



PSALMS 91-PROMISES MADE TO BE CALLED ON

Part 1

PSALMS 91:1-2



11/26/2016





<http://www.vimeo/yahuahschokmah>

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

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



Welcome to Yahuah's

AMPLIFIED PSALMS

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CHANOK/ENOCH - THE
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COMING OUT OF
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NAME YHWH TO CLAIM
YAHUAH

DEBUNKING RALPH
BETHEA AND HIS WORD
OF YAH

LYRICS

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11/26/2016

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.

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

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

11For He commands 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)

FROM THE HALLELUYAH SCRIPTURES

He who dwells in the secret place of the Most High, who abides under the Shadow of Al Shaddai,

He is saying of **אֱלֹהֵינוּ**

He is My refuge and my stronghold, my Aluah in whom I trust!



11/26/2016

This Psalm was intended to assure us that there was nothing to be feared if we put our trust in יהוה . But it is a give and take. Do we know what is required of us to be able to be counted worthy of protection?

Luke 21:36 You watch, then, in every season, praying that you may be accounted worthy to escape all these things that are about to come to pass, and to stand before the Son of Man.'

Today we will look at Psalms 91:1-2 and do word archeology for better understanding of the words and to glean how to feel safe in this world.

PRAY-READ-RESEARCH-REPENT-PRAISE AND REPEAT

PSALMS 91:1

Ps91:1 אִישׁ בְּסִתְרַיִם עֲלִיּוֹן בְּצֵל שְׁדַי יִתְלוֹנֵן:

אִישׁ בְּסִתְרַיִם עֲלִיּוֹן בְּצֵל שְׁדַי יִתְלוֹנֵן:

1. **yosheb b'sether `El'yon b'tsel Shadday yith'lonan.**

Ps91:1 He who dwells in the shelter of the Most High shall abide in the shadow of the Almighty.

91:1	יִשָּׁב	בְּסִתְרַיִם	עֲלִיּוֹן	בְּצֵל	שְׁדַי	יִתְלוֹנֵן	:
	ishb	b·sthr	oliun	b·tzi	shdi	ithlunn	:
	one-dwelling	in·concealment-of	supreme-one	in·shadow-of	Who-Suffices	he-shall- ^s lodge	

EHRIOTLEB | אִישׁ בְּסִתְרַיִם עֲלִיּוֹן בְּצֵל שְׁדַי יִתְלוֹנֵן: *One who lives in the secret place of the Most High will lodge in the shadow of Shaddai.* | **LEB**

Psa 91:1 He that dwelleth^{H3427} in the secret place^{H5643} of the most High^{H5945} shall abide^{H3885} under the shadow^{H6738} of the Almighty.^{H7706}

91:1 יִשָּׁב בְּסִתְרַיִם עֲלִיּוֹן בְּצֵל שְׁדַי יִתְלוֹנֵן:

Psalm 91 is brimming over with promises of protection and blessings from YHUH. But to be eligible for those blessings and protection we need to qualify. Psalm 91:1 tells us that you must **abide** in the secret place, Concealment of , or under the shadow of the Almighty.

(KJV+) He that dwell^{H3427} in the secret place^{H5643} of the most High^{H5945} shall abide^{H3885} under the shadow^{H6738} of the Almighty.^{H7706}

What does it mean to abide or dwell in the concealment of



He that dwelleth

PHR.

H3427

יָשָׁב yashab

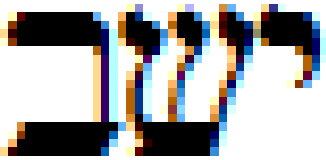
Lets see if we can break the word down into parts~ Yash and Bet

91:1 יָשָׁב בַּסֵּתֶר עַל־יִוֵן בְּצֶל שְׁדֵי יִתְלוֹנֵן:



Just as Yah has hidden
His creatures He too will
hide us.

11/26/2016



The first 2 letters are the word Yash.

Strong's H3426 - *yesh*

יש

Transliteration	Pronunciation
<i>yesh</i>	yāsh (Key)
Part of Speech	Root Word (Etymology)
substantive	Perhaps from an unused root meaning to stand out, or exist
TWOT Reference	
921	

Outline of Biblical Usage

- 1) being, existence, substance, there is or are
 - a) substance
 - b) existence
 - c) there is or are

Authorized Version (KJV) Translation Count – Total: 133

AV – is 54, be 28, have 22, there 13, misc 16

Yash affirms the existence of an object, state, or event. Can also mean wealth or substance. When added to the Bet can be translated “you will or there shall He or she will or they will.”

As you can see it is in perfect alignment with the meaning of Yashab. The first half of the word speaks of existing and the Bet tells us where. And the Bet means home.

Strong's H1004 - *bayith*

בית

Transliteration	Pronunciation
<i>bayith</i>	bah'yith (Key)
Parts of Speech	Root Word (Etymology)
proper patrial adjective, adverb, masculine noun	Probably from בנה (H1129) abbreviated
TWOT Reference	
241	

Variant Spellings

The following spelling is supported by Strong's and Gesenius: בית.

[What are these variants?]

Outline of Biblical Usage

- 1) house
 - a) house, dwelling habitation
 - b) shelter or abode of animals
 - c) human bodies (fig.)
 - d) of Sheol
 - e) of abode of light and darkness
 - f) of land of Ephraim
- 2) place
- 3) receptacle
- 4) home, house as containing a family
- 5) household, family
 - a) those belonging to the same household
 - b) family of descendants, descendants as organized body
- 6) household affairs
- 7) inwards (metaph.)
- 8) (TWOT) temple

11/26/2016

יָשַׁב





YAD-SHIN-BET

YA-SHAB

When you dwell it is a continual action. You dwell at your home, you continually return, are connected to it. You feel safe and protected there. You go there in good and bad times.

This is how we need to be with Yahuah.

Transliteration	Pronunciation
<i>yashab</i>	yā-shav' (Key)
Part of Speech	Root Word (Etymology)
verb	A primitive root
TWOT Reference	
922	

Outline of Biblical Usage

- 1) to dwell, remain, sit, abide
 - a) (Qal)
 - 1) to sit, sit down
 - 2) to be set
 - 3) to remain, stay
 - 4) to dwell, have one's abode
 - b) (Niphal) to be inhabited
 - c) (Piel) to set, place
 - d) (Hiphil)
 - 1) to cause to sit
 - 2) to cause to abide, set
 - 3) to cause to dwell
 - 4) to cause (cities) to be inhabited
 - 5) to marry (give an dwelling to)
 - e) (Hophal)
 - 1) to be inhabited
 - 2) to make to dwell

Authorized Version (KJV) Translation Count – Total: 1088

AV – dwell 437, inhabitant 221, sit 172, abide 70, inhabit 39, down 26, remain 23, in 22, tarry 19, set 14, continue 5, place 7, still 5, taken 5, misc 23

EHRIOLEB | יָשַׁב בְּסֵתֶר עֲלִיּוֹן בְּצֵל שְׁדַי יְתְלוֹנֵן: One who lives in the secret place of the Most High will lodge in the shadow of Shaddai. | LEB

יָשַׁב yō'·šēb

One who lives in the secret place of the Most High will lodge

יָשַׁב yšb to sit, sit down, remain sitting; to dwell; to be inhabited; to marry

verb, Qal, participle, masculine, singular, absolute

DBL Hebrew inhabit; be settled, be inhabited; inhabited; establish a dwelling place; settle; marry; sit; seat; crouch; meet;...

3427. יָשַׁב yāshab, yaw-shabˁ; a prim. root; prop.

to sit down (spec. as judge. in ambush, in quiet); by impl. to dwell, to remain; causat. to settle, to marry:—(make to) abide (-ing), continue, (cause to, make to) dwell (-ing), ease self, endure, establish, × fail, habitation, haunt, (make to) inhabit (-ant), make to keep [house], lurking, × marry (-ing), (bring again to) place, remain, return, seat, set (-tle), (down-) sit (-down, still, -ting down, -ting [place] -uate), take, tarry.

EHRIOTLEB | יָשַׁב בְּסֵתֶר עֲלִיוֹן בְּצֵל שְׁדַי יִתְלוֹן; One who lives in the secret place of the Most High will lodge in the shadow of Shaddai. | LEB

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YAHSHAB: To sit down, to remain, to stay H3427

It is an action of staying and remaining with Yahuah.

What are the ways we do this?

- Reading His Tanakh.
- Observing each word.
- Being thoughtful about what we read.
- Letting Yah's instructions sink in
- Applying His direction to our lives.
- Staying in His Word



בִּסְתֵר *bēsē'·tēr*

בִּסְתֵר *bēsē'·tēr*

בִּ *b*

One who lives **in** the secret place of the Most High will lodge in t

בִּ *b* in, at, among, upon, with, away from, when
preposition

DBL Hebrew in; among; on; at; in; into; in; with; with; with; with; of; to; by; by; because; when; during; concerning; against

No

סְתֵר *sē'·tēr*

One who lives in **the secret place of** the Most High will lodge in the shadow

סְתֵר *sē'·tēr* hiding place; covering; protection; secrecy
noun, common, singular, absolute

DBL Hebrew hiding place; covering; secrecy; slyness; ravine

Psalm 91:1

Ehriotleb | יֵשֵׁב בִּסְתֵר עֲלִיוֹן בְּצֵל שְׁדַי יִתְלוֹנֵן | One who lives **in the secret place of** the Most High will lodge in the shadow of Shaddai. | LEB

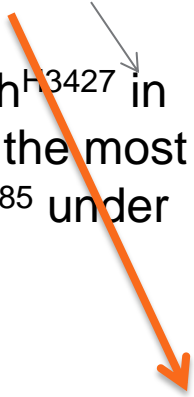
11/26/2016

בסתר

BET-SAMEK-TAW-RESH

ב ס ת ר ש

(KJV+) He that dwelleth^{H3427} in the secret place^{H5643} of the most High^{H5945} shall abide^{H3885} under the shadow^{H6738} of the Almighty.^{H7706}



Parts of Speech	Root Word (Etymology)
feminine noun, masculine noun	From סָתַר (H5641)
TWOT Reference	
1551a,1551b	

Outline of Biblical Usage

n m

- 1) covering, shelter, hiding place, secrecy
 - a) covering, cover
 - b) hiding place, shelter, secret place
 - c) secrecy
 - 1) secrecy (of tongue being slanderous)

n f

- 2) shelter, protection

Authorized Version (KJV) Translation Count – Total: 36

AV – secret 12, secretly 9, covert 5, secret place 3, hiding place 2, backbiting 1, covering 1, disguiseth 1, privily 1, protection 1

In Modern Hebrew the Bet placed in front of a word means to “in” or “within”. In Pictograph it means “house”.

ישב בסתר עליין בצל שדי יתלונן: 91:1

Strong's H5641 - *cathar*

סָתַר

Transliteration	Pronunciation
<i>cathar</i>	sä·thar' (Key)
Part of Speech	Root Word (Etymology)
verb	A primitive root
TWOT Reference	
1551	

Outline of Biblical Usage

- 1) to hide, conceal
 - a) (Niphal)
 - 1) to hide oneself
 - 2) to be hidden, be concealed
 - b) (Piel) to hide carefully
 - c) (Pual) to be hidden carefully, be concealed
 - d) (Hiphil) to conceal, hide
 - e) (Hithpael) to hide oneself carefully

Authorized Version (KJV) Translation Count – Total: 82

AV – hide 72, secret 4, close 2, absent 1, conceal 1, surely 1, variant 1

Strong's H5642 - *cēthar* (Aramaic)

סָתַר

Transliteration	Pronunciation
<i>cēthar</i> (Aramaic)	seth·ar' (Key)
Part of Speech	Root Word (Etymology)
verb	Corresponding to סָתַר (H5641)
TWOT Reference	
2894	

Outline of Biblical Usage

- 1) (Pael) to hide, remove from sight
- 2) (P'al) destroy

Authorized Version (KJV) Translation Count – Total: 2

AV – destroy 1, secret things 1

Strong's H5643 - *cether*

סָתַר

Transliteration	Pronunciation
<i>cether</i>	sā·ther (Key)
Parts of Speech	Root Word (Etymology)
feminine noun, masculine noun	From סָתַר (H5641)
TWOT Reference	
1551a,1551b	

Outline of Biblical Usage

n m

- 1) covering, shelter, hiding place, secrecy
 - a) covering, cover
 - b) hiding place, shelter, secret place
 - c) secrecy
 - 1) secrecy (of tongue being slanderous)

n f

- 2) shelter, protection

Authorized Version (KJV) Translation Count – Total: 36

AV – secret 12, secretly 9, covert 5, secret place 3, hiding place 2, backbiting 1, covering 1, disguiseth 1, privily 1, protection 1

Place of shelter and refuge as a location where one can dwell, implying protection from danger. Also a cover, or veil that which covers to make it secret from another. A condition of being hidden and concealed-not so publicly known. Slyness- the act of being clever in concealing one's end or purpose.

11/26/2016

Where is Yahuah's secret concealed place of refuge ?

THE SECRET PLACE

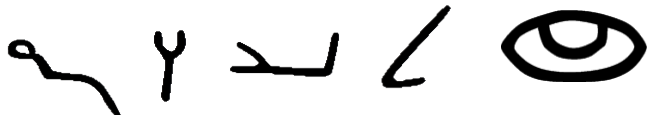


11/26/2016

Where do we find comfort and safety when we feel exposed to danger?

EHRIOTLEB | יֹשֵׁב בְּסִתְרַת עֲלִיּוֹן בְּצֵל שְׁדַי יִתְלוֹנֵן: One who lives in the secret place of **the Most High** will lodge in the shadow of Shaddai. | LEB

Nun-Wah-Yod-Lamed-Ayin



6610 II. עֲלִיּוֹן (‘ēl-yōn): n.masc.; ≡ Str 5945; TWOT 1624g—LN 12.1–12.42 (as a title) **the Most High**, i.e., a title for the true God with a focus on him being supreme, and shows high status (Ge 14:18, 19, 20,

Strong's H5945 - 'elyown	
עֲלִיּוֹן	
Transliteration	Pronunciation
'elyown	el-yōn' (Key)
Parts of Speech	Root Word (Etymology)
adjective, masculine noun	From עָלָה (H5927)
TWOT Reference	
1624g, 1624h	
Variant Spellings	
The following spelling is supported by Strongs and Gesenius: עליין. [What are these variants?]	
Outline of Biblical Usage	
adj	
1) high, upper a) of Davidic king exalted above monarchs	
n m	
2) Highest, Most High a) name of God b) of rulers, either monarchs or angel-princes	
Authorized Version (KJV) Translation Count – Total: 53	
AV – High 18, most high 9, high 9, upper 8, higher 4, highest 2, above 1, Highest 1, uppermost 1	

עֲלִיּוֹן 'ēl-yōn' One who lives in the secret place of **the Most High** will lodge in the shadow of Shaddai.
 עֲלִיּוֹן 'ēl-yōn something that is higher, upper; Elyon: "Most High"
 adjective, singular, absolute
 DBL Hebrew the Most High

91:1 יֹשֵׁב בְּסִתְרַת עֲלִיּוֹן בְּצֵל שְׁדַי יִתְלוֹנֵן:

11/26/2011

Strong's H5927 - 'alah

עָלָה

Transliteration

'alah

Pronunciation

ā-lā' (Key)

Part of Speech

verb

Root Word (Etymology)

A primitive root

TWOT Reference

1624

Outline of Biblical Usage

1) to go up, ascend, climb

a) (Qal)

- 1) to go up, ascend
- 2) to meet, visit, follow, depart, withdraw, retreat
- 3) to go up, come up (of animals)
- 4) to spring up, grow, shoot forth (of vegetation)
- 5) to go up, go up over, rise (of natural phenomenon)
- 6) to come up (before God)
- 7) to go up, go up over, extend (of boundary)
- 8) to excel, be superior to

b) (Niphal)

- 1) to be taken up, be brought up, be taken away
- 2) to take oneself away
- 3) to be exalted

c) (Hiphil)

- 1) to bring up, cause to ascend or climb, cause to go up
- 2) to bring up, bring against, take away
- 3) to bring up, draw up, train
- 4) to cause to ascend
- 5) to rouse, stir up (mentally)
- 6) to offer, bring up (of gifts)
- 7) to exalt
- 8) to cause to ascend, offer

d) (Hophal)

- 1) to be carried away, be led up
- 2) to be taken up into, be inserted in
- 3) to be offered

e) (Hithpael) to lift oneself

Authorized Version (KJV) Translation Count — Total: 889

AV — (come, etc...) up 676, offer 67, come 22, bring 18, ascend 15, go 12, chew 9, offering 8, light 6, increase 4, burn 3, depart 3, put 3, spring 2, raised 2, arose 2, break 2, exalted 2, misc 33

Strong's H5943 - 'illay (Aramaic)

עֲלֵי

Transliteration

'illay (Aramaic)

Pronunciation

il-lah'ē (Key)

Part of Speech

adjective

Root Word (Etymology)

Corresponding to עָלָה (H5942)

TWOT Reference

2909d

Outline of Biblical Usage

1) highest, the Most High

Authorized Version (KJV) Translation Count — Total: 10

AV — the most High 5, most high 4, high 1

Gesenius's Lexicon (Help)

עֲלֵי Chald. *most high, supreme.* אֱלֹהָא עֲלֵיָא Dan. 3:26, 32; 5:18, 21; and simply עֲלֵיָא Dan. 4:14, 21; 7:25; used of the only and most high God. In כתיב always עֲלֵיָא; according to the Syriac form ܥܠܝܢܐ.

עֲלֵי־יֹן 'el-yôn'

One who lives in the secret place of **the Most High** will lodge in the shadow of Shaddai.


עֲלֵי־יֹן 'el-yôn something that is higher, upper; Elyon: "Most High"

adjective, singular, absolute

DBL Hebrew the Most High

11/26/2016

עֲלִיּוֹן

Transliteration	Pronunciation
ʿelyōwn (Aramaic)	el·yōn' (Key)
	
Part of Speech	Root Word (Etymology)
adjective	Corresponding to עֲלִיּוֹן (H5945)
TWOT Reference	
2909c	

Outline of Biblical Usage

- 1) the Most High
 - a) of God

Authorized Version (KJV) Translation Count – Total: 4

AV – the most High 4

Gesenius's Lexicon (Help)

עֲלִיּוֹן. Ch. id., only in plur. (majest.) עֲלִיּוֹנִין used of the supreme God, Dan. 7:22, 25. [But may not this pl. adj. be equivalent to ὑψιστα in the New Test.? *highest places.*]

- 5945a. עֲלִיּוֹן elyon (751b); from 5927; **high, upper:—exalted(1), heap of ruins(1), high(2), highest(2), most(1), top(1), upper(15).**
- 5945b. עֲלִיּוֹן Elyon (751b); from 5927; **“high,” a name of God:—high(1), most high(30).**
5946. עֲלִיּוֹן Elyon (1106a); (Ara.) corr. to 5945b; **“high,” a name of God:—Highest One(4).**

- עֲלִיּוֹן 'ēl-yōn'

One who lives in the secret place of **the Most High** will lodge in the shadow of Shaddai.

עֲלִיּוֹן 'ēl-yōn something that is higher, upper; Elyon: "Most High"
adjective, singular, absolute

DBL Hebrew the Most High

Psalm 91:1

EHRIOBLEB | יֵשֵׁב בְּסֵתֶר עֲלִיּוֹן בְּצֵל שְׁדַי יִתְלוֹנֵן: One who lives in the secret place of the Most High will lodge in the shadow of Shaddai. | LEB

Lamed-Tsadee-Beyth

כ ל ט

Remember Bet in front of the word means In or with in or in Pictograph -House



בְּצֵל beṣēl'

בְּ b lives in the secret place of the Most High will lodge in the shadow of Shaddai.

בְּ b in, at, among, upon, with, away from, when preposition

DBL Hebrew in; among; on; at; in; into; in; with; with; with; with; of; to; by; by; because; when; during; concerning; against

צֵל ṣēl' the secret place of the Most High will lodge in the shadow of Shaddai.

צֵל ṣēl shadow; protection noun, common, singular, construct

DBL Hebrew shadow; protection

Strong's H6738 - *tse*

צֶלַע

Transliteration	Pronunciation
<i>tse</i>	tsāl (Key)
Part of Speech	Root Word (Etymology)
masculine noun	From צָלַע (H6751)
TWOT Reference	
1921a	

Outline of Biblical Usage

- 1) shadow, shade
 - a) shadow (on dial)
 - b) shadow, shade (as protection)
 - c) shadow (symbolic of transitoriness of life)

Authorized Version (KJV) Translation Count – Total: 49

AV – shadow 45, defence 3, shade 1

Gesenius's Lexicon (Help)

Strong's H6751 - *tsalal*

צָלַע

Transliteration	Pronunciation
<i>tsalal</i>	tsä·lal' (Key)
Part of Speech	Root Word (Etymology)
verb	A primitive root [identical with צָלַע (H6749) through the idea of hovering over (compare צָלַע (H6754))]
TWOT Reference	
1921	

Outline of Biblical Usage

- 1) to be or become or grow dark
 - a) (Qal) to become or grow dark
 - b) (Hiphil) to shadow

Authorized Version (KJV) Translation Count – Total: 2

AV – began to be dark 1, shadowing 1

Gesenius's Lexicon (Help)

III. צָלַע (Arab. ظَلَّ), TO BE SHADED, DUSKY,

Strong's H6749 - *tsalal*

צָלַע

Transliteration	Pronunciation
<i>tsalal</i>	tsä·lal' (Key)
Part of Speech	Root Word (Etymology)
verb	A primitive root
TWOT Reference	
1920	

Outline of Biblical Usage

- 1) (Qal) to sink, be submerged

Authorized Version (KJV) Translation Count – Total: 1

AV – sink 1

Gesenius's Lexicon (Help)

שֵׁל' *šēl'* the secret place of the Most High will lodge in **the shadow of** Shaddai.

שֵׁל *šēl* shadow; protection

noun, common, singular, construct

DBL Hebrew shadow; protection

7498 שֵׁל (*šēl*): n.masc.; = Str 6738, 6752; TWOT 1921a—1. LN 14.53–14.62 shadow, shade, i.e., the state of interposing something between an object and a light source, with the associative meanings of protection and refreshment, and transitoriness (2Ki 20:9); 2. LN 21.17–21.24 protection, formally, shadow, i.e., that which keeps an object safe from harm or danger as a figurative extension of shade which comes between a light source and an object

בְּשֵׁל' *bešēl'*

Protection, something blocking another out, being submerged, refreshment, being Hovered over, being safe while in transit.



EHRIOTLEB | יֵשֵׁב בְּסִטְרָה עֲלִיּוֹן בְּצֵל שְׁדַי יִתְלוֹנֵן: One who lives in the secret place of the Most High will lodge in the shadow of **Shaddai**. | LEB

Yod-Dalet-Shin

י ד ש

7703. שָׁדַד **shâdad**, shaw-dad'; a prim. root; —

Root

prop. to **be burly**, i.e. (fig.) **powerful** (pass. **impregnable**); by impl. to **ravage**:—dead, destroy (-er), oppress, robber, spoil (-er), × utterly, (lay) waste.

יֵשֵׁב בְּסִטְרָה עֲלִיּוֹן בְּצֵל שְׁדַי יִתְלוֹנֵן: One who lives in the secret place of the Most High will lodge in the shadow of **Shaddai**.

שְׁדַי **šād-dăy** **Shaddai**; **almighty**
noun, proper, masculine, singular, absolute
 DBL Hebrew the Almighty

8724 שְׁדַי (**šād-dăy**): n.pr. [oth n.masc.]; ≡ Str 7706; TWOT 2333—1. LN 12.1–12.42 (title) **the Almighty**, i.e., a title for the true God, **often with a focus on the power to complete promises of blessing and prosperity** (Ge 49:25; Nu 24:4, 16; Ru 1:20, 21; Job 5:17; 6:4, 14; 8:3, 5; 11:7; 13:3; 15:25; 21:15, 20; 22:3, 17, 23, 25, 26; 23:16; 24:1; 27:2, 10, 11, 13; 29:5; 31:2, 35; 32:8; 33:4; 34:10, 12; 35:13; 37:23; 40:2; Ps 68:15[EB 14]; 91:1; Isa 13:6; Eze 1:24; Joel 1:15+); 2. LN 12.1–12.42 unit: אֱלֹהֵי שְׁדַי ('**ēl šād-dăy**) **God Almighty**, i.e., a title for the one true God (Ge 17:1; 28:3; 35:11; 43:14; 48:3; Ex 6:3; Eze 10:5+)

Strong's H7706 - Shadday

שַׁדַּי

Transliteration	Pronunciation
Shadday	shad·dah'·ē (Key)
Part of Speech	Root Word (Etymology)
masculine noun with reference to deity	From שָׁדַד (H7703)
TWOT Reference	
2333	
Outline of Biblical Usage	

- 1) almighty, most powerful
 - a) Shaddai, the Almighty (of God)

Authorized Version (KJV) Translation Count – Total: 48

AV – Almighty 48

Gesenius's Lexicon (Help)

שַׁדַּי m., *most powerful, Almighty*, an epith. of Jehovah; sometimes with אֱל prefixed, Gen. 17:1; 28:3; Ex. 6:3; sometimes simply, Job 5:17; 6:4; 8:3; 13:3; and often in that book; Genesis 49:25; Ruth 1:20, 21, etc. It is the plur. excellentiæ, from the sing. שָׁדַד powerful (compare Arab. شَدِيد powerful, strong; root שָׁדַד No. 1); with the plur. termination (Lehrgr. p. 523). This has indeed been called in question by Verbrugg. (de Nominum Hebræorum, pl. Numero, ed. 2, Erlang. 1752) and Ewald (Hebr. Gram., p. 298, 423); but without good grounds. LXX. often παντοκράτωρ. Vulg. in Pentat. *Omnipotens*.

Strong's H7703 - shadad

שָׁדַד

Transliteration	Pronunciation
shadad	shā·dad' (Key)
Part of Speech	Root Word (Etymology)
verb	A primitive root
TWOT Reference	
2331	

Outline of Biblical Usage

- 1) to deal violently with, despoil, devastate, ruin, destroy, spoil
 - a) (Qal)
 - 1) to violently destroy, devastate, despoil, assail
 - 2) devastator, despoiler (participle) (subst)
 - b) (Niphal) to be utterly ruined
 - c) (Piel)
 - 1) to assault
 - 2) to devastate
 - d) (Pual) to be devastated
 - e) (Poel) to violently destroy
 - f) (Hophal) to be devastated

Authorized Version (KJV) Translation Count – Total: 58

AV – spoil 30, spoiler 11, waste 8, destroy 2, robbers 2, misc 5

Gesenius's Lexicon (Help)

שָׁדַד (cognate to שָׁדַד) — (1) TO BE STRONG, POWERFUL, gewaltig feyn (Arab شديد strong, vehement, hard), whence Hebr. שָׁדַד, שָׁדַד; but used as a verb only in a bad sense.

EHRIOTLEB | יֵשֵׁב בְּסֵתֶר עֲלִיּוֹן בְּצֵל שְׁדַי יִתְלוֹנֵן: One who lives in the secret place of the Most High will lodge in the shadow of Shaddai. | LEB

Nun-Nun-Wah-Lamed-Tau-Yod



The Yod Prefix makes the verb “imperfect” meaning the action of the verb from the *inside* or from the *perspective of the action’s unfolding*. The Pictograph = Yah’s Right Hand. Tau prefix = you will –Pictograph = Mark or Covenant. Nun Suffix = we or doubles the meaning – Pictograph –seed – family

יִתְלוֹנֵן: *yit·lô·nān'* s in the secret place of the Most High **will lodge** in the shadow of Shaddai.

לִין *lyn* to leave overnight; to spend the night, stay overnight; to stay, dwell
verb, Hitpôlél, yiqtôl (imperfect), third person, masculine, singular

DBL Hebrew spend the night; hold back overnight; stay for the night; dwell; harbor; rest; rest; remain



לון

Transliteration

luwn

Pronunciation

lün (Key)



Part of Speech

verb

Root Word (Etymology)

A primitive root

TWOT Reference

1096,1097

Outline of Biblical Usage

1) to lodge, stop over, pass the night, abide

a) (Qal)

1) to lodge, pass the night

2) to abide, remain (fig.)

b) (Hiphil) to cause to rest or lodge

c) (Hithpael) to dwell, abide

2) to grumble, complain, murmur

a) (Niphal) to grumble

b) (Hiphil) to complain, cause to grumble

Authorized Version (KJV) Translation Count — Total: 87

AV — lodge 33, murmur 14, ... the night 14, abide 7, remain 6, tarry 2, lodge in 2, continue 1, dwell 1, endure 1, grudge 1, left 1, lie 1, variant 3

4328 לִין (lîn): v.; = Str 3885; TWOT 1096—1. LN 67.163–67.200 (qal) spend the night, stay overnight, i.e., have or place an object, creature, or oneself to lodge (or stay) in a place during the interval of nighttime (Ge 19:2; Ex 34:25); (hif) hold back overnight, leave overnight (Lev 19:13; Dt 21:23), note: hif form is derived from context, oth as qal; (hitpolal) stay for the night (Job 39:28+); 2. LN

3885a. לון lun or

לִין lin (533c); a prim. root; to lodge, pass the night, abide:—abide(2), dwell(1), endure(1), gazes(1), hang all night(1), last(1), left over(1), lies all night(2), lodge(9), lodged(6), lodges(3), night(2), pass(1), remain(1), remain with you all night(1), remain overnight(2), sleep(1), spend(2), spend the night(21), spent(3), spent the night(7).

3885. לון lûwn, loon; or

לִין liyn, leen; a prim. root; to stop (usually over night); by impl. to stay permanently; hence (in a bad sense) to be obstinate (espec. in words, to complain):—abide (all night), continue, dwell, endure, grudge, be left, lie all night, (cause to) lodge (all night, in, -ing, this night), (make to) murmur, remain, tarry (all night, that night).



The more we stay in the word the longer we get to extend our Reservations 😊

The blessings promised here are not for all “believers”, but for those who actually engage in observing Yah’s Word. Every child of אֱלֹהִים looks towards the inner sanctuary and the mercy-seat, yet not all *dwell* in the most SET APART place. They run to it at times of distress, and enjoy occasional approaches. But do they make the time to listen to Yah’s voice by digging into the Tanakh? Those who do, through rich favor obtain continuous communion with אֱלֹהִים, so as to abide in Him and Him in them, become possessors of rare and special benefits, which are missed by those who follow afar off, and grieve the set apart Spirit of אֱלֹהִים. Special relationships like theirs brings with it immunity. Those who are אֱלֹהִים’S constant family guests, find that He will never allow any to be eternally injured within His gate. He has eaten the covenant salt with them, and is pledged for their protection, and immortality because we have chosen to accept His terms and conditions. But that does not mean we will escape death of the mortal body.

אֱלֹהֵינוּ will shield all the souls who dwell with Him. They will remain under his care as children under the protection of their Father. Those who commune with אֱלֹהֵינוּ are safe with Him, no evil can reach them, for the outstretched wings of His power and love cover them from all harm. This protection is constant ~ they *abide* under it, and it is all-sufficient, for it is the shadow of *the Almighty*, whose power will surely screen them from all attack. No shelter can be imagined at all comparable to the protection of **YAHUAH'S own shadow**. The **Almighty Himself is where His shadow is**, and hence those who dwell in His hiding place are shielded by Him, Himself. **What a shade** in the day of noxious heat! What a refuge in the hour of deadly storm! The more closely we cling to our Almighty Father's Words the more confident we will become.

If we do not trust Him, He can not gain our trust. We won't give Him the opportunity to prove He is trustworthy.

There is a great truth laid down in general in this first verse. That all those who live a life of companionship with Yahuah are constantly safe under His protection, and may therefore preserve a set apart serenity and security of mind at all times .

For those that choose to accept 𐤅𐤆𐤃's terms and conditions, He becomes their guardian and will find in Him all that they need.

It is the character of a true child of Yah, that they are at home with 𐤅𐤆𐤃, and return to 𐤅𐤆𐤃, and think of Him as their rest; he acquaints himself with all Yah has to say, and makes understanding Yah their heart-work. They love to be alone with 𐤅𐤆𐤃, to converse with Him in solitude like a real Daddy.

It is the privilege and comfort of those that do so. He shelters them, and comes between them and every thing that would annoy them, whether storm or sunshine. They shall not only have an admittance, but a residence, under Yahuah's protection; He will be their rest and refuge forever.

I ask you, after the multitude of verses where we see כַּזְכֵּז being the one to cover us in the SHADOW of His wings, could this verse not also be that we were made in His SHADOW (noting from the start, we were made under His protection) and in the likeness of His heart or Character He created us?

The English-Hebrew Reverse Interlinear Old Testament Lexham English Bible -

Genesis 1:27

וַיִּבְרָא אֱלֹהִים | אֶת־הָאָדָם בְּצַלְמוֹ בְּצֵלֶם
 אֱלֹהִים בָּרָא אֹתוֹ זָכָר וּנְקֵבָה בָּרָא אֹתָם:
 So God created humankind **in his image**, in
 the likeness of God he created him, male and
 female he created **them**. | LEB

Gen 1:27 So God ^{H430} created ^{H1254} man ^{H120} **in his own image**, ^{H6754} in
 the image ^{H6754} of God ^{H430} created ^{H1254} he him; male ^{H2145}
 and female ^{H5347} created ^{H1254} he them.

Lexicon :: Strong's H6754 - tselem

6754. צֶלֶם **tselem**, tseh'-lem; from an unused root mean. to shade;

Transliteration

tselem

צֶלֶם

Pronunciation

tseh'-lem (Key)

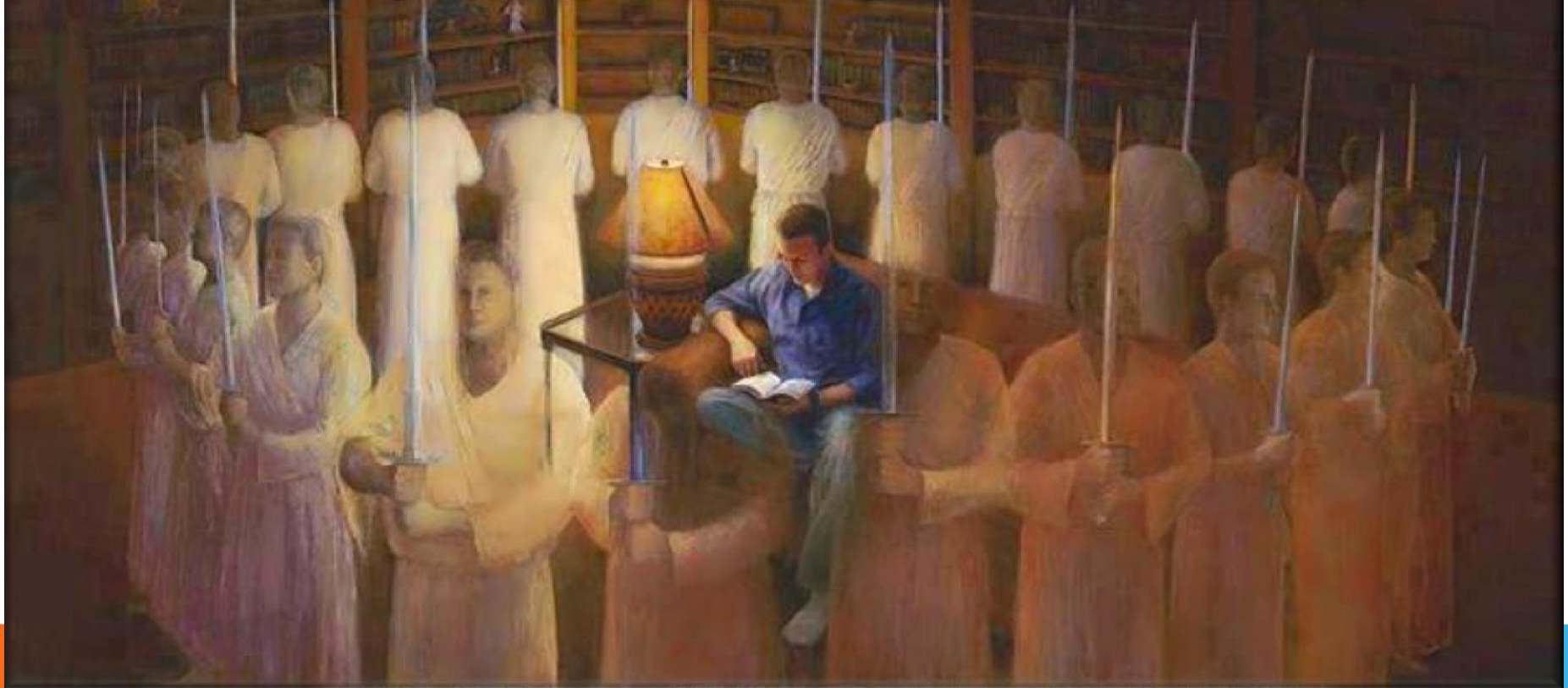
Root Word (Etymology)

From an unused root meaning to shade

Gesenius' Hebrew-Chaldee Lexicon

צֶלֶם m. with suff. צֶלְמוֹ — (1) a shadow

AS A CHILD OF אֱלֹהִים YOU ARE
VERY WELL PROTECTED!



Psalm 91:1

11/26/2016

From the HALLELUYAH SCRIPTURES

91:2

He is saying of

אלהי

“My refuge and
my Stonghold,
My Aluah,
in whom I Trust.



91:2 אמר ליהוה מחסי ומצודתי אלהי
אבטחבו:

אָבֶטַח-בּוֹ אֶמַר לַיהוָה מַחְסֵי וּמְצוּדָתַי אֱלֹהֵי

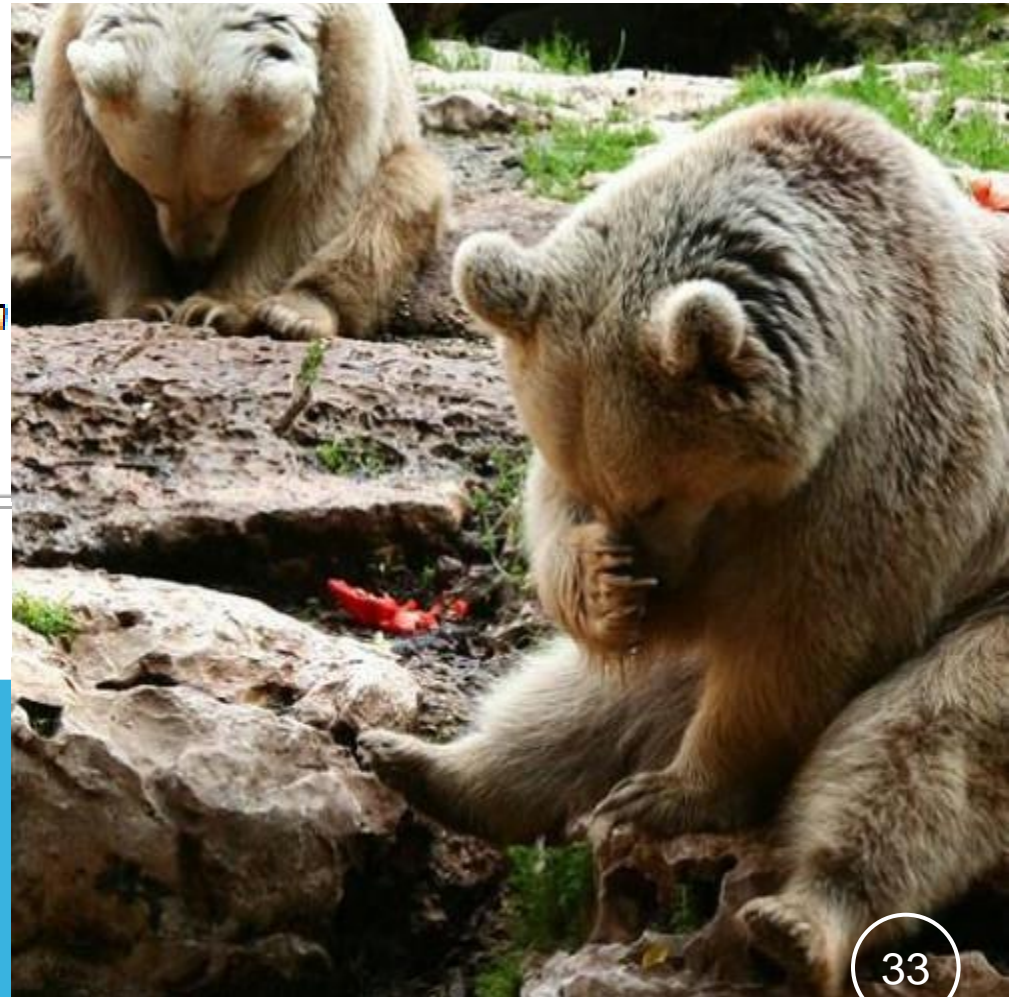
אֶמַר לַיהוָה מַחְסֵי וּמְצוּדָתַי אֱלֹהֵי אֶבְטַח-בּוֹ:

2. 'omar laYahúwah mach'si um'tsudathi 'Elohay 'eb'tach-bo.

Ps91:2 I shall say to אָבֶטַח, My refuge and my fortress, My El, in whom I trust!

Key words to explore:

I will say	PHR.	H559	אָמַר 'amar
my refuge	PHR.	H4268	מַחְסֵה machaceh
and my fortress:	PHR.	H4686	מְצוּדַת matsuwd
in him will I trust.	PHR.	H982	בְּטַח batach



Psalm 91:2

אֶמַר לַיהוָה מַחְסֵי וּמְצוּדָתִי אֱלֹהֵי אֲבֹתַי: | I will say to Yahweh, "You are my refuge and my fortress, my God in whom I trust." | LEB

EHRITLEB

Resh-Mem-Alef

א מ ר



אֶמַר 'ō·mār'


I will say to Yahweh, "You are my refuge and n

אמר 'mr to say, mention, think, command
verb, Qal, yiqtol (imperfect), first person, singular

DBL Hebrew say; be said; be said; call; be called; ask; answer; promise; declare; intend; command

Strong's H559 - 'amar

אָמַר

Transliteration	Pronunciation
'amar	ä·mar' (Key) 
Part of Speech	Root Word (Etymology)
verb	A primitive root
TWOT Reference	
118	

Outline of Biblical Usage


- 1) to say, speak, utter
 - a) (Qal) to say, to answer, to say in one's heart, to think, to command, to promise, to intend
 - b) (Niphal) to be told, to be said, to be called
 - c) (Hithpael) to boast, to act proudly
 - d) (Hiphil) to avow, to avouch

Authorized Version (KJV) Translation Count – Total: 5308

AV – said 4874, speak 179, answer 99, command 30, tell 29, call 7, promised 6, misc. 84


Strong's H560 - 'amar (Aramaic)

אָמַר

Transliteration	Pronunciation
'amar (Aramaic)	am·ar' (Key) 
Part of Speech	Root Word (Etymology)
verb	Corresponding to אָמַר (H559)
TWOT Reference	
2585	
Outline of Biblical Usage	
1) (P'al) to say, to speak, to command, to tell, to relate	
Authorized Version (KJV) Translation Count – Total: 71	
AV – say 45, commanded 12, speak 4, tell 9, declare 1	

Strong's H561 - 'emer

אָמַר

Transliteration	Pronunciation
'emer	ā·mer (Key) 
Part of Speech	Root Word (Etymology)
masculine noun	From אָמַר (H559)
TWOT Reference	
118a	
Outline of Biblical Usage	
1) utterance, speech, word, saying, promise, command	
Authorized Version (KJV) Translation Count – Total: 49	
AV – words 43, speeches 2, sayings 2, appointed 1, answer 1	

אֶמַר לַיהוָה מַחְסֵי וּמְצוּדָתִי אֱלֹהֵי אֲבֹתַי בּוֹ: | I will say to Yahweh, “You are my refuge and my fortress, my God in whom I trust.” | LEB

EHRIOTLEB

Strong's H562 - 'omer	
אֶמַר	
Transliteration	Pronunciation
'omer	o'-mer (Key)
Part of Speech	Root Word (Etymology)
masculine noun	The same as אֶמַר (H561)
TWOT Reference	
118a	
Outline of Biblical Usage	
1) utterance, speech, word, saying, promise, command	
Authorized Version (KJV) Translation Count – Total: 6	
AV – word 2, speech 2, thing 1, promise 1	

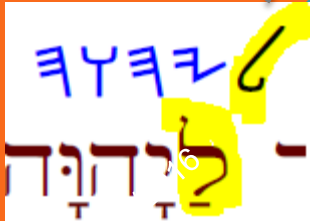
606 I. אֶמַר ('ā·mār): v.; ≡ Str 559; TWOT 118—1. LN 33.69-33.108 (qal) **say**, tell, claim, i.e., speak or talk, usually with a focus on the content to follow (Ge 3:1); (qal pass.) **be said** (Mic 2:7); (nif) **be said**, be told, be spoken to (Ge 10:9; Da 8:26); 2. LN 33.126-33.133 (qal) **call**, i.e., have a name or title designated to an object (Isa 5:20); (nif) **be called** (Ge 32:29[EB 28]; Isa 4:3); 3. LN 33.161-33.177 (qal) **ask**, i.e., to request information (Ge 27:32); 4. LN 33.180-33.188 (qal) **answer**, i.e., respond to a question (Ge 16:8); 5. LN 33.286-33.290 (qal) **promise**, i.e., speak words with a certainty that they will happen (Ex 3:17); (hif) **declare**, promise (Dt 26:17, 18+); 6. LN 30.56-30.74 (qal) **intend**, formally, say, i.e., to think with a purpose and planning (Ex 2:14); 7. LN 33.323-33.332 (qal) **command**, i.e., give an order which is to be obeyed (Est 1:17); 8. LN 30.1-30.38



11/26/2016

Psalm 91:2

אָמַר לַיהוָה מַחְסֵי וּמְצוּדָתִי אֱלֹהֵי אֲבֹתַי-בְּנֵי | I will say to **Yahweh**, "You are my refuge and my fortress, my God in whom I trust." | LEB
EHRIOTLEB



The Lamed has in current Modern Hebrew been regulated as a preposition meaning 'to'. But in Pictograph this shepherd's staff in front of YHWH's Name shows us He is leading us ! Daud could be saying, "I will say Shepherd Yahuah, You are my refuged and my fortress, my Everlasting in whom I trust".

Mem-Chet-Samek-Ha

מַחֲסֵה

Transliteration

machaceh

Pronunciation

makh·as·eh' (Key)



Part of Speech

masculine noun

Root Word (Etymology)

From חָסָה (H2620)

TWOT Reference

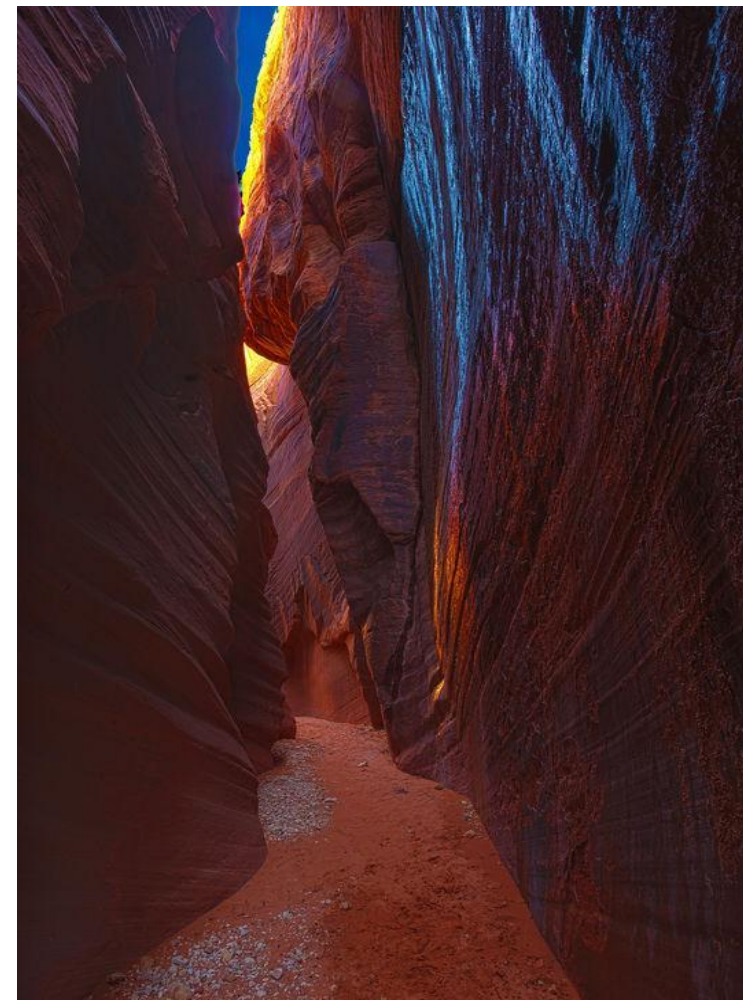
700b

Outline of Biblical Usage

- 1) refuge, shelter
 - a) from rain or storm, from danger
 - b) of falsehood

Authorized Version (KJV) Translation Count – Total: 20

AV – refuge 15, shelter 2, hope 2, trust 1



Psalm 91:2

אֶמַר לַיהוָה מַחְסֵי וּמְצוּדָתִי אֱלֹהֵי אֲבֹתַי חֲבוּנִי: | I will say to Yahweh, "You are my refuge and my fortress, my God in whom I trust." | LEB

EHRIOTLEB

I shall say, My refuge and my Stonghold, My Aluah, in whom I Trust

11/26/2016

חָסָה

Transliteration	Pronunciation
<i>chacah</i>	khä-sä' (Key)
Part of Speech	Root Word (Etymology)
verb	A primitive root
TWOT Reference	
700	

Outline of Biblical Usage

- 1) (Qal) to seek refuge, flee for protection
 - a) to put trust in (God), confide or hope in (God) (fig.)

Authorized Version (KJV) Translation Count – Total: 37

AV – to trust 35, to make a refuge 1, have hope 1

Gesenius's Lexicon (Help)

חָסָה [fut. יִחָסֶה and יִחָסֶה] properly TO FLEE (see the root חָשָׂה), specially to take refuge, to flee some where for refuge, followed by אֶ of the place, as 'בְּצֵל פְּנֵי under the shadow (protection) of some one, Jud. 9:15; Isa. 30:2; "בְּצֵל בְּנֵי יְיָ" under the shadow of the wings of God, Ps. 57:2; 61:5; hence to trust in some one, especially in God, followed by אֶ, Psalm

מְחַסֵּי *măḥ-sî'*

מַחְסֵי *măḥ-sî'* I will say to Yahweh, "You are my refuge and I

מַחְסֵה *măḥ-sê(h)* place of refuge; refuge
noun, common, singular, construct

DBL Hebrew refuge; cave

NASB Dictionaries

CDWGTB

אֲנִי *'ānî* I will say to Yahweh, "You are my refuge

אֲנִי *'ānî* I

pronoun, suffixed, first person, singular

NRI Hebrew I: I am hōrō·Voc

Psalm 91:2

אֶמַר לַיהוָה מְחַסֵּי וּמְצוּדָתִי אֱלֹהֵי אֲבֹתַי-בְּוֹ: | I will say to Yahweh, "You are my refuge and my fortress, my God in whom I trust." | LEB
EHRIOTLEB



4726 מַחְסֵה (măḥ-sě(h)): n.masc.; ≡ Str 4268; TWOT 700b—1. LN 21.9–21.13 **refuge, i.e., safety and free from danger as a figurative extension of a place of refuge or shelter** (Ps 14:6; 46:2[EB 1]; 61:4[EB 3]; 62:8[EB 7],9[EB 8]; 71:7; 73:28; 91:2, 9; 94:22; 142:6[EB 5]; Pr 14:26; Isa 25:4; 28:15, 17; Jer 17:17; Joel 4:16[EB 3:16]+); 2. LN 1.51–1.59 **cave, den, i.e., a physical hole or crag for shelter** (Job 24:8; Ps 104:18; Isa 4:6+)

4268. מַחְסֵה machāṣeh, makh-as-eh'; or

מַחְסֵה machṣeh, makh-seh'; from 2620; a **shelter** (lit.) or fig.:—hope (place of) refuge, shelter, **trust**.

- וּמְצוּדָתִי ū·mešû·dā·tî'

- וַיֹּאמֶר אֲנִי I will say to Yahweh, "You are my refuge **and** my fortress,

וַיֹּאמֶר and; together with; that is; or; then
conjunction

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

- מְצוּדָתְךָ mešû·dāt Yahweh, "You are my refuge and my **fortress**, my God in

מְצוּדָה mešû·dā(h) mountain stronghold
noun, common, feminine, singular, construct

DBL Hebrew stronghold; fortress

NASB Dictionaries

CDWGTB

- וְיֹאמֶר אֲנִי I will say to Yahweh, "You are my refuge and **my** fortress, my G

אֲנִי 'ānî I

pronoun, suffixed, first person, singular

Psalm 91:2


אֲמַר לַיהוָה מַחְסֵי וּמְצוּדָתִי אֱלֹהֵי אֲבֹתַי אֲבֹתַי: I will say to Yahweh, "You are my refuge **and my**
EHRIOTLEB **fortress**, my God *in whom* I trust." | LEB

11/26/2016

MEM-TSADE-UO-DA

מְצוּדָה

DYHWM

Transliteration	Pronunciation
<i>matsuwd</i>	mä·tsüd' (Key) 
Part of Speech	Root Word (Etymology)
feminine noun	For מְצוּדָה (H4685)
TWOT Reference	
1885g, 1885i	

Variant Spellings

Variant spellings for this word: מְצוּדָה (Strongs and Gesenius) מְצוּדָה (Strongs and Gesenius) מְצוּדָה (Strongs)

[What are these variants?]

Outline of Biblical Usage

- 1) net, prey, net prey
 - a) net
 - b) prey
- 2) fastness, stronghold

Authorized Version (KJV) Translation Count – Total: 22

AV – fortress 6, hold 6, snare 2, strong hold 1, castle 1, net 1, strong place 1, hunted 1, strong hold 1, fort 1, defence 1

Fortresses of Israel

16 MONTH BIBLICAL/JEWISH CALENDAR - SEPTEMBER 2010 THROUGH DECEMBER 2011

מַצוֹד

Transliteration	Pronunciation
matsowd	mä·tsōde' (Key)
Parts of Speech	Root Word (Etymology)
feminine noun, masculine noun	From מצד (H6679)
TWOT Reference	
1885d,1885e	

Outline of Biblical Usage

n m

- 1) siege-works, bulwark
- 2) hunting implement, net

n f

- 3) net
- 4) fastness, stronghold

Authorized Version (KJV) Translation Count – Total: 6

AV – net 2, snare 1, bulwark 1, munition 1, hold 1

Gesenius's Lexicon (Help)

מַצוֹד (from the root צוּד) m.—(1) *capture*, Pro. 12:12.

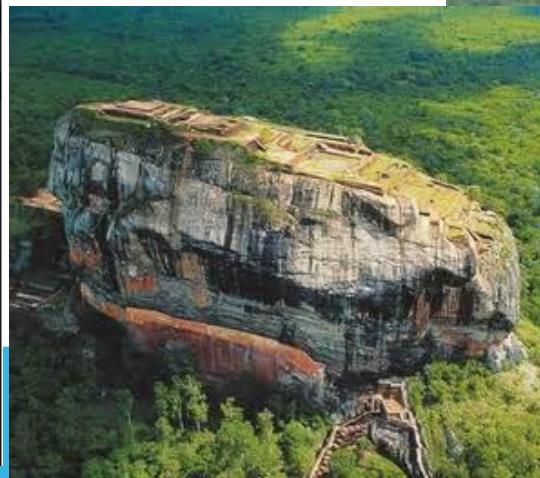
(2) *a net*, with which a hunter catches, Ecc. 7:26.

(3) i. q. מְצָד *fortress, defence*, Ecc. 9:14, where two MSS. read מצורים, which is also more suitable to the passage.

מְצוֹדָה (from the root צוּד) i. q. masc. מַצוֹד—(1) *a net*, Ecc. 9:12.

(2) *fortress, defence*, Isa. 29:7; Eze. 19:9.

5181 II. מְצוֹדָה (*m^ešû·dā(h)*): n.fem.; ≡ Str 4686; TWOT 1885g—1. LN 85.67–85.85 **stronghold, mountain or rock fortress**, i.e., a place where one resides as a hiding or defensive position, often occupying a natural land formation in the high inaccessible rock or hill area (1Sa 22:4, 5; 24:23[EB 22]; 2Sa 5:17; 22:2; 23:14; 1Ch 11:16; Job 39:28; Ps 18:3[EB 2]; 31:3[EB 2],4[EB 3]; 66:11; 71:3; 91:2; 144:2+); 2. LN 7.2–7.25 **fortress**, i.e., a walled construction built for defensive position (2Sa 5:7, 9; 1Ch 11:5+), note: in Ps 66:11 some parse as 5180



אֶמַר לַיהוָה מַחְסֵי וּמְצוּדָתִי אֱלֹהֵי אֲבֹתַי: | I will say to Yahweh, "You are my refuge and my fortress, ~~my God~~ in whom I trust." | LEB
EHRIOTLEB

אֱלֹהֵי 'ēlō·hăy'

אֱלֹהֵי 'ēlō·hă' "You are my refuge and my fortress, my ~~God~~ in whom I trust."

אֱלֹהִים 'ēlō·hîm ~~God; god, deity~~
noun, common, masculine, plural, construct

DBL Hebrew ~~God; idol; mighty one; judge; great; ghost; heavenly beings; majestic one; mighty~~
NASB Dictionaries
CDWGTHB

Not

אֲנִי I Yahweh, "You are my refuge and my fortress, ~~my~~ God in whom I trust."

אֲנִי 'ānî I
pronoun, suffixed, first person, singular

DBL Hebrew I; I am here; Yes

My Everlasting

BET-THET-CHET

בטח

𐤁𐤐𐤅

Transliteration

batach

Pronunciation

bä·takh' (Key)



Part of Speech

verb

Root Word (Etymology)

A primitive root

TWOT Reference

233

Outline of Biblical Usage

- 1) to trust
 - a) (Qal)
 - 1) to trust, trust in
 - 2) to have confidence, be confident
 - 3) to be bold
 - 4) to be secure
 - b) (Hiphil)
 - 1) to cause to trust, make secure
- 2) (TWOT) to feel safe, be careless

Authorized Version (KJV) Translation Count – Total: 120

AV – trust 103, confidence 4, secure 4, confident 2, bold 1, careless 1, hope 1, hoped 1, ones 1, sure 1, women 1



Psalm 91:2

אָמַר לַיהוָה מַחְסֵי וּמְצוּדָתִי אֱלֹהֵי אֲבֹטְח־בּוֹ: | I will say to Yahweh, "You are my refuge and my fortress, my God **in whom I trust.**" | LEB
EHRIOTLEB

My Everlasting

אֲבֹטְח־בּוֹ: 'əb·təḥ·-bô'

אֲבֹטְח־בּוֹ: 'əb·təḥ·-bô' refuge and my fortress, my God **in whom I trust.**"

בטח *bṭḥ* to trust; to be confident; unsuspecting; hif. to cause to rely; to inspire confidence
verb, Qal, yiqṭōl (imperfect), first person, singular

DBL Hebrew trust; lead to believe

Notes

בּ *b* you are my refuge and my fortress, my God **in** whom I trust."

בּ *b* in, at, among, upon, with, away from, when
preposition

DBL Hebrew in; among; on; at; in; into; in; with; with; with; with; of; to; by; by; because; when; during; c

Notes

הוּא *hû(ʾ)* my refuge and my fortress, my God **in whom** I trust."

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

DBL Hebrew

בֶּטַח

Transliteration	Pronunciation
<i>betach</i>	beh'takh (Key)
Parts of Speech	Root Word (Etymology)
adverb, masculine noun	From בטח (H982)
TWOT Reference	
233a	

Outline of Biblical Usage

1) security, safety

adv

2) securely

Authorized Version (KJV) Translation Count – Total: 42

AV – safely 17, safety 9, carelessly 3, careless 2, safe 2, securely 2, assurance 1, boldly 1, care 1, confidence 1, hope 1, secure 1, surely 1

Gesenius's Lexicon (*Help*)

בֶּטַח m.—(1) *confidence*, and adv. *confidently*, with *confident mind*, Gen. 34:25.

(2) *security*, Isa. 32:17. In other places always לְבִטָּח and בִּטְחָא adv.—(a) without danger and fear, *safely*. יָשַׁב לְבִטָּח, יָשַׁב בְּטַח, יָשַׁב בְּטָח to dwell safely, 1 Sa. 12:11; Lev. 25:18, 19; 26:5; Deut. 33:12.—(b) without fear, *securely*, Mic. 2:8. Sometimes used of one who is in too great security and without caution. Jud. 8:11.

1053 I. בִּטַּחַת (bā-ṭāḥ): v.; = Str 982; TWOT 233—LN 31.82–31.101 (qal) **trust**, rely on, put confidence in, i.e., believe in a person or object to the point of reliance upon (2Ki 18:5); (hif) **lead to believe**, make trust (2Ki 18:30; Ps 22:10[EB 9]; Isa 36:15; Jer 28:15; 29:31+), note: (qal pass.) (Ps 112:7; Isa 26:3+), see 1052

1055 I. בִּטְחָא (bē-ṭāḥ): n. [masc.]; = Str 983; TWOT 233a—1. LN 25.156–25.166 **confidence**, i.e., a belief or feeling of safety and security (Isa 32:17; Job 24:23; Mic 2:8); 2. LN 31.82–31.101 **unsuspecting**, naive, and in a trusting, unsecured, i.e., undefended condition, so implying vulnerability (Ge 34:25; Jdg 8:11; Pr 3:29; Eze 38:11); 3. LN 21.9–21.13 unit: בִּטְחָא לִי (l- bē-ṭāḥ) **safely**, in safety (Lev 25:18); 4. LN 21.9–21.13 unit: בִּטְחָא הִלְכְּתָא (hā-lāk bē-ṭāḥ) **walk in safety**, i.e., a figurative extension for living a life free of danger

Trust Definitions

Mirriam-Webster:

■ *intransitive verb*

1 a : to place confidence : **DEPEND** <trust in God> <trust to luck> b : to be confident : **HOPE**

2 : to sell or deliver on credit

■ *transitive verb*

1 a : to commit or place in one's care or keeping : **ENTRUST** b : to permit to stay or go or to do something without fear or misgiving

2 a : to rely on the truthfulness or accuracy of : **BELIEVE** <trust a rumor> b : to place confidence in : rely on <a friend you can trust> c : to hope or expect confidently <trusts that the problem will be resolved soon>

To deliver on credit—Yahuah delivers on His promises of protection by providing the plan that is based on the credit Yahusha extended to us. Yahusha purchased our sin debt and marked our bill paid in full. He said, It is **Accomplished** -to finish, to bring to an end the purpose, goal and intent. (*telos*, "an end") to carry out a thing to the full. Perfected, to make happen, TO PAY. To Provide The Way Of Eternal Protection To Those Who Trust In the Whole Plan.

Excerpts from The Treasury of David by Charles Spurgeon 1885

Edited with the proper name.

But what we say we must prove by our actions, we must fly to Yahuah for shelter, and not to an arm of flesh. The bird flies away to the thicket, and the fox hastens to its hole, every creature uses its refuge in the hour of danger, **and even so in all peril or fear of peril let us flee unto ייִי, the Eternal Protector of His own.**

Let us, when we are secure in YAH, rejoice that our position is unassailable, for he is our *fortress* as well as our refuge. No moat, portcullis, drawbridge, wall, battlement and donjon, could make us so secure as we are when the attributes of YAH of Hosts environ us around. Behold this day, ייִי is to us instead of walls and bulwarks! Our ramparts defy the leaguered hosts of hell. Foes in flesh, and foes in ghostly guise are alike baulked of their prey when YAHUAH of Hosts stands between us and their fury, and all other evil forces are turned aside. Walls cannot keep out the pestilence, but YAH can.

He who dwells in an impregnable fortress, naturally trusts in it; and shall not he who dwells in ייִי feel himself well at ease, and repose his soul in safety? O that we more fully carried out the Psalmist's resolve! We have trusted in YAH! Let us trust Him still. He has never failed us, why then should we suspect him? To trust in man is natural to fallen nature, to trust in ייִי should be as natural to regenerated nature. Where there is every reason and warrant for trust, we ought to place our confidence without hesitancy or wavering.

May we be found worthy of protection!



Between the occurrences of His intervention on our part and reading and understanding His plan, trust comes from time invested in the relationship with Yahuah. The more we understand and are tested, we need to lean on Him. We go from hope, to trusting, to great trust, to complete trust. Able to sleep peacefully in the presence of clear and present danger.



We are perpetually in the process of becoming more and more comfortable as we experience the richness of trust that is spoke of in **Psalm 91**.

Praise Yahuah for this!

11/26/2016

One last thing to discuss in this process of being able to be in 1Y1Z's secret place- which is the first thing we should remember..

Repentance



11/26/2016

Repent

does not mean “feeling sorry”



Greek: Metanoia

“Turning around
and heading a
different
direction.”

PRAY-READ-
RESEARCH-**REPENT**-
PRAISE AND REPEAT

Looking first at bad
Teaching.. We find
in Malachi..

Malachi 2:8 But you are departed[H5493] out of the way; you have caused many[H7227] to stumble at the Torah;[H8451] you have corrupted[H7843] the covenant of Levi,[H3878] says יְהוָה [H3068] of hosts.

11/26/2016



Greek: Metanoia
 “Turning around
 and heading a
 different
 direction.”

Malachi 2:8

PRAY-READ-RESEARCH-
REPENT-PRAISE AND
 REPEAT

But you are departed[H5493] out of the way; you have caused many[H7227] to stumble at the Torah;[H8451] you have corrupted[H7843] the covenant of Levi,[H3878] says **יְיָ אֱלֹהֵינוּ** [H3068] of hosts.



The English-Hebrew Reverse Interlinear Old Testament Lexham English Bible

Malachi 2:8

וְאַתֶּם סָרְתֶם מִן־הַדֶּרֶךְ הַכְּשֻׁלְתֶם רַבִּים **בְּתוֹרָה שְׁחַתֶּם בְּרִית הַלְוִי אָמַר יְהוָה** **צְבָאוֹת**: | LEB OT RI | **LEB**
But you, you have turned from the way; you have caused many to stumble by your instruction; you have ruined the covenant of Levi,” says Yahweh of hosts. | **LEB**

Yah is rebuking the teachers of yesterday-accusing them of not only turning away from Him but of ruining His Covenant with the Levi Priests. Those are strong words for us to understand! Both In the OT and NT we are warned of the lying pens of the scribes and teachers.

That is why we have to hunt down every word to be sure the meaning is clear as we can understand it and ask for more guidance as we study.

Strong's is a starting point-not a hard and fast definition of words and usages. Let's see how this breaks down as it still applies to false teachers/translations today.



**PRAY-READ-
RESEARCH-**REPENT**-
PRAISE AND REPEAT**

ואתם סרתם מן-הדרך הכשלתם רבים But you, you have turned from the way; you

אתם w'e'ät-těm'

ו But you, you have turned from the

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

- BDB so, then, and; consecutive; that; so that; so, then
- GHCLLOT Vav conversive; very frequently; always; inclines; kind; Dan; Jehovah dedit...
- CHALOT and; also, even; with, and in addition; and indeed; namely; so; but; wheth...
- DBL Hebrew and; also; then; but; indeed; so that; from; that is; that is why; with; when

אתם 'ät-těm' But you,

אתם 'ät-těm you (m.p.)
pronoun, personal, second person, masculine, plural

- BDB you
- GHCLLOT you
- CHALOT you
- DBL Hebrew you all, yours, yourselves

PRAY-READ-RESEARCH-REPENT-
PRAISE AND REPEAT

Malachi 2:8

וְאַתֶּם סָרְתֶם מִן־הַדֶּרֶךְ הַכְּשֻׁלִּים רַבִּים But you, you have turned from the way;

סָרְתֶם *sār-tēm'*

But you, you have turned from the way; you have

סוּר *swr* to change direction; to turn aside; to go off, retreat; to fall down; to abandon,.

verb, Qal, second person, masculine, plural ± qātal (perfect), active, suffixed (perfect)

Sense: to reject ⇔ turn away – to reject, conceived of as turning away from something.

BDB turn aside

GHCLOT TO TURN ASIDE, TO GO AWAY, TO DEPART; HIPHIL; HOPHAL; PILEL

CHALOT turn aside, off; go away, leave; fall away, desert; leave off, desist; keep.

DBL Hebrew go/come; remove; drag off; be removed; abolish; depart; leave; take o.

TLOT to deviate

NASB Dictionaries

CDWGTHB

BYBHV

to turn aside, go off, retreat; (; Hi. ;) to remove something or someone

BGQ:TTC



PRAY-READ-RESEARCH-REPENT-
PRAISE AND REPEAT

11/26/2016

ואתם סרתם מן הדרך הכשלתם רבים But you, you have turned from the way;

מן min But you, you have turned from the way; you have caused ma

מן min away from, out of; from; since; after; because; without; of preposition ± “from” (מן)

BDB out of, from, on account of, off, on the side of, since, above, than, so that not;...

GHCLLOT a part; a part taken out of a whole; speaking; teaching; some part; some; out o...

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

הּ hă But you, you have turned from the way;

דרך də'rēk you, you have turned from the way; you have caused many to stu

דרך də'rēk way, road; distance, journey; manner, custom, behavior noun, singular, absolute ± common, feminine, definite with הּ

Sense: conduct ⇔ way – a course of conduct.

BDB way, road, distance, journey, manner

GHCLLOT a going; a journey; a way, path; the way; in the way to, towards; the...

CHALOT way, path; journey; undertaking, business; manner, custom, conduc...

DBL Hebrew way; journey; conduct; strength

TLOT way

NASB Dictionaries

CDWGTHB

BYBHV way, road; distance, journey; enterprise, business; manner, custom,...

Malachi 2:8

וְאַתֶּם סָרְתֶם מִן־הַדֶּרֶךְ הַכְּשִׁלְתֶם רַבִּים But you, you have turned from the way; **you have caused** many **to stumble** by your

הַכְּשִׁלְתֶם *hik·šāl·tēm'* ve turned from the way; **you have caused** many **to stumble** by you

כָּשַׁל *kšl* **to stumble, stagger**

verb, Hif'il, second person, masculine, plural ± qātal (perfect), active, suffixed (perfect)

Sense: **to cause to stumble** – **to cause to make an error.**

- BDB stumble, stagger, totter
- GHCLOT **TO WAVER**, TO TOTTER, TO STAGGER; NIPHAL; PIEL; HIPHIL; HOPHAL
- CHALOT stumble, totter; lead; to stumble, totter; **be brought to ruin**
- DBL Hebrew stumble; stumbled; **cause to fall**; **be brought down**; **overthrow**; be ove...



11/26/2016

Malachi 2:8

וְאַתֶּם סָרַתֶּם מִן־הַדֶּרֶךְ הַכְּשִׁילֶתֶם רַבִּים But you, you have turned from the way; you have caused **many** to stumble by your

רַב *rāb* numerous, many; large, much, varied, very; great; rich

masculine, plural, absolute ± adjective, noun, common

Sense: **many** – a quantifier that can be used with count nouns; amounting to a large but **indefinite number**.

BDB much, many, great

GHCLOT multus; much; many; enough; ohe! jam satis!; great, large, vast; power...

CHALOT numerous; much; many; great; much, plentiful, enough; abundant; ab...

DBL Hebrew many; much; great; abundant

TLOT many

PRAY-READ-RESEARCH-**REPENT**-
PRAISE AND REPEAT

11/26/2016

Malachi 2:8

וְאַתֶּם סָרְתֶם מִן־הַדֶּרֶךְ הַכְּשִׁלְתֶם רַבִּים
בַּתּוֹרָה שְׁחַתֶּם בְּרִית הַלְוִי אָמַר יְהוָה

But you, you have turned from the way; you have caused many to stumble **by your instruction**; you have ruined the covenant of

בַּתּוֹרָה *bāt-tô-rā(h)'*

ב *b* have caused many to stumble **by** your instruction; you have ruined

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

BDB

GHCLOT

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

Notes

◦

תּוֹרָה *tô-rā(h)'* caused many to stumble by **your instruction**; you have ruined the co

תּוֹרָה *tô-rā(h)* **direction, instruction**; law; decision; rule
noun, feminine, singular, absolute ± common, definite without הַ

Sense: **teaching** – the content of what is taught.

BDB direction, instruction, law

GHCLOT instruction, doctrine; law; the law of sacrifice; laws

CHALOT direction, instruction; instruction; law; the law

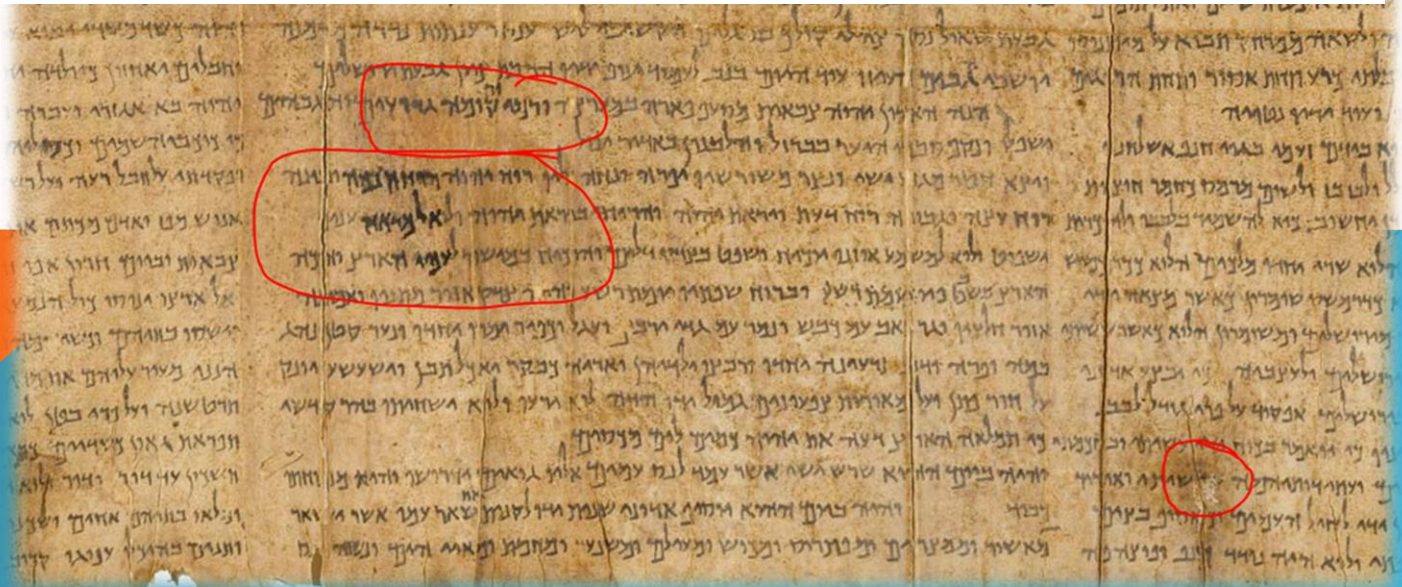
more »

וְאַתֶּם סָרְתֶם מִן־הַדֶּרֶךְ הַכְּשֻׁלְתֶם רַבִּים בַּתּוֹרָה שְׁחַתְתֶם בְּרִית הַלְוִי אָמַר יְהוָה
But you, you have turned from the way; you have caused many to stumble by your instruction; **you have ruined** the covenant of Levi," says Yahweh of hosts. | **LEB**

• שְׁחַתְתֶם *šĥ-t-tēm'* ... ble by your instruction; **you have ruined** the covenant of Levi," sa

שחַת *šĥt* to ruin, **destroy, annihilate; to behave corruptly, cause trouble**
verb, Pi^el, second person, masculine, plural ± qātal (perfect), active, suffixed (perfect)
Sense: to pervert (moral) – **to corrupt morally, as by intemperance or sensuality.**

- BDB go to ruin
- GHCLOT PIEL; HIPHIL; HOPHAL; NIPHAL
- CHALOT become corrupt, **spoiled**; wipe out, spoil, ruin; bring ruin on; act ruino...
- DBL Hebrew be corrupt; **destroy; blemished**; become corrupt; corrupt
- TLOT to ruin
- NASB Dictionaries
- CDWGTB
- BYBHV (; Ni;) to become ruined, spoiled; (; Pi;) to ruin, destroy, annihilate; (...



11/26/2016

Malachi 2:8

וְאַתֶּם סָרְתֶם מִן־הַדֶּרֶךְ הַכְּשִׁלְתֶם רַבִּים
בַּתּוֹרָה שְׁחַתֶּם בְּרִית הַלְוִי אָמַר יְהוָה
LEB OT RI | צְבָאוֹת: | LEB

But you, you have turned from the way; you have caused many to stumble by your instruction; you have ruined the covenant of Levi," says Yahweh of hosts. | LEB

בְּרִית *berit'* instruction; you have ruined **the covenant of** Levi," says Yahweh of hosts

בְּרִית *berit* **agreement, covenant, contract**
noun, singular, construct ± common, feminine

Sense: **covenant** – a contractual arrangement between God and a person, or between human beings, which required binding action from one or both parties; one party often had higher status in the arrangement.

BDB covenant

GHCLOT a covenant; an eating together, banquet; to eat together; an eating?; The coven...

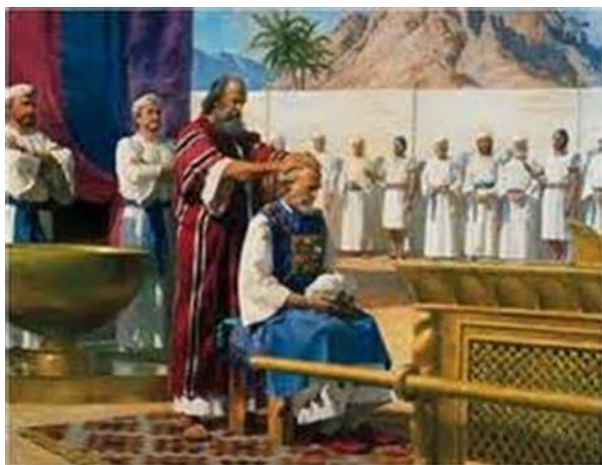
CHALOT agreement, alliance, covenant; between men; reach an agreement, make a pact...

more »



Malachi 2:8

וְאַתֶּם סָרַתֶּם מִן־הַדֶּרֶךְ הַכְּשִׁלְתֶּם רַבִּים
 בַּתּוֹרָה שְׁחַתֶּם בְּרִית הַלְוִי אָמַר יְהוָה
 LEB OT RI | צְבָאוֹת: Levi,” says Yahweh of hosts. | LEB



Malachi 2:8

וְאַתֶּם סָרַתֶּם מִן־הַדֶּרֶךְ הַכְּשִׁלְתֶּם רַבִּים
 בַּתּוֹרָה שְׁחַתֶּם בְּרִית הַלְוִי אָמַר יְהוָה
 LEB OT RI | צְבָאוֹת: Levi,” says Yahweh of hosts. | LEB

צְבָאוֹת: *šēba·ōt'* covenant of Levi,” says Yahweh of **hosts**.

צְבָא *šā·bā'* **military service; campaign; military men, troops; heavenly bodies,...**
 noun, feminine, plural, absolute ± common

Sense: horde – a **host** or a vast multitude.

BDB	army, war, warfare
GHCLOT	army, host; the host of heaven; inhabitants of the earth; whatever fills...
CHALOT	army service; warfare; army, warriors; cultic service; compulsory servi...
DBL Hebrew	army; division; divisions; large group; service; battle; trouble; stars; th...
TLOT	army
NASB Dictionaries	
CDWGTB	
BYBHV	military service, campaign; military men, troops; heavenly bodies (; 30...

From the following verse it makes it clear אֱלֹהֵינוּ did not want us to separate ourselves by nation or skin color as being the “chosen ones”. We are all from Him. The difference is the Goyim are unbelievers- not a specific race. It does not matter what skin color, or blood nation you belong to. There is no absolute good or bad in any nation or blood type. Not only do the teacher need to repent of bad teaching we must repent from treating others in a Torah-less fashion.

1. It matters who we cut a covenant with. There are 2 choices. Yahuah or shatan.
2. It matters that we strive to keep the covenant with Yah.
3. It matters that Yahusha paid the debt for the sins against Yah that we commit every day by breaking that covenant -that He is our kinsman redeemer.
4. It matters to repent when we fall short.
5. It matters to ask Yah for the Ruach’s help to put in our minds warnings when we stray from the covenant of Yah.

Malachi 2:10

הֲלוֹא אָב אֶחָד לְכֻלָּנוּ הֲלוֹא אֵל אֶחָד
 בְּרָאנוּ מִדּוֹעַ נִבְגַּד אִישׁ בְּאָחִיו לְחַלֵּל
 בְּרִית אֲבוֹתֵינוּ: | LEB OT RI | our ancestors? | LEB

Do we not all have one father? Has not one God created us? Why then are we unfaithful to one another, profaning the covenant of

Luke 3:8 make, therefore, fruits worthy of repentance, and don't begin to say within yourselves, We have a father -- Abraham; for I say to you, that אֱלֹהֵינוּ is able out of these stones to raise children to Abraham;

**PRAY-READ-RESEARCH-REPENT-
 PRAISE AND REPEAT**

11/26/2016

Malachi 2:10

הֲלוֹא אָב אֶחָד לְכֻלָּנוּ הֲלוֹא אֵל אֶחָד
בְּרֵאֵנוּ מִדֹּעַ נִבְגַּד אִישׁ בְּאָחִיו לְחַלֵּל
LEB OT RI | אֲבֹתֵינוּ: | בְּרִית אֲבֹתֵינוּ? | LEB

Do we **not** all have one father ? Has not one God created us ? Why then are we unfaithful to one another, profaning the covenant of our ancestors? | LEB

הֲלוֹא hălô(')

הֲ hă Do we **not** all have one father ? Has not one God created us ? Why t

הֲ hă [non-obligatory interrogative particle]; whether, if
interrogative ± adverbial, “yes or no?” (הֲ)

BDB

GHCLLOT num?; nonne?; utrum? an? whether? or?; num ... an?; et; utrum; an?; num; wh...

CHALOT answer ‘no’; answer ‘yes’; rhetorical; double; qn.; whether

more »

Notes

לֹא lô(')

Do we **not** all have one father ? Has not one G

לֹא lô(') not, no, un-, non-, without, -less; nothing
negation ± adverbial, “not” (לֹא)

BDB not

GHCLLOT NOT

CHALOT not; **not only**; without; without, -less; no; no, rather; (whether) ... or if not; and...

more »

Malachi 2:10

הֲלוֹא אָב אֶחָד לְכֻלָּנוּ הֲלוֹא אֵל אֶחָד
 בְּרָאנוּ מִדֹּעַ נִבְגַּד אִישׁ בְּאָחִיו לְחַלֵּל
 בְּרִית אֲבוֹתֵינוּ: | LEB OT RI | Do we not all have one father? Has not one God created us? Why then are we unfaithful to one another, profaning the covenant of our ancestors? | LEB

אָב 'āb' Do we not all have one **father**? Has not one God created us? W

אָב 'āb father; ancestor; progenitor; chief
 noun, singular, absolute ± common, masculine

Sense: God ⇔ father – the God of Israel or some other deity understood as a father.

- BDB father
- GHCLOT FATHER
- CHALOT father; grandfather; ancestor; forefathers; begetter; originator, founde..
- DBL Hebrew father; grandfather; ancestor; founder; caregiver; sir; Father
- TLOT father

PRAY-READ-RESEARCH-**REPENT**-
 PRAISE AND REPEAT

Malachi 2:10

הֲלוֹא אֵב אֶחָד לְכֻלָּנוּ הֲלוֹא אֵל אֶחָד
בְּרָאנוּ מִדּוֹעַ נִבְגַּד אִישׁ בְּאָחִיו לְחַלֵּל
בְּרִית אֲבוֹתֵינוּ: | LEB OT RI | LEB

Do we not all have one father? Has not one God created us? Why then are we unfaithful to one another, profaning the covenant of our ancestors? | LEB

אֶחָד 'ē·hād' Do we not all have **one** father? Has not one God created us?

אֶחָד 'ē·hād' one; another; (indefinite article); first

singular ± numeral, noun, cardinal, absolute, common, numeral, masculine, pausal

Sense: one (single) – the smallest whole number; also used to refer to a single person or thing.

BDB one

GHCLLOT ONE; as one man; one time, once; suddenly; altogether; one after another, one b...

CHALOT one; place; one soul; justice; is one; one of the people; one of your brothers; one...

more »

Malachi 2:10

הֲלוֹא אָב אֶחָד לְכֻלָּנוּ הֲלוֹא אֵל אֶחָד
בָּרָאנוּ מִדּוֹעַ נִבְגַּד אִישׁ בְּאָחִיו לְחַלֵּל
בְּרִית אֲבוֹתֵינוּ: | LEB OT RI | LEB

Do we not all have one father? Has not one God created us? Why then are we unfaithful to one another, profaning the covenant of our ancestors? | LEB

לְכֻלָּנוּ *le'kül-lā'-nū*

לְ

Do we not all have one father? Has not

לְ to, towards; until; for; away, from; into; of, about
preposition ± “to” (לְ)

BDB to, for, in regard to; direction; towards; reference to

GHCLLOT a genitive

CHALOT to, towards; to; until; at, in; of, about; into, ... to be ...; in (regard to), concerni..

לְכֻלָּנוּ *le'kül-lā'-nū*

לְ

כֻּלָּ *kül-lā'*

Do we not all have one father? Has not

כֻּלָּ *köl* all, the whole, everyone, everybody, everything; total, in all
noun, common ± singular, construct, “all”, collective, common, suffixed

BDB

the whole, all

GHCLLOT

the whole, totality; all; whole; the whole; the whole of; Israel, it the...

CHALOT

totality; everything; everyone; whole; total, all together; all; all, ever...

DBL Hebrew

all; any; completely; total; every kind of

TLOT

totality

**The Everlasting One

PRAY-READ-RESEARCH-REPENT-
PRAISE AND REPEAT

11/26/2016

הֲלוֹא אֵב אֶחָד לְכֻלָּנוּ הֲלוֹא אֵל אֶחָד
 בְּרָאֵנוּ מִדֹּעַ נִבְגַּד אִישׁ בְּאָחִיו לְחַלֵּל
 בְּרִית אֲבוֹתֵינוּ: | LEB OT RI | LEB

Do we not all have one father? Has not one God created us? Why then are we unfaithful to one another, profaning the covenant of our ancestors? | LEB

בְּרָאֵנוּ *bērā'ā'nû*

בְּרָא *bērā'ā'* father? Has not one God **created** us? Why then are we unfaithful

בְּרָא *br'* to create; to be created

verb, Qal, third person, masculine, singular ± qātal (perfect), active, suffixed (perfect)

Sense: to create – to bring into existence.

BDB shape, create

GHCLLOT TO CUT, TO CARVE OUT, TO FORM BY CUTTING; NIPHAL; PIEL; HIPHIL

CHALOT create; be created

more »

Notes

אֲנַחְנוּ *nû* father? Has not one God created **us**? Why then are we unfaithful to one

אֲנַחְנוּ *ʾānāḥ'nû* we

pronoun, suffixed, first person, plural ± common

BDB we

GHCLLOT we

CHALOT we; with ourselves

more »

Malachi 2:10

הֲלוֹא אֵב אֶחָד לְכֻלָּנוּ הֲלוֹא אֵל אֶחָד
בְּרָאנוּ מִדֹּעַ נִבְגַּד אִישׁ בְּאָחִיו לְחַלֵּל
LEB OT RI | בְּרִית אֲבוֹתֵינוּ: | LEB

Do we not all have one father? Has not one God created us? Why then are we unfaithful to one another, profaning the covenant of our ancestors? | LEB

מִדֹּעַ *măd·dû^o* ? Has not one God created us? **Why then** are we unfaithful to one another?

מִדֹּעַ *măd·dû^o* on what account?, why?
interrogative ± adverbial, “why?” (מִדֹּעַ)

BDB

GHCLLOT

what is taught?; why, wherefore?

CHALOT

why

DBL Hebrew

Why?

PRAY-READ-RESEARCH-**REPENT**-
PRAISE AND REPEAT

11/26/2016

Malachi 2:10

הֲלוֹא אָב אֶחָד לְכֻלָּנוּ הֲלוֹא אֵל אֶחָד
בְּרָאנוּ מִדּוֹעַ נִבְגַּד אִישׁ בְּאָחִיו לְחַלֵּל
בְּרִית אֲבוֹתֵינוּ: | LEB

Do we not *all* have one father? Has not one
God created us? Why then **are we unfaithful**
to one another, profaning the covenant of
our ancestors? | LEB

נִבְגַּד *nib-găd'* God created us? Why then **are we unfaithful** to one another, profaning t

בגד *bgd* **to deal treacherously with; to depart treacherously** from
verb, Qal, yiqtol (imperfect), first person, plural ± active, common

Sense: to act treacherously – to do wrong against someone by an act of treachery.

BDB act; deal treacherously

GHCLOT **TO ACT COVERTLY, FRAUDULENTLY, PERFIDIOUSLY**

CHALOT treat faithlessly; leave; faithlessly; deal faithlessly; faithless; commit fa...

DBL Hebrew be unfaithful; commit adultery; betray

TLOT **to act faithlessly**

PRAY-READ-RESEARCH-**REPENT**-
PRAISE AND REPEAT

הֲלוֹא אָב אֶחָד לְכֻלָּנוּ הֲלוֹא אֵל אֶחָד
 בָּרָאנוּ מִדּוֹעַ נִבְגַּד אִישׁ בְּאָחִיו לְחַלֵּל
 בְּרִית אֲבוֹתֵינוּ: | LEB OT RI | LEB

Do we not all have one father? Has not one God created us? Why then are we unfaithful to one another, profaning the covenant of our ancestors? | LEB

אִישׁ *īš'* Why then are we unfaithful **to one another**, profaning the covenant of o

אִישׁ *īš* man; husband; **human being**

noun, absolute ± common, singular, distributive, masculine

Sense: each – (used of count nouns) **every one considered individually.**

BDB

man

GHCLOT

A MAN; homo; men, certain men; one; men

CHALOT

man; husband; those of high rank; ruler of lower rank; person; farmer;...

DBL Hebrew

man; husband; each; anyone

TLGOT

**PRAY-READ-RESEARCH-REPENT-
 PRAISE AND REPEAT**

הֲלוֹא אֵב אֶחָד לְכֻלָּנוּ הֲלוֹא אֵל אֶחָד
 בְּרֵאֵנוּ מִדּוֹעַ נִבְגַּד אִישׁ בְּאַחֵיו לְחַלֵּל
 לֵב OT RI | אֲבֹתֵינוּ: | LEB

Do we not all have one father? Has not one God created us? Why then are we unfaithful to one another, profaning the covenant of our ancestors? | LEB

בְּאַחֵיו *b^e·ā·hîw'*

בְּ *b* Why then are we unfaithful **to one another**, profaning the covenant of

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

BDB

GHCLOT

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

Notes

אָחִי *·ā·hî'* Why then are we unfaithful **to one another**, profaning the covenant of

אָחִי *·āh* brother; blood-relation; companion; fellow tribesman, countryman
 noun, singular ± common, construct, masculine, suffixed

Sense: **brother** – a male with the same parents as someone else.

BDB **brother**

GHCLOT A BROTHER

CHALOT brother; blood relative; fellow; fellow-tribesman; fellow-countryman; each to...
 more »

Malachi 2:10

הֲלוֹא אָב אֶחָד לְכֻלָּנוּ הֲלוֹא אֵל אֶחָד
בְּרָאנוּ מִדּוֹעַ נִבְגַּד אִישׁ בְּאָחִיו לְחַלֵּל
LEB OT RI | בְּרִית אֲבוֹתֵינוּ: | LEB

Do we not *all* have one father? Has not one God created us? Why then are we unfaithful to one another, **profaning** the covenant of our ancestors? | LEB

לְחַלֵּל | eḥāl-lēl'

לְ | we unfaithful to one another, **profaning** the covenant of our ancestors

לְ | to, **towards**; until; for; away, from; into; of, about
preposition ± “to” (לְ)

BDB to, for, in regard to; **direction**; towards; reference to

GHCLLOT a genitive

CHALOT to, towards; to; until; at, in; of, about; into, ... to be ...; in (regard to), concerni...

more »

Notes

לְחַלֵּל | ḥāl-lēl' we unfaithful to one another, **profaning** the covenant of our ancestors

לְחַלֵּל | ḥll to be defiled; to put into use; to profane

verb, Pi^cēl, construct ± infinitive, active, infinitive construct

Sense: to profane – to violate the sacred character of someone or something (like a place, object, or institution).

BDB pollute, defile, profane; begin

GHCLLOT TO PERFORATE, PIERCE THROUGH; TO BE PIERCED THROUGH; WOUNDED; PI...

CHALOT be; profaned; profane; make; use of; let; be profaned; begin; **make invalid**; be...

Malachi 2:10

הֲלוֹא אָב אֶחָד לְכֻלָּנוּ הֲלוֹא אֵל אֶחָד
בְּרָאנוּ מִדּוֹעַ נִבְגַּד אִישׁ בְּאָחִיו לְחַלֵּל

LEB OT RI | אֲבוֹתֵינוּ: | LEB our ancestors? | LEB

Do we not all have one father? Has not one God created us? Why then are we unfaithful to one another, profaning the covenant of

בְּרִית *berît'* | to one another, profaning **the covenant of** our ancestors?

בְּרִית *berît'* agreement, covenant, contract
noun, singular, construct ± common, feminine

Sense: **covenant** – a contractual arrangement between God and a person, or between human beings, which required binding action from one or both parties; one party often had higher status in the arrangement.

BDB covenant

GHCLOT a covenant; an eating together, banquet; to eat together; an eating?; The cove...

CHALOT agreement, alliance, covenant; between men; reach an agreement, make a pact...
more »

Notes

אֲבוֹתֵינוּ: *'ābō·tē'·nū*

אֲבוֹתֵינוּ: *'ābō·tē'* profaning the covenant of our **ancestors?**

אָב *'āb* father; ancestor; progenitor; chief
noun, plural ± common, feminine, construct, masculine, suffixed

Sense: **ancestor** – someone from whom you are descended; usually more remote than a grandparent and usually strictly masculine, though possibly generic in the plural.

BDB father

GHCLOT FATHER

CHALOT father; grandfather; ancestor; forefathers; begetter; originator, founder; protec...

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

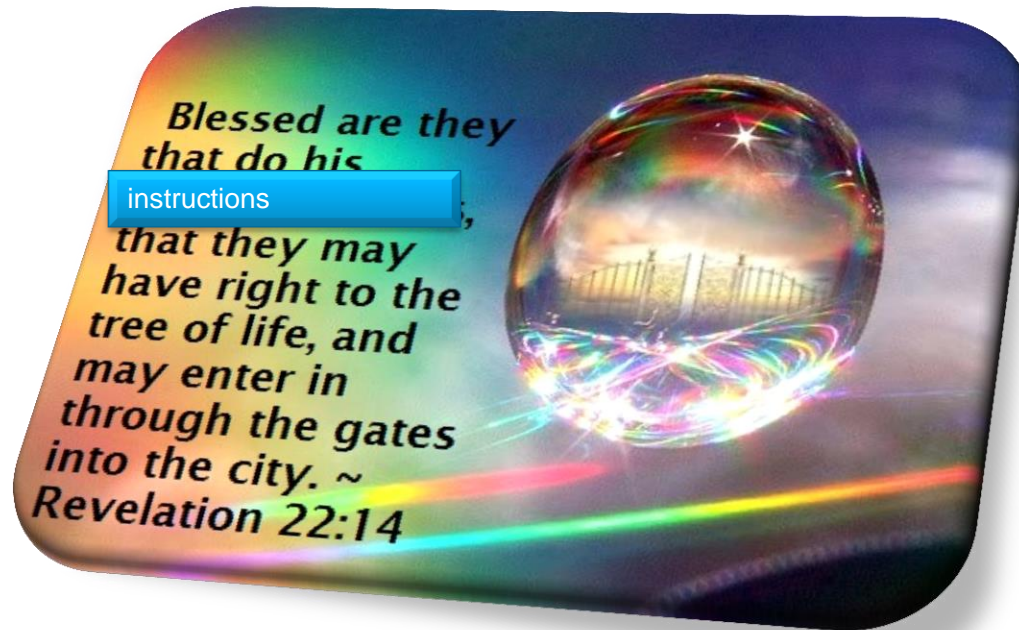
2:8 Together, all of you, have rejected, abandoned, turned away and departed from the way, journey and path and course of conduct. This is causing wavering and stumbling and errors to be made by a great indefinite number within your gates, by your instruction and content of what is taught from the Torah. 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.

11/26/2016

**PRAY-READ-RESEARCH-REPENT-
PRAISE AND REPEAT**



Luke 13:5 I tell[G3004] you, No:[G3780] but, except[G3362] you repent, you shall[G622] all[G3956] likewise perish.[G622]

Luke 15:10 Likewise,[G3779] I say unto you,[G5213] there is joy[G5479] in the presence[G1799] of the messengers of ἄγγελοι [G2316] over one[G1520] sinner that repents.[G3340]

**PRAY-READ-RESEARCH-REPENT-
PRAISE AND REPEAT**

By digging into all the meanings of the Hebrew words using various Lexicons and Dictionaries we have available to us we can get even more meaning out of Scripture. The following is what we have personally been able to see out of these words and encourage you also to not just take the given Strong's meanings but to dig deeper and let the wisdom of the Set Apart Spirit flow.



11/26/2016

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



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 an 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.



11/26/2016

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





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



11/26/2016



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

They will stay
permanently.



Psalm 91:2 Magnified



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.



11/26/2018



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.



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

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 alone, and without You,
I am vulnerable and would be
easy prey.

You give me assurance!



אֵלֶיךָ



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.

11/26/2016

Good References

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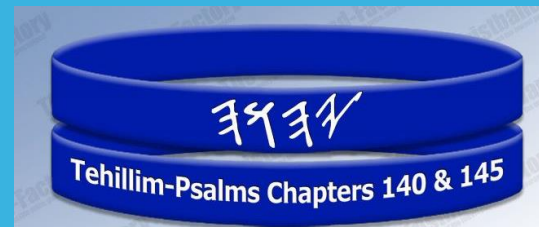
<http://vimeo.com/yahuahschokmah>

This is Ayanna Perry's YHUhderok site on youtube:

<https://www.youtube.com/channel/UCa0CAfbJ48QhsH8yC172-rg>

You can request a free bracelet here:

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



11/26/2016

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11/26/2016