

When they call to me, I will answer them, when
they are in trouble, I will be with them. I will rescue
them and honor them

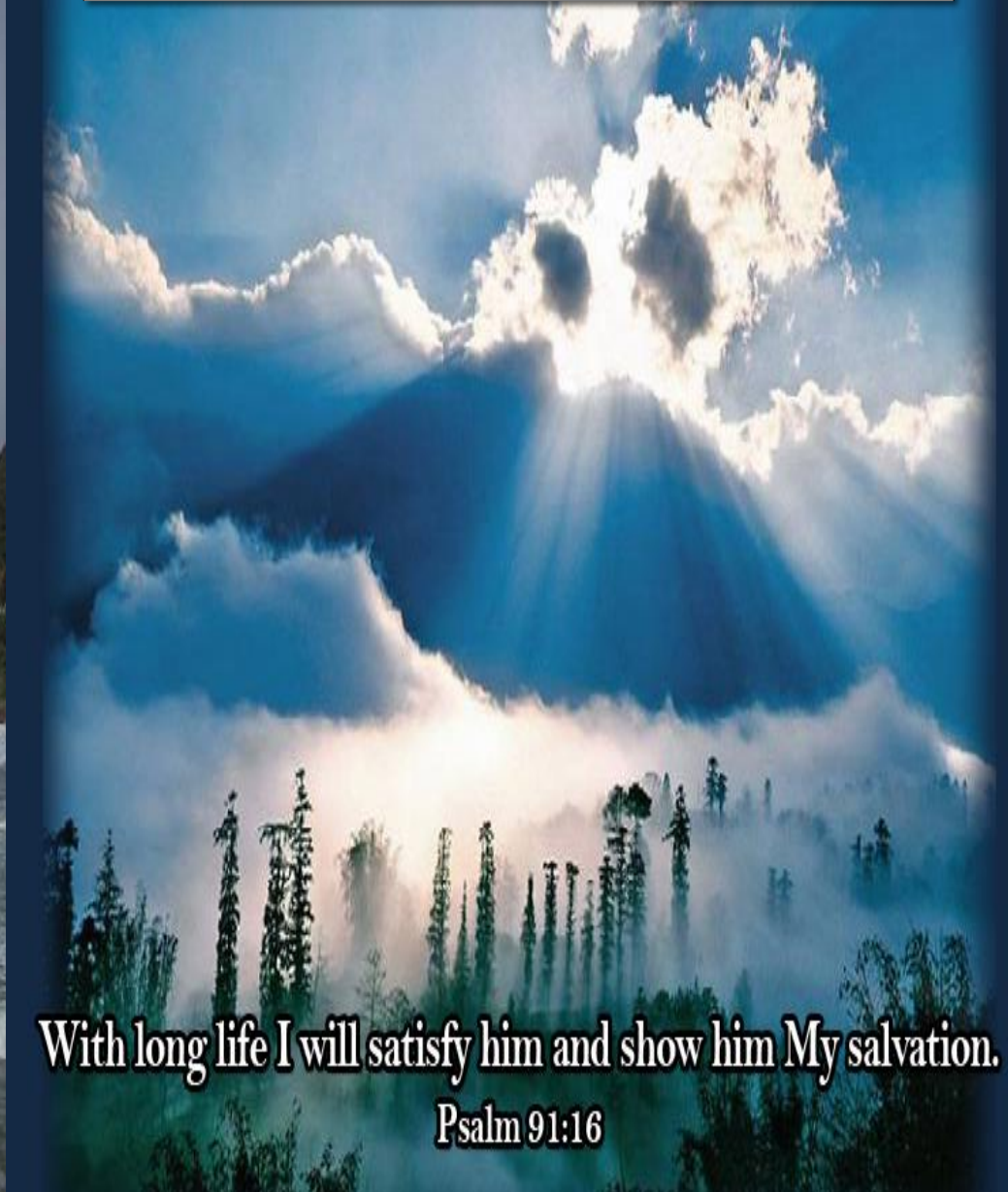
Psalm 91:15



Part 10 Psalm 91:15-16

With long life I will satisfy him and show him My salvation.

Psalm 91:16





<http://www.vimeo/yahuahschokmah>

<http://www.youtube.com/cedarnsage>

<http://www.youtube.com/yahuwahschokmah>

<http://www.yahuwahsoasis.com/>



AMPLIFIED PSALMS

Current Events

GENESIS

SHABAT WEBINARS

WORD STUDIES

END TIMES

CHANOK/ENOCH - THE PROPHET

COMING OUT OF BABYLON

POLITICAL PAGANISM

NAME YHUIH TO CLAIM YAHUAH

DEBUNKING RALPH BETHEA AND HIS WORD OF YAH

LYRICS

CONTACT US



Welcome to Yahuah's

1He who dwells in the secret place of the Most High, Who abides under the shadow of the Almighty,

2He is saying of “ , יהוהMy refuge and my stronghold, My Eternal, in whom I trust!”

3For He delivers you from the snare of a trapper, From the destructive pestilence.

4He covers you with His feathers, And under His wings you take refuge; His truth is a shield and armor.

5You are not afraid of the dread by night, Of the arrow that flies by day,

6Of the pestilence that walks in darkness, Of destruction that ravages at midday.

7A thousand fall at your side, And ten thousand at your right hand; But it does not come near you.

8Only with your eyes you look on, And see the reward of the wrong ones.

9 Because you have made – יהוהMy refuge, the Most High – your dwelling place,

10 No evil befalls you, And a plague does not come near your tent;

11For He instructions His messengers concerning you, To guard you in all your ways.

12They bear you up in their hands, Lest you dash your foot against a stone.

13You tread upon lion and cobra, Young lion and serpent you trample under foot.

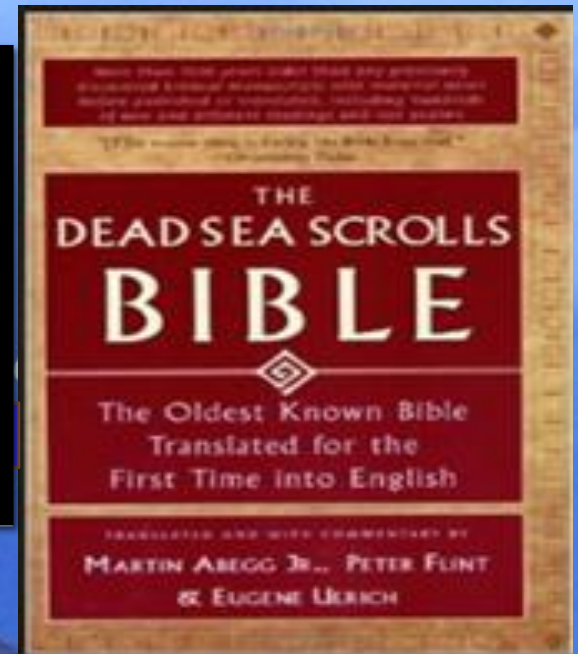
14“Because he cleaves to Me in love, Therefore I deliver him; I set him on high, Because he has known My Name.

15“When he calls on Me, I answer him; I am with him in distress; I deliver him and esteem him.

16“With long life I satisfy him, And show him My deliverance.”

The Scriptures (ISR 1998)

14 [*Because you de*]light [*in the Lord he*
wi]ll [*rescue you*] and [*make you secure*
16b and he will sh]ow you [*his vic*]tory.
Selah. Then they will answer “Amen,
Amen.” Selah.



181 11QP_sAp^a (one Hebrew word reconstructed) LXX. *the lion and the cobra* 4QP_sb MT.

182 11QP_sAp^a. For vss 14–16, MT and LXX include some of this material but have a longer text: 14 *Because he loves me, I will rescue him; I will make him secure, for he has acknowledged my name. 15 When he calls upon me, I will answer him; I will be with him in trouble, I will rescue him and honor him. 16 With long life I will satisfy him, and I will show him my victory.*

183 11QP_sAp^a (see vs 4 and the final word in this Psalm). Not in MT LXX.

184 11QP_sAp^a (see Neh 8:6). Not in MT LXX.

185 11QP_sAp^a (see vs 4 and the longer text in vs 16b). Not in MT LXX.

Abegg, M., Jr., Flint, P., & Ulrich, E. (1999). *The Dead Sea Scrolls Bible: The Oldest Known Bible Translated for the First Time into English* (Ps 91 11-12).



Israeli-German Researchers Will Digitize Dead Sea Scrolls

Old news shedding new light!

MessageToEagle.com February 24, 2016 Archaeology News 0 Comment

The conservation laboratory of the Israel Antiquities Authority in Jerusalem is dedicated to tending to thousands of approximately 2000-year-old scrolls fragments. Almost 70 years since the initial discovery, ongoing technological developments now allow ever more innovative analyses and insights into these ancient manuscripts, writes [The Jewish Press](#).

The project aims to scan and digitally image some 20,000 fragments of the scrolls, creating a giant “virtual puzzle”. Some of them were only tiny pieces. Since then, many researchers have been working on joining fragments to one another. Now, advanced digital tools will help researchers to identify connections between various fragments and manuscripts. The environment will also offer palaeographic tools and an alignment tool connecting text and image that will enable simple transitions between the databases: readers will be able to access the original text of the scroll, up-to-date translations, high-resolution images, dictionary entries and parallel texts

Read more: <http://www.messagetoagle.com/israeli-german-researchers-will-digitize-dead-sea-scrolls/#ixzz4WtuOxmr0>



Dead Sea Scrolls Reveal Noah's Ark Was Pyramid-Shaped

July 01, 2016 [Archaeology News](#)

According to a new study of the Dead Sea Scrolls Noah's Ark was pyramid-shaped. This is assumption is based on a new interpretation of the Dead Sea Scrolls. Sophisticated technology has made it possible to scan the ancient scrolls and reveal letters and words that were previously illegible.

<http://www.message-to-eagle.com/dead-sea-scrolls-reveal-noahs-ark-was-pyramid-shaped/#.WlgMzRxzyNg.email>

Earlier this year, Israeli and German team of computer scientists and Dead Sea Scrolls scholars started to create a **digital copy of the 2,000-year-old Dead Sea Scrolls**. There are tens of thousands of Dead Sea scrolls fragments. Each one is photographed 28 times at high resolution using different wavelengths of light.



Dead Sea scrolls are currently being scanned. Image credit: Israel Antiquities Authority

In some cases, the camera has revealed letters and words that had been erased, or were illegible because that portion of the parchment was burnt. The first results are now reaching the world.

The new interpretations are controversial and although they answer some questions they also raise others. The reinterpretation is being done by members of the historical dictionary department of the Academy of the Hebrew Language. of the Hebrew Language says that a word following the words “the ark’s tallness” had previously been illegible. However, the scan has now revealed it as ne’eseferet, meaning “gathered,” which Yuditsky interpreted to mean that the ark’s ribs were gathered together at the top – or in other words, that its roof tapered to a point.

The Great Flood And Noah's Ark Were Real Events- Scientist Says

To support his theory, that the ark was pyramid-shaped, Dr. Yuditsky cited various proofs such as for example as the fact that the Septuagint, a Greek translation of the Bible done in the third century B.C.E., used a Greek verb with a similar meaning.

Medieval commentators like Maimonides also concluded that the ark's roof was pointed, but the new find reveals that this conclusion dates back 2,000 years.

Dr. Yuditsky and Dr. Esther Haber also decoded another fragment that deals with Judgment Day. It describes a mythic hero named Melchizedek rescuing "captives" from a mythic villain named Belial.

The Dead Sea Scrolls scanning project has already yielded dozens of new interpretations of text, and it is far from over yet. We may expect new intriguing interpretations of ancient history soon. So far, about 80 percent of the fragments have been scanned.

H4442

מלכִּי־צֶדֶק

malkîy-tsedeq

mal-kee-tseh'-dek

Now remember Malki Tsedek is not the name of a person, it is his title. King (of) Righteousness or Justice. Keep on the sticky side of your mind as we go through these last two verses that this king of justice and righteousness is rescuing captives from 'Belial' or Baal - the adversary!

From [H4428](#) and [H6664](#); king of right; Malki-Tsedek, an early king in Palestine: - Melchizedek.

Leningrad Codex



The Leningrad Codex is the oldest complete manuscript of the Hebrew Bible in Hebrew, using the masoretic text and Tiberian vocalization. It is dated 1008 CE according to its colophon. The Aleppo Codex, against which the Leningrad Codex was corrected, is several decades older, but parts of it have been missing since 1947, making the Leningrad Codex the oldest complete codex of the Tiberian mesorah that has survived intact to this day.

en.wikipedia.org - Text under CC-BY-SA license



Westminster Leningrad Codex

יְקַרְאֵנִי | וְאֶעֱנֶהוּ עִמּוֹ-אֲנֹכִי בְצָרָה אֲחַלְצֶהוּ וְאֶכְבְּדֶהוּ:

WLC (Consonants Only)

יְקַרְאֵנִי | וְאֶעֱנֶהוּ עִמּוֹ-אֲנֹכִי בְצָרָה אֲחַלְצֶהוּ וְאֶכְבְּדֶהוּ:

Aleppo Codex

טו יְקַרְאֵנִי וְאֶעֱנֶהוּ--עִמּוֹ-אֲנֹכִי בְצָרָה אֲחַלְצֶהוּ וְאֶכְבְּדֶהוּ



Aleppo Codex



The Aleppo Codex is a medieval bound manuscript of the Hebrew Bible. The codex was written in the city of Tiberias in northern Israel in the 10th century C.E., and was endorsed for its accuracy by Maimonides. Together with the Leningrad Codex, it contains the Ben-Asher masoretic tradition, but the Aleppo Codex lacks most of the Torah section and many other parts.

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A scenic view of a river flowing through a deep canyon. On the left, a waterfall cascades down a rocky cliff into a pool of water. The river then flows through a sharp U-turn in the canyon, surrounded by steep, layered rock walls. The water is a deep blue-grey color, and the surrounding landscape is a mix of brown and green. The sky is a pale, hazy blue.

As always our thoughts and corrections of terms/names used will be in the comic sans font.

It is our greatest intention that with this series we are focusing on the confirmation in our lives where Yahuah has been faithful trustworthy and true. And then do deep reflection to see if we are guarding, and striving to improve our relationship with Yahuah. Do we cleave to Him? Are we taking immediate action to cleanse and sure up areas where we could be giving the adversary permission to lead us astray? If not, why not?

Teaching the Ancient Hebrew language...

<http://www.ancient-hebrew.org/index.html>

FROM JEFF A BENNER

...through the study of
the Hebrew alphabet,
culture and philosophy

Main Hebrew Words In Verse To Shama- Closely Consider











NASB Lexicon

NASB ©	Hebrew	Transliteration	Strong's	Definition	Origin
"He will call	יִקְרָאֵנִי	yik·ra·'e·ni	7121	to call, proclaim, read	a prim. root
upon Me, and I will answer	וְאֶעֱנֶהוּ	ve·'e·'e·ne·hu	6030a	to answer, respond	a prim. root
him; I will be with him in trouble;	בְּצָרָה	ve·tza·rah;	6869a	straits, distress	fem. of tsar
I will rescue	אֶחַלְצֶהוּ	a·chal·le·tze·hu	2502a	to draw off or out, withdraw	a prim. root
him and honor	וְאֶכְבֵּדְהוּ:	va·'a·chab·be·de·hu.	3513	to be heavy, weighty, or burdensome	a prim. root
him.					

Text Analysis

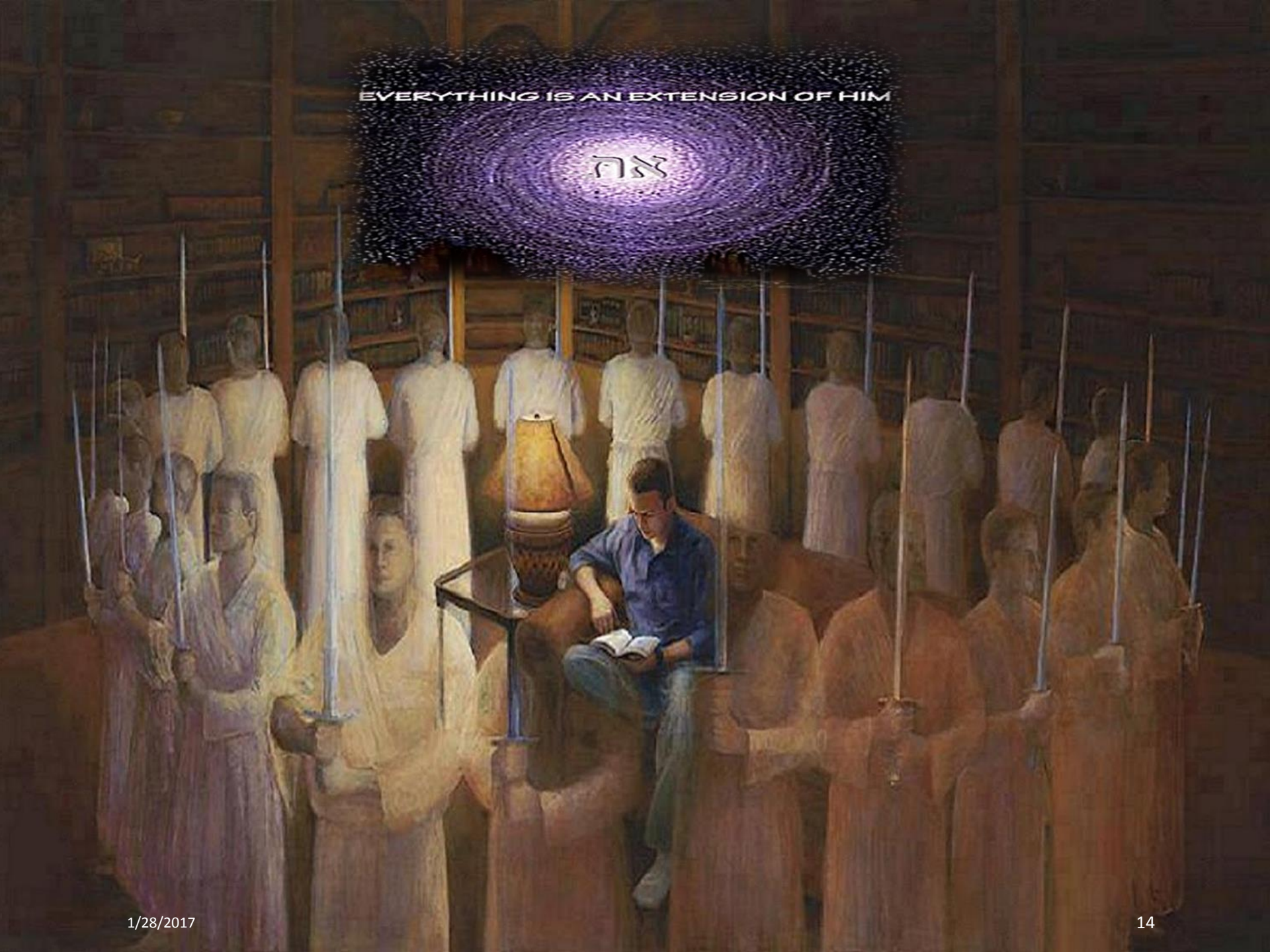
Str	Translit	Hebrew	English	Morph
7121 [e]	yiḡ-rā-'ê-nî	יִקְרָאֵנִי	He shall call on me	Verb
6030 [e]	wə-'e-'ê-nê-hū,	וְאֶעֱנֶהוּ	and I will answer	Verb
5973 [e]	'im-mōw-	עִמּוֹ-	with	Prep
595 [e]	'ā-nō-ḡî	אֲנֹכִי	I [am]	Pro
6869 [e]	bə-ṣā-rāh;	בְּצָרָה	[will be] him in trouble	Noun
2502 [e]	'ā-ḥal-lə-ṣê-hū,	אֶחְלֹצֶהוּ	I will deliver him	Verb
3513 [e]	wa-'ā-ḡab-bə-ḡê-hū.	וְאֶכְבֹּדְהוּ:	and honor	Verb

Main
Hebrew
Words
In Verse
To
Shama-
Closely
Consider

Reverse Interlinear				
English (KJV) [?]		Strong's	Root Form (Hebrew)	
He shall call		H7121	קָרָא <i>qara'</i>	
upon me, and I will answer		H6030	עָנָה <i>'anah</i>	
him: I will be with him in trouble		H6869	צָרָה <i>tsarah</i>	
I will deliver him		H2502	חָלַץ <i>chalats</i>	
and honour		H3513	כָּבַד <i>kabad</i>	
him				

EVERYTHING IS AN EXTENSION OF HIM

אה



Psalm 91:15

יִקְרָאֵנִי | וְאֶעֱנֶהוּ עִמּוֹ-אֲנֹכִי בְצָרָה He will call upon me and I will answer him; I
 אֲחַלְצֶהוּ וְאֶכְבְּדֶהוּ: | LEB OT RI | אֲחַלְצֶהוּ וְאֶכְבְּדֶהוּ: | LEB will be with him in trouble; I will rescue and
 honor him. | LEB

15 יִקְרָאֵנִי וְאֶעֱנֶהוּ עִמּוֹ-אֲנֹכִי בְצָרָה אֲחַלְצֶהוּ וְאֶכְבְּדֶהוּ:

15. yiq'ra'eni w'e'enehu 'imo-'anoki b'tsarah 'achal'tsehu wa'akab'dehu.

Ps91:15 He shall call upon Me, and I shall answer him; I shall be with him in trouble; I shall rescue him and honor him.

3513 [e]	2502 [e]		6869 [e]	595 [e]	5973 [e]	6030 [e]	7121 [e]
wa-'ā-ḵab·bē-dē-hū.	'ā·hal·lə·šē-hū,	—	bə-šā-rāh;	'ā·nō·kī	'im·mōw-	wə-'e-'ē·nē·hū,	yiq·rā-'ē·nī
וְאֶכְבְּדֶהוּ:	אֲחַלְצֶהוּ	—	בְצָרָה	אֲנֹכִי	עִמּוֹ-	וְאֶעֱנֶהוּ	יִקְרָאֵנִי 15
and honor	I will deliver him		[will be] him in trouble	I [am]	with	and I will answer	He shall call on me
Verb	Verb		Noun	Pro	Prep	Verb	Verb

91:15	יִקְרָאֵנִי	וְאֶעֱנֶהוּ	עִמּוֹ	- אֲנֹכִי	בְצָרָה	אֲחַלְצֶהוּ
	iqra·ni	u·aon·eu	om·u	- anki b·tzre	achtz·eu	
	he-shall-call me	and·I-shall-answer him	with·him	I	in·distress	I-shall- ^m liberate him
	וְאֶכְבְּדֶהוּ	:				
	u·akbd·eu	:				
	and·I-shall- ^m glorify him					

Psa 91:15 He shall call upon^{H7121} me, and I will answer^{H6030} him: I^{H595} will be with^{H5973} him in trouble;^{H6869} I will deliver^{H2502} him, and honour^{H3513} him.

I love You, Yahuah, **because** the entire universe
conspired to help me find you!

Based on Paulo Coelho



In the wilderness located in the Jordan Valley near the Dead Sea. The Children of Israel wandering in the wilderness in landscape much like this.

CALL

To call out
 Summon, call a person'
 Proclaim, announce,
 make a public calling
 out of information or
 even
 Invites
 Meet, encounter
 To read in the
 presence of others
 To call out by name
 To join together

יְקַרְאֵנִי

Yod **Nun**
 Arm and Hand Seed
 Work Fish
 Deed Life

Alef **Resh** **Kaf**
 Ox Head Palm of Hand
 Strength Person To Open
 Leader First

Yod
 Arm and Hand
 Work
 Deed

qara: to call, proclaim, read
 Original Word: קָרָא
 Part of Speech: Verb
 Transliteration: qara
 Phonetic Spelling: (kaw-raw')
 Short Definition: call

He shall call upon ^{H7121}

7121 [e]
 yiq·rā·'ê·nî
 יְקַרְאֵנִי 15
 He shall call on me

He shall call
qara' (kaw-raw')
 to call out to (i.e. properly, address by name, but used in a wide variety of applications)

15“When he calls on Me, I answer him; I am with him in distress; I deliver him and esteem him.

Psalm 91:15

יִקְרָאֵנִי | וְאֶעֱנֶהוּ עִמּוֹ-אֲנֹכִי בְצָרָה | He will call upon me and I will answer him; I will be with him in trouble; I will rescue and honor him. | LEB

אֶחֱלֹצֶהוּ | וְאֶכְבְּדֶהוּ: | LEB OT RI

יִקְרָאֵנִי | *yiq-rā-’ē-nî*

יִקְרָאֵ | *yiq-rā-’ē’*

He will call upon me and I will answer him

קרא *qr’* to call, to shout; to name, appoint, summon, proclaim, announce; to...
verb, **Qal, yiqtol (imperfect)**, third person, masculine, singular ± active

Sense: to call on – to have recourse to or make an appeal or request for help or information to.

BDB call, proclaim, read

GHCLOT TO CRY OUT, TO CALL; to call; to call together; to invite; to summon...

CHALOT call; give a name to; invoke; summon; call, summon; proclaim; call o...

DBL Hebrew call; summoned; called; be called; proclaim; invite; be invited as a g...

TLOT to call

7924 I. קָרָא (qā·rā(ʿ)): v.; ≡ Str 7121; TWOT 2063—1. (qal) call, summon, i.e., call person(sing.) to come into one's presence or give a task; 2. (qal) call, i.e., designate by a name or title and so give something a name, either a proper name or a representative title; 3. (qal) proclaim, announce, i.e., make a public calling out of information or an event 4. (qal) invite, i.e., give an offer to hospitality; (qal pass.) be invited as a guest, receive an offer of hospitality 5. (qal) read aloud, i.e., to speak aloud something, reciting what has been written down; 6. (qal pass.) be appointed, i.e., be chosen for a task, implying authority or high status; 8. unit: (qal)

Swanson, J. (1997). Dictionary of Biblical Languages with Semantic Domains : Hebrew (Old Testament

7925 II. קָרָא (qā·rā(ʿ)): v.; ≡ Str 7122, 7125; TWOT 2064—1. (qal) meet, encounter, i.e., make linear movement to an area in which one then encounters in front of an object; 2. (qal) happen, break out, fall upon, i.e., have an encounter or an occurrence of an event, note: in some contexts the focus is that of an encounter which is seemingly random and not having a specific purpose; 3. (qal) be opposite, i.e., be in a spatial position which is across from another object, with a space of any distance between; 4. (qal) oppose, i.e., be in a state of hostility and opposition

7926 I. קִרָּא (*qō·rē(ʿ)*): **n.masc.**; ≡ *Str* 7124; *TWOT* 2063a—(most versions) **partridge**, i.e., a stout bodied game bird, with variegated plumage of the order Gallinae and genus Alectoris or Perdix ,

7927 II. קִרָּא (*qō·rē(ʿ)*): **n.pr.**; ≡ *Str* 6981;—*LN* 93-pers. (male) **Kore: 1. gatekeeper of the temple 2. Levite in the days of Hezekiah**

Swanson, J. (1997). *Dictionary of Biblical Languages with Semantic Domains : Hebrew (Old Testament)*

1434) **קָרָה** (קָר QR) ac: **Call** co:
Meeting ab: **Event:** The pictograph **☉** is
a picture of the sun at the horizon and the
gathering of the light, the **א** is a picture of
the head of a man. Combined these mean
"gather the men". The meeting or
bringing together of people or objects by
arrangement, accident or purchase. (eng:
occur; call - with the exchange of the l
and r)

A) **קָרָה** (קָר QR) ac: ? co: **Cold** ab:
?: Men often came together during
the cool of the evening to discuss the
news of the camp.

N^m) **קָרָה** (קָר QR) — **Cold:**
[Unknown connection to root;]
[freq. 3] |kjv: cold| {str: 7119}

N^{fl}) **קָרָה** (קָרָה Q-RH) —
Cold: A cold wind or cold
weather. [Unknown connection
to root;] [freq. 5] |kjv: cold| {str:
7135}

N^{fl}) **קָרָה** (קָרָה Q-RT) — **City:**
A place of meeting within the
city, either at the entrance or a
high place. [freq. 5] |kjv: city|
{str: 7176}

f^m) **קָרָה** (קָרָה Q-RY) —
Contrary: An opposition.
[Unknown connection to root;]
[freq. 7] |kjv: contrary| {str:
7147}

k^{fl}) **קָרָה** (קָרָה MQ-RH)
— **Cool:** A cool place to escape
the heat. [Unknown connection
to root;] [freq. 2] |kjv: summer|
{str: 4747}

E) **קָרָה** (קָרָה Q-RA) ac: **Call** co:
Meeting ab: ?: A calling together for
assembly.

V) **קָרָה** (קָרָה Q-RA) — **I.**
Call: To call or call out, to call a
name or give a name. [Hebrew
and Aramaic] **II. Meet:** To come
together to meet. Also a chance
encounter. **III. Read:** To read a
scroll in the presence of those
called to a meeting. [freq. 883]
(vf: Paal, Niphal, Hiphil, Pual)
|kjv: call, cry, read, proclaim,
name, guest, invite, gave,
renown, bidden, preach, read,
cry, call, befall, encounter,
chance, happen, met, fall, meet,
against, come, help, seek| {str:
7121, 7122, 7123, 7125}

b^m) קָרָא (קריא Q-RYA) —
Selected: Individuals called out
 for a special purpose. [freq. 3]
 [kjb: famous] {str: 7148}
bⁿ) קָרָא (קריאה Q-RY-
 AH) — **Selected:** [freq. 1] [kjb:
 preaching] {str: 7150}
g^m) קָרָא (קורא QW-RA) —
Partridge: From its distinctive
 call. [ms: קרא] [freq. 2] [kjb:
 partridge] {str: 7124}
h^m) קָרָא (מקרא MQ-RA)
 — **I. Meeting:** A calling
 together to meet. **II. Reading:**
 The reading from a scroll at a
 called meeting. [freq. 23] [kjb:
 convocation, assembly, calling,
 reading] {str: 4744}

**H) קָרָא (קרה QRH) ac: Meet co:
 Event ab: ?:** The meeting or bringing
 together of people or objects by
 arrangement, accident or purchase.

**V) קָרָא (קרה Q-RH) —
 Meet:** To go to meet another or
 a chance encounter. [freq. 27]
 (vf: Paal, Niphal, Hiphil, Piel)
 [kjb: happen, meet, beam, befall,
 brought] {str: 7136}

**N^m) קָרָא (קרה Q-RH) —
 Event:** [freq. 1] [kjb: chance]
 {str: 7137}

**fⁿ) קָרָא (קריה QR-YH) —
 City:** A meeting place. [Hebrew
 and Aramaic] [ar: קריה] [freq.
 40] [kjb: city] {str: 7149, 7151}

**h^m) קָרָא (מקרה MQ-RH)
 — Event:** [freq. 10] [kjb: befall,
 event, hap, chance, happen] {str:
 4745}

**k^m) קָרָא (מקרה MQ-RH)
 — Hall:** A meeting place. [freq.
 1] [kjb: building] {str: 4746}

קָרָא

Transliteration

qara'

Pronunciation

kā-rā' (Key)



Part of Speech

verb

Root Word (Etymology)

A primitive root [rather identical with קָרָא (H7122) through the idea of accosting a person met]

Dictionary Aids

TWOT Reference: 2063

KJV Translation Count — Total: 735x

The KJV translates Strong's H7121 in the following manner: call (528x), cried (98x), read (38x), proclaim (36x), named (7x), guests (4x), invited (3x), gave (3x), renowned (3x), bidden (2x), preach (2x), *miscellaneous* (11x).

l. to call, call out, recite, read, cry out, proclaim

A. (Qal)

i. to call, cry, utter a loud sound

ii. to call unto, cry (for help), call (with name of God)

iii. to proclaim

iv. to read aloud, read (to oneself), read

v. to summon, invite, call for, call and commission, appoint, call and endow

vi. to call, name, give name to, call by

Strong's Definitions [?]

(Strong's Definitions Legend)

קָרָא *qārā'*, kaw-raw'; a primitive root (rather identical with H7122 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.

קָרָא

Transliteration

qara'

Pronunciation

kā·rā' (Key)



Part of Speech

verb

Root Word (Etymology)

A primitive root, to encounter, whether accidentally or in a hostile manner

Dictionary Aids

TWOT Reference: 2064

KJV Translation Count — Total: 16x

The KJV translates Strong's H7122 in the following manner: befall (5x), come (4x), chance (2x), happened (2x), met (2x), fall out (1x).

Outline of Biblical Usage [?]

- I. to encounter, befall, meet
 - A. (Qal)
 - i. to meet, encounter
 - ii. to befall (fig)
 - B. (Niphal) to meet, meet unexpectedly
 - C. (Hiphil) to cause to meet

Strong's Definitions [?]

(Strong's Definitions Legend)

קָרָא **qārâ'**, kaw-raw'; a primitive root; to encounter, whether accidentally or in a hostile manner:—befall, (by) chance, (cause to) come (upon), fall out, happen, meet.

קרא

It is nearly of the same signification as קרה, thus

II. In Kal and Niph. *to occur, happen, befall, light upon.* See Gen. xlii. 4, 38. xlix. 1. Exod. i. 10. Deut. xxii. 6. 2 Sam. i. 6. xx. 1. Job iv. 14. freq. occ.

IV. In Kal, *to call*, as one person *calls to* or *for* another.

IX. In Kal, *to read, to pronounce from writing, to call written signs by the names for which they stand.* Deut. xvii. 19. Jer. xxxvi. 6. Neh. viii. 3, & al. As a N. מקרא *a reading.* occ. Neh. viii. 8.

קרה

With a radical, but mutable or omissible, ה.
To meet, join, coalesce, as when several persons or things *meet together.*

I. In Kal and Niph. *to meet, light upon.* Num. xxiii. 3, 4. Exod. iii. 18. 2 Sam. i. 6. For 2 K. xix. 24. Isa. xxxvii. 25, see under קר I. In Hiph. *to cause to meet or light upon.* Gen. xxvii. 20. So Gen. xxiv. 12, *cause to meet*, namely what I desire; see the following verses. It is also rendered *to appoint.* Num. xxxv. 11;

I Will Answer him

Preserve

Answer and respond

Reply, i.e. respond to a question or circumstance with a verbal reply or even occasionally an action

Declare, i.e. give information in any setting including a legal context

Be concerned about, worried about, be busy thinking about, i.e. be (overwhelming) environment, either in prosperity or in distress

Shout, make a vocal communication

Witness

Furrowed brow from deep thought

ואענהו

Y
Vav
Nail
Peg
"And"

Hey
Lo! Behold!
"The"

Nun | Ayin
Seed
Fish
Life | Eye
To See
Experience

Alef | Vav
Ox
Strength
Leader | Nail
Peg
"And"

anah: testify
Original Word: עָנָה
Part of Speech: Verb
Transliteration: anah
Phonetic Spelling: (aw-naw')
Short Definition: testify

6030 [e]
wa'e-ë-nê-hû,
ואענהו
and I will answer
Verb

upon me and I will answer
`anah (aw-naw')
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

and I will answer^{H6030}

15 "When he calls on Me, I answer him; I am with him in distress; I deliver him and esteem him.

Psalm 91:15

וְאֶעֱנֶהוּ וְיָקְרָאֵנִי | He will call upon me and I will answer him; I
עִמּוֹ-אֶנְכִי בְצָרָה | will be with him in trouble; I will rescue and
LEB OT RI | :וְאֶכְבְּדֶהוּ | אֶחְלֹצֶהוּ | honor him. | LEB

וְאֶעֱנֶהוּ w^e’ē-’ēnē’-hû

וְ

He will call upon me **and** I will answer him; I will be with him

וְ w and; together with; that is; or; then
conjunction ± coordinating (!)

BDB so, then, and; consecutive; that; so that; so, then

GHCLLOT Vav conversive; very frequently; always; inclines; kind; Dan; Jehovah dedit se i...

CHALOT and; also, even; with, and in addition; and indeed; namely; so; but; whether
more »

Notes

אֶעֱנֶה ’ē-’ēnē’

He will call upon me and **I will answer** him; I will be with him in trouble

עֲנָה ’nh to reply, answer; to give evidence, testify; to respond to what was said,...
verb, Qal, first person, singular ± w^ayiqtol (waw-conjunctive + imperfect), active, prefixed
(imperfect), common

Sense: to answer (act) – to respond to a signal or request.

BDB answer, respond

GHCLLOT TO SING; to lift up the voice, to begin to speak; to speak to; to answer...

CHALOT answer; answer, return; let; know; testify; be brought to answer; be...

DBL Hebrew answer; answered; declare

TLOT to answer

NASB Dictionaries

BYBHV to reply, answer; to give evidence, testify

6699 I. אָנָה (‘ā·nā(h)): v.; ≡ Str 6030; TWOT 1650—1. (qal) answer, reply, respond, ask, i.e., respond to a question, or circumstance with a verbal reply or even occasionally an action; 2. (qal) declare, i.e., give information in any setting, including a legal context,

6700 II. אָנָה (‘ā·nā(h)): v.; ≡ Str 6031; TWOT 1651, 1652—1. (qal) be afflicted, disturbed, oppressed, i.e., be in a state of feeling anxiety and distress note: for a focus on the state of trouble itself, and not just the feeling, see also domain;

Swanson, J. (1997). Dictionary of Biblical Languages with Semantic Domains : Hebrew (Old Testament)

6701 III. אָנָה (‘ā·nā(h)): v.; ≡ Str 6031; TWOT 1651—(qal) be preoccupied, be concerned about, be worried about, be busy thinking about, i.e., be embroiled a constant thought process as one encounters his current (overwhelming) environment, either in prosperity or in distress

6702 IV. אָנָה (‘ā·nā(h)): v.; ≡ Str 6030; TWOT 1650—1. (qal) sing, i.e., make a vocal communication using words, melody, and/or rhythm 2. (qal) howl, formally, sing, i.e., make a wailing noise from a nocturnal animal of the canine family, note: for another root analysis, 3. (qal) shout, i.e., make a vocal communication, but with a focus on the sounds giving a general impression, and not having a focus on verbal information.

עָנָה

Transliteration

'anah

Pronunciation

ä·nä' (Key)



Part of Speech

verb

Root Word (Etymology)

A primitive root

Dictionary Aids

TWOT Reference: 1650,1653

KJV Translation Count — Total: 329x

The KJV translates Strong's H6030 in the following manner: answer (242x), hear (42x), testify (12x), speak (8x), sing (4x), bear (3x), cry (2x), witness (2x), give (1x), *miscellaneous* (13x).

Outline of Biblical Usage [?]

- I. to answer, respond, testify, speak, shout
 - A. (Qal)
 - i. to answer, respond to
 - ii. to testify, respond as a witness
 - B. (Niphal)
 - i. to make answer
 - ii. to be answered, receive answer
- II. (Qal) to sing, utter tunefully
- III. (Qal) to dwell

Strong's Definitions [?]

(Strong's Definitions Legend)

עָנָה 'ānāh, aw-naw'; a primitive root; properly, to eye or (generally) to heed, i.e. pay attention; by implication, to respond; by extension to begin to speak; specifically to sing, shout, testify, announce:—give account, afflict (by mistake for 6031), (cause to, give) answer, bring low (by mistake for 6031), cry, hear, Leannoth, lift up, say, ✘ scholar, (give a) shout, sing (together by course), speak, testify, utter, (bear) witness. See also H1042, H1043.

Ghah

While this letter existed in ancient Semitic languages and some modern Semitic languages, it no longer exists in the modern Hebrew. Instead it has been absorbed into the letter א (ayin). While the evidence exists showing that this is in fact a separate letter, there is very little evidence for reconstructing its original pictograph. The Ugarit and Arabic languages wrote this letter the same as the ayin but with an additional line or dot. The closest candidate for this letter is the ⚙, a twisted rope, as found in some ancient Semitic inscriptions.

In the Arabic language this letter is called the ghah but originally may have had the name ghah meaning "twisted". The meaning of the letter ghah is twisted from the twisting fibers of a rope and from this come the meaning of goats from their twisted horns. As goats are dark in color, this letter also carries the meaning of dark.

Because the Greek language transliterates this letter with a gamma (g sound) we know that this letter originally had a type of "g" sound such as in the word ring.

1520) 𐤀𐤁𐤁 (𐤀 GhN) ac: **Answer** co: ? ab: ?

H) 𐤀𐤁𐤁 (𐤀 GhNH) ac: **Answer** co: ? ab: ?: **An answer or reply to a previous question or request.**

V) 𐤀𐤁𐤁 (𐤀 Gh-NH) —

Answer: [Hebrew and Aramaic] [freq. 359] (vf: Paal, Niphal) [kjb: answer, hear, testify, speak, sing, bear, cry, witness, give] {str: 6030, 6032}

a^m) 𐤀𐤁𐤁𐤍 (𐤀 MGh-NH) —

Answer: [freq. 8] [kjb: answer] {str: 4617}

1359) 𐤀𐤁𐤁 (𐤀 AhN) ac: **Watch** co: **Eye** ab: **Affliction:** The pictograph 𐤁 is a picture of the eye, the 𐤁 is a picture of a seed representing continuance. Combined these mean "eye of continuance". The nomadic agriculturist carefully watches over his livestock and crops by keeping a close eye on them. It was common to construct a shelter consisting of a roof on four posts, as a shelter from the glare of the sun. (eng: eye - with the removal of the n)

A) 𐤀𐤁𐤁 (𐤀 AhN) ac: **Watch** co: **Furrow** ab: **Affliction:** A watching over something of importance. The furrow formed between the eyes when intently looking or from depression. A cloud as a covering that provides shade.

H) 𐤀𐤁𐤁 (𐤀 AhNH) ac: **Afflict** co: **Depression** ab: ?: A furrow depression is formed between the eyes when watching intensely. The furrow may also be formed by concentration or depression.

ענה

With a radical, but mutable or omissible, ה. The † general meaning of this extensive root seems to be, *to act upon* some person or thing, *to affect, produce effects upon, or sufferings in* some other, *to act or speak with respect to* some other, *to return, give or send back.*

I. In Kal, transitively, *to act upon, effect.* Hos. ii. 21, 22,—אענה *I will affect or act upon the heavens, and they יענו shall affect the earth, and the earth רענה shall affect the corn, and the wine, and the oil, and they יענו shall affect Jezreel.*

III. The word denotes, *as above observed, returning, reversion, replication.* As a V. in Kal it generally signifies *to reply, answer, to return, or speak in answer or reference to* some other person or thing. Gen. xviii. 27. Deut. xix. 18. xxvi. 5. Ruth i. 21. Job iii. 2. Cant. ii. 10. Zech. iii. 4. iv. 4, 11. Also, *to answer in singing, sing alternately.* Exod. xv. 21. 1 Sam. xxi. 11. Comp. Exod. xxxii.

I am with him

To collect and gather a large group
With , together with

עִמּוֹ-אֲנִי

י
Yod
 Arm and Hand
 Work
 Deed

כ נ א
Kaf **Nun** **Alef**
 Palm of Hand To Open Seed Fish Life Ox Strength Leader

ו
Vav
 Nail
 Peg
 "And"

מ ע
Mem **Ayin**
 Water Chaos Eye To See Experience

im: with
 Original Word: עִם
 Part of Speech: Preposition
 Transliteration: im
 Phonetic Spelling: (eem)
 Short Definition: against

I^{H595} will be with^{H5973} him

595 [e]	5973 [e]
'ā-nō-ki	'im-mōw-
אֲנִי	עִמּוֹ-
I [am]	with
Pro	Prep

15“When he calls on Me, I answer him; I am with him in distress; I deliver him and esteem him.

Psalm 91:15

יְקַרְאֵנִי | וְאָעֲנֶהוּ עִמּוֹ-אֲנֹכִי בְצָרָה | He will call upon me and I will answer him; I will be with him in trouble; I will rescue and honor him. | LEB

אֲחַלְצֶהוּ וְאֶכְבְּדֶהוּ: | LEB

עִמּוֹ-אֲנֹכִי 'im-mô--'ā-nō-kî'

עִמּוֹ 'im' and I will answer him; I will be **with** him in trouble; I will rescue and

עִמּוֹ 'im with; together with; simultaneously with; as good as, even as, in...

preposition ± "with" (עִמּוֹ)

BDB with

GHCLLOT conjunction, communion; together, moreover, at the same time; with, cum; wi...

CHALOT (in common) with, (together) with; nevertheless; as well as; like; at the same ti...

more »

Notes

יְקַרְאֵנִי I will answer him; I will be with **him** in trouble; I will rescue and hon

הוּא hû(ʾ) he, it; this, that; this same; the same

pronoun, suffixed, third person, masculine, singular

BDB he, she; he (she, it, they); himself (herself, itself, themselves); that (those)

GHCLLOT HE; IT

CHALOT he, she, it they; that; precisely; the same

more »

Notes

אֲנֹכִי 'ā-nō-kî' I will call upon me and I will answer him; I will be **with** him in trouble; I will resc

אֲנֹכִי 'ā-nō-kî I

pronoun, personal, first person, singular ± common

BDB I

GHCLLOT

CHALOT I am; Y.; I myself gave

עִמּוֹ-אֲנֹכִי 'im·mô--'ā-nō·kî'

- עִמּוֹ 'im' and I will answer him; I will be **with** him in trouble; I will rescue and

עִמּוֹ 'im with; together with; simultaneously with; as good as, even as, in...

preposition ± "with" (עִמּוֹ)

BDB with

GHCLLOT conjunction, communion; together, moreover, at the same time; with, cum; wi...

CHALOT (in common) with, (together) with; nevertheless; as well as; like; at the same ti...

1358) מֵעִמּוֹ (עִמּוֹ AhM) ac: ? co: People

ab: ?: The pictograph עִ is a picture of the eye, the מֵ is a picture of the sea representing mass. Combined these mean "see a mass". A large group of people in one location.

A) מֵעִמּוֹ (עִמּוֹ AhM) ac: ? co:

People ab: ?: A large group of people in one location. Those who are with or near each other.

N^m) מֵעִמּוֹ (עִמּוֹ AhM) —

People: [Hebrew and Aramaic] [freq. 1876] |kjb: people, nation, folk, men| {str: 5971, 5972}

N^{f4}) עִמּוֹת (עִמּוֹת Ah-MYT)

— Neighbor: [freq. 12] |kjb: neighbor, another, fellow| {str: 5997}

עִמּוֹ

Occurs not as a Heb. V. in the simple form, but the idea seems to be, **to collect, gather together, consociate.**

Hence perhaps Eng. *to hem* in, *hem* in sewing. I. As a N. עִמּוֹ, plur. עִמּוֹת *a people, a collection or society* of men, Gen. xi. 6, & al. freq. So in Chald. Dan. iii. 29, & al.


It is also spoken of a *collection* of *gregarious* animals or insects, as of שִׁפְנִים, which see under שִׁפּוֹן II. Prov. xxx. 26.—of ants, Prov. xxx. 25.—of locusts, Joel ii. 2, 5. Comp. under נוֹרָה III.

II. As a particle עִמּוֹ

1. **With, together with.** Gen. xviii. 23. Josh. i. 5.
2. **In.** Deut. viii. 5. Job xxix. 18.
3. **Against.** Deut. ix. 7. Psal. xciv. 16, Prov. xxx. 31.
4. **As, like as.** Job ix. 26. Eccles. ii. 16.
5. **Before, in presence of.** 1 Sam. ii. 21.
6. **Near to.** Gen. xxxv. 4.
7. **As long as, together with,** in respect of time. Ps. lxxii. 5.
8. **With an infinitive verb when.** Ezra i. 11.

I am with him

I am continuing
Guiding flock to safe
place
Breathing, sighing
wanting rest


Yod
 Arm and Hand
 Work
 Deed

עִמּוֹ-אֲנִי

  
Kaf **Nun** **Aleph**
 Palm of Hand To Open Seed Fish Life Ox Strength Leader


Vav
 Nail
 Peg
 "And"

 
Mem **Ayin**
 Water Chaos Eye To See Experience

anoki: I
 Original Word: אֲנִי;
 Part of Speech: pronoun singular common; pronoun singular
 Transliteration: anoki
 Phonetic Spelling: (aw-no-kee')
 Short Definition: myself

I^{H595} will be with^{H5973} him

595 [e]	5973 [e]
'ā-nō-ki	'im-mōw-
אֲנִי	עִמּוֹ-
I [am]	with
Pro	Prep

15“When he calls on Me, I answer him; I am with him in distress; I deliver him and esteem him.

עַמּוֹ-אֲנֹכִי 'im-mô--'ā-nō-kî'

אֲנֹכִי 'ā-nō-kî'

אֲנֹכִי 'ā-nō-kî I

pronoun, personal, first person, singular ± common

BDB I

GHCLOT

CHALOT I am; Y.; I myself gave

f^m) אָנָּחִי (אָנָּחִי AN-HhY) —

I: In the sense of sighing or breathing. [The plural form of this word meaning, we, is אָנָּחִים, אָנָּחִים and אָנָּחִים] [df: אָנָּחִי] [freq. 29] |k|j|v|: I, me, we, ourselves, mine| {str: 580, 587, 589, 595, 5168}

1307) אָנָּחִי (אָנָּחִי NHh) ac: Guide co: Rest

ab: ?: The pictograph אָ is a picture of a seed representing continuance, the אָ is a picture of a wall that separates the inside from the outside. Combined these mean "continue outside". The shepherd would guide his flock to a place of water. Here is water for drinking as well as green grass for pasturing. Once the flock arrives, they are free to rest after the long journey. A guided journey to a place of rest. A sigh of rest. (eng: night - from the German nacht, as the time of rest)

A) אָנָּחִי (אָנָּחִי NHh) ac: ? co: Rest ab: ?

N^{f2}) אָנָּחִי (אָנָּחִי N-HhT) — Rest: [freq. 8] |k|j|v|: rest, set, quietness, lighting| {str: 5183}

h^{f1}) אָנָּחִי (אָנָּחִי MN-HhH) — Gift: What is brought to another. [Hebrew and Aramaic] [freq. 213] |k|j|v|: offering, present, gift, oblation, sacrifice, meat| {str: 4503, 4504}

C) אָנָּחִי (אָנָּחִי ANHh) ac: Sigh co: ? ab: ? : A sigh of rest.

V) אָנָּחִי (אָנָּחִי A-NHh) — Sigh: To sigh or groan out of a desire for rest. [freq. 12] (vf: Niphal) |k|j|v|: sigh, groan, mourn| {str: 584}

אָנַח

I. It is rendered to *sigh, groan*, or the like ; but as it does not appear to be used as a V. in any other conjugation than Niphal, see Isaiah xxiv. 7. Lam. i 4. Joel i. 18, & al. I suspect the radical idea to be *oppression*, or the like. So in Niph. *to be oppressed*, as the breath of persons in grief, whence proceeds *sighing*. As a N. fem. אֲנָחָה *oppression, sighing*. Ps. vi. 7. xxxi. 11, & al. The LXX have almost constantly rendered it, as a V. by στενω, στεναζω or its compounds, and as a N. by στεναγμος, which words being derivatives from στενος, *strait, narrow, confined*, come very near the idea of the Heb. here proposed.

In Trouble

Distress
Calamity


Anguish, i.e. a state of very unfavorable circumstance, with a focus on the emotional pain and distress of the situation

Trouble from a rival, competitor but has a low status as in an ex spouse

Bind up and enclose fortress

בצרה

		
Hey	Resh	Tsade
Lo! Behold! "The"	Head Person First	Man on Side Desire Need


Beyt
House "In"

tsarah: adversary

Original Word: צָרָה

Part of Speech: Noun Feminine

Transliteration: tsarah

6869 [e]

Phonetic Spelling: (tsaw-raw')

bə·sā·rāh;

Short Definition: adversary

בצרה
אֶת

[will be] him in trouble

Noun

in trouble; ^{H6869}

him I will be with him in trouble

tsarah (tsaw-raw')

tightness (i.e. figuratively, trouble); transitively, a female rival -- adversary, adversity, affliction, anguish, distress, tribulation, trouble.

15 "When he calls on Me, I answer him; I am with him in distress; I deliver him and esteem him.

Psalm 91:15

יִקְרָאֵנִי | וְאֶעֱנֶהוּ עִמּוֹ-אֲנֹכִי בְצָרָה | He will call upon me and I will answer him; I will be with him in trouble; I will rescue and honor him. | LEB

בְצָרָה *bēṣārā(h)'*

בְּ *b* will answer him; I will be with him **in** trouble; I will rescue and honor him

בְּ *b* in, at, among, upon, with, away from, when
preposition ± “in” (בְּ)

BDB

GHCLLOT

CHALOT in, at; in; in the eyes of; among; as; as El Sh; within; within your gates; on; on H...
more »

Notes

צָרָה *ṣārā(h)'* answer him; I will be with him in **trouble**; I will rescue and honor him.

צָרָה *ṣārā(h)* need, distress, anxiety; enmity
noun, feminine, singular, absolute ± common

Sense: **distress (state)** – an oppressive state of physical, mental, social, or economic adversity.

BDB

id.

GHCLLOT

TO SET UP; to constitute, to appoint; to appoint; to charge, to comm...

CHALOT

distress

DBL Hebrew

trouble

NASB Dictionaries

BYBHV

need, distress, anxiety (; 70–99;)

7650 I. **צָרָה** (*ṣā·rā(h)*): *n.fem.*; ≡ *Str 6869; TWOT 1973c, 1974b*—*trouble, distress, calamity, anguish, i.e., a state of very unfavorable circumstance, with a focus on the emotional pain and distress of the situation,*

7651 II. **צָרָה** (*ṣā·rā(h)*): *n.fem.*; ≡ *Str 6869; TWOT 1973c*—*rival-wife, competitor-wife, i.e., a female in a polygamous marriage, with full marriage status but a low status in the sight of the husband, that is antagonistic to another wife*

7652 **צָרָה** (*ṣi·rā(h)*): *n.fem.*; ≡ *Str 1224;—LN 7.56 pen, i.e., an enclosure to contain small, normally ranging, domestic animals, with stone walls*

Swanson, J. (1997). Dictionary of Biblical Languages with Semantic Domains : Hebrew (Old Testament)

צָרָה
צ ר ה

Transliteration

tsarah

Pronunciation

tsā·rā' (Key)



Part of Speech

feminine noun

Root Word (Etymology)

From צָר (H6862)

Dictionary Aids

TWOT Reference: 1973c,1974b

KJV Translation Count — Total: 73x

The KJV translates Strong's H6869 in the following manner: trouble (44x),
 distress (8x), affliction (7x), adversity (5x), anguish (5x), tribulation (3x),
 adversary (1x).

Outline of Biblical Usage [?]

- I. straits, distress, trouble
- II. vexer, rival wife

Strong's Definitions [?]

(Strong's Definitions Legend)

צָרָה *tsârâh*, tsaw-raw'; feminine of H6862; tightness (i.e. figuratively, trouble); transitively, a female rival:—adversary, adversity, affliction, anguish, distress, tribulation, trouble.

Gesenius' Hebrew-Chaldee Lexicon [?]

צָרָה (with Kametz impure) f. of the word **צָר** (from the root **צָרַר**)—(1) *a female adversary, enemy, especially a rival*, 1Sa. 1:6 (from the root **צָרַר** No. 4).
(2) *distress*, with הּ parag. Ps. 120:1, **בְּצָרָתִי לִי** “when I am in distress,” comp. Jon. 2:3; from the root **צָרַר** No. 5.

1411) אָרַם (אָרַם TsR) ac: Press co:

Enemy ab: Trouble: A pressing in or on someone or something. (eng: sore; store)

A) אָרַם (אָרַם TsR) ac: Press co:

Enemy ab: Trouble

N^m) אָרַם (אָרַם TsR) — I.

Enemy: One who closes in with pressure. II. Strait: A narrow tight place or situation. [freq. 105] [kjv: enemy, adversary,

trouble, distress, affliction, foe, narrow, strait, flint, sorrow] {str: 6862}

N^{fl}) אָרַם (אָרַם Ts-RH) —

Trouble: [freq. 73] [kjv: trouble, distress, affliction, adversity, anguish, tribulation, adversary] {str: 6869}

צָר

To bind close, enclose.

I. In Kal, to bind up, bind close, enclose. Deut. xiv. 25. 2 Kings v. 23. xii. 10; where LXX εσφριγξαν. Isa. viii. 16; where Aquila αποδησον, Symmachus δησον. Ezek. v. 3. Cant. viii. 9. So in this last passage Symmachus περισφριγξωμεν, and Vulg. compingamus. As a noun צָר narrow, strait, enclosed on each side. Num. xxii. 26. Isa. xlix. 20.

II. As a noun מצור, and fem. מצורה a munition or fortification enclosing a place, a strong hold, a fortress. See 2 Chron. viii. 5. xi. 5. Jer. x. 17. 2 Chron. xiv. 6. Nah. ii. 2.

III. The word is applied to the celestial fluid or matter of the heavens, and denotes its being bound close together, so compressed, or condensed. Thus the Eng. freeze, frost, may be derived from Heb. פָּצַר to compress. (See under פָּצַר.) Isa. v. 30, הוֹשֵׁךְ צָר thick or condensed darkness. The LXX version is here remarkable, which renders the words by σκοτος σκληρον hard darkness. So in Cicero Tuscul. Disput. lib. i. cap. 16, we have rigida, crassa caligo, hard, thick darkness. Comp. under צָר. As a N. fem. צָרָה condensation. Isa. viii.


צרה

Occurs not as a V. in Heb. but the cognate root צרא or צרי (with a *sad*) in Arabic signifies *to flow, as a vein or wound, with blood*, (see Castell), and (according to Mr Professor Robertson, in his *Clavis Pentateuchi* on Gen. xxxvii. 25.)—as *a tree with its juice or gum (lachrymis)*. As a N. צרי *a gum or resin issuing from a tree*, whether spontaneously or by incision. So the LXX constantly render it

I will deliver him and

- Deliver,
- To save from ruin or harm
- To draw out
- Tear out, i.e. splits a collection of connected objects by force
- To take objects from another by force as an extension of splitting collection of connected objects by force from a main body
- Rescue, i.e. cause another to be safe from danger
- To set loose or free from danger
- To expedite, free from encumbrance
- Drawing weapons for battle

אֶחָלֶצְתִּי



Vav **Hey**

 Nail Lo!

 Peg Behold!

 "And" "The"



Tsade **Lamed** **Chet**

 Man on Side Staff Tent Wall

 Desire Control Fence

 Need "To"/"From" Separation



Alef

 Ox

 Strength

 Leader

2502 [e]
 'ă·ḥal·lə·šê·hū,
 אֶחָלֶצְתִּי
 I will deliver him
 Verb

chalats: withdraw
 Original Word: חָלַץ
 Part of Speech: Verb
 Transliteration: **chalats**
 Phonetic Spelling: (khaw-lats')
 Short Definition: withdraw

I will deliver
chalats (khaw-lats')
 to pull off, hence (intensively) to strip, (reflex.) to depart; by implication, to deliver, equip (for fight); present, strengthen

I will deliver^{H2502}

15“When he calls on Me, I answer him; I am with him in distress; I deliver him and esteem him.

Psalm 91:15

יְקַרְאֵנִי | וְאֶעֱנֶהוּ עִמּוֹ-אֲנֹכִי בְצָרָה | He will call upon me and I will answer him; I will be with him in trouble; I will rescue and honor him. | LEB

LEB OT RI | וְאֶחְלָצֶהוּ וְאֶכְבֹּדֶהוּ:

וְאֶחְלָצֶהוּ 'āḥāl-leṣē'·hû

וְאֶחְלָצֶה 'āḥāl-leṣē' will be with him in trouble; **I will rescue** and honor him.

חָלַץ ḥlṣ to draw off, withdraw; (pt.) girded, ready for fighting; to be delivered; to... verb, Pi"el, yiqtol (imperfect), first person, singular ± active, common

Sense: to save – to save from ruin, destruction, or harm.

BDB draw off or out, withdraw

GHCLOT TO DRAW OUT; to withdraw oneself, to depart; to draw out, to take a...

CHALOT take off; ready for battle; withdraw; be saved; prepare; plunder; pull...

DBL Hebrew take off; be taken off; withdrawn favor; tear out; rob; deliver; be deli...

NASB Dictionaries

BYBHV to draw off; be girded (ready for fighting) (44)

CDWGTHB

Notes

וְהוּ hû will be with him in trouble; **I will rescue** and honor him.

הוּ hû() he, it; this, that; this same; the same pronoun, suffixed, third person, masculine, singular

BDB he, she; he (she, it, they); himself (herself, itself, themselves); that (those)

GHCLOT HE; IT

CHALOT he, she, it they; that; precisely; the same

2740 I. חָלַק (hā-lāṣ): v.; ≡ Str 2502; TWOT 667, 668—1. 3. (piel) **tear out, i.e., splits a collection of connected objects by force** 4. (piel) **rob, plunder, i.e., take objects from another by force as an extension of splitting a collection of connected objects by force from a main body;** 5. (piel) **deliver, save, rescue, i.e., cause another to be safe from danger**

Swanson, J. (1997). Dictionary of Biblical Languages with Semantic Domains : Hebrew (Old Testament)

Now think about what we saw about Melchi Zedek - rescuing his people from Balal.

חָלַק

I. **To loose, set loose, loosen, disengage, draw out or off, χαλασαι**, as stones from a building, Lev. xiv. 40, 43.—a shoe from the foot. Deut. xxv. 9, 10. As a N. fem. חָלִיקָה a loose robe or garment, or rather *spoil drawn or stript off* an enemy. occ. Jud. xiv. 19. 2 Sam. ii. 21. As

V. **To set loose, or free from danger or trouble, to deliver.** Ps. vi. 5. xviii. 20, & al.
VI. **To free from encumbrance, expedite**, as a soldier preparing for battle. It occurs as a particip. paoul. Num. xxxi. 5. xxxii. 21, & al. In Josh. iv. 13, the LXX render it by *εὐζωνοὶ ready prepared*. So Symmachus in Isa. xv. 4. Vulg. expediti. In Niph. *to be thus disencumbered or expedite*. Num. xxxii. 17, & al.

2166) אֶשְׂרָף (אֶשְׂרָף HhLTs) ac: **Draw**
co: **Loins** ab: ?: **Drawn out of the loins is
the next generation.** [from: אֶשְׂרָף]

V) אֶשְׂרָף (אֶשְׂרָף Hh-LTs) — I.
Draw: To draw something out or
away. II. **Arm:** To draw weapons for
battle. [freq. 44] (vf: Paal, Niphal,
Hiphil, Piel, Participle) |k|j|v|: **deliver,**
arm, loose, prepare, take, army, fat,
put, deliver, draw, withdraw| {str:
2502}

1173) אֶשְׂרָף (אֶשְׂרָף HhL) ac: **Bore** co: **Hole**
ab: **Pain:** **A hole is drilled with a tool
called a bow drill.** The string of the bow
is wrapped around the drill. By moving
the bow back and forth, and firmly
pressing down, the drill spins around
drilling the hole. (eng: hole; hollow)

N^m) אֶשְׂרָף (אֶשְׂרָף HhL) —
Common: A place, person or
thing that is not set apart for a
specific function. [Unknown
connection to root;] [freq. 7]
|k|j|v|: **profane, common, unholy**
{str: 2455}

חֲלַטַּ

Transliteration

chalats

Pronunciation

khä·lats' (Key)



Part of Speech

verb

Root Word (Etymology)

A primitive root

Dictionary Aids

TWOT Reference: 667,668

KJV Translation Count — Total: 44x

The KJV translates Strong's H2502 in the following manner: deliver (15x), Arm (14x), loose (2x), armed men (2x), prepared (2x), take (2x), army (1x), make fat (1x), put off (1x), delivered out (1x), draw out (1x), armed soldiers (1x), withdrawn (1x).

C. (Piel)

- i. to pull out, tear out
- ii. to rescue, deliver, set free
- iii. to take away, plunder

Strong's Definitions [?]

(Strong's Definitions Legend)

חֲלַטַּ chälats, khaw-lats'; a primitive root; to pull off; hence (intensively) to strip, (reflexive) to depart; by implication, to deliver, equip (for fight); present, strengthen:—arm (self), (go, ready) armed (✘ man, soldier), deliver, draw out, make fat, loose, (ready) prepared, put off, take away, withdraw self.

Outline of Biblical Usage [?]

- I.* to remove, draw out, draw off, take off, withdraw, equip (for war), arm for war, rescue, be rescued
 - A.* (Qal) equipped (participle)
 - B.* (Niphal)
 - i.* to be equipped
 - ii.* to go equipped
 - iii.* to be armed
 - C.* (Hiphil)
 - i.* to make strong, brace up
 - ii.* to invigorate
- II.* to draw off or out, withdraw
 - A.* (Qal)
 - i.* to draw, draw off
 - ii.* to withdraw
 - B.* (Niphal)
 - i.* to be delivered
 - ii.* to be saved

And Esteem him

Honor

Heavy respect

Highly valuable

Distinguished

Reward , i.e. to give a recompense based on what a person has worked for or earned.

Y ו
Vav **Hey**
 Nail Peg "And" Lo! Behold! "The"

וַאֲכַבְדְּהוּ

ד ב כ
Dalet **Beyt** **Kaf**
 Tent Door Pathway House "In" Palm of Hand To Open

א
Alef
 Ox Strength Leader

ו
Vav
 Nail Peg "And"

kabad or kated: to be heavy, weighty, or burdensome
 Original Word: כָּבַד
 Part of Speech: Verb
 Transliteration: kabad or kated
 Phonetic Spelling: (kaw-bad')
 Short Definition: honored

3513 [e]
 wa-'ă·ḵab·bə·ḏê·hū.
 וַאֲכַבְדְּהוּ
 and honor
 Verb

him and honour
 kabad (kaw-bad')

to be heavy, i.e. in a bad sense (burdensome, severe, dull) or in a good sense (numerous, rich, honorable); causatively, to make weighty be rich, be (go) sore, stop.

and honour^{H3513} him.

15 "When he calls on Me, I answer him; I am with him in distress; I deliver him and esteem him.

Psalm 91:15

יְקַרְאֵנִי | וְאֶעֱנֶהוּ עִמּוֹ-אֲנֹכִי בְצָרָה | He will call upon me and I will answer him; I will be with him in trouble; I will rescue and honor him. | LEB

וְאֶכְבְּדֵהוּ | wä-’äkäb-b’edē’-hû

וְ | wä’ with him in trouble; I will rescue and honor him.

וְ w and; together with; that is; or; then conjunction ± coordinating (וְ)

BDB so, then, and; consecutive; that; so that; so, then
GHCLLOT Vav conversive; very frequently; always; inclines; kind; Dan; Jehovah dedit se i...
CHALOT and; also, even; with, and in addition; and indeed; namely; so; but; whether
more »

Notes

אֶכְבְּדֵהוּ ’äkäb-b’edē’ im in trouble; I will rescue and honor him.

כבד kbd to weigh heavily upon; to be heavy, dull; to be weighty, be honored verb, Pi^cäl, first person, singular ± w^yiqtol (waw-conjunctive + imperfect), active, prefixed (imperfect), common

Sense: to honor – to bestow honor or rewards upon.

BDB be heavy, weighty, burdensome, honoured
GHCLLOT heavy; laden; abundant; rich; ære gravis; grievous, burdensome; diff...
CHALOT weigh heavily; be heavy; dull; be weighty, honored; be honored; enj...
DBL Hebrew be heavy; make heavy; honor; distinguish; be honored; glorify; glorif...
TLOT to be heavy; to be heavy, costly
NASB Dictionaries
BYBHV to weigh heavily upon; be heavy, dull; be weighty, honored; (; Ni.;) b...
CDWGT HB

Notes

הוּ hû trouble; I will rescue and honor him.

הוּ hû(?) he, it; this, that; this same; the same

3877 א. כָּבַד (kā·bēd): v.; ≡ Str 3513; TWOT 943—1. (piel) *distinguish, honor (piel) glorify, bring glory* ; (piel) *reward, i.e., to give a recompense based on what a person has worked for or earned* :

Swanson, J. (1997). Dictionary of Biblical Languages with Semantic Domains : Hebrew (Old Testament)

Parkhurst Page 218

כָּבַד

I. *To be heavy, weighty.* Job vi. 3. As a N. כָּבֵד *weight, weighty.* Prov. xxvii. 3. In Hiph. *to make heavy, or weighty.* Isa. xlvii. 6.

II. *To be weighty* in a figurative sense, *to be weighty or heavy* in quantity, quality, greatness, multitude, honour, number, or riches. Also in a transitive sense, *to make or regard us weighty, to honour.* It is applied to a great variety of subjects. See inter al. Gen. xii. 10. xiii. 2. xviii. 20. 1. 9. Exod. ix. 3. 1 Sam. xxxi. 3. Exod. xx. 12. Isa. xxix. 13. xliii. 23, & al. freq. In Hith. *to make oneself many or numerous.* occ. Nah. iii. 15, twice.

2246) שטח (כבד KBD) ac: Heavy co: Liver ab: Honor: Someone or something that is heavy in weight, wealth, abundance, importance or respect. [from: שטח - from the stars as abundant]

V) שטח (כבד K-BD) — Heavy: To be heavy of weight, wealth or importance. [freq. 116] (vf: Paal, Niphal, Hiphil, Hitpael, Pual, Piel) |kfv: honour, glorify, heavy, harden, glorious, sore, great, many, promote| {str: 3513}

1232) שטח (כב KB) ac: ? co: Star ab: ?:
The pictograph ש is a picture of the palm of the hand and represents a covering, the ח is a picture of a tent. Combined these mean "covering of the tent". The black goat hair fabric used for the roof of the tent allows some light through giving the appearance of stars overhead. When it rains the hair fibers swell sealing all of these holes.

Transliteration

kabad

Pronunciation

kā·vad' (Key)



Part of Speech

verb

Root Word (Etymology)

A primitive root

Dictionary Aids

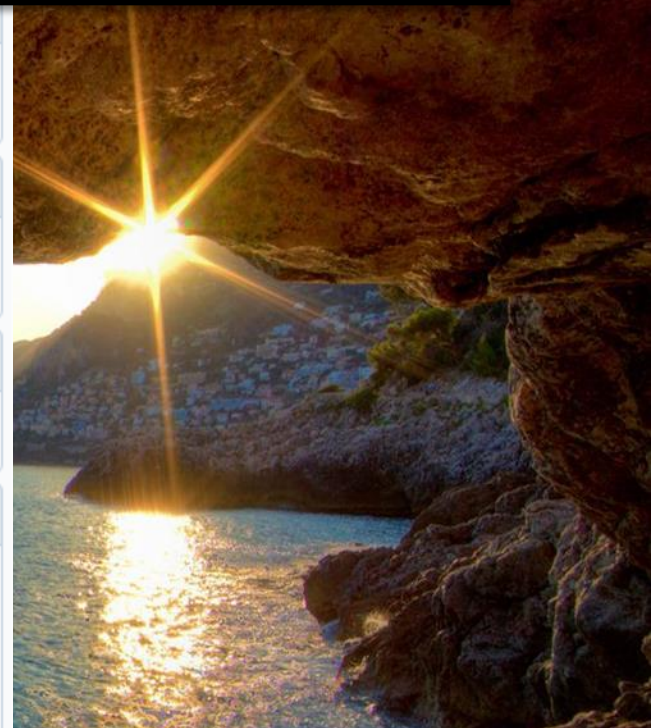
TWOT Reference: 943

KJV Translation Count — Total: 116x

The KJV translates Strong's H3513 in the following manner: honour (34x), glorify (14x), honourable (14x), heavy (13x), harden (7x), glorious (5x), sore (3x), made heavy (3x), chargeable (2x), great (2x), many (2x), heavier (2x), promote (2x), *miscellaneous* (10x).

C. (Piel)

- i. to make heavy, make dull, make insensible
- ii. to make honourable, honour, glorify



Strong's Definitions [?]

(Strong's Definitions Legend)

קָבַד *kābad*, kaw-bad'; or **קָבַד** *kābēd*; a primitive root; to be heavy, i.e. in a bad sense (burdensome, severe, dull) or in a good sense (numerous, rich, honorable); causatively, to make weighty (in the same two senses):—abounding with, more grievously afflict, boast, be chargeable, ✘ be dim, glorify, be (make) glorious (things), glory, (very) great, be grievous, harden, be (make) heavy, be heavier, lay heavily, (bring to, come to, do, get, be had in) honour (self), (be) honourable (man), laze, ✘ more be laid, make self many, nobles, prevail, promote (to honour), be rich, be (go) sore, stop.

16

”With long
life I satisfy
him, And
show him
My
deliverance.”



Leningrad Codex



The Leningrad Codex is the oldest complete manuscript of the Hebrew Bible in Hebrew, using the masoretic text and Tiberian vocalization. It is dated 1008 CE according to its colophon. The Aleppo Codex, against which the Leningrad Codex was corrected, is several decades older, but parts of it have been missing since 1947, making the Leningrad Codex the oldest complete codex of the Tiberian mesorah that has survived intact to this day.

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Westminster Leningrad Codex

אַרְךָ יָמִים אֲשֶׁבִיעֵהוּ וְאָרְאֵהוּ בִישׁוּעָתִי:

WLC (Consonants Only)

ארך ימים אשביעהו ואראהו בישועתי:

Aleppo Codex

טז ארך ימים אשביעהו ואראהו בישועתי

Aleppo Codex



The Aleppo Codex is a medieval bound manuscript of the Hebrew Bible. The codex was written in the city of Tiberias in northern Israel in the 10th century C.E., and was endorsed for its accuracy by Maimonides. Together with the Leningrad Codex, it contains the Ben-Asher masoretic tradition, but the Aleppo Codex lacks most of the Torah section and many other parts.

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Main Hebrew Words In Verse To Shama- Closely Consider

NASB Lexicon

NASB ©	Hebrew	Transliteration	Strong's	Definition	Origin
"With a long	אָרְךָ	o-rech	753	length	from arak
life	יָמִים	ya-mim	3117	day	a prim. root
I will satisfy	אֲשַׁבֵּעֵהוּ	as-bi-'e-hu;	7646	to be sated, satisfied or surfeited	a prim. root
him And let him see	וְאַרְאֵהוּ	ve-'ar-'e-hu	7200	to see	a prim. root
My salvation."	בְּיִשׁוּעָתִי	bi-shu-'a-ti.	3444	salvation	from yasha

Text Analysis

Str	Translit	Hebrew	English	Morph
753 [e]	'ō-rek	אָרַךְ	With long	Noun
3117 [e]	yā-mîm	יָמִים	life	Noun
7646 [e]	'aś-bî-'ê-hū;	אֲשַׁבֵּעֵהוּ	will I satisfy him	Verb
7200 [e]	wə-'ar-'ê-hū,	וְאַרְאֵהוּ	and show him	Verb
3444 [e]	bî-šū-'ā-ḥî.	בִּישׁוּעָתִי	my salvation	Noun

English (KJV) [?]		Strong's	Root Form (Hebrew)
With long	PHR	H753	אָרַךְ 'orek
life		H3117	יָוֶם yowm
will I satisfy him	PHR	H7646	שָׁבַע saba`
and shew	PHR	H7200	רָאָה ra'ah
him my salvation	PHR	H3444	יְשׁוּעָה yěshuw`ah

Main
Hebrew
Words
In Verse
To
Shama-
Closely
Consider

Psalm 91:16

אַרְךָ יָמִים אֲשַׁבֵּיעָהוּ וְאַרְאֶהוּ בִישׁוּעָתִי: | *With long life I will satisfy him, and show him my salvation.* | LEB OT RI

16 אַרְךָ יָמִים אֲשַׁבֵּיעָהוּ וְאַרְאֶהוּ בִישׁוּעָתִי: 16

16. 'orek yamim 'as'bi'ehu w'ar'ehu bishu`athi.

Ps91:16 With length of days I shall satisfy him and let him see My salvation.

3444 [e]	7200 [e]	7646 [e]	3117 [e]	753 [e]	
bî-šū-'ā-tî.	wə-'ar-'ê-hū,	'as-bî-'ê-hū;	yā-mîm	'ō-rek	
בִישׁוּעָתִי:	וְאַרְאֶהוּ	אֲשַׁבֵּיעָהוּ	יָמִים	אַרְךָ	16
my salvation	and show him	will I satisfy him	life	With long	
Noun	Verb	Verb	Noun	Noun	

91:16	אַרְךָ	יָמִים	אֲשַׁבֵּיעָהוּ	וְאַרְאֶהוּ	בִישׁוּעָתִי	:
	ark	imim	ashbio·eu	u·ara·eu	b·ishuoth·i	:
	length-of	days	I-shall- ^c satisfy·him	and·I-shall- ^c show·him	in·salvation-of·me	

91:16: With long [H753](#) life [H3117](#) will I satisfy [H7646](#) him, and shew [H7200](#) him my salvation. [H3444](#)

WITH LONG LIFE

A measurement of length

אֶרֶךְ יָמַיִם

מ	י	מ	י
Mem	Yod	Mem	Yod
Water Chaos	Arm and Hand Work Deed	Water Chaos	Arm and Hand Work Deed

כ	ר	א
Kaf	Resh	Alef
Palm of Hand To Open	Head Person First	Ox Strength Leader

3117 [e]	753 [e]
yā·mîm	'ō·rek
יָמַיִם	אֶרֶךְ
life	With long
Noun	Noun

orek: length

Original Word: אֶרֶךְ

Part of Speech: Noun Masculine

Transliteration: orek

Phonetic Spelling: (o'rek')

Short Definition: length

With long

'orek (o'rek')

length -- + forever, length, long.

life

yowm (yome)

a day (as the warm hours),

91:16: With long [H753](#) life [H3117](#)

16 "With long life I satisfy him, And show him My deliverance."

Psalm 91:16

אֶרְךְּ יָמִים אֲשַׁבֵּיעָהוּ וְאֶרְאֶהוּ בִישׁוּעָתִי: | *With long life* I will satisfy him, and show him my salvation. | LEB

LEB OT RI

With long life

אֶרְךְּ יָמִים אֲשַׁבֵּיעָהוּ וְאֶרְאֶהוּ בִישׁוּעָתִי: | *With long life* I will satisfy him, and show him my salvation. | LEB

אֶרְךְּ יָמִים אֲשַׁבֵּיעָהוּ וְאֶרְאֶהוּ בִישׁוּעָתִי: | *With long life* I will satisfy him, and show him my salvation. | LEB

noun, singular, construct ± common, masculine

Sense: length (time) – continuance in time.

BDB	length
GHCLOT	length
CHALOT	length; long life
DBL Hebrew	long
NASB Dictionaries	
BYBHV	length (; 70–99;)
CDWGTBH	

802 אֶרְךְּ (ʿō-rēk): n.[masc.]; ≡ Str 753; TWOT 162a—1. LN 81.12–81.14 **long**, i.e., a measurement of length (Ge 6:15); 2. LN 25.167–25.178 unit: אֶרְךְּ אֵף (ʿō-rēk ʾāp)2 patience; 3. LN 67.78–67.117 unit: אֶרְךְּ יוֹם (ʿō-rēk yôm)1 a long time (Dt 30:20; Ps 21:5; 91:16; Pr 3:2; Pr 3:16; La 5:20); 4. LN 67.95 unit: אֶרְךְּ יוֹם (ʿō-rēk yôm)1 forever (Ps 23:6; 93:5)

אָרֶךְ

Transliteration

'orek

Pronunciation

ō'rek' (Key)

Part of Speech

masculine noun

Root Word (Etymology)

From אָרַךְ (H748)

Dictionary Aids

TWOT Reference: 162a

KJV Translation Count — Total: 95x

The KJV translates Strong's H753 in the following manner: long (21x), ever (2x), as long as (1x), high (1x). אָרֶךְ 'ōrek, o'rek; from H748; length:— forever, length, long.

Outline of Biblical Usage [?]

- I. length
 - A. physical length
 - B. of time
- II. forbearance, self-restraint (of patier

Gesenius' Hebrew-Chaldee Lexicon [?]

אָרֶךְ with suff. אָרְכוֹ m. *length*, Gen. 6:15; Ex. 26:2, seq.; 27:1, seq.; אָרֶךְ יָמִים “length of days,” longevity, Ps. 21:5; 91:16; לְאָרֶךְ יָמִים “so long as I live” [this would greatly limit the sense]; Ps. 23:6; אָרֶךְ אַפַּיִם patience, Pro. 25:15.





אָרַךְ

Transliteration

'arak

Pronunciation

ā-rak' (Key)



Part of Speech

verb

Root Word (Etymology)

A primitive root

Dictionary Aids

TWOT Reference: 162

KJV Translation Count — Total: 34x

The KJV translates Strong's H748 in the following manner: long (5x), lengthen (3x), draw out (3x), defer (3x), overlive (2x), and tarry (2x).

Outline of Biblical Usage [?]

- I.* to be long, prolong
 - A.* (Qal) to be long
 - B.* (Hiphil)
 - i.* to prolong (days)
 - ii.* to make long (tent cords)
 - iii.* to grow long, continue long

Strong's Definitions [?]

(Strong's Definitions Legend)

אָרַךְ 'ārak, aw-rak'; a primitive root; to be (causative, make) long (literally or figuratively):—defer, draw out, lengthen, (be, become, make, pro-) long, (out-, over-) live, tarry (long).

1448) **לש** (רַךְ RK) ac: ? co: **Loins** ab: ?:
 The pictograph **ל** is a picture of the head of a man, the **ש** is a picture of the palm representing a covering. Combined these mean "man covered". The reproductive organs of the male including the lower abdomen which are always covered.

C) **לשא** (אַרְךְ ARK) ac: ? co: **Long** ab: ?:
 From the male reproductive organ.

V) **לשא** (אַרְךְ A-RK) — **Prolong**: To lengthen or delay. [Hebrew and Aramaic] [freq. 35] (vf: Paal, Hiphil) |k|j|v: prolong, long, lengthen, draw out, defer, tarry| {str: 748, 749}

N^m) **לשא** (אַרְךְ A-RK) — **Slow**: To be long in patience or time. [freq. 15] |k|j|v: slow, longsuffering, patient| {str: 750}

N^{fl}) **לשא** (אַרְכָּה AR-KH) — **Lengthening**: [Aramaic only] [ar: אַרְכָּה] [freq. 1] |k|j|v: lengthening| {str: 754}

c^m) **לשא** (אַרְךְ A-RWK) —

Long: [ms: אַרְךְ] [freq. 3] |k|j|v: long, longer| {str: 752}

d^{fl}) **לשא** (אַרְכָּה A-RW-KH) — **Repair**: A reconstruction or healing that causes longer life. [ms: אַרְכָּה] [freq. 6] |k|j|v: health, perfected, made| {str: 724}

g^m) **לשא** (אַוּרְךְ AW-RK) —

Length: [ms: אַרְךְ] [freq. 95] |k|j|v: length, long, ever, high| {str: 753}

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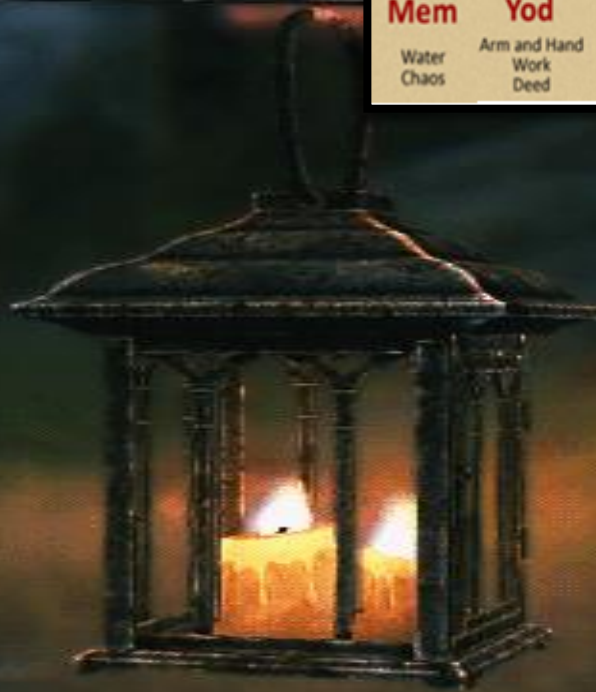
אַרְךְ the idea of the word is *length, long*.

I. In Kal, *to be or grow long*, as boughs. Ezek. xxxi. 5. In Hiph. *to draw out in length*, as

N. אַרְךְ *length or long*. See Gen. vi. 15. xiii. 17. Ezek. xvii. 3. Job xi. 9.

WITH LONG LIFE

Days
Period of days



אֶרֶךְ יָמִים

מ	י	מ	י
Mem	Yod	Mem	Yod
Water Chaos	Arm and Hand Work Deed	Water Chaos	Arm and Hand Work Deed

כ	ר	א
Kaf	Resh	Alef
Palm of Hand To Open	Head Person First	Ox Strength Leader

3117 [e]	753 [e]
yā-mîm	'ō-rek
יָמִים	אֶרֶךְ
life	With long
Noun	Noun

yom: day

Original Word: DÍ'

Part of Speech: Noun Masculine

Transliteration: yom

Phonetic Spelling: (yome)

Short Definition: day

With long

'orek (o'rek')

length -- + forever, length, long.

life

yowm (yome)

a day (as the warm hours),

91:16: With long [H753](#) life [H3117](#)

16 "With long life I satisfy him, And show him My deliverance."

Psalm 91:16

אַרְךָ יָמִים אֲשַׁבֵּעָהוּ וְאַרְאֶהוּ בִישׁוּעָתִי: | *With long life* I will satisfy him, and show him my salvation. | LEB

יָמִים *yā'-mîm*

With long life I will satisfy him, and sh

יּוֹם *yôm* day; daylight

noun, masculine, plural, absolute ± common

Sense: time period ⇔ day – a period of time; whether specified or unspecified.

BDB day

GHCLOT the day; heat; daily; The day of any one; the festival day of any one;

CHALOT day; lifetime; a year; today

DBL Hebrew day; time period; daylight

TLOT day

NASB Dictionaries

BYBHV day, daylight

3427 I. יּוֹם (*yôm*): n.masc.; = Str 3117; TWOT 852—1. LN 67.163–67.200 **day**, i.e., a unit of time reckoned from sunset to the next sunset, including two or more segments (morning and evening) about 24 hours (Ge 1:5), cf. also 3429; 2. LN 67.163–67.200 **day**, i.e., the period of time which has light (Ge 1:5); 3. LN 67.142–67.162 **time period**, formally, day, i.e., an indefinite time period, ranging from relatively short to very long, years and beyond (Ex 2:23); 4. LN 14.36–14.52 **daylight**, i.e., the light of the sun as an extension of day as the time which has light (Jer 6:4); 5. LN 67.201–67.208 unit: הַיּוֹם (*hă- yôm*)₁ today, i.e., the same day as the day of the discourse (Ge 4:14); 6. LN

יוֹם

Transliteration

yowm

Pronunciation

yōm (Key)

Part of Speech

masculine noun

Root Word (Etymology)

From an unused root meaning to be hot

Dictionary Aids

TWOT Reference: 852

KJV Translation Count — Total: 2,287x

The KJV translates Strong's H3117 in the following manner: day (2,008x), time (64x), chronicles (with H1697) (37x), daily (44x), ever (18x), year (14x), continually (10x), when (10x), as (10x), while (8x), full 8 always (4x), whole (4x), always (4x), miscellaneous (44x).

- I. day, time, year
 - A. day (as opposed to night)
 - B. day (24 hour period)
 - i. as defined by evening and morning in Genesis 1
 - ii. as a division of time
 - a. a working day, a day's journey
 - C. days, lifetime (pl.)
 - D. time, period (general)
 - E. year
 - F. temporal references
 - i. today
 - ii. yesterday
 - iii. tomorrow

Strong's Definitions [?]

(Strong's Definitions Legend)

יוֹם yōwm, yome; from an unused root meaning to be hot; a day (as the warm hours), whether literal (from sunrise to sunset, or from one sunset to the next), or figurative (a space of time defined by an associated term), (often used adverb): —age, always, chronicals, continually(-ance), daily, ((birth-), each, to) day, (now a, two) days (agone), elder, ✘ end, evening, (for) ever(-lasting, -more), ✘ full, life, as (so) long as (... live), (even) now, old, outlived, perpetually, presently, remaineth, ✘ required, season, ✘ since, space, then, (process of) time, as at other times, in trouble, weather, (as) when, (a, the, within a) while (that), ✘ whole (age), (full) year(-ly), younger.

1220) **𐤎𐤏** (𐤍' YM) ac: ? co: Sea ab:
Terror: The pictograph **𐤏** is a picture of
a hand representing work, the **𐤎** is a
picture of water. Combined these mean
"working water". The sea or other large
body of water is the place of storms and
heavy surf. This parent root is closely
related to **𐤎𐤏**.

A) **𐤎𐤏** (𐤍' YM) ac: ? co: Sea ab: ?

N^m **𐤎𐤏** (𐤍' YM) — **Sea:**
Also the direction of the sea, the
west. [Hebrew and Aramaic]
[freq. 398] |kjb: sea, west,
westward, seafaring men| {str:
3220, 3221}

J) **𐤎𐤏𐤏** (𐤍' YWM) ac: ? co: Day
ab: ?: The day ends and the new day
begins when the sun sets in the west,
over the Mediterranean sea.

N^m **𐤎𐤏𐤏** (𐤍' YWM) — **Day:**
[Hebrew and Aramaic] [freq.
2290] |kjb: day, time, daily,
every, year, continually, when,
as, while, full, alway, whole|
{str: 3117, 3118}

P^m **𐤎𐤏𐤏𐤏** (𐤍' YW-MM)
— **Day:** [freq. 51] |kjb: day,
daytime, daily, time| {str: 3119}

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יָם



This word is nearly related to הָם, which see (if indeed it ought to be reckoned a different root), as יָדָה to הִדָּה, יָלַךְ to הִלָּךְ, and, like הָם, it denotes *tumult, tumultuous motion*. It occurs not as a V. but hence





I. As a N. יָם *the or a day, from the tumultuous motion or agitation of the celestial fluid*, while the sun is above the horizon. Gen. i. 5, 18. viii. 22. Ps. cxxxvi. 8, & al. freq. “A good telescope,” says an excellent and pious philosopher,* “will show us what a *tumult arises in the air from the agitation of the sun-beams in the heat of the noon-day*. The heaven seems transparent and undisturbed to the naked eye; while a storm is raised in the air by the impulse of the light, *not unlike what is raised in the waters of the sea by the impetuosity of the wind*. It increases with the altitude of the sun; and when the evening comes on, it subsides almost into a calm.” יָמֹו *his day,*

I WILL SATISFY HIM

Satisfy
Have enough, fill
General feeling or attitude of
contentment

אֲשַׁבֵּי עֵדוֹ

 Vav Nail Peg "And"	 Hey Lo! Behold! "The"
---	--

 Tsade Man on Side Desire Need	 Yod Arm and Hand Work Deed	 Beyt House "In"	 Shin Eat Consume Destroy
--	---	---	---

 Alef Ox Strength Leader
--

saba or sabea: to be sated, satisfied or surfeited

Original Word: שָׂבַע

Part of Speech: Verb

Transliteration: saba or sabea

Phonetic Spelling: (saw-bah')

Short Definition: satisfied

7646 [e]
'aś-bî-ê-hū;
אֲשַׁבֵּי עֵדוֹ
will I satisfy him
Verb

91:16: will I satisfy [H7646](#) him,

will I satisfy
saba` (saw-bah')
 to sate, i.e. fill to satisfaction -- have enough, fill (full, self, with), be (to the) full (of), have plenty of, be satiate, satisfy (with), suffice, be weary of.

16 "With long life I satisfy him, And show him My deliverance."

Psalm 91:16

אֶרְדֹּף יָמִים אֲשֶׁבִיעֵהוּ וְאַרְאֶהוּ בִישׁוּעָתִי: | *With long life I will satisfy him, and show him my salvation.* | LEB

אֶשְׁבִּיעֵהוּ 'ăś·bî·ē'·hû

אֲשֶׁבִיעַ 'ăś·bî·ē'

With long life **I will satisfy** him, and show him my salv

שָׁבַע śb' to eat/drink one's fill, satisfy oneself, have enough; to satisfy verb, **Hifil, yiqtol (imperfect)**, first person, singular ± active, common

Sense: to satisfy (want) – to fill or meet a want or need.

BDB be sated, satisfied, surfeited

GHCLOT TO BE; BECOME SATISFIED; SATIATED; to satisfy

CHALOT be satiated, have had enough; be satiated; w.; food, have had enoug.

DBL Hebrew be satisfied; have one's fill; satisfy; be full; be overwhelmed; have ex.

TLOT to be sated

NASB Dictionaries

BYBHV to eat or drink one's fill, satisfy oneself with, get enough of

8425 שָׂבַע (śā·bă'): v.; ≡ Str 7646; TWOT 2231— (hif) satisfy, note: in some contexts this satiation refers to a more general feeling or attitude of contentment; note: in some contexts this can refer to abundant killing; (hif) be overwhelmed ;

Swanson, J. (1997). Dictionary of Biblical Languages with Semantic Domains : Hebrew (Old Testament)

Strong's Definitions [?]

(Strong's Definitions Legend)

שָׂבַע sâba', saw-bah'; or שָׂבַע sâbêa'; a primitive root; to sate, i.e. fill to satisfaction (literally or figuratively):—have enough, fill (full, self, with), be (to the) full (of), have plenty of, be satiate, satisfy (with), suffice, be weary of.

C. (Hiphil)

- i. to satisfy
- ii. to enrich
- iii. to sate, glut (with the undesired)

שָׂבַע

Transliteration

saba`

Pronunciation

sā·vah' (Key)



Part of Speech

verb

Root Word (Etymology)

A primitive root

Dictionary Aids

TWOT Reference: 2231

KJV Translation Count — Total: 95x

The KJV translates Strong's H7646 in the following manner: satisfy (47x), fill (25x), full (15x), plenty (2x), enough (2x), satiate (1x), sufficed (1x), unsatiable (1x), weary (1x).

I. to be satisfied, be sated, be fulfilled, be surfeited

A. (Qal)

i. to be sated (with food)

ii. to be sated, be satisfied with, be fulfilled, be filled, have one's fill of (have desire satisfied)

iii. to have in excess, be surfeited, be surfeited with

a. to be weary of (fig)

B. (Piel) to satisfy

וְהוּא הוּא

With long life I will satisfy **him**, and show him my salvation

וְהוּא *hû*(?) he, it; this, that; this same; the same
pronoun, suffixed, third person, masculine, singular

BDB he, she; he (she, it, they); himself (herself, itself, themselves); that (those)
GHCLOT HE; IT

CHALOT he, she, it they; that; precisely; the same

2084 וְהוּא (*hû*): pronominal suffix (obj. or poss.3ms.)—LN 92.11–92.25 he, i.e., reference to a definite person or persons in a given context (Ge 3:6), note: English style may require, “it” or even “she” as the translation equivalent

2461) **שבע** (סבע SBAh) ac: **Fill** co:

Full ab: **Satisfaction**

V) **שבע** (סבע S-BAh) — **Fill:** To fill full. [df: **שבע**] [freq. 95] (vf: Paal, **Hiphil**, Piel) |kjb: satisfy, fill, full, plenty, enough, satiate, suffice, insatiable, weary| {str: 7646}

N^m) **שבע** (סבע S-BAh) — **I. Full:** [df: **שבע**] **II. Plenty:** [df: **שבע**] [freq. 18] |kjb: plenty, plenteous, abundance, full, satisfied| {str: 7647, 7649}

N^{fi}) **שבעה** (סבעה SB-AhH) — **Satisfaction:** [df: **שבעה**] [freq. 6] |kjb: fullness, satisfy, enough, full, sufficiently| {str: 7654}

e^{fi}) **שבעה** (סיבעה SYB-AhH) — **Full:** [df: **שבעה**] [freq. 1] |kjb: fullness| {str: 7653}

g^m) **שבע** (סובע SW-BAh) — **Full:** [df: **שבע**] [freq. 8] |kjb: full, fullness, sufficed, satisfying| {str: 7648}

1324) **שבע** (סב SB) ac: **Turn** co: **Dizzy**
ab: ?: The pictograph **ש** is a picture of a thorn representing a turning, the **ב** is a picture of a tent or what is inside. Combined these mean "turning of the inside". One drunk from strong drink, turns from dizziness. The old, gray headed ones, easily become dizzy.

A) **שבע** (סב SB) ac: **Turn** co: ? ab: ?

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שבע

Denotes *sufficiency, satisfaction, saturation.*

I. In Kal, *to have enough, to be satisfied, saturated, cloyed.* Deut. vi. 11. xxxi. 20. Ps. lxxxviii. 4. Isa. i. 11. Jer. xlvi. 10. Lam. iii. 15, 30, & al. freq. Also in Kal and Hiph.

AND SHOW HIM




Yod
 Arm and Hand
 Work
 Deed

וַאֲרָאֵהוּ

Also in verse 8

 **Hey** Lo! Behold! "The"
 **Alef** Ox Strength Leader
 **Resh** Head Person First

 **Alef** Ox Strength Leader
 **Vav** Nail Peg "And"

7200 [e]
 wə-'ar-'ê-hū,
 וַאֲרָאֵהוּ
 and show him
 Verb

91:16: and shew [H7200](#)

him and shew
ra'ah (raw-aw')
 to see, literally or figuratively (in numerous applications, direct and implied, transitive, intransitive and causative) surely, think, view, visions.

16 "With long life I satisfy him, **And show him** My deliverance."

SEE

		
Hey	Alef	Resh
Lo! Behold! "The"	Or Strength Leader	Head Person First

תראה:


Tav
Mark Sign Covenant

7200 [e]
tir'eh.
תִּרְאֶה
see
Verb

Strong's Concordance
 rasha: wicked, criminal
 Original Word: רָשָׁע
 Part of Speech: Adjective
 Transliteration: rasha
 Phonetic Spelling: (raw-shaw')
 Short Definition: wicked

Look, view, i.e. use the perception of sight to view objects and make judgements based on the perceptions

See vision, i.e. have information clearly known as a figurative extension of seeing and object

Find delight, gloat, i.e. take pleasure in a situation

Consider, formally see, i.e. think with a careful process

Find out, discover, i.e. learn information about a situation or object by testing or observation

Provide, formally see, i.e. give aid or support by making available whatever supplies are needed as an extension of appearing on the scene of a situation

Pay attention, be ready to learn information about a situation

AH! See! A marker arousing attention or emphasis

and see
ra'ah (raw-aw')

And see

תִּרְאֶה

tir'eh.

and see^{H7200}

to see, literally or figuratively (in numerous applications, direct and implied, transitive, intransitive and causative) surely, think, view, visions. **8**Only with your eyes you look on, And see the reward of the wrong ones.

· **ראה** *tir-ě(h)* only look with your eyes, and **see** the punishment of the wicked.

ראה *r'h* to see; to understand; to spy, reveal, look at, examine, inspect; to show
verb, Qal, yiqṭōl (Imperfect), singular ± second person, masculine, active, feminine, third
person

Sense: to see – to perceive by sight or have the power to perceive by sight.

BDB see

GHCLOT to see; to see the face of a king; To see the face of God; to enjoy the li...

CHALOT see; see that; perceive, become aware of; know; look at, consider; ta...

DBL Hebrew see; be seen; show; be shown; look at each other; see vision; reveal;...

TLOT to see

NASB Dictionaries

BYBHV to see, understand; (; Ni.;) to appear, become visible, present onese...

ראה

With a radical, but mutable or omissible, ה.

I. In Kal, *to see, look, look at, in whatever manner.* Gen. i. 4. vi. 2. Prov. xxiii. 31, & al. freq. On Job xxxi. 26. Deut. iv. 19, see

II. *To see mentally, to understand, perceive, experience, whether in reality,* see Gen. ii. 19. xxvi. 28. xxxix. 3. xlii. 1. 1 Sam. xiv. 17. Eccles. i. 16. ii. 1, & al. (comp. Eccles. ix. 9.)—*or in imagination,* Gen. iii. 6. Exod. xxxii. 1.

12/10/2016

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Psalm 91:16

אֶרְךָ יָמִים אֲשֶׁבִיעֵהוּ וְאַרְאֵהוּ בִישׁוּעָתִי: | *With long life I will satisfy him, and show him my salvation.* | LEB

LEB OT RI

וְאַרְאֵהוּ *w'är-ë'-hû*

- וְ *w* With long life I will satisfy him, **and** show him my salvation.

וְ *w* and; together with; that is; or; then
conjunction ± coordinating (וְ)

BDB so, then, and; consecutive; that; so that; so, then

GHCLOT Vav conversive; very frequently; always; inclines; kind; Dan; Jehovah dedit se i..

CHALOT and; also, even; with, and in addition; and indeed; namely; so; but; whether
more »

Notes

- אֲרָא *är-ë'* With long life I will satisfy him, and **show** him my salvation.

רָא *r'h* to see; to understand; to spy, reveal, look at, examine, inspect; to show
verb, Hif'il, first person, singular ± w^ayaqtöl (waw-conjunctive + imperfect), active,
prefixed (imperfect), common

Sense: to cause to experience ⇔ cause to see – to cause to experience, conceived of as
causing someone to see.

BDB see

GHCLOT to see; to see the face of a king; To see the face of God; to enjoy the light, to liv..

CHALOT see; see that; perceive, become aware of; know; look at, consider; take any tro..
more »

Notes

- הוּ *hû* With long life I will satisfy him, and show **him** my salvation.

הוּ *hû(?)* he, it; this, that; this same; the same
pronoun, suffixed, third person, masculine, singular

BDB he, she; he (she, it, they); himself (herself, itself, themselves); that (those)

8011 I. הָאָהַר (rā·'ā(h)): v.; ≡ Str 3070, 7200, 7202; TWOT 2095a— (hif) show, cause to see (hif) reveal, cause to see (hif) find delight (hif) experience, formally, cause to see, i.e., cause one to be personally involved in an event;

Swanson, J. (1997). Dictionary of Biblical Languages with Semantic Domains : Hebrew (Old Testament)

Lexicon :: Strong's H7200 - ra'ah

הָאָהַר

Transliteration	Pronunciation
ra'ah	rā-ā' (Key) 
Part of Speech	Root Word (Etymology)
verb	A primitive root

Dictionary Aids

TWOT Reference: 2095

KJV Translation Count — Total: 1,313x

The KJV translates Strong's H7200 in the following manner: see (879x), look (104x), behold (83x), shew (68x), appear (66x), consider (22x), seer (12x), spy (6x), respect (5x), perceive (5x), provide (4x), regard (4x), enjoy (4x), lo (3x), foreseeth (2x), heed (2x), miscellaneous (74x).

D. (Hiphil)

i. to cause to see, show

ii. to cause to look intently at, behold, cause to gaze at

Gen 1:4 And Eternal^{H430} saw^{H7200} (H853) the light,^{H216} that^{H3588} it was good:^{H2896} and Eternal^{H430} divided^{H914} ^{H996} the light^{H216} from^{H996} the darkness.^{H2822}

Mal 1:5 And your eyes^{H5869} shall see,^{H7200} and ye^{H859} shall say,^{H559} Yahuah^{H3068} will be magnified^{H1431} from^{H4480} ^{H5921} the border^{H1366} of Israel.^{H3478}

Mal 3:2 But who^{H4310} may abide^{H3557} (H853) the day^{H3117} of His coming?^{H935} and who^{H4310} shall stand^{H5975} when he appeareth?^{H7200} for^{H3588} He^{H1931} is like a refiner's^{H6884} fire,^{H784} and like fullers'^{H3526} soap:^{H1287}

Mal 3:18 Then shall you return,^{H7725} and discern^{H7200} between^{H996} the righteous^{H6662} and the wicked,^{H7563} between^{H996} him that serves^{H5647} Eternal^{H430} and him^{H834} that serves^{H5647} him not.^{H3808}


MY DELIVERANCE

Salvation
Deliverance
Victory
Delight

Yahshu-ah

 Yod Arm and Hand Work Deed	 Tav Mark Sign Covenant
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בְּיִשׁוּעָתִי

 Beyt House "In"

 Ayin Eye To See Experience	 Vav Nail Peg "And"	 Shin Eat Consume Destroy	 Yod Arm and Hand Work Deed
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yeshuah: salvation
 Original Word: יְשׁוּעָה
 Part of Speech: Noun Feminine
 Transliteration: yeshuah
 Phonetic Spelling: (yesh-oo'-aw)
 Short Definition: salvation

3444 [e]
 bî-šū-'ā-tî.
 בְּיִשׁוּעָתִי:
 my salvation
 Noun

91:16: him My salvation. [H3444](#)

<p>וְיִרְאֶה אֶת-בְּיִשׁוּעָתִי [תוֹסֵף] וְיַעֲמֵד אִמְּנוּ [אִמְנוּ] סֵלָה</p>	<p>16 11QApPs</p>
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him my salvation
yshuw'ah (yesh-oo'-aw)
 something saved, i.e. (abstractly) deliverance; hence, aid, victory, prosperity -- deliverance, health, help(-ing), salvation, save, saving (health), welfare.

16 "With long life I satisfy him, And show him My deliverance

Psalm 91:16

אֶרְךָ יָמִים אֲשַׁבֵּעָהוּ וְאַרְאֶהוּ בִישׁוּעָתִי: | *With long life I will satisfy him, and show him my salvation.* | LEB

LEB OT RI

בִּישׁוּעָתִי: *bî-šû-‘ā-tî’*

בִּי *bi’*

בִּי *b* in, at, among, upon, with, away from, when
preposition ± “in” (בִּי)

BDB

GHCLLOT

CHALOT in, at; in; in the eyes of; among; as; as El Sh; within; within your gates; on; more »

יִשְׁוֶעַת *yšû-‘āt* satisfy him, and show him my **salvation**.

יִשְׁוֶעַת *yešû-‘ā(h)* help, salvation; acts of salvation, help
noun, feminine, singular ± common, construct, suffixed

Sense: **salvation (state)** – the state of being saved or preserved from harm.

BDB salvation

GHCLLOT that which is delivered, safe; deliverance, help; welfare; victory

CHALOT help, prosperity, salvation; help

more »

אֲנִי *‘ānî* I will satisfy him, and show him **my** salvation.

אֲנִי *‘ānî* I

pronoun, suffixed, first person, singular ± common

BDB I

GHCLLOT I; am

CHALOT I; I do; it is I who rule; I am, yes

ישועת *yšû·āt* satisfy him, and show him my **salvation**.

ישועה *yēšû·ā(h)* help, salvation; acts of salvation, help
noun, feminine, singular ± common, construct, suffixed

Sense: **salvation (state)** – the state of being saved or preserved from harm.

BDB	salvation
GHCLOT	that which is delivered, safe; deliverance, help; welfare; victory
CHALOT	help, prosperity, salvation; help
DBL Hebrew	deliverance; salvation; victory; Savior
NASB Dictionaries	
BYBHV	help, acts of salvation (; 70–99;)
CDWGTB	

3802 ישועה *(yēšû·ā(h))*: n.fem. [see also 3802.5]; = Str 3444; TWOT 929b—1. LN 21.9–21.13 **deliverance**, safety, rescue, i.e., to be in a state of freedom from danger (Ex 14:13); 2. LN 21.25–21.32 **salvation**, i.e., deliverance in a religious sense (Ps 62:2[EB 1]); 3. LN 39.52–39.61 **victory**, i.e., the act. of conquering another entity (2Sa 22:51); 4. LN 12.1–12.42 **Savior**, i.e., a title of God (Dt 32:15; Ps 42:6[EB 5],12[EB 11]; 43:5; 68:20[EB 19]; 89:27[EB 26])

ישועתה *(yēšû·ā·tā(h))*: n.fem. [served by 3802]; = Str 3444; TWOT 929b—1. LN 21.9–21.13 **deliverance**, safety, rescue, i.e., to be in a state of freedom from danger (Ps 3:3[EB 2]; 80:3[EB 2]+); 2. LN 21.25–21.32 **salvation**, i.e., deliverance in a religious sense (Jnh 2:10[EB 9]+)

יְשׁוּעָה

Transliteration

yěshuw`ah

Pronunciation

yesh-ü`-ä (Key)



Part of Speech

feminine noun

Root Word (Etymology)

Passive participle of יָשַׁע (H3467)

Dictionary Aids

TWOT Reference: 929b

KJV Translation Count — Total: 78x

The KJV translates Strong's H3444 in the following manner: salvation (65x), help (4x), deliverance (3x), health (3x), save (1x), saving (1x), welfare (1x).

Outline of Biblical Usage [?]

- I. salvation, deliverance
 - A. welfare, prosperity
 - B. deliverance
 - C. salvation (by God)
 - D. victory

Strong's Definitions [?]

(Strong's Definitions Legend)

יְשׁוּעָה yěshūw`āh, yesh-oo'-aw; feminine passive participle of H3467; something saved, i.e. (abstractly) deliverance; hence, aid, victory, prosperity:—deliverance, health, help(-ing), salvation, save, saving (health), welfare.

The wah or oo is the grammar inserted in the word yasha to deliver something- not the person being described as the deliver.

Strong's Definitions [?]

(Strong's Definitions Legend)

יְשׁוּעָה yěshūw`āh, yesh-oo'-aw; feminine passive participle of H3467; something saved, i.e. (abstractly) deliverance; hence, aid, victory, prosperity:—deliverance, health, help(-ing), salvation, save, saving (health), welfare.

יָשַׁע

Transliteration

yasha'

Pronunciation

yā-shah' (Key)



Part of Speech

verb

Root Word (Etymology)

A primitive root

Dictionary Aids

TWOT Reference: 929

KJV Translation Count — Total: 205x

The KJV translates Strong's H3467 in the following manner: [save](#) (149x), [saviour](#) (15x), [deliver](#) (13x), [help](#) (12x), [preserved](#) (5x), [salvation](#) (3x), [avenging](#) (2x), [at all](#) (1x), [avenged](#) (1x), [defend](#) (1x), [rescue](#) (1x), [safe](#) (1x), [victory](#) (1x).

Outline of Biblical Usage [?]

- I. to save, be saved, be delivered
 - A. (Niphal)
 - i. to be liberated, be saved, be delivered
 - ii. to be saved (in battle), be victorious
 - B. (Hiphil)
 - i. to save, deliver
 - ii. to save from moral troubles
 - iii. to give victory to

Strong's Definitions [?]

(Strong's Definitions Legend)

יָשַׁע *yāsha'*, yaw-shah'; a primitive root; properly, to be open, wide or free, i.e. (by implication) to be safe; causatively, to free or succor:—**X** at all, avenging, defend, deliver(-er), help, preserve, rescue, be safe, bring (having) salvation, save (-iour), get victory.

ישוע

1476) שׂוּ (שׂע ShAh) ac: **Watch** co: **Shepherd** ab: **Delight**: The pictograph שׂוּ is a picture of the teeth used for devouring or destruction, the ע is a picture of the eye. Combined these mean "destroyer watches". The shepherd

carefully watches over the flock and the surrounding area always on the lookout for danger. When a predator comes to attack, the shepherd destroys the enemy.

A) שׂוּ (שׂע ShAh) ac: **Watch** co: ? ab: **Delight**: The shepherd watches over and cares for and delights in his sheep.

L) שׂוּ (שׂע YShAh) ac: **Rescue** co: ? ab: ?: When one of the flock is in trouble, the shepherd rescues it.

d^{fl}) שׂוּ (ישועה Y-ShW-AhH) — **Rescue: A deliverance**

or freedom from a trouble. [freq. 78] [kjv: salvation, help, deliverance, health, save, saving, welfare] {str: 3444}

Parkhurst Page 215-216

As Ns. ישוע salvation, deliverance, safety. Job v. 11. Ps. xii. 6. Hab. iii. 13, & al. freq. Also, a saviour, sq Targ. LXX, and Vulg. Isa. lxii. 11. Fem. ישועה and in reg. ישועת salvation, deliverance, victory. See Exod. xiv. 13. xv. 2. 1 Sam. xiv. 45. 2 Ki. v. 1. freq. occ. כוס ישועה the cup of salvation, Ps. cxvi.

vation of all. * ישועה, with two fem. characteristics ת and ה, is supposed to be an emphatic word denoting all kind of salvation, omnimoda salus ; but Qu? occ. Ps. iii. 3. lxxx. 3. Jon. ii. 9 or 10. Fem. תשועה salvation, deliverance, victory. 1 Sam. xi. 9, 13. 2 K. xiii. 17, & al. freq. So תשעה in printed text, 2 Sam. xix. 2, 3 ; but twenty-seven of Dr Kennicott's codices read ותשועה.

But this word is not the name of the Son of Yahuah



Ya-shu-ah

VS



Yahu-shu-ah

VS



Yahu-sha



YAHUAH

Lexicon :: Strong's **G2424** - *lēsous* Aa

Ἰησοῦς

Transliteration	Pronunciation
<i>lēsous</i>	ē-ā-sū's (Key) 🔊
Part of Speech	Root Word (Etymology)
proper masculine noun	Of Hebrew origin יהושוע (H3091)

Dictionary Aids

Vine's Expository Dictionary: [View Entry](#)

TDNT Reference: 3:284,360

KJV Translation Count — Total: 975x

The KJV translates Strong's **G2424** in the following manner: **Jesus (972x)**, Jesus (**Joshua**) (2x), Jesus (**Justus**) (1x).

Ἰησοῦς *lēsoûs*, ee-ay-sooce'; of Hebrew origin (H3091); **Jesus** (i.e. Jehoshua), the name of our Lord and two (three) other Israelites:—Jesus.

- I. Jesus = "Jehovah is salvation"
 - A. Jesus, the Son of God, the Saviour of mankind, God incarnate
 - B. Jesus Barabbas was the captive robber whom the Jews begged Pilate to release instead of Christ
 - C. Joshua was the famous captain of the Israelites, Moses' successor (Ac. 7:45, Heb. 4:8)
 - D. Jesus, son of Eliezer, one of the ancestors of Christ (Lu. 3:29)
 - E. Jesus, surnamed Justus, a Jewish Christian, an associate with Paul in the preaching of the gospel (Col. 4:11)

Lexicon :: Strong's H3091 - *Yēhowshuwa'* Aa

יהושוע

Transliteration	Pronunciation
<i>Yēhowshuwa'</i>	yeh-hō-shū'-ah (Key) 🔊
Part of Speech	Root Word (Etymology)
proper masculine noun	From יהוה (H3068) and ישוע (H3467)

Variant Spellings

Variant spellings for this word: **יהושוע (Strongs and Gesenius)** **יהושע (Strongs and Gesenius)**

KJV Translation Count — Total: 218x

The KJV translates Strong's H3091 in the following manner: **Joshua** (218x).

Outline of Biblical Usage [?]

- I. Joshua or Jehoshua = "Jehovah is salvation"

Outline of Biblical Usage [?]

- I. Joshua or Jehoshua = "Jehovah is salvation"
 - n pr m
 - A. son of Nun of the tribe of Ephraim and successor to Moses as the leader of the children of Israel; led the conquest of Canaan
 - B. a resident of Beth-shemesh on whose land the Ark of the Covenant came to a stop after the Philistines returned it
 - C. son of Jehozadak and high priest after the restoration
 - D. governor of Jerusalem under king Josiah who gave his name to a gate of the city of Jerusalem

Variant spellings for this word: יהושוע (Strong's and Gesenius) יהושע (Strong's and Gesenius)

Root Word (Etymology)

From יהוה (H3068) and יָשַׁע (H3467)

They do leave bread trails. Notice they say the name is a combo of Yahuah YHUH and SHA!

Not SHUA שׁוּעַ!

Notice below they spell Joshua son of Nun's name completely different! Yeshu is the spelling of an acronym for may his name be botted out- made up by the rabbis for Yahusha- and this pronunciation is used in some circles today. Notice they take out the YHU portion that links to Yahuah- YHUH. Still blotting out Yah's Name!

3800 I. יְשׁוּעַ (yē-šū^{ac}): n.pr.; = Str 3442;—LN 93-pers. (male) **Jeshua:** 1. son of Nun (Ne 8:17), see also 3397(1.) 2. priest of the 9th course (1Ch 24:11) 3. Levite in the days of King Hezekiah (2Ch 31:15) 4. ancestor of returnees with Zerubbabel from captivity (Ezr 2:2, 6; 4:3 cf. Ne 7:7, 11; 12:1) 5. high priest in the days of Zerubbabel (Ezr 3:2, 8; 10:18; Ne 12:26), see also 3397(5.) 6. ancestor of returnees (Ezr 2:36; Ne 7:39) 7. another ancestor of returnees (Ezr 2:40; 3:9; Ne 7:43; 9:4, 5; 12:8) 8. father of a Levite in Ezra's days (Ezr 8:33) 9. father of wall builder (Ne 3:19) 10. Levite expositor of Torah (Ne 8:7) 11. signer of covenant (Ne 10:10[EB 9]), note: exact identification in some verses is difficult

3801 II. יְשׁוּעַ (yē-šū^{ac}): n.pr.; = Str 3442;—LN 93-place (loc.) **Jeshua:** town occupied by returnees from the captivity (Ne 11:26+)

There is a conspiracy to this day regarding Yahusha's name!

Yahusha article at Wikipedia:

BLOTTED-OUT! (9-25-2006 for several weeks, then again on 11-8-2006)

First, on 9-25-2006 the Wikipedia.com site **redirected** the topic Yahusha to Yeshua, omitting the original article preserved below for you - **blotting it out completely**. The one, true Name came under severe attack, and a search for it was redirected to Yeshua. Eric Lowry had a Wiki account, and restored this article "Yahusha" to Wikipedia, and it worked for a few weeks.

As of 11-8-2006, Wikipedia again blotted-out the Name Yahusha, redirecting the search to "Joshua."

Time after time, the article "Yahusha" has been pulled off the site, then restored in slightly altered forms, and will probably continue to be. Whatever form it may be in at any given moment may change from the original form quoted below, so I've preserved it for you here. Research reveals that the form **Yahusha** is used by far, found 216 times in the TaNaK; two times it is seen as **Yahushua** and in one instance at Neh. 8, it is **Y'shua**.

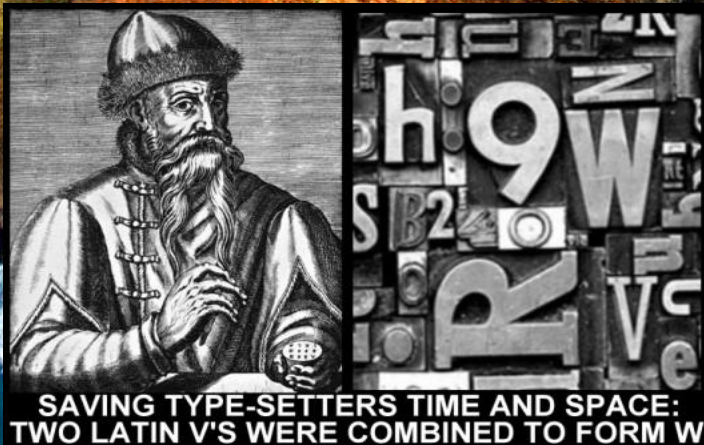
Someone **really** doesn't like the true Name being shown at Wikipedia.

Yahusha, alt. YEHOSHUA, YAHUSHUA, YESHUA

On or about 9-25-06, the article/topic **Yahusha** was deleted from Wikipedia, apparently for "raving." Even one complaint can remove any article from their site, so obviously someone complained and cited the article for removal for raving. You can read the article for yourself to evaluate the level of raving you detect in it. It's very interesting that Yahusha predicted that we would be persecuted and suffer for His Name (Luke 21:12), and that people would readily accept another in their own name.

Yahusha told them, ***"I have come in My Father's Name, and you do not receive Me; if another shall come in his own name, you will receive him."*** Jn./Yahuchanon 5:43.

Yahusha did a little raving at times, such as we see at Jn / Yahuchanon 2:16, 7:37. Now, prepare to see me rave about His Name, if raving is what it really is ~ *(if it is raving, then I hope Yahusha remembers how I raved about it).*



NOTE: The Hebrew letter commonly rendered "WAW" (UAU) is used as the English letter O, or U, as we hear in the phrase, "HALLELU YAH." The English letter, W, is a "double-U," and appeared for the first time in the 13th century CE.

Yahusha (Hebrew letter spelling, yod-hay-uau-shin-ayin) is the Hebrew name for the successor of Mosheh (Moses), and conveys the meaning of "**Yah-is our-Deliverer**" (in contrast to "Yeh-is our salvation." Fully translating the meaning, it is more like "**Yah the Deliverer.**"

Suffering the disadvantages of passing through Greek and Latin alphabets, this Hebrew name eventually mutated into two highly diverse forms:

JESUS and JOSHUA. It then became the whim of a translator which form would be used in English translations of the Scriptures. Scholars have long agreed that in the Hebrew, both men had identical spellings for this name. Since their appearance, the Society of JESUS (Societas IESU) has promoted the use of the Latinized Greek letters IESOVS, assuming the disciples of the Messiah of Israel had written the Name in those Greek letters. The idea of explaining the source of the form JESUS using only the Greek and Latin fails to address the fact that the original Name is actually Hebrew, and carries a meaning in that language. It seems to have no certain meaning in the form of JESUS, nor has the sound been preserved. In the Greek text, the letters underlying both names, JOSHUA and JESUS, can be easily seen at Hebrews 4, and Acts 7. These texts refer to two separate men; one is Mashiach, and the other is the successor of Mosheh. The Greek letters for both men's names are **IESOVS**. The translators decided to differentiate IESOVS as **JESUS** and **JOSHUA** in the English texts.

The KJV (Authorized Version) was the first to show the world the name Jesus.

Looking at the **Hebrew** text (rather than Greek or Cantonese), and the letters of the name for the man they today call "JOSHUA", we see **yod-hay-uau-shin-ayin**, or Yahusha. This should not be nearly as disturbing as it was when it was announced the Earth is round. The truth is upsetting not because it's true, but because the lie isn't.

As recently as 1599, in the "Geneva Bible", you will find that there was no use of the letter "J" - they spelled the Rabbi's Name "IESVS". "James" is spelled "IAMES," very much corrupted from the original name, Ya'aqob.

The form "**YESHUA**" has been cited to be from the acronym "**YESHU**", a mutilation of Yahusha's Name used by unbelieving Yahudim during the late 1st and 2nd century CE (search google.com for more on this). The letters in "YESHU" stood for the sentence, "**Yemach Shmo u'Zikro**" meaning "may his name be blotted out" (from the scroll of life). You can search the internet yourself with these letters, and find this to be true. This "Yeshu" acronym is highly likely the root of the form "JESUS", after going through Greek, then Latin, considering the following evolutionary path

YESHU (remember, this is an acronym, meaning "may his name be blotted out", referring to the scroll of life). A rabbinic word-play, from the original Hebrew words: "Yemach Shmo u'Zikro". The Talmud records Yahusha's Name as "YESHU" (seen in modern translations as JESCHU), **a form which denigrates him and promotes the "secret" acronym's meaning**. There's not actually a letter "W" in the Hebrew alef-beth; the letter "W" is a rather new letter to our own alpha-beta. It's called a "DOUBLE-U" for a reason; our letter "U" is a perfect match with the sixth letter of the Hebrew alef-beth, now called a "waw". Acronyms are abbreviated messages, like "SCUBA" stands for "self contained underwater breathing apparatus".

YESU / IESOU - Going into Greek, the letter "Y" became an IOTA because Greek has no "Y"; also, the sound of "SH" was lost, because Greek has no letters to make this sound. The letter combination "OU" is a diphthong, arising from the Greek attempt to transliterate the sound "OO" as in "woof". Our letter "U" and the Hebrew letter "UAU" does this easily. JESU is used also.

YESOUS IESOU took on an ending "S" to form IESOUS, since the Greek wanted to render the word masculine with the ending "S". Going to Latin, the diphthong "OU" became "U".

THE FORM JESUS (Became popularized by the Authorized Version, or KJV).

If we go to the Greek language, and attempt to spell Yahusha, the first thing we notice is that we cannot do it for the lack of two letter/sounds: the Y and the SH. But, if we had to come as close as we possibly could, it would still wind up like trying to play a symphony on a 4-string banjo. It would have to begin with the Greek letter IOTA, then to simulate the vowel sound in "YAH" the second Greek letter would have to be an ALPHA. Clement of Alexandria spelled YAHUAH (yod-hay-uau-hay) with the Greek letters IAOUE. There is only one name that is the true Name, and that would be the Hebrew-based Name, **uncorrupted by foreign alphabets**. To build on a foundation other than the original Hebrew, one cannot arrive at a proper transliteration.

"He is 'the stone you builders rejected, which has become the capstone.' Salvation is found in no one else, for there is no other name under heaven given to men by which we must be saved." Acts 4:11-12

If we accept a Roman, Greek, or Arabic forms that have no reference to **deliverance**, nor contains the proper Name, then we have abandoned Truth. (comment by Lew White)

Text recently added (and pertinent) to the article: Yahusha (Yahoosha), or Yahushua (Yahooshooah), though similar to Yeshua, differs in a few ways. Foremost among a large part of Messianic Judaism's scholars, it is believed to be the more correct rendering as it maintains Yahu which is found at the beginning (as many transliterate It) of the Creator's Name. Again, YESHU is an rabbinical acronym meaning "*may his name be blotted out,*" which would seem to have no place among Messianics nor Christians, for they worship Yahusha as the Messiah. Following the death of the Messiah, the apostles were constantly being beaten and threatened by the Pharisees (rabbinic Jews) and Sadducees for their use of the Messiah's Name (Acts 9:15,16, 18:14,15, 26:9-11).

This apparent dislike for anything associated with His Name is what some scholars believe to have spurred the creation of the apparently blasphemous YESHU acronym in place of the "Yahu" prefix, which rabbinical Yahudaism views as ineffable. The Name is an obvious division in the beliefs between rabbinical Yahudaism and the Natsarim. *Men's traditions truly blotted out Yahusha's name, and each time Wikipedia deletes it from their site, it is blotted-out again. We can only hope it will eventually stay.*

The attack on the Name Yahusha is bringing attention to it, so we can all rejoice in that fact.

The Son of YHWH , has His father's name with a Shin and an Ayin added to the end. Shin means Tooth and Ayin means Eye . So in the death of the son, the instruction of an " Eye for an Eye , and a Tooth for a Tooth " is fulfilled.

<http://www.yahuahreigns.com/THE%20NAME%20OF%20THE%20MESSIAH%20REVEALED.html>

HIS NAME DECLARES WHO HE IS

I AM YAHUAH YOUR ALAHIM - HAVE NO OTHER BEFORE MY FACE

WE WORSHIP WHAT WE KNOW

YAHUAH: HAY UAU HAY YOD

YAHUSHA: AYIN SHIN UAU HAY YOD

FOR DELIVERANCE IS OF THE YAHUDIM

502-261-9833 TORAH INSTITUTE TORAHZONE.NET

THERE IS NO OTHER NAME GIVEN UNDER HEAVEN BY WHICH WE MUST BE DELIVERED
NOT ZEUS, IHS, IESV, IXTHUS, ISHTAR, ESUS, KRISHNA, KRISTOS, JESUS, LORD / BAAL
BARUK HABA BASHEM YAHUAH

1/18/2016 Wikipedia still blotting out Yahusha. It still directs you to **Yah-shua**.

<https://en.wikipedia.org/wiki/Yahshua>



Three spellings of "Joshua" found in the Masoretic text of the Hebrew Bible: (i) Yehoshua, (ii) Yehoshua, (iii) Yeshua

Etymology and claimed Hebrew origins [edit] **The spelling below is clearly Yahusha!**

The spelling **Yahshua** (יהושע) is found in Hebrew texts transliterated as **Yothe He Waw Shin Ayin**. The Hebrew Bible uses *Yehoshua* (יהושע) for **Joshua**, which means "Yah is Salvation." Christians, historians, and linguists outside the sacred name movement for the most part reject the term *Yahshua* (יהושע) in favor of *Yeshua* (ישוע) as the original pronunciation. Tal Ilan's *Lexicon of Jewish Names in Late Antiquity* (2002), notes *Yehoshua* (יהושע), and the later Aramaic form *Yeshua* among many names containing Yah derived from YHWH.^[1]

An additional variant **Yahshuah** (Hebrew: יהשוה) is found in Christian Kabbalah or occult speculations.^[citation needed] Like **Yahshua** this variant is not found in the Hebrew Bible.

Another variant **Yeshu** occurs in polemical rabbinical texts, connected with Jesus in the Talmud and is the modern Israeli secular spelling of Jesus. The spelling is not applied to other **Yeshuas** and **Yehoshuas**.^[2]

If you type Yahusha in the search box you get redirected:

<https://en.wikipedia.org/wiki/Joshua>

Joshua

From Wikipedia, the free encyclopedia

(Redirected from Yahusha)

This article is about the figure from the Hebrew Bible. For the Biblical book, see [Book of Joshua](#). For other uses, see [Joshua \(disambiguation\)](#).

Joshua /ˈdʒɒʃuə/ or **Jehoshua** (Hebrew: יְהוֹשֻׁעַ, *Yĕhōshū'a*; Aramaic: ܝܫܘܥ *Isho*; Greek: Ἰησοῦς, Arabic: يوشع بن نون *Yashua' ibn Nūn*; Latin: *Iosue*, Turkish: *Yuşa*) is a figure in the *Torah*, being one of the spies for Israel (Num 13–14) and identified in several passages as Moses' assistant.^[3] He is the central figure in the Hebrew Bible's *Book of Joshua*. According to the books of *Exodus*, *Numbers* and *Joshua*, he became the leader of the Israelite tribes after the death of *Moses*. His name was **Hoshe'a** (יְהוֹשֻׁעַ) the son of *Nun*, of the tribe of *Ephraim*, but Moses called him **Yehoshu'a** (יְהוֹשֻׁעַ; Joshua in English) (*Numbers 13:16*^[4]) the name by which he is commonly known. The name is shortened to *Yeshua* in *Nehemiah* (*Nehemiah 8:17*^[5]). According to the Bible he was born in *Egypt* prior to the *Exodus*.^[2]

According to the Hebrew Bible, Joshua was one of the *twelve spies* of Israel sent by *Moses* to explore the land of *Canaan*. (*Numbers 13:1-16*^[6]), and after the death of *Moses*, he led the Israelite tribes in the conquest of *Canaan*, and allocated the land to the tribes. According to *Biblical chronology*, Joshua lived between 1355-1245 BCE,^[4] or sometime in the late *Bronze Age*. According to *Joshua 24:29*^[7], Joshua died at the age of 110.

Joshua also holds a position of respect among Muslims. According to Islamic tradition, he was, along with *Caleb*, one of the two believing spies whom *Moses* had sent to spy the land of *Canaan*.^[5] All Muslims also see Joshua as the leader of the *Israelites*, following the death of *Moses*. Some Muslims also believe Joshua to be the "attendant" of *Moses* mentioned in the *Qur'ān*, before *Moses* meets *Khidr* and some believe that he is a prophet.

Ayan'na put together some wonderful videos talking about the spelling and also the danger of Shua vs Sha endings. There is more to this story! Please check out her videos for very in-depth studies! The information is of a salvational issue.

Confirmation of Ow⁹³⁷



Strong Confirmation of Yahusha's Name



YHUhderck

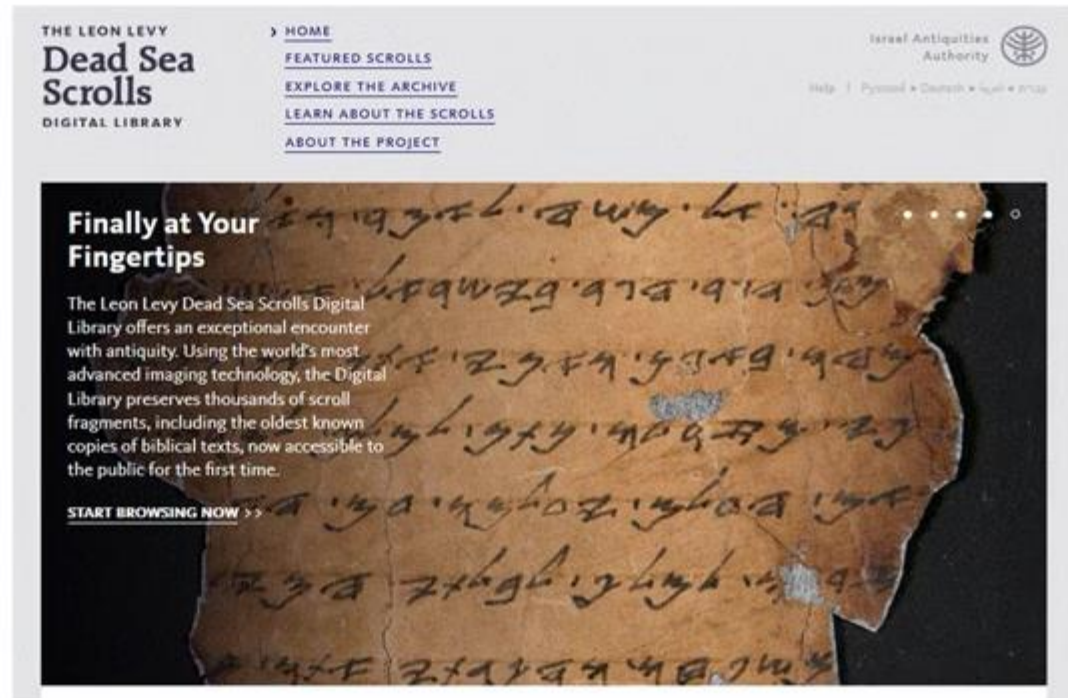
✓ Subscribed  1,170

<https://www.youtube.com/user/YAHUAHderech>

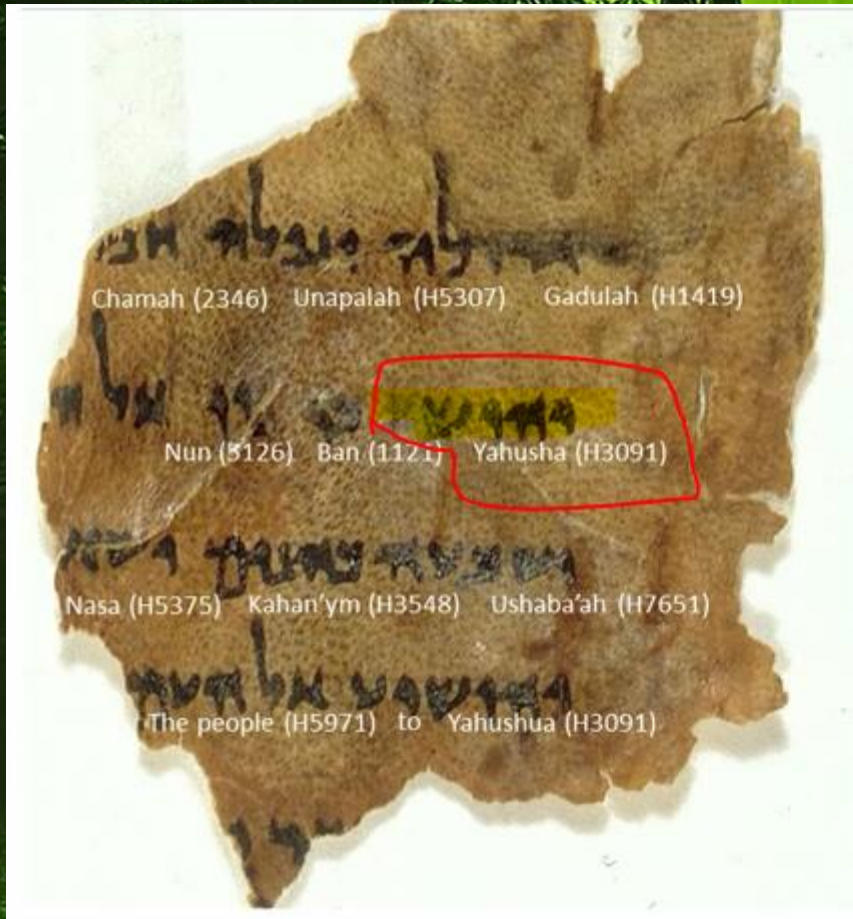
7,169 views

Where to Find Yahusha In the Dead Sea Scrolls

1. Go to the website.
2. Click on 'Explore the Archive'.
3. Type Joshua in the search bar (Make sure you load more results at the bottom).
4. Look for Plate 1092 and click it.



www.DeadSeaScrolls.org.il



Fragment of Joshua 6:5-8

5 ...with a **great** shout and the **wall** of the city shall **fall down**...

6 And **Yahusha** son of **Nun**...

6 ...and let **seven** priests bear...

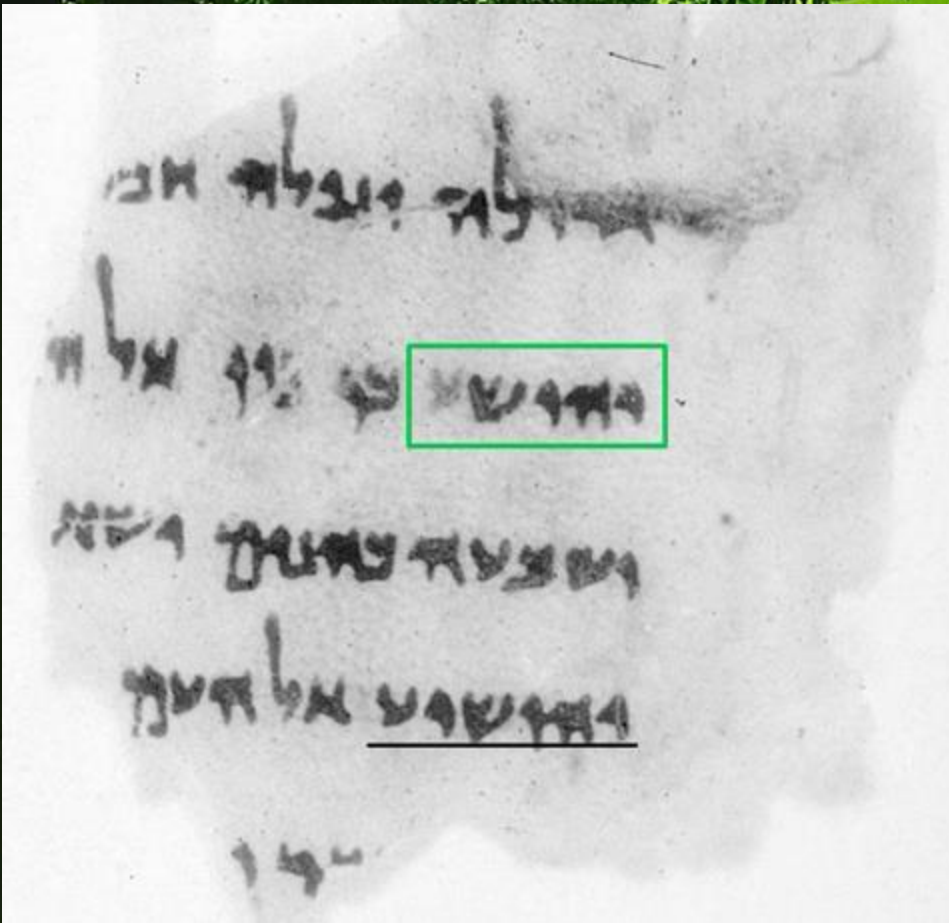
8 ...**Yahushua** had spoken to the **people**...

Infrared Fragment of Joshua 6:5-8

On Plate 1092, others have shown you that Joshua with the shua ending (see underlined).

But there is also Yahusha with the Shin, Ayin ending (sha) in the same fragment.

The Ayin is faded and hard to see in the regular scan (on previous screen). But on the infrared screen it can be clearly seen.





WARNING!!!

We have been misled into taking **יהוה** Name and rendering it as useless, desolate, worthless. By doing this to Yahusha's Name, we offend **יהוה**. By offending YAHUAH, we break one of His Commandments and endanger our own salvation!

Calling the Name of the Mashiach

When calling on the Name of the Savior in Hebrew, people fall into one of two categories.

Yahusha

Yahushua or some other variant



7:22 / 26:49



The Danger of 'Shua'



YHUHderek

✓ Subscribed



1,177

10,729 views

Shemoth 20:7 – The Third Commandment

יהוה

YAHUAH

שמ

Sham- name

נשא

Nasha-to lift, carry

“Do not take the Name of YAHUAH

יהוה

YAHUAH

שווא

Shua (H7723)- vain, desolate

אלהי

Aluahy'm-g-d of all

Your Aluah in vain (make waste), for YAHUAH

שווא

Shua (H7723)- vain, desolate

שמ

Sham- name

נשא

Nasha-to lift, carry

נקיה

Naqah-clean, pure

2 Questions



How does calling the Mashiach's Name 'shua' the same thing as taking the Fathers Name in vain?

Where is it written what name to call the Mashiach?



Scriptures where accepting the Son is the same as accepting the Father


Yahuchannon 5:43 – “I have come in My Father’s Name and you do not receive Me, if another comes in his own name, you would receive.”

Yahuchannon 10:30 – “ I and My Father are One.”

Mattithyahu 16:27 – “For the Son of Man is going to come in the esteem (glory) of His Father with His messengers, and He shall reward each according to his works.”

Where is it written what name to call the Mashiach?

Mattithyahu 1:21 Yahusha's Name

“ And she shall give birth to a Son, and you shall call His Name  (Yahusha) for He shall save His people from their sins.”



Y'sha (yasha) H3467, H3468 –
Salvation, liberty, deliverance, to
be open, wide or free.



Save

He

Will (future tense)

שוא

שוא

Strong's- H7721, H7722, H7723, &H7724

Shua (H7723) – vanity, emptiness, desolate, wickedness, and evil.



שוע

שוע

Strong's- H7768, H7769, H7770, H7771, H7772, & H7773

Shua (H7768) – to cry out for help or from some trouble, to halloo, shout. Riches.



'Shua' Revisited



YHUhderk

✓ Subscribed  1,177

4,318 views

A Cautionary Tale

Sha vs. Shua **FINAL**



Additional Proofs for YahuSHA against YahuSHUA



YHUhderrek

✓ Subscribed  1,177

1,307 views

COMMENTARIES

15“When he calls on Me, I answer him; I am with him in distress; I deliver him and esteem him.”

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Baptist Preacher And Expositor

The verses of the text fall into three portions. There are promises for the suppliant, promises for the troubled, promises for mortals. 'He shall call upon Me and I will answer him'; that is for the suppliant. 'I will be with him in trouble; I will deliver him and honor him'; that is for the distressed.

I. The promise to the suppliant.

'He will call upon Me and I will answer.' We may almost regard the first of these two clauses as part of the promise. It is not merely a Hebrew way of putting a supposition, 'If he calls upon Me, then I will answer him,' nor merely a virtual instruction, 'Call, if you expect an answer,' but itself is a part of the blessing and privilege of the devout and faithful heart. 'He shall call upon Me'; the King opens the door of His chamber and beckons us within.



In these great words we may see set forth both the instinct, as I may call it, of prayer, and the privilege of access to **Yahuah**. If a man's heart is set upon **Yahuah**, his very life-breath will be a cry to His Father. He will experience a need which is not degraded by being likened to an instinct, for it acts as certainly as do the instincts of the lower creatures, which guide them by the straightest possible road to the surest supply of their need. Any man who has learned in any measure to love **Yahuah** and trust Him will, in the measure in which he has so learned, live in the exercise and habit of prayer; and it will be as much his instinct to cry to **Yahuah** in all changing circumstances as it is for the swallows to seek the sunny south when the winter comes, or the cold north when the sunny south becomes torrid and barren.

So, then, 'He shall call upon Me' is the characteristic of the truly **Yahuah**-knowing and **Yahuah**-loving heart, which was described in the previous verse. 'Because he has clung to Me in love, therefore will I deliver him; because he has known My name, therefore will I set him on high,' and because he has clung and known therefore it is certain that He will 'call upon Me.'

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My friend! do you know anything of that instinctive appeal to Yahuah? Does it come to your heart and to your lips without your setting yourself to pray, just as the thought of dear ones on earth comes stealing into our minds a hundred times a day, when we do not intend it nor know exactly how it has come? Does Yahuah suggest Himself to you in that fashion, and is the instinct of your hearts to call upon Him?

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Again, we see here not only the unveiling of the very deepest and most characteristic attribute of the devout soul, but also the assurance of the privilege of access. **Yahuah** lets us speak to Him. And there is, further, a wonderful glimpse into the very essence of true prayer. 'He shall call upon Me.' What for? No particular object is specified as sought. It is **Yahuah** whom we want, and not merely any things that even He can give. If asking for these only or mainly is our conception of what prayer is, we know little about it. True prayer is the cry of the soul for the living **Yahuah**, in whom is all that it needs, and out of whom is nothing that will do it good. 'He shall call upon Me,' that is prayer.

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‘I will answer him.’ Yes! Of course the instinct is not all on one side. If the devout heart yearns for **Yahuah**, **Yahuah** longs for the devout heart. If I might use such a metaphor, just as the ewe on one side of the hedge hears and answers the bleating of its lamb on the other, so, if my heart cries out for the living **Yahuah**, anything is more credible than that such a cry should not be answered.

You may not get this, that, or the other blessing which you ask, for perhaps they are not blessings. You may not get what you fancy you need. We are not always good at translating our needs into words, and it is a mercy that there is Some One that understands what we do want a great deal better than we do ourselves. But if below the specific petition there lies the cry of a heart that calls for the living **Yahuah**, then whether the specific petition be answered or dispersed into empty air will matter comparatively little. ‘He shall call upon Me,’ and that part of his prayer ‘I will answer’ and come to him and be in him. Is that our experience of what it is to pray, and our notion of what it is to be answered?

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II. Further, here we have a promise for suppliants.

I take the next three clauses of the text as being all closely connected. 'I will be with him in trouble. I will deliver him and honor him'-in trouble, His presence; from trouble, His deliverance; after trouble, glorifying and refining. There are the whole theory and process of the discipline of the devout man's life.

'I will be with him in trouble.' The promise is not only that, when trials of any kind, larger or smaller, more grave or more slight, fall upon us, we shall become more conscious, if we take them rightly, of **Yahuah's** presence, but that all which is meant by **Yahuah's** presence shall really be more fully ours, and that He is, if I may say so, actually nearer us. Though, of course, all words about being near or far have only a very imperfect application to our relation to Him, still the gifts that are meant by His presence-that is to say, His sympathy, His help, His love-are more fully given to a man who in the darkness is groping for his Father's hand, and yet not so much groping for as grasping it. He is nearer us as well as *felt* to be nearer us, if we take our sorrows rightly.

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The effect of sorrow devoutly borne, in bringing Yahuah closer to us, belongs to it, whether it be great or small; whether it be, according to the metaphor of an earlier portion of this psalm, 'a lion or an adder'; or whether it be a buzzing wasp or a mosquito. As long as anything troubles me, I may make it a means of bringing Yahuah closer to myself.

Therefore, there is no need for any sorrowful heart ever to say, 'I am solitary as well as sad.' He will always come and sit down by us, and if it be that, like poor Job upon his dunghill, we are not able to bear the word of consolation, yet He will wait there till we are ready to take it. He is there all the same, though silent, and will be near all of us, if only we do not drive Him away. 'He will call upon Me and I will answer him'; and the beginning of the answer is the real presence of Yahuah with every troubled heart.

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Then there follows the next stage, deliverance from trouble; 'I will *deliver* him.' That is not the same word as is employed in the previous verse, though it is translated in the same way in our Bibles. The word here means lifting up out of a pit, or dragging up out of the midst of anything that surrounds a man, and so setting him in some place of safety. Is this promise always true, about people who in sorrow of any kind cast themselves upon **Yahuah**? Do they always get deliverance from Him? There are some sorrows from the pressure of which we shall never escape. Some of us have to carry such. Has this promise no application to the people for whom outward life can never bring an end of the sorrows and burdens that they carry?

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Not so. He will deliver us not only by taking the burden off our backs, but by making us strong to carry it, and the sorrow, which has changed from wild and passionate weeping into calm submission, is sorrow from which we have been delivered. The serpent may still wound our heel, but if **Yahuah** be with us He will give us strength to press the wounded heel on the malignant head, and we can squeeze all the poison out of it. The bitterness remains; be it so, but let us be quite sure of this, that though sorrow be lifelong, that does not in the least contradict the great and faithful promise, 'I will be with him in trouble and deliver him,' for where He is *there* is deliverance.

Lastly, there is the third of these promises for the troubled. 'I will honour him.' The word translated 'honor' is more correctly rendered 'esteem.' Is not that the end of a trouble which has been borne in company with Him; and from which, because it has been so borne, a devout heart is delivered even whilst it lasts? Does not all such sorrow hallow, ennoble, refine, purify the sufferer, and make him liker his *Yahuah*? 'He for our profit, that we should be partakers of His Set Apartness.' Is not that *Yahuah's* way of magnifying us before heaven's esteem? When a blunt knife is ground upon a wheel, the sparks fly fast from the edge held down upon the swiftly-revolving emery disc, but that is the only way to sharpen the dull blade. Friction, often very severe friction, and heat are indispensable to polish the shaft and turn the steel into a mirror that will flash back the sunshine. So when *Yahuah* holds us to His grindstone, it is to get a polish on the surface. 'I will deliver him and I will hold him in high esteem.'

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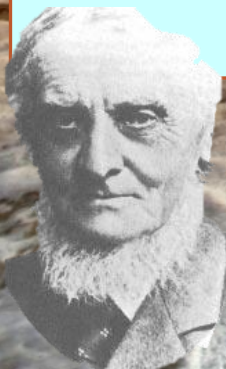
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III. Last of all, we have the promise for mortals

With long life will I satisfy him, and show him My salvation.' I do not know whether by that first clause the Psalmist meant, as people who sometimes like to make the Psalmist mean as little as possible tell us that he did mean, simply 'length of days.' For my own part I do not believe that he did. He meant that, no doubt, for longevity was part of the **Tanak** promises for this life. But 'length of days' does not 'satisfy' all old people who attain to it, and that 'satisfaction' necessarily implies something more than the prolongation of the physical life to old age. The idea contained in this promise may be illustrated by the expression which is used in reference to a select few of the **Covenant family members of the Torah**, of whom it is recorded that they died 'full of days.' That does not merely mean that they had many days, but that, whatever the number, they had as many as they wished, and departed reluctantly, having had enough of life. They looked back, and saw that all the past had been very good, and that goodness and mercy had determined and accompanied all their days, and so they did not wish to linger longer here, but closed their eyes in peace, with no hungry, vain cravings for prolonged life. They had got all out of the world which it could give, and were contented to have done with it all.



1/28/2017

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So this promise assures us that, if we are of those who, in the midst of fleeting days, lay hold on the 'Ancient of Days' and live by Him, we shall find a table spread in the wilderness, and like travelers in an inn, having eaten enough, shall willingly obey the call to leave the meal provided on the road, and pass into the Father's house, and sit at the bountiful feast there.

The heart that lives near **Yahuah**, whether its years be few or many, will find in life all that life is capable of giving, and when the end comes will not be unwilling that it should come, nor hold on desperately to the last fag-end and fragment of life that it can keep within its clutches, but will be satisfied to have lived and be contented to die.

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2017





Nor is this all, for says the Psalmist, 'I will show him My salvation.' That sight comes after he is satisfied with length of days here. And so I think the fair interpretation of the words, in their place in this psalm, is, that however dimly, yet certainly, here the Psalmist saw something beyond. It was not a black curtain which dropped at death. He believed that, yonder, the man who here had been living near **Yahuah**, calling to Him, realizing His presence, and satisfied with the fatness of His house upon earth, would see something that would satisfy him more. 'I shall be satisfied when I awake in Thy likeness.' That is satisfaction indeed, and the vision, which is possession, of that perfected salvation is the vision that makes the blessedness of heaven.

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So, dear friends! we, if we will, may have access to **Yahuah's** chamber at every moment, and may have His presence, which will make it impossible that we should ever be alone. We may have Him to deliver us from all the evil that is in evil, and to turn it into good. We may have Him to purge, and cleanse, and uplift, and change us into His likeness, even by the ministry of our trials. We may get out of life the last drop of the sweetness that He has put in it; and when it comes to a close, may say, 'It is enough! Let Thy servant depart in peace; for mine eyes have seen Thy salvation,' and then we may go to see it better in that world where we shall all, if we attain thither, be 'satisfied' when we 'awake in His likeness.'

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MAGNIFIED

Psalm 91



Psalm 91:1-4 Magnified

The ones who settle in and remain,
establishing a home and returning often with
the sense of a faithful married relationship,
will endure



Psalm 91:1-2 Magnified

In the secret hiding place that offers protection and shelter from danger. It is a covering, carefully hiding those. It is an act of cleverness that conceals Yah's children~ an end purpose from those who are dangerous.

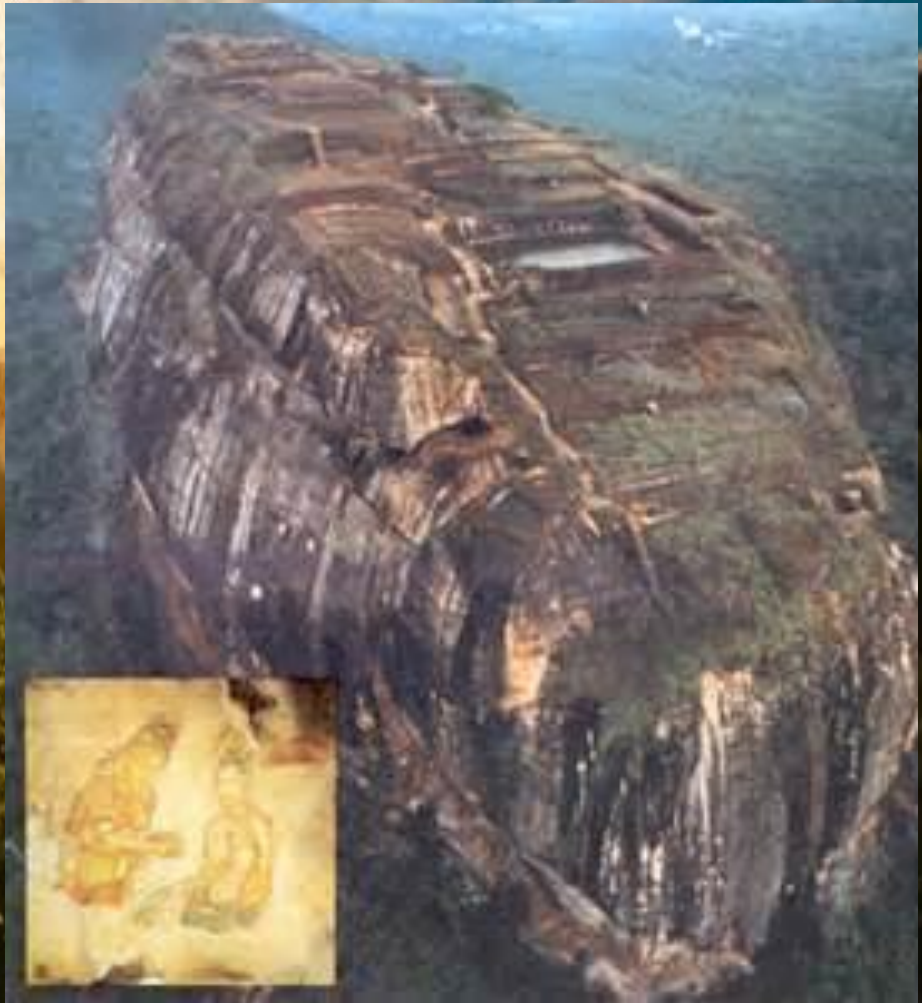



Psalm 91:1-2 Magnified

This place belongs to The Most High-**אֵלֵינוּ**. He is Supreme and is clearly Superior to all. As He hovers over those, there is complete protection, as His being casts a shadow of protection and submerges us into safety.

Always, with those in this transitory journey, He offers refreshment and His shadow blocks any attempt of all who would harm those who dwell there.

He alone is the
most powerful!
Only He
can complete this
promise of blessing
and safety.
His protective
barrier is
impregnable.



The image features a large, flowing river of molten lava, glowing with intense red, orange, and yellow light, cascading down a dark, rocky slope. The lava's surface is highly textured with ripples and folds. In the lower center, a small, brightly lit inset shows a baby lying in a protective container, possibly a car seat or a similar safety device, which is being shielded from the heat of the lava. The overall scene is one of a powerful natural force being used to protect a vulnerable child.

In this act of protection He will
not hesitate to be burly and lay
waste and utterly destroy
intruders, to keep His
Children safe



They are spending the nights
in this
lodging and finding rest.

They will stay
permanently.







Knowing I will not change my mind,
I declare out and in my heart and
promise with certainty
I declare! Shepherd Yahuah, my shelter
from
the weather

And danger and the
lies that are told to
deceive,
like a cave that
provides my complete
safety as my refuge,
You are whom I trust.





Indeed my mountain
stronghold. Those
that would prey are
caught in nets and
never reach me.
You have reserved this
mountain of rock
fortress for hiding as
well as for a
defensive position.



Wherever it may be, it is a position that is so
high that it is inaccessible except to those who
dwell there.

A cosmic background featuring a large, reddish-brown planet (Mars) on the right side, a crescent moon in the upper center, and a smaller crescent moon on the left. The background is filled with stars and nebulae in shades of blue and purple.

My Almighty Everlasting
Shepherd Yahuah.

Because of what You do, it is
only You And Your plan that I
can be confident in, trust and
rely.

You inspire confidence!

Your plans fill my being with
complete safety and security.
I am alone, and without You,
I am vulnerable and would be
easy prey.

You give me assurance!

For He will free you from harm or evil, rescue and defend you keeping you safe and out of danger. He saves you from a state of having a strained or lacking relationship with Him because He saves you from danger.



PSALMS 91-3-4

From the snares, nets and control of the fowler. Anyone who is a bait layer. Protection when you are blindsided by the wicked.

REFUGE

A person is sitting on a rocky ridge in the foreground, looking out over a vast, green valley. A winding river flows through the valley, and mountains are visible in the background under a cloudy sky. The word "REFUGE" is overlaid in large white letters across the middle of the image.



ANCIENT REFUGE

From the deadly words and teachings that leads to overwhelming eternal death, from deadly viruses all which plague you and cause complete destruction and misery which causes so much damage it can not be repaired. This is the evil desire of the wicked.



In His strong and mighty feathered wings He will cause you to be covered and overshadowed making you unapproachable and protected in this isolation. But you are close to His heart and feel the soft strength of His protection.

It happens in an orderly arrangement of time, space and logic- not as a random or chaotic event because you are under and beneath His wings – the hem and border of His garment.





You flee and take refuge and shelter. Feeling safe and full of trust. You are at peace.

Like a large barbed and hooked body shield as a defensive and protective weapon of war and a defensive wall....



is His faithfulness, honesty, trustworthiness, stability, perpetuity, security, fidelity, permanence and reliability.

יְהוָה

You are not in a continual state of great distress and deep concern which would normally intimidate and cause terror in the midst of continuous and ongoing dangers, if it were not for Yahuah's promise. The wisdom of trusting Him keeps you from being causelessly afraid.

PSALMS 91:5-6

Not of the sudden dread over impending trouble because of the evil that is continually going on. It strikes purposely at night to instill the most terror and trembling. Any manner of spread of death and destruction by disease, weapons or conspiracies. Specifically this promise is for those things which are neither foreseen nor can be prevented. Though it may be discovered it must be endured with trust in Yahuah.



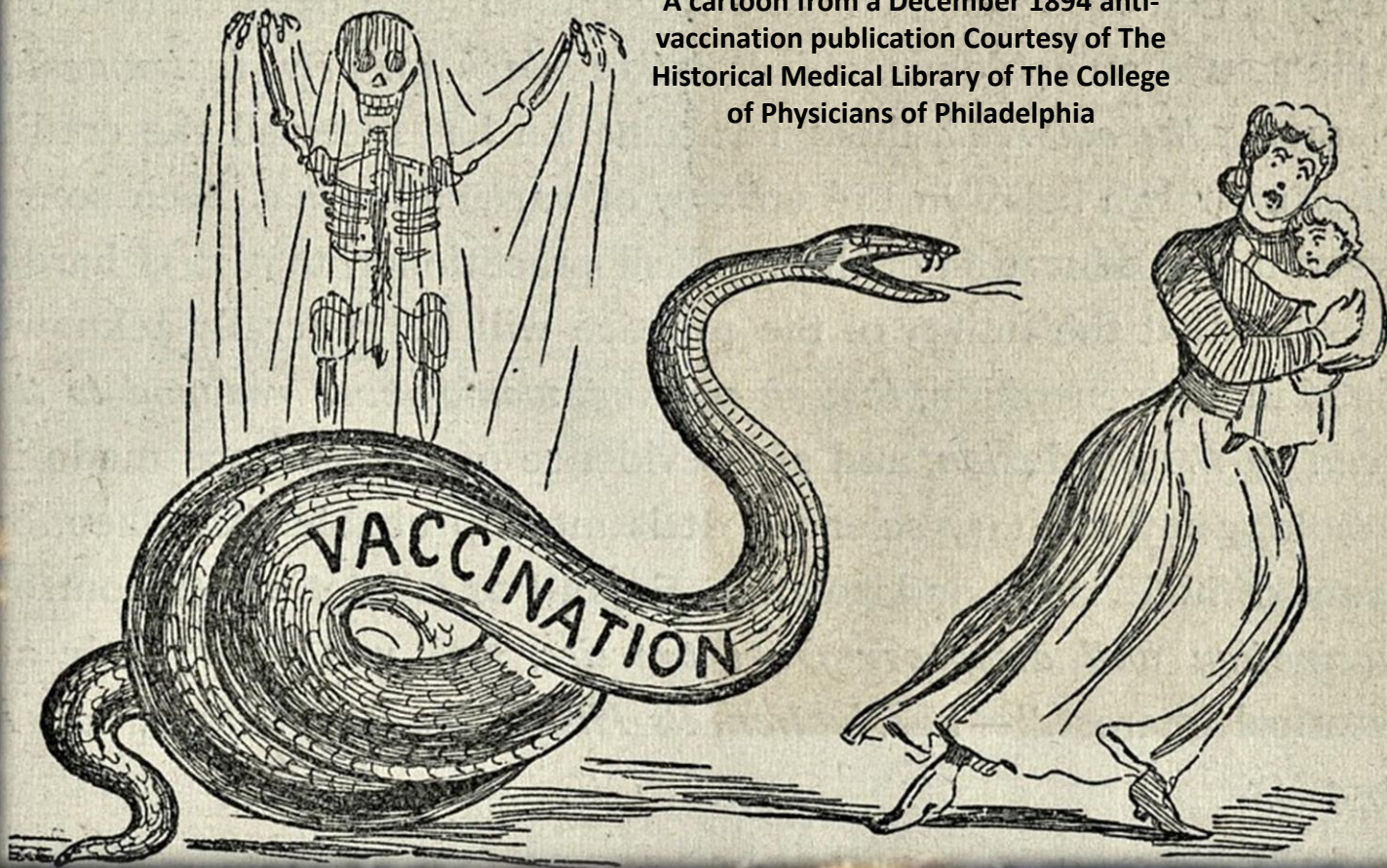
Nor the arrow that flies and darts about like a snake by day. Be it sword, famine, or pestilence if they are the judgement of Yahuah or wickedness of man they move swiftly, are sudden and strike with surgical precision. It is out in the open. But you who trust Yahuah are not concerned and are not afraid of an unprepared death.



Nor the thorn of disease that is injected that is contagious or religious/social systems -anything that causes a high death rate and many forms of destruction that spreads. Behavior and conduct that tries to take control over mind, body and spirit. It creeps about in the darkness and in the blackness of wickedness.

DO NOT VACCINATE !!

A cartoon from a December 1894 anti-vaccination publication Courtesy of The Historical Medical Library of The College of Physicians of Philadelphia



Nor of the destruction of biological life as you know it- the condition of utter ruin from a normal state that happens right in front of your eyes. Bold! Out in the open. Right in the middle of the day. Yahuah is trustworthy! Yahuah is your protection. He has you covered.



Throughout time, falling down in battle or violent death, failing in their purpose and decaying and rotting....

PSALMS 91:7-8

YHWH

Causes them to fall at the side of the Covenant Family!



Strong leaders and 1000's- an indefinite number fall. Myriad's and legions- 10's of thousands- a great number do the same at your right-on the south side.



Throughout time, in your direction, it has not nor will it come or draw near by closing in or confining you.



UNDERSTANDING

Only you exclusively, the Covenant Family and only you, because you are unique and distinctive, will, with your eyes, perceive and understand. Being able to process the information and coming to the proper conclusion..

Regarding the punishment which creates suffering. This is based upon what is deserved. But it brings peace and completes the retribution of the wicked, who by definition are Torah-less. Those who have violated Yahuah's standard (The Torah) and these are the ones condemned and found guilty.

You, the Covenant Family, throughout time, will see clearly this action and learn information regarding it and you will pay close attention to it and learn from it, thereby understanding Yahuah's perspective.



Psalms 91:9

Truly beyond any
shadow of a doubt in my
mind,

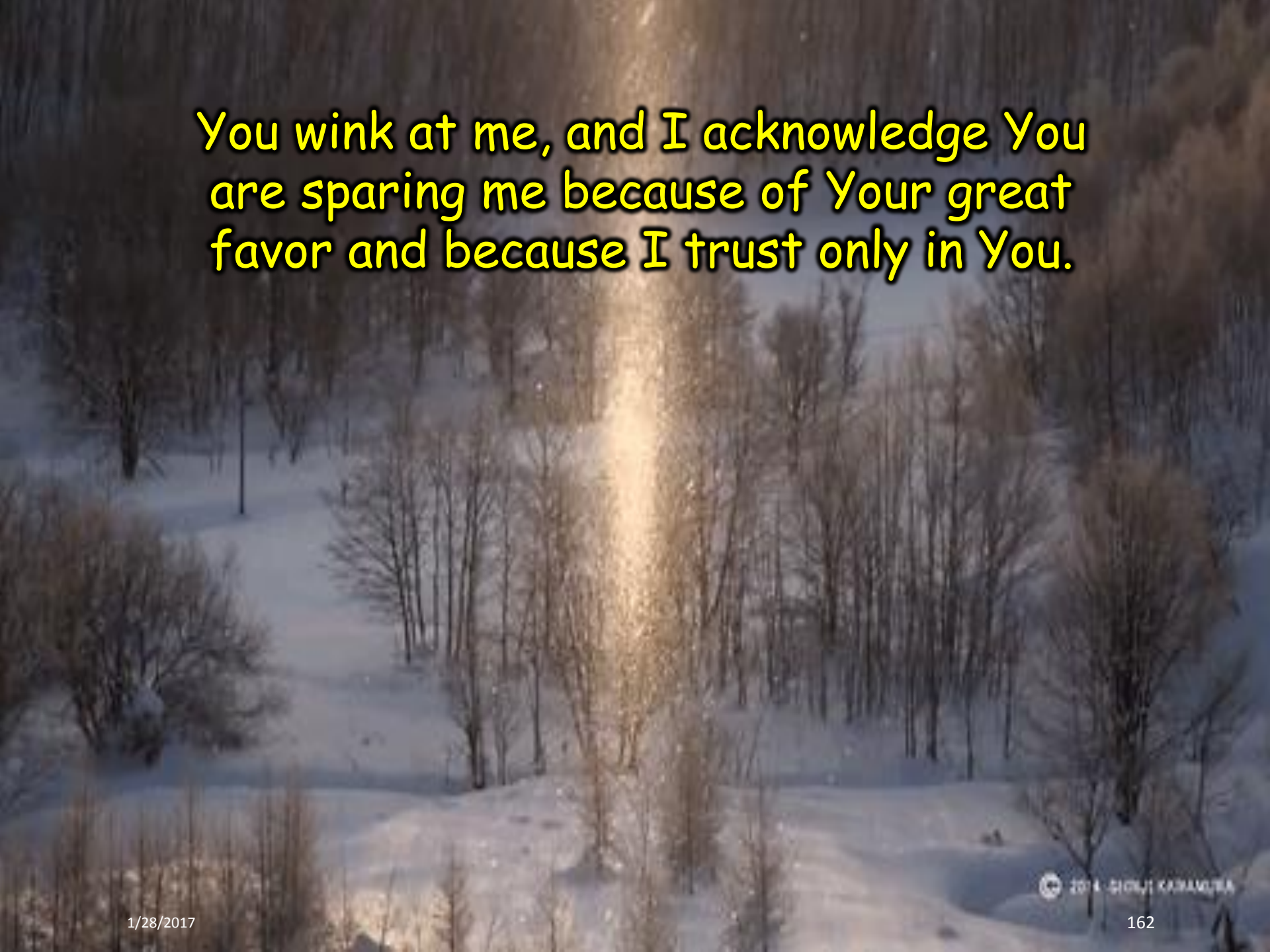
YHWH

יהוה

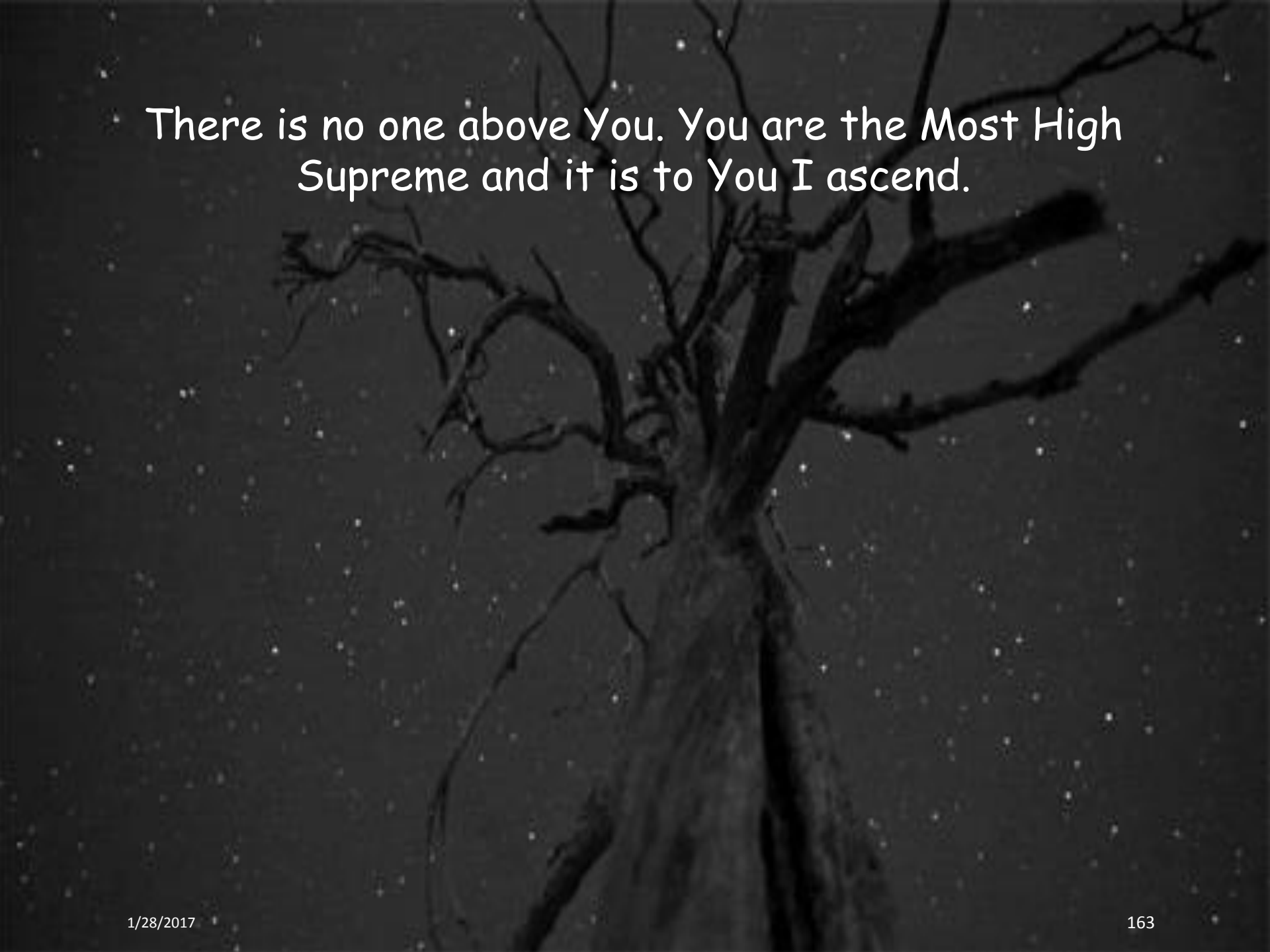
You (representing the strongest
Covenant mark) Yahuah, are my
personal refuge and shelter.

A dramatic, dark landscape with a bright light source in a cave opening, a tree, and a large rock formation. The scene is rendered in a cinematic style with high contrast and a cool color palette. The light from the cave opening illuminates the surrounding rocks and the tree, creating a sense of mystery and depth. The overall mood is somber and contemplative.

I know where it is found and I have absolute confidence in my eligibility to be admitted as a result of choosing to be a Covenant family member.



You wink at me, and I acknowledge You
are sparing me because of Your great
favor and because I trust only in You.

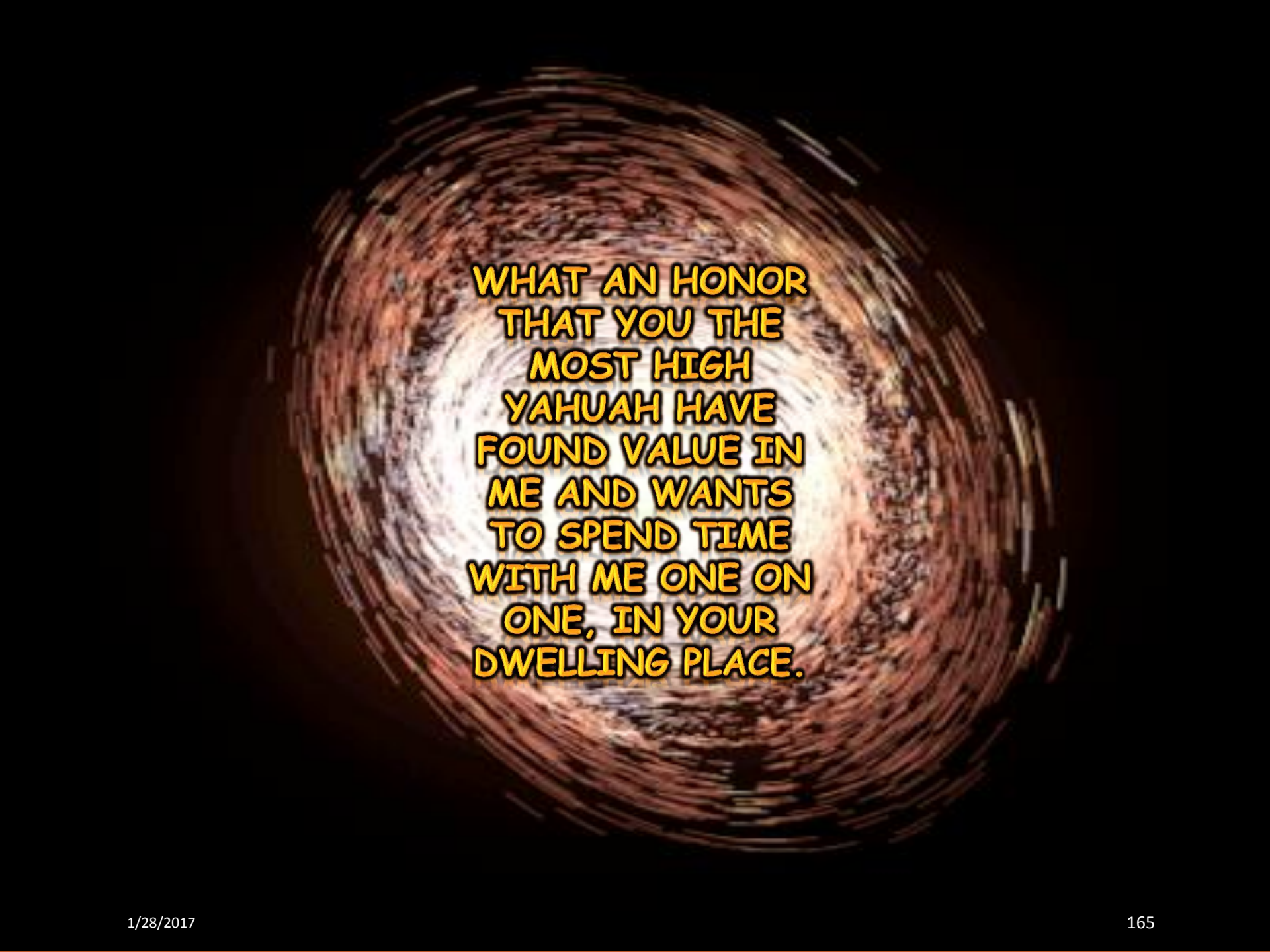
A dark, starry night sky with a silhouette of a tree. The tree is a gnarled, leafless tree with many branches, positioned in the center of the frame. The background is a deep black with numerous small, bright white stars scattered throughout. The text is centered in the upper half of the image.

There is no one above You. You are the Most High
Supreme and it is to You I ascend.

You have caused my nephesh
to be moved to read Your
words. In them, You have
planted seeds of love and
respect for You in my heart.


The information you have
given to me causes me to be

overjoyed at my choice to dwell with You
as much as I possibly can. I am in love
with You. Being together makes me feel
so comforted and special, I will never
leave You.



**WHAT AN HONOR
THAT YOU THE
MOST HIGH
YAHUAH HAVE
FOUND VALUE IN
ME AND WANTS
TO SPEND TIME
WITH ME ONE ON
ONE, IN YOUR
DWELLING PLACE.**

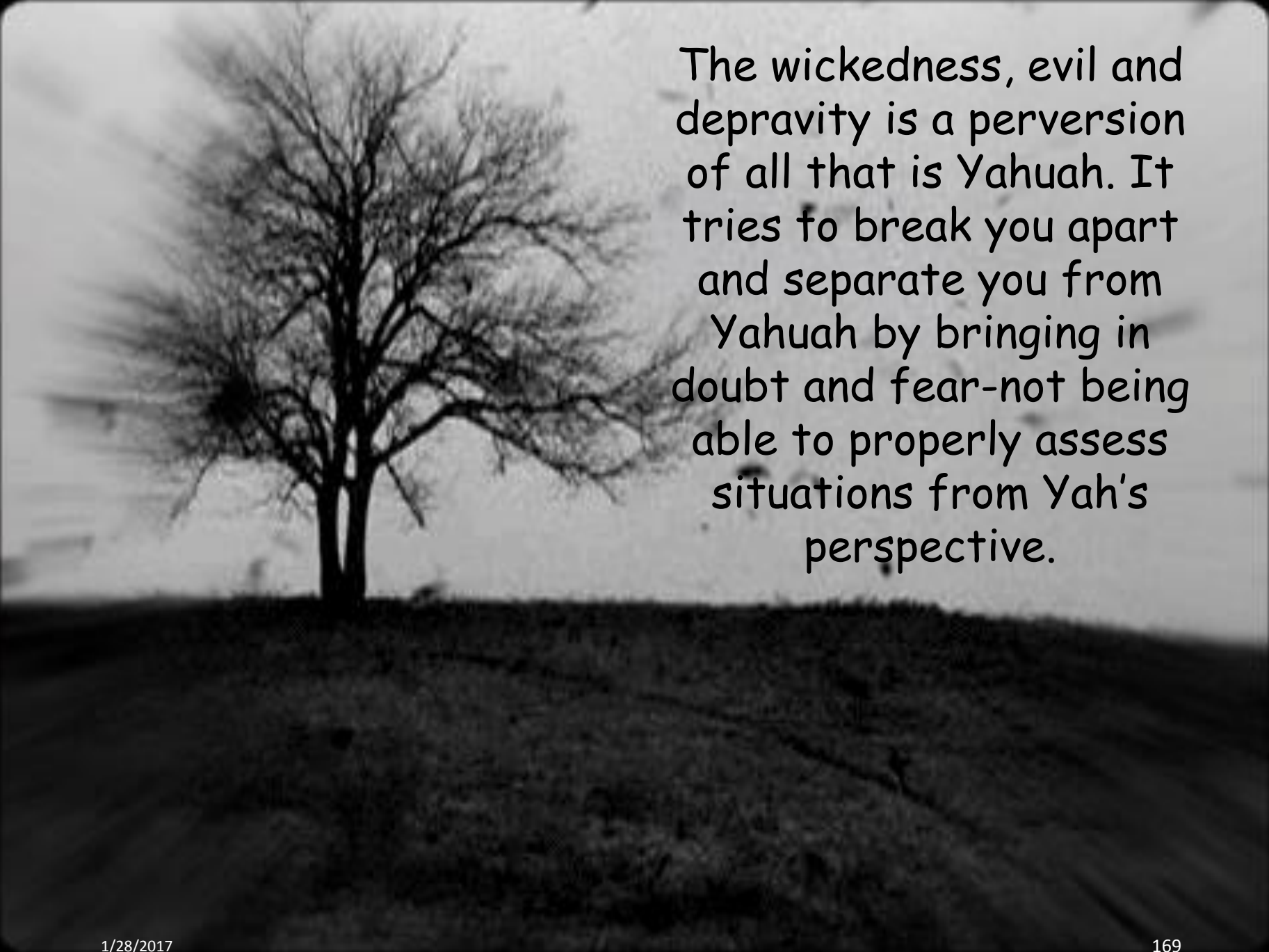
He shows His care and concern because He knows no evil can ever exist in His presence and thus we are eternally protected in the only safe place in the universe- His dwelling place.

A large flock of sheep is walking across a paved road, filling most of the frame. The sheep are of various shades of white and grey. In the background, there is a large, dark, rocky mound or hill under a blue sky with some clouds. The road has a yellow line on the left side.

No pure evil, be it "friend", "companion" or "shepherd" has or ever will be allowed to approach you, with the intent to harm you eternally as a child of the Covenant family and succeed. You are safe from the wrath of Yahuah. You are His child.

Trials are for learning and correction not to extinguish us forever. This is the promise of His strong Covenant mark of protection.





The wickedness, evil and depravity is a perversion of all that is Yahuah. It tries to break you apart and separate you from Yahuah by bringing in doubt and fear-not being able to properly assess situations from Yah's perspective.

No plague- any negative and destructive influence to your soul and body that assaults you trying to create trauma to life and trust in Yahuah is not from Yahuah and will not approach you. Others find it hard to get rid of.




The wicked create fear and spread it as a pandemic. But it has no effect on your eternal life if you stand firm with Yahuah. It will not come near you as a stumbling block to your temporary dwelling.

Today

We are only safe in Yahuah's permanent house. In the tent we walk around in, made of leather and hair, we know we are temporary and do not cling to our mortality. We understand the promise of absolute mortal safety is not the promise Yah is giving.

WHAT WOULD YOU TRY
IF YOU HAD NO FEAR

A night scene of a city street with light trails from cars and buildings, with the text "WHAT WOULD YOU TRY IF YOU HAD NO FEAR" overlaid in a glowing, blue, dotted font.

A vibrant, multi-colored waterfall cascading over a cliff, with birds flying in the sky above. The waterfall transitions from purple at the top to blue, green, and yellow at the bottom. The sky is a mix of purple, pink, and yellow. Two birds are flying in the upper right corner. The foreground shows the turbulent, multi-colored water of the waterfall.

The evil will not invade our temporary tents with any effect to our eternal life. We will leave them behind to claim the promise of living in Yahuah's house with Him as a family.

Because truly His messengers who informs and provides surveillance as ambassadors of Yahuah on His authority, working for Yah, are sent...

Psalms 91:11

And ordained and appointed with the decree
and commission and great responsibility
concerning what is not allowed by Yahuah to
happen to you.



Being watchmen over you to carefully maintain you in safety from injury, harm or danger using wisdom. To care for and attend to you , by paying close attention to details and with diligence. Helping you stick to your word because you and they will have to give a response regarding your actions.

They are there to help, in every aspect, totally and completely, on your journey. Including your conduct of life as you make your way to your planned destination. They will be with you.



PSALMS 91:12


Being yoked together on
account of ...

Their
hands
opened
wide ready
to help..



Lifting us up
with
affection
and with the
desire to
support and
keep us guilt
free and its
penalty
removed
from us,

Because there is a dread at some future time we may turn around and away from Yahuah.



יהוה

And trip
and be
defeated
by the
adversary
and strike
and fall..



Among the stumbling blocks set in your way, and the “weight” stone in the balance scale be then tipped against you.



Destroying the stones of your Covenant family home with your foot and turning away from Yahuah, you will no longer be eligible to stand on the firm promises of Yahuah's protection.



Psalms 91:13



You with the messengers protection- over black heartedness, fierce danger with the characteristics of a lion which are strong, stealthy, hiding in the shadows, crouching, destructive and vicious..

And over the cobra-like danger that is poisonous and deadly. The twisted kind that strikes suddenly causing blindness on the path leading to back sliding. Its low and out of sight, unexpected, sly, crafty, using charm or magic.....




A close-up photograph of a person's legs standing on a beach at sunset. The sand is dark and reflective, with the words "GO FORTH" written in large, dark letters across the foreground. The background shows the ocean and a bright sunset sky. A black text box is overlaid on the right side of the image.

You will be
able to
stand
firm, over
take and
oppress
them on
your path
and march
on.

You will be able to conquer and be victorious!





**Victory over the young lions/warriors-
strong and aggressive, blood thirsty,
attacking and wanting to obliterate
the Covenant.**

Victory over the crocodile- that monstrous bellow of every terror-real or imagined,



That stalks and tries to destroy your courage. With Yahuah, you can overcome them all!

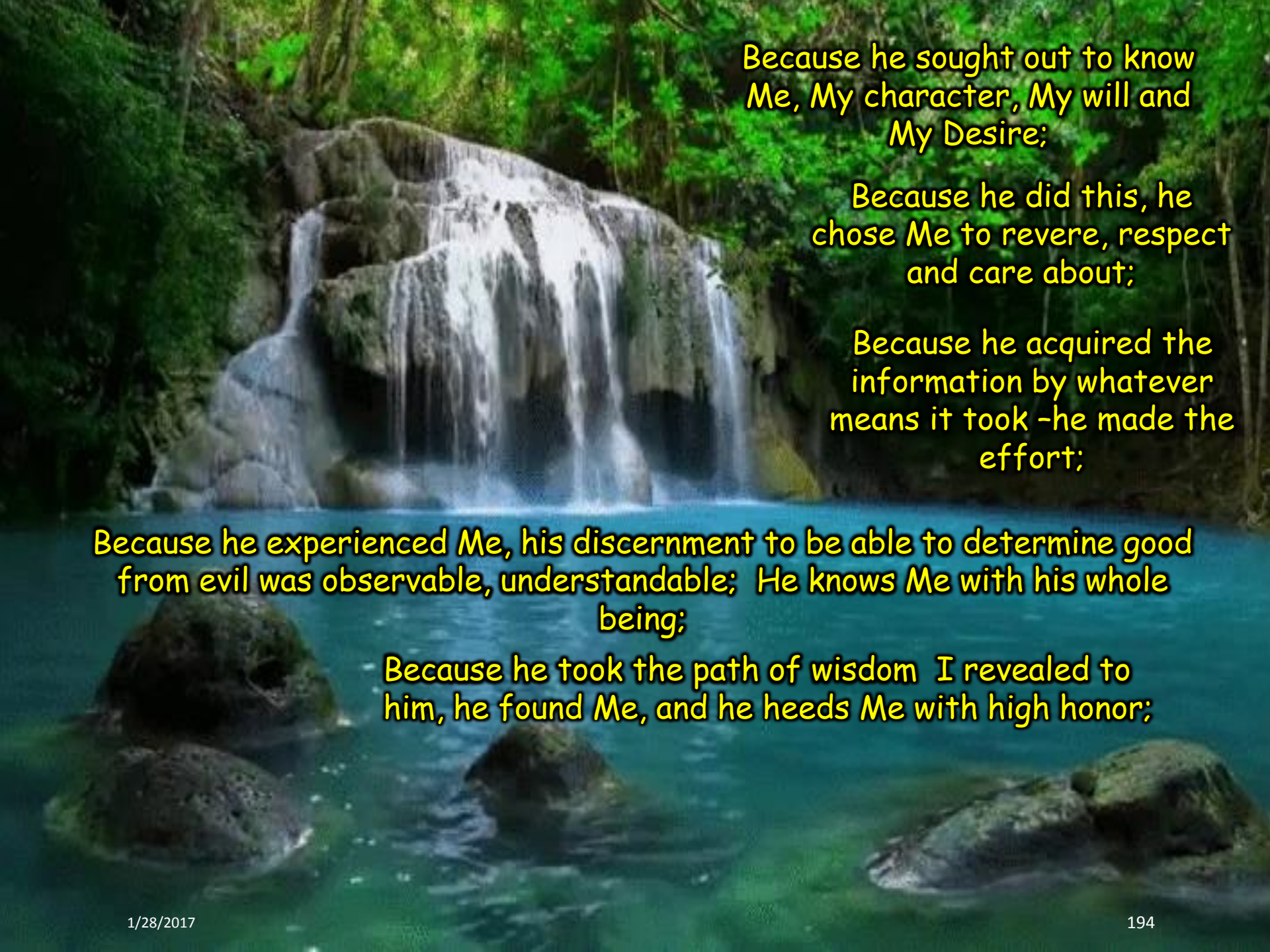
Because to Me-Yahuah, he cleaves, he has fallen in love with Me; Because he has attached his desire and delight on Me; Because he eagerly waits with expectations the plans to unfold as they have been set; Because he has glued himself to Me as the hub of the wheel of his life, giving Me the power to make his life turn to the right path ...

Psalms 91:14



Then I will rescue and secure you to another place. I have balanced the scales. I have made them even. Then there will be another birth for you. Then we will slip away together.

I will protect and care for him. I have the power and capability to successfully accomplish My goal. He will be lifted up somewhere inaccessible, high and out of reach.



Because he sought out to know
Me, My character, My will and
My Desire;

Because he did this, he
chose Me to revere, respect
and care about;

Because he acquired the
information by whatever
means it took -he made the
effort;

Because he experienced Me, his discernment to be able to determine good
from evil was observable, understandable; He knows Me with his whole
being;

Because he took the path of wisdom I revealed to
him, he found Me, and he heeds Me with high honor;

Because he knows My personal
name- he knows Me
personally.

YAHUAH

Because he commits it
to memory, I will never
be forgotten.

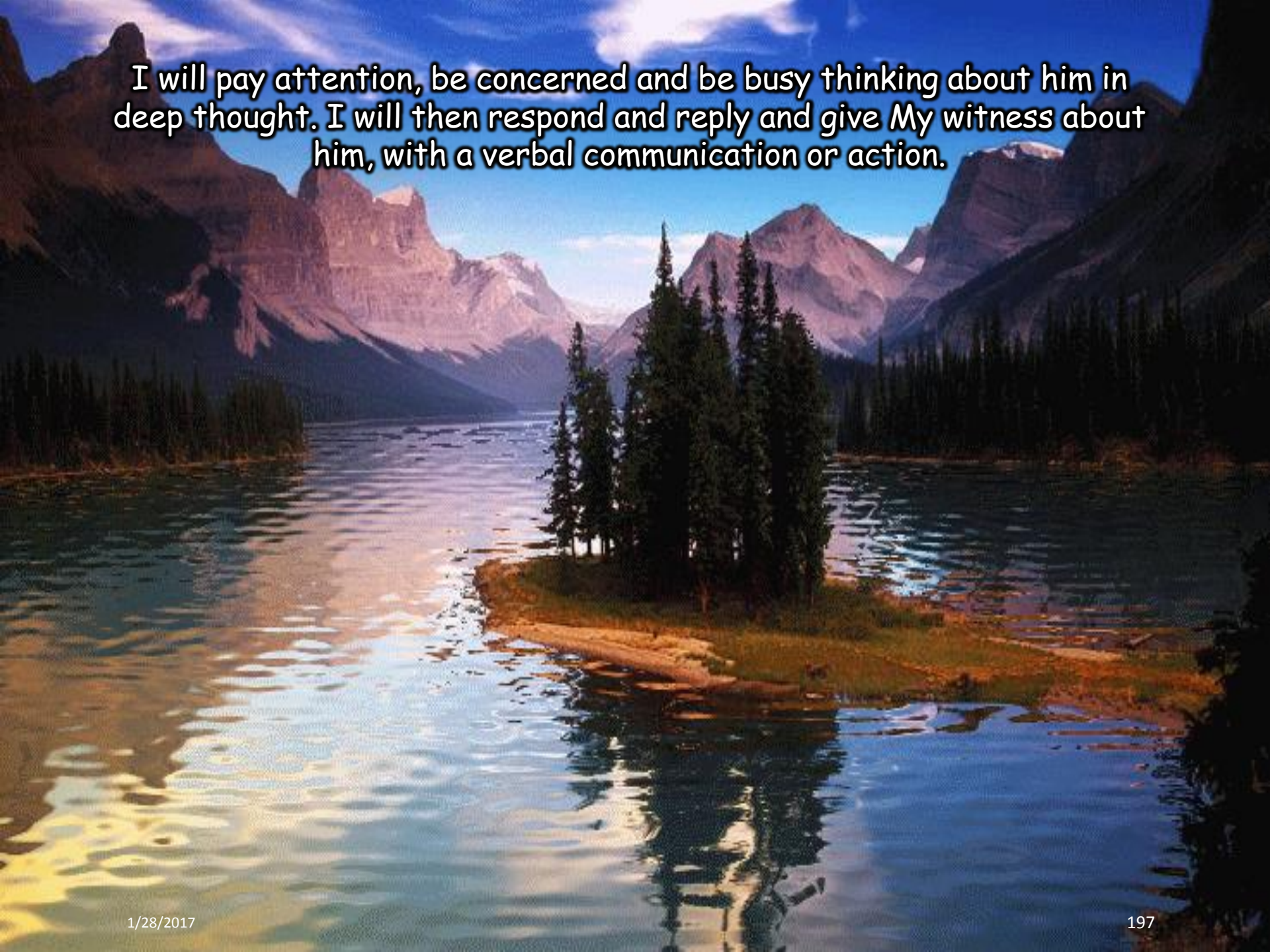
Because he knows My name is the
essence of the very breath he
breathes.

Because he knows My name, we are connected eternally.

This is why I will deliver him.

When he calls out to Me, calling My name, and
proclaims and announces Me in public, and comes
into My presence..

Psalms 91:15

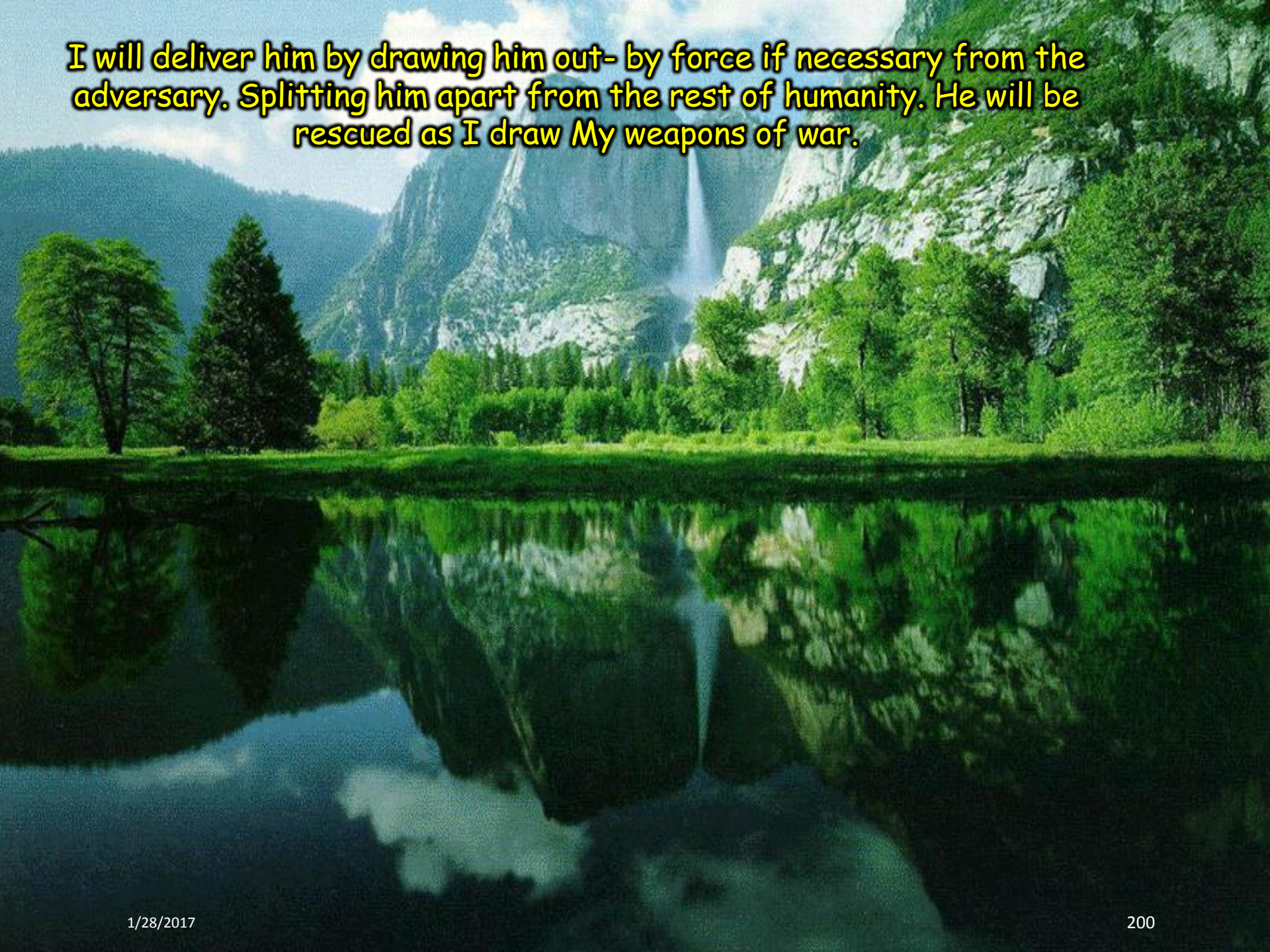


I will pay attention, be concerned and be busy thinking about him in deep thought. I will then respond and reply and give My witness about him, with a verbal communication or action.

I am with him,
collecting and
gathering a large
group together,
guiding him to a safe
place. I want to give
him rest.

Rest from the
distress and state of
anguish he is in. There
is a vexing rival that is
causing calamity.

I will deliver him by drawing him out- by force if necessary from the adversary. Splitting him apart from the rest of humanity. He will be rescued as I draw My weapons of war.



Why? Because I value him greatly! This is his reward for his service to Me. I respect him and cause him to be distinguished.



With a long existence and lengthen of days I will continually fill him with satisfaction and contentment to the point that he is overwhelmed by the level of My care.



I will cause him to see
and experience it, to be
personally involved in
this event.



I will reveal My deliverance to him. How I accomplished this victory and brought delight and My salvation to him.

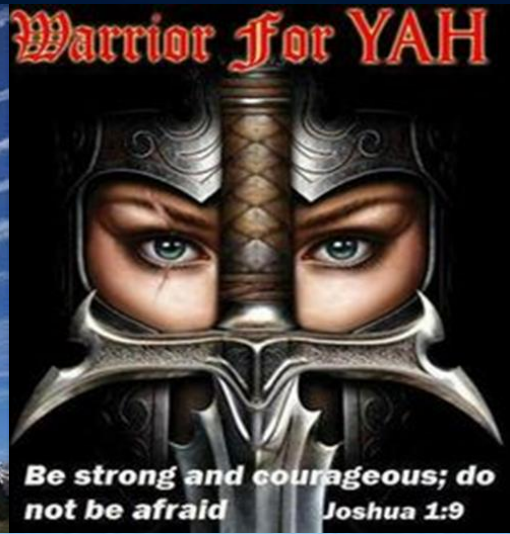


PSALMS 91
YAHUAH'S PROMISES TO BE CALLED AND
COUNTED ON

אני אלהים

My being longs for You in the night, also, my spirit within me seeks You earnestly. For when Your right-rulings are in the earth, the inhabitants of the world shall learn righteousness.

Yeshayahu 26:9



Even the small
can be
fearless with
the promises
of Yahuah.





יהיה

קִיְיָ

INSPIRE
TRUST



The Torah is this secret place that shows us how to attain this protection. Unless you read the Tanakh, you will not find it.

The Amplified reading of Malachi 2:8 and 2:10
Speaking to the priests about incorrect teaching

2:8 Together, all of you, have rejected, abandoned, turned away and departed from the way, journey and path and course of conduct. This is causing wavering and stumbling and errors to be made by a great indefinite number within your gates, by your instruction and content of what is taught from the Torah. You have corrupted morally, destroyed, ruined and wiped out the covenant –the binding Contract agreement with the Levi- promises and declares Yahuah of the vast military Troops and heavenly bodies.

2:10 Why? Do we not have one ancestor father? Do we not all in totality, everyone completely have one Eternal One who brought us into existence? Carving us out and shaping us? On what account and why then do we act covertly and deal treacherously and betray human beings within our gates and our brothers and fellow countrymen, violating and defiling the set apart character of our Torah, piercing it through and wounding it-making it an invalid covenant-the binding contract between Yahuah And our ancestors?

The answer is because they serve shatan the father of lies.
If we are unrepentant we can not stay at Yah's safe house or serve Him.

PRAY-READ-RESEARCH-REPENT-PRAISE AND REPEAT

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1821. 1821

ספר תהלים

Joseph Wolff THE *Lohman*

BOOK OF PSALMS,

from WITHOUT POINTS; *Posen*

CORRECTED FROM THE EDITION OF
VANDER HOOHT,
WITH
A KEY, GRAMMAR, LITERAL ENGLISH VERSION,
AND
LEXICON,
UPON AN IMPROVED PLAN,
BY
JOHN REID, M. D.
MEMBER OF THE FACULTY OF PHYSICIANS AND SURGEONS, GLASGOW.

Eruditi possunt judicare, rudes discere, sciok neutrum.

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IN WHICH
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OLD TESTAMENT
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THE
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A NEW EDITION, CORRECTED, ENLARGED, AND IMPROVED.

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FORMERLY FELLOW OF CLARE-HALL, CAMBRIDGE.

יבש הוער בכל ציון ודבר אלהים יקום לעולם
יבש הוער בכל ציון ודבר אלהים יקום לעולם

The same things uttered in Hebrew, and translated into another tongue, have not the same force in them: and not only these things, but the law itself, and the prophesies, and the rest of the books, have so small differences when they are spoken in their own language.
Psalms to Ecclesiastes.

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www.bayithamashiyach.com/Scriptures.html

Home

HaMiqraot [The Scriptures]: (Torah, Neviim, and Chetuvim)

(in downward order of each verse of its texts of the paleo-Hebrew Phoenician, modern Hebrew at right, and its Hebrew color coded transliteration, interlining with the translated color coded words mostly in English, along with the transliterated names/titles and Septuagint Greek Old Testament (Brenton) and its color coded transliterated text along with its color coded translated English text)

(with the help of Jay Green's The Interlinear Bible, Interlinear Scripture Analyzer, The Pentateuch [Linear translation into English], The Septuagint (Lancelot Brenton), Rotherham Old Testament, Septuagint-interlinear-greek-bible.com, HallehYah Scriptures English-Hebrew Parallel edition, NASE, NRSV, NKJV, New Jerusalem Bible) edited and translated by Lanny Mebust (Benyamin benKohath)

(in progress to update all color coded interlinear Greek writings from Genesis chapter 1 to Isaiah chapter 17, plus the verification and correction on all OT interlinears), currently on 1 Samuel ch1.

Torah (the Law) -

- Sefer Maaseh Bereshith (Genesis)
- Sefer Yetzi'at Mitzraim - Shemot (Exodus)
- Torat Cohanim - Wayyikra (Leviticus)
- Chamesh haPekudim - Bemidbar (Numbers)
- Mishneh Torah - Devarim (Deuteronomy)

Neviim (the Prophets) -

Yahushua (<u>Joshua</u>)	Shophetim (<u>Judges</u>)
Shmu'El (<u>1 Samuel</u> & <u>2 Samuel</u>)	Sefer Melachim (<u>1 Kings</u> & <u>2 Kings</u>)
YeshaYahu (<u>Isaiah</u>)	YirmeYahu (<u>Jeremiah</u>)
Y'chezk'El (<u>Ezekiel</u>)	Hoshaah (<u>Hoshea</u>)
Yo'El (<u>Joel</u>)	<u>Amos</u>
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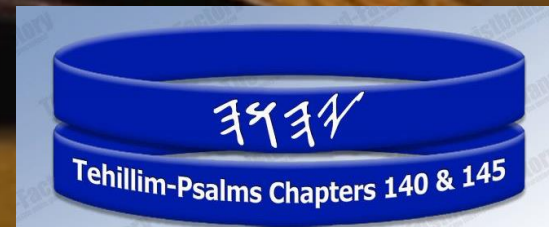
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<https://www.youtube.com/channel/UCa0CAfbJ48QhsH8yC172-rg>

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BY

ROBERT YOUNG, LL.D.,

AUTHOR OF SEVERAL WORKS IN HEBREW, CHALDEE, SAMARITAN, SYRIAC, GREEK,
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BY B. DAVIDSON,

AUTHOR OF THE SYRIAC AND CHALDEE READING LESSONS, AND JOINT AUTHOR OF THE ELEMENTARY
ARABIC GRAMMAR AND READING LESSONS, ETC.



Multa terrarum lingua, unestilba una.

LONDON: S. BAGSTER AND SONS, LIMITED.
NEW YORK: JAMES POTT & CO.

Grammar-Verb Tenses

yiqtōl (imperfect) — The prefixed conjugation in Hebrew. The prefixed conjugation denotes the *imperfective aspect of the verb*. That is, *it views the action of the verb from the inside or from the perspective of the action's unfolding*. This imperfective aspect *can speak of (depending on context) habitual actions, actions in progress, or even completed actions that have unfolding, ongoing results*. The term 'imperfective' does not refer to tense, though. Biblical Hebrew does not have tense like English or Greek (time of action is conveyed by context). *'Imperfective' refers to the kind of action being described, not the time of the action*. An action can be viewed in process in the past ("was walking"), the present ("is walking"), or even the future ("will be walking"). When the context dictates, the prefixed conjugation *also conveys the indicative mood, the mood of reality*.

Heiser, M. S., & Setterholm, V. M. (2013; 2013). Glossary of Morpho-Syntactic Database Terminology. Lexham Press.

hif'îl — In Biblical Hebrew, 'stem' refers to the relationship of the verb's subject to the action of the verb. That is, stems convey grammatical 'voice' relationships. The hif'îl stem indicates the causative sense of verbs. That is, the subject of the verb in the hif'îl stem causes the object of the verb to participate in the action of the verb as a sort of 'undersubject' or 'secondary subject'. In the sentence "**Bob caused the car to crash,**" the direct object [car] participates in the action that the subject [Bob] caused. See IBHS §27; BHRG §16.7; J.-M. §54; GKC §53a, c-g.

Heiser, M. S., & Setterholm, V. M. (2013; 2013). Glossary of Morpho-Syntactic Database Terminology. Lexham Press.

pu^{al} — In Biblical Hebrew, 'stem' refers to the relationship of the verb's subject to the action of the verb. That is, stems convey grammatical 'voice' relationships. The pu^{al} is the passive counterpart of the pi^{el} stem. The pi^{el} stem expresses the bringing about of a state. The object of the pi^{el} verb's action "suffers the effect" of the action. In the sentence "Bob flies the plane," the direct object [plane] is put into the state of flight by the subject of the verb [Bob]. The pu^{al} would read "Bob is flown in the plane." The plane is affected by the action of the verb [it is in flight], but in this case the subject of the verb is also being acted upon. See J.-M. §56; BHRG §16.5; IBHS §25; GKC §52 (especially b, h).

pi^{ca}el — In Biblical Hebrew, ‘stem’ refers to the relationship of the verb’s subject to the action of the verb. That is, stems convey grammatical ‘voice’ relationships. The pi^{ca}el stem expresses the bringing about of a state. The object of the pi^{ca}el verb’s action “suffers the effect” of the action; i.e., it is put into a state by the action. In the sentence “Bob flies the plane,” the direct object [plane] is put into the state of flight by the subject of the verb [Bob]. See GKC §52; J.-M. §52; BHRG §16.4; IBHS



Prefixes and Suffixes

The Book of the Psalms without points 1821 pg 16

Bet

ב

2. ב. Prefixed only, *In, for, &c.* See Lexicon.

Is the first consonant, and second letter of the Hebrew alphabet; it is a contraction of ברה Hollow; it is one of the serviles; as a prefix it occurs very frequently, and is a preposition, in, in, or into; ad, to; ab, from; apud, at; prope, near; contra, adversus, against; cum, with; inter, between, among; post, after; per, by or through; pro, for; juxta, near; secundum, according to; versus, towards; &c. (See Simon's Lexicon.) Prefixed to the infinitive it declares when any thing is done or doing. בפקרו When he visited, or literally, in his *having* visited; it also expresses the superlative, as היפרה בנשיב Fair among women, that is fair, or very fair. בא To come or go, R. בא Chald. באהריר In extremity; see באר To open; declaravit, to explain; clare exposuit, to unfold clearly, f.; puteus, a well, or

Wah

THE sixth letter, and the third vowel; it has the name and shape of a hook, whence it is derived. When used as a connective it is servile. As a prefix it is the conjunction, and; from וּ To connect; in this state it may, and occasionally has the following meanings; even, therefore, on this account, but, indeed, for, when, if, that, so, then, also, not, neither, that; when it is prefixed to the future. Inserted after the first radical it denotes the participle of the present tense, as, פּוֹקֵד Visiting; also nouns implying present action, as, סוֹחֵר A merchant, or one who is trading. Inserted before the last radical it denotes the participle passive, as, פְּקוּד Visited; also nouns implying an action past, as, רִכּוּשׁ Wealth acquired; from רָכַשׁ To acquire wealth; affixed from הוּא to a noun, his; to a verb, him; it forms the third person plural of verbs: in the imperative second person plural, and then is the latter part of the pronoun מוּ postfixed; and for the imperative וּ is the middle part of the pronoun אַנְתּוֹן You, (see Robertson's Lexicon, p. 42.) It is paragogic, after verbs, nouns and particles, and in all these instances, the imperative excepted, it may be reckoned a contraction of מוּ the pronoun they, or these; postfixed with תּ it forms the plural termination feminine for the most part. וּ And, et, R. וּ To connect; hence m. uncinus, a little club; uncus, a hook, from its hold; a chapter. וְהָב perhaps the name of a place. וְלֵךְ A child; for יֵלֵךְ Which see.

Y

Vav

Nail
Peg
"And"

Prefixes and Suffixes

Wah

Y

Vav

Nail
Peg
"And"

י w and; together with; that is; or; then
conjunction ± coordinating (י)

BDB so, then, and; consecutive; that; so that; so, then

GHCLOT Vav conversive; very frequently; always; inclines; kind; Dan; Jehovah de...

CHALOT and; also, even; with, and in addition; and indeed; namely; so; but; whet..

DBL Hebrew and; also; then; but; indeed; so that; from; that is; that is why; with; when

HEY

ה

Is the fifth in the order of the alphabet; it is reckoned a vowel, and is one of the servile letters, as such it is prefixed, being one of the Eamentic letters to nouns, from הִנֵּה To behold; it then signifies, that, the, this; as, אִישׁ A man; הָאִישׁ That man, the man, or this man. It is used as an adverb of calling, from הִנֵּה To behold; as הִנֵּה הַבָּרָה O



3. ה. 1. **Prefixed**, denotes the conjugation *Hiphil* or *Huphal*.
 2. ——— is emphatical, *the, this*.
 3. ——— is vocative or pathetic.
 4. ——— expresses a question or doubt.
 For instances of the three last uses see the Lexicon in ה.
 5. **Postfixed**, is the sign of a *feminine* noun, as אִשָּׁה *a woman*; טוֹבָה *good* (bona). Comp. § IV. 7.
 6. **Postfixed**, denotes the third person feminine singular preter, of verbs, as פָּקְדָה *she visited*.
 7. **Postfixed** to a verb or noun, from הִיא, or הוּא *she, it* denotes *her*; as פָּקְדָה *he visited her*, יָדָה *her hand*; and sometimes to a noun, *his*, as Gen.

* Thus the future is used after הִנֵּה then, Exod. xv. 1. Josh. x. 12.

HEBREW GRAMMAR.

xxxvii

xlix. 11. עִירָה *his foal*, טוֹתָה *his garment*; Exod. xxii. 4, בְּעִירָה *his beast*; ver. 26, כְּסוֹתָה *his covering*.*

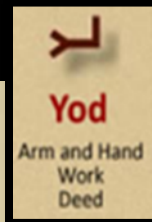
8. Postfixed, *to or towards*, of place or time. See Lexicon under ה 7.

daughter. It is interrogative, or expresses a doubt, perhaps from מַה What. הֲאֵתָה Art thou my very son, Genesis xxvii. 21. It is employed in forming the conjugation hiphil, and its passive hophal; the active voice having י inserted before the last radical, as, הִפְקִיד He has caused to visit. Prefixed to ת they form the hithpael conjugation, as, הִתְפַּקֵּד He hath visited himself. It forms feminine nouns from הִיא She. חֵכְמָה f. Wisdom; from הִכֵּה To be wise: it forms the third person singular, preter feminine, as, פָּקְדָה She visited; when affixed to a noun, or verb, her, as, פָּקְדָה He visited her. יָרָה Her hand. To words of time or place, to, towards, as, אֶרֶץ In the earth, Genesis xix. 1. Sometimes to a noun, his, as, אֹהֶלָה His tent, Genesis xii. 18. the reason of this is, the root of the whole is הוּא Permanent existence, or, to behold, and is common gender, hence paragogic, or expressive of intensity of the idea; as, יִחַשְׁרָה Very quickly he shall hasten, Isaiah v. 19. Affixed to a noun, it denotes deliverance altogether, as, יִשׁוּעָה Psalm iii. 3. To a particle, as, אֵיכָה Alas! how, by what woful calamity. To a pronominal affix, as, וְלֹא יַעֲנוּבָה They will not answer the repeated cries, Jeremiah vii. 27.

Prefixes and Suffixes

The Book of Psalms without points page 54-55

Example :Used for
"they shall fly"



Prefix

Is the tenth letter of the alphabet; it is one of the servile letters, and is prefixed to the third persons masculine, future tense of all verbs, and is then a contraction of the pronouns הֵיאָ The being, or person; and יֵאָ for הֵאָ They; as יֵאָקֵר He shall visit. יֵאָקֵרוּ They shall visit. It also forms some appellative nouns and proper names, being then a contraction of הֵיאָ That, or the; and is perfectly the same with this use of the contraction in forming nouns, that Bishop Louth observes concerning the English language, when he asserts that every

word that makes sense after the definite article *the*, is a noun, as יֵאָקֵט A scrip; from לָקַט To collect. יֵאָחָק Isaac; from יֵאָחָק To laugh. Inserted it forms many nouns, if inserted before the second radical, as, from רָחַח To breathe, comes רֵיחַ An odour, or exhalation; also, if after the second radical it forms many nouns, as קֵצִיר Harvest; from קָצַר To cut down. It also denotes the hiphil conjugation, as הֵאָקִיר He has caused to visit.

5. Postfixed, denotes a national name, as עֵבְרִי a Hebrew כְּנַעֲנִי a Canaanite.
6. _____ the ordinal numbers, שְׁלִישִׁי *third*, רְבִיעִי *fourth*, &c. And observe, that in these ordinal nouns of number, יֵ is not only postfixed, but frequently, as here, *inserted* also before the last radical.
7. _____ the second person feminine future and imperative, as תִּפְקְדִי *thou (woman) shalt visit*; וְתִפְקְדִי *visit thou (woman)*, and sometimes the second person fem. preter, as שָׁמַתִּי, and יָרַדְתִּי Ruth iii. 3; לָמַדְתִּי Jer. xiii. 21. Comp. Jer. xxii. 23. xxxi. 21. and Ezek. xvi. 19, נִתְתִּי; ver. 20; יִלְדְתִּי; ver. 37, וְקִבַּצְתִּי and נִלְתִּי; ver. 43, וְזָכַרְתִּי and עָשִׂיתִי; so ver. 47, 51.
8. _____ is the sign of the masculine plural in *regimine*, as מְלֹכֵי הָאָרֶץ *kings of the earth*. Comp. sect. IV. 15.
9. _____ is formative in some nouns, both substantive, as אֲדָנִי *Lord*, פְּרִי *fruit*; and adjective, as חֲפֹשִׁי *free*, אֲכֹרִי *violent*, עֲנִי *afflicted*, פֹּדֵרִי *poor*.
10. _____ to a noun, *my*, as דְּבָרֵי *my word*; to a verb, *me*, פָּקְדֵנִי *he visited me*.

You are not afraid of fear by night, Of arrow that fly's by day, YLT

The Book of Psalms without points page 60-61

כ

Is the eleventh letter of the alphabet ; this is one of the serviles ; when prefixed it signifies, as, or like as, as it were ; it is then a contraction of כִּי Thus ; as here ; when used as an affix to a noun it means, thine ; to a verb, thee, as רִבֵּךְ Thy word. פָּקַדְךָ He has visited thee.

- כ. 1. Prefixed, a particle of similitude *like, as*. See Lexicon.
2. Postfixed to a noun, *thy*, as רִבֵּךְ *thy word* ; to a verb, *thee*, as פָּקַדְךָ *he visited thee*.

ל

A particle. It seems to be derived or abridged from לָא, and before nouns has nearly the same uses as that particle.

1. *To, unto.* Gen. xxiv. 54, & al. freq.
2. With a V. of the infinitive, *to, for to.* Gen. i. 14, & al. freq.
3. *Into.* Lev. viii. 20. Cant. iv. 16.
4. *Towards.* Isa. li. 6. Ezek. v. 10. Jon. ii. 7. With a V. infinitive, *towards, about.* Gen. xii. 15.
5. *For, because of, on account of.* Num. vi. 7. 1 K. xx. 7. Ps. cxix. 20. Comp. Gen. iv. 23.
6. *After.* Gen. vii. 10
7. With an infinitive V. *after that.* Exod. xix. 1.

8. *According to.* Gen. i. 11, & al.
9. *Of, concerning, touching.* Gen. xx. 13.
10. *As to, as for, κατά.* Lev. xi. 26. Eccles. ix. 4. Isa. xxxii. 1.
11. *In respect of, for.* Gen. iv. 1, 9.
12. *For, instead of.* Gen. xi. 3.
13. *As it were.* Josh. vii. 5. Lam. i. 17.
14. *For, for the use of.* Gen. xlvii. 12.
15. *Of time, at, about.* Gen. viii. 11. Josh. ii

7. *within.* Ezra x. 8.
16. Of place, it denotes nearness, *at, about, before, with.* Num. xi. 10. 1 K. vi. 22. Exod. xiii. 7, & al.
17. It denotes possession or property, Gen. xlviii. 5. הֵם לִי mihi sunt, they are *to me, i. e.* they are *mine*, & al. freq. Comp. Exod. ix. 4.
18. *With, together with.* Gen. xlvi. 26. Exod. xiv. 28. 1 Chron. xiii. 1.
19. *In, denoting the state.* Isa. i. 5.
20. *Of, out of, Lat. e.* Isa. liv. 12. Psal. xii. 7. Exod. xxxv. 34. Lev. vii. 26.

21. When ל is prefixed to the infinitive mood, the expression is often elliptical, and must be supplied by such words as *began*, Ezra iii. 12. 1 Sam. xiv. 21;—*could*, Jud. i. 19;—*can*, Eccles. iii. 14. Ezra ix. 15;—*might, ought, or must*, Esth. iv. 2. 1 Chron. xv. 2. xxii. 5. Comp. Esth. i. 15. vi. 6. 2 K. iv. 13, 14.—*is, are, or were wont, use or used.* Isa. ii. 4. xxi. 1. Prov. xvi. 30. Jer. iii. 1. xlv. 19. Mic. vii. 3.
22. **Redundant, or rather abridged from לָא the.** See 1 Chron. iii. 2. v. 2. xxix. 22. 2 Sam. xvii. 16. Job v. 2. Ps. xxi. 9. Prov. xxii. 6. Jer. xxx. 12. xl. 2. Ezek. xv. 3. Mal. ii. 12.



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מ

Is the thirteenth letter, is a servile; it is prefixed from מנ- To distribute, and then signifies, from, by, of, at, near or near to, against, for, on account of, between, before, after, besides, towards. It forms the participles of hiphal, huphal and hithpael; it forms many nouns signifying the instrument, means, or place of action, perhaps from מר- Multitude, (see Simon's Lexicon.) as מן A shield, from נג To pro-

מ

Parkhurst Pg 278

- מ A particule.
- I. It is an abbreviation of מן from מנה to distribute, &c.
 1. From, by. Gen. ii. 2. Hos. vii. 4.
 2. Without. Job xxi. 9. Mic. iii. 6.
 3. At, near, toward—of place. Gen. iii. 24. Exod. xxxiii. 6. Ruth ii. 14. Jud. vii. 1.—of time. Exod. ix. 6. 2 K. xviii. 10.
 4. Before, in the presence of. Num. xxxii. 22. Jer. li. 5.
 5. Against. Jer. iii. 20. Dan. xi. 8.
 6. Of, concerning, for. Lev. vi. 18. Josh. xxii. 24.
 7. From, out of. Gen. ii. 23. xv. 4, & al. freq.
 8. Rather than, more than. Deut. xiv. 2. Jud. ii. 19.
 9. Because of, by reason of. Exod. vi. 9, & al. freq.
 10. According to. Ezek. vii. 27.
 11. For want of. Jer. x. 14. li. 17. Zeph. iii. 18.
 12. With a verb infinitive it is negative, from, lest, that not. Gen. xxxi. 29, Take heed to thyself, מן מדבר from speaking, or lest thou speakest, to Jacob. Isa. v. 6. viii. 11. xxxiii. 19.
- After מ in this sense the verb infinitive היתה to be, is sometimes understood, the N. only being expressed. Thus 1 Sam. xv. 23, וימאסך ממלך And he hath rejected thee from

מִפְּחָדֶּךָ mip-pă'·ḥăḏ

מִּי mi You need not fear the terror of the night, or the arrow that

מִן min away from, out of; from; since; after; because; without; of preposition ± "from" (מִן)

BDB out of, from, on account of, off, on the side of, since, above, than, so that...

GHCLOT a part; a part taken out of a whole; speaking; teaching; some part; some;...

CHALOT out of, away from; out of; far away; indicates the place in whose direction...

יִרְא

ת



The Tau is the prefix that in this case dictates the grammar- of the next word fear, and provides the directive of the "you will" in the "you will" not .

You will not H3808

ת
The book of Psalms with out points 1821 pg 148
Is the last letter of the Hebrew alphabet, is of the class of serviles; prefixed from ארת The, very; it forms nouns, as תלמיד A scholar, from למד To teach. It forms particles, as תחת Under, from נחת To descend. It denotes the second person future singular and plural, masculine and feminine of verbs, also the third person singular feminine; affixed second person singular preter. It is put in

3372 [e]
tī·rā
תִּירָא
do be afraid
Verb

11. ת. 1. **Prefixed**, denotes a noun, as mas. תלמיד *a disciple or scholar*, from למד *to teach*; masculine plural תרפים *teraphim*, from רפה *to venerate*; feminine תחנון *a prayer, means of obtaining favour*, from חן *to be gracious*: also a particle, as תחת *under*, from נחת *to-descend*.
2. **Prefixed** to the second person future of both numbers and genders; and to third person future feminine sing. and plur.
3. **Postfixed**, denotes the second person preter sing. of all verbs.
4. _____ in regimine for ה fem. See sect. IV. 16.
5. _____ forms many nouns feminine, as קטרת *incense*, from קטר *to fumigate*.

FBI



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