

## Old Testament Lexicon<sup>1</sup>

Information taken from Power Bible CD software available through  
Phil Lindner 1-800-243-7124 or  
www.powerbible.com

**0127. 'adamah**

from 119; soil (from its general redness):--country, earth, ground, husband(-man) (-ry), land.

**0119. 'adam**

to show blood (in the face), i.e. flush or turn rosy:--be (dyed, made) red (ruddy).

**0776. 'erets**

from an unused root probably meaning to be firm; the earth (at large, or partitively a land):--X common, country, earth, field, ground, land, X nations, way, + wilderness, world.

**0974. bachan**

a primitive root; to test (especially metals); generally and figuratively, to investigate:--examine, prove, tempt, try (trial).

**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).

**01870. derek**

from 1869; a road (as trodden); figuratively, a course of life or mode of action, often adverb:--along, away, because of, + by, conversation, custom, (east-)ward, journey, manner, passenger, through, toward, (high-) (path-)way(-side), whither(-soever).

**01869. darak**

a primitive root; to tread; by implication, to walk; also to string a bow (by treading on it in bending):--archer, bend, come, draw, go (over), guide, lead (forth), thresh, tread (down), walk.

**02706. choq**

from 2710; an enactment; hence, an appointment (of time, space, quantity, labor or usage):--appointed, bound, commandment, convenient, custom, decree(-d), due, law, measure, X necessary, ordinance(-nary), portion, set time, statute, task.

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**02710. chaqaq**

a primitive root; properly, to hack, i.e. engrave (Judges 5:14, to be a scribe simply); by implication, to enact (laws being cut in stone or metal tablets in primitive times) or (gen.) prescribe:--appoint, decree, governor, grave, lawgiver, note, pourtray, print, set.

**03742. karuwb**

of uncertain derivation; a cherub or imaginary figure:--cherub, (plural) cherubims

**04428. melek**

from 4427; a king:--king, royal.

**04427. malak**

a primitive root; to reign; inceptively, to ascend the throne; causatively, to induct into royalty; hence (by implication) to take counsel:--consult, X indeed, be (make, set a, set up) king, be (make) queen, (begin to, make to) reign(-ing), rule, X surely.

**04473. mimshach**

from 4886, in the sense of expansion; outspread (i.e. with outstretched wings):--anointed.

**04886. mashach**

a primitive root; to rub with oil, i.e. to anoint; by implication, to consecrate; also to paint:--anoint, paint.

**04687. mitsvah**

from 6680; a command, whether human or divine (collectively, the Law):--(which was) commanded(-ment), law, ordinance, precept.

**06680. tsavah**

a primitive root; (intensively) to constitute, enjoin:--appoint, (for-)bid, (give a) charge, (give a, give in, send with) command(-er, -ment), send a messenger, put, (set) in order.

**04941. mishpat**

from 8199; properly, a verdict (favorable or unfavorable) pronounced judicially, especially a sentence or formal decree (human or (participant's) divine law, individual or collective), including the act, the place, the suit, the crime, and the penalty; abstractly, justice, including a participant's right or privilege (statutory or customary), or even a style:--+ adversary, ceremony, charge, X crime, custom, desert, determination, discretion, disposing, due, fashion, form, to be judged, judgment, just(-ice, -ly), (manner of) law(-ful), manner, measure, (due) order, ordinance, right, sentence, usest, X worthy, + wrong.

**08199. shaphat**

a primitive root; to judge, i.e. pronounce sentence (for or against); by implication, to vindicate or punish; by extension, to govern; passively, to litigate (literally or figuratively):--+ avenge, X that condemn, contend, defend, execute (judgment), (be a) judge(-ment), X needs, plead, reason, rule.

**05254. nacah**

a primitive root; to test; by implication, to attempt:--adventure, assay, prove, tempt, try.

**05377. nasha'**

a primitive root; to lead astray, i.e. (mentally) to delude, or (morally) to seduce:--beguile, deceive, X greatly, X utterly.

**05713. `edah**

feminine of 5707 in its techn. sense; testimony:-- testimony, witness.

**05707. `ed**

contracted from 5749 ; concretely, a witness; abstractly, testimony; specifically, a recorder, i.e. prince:--witness.

**05749. `uwd**

a primitive root; to duplicate or repeat; by implication, to protest, testify (as by reiteration); intensively, to encompass, restore (as a sort of reduplication):--admonish, charge, earnestly, lift up, protest, call (take) to record, relieve, rob, solemnly, stand upright, testify, give warning, (bear, call to, give, take to) witness.

**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).

**05956. alam**

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

**06231. `ashaq**

a primitive root; to press upon, i.e. oppress, defraud, violate, overflow:--get deceitfully, deceive, defraud, drink up, (use) oppress((-ion)), -or, do violence (wrong).

**06490. piqqud**

or piqqud {pik-kood'}; from 6485; properly, appointed, i.e. a mandate (of God; plural only, collectively, for the Law):--commandment, precept, statute.

**06485. paqad**

a primitive root; to visit (with friendly or hostile intent); by analogy, to oversee, muster, charge, care for, miss, deposit, etc.:--appoint, X at all, avenge, bestow, (appoint to have the, give a) charge, commit, count, deliver to keep, be empty, enjoin, go see, hurt, do judgment, lack, lay up, look, make, X by any means, miss, number, officer, (make) overseer, have (the) oversight, punish, reckon, (call to) remember(-brance), set (over), sum, X surely, visit, want.

**06601. pathah**

a primitive root; to open, i.e. be (causatively, make) roomy; usually figuratively (in a mental or moral sense) to be (causatively, make) simple or (in a sinister way) delude:--allure, deceive, enlarge, entice, flatter, persuade, silly (one).

**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).

**06884. tsaraph**

a primitive root; to fuse (metal), i.e. refine (literally or figuratively):--cast, (re-)fine(-er), founder, goldsmith, melt, pure, purge away, try.

**06924. qedem**

or qedmah {kayd'-maw}; from 6923; the front, of place (absolutely, the fore part, relatively the East) or time (antiquity); often used adverbially (before, anciently, eastward):--aforetime, ancient (time), before, east (end, part, side, -ward), eternal, X ever(-lasting), forward, old, past.

**06923. qadam**

a primitive root; to project (one self), i.e. precede; hence, to anticipate, hasten, meet (usually for help):--come (go, (flee)) before, + disappoint, meet, prevent.

**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.

**07411. ramah**

a primitive root; to hurl; specifically, to shoot; figuratively, to delude or betray (as if causing to fall):--beguile, betray, (bow-)man, carry, deceive, throw.

**07686. shagah**

a primitive root; to stray (causatively, mislead), usually (figuratively) to mistake, especially (morally) to transgress; by extension (through the idea of intoxication) to reel, (figuratively) be enraptured:--(cause to) go astray, deceive, err, be ravished, sin through ignorance, (let, make to) wander.

**08199. shaphat**

a primitive root; to judge, i.e. pronounce sentence (for or against); by implication, to vindicate or punish; by extension, to govern; passively, to litigate (literally or figuratively):--+ avenge, X that condemn, contend, defend, execute (judgment), (be a) judge(-ment), X needs, plead, reason, rule.

**08269.**

from 8323; a head person (of any rank or class):--captain (that had rule), chief (captain), general, governor, keeper, lord, ((-task- ))master, prince(-ipal), ruler, steward.

**08323. sarar**

a primitive root; to have (transitively, exercise; reflexively, get) dominion:--X altogether, make self a prince, (bear) rule.

**08398. tebel**

from 2986; the earth (as moist and therefore inhabited); by extension, the globe; by implication, its inhabitants; specifically, a partic. land, as Babylonia, Palestine:--habitable part, world.

**02986. yabal**

a primitive root; properly, to flow; causatively, to bring (especially with pomp):--bring (forth), carry, lead (forth).

**08451. towrah**

or torah {to-raw'}; from 3384; a precept or statute, especially the Decalogue or Pentateuch:--law.

**03384. yarah,**

or (2 Chr. 26:15) yara; {yaw-raw'}; a primitive root; properly, to flow as water (i.e. to rain); transitively, to lay or throw (especially an arrow, i.e. to shoot); figuratively, to point out (as if by aiming the finger), to teach:--(+ ) archer, cast, direct, inform, instruct, lay, shew, shoot, teach(-er,-ing), through.



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### 96. **adokimos**

from 1 (as a negative particle) and 1384; unapproved, i.e. rejected; by implication, worthless (literally or morally):--castaway, rejected, reprobate.

### 1384. **dokimos**

from 1380; properly, acceptable (current after assayal), i.e. approved:--approved, tried.

### 1380. **dokeo**

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

### 1166. **deiknuo**

a prolonged form of an obsolete primary of the same meaning; to show (literally or figuratively):--shew.

**165<sup>3</sup> aion** (This is the noun form of the word; the adjective form of the word is <166> aionios.)

1. Forever, an unbroken age, perpetuity of time, eternity
2. The worlds, universe
3. Period of time, age

The English word “age” is from the Greek word “aion” which means:

1. A lifetime: the period of an individual’s existence on earth
2. A segment of time: such as this present age or the age to come (singular)
3. A very long time: such as the age of mankind
4. Perpetuity of time: eternity (especially if used in plural form)
5. Occasionally “aion” is translated “world” or “universe”

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<sup>3</sup> There is an Appendix article titled “Eternity—Is it Eternal or Age-lasting” which may be helpful to you in understanding the uses of this word in Scripture. The context is necessary in understanding which definition this word denotes—whether it is used in the sense of eternal or age-lasting.

**166<sup>4</sup> aionios** (See the noun form of the word <165> aion.)

1. Without beginning and end, that which always has been and always will be
2. Without beginning
3. Without end, never to cease, everlasting

Vines describes this word as meaning a duration, either a) undefined, but not endless or b) undefined because it is endless. This word often is used in the singular form in the NT and would have to do with *an age* (*age-lasting*), and would **not** mean eternal.

**225. aletheia**

from 227; truth:--true, X truly, truth, verity.

**227. alethes**

from 1 (as a negative particle) and 2990; true (as not concealing):--true, truly, truth.

**2990. lanthano**

a prolonged form of a primary verb, which is used only as an alternate in certain tenses; to lie hid (literally or figuratively); often used adverbially, unwittingly:--be hid, be ignorant of, unawares.

**436. anthistemi**

from 473 and 2476; to stand against, i.e. oppose:--resist, withstand.

**473. anti**

a primary particle; opposite, i.e. instead or because of (rarely in addition to):--for, in the room of. Often used in composition to denote contrast, requital, substitution, correspondence, etc.

**2476. histemi**

a prolonged form of a primary stao stah'-o (of the same meaning, and used for it in certain tenses); to stand (transitively or intransitively), used in various applications (literally or figuratively):--abide, appoint, bring, continue, covenant, establish, hold up, lay, present, set (up), stanch, stand (by, forth, still, up).

**570. apistia**

from 571; faithlessness, i.e. (negatively) disbelief (lack of Christian faith), or (positively) unfaithfulness (disobedience):--unbelief.

**571. apistos**

from 1 (as a negative particle) and 4103; (actively) disbelieving; (passively) untrustworthy (person), or incredible (thing):--that believeth not, faithless, incredible thing, infidel, unbeliever(-ing).

**4103. pistos**

from 3982; objectively, trustworthy; subjectively, trustful:--believe(-ing, -r), faithful(-ly), sure, true.

**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

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or authority), to rely (by inward certainty):--agree, assure, believe, have confidence, be (wax) conflent, make friend, obey, persuade, trust, yield.

**684. apoleia**

from a presumed derivative of 622; ruin or loss (physical, spiritual or eternal):--damnable(-nation), destruction, die, perdition, X perish, pernicious ways, waste.

**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.

**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.

**906. ballo**

a primary verb; to throw (in various applications, more or less violent or intense):--arise, cast (out), X dung, lay, lie, pour, put (up), send, strike, throw (down), thrust.

**1093. ge**

contracted from a primary word; soil; by extension a region, or the solid part or the whole of the terrene globe (including the occupants in each application):--country, earth(-ly), ground, land, world.

**1108. gnosis,**

from 1097; knowing (the act), i.e. (by implication) knowledge:--knowledge, science.

**1097. ginosko**

a prolonged form of a primary verb; to "know" (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed):--allow, be aware (of), feel, (have) know(-ledge), perceived, be resolved, can speak, be sure, understand.

**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.

**1347. dikaiosis**

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

**1344. dikaioo**

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).

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**1384. dokimos**

from 1380; properly, acceptable (current after assayal), i.e. approved:--approved, tried.

**1380. dokeo**

a prolonged form of a primary verb, doko of the same meaning; to think; by implication, to seem (truthfully or uncertainly):--be accounted, (of own) please(-ure), be of reputation, seem (good), suppose, think, trow.

**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 only) to know:--be aware, behold, X can (+ not tell), consider, (have) know(-ledge), look (on), perceive, see, be sure, tell, understand, wish, wot. Compare 3700.

**1515. eirene**

probably from a primary verb eiro (to join); peace (literally or figuratively); by implication, prosperity:--one, peace, quietness, rest, + set at one again.

**1818. exapatao**

from 1537 and 538; to seduce wholly:--beguile, deceive.

**1537. ek**

a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause; literal or figurative; direct or remote):--after, among, X are, at, betwixt(-yond), by (the means of), exceedingly, (+ abundantly above), for(-th), from (among, forth, up), + grudgingly, + heartily, X heavenly, X hereby, + very highly, in, ...ly, (because, by reason) of, off (from), on, out among (from, of), over, since, X thenceforth, through, X unto, X vehemently, with(-out). Often used in composition, with the same general import; often of completion.

**538. apatao**

of uncertain derivation; to cheat, i.e. delude:--deceive.

**1922. epignosis**

from 1921; recognition, i.e. (by implication) full discernment, acknowledgement:--(ac-)knowledge(-ing, -ment).

**1921. epiginosko**

from 1909 and 1097; to know upon some mark, i.e. recognize; by implication, to become fully acquainted with, to acknowledge:--(ac-, have, take)know(-ledge, well), perceive.

**1909. epi**

a primary preposition; properly, meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.:--about (the times), above, after, against, among, as long as (touching), at, beside, X have charge of, (be-, (where-))fore, in (a place, as much as, the time of, -to), (because) of, (up-)on (behalf of), over, (by, for) the space of, through(-out), (un-)to(-ward), with. **In compounds it retains essentially the same import, at, upon, etc. (literally or figuratively).**

**1097. ginosko**

a prolonged form of a primary verb; to "know" (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed):--allow, be aware (of), feel, (have) know(-ledge), perceived, be resolved, can speak, be sure, understand.

**2091. hetoimasia**

from 2090; preparation:--preparation.

**2090. hetoimazo**

from 2092; to prepare:--prepare, provide, make ready.

**2092. hetoimos**

from an old noun heteos (fitness); adjusted, i.e. ready:--prepared, (made) ready(-iness, to our hand).

**2098. euaggelion**

from the same as 2097; a good message, i.e. the gospel:--gospel.

**2097. euaggelizo**

from 2095 and 32; to announce good news ("evangelize") especially the gospel:--declare, bring (declare, show) glad (good) tidings, preach (the gospel).

**2095. eu**

neuter of a primary eus (good); (adverbially) well:--good, well (done).

**32. aggelos**

from aggello (to bring tidings); a messenger; especially an "angel"; by implication, a pastor:--angel, messenger.

**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. Compare 5594.

**2518. katheudo**

from 2596 and heudo (to sleep); to lie down to rest, i.e. (by implication) to fall asleep (literally or figuratively):--(be a-)sleep.

**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.

**2837. koimao**

from 2749; to put to sleep, i.e. (passively or reflexively) to slumber; figuratively, to de cease:--(be a-, fall a-, fall on) sleep, be dead.

**2749. keimai**

of a primary verb; to lie outstretched (literally or figuratively):--be (appointed, laid up, made, set), lay, lie.

**2889. kosmos**

orderly arrangement, i.e. decoration; by implication, the world (in a wide or narrow sense, including its inhabitants, literally or figuratively (morally)):--adorning, world.

**3063. loipon**

something remaining (adverbially):--besides, finally, furthermore, (from) henceforth, moreover, now, + it remaineth, then.

**3809. paideia**

tutorage, i.e. education or training; by implication, disciplinary correction:--chastening, chastisement, instruction, nurture.

**3811. paideuo**

from 3816; to train up a child, i.e. educate, or (by implication), discipline (by punishment):--chasten(-ise), instruct, learn, teach.

**3816. pais**

a boy (as often beaten with impunity), or (by analogy), a girl, and (genitive case) a child; specially, a slave or servant (especially a minister to a king; and by eminence to God):--child, maid(-en), (man) servant, son, young man.

**3844. para**

a primary preposition; properly, near; i.e. (with genitive case) from beside (literally or figuratively), (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with (local (especially beyond or opposed to) or causal (on account of):--above, against, among, at, before, by, contrary to, X friend, from, + give (such things as they), + that (she) had, X his, in, more than, nigh unto, (out) of, past, save, side...by, in the sight of, than, (there-)fore, with. In compounds it retains the same variety of application.

**3850. parabole**

from 3846; a similitude ("parable"), i.e. (symbolic) fictitious narrative (of common life conveying a moral), apothegm or adage:--comparison, figure, parable, proverb.

**3846. parballo**

from 3844 and 906; to throw alongside, i.e. (reflexively) to reach a place, or (figuratively) to liken:--arrive, compare.

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**906. ballo**

a primary verb; to throw (in various applications, more or less violent or intense):--arise, cast (out), X dung, lay, lie, pour, put (up), send, strike, throw (down), thrust.

**4024. perizonnumi**

from 4012 and 2224; to gird all around, i.e. (middle voice or passive) to fasten on one's belt (literally or figuratively):--gird (about, self).

**4012. peri**

properly, through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time (with the genitive case denoting the subject or occasion or superlative point; with the accusative case the locality, circuit, matter, circumstance or general period):--(there-)about, above, against, at, on behalf of, X and his company, which concern, (as) concerning, for, X how it will go with, ((there-, where-)) of, on, over, pertaining (to), for sake, X (e-)state, (as)

touching, (where-)by (in), with. In comparative, it retains substantially the same meaning of circuit (around), excess (beyond), or completeness (through).

**2224. zonnumi**

to bind about (especially with a belt):--gird.

**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.

**4105. planao**

from 4106; to (properly, cause to) roam (from safety, truth, or virtue):--go astray, deceive, err, seduce, wander, be out of the way.

**4106. plane**

objectively, fraudulence; subjectively, a straying from orthodoxy or piety:--deceit, to deceive, delusion, error.

**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.

**4415. prototokia**

from 4416; primogeniture (as a privilege):--birthright.

**4416. prototokos**

from 4413 and the alternate of 5088; first-born (usually as noun, literally or figuratively):--firstbegotten(-born).

**4413. protos**

foremost (in time, place, order or importance):--before, beginning, best, chief(-est), first (of all), former.

**5088. tikto**

a strengthened form of a primary teko tek'-o (which is used only as alternate in certain tenses); to produce (from seed, as a mother, a plant, the earth, etc.), literally or figuratively:--bear, be born, bring forth, be delivered, be in travail.

**5043. teknon**

a child (as produced):--child, daughter, son.

**5046. teleios**

complete (in various applications of labor, growth, mental and moral character, etc.); neuter (as noun, with 3588) completeness:--of full age, man, perfect.

**5047. teleiotes**

from 5046; (the state) completeness (mentally or morally):--perfection(-ness).

**5048. teleioo**

from 5046; to complete, i.e. (literally) accomplish, or (figuratively) consummate (in character):--consecrate, finish, fulfil, make) perfect.

**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.

**5265. hupodeo**

from 5259 and 1210; to bind under one's feet, i.e. put on shoes or sandals:--bind on, (be) shod.

**5259. hupo**

a primary preposition; under, i.e. (with the genitive case) of place (beneath), or with verbs (the agency or means, through); (with the accusative case) of place (whither (underneath) or where (below) or time (when (at))):--among, by, from, in, of, under, with. In the comparative, it retains the same general applications, especially of inferior position or condition, and specially, covertly or moderately.

**1210. deo**

a primary verb; to bind (in various applications, literally or figuratively):--bind, be in bonds, knit, tie, wind.

**5287. hupostasis**

from a compound of 5259 and 2476; a setting under (support), i.e. (figuratively) concretely, essence, or abstractly, assurance (objectively or subjectively):--confidence, confident, person, substance.

**5259. hupo**

a primary preposition; under, i.e. (with the genitive case) of place (beneath), or with verbs (the agency or means, through); (with the accusative case) of place (whither (underneath) or where (below) or time (when (at))):--among, by, from, in, of, under, with. In the comparative, it retains the same general applications, especially of inferior position or condition, and specially, covertly or moderately.

**2476. histemi**

a prolonged form of a primary stao stah'-o (of the same meaning, and used for it in certain tenses); to stand (transitively or intransitively), used in various applications (literally or figuratively):--abide, appoint, bring, continue, covenant, establish, hold up, lay, present, set (up), stanch, stand (by, forth, still, up).

**5463. chairō**

a primary verb; to be "cheer"ful, i.e. calmly happy or well-off; impersonally, especially as salutation (on meeting or parting), be well:--farewell, be glad, God speed, greeting, hall, joy(- fully), rejoice.

**5546. Christianos**

from 5547; a Christian, i.e. follower of Christ:--Christian.

**5547. Christos**

from 5548; anointed, i.e. the Messiah, an epithet of Jesus:--Christ.

**5548. chrio**

probably akin to 5530 through the idea of contact; to smear or rub with oil, i.e. (by implication) to consecrate to an office or religious service:--anoint.

**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.