

INTRODUCTION

Getting the Most Out of Hendrickson Publishers' *Strong's Exhaustive Concordance*

Strong's *Exhaustive Concordance* deserves a place next to your Bible as one of the most valuable and versatile tools of Bible study ever developed. Students of the Bible have long used concordances to go in search of lost riches within the pages of Scripture. Few, however, make full use of the wealth of resources offered in Strong's—from doing word and thematic studies to probing the deeper meanings embedded in the original languages of the Bible. This guide is designed to help you get the most out of Strong's. Go beyond mere searches for lost verses and hone your skills by utilizing this tool's more advanced features.

Given the vastness of the Bible and the limitations of our own abilities to remember bits of biblical information and put them together in meaningful ways, it is not surprising that often one of the first tools the budding Bible student adds to his or her library is a good concordance. An *exhaustive* concordance—one that lists, alphabetically, every word in the Bible, along with its biblical reference address—is without question one of the most basic and useful tools of Bible study. A concordance makes it far easier for the Bible student to navigate through the great forest of biblical materials in search of that one particular tree—the single Bible verse that meets the need of the moment.

Strong's Exhaustive Concordance was one of the first truly exhaustive concordances to be developed. Compiled painstakingly by James Strong in the late eighteen hundreds (using technology no more elaborate than the index card) the core of this tool is a vast alphabetical listing of every single word that occurs in the entire Bible, along with the chapter and verse citation for every occurrence of that word. The concordance also

provides biblical context: every word entry includes an excerpt of the verse where the word appears, making it much easier to recognize the sought-for text. With an exhaustive concordance like Strong's, if you can accurately bring to mind a distinctive word or two from even the most obscure verse, you can, with a bit of patience, track that verse down.

In this edition, Hendrickson Publishers has updated James Strong's monumental effort by re-typesetting the entire work using modern, readable typefaces in larger point sizes; correcting errors that inevitably appear in a work of this size and complexity, and adding visual aids to simplify navigating the pages of this large volume.

In search of that long-lost verse

Nearly everyone interested in the Bible has had the frustrating experience of vaguely remembering a biblical passage but being at a loss when it comes to locating that verse in the pages of Scripture. While not all Bibles are physically large, the Bible itself is huge, in terms of its content. In fact, the Bible is not one book, but a collection of sixty-six books, containing over 790,000 words in a typical English version, making it one of the largest single volumes most people own. In addition, most people remember words and phrases better than Scripture references. For example, you may remember that once familiar verse about how “God so loved the world,” but not be able to track it down in the pages of your Bible. However, you may remember bits and pieces of its wording. For example, you may recall that the verse also contains the words “begotten” and “perish.”

Hendrickson Publishers' *Strong's Exhaustive Concordance* is structured by listing the words of the KJV Bible in alphabetical order, so it's easy to find key words from your verse. In this case, if you go to the entry for the word "begotten," you'll find this.

BEGOTTEN

Gen	5: 4	And the days of Adam after he had b	H3205
Lev	18:11	wife's daughter, b of thy father, she is	H4138
Nu	11:12	all this people? have I b them, that thou	H3205
Dt	23: 8	The children that are b of them shall	H3205
Jdg	8:30	of his body b : for he had many wives.	H3318
Job	38:28	Hath the rain a father? or who hath b	H3205
Ps	2: 7	art my Son; this day have I b thee.	H3205
Isa	49:21	heart, Who hath b me these, seeing I	H3205
Hos	5: 7	for they have b strange children: now	H3205
Jn	1:14	b of the Father,) full of grace and truth.	G3439
	18	at any time; the only b Son, which is in	G3439
	3:16	he gave his only b Son, that whosoever	G3439
	18	in the name of the only b Son of God.	G3439
Act	13:33	art my Son, this day have I b thee.	G1080
1Co	4:15	Jesus I have b you through the gospel.	G1080
Phlm	10	whom I have b in my bonds:	G1080
Heb	1: 5	this day have I b thee? And again, I will	G1080
	5:	Thou art my Son, to day have I b thee.	G1080
	11:17	the promises offered up his only b son,	G3439
1Pt	1: 3	mercy hath b us again unto a lively	G313
1Jn	4: 9	God sent his only b Son into the world,	G3439
	5:	1 begat loveth him also that is b of him.	G1080
	18	not; but he that is b of God keepeth	G1080
Rev	1: 5	and the first b of the dead, and the	G4416

Under the word "begotten" are twenty-four short excerpts representing all the verses in the King James Bible where the word "begotten" occurs. Scanning through this list, you can quickly locate the verse you want and find its biblical reference in the left column—John 3:16.

It is important to remember that if the word you use to locate the desired text is a very common one, you will need to sort through many more excerpts before finding the verse you're looking for. For this reason, it is very useful to learn a basic rule of concordance usage: *The more uncommon the word, the more helpful it will be in finding the desired biblical context.*

In our example, the word "begotten" is a relatively helpful choice, since it is used only twenty-four times in the entire Bible. The word "believeth" is nearly as useful, with only 45 listings to consider. However, if you were to attempt to locate the same verse using the word "loved," you would find 98 verse contexts to sort through. Using the word "world," you would be confronted with 287 verses.

Following this concept to its logical conclusion, it becomes clear that extremely common words such as "and" and "the" are not very helpful in attempting to locate biblical content using a concordance, since they occur in nearly every verse in the Bible. Because of this, in this edition we have placed many of the most common words in the Bible in the Appendix (pages 1331–1456), where they are listed with all of the verses where they appear. This removes them from the main concordance pages and so saves the reader from having to thumb through these large entries when trying to find other, more useful words.

It is also important to be aware that *Strong's Exhaustive Concordance* was constructed using the King James Version (KJV).^{*} While the King James Version is still one of the most widely used translations in the English-speaking world, other versions of the Bible have somewhat different wording. So if you have become familiar with a passage in a version other than the King James, it may be more difficult to locate the passage using this concordance. The word "begotten," for example, is not found in some recent translations of the Bible. Instead of "only begotten Son," you may find "only Son" or "one and only Son" in your modern version. However, since the various English versions of the Bible share many words in common, you can often overcome the problem of the differences between versions simply by choosing a different word by which to search.

Gaining insight into biblical words

While many people use a concordance merely to search for biblical material, *Strong's Concordance* offers the Bible student far more than a convenient way to find the biblical addresses for vaguely remembered verses. It is also an excellent tool for gaining insight into the meaning and usage of biblical words.

As you reflect on John 3:16, for example, you may become interested in the way a word, such as the word "world," might be used in other biblical contexts. An exhaustive concordance is tailor-made for this kind of word study, since it lists in one place everywhere in the entire Bible where a particular word occurs. The Strong's listing for "world" includes over 280 occurrences, of which 241 are from the New Testament. In a detailed word study, you could examine each of these verses in context, noting the nuances of meaning the words seem to carry in different places, or the varieties of emphasis found in the various contexts.

A more focused and less time-consuming approach might be to scan the list of excerpts under "world" looking for verses that seem to have particular significance or interest. You might want to limit your study further by focusing on a particular biblical book, such as the Gospel of John. You might note, for example, that in John 1:10 the contextual excerpt reads, "and the **w** was made by him." Here, the reference seems to be to the world as God's creation. In the same verse, however, you may note that the word "world" is used a second time, in the phrase "and the **w** knew him not." In this case, the gospel writer seems to have shifted to a meaning of "world" that refers to those who do not know God. John 12:19 contains yet another example of the use of "world," this time quoting the Pharisees as they characterized the impact of Jesus, exclaiming that the population of the entire world had become his followers: "behold, the **w** is gone after him."

* The Hendrickson Publisher's *Strong's Exhaustive Concordance* references the English words in the King James Version, also known as the Authorized Version, originally published in 1611. Specifically, it uses the Oxford edition of 1769, edited by Benjamin Blayney, which is the most common edition in use today. Between 1611 and 1769, numerous printings and editions of the King James Version were published. This 1769 edition carefully updated the original 1611 edition by standardizing the use of italics, updating the spelling, and correcting various minor errors found in different printings.

Even so far in this very limited word study in the Gospel of John, three distinct senses of “world” already seem to have emerged:

- 1) the world of *God’s creation*,
- 2) the world of unbelievers who do not know God and,
- 3) the world as *a race of people* occupying this planet.

If we expanded our word study further, we would probably find additional meanings.

Having a good sense of how a particular biblical word is used in a variety of contexts allows you to consider more carefully what that word might mean in a particular verse, such as John 3:16. Which of the above senses best fits the gospel writer’s words that “God so loved the world”? Is he speaking of God’s love for the *created* world? In the context of John 3, this seems unlikely, since the gospel writer goes on to speak in terms of the need for faith and salvation. Could he be referring to the world as the *human population*? In the light of the universals used in this context (“whosoever believeth”), this meaning cannot be ruled out. However, the meaning that seems to fit best is the third sense: “God so loved *the unbelieving world without God* that he gave his only begotten Son so that those who believe in Him might be saved.”

The results of word studies can easily be compiled to create group Bible lessons or sermons. For example, you might take note of the different ways in which biblical passages use the word “love.” Then you could gather key examples of passages that use the word in each of these different senses to form a thematic study on the different ways of expressing biblical love.

At its most basic, the development of a theological understanding of the Bible is simply a matter of understanding what the Bible teaches on a host of different topics or themes. Thus the concordance is one of the most useful tools—next to the Bible itself—for constructing a truly biblical theology.

Tracing biblical themes

From basic word studies, more complex thematic studies may be constructed. While there is often a need to limit the scope of a word study, there also may be occasions when you want to *expand* your study beyond the material that results from the analysis of a particular biblical word. One avenue of study may point in other potentially fruitful directions, and study of one word may lead to another, allowing you to focus on themes.

When considering a thematic study, many people turn immediately to theology books, which contain the results of others’ Bible study. While there are many excellent theology books available, there are distinct advantages to engaging in a first-hand survey of biblical teaching on a particular topic. The most obvious advantage is the direct knowledge you can gain by thinking through for yourself the bits of biblical data on a particular topic. The person who bakes cookies from a batch of

prepared dough may end up with tasty treats, but the person who has whipped up a batch of cookies “from scratch” has a much better sense of the individual ingredients that combine to create the pleasing taste. In the same way, doing your own thematic study from the ground up can give you a much more personal insight into your topic of interest. In addition, because theological books typically cover a wide range of topics, many of the themes treated must be handled in a cursory fashion. By doing your own study, you may uncover thematic nuances others might have skipped over. You can also better adapt and prioritize your selection of biblical material to best address your unique situation and needs.

Strong’s Exhaustive Concordance allows you to do first-hand, inductive theological work by expanding word studies into broader thematic investigations. The starting point for such a thematic study is often the word study, as described above. Returning to our example from John 3:16, a concordance study of “world” reveals that one of the ways in which the word is used is to refer to God’s creation—the world that God made. Focusing on this theme of creation, you might then review all of the excerpts in the Strong’s “world” list, looking in particular for the ones that seem to use “world” in this sense of creation. You could then look up and read in context any verses that seem significant to your study. While reading each passage, it is also helpful to take careful note of the host of other ways creation is referred to. These different modes of expression can lead to additional concordance searches that will further expand your understanding of the creation theme.

Expanding our survey of the “world” entries in Strong’s, for instance, we find that Matthew 13:35 speaks of “the foundations of the world” as a reference to God’s creative activity. Taking off from this phrase, you may want to perform a parallel word study on the word “foundations” to see what emerges. The Strong’s entry for “foundations” reveals several Old Testament contexts that form the background for the New Testament writers’ descriptions of creation. Psalm 104, for example, includes a beautiful, poetic depiction of God’s creation and sustenance of the world. The Lord is described as the One who “laid the foundations of the earth, that it should not be removed for ever.” The language of “foundations” is also found in Isaiah 51:13, in a vivid description of God as “thy Maker,” the one who “stretched forth the heavens” and “laid the foundations of the earth.” As you examine each new passage, significant terms that emerge (such as “Maker” and “heavens”) can become starting points for new concordance word studies that further expand the thematic study. The result is a collection of biblical data that you can organize for personal edification, teaching, or preaching.

Exploring the original languages

Often those interested in Bible study will hear pastors or teachers refer to what a particular passage “really means” in the Hebrew or Greek originals. If you have never studied the

biblical languages, you may feel frustrated at your inability to get behind your English translation to the actual words used by the biblical writers. While becoming fluent in the biblical languages requires years of concentrated study, Strong's offers you a simple way to begin penetrating the language barrier without having to do extensive study of ancient Hebrew or Greek. Besides using a comprehensive numbering system to point to the Hebrew and Greek words themselves, Strong's contains vital information related to these original words, and directs you to where they are used in the Bible.

Look again at the Strong's entry for "begotten":

BEGOTTEN		
Gen	5: 4 And the days of Adam after he had b	H3205
Lev	18:11 wife's daughter, b of thy father, she <i>is</i>	H4138
Nu	11:12 all this people? have I b them, that thou	H3205
Dt	23: 8 The children that are b of them shall	H3205
Jdg	8:30 of his body b : for he had many wives.	H3318
Job	38:28 Hath the rain a father? or who hath b	H3205
Ps	2: 7 <i>art</i> my Son; this day have I b thee.	H3205
Isa	49:21 heart, Who hath b me these, seeing I	H3205
Hos	5: 7 for they have b strange children: now	H3205
Jn	1:14 b of the Father, full of grace and truth.	G3439
	18 at any time; the only b Son, which is in	G3439
	3:16 he gave his only b Son, that whosoever	G3439
	18 in the name of the only b Son of God.	G3439
Act	13:33 art my Son, this day have I b thee.	G1080
1Co	4:15 Jesus I have b you through the gospel.	G1080
Phlm	10 whom I have b in my bonds:	G1080
Heb	1: 5 this day have I b thee? And again, I will	G1080
	5: 5 Thou art my Son, to day have I b thee.	G1080
	11:17 the promises offered up his only b son,	G3439
1Pt	1: 3 mercy hath b us again unto a lively	G313
1Jn	4: 9 God sent his only b Son into the world,	G3439
	5: 1 begat loveth him also that is b of him.	G1080
	18 not; but he that is b of God keepeth	G1080
Rev	1: 5 <i>and</i> the first b of the dead, and the	G4416

Notice that the biblical reference and the contextual excerpt are followed by the number G3439. This number refers to another important feature of *Strong's Concordance*, the Greek Dictionary of the New Testament, one of two original language dictionaries found in the back of the volume. (Italicized numbers, prefaced by the letter "G," refer to the Greek Dictionary (pages 1595–1695), while non-italicized numbers, prefaced by the letter "H," point to the Hebrew/Aramaic Dictionary (pages 1457–1594.) Entry G3439 in the Greek dictionary contains the following information for the Greek word *μονογενής*, which is the original word behind the English translation "begotten" in the KJV:

G3439 *μονογενής* *monogenēs* from G3441 and G1096; *only-born*, i.e. *sole*:— only (begotten, child).

Consider the various elements contained in the Strong's dictionary. Following the Strong's number is the Greek word associated with that number (*μονογενής*). This is followed by a *transliteration* of the word in italic type (*monogenēs*), which represents the word using a phonetic English alphabet in place of Greek characters. Extra help in working with transliterated forms and pronunciation of Hebrew and Greek words can be found in the "Hebrew Articulation" and "Greek Articulation" sections at the beginning of each dictionary.

Information indicating the word's derivation follows the various representations of the Greek word. In this case, *monogenēs* is derived from two other Greek words (G3441 and G1096).

This information is offered because tracking a word's derivation can often yield additional insights into its meaning. Caution should be exercised here, since words sometimes take on completely different meanings when combined with other words. In English, for example, the compound word "understand" derives from the words "under" and "stand," yet means something quite different from the idea of literally "standing under" something. In the case of *monogenēs*, however, the meaning of the compound word is closely related to the meanings of the words from which it is derived: *monos*, "only," and *ginomai*, "to be, become, or come." The *only begotten* Son is the *only* Son who *came* from His Father.

The next bit of information contained in the Strong's Greek Dictionary entry is a brief English definition, representing the normal meaning of the word. The Greek word *monogenēs*, we are told, typically means "*only-born*, i.e. *sole*." The definitions in the Strong's dictionaries should be taken as "rule of thumb" meanings, which apply in most situations, and should not be interpreted rigidly as the precise significance a particular word will have every time it is used. The reason for this is that the meanings of words are strongly influenced by the contexts in which they appear. For more precise and detailed information on the meanings of biblical words in their various contexts, a Hebrew or Greek lexicon should be consulted. (See "Strong's and beyond," p. xi.)

The final piece of information in the Strong's Greek Dictionary entry (following the colon and dash symbols [—]) is a listing of the several ways in which the term is translated in the KJV. The word *monogenēs* is always rendered "only," yet is translated using the additional words "begotten" or "child." This kind of information is particularly helpful in giving you a grasp of the variety of ways in which a particular Hebrew or Greek word is translated in different contexts, and can provide valuable clues for engaging in original language word studies.

Tracking Hebrew and Greek words

We have already discussed how doing word and thematic studies using *Strong's Concordance* represents an exciting expansion of the function of the exhaustive concordance beyond merely finding lost verses in the Bible. However, you can go further. Not only can you get additional insight into Hebrew and Greek words using the original language dictionaries in Strong's, but you can examine for yourself how these ancient words are used in their various biblical contexts.

Lexicographers track words and take note of the varying nuances of meaning they carry as they are used in various contexts. While becoming an expert in lexicography requires advanced linguistic training, a basic, first-hand knowledge of the way biblical words are used can be gained by using the original language capabilities of *Strong's Concordance*. This knowledge can often lead to a greater insight into nuances of biblical meaning.

Becoming adept at performing even basic Hebrew and Greek word studies using Strong's does require a degree of direction and practice. Doing original language word studies using *Strong's Concordance* requires an integrated and coordinated use of both the concordance and the dictionaries. In particular, it requires paying careful attention to the Strong's numbering system used in both resources.

Returning again to our sample verse, John 3:16, suppose you were particularly interested in finding out more about the original Greek word translated "perish." You consult the "perish" entry in the Strong's Main Concordance, and note that the Strong's number associated with "perish" in John 3:16 is G622.

A visit to the Strong's Greek Dictionary to look up the number G622 will tell you more about the Greek word ἀπόλλυμι (*apollymi*). Then you might also be interested in seeing how the word is used in other biblical contexts. Since a single English word like "perish" could be derived from more than one original Greek word, and since a Greek word like *apollymi* could be translated into English in any number of ways, developing a complete list of verses in which this Greek word appears is more complicated than merely looking at the verses listed under the "perish" listing in *Strong's Concordance*. Remember that the excerpts in Strong's direct you to contexts in which the English word "perish" is used, not to all the verses in which *apollymi* is used.

Beginning with the "perish" concordance entry, take note of all the verse excerpts that are followed by the number G622. These are all the verses in which *apollymi* is translated "perish" in the KJV. Note that 25 of the 30 New Testament examples of "perish" are derived from *apollymi*. (Since we are studying a Greek word, only New Testament examples need to be considered. Note as well that several other Greek words are also translated "perish" in the KJV.) Since each Greek word will have a slightly different nuanced meaning, you can gain insight into how *this particular Greek word* is employed in its various NT contexts by comparing the verses where *apollymi* is used.

Since *apollymi* is translated in other ways than "perish" in the KJV, you must also consult other concordance entries to create a complete list of verses where *apollymi* appears. Remember that the entry for *apollymi* in the Greek Dictionary lists not only a standard English definition ("to destroy fully," "to perish or lose"), but also the various ways in which the word is translated in the KJV: *destroy, die, lose, mar, perish*. This list of KJV translations is your key to finding out which other concordance entries to consult to develop a full list of verses that use *apollymi*.

If you then turn to the *Strong's Concordance* entry for "destroy," you will find eighteen more examples of verse contexts that are followed by the number G622. These are the contexts in which *apollymi* appears. It is important to note at this point, however, that when the Hebrew or Greek dictionary lists the basic form of a word like "destroy," the implication is that *other grammatical forms* of that English word may also represent a translation of the same Greek word. Thus a listing of the verb

"destroy" implies that related forms such as "destroyed," "destroyest," "destroyeth," and "destroying" may also represent translations of *apollymi*. You will need to consult the separate concordance entries for each of these forms to get a full list of verses in which *apollymi* appears. A check of the concordance listings for each of the five verbs listed in the Strong's Greek Dictionary (*destroy, die, lose, mar, perish*), along with their related forms, should give a complete view of all the New Testament contexts in which the Greek word *apollymi* is used.

The information gleaned from this kind of original language word study can be quite helpful in shedding light on the nuances of meaning in biblical passages. Very often two verses having the same English word actually derive from the translations of two different Greek words. A careful comparison of the Greek words used can shed light on the different nuances of meaning in these texts. For example, the word "perish" (*apollymi*) used in John 3:16 (*whosoever believeth in him should not perish but have everlasting life*) means "to be completely destroyed." Paul uses a different Greek word (*diapherō*—"to rot thoroughly" or "to decay utterly") in 2 Corinthians 4:16 when he claims that "though our outward man perish, yet the inward man is renewed day by day." Although believers may indeed "perish" in the second sense, the promise in John 3:16 is that they will never "perish" in the first sense.

Not only can original language word studies enable you to distinguish more clearly between the meanings of the Hebrew and Greek words used in various biblical passages, they can also give you deeper insight into the range of meanings that a particular Greek word may carry as it is used by the biblical writers in different contexts. In English, for example, the word "die" means something quite different in 1 Corinthians 15:31 (*I die daily*) from the meaning it carries in Hebrews 9:27 (*it is appointed unto men once to die*). In the same way, the Strong's Greek Dictionary entry for *apollymi* lists both "to destroy fully" and "to perish or lose" as possible meanings. While the first definition fits contexts such as Luke 17:27 (*the flood came and destroyed them all*), the second definition is more appropriate for the context of John 3:16.

Strong's and beyond

Once you've become an experienced user of *Strong's Exhaustive Concordance*, you may want to explore a number of other tools that use the Strong's numbering system, and are designed to take you further in the analysis of biblical words and themes. These tools can be used to expand an existing project begun with Strong's, or as standalone resources. The *Englishman's Hebrew Concordance of the Old Testament* and the *Englishman's Greek Concordance of the New Testament*, both edited by George Wigram (Hendrickson, 1996), are similar to Strong's in that they list all the words of the Bible with their biblical references, and with excerpts of each verse context (in English). The key difference between Strong's and the Englishman's resources is that while Strong's is structured around an alphabetical listing

of all the *English* words in the King James Version of the Bible, the *Englishman's* resources are organized by the Hebrew and Greek words. However, since the Hebrew and Greek words are listed with Strong's numbers, you needn't learn the Hebrew or Greek alphabets to locate them. The common numbering system also makes it an easy matter to go from the Strong's concordance or dictionary entries to Englishman's entries. Doing original language concordance studies using Englishman's is an even simpler task than with Strong's, because every verse containing a particular Hebrew or Greek word is listed in the same place. The Englishman's concordances also have expanded lexical definitions of Hebrew and Greek words.

Those wanting more depth in original language word studies will also appreciate *The Expository Dictionary of Bible Words*, edited by Stephen D. Renn (Hendrickson, 2005). This recent resource is similar to the older *Vine's Expository Dictionary*, but with updated definitions based on more recent discoveries in biblical studies, and covers both the Old and New Testaments. Articles in this dictionary are listed according to various words from the English Bible, but they discuss the shades of meaning for the various Hebrew and Greek words that lie behind the English. What's more, each Hebrew or Greek word discussed is again keyed to the Strong's number system, making it simple to use this reference to go from a Strong's-based word study to a deeper analysis of words.

If you wish to dig even more deeply into the meanings of particular Hebrew and Greek words, you may want to consult the *Brown-Driver-Briggs Hebrew and English Lexicon* (Hendrickson, 1996) or the *Thayer's Greek-English Lexicon of the New Testament* (Hendrickson, 1996), each of which is also coded using the Strong's numbering system. Both of these classic resources contain detailed breakdowns of the various meanings of each of the biblical words, along with copious biblical examples of how each sense is used. While those untrained in the biblical languages will derive some benefit from the use of these advanced resources, making the most of them requires some knowledge of the Hebrew and Greek languages.

There are many Bible study tools that can help you gain deeper insight into biblical teaching. However, no single resource can offer you a greater variety of ways of mining, polishing, and organizing the gems of biblical teaching than *Strong's Exhaustive Concordance*. In addition to being an essential tool for searching the many corridors of the biblical mine, Strong's enables you to explore the richness and diversity of biblical words and themes, and even equips you in a basic way to penetrate into the often unexplored caverns of the biblical languages. As you become more adept at using this resource to its fullest capacity, you will find it an indispensable and oft-used tool for studying the Scriptures.

Updated Edition Premium CD

An exclusive bonus found only in the Hendrickson Publisher's updated edition of the *Strong's Exhaustive Concordance*, the Premium CD not only provides the entire content of Strong's in a handy, searchable electronic format but includes a wealth of additional Bible study content that provides a robust electronic Bible study system for a variety of today's most popular computer systems. Content is available as:

- PDF, supported by both Windows® and Macintosh®
- The Lightning Study Bible for Windows®
- Also formatted for use on handheld devices (PDAs)

Each of the formats allows the user to do full-text searches and add notes, and integrates the *Strong's* text with the other titles available in that format.

Bonus Content

Bibles

- King James Version with Strong's Numbering
- The Modern Language Bible, also known as the Berkeley Version (Not included in PDF format)
- Young's Literal Translation of the Bible
- American Standard Version 1901 (Not included in PDF format)

Other Commentaries

- *Gray's Concise Commentary*
- *Matthew Henry's Concise Bible Commentary*

Dictionaries

- *Smith's Bible Dictionary*
- *International Standard Bible Encyclopedia*

Topical

- *Nave's Topical Bible*
- *Torrey's New Topical Textbook*

Background

- *Bible History Old Testament*
- *The Life and Times of Jesus the Messiah*
- *Sketches of Jewish Social Life*
- *The Temple: Its Ministry and Services*

Maps and Images

Installation Instructions

WINDOWS®: If setup does not start automatically, open My Computer, open the CD icon, and double-click SETUP.EXE.

MACINTOSH®: Double-click the "Install Adobe Reader 7" icon to install Reader 7. Double-click the Librarian icon to open the library.

System Requirements

The PDF Library will run on both Windows® and Macintosh® and computers. A Windows® compatible CD-ROM drive is required for the installation of PDA and Lightning Study Bible software.

WINDOWS®: Windows® 2000 or Windows® XP or better required (Windows® 98, Windows® ME, and earlier not supported); 128 MB RAM; 512 MB free hard disk space (more space required for the optional Full Installation).

MACINTOSH®: Mac OS® X or better, Mac OS® version 10.2.8 or better strongly recommended; 35 MB RAM, 125 MB free hard disk space (more space required for the optional Full Installation).

HANDHELDS: Palm® devices: Palm OS 5.0, 5.2, 5.4 (Tungsten® or Treo®), can also be used on OS 4.1, 4.0. Not recommended for Sony Clie® devices. Pocket PC® devices: For OS 5.0, 2003, 2002, 2000, 3.0, 4.2. Memory Requirements: 45 MB (includes all files).

Microsoft and Windows are registered trademarks of Microsoft Corporation in the United States and/or other countries.

Sample Entry

Heading

The heading at the top of each page lists the first and last word found on that page. When the first entry is continued from the previous page, this is indicated by "(cont.)"

ALPHAEUS (cont.) – ALTAR

Mk 2:14 he saw Levi the *son of A* sitting at the G256
 3:18 James the *son of A*, and Thaddaeus, and G256
 Lk 6:15 the *son of A*, and Simon called Zelotes, G256
 Act 1:13 James the *son of A*, and Simon Zelotes, G256

Entry

Every word that occurs in the King James Version is listed in boldface.

Chapter & Verse listing. The entry is followed by every verse in which the word occurs. Chapters and verses are aligned vertically to make entries easy to scan.

ALREADY

Ex 1: 5 seventy souls: for Joseph was in Egypt **a**.
 2Ch 28:13 against the LORD **a**, ye intend to add
 Neh 5: 5 unto bondage **a**; neither *is it* in our power
 Ecc 1:10 **a** of old time, which was before us. H3528
 2:12 *even* that which hath been **a** done. H3528
 3:15 is to be hath **a** been; and God requireth H3528
 4: 2 dead which are **a** dead more than the H3528
 6:10 That which hath been is named **a**, and H3528
 Mal 2: 2 them **a**, because ye do not lay *it* to heart.
 Mt 5:28 adultery with her **a** in his heart. G2235
 17:12 But I say unto you, That Elias is come **a**,
 Mk 15:44 And Pilate marvelled if he were **a** dead: G2235
 Lk 12:49 and what will I, if it be **a** kindled? G2235
 Jn 3:18 not is condemned **a**, because he hath G2235
 4:35 fields; for they are white **a** to harvest. G2235
 9:22 **Jews had agreed a**, that if any man did G2235
 27 He answered them, I have told you **a**, G2235
 11:17 he had *lain* in the grave four days **a**. G2235
 19:33 **he was dead a**, they brake not his legs: G2235
 Act 11:11 were three men **a** come unto the house G1824
 27: 9 now **a** past, Paul admonished *them*, G2235
 1Co 5: 3 spirit, have judged **a**, as though I were G2235
 2Co 12:21 have sinned **a**, and have not repented G4258
 Php 3:12 Not as though I had **a** attained, either G2235
 12 either were **a** perfect: but I follow G2235
 16 Nevertheless, whereto we have **a** G5348
 2Th 2: 7 For the mystery of iniquity doth **a** G2235
 1Ti 5:15 For some are **a** turned aside after G2235
 2Ti 2:18 past **a**; and overthrow the faith of some. G2235
 1Jn 4: 3 and even now **a** is it in the world. G2235
 Rev 2:25 But that which ye have **a** hold fast till I

Strong's number

The KJV word is tied to the original Hebrew or Greek word it translates. This numbering system has become a standard used in a variety of reference tools.

"H" numbers refer to entries in the Hebrew Dictionary, which begins on page 1457.

"G" numbers refer to entries in the Greek Dictionary. These numbers are also italicized. The Greek Dictionary begins on page 1595.

Context

A line of the verse, giving the context of the word, is included.

Bold letters. Rather than repeating every occurrence of the entry word, just the first letter, in bold, is included.

Entries with no number

Indicates the English word does not directly translate a Hebrew or Greek word. These words are often auxiliary parts of the English phrase needed to adequately translate a Hebrew or Greek key word in the verse.

Shaded text

Words spoken by Jesus are shaded in gray.

See the Appendix

Pronouns, prepositions, and very common words have been moved to the appendix (see page 1331). This makes it simpler to look up key words.

ALSO See the Appendix.

Entries with two or more Strong's numbers

Indicates that two or more Hebrew words or two or more Greek words are translated by one English word.

ASSAYING

Heb 11:29 **a** to do were drowned. G3984+G2983

ASS-COLTS See ASS and COLTS.

Cross-Reference

Points to the entry which lists the verses using that word.

ASSEMBLE

Nu 10: 3 the assembly shall **a** themselves to thee H3259
 2Sa 20: 4 Then said the king to Amasa, **A** me the H2199
 5 So Amasa went to **a** the men of Judah: H2199