

# ***"It's ALL About The Oil"***

Psalm 119:105

May 15, 2022

**INTRO:** I'd like to begin by **EXHORTING** you with a very intriguing, almost unbelievable question...

- **EXHORTATION** = *a warning wrapped in encouragement*
- The question has 2 inquiries... but only 1 answer!
  - **What would you say if I told you that there is a single place that is simultaneously better than HEAVEN and worse than HELL?**
    - Do you KNOW this place; if so, so what & now what?
- Hold that thought...We'll answer it before we're done :-)

## **PRAYER**

**CONTEXT:**

- **Psalm 119**
  - Sermon series... "**PERSPECTIVE**" (*per the Word of God*)
  - Psalm 119 = divine, poetic, eternal **EXHORTATION**
  - Today's "warning wrapped in encouragement" v.105
  - I'm praying that you'll be eternally **blessed** today!

**BIG IDEA:** *You really need The Word...  
to really see your world.*

## PREVIEW:

- A. EXPLANATION (*Scripture, Structure, Semantics*)
- B. ILLUSTRATION (*Inform, Inspect, Inspire*)
- C. APPLICATION (*Relationships, Revelation, Redemption*)

T/S: Before the Explanation, Illustration & Application...  
*(let's take a closer look at biblical EXHORTATION)*

### Hebrews 13:22

(Berean Literal Bible)

*Now I exhort you, brothers, bear with the word of exhortation, for I have only written to you in few words.*

- “I exhort” = VERB... (par-ak-al-eh'-o)
  - “para” = from close beside
  - “kaleho” = to call / urge
- “word of exhortation” = NOUN... (par-ak'-lay-sis)
  - a holy urging
  - an "intimate call" personally given to deliver God's verdict
- **Biblical exhorting is beautiful truthting & loving!** - JDP

## TEXT:

### Psalm 119:105

*Your word is a lamp to my feet  
and a light to my path.*

(See relationship... 2 Timothy 3:16-17)

T/S: Do you hear the **EXHORTATION...** God's warning wrapped in encouragement?

## I. **EXPLANATION** of God's Exhortation (Scripture, Structure, & Semantics)

1. **Scripture** (*general guidelines & guardrails*)
  - a. Proverbs & Psalms
  - b. Poetry & Parallelism
  - c. Prose & Parables (vs. allegories)
2. **Structure**
  - a. **English:**

### Psalm 119:105

Your word  
is a lamp to my feet  
and a light to my path.

- b. **Hebrew:**

## Hebrew Parallelism

- 1 A lamp
- 2 to my feet
- 3 Your word
- 4 A light
- 5 to my path

## Hebrew Parallelism

- Scriptural Point
- 
- 1 A lamp
  - 2 to my feet
  - 3 Your word
  - 4 A light
  - 5 to my path

3. Semantics (*the study of meaning(s)*)

***Your word is a lamp to my feet and a light to my path.***

- A Source
  - **Your** = divine, Almighty, Creator God
  - **Word** =
    - **Communicator God (John 1:1)**
    - **Communication from God**
      - Pre-Scripture
      - Scripture
      - Supernatural
        - Be sure to authenticate
        - **Beware** **counterfeits!**
- A Resource
  - **Lamp** = *oil/light holder & dispenser*
    - Shows where you are

### Revelation 21:23

*And the city has no need of sun or moon to shine on it, for the glory of God gives it light, and its lamp is the Lamb.*

- **Light** = *illuminator... dark-destroyer*
  - Shows where going

### Isaiah 60:19b

*...the LORD will be your everlasting light, and your God will be your glory*

- A Recipient = ***my personal*** standing/path
- An Application
  - ***My FEET***
    - Reveals your STARTING POINT
    - Sets one's standing
    - Makes for one's moving
    - Defines one's present reality
  - ***My PATH***
    - Either broad or narrow...
    - Defines direction & destination
    - Unites your vision & mission
    - Reveals WHO YOU REALLY ARE

T/S: Let's get our illustration and deeper teaching directly from Jesus...

## II. ILLUSTRATION of God's Exhortation

**Get ready to be  
*Informed... Inspected. & Inspired!***

**The Parable of the 10 Virgins**

**Matthew 25:1-13**

➤ **Context:** *KEYS to understanding and applying!*

- Eschatological - read Matthew 23-25
- Assuming Christians/Church
- Contrasting & Clarifying
- Intense & Intentional teaching from Christ

➤ **Text:**

**Matthew 25:1-13**

*The Parable of the Ten Virgins*

**1**“Then the kingdom of heaven will be like ten virgins who took **their lamps** and went to meet the bridegroom. **2**Five of them were foolish, and five were wise.

See the CONTEXT and CONTRAST:

- ALL 10 are confessing their interest & “following”
- ALL 10 are hanging around waiting
- Yet 5 are fools... This is ALL about the CONTRAST
- This is ALL about the visible & INVISIBLE Church...

**3**For when the **foolish took their lamps**, they took **no oil** with them, **4** **but the wise took flasks of oil with their lamps**.

**It's ALL about the Oil!**

**5**As the bridegroom was delayed, they all became drowsy and slept.

- NOTE: no one was/is perfect... they all slept
- THUS... it's about Preparation vs. Perfection

➤ This is going to BE about PRE-action vs. Re-action

**6**But at midnight there was a cry, 'Here is the bridegroom! Come out to meet him.' **7**Then all those virgins rose and trimmed their lamps.

Note: everyone acts the same when they hear Him coming

Note: the fools think & act like they're going to celebrate...

***Watch for the CONTRAST...***

**8**And the foolish said to the wise, 'Give us some of your oil, for our lamps are going out.'

Don't miss this... **It's ALL about the oil!**

**9**But the wise answered, saying, 'Since there will not be enough for us and for you, go rather to the dealers and buy for yourselves.'

Again... **It's ALL about the oil!**

Don't ever forget this... **You can't burn someone else's oil!**

***NOTE: everyone's relationship to the Oil is what defines them as either the wise and the foolish***

**10**And while they were going to buy, the bridegroom came, and those who were ready went in with him to the marriage feast, and the door was shut.

*Don't confuse God's allotted buying & burning times...*

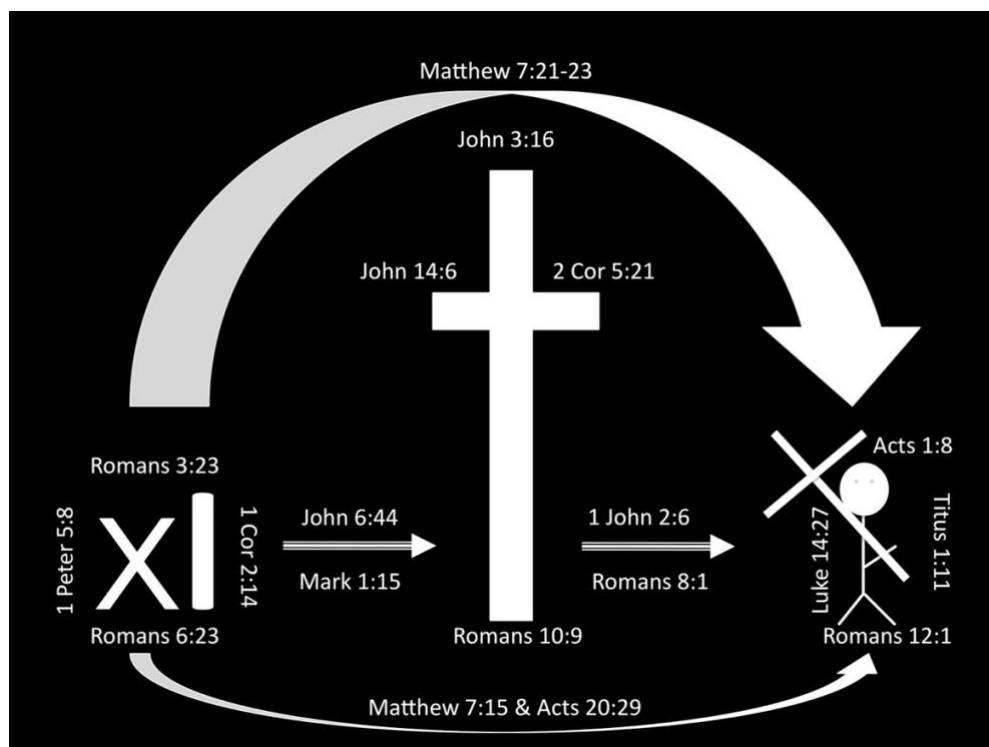
*"Those who were ready went in with him..." BE ready!!!*

*Then... "the door was shut." (think of the Ark...)*

*Christ & His cross are the door...*

*See the*

m M m



# **It's ALL about the miraculous & Messianic Oil!**

**11Afterward the other virgins came also, saying, 'Lord, lord, open to us.'** **12But he answered, 'Truly, I say to you, I do not know you.'**

- NOTE: orthodoxy's "Lord, Lord" is not enough...
- NOTE: sincerity is not enough...
- NOTE: nor biblical knowledge or moralistic deism...
- NOTE: no religion, ritual, or role in the church will do...
- NOTE: NOTHING short of the Gospel's miracle saves!
- NOTE: to be unknown by God is to be empty of oil!!!

## **VIDEO:**

*"Got Questions Explains the Parable of the 10 Virgins"*

**13Watch therefore, for you know neither the day nor the hour.**

***This parable is NOT about being missionally-ready  
as much as it is about BE-ing miraculously-FILLED  
(which WILL make and keep you ready)!***

- JDP

### **III. APPLICATION**      of God's Exhortation *(Relationships, Revelation, & Redemption)*

You need to understand the biblical relationships between  
**God's Word, will, & ways...**  
**His miracle, Messiah, & mission...**  
**His Lamp, His Light, and His Oil!**  
*Between biblical love... like... & lukewarmness.*

Again...

**It's ALL about Him as our holy OIL!**

- The Spirit works “on” some & thus they stay empty...
- The Spirit works “in” His chosen & they become filled!
- The filled follow and the empty make excuses. - JDP
- The Word of God is the **“Sword of The SPIRIT”**
  - We use/wield/share it...
  - HE plunges it into people’s hearts to change them!

Revelation 1:20 & 2:1ff

***...the 7 lampstands are the 7 churches... - Jesus***

**4But I have this against you, that you have abandoned the love you had at first. 5 Remember** therefore from where you have fallen; **repent**, and do the works you did at first. If not, **I will come to you and remove your lampstand** from its place, **unless you repent**.

- Smyrna & Philadelphia = eternal lights & lampstands!
- Pergamum = ...I will war against you...
- Thyatira = ...I will throw you into great tribulation...
- Sardis = ...I will come against you...
- Laodicia = ...I will spit you out of My mouth...

Are you biblical light or darkness?  
Living out biblical wisdom or foolishness?  
Are you just religious or justified & redeemed?

### 3 Final Tests:

- Your **EXPERIENCE** - internal (miraculous?)      **Love**
  - Acts 1:8... John 3:3,16,36; 14:15 & 20:21
  - 2 Corinthians 5:17-21
  - Matthew 4:19 & 28:18-20
- Your **EXAMINATION** - external (2 Cor. 13:5)      **Obey**
  - Fruit of the Spirit
  - Beatitudes
  - Full Armor of God & Acts 2:41-47
- Your **ENDURANCE** – long-term (finish well)      **Repeat**

○ Filled	=	Saved
○ Filling	=	Sanctified
○ Living Filling	=	Living Spirit-led

*If you lose it, you never really had it.  
And if you have it, you can never really lose it!*

### **10 Personal Take-Aways:**

- Remember **His Holy Oil is our heavenly Helper!**
- Lamps without oil don't really work!
- Cry out to Christ... "PLEASE... ***fill'er up!!!***"
- Test your light source... (2 Corinthians 13:5)
- God's oil does not guarantee our smooth sailing...
- Oil cannot be spared or shared... but it can be shown.
- Your relationship to "Oil" is your witness to the world!
- **Is your lamp in-hand or in-hiding?**
- What does it mean to be (or not) "***the light of the world***"?
- **Your "check oil" light is on!**

T/S:            Ok... so let's bring this all to a close...

### **CLOSE:**

**You really need God's Word to really see your world!**

- Can you see where you are now?
- Can you see where you're going?

- Let me come back to our opening question...

**Where's the place that is better than heaven...  
& simultaneously, worse than hell?**

# ANSWER: ***Right here, right now!***

- Today... right where you are... you can either add to what will be your eternal blessings in heaven OR intensify what will be your ongoing torment in hell

Although the suffering will be severe and everlasting for all those in hell, the specific degrees of punishment and suffering will differ in accordance with the measure of sin in one's life, the extent of one's sinful influence on others, and the amount of gospel-light that was rejected. The Gospel Coalition article: "*Degrees of Punishment in Hell*"

## Matthew 5:14-16

**14**"You are the light of the world. A city set on a hill cannot be hidden. **15**Nor do people light a lamp and put it under a basket, but on a stand, and it gives light to all in the house. **16**In the same way, let your light shine before others, so that they may see your good works and give glory to your Father who is in heaven.

## PRAYER

## Hebrew Texts

[Psalm 119:105 Hebrew Study Bible \(Apostolic / Interlinear\)](#)

נֶרְלָרְגָלִי דָבָרְךָ נֹאָר לְנַתִּיבָתִי:

[KJV with Strong's](#)

[NUN Thy word is a lamp unto my feet and a light unto my path](#)

[119:105 Hebrew OT: Westminster Leningrad Codex](#)

נֶרְלָרְגָלִי דָבָרְךָ נֹאָר לְנַתִּיבָתִי:

[119:105 Hebrew OT: WLC \(Consonants Only\)](#)

נֶרְלָרְגָלִי דָבָרְךָ וְאָרָר לְנַתִּיבָתִי:

[119:105 Paleo-Hebrew OT: WLC \(Font Required\)](#)

נֶרְלָרְגָלִי דָבָרְךָ וְאָרָר לְנַתִּיבָתִי:

[119:105 Hebrew Bible](#)

נֶרְלָרְגָלִי דָבָרְךָ וְאָרָר לְנַתִּיבָתִי:

## [Additional Parallel Hebrew](#)

### Parallel Verses

[New American Standard Bible](#)

Your word is a lamp to my feet And a light to my path.

[King James Bible](#)

NUN. Thy word *is* a lamp unto my feet, and a light unto my path.

[Holman Christian Standard Bible](#)

Your word is a lamp for my feet and a light on my path.

### Treasury of Scripture Knowledge

#### word

[Psalm 19:8](#) The statutes of the LORD are right, rejoicing the heart: the commandment

...

[Psalm 43:3](#) O send out your light and your truth: let them lead me; let them ...

[Proverbs 6:23](#) For the commandment is a lamp; and the law is light; and reproofs ...

[Ephesians 5:13](#) But all things that are reproved are made manifest by the light: ...

[2 Peter 1:19](#) We have also a more sure word of prophecy; whereunto you do well ...

#### lamp. or, candle

[Psalm 18:28](#) For you will light my candle: the LORD my God will enlighten my darkness.

[Job 29:3](#) When his candle shined on my head, and when by his light I walked ...

# ◀ Psalm 119:105 ▶

## Text Analysis

Strong's	Hebrew	English	Morphology
<a href="#">5216 [e]</a>	נֵר nêr-	A lamp	<a href="#">N-ms</a>
<a href="#">7272 [e]</a>	לְرָגֶלִי lə-rāg̚-lî	to my feet	<a href="#">Prep-1   N-fsc   1cs</a>
<a href="#">1697 [e]</a>	דְבָרָךְ <a href="#">də-bā-re-kā:</a>	Your word [is]	<a href="#">N-msc   2ms</a>
<a href="#">216 [e]</a>	וֹאֹרֶךְ <a href="#">wə-'ō-wr.</a>	and a light	<a href="#">Conj-w   N-cs</a>
<a href="#">5410 [e]</a>	לַנְתִּיבַתִּי: <a href="#">lin-tâ-bâ-tâ.</a>	to my path	<a href="#">Prep-1   N-fsc   1cs</a>

A LAMP:

## ◀ 5216. ner ▶

### Strong's Concordance

**ner:** a lamp

**Original Word:** נֵר

**Part of Speech:** Noun Masculine

**Transliteration:** ner

**Phonetic Spelling:** (neer)

**Definition:** a lamp

### NAS Exhaustive Concordance

**Word Origin**

from an unused word

**Definition**

a lamp

NASB Translation

lamp (18), lamps (25).

# **Brown-Driver-Briggs**

I. **נֶר noun masculine**<sup>Exodus 25:37</sup> **lamp**; — נ' absolute Exodus 27:20 +, construct 1 Samuel 3:3 +; suffix Psalm 18:29, 2 נִירֵי Samuel 22:29, etc.; plural נִרְוֹת absolute Leviticus 24:4 +; construct Exodus 39:37; suffix נִרְתִּיק Exodus 25:37 (twice in verse) +, 1 Chronicles 28:15; 2Chronicles 4:20; — lampin shrine at Shiloh 1 Samuel 3:3; especially of lampsin temple 1 Kings 7:49 7t. Chronicles, and in tabernacle Exodus 25:37 (twice in verse) + 15 t. P; compare in Zechariah's vision Zechariah 4:2 (twice in verse) as token of merrymaking Jeremiah 25:10; used in search Zephaniah 1:12, compare (figurative) נִשְׁמָת נֶרֶם נֶר י Proverbs 20:27; used in household work Proverbs 31:18; figurative of prosperity 2 יִשְׂרָאֵל נ Samuel 21:17 (embodied in David); also Job 18:6; Job 21:17; Job 29:3; Psalm 18:29 = 2 Samuel 22:29; Psalm 132:17; Proverbs 13:9; Proverbs 20:20; Proverbs 24:20; of God's word as a guide Psalm 119:105, compare Proverbs 6:23.

I. noun [masculine] **lamp**; — always figurative 1 לְמַעַן קִיּוֹתָן לְדוֹיד 1 Kings 11:26, i.e. that his family may remain on the throne; compare 1 Kings 15:4; 2 Kings 8:19 2Chronicles 21:7; happiness, delight (construct) נֶר רְשָׁעִים Proverbs 21:4 (so Vrss Thes Buhl Now Wild, > Ew Del SS Frankenb = II. נֵיר below II. נֵיר below).

# Strong's Exhaustive Concordance

candle, lamp, light

Or **nir** {neer}; also **neyr** {nare}; or **ner** {nare}; or (feminine) **nerah** {nay-raw'}; from a primitive root (see **niyr**; **nuwr**) properly, meaning to glisten; a lamp (i.e. The burner) or light (literally or figuratively) -- candle, lamp, light.

see HEBREW nivr

see HEBREW *nuwr*

## Forms and Transliterations

## Links

## Englishman's Concordance

### Exodus 25:37

HEB: וְעַשֵּׂת אֶת נְרָתִיקָה שְׁבֹעָה וְהַעֲלָה

NAS: Then you shall make *its lamps* seven

KJV: the seven *lamps* thereof: and they shall light

INT: shall make *lamps* seven shall mount

### Exodus 25:37

HEB: וְהַעֲלָה אֶת נְרָתִיקָה וְהָאֵר עַל-

NAS: [in number]; and they shall mount *its lamps* so as to shed light

KJV: thereof: and they shall light *the lamps* thereof, that they may give light

INT: seven shall mount *lamps* to shed on

### Exodus 27:20

HEB: לְמַאֲוֵר לְהַעֲלָת גָּרָף מִידָּ:

NAS: for the light, *to make a lamp* burn

KJV: for the light, *to cause the lamp* to burn

INT: the light burn *A lamp* continually

### Exodus 30:7

HEB: בְּהִיטִּיבוּ אֶת הַנְּרָתִים יְקֻטְּרֹבָה:

NAS: when he trims *the lamps*.

KJV: when he dresseth *the lamps*, he shall burn incense

INT: morning trims *the lamps* shall burn

### Exodus 30:8

אַהֲרֹן אֶת הַנְּרָתִים בֵּין הַעֲרָבִים

NAS: trims *the lamps* at twilight,

KJV: lighteth *the lamps* at even,

INT: trims Aaron *the lamps* at twilight

### Exodus 35:14

כָּלִיק וְאֶת נְרָתִיקָה וְאֶת שְׁמַן

NAS: and its utensils *and its lamps* and the oil

KJV: and his furniture, *and his lamps*, with the oil

INT: the light utensils *lamps* and the oil the light

### Exodus 37:23

וַיַּעֲשֵׂת אֶת נְרָתִיקָה שְׁבֹעָה וּמְלֹקְתִּיקָה

NAS: its seven *lamps* with its snuffers

KJV: his seven *lamps*, and his snuffers,

INT: made *lamps* seven snuffers

### **Exodus 39:37**

**HEB:** הַשְׁלֵמָה אֲתָּה נְרֹתִיךְ גָּנוֹת הַמְּעֶרֶכָּה

**NAS:** with its arrangement *of lamps* and all

**KJV:** candlestick, *[with] the lamps* thereof, [even with] the lamps

**INT:** lampstand the pure *of lamps* of lamps arrangement

### **Exodus 39:37**

**HEB:** אֲתָּה נְרֹתִיךְ גָּנוֹת הַמְּעֶרֶכָּה וְאַתָּה

**KJV:** [with] the lamps *thereof, [even with] the lamps* to be set in order,

**INT:** the pure of lamps *of lamps* arrangement and all

### **Exodus 40:4**

**HEB:** וְהַעֲלִיתָ אֲתָּה נְרֹתִיךְ

**NAS:** in the lampstand and mount *its lamps*.

**KJV:** and light *the lamps* thereof.

**INT:** the lampstand and mount *lamps*

### **Exodus 40:25**

**HEB:** בְּעֵל הַגָּרֶת לְפָנֵי יְהוָה

**NAS:** He lighted *the lamps* before the LORD,

**KJV:** And he lighted *the lamps* before

**INT:** lighted *the lamps* before the LORD

### **Leviticus 24:2**

**HEB:** לְפָאֹר לְהַעֲלֵת נֵר תְּמִידָה

**NAS:** for the light, *to make a lamp* burn

**KJV:** for the light, *to cause the lamps* to burn

**INT:** the light burn *A lamp* continually

### **Leviticus 24:4**

**HEB:** יְשֻׁרֵךְ אֲתָּה הַמְּרוֹת לְפָנֵי יְהוָה

**NAS:** He shall keep *the lamps* in order

**KJV:** He shall order *the lamps* upon the pure

**INT:** the pure shall keep *the lamps* before the LORD

### **Numbers 4:9**

**HEB:** הַאֲוֹר וְאַתָּה נְרֹתִיךְ וְאַתָּה מְלֹקְעִיךְ

**NAS:** for the light, *along with its lamps* and its snuffers,

**KJV:** of the light, *and his lamps*, and his tongs,

**INT:** the lampstand the light *lamps* snuffers trays

### **Numbers 8:2**

**HEB:** בְּהַעֲלֵתكְ אֲתָּה הַגָּרֶת אֶל מוֹלֵךְ

**NAS:** to him, 'When you mount *the lamps*, the seven

KJV: unto him, When thou lightest *the lamps*, the seven  
INT: to him mount *the lamps* about against

### Numbers 8:2

HEB: יְאִירוּ שְׁבַעַת הַמְּרוֹת:

NAS: the seven *lamps* will give light

KJV: the seven *lamps* shall give light

INT: will give the seven *lamps*

### Numbers 8:3

HEB: הָנָרָה הַצְלָה נֶרְתִּיקָה כִּאֵשׁ אֶזְרָה

NAS: he mounted *its lamps* at the front

KJV: so; he lighted *the lamps* thereof over against

INT: of the lampstand mounted *lamps* after had commanded

### 1 Samuel 3:3

HEB: וְנִרְאֶת אֱלֹהִים פָּרָם

NAS: *and the lamp* of God had not yet

KJV: *And ere the lamp* of God went out

INT: *and the lamp* of God yet

### 2 Samuel 21:17

HEB: תְּכַבֵּה אֶת־נֵר יִשְׂרָאֵל:

NAS: that you do not extinguish *the lamp* of Israel.

KJV: that thou quench *not the light* of Israel.

INT: so extinguish *the lamp* of Israel

### 2 Samuel 22:29

HEB: קְדוּם אֶתְתָּה נִירִי יְהֻנָּה וַיְהֻנָּה

NAS: *For You are my lamp*, O LORD;

KJV: *For thou [art] my lamp*, O LORD:

INT: for You *are my lamp* LORD and the LORD

### 1 Kings 7:49

HEB: סְגֻור וְפְרָח וְנָגָרָת וְהַפְלִקְתִּים זָהָב:

NAS: and the flowers *and the lamps* and the tongs,

KJV: with the flowers, *and the lamps*, and the tongs

INT: of pure and the flowers *and the lamps* and the tongs of gold

### 1 Kings 11:36

HEB: לְמַעַן חִיוֹת־נֵר לְקֹוִידִי עֲבָדִי

KJV: my servant *may have a light* alway

INT: because of may have *light* David my servant

### **1 Kings 15:4**

HEB: אֶלְעָיו לֹא נִיר בֵּירוֹשָׁלָם לְהַקִּים

KJV: give *him a lamp* in Jerusalem,

INT: the LORD his God *A lamp* Jerusalem to raise

### **2 Kings 8:19**

HEB: לְמַת לֹא נִיר לְבָנָיו כֹּל-

KJV: him alway *a light*, [and] to his children.

INT: had promised to give *A light* his sons him

### **1 Chronicles 28:15**

HEB: לְמִנְרוֹת הַזָּהָב וְגַרְתִּיהם זָהָב בְּמִשְׁקָל-

NAS: and their golden *lamps*, with the weight

KJV: of gold, *and for their lamps* of gold,

INT: lampstands the golden *lamps* and their golden the weight

*48 Occurrences*

A LIGHT:

◀ **216. or ▶**

### **Strong's Concordance**

or: a light

Original Word: אֹרֶךְ

Part of Speech: Noun Feminine

Transliteration: or

Phonetic Spelling: (ore)

Definition: a light

### **NAS Exhaustive Concordance**

#### **Word Origin**

from or

#### **Definition**

a light

#### **NASB Translation**

broad (1), dawn (1), dawn\* (1), daylight (1), daylight\* (1), early morning (1), light (105), lightning (5), lights (2), sun (1), sunlight (1), sunshine (1).

### **Brown-Driver-Briggs**

<sup>121</sup> noun masculine Genesis 1:3 (**feminine** Job 36:32; Jeremiah 13:16) **light** (Assyrian *urru* = *ûru* Dl<sup>w</sup>). — absolute Genesis 1:3 +; construct Judges 16:2 +; suffix אֹרִי Psalm 27:1, etc.; plural אֹרִים Psalm 136:7; —

**1** *light* as diffused in nature, light of day Genesis 1:3,4,5 (P) Job 3:9; Job 38:19 +.

**2** *morning light, dawn*, אֹר הַבָּקָר *light of the morning* Judges 16:2; 1 Samuel 14:36; 1 Samuel 25:34,36; 2 Samuel 17:22; 2 Kings 7:9; Micah 2:1; 2 בְּקָר אֶת Samuel 23:4 (poem of David); *עַד־בָּקָר* *from dawn till mid-day*, Nehemiah 8:3 compare Proverbs 4:18.

**3** *light of the heavenly luminaries*; נַחֲמָה 'א'" נַחֲמָה 'א'" *moonlight & sunlight* Isaiah 30:26; כּוֹכָבִי אֹר *stars of light* Psalm 148:3; מְאוֹרִי אֹר *luminaries of light* Ezekiel 32:8; so אֹרִים = מְאוֹרִים Psalm 136:7; *עַלְיָאָר* *in sunshine* Isaiah 18:4; the sun itself Job 31:26.

**4** *daylight* אֹר רָשָׁעִים *light of the wicked* Job 38:15 (their work-day being the night); *a day of light* Amos 8:9 (= a clear, sunshiny day).

**5** *lightning* Job 36:32; Job 37:3,11,15 compare Habakkuk 3:11.

**6** *light of lamp* Proverbs 13:9; Jeremiah 25:10; of crocodile's hot breath Job 41:10.

**7** *light of life* נֵיִם 'א' Job 33:30; Psalm 56:14; compare אֹר Job 3:16,20.

**8** *light of prosperity* Job 22:28; Job 30:26; Psalm 97:11; Lamentations 3:2.

**9** *light of instruction* נֶר מְצֻנָּה וְתוֹרָה אֹר Proverbs 6:23 *the commandment is a lamp and instruction a light*; so the Messian. servant is אֹר גּוֹימָם Isaiah 42:6; Isaiah 49:6; compare נֵיִם 'א' Isaiah 51:4; the advent of Messiah is shining of great light Isaiah 9:1 (twice in verse).

**10** *light of face* אֹר מְנוּיִם = bright, cheerful face (of men) Job 29:24; betokening king's favour Proverbs 16:15 (compare נֵיִם 'א' Psalm 38:11); of God = his shining, enlightening, favouring face Psalm 4:7; Psalm 44:4; Psalm 89:16.

**11** **Yahweh is אֹר יְהֹוָה אלָל** Isaiah 10:17, as source enlightenment & prosperity; light & salvation Psalm 27:1; light to guide Micah 7:8 compare Psalm 43:3; everlasting light of Zion, instead of sun & moon Isaiah 60:19,20; house of Jacob is to walk in his light Isaiah 2:5.

# **Strong's Exhaustive Concordance**

bright, clear, day, lightning, morning, sun

From 'owr; illumination or (concrete) luminary (in every sense, including lightning, happiness, etc.) -- bright, clear, + day, light (-ning), morning, sun.

see HEBREW 'owr

## Forms and Transliterations

## Links

[Interlinear Greek](#) • [Interlinear Hebrew](#) • [Strong's Numbers](#) • [Englishman's Greek Concordance](#) • [Englishman's Hebrew Concordance](#) • [Parallel Texts](#)

## **Englishman's Concordance**

Genesis 1:3

**אֱלֹהִים יְהִי אֹרֶךְ וַיְהִי אֹרֶךְ:**

NAS: said, *Let there be light*; and there was light.

**KJV:** Let there be *light*: and there was light.

**INT:** God Let there be *light* and there was light

Genesis 1:3

**אֹרֶן וַיְהִי אֹרֶן**: HEB:

**NAS:** Let there be light; *and there was light.*

**KJV:** light: *and there was light.*

INT: light and there was *light*

Genesis 1:4

**אלֹהִים אֶת־הַאֲוֹר כִּי־טוֹב:** HEB

NAS: saw *that the light* was good;

KJV: saw *the light*, that

INT: saw God *the light* that was good

#### Genesis 1:4

HEB: אָלֹהִים בֵּין הַאֲוֹר וּבֵין הַתְּשַׁחַךְ:

NAS: separated *the light* from the darkness.

KJV: divided *the light* from

INT: and God from *the light* from the darkness

#### Genesis 1:5

HEB: וַיְקַרֵּא אֱלֹהִים לְאוֹר יוֹם וּלְתַשְׁחַךְ לְלֵיל

NAS: called *the light* day,

KJV: called *the light* Day,

INT: called God *the light* day and the darkness

#### Genesis 1:18

HEB: וְלֹפֶתְּדֵיל בֵּין הַאֲוֹר וּבֵין הַתְּשַׁחַךְ

NAS: and to separate *the light* from the darkness;

KJV: and to divide *the light* from the darkness:

INT: separate among *the light* from the darkness

#### Genesis 44:3

HEB: כִּכְרָר אֹר וְהִנְשִׁים שָׁלֹחוּ

INT: soon *light* the men were sent

#### Exodus 10:23

HEB: יִשְׂרָאֵל הִנֵּה אֹר בְּמָשְׁבָתָם:

NAS: had *light* in their dwellings.

KJV: of Israel *had light* in their dwellings.

INT: of Israel had *light* their dwellings

#### Judges 16:2

HEB: לְאֹמֶר עַד־אֹר כִּכְרָר וְהִגְנְנָה:

NAS: the morning *light*, then we will kill

KJV: In the morning, *when it is day*, we shall kill

INT: saying until *light* the morning will kill

#### Judges 19:26

HEB: שָׁם עַד־הָאֹר:

NAS: her master was, until *[full] daylight*.

KJV: where her lord *[was]*, till it was *light*.

INT: in it was until *daylight*

### **1 Samuel 14:36**

בְּהַמִּן | עד־ אָזֶר הַבָּקָר וְלֹא־

NAS: the morning *light*, and let us not leave

KJV: them until the morning *light*, and let us not leave

INT: and take until *light* the morning not

### **1 Samuel 25:34**

לְנַבְּלֵל עַד־ אָזֶר הַבָּקָר מִשְׁעִין

NAS: the morning *light* [as much as] one male.

KJV: by the morning *light* any that pisseth

INT: to Nabal until *light* the morning pisseth

### **1 Samuel 25:36**

וְגַזְוֵל עַד־ אָזֶר הַבָּקָר :

NAS: until the morning *light*.

KJV: or more, until the morning *light*.

INT: more until *light* the morning

### **2 Samuel 17:22**

הַיְرָאָנוּ עַד־ אָזֶר הַבָּקָר עַד־

NAS: the Jordan; *and by dawn* not even

KJV: by the morning *light* there lacked

INT: the Jordan even *light* the morning even

### **2 Samuel 23:4**

וְכֹאָזֶר בָּקָר יִזְרָחָה

NAS: *Is as the light* of the morning

KJV: *And [he shall be] as the light* of the morning,

INT: *is as the light* of the morning rises

### **2 Kings 7:9**

וְחִקִּינוּ עַד־ אָזֶר הַבָּקָר וּמְצָאָנוּ

NAS: morning *light*, punishment

KJV: till the morning *light*, some mischief

INT: wait until *light* morning will overtake

### **Nehemiah 8:3**

הַמִּלְמָדִים מִן־ הָאָזֶר עַד־ מְחֻצָּית

NAS: Gate *from early morning* until

KJV: gate *from the morning* until midday,

INT: of the Water from *early* until half

### **Job 3:9**

נַשְׁפֹּו יִקּוֹדֵל אָזֶר וְאַזְן וְאַלְמָן

NAS: Let it wait *for light* but have none,

**KJV:** let it look *for light*, but [have] none; neither let it see  
**INT:** twilight wait *light* have not

### Job 3:16

**HEB:** לֹא־רָא אֹורְ:

**NAS:** that never saw *light*.

**KJV:** [which] never saw *light*.

**INT:** never saw *light*

### Job 3:20

**HEB:** יִתְּנוּ לְעַמֵּל אֹורְ יוֹחִים לְמַרְ:

**NAS:** Why *is light* given

**KJV:** Wherefore *is light* given

**INT:** given who *is light* and life to the bitter

### Job 12:22

**HEB:** חֹשֶׁךְ וְצַא לֹאֹר צָלָמֹות:

**NAS:** the deep darkness *into light*.

**KJV:** and bringeth out *to light* the shadow of death.

**INT:** the darkness and brings *light* the deep

### Job 12:25

**HEB:** חֹשֶׁךְ וְלֹא־אֹור יוֹתְעַם כַּשְׁכּוֹרְ:

**NAS:** with no *light*, And He makes them stagger

**KJV:** in the dark *without light*, and he maketh them to stagger

**INT:** darkness no *light* stagger A drunken

### Job 17:12

**HEB:** לִיּוֹם יִשְׁיָּמוּ אֹור קָרוֹב מִפְנֵיְ:

**NAS:** into day, *[saying], 'The light* is near,'

**KJV:** into day: *the light* [is] short

**INT:** day make *the light* short because

### Job 18:5

**HEB:** גָּם אֹור רְשָׁעִים יַקְרֵבְ:

**NAS:** Indeed, *the light* of the wicked goes

**KJV:** *Yea, the light* of the wicked

**INT:** Indeed *the light* of the wicked goes

### Job 18:6

**HEB:** אֹור חֹשֶׁךְ בְּאַהֲלֹ:

**NAS:** *The light* in his tent is darkened,

**KJV:** *The light* shall be dark

**INT:** *the light* is darkened his tent

TO MY FEET:

◀ 7272. regel ▶

**Strong's Concordance****regel:** foot**Original Word:** רָגֵל**Part of Speech:** Noun Feminine**Transliteration:** regel**Phonetic Spelling:** (reh'-gel)**Definition:** foot**NAS Exhaustive Concordance****Word Origin**

of uncertain derivation

**Definition**

foot

**NASB Translation**

accompany\* (1), after (1), attended\* (1), feet (139), follow (2), followed (2), following (1), foot (60), footstep\* (1), footsteps (1), footstool\* (6), four-footed\* (1), haunt (1), heels (1), hoof\* (1), journey (1), legs (5), pace (2), relieve\* (1), relieving\* (1), step (1), steps (2), swift-footed\* (1), times (4), toes\* (2), turned (1).

**Brown-Driver-Briggs**

247 noun feminine <sup>Deuteronomy 8:4</sup> (on suffix masculine Songs 5:3 see KöSynt. § 14 Albr<sup>ZAW(xvi,</sup>

1896, 76) xv (1895), 316 f.), **foot** (Late Hebrew *id.*; Arabic رَجْلٌ, *leg, foot*; Aramaic רָגְלָא, *foot*;

Palmyrene suffix **רָגַלְהָ** Lzb<sup>368</sup>; transposed Zinjirli (plural construct) **לָגְרִי** Id<sup>lb..</sup>

Mandean **נוֹמָ**<sup>102</sup>; compare Ethiopic ብርሃን: *vehicle* Di<sup>347</sup>); — absolute **רָ' לִיגָּרָא** Exodus

21:24 +; construct **רָגְלִי** Exodus 21:24 +; suffix **רָגְלָ** Numbers 22:25 +; suffix **רָגְלִי** Genesis 30:30 +,

etc.; dual 1 **רָגְלִים** Samuel 28:3 +, 2 **רָגְלִים** Samuel 4:4 +; construct **רָגְלִים** Genesis 24:32 +;

suffix **רָגְלִים** Numbers 20:19 +, etc.; plural **רָגְלִים** Exodus 3:5 +, Exodus 23:14 3t.

(see 2 below); —

**1** *foot:*

**a. human**, Genesis 18:4; Genesis 19:2 10t. of washing feet (**צְחַנָּה**); Exodus 3:5; Exodus 4:25 + often; in figure Deuteronomy 32:35; 1 Samuel 2:9; Jeremiah 2:25; Job 12:5 +

often; נָזֶה ר' Psalm 36:12 *foot of pride*; 'כַּפְרֵלֶם לְרֵדֶם' Psalm 110:1; sole of foot Deuteronomy 2:5; Deuteronomy 11:24; Deuteronomy 28:56,65 6t., + מִכְפֵּר וְעַד רָאשׁ Isaiah 1:6, compare (וְעַד קְדֻמָּה) 2 Samuel 14:25; Deuteronomy 28:35; Job 2:7; also מְרָאשׁ וְעַד רֵדֶם Leviticus 13:12; Job 13:27 see 2 Samuel 21:20 = toes, = great toe Judges 1:6,7; Exodus 29:20 6t. Leviticus; ר' = leg 1 Samuel 17:6 (see also **feminine near the end**).

**b. anthropomorphism of God**, Exodus 24:10; 2 Samuel 22:10 = Psalm 18:10; Nahum 1:3; Habakkuk 3:5; Isaiah 60:13; Zechariah 14:4; כְּפֹתְרֵר 'כְּפֹתְרֵר' Ezekiel 43:7; ר' Isaiah 66:1; Lamentations 2:1; 1 Chronicles 28:2; Psalm 99:5; Psalm 132:7.

**c. of seraphim** Isaiah 6:2, Ezekiel's חַיּוֹת Ezekiel 1:7 (twice in verse) and (ר' כְּפֵר) Ezekiel 1:7, cherubim 2Chronicles 3:13; idols Psalm 115:7.

**d. of animals: dove**, Genesis 8:9 (J); כְּפֵר שְׂרֵץ עֹור Leviticus 11:21,23, שְׂרֵץ Leviticus 11:42; calf, ר' כְּפֵר בְּהַמָּה Ezekiel 1:7 (in simile), Ezekiel 29:11; Pharaoh under figure of beast Ezekiel 32:2; probably of beast also Job 39:15, indefinite Isaiah 28:3 (in figurative).

**e. of table** Exodus 25:26; Exodus 37:13 (P).

**f. phrases:** לְרֵלֶם (לְרֵלֶם)

**5i according to the pace of** Genesis 33:14 (twice in verse) (J; as fast as cattle, children, can go); *at one's guidance* Deuteronomy 33:8; *at one's foot*, i.e. at every step Genesis 30:30 (J), Isaiah 41:2, compare Job 18:11 (see I. [מְזִוִּים])

**Hiph`il**; 1 הַלְךָ לְרֵדֶם Samuel 25:42, i.e. went where she went, compare 2 Samuel 15:16,17,18; בָּרֵךְ 'on one's feet, on foot, Numbers 20:19 (JE), Deuteronomy 2:28; Judges 4:15,17; Psalm 66:6; בָּרֵךְ יְשִׁלָּחֶךְ Judges 5:15 (see Job 18:8 (and Job 30:12); הַבְּהַמָּה אֲשֶׁר בָּדָה, i.e. which follow one, hence obey or belong to one, Exodus 11:8 (J), Judges 4:10; Judges 8:5; 1 Kings 20:10; Deuteronomy 11:6; 2 Kings 3:9, 1 Samuel 25:27; נִשְׁאָר 'set out, but יָרִים' Genesis 29:1 (E) = set out, but אֶתְרָה Genesis 41:44 (E) *lift the foot*, i.e. make a movement, do anything; euphemism מְסִיקָּה אֶתְרָה Judges 3:24, compare 1 Samuel 24:3 (Gi; van d. H. Baer v.1 Samuel 24:4; see I. [סְכָךְ] **Hiph`il**); לְעַתְּפְשִׁקִּי אֶתְרָה Ezekiel 16:25 (see פְשָׁק) Deuteronomy 28:57 (see 1 Kings 18:27 = Isaiah 36:12 (Kt שִׁינִיהֶם); מִימִי רֵדֶם; שְׁעַר 'הָרֵדֶם' Isaiah 7:20, i.e. hair of the private parts.

**שְׁלֹשׁ רָגְלִים** three times (feet, paces, compare **עַמּוֹת**) Exodus 23:14 (E), Numbers 22:28,32,33 (J).

# **Strong's Exhaustive Concordance**

be able to endure, according as, after, coming, follow, haunt, journey,

From [ragal](#); a foot (as used in walking); by implication, a step; by euphem. The pudenda -- X be able to endure, X according as, X after, X coming, X follow, ((broken-))foot((-ed, -stool)), X great toe, X haunt, X journey, leg, + piss, + possession, time.

see HEBREW *ragal*

## Forms and Transliterations

## Links

## Englishman's Concordance

### Genesis 8:9

HEB: מִנְזָח לְכַפֵּר רַגְלָה וַתָּשׁב אַלְיוֹ

NAS: for the sole *of her foot*, so she returned

KJV: for the sole *of her foot*, and she returned

INT: resting the sole *of her foot* returned about

### Genesis 18:4

HEB: מִים וְרַחֲצָו רַגְלֵיכֶם וְהַשְׁעַנוּ תְּחִתָּה

NAS: and wash *your feet*, and rest yourselves

KJV: and wash *your feet*, and rest yourselves

INT: water and wash *your feet* and rest under

### Genesis 19:2

HEB: וְלִין וְרַחֲצָו רַגְלֵיכֶם וְהַשְׁכְּמַתָּם וְהַלְכָתָם

NAS: and wash *your feet*; then you may rise early

KJV: and wash *your feet*, and ye shall rise up early,

INT: and spend and wash *your feet* may rise and go

### Genesis 24:32

HEB: וְמִים לְרַחֵץ רַגְלֵי וְרַגְלֵי הָאָנָשִׁים

NAS: to wash *his feet* and the feet

KJV: to wash *his feet*, and the men's

INT: and water to wash *his feet* and the feet and the men's

### Genesis 24:32

HEB: לְרַחֵץ רַגְלֵיו וְרַגְלֵי הָאָנָשִׁים אֲשֶׁר

NAS: his feet *and the feet* of the men

KJV: and the men's *feet* that [were] with him.

INT: to wash his feet *and the feet* and the men's who

### Genesis 29:1

HEB: וַיֵּשֶׁא יַעֲקֹב רַגְלֵיו נִלְכֵד אֶרְצָה

NAS: went *on his journey*, and came

KJV: went on *his journey*, and came

INT: went Jacob *his journey* and came to the land

### Genesis 30:30

HEB: יְהֻנָּה אַתָּךְ לְרַגְלֵי וְעַמְּךָ מַתִּי

NAS: has blessed *you wherever I turned*. But now,

KJV: hath blessed *thee since my coming*: and now when

INT: has blessed and the LORD *turned* now when

### **Genesis 33:14**

**HEB:** אַתְּנַהֲלָה לְאֶתְּנַהֲלָה לְרֹאֵל הַמִּלְאָכָה אַשְׁר-

**NAS:** at my leisure, *according to the pace* of the cattle

**KJV:** softly, *according as* the cattle

**INT:** will proceed my leisure *to the pace* of the cattle that

### **Genesis 33:14**

**HEB:** אַשְׁר- לְפָנֵי וְלִרְאֵל הַיְלָדִים עַד

**NAS:** that are before *me and according to the pace* of the children,

**KJV:** and the children *be able to endure*, until I come

**INT:** that are before *to the pace* of the children against

### **Genesis 41:44**

**HEB:** יְדוֹ וְאַתְּ רָגְלָיו בְּכָל־ אֶרֶץ

**NAS:** his hand *or foot* in all

**KJV:** his hand *or foot* in all the land

**INT:** one his hand *foot* all the land

### **Genesis 43:24**

**HEB:** מִים וַיַּרְחַצּוּ רָגְלֵיכֶם וַיִּתְעַמֵּד מִסְפָּוֹא

**NAS:** and they washed *their feet*; and he gave

**KJV:** and they washed *their feet*; and he gave

**INT:** water and they washed *their feet* gave fodder

### **Genesis 49:10**

**HEB:** וּמִתְּגַקֵּן מִבֵּין רָגְלָיו עַד קֵיד

**NAS:** from between *his feet*, Until

**KJV:** nor a lawgiver *from between his feet*, until

**INT:** the ruler's between *his feet* against until

### **Genesis 49:33**

**HEB:** בָּנָיו וַיַּאֲסַף רָגְלָיו אֶל־ הַמִּטְהָה

**NAS:** he drew *his feet* into the bed

**KJV:** he gathered up *his feet* into the bed,

**INT:** his sons drew *his feet* into the bed

### **Exodus 3:5**

**HEB:** גַּעֲלֵךְ מַעַל רַגְלֵיךְ כִּי הַמְּקוֹם

**NAS:** your sandals *from your feet*, for the place

**KJV:** thy shoes *from off thy feet*, for the place

**INT:** your sandals from *your feet* for the place

### **Exodus 4:25**

**HEB:** בָּנָה וַתָּנָעַ לְרַגְלָיו וְתֹאמֶר קְיֻ

**NAS:** and threw *it at Moses' feet*, and she said,

KJV: and cast *[it] at his feet*, and said,  
INT: her son's and threw *feet* said are indeed

### Exodus 11:8

HEB: הָעָם אֲשֶׁר בְּרַגְלֵיכֶם וְאַחֲרֵיכֶם  
NAS: who *follow* you,' and after  
KJV: and all the people *that follow* thee: and after  
INT: the people who *follow* and after after that

### Exodus 12:11

HEB: חֲגֹרִים נִצְלִיכֶם בְּרַגְלֵיכֶם וּמִקְלָפֶם בְּיַדְכֶם  
NAS: your sandals *on your feet*, and your staff  
KJV: your shoes *on your feet*, and your staff  
INT: girded your sandals *your feet* and your staff your hand

### Exodus 21:24

תִּמְתַּחַת יָד רַגֵּל תִּמְתַּחַת רַגֵּל:  
HEB: תִּמְתַּחַת יָד רַגֵּל  
NAS: hand for hand, *foot* for foot,  
KJV: hand for hand, *foot* for foot,  
INT: Thahash hand *foot* Thahash foot

### Exodus 21:24

רַגֵּל תִּמְתַּחַת רַגֵּל:  
HEB: רַגֵּל  
NAS: for hand, foot *for foot*,  
KJV: for hand, foot *for foot*,  
INT: foot Thahash *foot*

### Exodus 23:14

שְׁלֹשׁ רְגָלִים תַּחַג לֵי  
HEB: שְׁלֹשׁ רְגָלִים תַּחַג  
NAS: Three *times* a year  
KJV: Three *times* thou shalt keep a feast  
INT: Three *times* shall celebrate A year

### Exodus 24:10

יִשְׂרָאֵל וּמִתְחַת רְגָלָיו כְּמַעֲשָׂה לְבֻנָת  
HEB: וּמִתְחַת רְגָלָיו כְּמַעֲשָׂה לְבֻנָת  
NAS: and under *His feet* there appeared to be a pavement  
KJV: of Israel: *and [there was] under his feet* as it were a paved  
INT: of Israel and under *his feet* work paved

### Exodus 25:26

אֲשֶׁר לְאַרְבָּע רְגָלָיו:  
HEB: אֲשֶׁר לְאַרְבָּע רְגָלָיו  
NAS: which are on its four *feet*.  
KJV: that [are] on the four *feet* thereof.  
INT: which four *feet*

### **Exodus 29:20**

HEB: וְעַל־בָּהֶן רֹגֶל מִימְנַת וַיַּרְקֹת

NAS: of their right *feet*, and sprinkle

KJV: of their right *foot*, and sprinkle

INT: and on the big *feet* of their right and sprinkle

### **Exodus 30:19**

HEB: יָדֵיכֶם וְאַתָּה רֹגֶל הָמָתָה

NAS: their hands *and their feet* from it;

KJV: their hands *and their feet* thereat:

INT: at their hands *and their feet*

### **Exodus 30:21**

וְרֹחֲצֹו יָדֵיכֶם וְרֹגֶל הָמָתָה וְלֹא יָמֹתוּ

NAS: their hands *and their feet*, so that they will not die;

KJV: their hands *and their feet*, that they die

INT: shall wash their hands *and their feet* they will not die

*245 Occurrences*

TO MY PATH:

## ◀ 5410. nathiyb ▶

### **Strong's Concordance**

nathiyb: path

Original Word: נָתִיב

Part of Speech: Noun

Transliteration: nathiyb

Phonetic Spelling: (naw-theeb')

Definition: path, pathway

### **Brown-Driver-Briggs**

**nathiyb** noun masculine<sup>Job 28:7</sup> path, pathway (as raised); — absolute נָתִיב Job 18:10 3t.;

construct נָתִיב Psalm 119:35; suffix 3feminine singular נָתִיבָה Proverbs 12:28 (si vera lectio, see below; on omission of Mappik see Ges<sup>§ 91e</sup>, see below); — path Job 18:10 (figurative) Job 28:7; Job 41:24 (track); Psalm 78:50 (figurative); נָתִיב מְצֻוֹתֶיךָ Psalm 119:35 the path of thy commands; קָרֵךְ נָתִיבָה אֶלְמֹות Proverbs 12:28 the journey of her pathway is no-

*death! " בָּאֶרֶחֶת צְדִקָה מֵימָם* Ew Be De. see **אַל** a above; others read **אַלְאַ**, and either translate **גַ' by-paths** (Hi Str), or substitute a synonym of 'wickedness' (compare Now Frankenb; Perles<sup>Analekten 87 f.</sup> after Levy<sup>ChWB i. 28 b</sup>).

**noun feminine** id.; — absolute נִמְבָּתִי Job 43:16, suffix נִמְבָּה Isaiah 30:13 2t. נִמְבָּכֹת Proverbs 1:15; plural absolute נִמְבָּתִם Proverbs 8:2 +; construct *id.* Job 38:20 +; suffix נִמְבָּתִיו Job 19:8; Lamentations 3:9; נִמְבָּתִי Job 24:13, etc.; — *path:*

**1** lit **הַלְכִי נֶתִיבוֹת** Judges 5:6 *goers on paths*, i.e. travellers, Proverbs 8:2; Isaiah 58:12 (Oort Lag Klo בְּתִצּוֹת but against this Du); *path through sea* Isaiah 43:16 (in figurative); of path to house of (personified) light and darkness Job 38:20.

2 often "" לְךָ

**a.** = course of life Job 19:8; Job 30:13; Lamentations 3:9; Psalm 119:105; Psalm 142:4, of Israel Hosea 2:8; of path of God's appointment Isaiah 42:16.

**b. of moral action, and character: paths of wisdom** Proverbs 3:17, justice Proverbs 8:20 ("הַטּוֹב הַדָּרֶךְ"); light Job 24:13; Jeremiah 6:16 ("עֲזֵלָם נִנְחָתָה אֶצְקָה"); path of wicked Proverbs 1:15; Isaiah 59:8 (crooked), path of adulteress Proverbs 7:25; Jeremiah 18:15 is rendered 'by-paths,' by Gf Rothst and others; < Gie makes construct before following Proverbs 12:28 see גַּתְיָב.

# **Strong's Exhaustive Concordance**

pathway, traveller, way

Or (feminine) *nthiybah* {neth-ee-baw'}; or *nthibah* (Jeremiah 6:16) {neth-ee-baw'}; from an unused root meaning to tramp; a (beaten) track -- path((-way)), X travel(-ler), way.

## **Forms and Transliterations**

## Links

## Englishman's Concordance

### Judges 5:6

HEB: אָרְחוֹת וְהַלֵּכִי נֶתִיבֹת יָלְלוּ אָרְחוֹת  
INT: the highways went *path* went ways

### Job 18:10

HEB: אָמֵלְקָדָתָו עַלְיָנְתִיבָבָ: NAS: And a trap *for him on the path.*  
KJV: and a trap *for him in the way.*  
INT: trap on *the path*

### Job 19:8

HEB: אָעָבָר וְעַל נֶתִיבָבִי קָשָׁךְ יִשְׁים: NAS: And He has put darkness *on my paths.*  
KJV: and he hath set darkness *in my paths.*  
INT: pass on *my paths* darkness has put

### Job 24:13

HEB: וְלֹא יָשֶׁבּוּ בְנֶתִיבָתָיו: NAS: Nor abide *in its paths.*  
KJV: thereof, nor abide *in the paths* thereof.  
INT: Nor abide *paths*

### Job 28:7

HEB: נֶתִיב לֹא יִדְעַן NAS: *The path* no bird of prey  
KJV: [There is] a path which no fowl  
INT: *the path* no knows

### Job 30:13

HEB: נֶתֶסֶן נֶתִיבָתִי לְהֻנְתִּי יְעַילָו: NAS: They break *up my path*, They profit  
KJV: They mar *my path*, they set forward  
INT: break *my path* my destruction profit

### Job 38:20

HEB: וְכִי תִּבְנֵן נֶתִיבֹת בֵּיתָנוּ: NAS: And that you may discern *the paths* to its home?  
KJV: thereof, and that thou shouldest know *the paths* [to] the house  
INT: for may discern *the paths* the house

### **Job 41:32**

**HEB:** אַחֲרָיו יָאֵר נֶתֶבּ וְחַשֵּׁב תְּהוֹם

**NAS:** Behind *him he makes a wake* to shine;

**KJV:** *He maketh a path* to shine after

**INT:** Behind to shine *A wake* think the deep

### **Psalm 78:50**

**HEB:** יִפְלֶס נֶתֶבּ לְאָפֹו לְאָרָ-

**NAS:** He leveled *a path* for His anger;

**KJV:** He made *a way* to his anger;

**INT:** leveled *A path* his anger did not

### **Psalm 119:35**

**HEB:** בְּדָרִיכַנִּי בְּנֶתֶבּ מִצְוֹתֶיךָ כִּי-

**NAS:** Make me walk *in the path* of Your commandments,

**KJV:** Make me to go *in the path* of thy commandments;

**INT:** walk *the path* of your commandments for

### **Psalm 119:105**

**HEB:** דְּבָרָךְ יְאֹזֵר לְנֶתֶבּ תִּ-:

**NAS:** to my feet And a light *to my path.*

**KJV:** and a light *unto my path.*

**INT:** your word light *to my path*

### **Psalm 142:3**

**HEB:** וְאַפָּה נִכְעַת נֶתֶבּ תִּ-בְּאַרְחָה זֶ-

**NAS:** me, You knew *my path*. In the way

**KJV:** within me, then thou knewest *my path*. In the way

**INT:** You knew *my path* the way where

### **Proverbs 1:15**

**HEB:** מִנְעַ רְגָלָ מִנְתִּיבָתָם:

**NAS:** your feet *from their path,*

**KJV:** thy foot *from their path:*

**INT:** Keep your feet *their path*

### **Proverbs 3:17**

**HEB:** נָעַם וְכָל- נֶתֶבּ תִּ-קְוֹתֶה שְׁלוֹם:

**NAS:** ways And all *her paths* are peace.

**KJV:** of pleasantness, *and all her paths* [are] peace.

**INT:** are pleasant and all *her paths* are peace

### **Proverbs 7:25**

**HEB:** אַל- תַּמְעַ בְּנֶתֶבּ תִּ-קְוֹתֶה:

**NAS:** Do not stray *into her paths.*

KJV: go not astray *in her paths*.

INT: not stray *her paths*

### Proverbs 8:2

HEB: בָּהֵר בֵּית נִתְיָבֹת נַאֲבָה:

NAS: Where *the paths* meet,

KJV: by the way in the places *of the paths*.

INT: the way Where *the paths* takes

### Proverbs 8:20

HEB: אֶחָלֶךְ בְּתוֹךְ נִתְיָבֹת מִשְׁפָט:

NAS: In the midst *of the paths* of justice,

KJV: in the midst *of the paths* of judgment:

INT: walk the midst *of the paths* of justice

### Proverbs 12:28

HEB: חַיִם וְגַדֵּלָה נִתְיָבָה אֶלְ-מִנּוֹת:

INT: life along *path* is no death

### Isaiah 42:16

HEB: לֹא יְדַעַו בְּנִתְיָבֹת לֹא יְדַעַו

NAS: they do not know, *In paths* they do not know

KJV: not; I will lead *them in paths* [that] they have not known:

INT: not know *paths* not know

### Isaiah 43:16

HEB: וּבְמִים עַזִּים נִתְיָבָה:

NAS: through the sea *And a path* through the mighty

KJV: in the sea, *and a path* in the mighty

INT: waters the mighty *path*

### Isaiah 58:12

HEB: פֶּרֶץ מִשְׁבֵב נִתְיָבֹת לְשֻׁבָת:

NAS: The restorer *of the streets* in which to dwell.

KJV: The restorer *of paths* to dwell in.

INT: of the breach the restorer *of the streets* to dwell

### Isaiah 59:8

HEB: מִשְׁפָט בְּמַעֲלֹתֶם נִתְיָבֹת הַמַּעֲלָה עַקְשׂוּ לְהַמְּ

NAS: They have made *their paths* crooked,

KJV: they have made them crooked *paths*: whosoever goeth

INT: justice their tracks *their paths* have made like

### **Jeremiah 6:16**

וְרָאֹו וִשְׁאַלְוּ | לְגַתְבּוֹת עֲזָלָם אֵי-

NAS: for the ancient *paths*, Where

KJV: for the old *paths*, where [is] the good

INT: and see and ask *paths* the ancient Where

### **Jeremiah 18:15**

עֲזָלָם לְלַכְתַ נַחֲבוֹת קֶרֶךְ לֹא

NAS: To walk *in bypaths*, Not on a highway,

KJV: to walk *in paths*, [in] a way

INT: the ancient to walk *bypaths* their ways cast

### **Lamentations 3:9**

קֶרֶכְי בְגַזְוֹת בַתִּיבְנִי עֲזָה ס

NAS: He has made *my paths* crooked.

KJV: with hewn stone, *he hath made my paths* crooked.

INT: my ways hewn *my paths* has made

[26 Occurrences](#)

Your WORD:

## ◀ 1697. **dabar** ▶

### **Strong's Concordance**

**dabar:** speech, word

**Original Word:** דָבָר

**Part of Speech:** Noun Masculine

**Transliteration:** dabar

**Phonetic Spelling:** (daw-baw')

**Definition:** speech, word

### **NAS Exhaustive Concordance**

#### **Word Origin**

from **dabar**

#### **Definition**

speech, word

#### **NASB Translation**

account (2), account\* (2), act (1), acts (52), advice (3), affair (3), affairs (3), agreement (1), amount\* (2), annals (1), answer (6), answer\* (5), anything (12), anything\* (4), asked (1), because\* (10), business (3), case (9), cases (1), cause (3), charge (2), Chronicles (3), Chronicles\* (38), claims (1), command (11), commandment (1), commandments (1), Commandments (2),

commands (1), compliments\* (1), concerned (1), concerning (1), concerning\* (3), conclusion\* (1), conditions (1), conduct (2), conferred (1), consultation (1), conversation (1), counsel (1), custom (1), customs (1), dealings (2), decree (2), deed (2), deeds (3), defect\* (1), desires (1), dispute (5), disputes (1), doings (1), duty (1), edict (1), eloquent\* (1), event (3), events (5), fulfillment (1), harm (1), harm\* (1), idea (1), instructed (1), instructions (2), manner (7), matter (45), matters (2), message (18), nothing\* (21), oath (1), obligations (1), one of the promises (1), order (1), parts (1), pertains (2), plan (2), plot (2), portion (3), promise (8), proposal (3), proposed (1), proven (1), purpose (2), question (1), questions (3), ration (1), reason (4), records (5), regard (1), render (1), reply\* (1), report (4), reported\* (1), reports (4), request (3), required (2), requires (1), rule (2), said (5), same thing (1), saying (3), says (1), so much (2), some (1), something (4), songs\* (1), speak (2), speech (2), talk (2), talking\* (1), task (1), theme (1), thing (96), things (36), things at your word (1), things the word (1), this\* (1), thought (1), thoughts (1), threats\* (1), thus\* (1), told\* (1), trouble\* (1), verdict (2), way (3), what (4), what\* (5), whatever\* (3), word (454), words (375), work required (1).

## Brown-Driver-Briggs

1439 **קֹבֵר** noun masculine speech, word — Genesis 18:14 446t.; construct קֹבֵר Genesis

12:17 361t.; suffix קֹבְרִי Numbers 11:23 + (suffixes 66 t.); singular in all 875 t.;

plural קֹבְרִים Exodus 4:10 182t.; construct קֹבְרִי Genesis 24:30 253t.; suffix קֹבְרִיוֹ Genesis 37:8 (suffixes 127 t.); plural in all 564 t. —

**I.** singular *speech, discourse, saying, word*, as the sum of that which is spoken:

**1** *of men,*

**a.** *discreet in speech* נָבוֹן קֹבֵר Psalm 59:13, *mere talk* Isaiah 36:5 (= 2 Kings 18:20) Proverbs 14:23 (compare Psalm 17:4 *speech of God's lips*); קֹבֵר טֻוב קֹבֵר בַּר מֶר Psalm 64:4; קֹבֵר בַּר בַּר' קֹבֵר thy *saying is good* 1 Samuel 9:10; יְקַבֵּר אֲבִינָר הִיא עַם; *and the speech of Abner had been with the elders of Israel* 2 Samuel 3:17 (compare 1 Kings 1:7); *say this saying* Jeremiah 23:38; Jeremiah 31:23; compare Jeremiah 13:12; Jeremiah 14:17 (of God), 1 Samuel 8:10 (').

**b.** *word of command*, 1 קֹבֵר הַ( Chronicles 21:4,6; Esther 1:12 6t. Esther; Ecclesiastes 8:4 compare 2 Chronicles 30:5; 31:5; Daniel 9:23,25; royal edict Esther 1:19; כְּדָבָר עַשְׂתָּה do according to the command of Genesis 44:2; Genesis 47:30; Exodus 8:9; Exodus 8:27; Exodus 12:35; Exodus 32:28 (J) Leviticus 10:7 (P) Judges 11:10; Ezra 10:5; Nehemiah 5:12,13; compare 2 Samuel 17:6 (word of counsel), 1 Kings 3:12 (request), 1 Kings 17:13 (proposal; on these meanings see below)

**c.** *message, report, tidings, הָעֵם אֶת-קֹבֵר הָרָע הָזֶה and the people heard this evil report* Exodus 33:4 (JE) compare 1 Kings 20:12; *אָמֵת הִיא (the report was true)* 1 Kings

וַיָּגֹעַ 10:6 2Chronicles 9:5; בְּאֵלֶּךָ עַד בָּאֵלֶּךָ מֵעִפְּךָם until word come from you 2 Samuel 15:28; יְשִׁיבֵךְ Jonah 3:6; הַשִּׁיבֵךְ Genesis 37:14; Numbers 13:26; Numbers 22:8 (J) Deuteronomy 1:22,25; Joshua 14:7; Joshua 22:32 (D) 1 Kings 2:30; 1 Kings 20:9; 2 Kings 22:9,20 (= 2 Chronicles 34:16,28), but answer 1 Samuel 17:30; 2 Samuel 3:11; 2 Samuel 24:13 (= 1 Chronicles 21:12), 1 Kings 12:6,9 (= 2 Chronicles 10:6,9), 2 Chronicles 12:16; Nehemiah 2:20; Proverbs 18:13; Proverbs 27:11; Isaiah 41:28; Ezekiel 9:11 (Dr<sup>Sm</sup>, p. 190 explains the phrase as turn back with a word); compare לֹא (דבר) (לֹא) עֲנָה answer something or nothing 1 Kings 18:21; 2 Kings 18:36; Psalm 119:42; Isaiah 36:21; Jeremiah 44:20 see IV. 6; דברים הַשִּׁיבֵךְ return words Exodus 19:8 (E) Proverbs 24:26 see

**III. 1. d.** advice, counsel, by advice of Balaam Numbers 31:16 (P), compare Judges 20:7; 2 Samuel 19:44; Esther 5:5.

e. request, of his maid, of his servant 2 Samuel 14:15,22.

f. promise, of his word לא יהל דבר he shall not break his word Numbers 30:3 (P), compare הַקִּים perform a promise Nehemiah 5:13, see also דבר

**2b. g.** charge, complaint, אם אמרת היה הדבר זה if this charge be true Deuteronomy 22:20; compare Deuteronomy 13:15; Deuteronomy 17:4, 1 שִׁמְךָ בְּ דָבָר Samuel 22:15, Deuteronomy 22:14,17.

**h.** decision, sentence, קְבָר הַפְּשִׁיט the sentence of judgment Deuteronomy 17:9 compare Deuteronomy 17:10; Deuteronomy 17:11.

i. theme, story, רַחֲשׁ לְבִי קְבָר טֻוב my heart swells with a good theme Psalm 45:2; דבר גָּבוֹרָה the story of his great might Job 41:4.

**2** word of God, as a divine communication in the form of commandments, prophecy, and words of help to his people, used 394 times. This word is communicated in several ways:

a. then the word of Yahweh came unto 1 Samuel 15:10; 2 Samuel 7:4 (compare 1 Chronicles 17:3), 1 Kings 6:11; 1 Kings 13:20; 1 Kings 16:1; 1 Kings 17:2,8; 1 Kings 21:17,28; 2Chronicles 11:2 (compare 1 האלים Kings 12:22): compare 1 Chronicles 22:8 (by confusion), Isaiah 38:4; Jeremiah 1:4 20t. Jeremiah, Ezekiel 3:16 41t. Ezekiel; Jonah 1:1; Jonah 3:1; Haggai 2:20; Zechariah 4:8; Zechariah 6:9; Zechariah 7:4,8; Zechariah 8:1 (without אֶל) Zechariah 8:18; 6 אֶל יְהִי Genesis 15:1; 2Chronicles 12:7; Jeremiah 25:3 4t. Jeremiah; Ezekiel 1:3 7t. Ezekiel; Daniel 9:2; Zechariah 1:1,7; Zechariah

7:1; **בַּיּוֹם** הָיָה אֶל י' הָנָה 7 Genesis 15:4; 1 Kings 19:9; 2 Samuel 24:11; 1 Kings 16:7; 1 Kings 18:1; 2 Kings 20:4; Ezekiel 24:20; **בִּיד** י' הָנָה 7 Haggai 1:1; Haggai 2:1,10; י' אֲלֵיו אֲשֶׁר הָיָה אֶל 7 Haggai 1:3; Hosea 1:1; Joel 1:1; Micah; Zephaniah 1:1; י' אֲלֵי דְּבָר י' הָנָה אֶל 7 1 Kings 18:31; Jeremiah 1:2; **אֶל יְרֵא** י' אֲשֶׁר הָיָה 7 Jeremiah 14:1; Jeremiah 46:1; Jeremiah 47:1; Jeremiah 49:34 (see **אֲשֶׁר 6**) the word of Yahweh was not yet revealed unto him 1 Samuel 3:7. Yahweh also sends his word **שְׁלָח** Psalm 107:20; Psalm 147:18; Isaiah 9:7; Jeremiah 42:5 (compare plural **זְכָרְיָה 7:12**) and makes it an object of vision **רָאָה** Jeremiah 2:31; Jeremiah 38:21 (compare plural **עֲזֵבָה 11:25**), **חַזָּה** Isaiah 2:1; it is also commanded **צְוָה** Exodus 16:16,32; Exodus 35:4; Leviticus 8:5; Leviticus 9:6; Leviticus 17:2; Numbers 30:2; Numbers 36:6 (P) Deuteronomy 4:2; Deuteronomy 13:1; Deuteronomy 15:15; Joshua 1:13; Joshua 4:10 (D) 1 Chronicles 16:15 (= Psalm 105:8) Nehemiah 1:8; Jeremiah 7:23, compare **הַדְּבָרִים אֲשֶׁר צְוָה** Exodus 35:1; Leviticus 8:36 (P) Exodus 19:7 (E) Deuteronomy 6:6.

**b. Yahweh confirms his word of promise** Deuteronomy 9:5; 1 Samuel 1:23 (where read <sup>m</sup> בְּרֵךְ thy word according to <sup>m</sup> 5 יָהּוָה & Dr), 1 Kings 2:4; 1 Kings 6:12; 1 Kings 8:20; Jeremiah 29:10; Jeremiah 33:14, and his word of warning 1 Kings 12:15; Daniel 9:12; his word stands for ever Isaiah 40:8; it is settled for ever in heaven Psalm 119:89; he remembers his *holy word* Psalm 105:42 (compare דבר קדשו Jeremiah 23:9); he himself Joel 2:11, the angels Psalm 103:20, and forces of nature Psalm 148:8 do his word of command; by his word the heavens were made Psalm 33:6; it is near his people, in their mouth and heart Deuteronomy 30:14; a lamp to their feet Psalm 119:105.

## **II.** *saying, utterance, sentence*, as a section of a discourse: —

1 of men,

**a. בָּעֵת** *a word in due season* Proverbs 15:23 compare Job 4:2; Proverbs 12:25; commonly in plural **דְּבָרִי הַשִּׁיר** (*words of the song* (i.e. its lines of poetry) Deuteronomy 31:30; Deuteronomy 32:44; Psalm 18:1 (= 2 Samuel 22:1) Psalm 137:3; *to sing praises with the words of David* (his psalms) 2 Chronicles 29:30; *sentences of the wise* Proverbs 1:6; Proverbs 22:17; Ecclesiastes 9:17; Ecclesiastes 12:11; these sayings are commonly written, compare **דְּבָרִי הַאֲגָרָת** *words of the letter* Esther 9:26; **הַדְּבָרִים עַתִּיקִים** *the records are ancient* 1 Chronicles 4:22; **דְּבָרִי הַסְּפִיר** (*Isaiah 29:11,18; Jeremiah 29:1.*

**b.** *title of writings:* קְבָרִי קֹהֶלֶת Ecclesiastes 1:1, אֲגֹור 'ד Proverbs 30:1, Proverbs 31:1; so Jeremiah 1:1; Amos 1:1; Nehemiah 1:1; compare in appended phrase or clause, Jeremiah 51:64, אַיּוֹב 'ד Job 31:40.

**c.** in Chronicles *name of a work:* שְׁמַעְיָה 'בְּדֵבֶר הַחַזִים 'ד Chronicles 33:18,19, Chronicles 12:15, שְׁמוֹאֵל עַל ד יְהִוָּא 'בְּדֵבֶר חֲנֻכָּה 1 Chronicles 29:29; וְתַנְךָ עַל ד שְׁמוֹאֵל 1 Chronicles 29:29; 2Chronicles 9:29, גָּד עַל ד 1 Chronicles 29:29. (It is not certain whether writings of prophets or histories about them are referred to; in the latter case they are *acts*,

**IV. 2,** see Dr<sup>Intr 497.</sup>)

**2 of God:** עֲשָׂרָת הַדְבָרִים *the ten words* (sentences in the tables) Exodus 34:28 (JE) Deuteronomy 4:13; Deuteronomy 10:4, referred to as Exodus 34:1 (JE) Deuteronomy 4:10,36; Deuteronomy 5:19; Deuteronomy 9:10; Deuteronomy 10:2; of commands of covenant code Exodus 24:3,4,8; compare Exodus 34:27 (JE); of Deuteronomic code Deuteronomy 17:19 (+ 16 t. D) 2 Kings 22:11; 2 Kings 23:3-24 (compare 2 Chron 34:19-31) Jeremiah 11:2-8; Jeremiah 34:18; the law-book of Joshua Joshua 24:26 (E); of the code of Ezra Ezra 7:11; Ezra 9:4; Nehemiah 8:9,13; the words of Yahweh written by Jeremiah Jeremiah 25:13; Jeremiah 36:4-32; Jeremiah 51:61; the words of the book of Daniel Daniel 12:4,9; commands in General 1 Samuel 15:11; Psalm 50:17; Psalm 119:57; Psalm 119:130; Psalm 119:139; promises 2 Samuel 7:28; Nehemiah 9:8, compare 1 Chronicles 25:5; 2Chronicles 36:16.

**III. a word, words:** —

**1 of men:** שְׁפָה אַחַת וְדָבָרִים אַחֲרִים Genesis 11:1 (J); אין אֵישׁ קְבָרִים no speech and no words Psalm 19:4; אִםְרָה וְאֵין קְבָרִים ready in speech, Exodus 4:10 (J); רַב דְבָרִים multitude of words Job 11:2; Proverbs 10:19; Ecclesiastes 5:2; Hosea 14:3; קְחָו עַפְקָם קְבָרִים lying word(s) Exodus 5:9; Exodus 23:7 (E) Proverbs 13:5; Proverbs 29:12; Isaiah 59:13; Jeremiah 7:4,8; קְבָרִי רִוָּה words of wind, vain words Job 16:3; וְמַה פִּשְׁמַע מֵזֶה בְּרִי נִשְׁמַע בָּו and what a whisper of a word we hear of him! Job 26:14.

**2 of God.** It is difficult to determine how many of the following should come under

**II. 2.** The plural for *words of God* is relatively seldom: Genesis 20:8; Exodus 19:6; Numbers 12:6; Joshua 3:9 (E) Exodus 4:28,30; Numbers 11:24 (J) Deuteronomy 18:19; Joshua 23:14 (D) 1 Samuel 3:18; 1 Samuel 8:10; 1 Samuel 15:1; 2Chronicles 11:4; Job 42:7; Proverbs 30:6; Isaiah 31:2; Daniel 10:11; Amos 8:11; Micah 2:7; apart from Jeremiah 3:12 30t. Jeremiah; Ezekiel 2:7 4t. Ezekiel; Zechariah 1:6 4t. Zechariah.

**IV.** *matter, affair, thing about which one speaks:* —

**1** *business, occupation:* **דְּבָר הַמְלָךְ** *king's business* 1 Samuel 21:9; **לִכְלְךָבָר** *for every matter of* 1 Chronicles 26:32; 1 Chronicles 27:1; 2Chronicles 19:11; **דְּבָרֶיךָ לְכָל** *for all thine affairs* 1 Chronicles 28:21; **דְּבָר המזבח** Numbers 18:7; **דְּבָר אֵין־לְקָהָם עִם** *they had not dealings with* Judges 18:7,28; **דְּבָרִזֶם בַּיּוֹם** *the task or portion of a day in its day, daily duty or due* Exodus 5:13,19 (E) Exodus 16:4 (J) Leviticus 23:37 (P) 1 Kings 8:59; 2 Kings 25:30; 1 Chronicles 16:37; 2Chronicles 8:13 (**בַּיּוֹם**) 2 Chronicles 8:14; 2Chronicles 31:16; Ezra 3:4; Nehemiah 11:23; Nehemiah 12:47; Jeremiah 52:34; Daniel 1:5; 1 Kings 10:25; 2Chronicles 9:24.

**2** *plural acts construct* 1 **דְּבָרֵי** Kings 11:41 (twice in verse); 1 Chronicles 29:29; 2Chronicles 12:15; 16:11; **דְּבָרָיו**; *his acts* 2Chronicles 13:22; 35:27; especially in phrases, **עַל־סְפָר דְּבָרֵי** *and the rest of the acts of . . . in the book of the chronicles (daily record of events)* of 1 Kings 14:29 32t. Kings; 2**יִתְחַדֵּשׁ** *the rest of the acts of* 2Chronicles 13:22 8t. Chronicles, **וַיְתַחֲדַשׁ** *Chronicles 28:26, 2**דְּבָרֵי*** 2Chronicles 9:29 are referred to various sources; compare also **עַל־דְּבָרֵי מֶלֶכִי** *in the book of the king* 1 Chronicles 27:24, 1 **בְּדָבָרֵי דָוִיד** *in the book of the days* 1 Chronicles 23:27; **בְּמִסְפַּר דְּבָרֵי הַיּוֹם** 1 **דְּבָרֵי עֲוֹנָתָה** *good deeds* 2Chron 12:12; 19:13; **דְּבָרֵים טוֹבִים** *acts of iniquity* Psalm 65:4 (De, Fälle von Misserthaten); **דְּבָרֵי רָעָא** *evil deeds* Jeremiah 5:28. It is used of God, only in Job 33:13, **כָל דְּבָרָיו לֹא יַעֲנֶה** Job 33:13, **אַתָּתוֹן יְ'ךָ** Psalm 105:27, **בְּפָلָאָתְךָ יְ'ךָ** Psalm 145:5.

**3** *matter, affair:* **דְּבָר אָוֻרִיה** *affair of Uriah* 1 Kings 15:5; **שָׁרֶשׁ דְּבָר** *root of the matter* Job 19:28; **מָה הִיָּה הַדָּבָר** *how went the matter?* 1 Samuel 4:16; 2 Samuel 1:4 compare Ruth 3:18; **דְּבָרֵי הַאֲתָנוֹתָה** *change the face of the matter* 2 Samuel 14:20; **הַדָּבָר** *the matter of the asses* 1 Samuel 10:2; **זֶה דְּבָר הַרְצָחָה** *this is the case of the slayer* Deuteronomy 19:4; 1 **לִכְלְךָבָרָיו** Kings 6:38 *as to all its particulars.*

**4** *events, things:* in the phrase, **אַחֲר הַדָּבָרִים הָאֱלֹהִים** *after these things* (events in time) Genesis 15:1; Genesis 22:1; Genesis 40:1 (E) Genesis 39:7 (J) 1 Kings 17:17; 1 Kings 21:1; Ezra 7:1; Esther 2:1; Esther 3:1; **הָאֱלֹהִים אַחֲרֵי הַדָּבָרִים** Genesis 48:1; Joshua 24:29 (E) Genesis 22:20 (J) 2 Chronicles 32:1.

**5** *cause, case for judicial investigation:* **כִּי־יְהִי לָהּ דָבָר** *if they have a case* Exodus 18:16; compare Exodus 18:22; Exodus 22:8; **בַּעַל־דָבָרִים** *one having a case* Exodus 24:14, compare 2Chronicles 19:6; **דְּבָרֵיךָ טוֹבִים וּנְכָחִים** **בְּדָבָר מִשְׁפָט** *pleas, good and right* 2 Samuel 15:3 compare Joshua 20:4.

**6** something, anything (indefinite): **עֲשֵׂה דָבָר** *do a thing* Genesis 22:16 + (frequent); **דְבָרִים** *words* Isaiah 42:16 + (less frequent); **דָבָר הַיּוֹפֶל אָמִי** *done by word* Genesis 18:14 compare Jeremiah 32:17,27; **לَا דָבָר** *nothing* 1 Kings 5:7; 1 Kings 10:3; Isaiah 39:2; Jeremiah 42:4 + (frequent), **אֵין דָבָר מִ** Exodus 5:11 (E) Numbers 20:19; 1 Samuel 20:21; **לֹא דָבָר מִן** *nothing of* Exodus 9:4 (J) Joshua 8:35; Joshua 11:15; Joshua 21:45; Joshua 23:14 (D); **כָל דָבָר** *anything* Numbers 31:23; Deuteronomy 23:20 +; **טֻוב דָבָר** *good word* Psalm 141:4 +; **14:13** +; **דְבָרָה** *whatsoever* Numbers 23:3 (E); **עַרְנָתָה דָבָר** *nakedness of a thing*, i.e. unclean or unseemly thing (indecency in camp); so of a wife Deuteronomy 24:1.

**7** way, manner: **זֶה דָבָר הַשְׁמִטָה** *this is the manner of the release* Deuteronomy 15:2 (compare SI<sup>1</sup>); **זֶה כְּדָבָר** *so was the way of the king* Esther 1:13; **כֵן דָבָר הַמְלָךְ** *after this manner, thus* Genesis 18:25; Genesis 32:20; Genesis 44:7 (JE) 2 Samuel 15:6; Ezra 10:5; Nehemiah 5:12,13 with **עֲשֵׂה** (D), 1 Samuel 9:21; 2 Samuel 14:3; 2 Samuel 17:6 (**דָבָר**), 1 Samuel 17:27,30; Isaiah 8:20; Nehemiah 6:4,5 (**שְׁלָחָה**), Nehemiah 6:4 (**הַשִּׁיבָה**) compare 1 Samuel 17:30; 2 Kings 7:19 (**הַזָּה**, **הַזָּה רְעֵב**) (peculiar to D, **הַזָּה** *such a wicked deed as this* Deuteronomy 13:12; Deuteronomy 19:20, Deuteronomy 4:32); **כְּדָבָר הַגְדוֹלָה** *thus* and **כְּדָבָר הַאֱלֹהָה** *thus did he* Genesis 39:19 (J) 1 Samuel 2:23 (but usually the plural = *these words*).

**8** reason, cause: **זֶה הַדָּבָר אֲשֶׁר** *this is the reason why* Joshua 5:4 (D) 1 Kings 11:27; so 1 Samuel 17:29 AV RV, *was it not but a word?* Th Ke RVm VB Dr; **זֶלֶל דָבָר** *because of, for the sake of* Genesis 20:11,18 (E) Genesis 12:17; Genesis 43:18; Exodus 8:8 (J) Numbers 17:14 (P) Psalm 45:5; Psalm 79:9; **עַל דָבָר** *Jeremiah 14:1; עַל דָבָר אֲשֶׁר* *for your sakes* Deuteronomy 4:21, Deuteronomy 22:24 (twice in verse); Deuteronomy 23:5; 2 Samuel 13:22.

## Strong's Exhaustive Concordance

act, advice, affair, answer, any such thing, because of, book, business,

From **dabar**; a word; by implication, a matter (as spoken of) or thing; adverbially, a cause -- act, advice, affair, answer, X any such (thing), because of, book, business, care, case, cause, certain rate, + chronicles, commandment, X commune(-cation), + concern(-ing), + confer, counsel, + dearth, decree, deed, X disease, due, duty, effect, + eloquent, errand, (evil favoured-)ness, + glory, + harm, hurt, + iniquity, + judgment, language, + lying, manner, matter, message, (no) thing, oracle, X ought, X parts, + pertaining, + please, portion, + power, promise, provision, purpose, question, rate, reason, report, request, X (as hast) said, sake, saying, sentence, + sign, + so, some (uncleanness), somewhat to say, + song, speech, X spoken, talk, task, + that, X there

done, thing (concerning), thought, + thus, tidings, what(-soever), + wherewith, which, word, work.

see HEBREW [dabar](#)

## [\*\*Matthew Henry's Concise Commentary\*\*](#)

119:105-112

**The word of God directs us in our work and way, and a dark place indeed the world would be without it.**

The commandment is a lamp kept burning with the oil of the Spirit, as a light to direct us in the choice of our way, and the steps we take in that way.

The keeping of God's commands here meant, was that of a sinner under a dispensation of mercy, of a believer having part in the covenant of grace.

**The psalmist is often afflicted; but with longing desires to become more holy, offers up daily prayers for quickening grace.** We cannot offer any thing to God, that he will accept but what he is pleased to teach us to do. To have our soul or life continually in our hands, implies constant danger of life; yet he did not forget God's promises nor his precepts. Numberless are the snares laid by the wicked; and happy is that servant of God, whom they have not caused to err from his Master's precepts.

Heavenly treasures are a heritage forever; all the saints accept them as such, therefore they can be content with little of this world. **We must look for comfort only in the way of duty, and that duty must be done.**

*A good man, by the grace of God, brings his heart to his work, then it is done well.*

### Barnes' Notes on the Bible

**Thy word is a lamp unto my feet** - This begins a new portion of the psalm, indicated by the Hebrew letter Nun (נ), equivalent to our "n." The margin here is "candle."

The Hebrew word means a light, lamp, candle. The idea is, that the word of God is like a torch or lamp to a man in a dark night. It shows him the way; it prevents his stumbling over obstacles, or failing down precipices, or wandering off into paths which would lead into danger, or would turn him away altogether from the path to life.

Compare the notes at 2 Peter 1:19.

**And a light unto my path** -

The same idea substantially is presented here.

**It is a light which shines on the road that a man treads, so that he may see the path, and that he may see any danger which may be in his path.**

The expression is very beautiful, and is full of instruction.

***He who makes the word of God his guide, and marks its teachings, is in the right way. He will clearly see the path. He will be able to mark the road in which he ought to go, and to avoid all those by-paths which would lead him astray.***

*He will see where those by-roads turn off from the main path - often at a very small angle, and so that there seems to be no divergence.*

*He will see any obstruction which may lie in his path; any declivity or precipice which may be near, and down which, in a dark night, one might fall.*

*Man needs such a guide, and the Bible is such a guide.*

**Compare** the notes at [Psalm 119:9](#).

**Jamieson-Fausset-Brown Bible Commentary**  
NUN. 105.

**Not only does the Word of God inform us of His will, but, as a light on a path in darkness, it shows us how to follow the right, and avoid the wrong, way.**

The lamp of the Word is not the sun. He would blind our eyes in our present fallen state; but we may bless God for the light shining as in a dark place, to guide us until the Sun of Righteousness shall come, and we shall be made capable of seeing Him (cf. **2 Peter 1:19; Revelation 22:4**).

*The lamp is fed with the oil of the Spirit.*

The allusion is to the lamps and torches carried at night before an Eastern caravan.

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105. ***"Thy word is a lamp unto my feet."***

We are walkers through the city of this world, and we are often called to go out into its darkness; let us never venture there without the light-giving word, lest we slip with our feet.

**Each man should use the word of God personally, practically, and habitually, that he may see his way and see what lies in it.**

*When darkness settles down upon all around me, the word of the Lord, like a flaming torch, reveals my way.*

Having no fixed lamps in eastern towns, in old time each passenger carried a lantern with him that he might not fall into the open sewer, or stumble over the heaps of ordure which defiled the road. This is a true picture of our path through this dark world: we should not know the way, or how to walk in it, if the Scripture, like a blazing flambeau, did not reveal it.

*One of the most practical benefits of Holy Writ is guidance in the acts of daily life; it is not sent to astound us with its brilliance, but to guide us by its instruction.*

It is true the head needs illumination, but even more the feet need direction, else head and feet may both fall into a ditch.

Happy is the man who personally appropriates God's word, and practically uses it as his comfort and counsellor,—a lamp to his own feet. "And a light unto my path."

It is a lamp by night, a light by day, and a delight at all times.

David guided his own steps by it, and also saw the difficulties of his road by its beams.

***He who walks in darkness is sure, sooner or later, to stumble; while he who walks by the light of day, or by the lamp of night, stumbleth not, but keeps his uprightness.***

Ignorance is painful upon practical subjects; it breeds indecision and suspense, and these are uncomfortable. (By contrast) the word of God, by imparting heavenly knowledge, leads to decision, and when that is followed by determined resolution, as in this case, it brings with it great restfulness of heart.

This verse converses with God in adoring and yet familiar tones. Have we not something of like tenor to address to our heavenly Father?

**Note how like this verse is to the first verse  
of the first octave, and the first of the  
second and other octaves.**

The seconds also are often in unison.

- Charles Spurgeon

**Verse 105.**—“*Thy word is a lamp unto my feet, and a light,*” etc.

David was a man of very good wit and natural understanding; but he gives to God the glory of his wisdom, and owns that his best light was but darkness when he was not lightened and ruled by the word of God. Oh that we would consider this, that in all our ways wherein the word of God shines not unto us to direct us, we do but walk in darkness, and our ways without it can lead us to none other end but utter darkness. ***If we hearken not to the word of God, if we walk not by the rule thereof, how is it possible we can come to the face of God?***—William Cowper.

**Verse 105.**—“*Thy word is a lamp unto my feet, and a light unto my path.*”

The use of a *lamp* is by night, while the *light* of the sun shineth by day. Whether it be day or night with us, we clearly understand our duty by the Word of God. The *night* signifieth adversity, and the *day* prosperity. Hence we may learn how to behave ourselves in all conditions.

The word “*path*” noteth our general choice and course of life; the word “*feet*” our particular actions.

Now whether the matter, wherein we would be informed, concerneth our choice of the way that leadeth to true happiness, or our dexterous prosecution of the way, still the word of God will direct a humble and well-disposed mind.—*Thomas Manton.*

**Verse 105.**—“*Thy word is a lamp unto my feet,*” etc. Basil the Great, interpreting the “word” as God’s will revealed in Holy Scriptures, observes that the Old Testament, and in especial the Law, was only a *lantern* (*lamp* or *candle*) because an artificial light, imperfectly illumining the darkness, whereas the Gospel, given by the Lord Jesus himself, is a *light* of the Sun of Righteousness, giving brightness to all things. Ambrose, going yet deeper, tells us that Christ is himself both *lamp* and *light*. He, the Word of God, is a great light to some, to others he is a lamp.

To me he is a lamp; to angels a light, He was a light to Peter, when the angel stood by him in the prison, and the light shined about him. **He was a light to Paul when the light from heaven shined round about him, and he heard Christ saying to him, “Saul, Saul, why persecutest thou me?”** And Christ is truly a lamp to me when I speak of him with my mouth. He shineth in clay, he shineth in a potter's vessel: he is that treasure which we bear in earthen vessels.—*Neale and Littledale*.

**Verse 105.**—“*Thy word is a lamp ... and a light.*” Except the “*lamp*” be lighted—except the teaching of the Spirit accompany the word—all is “darkness, gross darkness” still. Did we more habitually wait to receive, and watch to improve, the light of the word, we should not so often complain of the perplexity of our path.—*Charles Bridges*.

**Verse 105.**—“*Thy word is a lamp unto my feet,*” etc.

***What we all want, is not to see wonders that daze us, and to be rapt in ecstatic visions and splendours, but a little light on the dark and troubled path we have to tread, a lamp that will burn steadfastly and helpfully over the work we have to do.***

The stars are infinitely more sublime, meteors infinitely more superb and dazzling; but the lamp shining in a dark place is infinitely closer to our practical needs.—*From "The Expositor,"* 1864.

**Verse 105.**—“*Thy word is a lamp unto my feet.*” Going two miles into a neighbourhood where very few could read, to spend an evening in reading to a company who were assembled to listen, and about to return by a narrow path through the woods where paths diverged, I was provided with a torch of light wood, or “pitch pine.” I objected; it was too small, weighing not over half a pound. “It will light you home,” answered my host. I said, “The wind may blow it out.” He said, “It will light you home.” “But if it should rain?” I again objected. “It will light you home,” he insisted.

**Contrary to my fears, it gave abundant light to my path all the way home, furnishing an apt illustration, I often think, of the way in which doubting hearts would be led safely along the “narrow way.” If they would take the Bible as their guide, it would be a lamp to their feet, leading to the heavenly home.** One man had five objections to the Bible. If he would take it as a lamp to his feet, it would “light him home.” Another told me he had two faults to find with the Bible. I answered him in the words of my good friend who furnished the torch, “It will light you home.”—*From the American Messenger,* 1881.

**Verse 105.—“A lamp unto my feet,” etc.**

All depends on our way of using the lamp. A man tells that when a boy he was proud to carry the lantern for his Sabbath school teacher. The way to their school led through unlit, muddy streets. **The boy held the lantern far too high, and both sank in the deep mud.**

**“Ah! you must hold the lamp lower,”**

the teacher exclaimed, as they gained a firm footing on the farther side of the slough. The teacher then beautifully explained our text, and the man declares that he never forgot the lesson of that night.

*You may easily hold the lamp too high; but  
you can hardly hold it too low.*

—James Wells, in “Bible Images,” 1882.

**Verse 105.—“Light.”**

*Lead, kindly light, amid the encircling gloom,  
Lead thou me on.*

*The night is dark, and I am far from home,  
Lead thou me on.*

*Keep thou my feet; I do not ask to see  
The distant scene; one step enough for me.  
John Henry Newman (1801–).*

## **Cambridge Bible for Schools and Colleges**

**105.** Cp. [\*\*Proverbs 6:23\*\*](#). God's word is a light to guide him safely amid the dangers which beset his path through the darkness of this world. [\*\*Contrast the fate of the wicked, Psalm 35:6.\*\*](#)

**105–112.** *Nûn*. Knowing the value of God's law as the guide of life the Psalmist is resolved to keep it, whatever may be the risk.

## **Pulpit Commentary**

Verse 105. - **Thy Word is a lamp unto my feet, and a light unto my path.** It shows me the way wherein I should go, both night and day (comp. [\*\*Proverbs 6:23\*\*](#)). Psalm 119:105

## **Benson Commentary**

[\*\*Psalm 119:105-108.\*\*](#) *Thy word is a lamp unto my feet – To direct me in all my doubts and difficulties, and to comfort me in all my fears and distresses.*

# ◀ 3870. parakaleó ▶

## Strong's Concordance

parakaleó: to call to or for, to exhort, to encourage

Original Word: παρακαλέω

Part of Speech: Verb

Transliteration: parakaleó

Phonetic Spelling: (par-ak-al-eh'-o)

Definition: to call to or for, to exhort, to encourage

Usage: (a) I send for, summon, invite, (b) I beseech, entreat, beg, (c) I exhort, admonish, (d) I comfort, encourage, console.

## HELPS Word-studies

3870 *parakaléō* (from 3844 /*pará*, "from close-beside" and 2564 /*kaléō*, "to call") – properly, "make a call" from being "close-up and personal." 3870 /*parakaléō* ("personally make a call") refers to believers *offering up evidence that stands up in God's court*.

[3870 (*parakaléō*), the root of 3875 /*paráklētos* ("legal advocate"), likewise has *legal* overtones.]

## NAS Exhaustive Concordance

### Word Origin

from para and kaleó

### Definition

to call to or for, to exhort, to encourage

### NASB Translation

appeal (4), appealed (1), appealing (2), beg (1), begging (2), beseeching (1), comfort (5), comforted (11), comforts (2), conciliate (1), encourage (6), encouraged (4), encouraging (3), entreat (1), exhort (8), exhortation\* (1), exhortations (1), exhorted (2), exhorting (3), exhorts (1), given (1), implore (4), implored (9), imploring (5), invited (2), making an appeal (1), plead (1), pleaded (1), pleading (1), preach (1), requested (1), urge (17), urged (5), urging (1).

## Thayer's Greek Lexicon

STRONGS NT 3870: παρακαλέω

**παρακαλέω, παρακαλῶ;** imperfect 3 person singular **παρεκάλει**, 1 and 3 person plural **παρεκάλουν**; 1 aorist **παρεκάλεσα**; passive, present **παρακαλοῦμαι**; perfect **παρακέκλημαι**; 1 aorist **παρεκλήθην**; 1 future **παρακληθήσομαι**;  
from Aeschylus and Herodotus down;

**I.** as in Greek writings **to call to one's side, call for, summon:** τίνα, with an infinitive indicating the purpose, [Acts 28:20](#) (others (less naturally) refer this to II. 2, making the accusative the subjunctive of the infinitive).

**II. to address, speak to** (call to, call on), which may be done in the way of exhortation, entreaty, comfort, instruction, etc.; hence, result a variety of senses, on which see Knapp, Scripto varii arg. edition 2, p. 117ff; cf. Fritzsche, Ep. ad Romans, i., p. 32f.

**1.** as in Greek authors, **to admonish, exhort:** absolutely, [Luke 3:18](#); ([Acts 20:1](#) (R G omit)); [Romans 12:8](#); [2 Timothy 4:2](#); [Hebrews 10:25](#); [1 Peter 5:12](#); followed by direct discourse, [2 Corinthians 5:20](#); followed by λέγων with direct discourse, [Acts 2:40](#); followed by an infinitive where in Latinut, [1 Timothy 2:1](#); τίνα, [Acts 15:32](#); [Acts 16:40](#); [2 Corinthians 10:1](#); [1 Thessalonians 2:12](#) (); ; [1 Timothy 5:1](#); [Hebrews 3:13](#); τίνα λόγω πολλῷ, [Acts 20:2](#); ιντα followed by direct discourse, [1 Corinthians 4:16](#); [1 Thessalonians 5:14](#); [Hebrews 13:22](#) (here L WH marginal reading infinitive); [1 Peter 5:1](#)f; τίνα followed by an infinitive where in Latinut (cf. Buttmann, §§ 140, 1; 141, 2; Winer's Grammar, 332 (311); 335 (315) n.): infinitive present, [Acts 11:23](#); [Acts 14:22](#); [Philippians 4:2](#); [1 Thessalonians 4:10](#); [Titus 2:6](#); [1 Peter 2:11](#) (here Lachmann adds νιμάς to the infinitive, and WH meg. with manuscripts A C L etc. read ἀπέχεσθε); [Jude 1:3](#); infinitive aorist, [Acts 27:33](#); [Romans 12:1](#); [Romans 15:30](#); [2 Corinthians 2:8](#); [2 Corinthians 6:1](#); [Ephesians 4:1](#); [1 Timothy 1:3](#); [Hebrews 13:19](#); τίνα followed by ιντα with subjunctive (cf. Buttmann, § 139, 42; Winer's Grammar, 335 as above), [1 Corinthians 1:10](#); [1 Corinthians 16:15](#); [2 Corinthians 8:6](#); [1 Thessalonians 4:1](#); [2 Thessalonians 3:12](#); to enjoin a thing by exhortation (cf. Buttmann, § 141, 2), [1 Timothy 6:2](#); [Titus 2:15](#).

**2. to beg, entreat, beseech** (Josephus, Antiquities 6, 7, 4; (11, 8, 5); often in Epictetus cf. Schweighäuser, Index graecit. Epictetus, p. 411; Plutarch, apophth. regum, Mor. ii, p. 30, Tauchn. edition (vi. 695 edition Reiske; examples from Polybius, Diodorus, Philo, others, in Sophocles' Lexicon, under the word); not thus in the earlier Greek authors except where the gods are called on for aid, in the expressions, παρακαλεῖν Θεούς, so Θεόν in Josephus, Antiquities 6, 2, 2 and 7, 4; (cf. Winer's Grammar, 22)): (absolutely, [Philemon 1:9](#) (yet see the commentaries at the passage)); τίνα, [Matthew 8:5](#); [Matthew 18:32](#); [Matthew 26:53](#); [Mark 1:40](#); [Acts 16:9](#); [2 Corinthians 12:18](#); πολλά, **much**, [Mark 5:23](#): τίνα περὶ τίνος, [Philemon 1:10](#); followed by direct discourse, [Acts 9:38](#) L T Tr WH with λέγων added and direct discourse, [Matthew 18:29](#); [Mark 5:12](#); ([Luke 7:4](#) (Tdf. ἡρώτων)); without the accusative. [Acts 16:15](#); τίνα followed by an infinitive (Winers Grammar, and Buttmann's Grammar, as above), [Mark 5:17](#); [Luke 8:41](#); [Acts 8:31](#); [Acts 19:31](#); [Acts 28:14](#) (1 Macc. 9:35); τίνα followed by ὅπως, [Matthew 8:34](#) (here Lachmann ιντα (see above)); [Acts 25:2](#) (4 Macc. 4:11; Plutarch, Demetr c. 38); τίνα followed by ιντα (Winers Grammar, § 44, 8 a.; Buttmann, § 139,

42), [Matthew 14:36](#); [Mark 5:18](#); [Mark 6:56](#); [Mark 7:32](#); [Mark 8:22](#); [Luke 8:31](#)f; ([2 Corinthians 9:5](#)); **τινα ύπέρ τίνος, ἵνα**, [2 Corinthians 12:8](#); **πολλά (much) τινα, ἵνα**, [Mark 5:10](#); [1 Corinthians 16:12](#); followed by **τοῦ μή** with an infinitive (Buttmann, § 140, 16 δ.; Winer's Grammar, 325 (305)), [Acts 21:12](#); by an infinitive [Acts 9:38](#) R G; by an accusative with an infinitive, [Acts 13:42](#); [Acts 24:4](#); ([Romans 16:17](#)). **to strive to appease by entreaty:** absolutely, [1 Corinthians 4:13](#); **τινα**, [Luke 15:28](#); [Acts 16:39](#) (2 Macc. 13:23).

**3. to console, to encourage and strengthen by consolation, to comfort,** (the Sept. for ηπαγγελματίζειν; very rarely so in Greek authors, as Plutarch, Oth. 16): absolutely, [2 Corinthians 2:7](#); **τινα, 2 Corinthians 1:6; 2 Corinthians 7:6f; ἐν** with a dative of the thing with which one comforts another, [1 Thessalonians 4:18](#); **τινα διά παρακλήσεως**, [2 Corinthians 1:4](#); with an accusative of the contents, **διά τῆς παρακληθῆναι ής** (for ἦν, see ὅς, ή, ὁ, II. 2 c. α.) **παρακαλούμεθα**, ibid.; in the passive, **to receive consolation, be comforted**, [Matthew 2:18](#); [2 Corinthians 13:11](#); **ἐπί τίνι over (in) a thing** (see **ἐπί**, B. 2 a. δ.), [2 Corinthians 1:4](#); of the consolation (comfort) given not in words but by the experience of a happier lot or by a happy issue, equivalent to **to refresh, cheer**: passive, [Matthew 5:4](#) (5); [Luke 16:25](#); [Acts 20:12](#); [2 Corinthians 7:13](#) (where a full stop must be put after **παρακελήμεθα**; **ἐν τίνι**, by the help of a thing, [2 Corinthians 7:6f](#); **ἐπί τίνι**, [1 Thessalonians 3:7](#); with (**ἐν**) **παρακλήσει** added, [2 Corinthians 7:7](#).

**4. to encourage, strengthen** (i. e. in the language of A. V. **comfort** (see Wright, Bible Word-Book, 2nd edition, under the word)) (in faith, piety, hope): **τάς καρδίας**, your hearts, [Ephesians 6:22](#); [Colossians 2:2](#); [Colossians 4:8](#); [2 Thessalonians 2:17](#), (also **χεῖρας ἀσθενεῖς**, [Job 4:3](#) for ἡπαγγελματίζειν; **γόνατα παραλελυμένα**, [Isaiah 35:3](#)f (see the Hebrew) for γόνατα).

**5.** it combines the ideas of exhorting and comforting and encouraging in [Romans 12:8](#); [1 Corinthians 14:31](#); [1 Thessalonians 3:2](#).

**6. to instruct, teach:** **ἐν τῇ διδασκαλίᾳ**, [Titus 1:9](#). (Compare: **συμπαρακαλέω**.)

## ◀ 3874. paraklēsis ▶

### Strong's Concordance

paraklēsis: a calling to one's aid, i.e. encouragement, comfort

Original Word: παράκλησις, εως, ἡ

Part of Speech: Noun, Feminine

Transliteration: paraklēsis

Phonetic Spelling: (par-ak'-lay-sis)

Definition: a calling to one's aid, encouragement, comfort

Usage: a calling for, summons, hence: (a) exhortation, (b) entreaty, (c) encouragement, joy, gladness, (d) consolation, comfort.

### HELPS Word-studies

Cognate: 3874 *paráklēsis* – properly, a call (urging), done by someone "close beside," i.e. a *personal exhortation* that delivers the "evidence that stands up in God's court."

[3874 (*paráklēsis*) is cognate with 3875 /*paráklētos* ("legal advocate") and thus has *legal overtones*.]

3874 (*paráklēsis*) is an "intimate call" that someone personally gives to deliver *God's verdict*, i.e. "the close-call" that reveals how the Lord weighs in the relevant facts (evidence). 3874 /*paráklēsis* ("holy urging") is used of the Lord directly motivating and inspiring believers to carry out His plan, delivering His particular message to someone else. The core-meaning of 3874 /*paráklēsis* ("personal urging") is shaped by the individual context, so it can refer to: exhortation, warning, encouragement (comfort), etc.

### NAS Exhaustive Concordance

#### Word Origin

from [parakaleó](#)

#### Definition

a calling to one's aid, i.e. encouragement, comfort

#### NASB Translation

appeal (1), comfort (13), consolation (1), encouragement (6), exhortation (7), urging (1).

### Thayer's Greek Lexicon

STRONGS NT 3874: παράκλησις

**παράκλησις, παρακλήσεως, ἡ** (**παρακαλέω**, which see);

1. properly, **a calling near, summons** (especially **for help**, Thucydides 4, 61; Demosthenes, p. 275, 20).

2. **imploration, supplication, entreaty**: [2 Corinthians 8:4](#) (Strabo 13, p. 581; Josephus, Antiquities 3, 1, 5; (contra Apion 2, 23,

3 παράκλησις πρός τόν Θεόν ἔστω); λόγοι παρακλήσεως, words of appeal, containing entreaties, 1 Macc. 10:24).

**3. exhortation, admonition, encouragement:** [Acts 15:31](#) (others refer this to 4); [1 Corinthians 14:3](#); [2 Corinthians 8:17](#); [Philippians 2:1](#); [1 Timothy 4:13](#); [Hebrews 12:5](#); λόγος τῆς παρακλήσεως, [Hebrews 13:22](#) (2 Macc. 7:24 2Macc. 15:9 (11); Plato, del. 415 e.; Thucydides 8, 92; Aeschines, Polybius, others).

**4. consolation, comfort, solace:** [2 Corinthians 1:4-7](#); [Hebrews 6:18](#); (add, [Acts 9:31](#); [2 Thessalonians 2:16](#)) ([Jeremiah 16:7](#); Has. 13:14; ([Job 21:2](#); [Nahum 3:7](#)); Phalaris, epistle 97 at the beginning); τῶν γραφῶν, afforded by the contents of the Scriptures, [Romans 15:4](#) (Winer's Grammar, 189 (178)); Θεός τῆς παρακλήσεως, God the author and bestower of comfort, [Romans 15:5](#); [2 Corinthians 1:3](#); solace or cheer which comes from a happy lot or a prosperous state of things, [Luke 6:24](#); [2 Corinthians 7:4, 7, 13](#) (cf. Winer's Grammar, 393 (368)); [Philemon 1:7](#); by metonymy, **that which affords comfort or refreshment**; thus of the Messianic salvation, [Luke 2:25](#) (so the rabbis call the Messiah **the consoler, the comforter, κατ' ἔξοχήν, מְנֻנָּה** (cf. Wünsche, Neue Beiträge as above with at the passage; Schöttgen, Horae Hebrew etc. ii. 18)).

**5.** universally, "persuasive discourse, stirring address — instructive; admonitory, consolatory; powerful hortatory discourse": [Romans 12:8](#); λόγος, παρακλήσεως (A. V. "word of exhortation"), [Acts 13:15](#); υἱός παρακλήσεως (**a son of exhortation**), a man gifted in teaching, admonishing, consoling, [Acts 4:36](#); used of the apostles' instruction or preaching, [1 Thessalonians 2:3](#).

## Matthew 25:1-13

### *The Parable of the Ten Virgins*

**1**"Then the kingdom of heaven will be like ten virgins who took their lamps<sup>a</sup> and went to meet the bridegroom.<sup>b</sup>**2**Five of them were foolish, and five were wise. **3**For when the foolish took their lamps, they took no oil with them, **4**but the wise took flasks of oil with their lamps. **5**As the bridegroom was delayed, they all became drowsy and slept. **6**But at midnight there was a cry, 'Here is the bridegroom! Come out to meet him.' **7**Then all those virgins rose and trimmed their lamps. **8**And the foolish said to the wise, 'Give us some of your oil, for our lamps are going out.' **9**But the wise answered, saying, 'Since there will not be enough for us and for you, go rather to the dealers and buy for yourselves.' **10**And while they were going to buy, the bridegroom came, and those who were ready went in with him to the marriage feast, and the door was shut. **11**Afterward the other virgins came also,

saying, ‘Lord, lord, open to us.’ 12But he answered, ‘Truly, I say to you, I do not know you.’ 13Watch therefore, for you know neither the day nor the hour.

## **1 Corinthians 3:1-15**

### *Divisions in the Church*

1But I, brothers,<sup>a</sup> could not address you as spiritual people, but as people of the flesh, as infants in Christ. 2I fed you with milk, not solid food, for you were not ready for it. And even now you are not yet ready, 3for you are still of the flesh. For while there is jealousy and strife among you, are you not of the flesh and behaving only in a human way? 4For when one says, “I follow Paul,” and another, “I follow Apollos,” are you not being merely human?

5What then is Apollos? What is Paul? Servants through whom you believed, as the Lord assigned to each. 6I planted, Apollos watered, but God gave the growth. 7So neither he who plants nor he who waters is anything, but only God who gives the growth. 8He who plants and he who waters are one, and each will receive his wages according to his labor. 9For we are God’s fellow workers. You are God’s field, God’s building.

10According to the grace of God given to me, like a skilled<sup>b</sup> master builder I laid a foundation, and someone else is building upon it. Let each one take care how he builds upon it. 11For no one can lay a foundation other than that which is laid, which is Jesus Christ. 12Now if anyone builds on the foundation with gold, silver, precious stones, wood, hay, straw— 13each one’s work will become manifest, for the Day will disclose it, because it will be revealed by fire, and the fire will test what sort of work each one has done. 14If the work that anyone has built on the foundation survives, he will receive a reward. 15If anyone’s work is burned up, he will suffer loss, though he himself will be saved, but only as through fire.

## **Revelation 2:1ff**

### ***To the Church in Ephesus***

***1***"To the angel of the church in Ephesus write: 'The words of him who holds the seven stars in his right hand, who walks among the seven golden lampstands.

***2***"I know your works, your toil and your patient endurance, and how you cannot bear with those who are evil, but have tested those who call themselves apostles and are not, and found them to be false. ***3***I know you are enduring patiently and bearing up for my name's sake, and you have not grown weary. ***4***But I have this against you, that you have abandoned the love you had at first. ***5***Remember therefore from where you have fallen; repent, and do the works you did at first. If not, I will come to you and remove your lampstand from its place, unless you repent. ***6***Yet this you have: you hate the works of the Nicolaitans, which I also hate. ***7***He who has an ear, let him hear what the Spirit says to the churches. To the one who conquers I will grant to eat of the tree of life, which is in the paradise of God.'

# **Degrees of Punishment in Hell**

AN ESSAY BY **Albert N. Martin · Fred Zaspel**

## **DEFINITION**

**Although the suffering will be severe and everlasting for all those in hell, the**

**specific degrees of punishment and suffering will differ in accordance with the measure of sin in one's life, the extent of one's sinful influence on others, and the amount of gospel-light that was rejected.**

## SUMMARY

The biblical authors are clear that hell is a place of divine judgment on sinners. Furthermore, many authors speak of more and less severe degrees of punishment, dependent on a number of factors in one's life. These factors include the extent to which a person has abandoned himself to sin, the extent of one's influence on other people towards sin, and the amount of knowledge of the truth that one had and rejected. This is not to say that hell will be less than perfect torment for some, but Scripture indicates that some will have a greater capacity for suffering or that some will bear a fiercer measure of the wrath of God upon them.

The biblical writers and our Lord himself frequently describe hell as a place of divine judgment on sinners. In multiple passages the ideas of *punishment*, *wrath*, *retribution*, and *vengeance* are prominent ([Matt. 5:22; 8:12; 10:28; 13:42; 24:51; 23:33; 25:30](#); [Mark 9:43–48](#); [Luke 13:28](#); [2 Thess. 1:5–10](#); [Rev. 20:10–15](#)). The purpose of hell is not that of rehabilitation of the sinner or even the obliteration of evil. The purpose is retributive justice—the punishment of God on sinners.

The biblical writers are not content, however, to speak of hell broadly in terms of divine justice and retribution. They go further and insist that the divine justice in hell will be specifically fitted to

the guilt of each individual offender. We will explore this teaching here in four steps:

1. Biblical Evidence for the Concept of Degrees of Punishment in Hell
2. Clarification: What is Meant by Degrees of Punishment
3. The Reason for Degrees of Punishment
4. The Basis for Determining Degrees of Punishment
- 5.

## **Biblical Evidence for the Concept of Degrees of Punishment**

**Below are some passages of Scripture that speak directly of degrees of punishment in hell.** Here we will just cite the verses to establish the teaching in principle; then we will draw on them for specific exposition and application.

“Truly, I say to you, it will be more bearable on the day of judgment for the land of Sodom and Gomorrah than for that town” ([Matt. 10:15](#)).

“But I tell you, it will be more bearable on the day of judgment for Tyre and Sidon than for you ... But I tell you that it will be more tolerable on the day of judgment for the land of Sodom than for you” ([Matt. 11:22, 24](#)).

“I tell you, on the day of judgment people will give account for every careless word they speak, for by your words you will be justified, and by your words you will be condemned” ([Matt. 12:36-37](#)).

"And that servant who knew his master's will but did not get ready or act according to his will, will receive a **severe beating**. But the one who did not know, and did what deserved a beating, will receive a **light beating**. Everyone to whom much was given, of him much will be required, and from him to whom they entrusted much, they will demand the more"

**(Luke 12:47-48).**

"But because of your hard and impenitent heart you are storing up wrath for yourself on the day of wrath when God's righteous judgment will be revealed" ([Rom. 2:5](#)).

"How much worse punishment, do you think, will be deserved by the one who has trampled underfoot the Son of God, and has profaned the blood of the covenant by which he was sanctified, and has outraged the Spirit of grace?" ([Heb. 10:29](#))

## **Clarification: What is Meant by Degrees of Punishment**

These statements of degrees of punishment in hell are not meant to suggest that there shall be anything less than perfect misery for every soul in hell. For every person in hell, it will be a place of "weeping, wailing, and gnashing of teeth" ([Matt. 8:12](#)), and this suffering will be forever ([Rev. 14:11](#)). No one in hell will have it easy. Hell will be a place of torment and misery for all who are there. Precisely how the degrees of punishment will be given out

is not told us, but Scripture indicates plainly enough that some will have a greater capacity for suffering or that some will actually bear a fiercer measure of the positive infliction of the wrath of God upon them. All the lost will suffer for their sin; for some that suffering that will be worse than for others.

## The Reasons for Degrees of Punishment

The infliction of punishment proportionately in degrees is an outworking of divine justice. Scripture repeatedly affirms that God will judge “in righteousness” ([Acts 17:31](#)) and that it is a function of God’s justice and glory to avenge every wrong ([Rev. 16:1-7; 19:1-6](#)). It is in the interests of divine justice that punishment will be given out according to the nature of the offence. We see a reflection of this, for example, in the Old Testament law which prescribed more severe punishment for premeditated murder than for accidental homicide. So also Moses’s law prescribed measures for restitution for various offenses. The nature of the crime, the attending motivations, and the varying circumstances all determine the measure of punishment.

This explains why Scripture repeatedly insists that judgment will be “according to works” ([Rom. 2:6](#)) and that in judgment “the books”—record books—will be opened ([Rev. 20:12](#)). There seems to be no point to this other than that of determining the measure of accumulated guilt, and that for the assigning the appropriate measure of punishment. This is why God the Judge will take into consideration the works, the words ([Matt. 12:37](#)), and even the thoughts and motives ([Rom. 2:16](#)) of sinners. Judgment is not merely for determining who is in and who is out; it is for measuring guilt and assigning punishment that is measured exactly what every individual sinner deserves.

# The Basis for Determining Degrees of Punishment

What, then, will be the basis on which degrees of punishment will be determined? Scripture sets forth at least three considerations.

## ***1) The Extent to which a Person has Abandoned Himself to Sin***

The first consideration is the extent of abandonment to sin. This concept is entailed in [Matthew 5:21](#) and other passages that indicate degrees of sin—worse sins result in worse punishment. This seems clearly to be the point in [Romans 2:5](#)—“Because of your hard and impenitent heart you are storing up wrath for yourself on the day of wrath when God’s righteous judgment will be revealed.” What can this mean but that every sin committed is like making a deposit in the bank and that in the day of judgment it will all be withdrawn in judgment? In judgment, every last sin will be taken into consideration in fitting each sinner for the exact degree of punishment deserved ([Rev. 18:6-7](#)).

It is the fool who reasons, “Well, if I’m going to hell, I might as well have my (sinful) fun in the meantime!” Every day given to sin, every venting of lust, every untruthful word, every next sin committed only adds to the punishment that will be assigned. It would be better for that man to die young than to live only to accumulate a lifetime of sin that will return to him in divine wrath.

## ***2) The Extent to which a Person by Example and Influence has Led Others to Sin***

The second consideration in measuring judgment is the extent to which a person who by example and/or influence has led others to sin. This is what our Lord affirms in [Matthew 18:5–7](#):

“Whoever receives one such child in my name receives me, but whoever causes one of these little ones who believe in me to sin, it would be better for him to have a great millstone fastened around his neck and to be drowned in the depth of the sea. Woe to the world for temptations to sin! For it is necessary that temptations come, but woe to the one by whom the temptation comes!” (See also [Mark 9:38–47](#).)

Here Jesus pronounces a woe on those who become an occasion for others to sin. The degree to which a person influences others to sin will in turn serve, in part, to establish the degree of his own punishment.

This appears to be at least one reason why there must be a day of judgment at the end of time. Final judgment is not fixed upon the death of every individual sinner: it is not until the end of time that the full effect of the influence of any one life can be measured. The omniscient God will take every individual life and assess every aspect of its influence—sometimes an influence that extends for centuries. And on the basis of the accumulated influence of evil, God will mete out punishment upon the wicked.

Jesus warns of this again in [Matthew 23:13](#): “Woe to you, scribes and Pharisees, hypocrites! For you shut the kingdom of heaven in people’s faces. For you neither enter yourselves nor allow those who would enter to go in.” This “woe” is pronounced on those who by their actions and teaching block the way to heaven for others.

The thought is stunning and deeply sobering. That father and mother who refuse Christ and, in turn, influence their children away from the things of God thereby increase their guilt and the punishment they will receive for it. That older brother or sister or that friend or work associate who stands above his or her peers and who use their position to influence others to sin and to ignore the gospel—all of this will be brought to bear in the day of judgment to measure the degree of punishment deserved.

The extent of abandonment to sin and the degree of sinful influence on others will serve to determine the extent of punishment received.

### **3) *The Extent to which Light and Privilege were Abused***

The third consideration in measuring judgment is the extent to which light and privilege were abused. Jesus speaks to this directly in [Luke 12:47–48](#):

“And that servant who knew his master’s will but did not get ready or act according to his will, will receive a severe beating. But the one who did not know, and did what deserved a beating, will receive a light beating. Everyone to whom much was given, of him much will be required, and from him to whom they entrusted much, they will demand the more.”

The contrasting expressions—“severe beating” and “light beating”—indicate contrasting degrees of punishment. Both of the men in view here were servants accountable to their master. Both did things that were worthy of punishment. And both in fact receive punishment. But the one had more understanding than the other and as a consequence received greater punishment.

Differing degrees of light resulted in differing degrees of punishment. Both received lashes, but for the one it was “many”; for the other it was “few.” And lest we miss the point, our Lord interprets the parable for us: “Everyone to whom much was given, of him much will be required, and from him to whom they entrusted much, they will demand the more.” That is to say, the extent of light and privilege abused will determine, in part, the measure of punishment. (See also [Rom. 2:12](#).)

Jesus speaks to this consideration elsewhere:

“Truly, I say to you, it will be more bearable on the day of judgment for the land of Sodom and Gomorrah than for that town” ([Matt. 10:15](#)).

“But I tell you, it will be more bearable on the day of judgment for Tyre and Sidon than for you ... But I tell you that it will be more tolerable on the day of judgment for the land of Sodom than for you” ([Matt. 11:22, 24](#)).

As wicked and as guilty and as deserving of punishment as Sodom was, the greater sin belonged to Chorazin and Bethsaida, for they had seen and heard our Lord himself and had refused him. And for their abuse of such great light and privilege, their judgment will be the more severe.

Again, this is deeply disturbing. The person who grows up in a society in which the gospel is readily available and the person who grows up in a Christian home have great light and privilege. The person who attends a gospel-preaching church has great light and privilege. The person who has a Christian friend who witnesses to him of Christ has great light and privilege. And for this light and privilege God will hold them accountable—if such privilege is

refused, judgment will be unspeakably great. For those who have heard the gospel only finally to refuse it, that gospel preached to them will in the end have served only to increase their guilt and enhance the punishment they will receive.

## Concluding Thoughts

**The punishment of hell will be in keeping with divine justice. The all-knowing God will assess each individual life, counting exactly the extent of abandonment to sin, the influence of others to sin, and the light and privilege abused, and he will assign punishment accordingly—exactly fitted to each person.**

Surely this thought ought to capture the conscience of sinners such that they would restrain their sinning! Furthermore, this thought ought to drive any sinner to run to Christ and be saved! And surely this thought must drive every believer to humble yet glad praise for our Redeemer who took all of our sin to himself and paid its price in full, absorbing the full wrath of God in our place in order to make us his.

## FURTHER READING

- John Blanchard, *Whatever Happened to Hell?* (pp. 182–185)
  - Robert Duncan Culver, *Systematic Theology* (pp. 1078–1079)
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## **Exegetical & Missional Observations:**

- Context: Psalm 119
- Structure:
  - 1<sup>st</sup> verse of a new stanza
  - 1<sup>st</sup> verses throughout parallel each other
  - Grammatical Structure:
    - 5 Hebrew words
    - Order reveals relevance
      - “*A lamp*”
      - “*to my feet*”
      - “*Your word*”

- “*And a light*”
- “*to my path*”
- See the dual parallelism
  - Couplets
    - *Lamp -> Feet*
    - *Light -> Path*
  - Chiastic arch

“(Your) LAMP”

“my FEET”

“*Your WORD*”

“my PATH”

“(Your) LIGHT”

➤ Two pronouns form the FOUNDATION

- “Your”
  - Creator God
  - Miraculous Messiah
- “my”
  - Created being
  - Miraculous missionary

➤ Two forms of ILLUMINATION

- “a lamp”
  - Micro – by design
  - Mobil – by design
  - Personal / Relational – by design
  - Immediate context – by design

- Short term questions – by design
- Today / right now – by design
- God’s whispers to us – by design
- Right where you are now – by design
- In your hand – by design
- Just enough – by design
- “a light”
  - Macro – by design
  - Noble – by design
  - Missional (via personal/relational) – by design
  - Eternal context – by design
  - Long term direction – by design
  - Tomorrow / forever – by design
  - God’s standards for us – by design
  - Where you’re going next – by design
  - In your heart – by design
  - Everything you need – by design

## ➤ Two different APPLICATIONS

- “My FEET”
  - Movers
- “My PATH”
  - Map

➤ Define “Your word”

- Creator Christ – The WORD God in flesh
- Pre-Scripture utterances of Creator God
- For-Scripture inspirations of Creator God
- Our Scriptures breathed by Creator God
- Answered prayers from Creator God
- Creator God’s sent messages/messengers
- Creator God’s miraculous interventions
  - Damascus Road
  - Speaking in tongues
    - Acts 2 – foreign languages
- Creator God’s controlled circumstances
- Creator God’s gifted visions & dreams
- Creator God’s words thru evil wolves...

➤ NOTE: the reality above explains why God’s Word is so serious about testing:

*While God’s Word is inspired & inerrant...  
God’s people can still be insightful  
AND often-errant.* - JDP

- Ourselves
- Our doctrine (a.k.a. “interpretations”)
- Our definitions

- Our descriptions
- Our teachers
- Our teaching
- Our translations
- Our applications
- Our associations

➤ Add all the both/and's together

- God's Word, God's will, God's ways!
- Christ AND Christ-followers
- God's Word AND our walk (work.....)
- Slight-light AND Bright-light
- Immediate help AND eternal hope
- Our feet AND our path