> beguiled <1818 -exapatao -> Eve <2096 -Eua -> through <{1722} -en -> his subtilty <3834 -panourgia -> , so <3779 -houto -> your <5216 -humon -> minds <3540 -noema -> should be corrupted <5351 -phtheiro -> from the simplicity <0572 -haplotes -> that is in Christ <5547 -Christos -> .

1722 2C0 011 026 [ In ] journeyings <3597 -hodoiporia -> often <4178 -pollakis -> , [ in ] perils <2794 -kindunos -> of waters <4215 -potamos -> , [ in ] perils <2794 -kindunos -> of robbers <3027 -leistes -> , [ in ] perils <2794 -kindunos -> by [ mine own ] countrymen <1085 -genos -> , [ in ] perils <2794 -kindunos -> by the heathen <1484 -ethnos -> , [ in ] perils <2794 -kindunos -> in the city <4172 -polis -> , [ in ] perils <2794 -kindunos -> in the wilderness <2047 -eremia -> , [ in ] perils <2794 -kindunos -> in the sea <2281 -thalassa -> , [ in ] perils <2794 -kindunos -> among <{1722} -en -> false <5569 -pseudadelphos -> brethren <5569 -pseudadelphos -> ;

1722 2C0 012 012 Truly <3303 -men -> the signs <4591 -semaino -> of an apostle <0652 -apostolos -> were wrought <2716 -katargazomai -> among <{1722} -en -> you in all <3956 -pas -> patience <5281 -hupomone -> , in signs <4591 -semaino -> , and wonders <5059 -teras -> , and mighty <1411 -dunamis -> deeds <1411 -dunamis -> .

1722 GAL 001 006 . I marvel <2296 -thaumazo -> that ye are so <3779 -houto -> soon <5030 -tacheos -> removed <3346 -metatithemi -> from him that called <2564 -kaleo -> you into <{1722} -en -> the grace <5485 -charis -> of Christ <5547 -Christos -> unto another <2087 -heteros -> gospel <2098 -euaggelion -> :

1722 GAL 001 016 To reveal <0601 -apokalupto -> his Son <5207 -huios -> in me , that I might preach <2097 -euaggelizo -> him among <{1722} -en -> the heathen <1484 -ethnos -> ; immediately <2112 -eutheos -> I conferred <4323 -prosanatithemi -> not with flesh <4561 -sarx -> and blood <0129 -haima -> :

1722 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 -> .

1722 GAL 003 001 . O foolish <0453 -anoetos -> Galatians <1052 -Galates -> , who <5101 -tis -> hath bewitched <0940 -baskaino ->

> you , that ye should not obey <3982 -pei tho -> the truth  
 <0225 -aletheia -> , before <2596 -kata -> whose <3739 -hos ->  
 eyes <3788 -ophthalmos -> Jesus <2424 -Iesous -> Christ <5547 -  
 Christos -> hath been evidently <4270 -prographo -> set <4270 -  
 prographo -> forth <4270 -prographo -> , crucified <4717 -  
 stauroo -> among <{1722} -en -> you ?

1722 GAL 003 005 He therefore <3767 -oun -> that ministereth  
 <2023 -epichoregeo -> to you the Spirit <4151 -pneuma -> , and  
 worketh <1754 -energeo -> miracles <1411 -dunamis -> among  
 <{1722} -en -> you , [ doeth he it ] by the works <2041 -  
 ergon -> of the law <3551 -nomos -> , or <2228 -e -> by the  
 hearing <0189 -akoe -> of faith <4102 -pistis -> ?

1722 GAL 003 014 That the blessing <2129 -eulogia -> of Abraham  
 <0011 -Abraam -> might come <1096 -ginomai -> on <1519 -eis ->  
 the Gentiles <1484 -ethnos -> through <{1722} -en -> Jesus <2424  
 -Iesous -> Christ <5547 -Christos -> ; that we might receive  
 <2983 -Iambano -> the promise <1860 -epaggelia -> of the Spirit  
 <4151 -pneuma -> through <1223 -dia -> faith <4102 -pistis -> .

1722 GAL 005 010 I have confidence <3982 -pei tho -> in you  
 through <{1722} -en -> the Lord <2962 -kuri os -> , that ye will  
 be none <3762 -oudeis -> otherwise <0243 -allos -> minded <5426 -  
 phroneo -> : but he that troubleth <5015 -tarasso -> you shall  
 bear <0941 -bastazo -> his judgment <2917 -krima -> , whosoever  
 <0302 -an -> he be .

1722 EPH 001 001 . Paul <3972 -Paulos -> , an apostle <0652 -  
 apostolos -> of Jesus <2424 -Iesous -> Christ <5547 -Christos ->  
 by the will <2307 -thelema -> of God <2316 -theos -> , to the  
 saints <0040 -hagios -> which <3588 -ho -> are at <{1722} -en ->  
 Ephesus <2181 -Ephesos -> , and to the faithful <4103 -pistos ->  
 > in Christ <5547 -Christos -> Jesus <2424 -Iesous -> :

1722 EPH 001 020 Which <3739 -hos -> he wrought <1754 -energeo -  
 > in Christ <5547 -Christos -> , when he raised <1453 -egei ro -  
 > him from the dead <3498 -nekros -> , and set <2523 -kathizo -  
 > [ him ] at <{1722} -en -> his own <0848 -hautou -> right  
 <1188 -dexios -> hand in the heavenly <2032 -epouranios -> [  
 places ] ,

1722 EPH 002 003 Among <{1722} -en -> whom <3739 -hos -> also  
 <2532 -kai -> we all <3956 -pas -> had our conversation <0390 -  
 anastrepho -> in times <4218 -pote -> past in the lusts <1939 -  
 epithumia -> of our flesh <4561 -sarx -> , fulfilling <4160 -  
 poieo -> the desires <2307 -thelema -> of the flesh <4561 -sarx -  
 > and of the mind <1271 -dianoia -> ; and were by nature <5449 -  
 phusis -> the children <5043 -teknon -> of wrath <3709 -orge -> ,  
 even <2532 -kai -> as others <3062 -Ioi poy -> .

1722 EPH 002 007 That in the ages <0165 -aion -> to come <1904 -  
 eperchomai -> he might shew <1731 -endeiknumi -> the exceeding  
 <5235 -huperballo -> riches <4149 -ploutos -> of his grace <5485  
 -charis -> in [ his ] kindness <5544 -chrestotes -> toward  
 <1909 -epi -> us through <{1722} -en -> Christ <5547 -Christos ->  
 > Jesus <2424 -Iesous -> .

1722 EPH 002 012 That at <{1722} -en -> that time <2540 -kairos  
 -> ye were without <5565 -choris -> Christ <5547 -Christos -> ,  
 being aliens <0526 -apallotrioo -> from the commonwealth <4174 -  
 politeia -> of Israel <2474 -Israel -> , and strangers <3581 -  
 xenos -> from the covenants <1242 -diatheke -> of promise <1860 -  
 epaggelia -> , having <2192 -echo -> no <3361 -me -> hope <1680  
 -elpis -> , and without <0112 -atheos -> God <0112 -atheos ->  
 in the world <2889 -kosmos -> :

1722 EPH 002 022 In whom <3739 -hos -> ye also <2532 -kai -> are builded <4925 -sunoi kodomeo -> together <4925 -sunoi kodomeo -> for an habitation <2732 -katoiketerion -> of God <2316 -theos -> through <{1722} -en -> the Spirit <4151 -pneuma -> .

1722 EPH 003 008 Unto me , who am less <1647 -elachistoteros -> than the least <1647 -elachistoteros -> of all <3956 -pas -> saints <0040 -hagios -> , is this <3778 -houtos -> grace <5485 -charis -> given <1325 -didomi -> , that I should preach <2097 -euaggelizo -> among <{1722} -en -> the Gentiles <1484 -ethnos -> the unsearchable <0421 -anexichniastos -> riches <4149 -ploutos -> of Christ <5547 -Christos -> ;

1722 EPH 003 013 Wherefore <1352 -dio -> I desire <0154 -ai teo -> that ye faint <1573 -ekkakeo -> not at <{1722} -en -> my tribulations <2347 -thlipsis -> for you , which <3748 -hostis -> is your glory <1391 -doxa -> .

1722 EPH 004 032 And be ye kind <5543 -chrestos -> one <0240 -allelon -> to another <0240 -allelon -> , tenderhearted <2155 -eusplagchnos -> , forgiving <5483 -charizomai -> one <1438 -heautou -> another <1438 -heautou -> , even <2532 -kai -> as God <2316 -theos -> for Christ s <5547 -Christos -> sake <{1722} -en -> hath forgiven <5483 -charizomai -> you .

1722 EPH 005 003 . But fornication <4202 -porneia -> , and all <3956 -pas -> uncleanness <0167 -akatharsia -> , or <2228 -e -> covetousness <4124 -pleonexia -> , let it not be once <3366 -mede -> named <3687 -onomazo -> among <{1722} -en -> you , as becometh <4241 -prepo -> saints <0040 -hagios -> ;

1722 PHP 001 001 . Paul <3972 -Paulos -> and Timotheus <5095 -Timotheos -> , the servants <1401 -doulos -> of Jesus <2424 -Iesous -> Christ <5547 -Christos -> , to all <3956 -pas -> the saints <0040 -hagios -> in Christ <5547 -Christos -> Jesus <2424 -Iesous -> which <3588 -ho -> are at <{1722} -en -> Philippi <5375 -Philippoi -> , with the bishops <1985 -episkopos -> and deacons <1249 -diakonos -> :

1722 PHP 002 010 That at <{1722} -en -> the name <3686 -onoma -> of Jesus <2424 -Iesous -> every <3596 -hodoiporeo -> knee <1119 -gonu -> should bow <2578 -kampto -> , of [ things ] in heaven <2032 -epouranios -> , and [ things ] in earth <1919 -epigeios -> , and [ things ] under <2709 -katachthonios -> the earth <2709 -katachthonios -> ;

1722 PHP 002 015 That ye may be blameless <0273 -amemptos -> and harmless <0185 -akeraios -> , the sons <5043 -teknon -> of God <2316 -theos -> , without <0298 -amometos -> rebuke <0298 -amometos -> , in the midst <3319 -mesos -> of a crooked <4646 -skolios -> and perverse <1294 -diastrepho -> nation <1074 -genea -> , among <{1722} -en -> whom <3739 -hos -> ye shine <5316 -phaino -> as lights <5458 -phoster -> in the world <2889 -kosmos -> ;

1722 PHP 004 007 And the peace <1515 -ei rene -> of God <2316 -theos -> , which <3588 -ho -> passeth <5242 -huperecho -> all <3956 -pas -> understanding <3563 -nous -> , shall keep <5432 -phroureo -> your <5216 -humon -> hearts <2588 -kardia -> and minds <3540 -noema -> through <{1722} -en -> Christ <5547 -Christos -> Jesus <2424 -Iesous -> .

1722 PHP 004 013 I can <2480 -ischuo -> do <2480 -ischuo -> all <3956 -pas -> things through <{1722} -en -> Christ <5547 -Christos -> which <3588 -ho -> strengtheneth <1743 -endunamoo ->

me .

1722 COL 001 002 To the saints <0040 -hagios -> and faithful <4103 -pistos -> brethren <0080 -adephos -> in Christ <5547 -Christos -> which are at <{1722} -en -> Colosse <2857 -Kolossai -> : Grace <5485 -charis -> [ be ] unto you , and peace <1515 -eirene -> , from God <2316 -theos -> our Father <3962 -pater -> and the Lord <2962 -kuriios -> Jesus <2424 -Iesous -> Christ <5547 -Christos -> .

1722 COL 001 027 To whom <3739 -hos -> God <2316 -theos -> would <2309 -thelo -> make <1107 -gnorizo -> known <1107 -gnorizo -> what <5101 -tis -> [ is ] the riches <4149 -ploutos -> of the glory <1391 -doxa -> of this <5127 -toutou -> mystery <3466 -musterion -> among <{1722} -en -> the Gentiles <1484 -ethnos -> ; which <3739 -hos -> is Christ <5547 -Christos -> in you , the hope <1680 -elpis -> of glory <1391 -doxa -> :

1722 COL 002 001 . For I would <2309 -thelo -> that ye knew <1492 -eido -> what <2245 -helikos -> great <2245 -helikos -> conflict <0073 -agon -> I have <2192 -echo -> for you , and [ for ] them at <{1722} -en -> Laodicea <2993 -Laodikeia -> , and [ for ] as many <3745 -hosos -> as have not seen <3708 -horao -> my face <4383 -prosopon -> in the flesh <4561 -sarx -> ;

1722 COL 003 001 . If <1487 -ei -> ye then <3767 -oun -> be risen <4891 -sunegeiro -> with Christ <5547 -Christos -> , seek <2212 -zeteo -> those <3588 -ho -> things which are above <0507 -ano -> , where <3757 -hou -> Christ <5547 -Christos -> sitteth <2521 -kathemai -> on <{1722} -en -> the right <1188 -dexios -> hand of God <2316 -theos -> .

1722 1TH 001 005 For our gospel <2098 -euaggelion -> came <1096 -ginomai -> not unto you in word <3056 -logos -> only <3440 -monon -> , but also <2532 -kai -> in power <1411 -dunamis -> , and in the Holy <0040 -hagios -> Ghost <4151 -pneuma -> , and in much <4183 -polus -> assurance <4136 -plerophoria -> ; as ye know <1492 -eido -> what <3634 -hoios -> manner <3634 -hoios -> of men we were among <{1722} -en -> you for your <5209 -humas -> sake .

1722 1TH 002 002 But even <2532 -kai -> after that we had suffered <4310 -propascho -> before <4310 -propascho -> , and were shamefully <5195 -hubrizo -> entreated <5195 -hubrizo -> , as ye know <1492 -eido -> , at <{1722} -en -> Philippi <5375 -Philippoi -> , we were bold <3955 -parrhesiazomai -> in our God <2316 -theos -> to speak <2980 -laleo -> unto you the gospel <2098 -euaggelion -> of God <2316 -theos -> with much <4183 -polus -> contention <0073 -agon -> .

1722 1TH 002 005 For neither <3777 -oute -> at <4218 -pote -> any <4218 -pote -> time <4218 -pote -> used <{1722} -en -> we flattering <2850 -kolakeia -> words <3056 -logos -> , as ye know <1492 -eido -> , nor <3777 -oute -> a cloke <4392 -prophasis -> of covetousness <4124 -pleonexia -> ; God <2316 -theos -> [ is ] witness <3144 -martus -> :

1722 1TH 002 019 For what <5101 -tis -> [ is ] our hope <1680 -elpis -> , or <2228 -e -> joy <5479 -chara -> , or <2228 -e -> crown <4735 -stephanos -> of rejoicing <2746 -kauchesis -> ? [ Are ] not even <2532 -kai -> ye in the presence <1715 -emprosthen -> of our Lord <2962 -kuriios -> Jesus <2424 -Iesous -> Christ <5547 -Christos -> at <{1722} -en -> his coming <3952 -parousia -> ?

1722 1TH 003 001 . Wherefore <1352 -dio -> when we could no

<3371 -meketi -> longer <3371 -meketi -> forbear <4722 -stego ->  
 , we thought <2106 -eudokeo -> it good <2106 -eudokeo -> to be  
 left <2641 -kataleipo -> at <{1722} -en -> Athens <0116 -Athenai  
 -> alone <3441 -monos -> ;

1722 1TH 003 013 To the end <1519 -eis -> he may stablish <4741  
 -sterizo -> your <5216 -humon -> hearts <2588 -kardia ->  
 unblameable <0299 -amomos -> in holiness <0042 -hagiosune ->  
 before <1715 -emprosthen -> God <2316 -theos -> , even <2532 -  
 kai -> our Father <3962 -pater -> , at <{1722} -en -> the  
 coming <3952 -parousia -> of our Lord <2962 -kuri os -> Jesus  
 <2424 -Iesous -> Christ <5547 -Christos -> with all <3956 -pas -  
 > his saints <0040 -hagios -> .

1722 1TH 005 012 And we beseech <2065 -erotao -> you ,  
 brethren <0080 -adephos -> , to know <1492 -eido -> them which  
 <3588 -ho -> labour <2872 -kopiao -> among <{1722} -en -> you ,  
 and are over <4291 -proistemi -> you in the Lord <2962 -kuri os -  
 > , and admonish <3560 -noutheteo -> you ;

1722 1TH 005 013 And to esteem <2233 -hegeomai -> them very  
 <5228 -huper -> highly <4053 -perissos -> in love <0026 -agape -  
 > for their work s <2041 -ergon -> sake . [ And ] be at <1722  
 -en -> peace <1518 -eirenopoi os -> among <{1722} -en ->  
 yourself es <1438 -heautou -> .

1722 1TH 005 013 And to esteem <2233 -hegeomai -> them very  
 <5228 -huper -> highly <4053 -perissos -> in love <0026 -agape -  
 > for their work s <2041 -ergon -> sake . [ And ] be at  
 <{1722} -en -> peace <1518 -eirenopoi os -> among <1722 -en ->  
 yourself es <1438 -heautou -> .

1722 2TH 002 013 . But we are bound <3784 -opheilo -> to give  
 thanks <2168 -eucharisteo -> alway <0104 -aei -> to God <2316 -  
 theos -> for you , brethren <0080 -adephos -> beloved <0025 -  
 agapao -> of the Lord <2962 -kuri os -> , because <3754 -hoti ->  
 God <2316 -theos -> hath from the beginning <0746 -arche ->  
 chosen <0138 -haireomai -> you to salvation <4991 -soteria ->  
 through <{1722} -en -> sanctification <0038 -hagiasmos -> of the  
 Spirit <4151 -pneuma -> and belief <4102 -pistis -> of the truth  
 <0225 -aletheia -> :

1722 2TH 002 016 . Now <1161 -de -> our Lord <2962 -kuri os ->  
 Jesus <2424 -Iesous -> Christ <5547 -Christos -> himself <0846 -  
 autos -> , and God <2316 -theos -> , even <2532 -kai -> our  
 Father <3962 -pater -> , which <3588 -ho -> hath loved <0025 -  
 agapao -> us , and hath given <1325 -didomi -> [ us ]  
 everlasting <0166 -ai onios -> consolation <3874 -paraklesis ->  
 and good <0018 -agathos -> hope <1680 -elpis -> through <{1722} -  
 en -> grace <5485 -charis -> ,

1722 2TH 003 007 For yourself es <0846 -autos -> know <1492 -  
 eido -> how <4459 -pos -> ye ought <1163 -dei -> to follow <3401  
 -mimeomai -> us : for we behaved <0812 -atakteo -> not  
 ourself es disorderly <0812 -atakteo -> among <{1722} -en -> you ;

1722 2TH 003 011 For we hear <0191 -akouo -> that there are  
 some <5100 -tis -> which walk <4043 -peripateo -> among <{1722} -  
 en -> you disorderly <0814 -ataktos -> , working <2038 -  
 ergazomai -> not at <3367 -medeis -> all <3367 -medeis -> , but  
 are busybodies <4020 -periergazomai -> .

1722 1TI 001 003 As I besought <3870 -parakaleo -> thee to  
 abide <4357 -prosmeno -> still <4357 -prosmeno -> at <{1722} -en  
 -> Ephesus <2181 -Ephesos -> , when I went <4198 -poreuomai ->  
 into <1519 -eis -> Macedonia <3109 -Makedonia -> , that thou  
 12/8/2021

mightest charge <3853 -paraggello -> some <5100 -tis -> that  
they teach <2085 -heterodidaskaleo -> no <3361 -me -> other  
<2085 -heterodidaskaleo -> doctrine ,

1722 1TI 003 016 And without <3672 -homologoumenos ->  
controversy <3672 -homologoumenos -> great <3173 -megas -> is  
the mystery <3466 -mysterion -> of godliness <2150 -eusebeia -> :  
God <2316 -theos -> was manifest <5319 -phaneroo -> in the  
flesh <4561 -sarx -> , justified <1344 -dikairoo -> in the  
Spirit <4151 -pneuma -> , seen <3700 -optanomai -> of angels  
<0032 -aggelos -> , preached <2784 -kerusso -> unto the  
Gentiles <1484 -ethnos -> , believed <4100 -pisteuo -> on in  
the world <2889 -kosmos -> , received <0353 -analambano -> up  
into <{1722} -en -> glory <1391 -doxa -> .

1722 1TI 004 015 Meditate <3191 -meletao -> upon these <5023 -  
tauta -> things ; give <2468 -isthi -> thyself wholly <{1722} -  
en -> to them ; that thy profiting <4297 -prokope -> may appear  
<5600 -o -> to all <3956 -pas -> .

1722 2TI 001 018 The Lord <2962 -kurios -> grant <1325 -didomi -  
> unto him that he may find <2147 -heurisko -> mercy <1656 -  
eleos -> of the Lord <2962 -kurios -> in that day <2250 -hemera -  
> : and in how <3745 -hosos -> many <3745 -hosos -> things he  
ministered <1247 -diakoneo -> unto me at <{1722} -en -> Ephesus  
<2181 -Ephesos -> , thou knowest <1097 -ginosko -> very <0957 -  
beltion -> well <0957 -beltion -> .

1722 2TI 003 011 Persecutions <1375 -diogmos -> , afflictions  
<3804 -pathema -> , which <3634 -hoios -> came <1096 -ginomai -  
> unto me at <1722 -en -> Antioch <0490 -Antiocheia -> , at  
<1722 -en -> Iconium <2430 -Ikoniou -> , at <{1722} -en ->  
Lystra <3082 -Lustra -> ; what <3634 -hoios -> persecutions  
<1375 -diogmos -> I endured <5297 -hupophero -> : but out of [  
them ] all <3956 -pas -> the Lord <2962 -kurios -> delivered  
<4506 -rhoumai -> me .

1722 2TI 003 011 Persecutions <1375 -diogmos -> , afflictions  
<3804 -pathema -> , which <3634 -hoios -> came <1096 -ginomai -  
> unto me at <1722 -en -> Antioch <0490 -Antiocheia -> , at  
<{1722} -en -> Iconium <2430 -Ikoniou -> , at <1722 -en ->  
Lystra <3082 -Lustra -> ; what <3634 -hoios -> persecutions  
<1375 -diogmos -> I endured <5297 -hupophero -> : but out of [  
them ] all <3956 -pas -> the Lord <2962 -kurios -> delivered  
<4506 -rhoumai -> me .

1722 2TI 003 011 Persecutions <1375 -diogmos -> , afflictions  
<3804 -pathema -> , which <3634 -hoios -> came <1096 -ginomai -  
> unto me at <{1722} -en -> Antioch <0490 -Antiocheia -> , at  
<1722 -en -> Iconium <2430 -Ikoniou -> , at <1722 -en -> Lystra  
<3082 -Lustra -> ; what <3634 -hoios -> persecutions <1375 -  
diogmos -> I endured <5297 -hupophero -> : but out of [ them ]  
all <3956 -pas -> the Lord <2962 -kurios -> delivered <4506 -  
rhoumai -> me .

1722 2TI 004 008 Henceforth <3063 -loipon -> there is laid  
<0606 -apokeimai -> up for me a crown <4735 -stephanos -> of  
righteousness <1343 -dikaiosune -> , which <3739 -hos -> the  
Lord <2962 -kurios -> , the righteous <1342 -dikaios -> judge  
<2923 -krites -> , shall give <0591 -apodidomi -> me at <{1722}  
-en -> that day <2250 -hemera -> : and not to me only <3440 -  
monon -> , but unto all <3956 -pas -> them also <2532 -kai ->  
that love <0025 -agapao -> his appearing <2015 -epiphaneia -> .

1722 2TI 004 013 The cloke <5341 -phelones -> that I left <0620  
-apoleipo -> at <{1722} -en -> Troas <5174 -Troas -> with Carpus  
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<2591 -Karpos -> , when thou comest <2064 -erchomai -> , bring  
<5342 -phero -> [ with thee ] , and the books <0975 -biblion -> ,  
> , [ but ] especially <3122 -malista -> the parchments <3200  
-membrana -> .

1722 2TI 004 016 . At <{1722} -en -> my first <4413 -protos ->  
answer <0627 -apologia -> no <3762 -oudeis -> man <3762 -oudeis ->  
> stood <4836 -sumparaginomai -> with me , but all <3956 -pas ->  
> [ men ] forsook <1459 -egkataleipo -> me : [ I pray God ]  
that it may not be laid <3049 -logizomai -> to their charge  
<3049 -logizomai -> .

1722 2TI 004 020 Erastus <2037 -Erastos -> abode <3306 -meno ->  
at <1722 -en -> Corinth <2882 -Korinthos -> : but Trophimus  
<5161 -Trophimos -> have I left <0620 -apoleipo -> at <{1722} -  
en -> Miletum <3399 -Miletos -> sick <0770 -astheneo -> .

1722 2TI 004 020 Erastus <2037 -Erastos -> abode <3306 -meno ->  
at <{1722} -en -> Corinth <2882 -Korinthos -> : but Trophimus  
<5161 -Trophimos -> have I left <0620 -apoleipo -> at <1722 -en ->  
> Miletum <3399 -Miletos -> sick <0770 -astheneo -> .

1722 TIT 001 003 But hath in due <2398 -idios -> times <2540 -  
kairos -> manifested <5319 -phaneroo -> his word <3056 -logos ->  
through <{1722} -en -> preaching <2782 -kerugma -> , which  
<3739 -hos -> is committed <4100 -pisteuo -> unto me according  
<2596 -kata -> to the commandment <2003 -epitage -> of God <2316  
-theos -> our Saviour <4990 -soter -> ;

1722 TIT 001 006 . If <1487 -ei -> any <1536 -ei tis -> be  
blameless <0410 -anegkletos -> , the husband <0435 -aner -> of  
one <3391 -mia -> wife <1135 -gune -> , having <2192 -echo ->  
faithful <4103 -pistos -> children <5043 -teknon -> not accused  
<{1722} -en -> <2724 -kategoria -> of riot <0810 -asotia -> or  
<2228 -e -> unruly <0506 -anupotaktos -> .

1722 HEB 001 003 Who being the brightness <0541 -apaugasma ->  
of [ his ] glory <1391 -doxa -> , and the express <5481 -  
charakter -> image <5481 -charakter -> of his person <5287 -  
hupostasis -> , and upholding <5342 -phero -> all <3956 -pas ->  
things by the word <4487 -rhema -> of his power <1411 -dunamis ->  
> , when he had by himself <1438 -heautou -> purged <2512 -  
katharismos -> our sins <0266 -hamartia -> , sat <2523 -kathizo  
-> down <2523 -kathizo -> on <1722 -en -> the right <1188 -  
dexios -> hand of the Majesty <3172 -megalosune -> on <{1722} -  
en -> high <5308 -hupselos -> ;

1722 HEB 001 003 Who being the brightness <0541 -apaugasma ->  
of [ his ] glory <1391 -doxa -> , and the express <5481 -  
charakter -> image <5481 -charakter -> of his person <5287 -  
hupostasis -> , and upholding <5342 -phero -> all <3956 -pas ->  
things by the word <4487 -rhema -> of his power <1411 -dunamis ->  
> , when he had by himself <1438 -heautou -> purged <2512 -  
katharismos -> our sins <0266 -hamartia -> , sat <2523 -kathizo  
-> down <2523 -kathizo -> on <{1722} -en -> the right <1188 -  
dexios -> hand of the Majesty <3172 -megalosune -> on <1722 -en ->  
> high <5308 -hupselos -> ;

1722 HEB 004 011 . Let us labour <4704 -spoudazo -> therefore  
<3767 -oun -> to enter <1525 -eiserchomai -> into <1519 -eis ->  
that rest <2663 -katapausis -> , lest <3361 -me -> any <5100 -  
tis -> man fall <4098 -pipto -> after <{1722} -en -> the same  
<0846 -autos -> example <5262 -hupodeigma -> of unbelief <0543 -  
apeitheia -> .

1722 HEB 008 001 . Now <1161 -de -> of the things which we  
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have spoken <3004 -lego -> [ this is ] the sum <2774 -kephalaion -> : We have <2192 -echo -> such <5108 -toioutos -> an high <0749 -archiereus -> priest <0749 -archiereus -> , who <3739 -hos -> is set <2523 -kathizo -> on <{1722} -en -> the right <1188 -dexios -> hand of the throne <2362 -thronos -> of the Majesty <3172 -megalosune -> in the heavens <3772 -ouranos -> ;

1722 HEB 010 012 But this <3778 -houtos -> man , after he had offered <4374 -prosphero -> one <3391 -mia -> sacrifice <2378 -thusia -> for sins <0266 -hamartia -> for ever <1336 -dienekes -> , sat <2523 -kathizo -> down <2523 -kathizo -> on <{1722} -en -> the right <1188 -dexios -> hand of God <2316 -theos -> ;

1722 HEB 012 002 Looking <0872 -aphorao -> unto Jesus <2424 -Iesous -> the author <0747 -archegos -> and finisher <5047 -teleiotes -> of [ our ] faith <4102 -pistis -> ; who <3739 -hos -> for the joy <5479 -chara -> that was set <4295 -prokeimai -> before <4295 -prokeimai -> him endured <5278 -hupomeno -> the cross <4716 -stauros -> , despising <2706 -kataphroneo -> the shame <0152 -aischune -> , and is set <2523 -kathizo -> down <2523 -kathizo -> at <{1722} -en -> the right <1188 -dexios -> hand of the throne <2362 -thronos -> of God <2316 -theos -> .

1722 HEB 013 020 Now <1161 -de -> the God <2316 -theos -> of peace <1515 -eirene -> , that brought <0321 -anago -> again <0321 -anago -> from the dead <3498 -nekros -> our Lord <2962 -kuriος -> Jesus <2424 -Iesous -> , that great <3173 -megas -> shepherd <4166 -poimen -> of the sheep <4263 -probaton -> , through <{1722} -en -> the blood <0129 -haima -> of the everlasting <0166 -aiōnios -> covenant <1242 -diatheke -> ,

1722 JAS 001 026 If <1487 -ei -> any <1536 -ei tis -> man among <{1722} -en -> you seem <1380 -dokeo -> to be religious <2357 -threskos -> , and bridlenth <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 -> .

1722 JAS 003 006 And the tongue <1100 -glossa -> [ is ] a fire <4442 -pur -> , a world <2889 -kosmos -> of iniquity <0093 -adikia -> : so <3779 -houto -> is the tongue <1100 -glossa -> among <{1722} -en -> our members <3196 -melos -> , that it defileth <4695 -spiloo -> the whole <3650 -holos -> body <4983 -soma -> , and setteth <5394 -phlogizo -> on fire <5394 -phlogizo -> the course <5164 -trochos -> of nature <1078 -genesis -> ; and it is set <5394 -phlogizo -> on fire <5394 -phlogizo -> of hell <1067 -geena -> .

1722 JAS 003 013 Who <5101 -tis -> [ is ] a wise <4680 -sophos -> -oneidismos -> man and endued <1990 -epistemon -> with knowledge <1990 -epistemon -> among <{1722} -en -> you ? let him shew <1166 -deiknuo -> out of a good <2570 -kalos -> conversation <0391 -anastrophe -> his works <2041 -ergon -> with meekness <4240 -prautes -> of wisdom <4678 -sophia -> .

1722 JAS 004 001 From whence <4159 -pothen -> [ come ] wars <4171 -polemos -> and fightings <3163 -mache -> among <{1722} -en -> you ? [ come they ] not hence <1782 -enteuthen -> , [ even ] of your <5216 -humon -> lusts <2237 -hedone -> that war <4754 -strateuomai -> in your <5216 -humon -> members <3196 -melos -> ?

1722 JAS 005 013 Is any <5100 -tis -> among <{1722} -en -> you afflicted <2553 -kakopatheo -> ? let him pray <4336 -

proseuchomai -> . Is any <5100 -tis -> merry <2114 -euthumeo ->  
? let him sing <5567 -psallo -> psalms <5567 -psallo -> .

1722 JAS 005 014 Is any <5100 -tis -> sick <0770 -astheneo ->  
among <{1722} -en -> you ? let him call <4341 -proskaleomai ->  
for the elders <4245 -presbuteros -> of the church <1577 -  
ekkllesia -> ; and let them pray <4336 -proseuchomai -> over  
<1909 -epi -> him , anointing <0218 -aleipho -> him with oil  
<1637 -elaiion -> in the name <3686 -onoma -> of the Lord <2962 -  
kuri os -> :

1722 1PE 001 002 Elect <1588 -eklektos -> according <2596 -  
kata -> to the foreknowledge <4268 -prognosis -> of God <2316 -  
theos -> the Father <3962 -pater -> , through <{1722} -en ->  
sanctification <0038 -hagiasmos -> of the Spirit <4151 -pneuma -  
> , unto obedience <5218 -hupakoe -> and sprinkling <4473 -  
rhantismos -> of the blood <0129 -haima -> of Jesus <2424 -  
Iesous -> Christ <5547 -Christos -> : Grace <5485 -charis ->  
unto you , and peace <1515 -eirene -> , be multiplied <4129 -  
plethuno -> .

1722 1PE 001 006 . Wherein <3757 -hou -> ye greatly rejoice  
<0021 -agalliao -> , though now <0737 -arti -> for a season  
<3641 -oligos -> , if <1487 -ei -> need <1163 -dei -> be , ye  
are in heaviness <3076 -lupeo -> through <{1722} -en -> manifold  
<4164 -poikilos -> temptations <3986 -peirasmos -> :

1722 1PE 001 007 That the trial <1383 -dokimion -> of your  
<5216 -humon -> faith <4102 -pistis -> , being <1096 -ginomai -  
> much <4183 -polus -> more precious <5093 -timios -> than of  
gold <5553 -chrusion -> that perisheth <0622 -apollumi -> ,  
though it be tried <1381 -dokimazo -> with fire <4442 -pur -> ,  
might be found <2147 -heurisko -> unto praise <1868 -epainos ->  
and honour <5092 -time -> and glory <1391 -doxa -> at <{1722} -  
en -> the appearing <0602 -apokalupsis -> of Jesus <2424 -Iesous  
-> Christ <5547 -Christos -> :

1722 1PE 001 013 . Wherefore <1352 -dio -> gird <0328 -  
anazonnumi -> up the loins <3751 -osphus -> of your <5216 -humon  
-> mind <1271 -dianoia -> , be sober <3525 -nepho -> , and  
hope <1679 -elpizo -> to the end <5049 -teleios -> for the grace  
<5485 -charis -> that is to be brought <5342 -phero -> unto you  
at <{1722} -en -> the revelation <0602 -apokalupsis -> of Jesus  
<2424 -Iesous -> Christ <5547 -Christos -> ;

1722 1PE 002 012 Having <2192 -echo -> your <5216 -humon ->  
conversation <0391 -anastrophe -> honest <2570 -kalos -> among  
<{1722} -en -> the Gentiles <1484 -ethnos -> : that , whereas  
<3759 -ouai -> they speak <2635 -katalaleo -> against <1909 -epi  
-> you as evildoers <2555 -kakopoi os -> , they may by [ your  
<3588 -ho -> ] good <2570 -kalos -> works <2041 -ergon -> ,  
which they shall behold <2029 -epopteuo -> , glorify <1392 -  
doxazo -> God <2316 -theos -> in the day <2250 -hemera -> of  
visitation <1984 -episkope -> .

1722 1PE 003 022 Who <3739 -hos -> is gone <4198 -poreuomai ->  
into <1519 -eis -> heaven <3772 -ouranos -> , and is on <{1722}  
-en -> the right <1188 -dexios -> hand of God <2316 -theos -> ;  
angels <0032 -aggelos -> and authorities <1849 -exousia -> and  
powers <1411 -dunamis -> being made <5293 -hupotasso -> subject  
<5293 -hupotasso -> unto him .

1722 1PE 004 016 Yet <1161 -de -> if <1487 -ei -> [ any man  
suffer ] as a Christian <5546 -Christianos -> , let him not be  
ashamed <0153 -aichunomai -> ; but let him glorify <1392 -  
doxazo -> God <2316 -theos -> on <{1722} -en -> this <5129 -  
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toutoi -> behal f <3313 -meros -> .

1722 1PE 005 001 . The elders <4245 -presbuteros -> which are among <{1722} -en -> you I exhort <3870 -parakaleo -> , who <3588 -ho -> am also <2532 -kai -> an elder <4850 -sumpresbuteros -> , and a witness <3144 -martus -> of the sufferings <3804 -pathema -> of Christ <5547 -Christos -> , and also <2532 -kai -> a partaker <2844 -koinonos -> of the glory <1391 -doxa -> that shall be revealed <0601 -apokalupto -> :

1722 1PE 005 002 Feed <4165 -poimaino -> the flock <4168 -poimnion -> of God <2316 -theos -> which is among <{1722} -en -> you , taking the oversight <1983 -episkopeo -> [ thereof ] , not by constraint <0317 -anagkastos -> , but willingly <1596 -hekousios -> ; not for filthy <0147 -aischrokerdos -> lucre <0147 -aischrokerdos -> , but of a ready <4289 -prothumos -> mind <4290 -prothumos -> ;

1722 1PE 005 013 The [ church <1577 -ekklesia -> that is ] at <{1722} -en -> Babylon <0897 -Babulon -> , elected <4899 -suneklektos -> together <4899 -suneklektos -> with [ you ] , saluteth <0782 -aspazomai -> you ; and [ so doth ] Marcus <3138 -Markos -> my son <5207 -huios -> . :

1722 2PE 001 001 . Simon <4613 -Simon -> Peter <4074 -Petros -> , a servant <1401 -doulos -> and an apostle <0652 -apostolos -> of Jesus <2424 -Iesous -> Christ <5547 -Christos -> , to them that have obtained <2975 -lagchano -> like <2472 -isotimos -> precious <2472 -isotimos -> faith <4102 -pistis -> with us through <{1722} -en -> the righteousness <1343 -dikaiosune -> of God <2316 -theos -> and our Saviour <4990 -soter -> Jesus <2424 -Iesous -> Christ <5547 -Christos -> :

1722 2PE 001 002 Grace <5485 -charis -> and peace <1515 -ei rene -> be multiplied <4129 -plethuno -> unto you through <{1722} -en -> the knowledge <1922 -epignosis -> of God <2316 -theos -> , and of Jesus <2424 -Iesous -> our Lord <2962 -kurios -> ,

1722 2PE 001 004 Whereby <3739 -hos -> are given <1433 -doreomai -> unto us exceeding great <3176 -megistos -> and precious <5093 -timios -> promises <1862 -epaggelma -> : that by these <5130 -touton -> ye might be partakers <2844 -koinonos -> of the divine <2304 -theios -> nature <5449 -phusis -> , having escaped <0668 -apopheugo -> the corruption <5356 -phthora -> that is in the world <2889 -kosmos -> through <{1722} -en -> lust <1939 -epithumia -> .

1722 2PE 002 001 . But there were false <5578 -pseudoprophetes -> prophets <5578 -pseudoprophetes -> also <2532 -kai -> among <1722 -en -> the people <2992 -laos -> , even <2532 -kai -> as there shall be false <5572 -pseudodidaskalos -> teachers <5572 -pseudodidaskalos -> among <{1722} -en -> you , who <3748 -hostis -> privily <3919 -pareisago -> shall bring <3918 -pareimi -> in damnable <0684 -apoleia -> heresies <0139 -hairesis -> , even <2532 -kai -> denying <0720 -arneomai -> the Lord <1203 -despotes -> that bought <0059 -agorazo -> them , and bring <3918 -pareimi -> upon themselves <1438 -heautou -> swift <5031 -tachinos -> destruction <0684 -apoleia -> .

1722 2PE 002 001 . But there were false <5578 -pseudoprophetes -> prophets <5578 -pseudoprophetes -> also <2532 -kai -> among <{1722} -en -> the people <2992 -laos -> , even <2532 -kai -> as there shall be false <5572 -pseudodidaskalos -> teachers <5572 -pseudodidaskalos -> among <1722 -en -> you , who <3748 -hostis -> privily <3919 -pareisago -> shall bring <3918 -pareimi -> in damnable <0684 -apoleia -> heresies <0139 -hairesis -> ,

even <2532 -kai -> denying <0720 -arneomai -> the Lord <1203 - despotes -> that bought <0059 -agorazo -> them , and bring <3918 -pareimi -> upon themselves <1438 -heautou -> swift <5031 - tachinos -> destruction <0684 -apoleia -> .

1722 2PE 002 003 . And through <{1722} -en -> covetousness <4124 -pleonexia -> shall they with feigned <4112 -plastos -> words <3056 -logos -> make <1710 -emporeuomai -> merchandise of you : whose <3739 -hos -> judgment <2917 -krima -> now of a long time <1597 -ekpalai -> lingereth <0691 -argeo -> not , and their damnation <0684 -apoleia -> slumbereth <3573 -nustazo -> not .

1722 2PE 002 008 ( For that righteous <1342 -dikaios -> man dwelling <1460 -egkatoikeo -> among <{1722} -en -> them , in seeing <0990 -blemma -> and hearing <0189 -akoe -> , vexed <0928 -basanizo -> [ his ] righteous <1342 -dikaios -> soul <5590 -psuche -> from day <2250 -hemera -> to day <2250 -hemera -> with [ their ] unlawful <0459 -anomos -> deeds <2041 -ergon -> ; )

1722 2PE 002 018 For when they speak <5350 -phtheggomai -> great <5246 -huperogkos -> swelling <5246 -huperogkos -> [ words ] 2PE Of vanity <3153 -mataiotes -> , they allure <1185 -deleazo -> through <{1722} -en -> the lusts <1939 -epithumia -> of the flesh <4561 -sarx -> , [ through much ] wantonness <0766 -aselgeia -> , those <3588 -ho -> that were clean <3689 -ontos -> escaped <0668 -apopheugo -> from them who live <0390 -anastrepho -> in error <4106 -plane -> .

1722 2PE 002 020 For if <1487 -ei -> after they have escaped <0668 -apopheugo -> the pollutions <3393 -miasma -> of the world <2889 -kosmos -> through <{1722} -en -> the knowledge <1922 - epignosis -> of the Lord <2962 -kurios -> and Saviour <4990 - soter -> Jesus <2424 -Iesous -> Christ <5547 -Christos -> , they are again <3825 -palin -> entangled <1707 -empleko -> therein <5125 -toutois -> , and overcome <2274 -hettao -> , the latter <2078 -eschatos -> end <2078 -eschatos -> is worse <5501 -cheiron -> with them than the beginning <4413 -protos -> .

1722 2PE 003 001 . This <5026 -taute -> second <1208 -deuteros -> epistle <1992 -epistole -> , beloved <0027 -agapetos -> , I now <2236 -hedista -> write <1125 -grapho -> unto you ; in [ both ] which <3739 -hos -> I stir <1326 -diegeiro -> up your <5216 -humon -> pure <1506 -eilikrines -> minds <1271 -dianoia -> by way <{1722} -en -> of remembrance <5280 -hupomnesis -> :

1722 1JO 002 028 . And now <3568 -nun -> , little <5040 - tekni on -> children <5040 -tekni on -> , abide <3306 -meno -> in him ; that , when <3752 -hotan -> he shall appear <5319 - phaneroo -> , we may have <2192 -echo -> confidence <3954 - parrhesia -> , and not be ashamed <0153 -aischunomai -> before <0575 -apo -> him at <{1722} -en -> his coming <3952 -parousia -> .

1722 1JO 004 009 In this <5129 -toutoi -> was manifested <5319 - phaneroo -> the love <0026 -agape -> of God <2316 -theos -> toward <{1722} -en -> us , because <3754 -hoti -> that God <2316 -theos -> sent <0649 -apostello -> his only <3439 - monogenes -> begotten <3439 -monogenes -> Son <5207 -hui os -> into <1519 -eis -> the world <2889 -kosmos -> , that we might live <2198 -zao -> through <1223 -dia -> him .

1722 3JO 001 009 . I wrote <1125 -grapho -> unto the church <1577 -ekkllesia -> : but Diotrophes <1361 -Diotrophes -> , who <3588 -ho -> loveth <5383 -philoproteuo -> to have the

preeminence <5383 -philoproteuo -> among <{1722} -en -> them ,  
receiveth <1926 -epidechomai -> us not .

1722 REV 001 010 I was in the Spirit <4151 -pneuma -> on  
<{1722} -en -> the Lords <2960 -kuriakos -> day <2250 -hemera -  
> , and heard <0191 -akouo -> behind <3694 -opiso -> me a great  
<3173 -megas -> voice <5456 -phone -> , as of a trumpet <4536 -  
salpigx -> ,

1722 REV 005 013 And every <3956 -pas -> creature <2938 -ktisma  
-> which <3739 -hos -> is in heaven <3772 -ouranos -> , and on  
<{1722} -en -> the earth <1093 -ge -> , and under <5270 -  
hupokato -> the earth <1093 -ge -> , and such as are in the sea  
<2281 -thalassa -> , and all <3956 -pas -> that are in them ,  
heard <0191 -akouo -> I saying <3004 -lego -> , Blessing <2129 -  
eulogia -> , and honour <5092 -time -> , and glory <1391 -doxa  
-> , and power <2904 -kratos -> , [ be ] unto him that  
sitteth <2521 -kathemai -> upon the throne <2362 -thronos -> ,  
and unto the Lamb <0721 -arnion -> for ever <0165 -ai on -> and  
ever <0165 -ai on -> .

1722 REV 008 013 And I beheld <1492 -eido -> , and heard <0191  
-akouo -> an angel <0032 -aggelos -> flying <4072 -petomai ->  
through <{1722} -en -> the midst <3321 -mesouranema -> of heaven  
<3321 -mesouranema -> , saying <3004 -lego -> with a loud <3173  
-megas -> voice <5456 -phone -> , Woe <3759 -ouai -> , woe  
<3759 -ouai -> , woe <3759 -ouai -> , to the inhabitants <2730 -  
katoikeo -> of the earth <1093 -ge -> by reason <1537 -ek -> of  
the other <3062 -loi poy -> voices <5456 -phone -> of the trumpet  
<4536 -salpigx -> of the three <5140 -treis -> angels <0032 -  
aggelos -> , which <3588 -ho -> are yet <3195 -mello -> to  
sound <4537 -salpi zo -> !

1722 REV 014 010 The same <0846 -autos -> shall drink <4095 -  
pino -> of the wine <3631 -oinos -> of the wrath <2372 -thumos -  
> of God <2316 -theos -> , which <3588 -ho -> is poured <2767 -  
kerannumi -> out without <0194 -akratos -> mixture <0194 -  
akratos -> into <{1722} -en -> the cup <4221 -poterion -> of his  
indignation <3709 -orge -> ; and he shall be tormented <0928 -  
basanizo -> with fire <4442 -pur -> and brimstone <2303 -theion -  
> in the presence <1799 -enopion -> of the holy <0040 -hagios ->  
angels <0032 -aggelos -> , and in the presence <1799 -enopion -  
> of the Lamb <0721 -arnion -> :

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en 1722 -- about, after, against, + almost, X altogether,
among, X as, at, before, between, (here-)by (+ all means), for (.
..sake of), + give self wholly to, (here-)in(-to, -wardly), X
mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X
quickly, X shortly, [speedi-]ly, X that, X there(-in, -on),
through(-out), (un-)to(-ward), under, when, where(-with), while,
with(-in).

* after , 0516 , 1223 , 1230 , 1534 , 1567 , 1722 , 1872 , 1887 ,
1894 , 1899 , 1934 , 1938 , 1971 , 2517 , 2596 , 2614 , 3195 ,
3326 , 3693 , 3694 , 3753 , 3765 , 3779 , 4023 , 4137 , 4459 ,
5225 , 5613 , 5615 ,

* against , 0210 , 0368 , 0471 , 0481 , 0483 , 0561 , 1519 ,
1690 , 1693 , 1715 , 1722 , 1727 , 1909 , 2018 , 2019 , 2596 ,
2620 , 2649 , 2691 , 2702 , 2713 , 2729 , 3326 , 3844 , 4012 ,
12/8/2021

4314 , 5396 ,

* among , 0575 , 1223 , 1519 , 1537 , 1722 , 1909 , 2596 , 3319 ,
3326 , 3844 , 4314 , 4315 , 5216 , 5259 ,

* at , 0345 , 0575 , 0630 , 1159 , 1223 , 1368 , 1369 , 1448 ,
1451 , 1519 , 1537 , 1657 , 1715 , 1722 , 1764 , 1847 , 1848 ,
1909 , 2178 , 2186 , 2527 , 2579 , 2596 , 2621 , 2919 , 3195 ,
3367 , 3379 , 3568 , 3626 , 3654 , 3762 , 3763 , 3843 , 3844 ,
4012 , 4218 , 4314 , 4412 , 4455 , 4648 , 4873 ,

* because , 0575 , 1063 , 1223 , 1360 , 1537 , 1722 , 1893 ,
1894 , 1909 , 2443 , 2530 , 3704 , 3739 , 3754 , 4314 , 5484 ,

* before , 0561 , 0575 , 1519 , 1715 , 1722 , 1726 , 1773 , 1799
, 1909 , 2228 , 2596 , 2713 , 2714 , 3319 , 3844 , 3908 , 3936 ,
4250 , 4253 , 4254 , 4256 , 4257 , 4264 , 4267 , 4270 , 4275 ,
4277 , 4278 , 4280 , 4281 , 4282 , 4283 , 4293 , 4295 , 4296 ,
4299 , 4300 , 4301 , 4302 , 4308 , 4309 , 4310 , 4313 , 4314 ,
4315 , 4363 , 4383 , 4384 , 4386 , 4401 , 4412 , 4413 ,

* believe , 0569 , 0571 , 1722 , 4100 , 4102 , 4103 ,

* between , 1722 , 3307 , 3319 , 3326 , 3342 , 4314 ,

* into , 1519 , 1531 , 1722 , 1909 , 2080 , 2596 , 3350 , 5259 ,

* on , 0575 , 0991 , 1519 , 1537 , 1677 , 1716 , 1720 , 1722 ,
1745 , 1746 , 1760 , 1782 , 1883 , 1909 , 1911 , 1913 , 1936 ,
1941 , 1945 , 1949 , 1968 , 2007 , 2510 , 2596 , 3779 , 3979 ,
4012 , 4016 , 4060 , 4342 , 5228 , 5265 , 5311 , 5476 ,

* over , 0481 , 0561 , 1224 , 1276 , 1277 , 1330 , 1537 , 1608 ,
1722 , 1727 , 1883 , 1909 , 1924 , 2596 , 2634 , 2713 , 3346 ,
3860 , 4008 , 4012 , 4052 , 4121 , 4291 , 5055 , 5228 , 5231 ,

* sake , 1722 , 1752 ,

* through , 0303 , 1223 , 1224 , 1279 , 1330 , 1350 , 1358 ,
1537 , 1653 , 1722 , 1909 , 2596 , 2700 , 4044 , 4063 ,

* throughout , 1223 , 1330 , 1519 , 1722 , 1909 , 2596 , 3650 ,

* toward , 1519 , 1722 , 1909 , 2596 , 4314 , 5228 ,

* under , 0332 , 0506 , 1640 , 1722 , 1772 , 1909 , 2662 , 2709 ,
2736 , 5259 , 5270 , 5273 , 5284 , 5293 , 5295 , 5299 ,

* used , 0390 , 1247 , 1387 , 1510 , 1722 , 3096 , 4238 , 5530 ,

* way , 1545 , 1624 , 1722 , 3112 , 3319 , 3598 , 3938 , 4105 ,
4311 , 5158 ,

* wholly , 1722 , 3651 ,

* within , 1223 , 1722 , 1787 , 2080 , 2081 , 2082 , 4314 ,

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a 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (...sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by {a} separate (and different) preposition. [q]

a 1758 # enecho {en-ekh'-o}; from 1722 and 2192; to hold in or upon, i.e. ensnare; by implication, to keep a grudge: -- entangle with, have {a} quarrel against, urge. [q]

about 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- {about}, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (...sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition. [q]

about 2945 # kukloi {koo'-klo}; as if dative case of kuklos (a ring, "cycle"; akin to 2947); i.e. in a circle (by implication of 1722), i.e. (adverbially) all around: -- round {about}. [q]

account 1677 # ellogeo {el-log-eh'-o}; from 1722 and 3056 (in the sense of account); to reckon in, i.e. attribute: -- impute, put on {account}. [q] \*\*\*. hellomai. See 138. [q]

accuse 1458 # egkaleo {eng-kal-eh'-o}; from 1722 and 2564; to call in (as a debt or demand), i.e. bring to account (charge, criminate, etc.): -- {accuse}, call in question, implead, lay to the charge. [q]

affrighted 1719 # emphobos {em'-fob-os}; from 1722 and 5401; in fear, i.e. alarmed: -- {affrighted}, afraid, tremble. [q]

afraid 1719 # emphobos {em'-fob-os}; from 1722 and 5401; in fear, i.e. alarmed: -- affrighted, {afraid}, tremble. [q]

after 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, {after}, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (...sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate

direction, except (elliptically) by a separate (and different) preposition. [q]

after 3326 # meta {met-ah'}; a primary preposition (often used adverbially); properly, denoting accompaniment; "amid" (local or causal); modified variously according to the case (genitive case association, or accusative case succession) with which it is joined; occupying an intermediate position between 575 or 1537 and 1519 or 4314; less intimate than 1722 and less close than 4862): -- {after}(-ward), X that he again, against, among, X and, + follow, hence, hereafter, in, of, (up-)on, + our, X and setting, since, (un-)to, + together, when, with (+ -out). Often used in composition, in substantially the same relations of participation or proximity, and transfer or sequence. [q]

again 3326 # meta {met-ah'}; a primary preposition (often used adverbially); properly, denoting accompaniment; "amid" (local or causal); modified variously according to the case (genitive case association, or accusative case succession) with which it is joined; occupying an intermediate position between 575 or 1537 and 1519 or 4314; less intimate than 1722 and less close than 4862): -- after(-ward), X that he {again}, against, among, X and, + follow, hence, hereafter, in, of, (up-)on, + our, X and setting, since, (un-)to, + together, when, with (+ -out). Often used in composition, in substantially the same relations of participation or proximity, and transfer or sequence. [q]

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

against 1693 # emmai nomai {em-mah' -ee-nom-ahee}; from 1722 and 3105; to rave on, i.e. rage at: -- be mad {against}. [q]

against 1715 # emprothen {em' -pros-then}; from 1722 and 4314; in front of (in place [literally or figuratively] or time): -- {against}, at, before, (in presence, sight) of. [q]

against 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, {against}, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (... sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition. [q]

against 1758 # enecho {en-ekh' -o}; from 1722 and 2192; to hold in or upon, i.e. ensnare; by implication, to keep a grudge: -- entangle with, have a quarrel {against}, urge. [q]

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among, X and, + follow, hence, hereafter, in, of, (up-)on, + our, X and setting, since, (un-)to, + together, when, with (+ -out). Often used in composition, in substantially the same relations of participation or proximity, and transfer or sequence. [ql

all 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ {all} means), for (... sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition. [ql

almost 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + {almost}, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (... sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition. [ql

altogether 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X {altogether}, among, X as, at, before, between, (here-)by (+ all means), for (... sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition. [ql

among 1460 # egkatoi keo {eng-kat-oy-keh' -o}; from 1722 and 2730; to settle down in a place, i.e. reside: -- dwell {among}. [ql

among 1706 # empipto {em-pip' -to}; from 1722 and 4098; to fall on, i.e. (literally) to be entrapped by, or (figuratively) be overwhelmed with: -- fall {among} (into). [ql

among 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, {among}, X as, at, before, between, (here-)by (+ all means), for (... sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X

quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition. [ql

among 3326 # meta {met-ah'}; a primary preposition (often used adverbially); properly, denoting accompaniment; "amid" (local or causal); modified variously according to the case (genitive case association, or accusative case succession) with which it is joined; occupying an intermediate position between 575 or 1537 and 1519 or 4314; less intimate than 1722 and less close than 4862): -- after(-ward), X that he again, against, {among}, X and, + follow, hence, hereafter, in, of, (up-)on, + our, X and setting, since, (un-)to, + together, when, with (+ -out). Often used in composition, in substantially the same relations of participation or proximity, and transfer or sequence. [ql

and 1710 # emporeuomai {em-por-yoo' -om-ahee}; from 1722 and 4198; to travel in (a country as a peddler), i.e. (by implication) to trade: -- buy {and} sell, make merchandise. [ql

and 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (...sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate ({and} different) preposition. [ql

and 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (...sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, {and} then not to indicate direction, except (elliptically) by a separate (and different) preposition. [ql

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adverbially); properly, denoting accompaniment; "amid" (local or causal); modified variously according to the case (genitive case association, or accusative case succession) with which it is joined; occupying an intermediate position between 575 or 1537 and 1519 or 4314; less intimate than 1722 and less close than 4862): -- after(-ward), X that he again, against, among, X and, + follow, hence, hereafter, in, of, (up-)on, + our, X {and} setting, since, (un-)to, + together, when, with (+ -out). Often used in composition, in substantially the same relations of participation or proximity, and transfer or sequence. [q]

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anoint 1472 # egchrio {eng-khree' -o}; from 1722 and 5548; to rub in (oil), i.e. besmear: -- {anoint}. [q]

arms 1723 # enagkalizomai {en-ang-kal-id' -zom-ahee}; from 1722 and a derivative of 43; to take in one's arms, i.e. embrace: -- take up in {arms}. [q]

array 1746 # enduo {en-doo' -o}; from 1722 and 1416 (in the sense of sinking into a garment); to invest with clothing (literally or figuratively): -- {array}, clothe (with), endue, have (put) on. [q] \*\*\*. enegko. See 5342. [q]

as 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X {as}, at, before, between, (here-)by (+ all means), for (... sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition. [q]

at 1715 # emprosthen {em'-pros-then}; from 1722 and 4314; in front of (in place [literally or figuratively] or time): -- against, {at}, before, (in presence, sight) of. [q]

at 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, {at}, before, between, (here-)by (+ all means), for (... sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate

direction, except (elliptically) by a separate (and different) preposition. [q]

at 1736 # endemeo {en-day-meh' -o}; from a compound of 1722 and 1218; to be in one's own country, i.e. home (figuratively): -- be {at} home (present). [q]

at 1764 # enistemi {en-is' -tay-mee}; from 1722 and 2476; to place on hand, i.e. (reflexively) impend, (participle) be instant: -- come, be {at} hand, present. [q]

be 1463 # egkomboomai {eng-kom-bo' -om-ahee}; middle voice from 1722 and komboo (to gird); to engirdle oneself (for labor), i.e. figuratively (the apron as being a badge of servitude) to wear (in token of mutual deference): -- {be} clothed with. [q]

be 1465 # egkopto {eng-kop' -to}; from 1722 and 2875; to cut into, i.e. (figuratively) impede, detain: -- hinder, {be} tedious unto. [q]

be 1693 # emmainomai {em-mah' -ee-nom-ahee}; from 1722 and 3105; to rave on, i.e. rage at: -- {be} mad against. [q]

be 1735 # endechetai {en-dekh' -et-ahee}; third person singular present of a compound of 1722 and 1209; (impersonally) it is accepted in, i.e. admitted (possible): -- can (+ not) {be}. [q]

be 1736 # endemeo {en-day-meh' -o}; from a compound of 1722 and 1218; to be in one's own country, i.e. home (figuratively): -- {be} at home (present). [q]

be 1743 # endunamoo {en-doo-nam-o' -o}; from 1722 and 1412; to empower: -- enable, (increase in) strength(-en), {be} (make) strong. [q]

be 1764 # enistemi {en-is' -tay-mee}; from 1722 and 2476; to place on hand, i.e. (reflexively) impend, (participle) be instant: -- come, {be} at hand, present. [q]

because 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (... sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, ({because}) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition. [q]

before 1715 # emprosthen {em' -pros-then}; from 1722 and 4314; in front of (in place [literally or figuratively] or time): -- against, at, {before}, (in presence, sight) of. [q]

before 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, {before}, between, (here-)by (+ all means), for (... sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X

quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition. [q]

before 1725 # enanti {en'-an-tee}; from 1722 and 473; in front (i.e. figuratively, presence) of: -- {before}. [q]

before 1773 # ennuchon {en'-noo-khon}; neuter of a compound of 1722 and 3571; (adverbially) by night: -- {before} day. [q]

before 1799 # enopion {en-o'-pee-on}; neuter of a compound of 1722 and a derivative of 3700; in the face of (literally or figuratively): -- {before}, in the presence (sight) of, to. [q]

behold 1689 # emblepo {em-blep'-o}; from 1722 and 991; to look on, i.e. (relatively) to observe fixedly, or (absolutely) to discern clearly: -- {behold}, gaze up, look upon, (could) see. [q]

between 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, {between}, (here-)by (+ all means), for (... sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition. [q]

bless 1757 # eneulogeo {en-yoo-log-eh'-o}; from 1722 and 2127; to confer a benefit on: -- {bless}. [q]

breathe 1709 # empneo {emp-neh'-o}; from 1722 and 4154; to inhale, i.e. (figuratively) to be animated by (bent upon): -- {breathe}. [q]

breathe 1720 # emphusao {em-foo-sah'-o}; from 1722 and phusao (to puff) [compare 5453]; to blow at or on: -- {breathe} on. [q]

building 1739 # endomesis {en-dom'-ay-sis}; from a compound of 1722 and a derivative of the base of 1218; a housing in (residence), i.e. structure: -- {building}. [q]

burn 1714 # empretho {em-pray'-tho}; from 1722 and pretho (to blow a flame); to enkindle, i.e. set on fire: -- {burn} up. [q]

bury 1779 # entaphiazo {en-taf-ee-ad'-zo}; from a compound of 1722 and 5028; to inswath with cerements for interment: -- {bury}. [q]

buy 1710 # emporeuomai {em-por-yoo'-om-ahee}; from 1722 and 4198; to travel in (a country as a peddler), i.e. (by implication) to trade: -- {buy} and sell, make merchandise. [q]

by 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among,

X as, at, before, between, (here-)by (+ all means), for (...sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) {by} a separate (and different) preposition. [ql]

call 1458 # egkaleo {eng-kal'-eh'-o}; from 1722 and 2564; to call in (as a debt or demand), i.e. bring to account (charge, criminate, etc.): -- accuse, {call} in question, implead, lay to the charge. [ql]

can 1735 # endechetai {en-dekh'-et-ahee}; third person singular present of a compound of 1722 and 1209; (impersonally) it is accepted in, i.e. admitted (possible): -- {can} (+ not) be. [ql]

cast 1685 # emballo {em-bal'-lo}; from 1722 and 906; to throw on, i.e. (figuratively) subject to (eternal punishment): -- {cast} into. [ql]

charge 1458 # egkaleo {eng-kal'-eh'-o}; from 1722 and 2564; to call in (as a debt or demand), i.e. bring to account (charge, criminate, etc.): -- accuse, call in question, implead, lay to the {charge}. [ql]

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

charge 1781 # entellomai {en-tel'-lom-ahee}; from 1722 and the base of 5056; to enjoin: -- (give) {charge}, (give) command(-ments), injoin. [ql]

child 1471 # egkuos {eng'-koo-os}; from 1722 and the base of 2949; swelling inside, i.e. pregnant: -- great with {child}. [ql]

clothe 1746 # enduo {en-doo'-o}; from 1722 and 1416 (in the sense of sinking into a garment); to invest with clothing (literally or figuratively): -- array, {clothe} (with), endue, have (put) on. [ql] \*\*\*. enegko. See 5342. [ql]

clothed 1463 # egkomboimai {eng-kom-bo'-om-ahee}; middle voice from 1722 and komboo (to gird); to engirdle oneself (for labor), i.e. figuratively (the apron as being a badge of servitude) to wear (in token of mutual deference): -- be {clothed} with. [ql]

come 1684 # embaino {em-ba'-hee-no}; from 1722 and the base of 939; to walk on, i.e. embark (aboard a vessel), reach (a pool): -- {come} (get) into, enter (into), go (up) into, step in, take ship. [ql]

come 1764 # enistemi {en-is'-tay-mee}; from 1722 and 2476; to place on hand, i.e. (reflexively) impend, (participle) be instant: -- {come}, be at hand, present. [ql]

command 1781 # entellomai {en-tel'-lom-ahee}; from 1722 and the base of 5056; to enjoin: -- (give) charge, (give) {command}(-ments), injoin. [ql]

composition 3326 # meta {met-ah'}; a primary preposition

(often used adverbially); properly, denoting accompaniment; "amid" (local or causal); modified variously according to the case (genitive case association, or accusative case succession) with which it is joined; occupying an intermediate position between 575 or 1537 and 1519 or 4314; less intimate than 1722 and less close than 4862): -- after(-ward), X that he again, against, among, X and, + follow, hence, hereafter, in, of, (up-)on, + our, X and setting, since, (un-)to, + together, when, with (+ -out). Often used in {composition}, in substantially the same relations of participation or proximity, and transfer or sequence. [ql]

compounds 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (...sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in {compounds}, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition. [ql]

continue 1696 # emmeno {em-men' -o}; from 1722 and 3306; to stay in the same place, i.e. (figuratively) persevere: -- {continue}. [ql]

could 1689 # emblepo {em-blep' -o}; from 1722 and 991; to look on, i.e. (relatively) to observe fixedly, or (absolutely) to discern clearly: -- behold, gaze up, look upon, ({could}) see. [ql]

day 1773 # ennuhon {en' -noo-khon}; neuter of a compound of 1722 and 3571; (adverbially) by night: -- before {day}. [ql]

deal 1793 # entugchano {en-toong-khan' -o}; from 1722 and 5177; to chance upon, i.e. (by implication) confer with; by extension to entreat (in favor or against): -- {deal} with, make intercession. [ql]

dear 1784 # entimos {en' -tee-mos}; from 1722 and 5092; valued (figuratively): -- {dear}, more honourable, precious, in reputation. [ql]

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

despite 1796 # enubrizo {en-oo-brid' -zo}; from 1722 and 5195; to insult: -- do {despite} unto. [ql]

different 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (...sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import;

rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and {different}) preposition. [q]

dip 1686 # embapto {em-bap'-to}; from 1722 and 911; to overwhelm, i.e. wet (a part of the person, etc.) by contact with a fluid: -- {dip}. [q]

direction 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (...sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate {direction}, except (elliptically) by a separate (and different) preposition. [q]

do 1731 # endeiknumi {en-dike' -noo-mee}; from 1722 and 1166; to indicate (by word or act): -- {do}, show (forth). [q]

do 1796 # enubrizo {en-oo-brid' -zo}; from 1722 and 5195; to insult: -- {do} despite unto. [q]

dream 1798 # enupnion {en-oop' -nee-on}; from 1722 and 5258; something seen in sleep, i.e. a dream (vision in a dream): -- {dream}. [q]

dwel 1460 # egkatoykeo {eng-kat-oy-keh' -o}; from 1722 and 2730; to settle down in a place, i.e. reside: -- {dwel} among. [q]

dwel 1774 # enoykeo {en-oy-keh' -o}; from 1722 and 3611; to inhabit (figuratively): -- {dwel} in. [q]

effectual 1756 # eneges {en-er-gace' }; from 1722 and 2041; active, operative: -- {effectual}, powerful. [q]

elliptically 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (...sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except ({elliptically}) by a separate (and different) preposition. [q]

enable 1743 # endunamoo {en-doo-nam-o' -o}; from 1722 and 1412; to empower: -- {enable}, (increase in) strength(-en), be (make) strong. [q]

endue 1746 # enduo {en-doo' -o}; from 1722 and 1416 (in the sense of sinking into a garment); to invest with clothing (literally or figuratively): -- array, clothe (with), {endue}, have (put) on. [q] \*\*\*. enegko. See 5342. [q]

engrafted 1721 # emphutos {em'-foo-tos}; from 1722 and a derivative of 5453; implanted (figuratively): -- {engrafted}. [ql]

engrave 1795 # entupoo {en-too-po'-o}; from 1722 and a derivative of 5179; to enstamp, i.e. engrave: -- {engrave}. [ql]

between 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, {between}, (here-)by (+ all means), for (... sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition. [ql]

bless 1757 # eneulogeo {en-yoo-log-eh'-o}; from 1722 and 2127; to confer a benefit on: -- {bless}. [ql]

except 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (... sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, {except} (elliptically) by a separate (and different) preposition. [ql]

fall 1706 # emipto {em-pip'-to}; from 1722 and 4098; to fall on, i.e. (literally) to be entrapped by, or (figuratively) be overwhelmed with: -- {fall} among (into). [ql]

fill 1705 # emiplemi {em-pip'-lay-mee}; or empletho {em-play'-tho}; from 1722 and the base of 4118; to fill in (up), i.e. (by implication) to satisfy (literally or figuratively): -- {fill}. [ql]

follow 3326 # meta {met-ah'}; a primary preposition (often used adverbially); properly, denoting accompaniment; "amid" (local or causal); modified variously according to the case (genitive case association, or accusative case succession) with which it is joined; occupying an intermediate position between 575 or 1537 and 1519 or 4314; less intimate than 1722 and less close than 4862): -- after(-ward), X that he again, against, among, X and, + {follow}, hence, hereafter, in, of, (up-)on, + our, X and setting, since, (un-)to, + together, when, with (+ - out). Often used in composition, in substantially the same relations of participation or proximity, and transfer or sequence. [ql]

for 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by,

etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), {for} (... sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition. [q]

forsake 1459 # egkatalaipeo {eng-kat-al-i'-po}; from 1722 and 2641; to leave behind in some place, i.e. (in a good sense) let remain over, or (in a bad sense) to desert: -- {forsake}, leave. [q]

forth 1731 # endeiknumi {en-dike'-noo-mee}; from 1722 and 1166; to indicate (by word or act): -- do, show ({forth}). [q]

gaze 1689 # emblepo {em-blep'-o}; from 1722 and 991; to look on, i.e. (relatively) to observe fixedly, or (absolutely) to discern clearly: -- behold, {gaze} up, look upon, (could) see. [q]

get 1684 # embaino {em-ba'-hee-no}; from 1722 and the base of 939; to walk on, i.e. embark (aboard a vessel), reach (a pool): - - come ({get}) into, enter (into), go (up) into, step in, take ship. [q]

give 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (... sake of), + {give} self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition. [q]

give 1781 # entellomai {en-tel'-lom-ahee}; from 1722 and the base of 5056; to enjoin: -- (give) charge, ({give}) command(-ments), injoin. [q]

give 1781 # entellomai {en-tel'-lom-ahee}; from 1722 and the base of 5056; to enjoin: -- ({give}) charge, (give) command(-ments), injoin. [q]

give 1788 # entrepo {en-trep'-o}; from 1722 and the base of 5157; to invert, i.e. (figuratively and reflexively) in a good sense, to respect; or in a bad one, to confound: -- regard, ({give}) reference, shame. [q]

glorious 1741 # endoxos {en'-dox-os}; from 1722 and 1391; in glory, i.e. splendid, (figuratively) noble: -- {glorious}, gorgeous[-ly], honourable. [q]

go 1684 # embaino {em-ba'-hee-no}; from 1722 and the base of 939; to walk on, i.e. embark (aboard a vessel), reach (a pool): - - come (get) into, enter (into), {go} (up) into, step in, take ship. [q]

gorgeous 1741 # endoxos {en'-dox-os}; from 1722 and 1391; in

glory, i.e. splendid, (figuratively) noble: -- glorious, {gorgeous}[-ly], honourable. [ql

graff 1461 # egkentrizo {eng-ken-trid'-zo}; from 1722 and a derivative of 2759; to prick in, i.e. ingraft: -- {graff} in(-to). [ql

great 1471 # egkuos {eng'-koo-os}; from 1722 and the base of 2949; swelling inside, i.e. pregnant: -- {great} with child. [ql

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

hand 1764 # enistemi {en-is'-tay-mee}; from 1722 and 2476; to place on hand, i.e. (reflexively) impend, (participle) be instant: -- come, be at {hand}, present. [ql

have 1746 # enduo {en-doo'-o}; from 1722 and 1416 (in the sense of sinking into a garment); to invest with clothing (literally or figuratively): -- array, clothe (with), endue, {have} (put) on. [ql \*\*\*. enegko. See 5342. [ql

have 1758 # enecho {en-ekh'-o}; from 1722 and 2192; to hold in or upon, i.e. ensnare; by implication, to keep a grudge: -- entangle with, {have} a quarrel against, urge. [ql

he 3326 # meta {met-ah'}; a primary preposition (often used adverbially); properly, denoting accompaniment; "amid" (local or causal); modified variously according to the case (genitive case association, or accusative case succession) with which it is joined; occupying an intermediate position between 575 or 1537 and 1519 or 4314; less intimate than 1722 and less close than 4862): -- after(-ward), X that {he} again, against, among, X and, + follow, hence, hereafter, in, of, (up-)on, + our, X and setting, since, (un-)to, + together, when, with (+ -out). Often used in composition, in substantially the same relations of participation or proximity, and transfer or sequence. [ql

hearken 1801 # enotizomai {en-o-tid'-zom-ahee}; middle voice from a compound of 1722 and 3775; to take in one's ear, i.e. to listen: -- {hearken}. [ql

hence 3326 # meta {met-ah'}; a primary preposition (often used adverbially); properly, denoting accompaniment; "amid" (local or causal); modified variously according to the case (genitive case association, or accusative case succession) with which it is joined; occupying an intermediate position between 575 or 1537 and 1519 or 4314; less intimate than 1722 and less close than 4862): -- after(-ward), X that he again, against, among, X and, + follow, {hence}, hereafter, in, of, (up-)on, + our, X and setting, since, (un-)to, + together, when, with (+ -out). Often used in composition, in substantially the same relations of participation or proximity, and transfer or sequence. [ql

here-)by 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, ({here-)by} (+ all means), for (... sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on),

through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition. [q]

here-)in 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (...sake of), + give self wholly to, ({here-)in}(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition. [q]

hereafter 3326 # meta {met-ah' }; a primary preposition (often used adverbially); properly, denoting accompaniment; "amid" (local or causal); modified variously according to the case (genitive case association, or accusative case succession) with which it is joined; occupying an intermediate position between 575 or 1537 and 1519 or 4314; less intimate than 1722 and less close than 4862): -- after(-ward), X that he again, against, among, X and, + follow, hence, {hereafter}, in, of, (up-)on, + our, X and setting, since, (un-)to, + together, when, with (+ -out). Often used in composition, in substantially the same relations of participation or proximity, and transfer or sequence. [q]

hid 1470 # ekgrupto {eng-kroop' -to}; from 1722 and 2928; to conceal in, i.e. incorporate with: -- {hid} in. [q]

hinder 1465 # egkopto {eng-kop' -to}; from 1722 and 2875; to cut into, i.e. (figuratively) impede, detain: -- {hinder}, be tedious unto. [q]

hither 1759 # enthade {en-thad' -eh}; from a prolonged form of 1722; properly, within, i.e. (of place) here, hither: -- (t-)here, {hither}. [q]

home 1736 # endemeo {en-day-meh' -o}; from a compound of 1722 and 1218; to be in one's own country, i.e. home (figuratively): - - be at {home} (present). [q]

honourable 1741 # endoxos {en' -dox-os}; from 1722 and 1391; in glory, i.e. splendid, (figuratively) noble: -- glorious, gorgeous[-ly], {honourable}. [q]

honourable 1784 # entimos {en' -tee-mos}; from 1722 and 5092; valued (figuratively): -- dear, more {honourable}, precious, in reputation. [q]

implead 1458 # egkaleo {eng-kal-eh' -o}; from 1722 and 2564; to call in (as a debt or demand), i.e. bring to account (charge, criminate, etc.): -- accuse, call in question, {implead}, lay to the charge. [q]

import 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by,

etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (...sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same {import}; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition. [q]

impute 1677 # ellogeo {el-log-eh'-o}; from 1722 and 3056 (in the sense of account); to reckon in, i.e. attribute: -- {impute}, put on account. [q] \*\*\*. hellomai. See 138. [q]

in 1449 # eggrapho {eng-graf'-o}; from 1722 and 1125; to "engrave", i.e. inscribe: -- write ({in}). [q]

in 1458 # egkaleo {eng-kal-eh'-o}; from 1722 and 2564; to call in (as a debt or demand), i.e. bring to account (charge, criminate, etc.): -- accuse, call {in} question, implead, lay to the charge. [q]

in 1461 # egkentrizo {eng-ken-trid'-zo}; from 1722 and a derivative of 2759; to prick in, i.e. ingraft: -- graff {in}(-to). [q]

in 1470 # ekgrupto {eng-kroop'-to}; from 1722 and 2928; to conceal in, i.e. incorporate with: -- hid {in}. [q]

in 1684 # embaino {em-ba'-hee-no}; from 1722 and the base of 939; to walk on, i.e. embark (aboard a vessel), reach (a pool): - - come (get) into, enter (into), go (up) into, step {in}, take ship. [q]

in 1688 # embibazo {em-bib-ad'-zo}; from 1722 and bibazo (to mount; causative of 1684); to place on, i.e. transfer (aboard a vessel): -- put {in}. [q]

in 1704 # emperipateo {em-per-ee-pat-eh'-o}; from 1722 and 4043; to perambulate on a place, i.e. (figuratively) to be occupied among persons: -- walk {in}. [q]

in 1707 # empleko {em-plek'-o}; from 1722 and 4120; to entwine, i.e. (figuratively) involve with: -- entangle ({in}, self with). [q] \*\*\*. empletho. See 1705. [q]

in 1715 # emprosthen {em'-pros-then}; from 1722 and 4314; in front of (in place [literally or figuratively] or time): -- against, at, before, ({in} presence, sight) of. [q]

in 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (...sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used {in} compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition. [q]

in 1723 # enagkalizomai {en-ang-kal-id'-zom-ahee}; from 1722 and a derivative of 43; to take in one's arms, i.e. embrace: -- take up {in} arms. [ql]

in 1724 # enalios {en-al'-ee-os}; from 1722 and 251; in the sea, i.e. marine: -- thing {in} the sea. [ql]

in 1743 # endunamoo {en-doo-nam-o'-o}; from 1722 and 1412; to empower: -- enable, (increase {in}) strength(-en), be (make) strong. [ql]

in 1774 # enoikeo {en-oy-keh'-o}; from 1722 and 3611; to inhabit (figuratively): -- dwell {in}. [ql]

in 1784 # entimos {en'-tee-mos}; from 1722 and 5092; valued (figuratively): -- dear, more honourable, precious, {in} reputation. [ql]

in 1789 # entrepho {en-tref'-o}; from 1722 and 5142; (figuratively) to educate: -- nourish up {in}. [ql]

in 1794 # entulisso {en-too-lis'-so}; from 1722 and tulisso (to twist; probably akin to 1507); to entwine, i.e. wind up in: - wrap {in} (together). [ql]

in 1799 # enopion {en-o'-pee-on}; neuter of a compound of 1722 and a derivative of 3700; in the face of (literally or figuratively): -- before, {in} the presence (sight) of, to. [ql]

in 3326 # meta {met-ah'}; a primary preposition (often used adverbially); properly, denoting accompaniment; "amid" (local or causal); modified variously according to the case (genitive case association, or accusative case succession) with which it is joined; occupying an intermediate position between 575 or 1537 and 1519 or 4314; less intimate than 1722 and less close than 4862): -- after(-ward), X that he again, against, among, X and, + follow, hence, hereafter, in, of, (up-)on, + our, X and setting, since, (un-)to, + together, when, with (+ -out). Often used in composition, {in} substantially the same relations of participation or proximity, and transfer or sequence. [ql]

in 3326 # meta {met-ah'}; a primary preposition (often used adverbially); properly, denoting accompaniment; "amid" (local or causal); modified variously according to the case (genitive case association, or accusative case succession) with which it is joined; occupying an intermediate position between 575 or 1537 and 1519 or 4314; less intimate than 1722 and less close than 4862): -- after(-ward), X that he again, against, among, X and, + follow, hence, hereafter, in, of, (up-)on, + our, X and setting, since, (un-)to, + together, when, with (+ -out). Often used {in} composition, in substantially the same relations of participation or proximity, and transfer or sequence. [ql]

in 3326 # meta {met-ah'}; a primary preposition (often used adverbially); properly, denoting accompaniment; "amid" (local or causal); modified variously according to the case (genitive case association, or accusative case succession) with which it is joined; occupying an intermediate position between 575 or 1537 and 1519 or 4314; less intimate than 1722 and less close than 4862): -- after(-ward), X that he again, against, among, X and, + follow, hence, hereafter, {in}, of, (up-)on, + our, X and setting, since, (un-)to, + together, when, with (+ -out). Often used in composition, in substantially the same relations of participation or proximity, and transfer or sequence. [ql]

increase 1743 # endunamoo {en-doo-nam-o'-o}; from 1722 and

1412; to empower: -- enable, ({{increase}} in) strength(-en), be (make) strong. [q]

indicate 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (...sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to {indicate} direction, except (elliptically) by a separate (and different) preposition. [q]

injoin 1781 # entellomai {en-tel'-lom-ahee}; from 1722 and the base of 5056; to enjoin: -- (give) charge, (give) command(-ments), {injoin}. [q]

intent 1771 # ennoia {en'-noy-ah}; from a compound of 1722 and 3563; thoughtfulness, i.e. moral understanding: -- {intent}, mind. [q]

intercession 1793 # entugchano {en-toong-khan'-o}; from 1722 and 5177; to chance upon, i.e. (by implication) confer with; by extension to entreat (in favor or against): -- deal with, make {intercession}. [q]

into 1684 # embaino {em-ba'-hee-no}; from 1722 and the base of 939; to walk on, i.e. embark (aboard a vessel), reach (a pool): - - come (get) into, enter (into), go (up) {into}, step in, take ship. [q]

into 1684 # embaino {em-ba'-hee-no}; from 1722 and the base of 939; to walk on, i.e. embark (aboard a vessel), reach (a pool): - - come (get) into, enter ({into}), go (up) into, step in, take ship. [q]

into 1684 # embaino {em-ba'-hee-no}; from 1722 and the base of 939; to walk on, i.e. embark (aboard a vessel), reach (a pool): - - come (get) {into}, enter (into), go (up) into, step in, take ship. [q]

into 1685 # emballo {em-bal'-lo}; from 1722 and 906; to throw on, i.e. (figuratively) subject to (eternal punishment): -- cast {into}. [q]

intrude 1687 # embateuo {em-bat-yoo'-o}; from 1722 and a presumed derivative of the base of 939; equivalent to 1684; to intrude on (figuratively): -- intrude {into}. [q]

into 1706 # emipto {em-pip'-to}; from 1722 and 4098; to fall on, i.e. (literally) to be entrapped by, or (figuratively) be overwhelmed with: -- fall among ({into}). [q]

intrude 1687 # embateuo {em-bat-yoo'-o}; from 1722 and a presumed derivative of the base of 939; equivalent to 1684; to intrude on (figuratively): -- {intrude} into. [q]

just 1738 # endikos {en'-dee-kos}; from 1722 and 1349; in the right, i.e. equitable: -- {just}. [q]

lacking 1729 # endees {en-deh-ace'}; from a compound of 1722

and 1210 (in the sense of lacking); deficient in: -- {lacking}. [ql]

law 1772 # ennomos {en'-nom-os}; from 1722 and 3551; (subjectively) legal, or (objectively) subject to: -- lawful, under {law}. [ql]

lawful 1772 # ennomos {en'-nom-os}; from 1722 and 3551; (subjectively) legal, or (objectively) subject to: -- {lawful}, under law. [ql]

lay 1458 # egkaleo {eng-kal-eh'-o}; from 1722 and 2564; to call in (as a debt or demand), i.e. bring to account (charge, criminate, etc.): -- accuse, call in question, implead, {lay} to the charge. [ql]

lay 1747 # enedra {en-ed'-rah}; feminine from 1722 and the base of 1476; an ambush, i.e. (figuratively) murderous purpose: -- {lay} wait. See also 1749. [ql]

leave 1459 # egkataliipo {eng-kat-al-i'-po}; from 1722 and 2641; to leave behind in some place, i.e. (in a good sense) let remain over, or (in a bad sense) to desert: -- forsake, {leave}. [ql]

look 1689 # emblepo {em-blep'-o}; from 1722 and 991; to look on, i.e. (relatively) to observe fixedly, or (absolutely) to discern clearly: -- behold, gaze up, {look} upon, (could) see. [ql]

mad 1693 # emmainomai {em-mah'-ee-nom-ahee}; from 1722 and 3105; to rave on, i.e. rage at: -- be {mad} against. [ql]

make 1469 # egkriino {eng-kree'-no}; from 1722 and 2919; to judge in, i.e. count among: -- {make} of the number. [ql]

make 1710 # emporeuomai {em-por-yoo'-om-ahee}; from 1722 and 4198; to travel in (a country as a peddler), i.e. (by implication) to trade: -- buy and sell, {make} merchandise. [ql]

make 1743 # endunamoo {en-doo-nam-o'-o}; from 1722 and 1412; to empower: -- enable, (increase in) strength(-en), be ({make}) strong. [ql]

make 1770 # enneuo {en-nyoo'-o}; from 1722 and 3506; to nod at, i.e. beckon or communicate by gesture: -- {make} signs. [ql]

make 1793 # entugchano {en-toong-khan'-o}; from 1722 and 5177; to chance upon, i.e. (by implication) confer with; by extension to entreat (in favor or against): -- deal with, {make} intercession. [ql]

manifest 1717 # emphanes {em-fan-ace'}; from a compound of 1722 and 5316; apparent in self: -- {manifest}, openly. [ql]

means 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all {means}), for (... sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate

direction, except (elliptically) by a separate (and different) preposition. [ql]

merchandise 1710 # emporeuomai {em-por-yoo'-om-ahee}; from 1722 and 4198; to travel in (a country as a peddler), i.e. (by implication) to trade: -- buy and sell, make {merchandise}. [ql]

merchant 1713 # emporos {em'-por-os}; from 1722 and the base of 4198; a (wholesale) tradesman: -- {merchant}. [ql]

mightily 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (...sake of), + give self wholly to, (here-)in(-to, -wardly), X {mightily}, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition. [ql]

mind 1771 # ennoia {en'-noy-ah}; from a compound of 1722 and 3563; thoughtfulness, i.e. moral understanding: -- intent, {mind}. [ql]

mock 1702 # empai zo {emp-ahead'-zo}; from 1722 and 3815; to jeer at, i.e. deride: -- {mock}. [ql]

more 1784 # entimos {en'-tee-mos}; from 1722 and 5092; valued (figuratively): -- dear, {more} honourable, precious, in reputation. [ql]

motion 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (...sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of {motion}, and then not to indicate direction, except (elliptically) by a separate (and different) preposition. [ql]

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

not 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (...sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out),

(un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then {not} to indicate direction, except (elliptically) by a separate (and different) preposition. [ql]

not 1735 # endechetai {en-dekh' -et-ahee}; third person singular present of a compound of 1722 and 1209; (impersonally) it is accepted in, i.e. admitted (possible): -- can (+ {not}) be. [ql]

nourish 1789 # entrepho {en-tref' -o}; from 1722 and 5142; (figuratively) to educate: -- {nourish} up in. [ql]

number 1469 # egkrino {eng-kree' -no}; from 1722 and 2919; to judge in, i.e. count among: -- make of the {number}. [ql]

of 1469 # egkrino {eng-kree' -no}; from 1722 and 2919; to judge in, i.e. count among: -- make {of} the number. [ql]

of 1715 # emprosthen {em' -pros-then}; from 1722 and 4314; in front of (in place [literally or figuratively] or time): -- against, at, before, (in presence, sight) {of}. [ql]

of 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (...sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs {of} motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition. [ql]

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direction, except (elliptically) by a separate (and different) preposition. [q]

of 1786 # entopios {en-top'-ee-os}; from 1722 and 5117; a resident: -- {of} that place. [q]

of 1799 # enopion {en-o'-pee-on}; neuter of a compound of 1722 and a derivative of 3700; in the face of (literally or figuratively): -- before, in the presence (sight) {of}, to. [q]

of 3326 # meta {met-ah'}; a primary preposition (often used adverbially); properly, denoting accompaniment; "amid" (local or causal); modified variously according to the case (genitive case association, or accusative case succession) with which it is joined; occupying an intermediate position between 575 or 1537 and 1519 or 4314; less intimate than 1722 and less close than 4862): -- after(-ward), X that he again, against, among, X and, + follow, hence, hereafter, in, of, (up-)on, + our, X and setting, since, (un-)to, + together, when, with (+ -out). Often used in composition, in substantially the same relations {of} participation or proximity, and transfer or sequence. [q]

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Often 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (...sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). {Often} used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition. [q]

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on 1677 # ellogeio {el-log-eh'-o}; from 1722 and 3056 (in the sense of account); to reckon in, i.e. attribute: -- impute, put {on} account. [q] \*\*\*. hellomai. See 138. [q]

on 1720 # emphusao {em-foo-sah'-o}; from 1722 and phusao (to

puff) [compare 5453]; to blow at or on: -- breathe {on}. [ql

on 1746 # enduo {en-doo'-o}; from 1722 and 1416 (in the sense of sinking into a garment); to invest with clothing (literally or figuratively): -- array, clothe (with), endue, have (put) {on}. [ql \*\*\*. enegko. See 5342. [ql

one 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (...sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, {one}, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition. [ql

open-]ly 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (...sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [{open-]ly}, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition. [ql

openly 1717 # emphanes {em-fan-ace'}; from a compound of 1722 and 5316; apparent in self: -- manifest, {openly}. [ql

or 3326 # meta {met-ah'}; a primary preposition (often used adverbially); properly, denoting accompaniment; "amid" (local or causal); modified variously according to the case (genitive case association, or accusative case succession) with which it is joined; occupying an intermediate position between 575 or 1537 and 1519 or 4314; less intimate than 1722 and less close than 4862): -- after(-ward), X that he again, against, among, X and, + follow, hence, hereafter, in, of, (up-)on, + our, X and setting, since, (un-)to, + together, when, with (+ -out). Often used in composition, in substantially the same relations of participation or proximity, and transfer {or} sequence. [ql

or 3326 # meta {met-ah'}; a primary preposition (often used adverbially); properly, denoting accompaniment; "amid" (local or causal); modified variously according to the case (genitive case association, or accusative case succession) with which it is joined; occupying an intermediate position between 575 or 1537 and 1519 or 4314; less intimate than 1722 and less close than 4862): -- after(-ward), X that he again, against, among, X and, + follow, hence, hereafter, in, of, (up-)on, + our, X and setting, since, (un-)to, + together, when, with (+ -out). Often used in composition, in substantially the same relations of participation {or} proximity, and transfer or sequence. [ql

our 3326 # meta {met-ah'}; a primary preposition (often used adverbially); properly, denoting accompaniment; "amid" (local or

causal); modified variously according to the case (genitive case association, or accusative case succession) with which it is joined; occupying an intermediate position between 575 or 1537 and 1519 or 4314; less intimate than 1722 and less close than 4862): -- after(-ward), X that he again, against, among, X and, + follow, hence, hereafter, in, of, (up-)on, + {our}, X and setting, since, (un-)to, + together, when, with (+ -out). Often used in composition, in substantially the same relations of participation or proximity, and transfer or sequence. [q]

outwardly 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (...sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X {outwardly}, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition. [q]

participation 3326 # meta {met-ah'}; a primary preposition (often used adverbially); properly, denoting accompaniment; "amid" (local or causal); modified variously according to the case (genitive case association, or accusative case succession) with which it is joined; occupying an intermediate position between 575 or 1537 and 1519 or 4314; less intimate than 1722 and less close than 4862): -- after(-ward), X that he again, against, among, X and, + follow, hence, hereafter, in, of, (up-)on, + our, X and setting, since, (un-)to, + together, when, with (+ -out). Often used in composition, in substantially the same relations of {participation} or proximity, and transfer or sequence. [q]

place 1786 # entopios {en-top' -ee-os}; from 1722 and 5117; a resident: -- of that {place}. [q]

powerful 1756 # energies {en-er-gace'}; from 1722 and 2041; active, operative: -- effectual, {powerful}. [q]

precious 1784 # entimos {en' -tee-mos}; from 1722 and 5092; valued (figuratively): -- dear, more honourable, {precious}, in reputation. [q]

preposition 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (...sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) {preposition}. [q]

presence 1715 # emprosthen {em'-pros-then}; from 1722 and 4314; in front of (in place [literally or figuratively] or time): -- against, at, before, (in {presence}, sight) of. [q]

presence 1799 # enopion {en-o' -pee-on}; neuter of a compound of 1722 and a derivative of 3700; in the face of (literally or figuratively): -- before, in the {presence} (sight) of, to. [ql

present 1736 # endemio {en-day-meh' -o}; from a compound of 1722 and 1218; to be in one's own country, i.e. home (figuratively): -- be at home ({present}). [ql

present 1764 # enistemi {en-is' -tay-mee}; from 1722 and 2476; to place on hand, i.e. (reflexively) impend, (participle) be instant: -- come, be at hand, {present}. [ql

proximity 3326 # meta {met-ah' }; a primary preposition (often used adverbially); properly, denoting accompaniment; "amid" (local or causal); modified variously according to the case (genitive case association, or accusative case succession) with which it is joined; occupying an intermediate position between 575 or 1537 and 1519 or 4314; less intimate than 1722 and less close than 4862): -- after(-ward), X that he again, against, among, X and, + follow, hence, hereafter, in, of, (up-)on, + our, X and setting, since, (un-)to, + together, when, with (+ -out). Often used in composition, in substantially the same relations of participation or {proximity}, and transfer or sequence. [ql

put 1677 # ellogeo {el-log-eh' -o}; from 1722 and 3056 (in the sense of account); to reckon in, i.e. attribute: -- impute, {put} on account. [ql \*\*\*. hellomai. See 138. [ql

put 1688 # embibazo {em-bib-ad' -zo}; from 1722 and bibazo (to mount; causative of 1684); to place on, i.e. transfer (aboard a vessel): -- {put} in. [ql

put 1746 # enduo {en-doo' -o}; from 1722 and 1416 (in the sense of sinking into a garment); to invest with clothing (literally or figuratively): -- array, clothe (with), endue, have ({put}) on. [ql \*\*\*. enegko. See 5342. [ql

quake 1790 # entromos {en' -trom-os}; from 1722 and 5156; terrified: -- X {quake}, X trembled. [ql

quarrel 1758 # enecho {en-ekh' -o}; from 1722 and 2192; to hold in or upon, i.e. ensnare; by implication, to keep a grudge: -- entangle with, have a {quarrel} against, urge. [ql

question 1458 # egkaleo {eng-kal-eh' -o}; from 1722 and 2564; to call in (as a debt or demand), i.e. bring to account (charge, criminate, etc.): -- accuse, call in {question}, implead, lay to the charge. [ql

quickly 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (... sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X {quickly}, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition. [ql

quickly 5034 # tachos {takh' -os}; from the same as 5036; a

brief space (of time), i.e. (with 1722 prefixed) in haste: -- + {quickly}, + shortly, + speedily. [ql

rarely 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (...sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; {rarely} with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition. [ql

reference 1788 # entrepo {en-trep'-o}; from 1722 and the base of 5157; to invert, i.e. (figuratively and reflexively) in a good sense, to respect; or in a bad one, to confound: -- regard, (give) {reference}, shame. [ql

regard 1788 # entrepo {en-trep'-o}; from 1722 and the base of 5157; to invert, i.e. (figuratively and reflexively) in a good sense, to respect; or in a bad one, to confound: -- {regard}, (give) reference, shame. [ql

relations 3326 # meta {met-ah'}; a primary preposition (often used adverbially); properly, denoting accompaniment; "amid" (local or causal); modified variously according to the case (genitive case association, or accusative case succession) with which it is joined; occupying an intermediate position between 575 or 1537 and 1519 or 4314; less intimate than 1722 and less close than 4862): -- after(-ward), X that he again, against, among, X and, + follow, hence, hereafter, in, of, (up-)on, + our, X and setting, since, (un-)to, + together, when, with (+ -out). Often used in composition, in substantially the same {relations} of participation or proximity, and transfer or sequence. [ql

reputation 1784 # entimos {en'-tee-mos}; from 1722 and 5092; valued (figuratively): -- dear, more honourable, precious, in {reputation}. [ql

round 2945 # kukloi {koo'-klo}; as if dative case of kuklos (a ring, "cycle"; akin to 2947); i.e. in a circle (by implication of 1722), i.e. (adverbially) all around: -- {round} about. [ql

rule 1728 # enarchomai {en-ar'-khom-ahee}; from 1722 and 756; to commence on: -- {rule} [by mistake for 757]. [ql

same 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (...sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the {same} import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition. [ql

same 3326 # meta {met-ah'}; a primary preposition (often used adverbially); properly, denoting accompaniment; "amid" (local or causal); modified variously according to the case (genitive case association, or accusative case succession) with which it is joined; occupying an intermediate position between 575 or 1537 and 1519 or 4314; less intimate than 1722 and less close than 4862): -- after(-ward), X that he again, against, among, X and, + follow, hence, hereafter, in, of, (up-)on, + our, X and setting, since, (un-)to, + together, when, with (+ -out). Often used in composition, in substantially the {same} relations of participation or proximity, and transfer or sequence. [ql

sea 1724 # enalios {en-al'-ee-os}; from 1722 and 251; in the sea, i.e. marine: -- thing in the {sea}. [ql

see 1689 # emblepo {em-blep'-o}; from 1722 and 991; to look on, i.e. (relatively) to observe fixedly, or (absolutely) to discern clearly: -- behold, gaze up, look upon, (could) {see}. [ql

self 1707 # empleko {em-plek'-o}; from 1722 and 4120; to entwine, i.e. (figuratively) involve with: -- entangle (in, {self} with). [ql \*\*\*. empletho. See 1705. [ql

self 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (...sake of), + give {self} wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition. [ql

sell 1710 # emporeuomai {em-por-yoo'-om-ahee}; from 1722 and 4198; to travel in (a country as a peddler), i.e. (by implication) to trade: -- buy and {sell}, make merchandise. [ql

selves 1792 # entrophao {en-troo-fah'-o}; from 1722 and 5171; to revel in: -- sporting {selves}. [ql

separate 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (...sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a {separate} (and different) preposition. [ql

sequence 3326 # meta {met-ah'}; a primary preposition (often used adverbially); properly, denoting accompaniment; "amid" (local or causal); modified variously according to the case (genitive case association, or accusative case succession) with which it is joined; occupying an intermediate position between 575 or 1537 and 1519 or 4314; less intimate than 1722 and less

close than 4862): -- after(-ward), X that he again, against, among, X and, + follow, hence, hereafter, in, of, (up-)on, + our, X and setting, since, (un-)to, + together, when, with (+ -out). Often used in composition, in substantially the same relations of participation or proximity, and transfer or {sequence}. [ql

setting 3326 # meta {met-ah'}; a primary preposition (often used adverbially); properly, denoting accompaniment; "amid" (local or causal); modified variously according to the case (genitive case association, or accusative case succession) with which it is joined; occupying an intermediate position between 575 or 1537 and 1519 or 4314; less intimate than 1722 and less close than 4862): -- after(-ward), X that he again, against, among, X and, + follow, hence, hereafter, in, of, (up-)on, + our, X and {setting}, since, (un-)to, + together, when, with (+ -out). Often used in composition, in substantially the same relations of participation or proximity, and transfer or sequence. [ql

shame 1788 # entrepo {en-trep'-o}; from 1722 and the base of 5157; to invert, i.e. (figuratively and reflexively) in a good sense, to respect; or in a bad one, to confound: -- regard, (give) reference, {shame}. [ql

ship 1684 # embaino {em-ba'-hee-no}; from 1722 and the base of 939; to walk on, i.e. embark (aboard a vessel), reach (a pool): - - come (get) into, enter (into), go (up) into, step in, take {ship}. [ql

shortly 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (... sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X {shortly}, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition. [ql

shortly 5034 # tachos {takh'-os}; from the same as 5036; a brief space (of time), i.e. (with 1722 prefixed) in haste: -- + quickly, + {shortly}, + speedily. [ql

show 1731 # endeiknumi {en-dike'-noo-mee}; from 1722 and 1166; to indicate (by word or act): -- do, {show} (forth). [ql

sight 1715 # emprosthen {em'-pros-then}; from 1722 and 4314; in front of (in place [literally or figuratively] or time): -- against, at, before, (in presence, {sight}) of. [ql

sight 1799 # enopion {en-o'-pee-on}; neuter of a compound of 1722 and a derivative of 3700; in the face of (literally or figuratively): -- before, in the presence ({sight}) of, to. [ql

signs 1770 # enneuo {en-nyoo'-o}; from 1722 and 3506; to nod at, i.e. beckon or communicate by gesture: -- make {signs}. [ql

since 3326 # meta {met-ah'}; a primary preposition (often used adverbially); properly, denoting accompaniment; "amid" (local or causal); modified variously according to the case (genitive case association, or accusative case succession) with which it is

joined; occupying an intermediate position between 575 or 1537 and 1519 or 4314; less intimate than 1722 and less close than 4862): -- after(-ward), X that he again, against, among, X and, + follow, hence, hereafter, in, of, (up-)on, + our, X and setting, {since}, (un-)to, + together, when, with (+ -out). Often used in composition, in substantially the same relations of participation or proximity, and transfer or sequence. [q]

speedi-]ly 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (...sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [{speedi-]ly}, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition. [q]

speedily 5034 # tachos {takh'-os}; from the same as 5036; a brief space (of time), i.e. (with 1722 prefixed) in haste: -- + quickly, + shortly, + {speedily}. [q]

spit 1716 # emptuo {emp-too'-o}; from 1722 and 4429; to spit at or on: -- {spit} (upon). [q]

sporting 1792 # entruphao {en-troo-fah'-o}; from 1722 and 5171; to revel in: -- {sporting} selves. [q]

spy 1455 # egkathetos {eng-kath'-et-os}; from 1722 and a derivative of 2524; subinduced, i.e. surreptitiously suborned as a liar-in-wait: -- {spy}. [q]

step 1684 # embaino {em-ba'-hee-no}; from 1722 and the base of 939; to walk on, i.e. embark (aboard a vessel), reach (a pool): - - come (get) into, enter (into), go (up) into, {step} in, take ship. [q]

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

strength 1743 # endunamoo {en-doo-nam-o'-o}; from 1722 and 1412; to empower: -- enable, (increase in) {strength}(-en), be (make) strong. [q]

strengthen 1765 # enischuo {en-is-khoo'-o}; from 1722 and 2480; to invigorate (transitively or reflexively): -- {strengthen}. [q]

strong 1743 # endunamoo {en-doo-nam-o'-o}; from 1722 and 1412; to empower: -- enable, (increase in) strength(-en), be (make) {strong}. [q]

substantially 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (...sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily,

(because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with {substantially} the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition. [q]

substantially 3326 # meta {met-ah'}; a primary preposition (often used adverbially); properly, denoting accompaniment; "amid" (local or causal); modified variously according to the case (genitive case association, or accusative case succession) with which it is joined; occupying an intermediate position between 575 or 1537 and 1519 or 4314; less intimate than 1722 and less close than 4862): -- after(-ward), X that he again, against, among, X and, + follow, hence, hereafter, in, of, (up-)on, + our, X and setting, since, (un-)to, + together, when, with (+ -out). Often used in composition, in {substantially} the same relations of participation or proximity, and transfer or sequence. [q]

surety 1450 # egguos {eng'-goo-os}; from 1722 and guion (a limb); pledged (as if articulated by a member), i.e. a bondsman: -- {surety}. [q]

t-)here 1759 # enthade {en-thad'-eh}; from a prolonged form of 1722; properly, within, i.e. (of place) here, hither: -- ({t-)here}, hither. [q]

take 1684 # embaino {em-ba'-hee-no}; from 1722 and the base of 939; to walk on, i.e. embark (aboard a vessel), reach (a pool): - - come (get) into, enter (into), go (up) into, step in, {take} ship. [q]

take 1723 # enagkalizomai {en-ang-kal-id'-zom-ahee}; from 1722 and a derivative of 43; to take in one's arms, i.e. embrace: -- {take} up in arms. [q]

tedious 1465 # egkopto {eng-kop'-to}; from 1722 and 2875; to cut into, i.e. (figuratively) impede, detain: -- hinder, be {tedious} unto. [q]

temperate 1468 # egkrates {eng-krat-ace'}; from 1722 and 2904; strong in a thing (masterful), i.e. (figuratively and reflexively) self-controlled (in appetite, etc.): -- {temperate}. [q]

that 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (... sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X {that}, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition. [q]

that 1786 # entopios {en-top'-ee-os}; from 1722 and 5117; a resident: -- of {that} place. [q]

that 3326 # meta {met-ah'}; a primary preposition (often used

adverbially); properly, denoting accompaniment; "amid" (local or causal); modified variously according to the case (genitive case association, or accusative case succession) with which it is joined; occupying an intermediate position between 575 or 1537 and 1519 or 4314; less intimate than 1722 and less close than 4862): -- after(-ward), X {that} he again, against, among, X and, + follow, hence, hereafter, in, of, (up-)on, + our, X and setting, since, (un-)to, + together, when, with (+ -out). Often used in composition, in substantially the same relations of participation or proximity, and transfer or sequence. [q]

the 1458 # egkaleo {eng-kal'-eh'-o}; from 1722 and 2564; to call in (as a debt or demand), i.e. bring to account (charge, criminate, etc.): -- accuse, call in question, implead, lay to {the} charge. [q]

the 1469 # egkrino {eng-kree'-no}; from 1722 and 2919; to judge in, i.e. count among: -- make of {the} number. [q]

the 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (...sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially {the} same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition. [q]

the 1724 # enalios {en-al'-ee-os}; from 1722 and 251; in the sea, i.e. marine: -- thing in {the} sea. [q]

the 1799 # enopion {en-o'-pee-on}; neuter of a compound of 1722 and a derivative of 3700; in the face of (literally or figuratively): -- before, in {the} presence (sight) of, to. [q]

the 3326 # meta {met-ah'}; a primary preposition (often used adverbially); properly, denoting accompaniment; "amid" (local or causal); modified variously according to the case (genitive case association, or accusative case succession) with which it is joined; occupying an intermediate position between 575 or 1537 and 1519 or 4314; less intimate than 1722 and less close than 4862): -- after(-ward), X that he again, against, among, X and, + follow, hence, hereafter, in, of, (up-)on, + our, X and setting, since, (un-)to, + together, when, with (+ -out). Often used in composition, in substantially {the} same relations of participation or proximity, and transfer or sequence. [q]

then 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (...sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and {then} not to indicate direction, except (elliptically) by a separate (and different)

preposition. [q]

there 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (...sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X {there}(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition. [q]

thing 1724 # enalios {en-al'-ee-os}; from 1722 and 251; in the sea, i.e. marine: -- {thing} in the sea. [q]

think 1760 # enthumeomai {en-thoo-meh'-om-ahee}; from a compound of 1722 and 2372; to be inspirited, i.e. ponder: -- {think}. [q]

through 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (...sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), {through}(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition. [q]

to 1458 # egkaleo {eng-kal-eh'-o}; from 1722 and 2564; to call in (as a debt or demand), i.e. bring to account (charge, criminate, etc.): -- accuse, call in question, implead, lay {to} the charge. [q]

to 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (...sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not {to} indicate direction, except (elliptically) by a separate (and different) preposition. [q]

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mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition. [q]

to 1799 # enopion {en-o'-pee-on}; neuter of a compound of 1722 and a derivative of 3700; in the face of (literally or figuratively): -- before, in the presence (sight) of, {to}. [q]

together 1794 # entulisso {en-too-lis'-so}; from 1722 and tulisso (to twist; probably akin to 1507); to entwine, i.e. wind up in: -- wrap in ({together}). [q]

together 3326 # meta {met-ah'}; a primary preposition (often used adverbially); properly, denoting accompaniment; "amid" (local or causal); modified variously according to the case (genitive case association, or accusative case succession) with which it is joined; occupying an intermediate position between 575 or 1537 and 1519 or 4314; less intimate than 1722 and less close than 4862): -- after(-ward), X that he again, against, among, X and, + follow, hence, hereafter, in, of, (up-)on, + our, X and setting, since, (un-)to, + {together}, when, with (+ -out). Often used in composition, in substantially the same relations of participation or proximity, and transfer or sequence. [q]

transfer 3326 # meta {met-ah'}; a primary preposition (often used adverbially); properly, denoting accompaniment; "amid" (local or causal); modified variously according to the case (genitive case association, or accusative case succession) with which it is joined; occupying an intermediate position between 575 or 1537 and 1519 or 4314; less intimate than 1722 and less close than 4862): -- after(-ward), X that he again, against, among, X and, + follow, hence, hereafter, in, of, (up-)on, + our, X and setting, since, (un-)to, + together, when, with (+ -out). Often used in composition, in substantially the same relations of participation or proximity, and {transfer} or sequence. [q]

tremble 1719 # emphobos {em'-fob-os}; from 1722 and 5401; in fear, i.e. alarmed: -- affrighted, afraid, {tremble}. [q]

trembled 1790 # entromos {en'-trom-os}; from 1722 and 5156; terrified: -- X quake, X {trembled}. [q]

trouble 1776 # enochleo {en-okh-leh'-o}; from 1722 and 3791; to crowd in, i.e. (figuratively) to annoy: -- {trouble}. [q]

un-)to 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (... sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), ({un-)to}(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition. [q]

un-)to 3326 # meta {met-ah'}; a primary preposition (often

used adverbially); properly, denoting accompaniment; "amid" (local or causal); modified variously according to the case (genitive case association, or accusative case succession) with which it is joined; occupying an intermediate position between 575 or 1537 and 1519 or 4314; less intimate than 1722 and less close than 4862): -- after(-ward), X that he again, against, among, X and, + follow, hence, hereafter, in, of, (up-)on, + our, X and setting, since, ({un-)to}, + together, when, with (+ - out). Often used in composition, in substantially the same relations of participation or proximity, and transfer or sequence. [q]

under 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (...sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), {under}, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition. [q]

under 1772 # ennomos {en'-nom-os}; from 1722 and 3551; (subjectively) legal, or (objectively) subject to: -- lawful, {under} law. [q]

unto 1465 # egkopto {eng-kop'-to}; from 1722 and 2875; to cut into, i.e. (figuratively) impede, detain: -- hinder, be tedious {unto}. [q]

unto 1796 # enubrizo {en-oo-brid'-zo}; from 1722 and 5195; to insult: -- do despite {unto}. [q]

up 1684 # embaino {em-ba'-hee-no}; from 1722 and the base of 939; to walk on, i.e. embark (aboard a vessel), reach (a pool): -- come (get) into, enter (into), go ({up}) into, step in, take ship. [q]

up 1689 # emblepo {em-blep'-o}; from 1722 and 991; to look on, i.e. (relatively) to observe fixedly, or (absolutely) to discern clearly: -- behold, gaze {up}, look upon, (could) see. [q]

up 1714 # empretho {em-pray'-tho}; from 1722 and pretho (to blow a flame); to enkindle, i.e. set on fire: -- burn {up}. [q]

up 1723 # enagkalizomai {en-ang-kal-id'-zom-ahee}; from 1722 and a derivative of 43; to take in one's arms, i.e. embrace: -- take {up} in arms. [q]

up 1789 # entrepho {en-tref'-o}; from 1722 and 5142; (figuratively) to educate: -- nourish {up} in. [q]

up-)on 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (...sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, ({up-)on}, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out),

(un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition. [q]

up-)on 3326 # meta {met-ah'}; a primary preposition (often used adverbially); properly, denoting accompaniment; "amid" (local or causal); modified variously according to the case (genitive case association, or accusative case succession) with which it is joined; occupying an intermediate position between 575 or 1537 and 1519 or 4314; less intimate than 1722 and less close than 4862): -- after(-ward), X that he again, against, among, X and, + follow, hence, hereafter, in, of, ({up-)on}, + our, X and setting, since, (un-)to, + together, when, with (+ - out). Often used in composition, in substantially the same relations of participation or proximity, and transfer or sequence. [q]

upon 1689 # emblepo {em-blep' -o}; from 1722 and 991; to look on, i.e. (relatively) to observe fixedly, or (absolutely) to discern clearly: -- behold, gaze up, look {upon}, (could) see. [q]

upon 1716 # emptuo {emp-too' -o}; from 1722 and 4429; to spit at or on: -- spit ({upon}). [q]

urge 1758 # enecho {en-ekh' -o}; from 1722 and 2192; to hold in or upon, i.e. ensnare; by implication, to keep a grudge: -- entangle with, have a quarrel against, {urge}. [q]

used 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (...sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often {used} in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition. [q]

used 3326 # meta {met-ah'}; a primary preposition (often used adverbially); properly, denoting accompaniment; "amid" (local or causal); modified variously according to the case (genitive case association, or accusative case succession) with which it is joined; occupying an intermediate position between 575 or 1537 and 1519 or 4314; less intimate than 1722 and less close than 4862): -- after(-ward), X that he again, against, among, X and, + follow, hence, hereafter, in, of, (up-)on, + our, X and setting, since, (un-)to, + together, when, with (+ - out). Often {used} in composition, in substantially the same relations of participation or proximity, and transfer or sequence. [q]

verbs 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (...sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out),

(un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with {verbs} of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition. [ql]

wait 1747 # enedra {en-ed' -rah}; feminine from 1722 and the base of 1476; an ambush, i.e. (figuratively) murderous purpose: -- lay {wait}. See also 1749. [ql]

walk 1704 # emperipateo {em-per-ee-pat-eh' -o}; from 1722 and 4043; to perambulate on a place, i.e. (figuratively) to be occupied among persons: -- {walk} in. [ql]

when 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (...sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, {when}, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition. [ql]

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where 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (...sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, {where}(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition. [ql]

while 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (...sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), {while}, with(-in).

Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition. [q]

wholly 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (...sake of), + give self {wholly} to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition. [q]

with 1463 # egkomboomai {eng-kom-bo'-om-ahee}; middle voice from 1722 and komboo (to gird); to engirdle oneself (for labor), i.e. figuratively (the apron as being a badge of servitude) to wear (in token of mutual deference): -- be clothed {with}. [q]

with 1471 # egkuos {eng'-koo-os}; from 1722 and the base of 2949; swelling inside, i.e. pregnant: -- great {with} child. [q]

with 1707 # empleko {em-plek'-o}; from 1722 and 4120; to entwine, i.e. (figuratively) involve with: -- entangle (in, self {with}). [q] \*\*\*. emletho. See 1705. [q]

with 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (...sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely {with} verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition. [q]

with 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (...sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, {with} substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition. [q]

with 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by,

etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (...sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, {with}(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition. [ql

with 1746 # enduo {en-doo'-o}; from 1722 and 1416 (in the sense of sinking into a garment); to invest with clothing (literally or figuratively): -- array, clothe ({with}), endue, have (put) on. [ql \*\*\*. enegko. See 5342. [ql

with 1758 # enecho {en-ekh'-o}; from 1722 and 2192; to hold in or upon, i.e. ensnare; by implication, to keep a grudge: -- entangle {with}, have a quarrel against, urge. [ql

with 1793 # entugchano {en-toong-khan'-o}; from 1722 and 5177; to chance upon, i.e. (by implication) confer with; by extension to entreat (in favor or against): -- deal {with}, make intercession. [ql

with 3326 # meta {met-ah'}; a primary preposition (often used adverbially); properly, denoting accompaniment; "amid" (local or causal); modified variously according to the case (genitive case association, or accusative case succession) with which it is joined; occupying an intermediate position between 575 or 1537 and 1519 or 4314; less intimate than 1722 and less close than 4862): -- after(-ward), X that he again, against, among, X and, + follow, hence, hereafter, in, of, (up-)on, + our, X and setting, since, (un-)to, + together, when, {with} (+ -out). Often used in composition, in substantially the same relations of participation or proximity, and transfer or sequence. [ql

within 1787 # entos {en-tos'}; from 1722; inside (adverb or noun): -- {within}. [ql

wrap 1794 # entulisso {en-too-lis'-so}; from 1722 and tulisso (to twist; probably akin to 1507); to entwine, i.e. wind up in: - - {wrap} in (together). [ql

write 1449 # eggrapho {eng-graf'-o}; from 1722 and 1125; to "engrave", i.e. inscribe: -- {write} (in). [ql

1722. Cross Reference Study

1722.

1722 en \* after , 0516 axios , 1223 dia , 1230 di aginomai , 1534 eita , 1567 ekzeteo , {1722 en } , 1872 epakoloutheo , 1887 epaurion , 1894 epeide , 1899 epeita , 1934 epizeteo , 1938 epithumetes , 1971 epipotheo , 2517 kathexes , 2596 kata , 2614 katadioko , 3195 mello , 3326 meta , 3693 opisthen , 3694 opiso , 3753 hote , 3765 ouketi , 3779 houto , 4023 peri echo , 4137 pleroo , 4459 pos , 5225 huparcho , 5613 hos , 5615 hosautos ,

1722 en \* against , 0210 akon , 0368 anantirrhotos , 0471 antepo , 0481 antikru , 0483 antilego , 0561 apenanti , 1519 eis , 1690 embri maomai , 1693 emmai nomai , 1715 emprosthen , {1722 en } , 1727 enantios , 1909 epi , 2018 epi phero , 2019

epiphoneo , 2596 kata , 2620 katakauchaomai , 2649  
 katamartureo , 2691 katastreniao , 2702 kataphero , 2713  
 katenanti , 2729 katischuo , 3326 meta , 3844 para , 4012  
 peri , 4314 pros , 5396 phluareo ,

1722 en \* among , 0575 apo , 1223 dia , 1519 eis , 1537 ek ,  
 {1722 en } , 1909 epi , 2596 kata , 3319 mesos , 3326 meta ,  
 3844 para , 4314 pros , 4315 prosabbaton , 5216 humon ,  
 5259 hupo ,

1722 en \* at , 0345 anakeimai , 0575 apo , 0630 apoluo ,  
 1159 dapanao , 1223 dia , 1368 diulizo , 1369 dichazo , 1448  
 eggizo , 1451 eggus , 1519 eis , 1537 ek , 1657 eleutheria ,  
 1715 emprosthen , {1722 en } , 1764 enistemi , 1847 exoudenoo  
 , 1848 exoutheneo , 1909 epi , 2178 ephapax , 2186 ephistemi  
 , 2527 katholou , 2579 kan , 2596 kata , 2621 katakeimai ,  
 2919 krino , 3195 mello , 3367 medeis , 3379 mepote , 3568  
 nun , 3626 oikouros , 3654 holos , 3762 oudeis , 3763  
 oudepote , 3843 pantos , 3844 para , 4012 peri , 4218 pote ,  
 4314 pros , 4412 proton , 4455 popote , 4648 skopeo , 4873  
 sunanakeimai ,

1722 en \* because , 0575 apo , 1063 gar , 1223 dia , 1360  
 dioti , 1537 ek , {1722 en } , 1893 epei , 1894 epeide ,  
 1909 epi , 2443 hina , 2530 kathoti , 3704 hopos , 3739 hos  
 , 3754 hoti , 4314 pros , 5484 charin ,

1722 en \* before , 0561 apenanti , 0575 apo , 1519 eis ,  
 1715 emprosthen , {1722 en } , 1726 enantion , 1773 ennuchon ,  
 1799 enopion , 1909 epi , 2228 e , 2596 kata , 2713  
 katenanti , 2714 katenopion , 3319 mesos , 3844 para , 3908  
 paratithemi , 3936 paristemi , 4250 prin , 4253 pro , 4254  
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1722 - en - 1Co 11: 34 at
1722 - en - 1Co 14: 35 at
1722 - en - 1Co 15: 52 at
1722 - en - 1Co 15: 23 at

1722 - en - 1Co 15: 32 at
1722 - en - 1Co 16: 08 at
1722 - en - 2Co 01: 01 at
1722 - en - 2Co 05: 06 at
1722 - en - 2Co 08: 14 at
1722 - en - Eph 01: 20 at
1722 - en - Eph 01: 01 at
1722 - en - Eph 02: 12 at
1722 - en - Eph 03: 13 at
1722 - en - Php 01: 01 at
1722 - en - Php 02: 10 at
1722 - en - Col 01: 02 at
1722 - en - Col 02: 01 at
1722 - en - 1Th 02: 02 at
1722 - en - 1Th 02: 19 at
1722 - en - 1Th 03: 13 at
1722 - en - 1Th 03: 01 at
1722 - en - 1Th 05: 13 at
1722 - en - 1Ti 01: 03 at
1722 - en - 2Ti 01: 18 at
1722 - en - 2Ti 03: 11 at
1722 - en - 2Ti 03: 11 at
1722 - en - 2Ti 03: 11 at
1722 - en - 2Ti 04: 20 at
1722 - en - 2Ti 04: 20 at
1722 - en - 2Ti 04: 08 at
1722 - en - 2Ti 04: 13 at
1722 - en - 2Ti 04: 16 at
1722 - en - Heb 12: 02 at
1722 - en - 1Pe 01: 13 at
1722 - en - 1Pe 01: 07 at
1722 - en - 1Pe 05: 13 at
1722 - en - 1Jo 02: 28 at

1722 - en - Mat 26: 33 because
1722 - en - Mat 26: 31 because
1722 - en - Mar 14: 27 because
1722 - en - Act 05: 27 before
1722 - en - Mar 01: 15 believe
1722 - en - Rom 01: 24 between
1722 - en - Luk 08: 43 having
1722 - en - Mar 01: 16 into
1722 - en - Luk 05: 16 into
1722 - en - Luk 23: 42 into
1722 - en - Joh 03: 35 into
1722 - en - Joh 05: 04 into
1722 - en - Act 07: 45 into
1722 - en - Rom 01: 25 into
1722 - en - Rom 01: 23 into
1722 - en - 2Co 08: 16 into
1722 - en - Gal 01: 06 into
1722 - en - 1Ti 03: 16 into
1722 - en - Rev 14: 10 into
1722 - en - Rom 13: 09 namely
1722 - en - Mat 22: 40 on
1722 - en - Mat 24: 20 on
1722 - en - Mat 26: 05 on
1722 - en - Mar 02: 24 on
1722 - en - Mar 02: 23 on
1722 - en - Mar 14: 02 on
1722 - en - Mar 14: 06 on
1722 - en - Mar 16: 05 on
1722 - en - Luk 01: 59 on
1722 - en - Luk 04: 31 on
1722 - en - Luk 04: 16 on
1722 - en - Luk 05: 17 on
1722 - en - Luk 06: 07 on

1722 - en - Luk 06: 02 on
1722 - en - Luk 06: 01 on
1722 - en - Luk 06: 06 on
1722 - en - Luk 08: 15 on
1722 - en - Luk 08: 32 on
1722 - en - Luk 08: 22 on
1722 - en - Luk 09: 37 on
1722 - en - Luk 12: 51 on
1722 - en - Luk 13: 07 on
1722 - en - Luk 13: 10 on
1722 - en - Luk 14: 05 on
1722 - en - Luk 20: 01 on
1722 - en - Joh 05: 09 on
1722 - en - Joh 05: 16 on
1722 - en - Joh 07: 22 on
1722 - en - Joh 07: 23 on
1722 - en - Joh 07: 23 on
1722 - en - Joh 13: 23 on
1722 - en - Joh 19: 31 on
1722 - en - Rom 12: 07 on
1722 - en - Rom 12: 07 on
1722 - en - Rom 12: 08 on
1722 - en - 2Co 04: 08 on
1722 - en - 2Co 07: 05 on
1722 - en - 2Co 08: 01 on
1722 - en - Col 03: 01 on
1722 - en - Heb 01: 03 on
1722 - en - Heb 01: 03 on
1722 - en - Heb 08: 01 on
1722 - en - Heb 10: 12 on
1722 - en - 1Pe 03: 22 on
1722 - en - 1Pe 04: 16 on
1722 - en - Rev 01: 10 on

1722 - en - Rev 05: 13 on
1722 - en - Act 20: 28 over
1722 - en - Eph 04: 32 sake
1722 - en - Mat 09: 34 through
1722 - en - Luk 10: 17 through
1722 - en - Luk 11: 15 through
1722 - en - Luk 11: 18 through
1722 - en - Joh 17: 19 through
1722 - en - Joh 17: 11 through
1722 - en - Joh 17: 17 through
1722 - en - Joh 20: 31 through
1722 - en - Act 04: 02 through
1722 - en - Rom 01: 24 through
1722 - en - Rom 03: 07 through
1722 - en - Rom 03: 25 through
1722 - en - Rom 06: 11 through
1722 - en - Rom 06: 23 through
1722 - en - Rom 15: 17 through
1722 - en - Rom 15: 13 through
1722 - en - Rom 15: 19 through
1722 - en - 2Co 11: 03 through
1722 - en - Gal 03: 14 through
1722 - en - Gal 05: 10 through
1722 - en - Eph 02: 22 through
1722 - en - Eph 02: 07 through
1722 - en - Php 04: 07 through
1722 - en - Php 04: 13 through
1722 - en - 2Th 02: 16 through
1722 - en - 2Th 02: 13 through
1722 - en - Ti t 01: 03 through
1722 - en - Heb 13: 20 through
1722 - en - 1Pe 01: 06 through
1722 - en - 1Pe 01: 02 through

1722 - en - 2Pe 01: 01 through
1722 - en - 2Pe 01: 04 through
1722 - en - 2Pe 01: 02 through
1722 - en - 2Pe 02: 20 through
1722 - en - 2Pe 02: 03 through
1722 - en - 2Pe 02: 18 through
1722 - en - Rev 08: 13 through
1722 - en - Luk 01: 65 throughout
1722 - en - Luk 07: 17 throughout
1722 - en - Luk 07: 17 throughout
1722 - en - Rom 01: 08 throughout
1722 - en - Rom 09: 17 throughout
1722 - en - Luk 02: 14 toward
1722 - en - Rom 15: 05 toward
1722 - en - 1Jo 04: 09 toward
1722 - en - Mat 07: 06 under
1722 - en - Rom 03: 19 under
1722 - en - 1Th 02: 05 used
1722 - en - 2Pe 03: 01 way
1722 - en - 1Ti 04: 15 whol l y
1722 - en - Mat 03: 09 wi thi n
1722 - en - Mat 09: 03 wi thi n
1722 - en - Mat 09: 21 wi thi n
1722 - en - Mar 02: 08 wi thi n
1722 - en - Luk 03: 08 wi thi n
1722 - en - Luk 07: 49 wi thi n
1722 - en - Luk 07: 39 wi thi n
1722 - en - Luk 12: 17 wi thi n
1722 - en - Luk 16: 03 wi thi n
1722 - en - Luk 18: 04 wi thi n
1722 - en - Luk 19: 44 wi thi n
1722 - en - Luk 24: 32 wi thi n
1722 - en - Rom 08: 23 wi thi n

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1722 -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (... sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in).

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1722 Interlinear Index Study

1722 MAT 002 006 And thou Bethlehem <0965 -Bethleem -> , [in] the land <1093 -ge -> of Juda <2455 -Ioudas -> , art <1488 -ei -> not the least <1646 -elachistos -> among <{1722} -en -> the princes <2232 -hegemon -> of Juda <2455 -Ioudas -> : for out of thee shall come <1831 -exerchomai -> a Governor <2233 -hegeomai -> , that shall rule <4165 -poimaino -> my people <2992 -laos -> Israel <2474 -Israel -> .

1722 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> .

1722 MAT 004 023 . And Jesus <2424 -Iesous -> went <4013 -periago -> about <4013 -periago -> all <3650 -holos -> Galilee <1056 -Galilaisia -> , teaching <1321 -didasko -> in their synagogues <4864 -sunagoge -> , and preaching <2784 -kerusso -> the gospel <2098 -euaggelion -> of the kingdom <0932 -basileia -> , and healing <2323 -therapeuo -> all <3956 -pas -> manner of sickness <3554 -nosos -> and all <3956 -pas -> manner of disease <3119 -malakia -> among <{1722} -en -> the people <2992 -laos -> .

1722 MAT 007 006 Give <1325 -didomi -> not that which <3588 -ho -> is holy <0040 -hagios -> unto the dogs <2965 -kuon -> , neither <3366 -mede -> cast <0906 -ballo -> ye your <5216 -humon -> pearls <3135 -margarites -> before <1715 -emprosthen -> swine <5519 -choiros -> , lest <3379 -mepote -> they trample <2662 -katapateo -> them under <{1722} -en -> their feet <4228 -pous -> , and turn <4762 -strepho -> again <4762 -strepho -> and rend <4486 -rhegnumi -> you .

1722 MAT 008 006 And saying <3004 -lego -> , Lord <2962 -kuriος -> , my servant <3816 -pais -> lieth <0906 -ballo -> at <{1722} -en -> home <3614 -oikia -> sick <3885 -paralutikos -> of the palsy <3885 -paralutikos -> , grievously <1171 -deinos -> > tormented <0928 -basanizo -> .

1722 MAT 009 003 And , behold <2400 -idou -> , certain <5100 -tis -> of the scribes <1122 -grammateus -> said <4483 -rheo -> within <{1722} -en -> themselves <1438 -heautou -> , This <3778 -houtos -> [man] blasphemeth <0987 -blasphemeo -> .

1722 MAT 009 021 For she said <3004 -lego -> within <{1722} -en -> herself <1438 -heautou -> , If <1437 -ean -> I may but touch <0680 -haptomai -> his garment <2440 -himation -> , I shall be whole <4982 -sozo -> .

1722 MAT 009 034 But the Pharisees <5330 -Pharisaios -> said <3004 -lego -> , He casteth <1544 -ekballo -> out devils <1140 -daimonion -> through <{1722} -en -> the prince <0758 -archon -> of the devils <1140 -daimonion -> .

1722 MAT 009 035 . And Jesus <2424 -Iesous -> went <4013 -periago -> about <4013 -periago -> all <3956 -pas -> the cities <4172 -polis -> and villages <2968 -kome -> , teaching <1321 -didasko -> in their synagogues <4864 -sunagoge -> , and preaching <2784 -kerusso -> the gospel <2098 -euaggelion -> of the kingdom <0932 -basileia -> , and healing <2323 -therapeuo -> .

> every <3956 -pas -> sickness <3554 -nosos -> and every <3956 -pas -> disease <3119 -malakia -> among <{1722} -en -> the people <2992 -laos -> .

1722 MAT 011 011 Verily <0281 -amen -> I say <3004 -lego -> unto you , Among <{1722} -en -> them that are born <1084 -gennetos -> of women <1135 -gune -> there hath not risen <1453 -egeiro -> a greater <3187 -meizon -> than John <2491 -Ioannes -> the Baptist <0910 -Baptistes -> : notwithstanding he that is least <3398 -mikros -> in the kingdom <0932 -basileia -> of heaven <3772 -ouranos -> is greater <3187 -meizon -> than he .

1722 MAT 011 022 But I say <3004 -lego -> unto you , It shall be more <0414 -anektoteros -> tolerable <0414 -anektoteros -> for Tyre <5184 -Turos -> and Sidon <4605 -Sidon -> at <{1722} -en -> the day <2250 -hemera -> of judgment <2920 -krisis -> , than <2228 -e -> for you .

1722 MAT 011 025 . At <{1722} -en -> that time <2540 -kairos -> Jesus <2424 -Iesous -> answered <0611 -apokrinomai -> and said <2036 -epo -> , I thank <1843 -exomologeo -> thee , O Father <3962 -pater -> , Lord <2962 -kurios -> of heaven <3772 -ouranos -> and earth <1093 -ge -> , because <3754 -hoti -> thou hast hid <0613 -apokrupto -> these <5023 -tauta -> things from the wise <4680 -sophos -> and prudent <4908 -sunetos -> , and hast revealed <0601 -apokalupto -> them unto babes <3516 -nepios -> .

1722 MAT 012 001 . At <{1722} -en -> that time <2540 -kairos -> Jesus <2424 -Iesous -> went <4198 -poreuomai -> on the sabbath <4521 -sabbaton -> day through <1223 -dia -> the corn <4702 -sporimos -> ; and his disciples <3101 -mathetes -> were an hungred <3983 -peinao -> , and began <0756 -archomai -> to pluck <5089 -tillo -> the ears <4719 -stachus -> of corn <4719 -stachus -> , and to eat <2068 -esthio -> .

1722 MAT 013 049 So <3779 -houto -> shall it be at <{1722} -en -> the end <4930 -sunteleia -> of the world <0165 -aion -> : the angels <0032 -aggelos -> shall come <1831 -exerchomai -> forth <3318 -Mesopotamia -> , and sever <0873 -aphorizo -> the wicked <4190 -poneros -> from among <3319 -mesos -> the just <1342 -dikaios -> ,

1722 MAT 014 001 . At <{1722} -en -> that time <2540 -kairos -> Herod <2264 -Herodes -> the tetrarch <5076 -tetrarches -> heard <0191 -akouo -> of the fame <0189 -akoe -> of Jesus <2424 -Iesous -> ,

1722 MAT 016 007 And they reasoned <1260 -dialogizomai -> among <{1722} -en -> themselves <1438 -heautou -> , saying <3004 -lego -> , [It is] because <3754 -hoti -> we have taken <2983 -lambano -> no <3756 -ou -> bread <0740 -artos -> .

1722 MAT 016 008 [Which] when Jesus <2424 -Iesous -> perceived <1097 -ginosko -> , he said <2036 -epo -> unto them , O ye of little <3640 -oligopistos -> faith <3640 -oligopistos -> , why <5101 -tis -> reason <1260 -dialogizomai -> ye among <{1722} -en -> yourselves <1438 -heautou -> , because <3754 -hoti -> ye have brought <2983 -lambano -> no <3756 -ou -> bread <0740 -artos -> ?

1722 MAT 018 001 . At <{1722} -en -> the same <1565 -ekeinos -> time <5610 -hora -> came <4334 -proserchomai -> the disciples <3101 -mathetes -> unto Jesus <2424 -Iesous -> , saying <3004 -lego -> , Who <5101 -tis -> is the greatest <3187 -meizon -> in the kingdom <0932 -basileia -> of heaven <3772 -ouranos -> ?

1722 MAT 020 026 But it shall not be so <3779 -houto -> among <1722 -en -> you : but whosoever <1437 -ean -> will <2309 -thelo -> be great <3173 -megas -> among <{1722} -en -> you , let him be your <5216 -humon -> minister <1249 -diakonos -> ;

1722 MAT 020 026 But it shall not be so <3779 -houto -> among <{1722} -en -> you : but whosoever <1437 -ean -> will <2309 -thelo -> be great <3173 -megas -> among <1722 -en -> you , let him be your <5216 -humon -> minister <1249 -diakonos -> ;

1722 MAT 020 027 And whosoever <1437 -ean -> will <2309 -thelo -> be chief <4413 -protos -> among <{1722} -en -> you , let him be your <5216 -humon -> servant <1401 -doulos -> :

1722 MAT 021 038 But when the husbandmen <1092 -georgos -> saw <1492 -eido -> the son <5207 -huios -> , they said <2036 -epo -> among <{1722} -en -> themselves <1438 -heautou -> , This <3778 -houtos -> is the heir <2818 -kleronomos -> ; come <1205 -deute -> , let us kill <0615 -apokteino -> him , and let us seize <2722 -katecho -> on his inheritance <2817 -kleronomia -> .

1722 MAT 022 040 On <{1722} -en -> these <5025 -tautais -> two <1417 -duo -> commandments <1785 -entole -> hang <2910 -kremannumi -> all <3650 -holos -> the law <3551 -nomos -> and the prophets <4396 -prophetes -> .

1722 MAT 023 006 And love <5368 -phileo -> the uppermost <4411 -protoklisia -> rooms <4411 -protoklisia -> at <{1722} -en -> feasts <1173 -deipnon -> , and the chief <4410 -protokathedria -> seats <4410 -protokathedria -> in the synagogues <4864 -sunagoge -> ,

1722 MAT 024 020 But pray <4336 -proseuchomai -> ye that your <5216 -humon -> flight <5437 -phuge -> be not in the winter <5494 -cheimon -> , neither <3366 -mede -> on <{1722} -en -> the sabbath <4521 -sabbaton -> day :

1722 MAT 024 041 Two <1417 -duo -> [women shall be] grinding <0229 -aletho -> at <{1722} -en -> the mill <3459 -mulon -> ; the one <1520 -heis -> shall be taken <3880 -paralambano -> , and the other <1520 -heis -> left <0863 -aphiemi -> .

1722 MAT 026 005 But they said <3004 -lego -> , Not on <1722 -en -> the feast <1859 -heorte -> [day] , lest <3361 -me -> there be an uproar <2351 -thorubos -> among <{1722} -en -> the people <2992 -laos -> .

1722 MAT 026 005 But they said <3004 -lego -> , Not on <{1722} -en -> the feast <1859 -heorte -> [day] , lest <3361 -me -> there be an uproar <2351 -thorubos -> among <1722 -en -> the people <2992 -laos -> .

1722 MAT 026 031 . Then <5119 -tote -> saith <3004 -lego -> Jesus <2424 -lesous -> unto them , All <3956 -pas -> ye shall be offended <4624 -skandalizo -> because <{1722} -en -> of me this <5026 -taute -> night <3571 -nux -> : for it is written <1125 -grapho -> , I will smite <3960 -patasso -> the shepherd <4166 -poimen -> , and the sheep <4263 -probaton -> of the flock <4167 -poimne -> shall be scattered <1287 -diaskorpizo -> abroad <1287 -diaskorpizo -> .

1722 MAT 026 033 Peter <4074 -Petros -> answered <0611 -apokrinomai -> and said <2036 -epo -> unto him , Though <1499 -ei kai -> all <3956 -pas -> [men] shall be offended <4624 -

skandalizo -> because <{1722} -en -> of thee , [yet] will I never <3763 -oudepote -> be offended <4624 -skandalizo -> .

1722 MAT 027 056 Among <{1722} -en -> which <3739 -hos -> was Mary <3137 -Maria -> Magdalene <3094 -Magdalene -> , and Mary <3137 -Maria -> the mother <3384 -meter -> of James <2385 -Iakobos -> and Joses <2500 -Ioses -> , and the mother <3384 -meter -> of Zebedee s <2199 -Zebedaios -> children <5207 -huios -> .

1722 MAT 028 015 So <1161 -de -> they took <2983 -Iambano -> the money <0694 -argurion -> , and did <4160 -poieo -> as they were taught <1321 -didasko -> : and this <3778 -houtos -> saying <3056 -logos -> is commonly <1310 -diaphemizo -> reported <1310 -diaphemizo -> among <{1722} -en -> the Jews <2453 -Ioudaios -> until <3360 -mechri -> this <4594 -semeron -> day <4594 -semeron -> .

1722 MAR 001 015 And saying <3004 -Iego -> , The time <2540 -kairos -> is fulfilled <4137 -pleroo -> , and the kingdom <0932 -basileia -> of God <2316 -theos -> is at <1448 -eggizo -> hand <1448 -eggizo -> : repent <3340 -metanoeo -> ye , and believe <{1722} -en -> the gospel <2098 -euaggelion -> .

1722 MAR 001 016 Now as he walked <4043 -peripateo -> by the sea <2281 -thalassa -> of Galilee <1056 -Galilaiia -> , he saw <1492 -eido -> Simon <4613 -Simon -> and Andrew <0406 -Andreas -> his brother <0080 -adephos -> casting <0906 -ballo -> a net <0293 -amphiblestron -> into <{1722} -en -> the sea <2281 -thalassa -> : for they were fishers <0231 -halieus -> .

1722 MAR 002 008 And immediately <2112 -eutheos -> when Jesus <2424 -Iesous -> perceived <1921 -epiginosko -> in his spirit <4151 -pneuma -> that they so <3779 -houto -> reasoned <1260 -dialogizomai -> within <{1722} -en -> themselves <1438 -heautou -> , he said <2036 -epo -> unto them , Why <5101 -tis -> reason <1260 -dialogizomai -> ye these <5023 -tauta -> things in your <5216 -humon -> hearts <2588 -kardia -> ?

1722 MAR 002 023 And it came <1096 -ginomai -> to pass , that he went <3899 -parapoeruomai -> through <1223 -dia -> the corn <4702 -sporimos -> fields on <{1722} -en -> the sabbath <4521 -sabbaton -> day ; and his disciples <3101 -mathetes -> began <0756 -archomai -> , as they went <4160 -poieo -> , to pluck <5089 -tillo -> the ears <4719 -stachus -> of corn <4719 -stachus -> .

1722 MAR 002 024 And the Pharisees <5330 -Pharisaios -> said <3004 -Iego -> unto him , Behold <2396 -ide -> , why <5101 -tis -> do <4160 -poieo -> they on <{1722} -en -> the sabbath <4521 -sabbaton -> day that which <3739 -hos -> is not lawful <1832 -exesti -> ?

1722 MAR 005 003 Who <3739 -hos -> had <2192 -echo -> [his] dwelling <2731 -katoikesis -> among <{1722} -en -> the tombs <3419 -mnemeion -> ; and no <3762 -oudeis -> man <3762 -oudeis -> could <1410 -dunamai -> bind <1210 -deo -> him , no <3777 -oute -> , not with chains <0254 -halusis -> :

1722 MAR 006 003 Is not this <3778 -houtos -> the carpenter <5045 -tekton -> , the son <5207 -huios -> of Mary <3137 -Maria -> , the brother <0080 -adephos -> of James <2385 -Iakobos -> , and Joses <2500 -Ioses -> , and of Juda <2455 -Ioudas -> , and Simon <4613 -Simon -> ? and are not his sisters <0079 -adelphai -> here <5602 -hode -> with us ? And they were offended <4624 -skandalizo -> at <{1722} -en -> him .

1722 MAR 006 004 But Jesus <2424 -Iesous -> said <3004 -Iego -> unto them , A prophet <4396 -prophetes -> is not without <0820 -atimos -> honour <0820 -atimos -> , but in his own country <3968 -patris -> , and among <{1722} -en -> his own kin <4773 -suggenes -> , and in his own house <3614 -oikia -> .

1722 MAR 010 043 But so <3779 -houto -> shall it not be among <{1722} -en -> you : but whosoever <1437 -ean -> will <2309 -thelo -> be great <3173 -megas -> among <{1722} -en -> you , shall be your <5216 -humon -> minister <1249 -diakonos -> :

1722 MAR 010 043 But so <3779 -houto -> shall it not be among <{1722} -en -> you : but whosoever <1437 -ean -> will <2309 -thelo -> be great <3173 -megas -> among <1722 -en -> you , shall be your <5216 -humon -> minister <1249 -diakonos -> :

1722 MAR 012 039 And the chief <4410 -protokathedria -> seats <4410 -protokathedria -> in the synagogues <4864 -sunagoge -> , and the uppermost <4411 -protoklisia -> rooms <4411 -protoklisia -> at <{1722} -en -> feasts <1173 -deiption -> :

1722 MAR 014 002 But they said <3004 -Iego -> , Not on <{1722} -en -> the feast <1859 -heorte -> [day] , lest <3379 -mepote -> there be an uproar <2351 -thorubos -> of the people <2992 -laos -> .

1722 MAR 014 006 And Jesus <2424 -Iesous -> said <2036 -epo -> , Let <0863 -aphiemi -> her alone <0863 -aphiemi -> ; why <5101 -tis -> trouble <3930 -parecho -> ye her ? she hath wrought <2038 -ergazomai -> a good <2570 -kalos -> work <2041 -ergon -> on <{1722} -en -> me .

1722 MAR 014 027 And Jesus <2424 -Iesous -> saith <3004 -Iego -> unto them , All <3956 -pas -> ye shall be offended <4624 -skandalizo -> because <{1722} -en -> of me this <5026 -taute -> night <3571 -nux -> : for it is written <1125 -grapho -> , I will smite <3960 -patasso -> the shepherd <4166 -poimen -> , and the sheep <4263 -probaton -> shall be scattered <1287 -diaskorpizo -> .

1722 MAR 015 040 There were also <2532 -kai -> women <1135 -gune -> looking <2334 -theoreo -> on afar <3113 -makrothen -> off <0575 -apo -> : among <{1722} -en -> whom <3739 -hos -> was Mary <3137 -Maria -> Magdalene <3094 -Magdalene -> , and Mary <3137 -Maria -> the mother <3384 -meter -> of James <2385 -Iakobos -> the less <3398 -mikros -> and of Joses <2500 -Ioses -> , and Salome <4539 -Salome -> ;

1722 MAR 016 005 And entering <1525 -eiserchomai -> into <1519 -eis -> the sepulchre <3419 -mnemeion -> , they saw <1492 -eido -> a young <3495 -neaniskos -> man <3495 -neaniskos -> sitting <2521 -kathemai -> on <{1722} -en -> the right <1188 -dexios -> side <1188 -dexios -> , clothed <4016 -periballo -> in a long white <3022 -leukos -> garment <4749 -stole -> ; and they were affrighted <1568 -ekthambeo -> .

1722 LUK 001 001 . Forasmuch 1895 -epeideper - as many 4183 -polus - have taken 2021 -epicheireo - in hand 2021 -epicheireo - to set 0392 -anatassomai - forth LUK 0392 -anatassomai - in order 1299 -diatasso - a declaration 1335 -diegesis - of those 3588 -ho - things 4229 -pragma - which are most surely 4135 -plerophoreo - believed 4135 -plerophoreo - among {1722} -en - us ,

1722 LUK 001 025 Thus 3779 -houto - hath the Lord 2962 -

kurios - dealt 4160 -poieo - with me in the days 2250 -hemera - wherein 3739 -hos - he looked 1896 -epeidon - on 1896 -epeidon - [me] , to take 0851 -aphaireo - away LUK 0851 -aphaireo - my reproach 3681 -oneidos - among {1722} -en - men LUK 0444 -anthropos - .

1722 LUK 001 028 And the angel LUK 0032 -aggelos - came 1525 -eiserchomai - in unto her , and said 2036 -epo - , Hail 5463 -chairo - , [thou that art] highly favoured 5487 -charitoo - , the Lord 2962 -kurios - [is] with thee : blessed 2127 -eulogeo - [art] thou among {1722} -en - women 1135 -gune - .

1722 LUK 001 042 And she spake LUK 0400 -anaphoneo - out with a loud 3173 -megas - voice 5456 -phone - , and said 2036 -epo - , Blessed 2127 -eulogeo - [art] thou among {1722} -en - women 1135 -gune - , and blessed 2127 -eulogeo - [is] the fruit 2590 -karpos - of thy womb 2836 -koilia - .

1722 LUK 001 059 And it came 1096 -ginomai - to pass , that on {1722} -en - the eighth 3590 -ogdoos - day 2250 -hemera - they came 2064 -erchomai - to circumcise 4059 -peritemno - the child 3813 -paidion - ; and they called 2564 -kaleo - him Zacharias 2197 -Zacharias - , after 1909 -epi - the name 3686 -onoma - of his father 3962 -pater - .

1722 LUK 001 065 And fear 5401 -phobos - came 1096 -ginomai - on 1909 -epi - all 3956 -pas - that dwelt 4039 -peri oi keo - round 4039 -peri oi keo - about 4037 -perimeno - them : and all 3956 -pas - these 5023 -tauta - sayings 4487 -rhema - were noised 1255 -dialaleo - abroad 1255 -dialaleo - throughout {1722} -en - all 3650 -holos - the hill 3714 -oreinos - country of Judaea 2449 -Ioudaia - .

1722 LUK 002 014 Glory 1391 -doxa - to God 2316 -theos - in the highest 5310 -hupsistos - , and on 1909 -epi - earth 1093 -ge - peace 1515 -eirene - , good 2107 -eudokia - will 2107 -eudokia - toward {1722} -en - men LUK 0444 -anthropos - .

1722 LUK 002 044 But they , supposing 3543 -nomizo - him to have been 1511 -einai - in the company 4923 -sunodia - , went 2064 -erchomai - a day s 2250 -hemera - journey 3598 -hodos - ; and they sought LUK 0327 -anazeteo - him among {1722} -en - [their] kinsfolk 4773 -suggenes - and acquaintance 1110 -gnostos - .

1722 LUK 002 049 And he said 2036 -epo - unto them , How 5101 -tis - is it that ye sought 2212 -zeteo - me ? wist 1492 -eido - ye not that I must 1163 -dei - be about {1722} -en - my Father s 3962 -pater - business ?

1722 LUK 003 008 Bring 4160 -poieo - forth 4160 -poieo - therefore 3767 -oun - fruits 2590 -karpos - worthy LUK 0514 -axios - of repentance 3341 -metanoia - , and begin LUK 0756 -archomai - not to say 3004 -lego - within {1722} -en - yourselves 1438 -heautou - , We have 2192 -echo - Abraham LUK 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 .

1722 LUK 004 016 And he came 2064 -erchomai - to Nazareth 3478 -Nazareth - , where 3757 -hou - he had been brought 5142 -trepheo - up : and , as his custom 1486 -etho - was ,

he went 1525 -eiserchomai - into 1519 -eis - the synagogue
4864 -sunagoge - on {1722} -en - the sabbath 4521 -sabbaton -
day 2250 -hemera - , and stood LUK 0450 -anistemi - up for
to read 0314 -anaginosko - .

1722 LUK 004 018 The Spirit 4151 -pneuma - of the Lord 2962 -
kurius - [is] upon me , because 1752 -heneka - he hath
anoined 5548 -chrio - me to preach 2097 -euaggelizo - the
gospel 2097 -euaggelizo - to the poor 4434 -ptochos - ; he
hath sent LUK 0649 -apostello - me to heal 2390 -iaomai - the
brokenhearted 2588 -kardia - , to preach 2784 -kerusso -
deliverance LUK 0859 -aphesis - to the captives 0164 -
aichmalotos - , and recovering LUK 0309 -anablepsis - of
sight 0309 -anablepsis - to the blind 5185 -tuphlos - , to
set 0649 -apostello - at {1722} -en - liberty LUK 0859 -
aphesis - them that are bruised 2352 -thrauo - ,

1722 LUK 004 031 . And came 2718 -katerchomai - down 2718 -
katerchomai - to Capernaum 2584 -Kapernaoum - , a city 4172 -
polis - of Galilee 1056 -Galilaia - , and taught 1321 -
didasko - them on {1722} -en - the sabbath 4521 -sabbaton -
days .

1722 LUK 005 016 And he withdrew 5298 -hupochoreo - himself
into {1722} -en - the wilderness 2048 -eremos - , and
prayed 4336 -proseuchomai - .

1722 LUK 005 017 . And it came 1096 -ginomai - to pass on
{1722} -en - a certain 1520 -heis - day 2250 -hemera - , as
he was teaching 1321 -didasko - , that there were Pharisees
5330 -Pharisaios - and doctors 3547 -nomodidaskalos - of the
law 3547 -nomodidaskalos - sitting 2521 -kathemai - by ,
which 3739 -hos - were come 2064 -erchomai - out of every
3956 -pas - town 2968 -kome - of Galilee 1056 -Galilaia - ,
and Judaea 2449 -Ioudaia - , and Jerusalem 2419 -
Hierousalem - : and the power 1411 -dunamis - of the Lord
2962 -kurius - was [present] to heal 2390 -iaomai - them .

1722 LUK 006 001 . And it came 1096 -ginomai - to pass on
{1722} -en - the second 1207 -deuteroprotos - sabbath 4521 -
sabbaton - after 1207 -deuteroprotos - the first 1207 -
deuteroprotos - , that he went 1279 -diaporeuomai - through
1223 -dia - the corn 4702 -sporimos - fields ; and his
disciples 3101 -mathetes - plucked 5089 -tillo - the ears
4719 -stachus - of corn 4719 -stachus - , and did eat 2068 -
esthio - , rubbing 5597 -psocho - [them] in [their]
hands 5495 -cheir - .

1722 LUK 006 002 And certain 5100 -tis - of the Pharisees
5330 -Pharisaios - said 2036 -epo - unto them , Why 5101 -
tis - do 4160 -poieo - ye that which 3739 -hos - is not
lawful 1832 -exesti - to do 4160 -poieo - on {1722} -en -
the sabbath 4521 -sabbaton - days ?

1722 LUK 006 006 And it came 1096 -ginomai - to pass also
2532 -kai - on {1722} -en - another 2087 -heteros - sabbath
4521 -sabbaton - , that he entered 1525 -eiserchomai - into
1519 -eis - the synagogue 4864 -sunagoge - and taught 1321 -
didasko - : and there 1563 -ekei - was a man 0444 -anthropos -
- whose LUK 0846 -autos - right 1188 -dexios - hand 5495 -
cheir - was withered 3584 -xeros - .

1722 LUK 006 007 And the scribes 1122 -grammateus - and
Pharisees 5330 -Pharisaios - watched 3906 -paratereo - him ,
whether 1487 -ei - he would heal 2323 -therapeuo - on {1722}
-en - the sabbath 4521 -sabbaton - day ; that they might
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find 2147 -heurisko - an accusation 2724 -kategoria - against him .

1722 LUK 007 016 And there came 2983 -lambano - a fear 5401 - phobos - on all 0537 -hapas - : and they glorified 1392 - doxazo - God 2316 -theos - , saying 3004 -lego - , That a great 3173 -megas - prophet 4396 -prophetes - is risen 1453 - egeiro - up among {1722} -en - us ; and , That God 2316 - theos - hath visited 1980 -episkeptomai - his people 2992 - laos - .

1722 LUK 007 017 And this 3778 -houtos - rumour 3056 -logos - of him went 1831 -exerchomai - forth 1831 -exerchomai - throughout 1722 -en - all 3650 -holos - Judaea 2449 -Ioudaia - , and throughout {1722} -en - all 3956 -pas - the region 4066 -perichoros - round 4066 -perichoros - about 4066 - perichoros - .

1722 LUK 007 017 And this 3778 -houtos - rumour 3056 -logos - of him went 1831 -exerchomai - forth 1831 -exerchomai - throughout {1722} -en - all 3650 -holos - Judaea 2449 - Ioudaia - , and throughout 1722 -en - all 3956 -pas - the region 4066 -perichoros - round 4066 -perichoros - about 4066 -perichoros - .

1722 LUK 007 028 For I say 3004 -lego - unto you , Among {1722} -en - those that are born 1084 -gennetos - of women 1135 -gune - there is not a greater 3187 -meizon - prophet 4396 -prophetes - than 3844 -para - John 2491 -Ioannes - the Baptist LUK 0910 -Baptistes - : but he that is least 3398 - mikros - in the kingdom LUK 0932 -basileia - of God 2316 - theos - is greater 3187 -meizon - than 3844 -para - he .

1722 LUK 007 039 Now 1161 -de - when the Pharisee 5330 - Pharisaios - which 3588 -ho - had bidden 2564 -kaleo - him saw 1492 -eido - [it] , he spake 2036 -epo - within {1722} -en - himself 1438 -heautou - , saying 3004 -lego - , This 3778 -houtos - man , if 1487 -ei - he were a prophet 4396 -prophetes - , would have known 1097 -ginosko - who 5101 -tis - and what 4217 -potapos - manner 4217 -potapos - of woman 1135 -gune - [this 3588 -ho - is] that toucheth LUK 0680 -haptomai - him : for she is a sinner LUK 0268 - hamartolos - .

1722 LUK 007 049 And they that sat 4873 -sunanakeimai - at LUK 0345 -anakeimai - meat with him began LUK 0756 -archomai - to say 3004 -lego - within {1722} -en - themselves 1438 - heautou - , Who 5101 -tis - is this 3778 -houtos - that forgiveth LUK 0863 -aphiemi - sins LUK 0266 -hamartia - also 2532 -kai - ?

1722 LUK 008 015 But that on {1722} -en - the good 2570 - kalos - ground 1093 -ge - are they , which 3748 -hostis - in an honest 2570 -kalos - and good 0018 -agathos - heart 2588 -kardia - , having heard LUK 0191 -akouo - the word 3056 -logos - , keep 2722 -katecho - [it] , and bring 2592 -karpophoreo - forth fruit 2592 -karpophoreo - with patience 5281 -hupomone - .

1722 LUK 008 022 . Now 2532 -kai - it came 1096 -ginomai - to pass on {1722} -en - a certain 1520 -heis - day 2250 - hemera - , that he went 1684 -embaino - into 1519 -eis - a ship 4143 -ploion - with his disciples 3101 -mathetes - : and he said 2036 -epo - unto them , Let us go 1330 - dierchomai - over 1330 -dierchomai - unto the other 4008 - peran - side 4008 -peran - of the lake 3041 -limne - . And

they launched LUK 0321 -anago - forth LUK 0321 -anago - .

1722 LUK 008 032 And there was there 1563 -ekei - an herd
 LUK 0034 -agele - of many 2425 -hikanos - swine 5519 -choiros
 - feeding 1006 -bosko - on {1722} -en - the mountain 3735 -
 oros - : and they besought 3870 -parakaleo - him that he
 would suffer 2010 -epitrepo - them to enter 1525 -eiserchomai
 - into 1519 -eis - them . And he suffered 2010 -epi trepo -
 them .

1722 LUK 008 043 And a woman 1135 -gune - having {1722} -en -
 an issue 4511 -rhusis - of blood LUK 0129 -haima - twelve
 1427 -dodeka - years 2094 -etos - , which 3748 -hostis -
 had spent 4321 -prosanalisko - all 3956 -pas - her living
 LUK 0979 -bios - upon physicians 2395 -iatros - , neither
 3756 -ou - could 2480 -ischuo - be healed 2323 -therapeuo -
 of any 3762 -oudeis - ,

1722 LUK 009 031 Who 3739 -hos - appeared 3700 -optanomai -
 in glory 1391 -doxa - , and spake 3004 -lego - of his
 decease 1841 -exodos - which 3739 -hos - he should 3195 -
 mello - accomplish 4137 -pleroo - at {1722} -en - Jerusalem
 2419 -Hierousalem - .

1722 LUK 009 037 . And it came 1096 -ginomai - to pass ,
 that on {1722} -en - the next 1836 -hexes - day 2250 -hemera
 - , when they were come 2718 -katerchomai - down 2778 -
 kensos - from the hill 3735 -oros - , much 4183 -polus -
 people 3793 -ochlos - met 4876 -sunantao - him .

1722 LUK 009 046 Then 1161 -de - there arose 1525 -
 eiserchomai - a reasoning 1261 -dialogismos - among {1722} -
 en - them , which 5101 -tis - of them should be greatest
 3187 -meizon - .

1722 LUK 009 048 And said 2036 -epo - unto them , Whosoever
 1437 -ean - shall receive 1209 -dechomai - this 5124 -touto -
 child 3813 -paidion - in my name 3686 -onoma - receiveth
 1209 -dechomai - me : and whosoever 1437 -ean - shall receive
 1209 -dechomai - me receiveth 1209 -dechomai - him that sent
 LUK 0649 -apostello - me : for he that is least 3398 -mikros -
 among {1722} -en - you all , the same 3778 -houtos - shall
 be great 3173 -megas - .

1722 LUK 010 014 But it shall be more LUK 0414 -anektoteros -
 tolerable 0414 -anektoteros - for Tyre 5184 -Turos - and
 Sidon 4605 -Sidon - at {1722} -en - the judgment 2920 -
 krisis - , than 2228 -e - for you .

1722 LUK 010 017 . And the seventy 1440 -hebdomekonta -
 returned 5290 -hupostrepho - again 5290 -hupostrepho - with
 joy 5479 -chara - , saying 3004 -lego - , Lord 2962 -
 kurios - , even 2532 -kai - the devils 1140 -daimonion -
 are subject 5293 -hupotasso - unto us through {1722} -en -
 thy name 3686 -onoma - .

1722 LUK 011 015 But some 5100 -tis - of them said 2036 -epo
 - , He casteth 1544 -ekballo - out devils 1140 -daimonion -
 through {1722} -en - Beelzebub LUK 0954 -Beelzeboul - the
 chief LUK 0758 -archon - of the devils 1140 -daimonion - .

1722 LUK 011 018 If 1499 -ei kai - Satan 4567 -Satanas -
 also 2532 -kai - be divided 1266 -di amerizo - against 1909 -
 epi - himself 1438 -heautou - , how 4459 -pos - shall his
 kingdom LUK 0932 -basileia - stand 2476 -histemi - ? because
 3754 -hoti - ye say 3004 -lego - that I cast 1544 -ekballo -
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out devils 1140 -daimonion - through {1722} -en - Beelzebub
LUK 0954 -Beelzeboul - .

1722 LUK 012 017 And he thought 1260 -dialogizomai - within
{1722} -en - himself 1438 -heautou - , saying 3004 -lego - ,
What 5101 -tis - shall I do 4160 -poieo - , because 3754 -
hoti - I have 2192 -echo - no 3756 -ou - room where 4226 -
pou - to bestow 4863 -sunago - my fruits 2590 -karpos - ?

1722 LUK 012 046 The lord 2962 -kurios - of that servant
1401 -doulos - will come 2240 -heko - in a day 2250 -hemera -
when he looketh 4328 -prosdokao - not for [him] , and at
{1722} -en - an hour 5610 -hora - when he is not aware 1097 -
ginosko - , and will cut 1371 -dichotomeo - him in sunder ,
and will appoint 5087 -tithemi - him his portion 3313 -meros -
with the unbelievers LUK 0571 -apistos - .

1722 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 - :

1722 LUK 013 001 . There were present 3918 -pareimi - at
{1722} -en - that season 2540 -kairos - some 5100 -tis -
that told LUK 0518 -apaggello - him of the Galilaeans 1057 -
Galilaios - , whose 3739 -hos - blood LUK 0129 -haima -
Pilate 4091 -Pilatos - had mingled 3396 -mignumi - with
their sacrifices 2378 -thusia - .

1722 LUK 013 007 Then 1161 -de - said 2036 -epo - he unto
the dresser 0289 -ampelourgos - of his vineyard LUK 0289 -
ampelourgos - , Behold 2400 -idou - , these three 5140 -
treis - years 2094 -etos - I come 2064 -erchomai - seeking
2212 -zeteo - fruit 2590 -karpos - on {1722} -en - this
5026 -taute - fig 4808 -suke - tree 4808 -suke - , and
find 2147 -heurisko - none 3756 -ou - : cut 1581 -ekkopto -
it down 1581 -ekkopto - ; why 2444 -hinati - cumbereth
2673 -katargeo - it the ground 1093 -ge - ?

1722 LUK 013 010 . And he was teaching 1321 -didasko - in
one 3391 -mia - of the synagogues 4864 -sunagoge - on
{1722} -en - the sabbath 4521 -sabbaton - .

1722 LUK 014 005 And answered LUK 0611 -apokrinomai - them ,
saying 2036 -epo - , Which 5101 -tis - of you shall have an
ass 3688 -onos - or 2228 -e - an ox 1016 -bous - fallen
1706 -empipto - into 1519 -eis - a pit 5421 -phrear - , and
will not straightway 2112 -eutheos - pull 0385 -anaspao - him
out on {1722} -en - the sabbath 4521 -sabbaton - day 2250 -
hemera - ?

1722 LUK 014 014 And thou shalt be blessed 3107 -makarios - ;
for they cannot 2192 -echo - recompense LUK 0467 -
antapodidomi - thee : for thou shalt be recompensed LUK 0467 -
antapodidomi - at {1722} -en - the resurrection 0386 -
anastasis - of the just 1342 -dikaios - .

1722 LUK 016 003 Then 1161 -de - the steward 3622 -oikonomia
- said 2036 -epo - within {1722} -en - himself 1438 -
heautou - , What 5101 -tis - shall I do 4160 -poieo - ?
for my lord 2962 -kurios - taketh LUK 0851 -aphaireo - away
0851 -aphaireo - from me the stewardship 3622 -oikonomia - :
I cannot 2480 -ischuo - dig 4626 -skapto - ; to beg 1871 -
epaito - I am ashamed 0153 -aischunomai - .

1722 LUK 016 015 And he said 2036 -epo - unto them , Ye are they which 3588 -ho - justify 1344 -dikai oo - yourselves 1438 -heautou - before 1799 -enopion - men LUK 0444 - anthropos - ; but God 2316 -theos - knoweth 1097 -ginosko - your 5216 -humon - hearts 2588 -kardia - : for that which is highly 5308 -hupselos - esteemed among {1722} -en - men 0444 -anthropos - is abomination LUK 0946 -bdelugma - in the sight 1799 -enopion - of God 2316 -theos - .

1722 LUK 018 004 And he would 2309 -thelo - not for a while 5550 -chronos - : but afterward 5023 -tauta - he said 2036 -epo - within {1722} -en - himself 1438 -heautou - , Though 1499 -ei kai - I fear 5399 -phobeo - not God 2316 -theos - , nor 3756 -ou - regard 1788 -entrepo - man 0444 -anthropos - ;

1722 LUK 019 005 And when 5613 -hos - Jesus 2424 -Iesous - came 2064 -erchomai - to the place 5117 -topos - , he looked LUK 0308 -anablepo - up , and saw 1492 -eido - him , and said 2036 -epo - unto him , Zacchaeus 2195 -Zakchai os - , make 4692 -speudo - haste 4692 -speudo - , and come 2597 -katabaino - down 2597 -katabaino - ; for to day 4594 -semeron - I must 1163 -dei - abide 3306 -meno - at {1722} -en - thy house 3624 -oikos - .

1722 LUK 019 044 And shall I lay 1474 -edaphizo - thee even with the ground 1474 -edaphizo - , and thy children 5043 -teknon - within {1722} -en - thee ; and they shall not leave LUK 0863 -aphiemi - in thee one stone 3037 -lithos - upon another ; because 3739 -hos - thou knewest 1097 -ginosko - not the time 2540 -kairos - of thy visitation 1984 -epi skope - .

1722 LUK 020 001 . And it came 1096 -ginomai - to pass , [that] on {1722} -en - one 3391 -mia - of those 1565 -ekeinos - days 2250 -hemera - , as he taught 1321 -didasko - the people 2992 -laos - in the temple 2411 -hieron - , and preached 2097 -euaggelizo - the gospel 2097 -euaggelizo - , the chief LUK 0749 -archiereus - priests LUK 0749 -archiereus - and the scribes 1122 -grammateus - came 2186 -ephistemi - upon [him] with the elders 4245 -presbuteros - ,

1722 LUK 020 010 And at {1722} -en - the season 2540 -kairos - he sent LUK 0640 -aporias - a servant 1401 -doulos - to the husbandmen 1092 -georgos - , that they should give 1325 -didomi - him of the fruit 2590 -karpos - of the vineyard LUK 0290 -ampelon - : but the husbandmen 1092 -georgos - beat 1194 -dero - him , and sent 1821 -exapostello - [him] away 1821 -exapostello - empty 2756 -kenos - .

1722 LUK 020 046 Beware 4337 -prosecho - of the scribes 1122 -grammateus - , which 3588 -ho - desire 2309 -thelo - to walk 4043 -peripateo - in long robes 4749 -stole - , and love 5368 -phileo - greetings 0783 -aspasmos - in the markets LUK 0058 -agora - , and the highest 4410 -protokathedria - seats 4410 -protokathedria - in the synagogues 4864 -sunagoge - , and the chief 4411 -protoklisia - rooms 4411 -protoklisia - at {1722} -en - feasts 1173 -deipnon - ;

1722 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 - .

1722 LUK 022 026 But ye [shall] not [be] so 3779 -houto - : but he that is greatest 3187 -meizon - among

{1722} -en - you , let him be as the younger 3501 -neos - ;
and he that is chief 2233 -hegeomai - , as he that doth serve
1247 -diakoneo - .

1722 LUK 023 007 And as soon as he knew 1921 -epiginosko -
that he belonged 1510 -eimi - unto Herod s 2264 -Herodes -
jurisdiction 1849 -exousia - , he sent LUK 0375 -anapempo -
him to Herod 2264 -Herodes - , who himself LUK 0846 -autos -
also 2532 -kai - was at 1722 -en - Jerusalem 2414 -
Hierosoluma - at {1722} -en - that time 2250 -hemera - .

1722 LUK 023 007 And as soon as he knew 1921 -epiginosko -
that he belonged 1510 -eimi - unto Herod s 2264 -Herodes -
jurisdiction 1849 -exousia - , he sent LUK 0375 -anapempo -
him to Herod 2264 -Herodes - , who himself LUK 0846 -autos -
also 2532 -kai - was at {1722} -en - Jerusalem 2414 -
Hierosoluma - at 1722 -en - that time 2250 -hemera - .

1722 LUK 023 012 And the same LUK 0846 -autos - day 2250 -
hemera - Pilate 4091 -Pilatos - and Herod 2264 -Herodes -
were made 1096 -ginomai - friends 5384 -philos - together
LUK 0240 -allelon - : for before 4391 -prouparcho - they were
at {1722} -en - enmity 2189 -echthra - between 4314 -pros -
themselves 1438 -heautou - .

1722 LUK 023 042 And he said 3004 -lego - unto Jesus 2424 -
Iesous - , Lord 2962 -kurios - , remember 3415 -mnaomai -
me when 3752 -hotan - thou comest 2064 -erchomai - into
{1722} -en - thy kingdom LUK 0932 -basileia - .

1722 LUK 024 032 And they said 2036 -epo - one LUK 0240 -
allelon - to another 0240 -allelon - , Did not our heart
2588 -kardia - burn 2545 -kaio - within {1722} -en - us ,
while 5613 -hos - he talked 2980 -laleo - with us by the way
3598 -hodos - , and while 5613 -hos - he opened 1272 -
dianoigo - to us the scriptures 1124 -graphe - ?

1722 JOH 001 014 And the Word <3056 -logos -> was made <1096 -
ginomai -> flesh <4561 -sarx -> , and dwelt <4637 -skeno ->
among <{1722} -en -> us , (and we beheld <2300 -theaomai ->
his glory <1391 -doxa -> , the glory <1391 -doxa -> as of the
only <3439 -monogenes -> begotten <3439 -monogenes -> of the
Father <3962 -pater -> ,) full <4134 -pleres -> of grace
<5485 -charis -> and truth <0225 -aletheia -> .

1722 JOH 002 023 . Now <1161 -de -> when <5613 -hos -> he was
in Jerusalem <2414 -Hierosoluma -> at <{1722} -en -> the
passover <3957 -pascha -> , in the feast <1859 -heorte -> [
day] , many <4183 -polus -> believed <4100 -pisteuo -> in his
name <3686 -onoma -> , when they saw <2334 -theoreo -> the
miracles <4592 -semeion -> which <3739 -hos -> he did <4160 -
poi eo -> .

1722 JOH 003 035 The Father <3962 -pater -> loveth <0025 -
agapao -> the Son <5207 -huios -> , and hath given <1325 -
didomi -> all <3956 -pas -> things into <{1722} -en -> his hand
<5495 -cheir -> .

1722 JOH 004 021 Jesus <2424 -Iesous -> saith <3004 -lego ->
unto her , Woman <1135 -gune -> , believe <4100 -pisteuo -> me
, the hour <5610 -hora -> cometh <2064 -erchomai -> , when
<3753 -hote -> ye shall neither <3777 -oute -> in this <5129 -
toutoi -> mountain <3735 -oros -> , nor <3777 -oute -> yet at
<{1722} -en -> Jerusalem <2414 -Hierosoluma -> , worship <4352 -
proskuneo -> the Father <3962 -pater -> .

1722 JOH 004 045 Then <3767 -oun -> when <3753 -hote -> he was come <2064 -erchomai -> into <1519 -eis -> Galilee <1056 -Galilaia -> , the Galilaeans <1057 -Galilaios -> received <1209 -dechomai -> him , having seen <3708 -horao -> all <3956 -pas -> the things that he did <4160 -poieo -> at <1722 -en -> Jerusalem <2414 -Hierosoluma -> at <1722 -en -> the feast <1859 -heorte -> : for they also <2532 -kai -> went <2064 -erchomai -> unto the feast <1859 -heorte -> .

1722 JOH 004 045 Then <3767 -oun -> when <3753 -hote -> he was come <2064 -erchomai -> into <1519 -eis -> Galilee <1056 -Galilaia -> , the Galilaeans <1057 -Galilaios -> received <1209 -dechomai -> him , having seen <3708 -horao -> all <3956 -pas -> the things that he did <4160 -poieo -> at <1722 -en -> Jerusalem <2414 -Hierosoluma -> at <1722 -en -> the feast <1859 -heorte -> : for they also <2532 -kai -> went <2064 -erchomai -> unto the feast <1859 -heorte -> .

1722 JOH 004 046 So <3767 -oun -> Jesus <2424 -Iesous -> came <2064 -erchomai -> again <3825 -palin -> into <1519 -eis -> Cana <2580 -Kana -> of Galilee <1056 -Galilaia -> , where <3699 -hopou -> he made <4160 -poieo -> the water <5204 -hudor -> wine <3631 -oinos -> . And there was a certain <5100 -tis -> nobleman <0937 -basilikos -> , whose <3739 -hos -> son <5207 -huios -> was sick <0770 -astheneo -> at <1722 -en -> Capernaum <2584 -Kapernaoum -> .

1722 JOH 004 053 So <3767 -oun -> the father <3962 -pater -> knew <1097 -ginosko -> that [it was] at <1722 -en -> the same <1565 -ekeinos -> hour <5610 -hora -> , in the which <3739 -hos -> Jesus <2424 -Iesous -> said <2036 -epo -> unto him , Thy son <5207 -huios -> liveth <2198 -zao -> : and himself <0846 -autos -> believed <4100 -pisteuo -> , and his whole <3650 -holos -> house <3614 -oikia -> .

1722 JOH 005 002 Now <1161 -de -> there is at <1722 -en -> Jerusalem <2414 -Hierosoluma -> by the sheep <4262 -probati kos -> [market] a pool <2861 -kolumbethra -> , which <3588 -ho -> is called <1951 -epilegomai -> in the Hebrew <1447 -Hebraisti -> tongue <1447 -Hebraisti -> Bethesda <0964 -Bethesda -> , having <2192 -echo -> five <4002 -pente -> porches <4745 -stoa -> .

1722 JOH 005 004 For an angel <0032 -aggelos -> went <2597 -katabaino -> down <2597 -katabaino -> at <2596 -kata -> a certain season <2540 -kairos -> into <1722 -en -> the pool <2861 -kolumbethra -> , and troubled <5015 -tarasso -> the water <5204 -hudor -> : whosoever <3588 -ho -> then <3767 -oun -> first <4413 -protos -> after <3326 -meta -> the troubling <5015 -tarasso -> of the water <5204 -hudor -> stepped <1684 -embaino -> in was made <1096 -ginomai -> whole <5199 -hugies -> of whatsoever <1221 -depote -> disease <3553 -nosema -> he had <2722 -katecho -> .

1722 JOH 005 009 And immediately <2112 -eutheos -> the man <0444 -anthropos -> was made <1096 -ginomai -> whole <5199 -hugies -> , and took <0142 -airo -> up his bed <2895 -krabbatos -> , and walked <4043 -peripateo -> : and on <1722 -en -> the same <1565 -ekeinos -> day <2250 -hemera -> was the sabbath <4521 -sabbaton -> .

1722 JOH 005 016 And therefore <5124 -touto -> did the Jews <2453 -Ioudaios -> persecute <1377 -dioko -> Jesus <2424 -Iesous -> , and sought <2212 -zeteo -> to slay <0615 -apokteino -> him , because <3754 -hoti -> he had done <4160 -poieo -> these <5023 -tauta -> things on <1722 -en -> the sabbath <4521 -

sabbaton -> day .

1722 JOH 006 039 And this <5124 -touto -> is the Father s <3962 -pater -> will <2307 -thelema -> which <3588 -ho -> hath sent <3992 -pempo -> me , that of all <3956 -pas -> which he hath given <1325 -didomi -> me I should lose <0622 -apollumi -> nothing <0848 -hautou -> , but should raise <0450 -anistemi -> it up again <0450 -anistemi -> at <{1722} -en -> the last <2078 -eschatos -> day <2250 -hemera -> .

1722 JOH 007 011 Then <3767 -oun -> the Jews <2453 -Ioudaios -> sought <2212 -zeteo -> him at <{1722} -en -> the feast <1859 -heorte -> , and said <3004 -lego -> , Where <4226 -pou -> is he ?

1722 JOH 007 012 And there was much <4183 -polus -> murmuring <1112 -goggusmos -> among <{1722} -en -> the people <3793 -ochlos -> concerning <4012 -peri -> him : for some <3588 -ho -> said <3004 -lego -> , He is a good <0018 -agathos -> man : others <0243 -allos -> said <3004 -lego -> , Nay <3756 -ou -> ; but he deceiveth <4105 -planao -> the people <3793 -ochlos -> .

1722 JOH 007 022 Moses <3475 -Moseus -> therefore <5124 -touto -> gave <1325 -didomi -> unto you circumcision <4061 -peritome -> ; (not because <3754 -hoti -> it is of Moses <3475 -Moseus -> , but of the fathers <3962 -pater -> ;) and ye on <{1722} -en -> the sabbath <4521 -sabbaton -> day circumcise <4059 -peritemno -> a man <0444 -anthropos -> .

1722 JOH 007 023 If <1487 -ei -> a man <0444 -anthropos -> on <{1722} -en -> the sabbath <4521 -sabbaton -> day receive <2983 -Iambano -> circumcision <4061 -peritome -> , that the law <3551 -nomos -> of Moses <3475 -Moseus -> should not be broken <3089 -luo -> ; are ye angry <5520 -cholao -> at me , because <3754 -hoti -> I have made <4160 -poieo -> a man <0444 -anthropos -> every <3650 -holos -> whit <3650 -holos -> whole <5199 -hugies -> on <{1722} -en -> the sabbath <4521 -sabbaton -> day ?

1722 JOH 007 023 If <1487 -ei -> a man <0444 -anthropos -> on <{1722} -en -> the sabbath <4521 -sabbaton -> day receive <2983 -Iambano -> circumcision <4061 -peritome -> , that the law <3551 -nomos -> of Moses <3475 -Moseus -> should not be broken <3089 -luo -> ; are ye angry <5520 -cholao -> at me , because <3754 -hoti -> I have made <4160 -poieo -> a man <0444 -anthropos -> every <3650 -holos -> whit <3650 -holos -> whole <5199 -hugies -> on <{1722} -en -> the sabbath <4521 -sabbaton -> day ?

1722 JOH 007 043 So <3767 -oun -> there was a division <4978 -schisma -> among <{1722} -en -> the people <3793 -ochlos -> because <1223 -dia -> of him .

1722 JOH 009 016 Therefore <3767 -oun -> said <3004 -lego -> some <5100 -tis -> of the Pharisees <5330 -Pharisaios -> , This <3778 -houtos -> man <0444 -anthropos -> is not of God <2316 -theos -> , because <3754 -hoti -> he keepeth <5083 -tereo -> not the sabbath <4521 -sabbaton -> day . Others <0243 -allos -> said <3004 -lego -> , How <4459 -pos -> can <1410 -dunamai -> a man <0444 -anthropos -> that is a sinner <0268 -hamartolos -> do <4160 -poieo -> such <5108 -toioutos -> miracles <4592 -semeion -> ? And there was a division <4978 -schisma -> among <{1722} -en -> them .

1722 JOH 010 019 . There was a division <4978 -schisma -> therefore <3767 -oun -> again <3825 -palin -> among <{1722} -en -> the Jews <2453 -Ioudaios -> for these <5128 -toutous -> sayings <3056 -logos -> .

1722 JOH 010 022 . And it was at <{1722} -en -> Jerusalem <2414 -Hierosoluma -> the feast <1456 -egkainia -> of the dedication <1456 -egkainia -> , and it was winter <5494 -cheimon -> .

1722 JOH 011 024 Martha <3136 -Martha -> saith <3004 -lego -> unto him , I know <1492 -eido -> that he shall rise <0450 -anistemi -> again <0450 -anistemi -> in the resurrection <0386 -anastasis -> at <{1722} -en -> the last <2078 -eschatos -> day <2250 -hemera -> .

1722 JOH 011 054 Jesus <2424 -Iesous -> therefore <3767 -oun -> walked <4043 -peripateo -> no <3765 -ouketi -> more <2089 -eti -> openly <3954 -parrhesia -> among <{1722} -en -> the Jews <2453 -Ioudaios -> ; but went <0565 -aperchomai -> thence <1564 -ekei then -> unto a country <5561 -chora -> near <1451 -eggus -> to the wilderness <2048 -eremos -> , into <1519 -eis -> a city <4172 -polis -> called <3004 -lego -> Ephraim <2187 -Ephraim -> , and there <1563 -ekei -> continued <1304 -diatribo -> with his disciples <3101 -mathetes -> .

1722 JOH 012 020 . And there were certain <5100 -tis -> Greeks <1672 -Hellen -> among <1537 -ek -> them that came <0305 -anabaino -> up to worship <4352 -proskuneo -> at <{1722} -en -> the feast <1859 -heorte -> :

1722 JOH 013 023 Now <1161 -de -> there was leaning <0345 -anakeimai -> on <{1722} -en -> Jesus <2424 -Iesous -> bosom <2859 -kolpos -> one <1520 -heis -> of his disciples <3101 -mathetes -> , whom <3739 -hos -> Jesus <2424 -Iesous -> loved <0025 -agapao -> .

1722 JOH 014 020 At <{1722} -en -> that day <2250 -hemera -> ye shall know <1097 -ginosko -> that I [am] in my Father <3962 -pater -> , and ye in me , and I in you .

1722 JOH 015 024 If <1487 -ei -> I had not done <4160 -poi eo -> among <{1722} -en -> them the works <2041 -ergon -> which <3739 -hos -> none <3762 -oudeis -> other <0243 -allos -> man did <4160 -poi eo -> , they had not had <2192 -echo -> sin <0266 -hamartia -> : but now <3568 -nun -> have they both <2532 -kai -> seen <3708 -horao -> and hated <3404 -miseo -> both <2532 -kai -> me and my Father <3962 -pater -> .

1722 JOH 016 026 At <{1722} -en -> that day <2250 -hemera -> ye shall ask <0154 -ai teo -> in my name <3686 -onoma -> : and I say <3004 -lego -> not unto you , that I will pray <2065 -erotao -> the Father <3962 -pater -> for you :

1722 JOH 017 011 . And now <3765 -ouketi -> I am <1510 -eimi -> no <3765 -ouketi -> more <2089 -eti -> in the world <2889 -kosmos -> , but these <3778 -houtos -> are in the world <2889 -kosmos -> , and I come <2064 -erchomai -> to thee . Holy <0040 -hagios -> Father <3962 -pater -> , keep <5083 -tereo -> through <{1722} -en -> thine <4675 -sou -> own name <3686 -onoma -> those <0846 -autos -> whom <3739 -hos -> thou hast given <1325 -didomi -> me , that they may be one <1520 -heis -> , as we [are] .

1722 JOH 017 017 . Sanctify <0037 -hagiaz o -> them through <{1722} -en -> thy truth <0225 -aletheia -> : thy word <3056 -logos -> is truth <0225 -aletheia -> .

1722 JOH 017 019 And for their sakes I sanctify <0037 -hagiaz o -> myself <1683 -emautou -> , that they also <2532 -kai -> might

be sanctified <0037 -hagiazo -> through <{1722} -en -> the truth <0225 -aletheia -> .

1722 JOH 018 039 But ye have <2076 -esti -> a custom <4914 -sunetheia -> , that I should release <0630 -apoluo -> unto you one <1520 -heis -> at <{1722} -en -> the passover <3957 -pascha -> : will <1014 -boo -lom -ahee -> ye therefore <3767 -oun -> that I release <0630 -apoluo -> unto you the King <0935 -basileus -> of the Jews <2453 -Ioudaios -> ?

1722 JOH 019 031 . The Jews <2453 -Ioudaios -> therefore <3767 -oun -> , because <1893 -epei -> it was the preparation <3904 -paraskeue -> , that the bodies <4983 -soma -> should not remain <3306 -meno -> upon the cross <4716 -stauros -> on <{1722} -en -> the sabbath <4521 -sabbaton -> day , (for that sabbath <4521 -sabbaton -> day was an high <3173 -megas -> day ,) besought <2065 -erotao -> Pilate <4091 -Pilatos -> that their legs <4628 -skelos -> might be broken <2608 -katagnumi -> , and [that] they might be taken <0142 -airo -> away .

1722 JOH 020 031 But these <5023 -tauta -> are written <1125 -grapho -> , that ye might believe <4100 -pisteuo -> that Jesus <2424 -Iesous -> is the Christ <5547 -Christos -> , the Son <5207 -huios -> of God <2316 -theos -> ; and that believing <4100 -pisteuo -> ye might have <2192 -echo -> life <2222 -zoe -> through <{1722} -en -> his name <3686 -onoma -> .

1722 JOH 021 020 . Then <1161 -de -> Peter <4074 -Petros -> , turning <1994 -epistrepho -> about <1994 -epistrepho -> , seeth <0991 -blepo -> the disciple <3101 -mathetes -> whom <3739 -hos -> Jesus <2424 -Iesous -> loved <0025 -agapao -> following <0190 -akoloutho -> ; which <3739 -hos -> also <2532 -kai -> leaned <0377 -anapipto -> on <1909 -epi -> his breast <4738 -stethos -> at <{1722} -en -> supper <1173 -deipnon -> , and said <2036 -epo -> , Lord <2962 -kuriος -> , which <5101 -tis -> is he that betrayeth <3860 -paradomi -> thee ?

1722 ACT 001 006 . When they therefore <3767 -oun -> were come <4905 -sunerchomai -> together <4905 -sunerchomai -> , they asked <1905 -eperotao -> of him , saying <3004 -lego -> , Lord <2962 -kuriος -> , wilt thou at <{1722} -en -> this <5129 -toutoi -> time <5550 -chronos -> restore <0600 -apokathistemi -> again <0600 -apokathistemi -> the kingdom <0932 -basileia -> to Israel <2474 -Israel -> ?

1722 ACT 002 005 . And there were dwelling <2730 -katoikeo -> at <{1722} -en -> Jerusalem <2419 -Hierousalem -> Jews <2453 -Ioudaios -> , devout <2126 -eulabes -> men <0435 -aner -> , out of every <3956 -pas -> nation <1484 -ethnos -> under <5259 -hupo -> heaven <3772 -ouranos -> .

1722 ACT 004 002 Being grieved <1278 -diaponeo -> that they taught <1321 -didasko -> the people <2992 -laos -> , and preached <2605 -kataggello -> through <{1722} -en -> Jesus <2424 -Iesous -> the resurrection <0386 -anastasis -> from the dead <3498 -nekros -> .

1722 ACT 004 012 Neither <3756 -ou -> is there salvation <4991 -soteria -> in any <3762 -oudeis -> other <0243 -allos -> : for there is none <3777 -oute -> other <2087 -heteros -> name <3686 -onoma -> under <5259 -hupo -> heaven <3772 -ouranos -> given <1325 -didomi -> among <{1722} -en -> men <0444 -anthropos -> , whereby <3739 -hos -> we must <1163 -dei -> be saved <4982 -sozo -> .

1722 ACT 004 034 Neither <3761 -oude -> was there any <5100 -

tis -> among <{1722} -en -> them that lacked <1729 -endees -> :
 for as many <3745 -hosos -> as were possessors <2935 -ktetor ->
 of lands <5564 -chorion -> or <2228 -e -> houses <3614 -oikia ->
 sold <4453 -poleo -> them , and brought <5342 -phero -> the
 prices <5092 -time -> of the things that were sold <4097 -
 pi prasko -> ,

1722 ACT 005 012 . And by the hands <5495 -cheir -> of the
 apostles <0652 -apostolos -> were many <4183 -polus -> signs
 <4591 -semaino -> and wonders <5059 -teras -> wrought <1096 -
 ginomai -> among <{1722} -en -> the people <2992 -laos -> ; (
 and they were all <0537 -hapas -> with one <3661 -homothumadon -
 > accord <3661 -homothumadon -> in Solomon s <4672 -Solomon ->
 porch <4745 -stoa -> .

1722 ACT 005 027 And when they had brought <0071 -ago -> them ,
 they set <2476 -histemi -> [them] before <{1722} -en -> the
 council <4892 -sunedrion -> : and the high <0749 -archiereus ->
 priest <0749 -archiereus -> asked <1905 -eperotao -> them ,

1722 ACT 006 008 . And Stephen <4736 -Stephanos -> , full
 <4134 -pleres -> of faith <4102 -pistis -> and power <1411 -
 dunamis -> , did <4160 -poieo -> great <3173 -megas -> wonders
 <5059 -teras -> and miracles <4592 -semeion -> among <{1722} -en
 -> the people <2992 -laos -> .

1722 ACT 007 013 And at <{1722} -en -> the second <1208 -
 deuteros -> [time] Joseph <2501 -Ioseph -> was made <0319 -
 anagnorizomai -> known <0319 -anagnorizomai -> to his brethren
 <0080 -adelphos -> ; and Joseph s <2501 -Ioseph -> kindred <1085
 -genos -> was made <1096 -ginomai -> known <5318 -phaneros ->
 unto Pharaoh <5328 -Pharao -> .

1722 ACT 007 029 Then <1161 -de -> fled <5343 -pheugo -> Moses
 <3475 -Moseus -> at <{1722} -en -> this <5129 -toutoi -> saying
 <3056 -logos -> , and was a stranger <3941 -paroi kos -> in the
 land <1093 -ge -> of Madian <3099 -Madian -> , where <3757 -hou
 -> he begat <1080 -gennao -> two <1417 -duo -> sons <5207 -huios
 -> .

1722 ACT 007 045 Which <3739 -hos -> also <2532 -kai -> our
 fathers <3962 -pater -> that came <1237 -diadechomai -> after
 <3326 -meta -> brought <1521 -eisago -> in with Jesus <2424 -
 Iesous -> into <{1722} -en -> the possession <2697 -kataschesis -
 > of the Gentiles <1484 -ethnos -> , whom <3739 -hos -> God
 <2316 -theos -> drave <1856 -exotheo -> out before <0575 -apo ->
 the face <4383 -prosopon -> of our fathers <3962 -pater -> ,
 unto the days <2250 -hemera -> of David <1138 -Dabid -> ;

1722 ACT 008 001 . And Saul <4569 -Saulos -> was consenting
 <4909 -suneudokeo -> unto his death <0336 -anairesis -> . And
 at <1722 -en -> that time <2250 -hemera -> there was a great
 <3173 -megas -> persecution <1375 -diogmos -> against <1909 -epi
 -> the church <1577 -ekkl esia -> which <3588 -ho -> was at
 <{1722} -en -> Jerusalem <2414 -Hi erosoluma -> ; and they were
 all <3956 -pas -> scattered <1289 -diaspeiro -> abroad <1289 -
 diaspeiro -> throughout <2596 -kata -> the regions <5561 -chora -
 > of Judaea <2449 -Ioudaia -> and Samaria <4540 -Samareia -> ,
 except <4133 -plen -> the apostles <0652 -apostolos -> .

1722 ACT 008 001 . And Saul <4569 -Saulos -> was consenting
 <4909 -suneudokeo -> unto his death <0336 -anairesis -> . And
 at <{1722} -en -> that time <2250 -hemera -> there was a great
 <3173 -megas -> persecution <1375 -diogmos -> against <1909 -epi
 -> the church <1577 -ekkl esia -> which <3588 -ho -> was at <1722
 -en -> Jerusalem <2414 -Hi erosoluma -> ; and they were all
 12/8/2021

<3956 -pas -> scattered <1289 -diaspeiro -> abroad <1289 -diaspeiro -> throughout <2596 -kata -> the regions <5561 -chora -> of Judaea <2449 -Ioudaia -> and Samaria <4540 -Samareia -> , except <4133 -plen -> the apostles <0652 -apostolos -> .

1722 ACT 008 014 . Now <1161 -de -> when the apostles <0652 -apostolos -> which <3588 -ho -> were at <{1722} -en -> Jerusalem <2414 -Hierosoluma -> heard <0191 -akouo -> that Samaria <4540 -Samareia -> had received <1209 -dechomai -> the word <3056 -logos -> of God <2316 -theos -> , they sent <0649 -apostello -> unto them Peter <4074 -Petros -> and John <2491 -Ioannes -> :

1722 ACT 009 010 . And there was a certain <5100 -tis -> disciple <3101 -mathetes -> at <{1722} -en -> Damascus <1154 -Damaskos -> , named <3686 -onoma -> Ananias <0367 -Ananias -> ; and to him said <2036 -epo -> the Lord <2962 -kurios -> in a vision <3705 -horama -> , Ananias <0367 -Ananias -> . And he said <2036 -epo -> , Behold <2400 -idou -> , I [am here] , Lord <2962 -kurios -> .

1722 ACT 009 013 Then <1161 -de -> Ananias <0367 -Ananias -> answered <0611 -apokrinomai -> , Lord <2962 -kurios -> , I have heard <0191 -akouo -> by many <4183 -polus -> of this <5127 -toutou -> man <0435 -aner -> , how <3745 -hosos -> much <3745 -hosos -> evil <2556 -kakos -> he hath done <4160 -poi eo -> to thy saints <0040 -hagios -> at <{1722} -en -> Jerusalem <2419 -Hierousal em -> :

1722 ACT 009 019 And when he had received <2983 -lambano -> meat <5160 -trophe -> , he was strengthened <1765 -enischuo -> . Then <1161 -de -> was Saul <4569 -Saulos -> certain <5100 -tis -> days <2250 -hemera -> with the disciples <3101 -mathetes -> which were at <{1722} -en -> Damascus <1154 -Damaskos -> .

1722 ACT 009 022 But Saul <4569 -Saulos -> increased <1743 -endunamoo -> the more <3123 -mallon -> in strength <1743 -endunamoo -> , and confounded <4797 -sugcheo -> the Jews <2453 -Ioudaios -> which <3588 -ho -> dwelt <2730 -katoi keo -> at <{1722} -en -> Damascus <1154 -Damaskos -> , proving <4822 -sumbibazo -> that this <3778 -houtos -> is very <0846 -autos -> Christ <5547 -Christos -> .

1722 ACT 009 027 But Barnabas <0921 -Barnabas -> took <1949 -epilambanomai -> him , and brought <0071 -ago -> [him] to the apostles <0652 -apostolos -> , and declared <1334 -diegeomai -> unto them how <4459 -pos -> he had seen <1492 -eido -> the Lord <2962 -kurios -> in the way <3598 -hodos -> , and that he had spoken <2980 -laleo -> to him , and how <4459 -pos -> he had preached <3954 -parrhesia -> boldly <3955 -parrhesiazomai -> at <{1722} -en -> Damascus <1154 -Damaskos -> in the name <3686 -onoma -> of Jesus <2424 -Iesous -> .

1722 ACT 009 028 And he was with them coming <1531 -eis poreuomai -> in and going <1607 -ek poreuomai -> out at <{1722} -en -> Jerusalem <2419 -Hierousal em -> .

1722 ACT 009 036 . Now <1161 -de -> there was at <{1722} -en -> Joppa <2445 -Ioppe -> a certain <5100 -tis -> disciple <3102 -mathetria -> named <3686 -onoma -> Tabitha <5000 -Tabitha -> , which <3739 -hos -> by interpretation <1329 -di ermeneuo -> is called <3004 -Iego -> Dorcas <1393 -Dorkas -> : this <3778 -houtos -> woman was full <4134 -pleres -> of good <0018 -agathos -> works <2041 -ergon -> and almsdeeds <1654 -eleemosune -> which <3739 -hos -> she did <4160 -poi eo -> .

1722 ACT 011 015 And as I began <0756 -archomai -> to speak

<2980 -laleo -> , the Holy <0040 -hagios -> Ghost <4151 -pneuma -> fell <1968 -epi pto -> on <1909 -epi -> them , as on <1909 -epi -> us at <{1722} -en -> the beginning <0746 -arche -> .

1722 ACT 012 018 Now <1161 -de -> as soon <1096 -ginomai -> as it was day <2250 -hemera -> , there was no <3756 -ou -> small <3641 -oligos -> stir <5017 -tarachos -> among <{1722} -en -> the soldiers <4757 -stratiotes -> , what <0686 -ara -> was become <1096 -ginomai -> of Peter <4074 -Petros -> .

1722 ACT 013 001 . Now <1161 -de -> there were in the church <1577 -ekklisia -> that was at <{1722} -en -> Antioch <0490 -Antiocheia -> certain <5100 -tis -> prophets <4396 -prophetes -> and teachers <1320 -didaskalos -> ; as Barnabas <0921 -Barnabas -> , and Simeon <4826 -Sumeon -> that was called <2564 -kaleo -> Niger <3526 -Niger -> , and Lucius <3066 -Loukios -> of Cyrene <2957 -Kurene -> , and Manaen <3127 -Manaen -> , which had been brought <4939 -suntrophos -> up with Herod <2264 -Herodes -> the tetrarch <5076 -tetrarches -> , and Saul <4569 -Saulos -> .

1722 ACT 013 005 And when they were at <{1722} -en -> Salamis <4529 -Salamis -> , they preached <2605 -kataggello -> the word <3056 -logos -> of God <2316 -theos -> in the synagogues <4864 -sunagoge -> of the Jews <2453 -Ioudaios -> : and they had <2192 -echo -> also <2532 -kai -> John <2491 -Ioannes -> to [their] minister <5257 -huperetes -> .

1722 ACT 013 026 Men <0435 -aner -> [and] brethren <0080 -adephos -> , children <5207 -huios -> of the stock <1085 -genos -> of Abraham <11> , and whosoever <3588 -ho -> among <{1722} -en -> you feareth <5399 -phobeo -> God <2316 -theos -> , to you is the word <3056 -logos -> of this <5026 -taute -> salvation <4991 -soteria -> sent <0649 -apostello -> .

1722 ACT 013 027 For they that dwell <2730 -katoikeo -> at <{1722} -en -> Jerusalem <2419 -Hierousalem -> , and their rulers <0758 -archon -> , because they knew <0050 -agnoeo -> him not , nor <2532 -kai -> yet the voices <5456 -phone -> of the prophets <4396 -prophetes -> which <3588 -ho -> are read <0314 -anaginosko -> every <3956 -pas -> sabbath <4521 -sabbaton -> day , they have fulfilled <4137 -pleroo -> [them] in condemning <2919 -kri no -> [him] .

1722 ACT 014 008 . And there sat <2521 -kathemai -> a certain <5100 -tis -> man <0435 -aner -> at <{1722} -en -> Lystra <3082 -Lustra -> , impotent <0102 -adunatos -> in his feet <4228 -pous -> , being <5225 -huparcho -> a cripple <5560 -chol os -> from his mother s <3384 -meter -> womb <2836 -koilia -> , who <3739 -hos -> never <3763 -oudepote -> had walked <4043 -peripateo -> :

1722 ACT 015 007 And when there had been <1096 -ginomai -> much <4183 -polus -> disputing <4803 -suzetesis -> , Peter <4074 -Petros -> rose <0450 -anistemi -> up , and said <2036 -epo -> unto them , Men <0435 -aner -> [and] brethren <0080 -adephos -> , ye know <1987 -epistamai -> how that a good while <2250 -hemera -> ago <0575 -apo -> God <2316 -theos -> made <1586 -eklegomai -> choice <1586 -eklegomai -> among <{1722} -en -> us , that the Gentiles <1484 -ethnos -> by my mouth <4750 -stoma -> should hear <0191 -akouo -> the word <3056 -logos -> of the gospel <2098 -euaggelion -> , and believe <4100 -pisteuo -> .

1722 ACT 015 012 Then <1161 -de -> all <3956 -pas -> the multitude <4128 -plethos -> kept <4601 -sigao -> silence <4601 -sigao -> , and gave audience <0191 -akouo -> to Barnabas <0921 -

Barnabas -> and Paul <3972 -Paulos -> , declaring <1834 -exegeomai -> what <3745 -hosos -> miracles <4592 -semeion -> and wonders <5059 -teras -> God <2316 -theos -> had wrought <4160 -poieo -> among <{1722} -en -> the Gentiles <1484 -ethnos -> by them .

1722 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 -ekklesia -> , 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 -> :

1722 ACT 016 002 Which <3739 -hos -> was well <3140 -martureo -> reported <3140 -martureo -> of by the brethren <0080 -adephos -> that were at <{1722} -en -> Lystra <3082 -Lustra -> and Iconium <2430 -Ikoni on -> .

1722 ACT 016 004 And as they went <1279 -diaporeuomai -> through <1279 -diaporeuomai -> the cities <4172 -polis -> , they delivered <3860 -paradidomi -> them the decrees <1378 -dogma -> for to keep <5442 -phulasso -> , that were ordained <2919 -krino -> of the apostles <0652 -apostolos -> and elders <4245 -presbuteros -> which <3588 -ho -> were at <{1722} -en -> Jerusalem <2419 -Hierousalem -> .

1722 ACT 017 013 But when <5613 -hos -> the Jews <2453 -Ioudaios -> of Thessalonica <2332 -Thessalonike -> had knowledge <1097 -ginosko -> that the word <3056 -logos -> of God <2316 -theos -> was preached <2605 -kataggello -> of Paul <3972 -Paulos -> at <{1722} -en -> Berea <0960 -Beroia -> , they came <2064 -erchomai -> thither <1563 -ekei -> also <2546 -akei -> , and stirred <4531 -saleuo -> up the people <3793 -ochlos -> .

1722 ACT 017 016 . Now <1161 -de -> while Paul <3972 -Paulos -> waited <1551 -ekdechomai -> for them at <{1722} -en -> Athens <0116 -Athenai -> , his spirit <4151 -pneuma -> was stirred <3947 -paroxuno -> in him , when he saw <2334 -theoreo -> the city <4172 -polis -> wholly given to idolatry <2712 -kateidolos -> .

1722 ACT 017 034 Howbeit certain <5100 -tis -> men <0435 -aner -> gave <2853 -kollao -> unto him , and believed <4100 -pisteuo -> : among <{1722} -en -> the which <3739 -hos -> [was] Dionysius <1354 -Dionusios -> the Areopagite <0698 -Areopagites -> , and a woman <1135 -gune -> named <3686 -onoma -> Damaris <1152 -Damaris -> , and others <2087 -heteros -> with them .

1722 ACT 018 011 And he continued <2523 -kathizo -> [there] a year <1763 -eni autos -> and six <1803 -hex -> months <3376 -men -> , teaching <1321 -didasko -> the word <3056 -logos -> of God <2316 -theos -> among <{1722} -en -> them .

1722 ACT 019 001 . And it came <1096 -ginomai -> to pass , that , while <3588 -ho -> Apollos <0625 -Apollos -> was at <{1722} -en -> Corinth <2882 -Korinthos -> , Paul <3972 -Paulos -> having passed <1330 -dierchomai -> through <1330 -dierchomai -> the upper <0510 -anoterikos -> coasts <3313 -meros -> came <2064 -erchomai -> to Ephesus <2181 -Ephesos -> : and finding <2147 -heurisko -> certain <5100 -tis -> disciples <3101 -mathetes -> ,

1722 ACT 020 005 These <3778 -houtos -> going <4281 - proerchomai -> before <4281 -proerchomai -> tarried <3306 -meno -> for us at <{1722} -en -> Troas <5174 -Troas -> .

1722 ACT 020 015 And we sailed <0636 -apopleo -> thence <1564 - ekei then -> , and came <2064 -erchomai -> the next <1966 - epiousa -> [day] over <0481 -antikru -> against <0481 - antikru -> Chios <5508 -Chios -> ; and the next <2087 -heteros -> [day] we arrived <3846 -paraballo -> at <1519 -eis -> Samos <4544 -Samos -> , and tarried <3306 -meno -> at <{1722} - en -> Trogyllium <5175 -Trogullion -> ; and the next <2192 - echo -> [day] we came <2658 -katantao -> to Miletus <3399 - Miletos -> .

1722 ACT 020 025 And now <3568 -nun -> , behold <2400 -idou -> , I know <1492 -eido -> that ye all <3956 -pas -> , among <{1722} -en -> whom <3739 -hos -> I have gone <1330 -dierchomai -> preaching <2784 -kerusso -> the kingdom <0932 -basileia -> of God <2316 -theos -> , shall see <3700 -optanomai -> my face <4383 -prosopon -> no <3765 -ouketi -> more <3765 -ouketi -> .

1722 ACT 020 028 Take heed <4337 -prosecho -> therefore unto yourselves <1438 -heautou -> , and to all <3956 -pas -> the flock <4168 -poimnion -> , over <{1722} -en -> the which <3739 - hos -> the Holy <0040 -hagios -> Ghost <4151 -pneuma -> hath made <5087 -tithemi -> you overseers <1985 -episkopos -> , to feed <4165 -poimaino -> the church <1577 -ekkllesia -> of God <2316 -theos -> , which <3739 -hos -> he hath purchased <4046 - peri poieomai -> with his own <2398 -idios -> blood <0129 -haima -> .

1722 ACT 020 032 And now <3568 -nun -> , brethren <0080 - adepheos -> , I commend <3908 -paratithemi -> you to God <2316 - theos -> , and to the word <3056 -logos -> of his grace <5485 - charis -> , which <3588 -ho -> is able <1410 -dunamai -> to build <2026 -epoikodomeo -> you up , and to give <1325 -didomi -> you an inheritance <2817 -kleronomia -> among <{1722} -en -> all <3956 -pas -> them which are sanctified <0037 -hagiazō -> .

1722 ACT 021 011 And when he was come <2064 -erchomai -> unto us , he took <0142 -airo -> Paul s <3972 -Paulos -> girdle <2223 -zone -> , and bound <1210 -deo -> his own <0848 -hautou -> hands <5495 -cheir -> and feet <4228 -pous -> , and said <2036 -epo -> , Thus <3592 -hōde -> saith <3004 -legō -> the Holy <0040 -hagios -> Ghost <4151 -pneuma -> , So <3779 -houto -> shall the Jews <2453 -Ioudaios -> at <{1722} -en -> Jerusalem <2419 -Hierousalem -> bind <1210 -deo -> the man <0435 -aner -> that owneth <2076 -esti -> this <3778 -houtos -> girdle <2223 - zone -> , and shall deliver <3860 -paradidomi -> [him] into <1519 -eis -> the hands <5495 -cheir -> of the Gentiles <1484 - ethnos -> .

1722 ACT 021 019 And when he had saluted <0782 -aspazomai -> them , he declared <1834 -exegeomai -> particularly <2596 -kata -> what <3739 -hos -> things God <2316 -theos -> had wrought <4160 -poieo -> among <{1722} -en -> the Gentiles <1484 -ethnos -> by his ministry <1248 -diakonia -> .

1722 ACT 021 034 And some <0243 -allos -> cried <0994 -boao -> one thing , some <0243 -allos -> another <0243 -allos -> , among <{1722} -en -> the multitude <3793 -ochlos -> : and when he could <1410 -dunamai -> not know <1097 -ginosko -> the certainty <0804 -asphales -> for the tumult <2351 -thorubos -> , he commanded <2753 -keleuo -> him to be carried <0071 -ago -> into <1519 -eis -> the castle <3925 -parembolē -> .

1722 ACT 024 021 Except <2228 -e -> it be for this <5026 -taute -> one <3391 -mia -> voice <5456 -phone -> , that I cried <2896 -krazo -> standing <2476 -histemi -> among <{1722} -en -> them , Touching <4012 -peri -> the resurrection <0386 -anastasis -> of the dead <3498 -nekros -> I am called <2919 -krino -> in question <2919 -krino -> by you this <4594 -semeron -> day <4594 -semeron -> .

1722 ACT 025 004 But Festus <5347 -Phestos -> answered <0611 -apokrinomai -> , that Paul <3972 -Paulos -> should be kept <5083 -tereo -> at <{1722} -en -> Caesarea <2542 -Kaisereia -> , and that he himself <1438 -heautou -> would <3195 -mello -> depart <1607 -ekporeuomai -> shortly <5034 -tachos -> [thither] .

1722 ACT 025 005 Let them therefore <3767 -oun -> , said <5346 -phemi -> he , which among <{1722} -en -> you are able <1415 -dunatos -> , go <4782 -sugkatabaino -> down <4782 -sugkatabaino -> with [me] , and accuse <2723 -kategoreo -> this <0846 -autos -> man <0435 -aner -> , if <1487 -ei -> there be any <1536 -ei tis -> wickedness <0824 -atopos -> in him .

1722 ACT 025 006 And when he had tarried <1304 -diatribo -> among <{1722} -en -> them more <4119 -pleion -> than <2228 -e -> ten <1176 -deka -> days <2250 -hemera -> , he went <2597 -katabaino -> down <2597 -katabaino -> unto Caesarea <2542 -Kaisereia -> ; and the next <1887 -epaurion -> day <1887 -epaurion -> sitting <2523 -kathizo -> on <1909 -epi -> the judgment <0968 -bema -> seat <0968 -bema -> commanded <2753 -keleuo -> Paul <3972 -Paulos -> to be brought <0071 -ago -> .

1722 ACT 025 024 And Festus <5347 -Phestos -> said <5346 -phemi -> , King <0935 -basileus -> Agrippa <0067 -Agrippas -> , and all <3956 -pas -> men <0435 -aner -> which <3588 -ho -> are here <4840 -sumpareimi -> present <4840 -sumpareimi -> with us , ye see <2334 -theoreo -> this <5126 -touton -> man , about <4012 -peri -> whom <3739 -hos -> all <3956 -pas -> the multitude <4128 -plethos -> of the Jews <2453 -Ioudaios -> have dealt <1793 -entugchano -> with me , both <5037 -te -> at <{1722} -en -> Jerusalem <2414 -Hierosoluma -> , and [also] here <1759 -enthade -> , crying <1916 -epiboao -> that he ought <1163 -dei -> not to live <2198 -zao -> any <3371 -meketi -> longer <3371 -meketi -> .

1722 ACT 026 004 My manner <0981 -biosis -> of life <0981 -biosis -> from my youth <3503 -neotes -> , which <3588 -ho -> was at <0575 -apo -> the first <0746 -arche -> among <1722 -en -> mine <3450 -mou -> own nation <1484 -ethnos -> at <{1722} -en -> Jerusalem <2414 -Hierosoluma -> , know <2467 -isemi -> all <3956 -pas -> the Jews <2453 -Ioudaios -> ;

1722 ACT 026 004 My manner <0981 -biosis -> of life <0981 -biosis -> from my youth <3503 -neotes -> , which <3588 -ho -> was at <0575 -apo -> the first <0746 -arche -> among <{1722} -en -> mine <3450 -mou -> own nation <1484 -ethnos -> at <1722 -en -> Jerusalem <2414 -Hierosoluma -> , know <2467 -isemi -> all <3956 -pas -> the Jews <2453 -Ioudaios -> ;

1722 ACT 026 018 To open <0455 -anoigo -> their eyes <3788 -ophthalmos -> , [and] to turn <1994 -epistrepho -> [them] from darkness <4655 -skotos -> to light <5457 -phos -> , and [from] the power <1849 -exousia -> of Satan <4567 -Satanas -> unto God <2316 -theos -> , that they may receive <2983 -Iambano -> forgiveness <0859 -aphesis -> of sins <0266 -hamartia -> , and inheritance <2819 -kleros -> among <{1722} -en -> them which are sanctified <0037 -hagiazo -> by faith <4102 -pistis ->

that is in me .

1722 ACT 028 029 And when he had said <2036 -epo -> these <5023 -tauta -> words , the Jews <2453 -Ioudaios -> departed <0565 -aperchomai -> , and had <2192 -echo -> great <4183 -polus -> reasoning <4803 -suzetesis -> among <{1722} -en -> themselves <1438 -heautou -> .

1722 ROM 001 005 By whom <3739 -hos -> we have received <2983 -Iambano -> grace <5485 -charis -> and apostleship <0651 -apostole -> , for obedience <5218 -hupakoe -> to the faith <4102 -pistis -> among <{1722} -en -> all <3956 -pas -> nations <1484 -ethnos -> , for his name <3686 -onoma -> :

1722 ROM 001 006 Among <{1722} -en -> whom <3739 -hos -> are ye also <2532 -kai -> the called <2822 -kletos -> of Jesus <2424 -Iesous -> Christ <5547 -Christos -> :

1722 ROM 001 008 . First <4412 -proton -> , I thank <2168 -eucharisteo -> my God <2316 -theos -> through <1223 -dia -> Jesus <2424 -Iesous -> Christ <5547 -Christos -> for you all <3956 -pas -> , that your <5216 -humon -> faith <4102 -pistis -> is spoken <2605 -kataggello -> of throughout <{1722} -en -> the whole <3650 -holos -> world <2889 -kosmos -> .

1722 ROM 001 013 Now <1161 -de -> I would <2309 -thelo -> not have you ignorant <0050 -agnoeo -> , brethren <0080 -adephos -> , that oftentimes <4178 -pollakis -> I purposed <4388 -protithemai -> to come <2064 -erchomai -> unto you , (but was Iet <2967 -koluo -> hitherto <1204 -deuro -> ,) that I might have <2192 -echo -> some <5100 -tis -> fruit <2590 -karpos -> among <1722 -en -> you also <2532 -kai -> , even <2532 -kai -> as among <{1722} -en -> other <3062 -loi poy -> Gentiles <1484 -ethnos -> .

1722 ROM 001 013 Now <1161 -de -> I would <2309 -thelo -> not have you ignorant <0050 -agnoeo -> , brethren <0080 -adephos -> , that oftentimes <4178 -pollakis -> I purposed <4388 -protithemai -> to come <2064 -erchomai -> unto you , (but was Iet <2967 -koluo -> hitherto <1204 -deuro -> ,) that I might have <2192 -echo -> some <5100 -tis -> fruit <2590 -karpos -> among <{1722} -en -> you also <2532 -kai -> , even <2532 -kai -> as among <1722 -en -> other <3062 -loi poy -> Gentiles <1484 -ethnos -> .

1722 ROM 001 015 So <3779 -houto -> , as much <3588 -ho -> as in me is , I am ready <4289 -prothumos -> to preach <2097 -euaggelizo -> the gospel <2097 -euaggelizo -> to you that are at <{1722} -en -> Rome <4516 -Rhome -> also <2532 -kai -> .

1722 ROM 001 023 And changed <0236 -allasso -> the glory <1391 -doxa -> of the uncorruptible <0862 -aphthartos -> God <2316 -theos -> into <{1722} -en -> an image <1504 -eikon -> made like <3667 -homoioma -> to corruptible <5349 -phthartos -> man <0444 -anthropos -> , and to birds <4071 -peteinon -> , and fourfooted <5074 -tetrapous -> beasts <5074 -tetrapous -> , and creeping <2062 -herpeton -> things .

1722 ROM 001 024 Wherefore <1352 -dio -> God <2316 -theos -> also <2532 -kai -> gave <3860 -paradidomi -> them up to uncleanness <0167 -akatharsia -> through <1722 -en -> the lusts <1939 -epithumia -> of their own hearts <2588 -kardia -> , to dishonour <0818 -atimazo -> their own bodies <4983 -soma -> between <{1722} -en -> themselves <1438 -heautou -> :

1722 ROM 001 024 Wherefore <1352 -dio -> God <2316 -theos ->

also <2532 -kai -> gave <3860 -paradi domi -> them up to
uncleanness <0167 -akatharsia -> through <{1722} -en -> the
lusts <1939 -epithumia -> of their own hearts <2588 -kardia -> ,
to dishonour <0818 -atimazo -> their own bodies <4983 -soma ->
between <1722 -en -> themselves <1438 -heautou -> :

1722 ROM 001 025 Who <3748 -hostis -> changed <3337 -metallasso
-> the truth <0225 -aletheia -> of God <2316 -theos -> into
<{1722} -en -> a lie <5579 -pseudos -> , and worshipped <4573 -
sebazomai -> and served <3000 -latreuo -> the creature <2937 -
ktisis -> more <3844 -para -> than <3844 -para -> the Creator
<2936 -ktizo -> , who <3739 -hos -> is blessed <2128 -eulogetos
-> for ever <0165 -ai on -> . Amen <0281 -amen -> .

1722 ROM 002 005 But after <2596 -kata -> thy hardness <4643 -
sklerotes -> and impenitent <0279 -ametanoetos -> heart <2588 -
kardia -> treasurest <2343 -thesaurizo -> up unto thyself <4572 -
seautou -> wrath <3709 -orge -> against <{1722} -en -> the day
<2250 -hemera -> of wrath <3709 -orge -> and revelation <0602 -
apokalupsis -> of the righteous <1341 -dikaiokrisia -> judgment
<1341 -dikaiokrisia -> of God <2316 -theos -> ;

1722 ROM 002 024 For the name <3686 -onoma -> of God <2316 -
theos -> is blasphemed <0987 -blasphemeo -> among <{1722} -en ->
the Gentiles <1484 -ethnos -> through <1223 -dia -> you , as it
is written <1125 -grapho -> .

1722 ROM 003 007 For if <1487 -ei -> the truth <0225 -aletheia -
> of God <2316 -theos -> hath more abounded <4052 -perisseuo ->
through <{1722} -en -> my lie <5582 -pseusma -> unto his glory
<1391 -doxa -> ; why <5101 -tis -> yet <2089 -eti -> am I also
<2504 -kago -> judged <2919 -kri no -> as a sinner <0268 -
hamartolos -> ?

1722 ROM 003 019 . Now <1161 -de -> we know <1492 -eido ->
that what <3745 -hosos -> things soever <1437 -ean -> the law
<3551 -nomos -> saith <3004 -lego -> , it saith <2980 -laleo ->
to them who are under <{1722} -en -> the law <3551 -nomos -> :
that every <3956 -pas -> mouth <4750 -stoma -> may be stopped
<5420 -phrasso -> , and all <3956 -pas -> the world <2889 -
kosmos -> may become <1096 -ginomai -> guilty <5267 -hupodikos -
> before God <2316 -theos -> .

1722 ROM 003 025 Whom <3739 -hos -> God <2316 -theos -> hath
set <4388 -protithemai -> forth <4388 -protithemai -> [to be]
a propitiation <2435 -hilasterion -> through <1223 -dia ->
faith <4102 -pistis -> in his blood <0129 -haima -> , to
declare <1732 -endeixis -> his righteousness <1343 -dikaiosune -
> for the remission <3929 -paresis -> of sins <0265 -hamartema -
> that are past <4266 -proginomai -> , through <{1722} -en ->
the forbearance <0463 -anochē -> of God <2316 -theos -> ;

1722 ROM 003 026 To declare <1732 -endeixis -> , [I say] ,
at <{1722} -en -> this <3568 -nun -> time <2540 -kairos -> his
righteousness <1343 -dikaiosune -> : that he might be just
<1342 -dikaios -> , and the justifier <1344 -dikaios -> of him
which believeth <4102 -pistis -> in Jesus <2424 -Iesous -> .

1722 ROM 006 011 Likewise <3779 -houto -> reckon <3049 -
logizomai -> ye also <2532 -kai -> yourselves <1438 -heautou ->
to be dead <3498 -nekros -> indeed <3303 -men -> unto sin <0266 -
hamartia -> , but alive <2198 -zao -> unto God <2316 -theos ->
through <{1722} -en -> Jesus <2424 -Iesous -> Christ <5547 -
Christos -> our Lord <2962 -kuri os -> .

1722 ROM 006 023 For the wages <3800 -opsonion -> of sin <0266 -
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hamartia -> [is] death <2288 -thanatos -> ; but the gift <5486 -charisma -> of God <2316 -theos -> [is] eternal <0166 -aiouios -> life <2222 -zoe -> through <{1722} -en -> Jesus <2424 -Iesous -> Christ <5547 -Christos -> our Lord <2962 -kuri os -> .

1722 ROM 008 023 And not only <3440 -monon -> [they] , but ourselves also <2532 -kai -> , which have <2192 -echo -> the firstfruits <0536 -aparche -> of the Spirit <4151 -pneuma -> , even <2532 -kai -> we ourselves groan <4727 -stenazo -> within <{1722} -en -> ourselves <1438 -heautou -> , waiting <0553 -apekdechomai -> for the adoption <5206 -hui othesia -> , [to wit] , the redemption <0629 -apolutrosis -> of our body <4983 -soma -> .

1722 ROM 008 029 . For whom <3739 -hos -> he did foreknow <4267 -proginosko -> , he also <2532 -kai -> did predestinate <4309 -proorizo -> [to be] conformed <4832 -summorphos -> to the image <1504 -eikon -> of his Son <5207 -hui os -> , that he might be the firstborn <4416 -prototokos -> among <{1722} -en -> many <4183 -polus -> brethren <0080 -adephos -> .

1722 ROM 008 034 Who <5101 -tis -> [is] he that condemneth <2632 -katakrino -> ? [It is] Christ <5547 -Christos -> that died <0599 -apothnesko -> , yea <1161 -de -> rather <3123 -mallon -> , that is risen <1453 -egeiro -> again <1453 -egeiro -> , who <3739 -hos -> is even <2532 -kai -> at <{1722} -en -> the right <1188 -dexios -> hand of God <2316 -theos -> , who <3739 -hos -> also <2532 -kai -> maketh <1793 -entugchano -> intercession <1793 -entugchano -> for us .

1722 ROM 009 017 For the scripture <1124 -graphe -> saith <3004 -lego -> unto Pharaoh <5328 -Pharao -> , Even for this <5124 -touto -> same <0846 -autos -> purpose have I raised <1825 -exegeiro -> thee up , that I might shew <1731 -endeiknumi -> my power <1411 -dunamis -> in thee , and that my name <3686 -onoma -> might be declared <1229 -diaggello -> throughout <{1722} -en -> all <3956 -pas -> the earth <1093 -ge -> .

1722 ROM 011 005 Even <2532 -kai -> so <3779 -houto -> then <3767 -oun -> at <{1722} -en -> this <3588 -ho -> present <3568 -nun -> time <2540 -kairos -> also <2532 -kai -> there is a remnant <3005 -leimma -> according <2596 -kata -> to the election <1589 -ekloge -> of grace <5485 -charis -> .

1722 ROM 011 017 And if <1487 -ei -> some <5100 -tis -> of the branches <2798 -klados -> be broken <1575 -ekklao -> off <1575 -ekklao -> , and thou , being <5607 -on -> a wild <0065 -agri elaios -> olive <0065 -agri elaios -> tree <0065 -agri elaios -> , wert grafted <1461 -egkentrizo -> in among <{1722} -en -> them , and with them partakest <4791 -sugkoinonos -> of the root <4491 -rhiza -> and fatness <4096 -piotes -> of the olive <1636 -elaira -> tree ;

1722 ROM 012 003 For I say <3004 -lego -> , through <1223 -dia -> the grace <5485 -charis -> given <1325 -didomi -> unto me , to every <3956 -pas -> man that is among <{1722} -en -> you , not to think <5252 -hyperphroneo -> [of himself] more <3844 -para -> highly <5252 -hyperphroneo -> than he ought <1163 -dei -> to think <5426 -phroneo -> ; but to think <5426 -phroneo -> soberly <4993 -sophroneo -> , according as God <2316 -theos -> hath dealt <3307 -merizo -> to every <1538 -hekastos -> man the measure <3358 -metron -> of faith <4102 -pistis -> .

1722 ROM 012 007 Or <1535 -eite -> ministry <1248 -di akonia -> , [let us wait] on <1722 -en -> [our] ministering <1248 -

diakonia -> : or <1535 -eite -> he that teacheth <1321 -didasko -> , on <{1722} -en -> teaching <1319 -didaskalia -> ;

1722 ROM 012 007 Or <1535 -eite -> ministry <1248 -diakonia -> , [let us wait] on <{1722} -en -> [our] ministering <1248 -diakonia -> : or <1535 -eite -> he that teacheth <1321 -didasko -> , on <1722 -en -> teaching <1319 -didaskalia -> ;

1722 ROM 012 008 Or <1535 -eite -> he that exhorteth <3870 -parakaleo -> , on <{1722} -en -> exhortation <3874 -paraklesis -> : he that giveth <3330 -metadidomi -> , [let him do it] with simplicity <0572 -haplotes -> ; he that ruleth <4291 -proistemi -> , with diligence <4710 -spoude -> ; he that sheweth <1653 -eleeo -> mercy <1653 -eleeo -> , with cheerfulness <2432 -hilarotes -> .

1722 ROM 013 009 For this <3588 -ho -> , Thou shalt not commit <3431 -moicheuo -> adultery <3431 -moicheuo -> , Thou shalt not kill <5407 -phoneuo -> , Thou shalt not steal <2813 -klepto -> , Thou shalt not bear <5576 -pseudomartureo -> false <5576 -pseudomartureo -> witness <5576 -pseudomartureo -> , Thou shalt not covet <1937 -epithumeo -> ; and if <1487 -ei -> [there be] any <1536 -ei tis -> other <2087 -heteros -> commandment <1785 -entole -> , it is briefly <0346 -anakephalaimai -> comprehended <0346 -anakephalaimai -> in this <5129 -toutoi -> saying <3056 -logos -> , namely <{1722} -en -> , Thou shalt love <0025 -agapao -> thy neighbour <4139 -plesi on -> as thyself <1438 -heautou -> .

1722 ROM 015 005 . Now <1161 -de -> the God <2316 -theos -> of patience <5281 -hupomone -> and consolation <3874 -paraklesis -> grant <1325 -didomi -> you to be likeminded <5426 -phroneo -> one <0240 -allelon -> toward <{1722} -en -> another <0240 -allelon -> according <2596 -kata -> to Christ <5547 -Christos -> Jesus <2424 -Iesous -> :

1722 ROM 015 009 And that the Gentiles <1484 -ethnos -> might glorify <1392 -doxazo -> God <2316 -theos -> for [his] mercy <1656 -eleos -> ; as it is written <1125 -grapho -> , For this <5124 -touto -> cause <1223 -dia -> I will confess <1843 -exomologeo -> to thee among <{1722} -en -> the Gentiles <1484 -ethnos -> , and sing <5567 -psallo -> unto thy name <3686 -onoma -> .

1722 ROM 015 013 . Now <1161 -de -> the God <2316 -theos -> of hope <1680 -elpis -> fill <4137 -pleroo -> you with all <3956 -pas -> joy <5479 -chara -> and peace <1515 -eirene -> in believing <4100 -pisteuo -> , that ye may abound <4052 -perisseuo -> in hope <1680 -elpis -> , through <{1722} -en -> the power <1411 -dunamis -> of the Holy <0040 -hagios -> Ghost <4151 -pneuma -> .

1722 ROM 015 017 . I have <2192 -echo -> therefore <3767 -oun -> whereof I may glory <2746 -kauchesis -> through <{1722} -en -> Jesus <2424 -Iesous -> Christ <5547 -Christos -> in those <3588 -ho -> things which pertain to God <2316 -theos -> .

1722 ROM 015 019 Through <{1722} -en -> mighty <1411 -dunamis -> signs <4591 -semaino -> and wonders <5059 -teras -> , by the power <1411 -dunamis -> of the Spirit <4151 -pneuma -> of God <2316 -theos -> ; so <5620 -hoste -> that from Jerusalem <2419 -Hierousalem -> , and round <2943 -kuklothen -> about <2945 -kukloi -> unto Illyricum <2437 -Illyrikon -> , I have fully <4137 -pleroo -> preached <4137 -pleroo -> the gospel <2098 -euaggelion -> of Christ <5547 -Christos -> .

1722 ROM 015 026 For it hath pleased <2106 -eudokeo -> them of Macedonia <3109 -Makedonia -> and Achaia <0882 -Achaia -> to make <4160 -poieo -> a certain <5100 -tis -> contribution <2842 -koinonia -> for the poor <4434 -ptochos -> saints <0040 -hagios -> which <3588 -ho -> are at <{1722} -en -> Jerusalem <2419 -Hierousalem -> .

1722 ROM 016 001 . I commend <4921 -sunistao -> unto you Phebe <5402 -Phoibe -> our sister <0079 -adelphē -> , which is a servant <1249 -diakonos -> of the church <1577 -ekklēsia -> which <3588 -ho -> is at <{1722} -en -> Cenchrea <2747 -Kegchreai -> :

1722 ROM 016 007 Salute <0782 -aspazomai -> Andronicus <0408 -Andronikos -> and Junia <2458 -Iounias -> , my kinsmen <4773 -suggenes -> , and my fellowprisoners <4869 -sunai chmalotos -> , who <3748 -hostis -> are of note <1978 -episemos -> among <{1722} -en -> the apostles <0652 -apostolos -> , who <3739 -hos -> also <2532 -kai -> were in Christ <5547 -Christos -> before <4253 -pro -> me .

1722 1CO 001 002 Unto the church <1577 -ekklēsia -> of God <2316 -theos -> which <3588 -ho -> is at <{1722} -en -> Corinth <2882 -Korinthos -> , to them that are sanctified <0037 -hagiazo -> in Christ <5547 -Christos -> Jesus <2424 -Iesous -> , called <2822 -kletos -> [to be] saints <0040 -hagios -> , with all <3956 -pas -> that in every <3956 -pas -> place <5117 -topos -> call <1941 -epikaleomai -> upon the name <3686 -onoma -> of Jesus <2424 -Iesous -> Christ <5547 -Christos -> our Lord <2962 -kurios -> , both <5037 -te -> theirs and ours <2257 -hemon -> :

1722 1CO 001 010 . Now <1161 -de -> I beseech <3870 -parakaleo -> you , brethren <0080 -adephos -> , by the name <3686 -onoma -> of our Lord <2962 -kurios -> Jesus <2424 -Iesous -> Christ <5547 -Christos -> , that ye all <3956 -pas -> speak <3004 -lego -> the same <0846 -autos -> thing , and [that] there be no <3361 -me -> divisions <4978 -schisma -> among <{1722} -en -> you ; but [that] ye be perfectly <2675 -katartizo -> joined <2675 -katartizo -> together <2675 -katartizo -> in the same <0846 -autos -> mind <3563 -nous -> and in the same <0846 -autos -> judgment <1106 -gnome -> .

1722 1CO 001 011 For it hath been declared <1213 -deloo -> unto me of you , my brethren <0080 -adephos -> , by them [which are of the house] of Chloe <5514 -Chloe -> , that there are contentions <2054 -eris -> among <{1722} -en -> you .

1722 1CO 002 002 For I determined <2919 -krino -> not to know <1492 -eido -> any <5100 -tis -> thing among <{1722} -en -> you , save <1508 -ei me -> Jesus <2424 -Iesous -> Christ <5547 -Christos -> , and him crucified <4717 -stauroo -> .

1722 1CO 002 006 . Howbeit we speak <2980 -laleo -> wisdom <4678 -sophia -> among <{1722} -en -> them that are perfect <5046 -teleios -> : yet <1161 -de -> not the wisdom <4678 -sophia -> of this <5127 -toutou -> world <0165 -aion -> , nor <3761 -oude -> of the princes <0758 -archon -> of this <5127 -toutou -> world <0165 -aion -> , that come <2673 -katargeo -> to nought <2673 -katargeo -> :

1722 1CO 003 003 For ye are yet <2089 -eti -> carnal <4559 -sarkikos -> : for whereas <3699 -hopou -> [there is] among <{1722} -en -> you envying <2205 -zelos -> , and strife <2054 -eris -> , and divisions <1370 -dichostsis -> , are ye not carnal <4559 -sarkikos -> , and walk <4043 -peripateo -> as men

<0444 -anthropos -> ?

1722 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 -> .

1722 1C0 005 001 . It is reported <0191 -akouo -> commonly <3654 -holos -> [that there is] fornication <4202 -porneia -> among <1722 -en -> you , and such <5108 -toioutos -> fornication <4202 -porneia -> as is not so <3761 -oude -> much <3761 -oude -> as named <3687 -onomazo -> among <{1722} -en -> the Gentiles <1484 -ethnos -> , that one <5100 -tis -> should have <2192 -echo -> his father s <3962 -pater -> wife <1135 -gune -> .

1722 1C0 005 001 . It is reported <0191 -akouo -> commonly <3654 -holos -> [that there is] fornication <4202 -porneia -> among <{1722} -en -> you , and such <5108 -toioutos -> fornication <4202 -porneia -> as is not so <3761 -oude -> much <3761 -oude -> as named <3687 -onomazo -> among <1722 -en -> the Gentiles <1484 -ethnos -> , that one <5100 -tis -> should have <2192 -echo -> his father s <3962 -pater -> wife <1135 -gune -> .

1722 1C0 006 005 I speak <3004 -lego -> to your <5213 -humin -> shame <1791 -entrepo -> . Is it so <3779 -houto -> , that there is not a wise <4680 -sophos - -onei di smos -> man among <{1722} -en -> you ? no , not one that shall be able <1410 -dunamai -> to judge <1252 -diakrino -> between <3319 -mesos -> his brethren <0080 -adephos -> ?

1722 1C0 006 007 Now <2236 -hedista -> therefore <3767 -oun -> there is utterly <3654 -holos -> a fault <2275 -hettēma -> among <{1722} -en -> you , because <3754 -hoti -> ye go to law <2917 -krima -> one <1438 -heautou -> with another <1438 -heautou -> . Why <1302 -diati -> do ye not rather <3123 -mallon -> take wrong <0091 -adikeo -> ? why <1302 -diati -> do ye not rather <3123 -mallon -> [suffer yourselves to] be defrauded <0650 -apostereo -> ?

1722 1C0 011 018 For first <4412 -proton -> of all , when ye come <4905 -sunerchomai -> together <4905 -sunerchomai -> in the church <1577 -ekklesia -> , I hear <0191 -akouo -> that there be divisions <4978 -schisma -> among <{1722} -en -> you ; and I partly <5100 -tis -> believe <4100 -pisteuo -> it .

1722 1C0 011 019 For there must <1163 -dei -> be also <2532 -kai -> heresies <0139 -hairesis -> among <1722 -en -> you , that they which are approved <1384 -dokimos -> may be made <1096 -ginomai -> manifest <5318 -phaneros -> among <{1722} -en -> you .

1722 1C0 011 019 For there must <1163 -dei -> be also <2532 -kai -> heresies <0139 -hairesis -> among <{1722} -en -> you , that they which are approved <1384 -dokimos -> may be made <1096 -ginomai -> manifest <5318 -phaneros -> among <1722 -en -> you .

1722 1C0 011 030 For this <5124 -touto -> cause <1223 -dia -> many <4183 -polus -> [are] weak <0770 -astheneo -> and sickly <0732 -arrhostos -> among <{1722} -en -> you , and many <2425 -hikanos -> sleep <2837 -koi mao -> .

1722 1C0 011 034 And if <1487 -ei -> any <5100 -tis -> man

hunger <3983 -peinao -> , let him eat <2068 -esthio -> at
<{1722} -en -> home <3624 -oikos -> ; that ye come <4905 -
sunerchomai -> not together <4905 -sunerchomai -> unto
condemnation <2917 -krima -> . And the rest <3062 -loipoy ->
will I set <1299 -diatasso -> in order <1299 -diatasso -> when
<5613 -hos -> I come <2064 -erchomai -> .

1722 1C0 014 035 And if <1487 -ei -> they will <2309 -thelo ->
learn <3129 -manthano -> any <5100 -tis -> thing , let them ask
<1905 -eperotao -> their husbands <0435 -aner -> at <{1722} -en -
> home <3624 -oikos -> : for it is a shame <0149 -aischron ->
for women <1135 -gune -> to speak <2980 -laleo -> in the church
<1577 -ekkllesia -> .

1722 1C0 015 012 . Now <1161 -de -> if <1487 -ei -> Christ
<5547 -Christos -> be preached <2784 -kerusso -> that he rose
<1453 -egeiro -> from the dead <3498 -nekros -> , how <4459 -
pos -> say <3004 -lego -> some <5100 -tis -> among <{1722} -en -
> you that there is no <3756 -ou -> resurrection <0386 -
anastasis -> of the dead <3498 -nekros -> ?

1722 1C0 015 023 But every <1538 -hekastos -> man in his own
<2398 -idios -> order <5001 -tagma -> : Christ <5547 -Christos -
> the firstfruits <0536 -aparache -> ; afterward <1899 -epeita -
> they that are Christ s <5547 -Christos -> at <{1722} -en ->
his coming <3952 -parousia -> .

1722 1C0 015 032 If <1487 -ei -> after <2596 -kata -> the
manner of men <0444 -anthropos -> I have fought <2341 -
theriomacheo -> with beasts <2341 -theriomacheo -> at <{1722} -
en -> Ephesus <2181 -Ephesos -> , what <5101 -tis ->
advantageth <3786 -ophelos -> it me , if <1487 -ei -> the dead
<3498 -nekros -> rise <1453 -egeiro -> not ? let us eat <5315 -
phago -> and drink <4095 -pino -> ; for to morrow <0839 -aurion
> we die <0599 -apothnesko -> .

1722 1C0 015 052 In a moment <0823 -atomos -> , in the
twinkling <4493 -rhipe -> of an eye <3788 -ophthalmos -> , at
<{1722} -en -> the last <2078 -eschatos -> trump <4536 -salpigx -
> : for the trumpet shall sound <4537 -salpizo -> , and the
dead <3498 -nekros -> shall be raised <1453 -egeiro ->
incorruptible <0862 -aphthartos -> , and we shall be changed
<0236 -allasso -> .

1722 1C0 016 008 But I will tarry <1961 -epimeno -> at <{1722} -
en -> Ephesus <2181 -Ephesos -> until <2193 -heos -> Pentecost
<4005 -pentekoste -> .

1722 2C0 001 001 . Paul <3972 -Paulos -> , an apostle <0652 -
apostolos -> of Jesus <2424 -Iesous -> Christ <5547 -Christos ->
by the will <2307 -thelema -> of God <2316 -theos -> , and
Timothy <5095 -Timotheos -> [our] brother <0080 -adephos -> ,
unto the church <1577 -ekkllesia -> of God <2316 -theos ->
which <3588 -ho -> is at <{1722} -en -> Corinth <2882 -Korinthos
> , with all <3956 -pas -> the saints <0040 -hagios -> which
<3588 -ho -> are in all <3650 -holos -> Achai a <0882 -Achai a -> :

1722 2C0 001 019 For the Son <5207 -huios -> of God <2316 -
theos -> , Jesus <2424 -Iesous -> Christ <5547 -Christos -> ,
who <3588 -ho -> was preached <2784 -kerusso -> among <{1722} -
en -> you by us , [even] by me and Silvanus <4610 -
Silouanos -> and Timotheus <5095 -Timotheos -> , was not yea
<3483 -nai -> and nay <3756 -ou -> , but in him was yea <3483 -
nai -> .

1722 2C0 004 008 . [We are] troubled <2346 -thlibo -> on
12/8/2021

<{1722} -en -> every <3956 -pas -> side , yet <0235 -alla -> not distressed <4729 -stenochoreo -> ; [we are] perplexed <0639 -aporeo -> , but not in despair <1820 -exaporeomai -> ;

1722 2C0 005 006 Therefore <3767 -oun -> [we are] always <3842 -pantote -> confident <2292 -tharrheo -> , knowing <1492 -eido -> that , whilst we are at <{1722} -en -> home <1736 -endemeo -> in the body <4983 -soma -> , we are absent <0553 -apekdechomai -> from the Lord <2962 -kuri os -> :

1722 2C0 007 005 . For , when we were come <2064 -erchomai -> into <1519 -eis -> Macedonia <3109 -Makedonia -> , our flesh <4561 -sarx -> had <2192 -echo -> no <3762 -oudeis -> rest <0425 -anesis -> , but we were troubled <2346 -thlibo -> on <{1722} -en -> every <3956 -pas -> side ; without <1855 -exothern -> [were] fightings <3163 -mache -> , within <2081 -esothern -> [were] fears <5401 -phobos -> .

1722 2C0 008 001 . Moreover <1161 -de -> , brethren <0080 -adephos -> , we do <1107 -gnorizo -> you to wit <1107 -gnorizo -> of the grace <5485 -charis -> of God <2316 -theos -> bestowed <1325 -didomi -> on <{1722} -en -> the churches <1577 -ekklisia -> of Macedonia <3109 -Makedonia -> ;

1722 2C0 008 014 But by an equality <2471 -isotes -> , [that] now <3568 -nun -> at <{1722} -en -> this <3568 -nun -> time <2540 -kairos -> your <5216 -humon -> abundance <4051 -perisseuma -> [may be a supply] for their want <5303 -husterema -> , that their abundance <4051 -perisseuma -> also <2532 -kai -> may be [a supply] for your <5216 -humon -> want <5303 -husterema -> : that there may be equality <2471 -isotes -> :

1722 2C0 008 016 . But thanks <5485 -charis -> [be] to God <2316 -theos -> , which <3588 -ho -> put <1325 -didomi -> the same <0846 -autos -> earnest <4710 -spoude -> care <4710 -spoude -> into <{1722} -en -> the heart <2588 -kardia -> of Titus <5103 -Titos -> for you .

1722 2C0 010 001 . Now <1161 -de -> I Paul <3972 -Paulos -> myself beseech <3870 -parakaleo -> you by the meekness <4236 -praiotes -> and gentleness <1932 -epieikeia -> of Christ <5547 -Christos -> , who <3739 -hos -> in presence <4383 -prosopon -> [am] base <5011 -tapeinos -> among <{1722} -en -> you , but being absent <0548 -apeimi -> am bold <2292 -tharrheo -> toward <1519 -eis -> you :

1722 2C0 011 003 But I fear <5399 -phobeo -> , lest <3381 -mepos -> by any <3381 -mepos -> means <4458 - -pos -> , as the serpent <3789 -ophis -> beguiled <1818 -exapatao -> Eve <2096 -Eua -> through <{1722} -en -> his subtilty <3834 -panourgia -> , so <3779 -houto -> your <5216 -humon -> minds <3540 -noema -> should be corrupted <5351 -phtheiro -> from the simplicity <0572 -haplotes -> that is in Christ <5547 -Christos -> .

1722 2C0 011 026 [In] journeyings <3597 -hodoiporia -> often <4178 -pollakis -> , [in] perils <2794 -kindunos -> of waters <4215 -potamos -> , [in] perils <2794 -kindunos -> of robbers <3027 -leistes -> , [in] perils <2794 -kindunos -> by [mine own] countrymen <1085 -genos -> , [in] perils <2794 -kindunos -> by the heathen <1484 -ethnos -> , [in] perils <2794 -kindunos -> in the city <4172 -polis -> , [in] perils <2794 -kindunos -> in the wilderness <2047 -eremia -> , [in] perils <2794 -kindunos -> in the sea <2281 -thalassa -> , [in] perils <2794 -kindunos -> among <{1722} -en -> false <5569 -pseudadelphos -> brethren <5569 -

pseudadel phos -> ;

1722 2C0 012 012 Truly <3303 -men -> the signs <4591 -semaino -> of an apostle <0652 -apostolos -> were wrought <2716 -katergazomai -> among <{1722} -en -> you in all <3956 -pas -> patience <5281 -hupomone -> , in signs <4591 -semaino -> , and wonders <5059 -teras -> , and mighty <1411 -dunamis -> deeds <1411 -dunamis -> .

1722 GAL 001 006 . I marvel <2296 -thaumazo -> that ye are so <3779 -houto -> soon <5030 -tacheos -> removed <3346 -metatithemi -> from him that called <2564 -kaleo -> you into <{1722} -en -> the grace <5485 -charis -> of Christ <5547 -Christos -> unto another <2087 -heteros -> gospel <2098 -euaggelion -> :

1722 GAL 001 016 To reveal <0601 -apokalupto -> his Son <5207 -huios -> in me , that I might preach <2097 -euaggelizo -> him among <{1722} -en -> the heathen <1484 -ethnos -> ; immediately <2112 -eutheos -> I conferred <4323 -prosanatithemi -> not with flesh <4561 -sarx -> and blood <0129 -haima -> :

1722 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 -> .

1722 GAL 003 001 . O foolish <0453 -anoetos -> Galatians <1052 -Galates -> , who <5101 -tis -> hath bewitched <0940 -baskaino -> you , that ye should not obey <3982 -pei tho -> the truth <0225 -aletheia -> , before <2596 -kata -> whose <3739 -hos -> eyes <3788 -ophthalmos -> Jesus <2424 -Iesous -> Christ <5547 -Christos -> hath been evidently <4270 -prographo -> set <4270 -prographo -> forth <4270 -prographo -> , crucified <4717 -stauroo -> among <{1722} -en -> you ?

1722 GAL 003 005 He therefore <3767 -oun -> that ministereth <2023 -epichoregeo -> to you the Spirit <4151 -pneuma -> , and worketh <1754 -energeo -> miracles <1411 -dunamis -> among <{1722} -en -> you , [doeth he it] by the works <2041 -ergon -> of the law <3551 -nomos -> , or <2228 -e -> by the hearing <0189 -akoe -> of faith <4102 -pistis -> ?

1722 GAL 003 014 That the blessing <2129 -eulogia -> of Abraham <0011 -Abraam -> might come <1096 -ginomai -> on <1519 -eis -> the Gentiles <1484 -ethnos -> through <{1722} -en -> Jesus <2424 -Iesous -> Christ <5547 -Christos -> ; that we might receive <2983 -Iambano -> the promise <1860 -epaggelia -> of the Spirit <4151 -pneuma -> through <1223 -dia -> faith <4102 -pistis -> .

1722 GAL 005 010 I have confidence <3982 -pei tho -> in you through <{1722} -en -> the Lord <2962 -kuri os -> , that ye will be none <3762 -oudeis -> otherwise <0243 -allos -> minded <5426 -phroneo -> : but he that troubleth <5015 -tarasso -> you shall bear <0941 -bastazo -> his judgment <2917 -krima -> , whosoever <0302 -an -> he be .

1722 EPH 001 001 . Paul <3972 -Paulos -> , an apostle <0652 -apostolos -> of Jesus <2424 -Iesous -> Christ <5547 -Christos -> by the will <2307 -thelema -> of God <2316 -theos -> , to the saints <0040 -hagios -> which <3588 -ho -> are at <{1722} -en ->

Ephesus <2181 -Ephesos -> , and to the faithful <4103 -pistos -> in Christ <5547 -Christos -> Jesus <2424 -Iesous -> :

1722 EPH 001 020 Which <3739 -hos -> he wrought <1754 -energeo -> in Christ <5547 -Christos -> , when he raised <1453 -egei ro -> him from the dead <3498 -nekros -> , and set <2523 -kathizo -> [him] at <{1722} -en -> his own <0848 -hautou -> right <1188 -dexios -> hand in the heavenly <2032 -epouranos -> [places] ,

1722 EPH 002 003 Among <{1722} -en -> whom <3739 -hos -> also <2532 -kai -> we all <3956 -pas -> had our conversation <0390 -anastrepho -> in times <4218 -pote -> past in the lusts <1939 -epithumia -> of our flesh <4561 -sarx -> , fulfilling <4160 -poieo -> the desires <2307 -thelema -> of the flesh <4561 -sarx -> and of the mind <1271 -dianoia -> ; and were by nature <5449 -phusis -> the children <5043 -teknon -> of wrath <3709 -orge -> , even <2532 -kai -> as others <3062 -loipoy -> .

1722 EPH 002 007 That in the ages <0165 -ai on -> to come <1904 -eperchomai -> he might shew <1731 -endeiknumi -> the exceeding <5235 -huperballo -> riches <4149 -ploutos -> of his grace <5485 -charis -> in [his] kindness <5544 -chrestotes -> toward <1909 -epi -> us through <{1722} -en -> Christ <5547 -Christos -> > Jesus <2424 -Iesous -> .

1722 EPH 002 012 That at <{1722} -en -> that time <2540 -kairos -> ye were without <5565 -choris -> Christ <5547 -Christos -> , being aliens <0526 -apallotrioo -> from the commonwealth <4174 -politeia -> of Israel <2474 -Israel -> , and strangers <3581 -xenos -> from the covenants <1242 -diatheke -> of promise <1860 -epaggelia -> , having <2192 -echo -> no <3361 -me -> hope <1680 -elpis -> , and without <0112 -atheos -> God <0112 -atheos -> in the world <2889 -kosmos -> :

1722 EPH 002 022 In whom <3739 -hos -> ye also <2532 -kai -> are builded <4925 -sunoi kodomeo -> together <4925 -sunoi kodomeo -> for an habitation <2732 -katoiketerion -> of God <2316 -theos -> > through <{1722} -en -> the Spirit <4151 -pneuma -> .

1722 EPH 003 008 Unto me , who am less <1647 -elachistoteros -> than the least <1647 -elachistoteros -> of all <3956 -pas -> saints <0040 -hagios -> , is this <3778 -houtos -> grace <5485 -charis -> given <1325 -didomi -> , that I should preach <2097 -euaggelizo -> among <{1722} -en -> the Gentiles <1484 -ethnos -> the unsearchable <0421 -anexichniastos -> riches <4149 -ploutos -> > of Christ <5547 -Christos -> ;

1722 EPH 003 013 Wherefore <1352 -dio -> I desire <0154 -ai teo -> that ye faint <1573 -ekkakeo -> not at <{1722} -en -> my tribulations <2347 -thlipsis -> for you , which <3748 -hostis -> > is your glory <1391 -doxa -> .

1722 EPH 004 032 And be ye kind <5543 -chrestos -> one <0240 -allelon -> to another <0240 -allelon -> , tenderhearted <2155 -eusplagchnos -> , forgiving <5483 -charizomai -> one <1438 -heautou -> another <1438 -heautou -> , even <2532 -kai -> as God <2316 -theos -> for Christ s <5547 -Christos -> sake <{1722} -en -> hath forgiven <5483 -charizomai -> you .

1722 EPH 005 003 . But fornication <4202 -porneia -> , and all <3956 -pas -> uncleanness <0167 -akatharsia -> , or <2228 -e -> covetousness <4124 -pleonexia -> , let it not be once <3366 -mede -> named <3687 -onomazo -> among <{1722} -en -> you , as becometh <4241 -prepo -> saints <0040 -hagios -> ;

1722 PHP 001 001 . Paul <3972 -Paulos -> and Timotheus <5095 -Timotheos -> , the servants <1401 -doulos -> of Jesus <2424 -Iesous -> Christ <5547 -Christos -> , to all <3956 -pas -> the saints <0040 -hagios -> in Christ <5547 -Christos -> Jesus <2424 -Iesous -> which <3588 -ho -> are at <{1722} -en -> Philippi <5375 -Philippoi -> , with the bishops <1985 -episkopos -> and deacons <1249 -diakonos -> :

1722 PHP 002 010 That at <{1722} -en -> the name <3686 -onoma -> of Jesus <2424 -Iesous -> every <3596 -hodoiporeo -> knee <1119 -gonu -> should bow <2578 -kampto -> , of [things] in heaven <2032 -epouranios -> , and [things] in earth <1919 -epigeios -> , and [things] under <2709 -katachthonios -> the earth <2709 -katachthonios -> ;

1722 PHP 002 015 That ye may be blameless <0273 -amemptos -> and harmless <0185 -akeraios -> , the sons <5043 -teknon -> of God <2316 -theos -> , without <0298 -amometos -> rebuke <0298 -amometos -> , in the midst <3319 -mesos -> of a crooked <4646 -skolios -> and perverse <1294 -diastrepho -> nation <1074 -genea -> , among <{1722} -en -> whom <3739 -hos -> ye shine <5316 -phaino -> as lights <5458 -phoster -> in the world <2889 -kosmos -> ;

1722 PHP 004 007 And the peace <1515 -eirene -> of God <2316 -theos -> , which <3588 -ho -> passeth <5242 -huperecho -> all <3956 -pas -> understanding <3563 -nous -> , shall keep <5432 -phroureo -> your <5216 -humon -> hearts <2588 -kardia -> and minds <3540 -noema -> through <{1722} -en -> Christ <5547 -Christos -> Jesus <2424 -Iesous -> .

1722 PHP 004 013 I can <2480 -ischuo -> do <2480 -ischuo -> all <3956 -pas -> things through <{1722} -en -> Christ <5547 -Christos -> which <3588 -ho -> strengtheneth <1743 -endunamoo -> me .

1722 COL 001 002 To the saints <0040 -hagios -> and faithful <4103 -pistos -> brethren <0080 -adephos -> in Christ <5547 -Christos -> which are at <{1722} -en -> Colosse <2857 -Kolossai -> : Grace <5485 -charis -> [be] unto you , and peace <1515 -eirene -> , from God <2316 -theos -> our Father <3962 -pater -> and the Lord <2962 -kurios -> Jesus <2424 -Iesous -> Christ <5547 -Christos -> .

1722 COL 001 027 To whom <3739 -hos -> God <2316 -theos -> would <2309 -thelo -> make <1107 -gnorizo -> known <1107 -gnorizo -> what <5101 -tis -> [is] the riches <4149 -ploutos -> of the glory <1391 -doxa -> of this <5127 -toutou -> mystery <3466 -mysterion -> among <{1722} -en -> the Gentiles <1484 -ethnos -> ; which <3739 -hos -> is Christ <5547 -Christos -> in you , the hope <1680 -elpis -> of glory <1391 -doxa -> :

1722 COL 002 001 . For I would <2309 -thelo -> that ye knew <1492 -eido -> what <2245 -helikos -> great <2245 -helikos -> conflict <0073 -agon -> I have <2192 -echo -> for you , and [for] them at <{1722} -en -> Laodicea <2993 -Laodikeia -> , and [for] as many <3745 -hosos -> as have not seen <3708 -horao -> my face <4383 -prosopon -> in the flesh <4561 -sarx -> ;

1722 COL 003 001 . If <1487 -ei -> ye then <3767 -oun -> be risen <4891 -sunegeiro -> with Christ <5547 -Christos -> , seek <2212 -zeteo -> those <3588 -ho -> things which are above <0507 -ano -> , where <3757 -hou -> Christ <5547 -Christos -> sitteth <2521 -kathemai -> on <{1722} -en -> the right <1188 -dexios -> hand of God <2316 -theos -> .

1722 1TH 001 005 For our gospel <2098 -euaggelion -> came <1096 -ginomai -> not unto you in word <3056 -logos -> only <3440 -monon -> , but also <2532 -kai -> in power <1411 -dunamis -> , and in the Holy <0040 -hagios -> Ghost <4151 -pneuma -> , and in much <4183 -polus -> assurance <4136 -plerophoria -> ; as ye know <1492 -eido -> what <3634 -hoios -> manner <3634 -hoios -> of men we were among <{1722} -en -> you for your <5209 -humas -> sake .

1722 1TH 002 002 But even <2532 -kai -> after that we had suffered <4310 -propascho -> before <4310 -propascho -> , and were shamefully <5195 -hubrizo -> entreated <5195 -hubrizo -> , as ye know <1492 -eido -> , at <{1722} -en -> Philippi <5375 -Philippi -> , we were bold <3955 -parrhesiazomai -> in our God <2316 -theos -> to speak <2980 -laleo -> unto you the gospel <2098 -euaggelion -> of God <2316 -theos -> with much <4183 -polus -> contention <0073 -agon -> .

1722 1TH 002 005 For neither <3777 -oute -> at <4218 -pote -> any <4218 -pote -> time <4218 -pote -> used <{1722} -en -> we flattering <2850 -kolakeia -> words <3056 -logos -> , as ye know <1492 -eido -> , nor <3777 -oute -> a cloke <4392 -prophasis -> of covetousness <4124 -pleonexia -> ; God <2316 -theos -> [is] witness <3144 -martus -> :

1722 1TH 002 019 For what <5101 -tis -> [is] our hope <1680 -elpis -> , or <2228 -e -> joy <5479 -chara -> , or <2228 -e -> crown <4735 -stephanos -> of rejoicing <2746 -kauchesis -> ? [Are] not even <2532 -kai -> ye in the presence <1715 -emprosthen -> of our Lord <2962 -kurios -> Jesus <2424 -Iesous -> Christ <5547 -Christos -> at <{1722} -en -> his coming <3952 -parousia -> ?

1722 1TH 003 001 . Wherefore <1352 -dio -> when we could no <3371 -meketi -> longer <3371 -meketi -> forbear <4722 -stego -> , we thought <2106 -eudokeo -> it good <2106 -eudokeo -> to be left <2641 -kataleipo -> at <{1722} -en -> Athens <0116 -Athenai -> alone <3441 -monos -> ;

1722 1TH 003 013 To the end <1519 -eis -> he may stablish <4741 -sterizo -> your <5216 -humon -> hearts <2588 -kardia -> unblameable <0299 -amomos -> in holiness <0042 -hagiosune -> before <1715 -emprosthen -> God <2316 -theos -> , even <2532 -kai -> our Father <3962 -pater -> , at <{1722} -en -> the coming <3952 -parousia -> of our Lord <2962 -kurios -> Jesus <2424 -Iesous -> Christ <5547 -Christos -> with all <3956 -pas -> his saints <0040 -hagios -> .

1722 1TH 005 012 And we beseech <2065 -erotao -> you , brethren <0080 -adephos -> , to know <1492 -eido -> them which <3588 -ho -> labour <2872 -kopiao -> among <{1722} -en -> you , and are over <4291 -proistemi -> you in the Lord <2962 -kurios -> , and admonish <3560 -noutheteo -> you ;

1722 1TH 005 013 And to esteem <2233 -hegeomai -> them very <5228 -huper -> highly <4053 -perissos -> in love <0026 -agape -> for their works <2041 -ergon -> sake . [And] be at <1722 -en -> peace <1518 -eirenopios -> among <{1722} -en -> yourselves <1438 -heautou -> .

1722 1TH 005 013 And to esteem <2233 -hegeomai -> them very <5228 -huper -> highly <4053 -perissos -> in love <0026 -agape -> for their works <2041 -ergon -> sake . [And] be at <{1722} -en -> peace <1518 -eirenopios -> among <1722 -en -> yourselves <1438 -heautou -> .

1722 2TH 002 013 . But we are bound <3784 -opheilo -> to give thanks <2168 -eucharisteo -> alway <0104 -aei -> to God <2316 -theos -> for you , brethren <0080 -adephos -> beloved <0025 -agapao -> of the Lord <2962 -kuri os -> , because <3754 -hoti -> God <2316 -theos -> hath from the beginning <0746 -arche -> chosen <0138 -hair eomai -> you to salvation <4991 -soteria -> through <{1722} -en -> sanctification <0038 -hagiasmos -> of the Spirit <4151 -pneuma -> and belief <4102 -pistis -> of the truth <0225 -aletheia -> :

1722 2TH 002 016 . Now <1161 -de -> our Lord <2962 -kuri os -> Jesus <2424 -Iesous -> Christ <5547 -Christos -> himself <0846 -autos -> , and God <2316 -theos -> , even <2532 -kai -> our Father <3962 -pater -> , which <3588 -ho -> hath loved <0025 -agapao -> us , and hath given <1325 -didomi -> [us] everlasting <0166 -ai onios -> consolation <3874 -paraklesis -> and good <0018 -agathos -> hope <1680 -elpis -> through <{1722} -en -> grace <5485 -charis -> ,

1722 2TH 003 007 For yourselves <0846 -autos -> know <1492 -eido -> how <4459 -pos -> ye ought <1163 -dei -> to follow <3401 -mimeomai -> us : for we behaved <0812 -atakteo -> not ourselves disorderly <0812 -atakteo -> among <{1722} -en -> you ;

1722 2TH 003 011 For we hear <0191 -akouo -> that there are some <5100 -tis -> which walk <4043 -peripateo -> among <{1722} -en -> you disorderly <0814 -ataktos -> , working <2038 -ergazomai -> not at <3367 -medeis -> all <3367 -medeis -> , but are busybodies <4020 -periergazomai -> .

1722 1TI 001 003 As I besought <3870 -parakaleo -> thee to abide <4357 -prosmeno -> still <4357 -prosmeno -> at <{1722} -en -> Ephesus <2181 -Ephesos -> , when I went <4198 -poreuomai -> into <1519 -eis -> Macedonia <3109 -Makedonia -> , that thou mightest charge <3853 -paraggello -> some <5100 -tis -> that they teach <2085 -heterodiskaleo -> no <3361 -me -> other <2085 -heterodiskaleo -> doctrine ,

1722 1TI 003 016 And without <3672 -homologoumenos -> controversy <3672 -homologoumenos -> great <3173 -megas -> is the mystery <3466 -musterion -> of godliness <2150 -eusebeia -> : God <2316 -theos -> was manifest <5319 -phaneroo -> in the flesh <4561 -sarx -> , justified <1344 -dikai oo -> in the Spirit <4151 -pneuma -> , seen <3700 -optanomai -> of angels <0032 -aggelos -> , preached <2784 -kerusso -> unto the Gentiles <1484 -ethnos -> , believed <4100 -pisteuo -> on in the world <2889 -kosmos -> , received <0353 -analambano -> up into <{1722} -en -> glory <1391 -doxa -> .

1722 1TI 004 015 Meditate <3191 -meletao -> upon these <5023 -tauta -> things ; give <2468 -isthi -> thyself wholly <{1722} -en -> to them ; that thy profiting <4297 -prokope -> may appear <5600 -o -> to all <3956 -pas -> .

1722 2TI 001 018 The Lord <2962 -kuri os -> grant <1325 -didomi -> unto him that he may find <2147 -heurisko -> mercy <1656 -eleos -> of the Lord <2962 -kuri os -> in that day <2250 -hemera -> : and in how <3745 -hosos -> many <3745 -hosos -> things he ministered <1247 -diakoneo -> unto me at <{1722} -en -> Ephesus <2181 -Ephesos -> , thou knowest <1097 -ginosko -> very <0957 -beltion -> well <0957 -beltion -> .

1722 2TI 003 011 Persecutions <1375 -diogmos -> , afflictions <3804 -pathema -> , which <3634 -hoios -> came <1096 -ginomai -> unto me at <1722 -en -> Antioch <0490 -Antiocheia -> , at <1722 -en -> Iconium <2430 -Ikoni on -> , at <{1722} -en ->

Lystra <3082 -Lustra -> ; what <3634 -hoios -> persecutions <1375 -diogmos -> I endured <5297 -hupophero -> : but out of [them] all <3956 -pas -> the Lord <2962 -kuriOS -> delivered <4506 -rhoumai -> me .

1722 2TI 003 011 Persecutions <1375 -diogmos -> , afflictions <3804 -pathema -> , which <3634 -hoios -> came <1096 -ginomai -> unto me at <1722 -en -> Antioch <0490 -Antiocheia -> , at <{1722} -en -> Iconium <2430 -IkoniON -> , at <1722 -en -> Lystra <3082 -Lustra -> ; what <3634 -hoios -> persecutions <1375 -diogmos -> I endured <5297 -hupophero -> : but out of [them] all <3956 -pas -> the Lord <2962 -kuriOS -> delivered <4506 -rhoumai -> me .

1722 2TI 003 011 Persecutions <1375 -diogmos -> , afflictions <3804 -pathema -> , which <3634 -hoios -> came <1096 -ginomai -> unto me at <{1722} -en -> Antioch <0490 -Antiocheia -> , at <1722 -en -> Iconium <2430 -IkoniON -> , at <1722 -en -> Lystra <3082 -Lustra -> ; what <3634 -hoios -> persecutions <1375 -diogmos -> I endured <5297 -hupophero -> : but out of [them] all <3956 -pas -> the Lord <2962 -kuriOS -> delivered <4506 -rhoumai -> me .

1722 2TI 004 008 Henceforth <3063 -loipON -> there is laid <0606 -apokeimai -> up for me a crown <4735 -stephanos -> of righteousness <1343 -dikaiosune -> , which <3739 -hos -> the Lord <2962 -kuriOS -> , the righteous <1342 -dikaios -> judge <2923 -krites -> , shall give <0591 -apodidomi -> me at <{1722} -en -> that day <2250 -hemera -> : and not to me only <3440 -monon -> , but unto all <3956 -pas -> them also <2532 -kai -> that love <0025 -agapao -> his appearing <2015 -epiphaneia -> .

1722 2TI 004 013 The cloke <5341 -phelones -> that I left <0620 -apoleipo -> at <{1722} -en -> Troas <5174 -Troas -> with Carpus <2591 -KarpOS -> , when thou comest <2064 -erchomai -> , bring <5342 -phero -> [with thee] , and the books <0975 -biblion -> , [but] especially <3122 -malista -> the parchments <3200 -membrana -> .

1722 2TI 004 016 . At <{1722} -en -> my first <4413 -protos -> answer <0627 -apologia -> no <3762 -oudeis -> man <3762 -oudeis -> stood <4836 -sumparaginomai -> with me , but all <3956 -pas -> [men] forsook <1459 -egkataleipo -> me : [I pray God] that it may not be laid <3049 -logizomai -> to their charge <3049 -logizomai -> .

1722 2TI 004 020 Erastus <2037 -Erastos -> abode <3306 -meno -> at <1722 -en -> Corinth <2882 -Korinthos -> : but Trophimus <5161 -Trophimos -> have I left <0620 -apoleipo -> at <{1722} -en -> Miletum <3399 -Miletos -> sick <0770 -astheneo -> .

1722 2TI 004 020 Erastus <2037 -Erastos -> abode <3306 -meno -> at <{1722} -en -> Corinth <2882 -Korinthos -> : but Trophimus <5161 -Trophimos -> have I left <0620 -apoleipo -> at <1722 -en -> Miletum <3399 -Miletos -> sick <0770 -astheneo -> .

1722 TIT 001 003 But hath in due <2398 -idios -> times <2540 -kairos -> manifested <5319 -phaneroo -> his word <3056 -logos -> through <{1722} -en -> preaching <2782 -kerugma -> , which <3739 -hos -> is committed <4100 -pisteuo -> unto me according <2596 -kata -> to the commandment <2003 -epitage -> of God <2316 -theos -> our Saviour <4990 -soter -> ;

1722 TIT 001 006 . If <1487 -ei -> any <1536 -ei tis -> be blameless <0410 -anegkletos -> , the husband <0435 -aner -> of one <3391 -mia -> wife <1135 -gune -> , having <2192 -echo ->

faithful <4103 -pistos -> children <5043 -teknon -> not accused
<{1722} -en -> <2724 -kategoria -> of riot <0810 -asotia -> or
<2228 -e -> unruly <0506 -anupotaktos -> .

1722 HEB 001 003 Who being the brightness <0541 -apaugasma ->
of [his] glory <1391 -doxa -> , and the express <5481 -
charakter -> image <5481 -charakter -> of his person <5287 -
hupostasis -> , and upholding <5342 -phero -> all <3956 -pas ->
things by the word <4487 -rhema -> of his power <1411 -dunamis -
> , when he had by himself <1438 -heautou -> purged <2512 -
katharismos -> our sins <0266 -hamartia -> , sat <2523 -kathizo
-> down <2523 -kathizo -> on <1722 -en -> the right <1188 -
dexios -> hand of the Majesty <3172 -megalosune -> on <{1722} -
en -> high <5308 -hupselos -> ;

1722 HEB 001 003 Who being the brightness <0541 -apaugasma ->
of [his] glory <1391 -doxa -> , and the express <5481 -
charakter -> image <5481 -charakter -> of his person <5287 -
hupostasis -> , and upholding <5342 -phero -> all <3956 -pas ->
things by the word <4487 -rhema -> of his power <1411 -dunamis -
> , when he had by himself <1438 -heautou -> purged <2512 -
katharismos -> our sins <0266 -hamartia -> , sat <2523 -kathizo
-> down <2523 -kathizo -> on <{1722} -en -> the right <1188 -
dexios -> hand of the Majesty <3172 -megalosune -> on <1722 -en -
> high <5308 -hupselos -> ;

1722 HEB 004 011 . Let us labour <4704 -spoudazo -> therefore
<3767 -oun -> to enter <1525 -eiserchomai -> into <1519 -eis ->
that rest <2663 -katapausis -> , lest <3361 -me -> any <5100 -
tis -> man fall <4098 -pipto -> after <{1722} -en -> the same
<0846 -autos -> example <5262 -hupodeigma -> of unbelief <0543 -
apeitheia -> .

1722 HEB 008 001 . Now <1161 -de -> of the things which we
have spoken <3004 -lego -> [this is] the sum <2774 -
kephalaion -> : We have <2192 -echo -> such <5108 -toioutos ->
an high <0749 -archiereus -> priest <0749 -archiereus -> , who
<3739 -hos -> is set <2523 -kathizo -> on <{1722} -en -> the
right <1188 -dexios -> hand of the throne <2362 -thronos -> of
the Majesty <3172 -megalosune -> in the heavens <3772 -ouranos -
> ;

1722 HEB 010 012 But this <3778 -houtos -> man , after he had
offered <4374 -prosphero -> one <3391 -mia -> sacrifice <2378 -
thusia -> for sins <0266 -hamartia -> for ever <1336 -dienekes -
> , sat <2523 -kathizo -> down <2523 -kathizo -> on <{1722} -en
-> the right <1188 -dexios -> hand of God <2316 -theos -> ;

1722 HEB 012 002 Looking <0872 -aphorao -> unto Jesus <2424 -
Iesous -> the author <0747 -archegos -> and finisher <5047 -
teleiotes -> of [our] faith <4102 -pistis -> ; who <3739 -
hos -> for the joy <5479 -chara -> that was set <4295 -prokeimai
-> before <4295 -prokeimai -> him endured <5278 -hupomeno -> the
cross <4716 -stauros -> , despising <2706 -kataphroneo -> the
shame <0152 -aischune -> , and is set <2523 -kathizo -> down
<2523 -kathizo -> at <{1722} -en -> the right <1188 -dexios ->
hand of the throne <2362 -thronos -> of God <2316 -theos -> .

1722 HEB 013 020 Now <1161 -de -> the God <2316 -theos -> of
peace <1515 -eirene -> , that brought <0321 -anago -> again
<0321 -anago -> from the dead <3498 -nekros -> our Lord <2962 -
kuriος -> Jesus <2424 -Iesous -> , that great <3173 -megas ->
shepherd <4166 -poimen -> of the sheep <4263 -probaton -> ,
through <{1722} -en -> the blood <0129 -haima -> of the
everlasting <0166 -aiōnios -> covenant <1242 -diatheke -> ,

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

1722 JAS 003 006 And the tongue <1100 -glossa -> [is] a fire <4442 -pur -> , a world <2889 -kosmos -> of iniquity <0093 -adikia -> : so <3779 -houto -> is the tongue <1100 -glossa -> among <{1722} -en -> our members <3196 -melos -> , that it defileth <4695 -spiloo -> the whole <3650 -holos -> body <4983 -soma -> , and setteth <5394 -phlogizo -> on fire <5394 -phlogizo -> the course <5164 -trochos -> of nature <1078 -genesis -> ; and it is set <5394 -phlogizo -> on fire <5394 -phlogizo -> of hell <1067 -geena -> .

1722 JAS 003 013 Who <5101 -tis -> [is] a wise <4680 -sophos -> oneidismos -> man and endued <1990 -epistemon -> with knowledge <1990 -epistemon -> among <{1722} -en -> you ? let him shew <1166 -deiknuo -> out of a good <2570 -kalos -> conversation <0391 -anastrophe -> his works <2041 -ergon -> with meekness <4240 -prautes -> of wisdom <4678 -sophia -> .

1722 JAS 004 001 From whence <4159 -pothen -> [come] wars <4171 -polemos -> and fightings <3163 -mache -> among <{1722} -en -> you ? [come they] not hence <1782 -enteuthen -> , [even] of your <5216 -humon -> lusts <2237 -hedone -> that war <4754 -strateuomai -> in your <5216 -humon -> members <3196 -melos -> ?

1722 JAS 005 013 Is any <5100 -tis -> among <{1722} -en -> you afflicted <2553 -kakopatheo -> ? let him pray <4336 -proseuchomai -> . Is any <5100 -tis -> merry <2114 -euthumeo -> ? let him sing <5567 -psallo -> psalms <5567 -psallo -> .

1722 JAS 005 014 Is any <5100 -tis -> sick <0770 -astheneo -> among <{1722} -en -> you ? let him call <4341 -proskaleomai -> for the elders <4245 -presbuteros -> of the church <1577 -ekkllesia -> ; and let them pray <4336 -proseuchomai -> over <1909 -epi -> him , anointing <0218 -aleipho -> him with oil <1637 -elaion -> in the name <3686 -onoma -> of the Lord <2962 -kuri os -> :

1722 1PE 001 002 Elect <1588 -eklektos -> according <2596 -kata -> to the foreknowledge <4268 -prognosis -> of God <2316 -theos -> the Father <3962 -pater -> , through <{1722} -en -> sanctification <0038 -hagiasmos -> of the Spirit <4151 -pneuma -> , unto obedience <5218 -hupakoe -> and sprinkling <4473 -rhantismos -> of the blood <0129 -haima -> of Jesus <2424 -Iesous -> Christ <5547 -Christos -> : Grace <5485 -charis -> unto you , and peace <1515 -eirene -> , be multiplied <4129 -plethuno -> .

1722 1PE 001 006 . Wherein <3757 -hou -> ye greatly rejoice <0021 -agalliao -> , though now <0737 -arti -> for a season <3641 -oligos -> , if <1487 -ei -> need <1163 -dei -> be , ye are in heaviness <3076 -lupeo -> through <{1722} -en -> manifold <4164 -poikilos -> temptations <3986 -peirasmos -> :

1722 1PE 001 007 That the trial <1383 -dokimion -> of your <5216 -humon -> faith <4102 -pistis -> , being <1096 -ginomai -> much <4183 -polus -> more precious <5093 -timios -> than of gold <5553 -chrusion -> that perisheth <0622 -apollumi -> , though it be tried <1381 -dokimazo -> with fire <4442 -pur -> ,

might be found <2147 -heurisko -> unto praise <1868 -epainos -> and honour <5092 -time -> and glory <1391 -doxa -> at <{1722} -en -> the appearing <0602 -apokalupsis -> of Jesus <2424 -Iesous -> Christ <5547 -Christos -> :

1722 1PE 001 013 . Wherefore <1352 -dio -> gird <0328 -anazonnumi -> up the loins <3751 -osphus -> of your <5216 -humon -> mind <1271 -dianoia -> , be sober <3525 -nepho -> , and hope <1679 -elpizo -> to the end <5049 -teleios -> for the grace <5485 -charis -> that is to be brought <5342 -phero -> unto you at <{1722} -en -> the revelation <0602 -apokalupsis -> of Jesus <2424 -Iesous -> Christ <5547 -Christos -> ;

1722 1PE 002 012 Having <2192 -echo -> your <5216 -humon -> conversation <0391 -anastrophe -> honest <2570 -kalos -> among <{1722} -en -> the Gentiles <1484 -ethnos -> : that , whereas <3759 -ouai -> they speak <2635 -katalaleo -> against <1909 -epi -> you as evildoers <2555 -kakopoiios -> , they may by [your <3588 -ho ->] good <2570 -kalos -> works <2041 -ergon -> , which they shall behold <2029 -epopteuo -> , glorify <1392 -doxazo -> God <2316 -theos -> in the day <2250 -hemera -> of visitation <1984 -episkope -> .

1722 1PE 003 022 Who <3739 -hos -> is gone <4198 -poreuomai -> into <1519 -eis -> heaven <3772 -ouranos -> , and is on <{1722} -en -> the right <1188 -dexios -> hand of God <2316 -theos -> ; angels <0032 -aggelos -> and authorities <1849 -exousia -> and powers <1411 -dunamis -> being made <5293 -hupotasso -> subject <5293 -hupotasso -> unto him .

1722 1PE 004 016 Yet <1161 -de -> if <1487 -ei -> [any man suffer] as a Christian <5546 -Christianos -> , let him not be ashamed <0153 -aischunomai -> ; but let him glorify <1392 -doxazo -> God <2316 -theos -> on <{1722} -en -> this <5129 -toutoi -> behalf <3313 -meros -> .

1722 1PE 005 001 . The elders <4245 -presbuteros -> which are among <{1722} -en -> you I exhort <3870 -parakaleo -> , who <3588 -ho -> am also <2532 -kai -> an elder <4850 -sumpresbuteros -> , and a witness <3144 -martus -> of the sufferings <3804 -pathema -> of Christ <5547 -Christos -> , and also <2532 -kai -> a partaker <2844 -koinonos -> of the glory <1391 -doxa -> that shall be revealed <0601 -apokalupto -> :

1722 1PE 005 002 Feed <4165 -poimaino -> the flock <4168 -poimnion -> of God <2316 -theos -> which is among <{1722} -en -> you , taking the oversight <1983 -episkopeo -> [thereof] , not by constraint <0317 -anagkastos -> , but willingly <1596 -hekousios -> ; not for filthy <0147 -aischrokerdos -> lucre <0147 -aischrokerdos -> , but of a ready <4289 -prothumos -> mind <4290 -prothumos -> ;

1722 1PE 005 013 The [church <1577 -ekklesia -> that is] at <{1722} -en -> Babylon <0897 -Babulon -> , elected <4899 -suneklektos -> together <4899 -suneklektos -> with [you] , saluteth <0782 -aspazomai -> you ; and [so doth] Marcus <3138 -Markos -> my son <5207 -huios -> . :

1722 2PE 001 001 . Simon <4613 -Simon -> Peter <4074 -Petros -> , a servant <1401 -doulos -> and an apostle <0652 -apostolos -> of Jesus <2424 -Iesous -> Christ <5547 -Christos -> , to them that have obtained <2975 -lagchano -> like <2472 -isotimos -> precious <2472 -isotimos -> faith <4102 -pistis -> with us through <{1722} -en -> the righteousness <1343 -dikaiosune -> of God <2316 -theos -> and our Saviour <4990 -soter -> Jesus <2424 -Iesous -> Christ <5547 -Christos -> :

1722 2PE 001 002 Grace <5485 -charis -> and peace <1515 -ei rene -> be multiplied <4129 -plethuno -> unto you through <{1722} -en -> the knowledge <1922 -epignosis -> of God <2316 -theos -> , and of Jesus <2424 -Iesous -> our Lord <2962 -kuri os -> ,

1722 2PE 001 004 Whereby <3739 -hos -> are given <1433 -doreomai -> unto us exceeding great <3176 -megistos -> and precious <5093 -timi os -> promises <1862 -epaggel ma -> : that by these <5130 -touton -> ye might be partakers <2844 -koinonos -> of the divine <2304 -thei os -> nature <5449 -phusis -> , having escaped <0668 -apopheugo -> the corruption <5356 -phthora -> that is in the world <2889 -kosmos -> through <{1722} -en -> lust <1939 -epi thumi a -> .

1722 2PE 002 001 . But there were false <5578 -pseudoprophetes -> prophets <5578 -pseudoprophetes -> also <2532 -kai -> among <1722 -en -> the people <2992 -laos -> , even <2532 -kai -> as there shall be false <5572 -pseudodi daskal os -> teachers <5572 -pseudodi daskal os -> among <{1722} -en -> you , who <3748 -hostis -> privily <3919 -pareis ago -> shall bring <3918 -pareimi -> in damnable <0684 -apolei a -> heresies <0139 -hai resis -> , even <2532 -kai -> denying <0720 -arneomai -> the Lord <1203 -despotes -> that bought <0059 -agorazo -> them , and bring <3918 -pareimi -> upon themselves <1438 -heautou -> swift <5031 -tachinos -> destruction <0684 -apolei a -> .

1722 2PE 002 001 . But there were false <5578 -pseudoprophetes -> prophets <5578 -pseudoprophetes -> also <2532 -kai -> among <{1722} -en -> the people <2992 -laos -> , even <2532 -kai -> as there shall be false <5572 -pseudodi daskal os -> teachers <5572 -pseudodi daskal os -> among <1722 -en -> you , who <3748 -hostis -> privily <3919 -pareis ago -> shall bring <3918 -pareimi -> in damnable <0684 -apolei a -> heresies <0139 -hai resis -> , even <2532 -kai -> denying <0720 -arneomai -> the Lord <1203 -despotes -> that bought <0059 -agorazo -> them , and bring <3918 -pareimi -> upon themselves <1438 -heautou -> swift <5031 -tachinos -> destruction <0684 -apolei a -> .

1722 2PE 002 003 . And through <{1722} -en -> covetousness <4124 -pleonexia -> shall they with feigned <4112 -plastos -> words <3056 -logos -> make <1710 -emporeuomai -> merchandise of you : whose <3739 -hos -> judgment <2917 -krima -> now of a long time <1597 -ekpalai -> lingereth <0691 -argeo -> not , and their damnation <0684 -apolei a -> slumbereth <3573 -nustazo -> not .

1722 2PE 002 008 (For that righteous <1342 -dikaios -> man dwelling <1460 -egkatoikeo -> among <{1722} -en -> them , in seeing <0990 -blemma -> and hearing <0189 -akoe -> , vexed <0928 -basanizo -> [his] righteous <1342 -dikaios -> soul <5590 -psuche -> from day <2250 -hemera -> to day <2250 -hemera -> with [their] unlawful <0459 -anomos -> deeds <2041 -ergon -> ;)

1722 2PE 002 018 For when they speak <5350 -phtheggomai -> great <5246 -huperogkos -> swelling <5246 -huperogkos -> [words] 2PE Of vanity <3153 -mataiotes -> , they allure <1185 -deleazo -> through <{1722} -en -> the lusts <1939 -epi thumi a -> of the flesh <4561 -sarx -> , [through much] wantonness <0766 -aselgeia -> , those <3588 -ho -> that were clean <3689 -ontos -> escaped <0668 -apopheugo -> from them who live <0390 -anastrepho -> in error <4106 -plane -> .

1722 2PE 002 020 For if <1487 -ei -> after they have escaped <0668 -apopheugo -> the pollutions <3393 -miasma -> of the world

<2889 -kosmos -> through <{1722} -en -> the knowledge <1922 -epignosis -> of the Lord <2962 -kuriros -> and Saviour <4990 -soter -> Jesus <2424 -Iesous -> Christ <5547 -Christos -> , they are again <3825 -palin -> entangled <1707 -empleko -> therein <5125 -toutois -> , and overcome <2274 -hettao -> , the latter <2078 -eschatos -> end <2078 -eschatos -> is worse <5501 -cheiron -> with them than the beginning <4413 -protos -> .

1722 2PE 003 001 . This <5026 -taute -> second <1208 -deuteros -> epistle <1992 -epistole -> , beloved <0027 -agapetos -> , I now <2236 -hedista -> write <1125 -grapho -> unto you ; in [both] which <3739 -hos -> I stir <1326 -diegeiro -> up your <5216 -humon -> pure <1506 -eilikrines -> minds <1271 -dianoia -> by way <{1722} -en -> of remembrance <5280 -hupomnesis -> :

1722 1JO 002 028 . And now <3568 -nun -> , little <5040 -tekni on -> children <5040 -tekni on -> , abide <3306 -meno -> in him ; that , when <3752 -hotan -> he shall appear <5319 -phaneroo -> , we may have <2192 -echo -> confidence <3954 -parrhesia -> , and not be ashamed <0153 -aischunomai -> before <0575 -apo -> him at <{1722} -en -> his coming <3952 -parousia -> .

1722 1JO 004 009 In this <5129 -toutoi -> was manifested <5319 -phaneroo -> the love <0026 -agape -> of God <2316 -theos -> toward <{1722} -en -> us , because <3754 -hoti -> that God <2316 -theos -> sent <0649 -apostello -> his only <3439 -monogenes -> begotten <3439 -monogenes -> Son <5207 -huios -> into <1519 -eis -> the world <2889 -kosmos -> , that we might live <2198 -zao -> through <1223 -dia -> him .

1722 3JO 001 009 . I wrote <1125 -grapho -> unto the church <1577 -ekkllesia -> : but Diotrephes <1361 -Diotrephes -> , who <3588 -ho -> loveth <5383 -philoproteuo -> to have the preeminence <5383 -philoproteuo -> among <{1722} -en -> them , receiveth <1926 -epidechomai -> us not .

1722 REV 001 010 I was in the Spirit <4151 -pneuma -> on <{1722} -en -> the Lord s <2960 -kuriakos -> day <2250 -hemera -> , and heard <0191 -akouo -> behind <3694 -opiso -> me a great <3173 -megas -> voice <5456 -phone -> , as of a trumpet <4536 -salpigx -> ,

1722 REV 005 013 And every <3956 -pas -> creature <2938 -ktisma -> which <3739 -hos -> is in heaven <3772 -ouranos -> , and on <{1722} -en -> the earth <1093 -ge -> , and under <5270 -hupokato -> the earth <1093 -ge -> , and such as are in the sea <2281 -thalassa -> , and all <3956 -pas -> that are in them , heard <0191 -akouo -> I saying <3004 -lego -> , Blessing <2129 -eulogia -> , and honour <5092 -time -> , and glory <1391 -doxa -> , and power <2904 -kratos -> , [be] unto him that sitteth <2521 -kathemai -> upon the throne <2362 -thronos -> , and unto the Lamb <0721 -arnion -> for ever <0165 -ai on -> and ever <0165 -ai on -> .

1722 REV 008 013 And I beheld <1492 -eido -> , and heard <0191 -akouo -> an angel <0032 -aggelos -> flying <4072 -petomai -> through <{1722} -en -> the midst <3321 -mesouranema -> of heaven <3321 -mesouranema -> , saying <3004 -lego -> with a loud <3173 -megas -> voice <5456 -phone -> , Woe <3759 -ouai -> , woe <3759 -ouai -> , woe <3759 -ouai -> , to the inhabitants <2730 -katoikeo -> of the earth <1093 -ge -> by reason <1537 -ek -> of the other <3062 -loipoy -> voices <5456 -phone -> of the trumpet <4536 -salpigx -> of the three <5140 -treis -> angels <0032 -aggelos -> , which <3588 -ho -> are yet <3195 -mello -> to sound <4537 -salpizo -> !

1722 REV 014 010 The same <0846 -autos -> shall drink <4095 -
pino -> of the wine <3631 -oinos -> of the wrath <2372 -thumos -
> of God <2316 -theos -> , which <3588 -ho -> is poured <2767 -
kerannumi -> out without <0194 -akratos -> mixture <0194 -
akratos -> into <{1722} -en -> the cup <4221 -poterion -> of his
indignation <3709 -orge -> ; and he shall be tormented <0928 -
basanizo -> with fire <4442 -pur -> and brimstone <2303 -theion -
> in the presence <1799 -enopion -> of the holy <0040 -hagios ->
angels <0032 -aggelos -> , and in the presence <1799 -enopion -
> of the Lamb <0721 -arnion -> :

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en 1722 -- about, after, against, + almost, X altogether, among,  
X as, at, before, between, (here-)by (+ all means), for (...  
sake of), + give self wholly to, (here-)in(-to, -wardly), X  
mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X  
quickly, X shortly, [speedi-]ly, X that, X there(-in, -on),  
through(-out), (un-)to(-ward), under, when, where(-with), while,  
with(-in).

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* after , 0516 , 1223 , 1230 , 1534 , 1567 , 1722 , 1872 , 1887 ,
1894 , 1899 , 1934 , 1938 , 1971 , 2517 , 2596 , 2614 , 3195 ,
3326 , 3693 , 3694 , 3753 , 3765 , 3779 , 4023 , 4137 , 4459 ,
5225 , 5613 , 5615 ,

* against , 0210 , 0368 , 0471 , 0481 , 0483 , 0561 , 1519 ,
1690 , 1693 , 1715 , 1722 , 1727 , 1909 , 2018 , 2019 , 2596 ,
2620 , 2649 , 2691 , 2702 , 2713 , 2729 , 3326 , 3844 , 4012 ,
4314 , 5396 ,

* among , 0575 , 1223 , 1519 , 1537 , 1722 , 1909 , 2596 , 3319 ,
3326 , 3844 , 4314 , 4315 , 5216 , 5259 ,

* at , 0345 , 0575 , 0630 , 1159 , 1223 , 1368 , 1369 , 1448 ,
1451 , 1519 , 1537 , 1657 , 1715 , 1722 , 1764 , 1847 , 1848 ,
1909 , 2178 , 2186 , 2527 , 2579 , 2596 , 2621 , 2919 , 3195 ,
3367 , 3379 , 3568 , 3626 , 3654 , 3762 , 3763 , 3843 , 3844 ,
4012 , 4218 , 4314 , 4412 , 4455 , 4648 , 4873 ,

* because , 0575 , 1063 , 1223 , 1360 , 1537 , 1722 , 1893 ,
1894 , 1909 , 2443 , 2530 , 3704 , 3739 , 3754 , 4314 , 5484 ,

* before , 0561 , 0575 , 1519 , 1715 , 1722 , 1726 , 1773 , 1799 ,
1909 , 2228 , 2596 , 2713 , 2714 , 3319 , 3844 , 3908 , 3936 ,
4250 , 4253 , 4254 , 4256 , 4257 , 4264 , 4267 , 4270 , 4275 ,
4277 , 4278 , 4280 , 4281 , 4282 , 4283 , 4293 , 4295 , 4296 ,
4299 , 4300 , 4301 , 4302 , 4308 , 4309 , 4310 , 4313 , 4314 ,
4315 , 4363 , 4383 , 4384 , 4386 , 4401 , 4412 , 4413 ,

* believe , 0569 , 0571 , 1722 , 4100 , 4102 , 4103 ,

* between , 1722 , 3307 , 3319 , 3326 , 3342 , 4314 ,

* into , 1519 , 1531 , 1722 , 1909 , 2080 , 2596 , 3350 , 5259 ,

* on , 0575 , 0991 , 1519 , 1537 , 1677 , 1716 , 1720 , 1722 ,
1745 , 1746 , 1760 , 1782 , 1883 , 1909 , 1911 , 1913 , 1936 ,
1941 , 1945 , 1949 , 1968 , 2007 , 2510 , 2596 , 3779 , 3979 ,
4012 , 4016 , 4060 , 4342 , 5228 , 5265 , 5311 , 5476 ,

* over , 0481 , 0561 , 1224 , 1276 , 1277 , 1330 , 1537 , 1608 ,
1722 , 1727 , 1883 , 1909 , 1924 , 2596 , 2634 , 2713 , 3346 ,
3860 , 4008 , 4012 , 4052 , 4121 , 4291 , 5055 , 5228 , 5231 ,

* sake , 1722 , 1752 ,

* through , 0303 , 1223 , 1224 , 1279 , 1330 , 1350 , 1358 ,
1537 , 1653 , 1722 , 1909 , 2596 , 2700 , 4044 , 4063 ,

* throughout , 1223 , 1330 , 1519 , 1722 , 1909 , 2596 , 3650 ,

* toward , 1519 , 1722 , 1909 , 2596 , 4314 , 5228 ,

* under , 0332 , 0506 , 1640 , 1722 , 1772 , 1909 , 2662 , 2709 ,
2736 , 5259 , 5270 , 5273 , 5284 , 5293 , 5295 , 5299 ,

* used , 0390 , 1247 , 1387 , 1510 , 1722 , 3096 , 4238 , 5530 ,

* way , 1545 , 1624 , 1722 , 3112 , 3319 , 3598 , 3938 , 4105 ,
4311 , 5158 ,

* wholly , 1722 , 3651 ,

* within , 1223 , 1722 , 1787 , 2080 , 2081 , 2082 , 4314 ,

a 1722 # Expanded Dictionary Study

a 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (...sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by {a} separate (and different) preposition. [q]

a 1758 # enecho {en-ekh'-o}; from 1722 and 2192; to hold in or upon, i.e. ensnare; by implication, to keep a grudge: -- entangle with, have {a} quarrel against, urge. [q]

about 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- {about}, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (...sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition. [q]

about 2945 # kukloi {koo'-klo}; as if dative case of kuklos (a ring, "cycle"; akin to 2947); i.e. in a circle (by implication of 1722), i.e. (adverbially) all around: -- round {about}. [q]

account 1677 # ellogeo {el-log-eh'-o}; from 1722 and 3056 (in the sense of account); to reckon in, i.e. attribute: -- impute, put on {account}. [q] ***. hellomai. See 138. [q]

accuse 1458 # egkaleo {eng-kal-eh'-o}; from 1722 and 2564; to call in (as a debt or demand), i.e. bring to account (charge, criminate, etc.): -- {accuse}, call in question, implead, lay to the charge. [q]

affrighted 1719 # emphobos {em'-fob-os}; from 1722 and 5401; in fear, i.e. alarmed: -- {affrighted}, afraid, tremble. [q]

afraid 1719 # emphobos {em'-fob-os}; from 1722 and 5401; in fear, i.e. alarmed: -- affrighted, {afraid}, tremble. [q]

after 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, {after}, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (...sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on),

through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition. [q]

after 3326 # meta {met-ah'}; a primary preposition (often used adverbially); properly, denoting accompaniment; "amid" (local or causal); modified variously according to the case (genitive case association, or accusative case succession) with which it is joined; occupying an intermediate position between 575 or 1537 and 1519 or 4314; less intimate than 1722 and less close than 4862): -- {after}(-ward), X that he again, against, among, X and, + follow, hence, hereafter, in, of, (up-)on, + our, X and setting, since, (un-)to, + together, when, with (+ -out). Often used in composition, in substantially the same relations of participation or proximity, and transfer or sequence. [q]

again 3326 # meta {met-ah'}; a primary preposition (often used adverbially); properly, denoting accompaniment; "amid" (local or causal); modified variously according to the case (genitive case association, or accusative case succession) with which it is joined; occupying an intermediate position between 575 or 1537 and 1519 or 4314; less intimate than 1722 and less close than 4862): -- after(-ward), X that he {again}, against, among, X and, + follow, hence, hereafter, in, of, (up-)on, + our, X and setting, since, (un-)to, + together, when, with (+ -out). Often used in composition, in substantially the same relations of participation or proximity, and transfer or sequence. [q]

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

against 1693 # emmai nomai {em-mah' -ee-nom-ahee}; from 1722 and 3105; to rave on, i.e. rage at: -- be mad {against}. [q]

against 1715 # emprothen {em' -pros-then}; from 1722 and 4314; in front of (in place [literally or figuratively] or time): -- {against}, at, before, (in presence, sight) of. [q]

against 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, {against}, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (... sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition. [q]

against 1758 # enecho {en-ekh' -o}; from 1722 and 2192; to hold in or upon, i.e. ensnare; by implication, to keep a grudge: -- entangle with, have a quarrel {against}, urge. [q]

against 3326 # meta {met-ah'}; a primary preposition (often used adverbially); properly, denoting accompaniment; "amid" (local or causal); modified variously according to the case (genitive case association, or accusative case succession) with

which it is joined; occupying an intermediate position between 575 or 1537 and 1519 or 4314; less intimate than 1722 and less close than 4862): -- after(-ward), X that he again, {against}, among, X and, + follow, hence, hereafter, in, of, (up-)on, + our, X and setting, since, (un-)to, + together, when, with (+ -out). Often used in composition, in substantially the same relations of participation or proximity, and transfer or sequence. [q]

all 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ {all} means), for (... sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition. [q]

almost 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + {almost}, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (... sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition. [q]

altogether 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X {altogether}, among, X as, at, before, between, (here-)by (+ all means), for (... sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition. [q]

among 1460 # egkatoikeyo {eng-kat-oy-keh' -o}; from 1722 and 2730; to settle down in a place, i.e. reside: -- dwell {among}. [q]

among 1706 # empipto {em-pip' -to}; from 1722 and 4098; to fall on, i.e. (literally) to be entrapped by, or (figuratively) be overwhelmed with: -- fall {among} (into). [q]

among 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, {among},

X as, at, before, between, (here-)by (+ all means), for (... sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition. [q]

among 3326 # meta {met-ah'}; a primary preposition (often used adverbially); properly, denoting accompaniment; "amid" (local or causal); modified variously according to the case (genitive case association, or accusative case succession) with which it is joined; occupying an intermediate position between 575 or 1537 and 1519 or 4314; less intimate than 1722 and less close than 4862): -- after(-ward), X that he again, against, {among}, X and, + follow, hence, hereafter, in, of, (up-)on, + our, X and setting, since, (un-)to, + together, when, with (+ -out). Often used in composition, in substantially the same relations of participation or proximity, and transfer or sequence. [q]

and 1710 # emporeuomai {em-por-yoo' -om-ahee}; from 1722 and 4198; to travel in (a country as a peddler), i.e. (by implication) to trade: -- buy {and} sell, make merchandise. [q]

and 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (... sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate ({and} different) preposition. [q]

and 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (... sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, {and} then not to indicate direction, except (elliptically) by a separate (and different) preposition. [q]

and 3326 # meta {met-ah'}; a primary preposition (often used adverbially); properly, denoting accompaniment; "amid" (local or causal); modified variously according to the case (genitive case association, or accusative case succession) with which it is joined; occupying an intermediate position between 575 or 1537 and 1519 or 4314; less intimate than 1722 and less close than 4862): -- after(-ward), X that he again, against, among, X and, + follow, hence, hereafter, in, of, (up-)on, + our, X and setting, since, (un-)to, + together, when, with (+ -out). Often used in composition, in substantially the same relations of

participation or proximity, {and} transfer or sequence. [ql

and 3326 # meta {met-ah'}; a primary preposition (often used adverbially); properly, denoting accompaniment; "amid" (local or causal); modified variously according to the case (genitive case association, or accusative case succession) with which it is joined; occupying an intermediate position between 575 or 1537 and 1519 or 4314; less intimate than 1722 and less close than 4862): -- after(-ward), X that he again, against, among, X and, + follow, hence, hereafter, in, of, (up-)on, + our, X {and} setting, since, (un-)to, + together, when, with (+ -out). Often used in composition, in substantially the same relations of participation or proximity, and transfer or sequence. [ql

and 3326 # meta {met-ah'}; a primary preposition (often used adverbially); properly, denoting accompaniment; "amid" (local or causal); modified variously according to the case (genitive case association, or accusative case succession) with which it is joined; occupying an intermediate position between 575 or 1537 and 1519 or 4314; less intimate than 1722 and less close than 4862): -- after(-ward), X that he again, against, among, X {and}, + follow, hence, hereafter, in, of, (up-)on, + our, X and setting, since, (un-)to, + together, when, with (+ -out). Often used in composition, in substantially the same relations of participation or proximity, and transfer or sequence. [ql

anoint 1472 # egchrio {eng-khree' -o}; from 1722 and 5548; to rub in (oil), i.e. besmear: -- {anoint}. [ql

arms 1723 # enagkalizomai {en-ang-kal-id' -zom-ahee}; from 1722 and a derivative of 43; to take in one's arms, i.e. embrace: -- take up in {arms}. [ql

array 1746 # enduo {en-doo' -o}; from 1722 and 1416 (in the sense of sinking into a garment); to invest with clothing (literally or figuratively): -- {array}, clothe (with), endue, have (put) on. [ql ***. enegko. See 5342. [ql

as 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X {as}, at, before, between, (here-)by (+ all means), for (... sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition. [ql

at 1715 # emprosthen {em'-pros-then}; from 1722 and 4314; in front of (in place [literally or figuratively] or time): -- against, {at}, before, (in presence, sight) of. [ql

at 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, {at}, before, between, (here-)by (+ all means), for (... sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on),

through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition. [q]

at 1736 # endemeo {en-day-meh' -o}; from a compound of 1722 and 1218; to be in one's own country, i.e. home (figuratively): -- be {at} home (present). [q]

at 1764 # enistemi {en-is' -tay-mee}; from 1722 and 2476; to place on hand, i.e. (reflexively) impend, (participle) be instant: -- come, be {at} hand, present. [q]

be 1463 # egkomboomai {eng-kom-bo' -om-ahee}; middle voice from 1722 and komboo (to gird); to engirdle oneself (for labor), i.e. figuratively (the apron as being a badge of servitude) to wear (in token of mutual deference): -- {be} clothed with. [q]

be 1465 # egkopto {eng-kop' -to}; from 1722 and 2875; to cut into, i.e. (figuratively) impede, detain: -- hinder, {be} tedious unto. [q]

be 1693 # emmainomai {em-mah' -ee-nom-ahee}; from 1722 and 3105; to rave on, i.e. rage at: -- {be} mad against. [q]

be 1735 # endechetai {en-dekh' -et-ahee}; third person singular present of a compound of 1722 and 1209; (impersonally) it is accepted in, i.e. admitted (possible): -- can (+ not) {be}. [q]

be 1736 # endemeo {en-day-meh' -o}; from a compound of 1722 and 1218; to be in one's own country, i.e. home (figuratively): -- {be} at home (present). [q]

be 1743 # endunamoo {en-doo-nam-o' -o}; from 1722 and 1412; to empower: -- enable, (increase in) strength(-en), {be} (make) strong. [q]

be 1764 # enistemi {en-is' -tay-mee}; from 1722 and 2476; to place on hand, i.e. (reflexively) impend, (participle) be instant: -- come, {be} at hand, present. [q]

because 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (... sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, ({because}) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition. [q]

before 1715 # emprosthen {em' -pros-then}; from 1722 and 4314; in front of (in place [literally or figuratively] or time): -- against, at, {before}, (in presence, sight) of. [q]

before 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among,

X as, at, {before}, between, (here-)by (+ all means), for (... sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition. [q]

before 1725 # enanti {en'-an-tee}; from 1722 and 473; in front (i.e. figuratively, presence) of: -- {before}. [q]

before 1773 # ennuchon {en'-noo-khon}; neuter of a compound of 1722 and 3571; (adverbially) by night: -- {before} day. [q]

before 1799 # enopion {en-o' -pee-on}; neuter of a compound of 1722 and a derivative of 3700; in the face of (literally or figuratively): -- {before}, in the presence (sight) of, to. [q]

behold 1689 # emblepo {em-blep' -o}; from 1722 and 991; to look on, i.e. (relatively) to observe fixedly, or (absolutely) to discern clearly: -- {behold}, gaze up, look upon, (could) see. [q]

between 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, {between}, (here-)by (+ all means), for (... sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition. [q]

bless 1757 # eneulogeo {en-yoo-log-eh' -o}; from 1722 and 2127; to confer a benefit on: -- {bless}. [q]

breathe 1709 # empneo {emp-neh' -o}; from 1722 and 4154; to inhale, i.e. (figuratively) to be animated by (bent upon): -- {breathe}. [q]

breathe 1720 # emphusao {em-foo-sah' -o}; from 1722 and phusao (to puff) [compare 5453]; to blow at or on: -- {breathe} on. [q]

building 1739 # endomesis {en-dom' -ay-sis}; from a compound of 1722 and a derivative of the base of 1218; a housing in (residence), i.e. structure: -- {building}. [q]

burn 1714 # empretho {em-pray' -tho}; from 1722 and pretho (to blow a flame); to enkindle, i.e. set on fire: -- {burn} up. [q]

bury 1779 # entaphiazo {en-taf-ee-ad' -zo}; from a compound of 1722 and 5028; to inswathe with cerements for interment: -- {bury}. [q]

buy 1710 # emporeuomai {em-por-yoo' -om-ahee}; from 1722 and 4198; to travel in (a country as a peddler), i.e. (by implication) to trade: -- {buy} and sell, make merchandise. [q]

by 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication)

instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (...sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) {by} a separate (and different) preposition. [ql]

call 1458 # egkaleo {eng-kal'-eh'-o}; from 1722 and 2564; to call in (as a debt or demand), i.e. bring to account (charge, criminate, etc.): -- accuse, {call} in question, implead, lay to the charge. [ql]

can 1735 # endechetai {en-dekh'-et-ahee}; third person singular present of a compound of 1722 and 1209; (impersonally) it is accepted in, i.e. admitted (possible): -- {can} (+ not) be. [ql]

cast 1685 # emballo {em-bal'-lo}; from 1722 and 906; to throw on, i.e. (figuratively) subject to (eternal punishment): -- {cast} into. [ql]

charge 1458 # egkaleo {eng-kal'-eh'-o}; from 1722 and 2564; to call in (as a debt or demand), i.e. bring to account (charge, criminate, etc.): -- accuse, call in question, implead, lay to the {charge}. [ql]

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

charge 1781 # entellomai {en-tel'-lom-ahee}; from 1722 and the base of 5056; to enjoin: -- (give) {charge}, (give) command(-ments), injoin. [ql]

child 1471 # egkuos {eng'-koo-os}; from 1722 and the base of 2949; swelling inside, i.e. pregnant: -- great with {child}. [ql]

clothe 1746 # enduo {en-doo'-o}; from 1722 and 1416 (in the sense of sinking into a garment); to invest with clothing (literally or figuratively): -- array, {clothe} (with), endue, have (put) on. [ql] ***. enegko. See 5342. [ql]

clothed 1463 # egkomboimai {eng-kom-bo'-om-ahee}; middle voice from 1722 and komboo (to gird); to engirdle oneself (for labor), i.e. figuratively (the apron as being a badge of servitude) to wear (in token of mutual deference): -- be {clothed} with. [ql]

come 1684 # embaino {em-ba'-hee-no}; from 1722 and the base of 939; to walk on, i.e. embark (aboard a vessel), reach (a pool): -- {come} (get) into, enter (into), go (up) into, step in, take ship. [ql]

come 1764 # enistemi {en-is'-tay-mee}; from 1722 and 2476; to place on hand, i.e. (reflexively) impend, (participle) be instant: -- {come}, be at hand, present. [ql]

command 1781 # entellomai {en-tel'-lom-ahee}; from 1722 and the base of 5056; to enjoin: -- (give) charge, (give) {command}(-

ments), injoin. [ql

composition 3326 # meta {met-ah'}; a primary preposition (often used adverbially); properly, denoting accompaniment; "amid" (local or causal); modified variously according to the case (genitive case association, or accusative case succession) with which it is joined; occupying an intermediate position between 575 or 1537 and 1519 or 4314; less intimate than 1722 and less close than 4862): -- after(-ward), X that he again, against, among, X and, + follow, hence, hereafter, in, of, (up-)on, + our, X and setting, since, (un-)to, + together, when, with (+ -out). Often used in {composition}, in substantially the same relations of participation or proximity, and transfer or sequence. [ql

compounds 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (...sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in {compounds}, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition. [ql

continue 1696 # emmeno {em-men' -o}; from 1722 and 3306; to stay in the same place, i.e. (figuratively) persevere: -- {continue}. [ql

could 1689 # emlepo {em-blep' -o}; from 1722 and 991; to look on, i.e. (relatively) to observe fixedly, or (absolutely) to discern clearly: -- behold, gaze up, look upon, ({could}) see. [ql

day 1773 # ennuhon {en' -noo-khon}; neuter of a compound of 1722 and 3571; (adverbially) by night: -- before {day}. [ql

deal 1793 # entugchano {en-toong-khan' -o}; from 1722 and 5177; to chance upon, i.e. (by implication) confer with; by extension to entreat (in favor or against): -- {deal} with, make intercession. [ql

dear 1784 # entimos {en' -tee-mos}; from 1722 and 5092; valued (figuratively): -- {dear}, more honourable, precious, in reputation. [ql

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

despite 1796 # enubrizo {en-oo-brid' -zo}; from 1722 and 5195; to insult: -- do {despite} unto. [ql

different 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (...sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X
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shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and {different}) preposition. [q]

dip 1686 # embapto {em-bap' -to}; from 1722 and 911; to overwhelm, i.e. wet (a part of the person, etc.) by contact with a fluid: -- {dip}. [q]

direction 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (...sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate {direction}, except (elliptically) by a separate (and different) preposition. [q]

do 1731 # endeiknumi {en-dike' -noo-mee}; from 1722 and 1166; to indicate (by word or act): -- {do}, show (forth). [q]

do 1796 # enubrizo {en-oo-brid' -zo}; from 1722 and 5195; to insult: -- {do} despite unto. [q]

dream 1798 # enupnion {en-oop' -nee-on}; from 1722 and 5258; something seen in sleep, i.e. a dream (vision in a dream): -- {dream}. [q]

dwel 1460 # egkatookeo {eng-kat-oy-keh' -o}; from 1722 and 2730; to settle down in a place, i.e. reside: -- {dwel} among. [q]

dwel 1774 # enoikeo {en-oy-keh' -o}; from 1722 and 3611; to inhabit (figuratively): -- {dwel} in. [q]

effectual 1756 # eneges {en-er-gace' }; from 1722 and 2041; active, operative: -- {effectual}, powerful. [q]

elliptically 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (...sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except ({elliptically}) by a separate (and different) preposition. [q]

enable 1743 # endunamoo {en-doo-nam-o' -o}; from 1722 and 1412; to empower: -- {enable}, (increase in) strength(-en), be (make) strong. [q]

endue 1746 # enduo {en-doo' -o}; from 1722 and 1416 (in the

sense of sinking into a garment); to invest with clothing (literally or figuratively): -- array, clothe (with), {endue}, have (put) on. [ql ***. enegko. See 5342. [ql

engrafted 1721 # emphutos {em'-foo-tos}; from 1722 and a derivative of 5453; implanted (figuratively): -- {engrafted}. [ql

engrave 1795 # entupoo {en-too-po'-o}; from 1722 and a derivative of 5179; to enstamp, i.e. engrave: -- {engrave}. [ql

between 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, {between}, (here-)by (+ all means), for (... sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition. [ql

bless 1757 # eneulogeo {en-yoo-log-eh'-o}; from 1722 and 2127; to confer a benefit on: -- {bless}. [ql

except 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (... sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, {except} (elliptically) by a separate (and different) preposition. [ql

fall 1706 # emipto {em-pip'-to}; from 1722 and 4098; to fall on, i.e. (literally) to be entrapped by, or (figuratively) be overwhelmed with: -- {fall} among (into). [ql

fill 1705 # emiplemi {em-pip'-lay-mee}; or empletho {em-play'-tho}; from 1722 and the base of 4118; to fill in (up), i.e. (by implication) to satisfy (literally or figuratively): -- {fill}. [ql

follow 3326 # meta {met-ah'}; a primary preposition (often used adverbially); properly, denoting accompaniment; "amid" (local or causal); modified variously according to the case (genitive case association, or accusative case succession) with which it is joined; occupying an intermediate position between 575 or 1537 and 1519 or 4314; less intimate than 1722 and less close than 4862): -- after(-ward), X that he again, against, among, X and, + {follow}, hence, hereafter, in, of, (up-)on, + our, X and setting, since, (un-)to, + together, when, with (+ - out). Often used in composition, in substantially the same relations of participation or proximity, and transfer or sequence. [ql

for 1722 # en {en}; a primary preposition denoting (fixed)

position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), {for} (... sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition. [q]

forsake 1459 # egkatalaipeo {eng-kat-al-i'-po}; from 1722 and 2641; to leave behind in some place, i.e. (in a good sense) let remain over, or (in a bad sense) to desert: -- {forsake}, leave. [q]

forth 1731 # endeiknumi {en-dike'-noo-mee}; from 1722 and 1166; to indicate (by word or act): -- do, show ({forth}). [q]

gaze 1689 # emblepo {em-blep'-o}; from 1722 and 991; to look on, i.e. (relatively) to observe fixedly, or (absolutely) to discern clearly: -- behold, {gaze} up, look upon, (could) see. [q]

get 1684 # embaino {em-ba'-hee-no}; from 1722 and the base of 939; to walk on, i.e. embark (aboard a vessel), reach (a pool): - - come ({get}) into, enter (into), go (up) into, step in, take ship. [q]

give 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (... sake of), + {give} self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition. [q]

give 1781 # entellomai {en-tel'-lom-ahee}; from 1722 and the base of 5056; to enjoin: -- (give) charge, ({give}) command(-ments), injoin. [q]

give 1781 # entellomai {en-tel'-lom-ahee}; from 1722 and the base of 5056; to enjoin: -- ({give}) charge, (give) command(-ments), injoin. [q]

give 1788 # entrepo {en-trep'-o}; from 1722 and the base of 5157; to invert, i.e. (figuratively and reflexively) in a good sense, to respect; or in a bad one, to confound: -- regard, ({give}) reference, shame. [q]

glorious 1741 # endoxos {en'-dox-os}; from 1722 and 1391; in glory, i.e. splendid, (figuratively) noble: -- {glorious}, gorgeous[-ly], honourable. [q]

go 1684 # embaino {em-ba'-hee-no}; from 1722 and the base of 939; to walk on, i.e. embark (aboard a vessel), reach (a pool): - - come (get) into, enter (into), {go} (up) into, step in, take

shī p. [q]

gorgeous 1741 # endoxos {en'-dox-os}; from 1722 and 1391; in glory, i.e. splendid, (figuratively) noble: -- glorious, {gorgeous}[-ly], honourable. [q]

graff 1461 # egkentrizo {eng-ken-trid'-zo}; from 1722 and a derivative of 2759; to prick in, i.e. ingraft: -- {graff} in(-to). [q]

great 1471 # egkuos {eng'-koo-os}; from 1722 and the base of 2949; swelling inside, i.e. pregnant: -- {great} with child. [q]

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

hand 1764 # enistemi {en-is'-tay-mee}; from 1722 and 2476; to place on hand, i.e. (reflexively) impend, (participle) be instant: -- come, be at {hand}, present. [q]

have 1746 # enduo {en-doo'-o}; from 1722 and 1416 (in the sense of sinking into a garment); to invest with clothing (literally or figuratively): -- array, clothe (with), endue, {have} (put) on. [q] ***. enegko. See 5342. [q]

have 1758 # enecho {en-ekh'-o}; from 1722 and 2192; to hold in or upon, i.e. ensnare; by implication, to keep a grudge: -- entangle with, {have} a quarrel against, urge. [q]

he 3326 # meta {met-ah'}; a primary preposition (often used adverbially); properly, denoting accompaniment; "amid" (local or causal); modified variously according to the case (genitive case association, or accusative case succession) with which it is joined; occupying an intermediate position between 575 or 1537 and 1519 or 4314; less intimate than 1722 and less close than 4862): -- after(-ward), X that {he} again, against, among, X and, + follow, hence, hereafter, in, of, (up-)on, + our, X and setting, since, (un-)to, + together, when, with (+ -out). Often used in composition, in substantially the same relations of participation or proximity, and transfer or sequence. [q]

hearken 1801 # enotizomai {en-o-tid'-zom-ahee}; middle voice from a compound of 1722 and 3775; to take in one's ear, i.e. to listen: -- {hearken}. [q]

hence 3326 # meta {met-ah'}; a primary preposition (often used adverbially); properly, denoting accompaniment; "amid" (local or causal); modified variously according to the case (genitive case association, or accusative case succession) with which it is joined; occupying an intermediate position between 575 or 1537 and 1519 or 4314; less intimate than 1722 and less close than 4862): -- after(-ward), X that he again, against, among, X and, + follow, {hence}, hereafter, in, of, (up-)on, + our, X and setting, since, (un-)to, + together, when, with (+ -out). Often used in composition, in substantially the same relations of participation or proximity, and transfer or sequence. [q]

here-)by 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, ({here-)by} (+ all means), for (...
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sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition. [q]

here-)in 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (...sake of), + give self wholly to, ({here-)in}(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition. [q]

hereafter 3326 # meta {met-ah'}; a primary preposition (often used adverbially); properly, denoting accompaniment; "amid" (local or causal); modified variously according to the case (genitive case association, or accusative case succession) with which it is joined; occupying an intermediate position between 575 or 1537 and 1519 or 4314; less intimate than 1722 and less close than 4862): -- after(-ward), X that he again, against, among, X and, + follow, hence, {hereafter}, in, of, (up-)on, + our, X and setting, since, (un-)to, + together, when, with (+ -out). Often used in composition, in substantially the same relations of participation or proximity, and transfer or sequence. [q]

hid 1470 # ekgrupto {eng-kroop' -to}; from 1722 and 2928; to conceal in, i.e. incorporate with: -- {hid} in. [q]

hinder 1465 # egkopto {eng-kop' -to}; from 1722 and 2875; to cut into, i.e. (figuratively) impede, detain: -- {hinder}, be tedious unto. [q]

hither 1759 # enthade {en-thad' -eh}; from a prolonged form of 1722; properly, within, i.e. (of place) here, hither: -- (t-)here, {hither}. [q]

home 1736 # endemeo {en-day-meh' -o}; from a compound of 1722 and 1218; to be in one's own country, i.e. home (figuratively): - - be at {home} (present). [q]

honourable 1741 # endoxos {en' -dox-os}; from 1722 and 1391; in glory, i.e. splendid, (figuratively) noble: -- glorious, gorgeous[-ly], {honourable}. [q]

honourable 1784 # entimos {en' -tee-mos}; from 1722 and 5092; valued (figuratively): -- dear, more {honourable}, precious, in reputation. [q]

implead 1458 # egkaleo {eng-kal-eh' -o}; from 1722 and 2564; to call in (as a debt or demand), i.e. bring to account (charge, criminate, etc.): -- accuse, call in question, {implead}, lay to the charge. [q]

import 1722 # en {en}; a primary preposition denoting (fixed)

position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (...sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same {import}; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition. [q]

impute 1677 # ellogeo {el-log-eh'-o}; from 1722 and 3056 (in the sense of account); to reckon in, i.e. attribute: -- {impute}, put on account. [q] ***. hellomai. See 138. [q]

in 1449 # eggrapho {eng-graf'-o}; from 1722 and 1125; to "engrave", i.e. inscribe: -- write ({in}). [q]

in 1458 # egkaleo {eng-kal-eh'-o}; from 1722 and 2564; to call in (as a debt or demand), i.e. bring to account (charge, criminate, etc.): -- accuse, call {in} question, implead, lay to the charge. [q]

in 1461 # egkentrizo {eng-ken-trid'-zo}; from 1722 and a derivative of 2759; to prick in, i.e. ingraft: -- graff {in}(-to). [q]

in 1470 # ekgrupto {eng-kroop'-to}; from 1722 and 2928; to conceal in, i.e. incorporate with: -- hid {in}. [q]

in 1684 # embaino {em-ba'-hee-no}; from 1722 and the base of 939; to walk on, i.e. embark (aboard a vessel), reach (a pool): - - come (get) into, enter (into), go (up) into, step {in}, take ship. [q]

in 1688 # embibazo {em-bib-ad'-zo}; from 1722 and bibazo (to mount; causative of 1684); to place on, i.e. transfer (aboard a vessel): -- put {in}. [q]

in 1704 # emperipateo {em-per-ee-pat-eh'-o}; from 1722 and 4043; to perambulate on a place, i.e. (figuratively) to be occupied among persons: -- walk {in}. [q]

in 1707 # empleko {em-plek'-o}; from 1722 and 4120; to entwine, i.e. (figuratively) involve with: -- entangle ({in}, self with). [q] ***. empletho. See 1705. [q]

in 1715 # emprosthen {em'-pros-then}; from 1722 and 4314; in front of (in place [literally or figuratively] or time): -- against, at, before, ({in} presence, sight) of. [q]

in 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (...sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used {in} compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction,
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except (elliptically) by a separate (and different) preposition. [ql

in 1723 # enagkalizomai {en-ang-kal-id'-zom-ahee}; from 1722 and a derivative of 43; to take in one's arms, i.e. embrace: -- take up {in} arms. [ql

in 1724 # enalios {en-al'-ee-os}; from 1722 and 251; in the sea, i.e. marine: -- thing {in} the sea. [ql

in 1743 # endunamoo {en-doo-nam-o'-o}; from 1722 and 1412; to empower: -- enable, (increase {in}) strength(-en), be (make) strong. [ql

in 1774 # enoikeo {en-oy-keh'-o}; from 1722 and 3611; to inhabit (figuratively): -- dwell {in}. [ql

in 1784 # entimos {en'-tee-mos}; from 1722 and 5092; valued (figuratively): -- dear, more honourable, precious, {in} reputation. [ql

in 1789 # entrepho {en-tref'-o}; from 1722 and 5142; (figuratively) to educate: -- nourish up {in}. [ql

in 1794 # entulisso {en-too-lis'-so}; from 1722 and tulisso (to twist; probably akin to 1507); to entwine, i.e. wind up in: - wrap {in} (together). [ql

in 1799 # enopion {en-o'-pee-on}; neuter of a compound of 1722 and a derivative of 3700; in the face of (literally or figuratively): -- before, {in} the presence (sight) of, to. [ql

in 3326 # meta {met-ah'}; a primary preposition (often used adverbially); properly, denoting accompaniment; "amid" (local or causal); modified variously according to the case (genitive case association, or accusative case succession) with which it is joined; occupying an intermediate position between 575 or 1537 and 1519 or 4314; less intimate than 1722 and less close than 4862): -- after(-ward), X that he again, against, among, X and, + follow, hence, hereafter, in, of, (up-)on, + our, X and setting, since, (un-)to, + together, when, with (+ -out). Often used in composition, {in} substantially the same relations of participation or proximity, and transfer or sequence. [ql

in 3326 # meta {met-ah'}; a primary preposition (often used adverbially); properly, denoting accompaniment; "amid" (local or causal); modified variously according to the case (genitive case association, or accusative case succession) with which it is joined; occupying an intermediate position between 575 or 1537 and 1519 or 4314; less intimate than 1722 and less close than 4862): -- after(-ward), X that he again, against, among, X and, + follow, hence, hereafter, in, of, (up-)on, + our, X and setting, since, (un-)to, + together, when, with (+ -out). Often used {in} composition, in substantially the same relations of participation or proximity, and transfer or sequence. [ql

in 3326 # meta {met-ah'}; a primary preposition (often used adverbially); properly, denoting accompaniment; "amid" (local or causal); modified variously according to the case (genitive case association, or accusative case succession) with which it is joined; occupying an intermediate position between 575 or 1537 and 1519 or 4314; less intimate than 1722 and less close than 4862): -- after(-ward), X that he again, against, among, X and, + follow, hence, hereafter, {in}, of, (up-)on, + our, X and setting, since, (un-)to, + together, when, with (+ -out). Often used in composition, in substantially the same relations of

participation or proximity, and transfer or sequence. [q]

increase 1743 # endunamoo {en-doo-nam-o'-o}; from 1722 and 1412; to empower: -- enable, ({increase} in) strength(-en), be (make) strong. [q]

indicate 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (...sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to {indicate} direction, except (elliptically) by a separate (and different) preposition. [q]

injoin 1781 # entellomai {en-tel'-lom-ah}; from 1722 and the base of 5056; to enjoin: -- (give) charge, (give) command(-ments), {injoin}. [q]

intent 1771 # ennoia {en'-noy-ah}; from a compound of 1722 and 3563; thoughtfulness, i.e. moral understanding: -- {intent}, mind. [q]

intercession 1793 # entugchano {en-toong-khan'-o}; from 1722 and 5177; to chance upon, i.e. (by implication) confer with; by extension to entreat (in favor or against): -- deal with, make {intercession}. [q]

into 1684 # embaino {em-ba'-hee-no}; from 1722 and the base of 939; to walk on, i.e. embark (aboard a vessel), reach (a pool): - - come (get) into, enter (into), go (up) {into}, step in, take ship. [q]

into 1684 # embaino {em-ba'-hee-no}; from 1722 and the base of 939; to walk on, i.e. embark (aboard a vessel), reach (a pool): - - come (get) into, enter ({into}), go (up) into, step in, take ship. [q]

into 1684 # embaino {em-ba'-hee-no}; from 1722 and the base of 939; to walk on, i.e. embark (aboard a vessel), reach (a pool): - - come (get) {into}, enter (into), go (up) into, step in, take ship. [q]

into 1685 # emballo {em-bal'-lo}; from 1722 and 906; to throw on, i.e. (figuratively) subject to (eternal punishment): -- cast {into}. [q]

into 1687 # embateuo {em-bat-yoo'-o}; from 1722 and a presumed derivative of the base of 939; equivalent to 1684; to intrude on (figuratively): -- intrude {into}. [q]

into 1706 # emipto {em-pip'-to}; from 1722 and 4098; to fall on, i.e. (literally) to be entrapped by, or (figuratively) be overwhelmed with: -- fall among ({into}). [q]

intrude 1687 # embateuo {em-bat-yoo'-o}; from 1722 and a presumed derivative of the base of 939; equivalent to 1684; to intrude on (figuratively): -- {intrude} into. [q]

just 1738 # endikos {en'-dee-kos}; from 1722 and 1349; in the

right, i.e. equitable: -- {just}. [ql]

lacking 1729 # endeos {en-deh-ace'}; from a compound of 1722 and 1210 (in the sense of lacking); deficient in: -- {lacking}. [ql]

law 1772 # ennomos {en'-nom-os}; from 1722 and 3551; (subjectively) legal, or (objectively) subject to: -- lawful, under {law}. [ql]

lawful 1772 # ennomos {en'-nom-os}; from 1722 and 3551; (subjectively) legal, or (objectively) subject to: -- {lawful}, under law. [ql]

lay 1458 # egkaleo {eng-kal-eh'-o}; from 1722 and 2564; to call in (as a debt or demand), i.e. bring to account (charge, criminate, etc.): -- accuse, call in question, implead, {lay} to the charge. [ql]

lay 1747 # enedra {en-ed'-rah}; feminine from 1722 and the base of 1476; an ambush, i.e. (figuratively) murderous purpose: -- {lay} wait. See also 1749. [ql]

leave 1459 # egkataliipo {eng-kat-al-i'-po}; from 1722 and 2641; to leave behind in some place, i.e. (in a good sense) let remain over, or (in a bad sense) to desert: -- forsake, {leave}. [ql]

look 1689 # emblepo {em-blep'-o}; from 1722 and 991; to look on, i.e. (relatively) to observe fixedly, or (absolutely) to discern clearly: -- behold, gaze up, {look} upon, (could) see. [ql]

mad 1693 # emmainomai {em-mah'-ee-nom-ahee}; from 1722 and 3105; to rave on, i.e. rage at: -- be {mad} against. [ql]

make 1469 # egkriino {eng-kree'-no}; from 1722 and 2919; to judge in, i.e. count among: -- {make} of the number. [ql]

make 1710 # emporeuomai {em-por-yoo'-om-ahee}; from 1722 and 4198; to travel in (a country as a peddler), i.e. (by implication) to trade: -- buy and sell, {make} merchandise. [ql]

make 1743 # endunamoo {en-doo-nam-o'-o}; from 1722 and 1412; to empower: -- enable, (increase in) strength(-en), be ({make}) strong. [ql]

make 1770 # enneuo {en-nyoo'-o}; from 1722 and 3506; to nod at, i.e. beckon or communicate by gesture: -- {make} signs. [ql]

make 1793 # entugchano {en-toong-khan'-o}; from 1722 and 5177; to chance upon, i.e. (by implication) confer with; by extension to entreat (in favor or against): -- deal with, {make} intercession. [ql]

manifest 1717 # emphanes {em-fan-ace'}; from a compound of 1722 and 5316; apparent in self: -- {manifest}, openly. [ql]

means 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all {means}), for (... sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on),

through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition. [q]

merchandise 1710 # emporeuomai {em-por-yoo' -om-ah-ee}; from 1722 and 4198; to travel in (a country as a peddler), i.e. (by implication) to trade: -- buy and sell, make {merchandise}. [q]

merchant 1713 # emporos {em' -por-os}; from 1722 and the base of 4198; a (wholesale) tradesman: -- {merchant}. [q]

mightily 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (...sake of), + give self wholly to, (here-)in(-to, -wardly), X {mightily}, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition. [q]

mind 1771 # ennoia {en' -noy-ah}; from a compound of 1722 and 3563; thoughtfulness, i.e. moral understanding: -- intent, {mind}. [q]

mock 1702 # empai zo {emp-ah-ee' -zo}; from 1722 and 3815; to jeer at, i.e. deride: -- {mock}. [q]

more 1784 # entimos {en' -tee-mos}; from 1722 and 5092; valued (figuratively): -- dear, {more} honourable, precious, in reputation. [q]

motion 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (...sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of {motion}, and then not to indicate direction, except (elliptically) by a separate (and different) preposition. [q]

murmur 1690 # embriamoi {em-brim-ah' -om-ah-ee}; from 1722 and briamoi (to snort with anger); to have indignation on, i.e. (transitively) to blame, (intransitively) to sigh with chagrin, (specially) to sternly enjoin: -- straitly charge, groan, {murmur} against. [q]

not 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (...sake

of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then {not} to indicate direction, except (elliptically) by a separate (and different) preposition. [q]

not 1735 # endechetai {en-dekh' -et-ahee}; third person singular present of a compound of 1722 and 1209; (impersonally) it is accepted in, i.e. admitted (possible): -- can (+ {not}) be. [q]

nourish 1789 # entrepho {en-tref' -o}; from 1722 and 5142; (figuratively) to educate: -- {nourish} up in. [q]

number 1469 # egkrino {eng-kree' -no}; from 1722 and 2919; to judge in, i.e. count among: -- make of the {number}. [q]

of 1469 # egkrino {eng-kree' -no}; from 1722 and 2919; to judge in, i.e. count among: -- make {of} the number. [q]

of 1715 # emprosthen {em' -pros-then}; from 1722 and 4314; in front of (in place [literally or figuratively] or time): -- against, at, before, (in presence, sight) {of}. [q]

of 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (...sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs {of} motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition. [q]

of 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (...sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) {of}, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition. [q]

of 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (...sake {of}), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on),

through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition. [ql]

of 1786 # entopios {en-top' -ee-os}; from 1722 and 5117; a resident: -- {of} that place. [ql]

of 1799 # enopion {en-o' -pee-on}; neuter of a compound of 1722 and a derivative of 3700; in the face of (literally or figuratively): -- before, in the presence (sight) {of}, to. [ql]

of 3326 # meta {met-ah'}; a primary preposition (often used adverbially); properly, denoting accompaniment; "amid" (local or causal); modified variously according to the case (genitive case association, or accusative case succession) with which it is joined; occupying an intermediate position between 575 or 1537 and 1519 or 4314; less intimate than 1722 and less close than 4862): -- after(-ward), X that he again, against, among, X and, + follow, hence, hereafter, in, of, (up-)on, + our, X and setting, since, (un-)to, + together, when, with (+ -out). Often used in composition, in substantially the same relations {of} participation or proximity, and transfer or sequence. [ql]

of 3326 # meta {met-ah'}; a primary preposition (often used adverbially); properly, denoting accompaniment; "amid" (local or causal); modified variously according to the case (genitive case association, or accusative case succession) with which it is joined; occupying an intermediate position between 575 or 1537 and 1519 or 4314; less intimate than 1722 and less close than 4862): -- after(-ward), X that he again, against, among, X and, + follow, hence, hereafter, in, {of}, (up-)on, + our, X and setting, since, (un-)to, + together, when, with (+ -out). Often used in composition, in substantially the same relations of participation or proximity, and transfer or sequence. [ql]

Often 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (... sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). {Often} used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition. [ql]

Often 3326 # meta {met-ah'}; a primary preposition (often used adverbially); properly, denoting accompaniment; "amid" (local or causal); modified variously according to the case (genitive case association, or accusative case succession) with which it is joined; occupying an intermediate position between 575 or 1537 and 1519 or 4314; less intimate than 1722 and less close than 4862): -- after(-ward), X that he again, against, among, X and, + follow, hence, hereafter, in, of, (up-)on, + our, X and setting, since, (un-)to, + together, when, with (+ -out). {Often} used in composition, in substantially the same relations of participation or proximity, and transfer or sequence. [ql]

on 1677 # ellogeio {el-log-eh' -o}; from 1722 and 3056 (in the sense of account); to reckon in, i.e. attribute: -- impute, put

{on} account. [ql ***. hellomai. See 138. [ql

on 1720 # emphusao {em-foo-sah'-o}; from 1722 and phusao (to puff) [compare 5453]; to blow at or on: -- breathe {on}. [ql

on 1746 # enduo {en-doo'-o}; from 1722 and 1416 (in the sense of sinking into a garment); to invest with clothing (literally or figuratively): -- array, clothe (with), endue, have (put) {on}. [ql ***. enegko. See 5342. [ql

one 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (...sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, {one}, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition. [ql

open-]ly 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (...sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [{open-]ly}, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition. [ql

openly 1717 # emphanes {em-fan-ace'}; from a compound of 1722 and 5316; apparent in self: -- manifest, {openly}. [ql

or 3326 # meta {met-ah'}; a primary preposition (often used adverbially); properly, denoting accompaniment; "amid" (local or causal); modified variously according to the case (genitive case association, or accusative case succession) with which it is joined; occupying an intermediate position between 575 or 1537 and 1519 or 4314; less intimate than 1722 and less close than 4862): -- after(-ward), X that he again, against, among, X and, + follow, hence, hereafter, in, of, (up-)on, + our, X and setting, since, (un-)to, + together, when, with (+ -out). Often used in composition, in substantially the same relations of participation or proximity, and transfer {or} sequence. [ql

or 3326 # meta {met-ah'}; a primary preposition (often used adverbially); properly, denoting accompaniment; "amid" (local or causal); modified variously according to the case (genitive case association, or accusative case succession) with which it is joined; occupying an intermediate position between 575 or 1537 and 1519 or 4314; less intimate than 1722 and less close than 4862): -- after(-ward), X that he again, against, among, X and, + follow, hence, hereafter, in, of, (up-)on, + our, X and setting, since, (un-)to, + together, when, with (+ -out). Often used in composition, in substantially the same relations of participation {or} proximity, and transfer or sequence. [ql

our 3326 # meta {met-ah'}; a primary preposition (often used adverbially); properly, denoting accompaniment; "amid" (local or causal); modified variously according to the case (genitive case association, or accusative case succession) with which it is joined; occupying an intermediate position between 575 or 1537 and 1519 or 4314; less intimate than 1722 and less close than 4862): -- after(-ward), X that he again, against, among, X and, + follow, hence, hereafter, in, of, (up-)on, + {our}, X and setting, since, (un-)to, + together, when, with (+ -out). Often used in composition, in substantially the same relations of participation or proximity, and transfer or sequence. [q]

outwardly 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (...sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X {outwardly}, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition. [q]

participation 3326 # meta {met-ah'}; a primary preposition (often used adverbially); properly, denoting accompaniment; "amid" (local or causal); modified variously according to the case (genitive case association, or accusative case succession) with which it is joined; occupying an intermediate position between 575 or 1537 and 1519 or 4314; less intimate than 1722 and less close than 4862): -- after(-ward), X that he again, against, among, X and, + follow, hence, hereafter, in, of, (up-)on, + our, X and setting, since, (un-)to, + together, when, with (+ -out). Often used in composition, in substantially the same relations of {participation} or proximity, and transfer or sequence. [q]

place 1786 # entopios {en-top' -ee-os}; from 1722 and 5117; a resident: -- of that {place}. [q]

powerful 1756 # energies {en-er-gace'}; from 1722 and 2041; active, operative: -- effectual, {powerful}. [q]

precious 1784 # entimos {en' -tee-mos}; from 1722 and 5092; valued (figuratively): -- dear, more honourable, {precious}, in reputation. [q]

preposition 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (...sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) {preposition}. [q]

presence 1715 # emprosten {em'-pros-then}; from 1722 and 4314; in front of (in place [literally or figuratively] or time): -- against, at, before, (in {presence}, sight) of. [ql

presence 1799 # enopion {en-o'-pee-on}; neuter of a compound of 1722 and a derivative of 3700; in the face of (literally or figuratively): -- before, in the {presence} (sight) of, to. [ql

present 1736 # endemeo {en-day-meh'-o}; from a compound of 1722 and 1218; to be in one's own country, i.e. home (figuratively): -- be at home ({present}). [ql

present 1764 # enistemi {en-is'-tay-mee}; from 1722 and 2476; to place on hand, i.e. (reflexively) impend, (participle) be instant: -- come, be at hand, {present}. [ql

proximity 3326 # meta {met-ah'}; a primary preposition (often used adverbially); properly, denoting accompaniment; "amid" (local or causal); modified variously according to the case (genitive case association, or accusative case succession) with which it is joined; occupying an intermediate position between 575 or 1537 and 1519 or 4314; less intimate than 1722 and less close than 4862): -- after(-ward), X that he again, against, among, X and, + follow, hence, hereafter, in, of, (up-)on, + our, X and setting, since, (un-)to, + together, when, with (+ -out). Often used in composition, in substantially the same relations of participation or {proximity}, and transfer or sequence. [ql

put 1677 # ellogeio {el-log-eh'-o}; from 1722 and 3056 (in the sense of account); to reckon in, i.e. attribute: -- impute, {put} on account. [ql ***. hellomai. See 138. [ql

put 1688 # embibazo {em-bib-ad'-zo}; from 1722 and bibazo (to mount; causative of 1684); to place on, i.e. transfer (aboard a vessel): -- {put} in. [ql

put 1746 # enduo {en-doo'-o}; from 1722 and 1416 (in the sense of sinking into a garment); to invest with clothing (literally or figuratively): -- array, clothe (with), endue, have ({put}) on. [ql ***. enegko. See 5342. [ql

quake 1790 # entromos {en'-trom-os}; from 1722 and 5156; terrified: -- X {quake}, X trembled. [ql

quarrel 1758 # enecho {en-ekh'-o}; from 1722 and 2192; to hold in or upon, i.e. ensnare; by implication, to keep a grudge: -- entangle with, have a {quarrel} against, urge. [ql

question 1458 # egkaleo {eng-kal-eh'-o}; from 1722 and 2564; to call in (as a debt or demand), i.e. bring to account (charge, criminate, etc.): -- accuse, call in {question}, implead, lay to the charge. [ql

quickly 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (...sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X {quickly}, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition.

[q]

quickly 5034 # tachos {takh'-os}; from the same as 5036; a brief space (of time), i.e. (with 1722 prefixed) in haste: -- + {quickly}, + shortly, + speedily. [q]

rarely 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (...sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; {rarely} with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition. [q]

reference 1788 # entrepo {en-trep'-o}; from 1722 and the base of 5157; to invert, i.e. (figuratively and reflexively) in a good sense, to respect; or in a bad one, to confound: -- regard, (give) {reference}, shame. [q]

regard 1788 # entrepo {en-trep'-o}; from 1722 and the base of 5157; to invert, i.e. (figuratively and reflexively) in a good sense, to respect; or in a bad one, to confound: -- {regard}, (give) reference, shame. [q]

relations 3326 # meta {met-ah'}; a primary preposition (often used adverbially); properly, denoting accompaniment; "amid" (local or causal); modified variously according to the case (genitive case association, or accusative case succession) with which it is joined; occupying an intermediate position between 575 or 1537 and 1519 or 4314; less intimate than 1722 and less close than 4862): -- after(-ward), X that he again, against, among, X and, + follow, hence, hereafter, in, of, (up-)on, + our, X and setting, since, (un-)to, + together, when, with (+ -out). Often used in composition, in substantially the same {relations} of participation or proximity, and transfer or sequence. [q]

reputation 1784 # entimos {en'-tee-mos}; from 1722 and 5092; valued (figuratively): -- dear, more honourable, precious, in {reputation}. [q]

round 2945 # kukloi {koo'-klo}; as if dative case of kuklos (a ring, "cycle"; akin to 2947); i.e. in a circle (by implication of 1722), i.e. (adverbially) all around: -- {round} about. [q]

rule 1728 # enarchomai {en-ar'-khom-ahee}; from 1722 and 756; to commence on: -- {rule} [by mistake for 757]. [q]

same 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (...sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the {same} import; rarely with verbs of motion, and then not to indicate direction,
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except (elliptically) by a separate (and different) preposition. [ql

same 3326 # meta {met-ah'}; a primary preposition (often used adverbially); properly, denoting accompaniment; "amid" (local or causal); modified variously according to the case (genitive case association, or accusative case succession) with which it is joined; occupying an intermediate position between 575 or 1537 and 1519 or 4314; less intimate than 1722 and less close than 4862): -- after(-ward), X that he again, against, among, X and, + follow, hence, hereafter, in, of, (up-)on, + our, X and setting, since, (un-)to, + together, when, with (+ -out). Often used in composition, in substantially the {same} relations of participation or proximity, and transfer or sequence. [ql

sea 1724 # enalios {en-al'-ee-os}; from 1722 and 251; in the sea, i.e. marine: -- thing in the {sea}. [ql

see 1689 # emblepo {em-blep'-o}; from 1722 and 991; to look on, i.e. (relatively) to observe fixedly, or (absolutely) to discern clearly: -- behold, gaze up, look upon, (could) {see}. [ql

self 1707 # empleko {em-plek'-o}; from 1722 and 4120; to entwine, i.e. (figuratively) involve with: -- entangle (in, {self} with). [ql ***. emletho. See 1705. [ql

self 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (...sake of), + give {self} wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition. [ql

sell 1710 # emporeuomai {em-por-yoo'-om-ahee}; from 1722 and 4198; to travel in (a country as a peddler), i.e. (by implication) to trade: -- buy and {sell}, make merchandise. [ql

selves 1792 # entrophao {en-troo-fah'-o}; from 1722 and 5171; to revel in: -- sporting {selves}. [ql

separate 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (...sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a {separate} (and different) preposition. [ql

sequence 3326 # meta {met-ah'}; a primary preposition (often used adverbially); properly, denoting accompaniment; "amid" (local or causal); modified variously according to the case

(genitive case association, or accusative case succession) with which it is joined; occupying an intermediate position between 575 or 1537 and 1519 or 4314; less intimate than 1722 and less close than 4862): -- after(-ward), X that he again, against, among, X and, + follow, hence, hereafter, in, of, (up-)on, + our, X and setting, since, (un-)to, + together, when, with (+ -out). Often used in composition, in substantially the same relations of participation or proximity, and transfer or {sequence}. [ql

setting 3326 # meta {met-ah'}; a primary preposition (often used adverbially); properly, denoting accompaniment; "amid" (local or causal); modified variously according to the case (genitive case association, or accusative case succession) with which it is joined; occupying an intermediate position between 575 or 1537 and 1519 or 4314; less intimate than 1722 and less close than 4862): -- after(-ward), X that he again, against, among, X and, + follow, hence, hereafter, in, of, (up-)on, + our, X and {setting}, since, (un-)to, + together, when, with (+ -out). Often used in composition, in substantially the same relations of participation or proximity, and transfer or sequence. [ql

shame 1788 # entrepo {en-trep'-o}; from 1722 and the base of 5157; to invert, i.e. (figuratively and reflexively) in a good sense, to respect; or in a bad one, to confound: -- regard, (give) reference, {shame}. [ql

ship 1684 # embaino {em-ba'-hee-no}; from 1722 and the base of 939; to walk on, i.e. embark (aboard a vessel), reach (a pool): - - come (get) into, enter (into), go (up) into, step in, take {ship}. [ql

shortly 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (...sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X {shortly}, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition. [ql

shortly 5034 # tachos {takh'-os}; from the same as 5036; a brief space (of time), i.e. (with 1722 prefixed) in haste: -- + quickly, + {shortly}, + speedily. [ql

show 1731 # endeiknumi {en-dike'-noo-mee}; from 1722 and 1166; to indicate (by word or act): -- do, {show} (forth). [ql

sight 1715 # emprosthen {em'-pros-then}; from 1722 and 4314; in front of (in place [literally or figuratively] or time): -- against, at, before, (in presence, {sight}) of. [ql

sight 1799 # enopion {en-o'-pee-on}; neuter of a compound of 1722 and a derivative of 3700; in the face of (literally or figuratively): -- before, in the presence ({sight}) of, to. [ql

signs 1770 # enneuo {en-nyoo'-o}; from 1722 and 3506; to nod at, i.e. beckon or communicate by gesture: -- make {signs}. [ql

since 3326 # meta {met-ah'}; a primary preposition (often used

adverbially); properly, denoting accompaniment; "amid" (local or causal); modified variously according to the case (genitive case association, or accusative case succession) with which it is joined; occupying an intermediate position between 575 or 1537 and 1519 or 4314; less intimate than 1722 and less close than 4862): -- after(-ward), X that he again, against, among, X and, + follow, hence, hereafter, in, of, (up-)on, + our, X and setting, {since}, (un-)to, + together, when, with (+ -out). Often used in composition, in substantially the same relations of participation or proximity, and transfer or sequence. [q]

speedi-]ly 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (...sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [{speedi-]ly}, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition. [q]

speedily 5034 # tachos {takh'-os}; from the same as 5036; a brief space (of time), i.e. (with 1722 prefixed) in haste: -- + quickly, + shortly, + {speedily}. [q]

spit 1716 # emptuo {emp-too'-o}; from 1722 and 4429; to spit at or on: -- {spit} (upon). [q]

sporting 1792 # entruphao {en-troo-fah'-o}; from 1722 and 5171; to revel in: -- {sporting} selves. [q]

spy 1455 # egkathetos {eng-kath'-et-os}; from 1722 and a derivative of 2524; subinduced, i.e. surreptitiously suborned as a liar-in-wait: -- {spy}. [q]

step 1684 # embaino {em-ba'-hee-no}; from 1722 and the base of 939; to walk on, i.e. embark (aboard a vessel), reach (a pool): - - come (get) into, enter (into), go (up) into, {step} in, take ship. [q]

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

strength 1743 # endunamoo {en-doo-nam-o'-o}; from 1722 and 1412; to empower: -- enable, (increase in) {strength}(-en), be (make) strong. [q]

strengthen 1765 # enischuo {en-is-khoo'-o}; from 1722 and 2480; to invigorate (transitively or reflexively): -- {strengthen}. [q]

strong 1743 # endunamoo {en-doo-nam-o'-o}; from 1722 and 1412; to empower: -- enable, (increase in) strength(-en), be (make) {strong}. [q]

substantially 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by,

etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (...sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with {substantially} the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition. [q]

substantially 3326 # meta {met-ah'}; a primary preposition (often used adverbially); properly, denoting accompaniment; "amid" (local or causal); modified variously according to the case (genitive case association, or accusative case succession) with which it is joined; occupying an intermediate position between 575 or 1537 and 1519 or 4314; less intimate than 1722 and less close than 4862): -- after(-ward), X that he again, against, among, X and, + follow, hence, hereafter, in, of, (up-)on, + our, X and setting, since, (un-)to, + together, when, with (+ -out). Often used in composition, in {substantially} the same relations of participation or proximity, and transfer or sequence. [q]

surety 1450 # egguos {eng'-goo-os}; from 1722 and guion (a limb); pledged (as if articulated by a member), i.e. a bondsman: -- {surety}. [q]

t-)here 1759 # enthade {en-thad'-eh}; from a prolonged form of 1722; properly, within, i.e. (of place) here, hither: -- ({t-)here}, hither. [q]

take 1684 # embaino {em-ba'-hee-no}; from 1722 and the base of 939; to walk on, i.e. embark (aboard a vessel), reach (a pool): - - come (get) into, enter (into), go (up) into, step in, {take} ship. [q]

take 1723 # enagkalizomai {en-ang-kal-id'-zom-ahee}; from 1722 and a derivative of 43; to take in one's arms, i.e. embrace: -- {take} up in arms. [q]

tedious 1465 # egkopto {eng-kop'-to}; from 1722 and 2875; to cut into, i.e. (figuratively) impede, detain: -- hinder, be {tedious} unto. [q]

temperate 1468 # egkrates {eng-krat-ace'}; from 1722 and 2904; strong in a thing (masterful), i.e. (figuratively and reflexively) self-controlled (in appetite, etc.): -- {temperate}. [q]

that 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (...sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X {that}, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition. [q]

that 1786 # entopios {en-top'-ee-os}; from 1722 and 5117; a

resident: -- of {that} place. [ql]

that 3326 # meta {met-ah'}; a primary preposition (often used adverbially); properly, denoting accompaniment; "amid" (local or causal); modified variously according to the case (genitive case association, or accusative case succession) with which it is joined; occupying an intermediate position between 575 or 1537 and 1519 or 4314; less intimate than 1722 and less close than 4862): -- after(-ward), X {that} he again, against, among, X and, + follow, hence, hereafter, in, of, (up-)on, + our, X and setting, since, (un-)to, + together, when, with (+ -out). Often used in composition, in substantially the same relations of participation or proximity, and transfer or sequence. [ql]

the 1458 # egkaleo {eng-kal-eh'-o}; from 1722 and 2564; to call in (as a debt or demand), i.e. bring to account (charge, criminate, etc.): -- accuse, call in question, implead, lay to {the} charge. [ql]

the 1469 # egkrino {eng-kree'-no}; from 1722 and 2919; to judge in, i.e. count among: -- make of {the} number. [ql]

the 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (...sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially {the} same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition. [ql]

the 1724 # enalios {en-al'-ee-os}; from 1722 and 251; in the sea, i.e. marine: -- thing in {the} sea. [ql]

the 1799 # enopion {en-o'-pee-on}; neuter of a compound of 1722 and a derivative of 3700; in the face of (literally or figuratively): -- before, in {the} presence (sight) of, to. [ql]

the 3326 # meta {met-ah'}; a primary preposition (often used adverbially); properly, denoting accompaniment; "amid" (local or causal); modified variously according to the case (genitive case association, or accusative case succession) with which it is joined; occupying an intermediate position between 575 or 1537 and 1519 or 4314; less intimate than 1722 and less close than 4862): -- after(-ward), X that he again, against, among, X and, + follow, hence, hereafter, in, of, (up-)on, + our, X and setting, since, (un-)to, + together, when, with (+ -out). Often used in composition, in substantially {the} same relations of participation or proximity, and transfer or sequence. [ql]

then 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (...sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in).

Often used in compounds, with substantially the same import; rarely with verbs of motion, and {then} not to indicate direction, except (elliptically) by a separate (and different) preposition. [q]

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thing 1724 # enalios {en-al'-ee-os}; from 1722 and 251; in the sea, i.e. marine: -- {thing} in the sea. [q]

think 1760 # enthumeomai {en-thoo-meh'-om-ahee}; from a compound of 1722 and 2372; to be inspirited, i.e. ponder: -- {think}. [q]

through 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (...sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), {through}(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition. [q]

to 1458 # egkaleo {eng-kal-eh'-o}; from 1722 and 2564; to call in (as a debt or demand), i.e. bring to account (charge, criminate, etc.): -- accuse, call in question, implead, lay {to} the charge. [q]

to 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (...sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not {to} indicate direction, except (elliptically) by a separate (and different) preposition. [q]

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etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (...sake of), + give self wholly {to}, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition. [q]

to 1799 # enopion {en-o'-pee-on}; neuter of a compound of 1722 and a derivative of 3700; in the face of (literally or figuratively): -- before, in the presence (sight) of, {to}. [q]

together 1794 # entulisso {en-too-lis'-so}; from 1722 and tulisso (to twist; probably akin to 1507); to entwine, i.e. wind up in: -- wrap in ({together}). [q]

together 3326 # meta {met-ah'}; a primary preposition (often used adverbially); properly, denoting accompaniment; "amid" (local or causal); modified variously according to the case (genitive case association, or accusative case succession) with which it is joined; occupying an intermediate position between 575 or 1537 and 1519 or 4314; less intimate than 1722 and less close than 4862): -- after(-ward), X that he again, against, among, X and, + follow, hence, hereafter, in, of, (up-)on, + our, X and setting, since, (un-)to, + {together}, when, with (+ -out). Often used in composition, in substantially the same relations of participation or proximity, and transfer or sequence. [q]

transfer 3326 # meta {met-ah'}; a primary preposition (often used adverbially); properly, denoting accompaniment; "amid" (local or causal); modified variously according to the case (genitive case association, or accusative case succession) with which it is joined; occupying an intermediate position between 575 or 1537 and 1519 or 4314; less intimate than 1722 and less close than 4862): -- after(-ward), X that he again, against, among, X and, + follow, hence, hereafter, in, of, (up-)on, + our, X and setting, since, (un-)to, + together, when, with (+ -out). Often used in composition, in substantially the same relations of participation or proximity, and {transfer} or sequence. [q]

tremble 1719 # emphobos {em'-fob-os}; from 1722 and 5401; in fear, i.e. alarmed: -- affrighted, afraid, {tremble}. [q]

trembled 1790 # entromos {en'-trom-os}; from 1722 and 5156; terrified: -- X quake, X {trembled}. [q]

trouble 1776 # enochleo {en-okh-leh'-o}; from 1722 and 3791; to crowd in, i.e. (figuratively) to annoy: -- {trouble}. [q]

un-)to 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (...sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), ({un-)to}(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition.

[q]

un-)to 3326 # meta {met-ah'}; a primary preposition (often used adverbially); properly, denoting accompaniment; "amid" (local or causal); modified variously according to the case (genitive case association, or accusative case succession) with which it is joined; occupying an intermediate position between 575 or 1537 and 1519 or 4314; less intimate than 1722 and less close than 4862): -- after(-ward), X that he again, against, among, X and, + follow, hence, hereafter, in, of, (up-)on, + our, X and setting, since, ({un-)to}, + together, when, with (+ - out). Often used in composition, in substantially the same relations of participation or proximity, and transfer or sequence. [q]

under 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (...sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), {under}, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition. [q]

under 1772 # ennomos {en'-nom-os}; from 1722 and 3551; (subjectively) legal, or (objectively) subject to: -- lawful, {under} law. [q]

unto 1465 # egkopto {eng-kop'-to}; from 1722 and 2875; to cut into, i.e. (figuratively) impede, detain: -- hinder, be tedious {unto}. [q]

unto 1796 # enubrizo {en-oo-brid'-zo}; from 1722 and 5195; to insult: -- do despite {unto}. [q]

up 1684 # embaino {em-ba'-hee-no}; from 1722 and the base of 939; to walk on, i.e. embark (aboard a vessel), reach (a pool): -- come (get) into, enter (into), go ({up}) into, step in, take ship. [q]

up 1689 # emblepo {em-blep'-o}; from 1722 and 991; to look on, i.e. (relatively) to observe fixedly, or (absolutely) to discern clearly: -- behold, gaze {up}, look upon, (could) see. [q]

up 1714 # empretho {em-pray'-tho}; from 1722 and pretho (to blow a flame); to enkindle, i.e. set on fire: -- burn {up}. [q]

up 1723 # enagkalizomai {en-ang-kal-id'-zom-ahee}; from 1722 and a derivative of 43; to take in one's arms, i.e. embrace: -- take {up} in arms. [q]

up 1789 # entrepho {en-tref'-o}; from 1722 and 5142; (figuratively) to educate: -- nourish {up} in. [q]

up-)on 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (...sake

of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition. [q]

up-)on 3326 # meta {met-ah'}; a primary preposition (often used adverbially); properly, denoting accompaniment; "amid" (local or causal); modified variously according to the case (genitive case association, or accusative case succession) with which it is joined; occupying an intermediate position between 575 or 1537 and 1519 or 4314; less intimate than 1722 and less close than 4862): -- after(-ward), X that he again, against, among, X and, + follow, hence, hereafter, in, of, (up-)on, + our, X and setting, since, (un-)to, + together, when, with (+ -out). Often used in composition, in substantially the same relations of participation or proximity, and transfer or sequence. [q]

upon 1689 # emblepo {em-blep'-o}; from 1722 and 991; to look on, i.e. (relatively) to observe fixedly, or (absolutely) to discern clearly: -- behold, gaze up, look {upon}, (could) see. [q]

upon 1716 # emptuo {emp-too'-o}; from 1722 and 4429; to spit at or on: -- spit ({upon}). [q]

urge 1758 # enecho {en-ekh'-o}; from 1722 and 2192; to hold in or upon, i.e. ensnare; by implication, to keep a grudge: -- entangle with, have a quarrel against, {urge}. [q]

used 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (...sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often {used} in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition. [q]

used 3326 # meta {met-ah'}; a primary preposition (often used adverbially); properly, denoting accompaniment; "amid" (local or causal); modified variously according to the case (genitive case association, or accusative case succession) with which it is joined; occupying an intermediate position between 575 or 1537 and 1519 or 4314; less intimate than 1722 and less close than 4862): -- after(-ward), X that he again, against, among, X and, + follow, hence, hereafter, in, of, (up-)on, + our, X and setting, since, (un-)to, + together, when, with (+ -out). Often {used} in composition, in substantially the same relations of participation or proximity, and transfer or sequence. [q]

verbs 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (...sake

of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with {verbs} of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition. [ql]

wait 1747 # enedra {en-ed' -rah}; feminine from 1722 and the base of 1476; an ambush, i.e. (figuratively) murderous purpose: -- lay {wait}. See also 1749. [ql]

walk 1704 # emperipateo {em-per-ee-pat-eh' -o}; from 1722 and 4043; to perambulate on a place, i.e. (figuratively) to be occupied among persons: -- {walk} in. [ql]

when 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (...sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, {when}, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition. [ql]

when 3326 # meta {met-ah'}; a primary preposition (often used adverbially); properly, denoting accompaniment; "amid" (local or causal); modified variously according to the case (genitive case association, or accusative case succession) with which it is joined; occupying an intermediate position between 575 or 1537 and 1519 or 4314; less intimate than 1722 and less close than 4862): -- after(-ward), X that he again, against, among, X and, + follow, hence, hereafter, in, of, (up-)on, + our, X and setting, since, (un-)to, + together, {when}, with (+ -out). Often used in composition, in substantially the same relations of participation or proximity, and transfer or sequence. [ql]

where 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (...sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, {where}(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition. [ql]

while 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (...sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily,

(because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), {while}, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition. [q]

wholly 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (...sake of), + give self {wholly} to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition. [q]

with 1463 # egkomboomai {eng-kom-bo'-om-ahee}; middle voice from 1722 and komboo (to gird); to engirdle oneself (for labor), i.e. figuratively (the apron as being a badge of servitude) to wear (in token of mutual deference): -- be clothed {with}. [q]

with 1471 # egkuos {eng'-koo-os}; from 1722 and the base of 2949; swelling inside, i.e. pregnant: -- great {with} child. [q]

with 1707 # empleko {em-plek'-o}; from 1722 and 4120; to entwine, i.e. (figuratively) involve with: -- entangle (in, self {with}). [q] ***. empletho. See 1705. [q]

with 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (...sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely {with} verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition. [q]

with 1722 # en {en}; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (...sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, {with} substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition. [q]

with 1722 # en {en}; a primary preposition denoting (fixed)

position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.: -- about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (...sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, [open-]ly, X outwardly, one, X quickly, X shortly, [speedi-]ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, {with}(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition. [q]

with 1746 # enduo {en-doo'-o}; from 1722 and 1416 (in the sense of sinking into a garment); to invest with clothing (literally or figuratively): -- array, clothe ({with}), endue, have (put) on. [q] ***. enegko. See 5342. [q]

with 1758 # enecho {en-ekh'-o}; from 1722 and 2192; to hold in or upon, i.e. ensnare; by implication, to keep a grudge: -- entangle {with}, have a quarrel against, urge. [q]

with 1793 # entugchano {en-toong-khan'-o}; from 1722 and 5177; to chance upon, i.e. (by implication) confer with; by extension to entreat (in favor or against): -- deal {with}, make intercession. [q]

with 3326 # meta {met-ah'}; a primary preposition (often used adverbially); properly, denoting accompaniment; "amid" (local or causal); modified variously according to the case (genitive case association, or accusative case succession) with which it is joined; occupying an intermediate position between 575 or 1537 and 1519 or 4314; less intimate than 1722 and less close than 4862): -- after(-ward), X that he again, against, among, X and, + follow, hence, hereafter, in, of, (up-)on, + our, X and setting, since, (un-)to, + together, when, {with} (+ -out). Often used in composition, in substantially the same relations of participation or proximity, and transfer or sequence. [q]

within 1787 # entos {en-tos'}; from 1722; inside (adverb or noun): -- {within}. [q]

wrap 1794 # entulisso {en-too-lis'-so}; from 1722 and tulisso (to twist; probably akin to 1507); to entwine, i.e. wind up in: - - {wrap} in (together). [q]

write 1449 # eggrapho {eng-graf'-o}; from 1722 and 1125; to "engrave", i.e. inscribe: -- {write} (in). [q]

1722. Cross Reference Study

1722.

1722 en * after , 0516 axios , 1223 dia , 1230 di agi nomai , 1534 eita , 1567 ekzeteo , {1722 en } , 1872 epakoloutheo , 1887 epaurion , 1894 epei de , 1899 epei ta , 1934 epizeteo , 1938 epi thumetes , 1971 epi potheo , 2517 kathexes , 2596 kata , 2614 katadioko , 3195 mello , 3326 meta , 3693 opisthen , 3694 opiso , 3753 hote , 3765 ouketi , 3779 houto , 4023 periecho , 4137 pleroo , 4459 pos , 5225 huparcho , 5613 hos , 5615 hosautos ,

1722 en * against , 0210 akon , 0368 anantirrhetos , 0471 antepo , 0481 antikru , 0483 antilego , 0561 apenanti , 1519 eis , 1690 embriomaomai , 1693 emmai nomai , 1715 emprosthen , {1722 en } , 1727 enantios , 1909 epi , 2018 epi phero , 2019 epi phoneo , 2596 kata , 2620 katakauchaomai , 2649 katamartureo , 2691 katastreni ao , 2702 kataphero , 2713 katenanti , 2729 katischuo , 3326 meta , 3844 para , 4012 peri , 4314 pros , 5396 phluareo ,

1722 en * among , 0575 apo , 1223 dia , 1519 eis , 1537 ek , {1722 en } , 1909 epi , 2596 kata , 3319 mesos , 3326 meta , 3844 para , 4314 pros , 4315 prosabbaton , 5216 humon , 5259 hupo ,

1722 en * at , 0345 anakeimai , 0575 apo , 0630 apoluo , 1159 dapanao , 1223 dia , 1368 diulizo , 1369 dichazo , 1448 eggizo , 1451 eggus , 1519 eis , 1537 ek , 1657 eleutheria , 1715 emprosthen , {1722 en } , 1764 enistemi , 1847 exoudenoo , 1848 exoutheneo , 1909 epi , 2178 ephapax , 2186 epi stemi , 2527 katholou , 2579 kan , 2596 kata , 2621 katakeimai , 2919 krino , 3195 mello , 3367 medeis , 3379 mepote , 3568 nun , 3626 oikouros , 3654 holos , 3762 oudeis , 3763 oudepote , 3843 pantos , 3844 para , 4012 peri , 4218 pote , 4314 pros , 4412 proton , 4455 popote , 4648 skopeo , 4873 sunakeimai ,

1722 en * because , 0575 apo , 1063 gar , 1223 dia , 1360 dioti , 1537 ek , {1722 en } , 1893 epei , 1894 epei de , 1909 epi , 2443 hina , 2530 kathoti , 3704 hopos , 3739 hos , 3754 hoti , 4314 pros , 5484 charin ,

1722 en * before , 0561 apenanti , 0575 apo , 1519 eis , 1715 emprosthen , {1722 en } , 1726 enantion , 1773 ennuchon , 1799 enopion , 1909 epi , 2228 e , 2596 kata , 2713 katenanti , 2714 katenopion , 3319 mesos , 3844 para , 3908 parati themi , 3936 paristemi , 4250 prin , 4253 pro , 4254 proago , 4256 proaitiomaomai , 4257 proakouo , 4264 probibazo , 4267 prognosko , 4270 prographo , 4275 proeido , 4277 proepo , 4278 proenarchomai , 4280 proereo , 4281 proerchomai , 4282 proetomazo , 4283 proeuaggelizomai , 4293 prokatagello , 4295 prokeimai , 4296 prokerusso , 4299 prokrima , 4300 prokuroo , 4301 prolambano , 4302 prolego , 4308 proora , 4309 proori zo , 4310 propascho , 4313 proporeuomai , 4314 pros , 4315 prosabbaton , 4363 prospipto , 4383 prosopon , 4384 protasso , 4386 proteron , 4401 procheirotoneo , 4412 proton , 4413 protos ,

1722 en * believe , 0569 apisteo , 0571 apistos , {1722 en } , 4100 pisteuo , 4102 pistis , 4103 pistos ,

1722 en * between , {1722 en } , 3307 merizo , 3319 mesos , 3326 meta , 3342 metaxu , 4314 pros ,

1722 en * into , 1519 eis , 1531 eis poreuomai , {1722 en } , 1909 epi , 2080 eso , 2596 kata , 3350 metoikesia , 5259 hupo ,

1722 en * on , 0575 apo , 0991 blepo , 1519 eis , 1537 ek , 1677 ellogo , 1716 emptuo , 1720 emphusao , {1722 en } , 1745 endusis , 1746 enduo , 1760 enthumeomai , 1782 enteuthen , 1883 epano , 1909 epi , 1911 epibal lo , 1913 epi bazo , 1936 epi thesis , 1941 epikal eomai , 1945 epikeimai , 1949 epilambanomai , 1968 epi pipto , 2007 epi ti themi , 2510 kathapto , 2596 kata , 3779 houto , 3979 peze , 4012 peri , 4016 peribal lo , 4060 periti themi , 4342 proskartereo , 5228 huper , 5265 hupodeo , 5311 hupsos , 5476 chamai ,

1722 en * over , 0481 antikru , 0561 apenanti , 1224 di abaino , 1276 di aperao , 1277 di apleo , 1330 di erchomai , 1537 ek , 1608 ekporneuo , {1722 en } , 1727 enantios , 1883 epano , 1909 epi , 1924 epi grapho , 2596 kata , 2634 katakuri euo , 2713 katenanti , 3346 metati themi , 3860 paradi domi , 4008 peran , 4012 peri , 4052 perisseo , 4121 pleonazo , 4291 proistemi , 5055 teleo , 5228 huper , 5231 huperano ,

1722 en * sake , {1722 en } , 1752 heneka ,

1722 en * through , 0303 ana , 1223 dia , 1224 di abaino , 1279 di aporeuomai , 1330 di erchomai , 1350 di ktuon , 1358 di orusso , 1537 ek , 1653 eleeo , {1722 en } , 1909 epi , 2596 kata , 2700 katatoxeuo , 4044 peripeiro , 4063 peritrecho ,

1722 en * throughout , 1223 dia , 1330 di erchomai , 1519 eis , {1722 en } , 1909 epi , 2596 kata , 3650 holos ,

1722 en * toward , 1519 eis , {1722 en } , 1909 epi , 2596 kata , 4314 pros , 5228 huper ,

1722 en * under , 0332 anathematizo , 0506 anupotaktos , 1640 elasson , {1722 en } , 1772 ennomos , 1909 epi , 2662 katapateo , 2709 katachthonios , 2736 kato , 5259 hupo , 5270 hupokato , 5273 hupokrites , 5284 hupopleo , 5293 hupotasso , 5295 hupotrecho , 5299 hupopiazoo ,

1722 en * used , 0390 anastrepho , 1247 diakoneo , 1387 dolioo , 1510 eimi , {1722 en } , 3096 mageuo , 4238 prasso , 5530 chraomai ,

1722 en * way , 1545 ekbasis , 1624 ektrepo , {1722 en } , 3112 makran , 3319 mesos , 3598 hodos , 3938 parodos , 4105 planao , 4311 propempeo , 5158 tropos ,

1722 en * wholly , {1722 en } , 3651 holoteles ,

1722 en * within , 1223 dia , {1722 en } , 1787 entos , 2080 eso , 2081 esothern , 2082 esoterous , 4314 pros ,
