# STRONG’S EXHAUSTIVE CONCORDANCE

# John 3:16

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

# For

Gar (gar) a primary particle; properly, assigning a reason (used in argument, explanation or intensification; often with other particles):--and, as, because (that), but, even, for, indeed, no doubt, seeing, then, therefore, verily, what, why, yet.

# God

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

**so**

Houto (hoo'-to, or (before a vowel) houtos hoo'-toce adverb from houtos; in this way (referring to what precedes or follows):--after that, after (in) this manner, as, even (so), for all that, like(-wise), no more, on this fashion(-wise), so (in like manner), thus, what.

**loved**

Agapao (ag-ap-ah'-o) perhaps from agan (much) (or compare 5689); to love (in a social or moral sense):--(be-)love(-ed). Compare phileo.

**world,**

Kosmos (kos'-mos) probably from the base of komizo; orderly arrangement, i.e. decoration; by implication, the world (in a wide or narrow sense, including its inhabitants, literally or figuratively (morally)):--adorning, world.

**that**

Hoste (hoce'-teh) from hos and te; so too, i.e. thus therefore (in various relations of consecution, as follow):--(insomuch) as, so that (then), (insomuch) that, therefore, to, wherefore.

**gave**

Didomi (did'-o-mee) a prolonged form of a primary verb (which is used as an alternative in most of the tenses); to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection):--adventure, bestow, bring forth, commit, deliver (up), give, grant, hinder, make, minister, number, offer, have power, put, receive, set, shew, smite (+ with the hand), strike (+ with the palm of the hand), suffer, take, utter, yield.

**him**

Autos (ow-tos') from the particle au (perhaps akin to the base of aer through the idea of a baffling wind) (backward); the reflexive pronoun self, used (alone or in the comparative 1438) of the third person , and (with the proper personal pronoun) of the other persons:--her, it(-self), one, the other, (mine) own, said, (self-), the) same, ((him-, my-, thy- )self, (your-)selves, she, that, their(-s), them(-selves), there(-at, - by, -in, -into, -of, -on, -with), they, (these) things, this (man), those, together, very, which. Compare hautou.

**begotten**

Monogenes (mon-og-en-ace') from monos and ginomai; only-born, i.e. sole:--only (begotten, child).

**Son,**

Huios (hwee-os') apparently a primary word; a "son" (sometimes of animals), used very widely of immediate, remote or figuratively, kinship:--child, foal, son.

**that**

Hina (hin'-ah) probably from the same as the former part of heautou (through the demonstrative idea; compare 3588); in order that (denoting the purpose or the result):--albeit, because, to the intent (that), lest, so as, (so) that, (for) to. Compare 'hina' me (STRONG\_G3363).

**whosoever**

Pas (pas) including all the forms of declension; apparently a primary word; all, any, every, the whole:--all (manner of, means), alway(-s), any (one), X daily, + ever, every (one, way), as many as, + no(-thing), X thoroughly, whatsoever, whole, whosoever.

**believeth**

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

**in**

Eis (ice) a primary preposition; to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases:--(abundant-)ly, against, among, as, at, (back-)ward, before, by, concerning, + continual, + far more exceeding, for (intent, purpose), fore, + forth, in (among, at, unto, -so much that, -to), to the intent that, + of one mind, + never, of, (up-)on, + perish, + set at one again, (so) that, therefore(-unto), throughout, til, to (be, the end, -ward), (here-)until(-to), ...ward, (where-)fore, with. Often used in composition with the same general import, but only with verbs (etc.) expressing motion (literally or figuratively).

**him**

Autos (ow-tos') from the particle au (perhaps akin to the base of aer through the idea of a baffling wind) (backward); the reflexive pronoun self, used (alone or in the comparative 1438) of the third person , and (with the proper personal pronoun) of the other persons:--her, it(-self), one, the other, (mine) own, said, (self-), the) same, ((him-, my-, thy- )self, (your-)selves, she, that, their(-s), them(-selves), there(-at, - by, -in, -into, -of, -on, -with), they, (these) things, this (man), those, together, very, which. Compare hautou.

**perish**

Apollumi (ap-ol'-loo-mee) from apo and the base of olethros; to destroy fully (reflexively, to perish, or lose), literally or figuratively:--destroy, die, lose, mar, perish.

**not**

Me (may) a primary particle of qualified negation (whereas ou expresses an absolute denial); (adverb) not, (conjunction) lest; also (as an interrogative implying a negative answer (whereas ou expects an affirmative one)) whether:--any but (that), X forbear, + God forbid, + lack, lest, neither, never, no (X wise in), none, nor, (can-)not, nothing, that not, un(-taken), without. Often used in compounds in substantially the same relations. See also 'ean' me (STRONG\_G3362), 'hina' me (STRONG\_G3363), 'ou' me (STRONG\_G3364), mekos, mekuno, men, 'me' ouk (STRONG\_G3378).

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**but**

Alla (al-lah') neuter plural of allos; properly, other things, i.e. (adverbially) contrariwise (in many relations):--and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

**have**

Echo (ekh'-o,) scheo skheh'-o; (used in certain tenses only) a primary verb; to hold (used in very various applications, literally or figuratively, direct or remote; such as possession; ability, contiuity, relation, or condition):--be (able, X hold, possessed with), accompany, + begin to amend, can(+ -not), X conceive, count, diseased, do + eat, + enjoy, + fear, following, have, hold, keep, + lack, + go to law, lie, + must needs, + of necessity, + need, next, + recover, + reign, + rest, + return, X sick, take for, + tremble, + uncircumcised, use.

**everlasting**

Aionios (ahee-o'-nee-os) from aion; perpetual (also used of past time, or past and future as well):--eternal, for ever, everlasting, world (began).

**life.**

Zoe (dzo-ay') from zao; life (literally or figuratively):--life(-time). Compare psuche.

# Galatians 2:20

I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

**crucified**

Sustauroo (soos-tow-ro'-o) from sun and stauroo; to impale in company with (literally or figuratively):--crucify with.

# Christ

Christos (khris-tos') from chrio; anointed, i.e. the Messiah, an epithet of Jesus:--Christ.

**and**

De (deh) a primary particle (adversative or continuative); but, and, etc.:--also, and, but, moreover, now (often unexpressed in English).

# I

Zao (dzah'-o) a primary verb; to live (literally or figuratively):--life(-time), (a-)live(-ly), quick.

**not**

Ouketi ( ook-et'-ee, also (separately)) ouk eti ook et'-ee from ou and eti; not yet, no longer:--after that (not), (not) any more, henceforth (hereafter) not, no longer (more), not as yet (now), now no more (not), yet (not).

**I**,

Ego (eg-o') a primary pronoun of the first person I (only expressed when emphatic):--I, me. For the other cases and the plural see eme, emoi, emou, hemas, hemeis, hemin, hemon, etc.

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# I

Zao (dzah'-o) a primary verb; to live (literally or figuratively):--life(-time), (a-)live(-ly), quick.

**by**

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 eis 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.

**me**:

Emoi (em-oy') a prolonged form of moi; to me:--I, me, mine, my.

**and**

De (deh) a primary particle (adversative or continuative); but, and, etc.:--also, and, but, moreover, now (often unexpressed in English).

**which**

Hos ( hos, including feminine) he hay, and neuter ho ho probably a primary word (or perhaps a form of the article 3588); the relatively (sometimes demonstrative) pronoun, who, which, what, that:--one, (an-, the) other, some, that, what, which, who(-m, -se), etc. See also hou.

# I

Zao (dzah'-o) a primary verb; to live (literally or figuratively):--life(-time), (a-)live(-ly), quick.

**now**

Nun (noon) a primary particle of present time; "now" (as adverb of date, a transition or emphasis); also as noun or adjective present or immediate:--henceforth, + hereafter, of late, soon, present, this (time). **See also tanun, nuni.**

**flesh**

Sarx (sarx) probably from the base of saroo; flesh (as stripped of the skin), i.e. (strictly) the meat of an animal (as food), or (by extension) the body (as opposed to the soul (or spirit), or as the symbol of what is external, or as the means of kindred), or (by implication) human nature (with its frailties (physically or morally) and passions), or (specially), a human being (as such):--carnal(-ly, + -ly minded), flesh(-ly).

**by**

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 eis 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.

**faith**

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

# Son

Huios (hwee-os') apparently a primary word; a "son" (sometimes of animals), used very widely of immediate, remote or figuratively, kinship:--child, foal, son.

**God**,

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

**who**

Ho ( ho, including the feminine) he hay, and the neuter to to in all their inflections; the definite article; the (sometimes to be supplied, at others omitted, in English idiom):--the, this, that, one, he, she, it, etc.

**loved**

Agapao (ag-ap-ah'-o) perhaps from agan (much) (or compare 5689); to love (in a social or moral sense):--(be-)love(-ed). Compare phileo.

**me,**

Me (meh) a shorter (and probably originally) from of eme; me:--I, me, my.

**and**

Kai (kahee) apparently, a primary particle, having a copulative and sometimes also a cumulative force; and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words:--and, also, both, but, even, for, if, or, so, that, then, therefore, when, yet.

**gave**

Paradidomi (par-ad-id'-o-mee) from para and didomi; to surrender, i.e yield up, intrust, transmit:--betray, bring forth, cast, commit, deliver (up), give (over, up), hazard, put in prison, recommend.

**himself**

Heautou (heh-ow-too') from a reflexive pronoun otherwise obsolete and the genitive case (dative case or accusative case) of autos; him- (her-, it-, them-, also (in conjunction with the personal pronoun of the other persons) my-, thy-, our-, your-) self (selves), etc.:--alone, her (own, -self), (he) himself, his (own), itself, one (to) another, our (thine) own(-selves), + that she had, their (own, own selves), (of) them(-selves), they, thyself, you, your (own, own conceits, own selves, -selves).

**for**

Huper (hoop-er') a primary preposition; "over", i.e. (with the genitive case) of place, above, beyond, across, or causal, for the sake of, instead, regarding; with the accusative case superior to, more than:--(+ exceeding, abundantly) above, in (on) behalf of, beyond, by, + very chiefest, concerning, exceeding (above, -ly), for, + very highly, more (than), of, over, on the part of, for sake of, in stead, than, to(-ward), very. In the comparative, it retains many of the above applications.

**me.**

Emou (em-oo') a prolonged form of mochthos; of me:--me, mine, my.

# Explanation for 1 Corinthians 13:4

# Strongs:

Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up,

**charity**

Agape (ag-ah'-pay) from agapao; love, i.e. affection or benevolence; specially (plural) a love-feast:--(feast of) charity(-ably), dear, love.

**long**

Makrothumeo (mak-roth-oo-meh'-o) from the same as makrothumos; to be long-spirited, i.e. (objectively) forbearing or (subjectively) patient:--bear (suffer) long, be longsuffering, have (long) patience, be patient, patiently endure.

**kind**

Chresteuomai (khraste-yoo'-om-ahee) middle voice from chrestos; to show oneself useful, i.e. act benevolently:--be kind.

**charity**

Agape (ag-ah'-pay) from agapao; love, i.e. affection or benevolence; specially (plural) a love-feast:--(feast of) charity(-ably), dear, love.

**envieth**

Zeloo (dzay-lo'-o) from zelos; to have warmth of feeling for or against:--affect, covet (earnestly), (have) desire, (move with) envy, be jealous over, (be) zealous(-ly affect).

**not**

Ou (oo, also (before a vowel)) ouk ook, and (before an aspirate) ouch ookh a primary word; the absolute negative (compare 3361) adverb; no or not:--+ long, nay, neither, never, no (X man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but. See also 'ou' me (STRONG\_G3364), mekos.

**itself**

Perpereuomai (per-per-yoo'-om-ahee) middle voice from perperos (braggart; perhaps by reduplication of the base of 4008); to boast:--vaunt itself.

**not**

Ou (oo, also (before a vowel)) ouk ook, and (before an aspirate) ouch ookh a primary word; the absolute negative (compare 3361) adverb; no or not:--+ long, nay, neither, never, no (X man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but. See also 'ou' me (STRONG\_G3364), mekos.

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**up**

Phusioo (foo-see-o'-o) from phusis in the primary sense of blowing; to inflate, i.e. (figuratively) make proud (haughty):--puff up.

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