

# *“BE-ing Biblically Blown-Away”*

Psalm 119:129

July 10, 2022

**INTRO:** *When* was the last time you were truly blown away?  
*How* often are you blown away?  
*What* blows you away?

## **PRAYER**

### **CONTEXT:**

Series:

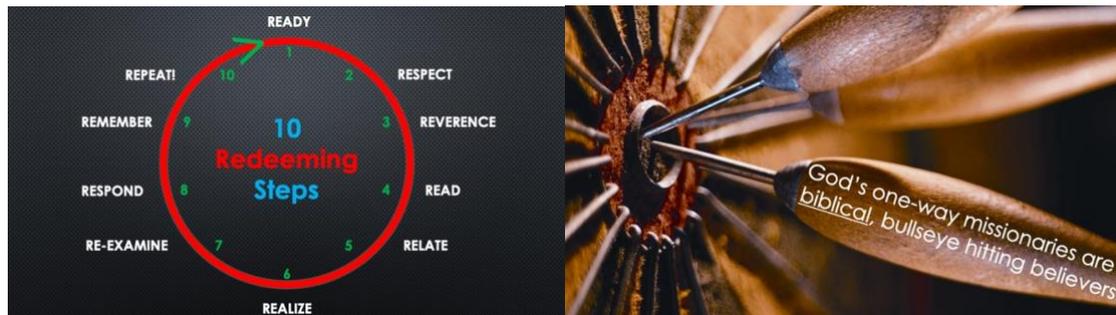
Scriptures:

Saturation:

**PERSPECTIVE**

Psalm 119

**Word & Work**



**BIG IDEA:** *Your perspective on God’s Word... impacts your working-passion (or lack thereof) for His will & His way(s)!*

**PREVIEW:** We’re going to look at the CAUSE, AFFECT, and IMPACT of BE-ing “blown away” biblically (literally).

**TEXT:**

Psalm 119:129

*Your... testimonies... are wonderful...;  
therefore..., my soul... keeps them.*

**CRITICAL context:**

1. "Soul" = complete personhood, ALL-in passion/identity

**VIDEO:** "Soul/Nephesh"

- \* Personhood
- \* Purposes
- \* Pleadings
- \* Promises
- \* Passions

2. **Hebrew structure** is key & highlights the high-points...

<p style="text-align: right; color: red; font-weight: bold;">Psalm 119:129</p> <p style="text-align: right; font-size: small;">(English)</p> <p style="color: #eee; font-size: 1.2em;">Your testimonies are wonderful; therefore, my soul keeps them.</p>	<p style="text-align: right; color: red; font-weight: bold;">Psalm 119:129</p> <p style="text-align: right; font-size: small;">(Hebrew)</p> <div style="margin-left: 20px;"> <p><input type="checkbox"/> Wonder-<u>full</u></p> <p><input type="checkbox"/> Your testimonies</p> <p><input type="checkbox"/> therefore,</p> <p><input type="checkbox"/> keeps them</p> <p><input type="checkbox"/> (my) soul.</p> </div>
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3. Powerful... compound words: (ie. Daybreak; Sunrise; Breakfast; etc.)

a. Testimonies: God's words are His witnesses! -JDP

A. *God's people are His witnesses... Acts 1:8*

B. *Thus, God's people witness to Him & His Word!*

- b. **Wonder-FULL**: The object is "FULL of wonder"
- c. **There-fore**: Ask: "What is the therefore there for?"

## I. Wonder-full **CAUSE**

### A. **Your**

- a. Proper, powerful, & **possessive** pronoun!
- b. Don't miss **His** **ownership** & **authority**...
- c. Appreciate the **PERSONAL** in the pronoun...
- d. *Our Creator & Christ is our Cause of Wonder!*
- e. *He is our "wonderful Counselor;" **therefore**, all of His counsel is wonder-full!*

### B. **Testimonies**

- a. Context = God's Word, Law, Mandates, etc...

#### 2 Timothy 3:16-17

**ALL Scripture is God-breathed (CAUSED) and is useful/profitable for teaching, rebuking, correcting and training in righteousness, **17 so that** the servant of God may be complete/thoroughly-equipped for every good work.**

- b. **Etymology** = witness, evidence, truth in love!
- c. Creator Christ's glory story of Gospel grace!
- d. **CONFIDENCE** in God's Word:

**VIDEO:** "Can We Trust The Bible?"

- e. **DEFENSE** of God's Word (*7 E's of Evidence*)
  - i. **EARLY** testimony
  - ii. **EYEWITNESS** testimonies
  - iii. **EMBARASSING** testimonies
  - iv. **EXCRUCIATING** testimonies
  - v. **EXPECTED** testimonies
  - vi. **EXTRA-BIBLICAL** testimonies
  - vii. **ETERNAL** testimony

*The Scriptures show us what we were,  
what we are, and what we shall be.*

**They show us the mercy and the justice of the  
Lord, the joys of heaven, and the pains of hell.**

- Matthew Henry

**BIG IDEA:** *Your perspective on God's Word...  
impacts your working-passion (or lack thereof)  
for His will & His way(s)!*

**C. Wonder-FULL**

***The Bible itself is  
an astonishing and standing miracle.***

- J. Maclagan, 1853.

a. **FULL** of wonder(s)

b. **Wonders:**

- i. Beyond natural or normal explanations
- ii. Fueling of one's passion(s)
  1. *Homothoomadon* (good – 9X)
  2. *Homothoomadon* (bad – 3X)
- iii. **AWE-causing...** literally “AWE-some”

(Gen. 1:1 & O.T. survey... then: John 1:1ff; Matt. 28:20; Heb. 1:1)

**BIG IDEA:** *Your perspective on God's Word...  
impacts your working-passion (or lack thereof)  
for His will & His way(s)!*

1. GOD's Word
2. GOD's will
3. GOD's ways
4. God's TROPHY-CASE of grace
5. God's REVELATION of Gospel
6. God's of REFLECTION of His unique glory
7. God's INTRODUCTION of Christ
8. God's ILLUMINATION of mercy
9. God's DICTIONARY
10. His Absolute TRUTH...

**VIDEO:** “Absolute Truth”

T/S: **“therefore”**

- A. Consequently... *As a result of...*
- B. Because *“Your testimonies are **full of wonder**”*
- C. The arch/passage point: **RELATIONSHIP!!!**

**BIG IDEA:** *Your perspective on God’s Word... impacts your working-passion (or lack thereof) for His will & His way(s)!*

### 5 Contrasting Perspectives:

1. **Wonder-FULL** perspectives *live & love ALL-in!*
2. **Worrisome** perspectives live *in fear...*
3. **Wishy-washy** perspectives live *lukewarm...*
4. **Worldly** perspectives live *chasing the wind...*
5. **Wicked** perspectives live *in death, awaiting wrath.*

## II. Wonder-full **AFFECT**

- A. **My** (PERSONAL)
  - i. Everyone is personally accountable
  - ii. See the personal sin, soul, and Savior!
  - iii. What is your personal perspective on God’s Word & your personal responsibility?

B. **Soul** (PASSIONATE)

- i. Your “core”
- ii. Your “center”
- iii. Your “complete self”

Finish this sentence:

*When I put my full personhood & real passions together with God’s Word, it looks like: \_\_\_\_\_ .*

*(Gospel... Grace... Mercy... Repentance... Lukewarm... Hypocrisy... Sin)*

*Note that the Psalmist’s religion was soul work; not with head and hand alone did he keep the testimonies; but his soul, his truest and most real self, held fast to them. - Spurgeon*

**BIG IDEA:** *Your perspective on God’s Word... impacts your working-passion (or lack thereof) for His will & His way(s)!*

C. **Keeps them** (PROOF) cf. John 14:15

\*\*\* **“keeps”** is defined: *“to guard with fidelity; to obey”*

*Your fruit reveals the root of your affections & passions! - JDP*

When we keep/obey God's "wonder-filled" Word, we will  
BE His witnesses that impact the world  
in a wonder-**FULL** way... - JDP  
(but if we don't... we won't)

### III. Wonder-full **IMPACT**

- A. For what? The glory of God & salvation of souls!
- B. So what? Heaven & hell... God's rewards/wrath
- C. Now what?
  - a. **BE & exemplify the 5 Great C's**
    - i. Commandments
    - ii. Commission
    - iii. Combat
    - iv. Christian
    - v. Church
  - b. **John 20:21** (*The "7 I's"*)
    - i. *Initiate*
    - ii. *Invest*
    - iii. *Invite*
    - iv. *Inform*
    - v. *Inspect*
    - vi. *Inspire*
    - vii. *Impact!*
  - c. **Ephesians 6:10ff**
  - d. **Matthew 28:18-20** (Luke 10:6 & 2 Tim. 2:1-6)
  - e. **Acts 1:8 & Mark 16:15**
  - f. **John 3:36 & Titus 2:15**

*“Guarding with fidelity” & obeying with perseverance calls for, and relies upon, personal passion – passion born out of a supernatural sense of worshipping-wonder & biblical-AWE. - JDP*

**VIDEO:** *“AWE – per Paul Tripp”*

*The Scripture is the library of the Holy Ghost!*

**- Thomas Watson**

**BIG IDEA:** *Your perspective on God’s Word... impacts your working-passion (or lack thereof) for His will & His way(s)!*

1. God’s AUTHORITY
2. It’s God’s GUARDRAILS... His LAMP & LIGHT
3. LOVING instruction & Christianity’s CURRICULUM
4. The world’s REFINING standard
5. A Messianic MIRROR & TEACHER
6. The Holy Spirit’s CONVICTING chisel
7. Every soul’s TREASURE map
8. Our MISSIONAL measuring-stick
9. Nothing short of a Divine-DIARY
10. Creation’s-EXPLANATION

11. Humanity's EXASPERATION
12. A call for SURRENDER & the rebel's-WHITE-FLAG
13. It points to the pathway of RESTORATION
14. It insists upon miraculous REPENTANCE
15. Distinguishes between sheep/goats - wheat/weeds
16. It contrasts the NARROW & BROAD ways...
17. It celebrates blood-bought FORGIVENESS
18. It requires Exclusive EXALTATION
19. It's the original HISTORY & SCIENCE book
20. It houses our FAMILY tree & portrait
21. It's a Spy DECODER and a LIE Detector
22. It's our SUPERNATURAL manifesto
23. It's Guaranteed PROPHECY
24. It's a Beautiful ROCK Garden
25. It offers Unequaled ENCOURAGEMENT
26. It's an unwavering EXHORTATION
27. To the lost... it's a Frightful WARNING
28. To all... it's a Call to WORSHIP
29. An Eternally-Strategic BLUEPRINT
30. A Comprehensive DIAGNOSTIC tool
31. God's PRESCRIPTION for soul-cancer
32. A MEGAPHONE from heaven
33. A Future-seeing TELESCOPE & Faith-dissecting MICROSCOPE
34. Soothing OINTMENT & Gentle-Breeze
35. An Account of COVENANTS
36. A Masterpiece of MIRACLES
37. Frustrating PARADOX to haters...& CONUNDRUM to corrupters
38. It's ALIVE & Active... Sharp 2-edged SWORD
39. It's a Declaration of WAR
40. It's our BATTLE-Cry describer & BULLSEYE definer

## REVIEW:

We've seen the Wonder-FULL cause, affect, & impact of God's Word, will, & ways!

## CLOSE:

*“Take away the Word, and you deprive us of the sun!”* - Luther

**BIG IDEA:** *Your perspective on God's Word... impacts your working-passion (or lack thereof) for His will & His way(s)!*

The degree to which you live in AWE of God's Word... is the degree to which you will live AWESOMELY in this world! - JDP

## Let's PRAY

## WORSHIP:

*“Speak Lord, I'm Listening” / “Build A Boat” / “Fill My Cup”*

# ◀ Psalm 119:129 ▶

## Text Analysis

[Go to Parallel Hebrew](#)

Strong's	Hebrew	English	Morphology
<a href="#">6382</a> [e]	פְּלֹאוֹת <a href="#">pə-lā-'ō-wt</a>	Wonderful	<a href="#">N-mp</a>
<a href="#">5715</a> [e]	עֲדוּתֶיךָ <a href="#">'ê-də-wō-ṭe-kā;</a>	Your testimonies [are]	<a href="#">N-fpc</a>   <a href="#">2ms</a>
<a href="#">5921</a> [e]	עַל־ <a href="#">'al-</a>	upon	<a href="#">Prep</a>
<a href="#">3651</a> [e]	כֵּן <a href="#">kên.</a>	thus	<a href="#">Adv</a>
<a href="#">5341</a> [e]	נִצְרָתָם <a href="#">nə-šā-rā-tam</a>	keeps them	<a href="#">V-Qal-Perf-3fs</a>   <a href="#">3mp</a>
<a href="#">5315</a> [e]	נַפְשִׁי: <a href="#">nāp-šî.</a>	my soul	<a href="#">N-fsc</a>   <a href="#">1cs</a>

## Hebrew Texts

[Psalm 119:129 Hebrew Study Bible \(Apostolic / Interlinear\)](#)

פְּלֹאוֹת עֲדוּתֶיךָ עַל־ כֵּן נִצְרָתָם נַפְשִׁי:

[KJV with Strong's](#)

[PE Thy testimonies are wonderful therefore doth my soul keep them](#)

[119:129 Hebrew OT: Westminster Leningrad Codex](#)

פְּלֹאוֹת עֲדוּתֶיךָ עַל־כֵּן נִצְרָתָם נַפְשִׁי:

[119:129 Hebrew OT: WLC \(Consonants Only\)](#)

פלאות עדותיך על־כן נצרתם נפשי:

[119:129 תהילים Paleo-Hebrew OT: WLC \(Font Required\)](#)

פלאות עדותיך על־כן נצרתם נפשי:

[119:129 תהילים Hebrew Bible](#)

פלאות עדותיך על כן נצרתם נפשי:

[Additional Parallel Hebrew](#)

## Parallel Verses

[New American Standard Bible](#)

Your testimonies are wonderful; Therefore my soul observes them.

[King James Bible](#)

PE. Thy testimonies *are* wonderful: therefore doth my soul keep them.

[Holman Christian Standard Bible](#)

Your decrees are wonderful; therefore I obey them.

## Treasury of Scripture Knowledge

### testimonies

**Psalm 119:18** Open you my eyes, that I may behold wondrous things out of your law.

**Psalm 139:6** Such knowledge is too wonderful for me; it is high, I cannot attain to it.

**Isaiah 9:6** For to us a child is born, to us a son is given: and the government ...

**Isaiah 25:1** O Lord, you are my God; I will exalt you, I will praise your name; ...

**Revelation 19:10** And I fell at his feet to worship him. And he said to me, See you ...

### doth

**Psalm 119:2,31,146** Blessed are they that keep his testimonies, and that seek him with ...

**Psalm 25:10** All the paths of the LORD are mercy and truth to such as keep his ...

## Links

[Psalm 119:129](#) • [Psalm 119:129 NIV](#) • [Psalm 119:129 NLT](#) • [Psalm 119:129 ESV](#) • [Psalm 119:129 NASB](#) • [Psalm 119:129 KJV](#) • [Psalm 119:129 Bible Apps](#) • [Psalm 119:129 Biblia Paralela](#) • [Psalm 119:129 Chinese Bible](#) • [Psalm 119:129 French Bible](#) • [Psalm 119:129 German Bible](#) • [Bible Hub](#)

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

119:129ff

The wonders of redeeming love will fix the heart in adoration of them.

*The Scriptures show us what we were,  
what we are, and what we shall be.*

**They show us the mercy and the justice of the  
Lord, the joys of heaven, and the pains of hell.**

- Matthew Henry

***“Thy testimonies are wonderful.”***

Full of wonderful revelations, commands and promises. Wonderful in their nature, as being free from all error, and bearing within themselves overwhelming self-evidence of their truth; wonderful in their effects as instructing, elevating, strengthening, and comforting the soul.

**Jesus the eternal Word is called Wonderful, and all the  
uttered words of God are wonderful in their degree.**

*Those who know them best wonder at them most.*

It is wonderful that God should have borne testimony at all to sinful men, and more wonderful still that his testimony should be of such a character, so clear, so full, so gracious, so mighty.

***“Therefore doth my soul keep them.”***

Their wonderful character so impressed itself upon his mind that he kept them in his memory: their wonderful excellence so charmed his heart that he kept them in his life. Some men wonder at the words of God, and use them for their speculation; but David was always practical, and the more he wondered the more he obeyed.

***Note that his religion was soul  
work; not with head and hand  
alone did he keep the testimonies;***

**but his soul, his truest and most  
real self, held fast to them.**

**- Spurgeon**

All the verses of this section begin with the seventeenth letter of the Hebrew alphabet; but each verse with a different word.

—William S. Plumer.

**This seventeenth letter is the letter P. The section is precious, practical, profitable, powerful: peculiarly.**—C. H. S.

*Verse 129.*—“Thy testimonies are wonderful.”

The Scriptures are “wonderful,” with respect to the matter which they contain, the manner in which they are written, and the effects which they produce.

They contain the sublimest spiritual truths, veiled under external ceremonies and sacraments, figurative descriptions, typical histories, parables, similitudes, etc.

***When properly opened and enforced,  
they terrify and humble, they convert  
and transform, they console  
and strengthen.***

Who but must delight to study and to “observe” these “testimonies” of the will and the wisdom, the love and the power of God Most High! While we have these holy writings, let us not waste our time, mis-employ our thoughts, and prostitute our admiration, by doating on human follies, and wondering at human trifles.—*George Horne*.

Verse 129.—“*Thy testimonies are wonderful.*” **God’s testimonies are “wonderful” (1) in their *majesty and composure***, which striketh reverence into the hearts of those that consider; the Scripture speaketh to us at a God-like rate. **(2) It is “wonderful” for the *matter and depth of mystery***, which cannot be found elsewhere, concerning God, and Christ, the creation of the world, the souls of men, and their immortal and everlasting condition, the fall of man, etc. **(3) It is “wonderful” for *purity and perfection***. The Decalogue in ten words compriseth the whole duty of man, and reacheth to the very soul, and all the motions of the heart. **(4) It is “wonderful” for the *harmony and consent of all the parts***. All religion is of a piece, and one part doth not interfere with another, but conspireth to promote the great end, of subjection of the creature to God. **(5) It is “wonderful” for the *power of it***. There is a mighty power which goeth along with the word of God, and astonisheth the hearts of those that consider it and feel it. 1 Thess. 1:5.—*Thomas Manton*.

Verse 129.—“*Thy testimonies are wonderful.*”

***The Bible itself is  
an astonishing and standing miracle.***

Written fragment by fragment, through the course of fifteen centuries, under different states of society, and in different languages, by persons of the most opposite tempers, talents, and conditions, learned and unlearned, prince and peasant, bond and free; cast into every form of instructive composition and good writing; history, prophecy, poetry,

allegory, emblematic representation, judicious interpretation, literal statement, precept, example, proverbs, disquisition, epistle, sermon, prayer—in short, all rational shapes of human discourse, and treating, moreover, on subjects not obvious, but most difficult; its authors are not found like other men, contradicting one another upon the most ordinary matters of fact and opinion, but are at harmony upon the whole of their sublime and momentous scheme.—*J. Maclagan, 1853.*

Verse 129.—

*Highly prize the Scriptures,  
or you will not obey them.*

David said, “*therefore doth my soul keep them*”; and why was this, but that he counted them to be wonderful? Can *he* make a proficiency in any art, who doth slight and deprecate it? Prize this book of God above all other books.

St. Gregory calls the Bible **“the heart and soul of God.”**

The rabbins say, that there is a mountain of sense hangs upon every *apex* and tittle of Scripture.

***“The law of the Lord is perfect”***  
**(Ps. 19:7).**

*The Scripture is the library of the Holy Ghost;*

it is a pandect of divine knowledge, an exact model and platform of religion. The Scripture contains in it the *credenda*, “the things which we are to believe,” and the *agenda*, “the things which we are to practise.”

**It is “able to make us wise unto salvation”** 2 Tim. 3:15.

“The Scripture is the standard of truth,” the judge of controversies; It is the pole-star to direct us to heaven (Isa. 8:20). “The commandment is a lamp”: Prov. 6:23. The Scripture is the

compass by which the rudder of our will is to be steered; it is the field in which Christ, the Pearl of price, is hid; **it is a rock of diamonds**, it is a sacred *collyrium*, or “eye-salve;” it mends *their eyes that* look upon it; it is a spiritual optic-glass in which the glory of God is resplendent; it is the panacea or “universal medicine” for the soul. The leaves of Scripture are like the leaves of the tree of life, “for the healing of the nations”: Rev. 22:2.

***The Scripture is both  
the breeder and feeder of grace.***

**How is the convert born**, but by **“the word of truth”**? James 1:18.

**How doth he grow**, but by **“the sincere milk of the word”**? 1 Pet. 2:2.

The word written is the book out of which our evidences for heaven are fetched; it is the sea-mark which shows us the rocks of sin to avoid;

***it is the antidote against error and  
apostasy, the two-edged sword which  
wounds the old serpent.***

**It is our bulwark to with stand the force of sin;**

like the Capital of Rome, which was a place of strength and ammunition. The Scripture is the “tower of David,” whereon the shields of our faith hang: Canticles 4:4.

*“Take away the Word, and you deprive us of the sun!”* - Luther

The word written is above an angelic embassy, or voice from heaven. “This voice which came from heaven we heard. We have also,” βεβαιότερον λογον “a more sure word”: 2 Peter 1:18, 19. O, prize the word written; prizing is the way to profiting. If Cæsar so valued his Commentaries, that for preserving them he lost his purple robe, how should we estimate the sacred oracles of God? “I have esteemed the words of his mouth more than any necessary food”: Job 23:12.

*King Edward the Sixth, on the day of his coronation, had presented before him three swords, signifying that he was monarch of three kingdoms. The king said, there was one sword wanting; being asked what that was, he answered, “The Holy Bible, which is the sword of the Spirit, and is to be preferred before these ensigns of royalty.”*

Robert King of Sicily did so prize God’s word, that, speaking to his friend Petrarcha, he said, “I protest, the Scriptures are dearer to me than my kingdom; and if I must be deprived of one of

them, I had rather lose my diadem than the Scriptures.” —**Thomas Watson**,  
in *“The Morning Exercises.”*

Verse 129.—The word contains matter to exercise the greatest minds. Many men cannot endure to spend their thoughts and time about trivial matters; whereas others think it happiness enough if they can, by the meanest employments, procure subsistence. Oh, **let all those of high aspirations exercise themselves in the law of God**; here are objects fit for great minds, yea, objects that will elevate the greatest: and indeed none in the world are truly great but the saints, for they exercise themselves in the great counsels of God. We account those men the greatest that are employed in state affairs: now the saints are lifted up above all things in the world, and regard them all as little and mean, and are exercised in the great affairs of the kingdom of Jesus Christ. Hence the Lord would have the kings and the judges to have the book of the law written, Deut. 17:18, 19; and it is reported of Alphonsus, king of Arragon, that in midst of all his great and manifold occupations, he read over the Scriptures fourteen times with commentaries. How many have we, men of great estates, and claiming to be of great minds, that scarce regard the law of God; they look upon his law as beneath them. Books of history and war they will peruse with diligence: but for the Scripture, it is a thing that has little in it. It is a special means to obedience to have high thoughts of God’s law. That is the reason why the prophet speaks thus, **“I have written to him the great things of my law, but they were counted as a strange thing”**: **Hos. 8:12**. As if he should say, if they had had the things of my law in their thoughts, they would never so have acted.

Ps. 119:129,

**“Thy testimonies are wonderful, therefore doth my soul keep them.”**

**He saith not, therefore do I keep them; but, therefore doth my soul keep them; my very soul is in this, in keeping thy testimonies, for I look upon them as wonderful things.**

It is a good sign that the spirit of the great God is in a man, when it raises him above other things, to look upon the things of his word as the only great things in the world. **“All**

*flesh is grass, and all the goodliness thereof is as the flower of the field: the grass withereth, the flower fadeth: but the word of our God shall stand for ever:"* Isa. 40:6, 8.

There is a vanity in all things of the world; but in that which the word reveals, in that there is an eternity: we should therefore admire at nothing so as at the word, and...

*we should greatly delight in God's commandments; an ordinary degree of admiration or delight is not sufficient, but great admiration and great delight there should be in the law of God.*

And all arguments drawn from God's law should powerfully prevail with you.—*Jeremiah Burroughs.*

Verse 129.—*"Thy testimonies are wonderful."*

Wonders will never cease. Air, earth, water, the world above, the world beneath, time, eternity, worms, birds, fishes, beasts, men, angels are all full of wonders. The more all things are studied, the more do wonders appear. It is idle, therefore, to find fault with the mysteries of Scripture, or to deny them. Inspiration glories in them. He who rejects the mysteries of love, grace, truth, power, justice and faithfulness of God's word, rejects salvation. It has marvels in itself, and marvels in its operation. They are good cause of love, not of offence; of *keeping*, not of breaking God's precepts.—*William S. Plumer.*

Verse 129.—*"My soul,"* not merely I, but I with all my heart and soul.—*Joseph Addison Alexander.*

Verse 129.—I have completed reading the whole Bible through since January last. I began it on the first day of the present year, and finished it on the the 26th of October. I have read it in that space four times, and not without real profit to myself. **I always find in it something new; it being, like its Author, infinite and inexhaustible.**—*Samuel Eyles Pierce, 1841.*

Verse 129.—What do I not owe to the Lord for permitting me to take a part in the translation of his word? *Never did I see such wonders, and wisdom, and love, in the blessed book, as since I have been obliged to study every expression; and it is a delightful reflection, that death cannot deprive us of the pleasure of studying its mysteries.*—*Henry Martyn.*

### **Barnes' Notes on the Bible**

***Thy testimonies are wonderful*** - This commences a new division of the psalm, indicated by the Hebrew letter Pe (פּ), corresponding to our "p." The meaning of the expression here is, that **the laws of God - the revelations of his will - are adapted to fill the mind with wonder.** The mind is awed by their wisdom; their comprehensiveness; their extent; their spirituality; their benevolence: by the fact that laws are framed, so perfectly adapted to the end; so well suited to secure order, and to promote happiness.

***Therefore doth my soul keep them*** - Because they are so surpassingly wise and benevolent; because they are so manifestly the work of wisdom and goodness.

### **Matthew Poole's Commentary**

PE

Ver. 129. **Wonderful**; in regard of the deep and wonderful mysteries, and most excellent counsels and directions, far exceeding all the rules of the greatest philosophers, and the exceeding great and precious promises of God contained in them. This is the reason of his high estimation of them, expressed in the last verse.

### Gill's Exposition of the Entire Bible

PE.--The Seventeenth Part.

PE. Thy testimonies are wonderful,... The Scriptures, which testify of God, his mind and will, are wonderful both with respect to the author of them, the things contained in them, and the use and advantage of them. They give an account of the wonderful works of creation; of their author and matter; of the manner, order, and time of their being wrought: they relate many wonderful events of Providence, both in a way of mercy and judgment; they declare several surprising miracles, wrought by Moses and others, and exhibit many marvellous things in types and figures: are full of prophecies of extraordinary things, have been exactly accomplished, and contain many exceeding great and precious promises; and abound with doctrines abstruse and recondite, hid from the carnal sense and reason of men; the mysteries of the Gospel, and of the grace of God, such as respect the divine Persons in the Trinity; the person and grace of Christ; the wonderful love of God and Christ towards men; the amazing blessings of grace through him, the resurrection of the dead, and eternal life by him;

***therefore doth my soul keep them;***

as a rich treasure, which he laid up in the cabinet of his heart, and preserved as what was most rare and valuable: and such are the wonderful things in the word of God; and such is the efficacy of its doctrines, and the influence the truths of it have upon the minds of

gracious persons; that these engage them to keep and observe the precepts it enjoins, and that heartily and sincerely, with their whole spirit and soul.

### Geneva Study Bible

PE. Thy testimonies are {a} wonderful: therefore doth my soul keep them.

- (a) Containing high and secret mysteries, so that I am moved with admiration and reverence.

### Cambridge Bible for Schools and Colleges

129. *wonderful*] **Superhuman in their excellence:**

lit. *wonders*, *the term often used of God's revelation of His power in miraculous acts* ([Exodus 15:11](#); [Psalm 77:11](#); [Psalm 77:14](#); cp. [Psalm 119:18](#)).

*therefore* &c.] **Their sublimity and mystery does not repel but attracts.**

129–136. *Pç.* **The marvellousness of God's law: the Psalmist's prayers that it may be the rule of his life in spite of temptation: his grief at the neglect of it.**

### Pulpit Commentary

Verse 129. - *Thy testimonies are wonderful*; literally, **wonders**; i.e. prodigies of moral excellence. *Therefore doth my soul keep them.*

I obey thy Law, not only because it is thy  
Law, but still more because it is  
intrinsically "holy, just, and good"  
([Romans 7:12](#)).

Psalm 119:129

[Keil and Delitzsch Biblical Commentary on the Old Testament](#)

The eightfold Phe.

The deeper his depression of spirit concerning those who despise the word of God, the more ardently does he yearn after the light and food of that word.

*The testimonies of God are פלאות, wonderful and strange (paradoxical) things, exalted above every-day life and the common understanding.*

In this connection of the thoughts נצרתם is not intended of careful observance, but of attentive contemplation that is prolonged until a clear penetrating understanding of the matter is attained. The opening, disclosure (פתח, apertio, with Tseré in distinction from פתח, porta) of God's word giveth light, inasmuch as it makes the simple (פתיים as in [Proverbs 22:3](#)) wise or sagacious; in connection with which it is assumed that it is God Himself who unfolds the mysteries of His word to those who are anxious to learn. Such an one, anxious to learn, is the poet: he pants with open mouth, viz., for the heavenly fare of such disclosures (פער פה like פער פה in [Job 29:23](#), cf. [Psalm 81:11](#)). יאב is a hapaxlegomenon, just as תאב is also exclusively peculiar to the Psalm before us; both are secondary forms of אבה. Love to God cannot indeed remain unresponded to. The experience of helping grace is a right belonging to those who love the God of revelation; love in return for love, salvation in return for the longing for salvation, is their prerogative. On the ground of this reciprocal relation the petitions in [Psalm 119:133-135](#) are then put up, coming back at last to the one chief prayer "teach me." אמרה, [Psalm](#)

[119:133](#), is not merely a "promise" in this instance, but the declared will of God in general. פלֵאון refers pre-eminently to all sin of disavowal (denying God), into which he might fall under outward and inward pressure (עשק). For he has round about him those who do not keep God's law. On account of these apostates (על לא as in [Isaiah 53:9](#), equivalent to על־אשר לא) his eyes run down rivers of water (ירד as in [Lamentations 3:48](#), with an accusative of the object). His mood is not that of unfeeling self-glorying, but of sorrow like that of Jeremiah, because of the contempt of Jahve, and the self-destruction of those who contemn Him.

## ◀ 6382. pele ▶

### Strong's Concordance

pele: a wonder

**Original Word:** פֶּלֵא

**Part of Speech:** Noun Masculine

**Transliteration:** pele

**Phonetic Spelling:** (peh'-leh)

**Definition:** a wonder

### NAS Exhaustive Concordance

**Word Origin**

from an unused word

**Definition**

a wonder

**NASB Translation**

astonishingly (1), wonderful (2), wonders (9).

### Brown-Driver-Briggs

פֶּלֵא **noun masculine wonder** (Late Hebrew *id.*; as *unusual, extraordinary*); — פ' [Exodus](#)

[15:11](#) 6t.; suffix פֶּלֵאָה [Psalm 89:6](#); פֶּלֵאָה [Psalm 77:12](#); [Psalm 88:13](#),

plural פֶּלֵאִים [Lamentations 1:9](#); feminine plural פֶּלֵאוֹת [Psalm 119:129](#); [Daniel 12:6](#); —

**1** *wonder*: extraordinary, hard to be understood, God's dealings with His people [Isaiah 29:14](#); the testimonies of the Law [Psalm 119:129](#); פֶּלֵא יוֹעֵץ [Isaiah 9:5](#) *marvel of a*



### Psalm 78:12

**HEB:** אֲבוֹתָם עָשָׂה פְּלֵא בְּאֶרֶץ מִצְרַיִם

**NAS:** He wrought *wonders* before

**KJV:** *Marvellous things* did he in the sight

**INT:** their fathers wrought *wonders* the land of Egypt

### Psalm 88:10

**HEB:** הֲלִמְתִּים תַּעֲשֶׂה- פְּלֵא אִם- יְרָפְאִים

**NAS:** Will You perform *wonders* for the dead?

**KJV:** Wilt thou shew *wonders* to the dead?

**INT:** to the dead perform *wonders* lo spirits

### Psalm 88:12

**HEB:** הֲיִגְדַע בְּחֹשֶׁךְ פְּלִאָה וְצִדְקָתְךָ בְּאֶרֶץ

**NAS:** *Will Your wonders* be made known

**KJV:** *Shall thy wonders* be known

**INT:** be made dark *will your wonders* justice the land

### Psalm 89:5

**HEB:** וַיִּוְדוּ שָׁמַיִם פְּלִאָתְךָ יְהוָה אֱלֹהֵינוּ

**NAS:** will praise *Your wonders*, O LORD;

**KJV:** shall praise *thy wonders*, O LORD:

**INT:** will praise the heavens *your wonders* LORD also

### Psalm 119:129

**HEB:** פְּלִאֹת עֲדוּתֶיךָ עַל-

**NAS:** Your testimonies *are wonderful*; Therefore

**KJV:** PE. Thy testimonies [*are*] *wonderful*: therefore doth my soul

**INT:** *are wonderful* your testimonies and

### Isaiah 9:6

**HEB:** וַיִּקְרָא שְׁמוֹ פְּלֵא יוֹעֵץ אֵל

**NAS:** will be called *Wonderful* Counselor,

**KJV:** shall be called *Wonderful*, Counsellor,

**INT:** will be called and his name *Wonderful* Counselor God

### Isaiah 25:1

**HEB:** כִּי עָשִׂיתָ פְּלֵא עֲצוֹת מְרֻחָק

**NAS:** For You have worked *wonders*, Plans

**KJV:** for thou hast done *wonderful* [things; thy] counsels

**INT:** for have worked *wonders* Plans long

### Isaiah 29:14

**HEB:** הִנֵּה הִפְלֵא וַפְּלֵא וְאַבְדָּהּ חֲכָמַת

**KJV:** [even] a marvellous work *and a wonder*: for the wisdom  
**INT:** this marvelously *wonder* will perish and the wisdom

### **Lamentations 1:9**

**HEB:** אֶחְרִיָּהּ וַתִּרְדּוּ פְּלָאִים אֵין מְנַחֵם

**NAS:** Therefore she has fallen *astonishingly*; She has no

**KJV:** therefore she came down *wonderfully*: she had no comforter.

**INT:** her future has fallen *astonishingly* has comforter

### **Daniel 12:6**

**HEB:** מִתֵּי קֵץ הַפְּלָאוֹת:

**NAS:** the end *of [these] wonders?*

**KJV:** How long [shall it be to] the end *of these wonders?*

**INT:** How the end *marvellous thing*

### **13 Occurrences**

### **Strong's Hebrew 6382**

### **13 Occurrences**

## ◀ 5715. eduth ▶

### **Strong's Concordance**

**eduth:** testimony

**Original Word:** עֵדוּת

**Part of Speech:** Noun Feminine

**Transliteration:** eduth

**Phonetic Spelling:** (ay-dooth')

**Definition:** testimony

### **NAS Exhaustive Concordance**

**Word Origin**

from ud

**Definition**

testimony

**NASB Translation**

admonitions (1), ordinance (1), testimonies (13), testimony (43), warnings (1).

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

עֵדוּת<sup>19</sup> and עֵדוּת<sup>27</sup>

**noun feminine testimony;** — ע' absolute [Exodus 16:34](#) +, construct [Psalm 19:8](#) +; plural suffix עֵדוּתֶיךָ [Psalm 119:14](#) +, עֵדוּתָיו [Jeremiah 44:23](#) 4t.; —



## Englishman's Concordance

### Exodus 16:34

HEB: אֶהְיֶה לְפָנֵי הָעֵדוּת לְמִשְׁמֶרֶת:

NAS: it before *the Testimony*, to be kept.

KJV: before *the Testimony*, to be kept.

INT: Aaron before *the Testimony* to be kept

### Exodus 25:16

HEB: הָאָרוֹן אֶת הָעֵדוּת אֲשֶׁר אֶתֵּן

NAS: into the ark *the testimony* which

KJV: into the ark *the testimony* which I shall give

INT: into the ark *the testimony* which shall give

### Exodus 25:21

HEB: תִּתֵּן אֶת-הָעֵדוּת אֲשֶׁר אֶתֵּן

NAS: you shall put *the testimony* which

KJV: thou shalt put *the testimony* that I shall give

INT: the ark shall put *the testimony* which will give

### Exodus 25:22

HEB: עַל-אָרוֹן הָעֵדוּת אֶת כָּל-

NAS: are upon the ark *of the testimony*, I will speak

KJV: the ark *of the testimony*, of all [things] which I will give thee in commandment

INT: above the ark *of the testimony* all which

### Exodus 26:33

HEB: אֶת אָרוֹן הָעֵדוּת וְהַבְּדִילָה הַפְּרֹכֶת

NAS: in the ark *of the testimony* there

KJV: the ark *of the testimony*: and the veil

INT: the veil the ark *of the testimony* shall serve and the veil

### Exodus 26:34

HEB: עַל אָרוֹן הָעֵדוּת בְּקֹדֶשׁ הַקְּדוֹשִׁים:

NAS: on the ark *of the testimony* in the holy

KJV: upon the ark *of the testimony* in the most

INT: on the ark *of the testimony* the holy of holies

### Exodus 27:21

HEB: אֲשֶׁר עַל-הָעֵדוּת יַעֲרֹף אֹתוֹ

NAS: is before *the testimony*, Aaron

KJV: the veil, *which [is] before the testimony*, Aaron

INT: which is before *the testimony* shall keep Aaron

### Exodus 30:6

HEB: על־ אֲרֹן הַעֲדוּת לִפְנֵי הַכַּפֹּרֶת

NAS: the ark *of the testimony*, in front

KJV: that [is] by the ark *of the testimony*, before

INT: near the ark *of the testimony* front of the mercy

### Exodus 30:6

HEB: אֲשֶׁר עַל־ הַעֲדוּת אֲשֶׁר אֶנְעַד

NAS: that is over [*the ark of*] *the testimony*, where

KJV: the mercy seat *that [is] over the testimony*, where I will meet

INT: is over *the testimony* I will meet

### Exodus 30:26

HEB: וְאֵת אֲרֹן הַעֲדוּת:

NAS: and the ark *of the testimony*,

KJV: therewith, and the ark *of the testimony*,

INT: of meeting and the ark *of the testimony*

### Exodus 30:36

HEB: מִמֶּנָּה לִפְנֵי הַעֲדוּת בְּאֹהֶל מוֹעֵד

NAS: part of it before *the testimony* in the tent

KJV: of it before *the testimony* in the tabernacle

INT: some before *the testimony* the tent of meeting

### Exodus 31:7

HEB: וְאֵת־ הָאֲרֹן לְעֲדוּת וְאֵת־ הַכַּפֹּרֶת

NAS: and the ark *of testimony*, and the mercy seat

KJV: and the ark *of the testimony*, and the mercy seat

INT: of meeting and the ark *of testimony* and the mercy after

### Exodus 31:18

HEB: שְׁנֵי לַחַת הַעֲדוּת לַחַת אֲבֹן

NAS: tablets *of the testimony*, tablets

KJV: tables *of testimony*, tables

INT: the two tablets *of the testimony* tablets of stone

### Exodus 32:15

HEB: וּשְׁנֵי לַחַת הַעֲדוּת בְּיָדוֹ לַחַת

NAS: tablets *of the testimony* in his hand,

KJV: tables *of the testimony* [were] in his hand:

INT: the two tablets *of the testimony* his hand tablets

### Exodus 34:29

HEB: וּשְׁנֵי לַחַת הַעֲדוּת בְּיַד־ מֹשֶׁה

NAS: tablets *of the testimony* [were] in Moses'

KJV: tables *of testimony* in Moses'

INT: the two tablets *of the testimony* hand Moses'

### Exodus 38:21

HEB: הַמִּשְׁכָּן מִשְׁכַּן הָעֵדוּת אֲשֶׁר פָּקַד

NAS: the tabernacle *of the testimony*, as they were numbered

KJV: [even] of the tabernacle *of testimony*, as it was counted,

INT: the tabernacle the tabernacle *of the testimony* as they numbered

### Exodus 39:35

HEB: אֶת־ אַרְוֵן הָעֵדוּת וְאֶת־ בְּדָיו

NAS: the ark *of the testimony* and its poles

KJV: The ark *of the testimony*, and the staves

INT: the ark *of the testimony* poles and the mercy

### Exodus 40:3

HEB: אֵת אַרְוֵן הָעֵדוּת וְסִפְתָּהּ עַל־

NAS: the ark *of the testimony* there,

KJV: the ark *of the testimony*, and cover

INT: there the ark *of the testimony* shall screen and

### Exodus 40:5

HEB: לִפְנֵי אַרְוֵן הָעֵדוּת וְשָׂמַתָּ אֹתָהּ־

NAS: the ark *of the testimony*, and set

KJV: the ark *of the testimony*, and put

INT: before the ark *of the testimony* and set the veil

### Exodus 40:20

HEB: וַיִּתֵּן אֶת־ הָעֵדוּת אֶל־ הָאָרֶן

NAS: Then he took *the testimony* and put

KJV: and put *the testimony* into the ark,

INT: took and put *the testimony* to the ark

### Exodus 40:21

HEB: עַל אַרְוֵן הָעֵדוּת כַּאֲשֶׁר צִוָּה

NAS: the ark *of the testimony*, just

KJV: the ark *of the testimony*; as the LORD

INT: and the ark *of the testimony* after had commanded

### Leviticus 16:13

HEB: אֲשֶׁר עַל־ הָעֵדוּת וְלֹא יָמוּת׃

NAS: the mercy seat *that is on [the ark of] the testimony*, otherwise

KJV: the mercy seat *that [is] upon the testimony*, that he die

INT: that is on *the testimony* otherwise will die

### Leviticus 24:3

HEB: מחוץ לפרכת העדת באהל מועד

NAS: the veil *of testimony* in the tent

KJV: the vail *of the testimony*, in the tabernacle

INT: Without the veil *of testimony* the tent of meeting

### Numbers 1:50

HEB: על-משכן העדת ועל כל-

NAS: the tabernacle *of the testimony*, and over

KJV: over the tabernacle *of testimony*, and over all the vessels

INT: over the tabernacle *of the testimony* and over all

### Numbers 1:53

HEB: סביב למשכן העדת ולא יהיה

NAS: the tabernacle *of the testimony*, so that there will be no

KJV: the tabernacle *of testimony*, that there be no wrath

INT: around the tabernacle *of the testimony* will be no become

*59 Occurrences*

### Strong's Hebrew 5715

*59 Occurrences*

## ◀ 5341. natsar ▶

### Strong's Concordance

natsar: to watch, guard, keep

Original Word: נָצַר

Part of Speech: Verb

Transliteration: natsar

Phonetic Spelling: (naw-tsar')

Definition: to watch, guard, keep

### NAS Exhaustive Concordance

*Word Origin*

a prim. root

*Definition*

to watch, guard, keep

*NASB Translation*

besieged (2), Besiegers (1), cunning (1), guard (2), guarding (1), guards (2), hidden things (1), keep (7), keep watch (1), keeper (1), keeps (3), kept (1), man (1), observe (10), observed (1), observes (1), preserve (10), preserves (1), reserve (1), secret places (1), tends (1), watch (4), watcher (1), watches (1), watchman (1), watchmen (1).

## Brown-Driver-Briggs

I. [נָצַר] **verb watch, guard, keep** (Late Hebrew *id.*, *observe*; Assyrian *nafâru*, *watch over, protect*; Old Aramaic נָצַר *protect* Lzb<sup>325</sup> Cook<sup>83</sup>; Palmyrene in proper name Vog<sup>150, 4</sup> Cook<sup>124</sup>;

Aramaic נָמַר,  (compare Wetzst in De<sup>Job</sup> (2) on Job 27:18); Arabic نَظَرَ *look at,*

*consider, examine* ( , *overseer* is Aramaic loan-word Frä<sup>138</sup>); Sabeian לְהַנְצִירָהֶם *to aid them* Hal<sup>Rev. Sé. iv (1896), 71</sup>; Ethiopic ጸረጸ *spectare, intueri, etc.*, Di<sup>701</sup>; — compare also נָטַר; —

**Qal** *Perfect* 3masculine singular suffix נִצְּרָתָם Psalm 119:129; 1singular נִצְּרָתִי Psalm 119:22; Psalm 119:56; Psalm 119:100; 3masculine plural נִצְּרוּ Proverbs 22:12; *Imperfect* יִצְּרֵי Proverbs 3:1; suffix יִצְּרֵהוּ Ges<sup>58</sup>, 4 R.) Deuteronomy 32:10; feminine suffix תִּנְצְּרֵכֶּה Proverbs 2:11 (Ges<sup>58</sup>, 4 R.); 1 singular אֶצְּרֵר Psalm 119:69; אֶצְּרֶה Psalm 119:34; Psalm 119:115; אֶצְּרֶה Psalm 119:145; suffix אֶצְּרֶךָ Isaiah 42:6; Isaiah 49:8 (Ges Bö Ew and others from אֶצְּרֶנָּה); יִצְּרוּ Isaiah 27:3; 3masculine plural יִצְּרוּ Proverbs 20:28; יִנְצְּרוּ Deuteronomy 33:9 (on forms see Ges<sup>66</sup>, 2, R. I) + 15 t. *Imperfect; Imperative* נִצְּרֵ Psalm 34:14 3t.; נִצְּרֶה Psalm 141:3 (dagesh forte dirimens Ges<sup>20</sup>, 2 b); suffix נִצְּרֶה Proverbs 4:13; *Infinitive absolute* נִצְּרוֹ Nahum 2:2; *construct* נִצְּרֵ Proverbs 2:8; *Participle* נֹצְּרֵ Proverbs 28:7; נִצְּרֵ Exodus 34:7 7t.; suffix נִצְּרֶה Isaiah 27:3; plural נֹצְּרִים Kings 17:9; 2 Kings 18:8, etc.; *passive* נִצְּוֹר Ezekiel 6:12; plural נִצְּוֹרִים Isaiah 65:4 (<sup>m</sup>5 ἐν τοῖς σπηλαίοις, בְּמַעְרוֹת); *construct* נִצְּוֹרֵי (Kt נִצְּוֹרֵי only here) Isaiah 49:6; feminine נִצְּוֹרֶה Isaiah 1:8 (Di reads נִצְּוֹרֶה Niph'al Participle √ צוּר); *construct* נִצְּרֵת Proverbs 7:10; plural נִצְּרוֹת Isaiah 48:6 (Che reads בְּצִרוֹת).

**1** *Watch, guard, keep*, a vineyard Job 27:18 (compare Wetzst in De<sup>Job</sup> (2) on the passage), Isaiah 27:3 (twice in verse), fig-tree Proverbs 27:18, fortification Nahum 2:2; נִצְּרִים *watchmen* Jeremiah 31:6; נִצְּרֵי *tower of watchmen* 2 Kings 17:9; 2 Kings 18:8; in ethical sense of men, guarding the mouth Proverbs 13:3, the way Proverbs 16:17 לֵב Proverbs 4:23; the tongue מִרְעָה Psalm 34:14; with עַל, over the door of the lips Psalm 141:3; of God נִצְּרֵ Job 7:20 (thou) *watcher of men* (iron.).

**2** *Guard from dangers, preserve*, with accusative, subject God or his attributes Deuteronomy 32:10; Psalm 25:21; Psalm 31:24; Psalm 40:12; Psalm 61:8; Isaiah 26:3; Isaiah 42:6; Isaiah

49:8; Proverbs 2:8; Proverbs 20:28; Proverbs 22:12; נָצַרְךָ נֶפֶשׁ Proverbs 24:12; with accusative and מִן from which Psalm 12:8; Psalm 32:7; Psalm 64:2; Psalm 140:2; Psalm 140:5. In Wisdom Literature subject is abstract: חֲבֵמָה Proverbs 4:6; תְּבוּנָה Proverbs 2:11; צְדָקָה Proverbs 13:6; נְצוּרֵי יִשְׂרָאֵל Isaiah 49:6 *preserved of Israel*.

**3 Guard with fidelity, keep, observe: of נָצַר חֶסֶד 'י, נָצַר חֶסֶד**  
**Exodus 34:7 (J); elsewhere of man**  
**observing the covenant Deuteronomy**  
**33:9 (poem) Psalm 25:10, the divine law Psalm**  
**78:7; Psalm 105:45; Psalm 119:2; Psalm**  
**119:22; Psalm 119:33; Psalm 119:34; Psalm**  
**119:56; Psalm 119:69; Psalm 119:100; Psalm**  
**119:115; Psalm 119:129; Psalm 119:145;**  
**commands of parents Psalm 60:20; Psalm 28:7;**  
**and discipline of Wisdom Proverbs**  
**3:1,21; Proverbs 4:13; Proverbs 5:2.**

**4 Guard, keep secret, dubious: נִצְרוֹת secret things Isaiah 48:6; נְצוּרִים secret places Isaiah 65:4 (see forms above); נִצְרַת לֵב secret, wily minded Proverbs 7:10 (of harlot, so RVm close, i.e. secretive).**

**5 Kept close, blockaded, dubious: הַנְּצוּר the blockaded (so Ew Hi Co Toy; but Ke Bth Kau preserved; Hi Co Bth Toy strike out (וְהַנְּשָׂאֵר) Ezekiel 6:12; נְצוּרָה blockaded city Isaiah 1:8 (see form above); נִצְרִים blockaders Jeremiah 4:16 (but <sup>m</sup>5 στυροφαι = צַרְרִים i.e. foes).**

נְצוּרִים see I נָצַר

**Qal** *Passive participle*



KJV: thy word, *and kept* thy covenant.  
INT: your word your covenant *and kept*

### 2 Kings 17:9

HEB: עָרֵיהֶם מִמִּגְדַּל נֹצְרִים עַד-עִיר  
KJV: from the tower *of the watchmen* to the fenced  
INT: their towns watchtower *of the watchmen* against city

### 2 Kings 18:8

HEB: גְּבוּלֵיהָ מִמִּגְדַּל נֹצְרִים עַד-עִיר  
KJV: thereof, from the tower *of the watchmen* to the fenced  
INT: territory watchtower *of the watchmen* far city

### Job 7:20

HEB: אֶפְעַל | לָךְ נֹצֵר הָאָדָם לְמָה  
NAS: have I done *to You, O watcher* of men?  
KJV: what shall I do *unto thee, O thou preserver* of men?  
INT: have I done *watcher* man have You

### Job 27:18

HEB: וְכִסְפָּה עָשָׂה נֹצֵר:  
NAS: like the spider's web, Or as a hut [*which*] *the watchman* has made.  
KJV: and as a booth [*that*] *the keeper* maketh.  
INT: A hut has made *the watchman*

### Psalms 12:7

HEB: יִהְיֶה תִשְׁמְרֶם תִּצְרֶנּוּ | מִן-הַדּוֹר  
NAS: will keep *them; You will preserve* him from this  
KJV: them, O LORD, *thou shalt preserve* them from this  
INT: LORD will keep *will preserve* at generation

### Psalms 25:10

HEB: חֶסֶד וְאֱמֶת לְנוֹצְרֵי כְּרִיתוֹ וְעֵדוּתוֹ:  
NAS: and truth *To those who keep* His covenant  
KJV: and truth *unto such as keep* his covenant  
INT: are lovingkindness and truth *keep* his covenant and his testimonies

### Psalms 25:21

HEB: תָּם-וְיִשְׁרָר יִצְרֹנֵי כִּי קוֹיִתִּיד:  
NAS: and uprightness *preserve* me, For I wait  
KJV: and uprightness *preserve* me; for I wait  
INT: integrity and uprightness *preserve* for wait

### Psalm 31:23

HEB: חֲסִידָיו אֲמוּנִים נִצָּר יְהוָה וּמִשְׁלָם

NAS: The LORD *preserves* the faithful

KJV: [for] the LORD *preserveth* the faithful,

INT: his godly the faithful *preserves* the LORD recompenses

### Psalm 32:7

HEB: לִי מִצְרָה תִּצְרַנִּי רַגְלִי פָלַט

NAS: You are my hiding place; *You preserve* me from trouble;

KJV: Thou [art] my hiding place; *thou shalt preserve* me from trouble;

INT: are my hiding trouble *preserve* songs of deliverance

### Psalm 34:13

HEB: נִצָּר לְשׁוֹנֵה מַרְעַע

NAS: *Keep* your tongue from evil

KJV: *Keep* thy tongue from evil,

INT: *Keep* your tongue evil

### Psalm 40:11

HEB: אֶאֱמַתְךָ תְּמִיד יִצְרֶנִי:

NAS: will continually *preserve* me.

KJV: and thy truth continually *preserve* me.

INT: and your truth will continually *preserve*

### Psalm 61:7

HEB: אֵימַת מִן יִנְצְרֶהוּ:

NAS: and truth *that they may preserve* him.

KJV: and truth, [*which*] *may preserve* him.

INT: and truth Appoint *may preserve*

### Psalm 64:1

HEB: מִפְּחַד אֹיֵב תִּצְרֶנִי:

NAS: in my complaint; *Preserve* my life

KJV: in my prayer: *preserve* my life

INT: dread of the enemy *Preserve* my life

### Psalm 78:7

HEB: אֵל וּמִצְוֹתָיו יִנְצְרוּ:

NAS: of God, *But keep* His commandments,

KJV: of God, *but keep* his commandments:

INT: of God his commandments *keep*

### Psalm 105:45

HEB: חֻקָּיו וְתוֹרֹתָיו יִנְצְרוּ הַלְלוּ-יְהוָה:

NAS: His statutes *And observe* His laws,

KJV: his statutes, *and keep* his laws.  
INT: his statutes his laws *and observe* Praise the LORD

### Psalm 119:2

HEB: אֲשֶׁרֵי נִצְרִי עֲדֹתָיו בְּכָל־  
NAS: How blessed *are those who observe* His testimonies,  
KJV: Blessed [*are*] *they that keep* his testimonies,  
INT: blessed *observe* his testimonies all

### Psalm 119:22

HEB: כִּי עֲדֹתֶיךָ נִצְרָתִי:  
NAS: and contempt *from me, For I observe* Your testimonies.  
KJV: and contempt; *for I have kept* thy testimonies.  
INT: for your testimonies *observe*

### Psalm 119:33

HEB: גִּרְדָּךְ חֻקֶיךָ וְאֶצְרְנָה עִקְבִי:  
NAS: of Your statutes, *And I shall observe* it to the end.  
KJV: of thy statutes; *and I shall keep* it [unto] the end.  
INT: the way of your statutes *shall observe* to the end

### Psalm 119:34

HEB: הִבִּינֵנִי וְאֶצְרְנָה תוֹרָתְךָ וְאֶשְׁמְרָנָה  
NAS: Give me understanding, *that I may observe* Your law  
KJV: Give me understanding, *and I shall keep* thy law;  
INT: Give *may observe* your law and keep

### Psalm 119:56

HEB: כִּי פִקּוּדֶיךָ נִצְרָתִי:  
NAS: has become *mine, That I observe* Your precepts.  
KJV: *This I had, because I kept* thy precepts.  
INT: for your precepts *observe*

### Psalm 119:69

HEB: בְּכָל־ לֵב | אֶצְרָה פִקּוּדֶיךָ:  
NAS: [my] heart *I will observe* Your precepts.  
KJV: a lie *against me: [but] I will keep* thy precepts  
INT: all heart *will observe* your precepts

### Psalm 119:100

HEB: כִּי פִקּוּדֶיךָ נִצְרָתִי:  
NAS: Because *I have observed* Your precepts.  
KJV: more than the ancients, *because I keep* thy precepts.  
INT: Because your precepts *have observed*

61 Occurrences

Strong's Hebrew 5341

61 Occurrences

## ◀ 5315. nephesh ▶

### Strong's Concordance

nephesh: a soul, living being, life, self, person, desire, passion, appetite, emotion

Original Word: נֶפֶשׁ

Part of Speech: Noun Feminine

Transliteration: nephesh

Phonetic Spelling: (neh'-fesh)

Definition: a soul, living being, life, self, person, desire, passion, appetite, emotion

### NAS Exhaustive Concordance

Word Origin

from an unused word

Definition

a soul, living being, life, self, person, desire, passion, appetite, emotion

NASB Translation

any (1), anyone (2), anyone\* (1), appetite (7), being (1), beings (3), body (1), breath (1), corpse (2), creature (6), creatures (3), dead (1), dead person (2), deadly (1), death (1), defenseless\* (1), desire (12), desire\* (2), discontented\* (1), endure\* (1), feelings (1), fierce\* (2), greedy\* (1), heart (5), heart's (2), herself (12), Himself (4), himself (19), human (1), human being (1), hunger (1), life (146), life\* (1), lifeblood\* (2), lives (34), living creature (1), longing\* (1), man (4), man's (1), men\* (2), mind (2), Myself (3), myself (2), number (1), ones (1), others (1), ourselves (3), own (1), passion\* (1), people (2), people\* (1), perfume\* (1), person (68), person\* (1), persons (19), slave (1), some (1), soul (238), soul's (1), souls (12), strength (1), themselves (6), thirst (1), throat (2), will (1), wish (1), wishes (1), yourself (11), yourselves (13).

### Brown-Driver-Briggs

<sup>756</sup>נֶפֶשׁ **noun feminine** Genesis 49:6 (so even Genesis 2:19; Numbers 31:28; 1 Kings

19:2 see Albr<sup>ZAW xvi</sup> (1896), 42 SS) **soul, living being, life, self, person, desire, appetite, emotion, and passion** (Ecclus 3:18; 4:1 (twice in verse); Ecclesiasticus

4:2(twice in verse); Ecclesiasticus 13:12; Ecclesiasticus 14:11); — נַפְשׁוֹ Genesis

1:20 +; נֶפֶשׁוֹ Genesis 37:21 +; suffix נֶפֶשׁוֹ Genesis 12:13 +; plural נֶפֶשׁוֹת Ezekiel

13:18 13t.; נֶפֶשׁוֹת Exodus 12:4; Leviticus 27:2; construct נֶפֶשׁוֹת Genesis

36:6 4t.; נֶפֶשׁוֹת Leviticus 21:11; נֶפֶשׁוֹת Ezekiel 13:20 (but read נֶפֶשׁוֹת, see Co Berthol

Toy); suffix 2 נֶפֶשׁוֹתם Samuel 23:17 +; נֶפֶשׁוֹתם Numbers 17:3 +: —

**1** = that which breathes, the breathing substance or being = ψυχή, anima, the soul, the inner being of man:

**a. distinguished from** בְּשָׂר מִנְפֶשׁ וְעַד בְּשָׂר: [Isaiah 10:18](#); הַנְּפֶשׁ עַם; [Deuteronomy 12:23](#); from שָׂאָר [Proverbs 11:17](#); from בָּטֶן *body* [Psalm 31:10](#).

**b. both the inner** נֶפֶשׁ and the outer בְּשָׂר are conceived as resting on a common substratum: אֶדְ בְּשָׂרוֹ עָלָיו יִכְאֹב וְנַפְשׁוֹ עָלָיו תִּאָּבֵל: [Job 14:22](#) *only his flesh upon him is in pain, and his soul upon him mourneth*; compare [Psalm 42:5](#); [Psalm 42:7](#); [Psalm 131:2](#); [Job 30:16](#); [Lamentations 3:20](#) [see עַל]

**1d], all poetical** (compare **6c**).

**c.** נ' departs at death and returns with life: וַיָּתִי בְּצֵאת נַפְשָׁהּ כִּי מָתָהּ [Genesis 35:18](#) (E) *and it came to pass when her soul was going forth (for she died)*; וַנִּפְחָהּ [Jeremiah 15:9](#) *she breathed out her soul*, compare [1 Kings 17:21,22](#); [Job 11:20](#); [Job 31:39](#).

**d. often desired that the** נֶפֶשׁ may be delivered: from *Sh@°ôl* [Psalm 16:10](#); [Psalm 30:4](#); [Psalm 49:16](#); [Psalm 86:13](#); [Psalm 89:49](#); [Proverbs 23:14](#); from שְׁחַת, the pit of *Sh@°ôl*, [Isaiah 38:17](#); [Job 33:18,22,28,30](#).

**2** The נֶפֶשׁ becomes a living being: by God's breathing נִשְׁמַת חַיִּים into the nostrils of its בְּשָׂר; of man [Genesis 2:7](#) (J); by implication of animals also [Genesis 2:19](#) (J); so [Psalm 104:29](#); [Psalm 104:30](#); compare [Psalm 66:9](#); man is נֶפֶשׁ חַיָּה, a living, breathing being [Genesis 2:7](#) (J); elsewhere נֶפֶשׁ חַיָּה always of animals [Genesis 1:20,24,30](#); [Genesis 9:12,15,16](#) (all P), [Ezekiel 47:9](#); so נֶפֶשׁ הַחַיָּה [Genesis 1:21](#); [Genesis 9:10](#) (both P), [Leviticus 11:10,46](#) (H); נֶפֶשׁ הַשְּׂרֵצֶת [Leviticus 11:46](#) (H); נֶפֶשׁ כָּל חַי [Job 12:10](#). נֶפֶשׁ is frequently used with the verb וַחֲיֶיהָ נֶפֶשׁ: [Genesis 12:13](#); [Genesis 19:20](#) (both J), [1 Kings 20:32](#) (E), [Psalm 119:175](#); [Jeremiah 38:17,20](#); 1 חַי נֶפְשׁוֹ [Samuel 1:26](#); [1 Samuel 17:55](#); [1 Samuel 20:3](#); [1 Samuel 25:26](#); [2 Samuel 11:11](#); [2 Samuel 14:9](#); [2 Kings 2:2,4,6](#); [2 Kings 4:30](#) (all J E); compare 1 חַיָּה נֶפֶשׁ [Kings 20:31](#) (E), [Ezekiel 18:27](#); [Psalm 22:30](#); also [Genesis 19:19](#); [Isaiah 55:3](#); [Proverbs 3:22](#).

**3** The נֶפֶשׁ (without חַיָּה noun or verb) is specified:

**a. a living being whose life resides in the blood** [so in Arabic WeSkizzen iii. 217 G. Jacob *Arab. Dicht.* iv. 9 f.] (hence sacrificial use of blood, and its prohib. in other uses; first in

D), [Deuteronomy 12:23,24](#) *only be sure that thou eat not the blood, for the blood is the living being* (הַדָּם הוּא הַחַיִּים); and *thou shalt not eat the living being with the flesh* (הַחַיִּים עִם הַבָּשָׂר); *thou shalt pour it upon the earth as water*; this is enlarged in H, [Leviticus 17:10,11,12,14](#) and in P [Genesis 9:4,5](#), compare [Jeremiah 2:34](#).

**b. a serious attack upon the life is an attack upon this inner living being 2**  
[Samuel 1:9](#); [Jeremiah 4:10](#); [Jonah 2:6](#); [Psalm 69:2](#); [Psalm 124:4](#); [Psalm 124:5](#); [Job 27:3](#).

**c.** נֶפֶשׁ is used for life itself 171 t., of animals [Proverbs 12:10](#), and of man [Genesis 44:30](#) (J); נֶפֶשׁ תַּחַת נֶפֶשׁ *life for life* [Exodus 21:23](#) (E), [Leviticus 24:18](#) (H), [1 Kings 20:39,42](#); [2 Kings 10:24](#); נֶפֶשׁנוּ תַּחַתֵּיכֶם [Joshua 2:14](#) (J); נֶפֶשׁ בְּנֶפֶשׁ [Deuteronomy 19:21](#); נֶפֶשׁ for the life of [2 Samuel 14:7](#); [Jonah 1:14](#); נֶפֶשׁ בְּכַף *put life in one's own hand* [Judges 12:3](#); [1 Samuel 19:5](#); [1 Samuel 28:21](#); [Job 13:14](#); נֶפֶשׁוֹ לְמוֹת [Judges 5:18](#) *risks his life to die*; בְּנֶפֶשׁ *at the risk of life* [Numbers 17:3](#) (P), [2 Samuel 23:17](#) = [1 Chronicles 11:19](#) (twice in verse), [1 Kings 2:23](#); [Proverbs 7:23](#); [Lamentations 5:9](#); בְּקֶשׁ נֶפֶשׁ [Exodus 4:19](#) (J), [1 Samuel 20:21](#); [1 Samuel 22:23](#) (twice in verse); [1 Samuel 23:15](#); [1 Samuel 25:29](#); [2 Samuel 4:8](#); [2 Samuel 16:11](#); [1 Kings 19:10,14](#); [Jeremiah 4:30](#); [Jeremiah 11:21](#); [Jeremiah 19:7,9](#); [Jeremiah 21:7](#); [Jeremiah 22:25](#); [Jeremiah 34:20,21](#); [Jeremiah 38:16](#); [Jeremiah 44:30](#) (twice in verse); [Jeremiah 46:26](#); [Jeremiah 49:37](#); [Psalm 35:4](#); [Psalm 38:13](#); [Psalm 40:15](#); [Psalm 54:5](#); [Psalm 63:10](#); [Psalm 70:3](#); [Psalm 86:14](#); [Proverbs 29:10](#); 1 נֶפֶשׁ אֵל [Kings 3:11](#) [2Chronicles 1:11](#); [1 Kings 19:4](#) = [Jonah 4:8](#); נֶפֶשׁ הִכָּה *smite mortally* [Genesis 37:21](#) (J), [Deuteronomy 19:6,11](#); [Jeremiah 40:14,15](#); 1 נֶפֶשׁ יִלְקַח [Kings 19:4](#); [Jonah 4:3](#); [Psalm 31:14](#); [Proverbs 1:19](#); נֶפֶשׁ מִמָּוֶת הַחַיִּים *deliver life from death* [Joshua 2:13](#); [Psalm 33:19](#); [Psalm 56:14](#); נֶפֶשׁ מִלֵּט [Samuel 19:11](#); [2 Samuel 19:6](#) (4 t. in verse); [1 Kings 1:12](#) (twice in verse); [Jeremiah 48:6](#); [Jeremiah 51:6,45](#); [Ezekiel 33:5](#); [Amos 2:14,15](#); [Psalm 89:49](#); [Psalm 116:4](#); 2 נֶפֶשׁ פָּדָה [Samuel 4:9](#); [1 Kings 1:29](#); [Psalm 34:23](#); [Psalm 49:16](#); [Psalm 55:19](#); [Psalm 71:23](#); נֶפֶשׁ אֵשׁ [Psalm 25:20](#); [Psalm 97:10](#); [Job 2:6](#); [Proverbs 13:3](#); [Proverbs 16:17](#); [Proverbs 19:16](#); [Proverbs 22:5](#).

**4** The נֶפֶשׁ as the essential of man stands for *the man himself*:

**a.** paraphrase for personal pronoun especially in poetry and ornate discourse, 70 t.; מוֹת יִשְׂרָאֵל תִּמְתָּ אֵלַי [Genesis 49:6](#) *let me not enter* (poem in J); נֶפֶשִׁי = me: (1) [Numbers 23:10](#) *let me die*, etc. (poem); נֶפֶשִׁי [Judges 16:30](#) (J); אִמְרָה נֶפֶשִׁי [Lamentations 3:24](#) *I say*. (2) נֶפֶשְׁךָ = thee: לְאֲמִים תַּחַת נֶפֶשְׁךָ [Isaiah 43:4](#) *peoples instead of thee*; אֲמָרוּ לְנֶפֶשְׁךָ [Isaiah 51:23](#). (3) נֶפֶשׁוֹ = he: נֶפֶשׁוֹ בְּטוֹב תֵּלִין [Psalms](#) *he will not dwell in good circumstances*. (4) נֶפֶשֵׁנוּ = we: נֶפֶשֵׁנוּ מִמְּחַת יוֹקְשִׁים [Psalm](#)

124:7. (5) נִפְשָׁם = they, them: הִלְכָהּ בְּפִשְׁבֵי הַלְכָהּ Isaiah 46:2 they are gone into captivity; אוֹי לִנְפֻשָׁם Isaiah 3:9.

**b.** = reflexive, self, 53 t.: נִפְשׁ עַל אֶסֶר bind oneself Numbers 30:3; Numbers 30:5 (twice in verse); Numbers 30:6; Numbers 30:7; Numbers 30:8; Numbers 30:9; Numbers 30:10; Numbers 30:11; Numbers 30:12; נִלְעֲנַת נִ Numbers 30:14 to afflict oneself .

(1) נִפְשִׁי = myself: Job 9:21 I know not myself. (2) נִפְשִׁיךָ = thyself: יִשְׁמַר Deuteronomy 4:9 keep thyself. (3) נִפְשׁוֹ = himself: 1 אָהַב כֵּן Samuel 18:1,3; 1 Samuel 20:17 loved as himself. (4) נִפְשָׁהּ = herself: נִ צְדָקָה נִ Jeremiah 3:11 justified herself.

(5) נִפְשָׁם = themselves: נִ הִצִּיל נִ deliver themselves Isaiah 47:14; Ezekiel 14:14,20.

(6) נִפְשֵׁיכֶם, נִפְשֵׁיכֶם = yourselves: נִ אַל תִּשְׂאוּ נִ Jeremiah 37:9 deceive not yourselves, also Jeremiah 42:20; Jeremiah 44:7; נִ עֲנֵה נִ Leviticus 16:29,31; Leviticus 23:27,32; Numbers 29:7 (P); נִ נִשְׁמַרְתֶּם לִנִּ Joshua 23:11 (D).

(7) נִפְשׁוֹתֵינוּ = ourselves: נִ עַל נִ Jeremiah 26:19 against ourselves.

**c.** = person of man, individual, 144 t., first in D<sup>2</sup>; especially in H, P, and kindred writers:

(1) with אָדָם: אָדָם אָדָם נִ Leviticus 24:17 opposed to נִ בְהֵמָה נִ Leviticus 24:18 (both H), and so נִ אָדָם human persons Numbers 31:35,40,46 (P) 1 Chronicles 5:21; Ezekiel 27:13.

Elsewhere without אָדָם: בֵּרַכָה נִ Proverbs 11:25 one who blesses; נִ רְמִיָה נִ Proverbs 19:15 idle person; נִ תַּחַת נִ person in place of person, Job 16:4; נִ עַל נִ Exodus 30:15,16; Numbers 15:28; Numbers 31:50 (all P) Leviticus 17:11 (H). (2) נִפֶּשׁ = person, any one: Deuteronomy 24:7; Deuteronomy 27:25; Proverbs 28:17; Ezekiel 18:4 (3 t. in verse); Ezekiel 33:6; elsewhere only H P: Leviticus 2:1; Leviticus 4:2,27; Leviticus 5:1,2,4,15,17; Leviticus 5:21; Leviticus 7:18,20,21,25,27; Leviticus 23:29,30 (twice in verse); Numbers 5:6; Numbers 15:27,30; Numbers 19:22; Numbers 31:19,28; Numbers 35:11,15,30 (twice in verse); Joshua 20:3,9 (all P), Leviticus 17:10,12,15; Leviticus 20:6 (twice in verse); Leviticus 22:6,11 (all H); נִכַרְתָּהּ הִנֵּה הִיא מִן נִ that person shall be cut off from: only in Genesis 17:14; Exodus 12:15,19; Exodus 31:14; Leviticus 7:20,21,27; Numbers 9:13; Numbers 15:30,31; Numbers 19:13,20 (all P), Leviticus 19:8; Leviticus 22:3 (both H). (3) נִפְשׁ collective for persons, in enumerations: Deuteronomy 10:22; Joshua 10:28,30,32,35,37 (twice in verse); Joshua 10:39; Joshua 11:11 (all D<sup>2</sup>) Jeremiah 43:6; Jeremiah 52:29,30 (twice in verse); Ezekiel 22:25; elsewhere only Genesis 12:5; Genesis 46:15,18,22,25,26 (twice in verse); Genesis 46:27 (twice in verse); Exodus 1:5 (twice in verse); Exodus 12:16; Numbers 31:35,40 (all P). (4) נִפְשׁוֹת persons Genesis 36:6; Exodus 12:4; Exodus 16:16; Numbers 19:18 (all P), Leviticus 18:29; Leviticus 20:25; Leviticus 27:2 (all H), 2 Kings 12:5; Proverbs 11:30; Proverbs 14:25; Ezekiel 13:18 (3 t. in verse); Ezekiel 13:19 (twice in verse); Ezekiel 13:20 (twice in verse); Ezekiel 17:17; Ezekiel 18:4; Ezekiel 22:27 (נִפְשִׁים Ezekiel 13:20 see above). (5) נִפֶּשׁ = deceased person, sometimes with מֵת נִפֶּשׁ Numbers

מָת, נִפְשׁ (Leviticus 21:11 (H); usually without נִפְשׁ, מָת (P), 6<sup>m</sup>5<sup>n</sup>) נִפְשׁתָּ מָת, (Numbers 9:6,7; Numbers 19:11,13 (P); or simply נִפְשׁ, Leviticus 19:28; Leviticus 21:1; Leviticus 22:4 (all H) Numbers 5:2; Numbers 6:11; Numbers 9:10 (all P); elsewhere only Haggai 2:13.

5 נִפְשׁ = *seat of the appetites*, in all periods (46 t.) –

**a. hunger:** נִפְשׁ רָעָבָה 'נ *hungry soul* Psalm 107:9; Proverbs 27:7; with noun or verb of שָׂבַע *satisfy* Isaiah 56:11; Isaiah 58:10; Jeremiah 50:19; Ezekiel 7:19; Psalm 63:6; Psalm 107:9; Proverbs 13:25; Proverbs 27:7; לֵן מִתּוֹק *sweet to the taste* Proverbs 16:24.

**b. thirst:** נִפְשׁ עֵיפָה 'נ *weary soul* Proverbs 25:25; Jeremiah 31:25; נִפְשׁ כְּאֶרֶץ עֵיפָה 'נ Psalm 143:6; נִפְשׁ צָמָאָה 'נ Psalm 42:3; Psalm 63:2.

**c. appetite in General:** נִפְשׁוֹ עָלְיוֹ אֵיבֵי בִנֵי אֹיְבָיו *my enemies compass me about with greed*; נִפְשׁוֹ נִפְעָרָה פִּיהָ *Sh@°ol enlarged her appetite*, etc., compare Habakkuk 2:5; Proverbs 23:2 נִפְשׁוֹ; Ecclesiastes uses נִפְשׁ only in the sense of **a, b, c**; the נִפְשׁ craves, lacks, and is filled with good things: Ecclesiastes 2:24; Ecclesiastes 4:8; Ecclesiastes 6:2,3,7,9; Ecclesiastes 7:28.

6 = נִפְשׁ *seat of emotions and passions* (151 t.) –

**a. desire:** נִפְשׁוֹ אֲוִתָּהּ 'נ *soul desires* Deuteronomy 12:20; Deuteronomy 14:26; 1 Samuel 2:16; 2 Samuel 3:21; 1 Kings 11:37; Job 23:13; Proverbs 13:4; Proverbs 21:10; Micah 7:1; נִפְשׁוֹ אֲוִתָּהּ 'נ Psalm 10:3; Isaiah 26:8; נִפְשׁוֹ אֲוִתָּהּ 'נ Deuteronomy 12:15,20,21; Deuteronomy 18:6; 1 Samuel 23:20; Jeremiah 2:24; so also לְנִפְשׁוֹ *according to one's desire* Deuteronomy 21:14; Psalm 78:18; Jeremiah 34:16; כִּנְפִשׁ Deuteronomy 23:25; נִפְשׁוֹ אֲוִתָּהּ *ah, our desire* Psalm 35:25; בְּנִפְשׁוֹ *at one's desire* Psalm 105:22; Ezekiel 16:27; נִפְשׁוֹ אֲוִתָּהּ 'נ Songs 5:6; נִפְשׁוֹ אֲוִתָּהּ 'נ lift up the soul, desire Deuteronomy 24:15; 2 Samuel 14:14 (read אֲוִתָּהּ, not אֲוִתָּהּ), Psalm 24:4; Psalm 25:1; Psalm 86:4; Psalm 143:8; Proverbs 19:8; Jeremiah 22:27; Jeremiah 44:14; Hosea 4:8.

**b. abhorrence, loathing:** נִפְשׁוֹ אֲוִתָּהּ 'נ *soul abhorreth* Leviticus 26:11,15,30,43 (H) Jeremiah 14:19; נִפְשׁוֹ אֲוִתָּהּ 'נ Zechariah 11:8 *and their soul also fell a loathing against me*.

**c. sorrow and distress:** נִפְשׁוֹ מָרִי 'נ *bitter, gloomy, discontented of soul* Judges 18:25 (E) 2 Samuel 17:8; Job 3:20; Proverbs 31:6; נִפְשׁוֹ מָרִי 'נ Samuel 22:2 compare Job 7:11; Job

10:1; Isaiah 38:15; Ezekiel 27:1; נ' עֲגַמָּה Job 30:35 *grieved*; נ' אֲגַמִּי *sad of soul* Isaiah 19:10; נ' תִּבְכֶּה *my soul shall weep* Jeremiah 13:17; נ' יִרְעֶה *his soul trembleth* Isaiah 15:4; נ' צָרַת *distress of soul* Genesis 42:21 (E).

**d. joy:** נ' תִּגִּיל *my soul rejoiceth* Psalm 35:9; Isaiah 61:10; נ' שִׂמְחָה *rejoice the soul* Psalm 86:4; also Psalm 94:19; Psalm 138:3; Proverbs 29:17.

**e. love:** נ' אֲהַבָּה *my soul loveth* Songs 1:7; Songs 3:1,2,3,4; נ' יְדֻדוֹת *darling of my soul* Jeremiah 12:7; נ' דְּבַקָּה *his soul clave unto* Genesis 34:3 (J), with אֲחָרַי Psalm 63:9; נ' ב' *soul is attached to* Genesis 34:8 (P).

**f. alienation, hatred, revenge:** נ' מִן תִּקַּע *the soul is alienated from* Jeremiah 6:8; Ezekiel 23:17,18; נ' מִן נִקְעָה *hated of soul* 2 Samuel 5:8 (Qr); נ' שִׁנְאָה *Psalm 11:5; Isaiah 1:14.*

**g. other emotions and feelings:** נ' הֵשִׁיב *bring back soul* Lamentations 1:11,19 (i.e. revive, compare with 1 נִשְׁוֵב Kings 17:21f.), hence figurative *refresh, cheer*, 1 Kings 17:16; Psalm 19:8; Proverbs 25:14; Ruth 4:15; נ' שׁוֹבֵב *Psalm 23:3; נ' מְחַמֵּל *your souls' compassion* Ezekiel 24:21; נ' קִצְרָה *soul was impatient* Numbers 21:4 (E), Judges 10:16; Judges 16:16; Zechariah 11:8; נ' אֲאָרִיךְ *that I should prolong my patience* Job 6:11 נ' יִדְעֶתֶם אֶת־נֶפֶשׁ הַגֵּר *ye know the feeling of the stranger* Exodus 23:9 (R<sup>D</sup>).*

**7 נִפְשׁוֹ** is used occasionally for mental acts + לִבָּב (see

**10**); possibly also alone, owing to unconscious assimilation by late writers; but most, if not all, examples may be otherwise explained: נִפְשִׁי יָדַעַת מְאֹד *Psalm 139:14 my soul knoweth well* (or *I know well*; compare **4a**); נִפְשִׁי בְלֹא יָדַעַת *Proverbs 19:2 that the soul be without knowledge is not good* (but RVm *desire without knowledge*, compare **6a**); נִפְשִׁי יָדַעַת חֵכְמָה לִּי *Proverbs 24:14 know wisdom for thy soul* (or *according to thy desire*, compare **6a**); נִפְשִׁי אֵל תִּדְמִי בְנִי *Esther 4:13 think not in thy soul* (or *in thyself*, compare **4b**); נִפְשִׁי כִּמוֹ שֶׁעַר *Proverbs 23:7 as he reckoneth in his soul* (but RV *in himself*, compare **4b**); נִפְשִׁי תִּאֶמֶר *Samuel 20:4* (but AV RV following <sup>m</sup>5 ἐπιθυμῆ = תִּאֶמֶר; see **6a**).

**8 נִפְשִׁי** for acts of the will is dubious: )אֵם יִשׁ נִפְשִׁי אֶת־אֶת *if it is your purpose* Genesis 23:8 (P) 2 Kings 9:15 (or *if it is your desire*, **6a**); נ' בַּחֲרָה *my soul chooseth* Job

7:15; *נ' מאנה* *my soul, refuseth* Job 6:7; Psalm 77:3; *נ' חפצה* *their soul delighteth in* Isaiah 66:3; *נ' רצתה* *my soul delighteth in* Isaiah 42:1; (all perhaps emotional, **6b, d, g**).

**9** *נפש* = character is still more dubious: *נ' לא ישרה* בּוֹ *Habakkuk 2:4 his soul is not right in him* (but <sup>m5</sup> οὐκ εὐδοκεῖ ἡ ψυχή μου ἐν αὐτῷ [εὐδοκεῖ = *רצתה*], see

**6**); *נפשי לא מטמאה*; Ezekiel 4:14 *my soul hath not* (or *I have not*,

**4a**) *been polluted*.

**10** *נ'* in D, when used with *לבב*, is assimilated to it, and shares with it the meanings of

**7, 8, 9**; and so in later writers influenced by D (unless we may think that *ל'* is used of intellect, while *נ'* is used of the feelings): thus, *בכל לבב ובכל נפש* (see *לבב*):

with *דרש* Deuteronomy 4:29; 2Chronicles 15:12; *עשה* Deuteronomy

26:16; *אהב* Deuteronomy 6:5; Deuteronomy 13:4; Deuteronomy 30:6; *ידע* Joshua

23:14; *עבד* Deuteronomy 10:12; Deuteronomy 11:13; Joshua 22:5; *שמע*

*בקלו* Deuteronomy 30:2; *שוב אל* Deuteronomy 30:10; 1 Kings 8:48 2Chronicles 6:38; 2

Kings 23:25; 2 Kings 23:3 2Chronicles 34:31; *לפני* Kings 2:4;

and Deuteronomy 11:18; 1 Samuel 2:35; 1 Chronicles 22:19; 1 Chronicles 28:9; Jeremiah

32:41; Psalm 13:8; Proverbs 2:10; Proverbs 24:12. Note. — In three cases is Generally found closer approach to supposed radical meaning *breath*: —

**a.** *נפש* *שמן וקטרת ישמח לב ומתק רעהו מעצת נפש* Proverbs 27:9. Ges (after Döderlein) renders a. *נ' מעצת* *more than odorous trees*, so later edds., even Buhl; but <sup>9</sup> De SS transpose) *נ' ומתק רעהו מעצת*. <sup>m5</sup> Hi Bi *ומתקרעה* = *the soul is rent asunder by cares*. In any case *נפש* is " לב, compare

**10. b.** *נפשו גחלים תלהט* Job 41:13 *his breath kindleth coals* (of the crocodile). The piece is one of the latest in the book; primitive meaning hardly in such a passage; context favours reference to *passion* or *fury*; perhaps below

**6f**, *his passion or fury kindleth coals*.

**c.** *נפשי בתתי הנפש* Isaiah 3:20 *perfume boxes*; meaning evident from context; but not necessarily *scent (breath)-boxes*; may be

**6a**, *boxes of desire*, or

**5**, boxes exciting the sense of smell; = smelling boxes or bottles. No sufficient evidence in Biblical Hebrew, therefore, for meaning *breath, odour*. – See, for complete study of שִׁפְיָן (all passages), Br<sup>JBL 1897,17 ff</sup>.

### **Strong's Exhaustive Concordance**

any, thyself, them your-selves, slay, soul, tablet, they, thing,

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

see HEBREW [naphash](#)