

Old Testament Lexicon¹

Information taken from Power Bible CD software available through
Phil Lindner 1-800-243-7124 or
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0430 'elohiyim,

plural of 433; gods in the ordinary sense; but specifically used (in the plural thus, especially with the article) of the supreme God; occasionally applied by way of deference to magistrates; and sometimes as a superlative:--angels, X exceeding, God (gods)(-dess, -ly), X (very) great, judges, X mighty.

0433. 'elowahh

probably prolonged (emphat.) from 410; a deity or the Deity:--God, god. See 430.

0410. 'el

shortened from 352; strength; as adjective, mighty; especially the Almighty (but used also of any deity):--God (god), X goodly, X great, idol, might(-y one), power, strong. Compare names in "-el."

0352. 'ayil

from the same as 193; properly, strength; hence, anything strong; specifically a chief (politically); also a ram (from his strength); a pilaster (as a strong support); an oak or other strong tree:--mighty (man), lintel, oak, post, ram, tree.

01254. bara'

a primitive root; (absolutely) to create; (qualified) to cut down (a wood), select, feed (as formative processes):-- choose, create (creator), cut down, dispatch, do, make (fat).

01961. hayah

a primitive root (compare 1933); to exist, i.e. be or become, come to pass (always emphatic, and not a mere copula or auxiliary):--beacon, X altogether, be(-come), accomplished, committed, like), break, cause, come (to pass), do, faint, fall, + follow, happen, X have, last, pertain, quit (one-)self, require, X use.

02416. chay

from 2421; alive; hence, raw (flesh); fresh (plant, water, year), strong; also (as noun, especially in the feminine singular and masculine plural) life (or living thing), whether literally or figuratively:--+ age, alive, appetite, (wild) beast, company, congregation, life(-time), live(-ly), living (creature, thing), maintenance, + merry, multitude, + (be) old, quick, raw, running, springing, troop.

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02421. chayah

a primitive root (compare 2331, 2421); to live, whether literally or figuratively; causatively, to revive:--keep (leave, make) alive, X certainly, give (promise) life, (let, suffer to) live, nourish up, preserve (alive), quicken, recover, repair, restore (to life), revive, (X God) save (alive, life, lives), X surely, be whole.

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03444. y@shuw`ah

feminine passive participle of 3467; something saved, i.e. (abstractly) deliverance; hence, aid, victory, prosperity:--deliverance, health, help(-ing), salvation, save, saving (health), welfare.

03467. yasha`

a primitive root; properly, to be open, wide or free, i.e. (by implication) to be safe; causatively, to free or succor:--X at all, avenging, defend, deliver(-er), help, preserve, rescue, be safe, bring (having) salvation, save(-iour), get victory.

03468. yasha

Or yeshai {yay'-shah}; from 3467; liberty, deliverance, prosperity:--safety, salvation, saving.

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05315. nephesh

from 5314; properly, a breathing creature, i.e. animal of (abstractly) vitality; used very widely in a literal, accommodated or figurative sense (bodily or mental):--any, appetite, beast, body, breath, creature, X dead(-ly), desire, X (dis-)contented, X fish, ghost, + greedy, he, heart(-y), (hath, X jeopardy of) life (X in jeopardy), lust, man, me, mind, mortally, one, own, person, pleasure, (her-, him-, my-, thy-)self, them (your)-selves, + slay, soul, + tablet, they, thing, (X she) will, X would have it.

05314. naphash

a primitive root; to breathe; passively, to be breathed upon, i.e. (figuratively) refreshed (as if by a current of air):--(be) refresh selves (-ed).

05337. natsal

a primitive root; to snatch away, whether in a good or a bad sense:--X at all, defend, deliver (self), escape, X without fail, part, pluck, preserve, recover, rescue, rid, save, spoil, strip, X surely, take (out).

05397. n@shamah

from 5395; a puff, i.e. wind, angry or vital breath, divine inspiration, intellect. or (concretely) an animal:--blast, (that) breath(-eth), inspiration, soul, spirit.

05395. nasham

a primitive root; properly, to blow away, i.e. destroy:--destroy

05769. `owlam

or lolam {o-lawm'}; from 5956; properly, concealed, i.e. the vanishing point; generally, time out of mind (past or future), i.e. (practically) eternity; frequently, adverbial (especially with prepositional prefix) always:--always(-s), ancient (time), any more, continuance, eternal, (for, (n-))ever(-lasting, -more, of old), lasting, long (time), (of) old (time), perpetual, at any time, (beginning of the) world (+ without end). Compare 5331, 5703.

05956. `alam,

a primitive root; to veil from sight, i.e. conceal (literally or figuratively):--X any ways, blind, dissembler, hide (self), secret (thing).

06299. padah

a primitive root; to sever, i.e. ransom; gener. to release, preserve:--X at all, deliver, X by any means, ransom, (that are to be, let be) redeem(-ed), rescue, X surely.

06666. tsadaqah

From 6663; rightness (abstractly), subjectively (rectitude), objectively (justice), morally (virtue) or figuratively (prosperity):--justice, moderately, right(-eous) (act, -ly, -ness).

06663. tsadaq

a primitive root; to be (causatively, make) right (in a moral or forensic sense):--cleanse, clear self, (be, do) just(-ice, -ify, -ify self), (be turn to) righteous(-ness).

07307. ruwach

from 7306; wind; by resemblance breath, i.e. a sensible (or even violent) exhalation; figuratively, life, anger, unsubstantiality; by extension, a region of the sky; by resemblance spirit, but only of a rational being (including its expression and functions):--air, anger, blast, breath, X cool, courage, mind, X quarter, X side, spirit((-ual)), tempest, X vain, ((whirl-))wind(-y).

07306. ruwach

a primitive root; properly, to blow, i.e. breathe; only (literally) to smell or (by implication, perceive (figuratively, to anticipate, enjoy):--accept, smell, X touch, make of quick understanding.

07585. sh@'owl

or shol {sheh-ole'}; from 7592; Hades or the world of the dead (as if a subterranean retreat), including its accessories and inmates:--grave, hell, pit.

07592. sha'al

or shael {shaw-ale'}; a primitive root; to inquire; by implication, to request; by extension, to demand:--ask (counsel, on), beg, borrow, lay to charge, consult, demand, desire, X earnestly, enquire, + greet, obtain leave, lend, pray, request, require, + salute, X straitly, X surely, wish.

08414. tohuw

from an unused root meaning to lie waste; a desolation (of surface), i.e. desert; figuratively, a worthless thing; adverbially, in vain:--confusion, empty place, without form, nothing, (thing of) nought, vain, vanity, waste, wilderness.

08668. t@shuw`ah

or tshuah {tesh-oo-aw'}; from 7768 in the sense of 3467; rescue (literal or figurative, pers., national or spir.):--deliverance, help, safety, salvation, victory.

07768. shava'

a primitive root; properly, to be free; but used only causatively and reflexively, to halloo (for help, i.e. freedom from some trouble):--cry (aloud, out), shout.

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12. abussos

from 1 (as a negative particle) and a variation of 1037; depthless, i.e. (specially) (infernal) "abyss":--deep, (bottomless) pit.

1037. buthos

a variation of 899; depth, i.e. (by implication) the sea:--deep.

899. bathos

from the same as 901; profundity, i.e. (by implication) extent; (figuratively) mystery:--deep(-ness, things), depth.

37. hagiozo

from 40; to make holy, i.e. (ceremonially) purify or consecrate; (mentally) to venerate:--hallow, be holy, sanctify.

40. hagios

from hagos (an awful thing) (compare 53, 2282); sacred (physically, pure, morally blameless or religious, ceremonially, consecrated):--(most) holy (one, thing), saint.

86. hades

from 1 (as negative particle) and 1492; properly, unseen, i.e. "Hades" or the place (state) of departed souls:--grave, hell.

1. a

of Hebrew origin; the first letter of the alphabet; figuratively, only (from its use as a numeral) the first: --Alpha. Often used (usually an, before a vowel) also in composition (as a contraction from 427) in the sense of privation; so, in many words, beginning with this letter; occasionally in the sense of union (as a contraction of 260).

1492. eido

a primary verb; used only in certain past tenses, the others being borrowed from the equivalent 3700 and 3708; properly, to see (literally or figuratively); by implication, (in the perfect tense

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only) to know:--be aware, behold, X can (+ not tell), consider, (have) know(-ledge), look (on), perceive, see, be sure, tell, understand, wish, wot.

165. aion

from the same as 104; properly, an age; by extension, perpetuity (also past); by implication, the world; specially (Jewish) a Messianic period (present or future):--age, course, eternal, (for) ever(-more), (n-)ever, (beginning of the , while the) world (began, without end)

104. aei

from an obsolete primary noun (apparently meaning continued duration); "ever," by qualification regularly; by implication, earnestly; --always, ever.

166. aionios

from 165; perpetual (also used of past time, or past and future as well):--eternal, for ever, everlasting, world (began).

622. apollumi

from 575 and the base of 3639; to destroy fully (reflexively, to perish, or lose), literally or figuratively:--destroy, die, lose, mar, perish.

575. apo

a primary particle; "off," i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative):--(X here-)after, ago, at, because of, before, by (the space of), for(-th), from, in, (out) of, off, (up-)on(-ce), since, with. In composition (as a prefix) it usually denotes separation, departure, cessation, completion, reversal, etc.

3639. olethros

from a primary ollumi (to destroy; a prolonged form); ruin, i.e. death, punishment:--destruction.

629. apolutrosis

from a compound of 575 and 3083; (the act) ransom in full, i.e. (figuratively) riddance, or (specially) Christian salvation:--deliverance, redemption.

575. apo

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3083. lutron

from 3089; something to loosen with, i.e. a redemption price (figuratively, atonement):--ransom.

859. aphasis

from 863; freedom; (figuratively) pardon:--deliverance, forgiveness, liberty, remission.

863. aphiemi

from 575 and hiemi (to send; an intensive form of eimi, to go); to send forth, in various applications (as follow):--cry, forgive, forsake, lay aside, leave, let (alone, be, go, have), omit, put (send) away, remit, suffer, yield up.

575. apo

a primary particle; "off," i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative):--(X here-)after, ago, at, because of, before, by (the space of), for(-th), from, in, (out) of, off, (up-)on(-ce), since, with. In composition (as a prefix) it usually denotes separation, departure, cessation, completion, reversal, etc.

1067. geenna

of Hebrew origin (1516 and 2011); valley of (the son of) Hinnom; ge-henna (or Ge-Hinnom), a valley of Jerusalem, used (figuratively) as a name for the place (or state) of everlasting punishment:--hell.

01516. (Hebrew) gay'

or (shortened) gay {gah'-ee}; probably (by transmutation) from the same root as 1466 (abbreviated); a gorge (from its lofty sides; hence, narrow, but not a gully or winter-torrent):--valley.

02011. (Hebrew) Hinnom

probably of foreign origin; Hinnom, apparently a Jebusite:--Hinnom.

1343. dikaiosune

from 1342; equity (of character or act); specially (Christian) justification:--righteousness.

342. dikaios

from 1349; equitable (in character or act); by implication, innocent, holy (absolutely or relatively):--just, meet, right(-eous).

1349. dike

right (as self-evident), i.e. justice (the principle, a decision, or its execution):--judgment, punish, vengeance.

1344. dikaios

from 1342; to render (i.e. show or regard as) just or innocent:--free, justify(-ier), be righteous.

1342. dikaios

from 1349; equitable (in character or act); by implication, innocent, holy (absolutely or relatively):--just, meet, right(-eous).

1349. dike

right (as self-evident), i.e. justice (the principle, a decision, or its execution):--judgment, punish, vengeance

1347. dikaios

from 1344; acquittal (for Christ's sake):--justification.

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right (as self-evident), i.e. justice (the principle, a decision, or its execution):-- judgment, punish, vengeance.

1519. eis

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).

2288. thanatos

from 2348; (properly, an adjective used as a noun) death (literally or figuratively):--X deadly, (be...) death.

2348. thnesko

a strengthened form of a simpler primary thano than¹-o (which is used for it only in certain tenses); to die (literally or figuratively):--be dead, die.

2315. theopneustos

from 2316 and a presumed derivative of 4154; divinely breathed in:--given by inspiration of God.

2316. theos

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

4154. pneo

a primary word; to breathe hard, i.e. breeze:--blow.

2631. katakrima

from 2632; an adverse sentence (the verdict):--condemnation.

2632. katakrino

from 2596 and 2919; to judge against, i.e. sentence:--condemn, damn.

2596. kata

a primary particle; (prepositionally) down (in place or time), in varied relations (according to the case (genitive, dative or accusative) with which it is joined):--about, according as (to), after, against, (when they were) X alone, among, and, X apart, (even, like) as (concerning, pertaining to touching), X aside, at, before, beyond, by, to the charge of, (charita-)bly, concerning, + covered, (dai-)ly, down, every, (+ far more) exceeding, X more excellent, for, from ... to, godly, in(-asmuch, divers, every, -to, respect of), ... by, after the manner of, + by any means, beyond (out of) measure, X mightily, more, X natural, of (up-)on (X part), out (of every), over against, (+ your) X own, + particularly, so, through(-oughout, -oughout every), thus, (un-)to(-gether, -ward), X uttermost, where(-by), with. In composition it retains many of these applications, and frequently denotes opposition, distribution, or intensity.

2919. krino

properly, to distinguish, i.e. decide (mentally or judicially); by implication, to try, condemn, punish:--avenge, conclude, condemn, damn, decree, determine, esteem, judge, go to (sue at the) law, ordain, call in question, sentence to, think.

2644. katallasso

from 2596 and 236; to change mutually, i.e. (figuratively) to compound a difference:--reconcile.

2596. kata

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236. allasso

to make different:--change.

3059. loidoria

from 3060; slander or vituperation:--railing, reproach(-fully).

3060. loidorosos

from loidos (mischief); abusive, i.e. a blackguard:--railer, reviler.

3361. me

a primary particle of qualified negation (whereas 3756 expresses an absolute denial); (adverb) not, (conjunction) lest; also (as an interrogative implying a negative answer (whereas 3756 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.

3756. ou

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.

3670. homologeo

from a compound of the base of 3674 and 3056; to assent, i.e. covenant, acknowledge:--con- (pro-)fess, confession is made, give thanks, promise.

3674. homou

genitive case of homos (the same; akin to 260) as adverb; at the same place or time:--together.

3056. logos

from 3004; something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ):--account, cause, communication, X concerning, doctrine, fame, X have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, X speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

3800. opsonion

neuter of a presumed derivative of the same as 3795; rations for a soldier, i.e. (by extension) his stipend or pay:-- wages.

3795. opsarion,

neuter of a presumed derivative of the base of 3702; a relish to other food (as if cooked sauce), i.e. (specially), fish (presumably salted and dried as a condiment):--fish.

3702. optos

from an obsolete verb akin to hepso (to "steep"); cooked, i.e. roasted:--broiled.

4100. pisteuo

from 4102; 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.

4102. pistis

from 3982; 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.

3982. peitho

a primary verb; to convince (by argument, true or false); by analogy, to pacify or conciliate (by other fair means); reflexively or passively, to assent (to evidence or authority), to rely (by inward certainty):--agree, assure, believe, have confidence, be (wax) conflent, make friend, obey, persuade, trust, yield.

4151. pneuma

from 4154; a current of air, i.e. breath (blast) or a breeze; by analogy or figuratively, a spirit, i.e. (human) the rational soul, (by implication) vital principle, mental disposition, etc., or (superhuman) an angel, demon, or (divine) God, Christ's spirit, the Holy Spirit:--ghost, life, spirit(-ual, -ually), mind.

4154. pneo

a primary word; to breathe hard, i.e. breeze:--blow.

4982. sozo

from a primary sos (contraction for obsolete saos, "safe"); to save, i.e. deliver or protect (literally or figuratively):--heal, preserve, save (self), do well, be (make) whole.

4991. soteria

feminine of a derivative of 4990 as (properly, abstract) noun; rescue or safety (physically or morally):--deliver, health, salvation, save, saving.

4990. soter

from 4982; a deliverer, i.e. God or Christ:--saviour.

4982. sozo

from a primary sos (contraction for obsolete saos, "safe"); to save, i.e. deliver or protect (literally or figuratively):--heal, preserve, save (self), do well, be (make) whole.

5056. telos

from a primary tello (to set out for a definite point or goal); properly, the point aimed at as a limit, i.e. (by implication) the conclusion of an act or state (termination (literally, figuratively or indefinitely), result

(immediate, ultimate or prophetic), purpose); specially, an impost or levy (as paid):--+ continual, custom, end(-ing), finally, uttermost.

5124. touto

neuter singular nominative or accusative case of 3778; that thing:--here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore).

5590. psuche

from 5594; breath, i.e. (by implication) spirit, abstractly or concretely (the animal sentient principle only; thus distinguished on the one hand from 4151, which is the rational and immortal soul; and on the other from 2222, which is mere vitality, even of plants: these terms thus exactly correspond respectively to the Hebrew 5315, 7307 and 2416):--heart (+ -ily), life, mind, soul, + us, + you.

5594. psucho

a primary verb; to breathe (voluntarily but gently, thus differing on the one hand from 4154, which denotes properly a forcible respiration; and on the other from the base of 109, which refers properly to an inanimate breeze), i.e. (by implication, of reduction of temperature by evaporation) to chill (figuratively):--wax cold.

5591. psuchikos

from 5590; sensitive, i.e. animate (in distinction on the one hand from 4152, which is the higher or renovated nature; and on the other from 5446, which is the lower or bestial nature):--natural, sensual.

