

“How & Why We Cry”

Psalm 119:145

August 14, 2022

- INTRO:** Why do you do what you do?
- > When did you last think about...
 - > Not what you did... but WHY you did it.
 - > The bottom line... **We do what we want!**

You're NEVER a victim of your own decisions. - JDP

PRAYER

CONTEXT:

- A. Series: *PERSPECTIVE* per Psalm 119
- B. Scripture



- C. Saturation



PREVIEW:

- A. *How*
- B. *And*
- C. *Why*

TEXT:

Psalm 119:145

I cry out
 with whole (ALL)
 heart
 HEAR ME!
 Yahweh
 Your statutes
 I will keep

I cry out with
my whole
heart; hear
me, O LORD!
I will keep
Your statutes.

BIG IDEA:

Psalm 119:145

I cry out
 with whole (ALL)
 heart
 HEAR ME!
 Yahweh
 Your statutes
 I will keep

BIG IDEA

Christians CRY-OUT
whole-heartedly
for corruption's
cure (a.k.a. Christ),
compassionate
faith, courageous
obedience, and
Christ-like joy!

TEXT UNPACKED:

I. HOW Christians Cry

a. **PERSONALLY** (biblically)

Don't just cry out TO Christ... we've been called, commissioned, & commanded to cry out FOR Christ Jesus! Amen & AMEN - JDP

b. **PASSIONATELY** (missionally)

Adoption is the highest privilege of The Gospel. The traitor is forgiven, brought in for supper, and given the family name. to be right with God-the-Judge is a great thing, BUT, to be loved and cared for by God-The-Father is even greater. - J.I. Packer

c. **PURELY** (whole-heartedly)

Your first step toward restoration is confrontation. - JDP

*We need to confront & contrast the **eternal difference** between **cultural-resolution & biblical-restoration!** - JDP*

*Far too many are crying-out reasonably vs. whole-heartedly!
- JDP*

NOTE: *How Christians cry is CHRIST-like!*

Psalm 119:145^{a-b}



“I

cried out

whole-heartedly”

How Christians Cry



1. Personally
2. Passionately
3. Purely

in diversified
Christ-likeliness

Whole-Hearted



To be clear...

“whole”

means ALL

or 100%

Whole-Hearted Holes



What % of your heart is holy devoted to God vs. filled with sinful, selfish holes?

Whole-Hearted Holes



Test **ALL** your heart's attitudes, actions, motives and methods.

(2 Cor. 13:5)

Whole-Hearted Holes



God's
PURPOSES

Whole-Hearted Holes



God's
PEOPLE

Whole-Hearted Holes



God's
PASSIONS

Whole-Hearted Holes



God	ME
10	90
%	%

Whole-Hearted Holes



God	ME
10	90
%	%

Whole-Hearted Holes



God	ME
50	50
%	%

Whole-Hearted Holes



God	ME
50	50
%	%

Whole-Hearted Holes



God	ME
95	5
%	%

Whole-Hearted Holes



God	ME
95	5
%	%

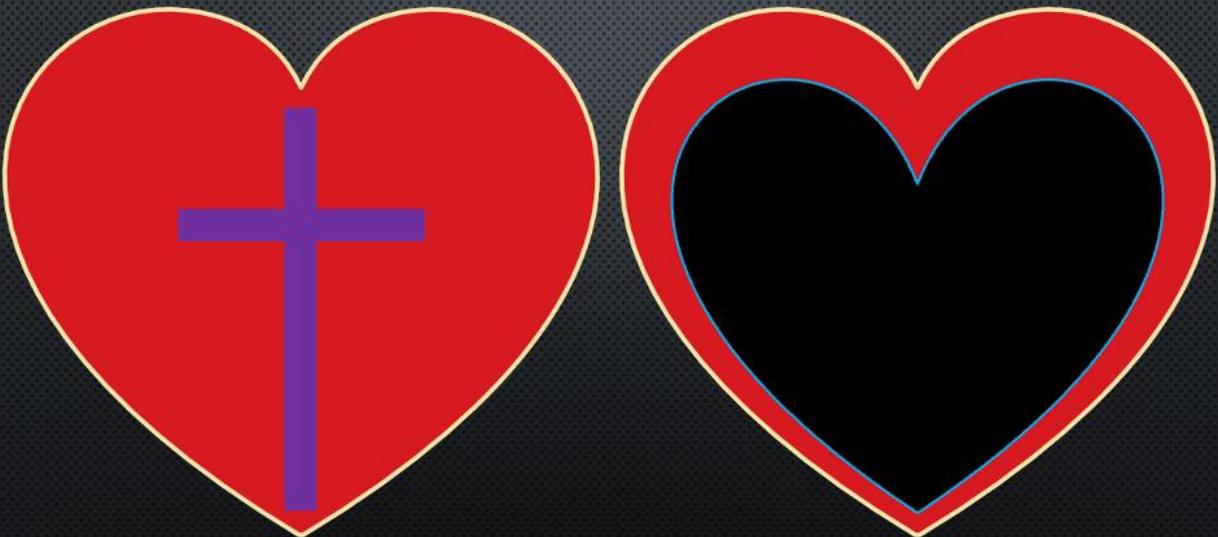
Whole-Hearted Holes



God	ME
95	5
%	%

When it comes to talking to Almighty God, Creator of ALL creation, how many heart-felt “NO!’s” does it take to erase all your superficial “Yes!’s”?

Whole vs. Hole Hearted



How many “No!’s” does it take to make a biblical, “Rich Young Ruler”?

II. **AND** Christians Cry

- a. Methods **AND** Motives
- b. Truth **AND** Love
- c. Sovereign Grace **AND** Human Responsibility
- d. Abide **AND** Obey
- e. Locally **AND** Regionally **AND** Globally

The Great Commandments, the Great Commission, and the great combat of the Christian life... ALL call for the both/and truths & tensions of God's Word, Will, & Ways! -JDP

VIDEO: *Reaching The Unreached*

III. **WHY** Christians Cry

(Heard - Helped - Holy)

A. To be **HEARD:** ***"Hear me"***

1. **Horrors**
2. **Hopelessness**
3. **Helplessness**

B. To be **HELPED:** ***“O LORD!”***

1. **HIM**
2. **Hero**
3. **HELPER**

C. To be **HOLY:**

“I will keep Your statutes.”

(Compassionate - Courageous - Christ-like)

1. **Compassionate: *“I will”***

VIDEO: *Hebrews 5:7-8*

2. **Courageous: *“keep/obey”***

Jesus in the Garden of Gethsemane

Philippians 2:8 *And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross.*

Romans 5:19 *For as by the one man's disobedience the many were made sinners, so by the one man's obedience the many will be made righteous.*

John 4:34 Jesus said to them, *“My food is to do the will of Him who sent Me and to accomplish His work.*

3. Christ-like

i. Jesus

VIDEO: *Hebrews 5:9*

ii. Joyous

a. Hebrews 12:2

Jesus, the Author & Perfector of our faith, for the joy set before Him, endured the cross...

b. 1 John 1:4

We are writing these things to you so that our joy [in seeing you included] may be made complete [by having you share in the joy of salvation].

NOTE: *Why Christians cry is to be CHRIST-like!*

REVIEW:

A. **HOW** Christians cry-out:

- a. *Personally*
- b. *Passionately*
- c. *Purely*

B. **AND** unites the Head, Heart, & Hands...

C. **WHY** Christians cry-out:

- a. *To be HEARD*
- b. *To be HELPED*
- c. *To be HOLY*

CLOSE: My prayer for you... is ***Christ-likeness!***

May you **YEARN to BE Christ-like in ALL** that you do

Your Motives & Methods & Messages...

Your Attitudes & Actions

Your Truth & Love

Your War & Witness

Your Now & FOREVERMORE!

Let's **PRAY**

(**WORSHIP:** "Yearn")

ESV: QOPH. ¹⁴⁵ ***With my whole heart I cry; answer me, O LORD! I will keep your statutes.***

NASB: Qoph. ¹⁴⁵ ***I cried with all my heart; answer me, O LORD! I will observe Your statutes.***

Exegetical OUTLINE:

1. Personal (I/my)
2. Passion (cry/cried)
3. Plea (hear/answer me = empower me)
4. Perspective (O LORD)
5. Promise (I will keep/observe/obey Your statutes)

FSB Commentary: ***God's Word is true.*** (119:145–152)

The psalmist called on the LORD to deliver him because he obeyed, hoped in, and meditated on His Word (vv. 145–149). *His enemies, though near him, were far removed from God's Law* (v. 150). *God, however, was also near him and His words were reliable* (vv. 151–152).

- David Brown

Holman O.T. Commentary:

In the midst of his affliction, the psalmist pledges to remain completely devoted to keeping God's Word. He vows to **obey God's decrees, no matter what it may cost him. He will call out for God's salvation and do so by reaffirming his commitment to keep the divine statutes.**

- Steven Lawson

Expositor's Bible Commentary:

145-46

Out of the conviction of God's righteousness (vv. 137-44), the psalmist cries out for God's help.

"I cry" = He feverishly presents his lament before the Lord so that God may "answer" (v. 145; cf. v. 26) him by delivering him from adversity ("save me," *yāša'*, v. 146; cf. v. 94).

While waiting for God's deliverance, he faithfully holds to God's expectations (*nāṣar*, "obey"; cf. v. 2; *šāmar*, "keep"; cf. v. 4).¹

Wiersbe BE Commentary:

Qoph (vv. 145–152) — A Primer on Prayer

The writer prayed throughout this entire psalm, but in these verses he concentrated on prayer and cried out to God day and night.

From his experience, we receive some basic instructions about successful prayer.

Pray wholeheartedly (vv. 145–146).

We must seek God with our whole heart (vv. 2, 10, 58) and obey Him with our whole heart (vv. 34, 69).

“In prayer, it is better to have a heart without words than words without a heart”

¹ Willem A. VanGemeren, [“Psalms,”](#) in *The Expositor's Bible Commentary: Psalms (Revised Edition)*, ed. Tremper Longman III and David E. Garland, vol. 5 (Grand Rapids, MI: Zondervan, 2008), 885.

(John Bunyan).

In the Old Testament sanctuary, the golden altar of incense represented intercessory prayer (Ex. 30:1–10). The special incense was burned on the altar, and the fragrant smoke rising heavenward pictured prayer going up to the Lord (141:1–2; Rev. 8:3–4).

The devotion of the heart is what “ignites” our prayers and enables us to present our requests to the Lord.

The phrase “and I will keep” may be translated “that I may keep.” The psalmist was not bargaining with God (“Answer my prayers and I will obey you”) but dedicating himself to God to obey Him no matter how He answers his prayers.

Before we can pray as we ought, we must pray for ourselves that God will give us a heart ignited by the fire of the Spirit.

BARNES Commentary on The Psalms:

145. I cried with my whole heart, etc.

This commences a new division of the psalm, indicated by the Hebrew letter *Koph*, answering to our letter *k*. The expression “I cried with my whole heart” means that he did it earnestly, fervently. **He had no divided wishes when he prayed.** Not always is this so, even with good people. They sometimes offer a form of prayer, that they may be spiritually-minded, when their hearts are intensely worldly, and they would be unwilling to be otherwise; or that religion may be revived, when their hearts have no lively interest in it, and no wish for it; or that they may live wholly to God, when they are making all their arrangements to live for the world, and when they would be greatly disappointed if God should take means to *make* them live entirely to him; or that they may be humble, childlike, sincere, when they have

no wish to be any otherwise than they are now, and when they would regard it as an affront if it should be assumed by any that they are *not* so now, and if they were exhorted to change their course of life. **Often it would be a great surprise—perhaps grief—even to professedly religious persons, if God should answer their prayers, and should *make* them what they professedly desire to be, and what they pray that they may be.** See Notes on Ps. 9:1; comp. Ps. 111:1; 138:1; 119:2, 10, 34, 58, 69; Jer. 24:7.

I will keep thy statutes. It is my purpose and desire to keep thy law perfectly.

146. *I cried unto thee.* I called upon thee in trouble. ***Save me, and I shall keep thy testimonies.*** Marg., ***That I may keep.***

The correct rendering is, “I will keep.” **The idea is, that if God would interpose and save him, he *would* henceforward faithfully keep the law of God.** It is one of the designs of affliction to lead men to make such vows as this. They *are* commonly made on beds of sickness, alike by the religious and the irreligious; the saint and the sinner. How often, alas, are they forgotten even by the friends of God! **How seldom are they remembered at all by the sinner when he is raised up from the verge of the grave, and restored again to health!**

I have known of old. The **word here used is a noun**, and means properly, *the front*, what is *before*; then, the East; then, what pertains to olden time or ancient days—*before* the present. The meaning here is, that he had known this *before* what had now occurred; it was not a new thing—a new experience. It was deeply impressed on his mind as the result of all his reflection and observation.

That thou, hast founded them for ever. From eternity, and for eternity. They were laid in the eternity past; they will continue in the eternity to come. They are based on eternal principles of right; they will never be changed. Such a conviction will do much to keep the soul steady and firm in the trials and uncertainties of life. Whatever may change, God’s law does not change; whatever is new, that is not new; whatever will vanish away, that will remain.²

² Albert Barnes, *Notes on the Old Testament: Psalms*, vol. 3 (London: Blackie & Son, 1870–1872), 219–221.

SPURGEON Commentary:

145.— *“I cried with my whole heart.”*

His prayer was a sincere, plaintive, painful, natural utterance,
as of a creature in pain.

We cannot tell whether at all times he used his voice when he thus cried; but we are informed of something which is of much greater consequence, he cried with his heart.

Heart-cries are the essence of prayer.

He mentions the unity of his heart in this holy engagement.

His whole soul pleaded with God, his entire affections, his united desires all went out towards the living God.

It is well when a man can say as much as this of his prayers:

it is to be feared that many never cried to God with their whole heart in all their lives.

There may be no beauty of elocution about such prayers, no length of expression, no depth of doctrine, nor accuracy of diction; but if the whole heart be in them they will find their way to the heart of God.

“Hear me, O LORD.”

He desires of Jehovah that his cries may not die upon the air, but that God may have respect to them.

True supplicants are not satisfied with the exercise itself, they have an end and object in praying, and they look out for it.

If God does not hear prayer we pray in vain.

The term “hear” is often used in Scripture to express attention and consideration. In one sense God hears every sound that is made on earth, and every desire of every heart; but David meant much more; he desired a kindly, sympathetic hearing, such as a physician gives to his patient when he tells him his pitiful story.

He asked that the Lord would draw near, and listen with friendly ear to the voice of his complaint, with the view of pitying him and helping him.

Observe, that

**his whole-hearted prayer goes
to the Lord alone;
he has no second hope or help.**

“Hear me, O LORD,” is the full range of his petition and expectation.

“I will keep thy statutes.”

He could not expect the Lord to hear him if he did not hear the Lord, neither would it be true that he prayed with his whole heart unless it was manifest that he laboured with all his might to be obedient to the divine will.

His object in seeking deliverance was that he might be free to fulfil his religion and carry out every ordinance of the Lord.

He would be a free man
that he might be at liberty to serve the Lord.

Note well that a holy resolution goes well with an importunate supplication:

David is determined to be holy, his whole heart goes with that resolve as well as

with his prayers.

He will keep God's statutes in his memory, in his affections, and in his actions. He will not willfully neglect or violate any one of the divine laws.

William Cowper:

Verse 145.— "I cried with my whole heart."

As a man cries most loudly when he cries with all his mouth opened; so a man prays most effectually when he prays with his whole heart. Neither doth this speech declare only the fervency of his affection; but it imports also that *it was a great thing which he sought from God.* And thou,

when thou prayest, pray for great things; for things enduring, not for things perishing: pray not for silver, it is but rust; nor for gold, it is but metal; nor for possessions, they are but earth. Such prayer ascends not to God.

He is a great God, and esteems himself dishonoured when great things with great affection are not sought from him.

—William Cowper.

THOMAS BROOKS:

Verse 145.— *“I cried with my whole heart.”*

In all your closet duties God looks first and most to your *hearts*: “My son, give me thine heart”: Prov. 23:26. It is not a piece, it is not a corner of the heart, that will satisfy the Maker of the heart; the heart is a treasure, a bed of spices, a royal throne wherein he delights. God looks not at the elegancy of your prayers, to see how neat they are; nor yet at the geometry of your prayers, to see how long they are; nor yet at the arithmetic of your prayers, to see how many they are; nor yet at the music of your prayers, nor yet at the sweetness of your voice, nor yet at the logic of your prayers; but at the sincerity of your prayers, how hearty they are. There is no prayer acknowledged, approved, accepted, recorded, or rewarded by God, but that wherein the heart is sincerely and wholly. The true mother would not have the child divided. God loves a broken and a contrite heart, so he loathes a divided heart: Ps. 51:17; James 1:8. God neither loves halting nor halving; he will be served truly and totally. The royal law is, “Thou shalt love and serve the Lord thy God with all thy heart, and with all thy soul.” Among the heathens, when the beasts were cut up for sacrifice, the first thing the priest looked upon was the heart, and if the heart was naught, the sacrifice was rejected. Verily, God rejects all those sacrifices wherein the heart is not. Prayer without the heart is but as sounding brass or a tinkling cymbal. Prayer is only lovely and weighty, as the heart is in it, and no otherwise. It is not lifting up of the voice, nor the wringing of the hands, nor the beating of the breasts, nor an affected tone, nor studied motions, nor seraphical expressions, but the strings of the heart, that God looks at in prayer. God hears no more than the heart speaks. If the heart be dumb, God will certainly be deaf. No prayer takes with God, but that which is the travail of the heart.—*Thomas Brooks*.

145. An intelligent devotion is led by divine promises and is directed to an increase of gracious affections, arising from a contemplation of revealed truth.

- The Book of Psalms Commentary

Verses 145–146

Here we have,

- I. David's good prayers, by which he sought to God for mercy; these he mentions here, not as boasting of them, or trusting to any merit in them, but reflecting upon them with comfort, that he had taken the appointed way to comfort.
 - a. 1. That he was inward with God in prayer; he prayed *with his heart*, and prayer is acceptable no further than the heart goes along with it. Lip-labour, if that be all, is lost labour.
 - b. 2. He was importunate with God in prayer; he cried, as one in earnest, with fervour of affection and a holy vehemence and vigour of desire. *He cried with his whole heart*; all the powers of his soul were not only engaged and employed, but exerted to the

utmost, in his prayers. Then we are likely to speed when we thus strive and wrestle in prayer.

- c. 3. That **he directed his prayer to God: *I cried unto thee***. **Whither should the child go but to his father when any thing ails him?**
- d. 4. That **the great thing he prayed for was salvation: *Save me***.
- i. **A short prayer** (for we mistake if we think we shall be heard for our much speaking), **but a comprehensive prayer**: “Not only rescue me from ruin, but make me happy.”
 - ii. We need desire no more than God’s salvation (Ps. 50:23) and the *things that accompany* it, Heb. 6:9. 5. That he was earnest for an answer; and not only looked up in his prayers, but looked up after them, to see what became of them (Ps. 5:3): “Lord, *hear me*, and let me know that thou hearest me.”

- II. **David’s good purposes**, by which **he bound himself to duty when he was in the pursuit of mercy**. ***“I will keep thy statutes***; I am resolved that by thy grace I will;” for, ***if we turn away our ear from hearing the law, we cannot expect an answer of peace to our prayers, Prov. 28:9***.

This purpose is used as a humble plea (v. 146): “Save me from my sins, my corruptions, my temptations,

all the hindrances that lie in my way, that I may keep thy testimonies.” We must cry for salvation, not that we may have the ease and comfort of it, but that we may have an opportunity of serving God the more cheerfully.

Matthew Henry Commentary

◀ Psalm 119:145 ▶

Text Analysis

[Go to Parallel Hebrew](#)

Strong's	Hebrew	English	Morphology
7121 [e]	קָרָאתִי qā-rā-tî	I cry out	V-Qal-Perf-1cs
3605 [e]	בְּכֹל־ bə-kāl-	with whole	Prep-b N-msc
3820 [e]	לֵב lêb	[my] heart	N-ms
6030 [e]	שְׁמַע־נִי 'ă-nê-nî	Hear me	V-Qal-Imp-ms 1cs
3069 [e]	יְהוָה Yah-weh	Yahweh	N-proper-ms
2706 [e]	חֻקֵּיךָ huq-qe-kā	Your statutes	N-mpc 2ms
5341 [e]	אֶשְׁרָה 'eš-šō-rāh.	I will keep	V-Qal-Imperf.Cohort-1cs

◀ 6030. anah ▶

Strong's Concordance

anah: testify

Original Word: עָנָה

Part of Speech: Verb

Transliteration: anah

Phonetic Spelling: (aw-naw')

Definition: to answer, respond

Brown-Driver-Briggs

[עָנָה] **verb dwell** (probably; √ of following; Arabic عَانَ , عَوْن is *support, help*, see especially F1^{Kl.} Schr. i. 87 ff.); —

Qal Perfect3feminine singular consecutive וְעָנָה (read וְעָנָה ?) [Isaiah 13:22](#) and jackals shall dwell, etc. (on agreement see Ges^s 145^k, "" שָׁכַן [Isaiah 13:21](#)), so ^m5 Buhl; Che^{Heb.Hpt.124} וְשָׁכְנוּ; > ⁶ ⁷ ⁹ and others √ IV. עָנָה. — [Psalm 87:7](#) see מְעַיֵן.

I. עָנָה **verb answer, respond** (Late Hebrew *id.*, *respond, make response*; עָנָה ⁷;

Syriac حَنَّا , Old Aramaic, Palmyrene עָנָה; compare Arabic عَنَى , عَنِى , *intend by saying*);

Qal Perfect3masculine singular עָנָה [Micah 6:5](#) +; suffix עָנָהוּ [Samuel 28:15](#) +, עָנָהוּ [Isaiah 30:19](#); [Jeremiah 23:37](#), עָנָהוּ [Samuel 9:17](#) +; 1 singular עָנִיתִי [Hosea 14:9](#), etc.; Imperfect3masculine singular יַעֲנֶה [Genesis 41:16](#) +, יַעֲנֶה [Amos 7:14](#) +, suffix יַעֲנֶנִי [Job 20:3](#) +, etc.; Imperative עָנֵה [Micah 6:3](#); [Proverbs 26:5](#) etc.; Infinitive construct עָנֹת [Genesis 45:3](#) + [2 [Samuel 22:36](#) see עָנָהוּ]; Participle עָנֵה [Judges 19:28](#) +, etc.; —

1 answer, respond to something said, actual or implied, [Judges 8:8](#); [1 Samuel 4:20](#); [Job 9:15](#) +; especially

a. of men, with accusative of person [Genesis 45:3](#) (E), [Judges 5:29](#); [2 Kings 18:36](#) = [Isaiah 36:21](#); [Job 5:1](#) + very often (c. 110 t.); specifically *be responsive*, i.e. *answer kindly*, grant request [1 Kings 12:7](#) (suffix person); = *be amenable, docile* (toward ") [Hosea 2:17](#) (of Israel in figure); seldom and late, with accusative of thing replied to, [Job 32:12](#); [Job 33:13](#) (De Di Bu), [Job 40:2](#).

b. of God answering (graciously): usually with accusative of person; by oracle [1 Samuel 14:37](#); [1 Samuel 28:6,15](#) +, figurative [Habakkuk 2:11](#); by deed [1 Samuel 7:9](#); [1 Kings 18:37](#) (twice in verse), compare [1 Kings 18:24](#); [1 Chronicles 21:26](#), and especially [Hosea](#)

[2:23](#); [Hosea 2:24](#); [Hosea 14:9](#), see also [Micah 3:4](#); [Isaiah 41:17](#); [Isaiah 49:8](#); [Jeremiah 33:3](#); [Job 12:4](#) +, especially Psalms, e.g. [Job 3:5](#); [Job 4:2](#); [Job 20:2](#) 33t., etc. (in all approximately 77 t.).

c. rarely with accusative, or clause, of answer: [Genesis 41:16](#); [Job 15:2](#); [Proverbs 18:23](#); [Nehemiah 8:6](#) they responded, Amen! [2 Samuel 19:43](#) they made reply against Israel (with [לְעַלְוֹתָי](#) against, only here), + quoted answer; with accusative of person + answer [1 Samuel 20:28](#) Jonathan answered Saul, David asked leave, etc.; with 2. accusative (c. 20 t.) [2 Kings 18:36](#) = [Isaiah 36:21](#); [Job 23:5](#) +; so = grant, vouchsafe to, [נִוְרָאוֹת תַּעֲנֶנּוּ](#) [Psalm 65:6](#) terrible things dost thou [י'] vouchsafe to us.

d. often + [אָמַר](#) [Genesis 18:27](#) Abraham answered and said, [Exodus 4:1](#) (J), [Exodus 19:8](#) (E), [Job 4:1](#); [Job 6:1](#) etc.; + [אָמַר אֵלַי](#) [Genesis 27:39](#) 16t.; + [א' ל' אָמַר](#) [Genesis 27:37](#) 8t.; ' + accusative of person + [1 Samuel 9:8](#) he answered Saul and said, + 23t. (in all approximately 130 t.); seldom + [לְאָמַר](#) [Numbers 32:31](#) (P), [ע' + accusative of person](#) + [עָא' Genesis 23:5,10,14](#) (P), [Genesis 41:16](#); [Genesis 42:22](#) (E), [Joshua 1:16](#) (D) .

e. seldom + [דָּבַר](#) [Joshua 22:21](#) (P), [2 Kings 1:10,11,12](#); [ע' + accusative of person](#) + [ר' Genesis 34:13](#) (P).

2. a. respond to an occasion, speak in view of circumstances : [1 Samuel 9:17](#) (accusative of person + quotation), [Judges 18:14](#) (+ [אָמַר](#)), [Numbers 11:28](#) (J E; + *id.*), [2 Kings 1:11](#) (+ *id.*), + 19 t.

b figurative [יַעֲנֶה אֶת־הַכֹּל](#) [Ecclesiastes 10:19](#); money meets all demands.

3. a. specifically respond as a witness, testify, so perhaps participle [עָנָה](#) (absolute) [Malachi 2:12](#) (in good sense); with [כִּי](#) person = in the case of = for [Genesis 30:33](#); usually against, [1 Samuel 12:3](#); [2 Samuel 1:16](#); [Isaiah 3:9](#); [Isaiah 59:12](#); [Micah 6:3](#); [Jeremiah 14:7](#); [Numbers 35:30](#) (P), [Ruth 1:21](#) (>Be be occupied with, II. [עָנָה](#); Vrss Luth Kit^{Kau} [עָנָה](#) humiliate); with [לְפָנָיו](#) [Hosea 5:5](#); [Hosea 7:10](#); [Job 16:8](#); with [לְפָנָיו](#) [Deuteronomy 31:21](#) (+ [לְעֵד](#) as witness); with [כִּי](#) person + accusative of charge, [סָרָה](#) [Deuteronomy 19:16](#), of false witness [שָׁקַר](#) [Deuteronomy 19:18](#), [עַד־שָׁקַר](#) [Exodus 20:16](#) (Ginsb [Exodus 20:13](#)), "" [Deuteronomy 5:17](#); [Proverbs 25:18](#): absolute (bad implication) [Exodus 23:2](#) (E; [עַל](#) concerning).

b. less often make response as one accused (respondent) [Job 9:14,15](#). **Niph'al 1.** make answer, subject 'י, with [ל](#) person, Perfect1singular [נִעַנְיָתִי](#) [Ezekiel 14:4](#); Participle [נִעַנְיָה](#) (

Qal not in Ezekiel).

2 be answered: Imperfect3masculine singular יַעֲנֶה,

a. [Job 11:2](#) (subject words).

b. of man = receive answer [Proverbs 21:3](#), [Songs 1](#) singular אַעֲנֶה [Job 19:7](#).

Hiph`il Participle מַעֲנֶה בְּשִׂמְחַת לְבוֹ [Ecclesiastes 5:19](#), wholly dubious; *Hi* (God) causes (all things) to respond in the joy of his heart; *De* answers to the joy, etc.; *de Jong Wild* occupies him (II. עֲנָה) with the joy, etc.

IV. עָנָה **verb sing** (Arabic عَنَّى sing, chant, عَنَّاءَ singing, chanting, etc.;

Syriac ܚܢܬܐ sing responsively, ܚܢܬܐ hymn, refrain; possibly Assyrian enû, resound (?); Egyptian anni is loan-word according to Bondi⁸⁰); —

Qal Perfect3masculine singular וַעֲנֶה consecutive [Jeremiah 51:14](#); Imperfect3masculine singular יַעֲנֶה [Jeremiah 25:30](#); 3feminine singular תַּעֲנֶה [Exodus 15:21](#); 3feminine plural יַעֲנֶינָה [Samuel 18:7](#), etc.; Imperative עֲנֶה [Numbers 21:17](#); [Psalm 147:7](#); Infinitive construct עֲנֹת [Exodus 32:18](#) (twice in verse); — sing, utter tunefully, [Exodus 15:21](#) (E) and *Miriam sang to* (ל) them; of uttering shout (הִיָּדָד), as in vintage [Jeremiah 25:30](#) (י' subject; + אָל person), in attack [Jeremiah 51:14](#) (+ עַל person); קוֹל עֲנֹת גְּבוּרָה ([Exodus 32:18](#) (twice in verse) (E); with ל of thing or person laudation [Numbers 21:17](#) (J E; well); [Psalm 147:7](#) (זָמְרוּ; ""'), [Ezra 3:11](#); + 1 [Samuel 18:7](#) the women sang, and said; יַעֲנֶוּ בְּמַחֲלוֹת [Samuel 21:12](#); 1 [Samuel 29:5](#); with accusative of thing laudation [Psalm 119:172](#) (compare "" [Psalm 119:171](#)). — [Isaiah 14:22](#) see עוֹן

Pi`el intensive: Imperative עֲנֹלָה [Isaiah 27:2](#) sing sweetly of it; Infinitive קוֹל עֲנֹת [Exodus 32:18](#) (E) the sound of distinct singing; compare לְעֲנֹת [Psalm 88:1](#).

I. [עָנָה] **verb answer** (see Biblical Hebrew I. עָנָה); —

Pe`al Perfect3feminine singular עֲנִית [Daniel 5:10](#); 3masculine plural עָנִי [Daniel 2:7](#) +; Participle active (עָנָה Nö^{GGA, 1884, 1021}) עֲנִיָּה [Daniel 2:5](#) +, plural עֲנִיָּיִן (K^{§ 47} Beisp. e)) [Daniel](#)

[3:24](#); — always + אָמַר Participle, *answered and said* (לָ [or אָמַר] person usually following אָדָר; following לָ' [Daniel 2:10,27,47](#)): —

1 *answer, make reply*, to something said: [Daniel 2:5,7,8,10,27](#); [Daniel 3:16,24,25](#); [Daniel 4:16](#); b [Daniel 5:17](#); [Daniel 6:13](#); [Daniel 6:14](#).

2 *respond* to occasion, speak in view of a situation: [Daniel 2:15,20,26](#); [Daniel 3:9,14,19,24,26,28](#); [Daniel 4:16a](#); [Daniel 4:27](#); [Daniel 5:10](#).

Strong's Exhaustive Concordance

sing, shout, testify, announce

A primitive root; properly, to eye or (generally) to heed, i.e. Pay attention; by implication, to respond; by extens. To begin to speak; specifically to sing, shout, testify, announce -- give account, afflict (by mistake for [anah](#)), (cause to, give) answer, bring low (by mistake for [anah](#)), cry, hear, Leannoth, lift up, say, X scholar, (give a) shout, sing (together by course), speak, testify, utter, (bear) witness. See also [Beyth 'Anowth](#), [Beyth 'Anath](#).

see HEBREW [anah](#)

see HEBREW [anah](#)

see HEBREW [Beyth 'Anowth](#)

see HEBREW [Beyth 'Anath](#)

◀ 7121. qara ▶

Strong's Concordance

qara: to call, proclaim, read

Original Word: קָרָא

Part of Speech: Verb

Transliteration: qara

Phonetic Spelling: (kaw-raw')

Definition: to call, proclaim, read

NAS Exhaustive Concordance

Word Origin

a prim. root

Definition

to call, proclaim, read

NASB Translation

become (1), become famous (1), call (121), called (301), calling (11), calls (17), cried (24), cries (1), cry (19), crying (2), dictated* (1), famous* (1), gave (4), given (1), gives (1), grasps (1), guests (4), invite (6), invited (14), live (1), made a proclamation (1), make a proclamation (1), men of renown (1), mentioned (3), name* (4), named (12), named* (62), offer it terms (1), proclaim (28), proclaimed (17), proclaiming (3), proclaims (2), read (35), reading (2), reads (1), screamed (2), screamed* (1), shouted (1), spoken (1), sues (1), summon (6), summoned (14), summoning (1), summons (2).

Brown-Driver-Briggs

I. ⁷²⁴קרא **verb call, proclaim, read** (Late Hebrew *id., read aloud, read*; Phoenician קרא *call*;

Arabic  *read aloud, recite* (the 'tor^on),  *the tor^oa'n*; Aramaic קלרא,  *call*, etc., so Old Aramaic קרא, Nabatean *id.*, Palmyrene *id.*, (קרה); —

Qal⁶⁵⁵ *Perfect* ק' [Genesis 11:9](#) +, 3 feminine singular consecutive וקרו [Isaiah 7:14](#) (Ges^{§ 74g}); 2 masculine singular קראת [Judges 12:1](#) +, etc.; *Imperfect* 3 masculine singular יקרא [Genesis 2:19](#) +; suffix יקראו [Jeremiah 23:6](#); אהו- [Isaiah 41:2](#); +; 1 singular אקרא [Deuteronomy 32:3](#) +, 1 ויאקראר [Samuel 28:15](#) (Ges^{§ 48d} Nes^{Marg. 15}); 3 feminine plural ותקראנה [Ruth 4:17](#) (twice in verse), ותקראנה [Numbers 25:2](#); 2 feminine plural תקראנה [Ruth 1:20,21](#), etc.; *Imperative* masculine singular קרא [Judges 7:3](#) +, suffix קראני [Psalm 50:15](#), etc.; *Infinitive construct* 1 קרא [Samuel 3:6](#) +, קראות (Baer את-) [Judges 8:1](#) (Ges^{§ 74h}); suffix קראי [Psalm 4:2](#) +, etc.; *Participle active* קורא [Amos 5:8](#) +, קרא [Jeremiah 1:15](#) +; plural קראים [Psalm 99:6](#) (Ges^{§§ 74i, 75oo}); *passive* קרוא [Esther 5:12](#); plural 1 קרואים [Samuel 9:22](#); [Ezekiel 23:23](#), 1 קראים [Samuel 9:13](#) +; construct קרואי [Numbers 1:16](#) Qr (Kt קריאי), [Numbers 26:9](#) Kt (Qr קריאי, see קריא); —

1. a. *call, cry, utter a loud sound*, [Judges 9:7](#); [2 Samuel 18:25](#) (in [2 Samuel 18:28](#) read ויקרב We, confirmed by ^m5^L so Dr and all recent Comm.), [Jeremiah 4:6](#); [Daniel 8:16](#) (all + אמר), [2 Kings 7:11](#) (on text see Kit Benz), [Isaiah 6:4](#); for help [Genesis 39:15,18](#) (J); of pleading in court [Isaiah 59:4](#) (ב of manner); explicitly בקול גדול [Genesis 39:14](#) (J), [1 Kings 18:27,28](#); [2 Kings 18:28](#) = [Isaiah 36:13](#) [2Chronicles 32:18](#), קול גדול [Ezekiel 9:1](#) (+ באצני);

with אָהָרִי person [1 Samuel 20:37](#) (+ אָמַר), [1 Samuel 24:8](#) (Gi; v.1 Samuel 24:9 van d. H. Baer; + לְאָמַר), [Jeremiah 12:6](#).

b. *call cry*, object in oratio recta [direct speech] [Judges 7:20](#); [1 Samuel 3:4](#) (read שְׁמוֹאֵל שְׁמוֹאֵל; ^{m5} Th We Dr Kit Bu HPS), [1 Samuel 3:6](#) (compare ^{m5}), [1 Samuel 3:8](#) (against accents), [1 Samuel 3:10](#) (see שְׁמוֹאֵל), [1 Samuel 20:38](#); [2 Samuel 20:16](#); [2 Kings 11:14](#); [Jeremiah 20:8](#); [Leviticus 13:45](#); = utter, speak [Jeremiah 36:18](#); of command [Genesis 45:1](#) (E).

2. a. *call unto* some one: אָל person (often + אָמַר; sometimes with מִן local), [Genesis 3:9](#); [Genesis 19:5](#); [Exodus 3:4](#); [Isaiah 6:3](#) + often; with עַל (for אָל) of satyrs [Isaiah 34:14](#) (so Vrss Ges Che^{Comm.} and others > recent Comm. from II. קָרָה or קָרָה which (in Qal) always take accusative); unto (אָל (God), in praise [Psalm 66:17](#); [1 Chronicles 4:10](#), usually for help, [Judges 15:18](#); [1 Samuel 12:17,18](#); [Hosea 7:7](#) + [Hosea 3:5](#); [Hosea 4:4](#) +, + עַל person *against* [Deuteronomy 15:9](#); [Deuteronomy 24:15](#); to (אָל (God) [Job 14:14](#); [Psalm 57:3](#); [Psalm 141:1](#); to (ל) a servant (for service) [2 Kings 4:36](#); [Job 19:16](#), so (אָל) [2 Samuel 1:15](#); *call to* (ל) one [Jeremiah 3:4](#) (+ oratio recta [direct speech]), [Lamentations 4:15](#) (*id.*), [Proverbs 2:3](#) (לְבִינָה); subject ׀ [Micah 6:9](#); [Jeremiah 35:17](#).

b. *cry for help*, absolute, (in poetry and late) [Zechariah 7:13](#); [Isaiah 58:9](#); [Isaiah 65:24](#); [Job 5:1](#); [Job 9:16](#); [Proverbs 21:13](#); [Psalm 4:2](#); [Psalm 20:10](#) 10t. Psalms ([Psalm 147:9](#) of young ravens); בְּאֲזִנֵּי [Ezekiel 8:18](#).

c. קָ י בְּשֵׁם י' *call with name of ׀* (i.e. use it in invocation): [Genesis 4:26](#); [Genesis 12:8](#); [2 Kings 5:11](#); [Jeremiah 10:25](#) = [Psalm 79:6](#) 16t. (1 Kings 18:24 of specific appeal to ׀ to display his power), + [Isaiah 65:1](#) (see

Pu`al); with name of Baal [1 Kings 18:24,25,26](#).

d. late, with accusative dei [Isaiah 43:22](#); [Psalm 14:4](#) 4t. Psalms; absolute [Psalm 116:2](#).

3 *proclaim*:

a. with accusative of thing procl. [Amos 4:5](#); [Genesis 41:43](#); [Deuteronomy 15:2](#); [Jeremiah 31:6](#); [Leviticus 25:10](#) +; קָ צוֹם *proclaim a fast* [1 Kings 21:9,12](#); [Jeremiah 36:9](#) +, מוֹעֵדִי קָ [Leviticus 23:2,4](#); קָ followed by oratio recta [direct speech] [Exodus 34:6](#), etc.; followed by ל person [Jeremiah 34:8,15,17](#) (twice in verse); [Isaiah 61:1](#), עַל person (*against, concerning*) [1 Kings 13:4,32](#); [Jeremiah 49:29](#); [Lamentations 1:15](#); *proclaim peace to* (ל person) [Judges 21:13](#);

compare [ק' לְשָׁלוֹם אֲלֵיָהּ לְשָׁלוֹם](#) [Deuteronomy 20:10](#); [ק'](#) with accusative of cognate meaning with verb [מִקְרָא](#) [Isaiah 1:13](#), [הִקְרִיאָהּ](#) [Jonah 3:2](#) (+ [אֵל](#)).

b. [ק' י' שָׁם](#) [Deuteronomy 32:3](#); [Psalm 99:6](#); so (earlier) [ק' י' בְּשָׁם](#) [Exodus 33:19](#); [Exodus 34:5](#) (JE); compare [ק' יַעֲקֹב בְּשָׁם](#) [Isaiah 44:5](#) (but read [קְרָא](#), Lo Che and most).

c. [עָלִי בִּישׁ ק'](#) [Psalm 49:12](#) *proclaim (with) name over* landed estates, claim possession (Hup Bae); *proclaim* one's own name [Ruth 4:11](#) = become famous; passive participle *proclaimed*, i.e. renowned [Ezekiel 23:23](#).

d. absolute *make proclamation* (sometimes + [לְאָמַר](#), [אָמַר](#)) [Judges 7:3](#); [Jeremiah 2:2](#) ([בְּאֹזְנֵי](#)) [Zechariah 1:14,17](#); [Jonah 3:4](#); [Isaiah 40:3,6](#) +, with [עַל](#) *concerning* [Nehemiah 6:7](#), *against* [1 Kings 13:2](#); [Jonah 1:3](#).

4. a. *read aloud*, often [בְּאֹזְנֵי](#), less often [לְפָנַי](#), with [כ](#) of roll, book [Jeremiah 36:6,8,14](#); [Nehemiah 8:3,8](#); [Nehemiah 9:3](#); [2Chronicles 34:18](#), + accusative of words [Jeremiah 36:8,10](#); object omitted [Exodus 24:7](#) (E) [Jeremiah 36:15](#); with acc of roll, book [Jeremiah 36:15](#); [Jeremiah 36:21](#); [Jeremiah 51:63](#); [2 Kings 22:10](#); [2Chronicles 34:24](#), of letter ([סֵפֶר](#)), writing [2 Kings 5:7](#); [Isaiah 29:11,12](#); [Jeremiah 29:29](#), columns of manuscript [Jeremiah 36:23](#); with accusative of words [Joshua 8:34,35](#); [Jeremiah 36:6](#); [Jeremiah 51:61](#); [2 Kings 23:2](#) [2Chronicles 34:30](#), compare [Deuteronomy 31:11](#).

b. *read*, to oneself, in ([כ](#)) a roll, book, [Deuteronomy 17:19](#); [Nehemiah 8:18](#), so of vision written on tablets [Habakkuk 2:2](#); with accusative of letter ([סֵפֶר](#)) [2 Kings 19:14](#) = [Isaiah 37:14](#), book [2 Kings 22:8](#); absolute [Isaiah 34:16](#).

c. *read*, for hear read, [2 Kings 22:16](#).

5 *summon*: usually

a. with [ל](#) person: [Genesis 12:18](#); [Genesis 20:8,9](#); [Numbers 22:5,20,37](#); [Judges 8:1](#); [1 Samuel 3:5,6,8](#) (twice in verse) + often (c. 100 t.), + [ל](#) reflexive [1 Kings 1:28,32](#), + [אֵל](#) location [Exodus 19:20](#), + [אֵל](#) person [2 Samuel 9:2](#), + infinitive purpose [Joshua 24:9](#); [Judges 12:1](#); [Judges 14:16](#); [1 Samuel 28:15](#), + [מִן](#) local [Hosea 11:1](#); [Judges 4:6](#); + [בְּשֵׁם](#) [Isaiah 45:4](#) *summon* by thy name; specifically *summon* = *invite* (especially to feast) [Exodus 34:15](#); [Judges 14:15](#) (+ infinitive purpose) [1 Samuel 16:3](#) (+ [בְּזִבְחָהּ](#), read probably [לִי](#) see HPS), [1 Samuel 16:5](#) (+ [לִי](#)), [1 Kings 19:26](#) + (c. 17 t.).

b. with לָּ person [Exodus 10:24](#); [Joshua 4:4](#); [Joshua 10:24](#); [1 Kings 13:21](#) + (c. 20 t.); לָּ person + לָּ person (different persons in same relation) [Exodus 8:21](#); [Jeremiah 42:8](#); = *call for* (demand to see), with לָּ person [2 Kings 18:18](#); with לָּ of thing = demand, require [Proverbs 18:6](#); compare [Proverbs 27:16](#) (probably corrupt, see Toy).

c. with accusative of person [Genesis 41:8,14](#); [Exodus 2:7](#) (+ לָּ person), [Exodus 2:7](#); [Amos 5:16](#) (+ לָּ of thing), [Isaiah 13:3](#) (לָּ of thing), [1 Samuel 3:16](#); [1 Samuel 22:11](#) + (c. 33 t.), insert לָּ in this sense also [2 Samuel 15:12](#) ^{m5L} We Dr and most; + infinitive purpose [Numbers 24:10](#), לָּ עֵיט מְמַוְּרָה [Isaiah 46:11](#); in weakened sense (to bring response, or bring person near) [Songs 5:6](#); specifically *invite*, [1 Samuel 9:24](#) (but corrupt, see especially HPS), [1 Kings 1:9](#) (also + לָּ, MT), [1 Kings 1:10](#); [1 Kings 12:20](#) (+ לָּ location), [Deuteronomy 33:19](#) (accusative of location); לָּ קְרוֹא [Esther 5:12](#), passive participle elsewhere plural, *invited ones, guests* [1 Samuel 9:13,22](#); [2 Samuel 15:11](#); [1 Kings 1:41,49](#); [Zephaniah 1:7](#); [Proverbs 9:18](#); *invite* or *summon* (accusative of person) for help, succour, [Hosea 7:11](#); usually object לָּ (in poetry and late) [Jeremiah 29:12](#); [2 Samuel 22:4,7](#) = [Psalm 18:4](#); [Psalm 18:7](#); [Isaiah 55:6](#); [Lamentations 3:57](#); [Job 27:10](#); [Psalm 50:15](#); [Psalm 86:5](#) 8t. Psalms, accusative לָּ [Lamentations 3:55](#); accusative חַכְמָה [Proverbs 1:28](#).

d. absolute *call, summon* [Amos 7:4](#) (+ לָּ of thing), [Isaiah 22:12](#) (*id.*), [1 Samuel 3:5,6](#); [Zechariah 7:13](#); לָּ (God) [Isaiah 52:2](#); [Isaiah 65:12](#); [Isaiah 66:4](#); [Job 13:22](#); [Job 14:15](#), לָּ קְרוֹא [Numbers 1:17](#) Qr (Kt לָּ קְרוֹא), [Numbers 26:9](#) Kt (Qr לָּ קְרוֹא!)

e. *call and commission, appoint*, accusative of person, [Isaiah 48:15](#); [Isaiah 49:1](#), + לָּ בְּשֵׁם by name, specifically, [Exodus 31:2](#); [Exodus 35:30](#); [Isaiah 43:1](#); [Isaiah 45:3](#).

f. *call and endow* (with privilege) [Isaiah 51:2](#); [Isaiah 54:5](#); [Isaiah 55:5](#).

6 *call=name*:

a. (early and most common usage), *call* one's name (לָּ) so and so, 2 accusative: of person [Genesis 3:20](#); [Genesis 4:25,26](#); [Genesis 5:2,3,29](#); 34t. Genesis; [Exodus 2:10,22](#); [Hosea 1:4,6,9](#); [Isaiah 7:14](#); [Isaiah 8:3](#); [Isaiah 9:5](#) 10t. (Jeremiah 46:17 read לָּ קְרוֹא ^{m5} Gie and others); of places, etc., [Genesis 4:17](#); [Genesis 11:9](#) 17t. Genesis; [Judges 1:17,26](#); [Judges 2:5](#); [Judges 15:19](#); [Judges 18:29](#) 21t.

b. with accusative of appellation only, [Ezekiel 39:11](#).

c. accusative of person or location + accusative appellative [Hosea 2:18](#); [Deuteronomy 3:14](#); [Jeremiah 23:6](#); [Isaiah 58:5](#); [Numbers 32:41](#).

d. accusative of person + clause [Psalm 89:27](#).

e. = *give name to*, accusative appellation + ל person (location, or thing): (1) person [Hosea 2:18](#); [Genesis 35:18](#); [1 Samuel 4:21](#); [Jeremiah 3:19](#); [Jeremiah 30:17](#); [Jeremiah 33:16](#) 9t.; (2) location, or thing, [Judges 18:12](#); [2 Samuel 2:16](#); [2 Samuel 5:9](#); [2 Samuel 6:8](#); [Joshua 22:34](#) (name lost, ^ח6 Hebrew Manuscripts Ins. לַד; compare Di Steuern), [Genesis 1:5](#) (twice in verse); [Genesis 1:8](#); [Genesis 2:19](#) (twice in verse); [Exodus 33:7](#) 30t. + [Job 17:14](#) (ל + sentence including name).

f. with ל + בָּשֵׁם [Isaiah 40:26](#), compare [Isaiah 65:11](#) (שָׁם אֶחָד), [Psalm 147:4](#) (שְׁמוֹת), [Ruth 4:17](#) (לְאִמֶּר + שָׁם), [Genesis 2:20](#); [Genesis 26:18](#) (twice in verse) (all with שָׁם).

g. with ל of thing + עָלָאשָׁם [Samuel 18:16](#).

h. *call by* ב names the names (accusative) of cities [Numbers 32:38](#); *call to* (ב) city, + appell., + בָּשֵׁמוֹ v 42.

i. *call cities* (accusative) בָּשֵׁם, i.e., specify them, [Joshua 21:9](#); [1 Chronicles 6:50](#) (בְּשֵׁמוֹת).

Niph'al *Perfect* 3masculine singular נִקְרָא [Jeremiah 4:20](#) +, 1 singular נִקְרָאתִי [Esther 4:11](#), etc.; *Imperfect* 3masculine singular יִקְרָא [Genesis 2:23](#) +, וַיִּקְרָא [Ezekiel 20:29](#) +, etc.; *Participle* נִקְרָא [Isaiah 43:7](#); [Jeremiah 44:26](#); plural נִקְרָאִים [Isaiah 48:1](#); [Esther 6:1](#); —

1 reflexive, מֵעִיר הַקֹּדֶשׁ נִקְרָא [Isaiah 48:2](#) *from the holy city they call themselves*.

2 passive *be called*:

a. *be proclaimed* (compare **Qal 3**), of י שָׁם [Jeremiah 44:26](#) (בְּפִהָ instrumentally); of man's name = be famous [Ruth 4:14](#); = be announced [Jeremiah 4:20](#).

b. *be read aloud* compare **Qal 4**): impersonal with ב of book, + בָּאָזְנוֹי [Nehemiah 13:1](#); subject records [Esther 6:1](#) (לְפָנָי).

c. *be summoned* (compare **Qal 5**: [Isaiah 31:4](#) (עָלָא against); [Esther 3:12](#); [Esther 4:11](#) (twice in verse); verse); 8: 9; + בָּשֵׁם, i.e. specifically, [Esther 2:14](#),

d. *be named* (compare **Qal 6.**): (1) appell. subject + ל person [Genesis 2:23](#) *to her shall be called 'woman'*, [1 Samuel 9:9](#); [Isaiah 32:5](#); [Isaiah 62:4,12](#); [Proverbs 16:21](#); + ל location [2 Samuel 18:18](#); [Isaiah 1:26](#); [Isaiah 35:8](#); [Jeremiah 19:6](#). (2) ונו ו'נ'קרא שמו [Deuteronomy 25:10](#), so [Genesis 35:10](#); [Daniel 10:1](#); [Ezekiel 20:29](#) (of place); אַתְּשֵׁמָךְ [Ezekiel 20:29](#). (3) ו'גו ו'נ'קראָה ירושׁ [Zechariah 8:3](#), so land [Deuteronomy 3:18](#), temple [Isaiah 56:7](#). (4) especially י שם ו'נ'קרא עַל, denoting ownership, of person [Jeremiah 15:16](#), people [Deuteronomy 28:10](#); [Jeremiah 14:9](#); [Amos 9:12](#); [Isaiah 63:19](#); 2Chronicles 7:14, ark [2 Samuel 6:2](#) (strike out 2nd שם^m5 We Dr and others), = [1 Chronicles 13:6](#) (adding עָלְיוֹ Oettli Kau; > Kit^{Hpt} שְׁמוֹ נָשָׂא), temple [1 Kings 8:43](#) 2Chronicles 6:33; [Jeremiah 7:10,11,14,30](#); [Jeremiah 32:34](#); [Jeremiah 34:15](#), city [Jeremiah 25:29](#); [Daniel 9:18](#), city + people [Daniel 9:19](#); so name of man [2 Samuel 12:28](#), as given to his wife [Isaiah 4:1](#) (5) *be called* עַל שֵׁם, i.e. reckoned to, [Genesis 48:6](#); [Isaiah 54:5](#); [Isaiah 61:6](#); [1 Chronicles 23:14](#), compare [Ezra 2:61](#) = [Nehemiah 7:63](#). (6) *be called* בְּשֵׁם [Isaiah 43:7](#); [Isaiah 48:1](#). (7) דָּ זָרַע 'בְּיַצְתָּק [Genesis 21:12](#), i.e. in (through) יצ' shall seed be reckoned to three; ו'יִקְרָא בָהֶם שְׁמִי [Genesis 48:16](#) *through them shall my name be called*, i.e. perpetuated. (8) *be named* = mentioned, of person [Isaiah 14:20](#) (9) subject שֵׁם [Ecclesiastes 6:10](#), i.e. thing is known.

Pu`al (Ezekiel and Isa²) *Perfect*3masculine singular קָרָא *be called*, subject appell. + ל person or of thing = *be named*, [Isaiah 48:8](#); [Ezekiel 10:13](#) ו'קָרָא (קו); (consecutive [Isaiah 58:12](#); [Isaiah 61:3](#); [Isaiah 62:2](#) ו'שְׁמִי בְּשֵׁמִי); גוֹי לֹא קָרָא בְּשְׁמִי ([Isaiah 65:1](#); (< קָרָא or קָרָא [**Qal 2 c**], Vrss Lo Ew Che Di and others); *be called and privileged* (compare **Qal 5 f**); *Participle* ו'שְׁמִי בְּשֵׁמִי [Isaiah 48:12](#).

Strong's Exhaustive Concordance

bewray self, that are bidden, call for, forth, self, upon, cry unto, be famous,

A primitive root (rather identical with [qara'](#) through the idea of accosting a person met); to call out to (i.e. Properly, address by name, but used in a wide variety of applications) -- bewray (self), that are bidden, call (for, forth, self, upon), cry (unto), (be) famous, guest, invite, mention, (give) name, preach, (make) proclaim(-ation), pronounce, publish, read, renowned, say.

◀ 3605. kol ▶

Strong's Concordance

kol: the whole, all

Original Word: כָּל

Part of Speech: Noun Masculine

Transliteration: kol

Phonetic Spelling: (kole)

Definition: the whole, all

NAS Exhaustive Concordance

Word Origin

from [kalal](#)

Definition

the whole, all

NASB Translation

all (4045), all for every (2), all his and every (1), all his everything (1), all its the entire (1), all the and every (1), all the of every (1), all the everywhere (1), all the throughout (1), all your concerning everything (1), all your to every (1), all your throughout (1), all men (2), all these (1), all things (11), altogether (1), always* (15), annually* (2), any (176), any or by all (2), any* (5), anyone (12), anyone* (2), anything (31), anything* (6), anywhere (3), anywhere* (1), both (2), complete (2), completely (5), continually* (15), countryside* (1), during (1), each (4), each one (1), each* (1), earnestly* (1), else (1), entire (16), entirely (1), every (366), every and everyone (1), every in all (1), every of all (4), every of any (1), every pertaining to all (1), every man (1), every one (1), every one (12), every thing (1), every way (1), everyone (96), everyone's (3), everyone* (3), everything (52), everything* (4), everywhere (2), everywhere* (2), far (1), farthest (1), forever* (10), full (2), gaping (1), health* (1), just* (6), life* (1), lifetime* (1), long* (9), mere (1), much (1), no one (1), no* (33), none* (13), nothing* (12), one (3), only (1), perpetually* (2), plenty (1), something* (1), there is everywhere (1), throughout (20), throughout and all (1), throughout the whole (1), throughout all (1), throughout* (1), total (6), totally (2), utter (1), variety (1), whatever (24), whatever* (40), whenever (4), wherever* (20), whoever (45), whoever then any (1), whoever* (6), whoever...any (3), whole (125), whole and let all (1), whole and all (3), wholehearted* (1), wholly (2), whomever* (3).

Brown-Driver-Briggs

כָּל once כָּל (Jeremiah 33:8 Kt.), **noun masculine the whole, all** (Moabite, Phoenician, *id.*;

Aramaic כָּל, כָּל; Arabic كَلَّ ; Sabean כָּל, compare DHM^{Epigr. Denk. 36-38};

Ethiopic ክላ: Assyrian *kullatu*) — absolute כָּל, construct כָּל [Genesis 2:5,16,20](#)

#NAME? כָּל [Psalm 138:2](#) (see Ba), but more usually כָּל (with makk.: without it, [Psalm](#)

[35:10](#); [Proverbs 19:7](#); Köi.^{84,95}); suffix 2 masculine singular in p. כָּל [Micah 2:12](#); 2feminine

singular כָּל [Isaiah 14:29,31](#), כָּל [Isaiah 22:1](#); [Songs 4:7](#) (perhaps for assonance with

accompanying 3); כָּל, כָּל masculine singular [2 Samuel 2:9](#) (see Dr) + 17 t. (never in

Pentateuch), כָּל [Genesis 25:25](#) 16t.; 3 feminine singular כָּל [Genesis 13:10](#) 15t., כָּל [Ezekiel](#)

[36:5](#); כָּל (16 t.); כָּל (18 t.); כָּל (often), כָּל [Jeremiah 31:34](#), [2 Samuel 23:6](#) (and

probably [Jeremiah 15:10](#) 3); [Genesis 42:36](#); [Proverbs 31:29](#); [Kings 7:37](#): — *the whole*,

1 with following Genitive (as usually) *the whole of*, to be rendered, however, often in our idiom, to avoid stiffness, *all* or *every*:

a. [Genesis 2:2](#) [פְּלִצְבָּאָם](#) *the whole of* their host, [Genesis 2:13](#) [כּוֹשׁ כְּלָאֶרֶץ](#) *the whole of* the land of Kush; [פְּלִיִּלְיָהּ](#) *the whole of* the night; [פְּלִיִּשְׂרָאֵל](#) *the whole of* Israel = *all* Israel; [Deuteronomy 4:29](#) [בְּכָל־לִבְבְּךָ](#) with *the whole of* thy heart = with *all* thy heart; + very often With a plural noun, usually determined by the article or a Genitive: [Genesis 5:5](#) [כְּלִימֵי אָדָם](#) *the whole of* (= *all*) the days of Adam, [Genesis 37:35](#) [כְּלִבְנָיו](#) *the whole of* (= *all*) his sons, [Isaiah 2:2](#) [כְּלֵה־גוֹיִם](#) *all* the nations; [Genesis 43:9](#) [כָּל־הַיָּמִים](#) = *continually*. In poetry, however, the noun may remain undetermined, [פְּלִיִּדָיִם](#) *the whole of* hands = *every* hand, [Isaiah 13:7](#); [Jeremiah 48:37](#); [Ezekiel 21:12](#); [כְּלִפְנֵים](#) i.e. *every* face [Isaiah 25:8](#); [Joel 2:6](#); [כָּל־שְׁלַחֲנוֹת](#) [Isaiah 28:8](#); [כָּל־חֻצוֹת](#) [Isaiah 51:20](#); [Lamentations 2:19](#) and elsewhere Before an infinitive [Genesis 30:41](#); [Deuteronomy 4:7](#); [1 Kings 8:52](#); [1 Chronicles 23:31](#). frequently with suffixes, as [פְּלוֹ](#) ([כְּלֵה](#)) *the whole of* him [Genesis 25:25](#); [Job 21:23](#); [Songs 5:16](#), *the whole of* it [Leviticus 13:13](#); [Jeremiah 2:21](#); [Nahum 2:1](#); [Proverbs 24:31](#); [כְּלֵה](#) *the whole of* it [Genesis 13:10](#); [Exodus 19:18](#); [Exodus 25:36](#); [Amos 8:8](#); [כְּלֵה](#) *all of* thee [Songs 4:7](#) + (see at the beginning); [כְּלָנוּ](#) *the whole of* us [Genesis 42:11](#); [Deuteronomy 5:3](#); [Isaiah 53:6](#) (twice in verse); [כְּלָכֶם](#) [Deuteronomy 1:22](#); [Deuteronomy 4:4](#); [1 Samuel 22:7](#) (twice in verse); [כְּלָם](#) [Genesis 11:6](#); [Genesis 43:34](#); [Joshua 8:24](#) [כְּלָם](#) ויפלו [Judges 11:6](#) [כְּלָם](#) [Isaiah 7:19](#); [Isaiah 31:3](#) + often — Twice, strangely, with hyperb. intensive force, [Psalm 39:6](#) [כְּלֵה־בָּבֶל](#) *the whole of* vanity are all men (? omit [כָּל](#), as [Psalm 39:12](#)), [Psalm 45:14](#) [כְּלֵה־כְבוֹדָהּ](#) *the whole of* gloriousness is the king's daughter.

b. followed often by a singular, to be understood collectively, whether with or without the article: [Genesis 1:21](#) [כָּל־נֶפֶשׁ־הַחַיָּה](#) את [כָּל](#) *the whole of* living souls = every living soul, [Genesis 2:9](#) [כָּל־עֵץ־נְחַמְדֵי־לְמַרְאָה](#) *the whole of* trees (every kind of tree) pleasant to view, [Genesis 6:12](#) + [כָּל־כְּנָפֵי־עוֹף־הַשָּׁמַיִם](#), [Genesis 7:14](#) [כָּל־כְּנָף](#) *all* birds of *every* kind of wing (so [Ezekiel 17:23](#)), [Ezekiel 17:21](#) [כָּל־הָאָדָם](#) *the whole of* mankind (so [Numbers 12:3](#); [Numbers 16:29](#); [Judges 16:17](#) and elsewhere); in poetry [כָּל־אָדָם](#) [Psalm 39:6](#); [Psalm 64:10](#) +; [1 Samuel 14:52](#) [כָּל־אִישׁ־יִשְׂרָאֵל](#), [1 Samuel 17:19,24](#) [כָּל־אִישׁ־יִשְׂרָאֵל](#), [1 Samuel 22:2](#); [Isaiah 9:16](#) [כָּל־פִּי](#) *the whole of* mouths = every mouth, [Isaiah 15:2](#); [Isaiah 24:10](#) [כָּל־פִּיִּית](#) + often (in [Isaiah 2:12-16](#) the singular and plural interchange); [Psalm 7:12](#) + [בְּכָל־יּוֹם](#), [Psalm 10:5](#) + [בְּכָל־עֵת](#) = at *all* seasons. So [Genesis 1:29](#), [כָּל־הַבֹּרֵךְ](#) [Exodus 1:22](#) = *all* the

sons, [Exodus 20:24](#); [Deuteronomy 11:24](#) = all the places, [Leviticus 15:9](#), [Leviticus 15:26](#); [Deuteronomy 4:3](#) כלה איש אשר = all the men who. . ., [Deuteronomy 15:19](#) כלה בכור, [Jeremiah 4:29](#) כלה עיר עזובה all the cities (notice the following כלה יום); בְּהֵן = all the days (see [יום 7](#) f), etc. In late Hebrew extended to such phrases as [Psalm 45:18](#); [Psalm 145:13](#); [Esther 9:28](#); [Chronicles 11:12](#); [28:25](#); [31:19](#); [Esther 8:11,17](#); [Esther 9:28](#); [2Chronicles 32:28](#); [Esther 2:11](#); [Esther 3:14](#); [Esther 4:3](#); [Esther 8:13,17](#); [Esther 9:21,27,28](#) (3 t. in verse) (compare [1 i](#) b).

c. the Genitive after כל is often a relative sentence, introduced by אשר: [Genesis 1:31](#) את כל אשר עשה the whole of what he had made, [Genesis 7:22](#); [Genesis 13:1](#) + very often Sts., with a preposition, כל אשר has the force of *wheresoever, whithersoever*, as [Joshua 1:7](#) בכל אשר תלך wheresoever thou goest, [Joshua 1:16](#) אל כל אשר whithersoever (see [אשר 4](#) γ). Very rarely in such cases is there ellipse of the rel., as [Genesis 39:4](#) וכל ישרו נתן (contrast [Genesis 39:5](#); [Genesis 39:8](#)), [Exodus 9:4](#) מכל לבני ישראל [Isaiah 38:16](#) וכל פִּהֶן (peculiarly also in [Psalm 71:18](#) לְכָל־בּוֹא (Psalm 74:3, see [2a](#)), [2 Chronicles 32:31](#); [Chronicles \(Dr^{Intr} 505\)](#), [1 Chronicles 29:3](#) 2, מְכַלֵּה־כִּינוֹתַי Chron 30:18f.; [Ezra 1:6](#); compare with [2a](#) [1 Chronicles 29:11](#) a [2 Chronicles 30:17](#); [Ezra 1:5](#).

d. with a suffix two idiomatic uses of כל have to be noticed: (a) כל is often made more independent and emphatic by being placed with a suffix after the word which it qualifies, to which it then stands in apposition (compare in Syriac, Arabic, Ethiopic), as [2 Samuel 2:9](#) יִשְׂרָאֵל כֻּלָּה, [Jeremiah 13:19](#); [Jeremiah 48:31](#); [Isaiah 9:8](#); [Isaiah 14:29,31](#) פְּלִשְׁתִּי כָלְךָ Philistia, all of thee ! [Micah 2:12](#); [Habakkuk 2:6](#); [Job 34:13](#); [Psalm 67:4](#); [Psalm 67:6](#); especially in Ezekiel, as [Ezekiel 14:5](#); [Ezekiel 29:2](#) מִצְרַיִם כֻּלָּה [Ezekiel 32:12,30](#); with change of person (compare the idiom in [Isaiah 22:16](#); [Isaiah 48:1](#); [Isaiah 54:1](#) etc.), [1 Kings 22:28](#) = [Micah 1:2](#) שְׁמַעוּ עַמִּים כֻּלָּם Hear, nations, all of them ! [Malachi 3:9](#) הַגּוֹי כֻּלּוֹ. So even with כל preceding: [Numbers 16:3](#) כָּל־עֵדָה כֻּלָּם, [Isaiah 14:18](#); [Jeremiah 30:16](#); [Ezekiel 11:15](#) כֻּל־בֵּית יִשְׂרָאֵל כֻּלָּה the whole of the house of Israel, the whole of it (so [Ezekiel 20:40](#); [Ezekiel 36:10](#)), [Ezekiel 35:15](#); [Ezekiel 36:5](#); [Psalm 8:8](#) (compare Sabean DHM^{1.c}); (b) with the suffix of 3 masculine singular, understood as referring to the mass of things or persons meant, כֻּלּוֹ or כֻּלָּה, literally the whole of it, is equivalent to all of them, every one, [Exodus 14:7](#) and captains עַל־כֻּלּוֹ upon the whole of it (the רֶכֶב collectively) = all of them, [Isaiah 1:23](#) כֻּל־הָעָם (the people) loveth bribes, [Isaiah 9:16](#); [Isaiah 15:3](#); [Jeremiah 6:13](#) (twice in verse); [Jeremiah 8:6,10](#) (twice in verse); [Jeremiah 20:7](#); [Habakkuk 1:9,15](#); [Psalm 29:9](#) and in his temple כֻּלּוֹ אָמַר כְּבוֹד the whole of it (= every one there) says, Glory ! [Psalm](#)

53:4 (" Psalm 14:3 הַכֹּל); perhaps [Isaiah 16:7](#); [Jeremiah 48:38](#); + [Proverbs 19:6](#) Ew Hi (וְכֹלֵהוּ): [Jeremiah 15:10](#) read כְּלֵהֶם קְלִיוֹנֵי.

e. Hebrew idiom in certain cases affirms, or denies, of an *entire* class, where English idiom affirms, or denies, of an *individual* of the class; thus in a comparative or hypothetical sentence כל is = *any*, and with a negative = *none*: (a) [Genesis 3:1](#) the serpent was more subtil מִכָּל חַיַּת הַשָּׂדֶה than *all* beasts of the field (in our idiom: than *any* beast of the field), [Deuteronomy 7:7](#); [1 Samuel 9:2](#); (b) [Leviticus 4:2](#) a soul when it sins through ignorance מִכָּל מִצְוֹת יְיָ in *all* the commandments of Jehovah (= in *any* of the commandments, etc.), [Leviticus 19:23](#) when ye . . . plant כָּל־עֵץ מֵאֲכָל = *any* tree for food, [Numbers 35:22](#) or if he have cast upon him כָּל־כֶּלִי = *any* weapon, [1 Kings 8:37](#) b; joined with a participle in a hypothetical sense (Dr^s 121 n. Ges^s 116. 5 R. 5), [Genesis 4:14](#) כָּל מִצְאֵי all *my* finders (= if any one find me), he will slay me, [Genesis 4:15](#) a [Numbers 21:8](#) כָּל־הַנִּשּׁוּךְ = *whosoever* (= if *any one*) is bitten, [1 Samuel 2:13](#); (c) with a negative, [Genesis 2:5](#) all plants of the field טָרָם יִהְיֶה were not as yet = no plant of the field as yet was, [Genesis 4:15](#) b לֹבֵלֵתִי הַכּוֹתֵאתוֹ כָּל־מִצְאוֹ for the not-smiting him of all finding him = that none finding him should smite him, [Exodus 10:15](#) כָּל־מְלֹאכָה לֹא = and no green things were left, [Exodus 12:16](#) לֹא יַעֲשֶׂה all work shall not be done = no work shall be done, [Deuteronomy 28:14](#); [Judges 13:4](#) אֵין מִחְסוֹר כָּל־דָּבָר eat not of *all that is* unclean, [Judges 19:19](#) אֵין מִחְסוֹר כָּל־דָּבָר כי לא־יצדק לפניך כל־חַי, + very often (so οὐ πᾶς, as a Hebraism, in the N.T., e.g. Mark 13:20 οὐκ ἄν ἐσώθη πᾶσα σάρξ, Luke 1:37 οὐκ ἄδυνατήσεται . . . πᾶν ῥῆμα, as [Jeremiah 32:17](#) כָּל־דָּבָר מִמָּדָּ לֹא־יִמָּלֵא, Galatians 2:16 οὐ δικαιωθήσεται . . . πᾶσα σάρξ, etc.) Usually, in such cases, כל (or its Genitive) is without the article, being left purposely indefinite: in [Psalm 49:18](#) (

2b a) הַכֹּל is emphatic (in [Numbers 23:13](#) וְכֹלֵהוּ לֹא תִרְאֶה the context shews that כֹּל is opposed to a part). **feminine very anomalously**, severed from its Genitive, [2 Samuel 1:9](#) כָּל־תִּשְׂאָ עֹן כִּי־לֹעֹד נִשְׁמָתִי בִּי, [Job 27:3](#) כִּי־לֹעֹד נִשְׁמָתִי בִּי, [Hosea 14:3](#) (si vera lectio) כָּל־תִּשְׂאָ עֹן. On [Ecclesiastes 5:15](#) כָּל־עֲמַתְּ עֵץ see עֲמָה.

Note. — When the Genitive after כל is a noun feminine or plural, the predicate usually agrees with this (as being the really important idea), e.g. [Genesis 5:5](#) וַיְהִי כָּל־יְמֵי אָדָם, [Numbers 14:1](#) וַתִּשְׂאָ כָּל־הָעֵדָה, [Nahum 3:1](#); [Psalm 150:6](#) כָּל־הַנְּשָׂמָה תִּהְלֵל exceptions being very rare, [Isaiah 64:10b](#) [Proverbs 16:2](#) (Ges^s 141. 1 R. 2).

2 Absolutely:

a. without the article, *all things, all* (mostly neuter, but sometimes masculine), the sense in which 'all' is to be taken being gathered from the context, [Genesis 9:3](#) נתתי לכם את [Genesis 16:12](#) וכי יש לי [Genesis 20:16](#) ואת כל ונוכחת [Genesis 33:11](#) [Numbers 8:16](#) כל, [Numbers 11:6](#) בכור כל מבני ישראל *nought of all things ! = there is nothing* (so [2 Samuel 12:3](#); [Proverbs 13:7](#), compare [2 Kings 4:2](#)), [2 Kings 13:2](#) כל נשיא [2 Samuel 23:28](#); [1 Chronicles 3:9](#): usually so [Deuteronomy 28:47](#) (הפל), [Deuteronomy 28:48](#); [Deuteronomy 28:37](#) כל בַּחֶסֶר (compare [Jeremiah 44:18](#)), [Isaiah 30:5](#) כל הבאיש *all exhibit shame*, [Isaiah 44:24](#) עֲשֵׂה־כֹּל י, [Jeremiah 44:12](#) ותמו כל (unusual), [Zephaniah 1:2](#); [Psalm 8:7](#); [Psalm 74:3](#) (כל הרע), [Psalm 145:15](#) עיני כל, [Proverbs 16:4](#); [Proverbs 26:10](#); [Proverbs 28:5](#); [Job 13:1](#) הן כל ראתה עיני, [Job 42:2](#); [1 Chronicles 29:11b](#) 2Chronicles 32:22 (masculine), [Daniel 11:37](#) (see also

1c end); [Genesis 6:19,20b](#) מִכֹּל, [Genesis 14:20](#); [Genesis 27:33](#); [Jeremiah 17:9](#) עקוב [Daniel 11:2](#) (masculine) After a negative = *anything*, [Deuteronomy 4:25](#) תְּמוּנַת מִכֹּל the likeness of *anything*, [Deuteronomy 8:9](#); [Deuteronomy 28:55](#); [Proverbs 30:30](#). In the Genitive also, very rarely, to express the idea of *all* as comprehensively as possible: [Ezekiel 44:30](#) כָּל־מִצְוֹתַי כָּל כָּל־בְּכוֹרֵי כָּל וְכָל־תְּרוּמַת כָּל [Psalm 119:128](#) (si vera lectio) כָּל־מִצְוֹתַי *all the statutes about everthing*.

b. with art. הַכֹּל: (a) where the sense is limited by the context to things (or persons) just mentioned, [Exodus 29:24](#) והקטיר הכהן את [Leviticus 1:9](#) ושמת הפל ביד אהרן [Leviticus 1:13](#); [Leviticus 8:27](#); [Deuteronomy 2:36](#) הפל, [Joshua 11:19](#) (compare [2 Samuel 19:31](#); [1 Kings 14:26](#) 2Chronicles 12:9), [2 Chron 21:43](#) הפל [Samuel 17:3](#) הפל השיב דוד, [1 Samuel 30:19](#) [2 Samuel 24:23](#) (1 Chronicles 21:23), [1 Kings 6:18](#) הפל ארז (compare [1 Kings 7:33](#); [2 Kings 25:17](#) = [Jeremiah 52:22](#)), [2 Kings 24:16](#) הפל גבורים, [Isaiah 65:8](#) בלתי השחית [Psalm 14:3](#); or implied, [Genesis 16:12](#) יָדוּ בַכֹּל, [Genesis 24:1](#) [Samuel 23:5](#) (poetry) עֲרָכָה בַכֹּל, [Isaiah 29:11](#) (peculiarly) הפל חזון הפל the vision of the *whole*, [Jeremiah 13:7,10](#) לא יצלח לפל, [Ezekiel 7:14](#) וְהִכִּינוּ הַכֹּל (but Co הִכִּינוּ הַכֹּל), [Psalm 49:18](#) הפל יקח הפל [1 Chronicles 7:5](#) (as regards *all*), [1 Chronicles 28:19](#); [1 Chronicles 29:19](#); 2Chronicles 28:6; 29:28; 31:5; 35:7; 36:17,18; [Ezra 1:11](#); [Ezra 2:42](#); [Ezra 8:34,35](#); [Ezra 10:17](#) (בְּכֹל: see BeRy), [Ecclesiastes 5:8](#) (בְּכֹל, apparently = *in all respects*), [Ecclesiastes 10:19](#); [Ecclesiastes 12:13](#). (b) in a wider sense, *all*, whether of all mankind or of all living things, the universe (τὸ πᾶν), or of all the circumstances of life (chiefly late), [Jeremiah 10:16](#) = [Jeremiah 51:19](#) הוא הפל הוא [Psalm 103:19](#) (compare [1 Chronicles 29:12](#)), [1Chron 119:21](#) 1, [Chron 145:9](#) [1](#) לְכֹל טוֹב י, הפל עֲבָדֶיךָ

[Chronicles 29:12,14,16](#); [Daniel 11:2](#), and especially in Ecclesiastes, as [Ecclesiastes 1:2,14](#); [Ecclesiastes 2:11,17](#); [Ecclesiastes 3:19](#); [Ecclesiastes 12:8](#) הַכֹּל הַהֵלֵל, [Ecclesiastes 2:16](#) הַכֹּל נִשְׂכַח, [Ecclesiastes 3:1](#) לְכֹל זְמַן, [Ecclesiastes 3:11](#); [Ecclesiastes 3:19](#); [Ecclesiastes 3:20](#); [Ecclesiastes 6:6](#); [Ecclesiastes 7:15](#); [Ecclesiastes 9:1,2](#)(twice in verse); [Ecclesiastes 9:3](#); [Ecclesiastes 10:3,19](#); [Ecclesiastes 11:5](#). כָּכֹל, [Job 24:24](#) (si vera lectio) כָּכֹל יִקְפָצוּן like *all* men (i.e. like men in General).

כָּל, כָּל: **noun masculine the whole, all** (Biblical Hebrew כָּל); — emphatic כָּלָא [Daniel 2:40](#) +, construct כָּל [Daniel 2:12](#); [Daniel 3:2](#) +, כָּלָא [Daniel 2:8](#) +, suffix 3 masculine plural כָּלָהוּן (so Palmyrene Lzb²⁹⁶ Cooke^{No. 117}, Tariff ii.c.19 ii b. 18) [Daniel 2:38](#); [Daniel 7:19](#) (Qr feminine כָּלָהוּן); —

1 כָּל חֲכִימֵי בָבֶלְכָא *the whole of (= all) the wise men of B.* [Daniel 3:2,3,5](#), etc.; [Daniel 6:2](#) כָּל מַלְכוּתָא *the whole of the kingdom*, [Daniel 6:4](#); with suffix *the whole of them*, [Daniel 2:38](#); [Daniel 7:19](#).

2 with a singular noun, understood collectively, *every, any*, or with a negative *none* (Biblical Hebrew **1b**): [Daniel 3:29](#) וְכָל־עַם אֲמָרָה וְלִשָּׁן that *every* people, nation, and language, etc., [Daniel 6:8](#) מִן־כָּל־אֱלֹהִים of *any* god, [Ezra 6:12](#) כָּל אִישׁ דִּי כל *any* man who = *whoever*, [Daniel 3:10](#); [Daniel 5:7](#); [Daniel 6:13](#); [Ezra 6:11](#); [Daniel 2:10](#) כָּל שָׂאל שָׂאל כל *no* king hath asked . . . , [Daniel 2:35](#); [Daniel 4:6](#); [Daniel 6:5](#); [Daniel 6:24](#); so כָּל־דִּי (= Hebrew כָּל־אִשָּׁר) *whoever* [Daniel 6:8](#); [Ezra 7:26](#), *whatever* [Ezra 7:23](#), כָּל־כַּדְדֵי *wherever* [Daniel 2:38](#)(compare **4** אִשָּׁר **γ**).

3 emphatic כָּלָא, used absolutely, as Hebrew הַכֹּל (Biblical Hebrew **2b**): [Daniel 2:40](#) חֲשַׁל כָּלָא crushing *all things*, [Daniel 4:9](#); [Daniel 4:18](#) וּמְזוֹן לְכָל־אֲבוֹהַּ and food for all was in it, [Daniel 4:25](#) מְטָא כָּלָא all came upon N. (compare [Joshua 21:43](#) חָפַל בָּא, [Ezra 5:7](#) מְטָא כָּלָא all peace (K^s 83^d;) compare in Hebrew כָּל־וְ etc., after their noun : Biblical Hebrew **1d a**). — For כָּל־קָבֵל see קָבֵל.

Strong's Exhaustive Concordance

in all manner, ye, altogether, any manner, enough, every one, place, thing,

Or (Jer. 33:8) kowl {kole}; from [kalal](#); properly, the whole; hence, all, any or every (in the singular only, but often in a plural sense) -- (in) all (manner, (ye)), altogether, any (manner),

enough, every (one, place, thing), howsoever, as many as, (no-)thing, ought, whatsoever, (the) whole, whoso(-ever).

see HEBREW [kalal](#)

◀ 3820. leb ▶

Strong's Concordance

leb: inner man, mind, will, heart

Original Word: לֵב

Part of Speech: Noun Masculine

Transliteration: leb

Phonetic Spelling: (labe)

Definition: inner man, mind, will, heart

NAS Exhaustive Concordance

Word Origin

from the same as [lebab](#)

Definition

inner man, mind, will, heart

NASB Translation

accord (1), attention (4), attention* (1), bravest* (1), brokenhearted* (3), care* (2), celebrating* (1), chests* (1), completely* (1), concern* (1), concerned* (1), conscience (1), consider* (2), considered* (2), courage (1), decided* (1), determine* (1), discouraged* (1), discouraging* (1), doing* (1), double heart (1), encouragingly* (1), heart (396), heart's (2), hearts (40), Himself (1), himself (6), imagination (1), inspiration (2), intelligence (1), kindly (5), life (1), merry-hearted* (1), middle (2), midst (1), mind (36), minds (3), myself (6), obstinate* (2), planned* (1), presume* (1), pride* (1), recalls* (1), reflected* (1), regard* (1), self-exaltation* (1), sense (10), senseless* (1), seriously (1), skill* (1), skilled* (1), skillful man* (1), skillful men* (1), skillful persons* (1), skillful* (3), spirits (1), stouthearted* (1), stubborn-minded* (1), tenderly (2), thought (3), understanding (7), undivided* (1), well (2), willingly* (1), wisdom (2), yourself (1), yourselves (1).

Brown-Driver-Briggs

⁵⁹⁹לֵב **noun masculine** [Proverbs 23:15](#) (**feminine** [Proverbs 12:25](#), from influence of נִפְלֵשׁ see De Now) **inner man, mind will, heart**, absolute and construct לֵב [Genesis](#)

[8:21](#) 239t.; לֵב [Exodus 15:8](#) 15t.; suffix לְבִי [Genesis 24:45](#) 102t.; לֵבָה [Exodus](#)

[9:14](#) 28t.; לֵבָה [Judges 19:6](#) 25t.; לֵבָה [Isaiah 47:7](#) 7t.; לֵבוֹ [Genesis 6:5](#) 93t.; לֵבָה [Judges](#)

[19:3](#) 7t.; לֵבָה [Isaiah 41:22](#) 5t.; לֵבָה [Genesis 8:5](#) 2t.; לֵבָה [Genesis 42:28](#) 56t.; לֵבָה [Exodus](#)

35:26; לְבָהֶן [Ezekiel 13:17](#) plural לבות [Psalm 7:10](#); [Proverbs 15:11](#) 3t. Proverbs;
suffix לבתם [Isaiah 44:18](#); לבותם [Psalm 125:4](#). — *inner part midst*:

I. seldom of things, בְּלִבָּיִם *in the midst of the sea* [Exodus 15:8](#); [Proverbs 23:34](#); [Proverbs 30:19](#); בְּלִבַּיִם [Psalm 46:3](#); [Ezekiel 27:4,25,26,27](#); [Ezekiel 28:2,8](#) 2 בלב האלה [Samuel 18:14](#); בְּלִבַּיִם *in the midst of the enemies of* [Psalm 45:2](#) (see Br^{MP} on the passage; AV RV and others *in the heart of*).

II. elsewhere of men:

1 *the inner man* in contrast with outer לבי ובשרי ירננו *my heart and my flesh cry out* [Psalm 84:3](#); מֵעִים [Psalm 22:15](#); [Jeremiah 4:19](#), the inner for outer [Jeremiah 49:22](#); as within the breast על לב [Exodus 28:3,29,30](#) (twice in verse) (P); מֵלֵב [Kings 9:24](#); בלב [Psalm 37:15](#); [2 Samuel 18:14](#); לִבָּיִם [Hosea 13:8](#); antithesis with בְּשָׂר [Proverbs 14:30](#); [Ecclesiastes 2:3](#); head [Isaiah 1:5](#), face [Ezekiel 14:3,4,7](#); arm [Songs 8:6](#); hands [Ezekiel 22:14](#); bones [Psalm 102:5](#); eyes [1 Kings 9:3](#) (= [2 Chronicles 7:16](#)) [Jeremiah 22:17](#); ear [Proverbs 22:17](#); [Proverbs 23:12](#); mouth [Psalm 55:22](#); lips [Isaiah 29:13](#); אָנִי יָשִׁינָה וְלִבִּי עָר *I slept but my heart waked* [Songs 5:2](#).

2 *the inner man*, indefinite, *soul*, comprehending mind, affections and will, with occasional emphasis of one or the other by means of certain verbs: לב כל [Kings 8:23](#) (= [2 Chronicles 6:14](#)) [Psalm 9:2](#); [Psalm 119:2](#); [Psalm 119:10](#); [Psalm 119:34](#); [Psalm 119:58](#); [Psalm 119:69](#); [Psalm 119:145](#); [Psalm 138:1](#); [Proverbs 3:5](#); [Jeremiah 3:10](#); [Jeremiah 24:7](#); לב [Chronicles 24:4](#) (see לבב)

2; כלב [Samuel 7:21](#) (= [1 Chronicles 17:19](#)) [Jeremiah 3:15](#); תַּעֲלָמוֹת לֵב *secrets of the heart* [Psalm 44:22](#); הַיֵּצֵר לֵב מְלָכִים אֵין חֶקֶר *the heart of kings is unsearchable* [Proverbs 25:4](#); חֶקֶר לֵב [Psalm 33:15](#) etc.

3 specific reference to *mind*:

a. מֵלֵב of *one's own mind* [Numbers 16:28](#); [Numbers 24:13](#) (JE) [1 Kings 12:33](#); [Nehemiah 6:8](#); [Ezekiel 13:2,17](#); חֶסֶר לֵב *destitute of mind* [Proverbs 6:32](#); [Proverbs 7:7](#); [Proverbs 9:4,16](#); [Proverbs 10:13,21](#); [Proverbs 11:12](#); [Proverbs 12:11](#); [Proverbs 15:21](#); [Proverbs 17:18](#); [Proverbs 24:30](#); לבו חסר [Ecclesiastes 10:3](#); לֵב אֵין [Jeremiah 5:21](#); [Hosea 7:11](#); לב אֵין [Proverbs 17:16](#); קָנָה לֵב *get a mind* [Proverbs 15:32](#); [Proverbs 19:8](#); כֹּחַ לֵב *power of mind* [Job 36:5](#); רֵחַב לֵב *breadth of mind* [1 Kings 5:9](#); לב [Samuel 15:6](#); [Genesis 31:20](#) (E? see לבב **a**).

b. knowledge, with ידע [Deuteronomy 29:3](#); [Proverbs 14:10](#); [Proverbs 22:17](#); [Ecclesiastes 1:17](#); [Ecclesiastes 7:22,25](#); [Ecclesiastes 8:5,16](#); [Jeremiah 24:7](#); [Psalm 66:18](#); [Ecclesiastes 1:16](#); [mind is wise](#) [Proverbs 23:15](#); [wise mind](#) [1 Kings 3:12](#); [Proverbs 16:23](#); [Ecclesiastes 8:5](#); [חכם לב](#) [Exodus 31:6](#); [Exodus 35:10](#); [Exodus 36:1,2,8](#) (P) [Proverbs 10:8](#); [Proverbs 11:29](#); [Proverbs 16:21](#); [חכמי לב](#) [Exodus 28:3](#) (P) [Job 37:24](#); [חכמת לב](#) [Exodus 35:25,35](#) (P); [לב חכמים](#) [Ecclesiastes 7:4](#); [Ecclesiastes 10:2](#); [לב כסילים](#) [Proverbs 12:23](#); [Proverbs 15:7](#); [Ecclesiastes 7:4](#); [Ecclesiastes 10:2](#); with [חכמה](#) [Exodus 36:2](#) (P) [1 Kings 10:24](#) (= [2 Chronicles 9:23](#)) [Proverbs 2:10](#); [Proverbs 17:16](#); [Ecclesiastes 2:3](#); [לב נבון](#) [intelligent mind](#) [Proverbs 14:33](#); [Proverbs 15:14](#); [Proverbs 18:15](#); with [הבין](#) [Proverbs 8:5](#); [חבונה](#) [Proverbs 2:2](#); [עקל](#) [Job 17:4](#) etc.

c. thinking, reflection, with [חשב](#) [Psalm 140:3](#); [Proverbs 16:9](#); [מחשבות](#) [Genesis 6:5](#) (J) [Psalm 33:11](#); [Proverbs 6:18](#); [Proverbs 19:21](#) compare [Genesis 8:21](#) (J); [הגה](#) [muse, study](#) [Proverbs 15:28](#); [Proverbs 24:2](#); [Isaiah 33:18](#); [Isaiah 59:13](#); [הגיון](#) [Psalm 19:15](#); [הגות](#) [Psalm 49:4](#); [שם לב](#) [set the mind, consider](#) [Isaiah 41:22](#); [Ezekiel 44:5](#), with [ל](#) [Samuel 9:20](#); [2 Samuel 13:20](#); [Ezekiel 40:4](#); [Ezekiel 44:5](#); [אל](#) [Exodus 9:21](#) (J) [1 Samuel 24:25](#); [2 Samuel 18:3](#) (twice in verse); [Job 2:3](#); [Job 34:14](#); [על](#) [Job 1:8](#); [שבת לב](#) [Psalm 62:10](#); [Proverbs 22:17](#); [Proverbs 24:32](#), with [ל](#) [Exodus 7:23](#) (JE) [1 Samuel 4:20](#); [Psalm 48:14](#); [Proverbs 27:23](#); [Jeremiah 31:21](#), [אל](#) [Job 7:17](#).

d. memory [השיב אל לב](#) [call to mind](#) [Isaiah 44:19](#); [Lamentations 3:21](#); [על לב](#) [Isaiah 46:8](#); [עלה לב](#) [come into mind](#) (occur to one) [Isaiah 65:17](#); [Jeremiah 3:16](#); [Jeremiah 7:31](#); [Jeremiah 19:5](#); [Jeremiah 32:35](#) (compare [Acts 7:23](#)), so [בא על לב](#) [Chronicles 7:11](#); [שם על לב](#) [lay to heart](#) [Isaiah 42:25](#); [Isaiah 47:7](#); [Isaiah 57:1,11](#); [Jeremiah 12:11](#); [Malachi 2:2](#) (twice in verse); [Daniel 1:8](#); [ל](#) [Samuel 13:33](#); [2 Samuel 19:20](#) [לב](#) [Jeremiah 31:33](#); [קשר](#) [לב](#) [Proverbs 6:21](#); [לוח לב](#) [tablet of the memory](#) [Proverbs 3:3](#); [Proverbs 7:3](#); [Jeremiah 17:1](#); [נשכחתי כמת מלב](#) [I am forgotten as a dead man out of mind](#) [Psalm 31:13](#).

4 specific reference to *inclinations, resolutions and determinations of the will*; [לב הכין](#) [set the mind](#) [2Chronicles 12:14](#); [Psalm 10:17](#); [Psalm 78:8](#); [Job 11:13](#); [לב נכון](#) [Psalm 57:8](#) (twice in verse) (= [Psalm 108:2](#)) [Psalm 78:37](#); [Psalm 112:7](#); [לב](#) [Ecclesiastes 1:13,17](#); [Ecclesiastes 7:21](#); [Ecclesiastes 8:9,16](#); [Proverbs 23:26](#); [Daniel 10:12](#); [לב נתן אל](#) [Ecclesiastes 7:2](#); [Ecclesiastes 9:1](#); [Nehemiah 2:12](#); [Nehemiah 7:5](#) (the 'heart' here not being the subject's), [לב](#) [Exodus 35:34](#) (P) [Ezra 7:27](#); [Ecclesiastes 3:11](#); [לב](#) [אשר נשאו](#) [whose heart stirred him up](#) [Exodus 35:21](#); [Exodus 36:2](#); compare [Exodus 35:26](#) (all P); [לב נדיב](#) [willing of](#)

mind [Exodus 35:5,22](#) (P) 2 Chronicles 29:31 compare [Exodus 25:2](#); [Exodus 35:29](#) (P); נטה לב [Judges 9:3](#); [Psalm 119:112](#); 1 [Kings 11:3](#); [Psalm 119:36](#); [Psalm 141:4](#) compare [2 Samuel 15:13](#): — גדלים חקקילב *great resolves of heart* [Judges 5:15](#) etc.

5 specific reference to *conscience*, לב דוד אָתוּ and *David's heart (conscience) smote him* [1 Samuel 24:6](#); מכשול לב *offence of conscience* [1 Samuel 25:31](#).

6 specific reference to *moral character*, God tries the heart [Psalm 17:3](#); [Jeremiah 12:3](#); sees the heart and reins [Jeremiah 20:12](#), tries them [Psalm 7:10](#); [Jeremiah 11:20](#), refines them [Psalm 26:2](#); searches the heart and tries the reins [Jeremiah 17:10](#).

a. ישרלבי [Job 33:3](#); ישרי לב [Psalm 7:11](#); [Psalm 11:2](#); [Psalm 32:11](#); [Psalm 36:11](#); [Psalm 64:11](#) (all with דוד in title), [Psalm 94:15](#); [Psalm 97:11](#); 1 [Chronicles 28:9](#); [1 Chronicles 29:9](#); [Isaiah 38:3](#) (all originally לבב, see **6** לבב **a**); נשברילב *broken of heart* [Psalm 34:19](#); [Isaiah 61:1](#); לבנשפר [Psalm 51:19](#); לב שבורי [Psalm 147:3](#); לב נדפאים [Isaiah 57:15](#); לב טהור *clean heart* [Psalm 51:12](#); לב חדש *new heart* [Ezekiel 18:21](#); [Ezekiel 36:26](#) (probably also [Ezekiel 11:19](#) for אָחַד see Co) etc.

b. לב רע *evil heart* [Proverbs 26:23](#); חנפילב *godless in heart* [Job 36:13](#); (לב) עקש *perverse in heart* [Proverbs 11:20](#); [Proverbs 17:20](#); תרמת לבם *deceit of their heart* [Jeremiah 14:14](#); [Jeremiah 23:26](#); לבבלב *with a double heart* [Psalm 12:3](#) etc.

c. seat of pride [Proverbs 21:4](#); [Jeremiah 48:29](#); [Jeremiah 49:16](#); [Hosea 13:6](#); Obadiah [Proverbs 16:5](#); לבב [Chronicles 32:26](#); לבב [Chronicles 26:16](#); [32:25](#); [Psalm 131:1](#); [Proverbs 18:12](#); [Ezekiel 28:2,17](#).

d. the heart is uncircumcised [Jeremiah 9:25](#); [Ezekiel 44:7](#) (twice in verse); [Ezekiel 44:9](#) and hardened: לב חזק [Exodus 4:21](#); [Exodus 10:20,27](#) (E), [Exodus 9:12](#); [Exodus 11:10](#); [Exodus 14:4,8,17](#) (P), [Joshua 11:20](#) (D² ?); לב יחזק [Exodus 7:13,22](#); [Exodus 8:15](#); [Exodus 9:35](#) (P); חזקילב [Ezekiel 2:4](#); לב הקשה [Exodus 7:3](#) (P) [Proverbs 28:14](#); קשילב [Ezekiel 3:7](#); לב הכביד [Exodus 8:11](#); [Exodus 8:28](#); [Exodus 9:34](#); [Exodus 10:1](#) (J); לב [Exodus 7:14](#); [Exodus 9:7](#) (J); 1 לב [Samuel 6:6](#); לב העם הזה *make the heart of this people fat* [Isaiah 6:10](#) (?); לב (רות לב) [Deuteronomy 29:18](#); [Psalm 81:13](#) after [Jeremiah 3:17](#); [Jeremiah 7:24](#); [Jeremiah 9:13](#); [Jeremiah 11:8](#); [Jeremiah 13:10](#); [Jeremiah 16:12](#); [Jeremiah 18:12](#); [Jeremiah 23:17](#); לב האבן *the heart of stone* [Ezekiel 11:19](#); [Ezekiel 36:26](#) etc.

7 for *the man himself*, אָמַר בְּלִבּוֹ [Genesis 17:17](#) (P), [Genesis 27:41](#) (JE), [1 Kings 12:26](#); [Esther 6:6](#); [Psalm 10:6](#); [Psalm 10:11](#); [Psalm 10:13](#); [Psalm 14:1](#) (= [Psalm 53:2](#)) [Psalm 35:25](#); [Psalm 74:8](#); [Ecclesiastes 2:1,15](#); [Ecclesiastes 3:17,18](#); [Isaiah 47:10](#); Obadiah 3; [Zechariah 12:5](#); אָלֵלֵב [Genesis 8:21](#) (J) [1 Samuel 27:1](#); דִּבֶּר בְּלִבּוֹ [Ecclesiastes 2:15](#); אָלֵלֵב [Genesis 24:45](#) (J); לֵב לֵב [Samuel 1:13](#) (?); עִם לֵב [Ecclesiastes 1:16](#); לֵב בְּקֶרֶב, נְאֻמֵּי שֵׁעַ לְרֵשַׁע בְּקֶרֶב, נְאֻמֵּי שֵׁעַ לְרֵשַׁע לְבִי [Psalm 36:2](#).

8 as *seat of appetites*, לֵב סֵעֵד לֵב *stay the heart* (with bread) [Genesis 18:5](#) (J) [Judges 19:5](#).

9 as *seat of the emotions and passions*:

a. of joy and gladness, in various combinations of טוֹב, [Judges 16:25](#); [Judges 18:20](#); [Judges 19:6,22](#); [Ruth 3:7](#); [1 Samuel 25:36](#); [2 Samuel 13:28](#); [1 Kings 8:66](#) (= [2 Chronicles 7:10](#)) [2 Chronicles 21:7](#); [Esther 1:10](#); [Esther 5:9](#); [Proverbs 15:15](#); [Ecclesiastes 7:3](#); [Ecclesiastes 9:7](#); [Ecclesiastes 11:9](#); [Isaiah 65:14](#); various combinations of שִׂמְחָה, [Exodus 4:14](#) (J) [1 Chronicles 16:10](#) (= [Psalm 105:3](#)) [Psalm 4:8](#); [Psalm 16:9](#); [Psalm 19:9](#); [Psalm 33:21](#); [Proverbs 15:13,30](#); [Proverbs 17:22](#); [Proverbs 27:9,11](#); [Ecclesiastes 2:10](#) (twice in verse); [Ecclesiastes 5:19](#); [Songs 3:11](#); [Isaiah 24:7](#); [Zechariah 10:7](#); שִׂישׁ [Psalm 119:111](#); [Isaiah 66:14](#); [Lamentations 5:15](#); לֵב עֲלֵץ [Samuel 2:1](#); עֲלֵץ [Psalm 28:7](#); [Zechariah 3:14](#); רִנּוֹן [Job 29:13](#); גִּיל [Psalm 13:6](#); [Psalm 24:17](#); [Zechariah 10:7](#); of desire, [Psalm 21:3](#); [Psalm 37:4](#); לֵב עַל דְּבַר *speaking unto the heart* (kindly) [Genesis 34:3](#); [Genesis 50:21](#) (JE) [Judges 19:3](#); [2 Samuel 19:8](#); [2 Chronicles 30:22](#); [Isaiah 40:2](#); [Hosea 2:16](#); [Ruth 2:13](#).

b. of trouble [2 Kings 6:11](#); [Isaiah 65:14](#), sorrow [Nehemiah 2:2](#); [Proverbs 14:3](#), pain [Psalm 55:5](#). vexation [Ecclesiastes 11:10](#), trembling [Deuteronomy 28:65](#) (?) [1 Samuel 28:3](#), faintness [Lamentations 5:17](#); it is wounded [Psalm 109:22](#) dies within one out of fear [1 Samuel 25:37](#) etc.; לֵב נִמַּס *the heart melteth* (in fear) [2 Samuel 17:10](#); [Psalm 22:15](#); [Ezekiel 21:12](#); [Nahum 2:11](#).

10 *seat of courage*: לֵב יִצְחַק לֵבָהּ *let thine heart take courage* [Psalm 27:14](#); אִמּוּן לֵב [Amos 2:16](#); לֵב אֲבִירִי *stout-hearted* [Psalm 76:6](#); [Isaiah 46:12](#); לֵב יִצְוִק כְּמוֹ אֶבֶן *his heart as firm as a stone* [Job 41:16](#); לֵב כְּלֵב הַאֲרִיָּה *his heart as the heart of the lion* [2 Samuel 17:10](#).

[לֵב] **noun [masculine]** id. (Biblical Hebrew *id.*; so ⁷ Syriac; Egyptian Aramaic, Lzb³⁰¹ = Cooke^{76A} 6); — suffix לְבִי [Daniel 7:28](#).

care for, comfortably, consent, considered, courageous, friendly, broken, hard,

A form of [lebab](#); the heart; also used (figuratively) very widely for the feelings, the will and even the intellect; likewise for the centre of anything -- + care for, comfortably, consent, X considered, courag(-eous), friend(-ly), ((broken-), (hard-), (merry-), (stiff-), (stout-), double) heart((-ed)), X heed, X I, kindly, midst, mind(-ed), X regard((-ed)), X themselves, X unawares, understanding, X well, willingly, wisdom.

see HEBREW [lebab](#)

Use Means, but Trust in God

National Religious Broadcasters | Charlotte

FEBRUARY 17, 2004

- Resource by
John Piper
- Scripture: Philippians 2:12–13 Topic: Work & Vocation

George Müller was born in Germany in 1805, and he died in 1898 in Germany. He was a follow-up specialist for D.L. Moody, and he preached in Spurgeon's Tabernacle. He inspired Hudson Taylor in his missionary dreams, and he preached in the same church for sixty-six years. He lived out his life mainly in Bristol, England.

Man of Faith and Prayer

When he was twenty-eight, he founded what he called the Scripture Knowledge Institute. It had five, what he called, *objects*.

1. Founding schools abroad
2. Bible distribution
3. Missionary support

4. Tract distribution

5. Orphan care

The fifth one is the one we know him for best: “To board and clothe and scripturally educate destitute children who have lost both parents by death,” to use his own words.

And so he built five orphanages, and by the time he had died, he had cared for 10,024 orphans. He did all of this while preaching three times a week. When he turned seventy, he fulfilled a dream by becoming a missionary. For the next seventeen years, he traveled to forty-two countries, preaching on average once a day — to about three million people in total.

“Prayer isn’t something that signifies laziness — it simply signifies what you trust.”

When he was ninety-two, he led a prayer meeting on a Wednesday evening at his church. Afterward, he went home, and when they brought him his tea the next day at seven o’clock in the morning, they found him dead on the floor beside his bed.

He had read his Bible two hundred times from beginning to end. He brought in millions of dollars through his prayers. I had somebody do the calculation for me in today’s dollars, and they estimated \$150 million. He prayed it all in, without asking anybody for money. He never took a salary for the last sixty-eight years of his ministry. He trusted God to put it in peoples’ hearts to give him what he needed. He never took out a loan, and neither the orphans nor he were ever hungry.

Now what makes him so relevant for us can be wrapped up, I think, in something that his biographer, A.T. Pierson, said. I love this phrase, and I hope it lands on you with something you want to be and do: “He devised large and liberal things for the cause of Christ.”

We Trust as We Toil

I think that in a room like this, there are probably many people who have, or who dream of, devising “large and liberal things for the cause of Christ.” I want to encourage you in that tonight. I want to strengthen your hand to devise large and liberal things and to keep on going for ninety-five or ninety-two years, to see them through in spite of the fact that you are keenly aware of the perils of power and pretension and pride in this industry. I don’t need to belabor it for you.

I pray that I will strengthen your hand in large, liberal, Christ-exalting, God-centered, truth-driven vision. So, I want to give you one of the keys from Müller’s life. The reason I told you a little bit about Müller is because I want to draw out of Müller a key that, most recently, has so deeply become a cutting edge in my spiritual quest. It’s this: *Work really hard, morning until night. Be a worker, and do not trust in your work. Trust in God. Work really hard. Don’t trust in the work. Trust in God.* Now let me give you his own words: This is one of the great secrets in connexion with successful service of the Lord; to work as if everything depended upon our diligence, and yet not to rest in the least upon our *exertions*, but upon the blessing of the Lord, who *alone* can cause your efforts to be made effectual, to the benefit of your fellow men or fellow believers. In other words, labor with all your might, but do not trust in your labor — trust in God. Plan hard, but don’t trust in your plans — trust in God. Speak clearly and creatively, but don’t trust in your speaking — trust in God. Sing, but don’t trust in your singing — trust in God. Create and produce and lead and manage, but don’t trust in your creativity and leadership and management and productivity— trust in God. That’s the message of George Müller I want you to feel the force of tonight.

“We work outwardly because God is at work
inwardly.”

It is one of the simplest lessons you will ever learn, and one of the hardest you will ever perform. Because we are wired — we sinners; we fallen, self-exalting, self-serving sinners — for our emotions to go up when our plans have savvy, and our emotions to go down when our plans look less savvy. At least, mine do. And I don't like it about myself, that my anxiety quotient rises and falls with my insight into how to solve a problem, instead of giving it my best shot and trusting God.

Ready, but Wholly Reliant

The horse is made ready for the day of battle,
but the victory belongs to the Lord. (Proverbs 21:31)

Get the horse ready for the day of battle, by all means, but don't trust in the horse — trust in God. Or, Psalm 20:7. I'll give you this one like my son used to. I have four sons and a daughter. My son Abraham was four once upon a time, and he looked like he was going to be my preacher. He would stand on a platform when he was four, and he would take say,

Some trust in chariots and some in horses,
but we trust in the name of the Lord our God. (Psalm 20:7)

And he would leap off the platform. So, Abraham: Get your horses ready, and get your chariots ready, but son, don't trust in the horses, and don't trust in the chariots — trust in God.

Unless the Lord builds the house,
those who build it labor in vain.

Unless the Lord watches over the city,
the watchman stays awake in vain. (Psalm 127:1)

Build your house, but don't trust in your house — trust in God. Unless the watchman watches over the city, we stay awake in vain. Put out your watchman, be a watchman, but don't trust in the watchman — trust in God.

Prayer Spells Trust

Müller really worked hard, morning until night, at the orphanage with his wife Mary, who was at his side for thirty-nine years, and then, after Mary died, with his wife Suzanna at his side for twenty-three years. They really worked. He said that in the morning, they would pray together before they went off to the orphanages. And then, as the day was drawing to a close, just before supper in the evening, I'll read you what would happen in his own words.

In the evening, during the last hour of the stay at the Orphan Houses, though her or my work was never so much, it was an habitually understood thing, that this hour was for prayer. My beloved wife came then to my room, and now our prayer, and supplication, and intercession, mingled with thanksgiving, lasted generally forty, fifty minutes, and sometimes the whole hour. And these seasons, we brought perhaps fifty or more different points, or persons, or circumstances before God.

Müller and his wife did not pray instead of work. They prayed because they didn't trust their work. They trusted God. Prayer isn't something that signifies laziness — it simply signifies what you trust. And I encourage you: trust God.

From Compelling Quotes to God — Who Spoke

But I want to go further than Müller. I want to go further than Müller tonight for you, because I would like to lift off of you tonight — that is, I would like God to lift off of you tonight — not only the burden of the outcome of your work, but the burden of the origin of your work as well. I want to go beyond Müller's saying to the biblical saying. I want to go beyond Müller to [Philippians 2:12-13](#):

Work out your own salvation with fear and trembling, for it is God who works in you, both to will and to work for his good pleasure.

“God will bless me as long as he shall enable me to act according to his will in this matter.”

We work outwardly because God is at work inwardly. We trust him not just for the outcome of our labors, but for the labors themselves. I want to go beyond Müller to lift off of you the burden of your own labor. I love [1 Corinthians 15:10](#):

By the grace of God I am what I am, and his grace toward me was not in vain. On the contrary, I worked harder than any of them, though it was not I, but the grace of God that is with me.

It isn't simply true that you should work hard and then not trust the outcome of your work, instead trusting God for the outcome. It's also true that you should work hard and then trust God that he gave you the strength to work hard.

Through Him Is To Him

And once you learn that, it is a glorious and freeing thing on the front end of your work to obey [1 Peter 4:11](#). This verse applies to every branch of broadcasting, every sermon I ever preach, every counseling session I ever have, any conversation:

Whoever serves, as one who serves by the strength that God supplies — in order that in everything God may be glorified through Jesus Christ. To him belong glory and dominion forever and ever.” ([1 Peter 4:11](#))

Now, did you hear the logic of that verse? Surely what unites us is a passion to so labor that not we, but Christ gets the glory. That verse is the key. Serve in the strength that God supplies, so that in everything, God gets the glory. Meaning, the Giver gets the glory. Therefore, we must go beyond Müller. Now, I know Müller loved this point. I'll read you the sentence that proves it: “Though I am weak and erring on many points, God will bless me as long as he shall enable me to act according to his will in this matter.” Isn't that an amazing way to talk?

God will bless me — as long as he will enable me to do his will and thus qualify me for the blessing. “For from him and through him and [therefore, *back*] to him are all things. To him be glory forever” (Romans 11:36).

You Serve a Kind Master

By all means, let us follow George Müller. O, may you — the members, the attenders at the National Religious Broadcasters — work with all your might, and then not trust in your work — trust in God. And may you go beyond that Mülleresque saying and trust God not only for the outcome of your work, but for the origin of your work — because God means to get the glory for both its origin and its outcome.

“I have not served a hard master, and that is what I
delight to show.”

And when you do, do you know what will happen? He will get the glory, and you will discover with Müller that his yoke is easy, and his burden is light (Matthew 11:30). And when you become old, maybe ninety-two or ninety-five, you will say with Müller:

I am bound to state this, and I do it with pleasure: my master has been a kind master to me; I have not served a hard master, and that is what I delight to show.

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What is a prayer of supplication?

We come to God in prayer for a variety of reasons—to worship Him, to confess our sins and ask for forgiveness, to thank Him for His blessings, to ask for things for ourselves, and/or to pray for the needs of others. The Hebrew and Greek words most often translated “supplication” in the Bible mean literally “a request or petition,” so a prayer of supplication is asking God for something. Unlike the prayer of petition, which is praying on behalf of others, the prayer of supplication is generally a request for the person praying.

The Bible includes many prayers of supplication. Numerous examples are found in the Psalms. David’s psalms are filled with supplication for mercy in [Psalm 4:1](#), for leading in [Psalm 5:8](#), for deliverance in [Psalm 6:4](#), for salvation from persecution in [Psalm 7:1](#), and so on. When Daniel learned that King Darius had issued an edict prohibiting prayer to any god but the king, Daniel continued to pray to God with prayers of thanksgiving as well as prayers of supplication for His help in this dire situation.

In the New Testament, Jesus tells us to ask for our daily bread in [Matthew 6:11](#), which falls into the category of a prayer of supplication. In addition, in [Luke 18:1-8](#), Jesus teaches us not to give up praying for what we need. James says that: on the one hand we don’t receive because we don’t ask ([James 4:2](#)). On the other hand, we ask and don’t receive because we are thinking only of our fleshly desires ([James 4:3](#)). Perhaps the best way to approach supplications is to ask God in all honesty as children talking to their kind-hearted Father, but ending with "Your will be done" ([Matthew 26:39](#)), in full surrender to His will.

After describing the need to take up the “full armor of God” ([Ephesians 6:13-17](#)), the apostle Paul exhorted the Ephesians (and us) to remain alert and to pray in the Spirit, “making supplication for all the saints” ([Ephesians 6:18](#)). Clearly, prayers of supplication are part of the spiritual battle all Christians are engaged in. Paul further exhorts the Philippian church to relieve their anxieties by remaining faithful in prayer, especially prayers of thanksgiving and supplication. This, he concludes, is the formula for ensuring that “the peace of God, which passes all understanding, will guard your hearts and your minds in Christ Jesus” ([Philippians 4:6-7](#)).

Here we see another crucial aspect of the prayer of supplication—the necessity of faith in the Lord Jesus Christ. Those who belong to Christ also have the indwelling Holy Spirit who intercedes on our behalf. Because we often don’t know what or how to pray when we approach God, the Spirit intercedes and prays for us, interpreting our supplications so that, when we are overwhelmed by trials and the cares of life, He comes alongside to lend assistance with our prayers of supplication as He sustains us before the throne of grace ([Romans 8:26](#)).

[The Prayer That Turns the World Upside Down: The Lord’s Prayer as a Manifesto for Revolution by R. Albert Mohler Jr.](#)

Jesus & OBEDIENCE:

Philippians 2:8 ESV

And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross.

Romans 5:19 ESV

For as by the one man's disobedience the many were made sinners, so by the one man's obedience the many will be made righteous.

Hebrews 5:8 ESV

Although he was a son, he learned obedience through what he suffered.

John 4:34 NASB

Jesus said to them, "My food is to do the will of Him who sent Me and to accomplish His work."
