



Encouragement, Greek and Hebrew Words

Hebrew Words For Encouragement

In Isaiah 57:18, “comfort” is נחום (nichûm) and means comfort, compassion.

“I have seen his ways, but I will heal him; I will lead him and restore comfort to him and to his mourners,” (Isaiah 57:18, NASB)

In Isaiah 66:11, “comfort” is תנחום (tanchûm) and means compassion, solace, comfort, consolation.

“That you may nurse and be satisfied with her comforting breasts, That you may suck and be delighted with her bountiful bosom.” (Isaiah 66:11, NASB)

In Jeremiah 16:7, Psalms 119:76, and Ezekiel 16:54, “comfort” is נחם (nâcham) and means to comfort oneself, to console oneself, to be comforted. This is comfort or encouragement based on God’s grace.

“Men will not break bread in mourning for them, to comfort anyone for the dead, nor give them a cup of consolation to drink for anyone’s father or mother.” (Jeremiah 16:7, NASB)

“O may Your lovingkindness comfort me, According to Your word to Your servant.” (Psalms 119:76, NASB)

In Isaiah 28:29, “counsel” is עצה (‘êtsâh) and means advice, advisement, counsel.

“This also comes from the LORD of hosts, Who has made His counsel wonderful and His wisdom great.” (Isaiah 28:29, NASB)

In Job 6:10 and Psalms 119:50, “consolation” is נחמה (nechâmâh) and also means comfort. Comfort and encouragement comes from learning and applying the Word of God.

“But it is still my consolation, And I rejoice in unsparing pain, That I have not denied the words of the Holy One.” (Job 6:10, NASB)

In Job 9:27, “cheerful” is בלג (bâlag) and means to comfort.

“Though I say, ‘I will forget my complaint, I will leave off my sad countenance and be cheerful,’” (Job 9:27, NASB)

In Genesis 18:5, Judges 19:5, Judges 19:8, and 1 Kings 13:7, “refresh” is סעד (sâ’ad) and means comfort, establish, hold up, to satisfy, to refresh, to strengthen.

“and I will bring a piece of bread, that you may refresh yourselves; after that you may go on, since you have visited your servant.” And they said, “So do, as you have said.” (Genesis 18:5, NASB)

In Song of Solomon 2:5, “refresh” is רפד (râphad) and also means to comfort. Encouragement comes from expressions of love from the one you love.

“Sustain me with raisin cakes, Refresh me with apples, Because I am lovesick.” (Song of Solomon 2:5, NASB)

In Jeremiah 8:18, “healing” is מְבַלִּיגִית (mablîygîyth) and means to comfort self, healing. Often times comfort is elusive when divine discipline is the order of the day. Encouragement is a source of brightening and cheerfulness.



“My sorrow is beyond healing, My heart is faint within me!” (Jeremiah 8:18, NASB)

In Exodus 23:12, Exodus 31:17, and 2 Samuel 16:14, “refresh” is נָפַשׁ (nâphash) and means a rest from labor that refreshes.

“Six days you are to do your work, but on the seventh day you shall cease from labor so that your ox and your donkey may rest, and the son of your female slave, as well as your stranger, may refresh themselves.” (Exodus 23:12, NASB)

In Proverbs 25:13, “refreshes” is שִׁיב (shûb) and means to recover, to bring back heart, to refresh, to relieve. The faithfulness of subordinates is refreshing to those in positions of authority.

“Like the cold of snow in the time of harvest Is a faithful messenger to those who send him, For he refreshes the soul of his masters.” (Proverbs 25:13, NASB)

In 1 Samuel 16:23 and Job 32:20, “refreshed” is רָוַח (râvach) and means to revive, to get relief, to be refreshed. Saul was refreshed with the playing of the harp by David. The functioning of a believer in fellowship is refreshing to other believers even if there is no rapport between them.

“So it came about whenever the evil spirit from God came to Saul, David would take the harp and play it with his hand; and Saul would be refreshed and be well, and the evil spirit would depart from him.” (1 Samuel 16:23, NASB)

Greek Words For Encouragement

Θάρσος (tharsos) used to take courage. Paul was encouraged by the positive response of believers coming to meet him. Acts 28:15.

“And the brethren, when they heard about us, came from there as far as the Market of Appius and Three Inns to meet us; and when Paul saw them, he thanked God and took courage.” (Acts 28:15, NASB)

Παραμύθιον (paramuthion) used for a persuasive address, a comfort of love. Encouragement is experienced by the persuasive expression of *agape* type love. Phil. 2:1.

“Therefore if there is any encouragement in Christ, if there is any consolation of love, if there is any fellowship of the Spirit, if any affection and compassion,” (Philippians 2:1, NASB)

Παραμυθέομαι (paramutheomai) is used for calm, to console, to encourage. In times of need, there are always those who will attempt to encourage us. John 11:19.

“and many of the Jews had come to Martha and Mary, to console them concerning their brother.” (John 11:19, NASB)

Παρηγορία (parēgoria) is used as relief, alleviation, consolation. Certain believers who worked hand in hand with the Apostle Paul were of special blessing to him. Col. 4:11.

“and also Jesus who is called Justus; these are the only fellow workers for the kingdom of God who are from the circumcision, and they have proved to be an encouragement to me.” (Colossians 4:11, NASB)

Εὐψυχέω (eupsucheō) is used to be of good courage, of a cheerful spirit. Paul was encouraged in heart by knowing the state of the Philippian believers. Phil. 2:19.

“But I hope in the Lord Jesus to send Timothy to you shortly, so that I also may be encouraged when I learn of your condition.” (Philippians 2:19, NASB)

Θαρσέω (tharseō) is used to be of good courage (only in the imperative mood). The expression of faith



results in the capacity for encouragement or courage. The personal attention of Jesus Christ in His session for the believer now is the source of great encouragement. Matt 9:22; Luke 8:48; Mark 10:49.

"But Jesus turning and seeing her said, "Daughter, take courage; your faith has made you well." At once the woman was made well." (Matthew 9:22, NASB)

"And He said to her, "Daughter, your faith has made you well; go in peace." (Luke 8:48, NASB)

"And Jesus stopped and said, "Call him here." So they called the blind man, saying to him, "Take courage, stand up! He is calling for you." (Mark 10:49, NASB)

Ἀναπαύω (anapauō) used to refresh the soul of anyone. In 1 Corinthians 16:18, Paul's soul was refreshed by the provision of Stephanus and Fortunatus.

"For they have refreshed my spirit and yours. Therefore acknowledge such men." (1 Corinthians 16:18, NASB)

In Matthew 11:28, the Lord desires to give believers refreshment of soul when operating under heavy responsibilities, whether that of sin or normal tasks of life.

"Come to Me, all who are weary and heavy-laden, and I will give you rest." (Matthew 11:28, NASB)

In 2 Corinthians 7:13, Titus was refreshed by the response of the Corinthian believers.

"For this reason we have been comforted. And besides our comfort, we rejoiced even much more for the joy of Titus, because his spirit has been refreshed by you all." (2 Corinthians 7:13, NASB)

In Philemon 1:20, Paul was refreshed in soul by Philemon's acceptance of Onesimus.

"Yes, brother, let me benefit from you in the Lord; refresh my heart in Christ." (Philemon 1:20, NASB)

Ἀναψύχω (anapsuchō) is used to cool off, revive, to refresh oneself. In 2 Timothy 1:16, Paul was refreshed by Onesiphorus while he, Paul, was a prisoner.

"The Lord grant mercy to the house of Onesiphorus, for he often refreshed me and was not ashamed of my chains;" (2 Timothy 1:16, NASB)

Τυγχάνω ἐπιμέλεια (tugchanō epimeleia) is used to obtain care. In Acts 27:3, Paul refreshed himself among his friends. He needed patching up.

"The next day we put in at Sidon; and Julius treated Paul with consideration and allowed him to go to his friends and receive care." (Acts 27:3, NASB)

Συναναπαύομαι (sunanapauomai) is used to refresh one's spirit with one, to give and get refreshment in Romans 15:32.

"so that I may come to you in joy by the will of God and find refreshing rest in your company." (Romans 15:32, NASB)

Παράκλησις (paraklēsis) is used for appeal and entreaty in 2 Corinthians 8:4 and 2 Corinthians 8:17.

"begging us with much urging for the favor of participation in the support of the saints," (2 Corinthians 8:4, NASB)

"For he not only accepted our appeal, but being himself very earnest, he has gone to you of his own accord." (2 Corinthians 8:17, NASB)

Παράκλησις (paraklēsis) is used for exhortation and encouragement. Acts 15:31; Rom. 12:8; 1 Cor.



14:3; Phil 2:1; 1 Thess. 2:3; 1 Tim. 4:13; Heb. 12:5; Acts 13:15; Heb. 13:22.

"When they had read it, they rejoiced because of its encouragement." (Acts 15:31, NASB)

"or he who exhorts, in his exhortation; he who gives, with liberality; he who leads, with diligence; he who shows mercy, with cheerfulness." (Romans 12:8, NASB)

"But one who prophesies speaks to men for edification and exhortation and consolation." (1 Corinthians 14:3, NASB)

"Therefore if there is any encouragement in Christ, if there is any consolation of love, if there is any fellowship of the Spirit, if any affection and compassion," (Philippians 2:1, NASB)

"For our exhortation does not come from error or impurity or by way of deceit;" (1 Thessalonians 2:3, NASB)

"But I urge you, brethren, bear with this word of exhortation, for I have written to you briefly." (Hebrews 13:22, NASB)

Παράκλησις (paraklēsis) is used for consolation and comfort. Luke 6:24; Acts 9:31; 2 Cor. 1:4-7; 2 Cor. 7:4; 2 Cor. 7:7; 2 Cor. 7:13; 2 Thess. 2:16; Philemon 1:7.

"But woe to you who are rich, for you are receiving your comfort in full." (Luke 6:24, NASB)

"So the church throughout all Judea and Galilee and Samaria enjoyed peace, being built up; and going on in the fear of the Lord and in the comfort of the Holy Spirit, it continued to increase." (Acts 9:31, NASB)

"Great is my confidence in you; great is my boasting on your behalf. I am filled with comfort; I am overflowing with joy in all our affliction." (2 Corinthians 7:4, NASB)

"and not only by his coming, but also by the comfort with which he was comforted in you, as he reported to us your longing, your mourning, your zeal for me; so that I rejoiced even more." (2 Corinthians 7:7, NASB)

"Now may our Lord Jesus Christ Himself and God our Father, who has loved us and given us eternal comfort and good hope by grace," (2 Thessalonians 2:16, NASB)

"For I have come to have much joy and comfort in your love, because the hearts of the saints have been refreshed through you, brother." (Philemon 1:7, NASB)

Παράκλητος (paraklētos) is used for advocacy. *Parakletos* means to be called to one's aid in a judicial cause as a lawyer, an advocate, pleader, intercessor. It is used in Rabbinic literature as "a friend of the accused person, called to speak to his character or otherwise enlist sympathy in his favor." It is used of Christ in 1 John 2:1 as our advocate or defense attorney.

"My little children, I am writing these things to you so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous;" (1 John 2:1, NASB)

Parakletos is used of the Holy Spirit in John 14:16, John 14:26, John 15:26, and John 16:7 as our "Helper."

"I will ask the Father, and He will give you another Helper, that He may be with you forever;" (John 14:16, NASB)

"But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things,



and bring to your remembrance all that I said to you." (John 14:26, NASB)

""When the Helper comes, whom I will send to you from the Father, that is the Spirit of truth who proceeds from the Father, He will testify about Me," (John 15:26, NASB)

""But I tell you the truth, it is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I go, I will send Him to you." (John 16:7, NASB)

Παρακαλέω (parakaleō) is used to call, to summon, to invoke, to beseech, to implore, to entreat. This is not a command. It doesn't have the authority of the evangelist or pastor-teacher. Acts 28:20; Matt. 26:53; 2 Cor. 12:8; Philemon 1:9; Matt. 8:5; Mark 1:40; Acts 16:9; Mark 5:17; Luke 8:41; Acts 8:31; Mark 14:36; Mark 5:18; Luke 8:31.

""For this reason, therefore, I requested to see you and to speak with you, for I am wearing this chain for the sake of the hope of Israel."" (Acts 28:20, NASB)

"And a leper came to Jesus, beseeching Him and falling on his knees before Him, and saying, "If You are willing, You can make me clean."" (Mark 1:40, NASB)

"They were imploring Him not to command them to go away into the abyss." (Luke 8:31, NASB)

Παρακαλέω (parakaleō) is used to urge, to admonish, to exhort. Luke 3:18; Rom. 12:8; 2 Tim. 4:2; Acts 15:32; 1 Thess. 2:11; Rom. 12:1; Phil. 4:2; 1 Thess. 4:10; 1 Cor. 1:10; 1 Thess. 4:1.

"So with many other exhortations he preached the gospel to the people." (Luke 3:18, NASB)

"Therefore I urge you, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship." (Romans 12:1, NASB)

"Finally then, brethren, we request and exhort you in the Lord Jesus, that as you received from us instruction as to how you ought to walk and please God (just as you actually do walk), that you excel still more." (1 Thessalonians 4:1, NASB)

Παρακαλέω (parakaleō) is used to cheer, encourage, comfort. 2 Cor. 1:6; Eph. 6:22; Col. 2:2; 1 Thess. 4:18; Heb. 3:13; Acts 11:23; 2 Cor. 1:4; Matt. 5:4; Luke 16:25; Acts 20:12.

"But if we are afflicted, it is for your comfort and salvation; or if we are comforted, it is for your comfort, which is effective in the patient enduring of the same sufferings which we also suffer;" (2 Corinthians 1:6, NASB)

"But encourage one another day after day, as long as it is still called "Today," so that none of you will be hardened by the deceitfulness of sin." (Hebrews 3:13, NASB)

"Therefore comfort one another with these words." (1 Thessalonians 4:18, NASB)

"They took away the boy alive, and were greatly comforted." (Acts 20:12, NASB)