

“BE-ing One-Way Missionaries”

Psalm 119:121-128

July 3, 2022

INTRO: What’s the greatest promise you’ve made to God?
How many of you “packed your coffins” this week?
...Revisit & remind... the virtues of “*one-way missionaries*”

Today = *inform, inspect, & inspire one-way missionaries!*

PRAYER

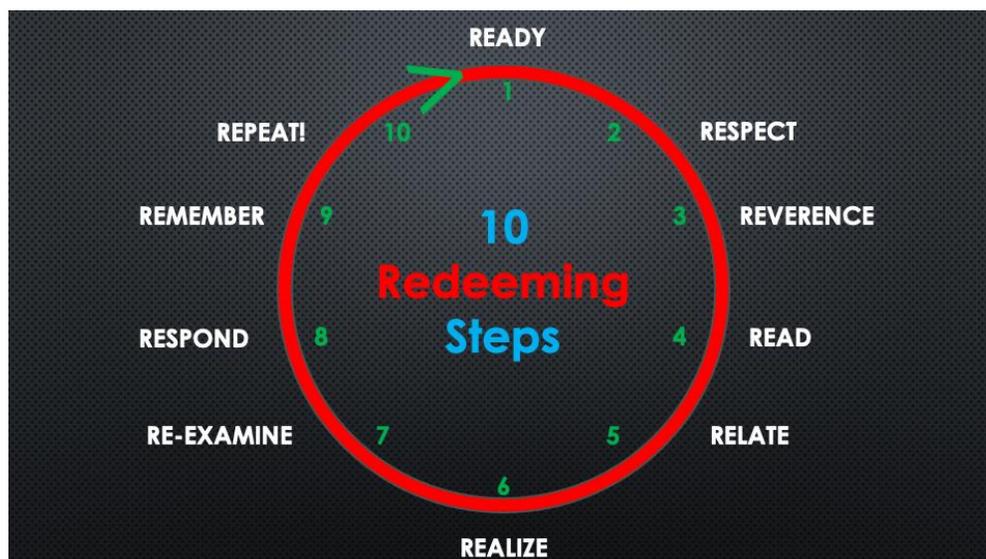
(Today is for Christians, want-to-be Christians, &/or some-day Christians...)

LORD... Please... turn some of the listening two-way sinners into Your one-way missionaries here today!

CONTEXT:

- A. God’s Word: Scripture... always & authoritative
- B. God’s Will: Psalm 119: stanza 16, via stanza 15
- C. God’s Ways: Illustrating, **Explaining**, & **Applying**

Let’s go back... to help us go forward...



Let's walk back thru stanza 15 to help prep us for stanza 16...

Psalm 119:113 - 120

v.113	COUPLET	I hate the double-minded, but I love your law.
v.114	ARCH	You are my hiding place and my shield ; <u>I hope in your word.</u>
v.115	COUPLET	<u>Depart from me, you evildoers,</u> that I may keep the commandments of my God.
v.116	ARCH	Uphold me according to your promise, that I may live, and let me not be put to shame in my hope!
v.117	ARCH	Hold me up , that I may be safe and have regard for your statutes continually!
v.118	COUPLET	<u>You spurn</u> all who go astray from your statutes, for their cunning is in vain.
v.119	COUPLET	All the wicked of the earth you discard like dross ; therefore, I love your testimonies.
v.120	ARCH	My <u>flesh trembles</u> for <u>fear of you</u> , and I am <u>afraid of your judgments.</u>

Remember: Scripture structure can be key to understanding

Psalm 119:113 - 120

v.113	COUPLET	=
v.114	ARCH	>
v.115	COUPLET	=
v.116	ARCH	>
v.117	ARCH	>
v.118	COUPLET	=
v.119	COUPLET	=
v.120	ARCH	>

REMEMBER →

BIG IDEA

God upholds those who hope, hold-on, & fight (in Him) against His eternal enemies... with a righteous mix of biblical love, hate, fear, and faith!

Then... last week... we focused on starting in stanza 16...

Psalm 119:121 - 122

- v.121 I have done what is just and right; do not leave me to my oppressors.
- v.122 Give your servant a pledge of good; let not the insolent oppress me.

Double COUPLET



EXAMPLE

cf. Proverbs 26:4-5
&
Psalm 119: stanza 15 & 16

Remember how the Big Idea linked the two stanzas...

Psalm 119:121 - 122

- v.121 I have done what is just and right; do not leave me to my oppressors.
- v.122 Give your servant a pledge of good; let not the insolent oppress me.

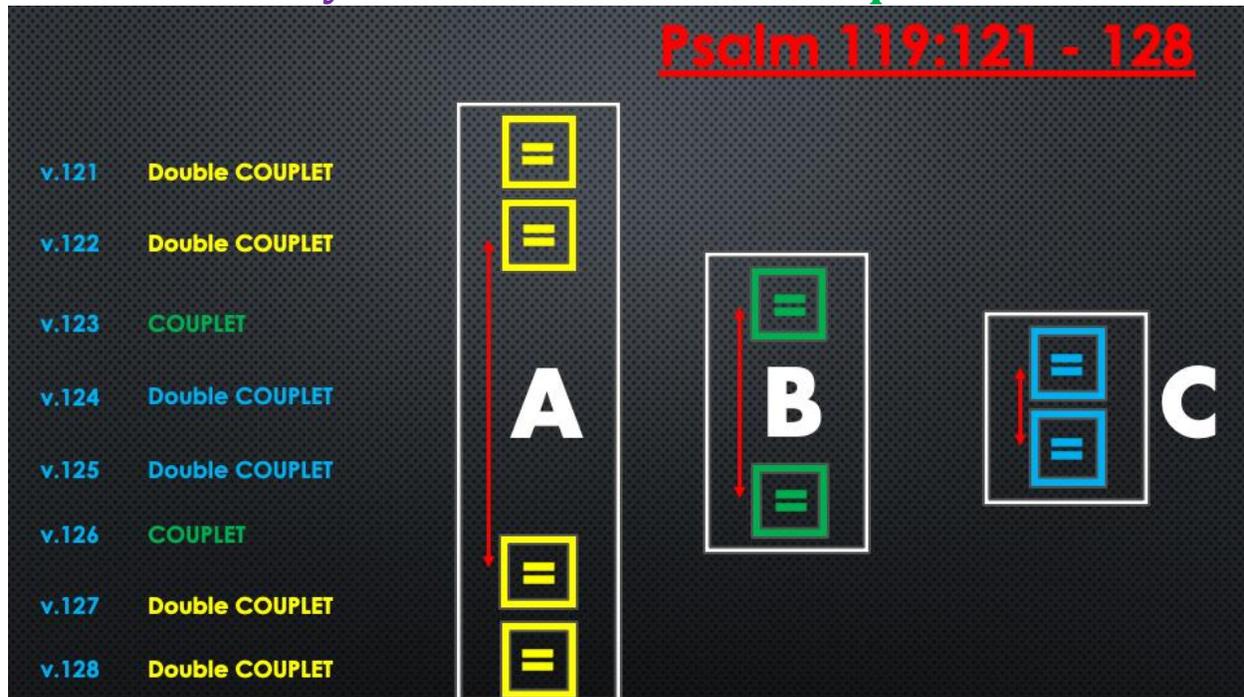
Double COUPLET



BIG IDEA

God's
servant-soldiers
prayerfully
check their
hearts & do
their parts, while
trusting Him in
troubling times!

Now... for today... NOTE stanza 16's unique structure...



Ok... Let's read the text *in structure...* then unpack it!

Psalm 119:121 - 128

v.121 I have done what is just and right; do not leave me to my oppressors.

v.122 Give your servant a pledge of good; let not the insolent oppress me.

v.123 My eyes long for your salvation and for the fulfillment of your righteous promise.

v.126 It is time for the LORD to act, for your law has been broken.

v.124 Deal with your servant according to your steadfast love, and teach me Your statutes.

v.125 I am Your servant; give me understanding, that I may know your testimonies!

v.127 Therefore, **I love** your commandments above gold, above fine gold.

v.128 Therefore, I consider all your precepts to be right; **I hate** every false way.

BIG IDEA:

*God's one-way missionaries are biblical,
bullseye-hitting believers!*

PREVIEW:

- **Overcoming**
- **Longing**
- **Warning**
- **Serving**
- **BE-ing**

TEXT:

I. OVERCOMING Oppression

Psalm 119:121-122

*I have done what is just and right;
do not leave me to my oppressors.
Give your servant a pledge of good;
let not the insolent oppress me.*

- A. **Oppression & Oppressors are real:** Inside & Outside
 - a. Overcome cultural opp. by crying out to Christ!
 - b. **GOSPEL** = His miraculously mixing & mingling...
 - c. Hebrews 7:22 & Matthew 28:20 (**Won & With**)

- B. **Spiritual warfare is REAL!** (see Ephesians 6:10ff)
- C. Sovereign-grace & Human-responsibility are united!
 - a. **God's grace + gospel + our abiding + obeying**
- D. Romans 8:28 & 37 = the Christian's HOPE & blessing!
 - a. *The cross gives us everything but an excuse!* -JDP
- E. Remember:
God upholds those who hope, hold-on, & fight (in Him) against His eternal enemies, with a righteous mix of passionate love, hate, fear, & faith!

One-way missionaries overcome oppression in Christ!

II. **LONGING** for the LORD

Our eyes are often both, windows in-to, and mirrors of, the soul... We long for what we love & we look for what we long for. -JDP

Psalm 119:123

*My eyes long for your salvation
and for the fulfillment of your righteous promise.*

Don't miss The Gospel here again...

- a. His salvation
- b. His fulfillment
- c. His righteous promise

One-way missionaries look & **LONG FOR** the LORD's:

1. Rescue & Redemption
2. Salvation & Sanctification
3. Faithfulness & Fulfillment
4. Coming & Completion
5. Verdict & VICTORY!

The Psalmist is asking the LORD to:
"Shut them up & put them down!" - JDP

Like the **martyred saints** in heaven:

Revelation 6:9-11

9...I saw under the altar the souls of those who had been slain for the word of God and for **the witness** they had borne. 10They cried out with a loud voice, "O Sovereign Lord, holy and true, how long before you will judge and avenge our blood on those who dwell on the earth?" 11Then they were each given a white robe and told to rest a little longer, until the number of their fellow servants and their brothers should be complete, who were to be killed as they themselves had been.

Recognize here that righteous anger, in longing for God's righteous promises, may lift righteous, **imprecatory prayers**.

Psalm 58:6

***Break the teeth in their mouths, O God;
LORD, tear out the fangs of those lions!***

One-way missionaries long for the LORD to fulfill His righteous promises *AND "pull the fangs out of lions!"*

T/S:

Our hope and love are WHO and what our oppressors hate.

-JDP

III. **WARNING** the world

Psalm 119:126

*It is time for the LORD to act,
for your law has been broken.*

I pray that you hear the PERSONAL and the global warning...

*The sins of the church are far more offensive to God
than the sins of the nation. —George Whitefield*

You can see how God's laws-broken are in our life's-baggage!

VIDEO: *"Baggage"*

The longer you entertain what is NOT from God, the longer you'll postpone what is from God. - Anonymous

A day of diminished and/or distorted Praise & PRAYER... is a day of diminished and/or distorted praise & pOWER. - JDP

Stay away from the fickle, fools, & the faithless... and always remember this: *there will be NO friends in hell!* - JDP

In short, the global-warning here is that the only time we have left to get righteous with God... is **GRACE-time!**

Every minute is a MERCY-minute...

The **ONLY** way this world's sprawling abominations are able to continue to coexist with us... is through the mercy & grace of Almighty God – His name is Jesus!

*When society has become drugged with the... cup of wordliness, and the voices that come from eternity are unheeded... even terror has its merciful mission... The frivolous and superficial hearts of men have to be made serious, **their idols have to be broken...***

- C.H. Spurgeon

One-way missionaries are Walking-Warnings whose worship, work, & warfare are bullseye hitting witnesses!

IV. SERVING our King

Psalm 119:124-125

*Deal with your **servant** according to your steadfast love, and teach me your statutes.*

*I am your **servant**; give me understanding, that I may know your testimonies!*

(Servants surrender, submit, & seek God's sanctifying truth in love!)

1. SURRENDERING (for salvation)

Biblical serving begins with biblical surrendering.

- JDP

When you surrender to victory, you love God's verdicts!

- JDP

2. SUBMITTING

a. *"Deal with me"* (mix & mingle with me)

b. *"Teach me"*

c. *"Give me understanding"*

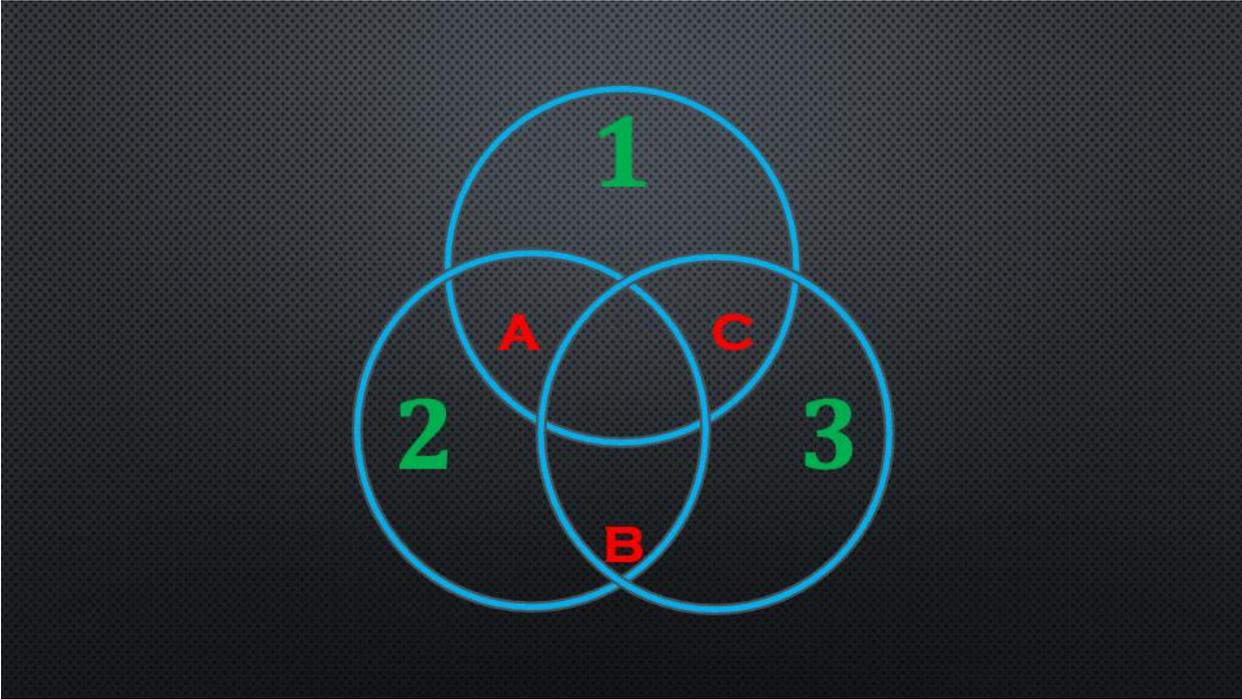
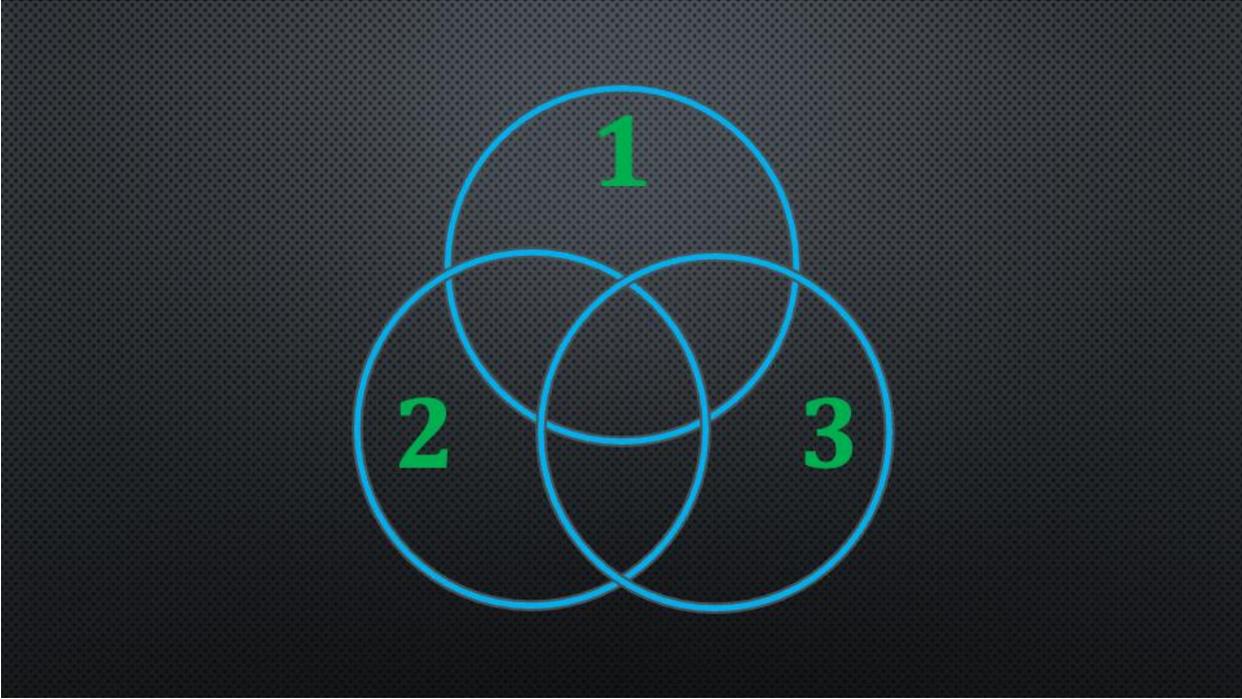
3. SANCTIFYING (grow as a Christ-like Christian)

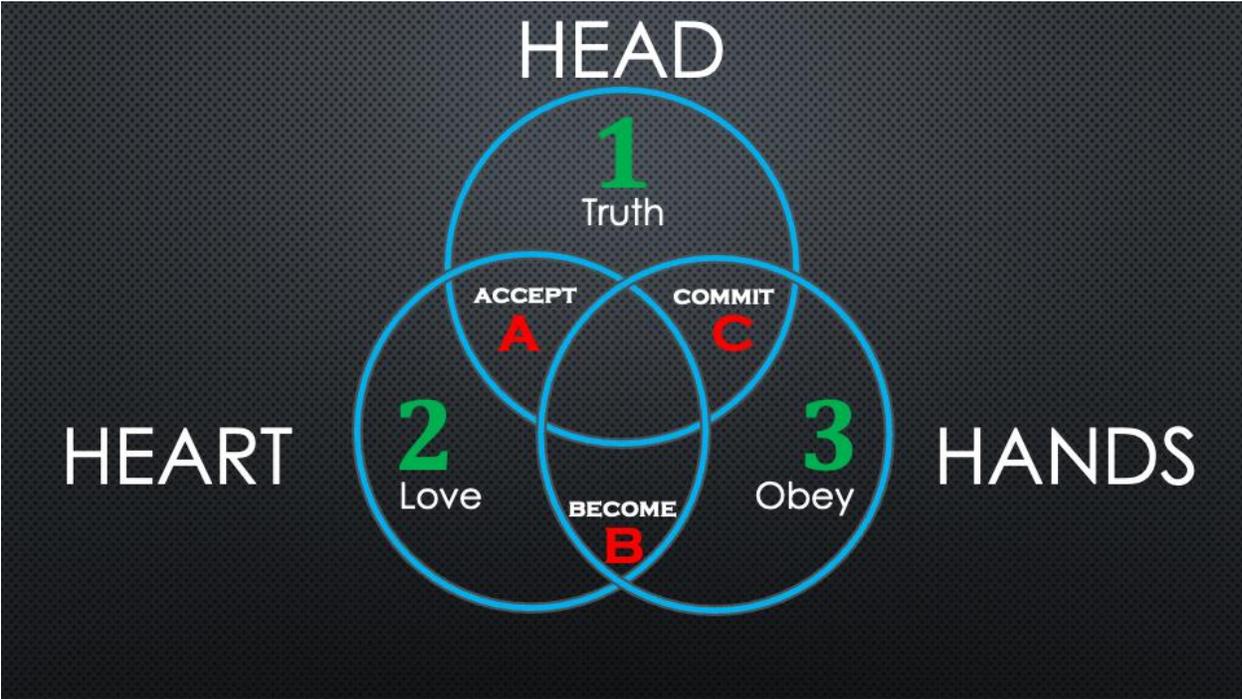
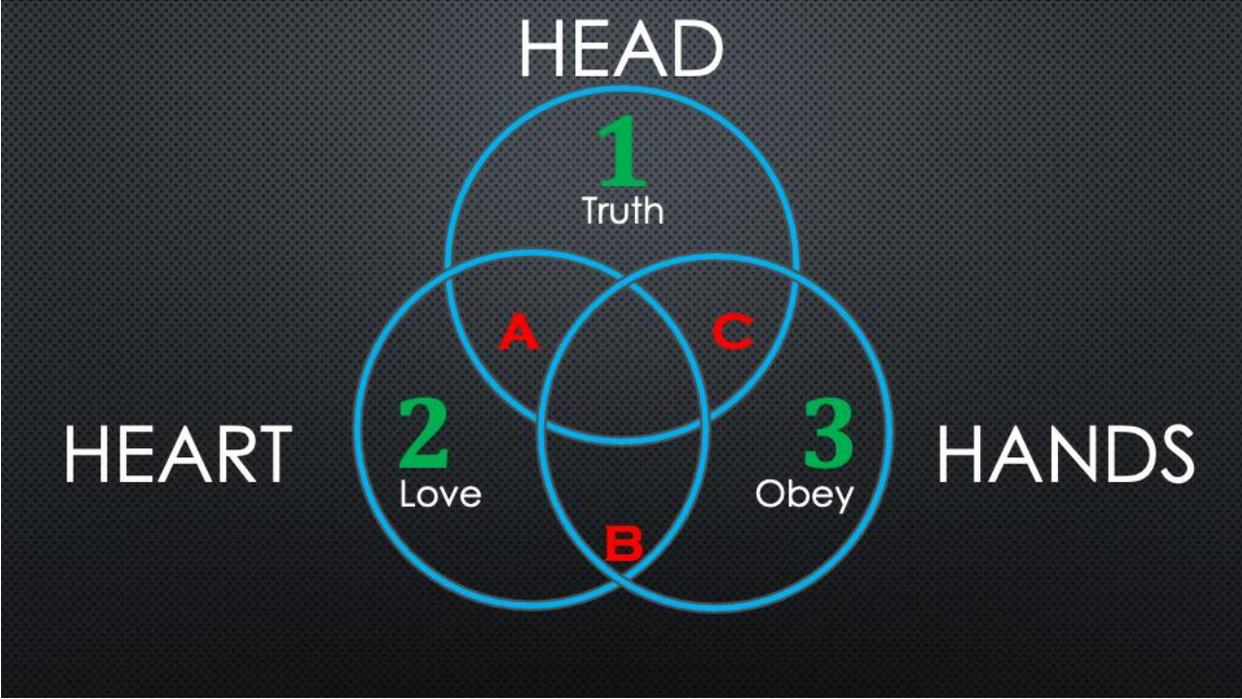
Too many people think they KNOW what they don't really understand. - JDP

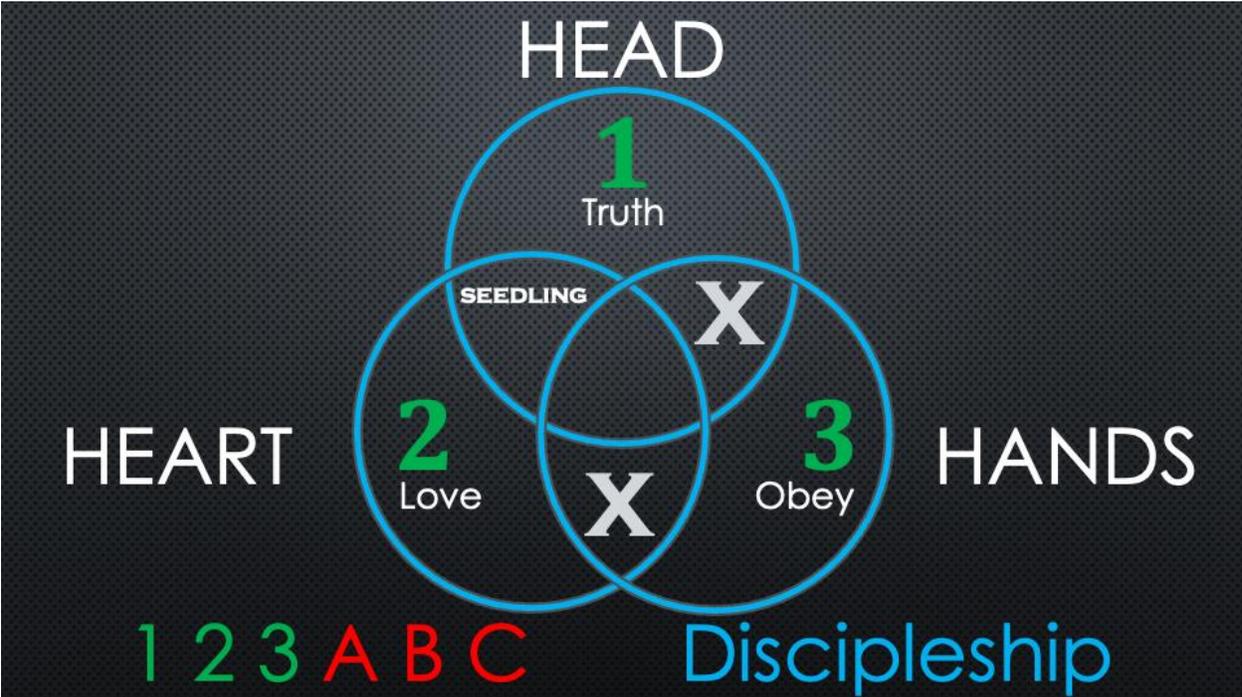
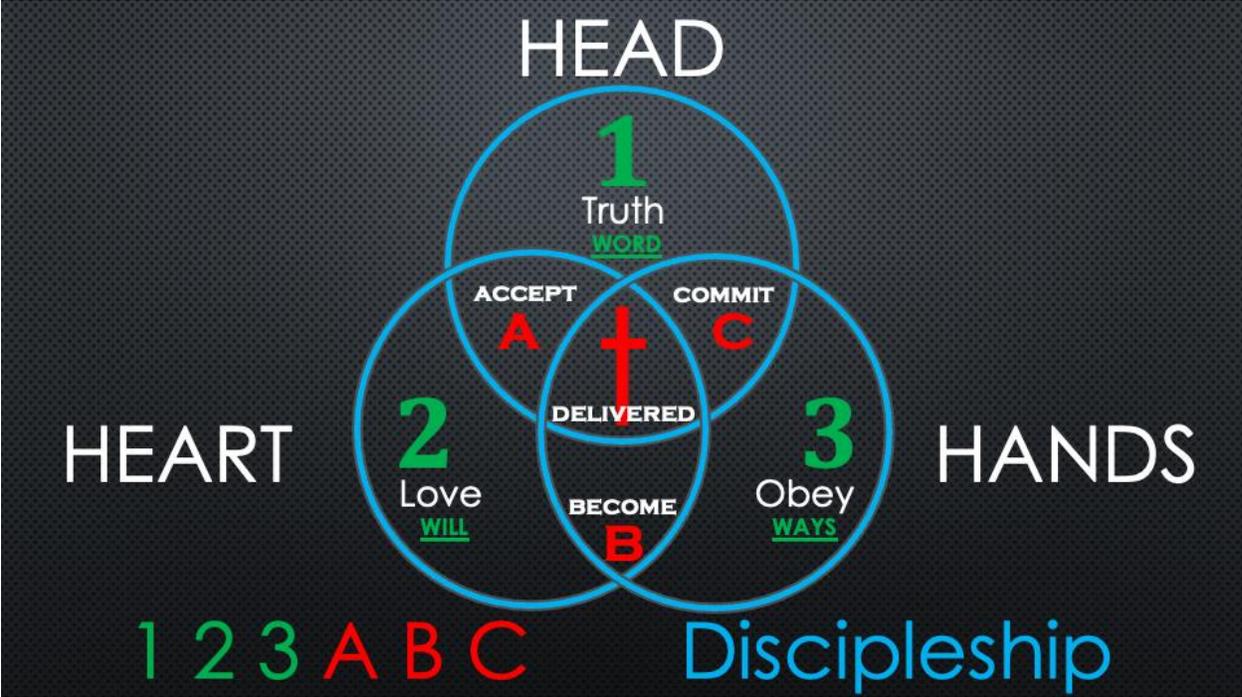
Case in point (and in line with the heartbeat of Psalm 119)

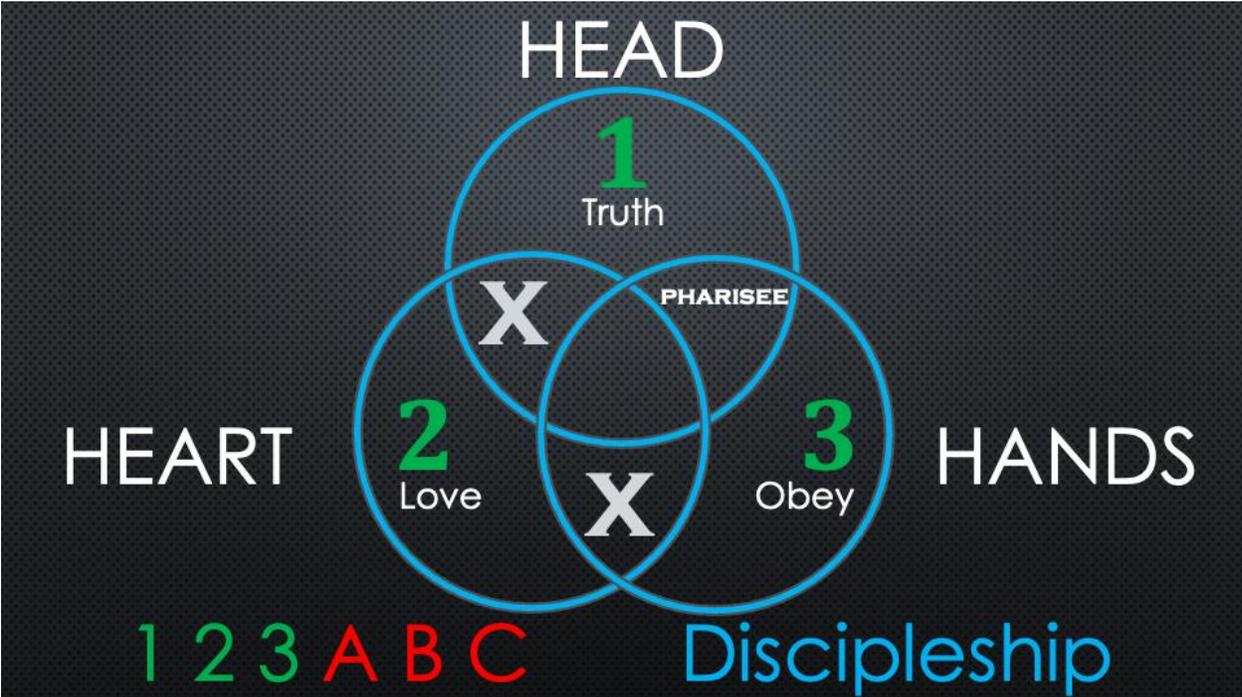
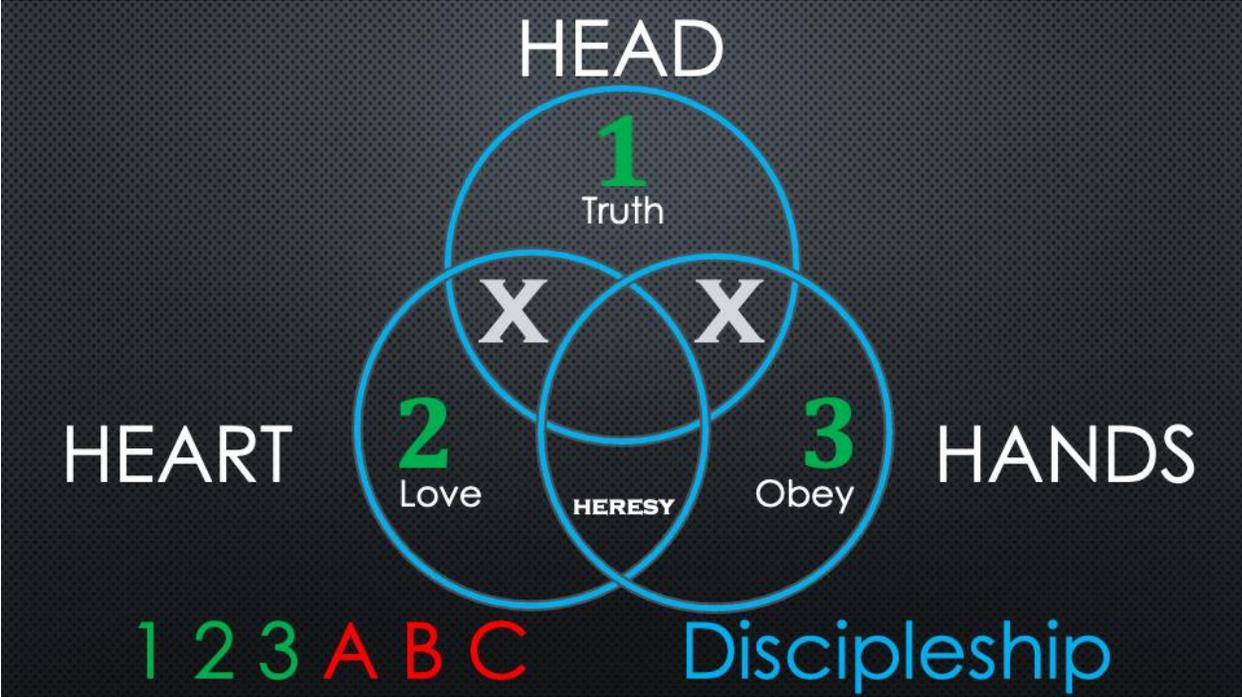
Biblical Discipleship

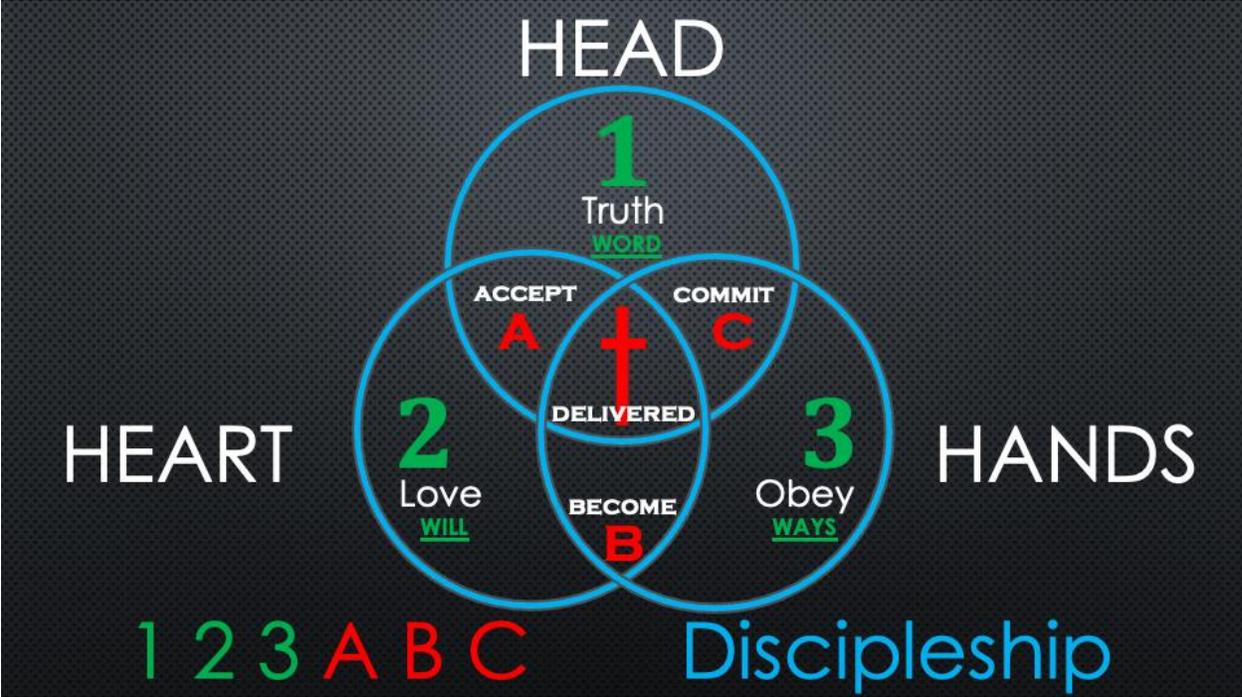
(cf. Great Commission Scriptures)













To summarize:

Servant DEFINED: ***Doulos***

Servant DESCRIBED: Disciple / Discipleship

Biblical-serving begins with biblical surrender, it then grows through biblical submitting; all the while BE-ing shaped by God's biblical sanctifying.

In the end, a biblical servant/disciple is a 3-part wonder:

- *A miraculous*
- *Christ-like*
- *Work in progress!*

- JDP

One-way missionaries serve surrendering, submitting, & sanctifying, while trusting in God's Word, Will, & Ways.

V. BE-ING His Ambassadors

Psalm 119:127-128

Therefore, I love your commandments
above gold, above fine gold.

Therefore, I consider all your precepts to be right;
I hate every false way.

LOVE = accepting Passion & **HATE** = rejecting Passion
Watch out! When our land says it's ok but our LORD says it's
not... it's NOT! If it's not ok with God, it's NOT good. -JDP

VIDEO: "God's Chisel"

In Christ, every masterpiece is a one-way missionary! -JDP

Biblical conviction leads to soul cleansing... But, by contrast,
when biblical conviction is culturally rationalized & sinfully
ignored, it will likely become something between a biblical
consequence &/or an eternal curse from Almighty God. -JDP

REVIEW: We've seen how "one-way missionaries" have:

- "Upholding in Overcoming"
- "Passion in Persevering"
- "Want-to in Worshipping"
- "Sanctification in Soldiering"
- "Truthing in Triumphant"

God's hate loves... & God's love hates... so should ours!

-JDP

CLOSE:

Today I'm talking to those of you who KNOW that you've made promises to God... promises that you're NOT keeping!

GOD

"I'm really not into playing games... why are you so into playing games?"

I'm going to make you into My original masterpiece...

I take out EVERYTHING in your life that does not belong there.... Do you want to talk or chisel?

Thru My Holy Spirit, I'm going to bring up things that I want you to work on...

You compare yourself to others instead of Me.

When you look in the mirror who do you see? I need to keep

MAN

I'm looking pretty good right now...

chiseling because ultimately, you
AND others need to see My Son
in you.

You'd rather play God in your life
than for Me to be God over you...

You never stay still, you're
either moving toward Me, OR...
you're moving away.

You want to be in control...

The hidden sin that you are hiding
is turning you into a white-washed
tomb.

Are you ready for Me to chisel?

My chiseling is a process, it's a
marathon throughout all your life.

*When I look more
like Jesus, people
get uncomfortable
around me – even
my church friends.
...I don't think that
I'm supposed to
make people feel
uncomfortable*

*Can't we take a
break? I'll stay
right here...*

*Can we chisel
where I want???*

*It hurts... You don't
understand...*

You care too much about what
others think of you... its rubbish!

Keep your eyes and desire on
the heavenly prize of hearing
Me say "Well done faithful slave!"

Don't talk to Me about sacrifice!

You've listened to too many
voices that aren't Mine...

**My love for you has NO end!
I love you too much to leave
you where you are...**

My salvation is not about
mere head knowledge or gushy
feelings, I want you to work it
out thru all the details of life...

*You're asking me
to sacrifice a lot
God!*

*Dear God,
Did I hear You
correctly? Did You say
that You love me and
want to use me, even
tho You know that I
messed up so many
times???*

When problems & chaos come,
see them as My loving discipline...

You bought into **the lie** that
everything was going to be
easy...

Trouble IS coming... but take courage
I have overcome the world!

T/S:

***God's chiseling actively takes off BOTH your sins....
AND your excuses!*** -JDP

*If you're one of God's one-way missionaries,
you're a miraculously... Gospel-graced, loving
& worshipping... fired-up, faithfully obedient...
overwhelming-overcomer... You're a
biblical... bullseye-hitting believer!
All by God's grace AND all for HIS glory!
Amen & AMEN*

Let's PRAY!



Ayin.

¹²¹ I have done justice and righteousness;
Do not leave me to my oppressors.
¹²² Be surety for Your servant for good;
Do not let the arrogant oppress me.

¹²³ My eyes fail *with longing* for Your salvation
And for Your righteous word.

¹²⁴ Deal with Your servant according to Your lovingkindness
And teach me Your statutes.

¹²⁵ I am Your servant; give me understanding,
That I may know Your testimonies.

¹²⁶ It is time for the LORD to act,
For they have broken Your law.

¹²⁷ Therefore I love Your commandments
Above gold, yes, above fine gold.

¹²⁸ Therefore I esteem right all *Your* precepts concerning everything,
I hate every false way.

King James Translation:

I HAVE done judgment and justice: leave me not to mine oppressors.

¹²² Be surety for thy servant for good: let not the proud oppress me.

¹²³ Mine eyes fail for thy salvation, and for the word of thy righteousness.

¹²⁴ Deal with thy servant according unto thy mercy, and teach me thy statutes.

¹²⁵ I *am* thy servant; give me understanding, that I may know thy testimonies.

¹²⁶ *It is* time for *thee*, LORD, to work: *for* they have made void thy law.

¹²⁷ Therefore I love thy commandments above gold; yea, above fine gold.

¹²⁸ Therefore I esteem all *thy* precepts *concerning* all *things to be* right; *and* I hate every false way.

121. *"I have done judgment and justice."*

This was a great thing for an Eastern ruler to say at any time, for these despots mostly cared more for gain than justice. **Some of them altogether neglected their duty, and would not even do judgment at all, preferring their pleasures to their duties; and many more of them sold their judgments to the highest bidders by taking bribes, or regarding the persons of men.** Some rulers gave neither judgment nor justice, others gave judgment without justice, but David gave judgment and justice, and saw that his sentences were carried out.

He could claim before the Lord that he had dealt out even-handed justice, and was doing so still.

On this fact he founded a plea with which he backed the prayer—*"Leave me not to mine oppressors."* He who, as far as his power goes, has been doing right, may hope to be delivered from his superiors when attempts are made by them to do him wrong. If I will not oppress others, I may hopefully pray that others may not oppress me. *A course of upright conduct is one which gives us boldness in appealing to the Great Judge for deliverance from the injustice of others.* Nor is this kind of pleading to be censured as self-righteous: when we are dealing with God as to our shortcomings, we use a very different tone from that with which we face the censures of our fellow-men; when they are in the question, and we are guiltless towards them, **we are justified in pleading our innocence.**

122. *"Be surety for thy servant for good."*

Answer for me. Do not leave thy poor servant to die by the hand of his enemy and thine.

Take up my interests and weave them with thine own, and stand for me. As my Master, undertake thy servants' cause, and represent me before the faces of haughty men till they see what an august ally I have in the Lord my God.

"Let not the proud oppress me."

Thine interposition will answer the purpose of my rescue: **when the proud see that thou art my advocate they will hide their heads.** We should have been crushed beneath our proud adversary the devil if our Lord Jesus had not stood between us and the accuser, and become a surety for us. **It is by his suretiship that we escape like a bird from the snare of the fowler.** What a blessing to be able to leave our matters in our Surety's hands, knowing that all will be well, since he has an answer for every accuser, a rebuke for every reviler. Good men dread oppression, for it makes even a wise man mad, and they send up their cries to heaven for deliverance; nor shall they cry in vain, for the Lord will undertake the cause of his servants, and fight their battles against the proud. **The word "servant" is wisely used as a plea for favour for himself, and the word "proud" as an argument against his enemies.** It seems to be inevitable that proud men should become oppressors, and that they should take most delight in oppressing really gracious men.

123. *"Mine eyes fail for thy salvation."*

He wept, waited, and watched for God's saving hand, and these exercises tried the eyes of his faith till they were almost ready to give out.

He looked to God alone, he looked eagerly, he looked long, he looked till his eyes ached. The mercy is, that if our eyes fail, God does not fail, nor do his eyes fail.

Eyes are tender things, and so are our faith, hope and expectancy: the Lord will not try them above what they are able to bear.

"And for the word of thy righteousness:"

a word that would silence the unrighteous words of his oppressors. His eyes as well as his ears waited for the Lord's word:

he looked to see the divine word come forth as a fiat for his deliverance. He was “waiting for the verdict”—the verdict of righteousness itself.

How happy are we if we have righteousness on our side; for then that which is the sinners’ terror is our hope, that which (what) the proud dread is our expectation and desire.

The psalmist left his reputation entirely in the Lord’s hand, and was eager to be cleared by the word of the Judge rather than by any defense of his own.

He knew that he had done right, and, therefore, instead of avoiding the supreme court, he begged for the sentence which he knew would work out his deliverance. He even watched with eager eyes for the judgment and the deliverance, the word of righteousness from God which meant salvation to himself.

124. *“Deal with thy servant according unto thy mercy.”*

Here he recollects himself: although before men he was so clear that he could challenge the word of righteousness, yet before the Lord, as his servant, he felt that he must appeal to mercy.

We feel safest here. Our heart has more rest in the cry, “God be merciful to me,” than in appealing to justice.

It is well to be able to say, *“I have done judgment and justice,”* and then to add in all lowliness, yet *“deal with thy servant according unto thy mercy.”*

The title of servant covers a plea; a master should clear the character of his servant if he be falsely accused, and rescue him from those who would oppress him; and, moreover, the master should show mercy to a servant, even if he deal severely with a stranger. **The Lord condescendingly deals, or has communications with his**

servants, not *spurning* them, but communing with them; and this he does in a tender and merciful way, for in any other form of dealing we should be crushed into the dust.

“And teach me thy statutes.”

This will be one way of dealing with us in mercy.

We may expect a master to teach his own servant the meaning of his own orders. Yet since our ignorance arises from our own sinful stupidity, it is great mercy on God’s part that he condescends to instruct us in his commands.

For our ruler to become our teacher is an act of great grace, for which we cannot be too grateful. Among our mercies this is one of the choicest.

125. *“I am thy servant.”*

This is the third time he has repeated this title in this one section: *he is evidently fond of the name, and conceives it to be a very effective plea.*

We who rejoice that we are sons of God are by no means the less delighted to be his servants.

Did not the firstborn Son assume the servant’s form and fulfil the servant’s labour to the full? What higher honour can the younger brethren desire than to be made like the Heir of all things?

“Give me understanding, that I may know thy testimonies.”

In the previous verse he sought teaching; but here he goes much further, and craves for understanding.

Usually, if the instructor supplies the teaching, the pupil finds the understanding; but in our case **we are far more dependent, and must beg for understanding as well as teaching**: this the ordinary teacher cannot give, and we are thrice happy that our Divine Tutor can furnish us with it. We are to confess ourselves fools, and then our Lord will make us wise, as well as give us knowledge.

The best understanding is that which enables us to render perfect obedience and to exhibit intelligent faith,

...and it is this which David desires,—“understanding, that I may know thy testimonies.”

*Some would rather not know these things; they prefer to be at ease in the dark rather than possess the light which leads to repentance and diligence. The servant of God longs to know in an understanding manner all that the Lord reveals **of** man and **to** man; he wishes to be so instructed that he may apprehend*

and comprehend that which is taught.
*A servant should not be ignorant concerning his master, or his master's business; he should study the mind, will, purpose, and aim of him whom he serves, **for so only can he complete his service**; and as no man knows these things so well as his master himself, the servant should often go to him for instructions, lest the servant's very zeal would only serve to make him the greater blunderer.*

- Charles Spurgeon

It is remarkable that the Psalmist does not pray for understanding through acquiring knowledge, but begs of the Lord first that he may have the gracious gift of understanding, and then may obtain the desired instruction. All that we know before we have understanding is apt to

spoil us and breed vanity in us; but if there be first an understanding heart, then the stores of knowledge enrich the soul, and bring neither sin nor sorrow therewith. Moreover, this gift of understanding acts also in the form of discernment, and thus the good man is preserved from hoarding up that which is false and dangerous: he knows what are and what are not the testimonies of the Lord.

- Charles Spurgeon

126. *"It is time for thee, LORD, to work: for they have made void thy law."*

David was a servant, and therefore it was always his time to work: but being oppressed by a sight of man's ungodly behaviour, he feels that his Master's hand is wanted, and therefore **he appeals to him to work against the working of evil.**

Men make void the law of God by:

1. Denying it to be his law
2. Promulgating commands and doctrines in opposition to it
3. Setting up tradition in its place, **or**

4. Utterly disregarding and scorning the authority of the lawgiver.

Then sin becomes fashionable, and a holy walk is regarded as a contemptible puritanism; vice is styled pleasure, and vanity bears the bell.

Then the saints sigh for the presence and power of their God: Oh for an hour of the King upon the throne and the rod of iron!

Oh for another Pentecost with all its wonders, to reveal the energy of God to gainsayers, and make them see that there is a God in Israel!

Man's extremity, whether of need or sin, is God's opportunity.

- Charles Spurgeon

When the earth was without form and void, the Spirit came and moved upon the face of the waters; should he not come when society is returning to a like chaos? When Israel in Egypt were reduced to the lowest point, and it seemed that the covenant would be void, then Moses appeared and wrought mighty miracles; so, too, **when the church of God is trampled down, and her message is derided, we may expect to see the hand of the Lord stretched out for the revival of religion, the defense of the truth, and the glorifying of the divine name.**

The Lord can work either by judgments which hurl down the ramparts of the foe; or by revivals which build up the

walls of his own Jerusalem. How heartily may we pray the Lord to raise up new evangelists, to quicken those we already have, to set his whole church on fire, and to bring the world to his feet. God's work is ever honourable and glorious; as for our work, it is as nothing apart from him.

127. *"Therefore I love thy commandments above gold; yea, above fine gold."*

As it was God's time to work so it was the psalmist's time to

love. So far from being swayed by the example of evil men, so as to join them in slighting the Scriptures, he was the rather led into a more vehement love of them. *As he saw the commandments slighted by the ungodly, his heart was in sympathy with God, and he felt a burning affection for his holy precepts.*

It is the mark of a true believer that he does not depend upon others for his religion, but drinks water out of his own well, which springs up even when the cisterns of earth are all dried.

- Charles Spurgeon

Our holy poet, amid a general depreciation of the law, felt his own esteem of it rising so high that gold and silver sank in comparison.

Wealth brings with it so many conveniences that men naturally esteem it, and gold as the symbol of it is much set by; and yet...

In the judgment of the wise, God's laws are more enriching, and bring with them more comfort, than all the choicest treasures (of this world).

The Psalmist could not boast that he always kept the commands; but he could declare that he loved them; he was perfect in heart, and would fain have been perfect in life. He judged God's holy commands to be better than the best earthly thing, yea, better than the best sort of the best earthly thing; and **this esteem was confirmed and forced into expression by those very oppositions of the world which drive hypocrites to forsake the Lord and his ways.**

*"The dearer, for their rage,
Thy words I love and own, —
A wealthier heritage
Than gold and precious stone"*

128. *"Therefore I esteem all thy precepts concerning all things to be right."*

Because the ungodly found fault with the precepts of God, therefore David was all the more sure of their being right.

The censure of the wicked is a certificate of merit; that which they sanction we may justly suspect, but that which they abominate we may ardently admire.

The good man's delight in God's law is unreserved, he believes in all God's precepts concerning all things.

"And I hate every false way."

Love to truth begat hatred of falsehood.

This godly man was not indifferent to anything, but that which he did not love he hated... he was a good lover or a good hater, but he was never a waverer. He knew what he felt, & he expressed it.

He was no Gallio, caring for none of the things.

His detestation was as unreserved as his affection; he had not a good word for any practice which would not bear the light of truth.

The fact that such large multitudes follow the broad road had NO influence upon this holy man, except to make him more determined to avoid every form of error and sin.

May the Holy Spirit so rule in OUR hearts that our affections/passions may be in the same decided condition towards the precepts of the word (and in opposition to this world).

Notes on Verses 121–128

Verse 121.—This commences a new division of the Psalm indicated by the Hebrew letter *Ain*—a letter which cannot well be represented in the English alphabet, as there is, in fact, no letter in our language exactly corresponding with it. It would be best represented probably by what are called “*breathings*” in Greek.—*Albert Barnes*.

Verse 121.—“*I have done judgment*” against the wicked, “*and justice*” towards the good.—*Simon de Muis, 1587–1644.*

Verse 121.—“*I have done judgment and justice.*”—Here the view of David in his judicial capacity might present itself to us; and if so, we have David in the midst of large experiences; for the words would take in a large portion of his life. **How blessed were their reflections, if, after a long reign, all sovereign rulers could thus appeal unto God. It should be so; for to him all shall be**

accountable at last. Even although we only conceive of David as speaking in the character of a private man, the sentiment is worthy of all consideration.... **For parents to say this of their dealings with their children, masters of servants, a man of his neighbours, is very excellent.**—*John Stephen.*

Verse 121.— *“Judgment” and “justice” are often put in Scripture for the same, and when put together, the latter is as an epithet to the former. “I have done judgment and justice,” that is, **I have done judgment justly, exactly...*** —*Joseph Caryl.*

Verse 121.—
Do right and be a king,
Be this thy brazen bulwark of defence,
Still to preserve thy conscious innocence,
Nor e'er turn pale with guilt.

—*Francis's Horace.*

Verse 121.—

*“If our heart condemn us not,
then have we confidence before God:”* - **1 John 3:21.**

This “testimony of conscience” has often been “the rejoicing” of the Lord’s people, when suffering under unmerited reproach or “proud oppression.”

They have been enabled to plead it without offence in the presence of their holy, heart-searching God; nay, even when, in the near prospect of the great and final account, they might well have been supposed to shrink from the strict and unerring scrutiny of their Omniscient Judge.

Perhaps, however, we are not sufficiently aware of the importance of

moral integrity in connexion with our spiritual comfort.

Mark the boldness which it gave David in prayer: *“I have done judgment and justice: leave me not to mine oppressors.”*—Charles Bridges.

Verse 121.—*“Leave me not to mine oppressors.”* That is, **maintain me against those who would wrong me, because I do right; interpose thyself between me and my enemies,** as if thou wert my pledge. Impartial justice upon oppressors sometimes lays judges open to oppression; but yet...

they who run greatest hazards in zeal for God shall find God ready to be their surety, when they pray, *“be surety for thy servant,”* **as in the next verse.**—Abraham Wright.

Verses 121, 122.—*“I have done judgment and justice;”* but, that I may always do it, and never fail in doing it, *“uphold thy servant unto good,”* by directing him, so that he may always relish what is good, and then the consequence will be that *“the proud will not calumniate me;”* **for he that is well established “unto good,”** and so made up that nothing but what is good and righteous will be agreeable to him, he will so persevere that he will have no reason for fearing *“the proud that calumniate him.”*—Robert Bellarmine.

Verse 122.—*“Be surety for thy servant for good.”*

What David prays to God to be for him, that Christ is for all his people:

? **Heb. 7:22.** He drew nigh to God, struck hands with him, gave his word and bond to pay the debts of his people; put himself in their law-place and stead, and became responsible

to law and justice for them; engaged to make satisfaction for their sins, to bring in everlasting righteousness for their justification, and to preserve and keep them, and bring them safe to eternal glory and happiness; and this was being a surety for them for good.—John Gill.

- See also:
 - 2 Corinthians 5:21
 - Acts 1:8
 - Matthew 28:20
 - Etc....

Verse 122.—“Be surety for thy servant for good.”

There are three expositions of this clause, as noting the end, the cause, the event.

1. Undertake for me, *ut sim bonus et justus*, so Rabbi Arama on the place; “Be surety for me that I may be good.” Theodoret expounds it, “*Undertake that I shall make good my resolution of keeping thy law.*” He that joineth, undertaketh; though we have precepts and promises, without God’s undertaking we shall never be able to perform our duty.
2. *Undertake for me to help me in doing good*; so some read it: God would not take his part in an evil cause. To commend a wrong cause to God’s protection, is to provoke him to hasten our punishment, to make us serve under our oppressors; but, when we have a good cause, and a good conscience, he will own us. We cannot expect he should maintain us and bear us out in the Devil’s service, wherein we have entangled ourselves by our own sin.
3. *Be with me for good*: so it is often rendered: “Shew me a token for good” (Ps. 86:17); “Pray not for this people for good” (Jer. 14:11); so, “Remember me, O my God, for good” (Neh. 13:31). So here; “Be surety for thy servant for good.”—Thomas Manton.

Verse 122.—“Be surety for thy servant for good.” It is the prayer of Hezekiah in his trouble, “*O Lord, I am oppressed, undertake for me*” (Isa. 38:14); it is the prayer of Job for a “daysman” to stand between him and God (Job 9:33); **it is the cry of the church before the Incarnation for the appearance of a Divine**

Mediator; it is the confidence of every faithful soul since that blessed time in the perpetual intercession of our great High Priest in heaven, which is to us the pledge of future blessedness.—Agellius and Cocceius, in Neale and Littledale.

Verse 122.—“Be surety for thy servant for good.” His meaning is, Lord, thou knowest how unjustly I am calumniated and evil spoken of in many parts: where I am not present or where I may not answer for myself, Lord, answer thou for me.—William Cowper.

Verse 122.—“Be surety for thy servant for good.” The keen eye of the world may possibly not be able to affix any blot upon my outward profession; but, “if thou, Lord, shouldst mark iniquities; O Lord, who shall stand?” The debt is continually accumulating, and the prospect of payment as distant as ever. I might well expect to be “left to my oppressors,” until I should pay all that was due unto my Lord. But behold! “Where is the fury of the oppressor?” Isa. 51:13. The surety is found—the debt is paid—the ransom is accepted—the sinner is free.

There was a voice heard in heaven—“Deliver him from going down to the pit: I have found a ransom,” Job 33:24. The Son of God himself became “Surety for a stranger,” and “smarted for it,” Prov. 11:15.

At an infinite cost—the cost of his own precious blood—he delivered me from “mine oppressors”—sin—Satan—the world—death—hell.

—Charles Bridges.

Verse 122.—Some observe that this is the only verse throughout the whole Psalm wherein the Word is not mentioned under the name of “law,” “judgments,” “statutes,” or the like terms, and they make this note upon it,—“Where the Law faileth, there

Christ is a surety of a better testament.

There are that render the words thus,—“*Dulcify, or, delight thy servant in good,*” that is, make him joyful and comfortable in the pursuit and practice of that which is good. —*John Trapp.*

Verse 123.—“*Mine eyes fail for thy salvation.*”

In times of great sorrow, when the heart is oppressed with care, and when danger threatens on every side, the human eye expresses with amazing accuracy the distressed and anguished emotions of the soul.

The posture here described is that of an individual who perceives himself surrounded with enemies of the most formidable character, who feels his own weakness and insufficiency to enter into conflict with them, but who is eagerly looking for the arrival of a devoted and powerful friend who has promised to succour him in the hour of his calamity.

(cf. Elisha & his servant in 2 Kings 6:17-20)

As his friend delays the hour of his coming, his fears and anxieties multiply, till he finds himself in the condition of one whose eyes fail and grow dim in looking for the approach of his great deliverer. In this condition was the suppliant here described,— **his enemies were ready to swallow him up, and except from heaven he had no hope of final extrication.** To the promises of God he betook himself, and while waiting their accomplishment, and looking with the utmost eagerness to the word of God's righteousness, he gives utterance to the desponding sentiment, "*Mine eyes fail for thy salvation.*"

O for such warm and anxious desires for that great salvation, which will realize the victory over all our spiritual enemies, and enable us to shout triumphantly through all eternity in the name of our almighty Deliverer!—John Morison.

Verse 123.—"*Mine eyes fail ... for the word of thy righteousness.*" Albeit the words of promise be neither performed, nor the like to be performed, yet **faith should justify the promise**, for true and faithful.—David Dickson.

Verse 123.—"*For the word of thy righteousness.*" This would be the word of promised salvation, which the Lord had given in righteousness. What an amazing plea—God on the ground of his own righteousness appealed to for deliverance—and yet how true! Or this might be the word of his justice, the issuing of justice, the exercising of a righteous decision between him and his oppressors. **He looked for the Lord to interpose between them, and so to fulfil all he had promised on behalf of the believer.**

The Lord will vindicate his own.

Are any in great difficulty; and are they waiting for the Lord to interpose, to whom they have committed their concerns?... Wait on; he will not disappoint a gracious hope.—John Stephen.

Verse 123.—“For the word of thy righteousness,” or, “the word of thy justice;” **that is to say, for the sentence of justice on my oppressors,** as the first part of the verse teaches; for **the passing this sentence will be equivalent to the granting the salvation which the Psalmist so earnestly desired**.—George Phillips.

Verse 124.—“Deal with thy servant according unto thy mercy.”

If I am a “servant” of God, I can bring my services before him only upon the ground of “mercy”; feeling that for my best performances I need an immeasurable world of mercy—pardoning—saving—everlasting mercy; and yet I am emboldened by the blood of Jesus to plead for my soul—

“Deal with thy servant according unto thy mercy.”

But then I am ignorant as well as guilty; and yet I dare not pray for divine teaching, much and hourly as I need it, until I have afresh obtained mercy.

“Mercy” is the first blessing, not only in point of importance, but in point of order. I must seek the Lord, and know him as a Saviour, before I can go to him with any confidence to be my teacher.

But when once I have found acceptance to my petition—“Deal with thy servant according unto thy mercy”—my way will be opened to follow on my petition—“Teach me thy statutes. Give me understanding, that I may know thy testimonies”—that I may know, walk, yea, “run in the way of thy commandments” with an enlarged heart, ver. 32. My plea is the same as I have urged with acceptance (ver. 94)—“I am thy servant.”—Charles Bridges.

Verse 124.—“Thy mercy.”

All the year round, every hour of every day, God is richly blessing us; both when we sleep and when we wake, his mercy waits upon us.

The sun may leave off shining, but our God will never cease to cheer his children with his love.

Like a river, his loving-kindness is always flowing, with a fulness inexhaustible as his own nature, which is its source. Like the atmosphere which always surrounds the earth, and is always ready to support the life of man, **the benevolence of God surrounds all his creatures; in it, as in their element, they live, and move, and have their being.** Yet as the sun on summer days appears to gladden us with beams more warm and bright than at other times, and as rivers are at certain seasons swollen with the rain, and as the atmosphere itself on occasions is fraught with more fresh, more bracing, or more balmy influences than heretofore, so is it with the mercy of God; it hath its golden hours, its days of overflow, when the Lord magnifieth his grace and lifteth high his love before the sons of men.—C. H. S.

Verse 124.—“Teach me.” David had Nathan and Gad the prophets; and beside them, the

ordinary Levites to teach him. *He read the word of God diligently, and did meditate in the law night and day; but he acknowledgeth all this was nothing unless God speaks to the heart; so Paul preached to Lydia, but God opened her heart. Let us pray for this grace.*—William Cowper.

Verse 125.—“*I am thy servant; give me understanding,*” etc. I am not a stranger to thee, but thine own domestic servant; **let me want no grace which may enable me to serve thee.**—*William Cowper.*

Verse 125.—“*I am thy servant.*”

That thou art the servant of God, thou shouldst regard as thy chiefest glory and blessedness.—*Martin Geier.*

Verse 126.—“*It is time for thee, LORD, to work.*”

Was ever vessel more hopelessly becalmed in mid-ocean? or did crew ever cry with more frenzy for some favouring breeze than those should cry who man the Church of the living God? If God work not, it is certain there is nothing before the Church but the prospect of utter discomfiture and overthrow.

Greater is the world than the church if God be not in her. But if God be in her, she shall not be moved.

May he help her, and that right early!

When he arises to work we know not what may be the form and fashion of his operations.

He worketh according to the counsel of his own will; and who knows but that when once he awakes, and puts on his strength, it may not be confined in its results to the immediate and exclusive quickening of the spiritual life of the Church; but may be associated with providential upheavals and convulsions which will fill the heart of the world with astonishment and dismay.

His spiritual kingdom does not stand in isolation.

It has relations which closely involve it with the material universe, and with human society and national life. There have been times when God has worked, and the signs of his presence have been seen, in terrible shakings of the nations, in the ploughing up from their foundations of hoary injustice, in the smiting of grinding tyrannies, and in the emancipation of peoples whose life had been a long and hopeless moan. There have been times, too, and many, when he has worked through the elements of nature—through blasting and

mildew, through floods and famine, through locust, caterpillar and palmer-worm; through flagging commerce, with its machinery rusting in the mill and its ships rotting in the harbour.

All these things are his servants. Sometimes the sleep of the world, and the Church too, is so profound that it can be broken only by agencies like the wind, or fire, or earthquake, which made the prophet shiver at the mouth of the cave, and without which the voice that followed, so still, so small and tender, would have lost much of its melting and subduing power.

When society has become drugged with the... cup of wordliness, and the voices that come from eternity are unheeded, if not unheard, even terror has its merciful mission.

The frivolous and superficial hearts of men have to be made serious, their idols have to be broken, their nests have to be stoned, or tossed from the trees where they had been made with so much care, and they have to be taught that if this life be all, it is but a phantom and a mockery.

When the day of the Lord shall come, in which he shall begin to work, let us not marvel if it “shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low; and upon all the cedars of Lebanon, that are high and lifted up, and upon every high tower, and upon every fenced wall, and upon all the ships of Tarshish, and upon all the pleasant pictures. And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the Lord alone shall be exalted in that day.” But this working of God will also take other shapes. Will it not be seen in the inspiration of the Church with faith in its own creed, so far as that creed has the warrant of the Divine word?

Does the Church believe its creed? It writes it, sets it forth, sings it, defends it; but does it believe it, at least with a faith which begets either enthusiasm in itself, or respect from the world?

Have not the truths which form the methodized symbols of the Church become propositions instead of living powers?

Do they not lie embalmed with superstitious reverence in the ark of tradition, tenderly cherished for what they have been & done? But is it not forgotten that if they be truths, they are not dead & cannot die? They are true now, or they were never true; living now, or they never lived. Time cannot touch them, nor human opinion, nor the Church's sluggishness or unbelief, for they are emanations from the Divine essence, instinct with His own undecaying life. They are not machinery which may become antiquated & obsolete & displaced by better inventions; they are not methods of policy framed for conditions which are transient, & vanishing with them; they are not scaffolding within which other & higher truth is to be reared from age to age. They are like Him who is the end of our conversation, "Jesus Christ, the same yesterday, today, and for-ever."

There is not one of them which, if the faith it awakens were but commensurate with its intrinsic worth, would not clothe the Church with a new and wondrous power. But what would be that power if that faith were to grasp them all? It would be life from the dead.

—Enoch Mellor (1823–1881), in *“The Hem of Christ’s Garment, and other Sermons.”*

Verse 126.—“It is time for thee, LORD, to work.” **עֵת expresses**

emphatically the proper time for the Lord to do his own work...

It is as if the Psalmist had said,

“It is not for us to prescribe the time and occasion for God to exercise his power, and to vindicate the authority of his own law; He does everything at the proper time, and He will at the proper season punish those ‘who have made void His law,’ and who have become notorious for their impiety and wickedness.”

—George Phillips.

Verse 126.—“It is time to work,” **just as when the attack of some illness is becoming more severe, you hurry to the physician, that he may come more quickly, lest he should later be unable to do any good. So when the prophet saw in the Holy Spirit the rebellion of the people, their luxury, pleasures, deceits, frauds, avarice, drunkenness, he runs, for our help, to Christ, whom he knew to be alone able to remedy, such sins; implores him to come,** and admits of no delay.—Ambrose, in *Neale and Littledale*.

Verse 126.—“*It is time for thee, LORD, to work.*”— Infidelity was never more subtle, more hurtful, more plausible, perhaps more successful, than in the day in which we live. It has left the low grounds of vulgarity, and coarseness and ribaldry, and entrenched itself upon the lofty heights of criticism, philology, and even science itself. It pervades to a fearful extent our popular literature; it has invested itself with the charms of poetry, to throw its spell over the public mind; it has endeavoured to enweave itself with science; and he must be little acquainted with the state of opinion in this land, who does not know that it is espoused by a large portion of the cultivated mind of this generation. “It is time for thee, Lord, to work.”—*John Angell James, 1785–1859.*

Verse 126.—“*It is time for thee, LORD, to work,*” etc. To send the Messiah, to work by righteousness, to fulfil the law and vindicate the honour of it, broken by men. **It was always a notion of the Jews that the time of the Messiah’s coming would be when it was a time of great wickedness in the earth; and which seems to agree with the word of God, and was true in fact.** See Mal. 2:17, and 3:1, 2, 3, 15, 16, and 4:2.
—*John Gill.*

Verse 126.—“*It is time for thee, LORD, to work,*” etc. True it is, Lord, that we are not to appoint thee thy times and limits, for thou art the Ancient of Days, Time’s Creator and destinator.

Neither do we presume to press in at the portal of thy privy chamber, to “know the times and seasons” which thou our Father hast reserved in thine own power;

yet, Lord, thou hast taught us, as to discern the face of the sky, so to descry the signs of the times, and from the cause to expect the effect which necessarily doth ensue.

“Thou art a God full of compassion and mercy, slow to anger, and of great kindness” (Ps. 103:8); and thou dost sustain many wrongs of the sons of men, being crushed with their sins as a cart is laden with sheaves: but if still they continue to load thee, thou wilt ease thyself of that burden, and cast it on the ground of confusion. *Thou art “slow to anger, but great in power, and wilt not surely clear the wicked”* ([Nahum 1:3](#)).

Thou dost for a long space hold thy peace at men’s sins, and art still, and dost restrain thyself. But if men will not turn, thou wilt whet thy sword and bend thy bow, and make it ready. Patient thou art, and for a long time dost forbear thine hand; but when the forehead of sin beginneth to lose the blush of shame, when the beadroll of transgressions doth grow in score from East to West, when the cry of them pierceth above the clouds, when the height of wickedness is come unto the top, and the fruits thereof are ripe and full, then it is time for thee, Lord, to take notice of it, to awake like a giant, and to put to thine all-revenging hand. But our sins are already ripe, yea, rotten ripe, the measure of our iniquities is full up to the brim.

Doubtless our land is sunken deep in iniquity; our tongues and works have been against the Lord, to provoke the eyes of his glory; the trial of our countenance doth testify against us (Isaiah 3:8, 9), yea, we declare our sins as Sodom; we hide them

not, the cry of our sins is exceeding grievous, the clamours of them pierce the skies, and with a loud voice roar, saying: *“How long, Lord, holy and true? How long are thou come to avenge thyself on such a nation as this?”* **Rev. 6:10; Jer. 9:9.**—George Webbe, in *“A Posie of Spiritual Flowers,”* 1610.

Verse 126.—*“It is time for thee, LORD.”* Some read it, and the original will bear it, *“It is time to work for thee, O LORD;”* it is time for everyone in his place to appear on the Lord’s side, against the threatening growth of profaneness and immorality. We must do what we can for the support of the sinking interests of religion, and after all, **we must beg of God to take the work into his own hands.**—*Matthew Henry.*

Verse 126.—*“They have made void thy law.”* In the second verse of this section he complained that the proud would oppress him, now he complaineth that they destroyed the law of God. Who, then, are David’s enemies, who seek to oppress him? Only such as are enemies to God, and seek to destroy his law.

A great comfort have we in this, that if we love the Lord, and study in a good conscience to serve him, we can have no enemies but such as are enemies to God.

—*William Cowper.*

Verse 126.—*“They have made void thy law.”*

As if they would not only sin against the Law, but sin away the Law, not only withdraw themselves from the obedience of it, but drive it out of the world; they would make void and repeal the holy acts of God, that their own wicked acts might not be questioned; and lest the Law should have a power to punish them, they will deny it a power to rule them;

that's the force of the simple word here used, as applied to highest transgressing against the Law of God.—*Joseph Caryl*.

Verses 126, 127.— **Everything betters a saint.**
...even sinners and their very sinning.

Even these draw forth their graces into exercise, and put them upon godly, broken-hearted mourning.

*A saint sails with every wind.
As the wicked are hurt by the best
things, so the godly are bettered by the
worst.*

Because “*they have made void thy law, therefore do I love thy commandments.*” Holiness is the more owned by the godly, the more the world despiseth it. The most eminent saints were those of Cæsar’s (Nero’s house (Phil. 4:22); they who kept God’s name were they who lived where

Satan's throne was (Rev. 2:13). Zeal for God grows the hotter by opposition; and thereby the godly most labour to give the glory of God reparation.—*William Jenkyn* (1612–1685), in *"The Morning Exercises."*

Verse 127.—*"Therefore I love thy commandments above gold,"* etc. **Partly, because it is one evidence of their excellency, that they are disliked by the vilest of men.** Partly, out of just indignation and opposition against my sworn enemies; and partly, because the great and general apostasy of others makes this duty more necessary to prevent their own and other men's relapses.—*Matthew Pool.*

Verse 127.—*"I love thy commandments above gold; yea, above fine gold."* The image employed brings before us the picture of the miser; his heart and his treasure are in his gold. With what delight he counts it! with what watchfulness he keeps it! hiding it in safe custody, lest he should be despoiled of that which is dearer to him than life.

Such should Christians be, spiritual misers, counting their treasure which is "above fine gold"; and "hiding it in their hearts," in safe keeping, where the great despoiler shall not be able to reach it.

Oh, Christians! how much more is your portion to you than the miser's treasure! Hide it; watch it; retain it. You need not be afraid of covetousness in spiritual things: rather "covet earnestly" to increase your store; and by living upon it and living in it, it will grow richer in extent, and more precious in value.—*Charles Bridges.*

Verse 127.—*"I love thy commandments."* *He professeth not that he fulfilled them, but that he loved them; and truly it is a great progress in godliness, if we become thus far, as from our heart to love them.*

The natural man hates the commandments of God; they are so contrary to his corruption; but the regenerate man, as he hates his own corruption, so he loves the word, because according to it he desires to be reformed.

And here is our comfort, that, albeit we cannot do what is commanded, yet if we love to do it, it is an argument of grace received.

“Above gold,” etc.

It is lawful to love those creatures which God hath appointed for our use; with these conditions: the one is, that the first seat in our affection of love be reserved to God; and any other thing we love, that we love it in him and for him, and give it only the second room.

Thus David, being a natural man, loved his natural food; but he protesteth he loved the law of the Lord more than his appointed food; and here he loves the commandments of God above all gold.—*William Cowper.*

Verse 128.—*“I esteem all thy precepts concerning all things to be right.”* It is no compromising testimony to the integrity and value of the Lord’s precepts with which the Psalmist concludes, *“I esteem all thy precepts concerning all things to be right”*—**every command, however hard; every injunction, however distasteful; every precept, however severe; even cut off thy right hand, pluck out thy right eye; forget thine own people**

and thy father's house; take up thy cross daily; sell all that thou hast—yea, Lord, even so, "all thy precepts concerning ALL things are right." What a blessed truth to arrive at, and find comfort in!—*Barion Bouchier.*

Verse 128.—“*I esteem all thy precepts,*” etc.

We must not only respect all God's commandments, but (we must) also respect them all alike, and give them all the same respect.

Obedience must be universal!

—*R. Mayhew, in
“The death of Death in the Death of Christ,”
1679.*

Verse 128.—“*All.*”

The many *alls* in this verse used (not unlike that in **Ezekiel 44:30**) showeth the integrity and universality of his obedience.

“All” is but a little word, but of large extent.

—*John Trapp.*

Verse 128.—“All thy precepts concerning all things to be right.” He had a high estimate of God’s precepts; he thought them just in all things; just, because they prescribe nothing but that which is exactly just; and just, because they bring a just punishment on the transgressors, and a reward to the righteous.—*William Nicholson.*

Verse 128.— **The upright man squares all his actions by a right rule:** carnal reason cannot bias him, corrupt practice cannot sway him, but **God’s sacred word directs him.**

Hence it is that his respect is universal to all divine precepts, avoiding all evil, performing all good without exception. Thus, David’s upright man here esteems God’s precepts concerning all things to be right, and therefore is careful to observe them.

Hence, he is the same man at all times, in all places; because at all times, and in all societies, he acts by one and the same rule.

’Tis a good saying of S. Cyprian, *ea non est religio, sed dissimulatio, quæ per omnia non constat sibi*, that is not piety, but hypocrisy, that is not in all things like itself, since **the upright man measures every action by the straight line of divine prescript.** —*Abraham Wright.*

Verse 128.—“I hate every false way.”

The best trial of our love to God and his word is the contrary—hatred of sin and impiety:

“Ye that love the Lord, hate evil.”

He that loves a tree, hates the worm that consumes it; he that loves a garment, hates the moth that eats it; he that loveth life, abhorreth death; and he that loves the Lord hates every thing that offends him. Let men take heed to this, who are in love of their sins: how can the love of God be in them?

Religion binds us not only to hate one way of falsehood, but all the ways of it. As there is nothing good, but in some measure a godly man loves it; so there is nothing evil, but in some measure he hates it. And this is the perfection of the children of God; a perfection not of degrees; for we neither love good nor hate evil as we should; but a perfection of parts; because we love every good, and we hate every evil in some measure. — *William Cowper*.

Verse 128.—“*And I hate.*”

The Being who loves the good with infinite intensity must hate evil with the same intensity. So far from the incompatibility between this love and this hatred, they are the counterparts of each other,—opposite poles of the same moral emotion.

—*John W. Haley*, in “*An Examination of the alleged Discrepancies of the Bible*,” 1875.

Verse 128.—“*I hate every false way.*”

If Satan get a grip of thee by any one sin, is it not enough to carry thee to damnation?

As the butcher carries the beast to the slaughter, sometime bound by all the four feet, and sometime by one only; so it is with Satan.

Though thou be not a slave to all sin; if thou be a slave to one, the grip he hath of thee, by that one sinful affection, is sufficient to captive thee.

—William Cowper.

Key WORD Studies:

1. Oppress / Oppressor (2X)

◀ 6231. ashaq ▶

Strong's Concordance

ashaq: to oppress, wrong, extort

Original Word: אֲשָׁק

Part of Speech: Verb

Transliteration: ashaq

Phonetic Spelling: (aw-shak')

Definition: to oppress, wrong, extort

NAS Exhaustive Concordance

Word Origin

a prim. root

Definition

to oppress, wrong, extort

NASB Translation

crushed (1), defrauded (2), extorted (1), got (1), laden (1), oppress (11), oppressed (9), oppresses (3), oppressor (2), oppressors (2), practiced (2), rages (1), rob (1).

Brown-Driver-Briggs

עָשָׂק **verb oppress, wrong, extort** (עָשָׂק = Biblical Hebrew, so Old Aramaic עָשָׂק;

Syriac **ܥܫܩ** *accuse, slander*; Assyrian adjective *eš.ʔu, strong*; Arabic **عَسَق** *roughness, injustice*); —

Qal Perfect עָשָׂק **Leviticus 5:21; Ezekiel 18:18**; 2masculine singular suffix עָשָׂקְךָ **Samuel 12:4**, etc.; **Imperfect** 3masculine singular suffix יַעֲשֶׂקְךָ **Psalm 119:122**; 2masculine singular suffix תַּעֲשֶׂקְךָ **Leviticus 19:13** +, etc.; **Infinitive construct** עָשֶׂק **Hosea 12:8**, suffix עָשֶׂקְךָ **1 Chronicles 16:21; Psalm 105:14**; **Participle active** עֹשֶׂק **Proverbs 14:31** +, feminine plural suffix עֹשֶׂקוֹת **Amos 4:1**, etc.; **passive** עָשֻׂק **Deuteronomy 28:29** +, etc.; —

1 *oppress, wrong* (often by extortion, "עָשָׂק", with accusative of person **1 Samuel 12:3,4; Micah 2:2; Leviticus 5:21; Leviticus 19:13**; especially the poor and helpless **Amos 4:1; Deuteronomy 24:14; Jeremiah 7:6; Ezekiel 22:29; Zechariah 7:10; Proverbs 14:31; Proverbs 22:16; Proverbs 28:3; Ecclesiastes 4:1**; also with accusative of cognate meaning with verb עָשָׂק) (עָשָׂק) **Ezekiel 18:18** *practise extortion, Ezekiel 22:29, take by extortion Leviticus 5:23 and (with accusative of thing) **Malachi 3:5**; absolute **Hosea 12:8** *practise extortion; Job 10:3 deal tyrannically* (of God); participle *oppressor, extortioner* **Jeremiah 21:12; Psalm 72:4; Ecclesiastes 4:1**; passive participle as substantive *the oppressed* **Psalm 103:6; Psalm 146:7**.*

2 *oppress a nation* **Isaiah 52:4**, compare **Psalm 105:14 = 1 Chronicles 16:21; Psalm 119:122**, participle act. *oppressor* **Psalm 119:121**, passive participle *oppressed* **Jeremiah 50:33**, in predict. עָשָׂק **Deuteronomy 28:29**, עָשָׂק **Deuteronomy 28:23; Hosea 5:11**.

3 dubious are: עָשָׂקְךָ **Job 40:23** *a river oppresses him*, i.e. rushes violently upon him (that is, the hippopotamus; Du עָשָׂק, from עָשָׂק; > Gunk Bu עָשָׂק *falls, sinks*); עָשָׂק בְּדָם **Proverbs 28:17** *oppressed (? burdened) with the blood of a person*.

Pu`al **Participle feminine** הַמְעִשְׂקָה **Isaiah 23:12** *crushed* (of conquered Sidon under figure of woman).

Strong's Exhaustive Concordance

get deceitfully, deceive, defraud, drink up, use oppression do violence wrong

KJV: *Thou shalt not oppress* an hired servant
INT: shall not *oppress* A hired poor

Deuteronomy 28:29

HEB: וְהָיְתָ אָדָּם עֲשׂוּיָהּ וְגִזְוֹל כָּל־

NAS: but you shall only *be oppressed* and robbed

KJV: in thy ways: *and thou shalt be only oppressed* and spoiled

INT: become shall only *be oppressed* and robbed all manner

Deuteronomy 28:33

HEB: וְהָיְתָ בָּךְ עֲשׂוּיָהּ וְרִצְוֹן כָּל־

NAS: and you will never be anything *but oppressed* and crushed

KJV: not eat up; *and thou shalt be only oppressed* and crushed

INT: become but *oppressed* and crushed and all

1 Samuel 12:3

HEB: וְאֶת־מִי עָשִׂיתִי אֶת־מִי

NAS: or whom *have I defrauded?* Whom

KJV: have I taken? *or whom have I defrauded?* whom have I oppressed?

INT: taken whom *defrauded* whose oppressed

1 Samuel 12:4

HEB: וַיֹּאמְרוּ לֹא עָשִׂיתָנוּ וְלֹא רִצַּוְתָנוּ

NAS: They said, *You have not defrauded* us or oppressed

KJV: And they said, *Thou hast not defrauded* us, nor oppressed

INT: said have not *defrauded* or oppressed

1 Chronicles 16:21

HEB: הִגִּיחַ לְאִישׁ לְעֲשׂוֹתָם וַיּוֹכַח עֲלֵיהֶם

NAS: man *to oppress* them, And He reproved

KJV: no man *to do them wrong:* yea, he reproved

INT: suffered man *to oppress* reproved their sakes

Job 10:3

HEB: לָךְ | כִּי־תַעֲשֶׂק כִּי־תִמְאַס

NAS: for You indeed *to oppress*, To reject

KJV: [Is it] good *unto thee that thou shouldest oppress*, that thou shouldest despise

INT: right indeed *to oppress* indeed to reject

Job 40:23

HEB: הֲוֵן יַעֲשֶׂק גֹהֵר לֹא

NAS: a river *rages*, he is not alarmed;

KJV: *Behold, he drinketh up* a river,

INT: If *rages* A river is not

Psalm 72:4

HEB: אֶבְרֹן וַיִּדְבֵּא עוֹשֵׂק:

NAS: of the needy And crush *the oppressor*.

KJV: and shall break in pieces *the oppressor*.

INT: of the needy and crush *the oppressor*

Psalm 103:6

HEB: וּמִשְׁפָּטִים לְכָל-עֹשֻׂקִים:

NAS: for all *who are oppressed*.

KJV: and judgment *for all that are oppressed*.

INT: and judgments for all *are oppressed*

Psalm 105:14

HEB: הִנִּיחַ אָדָם לְעֹשֶׂקָם וַיּוֹכַח עֲלֵיהֶם:

NAS: man *to oppress* them, And He reproved

KJV: no man *to do them wrong*: yea, he reproved

INT: suffered man *to oppress* reproved their sakes

Psalm 119:121

HEB: בַּל-תַּנְיַחֲנִי לְעֹשֵׂקָי:

NAS: Do not leave *me to my oppressors*.

KJV: leave *me not to mine oppressors*.

INT: lest leave *to my oppressors*

Psalm 119:122

HEB: לְטוֹב אֶל-יַעֲשֶׂקְנִי זָדִים:

NAS: Do not let the arrogant *oppress* me.

KJV: let not the proud *oppress* me.

INT: good nay *oppress* the arrogant

Psalm 146:7

HEB: עֲשֵׂה מִשְׁפָּט | לְעֹשֻׂקִים נָתַן לָחֶם:

NAS: justice *for the oppressed*; Who gives

KJV: judgment *for the oppressed*: which giveth

INT: executes justice *the oppressed* gives food

Proverbs 14:31

HEB: עֹשֵׂק-דָּל חֲרָף:

NAS: *He who oppresses* the poor taunts

KJV: *He that oppresseth* the poor

INT: *oppresses* the poor taunts

Proverbs 22:16

HEB: עֹשֵׂק דָּל לְהַרְבּוֹת:

NAS: *He who oppresses* the poor to make more

KJV: *He that oppresseth* the poor
INT: *oppresses* the poor to make

Proverbs 28:3

HEB: גָּבַר רֵשׁ וְעִשָּׂק דְלִים מְטֹר
NAS: man *who oppresses* the lowly
KJV: man *that oppresseth* the poor
INT: man A poor *oppresses* the lowly rain

Proverbs 28:17

HEB: אָדָם עֹשֶׂה בְדָם-נֶפֶשׁ
NAS: A man *who is laden* with the guilt of human
KJV: A man *that doeth violence* to the blood
INT: A man *is laden* blood of human

Ecclesiastes 4:1

HEB: מִנְחָם וּמִיָּד עֲשִׂי קִיָּהֶם לֹחַ וְאֵין
NAS: [I saw] the tears *of the oppressed* and [that] they had
KJV: and behold the tears *of [such as were] oppressed*, and they had no comforter;
INT: to comfort the side *of the oppressed* was power no

Isaiah 23:12

HEB: עוֹד לְעֵלוֹז הַמְעֻשָּׂקָה בְּתוֹלַת בַּת-
NAS: no more, *O crushed* virgin daughter
KJV: rejoice, *O thou oppressed* virgin,
INT: You shall exult *crushed* virgin daughter

Isaiah 52:4

HEB: וְאֲשׁוּר בְּאֶפְסוֹ עֲשָׂקוּ:
NAS: then the Assyrian *oppressed* them without cause.
KJV: there; and the Assyrian *oppressed* them without cause.
INT: the Assyrian without *oppressed*

Jeremiah 7:6

HEB: וְאַל־מְנַהֵל לֹא תַעֲשִׂקוּ וְדָם נָקִי
NAS: *[if] you do not oppress* the alien,
KJV: *[If] ye oppress* not the stranger,
INT: the widow nor *oppress* blood innocent

35 Occurrences

2. Servant (3X)

◀ 5650. ebed ▶

Strong's Concordance

ebed: slave, servant

Original Word: עֶבֶד

Part of Speech: Noun Masculine

Transliteration: ebed

Phonetic Spelling: (eh'-bed)

Definition: slave, servant

NAS Exhaustive Concordance

Word Origin

from abad

Definition

slave, servant

NASB Translation

attendants (1), bondage (2), male (24), male servant (7), male servants (5), male slaves (1), officers (1), official (2), Servant (6), servant (332), servant's (4), servant* (1), servants (353), servants' (2), servants* (12), slave (25), slave's (1), slave* (4), slavery (11), slaves (19), slaves* (8).

Brown-Driver-Briggs

I. ⁷⁹⁹עֶבֶד **noun masculine slave, servant** (on formation Lag^{BN 77}); — ע' Genesis

9:25 +, עֶבֶד Genesis 44:10 +; suffix עֶבְדִי Genesis 26:24 +; עֶבְדֶיךָ Genesis

19:19 +; עֶבְדֶיךָ Genesis 18:3 +; plural עֶבְדִים Genesis 9:25 +, עֶבְדִי Genesis 21:25 +,

suffix עֶבְדִי Leviticus 25:42 +, עֶבְדֵיכֶם Joshua 9:11 +, etc.; —

1 slave, servant of household Genesis 39:17,19; Genesis 41:12; Genesis 50:2; Exodus

21:2 +; man-servant, אָמָה Exod 20:10; Leviticus 25:6; Deuteronomy 5:14; Job

31:13 +; שִׁפְחָה Genesis 12:16; Genesis 32:6; Jeremiah 34:11; Isaiah 14:2 +;

+ יְלִיד אֲדוֹן Deuteronomy 23:16; Isaiah 24:2; Malachi 1:6 +; מִקְנֵת כֶּסֶף Exodus 12:44 or יְלִיד

בַּיִת Jeremiah 2:14; עֶבְדִים עֶבֶד servant of servants, humblest servant, Genesis 9:25; בַּיִת

עֶבְדִים house of slaves, especially Israel in Egypt Exodus 13:3,14 (D ?) Deuteronomy

5:6; Deuteronomy 6:12; Deuteronomy 7:8; Deuteronomy 8:14; Deuteronomy

13:6; Deuteronomy 13:11; Joshua 24:17; Judges 6:8; Jeremiah 34:13; Micah 6:4; זִכְרָת

אֶרֶץ and thou shalt remember that thou wast a slave in (the land

of) Egypt Deuteronomy 5:15; Deuteronomy 15:15; Deuteronomy 16:12; Deuteronomy

24:18,22; king of Babylon is slave to י' Jeremiah 25:9; Jeremiah 27:6; Jeremiah 43:10;

the borrower to the lender Proverbs 22:7; figurative of beast Job 40:28; of

things Genesis 47:19.

2 *Subjects*, of chief Genesis 26:15,19,25,32; Genesis 27:37; Genesis 32:17 (twice in verse) +; of king Genesis 21:25; Exodus 7:28; Exodus 7:29; 1 Kings 9:27; Deuteronomy 29:1 +; vassal kings 2 Samuel 10:19; tributary nations 2 Samuel 8:2,6,14 = 1 Chronicles 18:2,6,13; specifically officers of king 1 Samuel 19:1; 1 Samuel 21:8; 2 Samuel 11:13; Proverbs 14:35 +; פְּרָעָה עֲבָדֵי Genesis 40:20; Genesis 41:10; 1 שְׂאוּל 'ע Samuel 16:17; 1 Samuel 18:22; 1 Samuel 28:7; 1 הַמֶּלֶךְ 'ע Kings 1:47; Esther 3:3 +; 2 הַמֶּלֶךְ עֲבָד Kings 22:12 2Chronicles 34:20 (a court official); opposed to שָׂר Proverbs 19:10; Ecclesiastes 10:7; מְלִיךָ Proverbs 30:22; ambassadors Numbers 22:18; 2 Samuel 10:2; soldiers of army 1 Samuel 17:8; 1 Samuel 25:10; 2 Samuel 2:12, + officers of army 1 Samuel 29:3; 1 Kings 11:26; 2 Kings 25:8; Isaiah 36:9.

3 *Servants, worshippers*, of God: 2 עֲבָדֵי יהוה Kings 9:7; 2 Kings 10:23; Isaiah 54:17, compare Genesis 50:17; Isaiah 56:6; עֲבָדָיו Deuteronomy 32:36 = Psalm 135:14; Isaiah 65:15; Isaiah 66:14; Psalm 34:23; Psalm 69:37; Nehemiah 2:20; "" עֲמֹו Psalm 105:25 compare Deuteronomy 32:43; עֲבָדֵי Isaiah 65:8,9,13 (twice in verse); Isa 69:13; Isa 69:14; 1 עֲבָדֵי Kings 8:23; Isaiah 63:17 (" נְחַלְתֶּךָ"), Psalm 89:51; Psalm 90:13; Psalm 90:16; Psalm 102:15; Psalm 102:29; Psalm 119:91; Psalm 79:2; Psalm 79:10 (" חֲסִידֵיךָ"); delivered from Egypt Leviticus 25:42,55 (twice in verse); Leviticus 26:13 (P); עֲבָדֵיךָ Psalm 119:125; Psalm 143:2, "" בְּוֹאֵי מִצְרָיִם Psalm 86:16; Psalm 116:16 (twice in verse); specifically angels Job 4:18; and ancient worthies, patriarchs Exodus 32:13 (J) Deuteronomy 9:27; Abraham Genesis 26:24 (J) Psalm 105:6; Psalm 105:42; Isaac Genesis 24:14 (J); Jacob, Israel Ezekiel 28:25; Ezekiel 37:25; 1 Chronicles 16:13; Moses Exodus 14:31; Joshua 18:7 (J) Numbers 12:7,8 (E) Deuteronomy 34:5 (?) Joshua 1:1,2,7,13,15; Joshua 8:31,33; Joshua 9:24; Joshua 11:12,15; Joshua 12:6 (twice in verse); Joshua 13:8; Joshua 14:7; Joshua 22:2,4,5 (all D), 1 Kings 8:53,56; 2 Kings 18:12; 2 Kings 21:8; 1 Chronicles 6:34; 2Chronicles 1:3; 24:6,9; Nehemiah 1:8; Nehemiah 9:14; Nehemiah 10:30; Psalm 105:26; Malachi 3:22; Daniel 9:11; Joshua Joshua 24:29 (E) Judges 2:8; Caleb Numbers 14:24 (J); Job Job 1:8; Job 2:3; Job 42:7,8 (3 t. in verse); David 2 Samuel 3:18; 2 Samuel 7:5,8,26 27t.; Hezekiah 2 Chronicles 32:16; Zerubbabel Haggai 2:23; Eliakim Isaiah 22:20. – The צִמָּה Zechariah 3:8; compare Zechariah 6:12 is also servant of ' as Messianic builder of temple (see Br^{MP} 442 ff).

4 *Servant of ' , in a special sense*: of Levitical singers using benedictions in temple Psalm 113:1; Psalm 134:1; Psalm 135:1; usually of prophets, עֲבָדֵי הַנְּבִיאִים *my servants the prophets* 2 Kings 9:7; 2 Kings 17:13; Jeremiah 7:25; Jeremiah 26:5; Jeremiah 29:19; Jeremiah 35:15; Jeremiah 44:4; Ezekiel 38:17; Zechariah 1:6; 2 עֲבָדֵי הַנְּבִיאִים Kings 17:23; 2 Kings 21:10; 2 Kings 24:2; Jeremiah 25:4; Amos 3:7; Daniel 9:10; עֲבָדֵי הַנְּבִיאִים Ezra 9:11; Daniel 9:6; specifically Ahia 1 Kings 14:18; 1

Kings 15:29; Elijah 2 Kings 9:36; 2 Kings 10:10; Jonah 2 Kings 14:25; Isaiah Isaiah 20:3; מלאכיו, עבדו, "Isaiah 44:26; as one calling to fear " Isaiah 50:10.

5 Israel as a people is servant of יִשְׂרָאֵל 'י: Isaiah 41:8,9; Isaiah 44:21 (twice in verse); Isaiah 49:3; Psalm 136:22; יַעֲקֹב Isaiah 44:1; Isaiah 44:2; Isaiah 45:4; Isaiah 48:20; Jeremiah 30:10; Jeremiah 46:27; Jeremiah 47:28; מְלֹאכֵי, " עֶבֶד יְהוָה = עֲבָדֵי, as having a mission to the nations Isaiah 42:19 (twice in verse); and chosen as witness of " Isaiah 43:10. But there is also an ideal servant chosen and endowed with the divine Spirit to be a covenant of Israel and a light of the nations Isaiah 42:1 (compare Isaiah 42:2-6); formed to bring back Jacob, raise up the tribes, and become salvation to the end of the earth Isaiah 49:5,6,7; bearing the sins of all as a lamb and a trespass-offering, and yet prospering and justifying many as interposing martyr Isaiah 52:13; Isaiah 53:11: many understand of ideal Israel, contrasted with the actual; al. of personified "" with Zion the wife and mother, distinguished from unworthy Israel as Zion from her apostate children; al. of ideal prophetic writer; al. of ideal prophetic person; al. (especially in Isaiah 53) of an actual prophecy known to writer and his readers; [in any case it is Messianic, see Matthew 8:16,17; 12:16-21; Luke 4:17-22; Philippians 2:5-11]; see De^{Isa ii.} 174 Da^{Expos.} 1884, 358 ff. Di Du Che and others on Isaiah 42; Isaiah 53, Dr^{ls} 168 ff. Br^{MP} 345 ff., also Gie^{Beitr.} 146 ff. Berthol^{Isaiah 53}.

6 In polite address of equals or superiors the Hebrews used עֲבָדְךָ thy servant = 1 person singular, I, Genesis 18:3; 1 Samuel 20:7,8 (twice in verse); 2 Kings 8:13 +; עֲבָדֶיךָ thy servants = we Genesis 42:11; Isaiah 36:11; also עֲבָדוֹ his servant = I, 1 Samuel 26:18,19; 2 Samuel 14:22; 2 Samuel 24:21 +; also in addressing God, especially in prayer Exodus 4:10; Numbers 11:11; Judges 15:18; 1 Samuel 3:9,10; 1 Samuel 25:39; 2 Samuel 24:10; Psalm 19:12; Psalm 19:14; Psalm 27:9; Psalm 31:17; Psalm 35:27; Psalm 69:18; Psalm 109:28; Psalm 143:2 +.

7 Phrases are:)היה(עבד, with לְ person, become servant to Genesis 9:26,27; Genesis 44:10,16,17,33; Genesis 47:19,26 (J) Deuteronomy 6:21; Deuteronomy 15:17; 2 Samuel 8:14; 2 Kings 17:3; 2 Kings 24:1; 1 Chronicles 18:2,6,13; 2Chronicles 10:7; Proverbs 11:29; Proverbs 12:9; Proverbs 22:7; היה לעבד, with לְ person, Genesis 44:9 (J) Genesis 50:18 (E) 1 Samuel 8:17; 1 Samuel 17:9 (twice in verse); 1 Samuel 27:12; 2 Samuel 8:2,6; Jeremiah 34:16; כְּבֹשׁ לְעַבְדִּים 2Chronicles 28:10; Nehemiah 5:5; Jeremiah 34:11; לְקַח לַעַבְדִּים Genesis 43:18 (J) 2 Kings 4:1; Job 40:28.

Strong's Exhaustive Concordance
bondage, bondman, bondservant, manservant

wa·'ā·bā·dim wa·'ā·bā·dīm wə'abdê wə'abdəkā wə'abdəkā- wə'abdêkem wə'abdi
wə'abdōw wə'ebed wə'ab·dê wə'ab·də·kā wə'ab·də·kā- wə'ab·dē·kem wə'ab·di
wə'ab·dōw wə'e·bed wə·la·'ā·bā·dāw wə·la·'ā·bā·de·kā wəla'ābādāw wəla'ābādekā

3. A Surety

◀ 6148. arab ▶

Strong's Concordance

arab: to take on pledge, give in pledge, exchange

Original Word: עָרַב

Part of Speech: Verb

Transliteration: arab

Phonetic Spelling: (aw-rab')

Definition: to take on pledge, give in pledge, exchange

NAS Exhaustive Concordance

Word Origin

a prim. root

Definition

to take on pledge, give in pledge, exchange

NASB Translation

associate (2), became surety (1), become guarantors (1), become surety (1), becomes (1), becomes surety (2), dare to risk (1), deal (1), dealers (1), guarantor (1), intermingled (1), make a bargain (2), mingled (1), mortgaging (1), security (1), share (1), surety (2).

Brown-Driver-Briggs

II. עָרַב **verb** take on pledge, give in pledge, exchange (Late Hebrew *go surety for* (rare);

Phoenician עָרַב *surety*; Old Aramaic עֲרַבָּ *pledge*; עָרַב 7, Syriac ܥܪܒܐ, *go surety for*;
usually identified with I. עָרַב — *mix, exchange, pledge* — but quite uncertain; compare
Buhl^{Lex} Lag^{BN 203}); —

Qal *Perfect* 3masculine singular עָרַב [Genesis 44:32](#) 4t.; 2 masculine singular עָרַבְתָּ [Proverbs 6:1](#); *Imperfect* 1singular suffix אֶעְרַבְנִי [Genesis 43:9](#); *Imperative* עָרַב [Psalm 119:122](#),
suffix עָרַבְנִי [Isaiah 38:14](#), so [Job 17:3](#) (but see below); *Infinitive construct* לְעָרַב [Ezekiel 27:9](#); *Participle* עָרַב [Proverbs 17:18](#), etc.; —

1 with accusative of person *taken on pledge*, i.e. *go surety for* the safety of, [Genesis 43:9](#) (J), [Genesis 44:32](#) (J; + מֵעַם person); for the debts of [Proverbs 11:15](#); [Proverbs 20:16](#); [Proverbs 27:13](#); of God [Isaiah 38:14](#) *go surety for me*, [Psalm 119:122](#), so [Job 17:3](#) (si vera

KJV: *I will be surety* for him; of my hand
INT: myself *will be surety* of my hand require

Genesis 44:32

HEB: כִּי עֲבָדְךָ עָרַב אֶת־ הַנְּעָר
NAS: For your servant *became surety* for the lad
KJV: For thy servant *became surety* for the lad
INT: For your servant *became* the lad unto

2 Kings 18:23

HEB: וְעַתָּה הִתְעַרְבִי נָא אֶת־
NAS: therefore, come, *make a bargain* with my master
KJV: *Now therefore, I pray thee, give pledges* to my lord
INT: Now *make* come with

Ezra 9:2

HEB: לָהֶם וּלְבָנֵיהֶם וְהִתְעַרְבוּ יַרְעֵה הַקֹּדֶשׁ
NAS: race *has intermingled* with the peoples
KJV: seed *have mingled* themselves with the people
INT: and for their sons *has intermingled* race the holy

Nehemiah 5:3

HEB: וּבְתֵינֵינוּ אֲנֻחָנוּ עֲרָבִים וְנִקְחָהּ דָגָן
NAS: said, *We are mortgaging* our fields,
KJV: that said, *We have mortgaged* our lands,
INT: and our houses we *are mortgaging* get grain

Job 17:3

HEB: שְׁיִמָּה־ נָא עֲרַבְנִי עִמָּךְ מִי
KJV: Lay down *now, put me in a surety* with thee; who [is] he [that] will strike
INT: Lay now *A surety* with Who

Psalms 106:35

HEB: וַיִּתְעַרְבוּ בְּגוֹיִם אֲיִלְמָדוּ
NAS: *But they mingled* with the nations
KJV: *But were mingled* among the heathen,
INT: *mingled* the nations and learned

Psalms 119:122

HEB: עָרַב עֲבָדְךָ לְטוֹב
NAS: *Be surety* for Your servant for good;
KJV: *Be surety* for thy servant for good:
INT: *be surety* your servant good

Proverbs 6:1

HEB: בְּנֵי אִם- עֲרֵבְתָּ לְרֵעֶה תִקְעֶתָּ

NAS: if *you have become surety* for your neighbor,

KJV: My son, *if thou be surety* for thy friend,

INT: my son if *have become* your neighbor have given

Proverbs 11:15

HEB: גְּרוֹעַ כִּי- עָרַב זָר וְשָׂנֵא

NAS: *He who is guarantor* for a stranger

KJV: *He that is surety* for a stranger

INT: suffer for *is guarantor* A stranger hates

Proverbs 14:10

HEB: וְבִשְׂמֵחָתוֹ לֹא- יִתְעַרֵּב זָר

NAS: And a stranger *does not share* its joy.

KJV: and a stranger *doth not intermeddle* with his joy.

INT: joy does not *share* stranger

Proverbs 17:18

HEB: תוֹקַע כַּף עָרַב לְעֵרְבָהּ לְפָנָי

NAS: pledges *And becomes* guarantor

KJV: hands, *[and] becometh* surety

INT: striketh hands *and becomes* guarantor the presence

Proverbs 20:16

HEB: בְּגִדוֹ כִּי- עָרַב זָר וּבָעַד

NAS: when *he becomes surety* for a stranger;

KJV: his garment *that is surety* [for] a stranger:

INT: his garment when *becomes* A stranger about

Proverbs 20:19

HEB: לְשִׁפְתָיו לֹא תִתְעַרֵּב

NAS: secrets, *Therefore do not associate* with a gossip.

KJV: secrets: *therefore meddle* not with him that flattereth

INT: his lips not *associate*

Proverbs 22:26

HEB: בְּתִקְעֵי- כַף בְּעֵרְבִים מִשְׁאֹת: אִם-

NAS: pledges, *Among those who become guarantors* for debts.

KJV: hands, *[or] of them that are sureties* for debts.

INT: strike hands *become* debts lo

Proverbs 24:21

HEB: שׁוֹנִים אֶל- תִּתְעַרֵּב

NAS: and the king; *Do not associate* with those who are given to change,

KJV: and the king: *[and] meddle* not with them that are given to change:
INT: to change not *associate*

Proverbs 27:13

HEB: בְּגָדוֹ כִּי-עָרַב זָר וּבָעֵד
NAS: when *he becomes surety* for a stranger;
KJV: his garment *that is surety* for a stranger,
INT: his garment when *becomes* A stranger and for

Isaiah 36:8

HEB: וְעַתָּה הִתְעַרַב נָא אֶת-
NAS: therefore, come *make a bargain* with my master
KJV: *Now therefore give pledges,* I pray thee, to my master
INT: Now *make* come with

Isaiah 38:14

HEB: עָשָׂקָהּ- לִי עֲרֻבָי:
NAS: I am oppressed, *be my security.*
KJV: I am oppressed; *undertake* for me.
INT: the Lord I am oppressed *be my security*

Jeremiah 30:21

HEB: הוּא- זֶה עָרַב אֶת- לְבָבוֹ
NAS: Me; For who *would dare to risk* his life
KJV: and he shall approach *unto me: for who [is] this that engaged* his heart
INT: he he *dare* his life to approach

Ezekiel 27:9

HEB: הָיוּ כְּךָ לְעָרַב מֵעָרְבָה:
NAS: and their sailors *were with you in order to deal* in your merchandise.
KJV: with their mariners *were in thee to occupy* thy merchandise.
INT: and their sailors become *to deal* your merchandise

Ezekiel 27:27

HEB: מִחֲזִיקֵי בְדָקָה וְעָרְבֵי מְעַרְבֵי וְכָל-
NAS: of seams, *your dealers* in merchandise
KJV: thy calkers, *and the occupiers* of thy merchandise,
INT: your repairers of seams *your dealers* merchandise and all

Hosea 9:4

HEB: יַיִן וְלֹא יַעֲרְבוּ- לוֹ זְבַחֵיהֶם
INT: of wine not *engage* their sacrifices bread

23 Occurrences

Strong's Hebrew 6148
23 Occurrences

‘ā·rab — 5 Occ.

‘ā·rab·tā — 1 Occ.

‘ā·rə·bê·nî — 2 Occ.

‘ă·rōb — 1 Occ.

ba·‘ō·rə·bîm — 1 Occ.

’e·‘er·ben·nū — 1 Occ.

hit·‘ā·reb — 2 Occ.

la·‘ă·rōb — 1 Occ.

‘ō·rêb — 1 Occ.

‘ō·rə·bîm — 1 Occ.

tît·‘ā·rāb — 2 Occ.

way·yit·‘ā·rə·bū — 1 Occ.

wə·hit·‘ā·rə·bū — 1 Occ.

wə·‘ō·rə·bê — 1 Occ.

ye·‘er·bū- — 1 Occ.

yit·‘ā·rab — 1 Occ.

4. Therefore (part A & B) (2X)

◀ 5921. al ▶

Strong's Concordance

al: upon, above, over

Original Word: על

Part of Speech: Preposition

Transliteration: al

Phonetic Spelling: (al)

Definition: upon, above, over

NAS Exhaustive Concordance

Word Origin

from [alah](#)

Definition

upon, above, over

NASB Translation

about (27), about* (1), above (43), above* (16), accordance (2), accordance* (1), according (40), according* (2), account (11), account* (2), across* (1), addition (4), addition* (1), afflicted (1), after (14), after* (1), against (536), against* (1), along (11), alongside* (1), although (1), among (7), around (11), attention* (1), because (82), because* (49), before (10), before* (19), behalf

Genesis 1:15

HEB: השָׁמַיִם לְהַאֲרִיר עַל־הָאָרֶץ וַיְהִי־

INT: of the heavens to give *on* the earth and it was

Genesis 1:17

HEB: השָׁמַיִם לְהַאֲרִיר עַל־הָאָרֶץ:

INT: of the heavens to give *on* the earth

Genesis 1:20

HEB: וַעֲוֹף יַעֲוֹפֵף עַל־הָאָרֶץ עַל־

NAS: fly *above* the earth

KJV: [that] may fly *above* the earth

INT: birds fly *above* the earth above

Genesis 1:20

HEB: עַל־הָאָרֶץ עַל־פְּנֵי רִקְיעַ

INT: above the earth *above* the open expanse

Genesis 1:26

HEB: הָרֶמֶשׂ הָרֹמֵשׂ עַל־הָאָרֶץ:

INT: creeping creeps *on* the earth

Genesis 1:28

HEB: תִּהְיֶה הָרֹמֵשֶׁת עַל־הָאָרֶץ:

INT: living moves *on* the earth

Genesis 1:29

HEB: זֶרַע אֲשֶׁר עַל־פְּנֵי כָל־

INT: seed which *is on* the surface of all

Genesis 1:30

HEB: וּלְכֹל אֲשֶׁר רֹמֵשׂ עַל־הָאָרֶץ אֲשֶׁר־

INT: every moves *on* the earth which

Genesis 2:5

HEB: יְהוָה אֱלֹהִים עַל־הָאָרֶץ וְאָדָם

INT: the LORD God *upon* the earth man

Genesis 2:16

HEB: יְהוָה אֱלֹהִים עַל־הָאָדָם לֵאמֹר

INT: the LORD God *and* the man saying

Genesis 2:21

HEB: אֱלֹהִים | פָּרַדְמָה עַל־ הָאָדָם וַיִּישָׁן

INT: God A deep *upon* the man slept

Genesis 2:24

HEB: עַל־ כִּן יַעֲזֹב-

NAS: For this *reason* a man shall leave

INT: *For* this shall leave

Genesis 3:14

HEB: תִּיַת הַשָּׂדֶה עַל־ גְּחוּנְךָ תֵּלֵךְ

INT: beast of the field *on* your belly will go

Genesis 4:14

HEB: אֲתִי הַיּוֹם מֵעַל פְּנֵי הָאֲדָמָה

KJV: of the earth; *and from* thy face

INT: have driven day *and from* the face of the ground

Genesis 6:1

HEB: הָאָדָם לָרַב עַל־ פְּנֵי הָאֲדָמָה

KJV: to multiply *on* the face

INT: men to multiply *on* the face of the land

Genesis 6:7

HEB: אֲשֶׁר־ בָּרָאתִי מֵעַל פְּנֵי הָאֲדָמָה

INT: whom have created *from* the face of the land

Genesis 6:12

HEB: אֶת־ דַּרְכּוֹ עַל־ הָאָרֶץ: ס

INT: flesh their way *upon* the earth

Genesis 6:17

HEB: הַמַּבּוּל מֵיִם עַל־ הָאָרֶץ לְשַׁחַת

INT: the flood of water *upon* the earth to destroy

Genesis 7:3

HEB: לְחַיּוֹת זָרַע עַל־ פְּנֵי כָל־

INT: to keep offspring *on* the face of all

Genesis 7:4

HEB: אֲנֹכִי מִמְטִיר עַל־ הָאָרֶץ אַרְבָּעִים

KJV: will I destroy *from off* the face

INT: I will send *off* the earth forty

[Genesis 7:4](#)

HEB: אֲנִי עָשִׂיתִי מֵעַל פְּנֵי הָאָדָמָה:

INT: i have made *out* the face of the land

[5778 Occurrences](#)

[Strong's Hebrew 5921](#)

[5778 Occurrences](#)

◀ 3651. ken ▶

Strong's Concordance

ken: so, thus

Original Word: כֵּן

Part of Speech: Adjective; adverb; feminine; adverb

Transliteration: ken

Phonetic Spelling: (kane)

Definition: so, thus

NAS Exhaustive Concordance

Word Origin

a prim. adverb

Definition

so, thus

NASB Translation

accordingly (2), after* (1), afterward* (18), afterwards* (5), because* (1), case (1), correctly (1), enough (1), even (2), exactly (1), follows (1), hence (1), here (1), inasmuch* (5), like (3), like this (1), likewise (10), means* (2), more (4), nevertheless (1), now* (1), possessed* (1), practice* (1), reason* (4), right (1), same (8), same way (1), since* (1), so (226), so* (1), such (3), such a thing (2), such* (1), surely (2), then (1), thereafter* (1), therefore (190), therefore* (138), this (24), this is how (1), this account (1), this manner (1), this reason (1), thus (51), very well (2), yet (1).

Brown-Driver-Briggs

I. כֵּן **adjective right, veritable, honest** (properly *firm, upright*;

Syriac  recte PS¹⁶⁶²) – absolute כֵּן [Exodus 10:29](#) + (on possibly construct see

2 near the end); plural כְּנִים [Genesis 42:11,19,31,33,34](#); –

1 *right*, usually indecl., often as substantive *a right thing*, especially with

vbb. *dicendi* [Exodus 10:29](#) (J) כֵּן דְבַרְתָּ, [Numbers 27:7](#) כֵּן דְבַרְתָּ, [Numbers 36:5](#) (both P); כֵּן יֵאָרֶיךָ [Proverbs 28:2](#) (the) *right* (i.e. order and justice) *shall last long* (see De Now VB); = adverb *aright*, of pronunciation [Judges 12:6](#); also with verb *agendi* [Ecclesiastes](#)

8:10 (on [Isaiah 33:23](#) see III. כֵּן below כֵּן); *right well* [Psalm 65:10](#); (Che; al. = so); with לא, as adjective, *not right* [2 Kings 17:9](#) דְּבָרִים אֲשֶׁר לֹא־כֵן *things which were not right* (verb agendi); of heart of a fool [Proverbs 15:7](#); [Jeremiah 23:10](#); as substantive = *what is not right, upright* [Jeremiah 8:6](#); with verb agendi [2 Kings 7:9](#) לֹא־כֵן *that which is not right we are doing*, [Jeremiah 48:30](#) b.

2 *veritable, true*, כִּן־צִדִּיקָה [Proverbs 11:19](#) *the veritable of righteousness = true righteousness*; [Isaiah 16:6](#) = [Jeremiah 48:30](#) a may be either *their boastings are not true* or (Thes Che Di Du Gr Gie and others) *the untruth of their boastings* (לֹא־כֵן as compound construct); absolute, in assent to something already said, *Right! Correct! True!* [Joshua 2:4](#).

3 plural concrete *honest* (men) [Genesis 42:11,19,31,33,34](#) (all E). – II. כֵּן *thus, so*, see below; III. כֵּן *place, base*, see below כֵּן; IV. כֵּן, כָּן, כָּנָם, כָּנָם, see below כֵּן.

I. כֵּן **adverb so** (PH. Late Hebrew ⁷ *id.*; Syriac  is *then*, Arabic 



, *but*: probably from the demonstrative √ ka, found in כֵּי etc., Köii. 1, 254); [Genesis 44:10](#) 4t.: – *so* (i.e. usually, as has been described or commanded, with reference to what has preceded), mostly of manner, but sometimes also of quantity, quality, or degree:

1. a. [Judges 5:31](#) כֵּן יִאבְדוּ *so perish thy enemies*, [Job 5:27](#) הֵיאָפוֹן *he is perishing*, [Job 8:13](#) אַרְחוֹת *enemies*; [Proverbs 6:29](#); [Proverbs 8:13](#); [2 Samuel 16:23](#); [Isaiah 36:6](#); [Isaiah 47:15](#) כֵּן *as*; [Numbers 13:33](#) וּכְן הֵיוּ לָךְ *and as they were*; [Numbers 9:16](#) תְּמִיד *permanently*; [Exodus 10:14](#) (twice in verse) לֹא הָיָה כֵּן אַרְבַּה'כִּמְהוּ וּג *(i. e. in such numbers)*, [1 Kings 10:12](#) כֵּן *as*; [Kings 10:20](#) עֲצֵי אֶלְמָגִים לֹא בָא, [2 Chronicles 1:12](#) (twice in verse), [Judges 21:14](#) לֹא־מָצְאוּ *and they did not suffice for them so* (namely in such numbers of them as there were); [1 Kings 6:26](#) וּכְן הִכְרוּב הַשְּׁנִי *and as the second cherub*; [Ezekiel 41:7](#) וּכְן לִי *and as for me*; [Exodus 27:11](#); [1 Kings 10:29](#); [Ezekiel 40:16](#); [2 Chronicles 35:12](#), compare [1 Chronicles 23:30](#); [Exodus 25:33](#) (compare [Exodus 26:24](#)), [Joshua 21:40](#).

b. the force of כֵּן has sometimes to be elicited from the context : [1 Kings 2:7](#) כֵּן *as*; [1 Kings 20:40](#) כֵּן *as* (that is, with kindness such as that enjoined in v^a), [Jeremiah 14:10](#) מִשְׁפַּחַת *family* לְנוֹעַכֵּן אֶהְיֶה *(i.e. not less than "I" has withdrawn from*

them [Jeremiah 14:9](#), Gf Ke; Gie proposes (אָכּוּ), [Psalm 61:9](#) אֲזַמְרָה אֶזְמְרָה (Hi כְּצִדְקָהּ, implied in [Jeremiah 14:6-8](#)), [Psalm 63:3](#) בְּקִדְשׁ בְּקִדְשׁ (that is, with the longings of [Psalm 63:2](#)), [Psalm 63:5](#) אֶבְרַכְךָ בְּחַיִּיכֶן (that is כָּרַב חֲסִדְךָ [Psalm 63:4](#)), [Psalm 65:10](#) לְמִנּוֹת יְמִינוֹ כֵּן (i.e. so Generously, [Psalm 65:10](#)), [Psalm 90:12](#) כֵּן כִּי תִכְיֶנָּה הַיּוֹדֵעַ (Hi כִּי תִכְיֶנָּה 'פְּיִרְאֵת י' הוֹדֵעַ (that is, as abundantly; but Che אָכּוּ), [Proverbs 24:14](#) (see [Proverbs 24:13](#)), [Isaiah 52:14](#) כֵּן מִשְׁחַת מְאִישׁ (שממו עליך רבים מְרַאֵהוּ (sufficiently to justify

c. כֵּן occurs frequently in particular phrases, as (a) with הִיָּה, especially כֵּן וַיְהִי and it was so [Genesis 1:7,9,11](#) + [2 Kings 2:10](#) if thou seest me taken from thee כֵּן יהיִלְךָ let it be to thee so (that is, as thou desirest), [2 Kings 7:20](#), with עֲשֵׂה (especially וַיַּעֲשֵׂה, וַיַּעֲשֵׂהוּ) [Genesis 29:28](#); [Genesis 42:20](#); [Genesis 45:21](#) + often, [Judges 7:16](#) ל' וַיַּעֲשֵׂה לָהֶם כֵּן וַיַּעֲשֵׂהוּ מִנִּי תִרְאוּ +, [Exodus 22:29](#); [Exodus 23:11](#) ל' כֵּן תַּעֲשֶׂה ל' [Deuteronomy 22:3](#); [2 Samuel 12:31](#); [1 Kings 11:8](#) (compare [1 Kings 6:33](#); [1 Kings 7:18](#)); [Genesis 29:26](#) כֵּן בְּמִקְוֵמֹנּוּ [Genesis 34:7](#); [2 Samuel 13:12](#); rarer usages, כֵּן [Exodus 6:9](#), [1 Kings 22:8](#) אמר כֵּן [Kings 1:36](#) אָמַן כֵּן יֹאמֵר י' (compare [Jeremiah 28:6](#)), [1 Samuel 23:17](#) וְגַם שָׂאוֹל אָבִי יִדְעֶה כֵּן [Jeremiah 5:31](#); [Amos 4:5](#); (b) [Genesis 50:3](#) כֵּן כִּי הִחַנְטִים כִּי כֵּן [Judges 14:10](#); [2 Samuel 13:18](#); [Esther 2:12](#)); (c) alone, כֵּן אִם if it be so [Genesis 25:22](#); [Genesis 43:11](#); [1 Samuel 5:7](#) כֵּן וַיִּרְאוּ [Job 9:2](#) יִדְעֵתִי כֵּן [Samuel 20:21](#); [2 Samuel 23:5](#); [Psalm 1:4](#); [Job 9:35b](#) כִּי לֹא אֲנִי עִמָּדִי not so am I with myself (i.e. I am not conscious of being one who would fear him, v^a), with a verb [Deuteronomy 18:14](#) י' לֹא כֵּן תִּלְךָ (not so, – namely as implied in v^a), [2 Samuel 18:14](#); [Isaiah 10:7](#) לֹא כֵּן יִחַשְׁבֶה, לֹא כֵּן יִדְמָה, absolute [Genesis 48:18](#) לֹא כֵּן אָבִי, [Exodus 10:11](#).

2 Often, to emphasize the agreement, in answer to כֵּן, and כִּי־אֲשֶׁר: namely

a. כֵּן כִּי־אֲשֶׁר, (a) [Genesis 44:10](#) = [Joshua 2:21](#) כִּי־הוּא כִּי־הוּא according to your words, so be it, [1 Samuel 25:25](#) כִּי־הוּא כִּי־הוּא (after conjunction כִּי־אֲשֶׁר), [Ezekiel 42:11](#) כִּי־הוּא כִּי־הוּא (after conjunction כִּי־אֲשֶׁר), [Leviticus 27:12](#) כִּי־הוּא כִּי־הוּא (after conjunction כִּי־אֲשֶׁר), [Samuel 13:35](#); [Numbers 8:4](#); [Numbers 9:14](#); [Numbers 15:20](#); [Deuteronomy 8:20](#); [Judges 11:10](#), so after כִּי־אֲשֶׁר [Numbers 6:21](#); (c) כִּי־אֲשֶׁר [Samuel 8:8](#); [2 Samuel 7:17](#); [Jeremiah 42:5](#); (d) in similes, (a) [2 Samuel 14:17](#) כִּי־הוּא כִּי־הוּא [Jeremiah 18:6](#); [Psalm 123:2](#); [Psalm 127:4](#); [Proverbs 10:26](#); [Proverbs 26:8,19](#); [Proverbs 27:8,19](#); [Songs 2:2,3](#);

consequence of v^a 'the dead rise not,' but the development of what is implicit in it), [Isaiah 61:7](#); [Jeremiah 2:33](#); [Jeremiah 5:2](#) (because namely [Jeremiah 5:1](#)), [Job 34:25](#); [Job 42:3](#). – [Zechariah 11:7](#) read לְכַנְעֵנִי הַצֵּאֲנִי.

e. לְכַנְעֵנִי *hitherto* (of time), as yet [Nehemiah 2:16](#).

f. ¹⁴⁵עַל־כֵּן *upon ground of such conditions, therefore* (introducing, more Generally than לְכַנְעֵנִי, the statement of a *fact*, rather than a *declaration*: never used in the phrases noted under לְכַנְעֵנִי), [Genesis 20:6](#); [Genesis 42:21](#); [Exodus 5:8,17](#); [Exodus 16:29](#); [Exodus 20:11](#); [1 Samuel 20:29](#); [1 Samuel 28:18](#); [2 Samuel 7:22,27](#); [1 Kings 20:23](#); [Isaiah 5:25](#); [Isaiah 9:16](#); [Isaiah 13:7,13](#); [Isaiah 15:4,7](#); [Isaiah 16:9,11](#); [Isaiah 17:10](#); [Isaiah 21:3](#); [Jeremiah 5:6,27](#); [Jeremiah 10:21](#); [Jeremiah 12:8](#); [Jeremiah 20:11](#); [Jeremiah 31:3,20](#); [Ezekiel 7:20](#); [Ezekiel 22:4](#); [Ezekiel 31:5](#) etc., [Psalm 1:5](#); [Psalm 42:7](#); [Psalm 45:3](#) c (the poet's inference from v^{a, b}), [Psalm 1:8](#); [Psalm 110:7](#); [Job 6:3](#); [Job 9:22](#); [Job 17:4](#); [Job 20:21](#) etc., [Songs 1:3](#); and regularly where the origin of a name, or custom, or proverb is assigned, [Genesis 2:24](#) וּגְאֹמְרֵי עֵלְכֶן יֵעֲזֹב אִישׁ וּגְאֹמְרֵי עֵלְכֶן, [Genesis 10:9](#) וְאֹמְרֵי עֵלְכֶן, [Genesis 11:9](#) וְאֹמְרֵי עֵלְכֶן, [Genesis 16:14](#); [Genesis 19:22](#); [Genesis 21:31](#); [Genesis 25:30](#); [Genesis 26:33](#); [Genesis 29:34](#); [Genesis 29:35](#); [Genesis 30:6](#); [Genesis 32:33](#); [Genesis 47:22](#); [Exodus 13:15](#); [Exodus 15:23](#); [Numbers 18:24](#); [Numbers 21:14,27](#); [Deuteronomy 10:9](#) (compare [Deuteronomy 15:11,15](#); [Deuteronomy 19:7](#); [Deuteronomy 24:18,22](#)), [Joshua 7:26](#); [Joshua 14:14](#); [Judges 15:19](#); [Judges 18:12](#); [1 Samuel 5:5](#); [1 Samuel 10:12](#); [1 Samuel 23:28](#) (? read so [1 Samuel 27:6](#)) וְאֹמְרֵי עֵלְכֶן, [Habakkuk 1:17](#). – [Esther 9:26](#) the 2nd עַל כֵּן (unless dittograph) points unusually onwards to הַאֲגַרְתָּעַל כֹּל דְּבָרַי *on this account, on account, namely, etc.*

II. כֵּן see כֹּון; III. כֵּן see I. כֵּן; IV. כֵּן see II. כֵּן. p. 467, below

adverb thus, as follows (Biblical Hebrew כֵּן; ⁷כֵּן, Syriac); – usually with אָמַר (אָמַר, etc.; compare Egyptian Aramaic CISⁱⁱ. 149 A 1, B-C 3 RÉ^S492B 5), [Daniel 2:24](#) וְכֵן אָמַרְתָּ, [Daniel 2:25](#); [Daniel 4:11](#); [Daniel 6:7](#); [Daniel 7:5,23](#); [Ezra 5:3](#); [Ezra 6:2](#) וְכֵן תִּיבַר בְּגִנָּה.

Strong's Exhaustive Concordance
after that this as

NAS: from his people; *he has broken* My covenant.
 KJV: from his people; *he hath broken* my covenant.
 INT: his people my covenant *has broken*

Leviticus 26:15

HEB: בְּרִיתִי מִצְוֹתַי לְהַפְרֹם אֶת־ כָּל־
 NAS: My commandments, [*and*] *so break* My covenant,
 KJV: all my commandments, [*but*] *that ye break* my covenant:
 INT: all my commandments *break* my covenant

Leviticus 26:44

HEB: אֲתָם לְכַלְתֶּם לְהַפְרֹם בְּרִיתִי גְעֻלָּתִים
 NAS: them as to destroy *them, breaking* My covenant
 KJV: them, to destroy them utterly, *and to break* my covenant
 INT: abhor to destroy *breaking* my covenant for

Numbers 15:31

HEB: תִּפְרֹת | מִצְוַתוֹ הַפְּרָה הַפְּרָתָּה וְאֶת־
 NAS: of the LORD *and has broken* His commandment,
 KJV: of the LORD, *and hath broken* his commandment,
 INT: has despised his commandment *broken* shall be completely cut

Numbers 30:8

HEB: נִדְרָהּ אֹתָהּ וְהִפְרָה אֶת־ יִגְיָא
 NAS: [of it], he forbids *her, then he shall annul* her vow
 KJV: her soul, *of none effect:* and the LORD
 INT: her husband forbids *shall annul* her vow which

Numbers 30:12

HEB: | אֲתָם וְאִם־ הִפְרָה יָפְרָה
 NAS: her husband *indeed* annuls
 KJV: But if her husband *hath utterly* made them void
 INT: if *indeed* annuls her husband

Numbers 30:12

HEB: אִישָׁהּ | הִפְרָה יָפְרָה אֲתָם וְאִם־
 NAS: indeed *annuls* them on the day
 KJV: *hath utterly made* them void on the day
 INT: if indeed *annuls* her husband the day

Numbers 30:12

HEB: יִסְלַח־ וְאִישָׁהּ הִפְרָם וְיִהְיֶה יְקוּם
 NAS: her husband *has annulled* them, and the LORD
 INT: her husband *has annulled* them, and the LORD

KJV: her husband *hath made them void*; and the LORD
INT: stand her husband *has annulled* and the LORD will forgive

Numbers

30:13

HEB: וְאִישָׁהּ יִפְרְנוּ
NAS: it or her husband *may* *annul* it.
KJV: it, or her husband *may make it void*.
INT: may confirm her husband *may annul*

Numbers

30:15

HEB: אֲתֵם וְאִם־הִפְרֵי יִפְרֵם
NAS: But if *he* *indeed* annuls them after
KJV: *But if he shall any ways make them void*
INT: if *indeed* annuls after

Numbers

30:15

HEB: אֲחֵרֵי וְאִם־הִפְרֵי יִפְרֵם
NAS: he *indeed* *annuls* them after
KJV: But if he shall any ways *make them void* after
INT: if *indeed* *annuls* after has heard

Deuteronomy

31:16

HEB: וְעִזְבוֹנִי וְהִפְרֵ אֶת־בְּרִיתִי
NAS: and will forsake *Me and break* My covenant
KJV: them, and will forsake *me, and break* my covenant
INT: the midst and will forsake *and break* my covenant which

Deuteronomy

31:20

HEB: וְנִאֲצוּנִי וְהִפְרֵ אֶת־בְּרִיתִי
NAS: them, and spurn *Me and break* My covenant.
KJV: them, and provoke *me, and break* my covenant.
INT: and serve and spurn *and break* my covenant

Judges

2:1

HEB: אֲתֵכֶם לֹא־אֶפְרֵ בְרִיתִי וְאֲמַר
NAS: I will never *break* My covenant
KJV: I will never *break* my covenant
INT: said not *break* my covenant for

2

Samuel

15:34

HEB: אֵת עֲבָדְךָ וְהִפְרֵתָהּ לִי וְאֲנִי
NAS: be your servant, *then you can thwart* the counsel
KJV: so [will] I now also [be] thy servant: *then mayest thou for me defeat* the counsel
INT: I servant *defeat* the counsel of Ahithophel

2 Samuel 17:14
 HEB: עֲצָתָהּ וַיִּהְיֶה
 NAS: had ordained *to* thwart the good
 KJV: had appointed *to* defeat the good
 INT: the LORD had ordained *to thwart* counsel of Ahithophel

1 Kings 15:19
 HEB: בְּרִיתְךָ לְךָ הַפְּרָה אֶת-
 NAS: go, *break* your treaty
 KJV: come *and* break thy league
 INT: and gold go *break* your treaty with

2 Chronicles 16:3
 HEB: אָתָּה לָךְ הִפַּר בְּרִיתְךָ
 NAS: go, *break* your treaty
 KJV: go, *break* thy league
 INT: and gold go *break* your treaty with

Ezra 4:5
 HEB: כָּל- יוֹעֲצִים לְהַפֵּר עֲצָתָם
 NAS: against *them* to frustrate their counsel
 KJV: counsellors *against* them, to frustrate their purpose,
 INT: against counselors *to frustrate* their counsel all

Ezra 9:14
 HEB: וְלִהְיוֹתֶינָם
 NAS: shall we again *break* Your commandments
 KJV: Should we again *break* thy commandments,
 INT: again *break* your commandments and intermarry

Nehemiah 4:15
 HEB: אֶת- לָנוּ וַיִּפַּר הָאֱלֹהִים
 NAS: to us, and that God *had* frustrated their plan,
 KJV: their counsel *to* nought, that we returned
 INT: that it was known *had frustrated* God their plan

Job 5:12
 HEB: עֲרוּמִים
 NAS: *He* frustrates the plotting
 KJV: *He* disappointeth the devices
 INT: *frustrates* the plotting of the shrewd

Job 15:4
 HEB: וַתִּגְרַע אֶתָּה תִפְרָא רְאָה
 NAS: Indeed, *you* do away with reverence
 INT: Indeed, *you* do away with reverence

KJV: *Yea,* *thou* *castest* *off* fear,
INT: Indeed you *do* reverence and hinder

Job

16:12

HEB: בְּעֵרְפִי אֲנִי וְנִפְרְסָנִי וְאֵתוֹ הִיִּיתִי וְשָׁלוֹ
NAS: I was at ease, *but He shattered* me, And He has grasped
KJV: I was at ease, *but he hath broken me asunder:* he hath also taken
INT: ease become *shattered* has grasped the neck

Job

40:8

HEB: תִּרְשָׁעֵנִי הֲאֵף תִּגְרַם מִשְׁפָּטַי
NAS: Will you really *annul* My judgment?
KJV: *Wilt thou also disannul* my judgment?
INT: really *annul* adversary condemn

50

Occurrences

Strong's
50 Occurrences

Hebrew

6565

•

6337. paz ►

Strong's Concordance

paz: refined, pure gold

Original Word: פָּז

Part of Speech: Noun Masculine

Transliteration: paz

Phonetic Spelling: (pawz)

Definition: refined, pure gold

NAS Exhaustive Concordance

Word Origin

from pazaz

Definition

refined, pure gold

NASB Translation

fine gold (5), pure gold (4).

Brown-Driver-Briggs

פָּז noun masculine^{Psalm 19:11} refined, pure gold (Talmud מִיזָּא 7^ה; מִיזָּא 7^ה); — עֲטָרַת

פָּז Psalm 21:4; in comparison of value or beauty: Lamentations 4:2, אֲדָנִיִּים Songs 5:15; "" (or

+) Job 28:17 (כְּלִיפֶ), Psalm 19:11 (+ רָב), Psalm 119:127; "" כְּתָם Isaiah 13:12,

compare כְּתָם פֶּ Songs 5:11; + חָרוֹץ Proverbs 8:19.

KJV: above gold; *yea*, *above* *fine* *gold*.
 INT: your commandments gold *fine*

Proverbs

8:19

HEB: מְקַטֵּף מִחֶרֶץ וּמִפֶּז וְתְבוּאָתַי פְּרִי
 NAS: gold, *even* *pure* *gold*, And my yield
 KJV: than gold, *yea*, *than* *fine* *gold*; and my revenue
 INT: my fruit gold *pure* and my yield silver

Songs

5:11

HEB: תְּלַמְלִים כְּתָם פֶּז קוֹצוֹתָיו רֵאשׁוֹ
 NAS: is [like] gold, *pure* *gold*; His locks
 KJV: [is as] the most *fine* *gold*, his locks
 INT: his head is gold *pure* his locks are clusters

Songs

5:15

HEB: כְּלָבָנוֹן אֲדָנִי-פֶז מְרֵאֵהוּ עַל-
 NAS: on pedestals *of* *pure* *gold*; His appearance
 KJV: upon sockets *of* *fine* *gold*: his countenance
 INT: on pedestals *of* *pure* his appearance Lebanon

Isaiah

13:12

HEB: מִכְתָּם אֲנֹשׁ מִפֶּז וְאָדָם אֹקֵיר
 NAS: than *pure* *gold* And mankind
 KJV: more precious *than* *fine* *gold*; even a man
 INT: will make he *pure* and mankind the gold

Lamentations

4:2

HEB: נִחְשְׁבוּ הַמְסֻלָּאִים בְּפֶז אֵיכָה הֵיֶקְרִים
 NAS: Weighed *against* *fine* *gold*, How
 KJV: comparable *to* *fine* *gold*, how are they esteemed
 INT: the precious Weighed *fine* how are regarded

9

Occurrences

Strong's

Hebrew

6337

9 Occurrences

- No one sets out to become an apostate – it's never the result of one abrupt, drastic turn away from the Lord. Instead, apostasy is most often the product of a pattern of sinful compromises that harden and gradually steer a professing believer away from the truth. —John MacArthur
-

What does God mean when He says, “I will never leave you nor forsake you” (Hebrews 13:5)?

[from GotQuestions.org]

A comforting promise in Scripture is that God will never leave those who are His. [Hebrews 13:5](#) says, in part, “He Himself has said, ‘I will never leave you nor forsake you’” (NKJV). In a world that is constantly changing and where people are constantly leaving, whether in a family, relationship, or in death, God’s promise of never leaving is encouraging.

The promise “I will never leave you nor forsake you” was first given to Israel and Joshua before entering the Promised Land ([Deuteronomy 31:6](#)). Encouragingly, Moses reminded Joshua that, as the succeeding leader, “the Lord himself goes before you and will be with you; he will never leave you nor forsake you. Do not be afraid; do not be discouraged” ([Deuteronomy 31:8](#)). Joshua’s task of taking the Promised Land seemed impossible, but with the Lord the task was possible, for He would not forsake Joshua.

Many other verses in the Old Testament include similar statements from God to individuals with the promise to never leave them. These individuals include

- Jacob ([Genesis 28:15](#))
- Joshua ([Deuteronomy 31:8](#); [Joshua 1:5, 9](#))
- Solomon ([1 Chronicles 28:20](#))
- The poor and needy ([Isaiah 41:17](#))

In the New Testament, quoting from [Deuteronomy 31:6](#), the author of Hebrews restates the promise of God’s eternal presence with believers ([Hebrews 13:5](#)). The promise is preceded by a command: “Keep your lives free from the love of money and be content

with what you have.” Instead of trusting in riches or material goods, which will ultimately fail, believers should place their hope in God, who promises, “I will never leave you and I will never abandon you” (NET). Riches and other resources can depart in a moment, but the Lord is with His children forever. One’s faith and trust, therefore, should be in Him alone.

Never will I leave you. At salvation, Christians are permanently indwelt with the Holy Spirit, who is God Himself ([Acts 5:3–4](#)). Christ affirmed that the Comforter, the Holy Spirit, would be with His followers always ([John 14:16](#)). Also, Jesus told His disciples that He would be with them “to the very end of the age”—a promise that has to include present-day believers ([Matthew 28:20](#)). The God who promised to never leave Joshua is the same Lord who says He will never leave believers today.

Never will I forsake you. Some versions translate [Hebrews 13:5](#) as God’s promise not to “abandon” (CSB) or “desert” (CEV) us. Within the meaning of the Greek word *enkatalipō* is the idea of being completely abandoned or left alone (*Strong’s Concordance* 1459). Believers have the wonderful promise that God will never forsake them. Jesus felt utterly [forsaken by the Father](#) when He took the sins of the world upon Himself on the cross, and now those who trust in Him will not be abandoned in their sinful state ([Matthew 27:46](#)). He became a “curse” to free people from their slavery to sin in order that those who place faith in His death and resurrection would receive forgiveness and eternal life (see [2 Corinthians 5:21](#); [Galatians 3:13–14](#)). A 1999 worship song written by Billy James Foote, called “You Are My King (Amazing Love),” describes this concept well: “I’m forgiven because you were forsaken” (from Hymnary.org, accessed 11/12/20).

God’s eternal promise that He will never leave or forsake believers is not only comforting, but also provides courage to followers of Christ. Because God will never leave or forsake His children, they can live unafraid. [Hebrews 13:6](#) follows God’s promise with the statement, “Hence we can confidently say, ‘The Lord is my helper; I will not be afraid. What can anyone do to me?’” (ISV). Essentially, this is a quote from [Psalm 118:6–7](#), which portrays God as the Helper who protects His chosen people. Like Joshua being encouraged to complete his appointed task, Christians can also be emboldened and strengthened by the promise that the Lord will never leave or forsake them.

Verses/Passages on God's Promise NOT to leave or forsake His own:

[Hebrews 13:5](#) ESV / 3,150 helpful votes

Keep your life free from love of money, and be content with what you have, for he has said, "I will never leave you nor forsake you."

[Deuteronomy 31:8](#) ESV / 3,011 helpful votes

It is the LORD who goes before you. He will be with you; he will not leave you or forsake you. Do not fear or be dismayed."

[Deuteronomy 31:6](#) ESV / 2,624 helpful votes

Be strong and courageous. Do not fear or be in dread of them, for it is the LORD your God who goes with you. He will not leave you or forsake you."

[Joshua 1:9](#) ESV / 1,826 helpful votes

Have I not commanded you? Be strong and courageous. Do not be frightened, and do not be dismayed, for the LORD your God is with you wherever you go."

[Joshua 1:5](#) ESV / 1,620 helpful votes

No man shall be able to stand before you all the days of your life. Just as I was with Moses, so I will be with you. I will not leave you or forsake you.

[Isaiah 41:10-13](#) ESV / 1,369 helpful votes

Fear not, for I am with you; be not dismayed, for I am your God; I will strengthen you, I will help you, I will uphold you with my righteous right hand. Behold, all who are incensed against you shall be put to shame and confounded; those who strive against you shall be as nothing and shall perish. You shall seek those who contend with you, but you shall not find them; those who war against you shall be as nothing at all. For I, the LORD your God, hold your right hand; it is I who say to you, "Fear not, I am the one who helps you."

[**1 Peter 5:7**](#) ESV / 1,292 helpful votes

Casting all your anxieties on him, because he cares for you.

[**Hebrews 13:6**](#) ESV / 1,195 helpful votes

So we can confidently say, "The Lord is my helper; I will not fear; what can man do to me?"

[**Matthew 28:20**](#) ESV / 1,151 helpful votes

Teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age."

[**Hebrews 13:5-6**](#) ESV / 1,149 helpful votes

Keep your life free from love of money, and be content with what you have, for he has said, "I will never leave you nor forsake you." So we can confidently say, "The Lord is my helper; I will not fear; what can man do to me?"

[**1 Chronicles 28:20**](#) ESV / 1,095 helpful votes

Then David said to Solomon his son, "Be strong and courageous and do it. Do not be afraid and do not be dismayed, for the LORD God, even my God, is with you. He will not leave you or forsake you, until all the work for the service of the house of the LORD is finished.

[**Philippians 4:6-7**](#) ESV / 992 helpful votes

Do not be anxious about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus.

[**Romans 8:28**](#) ESV / 895 helpful votes

And we know that for those who love God all things work together for good, for those who are called according to his purpose.

[**Genesis 28:15**](#) ESV / 888 helpful votes

Behold, I am with you and will keep you wherever you go, and will bring you back to this land. For I will not leave you until I have done what I have promised you.”

[**Psalms 55:22**](#) ESV / 887 helpful votes

Cast your burden on the LORD, and he will sustain you; he will never permit the righteous to be moved.

[**2 Timothy 1:7**](#) ESV / 861 helpful votes

For God gave us a spirit not of fear but of power and love and self-control.

[**Hebrews 4:16**](#) ESV / 739 helpful votes

Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need.

[**Deuteronomy 4:31**](#) ESV / 626 helpful votes

For the LORD your God is a merciful God. He will not leave you or destroy you or forget the covenant with your fathers that he swore to them.

[**1 Kings 8:57**](#) ESV / 579 helpful votes

The LORD our God be with us, as he was with our fathers. May he not leave us or forsake us,

[**Isaiah 41:10**](#) ESV / 578 helpful votes

Fear not, for I am with you; be not dismayed, for I am your God; I will strengthen you, I will help you, I will uphold you with my righteous right hand.

[**John 14:18**](#) ESV / 513 helpful votes

“I will not leave you as orphans; I will come to you.

[**Hebrews 13:1-25**](#) ESV / 510 helpful votes

Let brotherly love continue. Do not neglect to show hospitality to strangers, for thereby some have entertained angels unawares. Remember those who are in prison, as though in prison with them, and those who are mistreated, since you also are in the body. Let marriage be held in honor among all, and let the marriage bed be undefiled, for God will judge the sexually immoral and adulterous. Keep your life free from love of money, and be content with what you have, for he has said, "I will never leave you nor forsake you." ...

[**Psalms 94:14**](#) ESV / 503 helpful votes

For the LORD will not forsake his people; he will not abandon his heritage;

[**Micah 7:7**](#) ESV / 435 helpful votes

But as for me, I will look to the LORD; I will wait for the God of my salvation; my God will hear me.

[**1 Corinthians 10:13**](#) ESV / 429 helpful votes

No temptation has overtaken you that is not common to man. God is faithful, and he will not let you be tempted beyond your ability, but with the temptation he will also provide the way of escape, that you may be able to endure it.

[**Revelation 3:10**](#) ESV / 422 helpful votes

Because you have kept my word about patient endurance, I will keep you from the hour of trial that is coming on the whole world, to try those who dwell on the earth.

[**Micah 7:8**](#) ESV / 416 helpful votes

Rejoice not over me, O my enemy; when I fall, I shall rise; when I sit in darkness, the LORD will be a light to me.

[**John 14:27**](#) ESV / 414 helpful votes

Peace I leave with you; my peace I give to you. Not as the world gives do I give to you. Let not your hearts be troubled, neither let them be afraid.

[**Revelation 1:1**](#) ESV / 405 helpful votes

The revelation of Jesus Christ, which God gave him to show to his servants the things that must soon take place. He made it known by sending his angel to his servant John,

[**Psalms 23:1**](#) ESV / 369 helpful votes

A Psalm of David. The LORD is my shepherd; I shall not want.

[**Psalms 73:23-26**](#) ESV / 359 helpful votes

Nevertheless, I am continually with you; you hold my right hand. You guide me with your counsel, and afterward you will receive me to glory. Whom have I in heaven but you? And there is nothing on earth that I desire besides you. My flesh and my heart may fail, but God is the strength of my heart and my portion forever.

[**Psalms 118:6**](#) ESV / 347 helpful votes

The LORD is on my side; I will not fear. What can man do to me?

[**Deuteronomy 20:1**](#) ESV / 335 helpful votes

"When you go out to war against your enemies, and see horses and chariots and an army larger than your own, you shall not be afraid of them, for the LORD your God is with you, who brought you up out of the land of Egypt.

[**Hebrews 13:4**](#) ESV / 320 helpful votes

Let marriage be held in honor among all, and let the marriage bed be undefiled, for God will judge the sexually immoral and adulterous.

[**1 Peter 2:9**](#) ESV / 304 helpful votes

But you are a chosen race, a royal priesthood, a holy nation, a people for his own possession, that you may proclaim the excellencies of him who called you out of darkness into his marvelous light.

[John 3:16](#) ESV / 303 helpful votes

“For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life.

[Luke 21:34-36](#) ESV / 293 helpful votes

“But watch yourselves lest your hearts be weighed down with dissipation and drunkenness and cares of this life, and that day come upon you suddenly like a trap. For it will come upon all who dwell on the face of the whole earth. But stay awake at all times, praying that you may have strength to escape all these things that are going to take place, and to stand before the Son of Man.”

[Acts 20:35](#) ESV / 277 helpful votes

In all things I have shown you that by working hard in this way we must help the weak and remember the words of the Lord Jesus, how he himself said, ‘It is more blessed to give than to receive.’”

[Luke 21:28](#) ESV / 268 helpful votes

Now when these things begin to take place, straighten up and raise your heads, because your redemption is drawing near.”

[Deuteronomy 31:23](#) ESV / 268 helpful votes

And the LORD commissioned Joshua the son of Nun and said, “Be strong and courageous, for you shall bring the people of Israel into the land that I swore to give them. I will be with you.”

[John 14:1-31](#) ESV / 266 helpful votes

“Let not your hearts be troubled. Believe in God; believe also in me. In my Father's house are many rooms. If it were not so, would I have told you that I

go to prepare a place for you? And if I go and prepare a place for you, I will come again and will take you to myself, that where I am you may be also. And you know the way to where I am going." Thomas said to him, "Lord, we do not know where you are going. How can we know the way?" ...

[**Psalm 27:1**](#) ESV / 248 helpful votes

Of David. The LORD is my light and my salvation; whom shall I fear? The LORD is the stronghold of my life; of whom shall I be afraid?

[**Isaiah 43:2**](#) ESV / 244 helpful votes

When you pass through the waters, I will be with you; and through the rivers, they shall not overwhelm you; when you walk through fire you shall not be burned, and the flame shall not consume you.

[**Deuteronomy 20:4**](#) ESV / 236 helpful votes

For the LORD your God is he who goes with you to fight for you against your enemies, to give you the victory.'

[**Joshua 10:25**](#) ESV / 231 helpful votes

And Joshua said to them, "Do not be afraid or dismayed; be strong and courageous. For thus the LORD will do to all your enemies against whom you fight."

[**Isaiah 1:1-31**](#) ESV / 223 helpful votes

The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah. Hear, O heavens, and give ear, O earth; for the LORD has spoken: "Children have I reared and brought up, but they have rebelled against me. The ox knows its owner, and the donkey its master's crib, but Israel does not know, my people do not understand." Ah, sinful nation, a people laden with iniquity, offspring of evildoers, children who deal corruptly! They have forsaken the LORD, they have despised the Holy One of Israel, they are utterly

estranged. Why will you still be struck down? Why will you continue to rebel? The whole head is sick, and the whole heart faint. ...

[**Deuteronomy 31:7**](#) ESV / 223 helpful votes

Then Moses summoned Joshua and said to him in the sight of all Israel, "Be strong and courageous, for you shall go with this people into the land that the LORD has sworn to their fathers to give them, and you shall put them in possession of it.

[**Luke 12:15**](#) ESV / 212 helpful votes

And he said to them, "Take care, and be on your guard against all covetousness, for one's life does not consist in the abundance of his possessions."

[**Psalms 27:10**](#) ESV / 210 helpful votes

For my father and my mother have forsaken me, but the LORD will take me in.

[**1 Chronicles 22:13**](#) ESV / 209 helpful votes

Then you will prosper if you are careful to observe the statutes and the rules that the LORD commanded Moses for Israel. Be strong and courageous. Fear not; do not be dismayed.

[**Deuteronomy 1:29**](#) ESV / 207 helpful votes

Then I said to you, 'Do not be in dread or afraid of them.

[**Isaiah 41:13**](#) ESV / 189 helpful votes

For I, the LORD your God, hold your right hand; it is I who say to you, "Fear not, I am the one who helps you."

[**Isaiah 41:17**](#) ESV / 186 helpful votes

When the poor and needy seek water, and there is none, and their tongue is parched with thirst, I the LORD will answer them; I the God of Israel will not forsake them.

[1 Kings 6:13](#) ESV / 186 helpful votes

And I will dwell among the children of Israel and will not forsake my people Israel."

[Isaiah 55:7](#) ESV / 178 helpful votes

Let the wicked forsake his way, and the unrighteous man his thoughts; let him return to the LORD, that he may have compassion on him, and to our God, for he will abundantly pardon.

[1 Samuel 12:22](#) ESV / 178 helpful votes

For the LORD will not forsake his people, for his great name's sake, because it has pleased the LORD to make you a people for himself.

[Exodus 20:17](#) ESV / 172 helpful votes

"You shall not covet your neighbor's house; you shall not covet your neighbor's wife, or his male servant, or his female servant, or his ox, or his donkey, or anything that is your neighbor's."

[Deuteronomy 31:1-30](#) ESV / 170 helpful votes

So Moses continued to speak these words to all Israel. And he said to them, "I am 120 years old today. I am no longer able to go out and come in. The LORD has said to me, 'You shall not go over this Jordan.' The LORD your God himself will go over before you. He will destroy these nations before you, so that you shall dispossess them, and Joshua will go over at your head, as the LORD has spoken. And the LORD will do to them as he did to Sihon and Og, the kings of the Amorites, and to their land, when he destroyed them. And the LORD will give them over to you, and you shall do to them according to the whole commandment that I have commanded you. ...

[**John 14:16**](#) ESV / 166 helpful votes

And I will ask the Father, and he will give you another Helper, to be with you forever,

[**Isaiah 1:28**](#) ESV / 150 helpful votes

But rebels and sinners shall be broken together, and those who forsake the LORD shall be consumed.

[**Galatians 5:22-23**](#) ESV / 148 helpful votes

But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such things there is no law.

[**Jeremiah 29:11**](#) ESV / 146 helpful votes

For I know the plans I have for you, declares the LORD, plans for welfare and not for evil, to give you a future and a hope.

[**Psalms 23:6**](#) ESV / 145 helpful votes

Surely goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the LORD forever.

[**2 Chronicles 15:2**](#) ESV / 144 helpful votes

And he went out to meet Asa and said to him, "Hear me, Asa, and all Judah and Benjamin: The LORD is with you while you are with him. If you seek him, he will be found by you, but if you forsake him, he will forsake you.

[**John 3:16-17**](#) ESV / 143 helpful votes

"For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life. For God did not send his Son into the world to condemn the world, but in order that the world might be saved through him.

[**Isaiah 44:1-28**](#) ESV / 143 helpful votes

“But now hear, O Jacob my servant, Israel whom I have chosen! Thus says the LORD who made you, who formed you from the womb and will help you: Fear not, O Jacob my servant, Jeshurun whom I have chosen. For I will pour water on the thirsty land, and streams on the dry ground; I will pour my Spirit upon your offspring, and my blessing on your descendants. They shall spring up among the grass like willows by flowing streams. This one will say, ‘I am the LORD’s,’ another will call on the name of Jacob, and another will write on his hand, ‘The LORD’s,’ and name himself by the name of Israel.” ...

[Proverbs 1:8](#) ESV / 142 helpful votes

Hear, my son, your father's instruction, and forsake not your mother's teaching,

[Genesis 24:1-67](#) ESV / 142 helpful votes

Now Abraham was old, well advanced in years. And the LORD had blessed Abraham in all things. And Abraham said to his servant, the oldest of his household, who had charge of all that he had, “Put your hand under my thigh, that I may make you swear by the LORD, the God of heaven and God of the earth, that you will not take a wife for my son from the daughters of the Canaanites, among whom I dwell, but will go to my country and to my kindred, and take a wife for my son Isaac.” The servant said to him, “Perhaps the woman may not be willing to follow me to this land. Must I then take your son back to the land from which you came?” ...

[Galatians 5:19-21](#) ESV / 141 helpful votes

Now the works of the flesh are evident: sexual immorality, impurity, sensuality, idolatry, sorcery, enmity, strife, jealousy, fits of anger, rivalries, dissensions, divisions, envy, drunkenness, orgies, and things like these. I warn you, as I warned you before, that those who do such things will not inherit the kingdom of God.

[John 16:7](#) ESV / 141 helpful votes

Nevertheless, I tell you the truth: it is to your advantage that I go away, for if I do not go away, the Helper will not come to you. But if I go, I will send him to you.

[**Psalm 23:4**](#) ESV / 141 helpful votes

Even though I walk through the valley of the shadow of death, I will fear no evil, for you are with me; your rod and your staff, they comfort me.

[**Judges 9:11**](#) ESV / 141 helpful votes

But the fig tree said to them, 'Shall I leave my sweetness and my good fruit and go hold sway over the trees?'

[**Matthew 7:13-14**](#) ESV / 140 helpful votes

"Enter by the narrow gate. For the gate is wide and the way is easy that leads to destruction, and those who enter by it are many. For the gate is narrow and the way is hard that leads to life, and those who find it are few.

[**Proverbs 4:1-27**](#) ESV / 135 helpful votes

Hear, O sons, a father's instruction, and be attentive, that you may gain insight, for I give you good precepts; do not forsake my teaching. When I was a son with my father, tender, the only one in the sight of my mother, he taught me and said to me, "Let your heart hold fast my words; keep my commandments, and live. Get wisdom; get insight; do not forget, and do not turn away from the words of my mouth. ...

[**Proverbs 1:1-33**](#) ESV / 134 helpful votes

The proverbs of Solomon, son of David, king of Israel: To know wisdom and instruction, to understand words of insight, to receive instruction in wise dealing, in righteousness, justice, and equity; to give prudence to the simple, knowledge and discretion to the youth— Let the wise hear and increase in learning, and the one who understands obtain guidance, ...

[**Colossians 4:12**](#) ESV / 133 helpful votes

Epaphras, who is one of you, a servant of Christ Jesus, greets you, always struggling on your behalf in his prayers, that you may stand mature and fully assured in all the will of God.

[**Matthew 7:23**](#) ESV / 132 helpful votes

And then will I declare to them, 'I never knew you; depart from me, you workers of lawlessness.'

[**Genesis 14:23**](#) ESV / 131 helpful votes

That I would not take a thread or a sandal strap or anything that is yours, lest you should say, 'I have made Abram rich.'

[**James 2:21**](#) ESV / 126 helpful votes

Was not Abraham our father justified by works when he offered up his son Isaac on the altar?

[**Isaiah 5:10**](#) ESV / 126 helpful votes

For ten acres of vineyard shall yield but one bath, and a homer of seed shall yield but an ephah."

[**Psalms 26:6**](#) ESV / 126 helpful votes

I wash my hands in innocence and go around your altar, O LORD,

[**Hebrews 11:17**](#) ESV / 125 helpful votes

By faith Abraham, when he was tested, offered up Isaac, and he who had received the promises was in the act of offering up his only son,

[**Philippians 4:11**](#) ESV / 125 helpful votes

Not that I am speaking of being in need, for I have learned in whatever situation I am to be content.

[**Galatians 4:22-30**](#) ESV / 125 helpful votes

For it is written that Abraham had two sons, one by a slave woman and one by a free woman. But the son of the slave was born according to the flesh, while the son of the free woman was born through promise. Now this may be interpreted allegorically: these women are two covenants. One is from Mount Sinai, bearing children for slavery; she is Hagar. Now Hagar is Mount Sinai in Arabia; she corresponds to the present Jerusalem, for she is in slavery with her children. But the Jerusalem above is free, and she is our mother. ...

[Matthew 27:24](#) ESV / 125 helpful votes

So when Pilate saw that he was gaining nothing, but rather that a riot was beginning, he took water and washed his hands before the crowd, saying, "I am innocent of this man's blood; see to it yourselves."

[Ezekiel 16:4](#) ESV / 125 helpful votes

And as for your birth, on the day you were born your cord was not cut, nor were you washed with water to cleanse you, nor rubbed with salt, nor wrapped in swaddling cloths.

[Joshua 24:2](#) ESV / 125 helpful votes

And Joshua said to all the people, "Thus says the LORD, the God of Israel, 'Long ago, your fathers lived beyond the Euphrates, Terah, the father of Abraham and of Nahor; and they served other gods.

[Deuteronomy 11:6](#) ESV / 125 helpful votes

And what he did to Dathan and Abiram the sons of Eliab, son of Reuben, how the earth opened its mouth and swallowed them up, with their households, their tents, and every living thing that followed them, in the midst of all Israel.

[Numbers 20:1](#) ESV / 125 helpful votes

And the people of Israel, the whole congregation, came into the wilderness of Zin in the first month, and the people stayed in Kadesh. And Miriam died there and was buried there.

[**Psalm 106:17**](#) ESV / 124 helpful votes

The earth opened and swallowed up Dathan, and covered the company of Abiram.

[**Psalm 77:20**](#) ESV / 124 helpful votes

You led your people like a flock by the hand of Moses and Aaron.

[**Esther 1:8**](#) ESV / 124 helpful votes

And drinking was according to this edict: "There is no compulsion." For the king had given orders to all the staff of his palace to do as each man desired.

[**1 Samuel 31:2**](#) ESV / 124 helpful votes

And the Philistines overtook Saul and his sons, and the Philistines struck down Jonathan and Abinadab and Malchi-shua, the sons of Saul.

[**1 Samuel 14:49**](#) ESV / 124 helpful votes

Now the sons of Saul were Jonathan, Ishvi, and Malchi-shua. And the names of his two daughters were these: the name of the firstborn was Merab, and the name of the younger Michal.

[**1 Samuel 12:8**](#) ESV / 124 helpful votes

When Jacob went into Egypt, and the Egyptians oppressed them, then your fathers cried out to the LORD and the LORD sent Moses and Aaron, who brought your fathers out of Egypt and made them dwell in this place.

[**Judges 13:13-14**](#) ESV / 124 helpful votes

And the angel of the LORD said to Manoah, "Of all that I said to the woman let her be careful. She may not eat of anything that comes from the vine, neither let her drink wine or strong drink, or eat any unclean thing. All that I commanded her let her observe."

[**Judges 13:4**](#) ESV / 124 helpful votes

Therefore be careful and drink no wine or strong drink, and eat nothing unclean,

[Judges 12:13-15](#) ESV / 124 helpful votes

After him Abdon the son of Hillel the Pirathonite judged Israel. He had forty sons and thirty grandsons, who rode on seventy donkeys, and he judged Israel eight years. Then Abdon the son of Hillel the Pirathonite died and was buried at Pirathon in the land of Ephraim, in the hill country of the Amalekites.

[Deuteronomy 16:1](#) ESV / 124 helpful votes

“Observe the month of Abib and keep the Passover to the LORD your God, for in the month of Abib the LORD your God brought you out of Egypt by night.

[Numbers 16:46-48](#) ESV / 124 helpful votes **Helpful Not Helpful**

And Moses said to Aaron, “Take your censer, and put fire on it from off the altar and lay incense on it and carry it quickly to the congregation and make atonement for them, for wrath has gone out from the LORD; the plague has begun.” So Aaron took it as Moses said and ran into the midst of the assembly. And behold, the plague had already begun among the people. And he put on the incense and made atonement for the people. And he stood between the dead and the living, and the plague was stopped.

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- See Psalm 11 for God’s guaranteed blessing, protection, hatred & wrath
 - QT: God searches the earth for righteous ones to bless...

- How important is the Holy Spirit? This important ! "He will glorify Me, for He will take what is Mine and declare it to you." John 16:14
- "The best man in the church is the man who does not mind what happens to him at all, so long as God is glorified." - Charles Spurgeon