

# *“Understanding Eternal Right & Wrong”*

Psalm 119:137-144

July 24, 2022

**INTRO:** How much do you care about right & wrong?

*How well do you understand eternal right & wrong?*

How righteous is your perspective on biblical righteousness?

*How wrong is it... NOT to BE righteous?*

**VIDEO:** *“Knowing Right From Wrong”*

*You won't intentionally BE what you can't see & understand.*

-JDP

## **PRAYER**

### **CONTEXT:**

- |               |                             |
|---------------|-----------------------------|
| A. Series:    | <i>PERSPECTIVE</i>          |
| B. Scripture  | <u>Psalm 119</u>            |
| C. Structure  | <i>Poetry</i>               |
| D. Saturation | <b>Personal Perspective</b> |

**T/S:** *Today I hope to help you with your biblical*

*“Understanding (and living application) of Eternal Right & Wrong.”*

**BIG IDEA:** Your **eternal** life or death weighs in the balance of your **biblical** under-standing of right and wrong

## PREVIEW:

1. **ROOTS** of Righteousness
2. **RELATIONSHIPS** of Righteousness
3. **RESILIENCE** of Righteousness
4. **REDEMPTION** of Righteousness

**TEXT:** Note... 8 verses, 4 couplets, 4 arches, 1 BULLS-EYE!

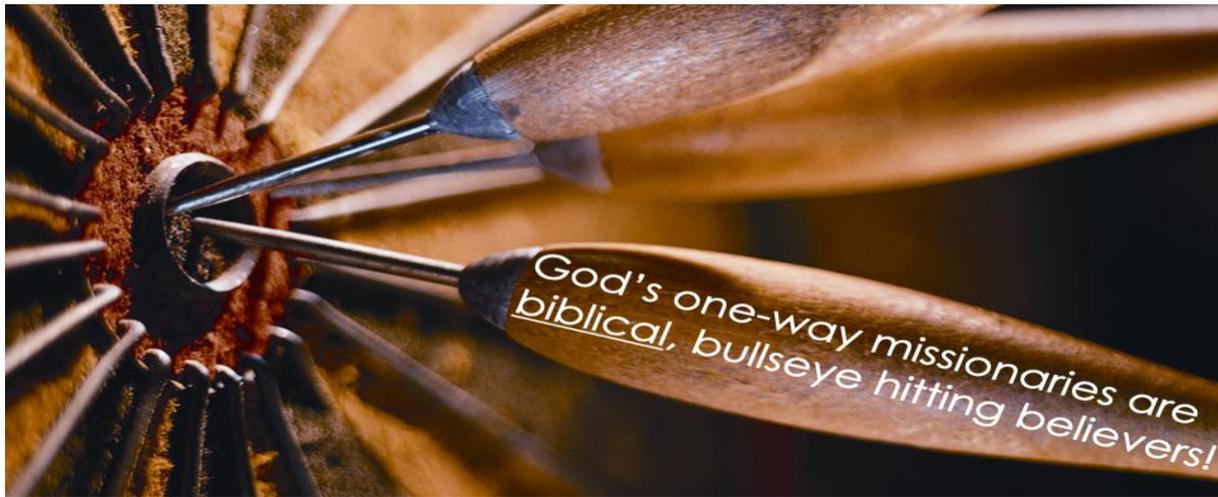
### Psalm 119:113 - 120

v.137	<b>ARCH</b>	Righteous are you, O LORD, and right are your rules.
v.138	<b>COUPLET</b>	You have appointed your testimonies in righteousness and in all faithfulness.
v.139	<b>COUPLET</b>	My zeal consumes me, because my foes forget your words.
v.140	<b>ARCH</b>	Your promise is well tried, and your servant loves it.
v.141	<b>COUPLET</b>	I am small and despised, yet I do not forget your precepts.
v.142	<b>ARCH</b>	Your righteousness is righteous forever, and your law is true.
v.143	<b>COUPLET</b>	Trouble and anguish have found me out, but your commandments are my delight.
v.144	<b>ARCH</b>	Your testimonies are righteous forever; give me understanding that I may live.

**8 verses = 4 couplets with 4 arches & 1 BULLS-EYE!**

<u>Psalm 119:137</u>		<u>Psalm 119:140</u>	
<input type="checkbox"/> Righteousness		<input type="checkbox"/> Pure	
<input type="checkbox"/> You		<input type="checkbox"/> Your Word	
<input type="checkbox"/> upright	<input type="checkbox"/> Yahweh	<input type="checkbox"/> Your servant	<input type="checkbox"/> very
<input type="checkbox"/> Your judgments		<input type="checkbox"/> loves	

<u>Psalm 119:142</u>	<u>Psalm 119:144</u>
<input type="checkbox"/> Righteousness	<input type="checkbox"/> Righteousness
<input type="checkbox"/> Righteous	<input type="checkbox"/> Your testimonies
<input type="checkbox"/> Your law	<input type="checkbox"/> everlasting
<input type="checkbox"/> Truth	<input type="checkbox"/> give me understanding
	<input type="checkbox"/> I live



## I. **ROOTS** of Righteousness

(Source; Unification; Definition; Rules; Description)

### Psalm 119:137-138

*Righteous are You, O LORD, and  
right/just/upright are Your rules.*

*You have appointed/commanded Your  
testimonies in righteousness and in  
all/exceeding faithfulness.*

## A. SOURCE

- a. LORD God                      God **IN** the Word
- b. Creator God                    God **AUTHOR** of the Word
- c. Christ God                     God that **IS** The Word

**VIDEO:** "Names of God"

A biblical understanding of righteousness begins with an eternal passion & sense of A.W.E.! with God & His wonders-filled Word.

- JDP

## B. UNIFICATION

- a. Biblical GOD
- b. Biblical WORD
- c. Biblical CHRISTIANS

(See the divine unification!)

[2 Timothy 3:16-17](#)

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

## C. DEFINITION

- a. Righteousness is NOT...

- i. **Feelings**
- ii. **Subjective**
- iii. **Cultural**
- iv. **Relative**
- v. **Secondary** “*minor issue*”

b. **Righteousness IS...**

**Righteousness:**

Right = accurate, correct to  
God's standard(s)

eous = application of “right”

ness = descriptive; action

***Righteousness is the opposite of sinfulness.***

- JDP

*Righteousness is a loving gift of Gospel-grace, while self-righteousness is a liar's demise of damnable dis-grace.*

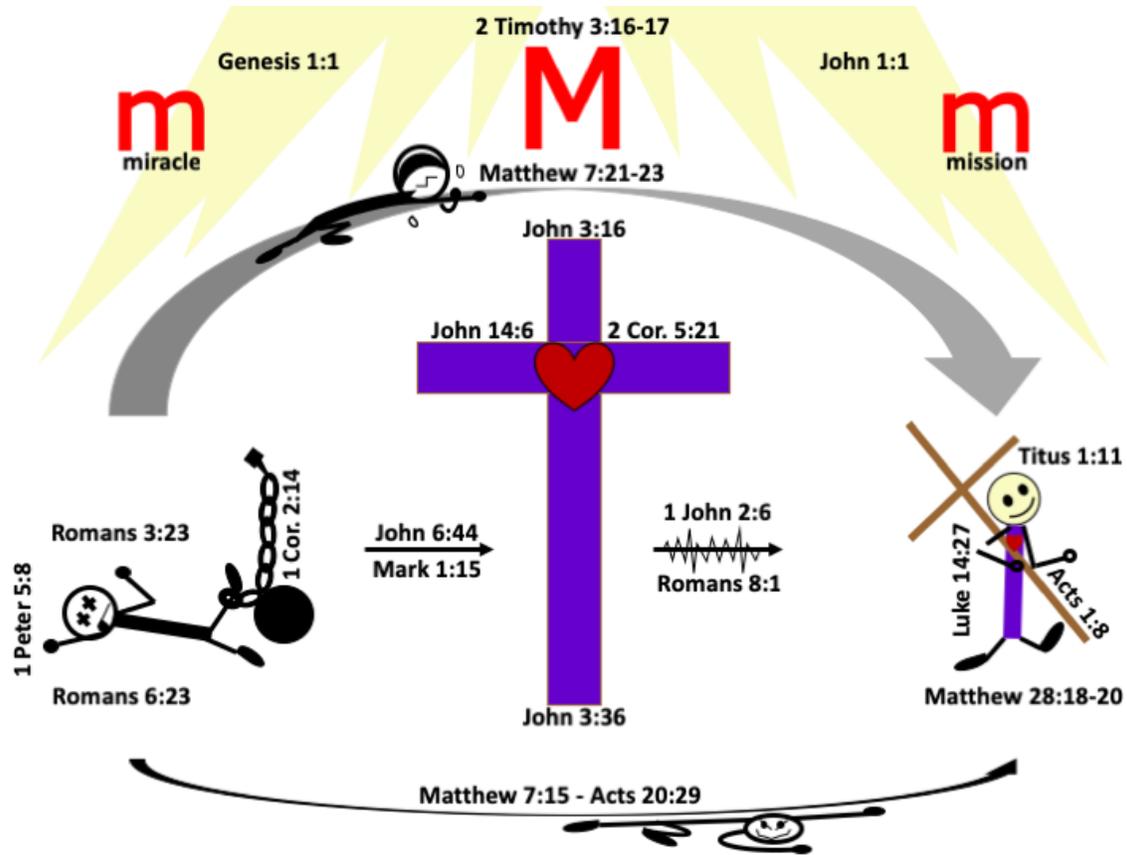
- JDP

**VIDEO:** What Is Righteousness”

\*\*\* **NOTE:** Gospel-Righteous > “not guilty”

\*\*\* **NOTE:** Gospel-Righteous = adopted Ambassador!

**Gospel Righteousness = m M m**



***Righteousness is Christ-likeness!*** - JDP

## D. RULES

- a. Definition: *God's biblical do's & don'ts*
- b. Description: *God's Word, will, & ways unified*

## E. DESCRIPTION

- a. Miraculous (John 3:3 & 6:44)
- b. Christ-like. (Acts 1:8 & Matthew 28:18-20)
  - i. Righteous TRUTH
  - ii. Righteous LOVE
  - iii. Righteous FAITH

- iv. Righteous WORSHIP
  - v. Righteous WORKING
  - vi. Righteous WARRING
  - vii. Righteous WITNESSING
  - viii. Righteous REPENTANCE
  - ix. Righteous MOTIVES
  - x. Righteous ATTITUDES
  - xi. Righteous ACTIONS
  - xii. Righteous ANGER
  - xiii. Righteous AFFECTIONS
  - xiv. Righteous ENGAGING
  - xv. Righteous EXPLAINING
  - xvi. Righteous EQUIPING
  - xvii. Righteous EMPOWERING
  - xviii. Righteous DEVOTION
  - xix. Righteous DISCIPLESHIP (submitting)
  - xx. Righteous DISCIPLESHIP (sharing)
- c. *Work-in-Progress...* cf. Romans 6-8

## II. RELATIONSHIPS of Righteousness (Passion; Promises; Persistence)

### Psalm 119:139-140

*My zeal/passion consumes me, because my foes  
forget/ignore/disregard Your words.  
Your promise is well-tried/very-pure,  
and Your servant loves it.*

## A. PASSION

### a. Zeal

- i. Call, Command, Commission, Compelled!
- ii. *God-honoring jealousy & righteous anger*
- iii. Think of Jesus table-tipping in the Temple
- iv. Psalm 69:9... *“zeal for Your house...”*

### Christian zeal defends & disciples! - JDP

*Christian love & zeal should be the world's most convicting & convincing witness for Christ-ianity.*

- JDP

### b. Consumes

- i. **FILLS** one's Head, Heart, & Hands (ALL 3)
- ii. Psalm 69:9... *“zeal... consumes me...”*

*We live, love, & fight behind our God-given breastplate of righteousness!* - JDP

### c. Foes

- i. The righteous have foes... BE ready!
- ii. **Righteousness fights against darkness!** - JDP
- iii. *Foes are the defiant lukewarm who “forget”*

***To forget God's Word is to reject God's Word!***

- JDP

- iv. *Many foes are in-church but against-Christ*
- v. *Satan, Demons, Wolves, Goats, & Stumblers*

### d. REMEMBERS

- i. *Passion remembers & lives in loving AWE!*  
- JDP
- ii. *Zeal remembers the Word of God!*

***Forgetting biblical fear, faith, & family  
is the first step of failing & falling defection!***

(cf. Hebrews)

- JDP

**e. Loves**

- i. God-honoring, Christ-like passion loves...
- ii. Take **James 4:4** to heart!
- iii. Motive, object, and means of love is key!
- iv. Consider ***"homothoomadon"*** 12 N.T. uses
- v. **1 Corinthians 13... Love is the root of "R"**

**B. PROMISES**

***God's righteous promises are our guarantees!***

**When God says it, that settles it!**

**C. PERSISTENCE**

- a. Well-trying & pure = unwavering & persistent!**

***Well-trying righteousness is the warrior's way!***

- JDP

**The right & the wrong warriors are known by the  
company they keep and paths they take... the  
light vs. the dark & the broad vs. narrow.** - JDP

- b. God's righteousness inspires servant's love...**
- c. *"No matter what!"* is our persistent fruit...**

***Righteous love endures & persists no matter what!***

- JDP

# III. RESILIENCE of Righteousness

(Persistence; Persecution; Perseverance; Purity)

## Psalm 119:141-142

*I am small/insignificant and despised,  
yet I do not forget Your precepts.*

*Your righteousness is everlasting/righteous  
forever, and your law is true/pure.*

### A. PERSISTANCE

a. Size & stature have nothing to do with witness

*May our BRIDGE family BE small & despised...  
like Jesus!*

- JDP

b. The faithful are not forgetful!

*To BE faith-FULL is opposite of being FORGET-full.*

- JDP

### B. PERSECUTION

a. The righteous have always been persecuted!

b. The righteous will always be persecuted!

i. Matthew 10:22 & 2 Timothy 3:12

c. The self/un-righteous will do the persecuting.

d. ANY other preaching or promises are LIES! - JDP

## C. PERSEVERANCE

*“Your righteousness is everlasting...”*

*Biblical ever-lasting has beautiful & eternal ripples!*

- JDP

- a. Compound: Ever-Lasting = *lasting forever!*
- b. These are **ABSOLUTE** terms/language...
- c. God’s Word & righteousness are eternal!
- d. God’s Word & righteousness are everlasting!
- e. Our ‘s could & should be too:

### 2 Peter 1:3-4

*His divine power has granted to us everything we need for life and godliness... so that through them you may become partakers of the divine nature, having escaped from the corruption that is in the world because of sinful desire.*

## D. PURITY

*“Your law is TRUE”*

*God’s Word is not only true, it’s TRUTH!*

*You can be right but if you are not righteous, you’re wrong.* - JDP

### a. John 15:3

*“You are clean because of the Word I have spoken to you.”*

### b. Romans 10:17 (PURE)

### c. John 17:17 (PURIFIER)

# IV. REDEMPTION of Righteousness

(Pleasing; Permanence; Power-FULL; Perpetuality)

## Psalm 119:143-144

*Trouble and anguish/distress have found me out,  
but your commandments are my delight.*

*Your testimonies are righteous forever  
(everlasting); give me understanding that I may live.*

### A. PLEASING

*Trouble & anguish are pleased to find God's  
faithful & found family members*

- a. **NOTE** the paradoxical contrast here...
  - i. **Biblical World... vs. Biblical Worship**
  - ii. **Trouble & Distress:**
    - 1. *Judas?*
    - 2. *Pharisees?*
    - 3. *Demas?*
  - iii. **Truth & Delight** (positive passion)
    - 1. Joshua & Caleb
    - 2. Shadrach, Meshach, Abednego
    - 3. Lazarus
    - 4. Stephen
    - 5. Paul

## 2 very insightful Q's:

What distresses you?

What delights you?

## B. PERMANENCE

*“Your commandments/Word are righteous forever”*

- a. “forever” looks both ways... behind & ahead
  - i. **Here**
  - ii. **Heaven**
  - iii. **Hell**
- b. See here creation’s connection of the dots...
  - i. Reality
  - ii. Right/Rightness/Righteousness
  - iii. Standard(s)
  - iv. Design
  - v. Designer
  - vi. Creator
  - vii. Creation
  - viii. Corruption
  - ix. Christ
  - x. Christian

## C. POWER-FULL

Jesus is our **ROCK** of righteousness!

*Divine righteousness is greater than ANY devilish sin!*

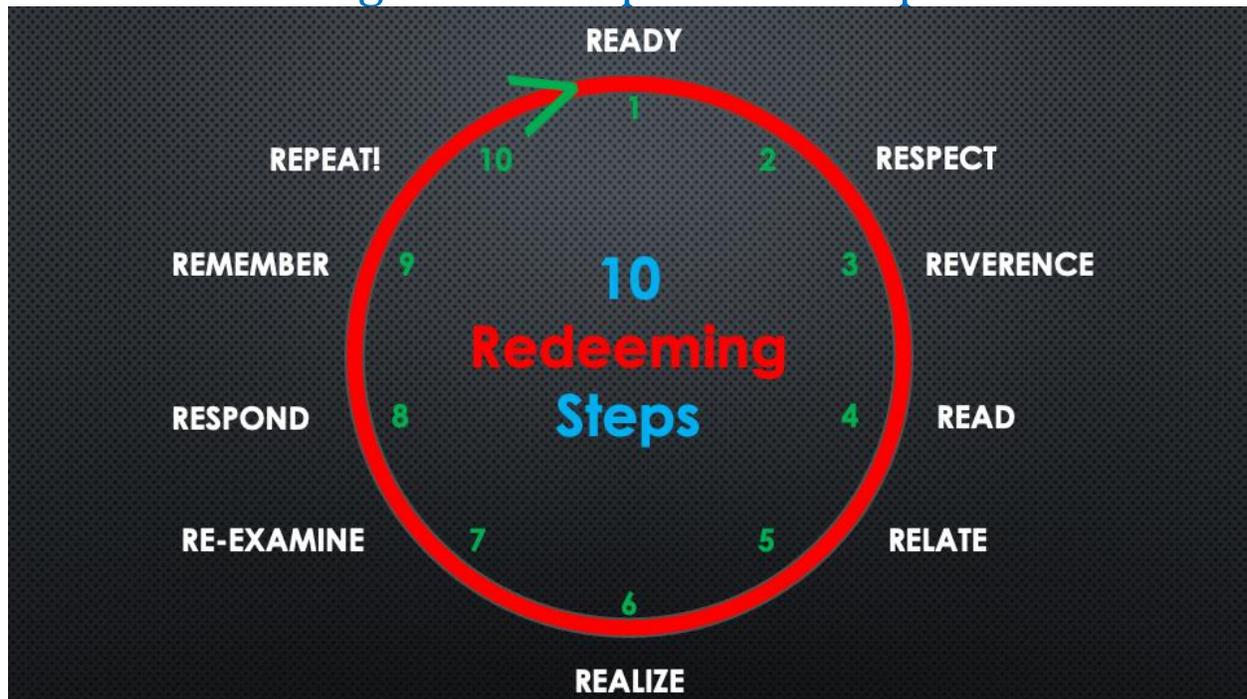
*When we, by Gospel grace, build our lives & put our loving foundations upon the Righteous ROCK of Christ; our lives & witnesses will be powerful enough to withstand ANY storm or struggle!*  
(Matthew 7:24-27)

## D. PERPETUALITY

Living righteously = Christ-like loving, serving, & multiplying  
(2 Tim. 2:1-6)

*Personal CHARACTER is the reality of one's relationship-to &/or reflection-of God's righteousness.*

### 10 Righteous Steps of Redemption



## How will you perpetually & eternally “live?”

- A. Venomous or Victorious
- B. Culturally or Biblically
- C. Emotionally or Faithfully
- D. Temporally or Eternally

## REVIEW:

<ol style="list-style-type: none"><li>1. Source</li><li>2. Unification</li><li>3. Definition</li><li>4. Rules</li><li>5. Description</li><li>6. Passion</li><li>7. Promises</li><li>8. Persecution</li><li>9. Persistence</li><li>10. Perseverance</li><li>11. Purity</li><li>12. Pleasing</li><li>13. Permanence</li><li>14. Power-full</li><li>15. Perpetuality</li></ol>	<h1><u>Righteousness:</u></h1> 
---	--

## CLOSE:

Today's passage has engaged, explained, & exemplified biblical righteousness...

### 2 Corinthians 5:21

*He made Him who knew no sin to become sin, so that we might become the righteousness of God, in Christ!*

*“Blessed are those who hunger & thirst after righteousness.” - Jesus (Matt. 5:6)*

Let me ask my opening questions again... now that you have had chance to hear from God...

*Church... we have been called, commanded, commissioned, and compelled to live as blessed slaves to righteousness*

***Biblical righteousness is Christ-likeness in passion and action.*** - JDP

**VIDEO:** *“Living Righteously”* (Chan)

*Knowing about biblical righteousness without understanding & obeying it is nothing less than haunting, daunting & damning...* - JDP

**REMEMBER...** This Psalm & passage is a divine answer to a desperate plea & prayer!

**Let's PRAY!**

Perspective 27  
Psalm 119:137-144

ESV:           TSADHE

- 137 Righteous are you, O LORD,  
    and right are your rules.
- 138 You have appointed your testimonies in righteousness  
    and in all faithfulness.
- 139 My zeal consumes me,  
    because my foes forget your words.
- 140 Your promise is well tried,  
    and your servant loves it.
- 141 I am small and despised,  
    yet I do not forget your precepts.
- 142 Your righteousness is righteous forever,  
    and your law is true.
- 143 Trouble and anguish have found me out,  
    but your commandments are my delight.
- 144 Your testimonies are righteous forever;  
    give me understanding that I may live. <sup>1</sup>

Amplified Bible:

137 [Rigidly] righteous are You, O Lord, and upright are Your judgments *and* all expressions of Your will.

138 You have commanded *and* appointed Your testimonies in righteousness and in great faithfulness.

139 My zeal has consumed me *and* cut me off, because my adversaries have forgotten Your words.

140 Your word is very pure (tried and well refined); therefore Your servant loves it.

141 I am small (insignificant) and despised, but I do not forget Your precepts.

142 Your righteousness is an everlasting righteousness, and Your law is truth. [Ps. 19:9; John 17:17.]

143 Trouble and anguish have found *and* taken hold on me, yet Your commandments are my delight.

144 Your righteous testimonies are everlasting *and* Your decrees are binding to eternity; give me understanding and I shall live [give me discernment and comprehension and I shall not die].

---

Tsadhe.

<sup>137</sup> Righteous are You, O LORD,  
And upright are Your judgments.  
<sup>138</sup> You have commanded Your testimonies in righteousness  
And exceeding faithfulness.  
<sup>139</sup> My zeal has consumed me,  
Because my adversaries have forgotten Your words.  
<sup>140</sup> Your <sup>a</sup>word is very pure,  
Therefore Your servant loves it.  
<sup>141</sup> I am small and despised,  
Yet I do not forget Your precepts.  
<sup>142</sup> Your righteousness is an everlasting righteousness,  
And Your law is truth.  
<sup>143</sup> Trouble and anguish have come upon me,  
Yet Your commandments are my delight.  
<sup>144</sup> Your testimonies are righteous forever;  
Give me understanding that I may live.

Warren Wiersbe: **BE Commentary**

*Tsadhe (vv. 137–144)— **In God We Trust***

The Spirit of God uses the Word of God to implant faith in our hearts (Rom. 10:17), and **the more we live in God's Word, the stronger our faith will become.**

**Some people have no faith (Mark 4:40), others have little faith (Matt. 8:26; 14:31), and a few have great faith (Matt. 8:10; 15:28). Like a mustard seed, faith has life in it, and if the seed is planted and cultivated, it will grow and bear fruit (Matt. 17:20).**

*The message in this section of the psalm is that you can depend on the Word of God, so—have faith!*

*God's Word is trustworthy no matter what people do (vv. 137–139).*

The psalmist had worn himself out trying to convince people to trust God's Word (see 69:9; John 2:12), but they ignored both him and the Scriptures. He must have felt that his ministry had failed, but he had been faithful even as the Word is faithful. God and His Word are righteous and what He says is right. His Word is fully trustworthy. **Though intellectual giants may attack it and even ridicule it, the Word stands and will be here long after they are dead and their books have been forgotten.** People may sin and die, but God's righteousness and righteous Word remains (vv. 137, 138, 142, 144).

*God's Word is trustworthy no matter what people say (vv. 140–141).*

**Over many centuries, the Scriptures have been thoroughly tested in the fires of persecution and criticism, the way a goldsmith tests precious metals (12:6–7; 18:30), and the Word has been found pure.** One of the joys of the Christian life is to find new promises in the Word, test them in daily life, and find them trustworthy. The enemy wants to forget the Word (v. 139), but we remember the Word and depend on it.

*The world may look upon God's people as "small and despised," but when you stand on God's promises, you are a giant.*

*God's Word is trustworthy regardless of how you feel (vv. 142–143).*

You may experience trouble and distress, as did the psalmist, and still find delight in God's truth. **Our feelings change but God's Word never changes.**

*God's Word is not only true, but it is truth*  
(v. 142, NASB; John 17:17).

**The Word of God is truth, the Son of God is truth (John 14:6), and the Spirit of God is truth (1 John 5:6). The Spirit of truth wrote the Word of truth, and that Word reveals the Son of God.**

When your feelings deceive you into concluding that it is not worth it to serve the Lord, immediately turn to the Scriptures and delight in your Lord.

*God's Word is trustworthy no matter how long you live (v. 144).*

When we read the Word to ourselves, we see words in ink on paper. When we read the Word aloud, we hear puffs of sound that quickly disappear. Paper and ink and puffs of sound may not

seem very lasting, but **the Word of God is eternal and fixed forever** (vv. 89, 160).

To build your life on God's Word means to participate in eternity (Matt. 7:24–29; 1 John 2:17).

*It is not the length of life but the depth of life that counts, and depth comes from laying hold of God's Word and obeying it.*

Jesus spent only thirty-three years on this earth, and His public ministry lasted only three years, yet He accomplished a work that is eternal.

**BARNES Commentary:**

137. *Righteous art thou, O LORD*, etc. This commences a new division of the psalm, indicated by the Hebrew letter *Tzaddi*—corresponding with *tz*. The thought in this verse is, that God is right, or righteous, in his judgments, that is, in his law; or, in other words, that his law is founded on principles of equity.

138. *Thy testimonies that thou hast commanded*. Thy law, considered as a *testimony* as to what is right and best.

Are *righteous and very faithful*. Marg., as in Heb., *righteousness and faithfulness*. They are so righteous, and so deserving of confidence,—so certain to be accomplished, and so worthy to be trusted in,—that they may be spoken of as *righteousness and fidelity* of the most perfect kind; the very essence of that which is right.

139. *My zeal hath consumed me*. Marg., *cut me off*. The word which is here translated *consumed* is rendered *cut off* in Lam. 3:53; Job 23:17; Ps. 54:5; 88:16; 94:23; 101:5; 143:12; *vanish*, Job 6:17; *destroyed*, Ps. 73:27; 2 Sam. 22:41; Ps. 18:40; 101:8; 69:4. It means here, that he pined away; that his strength was exhausted; that he was sinking under the efforts which he had put forth as expressive of his deep interest in the cause of God and of truth. On the sentiment here expressed, see Notes on Ps. 69:9.

*Because mine enemies have forgotten thy words. Thy law; thy commands. It was not because they were his foes,—not because he was endeavouring to destroy them, or to take vengeance on them,—but because they were unmindful of God, and of the claims of his law.*

*It is a great triumph which religion gains over a man's soul, when, in looking on the conduct of persecutors, calumniators, and slanderers—of those who are constantly doing us wrong,—we are more grieved because they violate the law of God than because they injure us;*

when our solicitude is turned from ourselves, and terminates on our regard for the honour of God and his law. Yet *that* is the nature of true religion; and *that* we should be able to find in ourselves in such circumstances.

**A man should doubt the evidence of his personal religion, if all his feelings terminate on the wrong done to himself by the wicked conduct of others; if he has no feeling of solicitude because the law of God has been violated, and God has been dishonoured.**

**[Compare notes on ver. 136.](#)**

140. *Thy word is very pure. Marg., tried or refined.* See the word explained in the Notes on Ps. 18:30.

***Therefore thy servant loveth it.***

Therefore / love it. **I love it because it is pure, holy, true; not merely because it will save me.** Apart from all

reference to myself. I love thy truth as truth; **I love purity as purity; I love law as law; I love holiness as holiness. This is true religion.**

141. *I am small and despised.* The word here rendered *small* may mean “small” in respect to number,—that is, *few*, Micah 5:2; Isa. 60:22; or in respect to age,—*young*, Gen. 19:31; or in respect to dignity,—*low*; least in rank or esteem. The language here may be applied to the church as comparatively few; to one who is young; or to one in humble life. Either of these may be a reason why one is regarded as of little consequence, or may be subject to reproach and ridicule. It is not possible to determine in which of these senses the word is used here, or in

which sense it was applicable to the psalmist. **The word despised means treated as unworthy of notice;**

**passed by; looked upon with contempt.** This might be on account of age, or poverty, or ignorance, or humble rank:—or it might be simply on account of his religion, for the friends of God have been, and often are, despised simply *because they are religious.*

**The Saviour was *despised* by men; the apostles were; the most excellent of the earth in all ages have been.**

Comp. Heb. 11:36–38; 1 Cor. 4:13.

*Yet do not I forget thy precepts.*

**I am not ashamed of them.**

*I am not deterred from keeping them, and  
from avowing my purpose to obey them,  
because I am despised for it.*

*This is often one of the severest tests of religion, and to  
be faithful in such circumstances is one of the clearest  
proofs of true attachment to God.*

There are few things which we are less able to bear than *contempt*, and one of the best evidences of attachment to *principle* is when we adhere to what we regard as right and true, though we are despised for it by the gay, the worldly, the rich—by those who claim to be “wise.” **He who can bear contempt on account of his opinions, can usually bear anything.**

142. *Thy righteousness is an everlasting righteousness.* **It never changes.**

The principles of thy law, of thy government, and of thy method of saving men, are the same under all dispensations, in every land, in all worlds; and they will remain the same for ever. Human governments change. Old dynasties pass away. New laws are enacted under new administrations.

*Customs change.  
Opinions change. Men change.  
The world changes. But as God  
himself never changes,*

# *so it that his law never changes.*

That law is founded on eternal truth, and can *never* change.

*And thy law is the truth.* It is founded now “truth;” on the reality of things. It is so essentially founded on truth, it springs so certainly out of truth, or out of the reality of things, that it may be said *to be* the truth itself. He who understands the law of God understands what truth is, for it is the expression and the exponent of that which is true.

143. *Trouble and anguish.* The word rendered **trouble = affliction** of any kind; the word rendered **anguish** would probably express that which results from **being pressed, compressed, straitened.**

It properly refers to **a situation where there is no room to move,** and **where we are pent up in a narrow place.** The two words denote *deep affliction.*

*Have taken hold on me.* Marg., as in Heb., *found me.* That is, they were in pursuit of me, and have at last apprehended me. Trouble, anguish, death, are *in pursuit* of us all our lives, and are never very far in the rear of us. Often, when we least expect them, they come suddenly up to us, and make us their victims.

Yet *thy commandments are my delights.* Notwithstanding this trouble, and *in* this trouble—no matter what comes—I have the same unfailing source of comfort, the truth of God; and notwithstanding what *may* occur, I still make God and his law the source of my happiness. See Notes on ver. 24.

144. *The righteousness of thy testimonies.* The principles of righteousness on which they are founded. Those testimonies—those laws—are not arbitrary, or the mere expressions of *will.* They are founded on right and justice as seen by God, and his laws are his *testimony* as to what truth and justice are.

*Is everlasting.* See Notes on ver. 142.

*Give me understanding, and I shall live.* Give me a right view of thy law, and thy truth, and I shall have real *life.* See Notes on ver. 34.

## Matthew Henry (Concise) Commentary:

Verses 137–144

**God never did, and never can do wrong to any.** The promises are faithfully performed by Him that made them. **Zeal against sin should constrain us** to do what we can against it, at least to do more in religion ourselves. **Our love to the word of God is evidence of our love to God, because it is designed to make us partake his holiness.** Men's real excellency always makes them low in their own eyes. **When we are small and despised, we have the more need to remember God's precepts, that we may have them to support us.**

***The law of God is the truth, the standard of holiness, the rule of happiness; but the obedience of Christ alone justifies the believer.***

Sorrows are often the lot of saints in this vale of tears; they are in heaviness through manifold temptations. There are delights in the word of God, which the saints often most sweetly enjoy when in trouble and anguish. This is life eternal, to know God and Jesus Christ whom he has sent, John 17:3. **May we live the life of faith and grace here, and be removed to the life of glory hereafter.**

#### Verses 145–152

Supplications with the whole heart are presented only by those who desire God's salvation, and who love his commandments. Whither should the child go but to his father? Save me from my sins, my corruptions, my temptations, all the hinderances in my way, that I may keep thy testimonies. Christians who enjoy health, should not suffer the early hours of the morning to glide away unimproved. Hope in God's word encourages us to continue in prayer.

**It is better to take time from sleep,  
than not to find time for prayer.**

*We have access to God at all hours; and if our first thoughts in the morning are of God, they will help to keep us in his fear all the day long.*

Make me lively and cheerful. God knows what we need and what is good for us, and will quicken us. If we are employed in God's service, we need not fear those who try to set themselves as far as they can out of the reach of the convictions and commands of his law.

*When trouble is near, God is near.  
He is never far to seek.*

**All his commandments are truth. And God's promises will be performed. All that ever trusted in God have found him faithful.**

Verses 153–160

The closer we cleave to the word of God, both as our rule and as our stay, the more assurance we have of deliverance.

Christ is the Advocate of his people, their Redeemer. Those who were quickened by his Spirit and grace, when they were dead in trespasses and sins, often need to have the work of grace revived in them, according to the word of promise. The wicked not only do not God's statutes, but they do not even seek them. They flatter themselves that they are going to heaven; but the longer they persist in sin, the further it is from them. God's mercies are tender; they are a fountain that can never be exhausted. The psalmist begs for God's reviving, quickening grace. A man, steady in the way of his duty, though he may have many enemies, needs to fear none. Those that hate sin truly, hate it as sin, as a transgression of the law of God, and a breaking of his word. Our obedience is only pleasing to God, and pleasant to ourselves, when it comes from a principle of love. All, in every age, who receive God's word in faith and love, find every saying in it faithful. <sup>2</sup>

---

<sup>2</sup> Matthew Henry and Thomas Scott, [\*Matthew Henry's Concise Commentary\*](#) (Oak Harbor, WA: Logos Research Systems, 1997), Ps 119:137–153.

**137. "Righteous art thou, O LORD."**

The Psalmist has not often used the name of Jehovah in this vast composition. The whole Psalm shows him to have been a deeply religious man, thoroughly familiar with the things of God; and such persons **never use the holy name of God carelessly**, nor do they even use it at all frequently in comparison with the thoughtless and the ungodly.

Familiarity begets reverence in this case. **Here he uses the sacred name in worship.**

***He praises God by ascribing to him perfect righteousness.***

God is always right, and ***he is always actively right, that is, righteous***. This quality is bound up in our very idea of God.

**We cannot imagine an unrighteous God.**

***"And upright are thy judgments."***

Here he extols God's word, or recorded judgments, as being right, even as their Author is righteous.

***That which comes from the righteous God is itself righteous.***

Jehovah both saith and doth that which is right, and that alone. This is a great stay to the soul in time of trouble. When we are most sorely afflicted, and cannot see the reason for the dispensation, we may fall back upon this most sure and certain fact, that...

***God is righteous, and his dealings with us are righteous too.***

(cf. Romans 8:28)

It should be our glory to sing this brave confession when all things around us appear to suggest the contrary. This is the richest adoration—this which rises from the lips of faith when carnal reason mutters about undue severity, and the like.

138. ***“Thy testimonies that thou hast commanded are righteous and very faithful.”***

All that which God hath testified in his word is right and truthful. It is righteous, and may be relied upon for the present; **it is faithful, and may be trusted** in for the future. About every portion of the inspired testimonies there is a divine authority, they are issued and published by God’s *command*, and they bear the impress of the royal style which carries omnipotence about it.

**Not only the precepts but the promises also are commanded of the Lord, and so are all the teachings of Scripture.**

*It is not left to our choice whether we will accept them or not; they are issued by royal command, and are not to be questioned.*

Their characteristic is that they are like the Lord who has proclaimed them...

**they are the essence of justice and the soul of truth.**

*God's word is righteous and cannot be impeached; it is faithful and cannot be questioned; it is true from the beginning, and it will be true unto the end.*

Dwell upon that sweet word—"very faithful." What a mercy that **we have a God to deal with who is scrupulously faithful, true to all the items and details of his promises, punctual to time, steadfast during all time.**

Well may we risk all upon a word which is "ever faithful, ever sure."

**139.** In the last two verses David spoke concerning his God and his law; here he speaks of himself, and says, *"My zeal hath consumed me, because mine enemies have forgotten thy words"*: this was no doubt occasioned by his having so clear a sense of the admirable character of God's word.

*His zeal was like a fire burning within his soul.*

The sight of man's forgetfulness of God acted as a fierce blast to excite the fire to a more vehement flame, and it blazed until it was ready to consume him. **David could not bear that men should forget God's words.** He was ready to forget himself, ay, to consume himself, because these men forgot God.

The ungodly were David's enemies: his enemies because they hated him for his godliness; his enemies, because he abhorred them for their ungodliness.

These men had gone so far in iniquity that they not only violated and neglected the commands of God, but they appeared actually to have forgotten them. This put David into a great heat; he burned with indignation. How dare they trample on sacred things! **How could they utterly ignore the commands of God himself!**

*He was astonished, and filled with holy anger.*

140. *"Thy word is very pure."*

It is truth distilled, holiness in its quintessence. In the word of God there is no admixture of error or sin. It is pure in its sense, pure in its language, pure in its spirit, pure in its influence, and all this to the very highest degree—"very pure."

*"Therefore thy servant loveth it,"*

which is a proof that he himself was pure in heart, for only those who are pure love God's word because of its purity.

His heart was knit to the word because of its glorious holiness and truth. He admired it, delighted in it, sought to practise it, and longed to come under its purifying power.

141. *“I am small and despised: yet do not I forget thy precepts.”*

That fault of forgetfulness which he condemned in others (verse 139) could not be charged

upon himself. His enemies made no account of him, regarded him as a man without power or ability, and therefore looked down upon him.

He appears to accept the situation and humbly take the lowest room, but he carries God’s word with him. How many a man has been driven to do some ill action in order to reply to the contempt of his enemies: to make himself conspicuous he has either spoken or acted in a manner which he could not justify.

**The beauty of the Psalmist’s piety was that it was calm and well-balanced, and as he was not carried away by flattery, so was he not overcome by shame.**

If small, he the more jealously attended to the smaller duties; and if despised, he was the more in earnest to keep the despised commandments of God.

142. *“Thy righteousness is an everlasting righteousness.”*

Having in a previous verse ascribed righteousness to God, he now goes on to declare that that righteousness is unchanging and endures from age to age.

This is the joy and glory of the saints, that what God is he always will be, and his mode of procedure towards the sons of men is immutable: having kept his promise, and dealt out justice among his people, he will do so world without end.

Both the righteousnesses and the unrighteousnesses of man come to an end, but the righteousness of God is without end.

*“And thy law is the truth.”*

As God is love, so his law is the truth, the very essence of truth, truth applied to ethics, truth in action, truth upon the judgment-seat. We hear great disputes about, “What is truth?” The holy Scriptures are the only answer to that question. Note, that they are not only true, but the truth itself.

We may not say of them that they contain the truth, but that they are the truth: “thy law is the truth.” There is nothing false about the law or preceptory part of Scripture. Those who are obedient there to shall find that they are walking in a way consistent with fact, while those who act contrary thereto are walking in a vain show.

*143. “Trouble and anguish have taken hold on me.”*

This affliction may have arisen from his circumstances, or from the cruelty of his enemies, or from his own internal conflicts, but certain it is that he was the subject of much distress, a

distress which apprehended him, and carried him away a captive to its power. **His** griefs, like fierce dogs, had taken hold upon him; he felt their teeth. He had double trouble: trouble without and anguish within, as the apostle Paul put it, “without were fightings and within were fears.”

*“Yet thy commandments are my delights.”*

**Thus, he became a riddle; troubled,  
and yet delighted; in anguish,**

and yet in pleasure.

The child of God can understand this enigma, for well he knows that while he is cast down on account of what he sees within himself he is all the more lifted up by what he sees in the word.

**He is delighted with the commandments,  
although he is troubled because he cannot  
perfectly obey them.**

He finds abundant light in the commandments, and by the influence of that light he discovers and mourns over his own darkness.

*Only the man who is acquainted with the struggles  
of the spiritual life will understand  
the expression before us.*

Let the reader herein find a balance in which to weigh himself. Does he find even when he is begirt with sorrow that it is a delightful thing to do the will of the Lord? Does he find more joy in being sanctified than sorrow in being chastised? Then the spot of God's children is upon him.

144. *"The righteousness of thy testimonies is everlasting."*

First he had said that God's testimonies were righteous, then that they were everlasting, and now that their righteousness is everlasting.

Thus he gives us a larger and more detailed account of the word of God the longer he is engaged in writing upon it.

The more we say in praise of holy writ, the more we may say and the more we can say.

God's testimonies to man cannot be assailed, they are righteous from beginning to end; and though ungodly men have opposed the divine justice, especially in the plan of salvation, they have always failed to establish any charge against the Most High. Long as the earth shall stand long as there shall be a single intelligent creature in the universe it will be confessed that God's plans of mercy are in all respects marvellous proofs of his love of justice: even that he may be gracious Jehovah will not be unjust.

*"Give me understanding and I shall live."*

This is a prayer which he is constantly praying, that God would give him understanding.

Here he evidently considers that such a gift is essential to his living.

**To live without understanding is not to live the life of a man, but to be dead while we live.**

Only as we know and apprehend the things of God can we be said to enter into life.

The more the Lord teaches us to admire the eternal rightness of his word, and the more he quickens us to the love of such rightness, the happier and the better we shall be.

As we love life, and seek many days that we may see good, it behoves us to seek immortality in the everlasting word which liveth and abideth for ever, and to seek good in that renewal of our entire nature which begins with the enlightenment of the understanding and passes on to the regeneration of the entire man. Here is our need of the Holy Spirit, the Lord and giver of life, and the guide of all the quickened ones, who shall lead us into all truth. O for the visitations of his grace at this good hour!

## Notes on Verses 137–144

S. Jerome, whom most of the mediævalists follow, explains *Tsaddi* as meaning *justice* or *righteousness*, which, however, is  $\text{צדק}$ , *tsedek*. But he is so far right that there is a play in this strophe on the sound of the initial letter, as in the case of *Gemol*; for the very first word,

righteous, is  $\text{צדק}$ , *tsaddik*, and the whole scope of the strophe is the strong grasp which even the young and inexperienced soul can have of righteousness amidst the troubles of the world.—*Neale and Littledale*.

All these verses begin with *Tzaddi*, the eighteenth letter of the Hebrew alphabet; 137, 142, 144, with some form of the word which we render *righteous*, or *righteousness*; each of the remainder with a wholly different word.

—*William S. Plumer*.

**Verse 137**.—“*Righteous art thou, O LORD*,” etc. Here David, sore troubled with grief for the wickedness of his enemies, yea, tempted greatly to impatience and distrust, by looking to

their prosperous estate, notwithstanding their so gross impiety, doth now show unto us a **three-fold ground of comfort**, which in this dangerous temptation upheld him.

The **first is, a consideration of that which God is in himself; namely, just and righteous:** the **second, a consideration of the equity of his word;** the third, a view of his constant truth, declared in his working and doing according to his word.

When we find ourselves tempted to distrust by looking to the prosperity of the wicked, let us look up to God, and consider his nature, his word, his works, and we shall find comfort.

*“Righteous art thou.”*

**This is the first ground of comfort**—a meditation of the

righteousness of God’s nature; he alters not with times, he changes not with persons, **He**

**is, always and unto all, one and the same**

**righteous and holy God.**

Righteousness is essential to him, it is himself; and he can no more defraud the godly of their promised comforts, nor let the wicked go unpunished in their sins, than he can deny himself to be God, which is impossible.—*William Cowper.*

Verse 137.—*“Righteous art thou, O LORD,”* etc. Essentially, originally, and of himself; naturally, immutably and universally, in all his ways and works of nature and grace; in his thoughts, purposes, counsels, and decrees; in all the dispensations of his providence; in redemption, in the justification of a sinner, in the pardon of sin, and in the gift of eternal life through Christ.

*“And upright are thy judgments.”*

They are according to the rules of justice and equity.

He refers to the precepts of the word, the doctrines of the gospel, as well as the judgments of God inflicted on wicked men, and all the providential dealings of God with his people, and also the final judgment.—*John Gill*.

Verse 137.—“*Righteous art thou, O LORD,*” etc.

***Here is much to keep the children of God in awe.***

The Lord is a righteous God: though they have found mercy and taken sanctuary in his grace,  
**the Lord is impartial in his justice.**

*God that did not spare the angels when they sinned, nor his Son when he was a sinner by imputation, will not spare you, though you are the dearly beloved of his soul: Prov. 11:31.*

**The sinful courses of God’s children occasion bitterness enough; they never venture upon sin, but with great loss.**

*If Paul give way to a little pride, God will humble him. If any give way to sin, their pilgrimage will be made uncomfortable.*

Eli falls into negligence and indulgence, then is the ark of God taken, his two sons are slain in battle, his daughter-in-law dies, he himself breaks his neck. Oh! the wonderful tragedies that sin works in the houses of the children of God!

*David, when he intermeddled with forbidden fruit, was driven from his palace, his concubines defiled, his own son slain; a great many calamities did light upon him. Therefore, the children of God have cause to fear; for the Lord is a just God, and they will find it so.*

Here upon earth he hath reserved liberty to visit their iniquity with rods, and their transgression with scourges.

I must press you to imitate God's righteousness:  
*"If ye know that he is righteous, ye know that every one that doeth righteousness is born of him": [1 John 2:29](#).*

You have a righteous God; and this part of his character you should copy out.

—Thomas Manton.

Verse 137.— David's great care, when he was under the afflicting hand of God, was to clear the Lord

of injustice. Oh! Lord, saith he, there is not the least show, spot, stain, blemish, or mixture of injustice, in all the afflictions thou hast brought upon me.

***I desire to take shame to myself, and to set to my seal, that the Lord is righteous, and that there is no injustice, no cruelty, nor no extremity in all that the Lord hath brought upon me.***

He sweetly and readily subscribes unto the righteousness of God in those sharp and smart afflictions that God exercised him with. ***“Righteous art thou, O LORD, and upright are thy judgments.”***

***God’s judgments are always just; he never afflicts but in faithfulness.***

His will is the rule of justice; and therefore a gracious soul dares not cavil nor question his proceedings.—*Thomas Brooks.*

*Verse 137.*—The hundred and thirty-seventh verse, like the twenty-fifth, is associated with the sorrows of an imperial penitent.\* When the deposed and captive Emperor Maurice was led out for execution by the usurper Phocas, his five sons were previously murdered one by one in his presence; and at each fatal blow he patiently exclaimed, ***“Righteous art thou, O LORD, and upright are thy judgments.”***—*Neale and Littledale.*

***Verse 138.***—***“Thy testimonies that thou hast commanded are righteous and very faithful.”***

The force of this expression is much feebler than that of the original, which literally may be rendered,

***“Thou hast commanded righteousness, thy testimonies, and truth exceedingly.”***

So the Septuagint hath it.

***Righteousness and truth were his testimonies; the testimonies were one with his righteousness and truth.***

The English translation gives *the quality of the testimonies*; the Hebrew gives *that which is commanded*; as if we might say, Thou hast enjoined righteousness to be thy testimonies, and truth exceedingly. —John Stephen.

Verse 138.—“*Thy testimonies.*” **The word of God is called his *testimony*, both because it testifies his will, which he will have us to do; as also because it testifies unto men truly what**

## shall become of them, whether good or evil.

Men by nature are curious to know their end, rather than careful to mend their life; and for this cause seek answers where they never get good: but if they would know, let me go to the word and testimony; they need not to seek any other oracle. If the word of God testify good things unto them, they have cause to rejoice; if otherwise it witnesseth evil unto them, let them haste to prevent it, or else it will assuredly overtake them.—*William Cowper.*

Verse 138.—“*Righteous and very faithful.*”

Literally, “faithfulness exceedingly.”

*Harsh and severe as they may seem, they are all thoroughly for man’s highest good.*

—*William Kay.*

Verse 139.—“*My zeal hath consumed me.*”

“**Zeal**” is a high degree of love; and when the object of that love is ill treated, it venteth itself in a mixture of grief and indignation which are sufficient to wear and “consume” the heart.

This will be the case where men rightly conceive of that dishonour which is continually done to God by creatures whom he hath made and redeemed. But never could the verse be uttered with such fulness of truth and propriety by any one as by the Son of God, who had such a sense of his Father’s glory, and of man’s sin, as no person else ever had. And, accordingly, when

his zeal had exerted itself in purging the

temple, St. John tells us, *“his disciples remembered that it was written, The zeal of thine house hath eaten me up.”*

The place where it is so written is **Psalm 69:9**, and the passage is exactly parallel to this before us.—George Horne.

Verse 139.—“My zeal hath consumed me,” etc.

Zeal is the heat or intension of the affections; it is a holy warmth, whereby our love and anger are drawn out to the utmost for God, and his glory.

Now, **our love to God and his ways, and our hatred of wickedness, should be increased, because of ungodly men.**

**Cloudy and dark colours in a table, make those that are fresh and lively to appear more beautiful;**

others' sin should make God and godliness more amiable in thine eyes.

Thy heart should take fire by striking on such cold flints. David by a holy antiperistasis did kindle from others' coldness: *"My zeal hath consumed me, because mine enemies have forgotten thy words."*

*Cold blasts make a fire to flame the higher,  
and burn the hotter.*

—George Swinnock.

Verse 139.—*"My zeal hath consumed me."* The fire of zeal, like the fire which consumed Solomon's sacrifice, cometh down from heaven; and...

***True zealots are not those  
salamanders that always  
live in the fire of hatred and  
contention; but seraphims,  
burning with the spiritual  
fire of divine love.***

And there true zeal inflames the desires and affections of the soul.

If it be true zeal, then tract of time, multitude of discouragements, falseness of men deserting the cause, strength of oppositions, will not tire out a man's spirit.

*Zeal makes men resolute,*  
*difficulties are but whetstones to their fortitude, it steels men's spirits with an undaunted resolution.*

This was the zeal that burned in the disciples (Luke 24), that consumed David here, and dried up the very marrow of Christ: John 2:17. — *Abraham Wright.*

Verse 139.—“My zeal hath consumed me.”

**There are diverse kinds of zeal:**

there is a zeal of the world, there is a zeal of the flesh, there is a zeal of false religion, there is a zeal of heresy, and there is a zeal of the true word of God.

First, we see the zeal of the world maketh men to labour day and night to get a transitory thing. The zeal of the flesh tormenteth men's minds early and late for a momentary pleasure. The zeal of heresy maketh men travel and compass sea and land, for the maintaining and increasing of their opinion.

Thus we see every man is eaten up with some kind of zeal.

The drunkard is consumed with drunkenness, the whoremonger is spent with his whoredom, the heretic is eaten with heresies. Oh, how ought this to make us ashamed, who are so little eaten, spent, and consumed with the zeal of the word!

And so much the rather, because godly zeal leaveth in us an advantage and a recompence, which the worldly and carnally zealous men have not. For when they have spent all the strength of their bodies, and powers of their mind, they have no gain or comfort left, but torment of conscience; and when they are outwardly spent, they are inwardly never the better: whereas the godly being concerned for a good thing, and eaten up with the zeal of God's glory, have this notable privilege and profit, that howsoever their outward man perisheth and decayeth, yet their inward man is still refreshed and nourished to everlasting life. Oh, what a benefit it is to be eaten up with the love and zeal of a good thing!—Richard Greenham.

Verse 139.—*“Have forgotten thy words.”*

*A proper phrase to set forth those in the bosom of the visible church who do not wholly deny and reject the word and rule of Scripture, but yet live on as though they had forgotten it; they do not observe it; as if God had never spoken any such thing, or given them any such rule.*

They that reject and condemn such things as the word enforceth, surely do not remember to do them.—*Thomas Manton.*

**Verse 140.**—“*Thy word is very pure.*”

In the original, “tried, refined, purified, like gold in the furnace,” absolutely perfect, without the dross of vanity and fallibility, which runs through human writings. The more we try the promises, the surer we shall find them. Pure gold is so fixed, that Boerhaave informs us of an ounce of it set in the eye of a glass furnace for two months, without losing a single grain.—*George Horne.*

Verse 140.—“*Thy word is very pure; therefore,*” etc. The word of

God is not only “pure,” free from all base

admixture, but it is a purifier; it cleanses from sin and guilt every heart with which it comes into contact.

*“Now ye are clean,”* said Jesus Christ to his disciples, *“by the word which I have spoken unto you”*: [John 15:3](#).

It is this its pure quality combined with its tendency to purify every nature that yields to its holy influence, that endears it to every child of God. Here it is that he finds views of the divine character, those promises, those precepts, those representations of the deformity of sin, of the beauty of holiness, which lead him, above all things, to seek conformity to the divine image. A

child of God in his best moments does not wish the word of God brought down to a level with his own imperfect character, but desires rather that his character may be gradually raised to a conformity to that blessed word.

**Because it is altogether pure & because it tends to convey to those who make it their constant study a measure of its own purity, the child of God loves it & delights to meditate in it day & night.** *John Morison.*

*Verse 140.—“Thy word is very pure.”* Before I knew the word of God in spirit and in truth, for its great antiquity, its interesting narratives, its impartial biography, its pure morality, its sublime poetry, in a word, for its beautiful and wonderful variety, I preferred it to all other books; but since I have entered into its spirit, like the Psalmist, I love it above all things for its purity; and desire, whatever else I read, it may tend to increase my knowledge of the Bible, and strengthen my affection for its divine and holy truths.—*Sir William Jones, 1746–1794.*

*Verse 140.—“Thy word.”* Let us refresh our minds and our memories with some of the Scripture adjuncts connected with “the word,” and realize, in some

degree at least, the manifold relations which it bears both to God and our souls.

1. It is called “the word of Christ,” because much of it was given by him, and it all bears testimony to him....
2. It is called “the word of his grace,” because the glorious theme on which it loves to expatiate is *grace*, and especially grace as it is seen in Christ’s dying love for sinful men.
3. It is called ὁ λόγος τοῦ σταυροῦ, “the word of the cross” (1 Cor. 1:18), because in the crucifixion of the divine Redeemer we see eternal mercy in its brightest lustre.
4. It is called “the word of the gospel,” because it brings glad tidings of great joy to all nations.
5. It is called “the word of the kingdom,” because it holds out to all believers the hope of an everlasting kingdom of righteousness and peace.
6. It is called “the word of salvation,” because the purpose for which it was given is the salvation of sinners.
7. It is called “the word of truth,” because, as Chillingworth says, it has God for its author,

- salvation for its end, and truth without mixture of error for its contents. And we will only add,
8. it is called “the word of life,” because it reveals to a sinful, perishing world the doctrines of life and immortality.—W. Graham, in “A Commentary on the First Epistle of John,” 1857.

Verse 140.—“Therefore thy servant loveth it.”

*Love in God is the fountain of all his benefits extended to us; and love in man is the fountain of all our service and obedience to God.*

He loved us first to do us good; and hereof it comes that we have grace to love him next to do him service. Love is such a duty that the want thereof cannot be excused in any; for the poorest both may and should love God: yet without it all the rest thou canst do in his service is nothing; nay, not if thou shouldst give thy goods to the poor, and offer thy body to be burned.

**Small sacrifices, flowing from faith and love, are welcome to him, where greater without these are but abomination to him.**

Proofs of both we have in the widow’s mite and Cain’s rich oblation; whereof the one was rejected, the other received.

Happy are we  
though we cannot say,  
“We have done as God commands,”  
if out of a good heart  
we can say,—  
“We love to do what he commands.”

—William Cowper.

Verse 140.—“Therefore thy servant loveth it.”

Of all our grounds and reasons of love to the word  
of God, the most noble and excellent is to  
love the word for its purity.

*This showeth indeed that we are made  
partakers of the Divine nature: [2 Pet. 1:4](#).*

For I pray you mark, when we hate evil as evil, and love  
good as good, we have the same love and  
hatred that God hath. When once we come to love things because  
they are pure, it is a sign that we have the same love that God hath.—Thomas Manton.

Verse 140.—“Thy servant loveth it.” **Otherwise, indeed, the Psalmist would not have  
been the Lord’s servant at all. But he glories in the title because he delights in  
the pure service.**—John Stephen.

Verses 140, 141.—God’s own utterance is indeed without spot, and therefore not to be carped at; it is pure, fire-proved, noblest metal, therefore he loves it, and does not, though young and lightly esteemed, care for the remonstrances of his proud opponents who are older and more learned than himself.—*Franz Delitzsch*.

**Verse 141.**—“*I am small and despised,*” or, *I have been*. Some versions render it *young*; as if it had respect to the time of his anointing by Samuel, when he was

overlooked and despised in his father’s family (1 Sam. 16:11, and 17:28); but the  
word here used is not expressive of age,  
but of state, condition, and  
circumstances; and the meaning is, that  
he was little in his own esteem, and in  
the esteem of men, and was despised;  
and that on account of religion, in which  
he was a type of Christ (Ps. 22:6, and Isa.  
53:3), and which is the common lot of  
good men, who are treated by the  
world as the filth of it, and the  
offscouring of all things.—*John Gill*.

Verse 141.—“*I am small.*”

## They that love God may be reduced to a mean, low, and afflicted condition; the Lord seeth it meet for divers **reasons**;

1. That they may know their happiness is not in this world, and so the more long for heaven, and delight in heavenly things.
2. It is necessary to cut off the provisions of the flesh and the fuel of their lusts. A rank soil breedeth weeds; and when we sail with a full stream we are apt to be carried away with it.
3. That they may be more sensible of his displeasure against their sins and scandalous carriage by which they have dishonoured him, and provoked the pure eyes of his glory.
4. That they may learn to live upon the promises, and learn to exercise suffering graces; especially dependence upon God, who can support us without a temporal, visible interest.
5. That God may convince the enemies that there is a people that do sincerely serve him, and not for carnal, selfish ends: Job 1:6. That his glory may be more seen in their deliverance; and therefore, before God doth appear for his children, he bringeth them very low.—*Thomas Manton*.

*Verse 141.*—“*Small.*” This applies to David in his early days of trouble and persecution. It is difficult to find any other individual to whom it is so suitable.—*James G. Murphy*.

*Verse 141.*—**A notable example to the shame of them, that perhaps will serve and praise God in their prosperity, and when they are increased; but let affliction or want come, and then they have little heart to do it.**—*Abraham Wright*.

*Verse 141.*—“*Yet do not I forget thy precepts.*” God observeth what we do in our trouble: “If we have forgotten the name of our God, or stretched out our hands to a strange god; shall not God search this out? for he knoweth the secrets of the heart”; Ps. 44:20, 21. If we slacken our service to God, or fall off to any degree of apostasy, the Judge of hearts knoweth all: God knoweth whether we would have depraved and corrupt doctrine, worship, or ordinances; or whether we will faithfully adhere to him, to his word, and worship, and ordinances, whatever it cost us.

In our poor and despicable condition we see more cause to love the word than we did before; because we experience supports and comforts which we have thereby: “Knowing that tribulation worketh patience,” etc. (Rom. 5:3); “For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ”: 2 Cor. 1:5. **God hath special consolations for his afflicted and despised people, and makes their consolation by Christ to run parallel with, and keep pace with, their sufferings for Christ.**—*Thomas Manton*.

Verse 141.—“Yet do not I forget thy precepts.” We see by experience that...

**our affection leaves anything from the time it goes out of our remembrance. We cease to love when we cease to remember; but earnest love ever renews remembrance of that which is beloved.**

***The first step of defection is to forget***

what God hath commanded, and what we are obliged in duty to do to him; and upon this easily follows the offending of God by our transgression. Such beasts as did not chew their cud, under the law were accounted unclean, and not meet to be sacrificed unto God: that was but a figure, signifying unto us that...

**a man who hath received good things from God, and doth not think upon them, cannot feel the sweetness of them, and so cannot be thankful to God.**

—William Cowper.

**Verse 142.—“Thy righteousness is an everlasting righteousness.”**

Here the law of God is honoured by the additional encomium, that it is everlasting righteousness and truth; as if it had been said, that all other rules of life, with whatever attractions they may appear to be recommended, are but a shadow, which quickly vanishes

away. **The Psalmist, no doubt, indirectly contrasts the doctrine of the law with all the human precepts which were ever delivered, that he may bring all the faithful in subjection to it, since it is the school of perfect wisdom.**

There may be more of plausibility in the refined and subtle disquisitions of men; but there is in them nothing firm or solid at bottom, as there is in God's law. This firmness of the divine law he proves in the following verse from one instance—the continual comfort he found in it when grievously harassed with temptations. And the true test of the profit we have reaped from it is, when we oppose to all the distresses of whatever kind which may straiten us, the consolation derived from the word of God, that thereby all sadness may be effaced from our minds. David here expresses something more than he did in the preceding verse; for there he only said that he reverently served God, although from his rough and hard treatment he might seem to lose

his labour; but now **when distressed and tormented, he affirms that he finds in the law of God the most soothing delight, which mitigates all griefs, and not only tempers their bitterness, but also seasons them with a certain sweetness.**

Assuredly **when this taste does not exist to afford us delight, nothing is more natural than for us to be swallowed up of sorrow.** —*John Calvin.*

Verse 142.—“Thy righteousness is an everlasting righteousness.”

Not only righteous at the first giving out, but righteous in all ages and times; and should we slight this rule that will hold for ever?

In the world new lords, new laws; men vary and change their designs and purposes; privileges granted to-day may be repealed tomorrow; but this word will hold true for ever.

*Our justification by Christ is irrevocable; that part of righteousness is everlasting.*

**Be sure you are justified now upon terms of the gospel, and you shall be justified for ever: your forgiveness is an everlasting forgiveness, and your peace is an everlasting peace:**

*“I will remember their sin no more”* - Jer. 31:34.

so... **the other righteousness of sanctification, it is for ever; approve yourselves to God now, and you will approve yourselves at the day of judgment.**

*Thomas Manton.*

Verse 142.—“Thy righteousness is an everlasting righteousness,” etc. **The original** is better expressed thus, **“Thy righteousness is righteousness everlastingly, and thy law is truth.”** So the Septuagint.

The English translation expresses the *perpetuity* of the righteousness, the original expresses also the *character* of it.... God’s righteousness is essentially and eternally righteousness.

***The expressions are absolute; there is only this righteousness, and only this truth.***

—John Stephen.

Verse 142.—“Thy law is the truth.”

1. **It is the chief truth.** There is some truth in the laws of men and the writings of men, even of heathens; but they are but sorry fragments and scraps of truth, that have escaped since the fall.

2. **It is the only truth;** that is, the only revelation of the mind of God that you can build upon. **It is the rule of truth.**

3. **It is the pure truth.** In it there is nothing but the truth, without the mixture of falsehood; every part is true as truth itself. It is true in the promises, threatenings, doctrines, histories, precepts, prohibitions.

4. **It is the whole truth.** It containeth all things necessary for the salvation of those that yield up themselves to be instructed by it.—*Thomas Manton.*

**Verse 143.**—“Trouble and anguish have taken hold on me: yet thy commandments are my delights.”

This is strange, that **in the midst of anguish David had *delight***: but indeed **the sweetness of God’s word is best perceived under the bitterness of the cross.**

***The joy of Christ and the joy of the world cannot consist together.***

*A heart delighted with worldly joy cannot feel the consolations of the Spirit; the one of these destroys the other; but in sanctified trouble, the comforts of God’s word are felt and perceived in a most sensible manner.*

Many a time hath David protested this delight of his in the word of God; and truly **it is a great argument of godliness, when men come not only to reverence it, but to love it, and delight in it. Let this be considered by those unhappy men who hear it of custom, and count it but a weariness.**

—Abraham Wright.

Verse 143.—“*Trouble and anguish have taken hold on me,*” or “*found me,*” etc. **We need not take pains, as many do, “to find trouble and anguish;” for they will, one day, “find us.”**

In that day the revelations of God must be to us instead of all worldly “delights” and pleasures, which will then have forsaken us; and how forlorn and desolate will be our state if we should have no other delights, no other pleasures, to succeed them, and to accompany us into eternity!

*Let our study be then in the Scriptures, if we expect our comfort in them in time to come.* - George Horne.

Verse 143.—“*Trouble and anguish have taken hold on me.*”

**You may conceive a bold figure here, as if Trouble and Anguish were being sent out against the helpless sons of men. These, like enemies, were going round. Instead of seizing upon the wicked, they had found the righteous man.** So it was by the ordering of God. I suppose many of us have remarked, that the believer is never long at ease. He is in the world; he is in the flesh; there is indwelling sin; there are enemies around; there is the great enemy; besides all this, the Lord, for wise purposes, hides his face. Then the believer is in trouble and anguish.—*John Stephen.*

Verse 143.—“*Have taken hold on me.*” Hebrew, *found me.* **Like dogs tracking out a wild beast hiding or fleeing.**—A. R. Fausset.

Verse 143.—“*Thy commandments are my delights.*” **Delight in moral things (saith Aquinas) is the rule by which we may judge of men’s goodness or badness.** *Delectatio est quies voluntatis in*

*bono. Men are good and bad, as the objects of their delight are: they are good who delight in good things, and they are evil who delight in evil things.—*

*Thomas Manton.*

**Verse 144.**—*“The righteousness of thy testimonies is everlasting.”*

Thy moral law was not made for one people, or for one particular time; it is as imperishable as thy nature, and of endless obligation.

*It is that law by which  
all the children of Adam shall be judged.*

*“Give me understanding.”* **To know and practise it.**

*“And I shall live.”* Shall glorify thee, and live eternally; not for the *merit* of having done it, but because thou didst fulfil the work of the law in my heart, having saved me from condemnation by it.—*Adam Clarke.*

*Verse 144.—“Give me understanding, and I shall live.”*

I read it in connection with the preceding clause; for although David desires to have his mind enlightened by God, yet he does not conceive of any other way by which he was to obtain an

enlightened understanding than by his profiting aright in the study of the law. Further, **he**

**here teaches that men cannot, properly**

**speaking, be said to live when they are**

**destitute of the light of heavenly wisdom**; and as

the end for which men are created is not that, like swine or asses, they may stuff their bellies, but that they may exercise themselves in the knowledge and service of God, when they turn away from such employment **their life is worse than a thousand deaths.**

David therefore protests that for him to live was not merely to be fed with meat and drink, and to enjoy earthly comforts, but to aspire after a better life, which he could not do save under the guidance of faith. This is a very necessary warning; for although it is universally acknowledged that man is born with this distinction, that he excels the lower animals in intelligence, yet **the great bulk of mankind, as if with deliberate purpose, stifle whatever light God pours into their understandings.**

I indeed admit that...

*all men desire to be sharp-witted; but how few aspire to heaven, and consider that the fear of God is the beginning of wisdom.*

Since, then...

*...meditation upon the celestial life is buried by earthly care, men do nothing else than plunge into the grave, so that while living to the world, they die to God.*

Under the term life, however, the prophet denotes the utmost he could wish. Lord, as if he had said, although I am already dead, yet if thou art pleased to illumine my mind with the knowledge of heavenly truth, this grace alone will be sufficient to revive me.—*John Calvin.*

Verse 144.—“Give me understanding, and I shall live.”

The saving knowledge of God’s testimonies is the only way to live.

### **There is a threefold life.**

1. Life natural.
2. Life spiritual, and,
3. Life eternal.

In all these considerations may the point be made good.

First. Life is taken for the *life of nature*, or the life of the body, or life temporal, called “this life” in Scripture: 1 Cor. 15:19; 1 Tim. 4:8. Life is better preserved in a way of obedience than by evil-doing; that provoketh God to cast us off, and exposes us to dangers. It is not in the power of the world to make us live or die a day sooner or longer than God pleaseth. If God will make us happy, they cannot make us miserable: therefore, “Give me understanding, and I shall live”; that is, lead a comfortable and happy life for the present. Prevent sin, and you prevent danger. Obedience is the best way to preserve life temporal: as great a paradox as it seems to the world, it is a Scripture truth, “Keep my commandments, and live” (Prov.

4:4); and, “Take fast hold of instruction; let her not go: keep her; for she is thy life” (verse 13); and, “Length of days is in her right hand; and in her left hand riches and honour” (Prov. 3:16); and, “She is a tree of life” (verse 18).

*The knowledge and practice of the word is the only means to live comfortably and happily here, as well as for ever hereafter.*

Secondly.

**Life spiritual; that is twofold, the life of justification, and the life of sanctification.**

**1. The life of justification:** “The free gift came upon all men unto justification of life”: Rom. 5:18. He is dead, not only on whom the hangman hath done his work, but also he on whom the judge hath passed sentence, and the law pronounceth him dead. In this sense we were all dead, and justification is called justification to life; there is no living in this sense without knowledge: “By his knowledge shall my righteous servant justify many”: Isa. 53:11. We live by faith, and faith cometh by hearing, and hearing doeth no good unless the Lord giveth understanding; as meats nourish not unless received and digested.

**2. The life of sanctification:** “And you hath he quickened, who were dead in trespasses and sins”: Eph. 2:1. And men live not properly till they live the life of grace; they live a false, counterfeit life, not a blessed, happy, certain, and true life. Now this life is begun and carried on by saving knowledge: “The new man which is renewed in knowledge”: Col. 3:10. Again, men are said to be “alienated from the life of God through the ignorance that is in them:” Eph. 4:18. They that are ignorant are dead in sin: life spiritual cometh by knowledge. Hence beginneth the change of the inward man, and thenceforth we live. “Give me understanding,” *ut vere in te vivam*, that the true life begun in me may grow and increase daily, but never be quenched by sin.

Thirdly.

**Life everlasting, our blessed estate in heaven.** So it

is said of the saints departed, they all live unto God: **Luke 20:38.**

And this is called the water of life, the tree of life, the crown of life; properly this is life. What is the present life in comparison of everlasting life? The present life, it is *mors vitalis*, a living death; or *mortalis vita*, a dying life, a kind of death; it is always *in fluxu*, like a stream: it runneth from us as fast as it cometh to us: "He fleeth also as a shadow and continueth not": Job. 14:2. We die as fast as we live: it differeth but as the point from the line where it terminateth. It is not one and the same, no permanent thing; it is like the shadow of a star in a flowing stream. Its contentments are base and low, called "the life of thine hand": Isa. 57:10. It is patched up of several creatures, fain to ransack the storehouses of nature to support a ruinous fabric. And compare it with the life of grace here, it doth not exempt us from sin, nor miseries. Our capacities are narrow. We are full of fears, and doubts, and dangers; but in the life of glory we shall neither sin nor sorrow any more. This is meant here: "*The righteousness of thy testimonies is everlasting: give me understanding and I shall live*"; it is chiefly meant of the life of glory. This is the fruit of saving knowledge, when we so know God and Christ as to come to God by him.—Thomas Manton.

Verse 144.—*"I shall live."* **I shall be kept from those sins which deserve and bring death.**—Matthew Pool.<sup>3</sup>

<sup>3</sup> C. H. Spurgeon, [The Treasury of David: Psalms 111-119](#), vol. 5 (London; Edinburgh; New York: Marshall Brothers, n.d.), 390–400.

## ◀ 3966. meod ▶

### Strong's Concordance

**meod:** muchness, force, abundance

**Original Word:** מְעוֹד

**Part of Speech:** Adjective

**Transliteration:** meod

**Phonetic Spelling:** (meh-ode')

**Definition:** muchness, force, abundance

### NAS Exhaustive Concordance

**Word Origin**

from an unused word

**Definition**

muchness, force, abundance

**NASB Translation**

abundantly (1), all (1), almost (1), badly (3), carefully (1), closely (1), diligent (1), diligently (3), enough (1), especially (1), exceeding (1), exceedingly (14), exceedingly\* (3), excessive (1), extremely\* (1), far (1), firmly (1), fully (1), great (16), great abundance (1), greatly (52), greatly\* (1), hard (1), harder\* (1), highly (4), immense (1), louder (1), measure (2), might (2), more (2), more\* (1), most (1), much\* (1), quickly (1), richly (1), serious\* (1), severely (1), so (2), so much (1), sorely (1), strongly (1), swiftly (1), too (2), utterly (1), utterly\* (3), very (139), very well (1), very\* (2), violently (1), violently\* (1), well (2).

## Brown-Driver-Briggs

**מָאֵד** noun masculine muchness, force, abundance, exceedingly (compare Assyrian *mu'du*, abundance, Hom<sup>ZMG 1878, 711</sup> ('treasures *ana mu'di*, in abundance') DI<sup>HWB 399</sup>): —

**1** force, might, Deuteronomy 6:5 וּבְכָל־מְאֵדֶךָ and with all thy might; hence 2 Kings 23:25.

**2** in different idioms (298 t.) to express the idea of *exceedingly*, *greatly*, *very* (whether of magnitude or degree):

**a.** (so mostly) as adverb accusative, qualifying both adjectives and obs., Genesis 1:31 טוֹב מְאֵד good *exceedingly*, Genesis 4:5 וַיִּחַד לְקַיִן מְאֵד and Cain was wroth *exceedingly*, Genesis 7:18 בַּמְקִנָּה מְאֵד כָּבֵד וְאַבְרָם, Genesis 12:14; Genesis 13:2 מְאֵד וַיִּרְבוּ הַמַּיִם וַיִּגְבְּרוּ, Genesis 13:13 מְאֵד וְחֹטְאִים לִי, Genesis 18:20; Genesis 19:3,9; Genesis 21:11; Genesis 24:16,35, + often, Psalm 46:2 עֲזָרָה בְּצָרוֹת מְאֵד עֲזָרָה בְּצָרוֹת as a help in troubles, to be found (= present) *exceedingly*; with an infinitive Isaiah 47:9 מְאֵד בְּעֶצְמַת חֲבֵרֶיךָ מְאֵד despite of thy spells being *very* numerous, Joshua 9:13 מְאֵד מְרַב הַדְּרֹךְ מְאֵד, Kings 7:47; Genesis 15:1; Genesis 41:49; Deuteronomy 3:5 +, for which in the later language is found לְרַב מְאֵד Zechariah 14:14; 2Chronicles 4:18; 9:9 (in 1 Kings 10:10 מְאֵד הַרְבִּיבָה); 2Chronicles 24:24; 30:13, and even 2Chronicles 11:12; 16:8. מְאֵד is not usually separated from the word it qualifies by more than one or two words (as Genesis 20:8 הָאֲנָשִׁים מְאֵד, Numbers 11:10 וַיִּירָאוּ מְאֵד וַיִּחַר אֶף י' (מְאֵד וַיִּחַר אֶף י' (מְאֵד); see, however, Deuteronomy 30:14; Judges 12:2; 2 Samuel 12:5; 1 Kings 11:19; Psalm 31:12. It precedes its verb, Psalm 47:10 מְאֵד נִעְלָה (hence Psalm 97:9), Psalm 92:6.

**b.** עַד־מְאֵד up to abundance, to a great degree, *exceedingly*, Genesis 27:33 חֲדָדָה עַד־מְאֵד, והוא יִשְׁכַּר עַד־מְאֵד, Samuel 25:36 וַיִּשְׂמַח עַד־מְאֵד, Genesis 27:34; 1 Samuel 11:15 וַיִּשְׂמַח עַד־מְאֵד, Samuel 2:17; 1 Kings 1:4; Isaiah 64:8 (compare Lamentations 5:22), Lamentations 5:11; Psalm 38:7; Psalm 38:9; Psalm 119:8; Psalm 119:43; Psalm 119:51; Psalm 119:107; Daniel 8:8; Daniel 11:25.

**c.** עַד־לְמְאֵד (see לְ עַד) 2Chronicles 16:14.



---

KJV: and were increased *greatly* upon the earth;  
INT: the water and increased *greatly* upon the earth

### Genesis 7:19

HEB: וַהֲמַיִם גָּבְרוּ מְאֹד מְאֹד עַל־  
NAS: prevailed *more* and more  
INT: the water prevailed *more* and more upon

### Genesis 7:19

HEB: גָּבְרוּ מְאֹד מְאֹד עַל־ הָאָרֶץ  
NAS: more *and more* upon the earth,  
INT: prevailed more *and more* upon the earth

### Genesis 12:14

HEB: יָפָה הִוא מְאֹד  
NAS: saw that the woman *was very* beautiful.  
KJV: the woman *that she [was] very* fair.  
INT: beautiful he *was very*

### Genesis 13:2

HEB: וְאַבְרָם כָּבֵד בְּמִקְנֵה בְּקָרָה  
NAS: Now Abram *was very* rich in livestock,  
KJV: And Abram *[was] very* rich in cattle,  
INT: now Abram rich *was very* livestock silver

### Genesis 13:13

HEB: וְחַטָּאִים לִיהוָה מְאֹד  
NAS: were wicked *exceedingly* and sinners  
KJV: before the LORD *exceedingly*.  
INT: and sinners the LORD *exceedingly*

### Genesis 15:1

HEB: שְׂכָרְךָ הַרְבֵּה מְאֹד  
NAS: to you; Your reward *shall be very* great.  
KJV: I [am] thy shield, *[and] thy exceeding* great  
INT: your reward great *shall be very*

### Genesis 17:2

HEB: וְאַרְבֵּה אוֹתְךָ בְּמִאֲד מְאֹד  
NAS: Me and you, And I will multiply *you exceedingly*.  
INT: between will multiply *exceedingly* exceedingly

---

### Genesis 17:2

HEB: אֹתְךָ בְּמֵאֵד מְאֹד:

INT: will multiply exceedingly *exceedingly*

### Genesis 17:6

HEB: וְהִפְרֵתִי אֶתְךָ בְּמֵאֵד מְאֹד וְנִתְתִּיךָ:

NAS: I will make *you exceedingly* fruitful,

INT: will make *exceedingly* exceedingly will make

### Genesis 17:6

HEB: אֹתְךָ בְּמֵאֵד מְאֹד וְנִתְתִּיךָ לְגוֹיִם:

INT: will make exceedingly *exceedingly* will make nations

### Genesis 17:20

HEB: וְהִרְבִּיתִי אֹתוֹ בְּמֵאֵד מְאֹד שְׁנַיִם-

NAS: and will multiply *him exceedingly*. He shall become the father

INT: and will make and will multiply *exceedingly* exceedingly both

### Genesis 17:20

HEB: אֹתוֹ בְּמֵאֵד מְאֹד שְׁנַיִם-עָשָׂר:

INT: and will multiply exceedingly *exceedingly* both ten

### Genesis 18:20

HEB: כִּי כְבֹדָהּ מְאֹד:

NAS: and their sin *is exceedingly* grave.

KJV: and because their sin *is very* grievous;

INT: is indeed grave *is exceedingly*

### Genesis 19:3

HEB: וַיִּפְצַר-בָּם מְאֹד וַיִּסְרוּ אֵלָיו:

NAS: Yet he urged *them strongly*, so they turned aside

KJV: And he pressed *upon them greatly*; and they turned in

INT: urged *strongly* turned to him

### Genesis 19:9

HEB: בָּאִישׁ בְּלוֹט מְאֹד וַיִּגְשׁוּ לְשֹׁבֵר:

NAS: them. So they pressed *hard* against Lot

KJV: with thee, than with them. And they pressed *sore* upon the man,

INT: against Lot *hard* and came to break

### Genesis 20:8

HEB: וַיִּירָאוּ הָאֲנָשִׁים מְאֹד:

NAS: and the men *were greatly* frightened.

---

KJV: and the men *were sore* afraid.  
INT: frightened and the men *were greatly*

### Genesis 21:11

HEB: וַיִּרַע הַדָּבָר מְאֹד בְּעֵינֵי אַבְרָהָם  
NAS: Abraham *greatly* because  
KJV: And the thing *was very* grievous  
INT: distressed the matter *greatly* sight Abraham

### Genesis 24:16

HEB: טֹבַת מְרֻאָה מְאֹד בְּתוּלָהּ וְאִישׁ  
NAS: The girl *was very* beautiful, a virgin,  
KJV: And the damsel [*was*] *very* fair  
INT: beautiful upon *was very* A virgin man

### Genesis 24:35

HEB: אֶת־ אֲדֹנָי מְאֹד וַיִּגְדַּל וַיְתַר־  
NAS: The LORD *has greatly* blessed  
KJV: my master *greatly*; and he is become great:  
INT: blessed my master *has greatly* has become has given

### Genesis 26:13

HEB: כִּי־ גָדַל מְאֹד׃  
NAS: until he became *very* wealthy;  
KJV: and grew until he became *very* great:  
INT: for became *very*

### Genesis 26:16

HEB: עֲצָמְתָּ מִמֶּנּוּ מְאֹד׃  
NAS: Go *away from us, for you are too* powerful  
KJV: Go *from us; for thou art much* mightier  
INT: powerful at *are too*

### Genesis 27:33

HEB: גְּדַלְהָ עַד־ מְאֹד וַיֹּאמֶר מִי־  
INT: very against *diligently* and said Who

*300 Occurrences*

**Strong's Hebrew 3966**  
**300 Occurrences**

## ◀ 6789. tsamath ▶

### Strong's Concordance

**tsamath**: to put an end to, exterminate

**Original Word:** צָמַח

**Part of Speech:** Verb

**Transliteration:** tsamath

**Phonetic Spelling:** (tsaw-math')

**Definition:** to put an end to, exterminate

### NAS Exhaustive Concordance

**Word Origin**

a prim. root

**Definition**

to put an end to, exterminate

**NASB Translation**

consumed (1), cut off (1), destroy (6), destroyed (4), silenced (2), silent (1).

### Brown-Driver-Briggs

[צָמַח] **verb** put an end to, exterminate, in poetry and (in

**Qal, Pi`el**) hyperbolic (properly *compress*, Late Hebrew *id.*, *press together*;

Arabic **صَمَتَ** is *be silent*, II, IV. *make speechless, silence*; Syriac **ܥܡܐ** *be silent* (in Lexicons)); —

**Qal** Perfect3plural **צָמְחוּ** [Lamentations 3:63](#) = *they have put an end to my life* (Bu conjectures *Pi`el*).

**Niph`al** *be ended, annihilated*; Perfect1singular **נִצְמַחְתִּי** [Job 23:17](#) *I am [not] annihilated because of (the) darkness*; 3 plural **נִצְמְחוּ** [Job 6:17](#) (of dried-up brooks).

**Pi`el** Perfect3feminine singular suffix **צָמַחְתִּי** [Psalm 119:139](#) **קִנְיָתִי** *hath put an end to me* (it is so intense).

**Pi`lel** Perfect3plural suffix **צָמַחְתֶּנּוּ** (but read **צָמַחְתֶּנּוּ** Ges<sup>§ 55d</sup>, or **צָמַחְתֶּנּוּ** Hi [Ges<sup>§ 145k</sup>]; compare Bae) [Psalm 88:17](#) *thine alarms have annihilated me*.

**Hiph`il** Perfect2masculine singular **הִצְמַחְתָּ** [Psalm 73:27](#); Imperfect3masculine singular suffix **יִצְמַחְתָּ** [Psalm 94:23](#) (twice in verse); 2masculine singular **תִּצְמַחְתָּ** [Psalm 143:12](#),

---



**NAS:** their backs *to me, And I destroyed* those who hated  
**KJV:** of mine enemies; *that I might destroy* them that hate  
**INT:** their backs hated *destroyed*

#### **Psalm 54:5**

**HEB:** לשׂרְרִי בְאֱמֻנָתְךָ הַצְּמִיתֵם׃  
**NAS:** to my foes; *Destroy* them in Your faithfulness.  
**KJV:** unto mine enemies: *cut them off* in thy truth.  
**INT:** enemies your faithfulness *Destroy*

#### **Psalm 69:4**

**HEB:** חָנַם עֲצָמוֹ עֲצָמוֹ מִצְּמִיתֵי אִיבֵי שֶׁקֶר׃  
**NAS:** of my head; *Those who would destroy* me are powerful,  
**KJV:** of mine head: *they that would destroy* me, [being] mine enemies  
**INT:** without are powerful *destroy* enemies wrongfully

#### **Psalm 73:27**

**HEB:** רְחִיקֶיךָ יִאֲבְדוּ הַצְּמִיתָה כָּל־זוֹנֶה׃  
**NAS:** from You will perish; *You have destroyed* all  
**KJV:** from thee shall perish: *thou hast destroyed* all them that go a whoring  
**INT:** are far will perish *have destroyed* all are unfaithful

#### **Psalm 88:16**

**HEB:** חָרְוֹנֶיךָ בְּעוֹתֶיךָ צָמְתוּתַנִּי׃  
**NAS:** me; Your terrors *have destroyed* me.  
**KJV:** me; thy terrors *have cut me off*.  
**INT:** your burning your terrors *have destroyed*

#### **Psalm 94:23**

**HEB:** אֹזְנָם וּבְרָעָתָם יִצְמִיתָם יְצָמִיתָם יְהוָה׃  
**NAS:** their wickedness *upon them And will destroy* them in their evil;  
**KJV:** upon them their own iniquity, *and shall cut them off* in their own wickedness;  
**INT:** their wickedness their evil *and will destroy* will destroy the LORD

#### **Psalm 94:23**

**HEB:** וּבְרָעָתָם יִצְמִיתָם יְהוָה אֱלֹהֵינוּ׃  
**NAS:** The LORD our God *will destroy* them.  
**KJV:** our God *shall cut them off*.  
**INT:** their evil and will destroy *will destroy* the LORD our God

#### **Psalm 101:5**

**HEB:** רָעָהוּ אֹתוֹ אֲצַמִּית גְּבוּהַ עֵינָיִם׃  
**NAS:** his neighbor, *him I will destroy*; No

**KJV:** his neighbour, *him will I cut off*: him that hath an high  
**INT:** secretly his neighbor *will destroy* an high look

### **Psalm 101:8**

**HEB:** לְבֹקְרִים אֲצַמֵּית כָּל־רָשָׁעִים־

**NAS:** Every morning *I will destroy* all

**KJV:** I will early *destroy* all the wicked

**INT:** morning *will destroy* all the wicked

### **Psalm 119:139**

**HEB:** צָמַתְתָּנִי קִנְאָתִי כִי־

**NAS:** My zeal *has consumed* me, Because

**KJV:** My zeal *hath consumed* me, because mine enemies

**INT:** *has consumed* my zeal Because

### **Psalm 143:12**

**HEB:** וּבְחַסְדֶּךָ תִּצְמָטֵנִי אֱיִבֵי וְהִסְבַּדְתָּ

**NAS:** And in Your lovingkindness, *cut off* my enemies

**KJV:** And of thy mercy *cut off* mine enemies,

**INT:** your lovingkindness *cut* enemies and destroy

### **Lamentations 3:53**

**HEB:** צָמַתּוּ בְּבוֹר חַיִּי

**NAS:** *They have silenced* me in the pit

**KJV:** *They have cut off* my life

**INT:** *have silenced* the pit my life

*15 Occurrences*

### **Strong's Hebrew 6789**

**15 Occurrences**

## ◀ 6662. tsaddiq ▶

### **Strong's Concordance**

tsaddiq: just, righteous

**Original Word:** צַדִּיק

**Part of Speech:** Adjective

**Transliteration:** tsaddiq

**Phonetic Spelling:** (tsad-deek')

**Definition:** just, righteous

## NAS Exhaustive Concordance

### Word Origin

from the same as [tsedeq](#)

### Definition

just, righteous

### NASB Translation

blameless (1), innocent (1), just (5), man that the righteous (1), one in the right (1), right (2), righteous (164), righteous man (19), righteous men (2), Righteous One (2), righteous one (2), righteous ones (3), righteously (1), who are in the right (1).

## Brown-Driver-Briggs

<sup>206</sup>צַדִּיק **adjective just, righteous**; — absolute צ' [Genesis 6:9+](#); plural צַדִּיקִים [Exodus 23:8+](#), etc.; —

**1** *just, righteous*, in government:

**a. of Davidic king** [2 Samuel 23:3](#); [צַדִּיקִים](#) [Jeremiah 23:5](#); [Zechariah 9:9](#) (" *victorious*).

**b. of judges**, [Ezekiel 23:45](#); [Proverbs 29:2](#) (see Toy; Kau questions this meaning in all these).

**c. of law**, [צַדִּיקִים](#) [Deuteronomy 4:8](#).

**d. of God** [Deuteronomy 32:4](#); [Psalm 119:137](#); [Psalm 129:4](#); [Job 34:17](#), opposed to Pharaoh [Exodus 9:27](#) (J); in discrimination [Jeremiah 12:1](#); [Zephaniah 3:5](#); [Psalm 7:10](#); [Psalm 7:12](#); [Psalm 11:7](#); condemnation [2Chronicles 12:6](#); [Daniel 9:14](#); [Lamentations 1:18](#); [Ezra 9:15](#); [Nehemiah 9:33](#); redemption [Isaiah 45:21](#); [Psalm 116:5](#); keeping promises [Nehemiah 9:8](#); in all his ways [Psalm 145:17](#).

**2** *just* in one's cause, *right*: [Exodus 23:7,8](#) (E) [Deuteronomy 16:19](#); [Deuteronomy 25:1](#); [1 Kings 8:32](#) [2Chronicles 6:23](#); [Isaiah 5:23](#); [Isaiah 29:21](#); [Job 32:1](#); [Job 36:7](#); [Proverbs 17:15,26](#); [Proverbs 18:5,17](#); [Proverbs 24:24](#); [Amos 2:6](#); [Amos 5:12](#); [Habakkuk 1:4,13](#); right in law, not under penalty [2 Samuel 4:11](#); [1 Kings 2:32](#); innocent of specific offence [2 Kings 10:9](#); with [צַדִּיק](#) compare [1 Samuel 24:18](#).

**3** *just, righteous*, in conduct and character:

**a. towards God** [Genesis 7:1](#); [Genesis 18:23,24](#) (twice in verse); [Genesis 18:25](#) (twice in verse); [Genesis 18:26,28](#) (J) [Genesis 20:4](#) (E), [Habakkuk 2:4](#); [Malachi 3:18](#).

**b. in General, ethically:** [Psalm 5:13](#); [Psalm 7:10](#); [Psalm 11:3](#); [Psalm 11:5](#) 21t. Psalms (+below), [Proverbs 2:20](#); [Proverbs 3:33](#); [Proverbs 4:18](#); [Proverbs 9:9](#) 56t. Proverbs; [Ecclesiastes 3:17](#) 7t. Ecclesiastes; [Isaiah 3:10](#); [Isaiah 57:1](#) (twice in verse); [Jeremiah 20:12](#); [Lamentations](#)



### Genesis 7:1

HEB: אַתָּה רָאִיתִי צַדִּיק לְפָנַי בְּדוֹר

NAS: for you [alone] I have seen *[to be] righteous* before

KJV: for thee have I seen *righteous* before me

INT: for have seen *righteous* before time

### Genesis 18:23

HEB: הֲאֵף תִּסְפֶּה צַדִּיק עִם רָשָׁע׃

NAS: sweep away *the righteous* with the wicked?

KJV: Wilt thou also destroy *the righteous* with

INT: indeed sweep *the righteous* with wicked

### Genesis 18:24

HEB: לֵשׁ חַמְשִׁים צַדִּיקִים בְּתוֹךְ הָעֵיר׃

NAS: are fifty *righteous* within

KJV: fifty *righteous* within

INT: there are fifty *righteous* within the city

### Genesis 18:24

HEB: לְמַעַן חַמְשִׁים הַצַּדִּיקִים אֲשֶׁר בְּקִרְבָּהּ׃

NAS: of the fifty *righteous* who

KJV: the fifty *righteous* that [are] therein?

INT: the sake of the fifty *righteous* who among

### Genesis 18:25

HEB: הֲזֶה לְהַמִּית צַדִּיק עִם רָשָׁע׃

NAS: to slay *the righteous* with the wicked,

KJV: to slay *the righteous* with the wicked:

INT: such to slay *the righteous* with the wicked

### Genesis 18:25

HEB: רָשָׁע וְהָיָה כַּצַּדִּיק כְּרָשָׁע חָלְלָה׃

NAS: with the wicked, *so that the righteous* and the wicked

KJV: with the wicked: *and that the righteous* should be as the wicked,

INT: the wicked become *the righteous* and the wicked Far

### Genesis 18:26

HEB: בְּסוּדֹם חַמְשִׁים צַדִּיקִים בְּתוֹךְ הָעֵיר׃

NAS: fifty *righteous* within

KJV: fifty *righteous* within

INT: Sodom fifty *righteous* within the city

### Genesis 18:28

HEB: יְהִסְרֹון חַמְשֵׁים הַצְּדִיקִים חֲמִשָּׁה הַתְּשֻׁתִית  
NAS: the fifty *righteous* are lacking  
KJV: of the fifty *righteous*: wilt thou destroy  
INT: are lacking the fifty *righteous* five destroy

### Genesis 20:4

HEB: הַגּוֹי גַם־ צְדִיק תַּהַרְגִּ:   
NAS: a nation, even *[though] blameless?*  
KJV: wilt thou slay *also a righteous* nation?  
INT: A nation even *A righteous* slay

### Exodus 9:27

HEB: הַפַּעַם יִהְיֶה הַצְּדִיק וְאֲנִי וְעַמִּי  
NAS: the LORD *is the righteous one*, and I and my people  
KJV: the LORD *[is] righteous*, and I and my people  
INT: this the LORD *is the righteous* and I people

### Exodus 23:7

HEB: תִּרְחַק וְנָקִי וְצְדִיק אֶל־ תַּהַרְגִּ  
NAS: the innocent *or the righteous*, for I will not acquit  
KJV: and the innocent *and righteous* slay  
INT: Keep the innocent *the righteous* not kill

### Exodus 23:8

HEB: וַיִּסְלַף דְּבַר־יְצִדִיקִים:  
NAS: and subverts the cause *of the just*.  
KJV: the words *of the righteous*.  
INT: and subverts the cause *of the just*

### Deuteronomy 4:8

HEB: חֻקִים וּמִשְׁפָּטִים צְדִיקִים כְּכֹל הַתּוֹרָה  
NAS: and judgments *as righteous* as this  
KJV: and judgments *[so] righteous* as all this law,  
INT: has statutes and judgments *righteous* whole law

### Deuteronomy 16:19

HEB: וַיִּסְלַף דְּבַר־יְצִדִיקִים:  
NAS: the words *of the righteous*.  
KJV: the words *of the righteous*.  
INT: and perverts the words *of the righteous*

### Deuteronomy 25:1

HEB: וְהַצְּדִיקוּ אֶת־ הַצְּדִיק וְהִרְשִׁיעוּ אֶת־  
NAS: their case, and they justify *the righteous* and condemn

KJV: them; then they shall justify *the righteous*, and condemn  
INT: and the judges justify *the righteous* and condemn the wicked

#### Deuteronomy 32:4

HEB: וְאֵין לְעוֹל צְדִיק וְיָשָׁר הוּא:  
NAS: injustice, *Righteous* and upright  
KJV: and without iniquity, *just* and right  
INT: and without injustice *Righteous* and upright They

#### 1 Samuel 24:17

HEB: אֶל-דָּוִד צְדִיק אַתָּה מִמֶּנִּי  
NAS: You are more *righteous* than  
KJV: to David, *Thou [art] more righteous* than I: for thou hast rewarded  
INT: to David *righteous* You are more

#### 2 Samuel 4:11

HEB: אֶת-אִישׁ צְדִיק בְּבֵיתוֹ עָל-  
NAS: have killed *a righteous* man  
KJV: have slain *a righteous* person  
INT: have killed man *A righteous* house on

#### 2 Samuel 23:3

HEB: מוֹשֵׁל בְּאָדָם צְדִיק מוֹשֵׁל יִרְאַת  
NAS: over men *righteously*, Who rules  
KJV: over men *[must be] just*, ruling  
INT: rules men *righteously* rules the fear

#### 1 Kings 2:32

HEB: בְּשָׁנֵי-אֲנָשִׁים צְדִיקִים וְטָבִים מִלֹּבָדוֹ  
NAS: men more *righteous* and better than  
KJV: men *more righteous* and better  
INT: two men *righteous* and better more

#### 1 Kings 8:32

HEB: בְּרִאשׁוֹ וּלְהַצְדִּיק צְדִיק לְתַת לוֹ  
NAS: and justifying *the righteous* by giving  
KJV: and justifying *the righteous*, to give  
INT: head and justifying *the righteous* giving to his righteousness

#### 2 Kings 10:9

HEB: כָּל-הָעָם צְדִיקִים אַתֶּם הִנֵּה  
NAS: the people, *You are innocent*; behold,  
KJV: to all the people, *Ye [be] righteous*: behold, I conspired  
INT: all the people *are innocent* you behold

## 2 Chronicles 6:23

HEB: בְּרִאשׁוֹ וּלְהַצְדִּיק צְדִיק לְתַת לוֹ

NAS: and justifying *the righteous* by giving

KJV: and by justifying *the righteous*, by giving

INT: head and justifying *the righteous* giving to his righteousness

## 2 Chronicles 12:6

HEB: וְהַמֶּלֶךְ וַיֹּאמְרוּ צְדִיק אֱלֹהִים

NAS: The LORD *is righteous*.

KJV: The LORD [*is*] *righteous*.

INT: and the king and said *is righteous* the LORD

206 Occurrences

## Strong's Hebrew 6662

206 Occurrences

# ◀ 6664. tsedeq ▶

## Strong's Concordance

tsedeq: rightness, righteousness

Original Word: צֶדֶק

Part of Speech: Noun Masculine

Transliteration: tsedeq

Phonetic Spelling: (tseh'-dek)

Definition: rightness, righteousness

## NAS Exhaustive Concordance

### Word Origin

from an unused word

### Definition

rightness, righteousness

### NASB Translation

accurate (1), fairly (1), just (10), just cause (1), justice (3), righteous (15), righteously (6), righteousness (76), righteousness' (1), rightly (1), vindication (1), what is right (3).

## Brown-Driver-Briggs

צֶדֶק **noun masculine** <sup>Isaiah 1:21</sup> **rightness, righteousness; — צ' Leviticus**

19:36 87t.; צֶדֶק Isaiah 41:10 8t., etc.; —





## Englishman's Concordance

### Leviticus 19:15

HEB: פְּגִי גְדוֹל בְּצִדְקָה תִשְׁפֹּט עִמִּיתֶךָ:

NAS: your neighbor *fairly*.

KJV: of the mighty: *[but] in righteousness* shalt thou judge

INT: the person to the great *fairly* judge your neighbor

### Leviticus 19:36

HEB: מֵאֲזוּנֵי צֶדֶק אֲבָנִי-צֶדֶק

NAS: You shall have *just* balances, just

KJV: *Just* balances, just

INT: balances *just* weights just

### Leviticus 19:36

HEB: צֶדֶק אֲבָנִי-צֶדֶק אֵיפֹת צֶדֶק

NAS: just balances, *just* weights, a just

KJV: Just balances, *just* weights, a just

INT: just weights *just* ephah A just

### Leviticus 19:36

HEB: צֶדֶק אֵיפֹת צֶדֶק וְהִין צֶדֶק

NAS: just weights, *a just* ephah, and a just

KJV: just weights, *a just* ephah, and a just

INT: just ephah *A just* hin just

### Leviticus 19:36

HEB: צֶדֶק וְהִין צֶדֶק יִהְיֶה לָכֶם

NAS: ephah, *and a just* hin;

KJV: ephah, *and a just* hin,

INT: A just hin *just* shall have I am

### Deuteronomy 1:16

HEB: וְאַחֲיֵכֶם וְשִׁפְטֵתֶם צֶדֶק בֵּין-אִישׁ

NAS: and judge *righteously* between

KJV: and judge *righteously* between [every] man

INT: your fellow and judge *righteously* between A man

### Deuteronomy 16:18

HEB: הָעָם מִשְׁפָּט-צֶדֶק:

NAS: the people *with righteous* judgment.

KJV: the people *with just* judgment.

INT: the people judgment *righteous*

### Deuteronomy 16:20

HEB: צִדְקַת תְּרִדְךָ

NAS: *Justice*, [and only] justice,

KJV: *That which is altogether* just

INT: *Justice* justice shall pursue

### Deuteronomy 16:20

HEB: צִדְקַת תְּרִדְךָ לְמַעַן

NAS: Justice, [*and only*] *justice*, you shall pursue,

KJV: That which is altogether *just* shalt thou follow,

INT: Justice *justice* shall pursue that

### Deuteronomy 25:15

HEB: אָבֹן שְׁלֵמָה וְצִדְקָה יְהִי־הָ לְךָ

NAS: a full *and just* weight;

KJV: [But] thou shalt have a perfect *and just* weight,

INT: weight A full *and just* shall have measure

### Deuteronomy 25:15

HEB: אֵיפֶה שְׁלֵמָה וְצִדְקָה יְהִי־הָ לְךָ

NAS: a full *and just* measure,

KJV: a perfect *and just* measure

INT: measure A full *and just* shall have because of

### Deuteronomy 33:19

HEB: יִזְבְּחוּ זִבְחֵי צִדְקָה כִּי נִשְׂפַע

NAS: they will offer *righteous* sacrifices;

KJV: sacrifices *of righteousness*: for they shall suck

INT: will offer sacrifices *righteous* out the abundance

### Job 6:29

HEB: ק (עוֹד צִדְקִי בָהּ)

NAS: Even desist, *my righteousness* is yet

KJV: yea, return again, *my righteousness* [is] in it.

INT: Desist is yet *my righteousness*

### Job 8:3

HEB: אֲשֶׁר יַעֲוֶה צִדְקָה

NAS: pervert *what is right?*

KJV: or doth the Almighty pervert *justice?*

INT: the Almighty pervert *what*

### Job 8:6

HEB: אֲשֶׁלַם לְךָ נִגְוַת צִדְקָתְךָ

NAS: Himself for you And restore *your righteous* estate.

KJV: for thee, and make the habitation *of thy righteousness* prosperous.  
INT: and restore estate *your righteous*

#### Job 29:14

HEB: צָדָק לְבִשְׁתִּי וַיִּלְבָּשֵׁנִי  
NAS: I put *on righteousness*, and it clothed  
KJV: I put *on righteousness*, and it clothed  
INT: *righteousness* put clothed

#### Job 31:6

HEB: יִשְׁקָלֵנִי בְּמֵאזְנֵי צָדָק וַיָּדַע אֱלֹהִים  
NAS: Let Him weigh *me with accurate* scales,  
KJV: Let me be weighed *in an even* balance,  
INT: weigh scales *accurate* know God

#### Job 35:2

HEB: לְמִשְׁפָּט אֲמַרְתָּ צְדִיקִי מֵאֵל:  
NAS: Do you say, '*My righteousness* is more than  
KJV: [that] thou saidst, *My righteousness* [is] more than God's?  
INT: to be right saidst *my righteousness* God

#### Job 36:3

HEB: אֶלְפָּעֵלֵי אֲתֹנֶן צְדָקָה:  
NAS: And I will ascribe *righteousness* to my Maker.  
KJV: and will ascribe *righteousness* to my Maker.  
INT: to my Maker will ascribe *righteousness*

#### Psalms 4:1

HEB: עֲנֵנִי אֱלֹהֵי צְדָקָתִי בְּצָר הִרְחַבְתָּ  
NAS: O God *of my righteousness!* You have relieved  
KJV: O God *of my righteousness:* thou hast enlarged  
INT: Answer God *of my righteousness* my distress have relieved

#### Psalms 4:5

HEB: זָבַחַו זָבַחֵי צְדָקָה וַיִּבְטְחוּ אֵלַי  
NAS: the sacrifices *of righteousness*, And trust  
KJV: the sacrifices *of righteousness*, and put your trust  
INT: Offer the sacrifices *of righteousness* and trust in

#### Psalms 7:8

HEB: שְׁפֹטֵנִי יְהוָה כְּצְדָקָתִי וְכִתְּמֵי עָלַי  
NAS: me, O LORD, *according to my righteousness* and my integrity  
KJV: me, O LORD, *according to my righteousness*, and according to mine integrity  
INT: Vindicate LORD *to my righteousness* and my integrity and

### Psalm 7:17

HEB: אֹדְהָ יְהוָה בְּצִדְקוֹ וְאִזְמְרָה שֵׁם-

NAS: to the LORD *according to His righteousness* And will sing praise

KJV: the LORD *according to his righteousness:* and will sing praise

INT: will give to the LORD *to his righteousness* and will sing to the name

### Psalm 9:4

HEB: לְכִסֵּא שׁוֹפֵט צְדָק:

NAS: on the throne judging *righteously.*

KJV: in the throne judging *right.*

INT: the throne judging *righteously*

### Psalm 9:8

HEB: יִשְׁפֹּט- תְּבַל בְּצִדְקָה יְדִין לְאֻמִּים

NAS: the world *in righteousness;* He will execute judgment

KJV: the world *in righteousness,* he shall minister judgment

INT: will judge the world *righteousness* will execute the peoples

*118 Occurrences*

**Strong's Hebrew 6664**

**118 Occurrences**

## ◀ 7068. qinah ▶

### Strong's Concordance

qinah: ardor, zeal, jealousy

Original Word: קִנְיָה

Part of Speech: Noun Feminine

Transliteration: qinah

Phonetic Spelling: (kin-aw')

Definition: ardor, zeal, jealousy

### NAS Exhaustive Concordance

#### Word Origin

from an unused word

#### Definition

ardor, zeal, jealousy

#### NASB Translation

anger (1), envy (1), jealousy (24), passion (1), rivalry (1), zeal (14).

## Brown-Driver-Briggs

קִנְיָה **noun feminine ardour, zeal, jealousy** (from colour produced in face by deep emotion); — absolute ק' Numbers 5:14 +; construct קִנְיָה Isaiah 9:6; suffix קִנְיָתִי Numbers 25:11 +, etc.; plural קִנְיָה Numbers 5:15, 18, 25, 29; —

**1** *ardour of jealousy* of husband Proverbs 6:34; Proverbs 27:4; ק' רִיבֵי *jealous disposition* Numbers 5:14 (twice in verse); Numbers 5:30 (P); offering for jealousy, מִנְחַת ק' Numbers 5:15, 18, 25 (P); ק' תִּוְרַת הַק' Numbers 5:29 (P); of rivalry Ecclesiastes 4:4; Ecclesiastes 9:6; Ephraim against Judah Isaiah 11:13; *ardent love*, אַחֲכָה "" Songs 8:6.

**2** *ardour of zeal*:

**a. of men for God** Numbers 25:11 (twice in verse)(P) 2 Kings 10:26; for the house of י' Psalm 69:10.

**b. of God for his people**, especially in battle Isaiah 42:13; Isaiah 63:15; Zechariah 1:14; Zechariah 8:2; ק' מְעִילֵי ק' Isaiah 59:17; ק' י' וצַת י' Isaiah 9:6; Isaiah 37:32 = 2 Kings 19:31.

**3** *ardour of anger*:

**a. of men against adversaries** Psalm 119:139; Job 5:2 (כַּעַשׁ ""), Proverbs 14:30 (opposed to לֵב מְרִמָּא).

**b. of God against men**, חֲמָה "" Ezekiel 5:13; Ezekiel 16:38, 42; Ezekiel 23:25; Ezekiel 36:6; עֲבָרָה "" Ezekiel 38:19; אַף "" Deuteronomy 29:19; Ezekiel 35:11; + אַשׁ Isaiah 26:11; Ezekiel 36:5; Zephaniah 1:18; Zephaniah 3:8; Psalm 79:5; ק' הַמְקִינָה סִמְלֵי הַק' Ezekiel 8:3 *the anger-image provoking to anger*; ס' הַק' alone Ezekiel 8:5.

## Strong's Exhaustive Concordance

envyied, jealousy, zeal

From qana'; jealousy or envy -- envy(-ied), jealousy, X sake, zeal.

see HEBREW qana'

## Forms and Transliterations



NAS: is the law *of jealousy*: when  
KJV: This [is] the law *of jealousies*, when a wife  
INT: likewise is the law *of jealousy* when goes

### Numbers 5:30

HEB: עָלִיו רֹחַ קִנְאָה וְקָנְאָ אֶת־  
NAS: when a spirit *of jealousy* comes over  
KJV: Or when the spirit *of jealousy* cometh  
INT: over A spirit *of jealousy* is jealous of his wife

### Numbers 25:11

HEB: בְּנֵי־יִשְׂרָאֵל בְּקִנְאוֹ אֶת־קִנְאָתִי  
NAS: in that he was jealous *with My jealousy* among  
KJV: while he was zealous *for my sake* among  
INT: the sons of Israel *my jealousy* my jealousy among

### Numbers 25:11

HEB: בְּקִנְאוֹ אֶת־קִנְאָתִי בְּתוֹכְכֶם וְלֹא־  
NAS: the sons of Israel *in My jealousy*.  
KJV: of Israel *in my jealousy*.  
INT: of Israel my jealousy *my jealousy* among did not

### Numbers 25:11

HEB: בְּנֵי־יִשְׂרָאֵל בְּקִנְאָתִי:  
INT: the sons of Israel *my jealousy*

### Deuteronomy 29:20

HEB: אֶרֶץ־יְהוָה וְקִנְאָתוֹ בְּאֵישׁ הַהוּא  
NAS: of the LORD *and His jealousy* will burn  
KJV: of the LORD *and his jealousy* shall smoke  
INT: the anger of the LORD *and his jealousy* man he

### 2 Kings 10:16

HEB: אִתִּי וּרְאֵה בְּקִנְאוֹתִי לִיהוָה וַיִּרְכְּבוּ  
NAS: with me and see *my zeal* for the LORD.  
KJV: with me, and see *my zeal* for the LORD.  
INT: for and see *my zeal* the LORD ride

### 2 Kings 19:31

HEB: מִקֵּר צִיּוֹן קִנְאָת יְהוָה (צָבָאוֹת  
NAS: survivors. *The zeal* of the LORD  
KJV: Zion: *the zeal* of the LORD [of hosts]  
INT: of Mount Zion *the zeal* of the LORD appointed time

### Job 5:2

HEB: אִפְתָּה תִמִּית קִנְאָה:

NAS: *For anger* slays the foolish man,

KJV: the foolish man, *and envy* slayeth

INT: the simple kills *anger*

### Psalm 69:9

HEB: כִּי־ קִנְאָתְךָ בֵּיתְךָ אֶכְלָתָנִי

NAS: *For zeal* for Your house has consumed

KJV: *For the zeal* of thine house

INT: For *zeal* your house has consumed

### Psalm 79:5

HEB: כָּמוֹ- אֵשׁ קִנְאָתְךָ:

NAS: forever? *Will Your jealousy* burn

KJV: for ever? *shall thy jealousy* burn

INT: like burning *envy*

### Psalm 119:139

HEB: צָמַתְתָּנִי קִנְאָתִי כִּי־ שָׁכַחוּ

NAS: *My zeal* has consumed me, Because

KJV: *My zeal* hath consumed

INT: has consumed *my zeal* Because have forgotten

### Proverbs 6:34

HEB: כִּי־ קִנְאָה חֲמַת־ גָּבַר

NAS: *For jealousy* enrages a man,

KJV: *For jealousy* [is] the rage of a man:

INT: For *jealousy* enrages A man

### Proverbs 14:30

HEB: וְרִקְבַּ עַצְמוֹת קִנְאָה:

NAS: to the body, *But passion* is rottenness

KJV: of the flesh: *but envy* the rottenness

INT: is rottenness to the bones *passion*

### Proverbs 27:4

HEB: לֹא־יַעֲמֵד לְפָנַי קִנְאָה:

NAS: can stand before *jealousy*?

KJV: before *envy*?

INT: stand before *envy*

### Ecclesiastes 4:4

HEB: כִּי־ הָיָא קִנְאָת־ אִישׁ מִרְעָהוּ

NAS: which is done *is [the result of] rivalry* between a man

KJV: that for this a man *is envied* of his neighbour.  
INT: for he *rivalry* A man and his neighbor

### Ecclesiastes 9:6

HEB: שְׂנֵאתָם גַּם־ כְּבָר אֲבָדָה  
NAS: their hate *and their zeal* have already  
KJV: and their hatred, *and their envy*, is now  
INT: their hate Indeed *and their zeal* have already perished

### Songs 8:6

HEB: קִשָּׁה כְּשֵׂאוֹל קִנְיָהּ רִשְׁפֵּיהָ רִשְׁפֵּי  
NAS: as death, *Jealousy* is as severe  
KJV: as death; *jealousy* [is] cruel  
INT: severe Sheol *Jealousy* flashes are flashes

### Isaiah 9:7

HEB: וְעַד־ עוֹלָם קִנְיָת יְהוָה צְבָאוֹת  
NAS: on and forevermore. *The zeal* of the LORD  
KJV: ever. *The zeal* of the LORD  
INT: for ever *the zeal* of the LORD of hosts

### Isaiah 11:13

HEB: וְסָרָה קִנְיָת אֶפְרַיִם וְצָרְרִי  
NAS: *Then the jealousy* of Ephraim  
KJV: *The envy* also of Ephraim shall depart,  
INT: will depart *the jealousy* of Ephraim adversary

*44 Occurrences*

**Strong's Hebrew 7068**  
**44 Occurrences**

## ◀ 530. emunah ▶

### Strong's Concordance

emunah: firmness, steadfastness, fidelity

Original Word: אֱמוּנָה

Part of Speech: Noun Feminine

Transliteration: emunah

**Phonetic Spelling:** (em-oo-naw')

**Definition:** firmness, steadfastness, fidelity

## NAS Exhaustive Concordance

### Word Origin

from [aman](#)

### Definition

firmness, steadfastness, fidelity

### NASB Translation

faith (1), faithful (3), faithfully (8), faithfulness (25), honestly (1), responsibility (1), stability (1), steady (1), trust (2), truth (5).

## Brown-Driver-Briggs

אָמוּנָה **noun feminine firmness, steadfastness, fidelity** [Exodus](#)

[17:12](#) 46t.; אָמוּנָתָא [Proverbs 28:20](#). **1** literally *firmness, steadiness*: [Exodus 17:12](#) וְיָדָיו יְדִיּוֹתָא *his hands were steadiness* (i.e. steady). **2.** *stead-fastness*, אָמוּנָתָא עֲתִידָא *steadfastness of thy times* [Isaiah 33:6](#). **3.** *faithfulness, trust*: **a.** *of human conduct* [Psalm 37:3](#); [Proverbs 12:22](#); [Jeremiah 5:3](#); [Jeremiah 7:28](#); [Jeremiah 9:2](#); [2 Kings 12:16](#); in office [2 Kings 22:7](#); [2Chronicles 19:9](#); [31:12](#); [34:12](#); אֶל בְּאָמוּנָהּ (in trust (over) [1 Chronicles 9:22,26,31](#); [2Chronicles 31:15,18](#); אִישׁ אָמוּנָתָא *man of great faithfulness* [Proverbs 28:20](#); associated with אָמוּנָה in human character אִישׁ אָמוּנָתָא *who breatheth out faithfulness sheweth forth righteousness* [Proverbs 12:17](#); compare [1 Sam 26:23](#); [Isaiah 59:4](#); [Jeremiah 5:1](#); אִישׁ אָמוּנָתָא יִחְיֶה *a righteous man by his faithfulness liveth* [Habakkuk 2:4](#) (> *faith* Luth AV RV). **b.** *as a divine attribute* [Psalm 88:12](#); [Psalm 89:2](#); [Psalm 89:3](#); [Psalm 89:6](#); [Psalm 89:9](#); [Isaiah 25:1](#); [Hosea 2:22](#); [Lamentations 3:21](#); אֶל אָמוּנָהּ [Deuteronomy 32:4](#); his faithfulness is shewn in his works [Psalm 33:4](#); commands [Psalm 119:86](#); in affliction [Psalm 119:75](#); in his oath to David [Psalm 89:50](#). it reacheth unto the skies [Psalm 36:6](#); unto all Generations [Psalm 100:5](#); [Psalm 119:90](#); he will not belie it [Psalm 89:34](#). It is אָמוּנָהּ אֱמֶן [Isaiah 25:1](#); compare אֱמֶן אָמוּנָהּ [Psalm 119:138](#). It is closely associated with the divine חַסְדֵּךָ *mercy* [Psalm 89:25](#); [Psalm 92:3](#); [Psalm 98:3](#); [Hosea 2:22](#); with the divine אֱמֶן אָמוּנָהּ [Psalm 96:13](#); [Psalm 143:1](#); [Isaiah 11:5](#); & salvation [Psalm 40:11](#).

## Strong's Exhaustive Concordance

faithful set office, stability, steady, truly, truth, verily

); or (shortened) >emunah {em-oo-naw'} feminine of ['emuwn](#); literally firmness; figuratively security; morally fidelity -- faith(-ful, -ly, -ness, (man)), set office, stability, steady, truly, truth, verily.

see HEBREW ['emuwn](#)

## Forms and Transliterations



## 2 Kings 22:7

**HEB:** יָדָם כִּי בְאֵמוּנָה הֵם עֲשִׂים:

**NAS:** for they deal *faithfully*.

**KJV:** because they dealt *faithfully*.

**INT:** their hands for *faithfully* they deal

## 1 Chronicles 9:22

**HEB:** וַיִּשְׁמוּאֵל הָרֹאֶה בְּאֵמוּנָתָם:

**NAS:** appointed *in their office of trust*.

**KJV:** did ordain *in their set office*.

**INT:** and Samuel the seer *of trust*

## 1 Chronicles 9:26

**HEB:** כִּי בְאֵמוּנָה הָיְתָה אַרְבַּעַת

**NAS:** [were] Levites, *were in an office of trust*, and were over

**KJV:** porters, *were in [their] set office*, and were over the chambers

**INT:** for *of trust* who the four

## 1 Chronicles 9:31

**HEB:** לְשֵׁלֶם הַקְּרָחִי בְּאֵמוּנָה עַל מַעֲשֵׂה

**NAS:** the Korahite, *had the responsibility* over

**KJV:** the Korahite, *had the set office* over the things that were made

**INT:** of Shallum the Korahite *had the responsibility* over the things

## 2 Chronicles 19:9

**HEB:** בִּירְאַת יְהוָה בְּאֵמוּנָה וּבְלֵבב שְׁלֵם:

**NAS:** of the LORD, *faithfully* and wholeheartedly.

**KJV:** of the LORD, *faithfully*, and with a perfect

**INT:** the fear of the LORD *faithfully* heart A perfect

## 2 Chronicles 31:12

**HEB:** וְהַמַּעֲשֵׂר וְהַקְּדוּשִׁים בְּאֵמוּנָה וְעַלֵּיהֶם נָגִיד

**NAS:** *They faithfully* brought

**KJV:** and the dedicated *[things] faithfully*: over which Cononiah

**INT:** and the tithes and the consecrated *faithfully* charge the officer

## 2 Chronicles 31:15

**HEB:** בְּעָרֵי הַכֹּהֲנִים בְּאֵמוּנָה לָתֵת לְאֶחָיהֶם

**NAS:** to distribute *faithfully* [their portions] to their brothers

**KJV:** of the priests, *in [their] set office*, to give

**INT:** the cities of the priests *faithfully* to distribute their brothers

## 2 Chronicles 31:18

**HEB:** קָדְּשׁוּ כִּי בְאֵמוּנָתָם יִתְקַדְּשׁוּ-קֹדֶשׁ:

**NAS:** for they consecrated *themselves faithfully* in holiness.

**KJV:** through all the congregation: *for in their set office* they sanctified  
**INT:** assembly themselves *faithfully* consecrated holiness

### **2 Chronicles 34:12**

**HEB:** וְהָאֲנָשִׁים עֲשִׂים בְּאֵמוּנָה בְּמִלְאָהּ וְעַלֵּיהֶם |  
**NAS:** the work *faithfully* with foremen  
**KJV:** the work *faithfully*: and the overseers  
**INT:** and the men did *faithfully* the work over

### **Psalms 33:4**

**HEB:** וְכֹל-מַעֲשָׂהוּ בְּאֵמוּנָה:  
**NAS:** His work *is [done] in faithfulness*.  
**KJV:** and all his works *[are done] in truth*.  
**INT:** and all his work *faithfulness*

### **Psalms 36:5**

**HEB:** בְּהַשְׁמִים חֲסֵדְךָ אֱמוּנָתְךָ עַד-שָׁחַקִים:  
**NAS:** extends to the heavens, *Your faithfulness* [reaches] to the skies.  
**KJV:** [is] in the heavens; *[and] thy faithfulness* [reacheth] unto the clouds.  
**INT:** to the heavens your lovingkindness *your faithfulness* to the skies

### **Psalms 37:3**

**HEB:** אֲרִיז וְרִיעָה אֱמוּנָה:  
**NAS:** and cultivate *faithfulness*.  
**KJV:** in the land, *and verily* thou shalt be fed.  
**INT:** the land and cultivate *faithfulness*

### **Psalms 40:10**

**HEB:** בְּתוֹךְ לִבִּי אֱמוּנָתְךָ וּתְשׁוּעָתְךָ אֶמְרָתִי:  
**NAS:** I have spoken *of Your faithfulness* and Your salvation;  
**KJV:** I have declared *thy faithfulness* and thy salvation:  
**INT:** within my heart *of your faithfulness* and your salvation have spoken

### **Psalms 88:11**

**HEB:** בְּקֶבֶר חֲסֵדְךָ אֱמוּנָתְךָ בְּאֲבָדוֹן:  
**NAS:** in the grave, *Your faithfulness* in Abaddon?  
**KJV:** in the grave? *[or] thy faithfulness* in destruction?  
**INT:** the grave will your lovingkindness *your faithfulness* destruction

### **Psalms 89:1**

**HEB:** וְדָר | אֲדַרְיֵעַ אֱמוּנָתְךָ בְּפִי:  
**NAS:** I will make known *Your faithfulness* with my mouth.  
**KJV:** will I make known *thy faithfulness* to all  
**INT:** generations will make *your faithfulness* my mouth

### Psalm 89:2

**HEB:** שְׁמַיִם | תִּכְוֶן אֱמוּנֹתֶיךָ בְּהֶם:

**NAS:** You will establish *Your faithfulness*.

**KJV:** for ever: *thy faithfulness* shalt thou establish

**INT:** the heavens will establish *your faithfulness*

### Psalm 89:5

**HEB:** יְהוָה אֵף־ אֱמוּנֹתֶיךָ בְּקִהְלֵךְ קִדְּשִׁים:

**NAS:** O LORD; *Your faithfulness* also

**KJV:** O LORD: *thy faithfulness* also in the congregation

**INT:** LORD also *your faithfulness* the assembly of the holy

### Psalm 89:8

**HEB:** חֲסִין | יְהוָה וְאֱמוּנֹתֶיךָ סְבִיבוֹתֶיךָ:

**NAS:** LORD? *Your faithfulness* also surrounds

**KJV:** LORD *like unto thee? or to thy faithfulness* round about

**INT:** mighty LORD *faithfulness* surrounds

### Psalm 89:24

**HEB:** וְאֱמוּנֹתַי וְחַסְדֵי עַמּוֹ:

**NAS:** *My faithfulness* and My lovingkindness

**KJV:** *But my faithfulness* and my mercy

**INT:** *my faithfulness* and my lovingkindness and in

### Psalm 89:33

**HEB:** וְלֹא־ אֶשְׁקֵר בְּאֱמוּנֹתַי:

**NAS:** deal falsely *in My faithfulness*.

**KJV:** will I not utterly take *from him, nor suffer my faithfulness* to fail.

**INT:** Nor deal *my faithfulness*

### Psalm 89:49

**HEB:** נִשְׁבַּעְתָּ לְדָוִד בְּאֱמוּנֹתֶיךָ:

**NAS:** to David *in Your faithfulness?*

**KJV:** unto David *in thy truth?*

**INT:** swore to David *faithfulness*

### 49 Occurrences

### Strong's Hebrew 530

### 49 Occurrences

## ◀ 3477. yashar ▶

### Strong's Concordance

yashar: straight, right

**Original Word:** יָשָׁר

**Part of Speech:** Adjective

**Transliteration:** yashar

**Phonetic Spelling:** (yaw-shawr')

**Definition:** straight, right

### NAS Exhaustive Concordance

#### Word Origin

from yashar

#### Definition

straight, right

#### NASB Translation

conscientious\* (1), fittest (1), Jashar (2), just (1), proposal of peace (1), right (35), safe (1), straight (5), upright (51), Upright One (1), uprightly (1), uprightness (1), what (2), what is right (7), what was right (6), which was right (1), who are upright (1), who is upright (1).

### Brown-Driver-Briggs

יָשָׁר **adjective straight, right**; — 1 **Samuel 29:6** 70t.; construct יָשָׁר **Proverbs 29:27**;

feminine יָשָׁרָה **Ezekiel 1:7** 4t.; plural יָשָׁרִים **Numbers 23:10** 31t.; construct יָשָׁרִי **Psalms**

**7:11** 8t.; feminine יָשָׁרוֹת **Ezekiel 1:23** (strike out Co); —

**1** *straight, level*, of a way **Isaiah 26:7**; **Jeremiah 31:9**; **Psalms 107:7**; **Ezra 8:21**; foot **Ezekiel 1:7**; wings **Ezekiel 1:23** (? see above)

**2** *right, pleasing*:

**a.** *to God*, הַיָּשָׁר בְּעֵינַי *that which is right, pleasing in the eyes of, agreeable to* (either construct before י', or with suffixes referring to him), especially in Deuteronomic writers, **Exodus 15:26** (R), **Deuteronomy 12:25**; **Deuteronomy 13:19**; **Deuteronomy 21:9**; **1 Kings 11:33,38**; **1 Kings 14:8**; **1 Kings 15:5,11**; **1 Kings 22:43** **2Chron 20:32**, **2 Kings 10:30**; **2 Kings 12:3**; **2 Kings 14:3**; **2 Kings 15:3,34**; **2 Kings 16:2**; **2 Kings 18:3**; **2 Kings 22:3** **2Chronicles 24:2**; **25:2**; **26:4**; **27:2**; **28:1**; **29:2**; **34:2**; **Jeremiah 34:15**; י' **Deuteronomy 6:18**; **הַטוֹב וְהַיָּשָׁר** **Deuteronomy 6:18**; **הַטוֹב וְהַיָּשָׁר** **Chronicles 31:20**.

**b.** *to man*, הַיָּשָׁר בְּעֵינַי ( **Deuteronomy 12:8**; **Judges 17:6**; **Judges 21:25**; **2 Samuel 19:7**; **Jeremiah 40:5**; **Proverbs 12:15**; **Proverbs 21:2**; הַיָּשָׁר בְּעֵינַי ( **Joshua 9:25** (D), **Jeremiah 26:14**; **Jeremiah 40:4**; יֵשׁ דְּרֹךְ יָשָׁר לְפָנַיִשׁ **Proverbs 14:12** *there is a way which is pleasing before a man* = **Proverbs 16:25**).

**3** *straightforward, just upright*:

a. of God, הוֹאֵה וַיִּשְׂרָה הוֹאֵה Deuteronomy 32:4 (song); י' טוב וישר י' Psalm 25:8; י' Psalm 92:16; his ways Hosea 14:10; his משפטים Nehemiah 9:13; Psalm 119:137; מְקוּדָּים Psalm 19:9; דְּבָרֵי Psalm 33:4; the words of divine wisdom Proverbs 8:9.

b. of man, God made him upright Ecclesiastes 7:29; but יִשְׂרָה בְּאָדָם אֵין Micah 7:2 an upright man among men there is none and yet Job is יִשְׂרָה תָם Job 1:1 (see Da), Job 1:8; Job 2:3, compare Psalm 37:37; וַיִּשְׂרָה Job 8:6; so earlier of David as an uprightman 1 Samuel 29:6; of man's doings "וַיִּשְׂרָה" Proverbs 20:11, compare Proverbs 21:8; of his way of life "וַיִּשְׂרָה" Samuel 12:23; יִשְׂרָה לְבָבוֹ Proverbs 29:27; יִשְׂרָה לְבָבוֹ Psalm 37:14; of his heart, mind, and will, יִשְׂרָה לְבָבוֹ upright of heart 2Chronicles 29:34; יִשְׂרָה לְבָבוֹ Psalm 7:11; Psalm 11:2; Psalm 32:11; Psalm 36:11; Psalm 64:11; Psalm 94:15; Psalm 97:11; יִשְׂרָה בְּלִבּוֹתָם Psalm 125:4.

c. as a noun, (1) with reference to things, יִשְׂרָה הֶעָוִיתִי the right I have perverted Job 33:27; יִשְׂרָה הִיִּשְׂרָה יִעֲקֹשׁוּ Micah 3:9 pervert the right (literally twist that which is straight); דְּבָרֵי יִשְׂרָה speaketh right things Proverbs 16:13, compare 2 Kings 10:15. (2) more commonly of men, in singular יִשְׂרָה (יִשְׂרָה Micah 2:7; Micah 7:4; 2 Kings 10:3; Proverbs 21:29; Job 23:7; collective, Psalm 11:7; also in סֵפֶר הַיִּשְׂרָה book of the upright Joshua 10:13; 2 Samuel 1:18 (compare 1 Kings 8:53<sup>m5</sup>; Dr<sup>Intr.</sup> 182), a collection of ancient national poetry; in plural יִשְׂרָה the upright, of pious Israel Numbers 23:10 (song E); elsewhere of the upright among the people of God as distinguished from the wicked, in Wisdom Literature. Job 4:7; Job 17:8; Proverbs 2:7,21; Proverbs 3:32; Proverbs 11:3,6,11; Proverbs 12:6; Proverbs 14:9,11; Proverbs 15:8,19; Proverbs 16:17; Proverbs 21:18; Proverbs 28:10; Proverbs 29:10, in late Psalm 33:1; Psalm 49:15; Psalm 107:42; Psalm 111:1; Psalm 112:2; Psalm 112:4; Psalm 140:14 and Daniel 11:17.

4 abstract, *uprightness*, בְּאֵמֶת וַיִּשְׂרָה Psalm 111:8 (Thes), but read rather יִשְׂרָה with Hi Ri Bae, after <sup>m5</sup> <sup>6</sup> <sup>7</sup> Jerome.

## Strong's Exhaustive Concordance

convenient, equity, just, well-pleased, righteous, straight, most uprightly,

From *yashar*; straight (literally or figuratively) -- convenient, equity, Jasher, just, meet(-est), + pleased well right(-eous), straight, (most) upright(-ly, -ness).

see HEBREW *yashar*

## Forms and Transliterations



NAS: you, for you will be doing *what is right* in the sight  
KJV: thee, when thou shalt do [*that which is*] *right* in the sight  
INT: for will be doing *what* the sight of the LORD

#### Deuteronomy 12:28

HEB: תַּעֲשֶׂה הַטּוֹב וְהַיָּשָׁר בְּעֵינֵי יְהוָה  
NAS: what is good *and right* in the sight  
KJV: [that which is] good *and right* in the sight  
INT: will be doing what *and right* the sight of the LORD

#### Deuteronomy 13:18

HEB: הַיּוֹם לַעֲשׂוֹת הַיָּשָׁר בְּעֵינֵי יְהוָה  
NAS: and doing *what is right* in the sight  
KJV: to do [*that which is*] *right* in the eyes  
INT: today and doing *what* the sight of the LORD

#### Deuteronomy 21:9

HEB: כִּי־ תַעֲשֶׂה הַיָּשָׁר בְּעֵינֵי יְהוָה:  
NAS: you do *what is right* in the eyes  
KJV: you, when thou shalt do [*that which is*] *right* in the sight  
INT: when do *what* the eyes of the LORD

#### Deuteronomy 32:4

HEB: עוֹלַם צְדִיק וַיָּשָׁר הוּא:  
NAS: Righteous *and upright* is He.  
KJV: just *and right* [is] he.  
INT: injustice Righteous *and upright* They

#### Joshua 9:25

HEB: בְּיָדְךָ כַּטּוֹב וּכְיָשָׁר בְּעֵינֶיךָ לַעֲשׂוֹת  
NAS: as it seems good *and right* in your sight  
KJV: good *and right* unto thee to do  
INT: your hands good *and right* your sight do

#### Joshua 10:13

HEB: עַל־ סֵפֶר הַיָּשָׁר וַיַּעֲמֵד הַשֶּׁמֶשׁ  
NAS: in the book *of Jashar?* And the sun  
KJV: in the book *of Jasher?* So the sun  
INT: in the book *convenient* stopped the sun

#### Judges 17:6

HEB: בְּיִשְׂרָאֵל אִישׁ הַיָּשָׁר בְּעֵינָיו יַעֲשֶׂה:  
NAS: did *what was right* in his own eyes.

KJV: did *[that which was] right* in his own eyes.  
INT: Israel every *what* eyes did

### Judges 21:25

HEB: בְּיַשְׂרָאֵל אִישׁ הַיָּשָׁר בְּעֵינָיו יַעֲשֶׂה:  
NAS: did *what was right* in his own eyes.  
KJV: did *[that which was] right* in his own eyes.  
INT: Israel everyone *what* eyes did

### 1 Samuel 12:23

HEB: בְּדַרְךְ הַטּוֹבָה וְהַיָּשָׁרָה:  
NAS: you in the good *and right* way.  
KJV: you the good *and the right* way:  
INT: way the good *and right*

### 1 Samuel 29:6

HEB: יְהוָה כִּי־ יָשָׁר אַתָּה וְטוֹב  
NAS: lives, *you [have been] upright*, and your going  
KJV: liveth, *thou hast been upright*, and thy going out  
INT: to him the LORD for *upright* you are pleasing

### 2 Samuel 1:18

HEB: עַל־ סֵפֶר הַיָּשָׁר:  
NAS: it is written in the book *of Jashar*.  
KJV: in the book *of Jasher*.  
INT: in the book *of Jashar*

### 2 Samuel 19:6

HEB: כִּי־ אָז יָשָׁר בְּעֵינֶיךָ:  
INT: for then *convenient* affliction

### 1 Kings 11:33

HEB: בְּדַרְכֵי לַעֲשׂוֹת הַיָּשָׁר בְּעֵינַי וְחַקְתִּי  
NAS: doing *what is right* in My sight  
KJV: to do *[that which is] right* in mine eyes,  
INT: my ways doing *what* my sight and my statutes

### 1 Kings 11:38

HEB: בְּדַרְכֵי וְעֲשִׂיתָ הַיָּשָׁר בְּעֵינַי לְשֹׁמֵר  
NAS: and do *what is right* in My sight  
KJV: and do *[that is] right* in my sight,  
INT: my ways and do *what* my sight observing

### 1 Kings 14:8

HEB: לַעֲשׂוֹת רַק הַיָּשָׁר בְּעֵינַי יְהוָה:

NAS: only *that which was right* in My sight;

KJV: to do *[that] only [which was] right* in mine eyes;

INT: to do that *which* my sight

### 1 Kings 15:5

HEB: דָּנָה אֶת־ הַיָּשָׁר בְּעֵינַי יְהוָה:

NAS: did *what was right* in the sight

KJV: did *[that which was] right* in the eyes

INT: did David *what* the sight of the LORD

### 1 Kings 15:11

HEB: וַיַּעַשׂ אָסָא הַיָּשָׁר בְּעֵינַי יְהוָה:

NAS: did *what was right* in the sight

KJV: did *[that which was] right* in the eyes

INT: did Asa *what* the sight of the LORD

### 1 Kings 22:43

HEB: מִמֶּנּוּ לַעֲשׂוֹת הַיָּשָׁר בְּעֵינַי יְהוָה:

NAS: from it, doing *right* in the sight

KJV: from it, doing *[that which was] right* in the eyes

INT: at doing *right* the sight of the LORD

### 2 Kings 10:3

HEB: וַיִּרְאֵיָהֶם הַטּוֹב וְהַיָּשָׁר מִבְּנֵי אֲדֹנֵיכֶם:

NAS: the best *and fittest* of your master's

KJV: the best *and meetest* of your master's

INT: select the best *and fittest* sons of your master's

*120 Occurrences*

**Strong's Hebrew 3477**

**120 Occurrences**