

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

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**Part 7 Psalms 91:12**





<http://www.vimeo/yahuahschokmah>

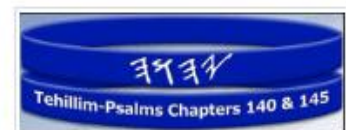
<http://www.youtube.com/cedarnsage>

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## Welcome to Yahuah's



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

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

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

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

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

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

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

**8**Only 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;

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

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

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

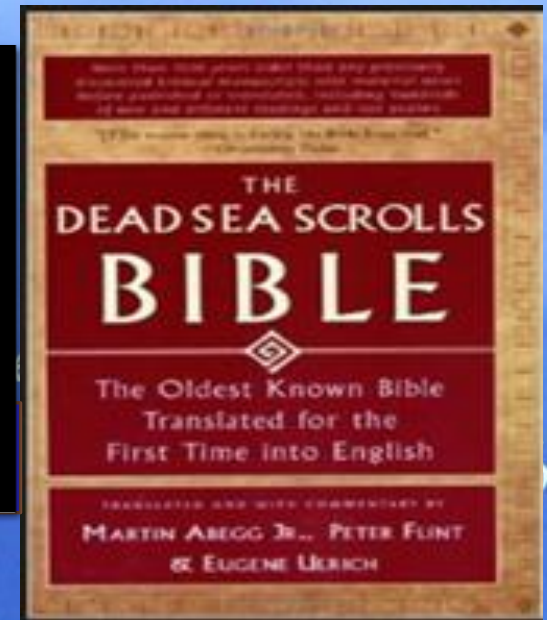
**14**“Because he cleaves to Me in love, Therefore I deliver him; I set him on high, Because he has known My Name.

**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)

11 Fo[r] he will give orders to his angels concerning you, to gu[ard you in all] your [ways]. 12 In their hands [they will lift] you [up], so that [you do] not [strike your] foot [against a st]one.



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).



# 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

עַל-כַּפִּים יִשְׁאוּנֶךָ פֶּן-תִּגַּף בְּאֲבָן רִגְלֶךָ:

## WLC (Consonants Only)

עַל-כַּפִּים יִשְׁאוּנֶךָ פֶּן-תִּגַּף בְּאֲבָן רִגְלֶךָ:

## Aleppo Codex

יב עַל-כַּפִּים יִשְׁאוּנֶךָ פֶּן-תִּגַּף בְּאֲבָן רִגְלֶךָ

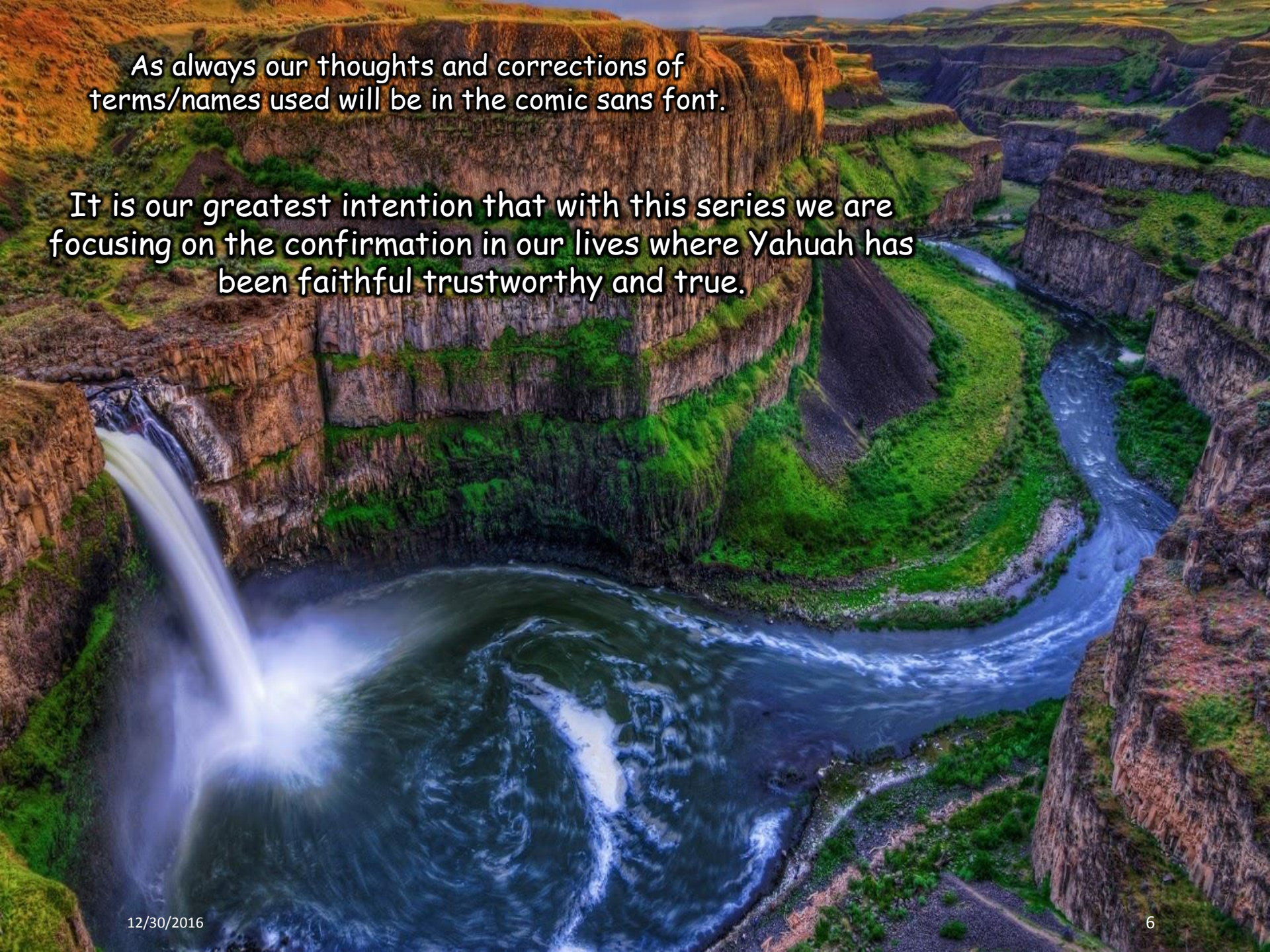
## Aleppo Codex



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 high-angle, wide shot of a river flowing through a deep, layered canyon. The river is dark blue and turbulent, with white foam from rapids. On the left, a waterfall cascades down a rocky ledge into the river. The canyon walls are composed of dark, layered rock, with patches of green moss and grass. The sky is a soft, hazy blue, suggesting dawn or dusk. The overall scene is dramatic and majestic.

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.





**TRUST YAHUAH!**

**ELSE!**

# 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                  |
|------------------------|--------------|-------------------|----------|-------------------------------------------------------------|-------------------------|
| They will bear         | יִשְׂאוּנְךָ | yis·sa-'u·ne·cha; | 5375     | to lift, carry, take                                        | a prim. root            |
| you up in their hands, | כַּפַּיִם    | kap·pa·yim        | 3709     | hollow or flat of the hand, palm, sole (of the foot), a pan | from kaphaph            |
| That you do not strike | תִּגּוֹף     | tig·gof           | 5062     | to strike, smite                                            | a prim. root            |
| your foot              | רַגְלְךָ:    | rag·le·cha.       | 7272     | foot                                                        | of uncertain derivation |
| against a stone.       | בְּאֶבֶן     | ba·'e·ven         | 68       | a stone                                                     | a prim. root            |

| Str      | Translit         | Hebrew       | English                | Morph |
|----------|------------------|--------------|------------------------|-------|
| 5921 [e] | 'al-             | עַל-         | in                     | Prep  |
| 3709 [e] | kap-pa-yim       | כַּפַּיִם    | [their] hands          | Noun  |
| 5375 [e] | yiś-sā-'ū-nə-kā; | יִשְׂאוּנְךָ | They shall bear You up | Verb  |
| 6435 [e] | pen-             | פֶּן         | lest                   | Conj  |
| 5062 [e] | tig-gōp̄         | תִּגּוֹף     | you dash               | Verb  |
| 68 [e]   | bā-'e-ben        | בְּאֶבֶן     | against a stone        | Noun  |
| 7272 [e] | raḡ-le-kā.       | רַגְלְךָ:    | Your foot              | Noun  |

| English (KJV) [?]       |     | Strong's | Root Form (Hebrew)  |
|-------------------------|-----|----------|---------------------|
| They shall bear thee up | PHR | H5375    | נָשָׂא <i>nasa'</i> |
| in their hands          | PHR | H3709    | כַּף <i>kaph</i>    |
| lest thou dash          | PHR | H5062    | נָגַף <i>nagaph</i> |
| thy foot                | PHR | H7272    | רֶגֶל <i>regel</i>  |
| against a stone         | PHR | H68      | אֶבֶן <i>'eben</i>  |



**His hand in the sea and his right hand in the rivers. Ps. 89:25**  
*He shall have dominion over the islands in the sea and the lands of the river, namely Egypt and Assyria.*

**Shadow. Ps. 91:1**  
*Protection.*

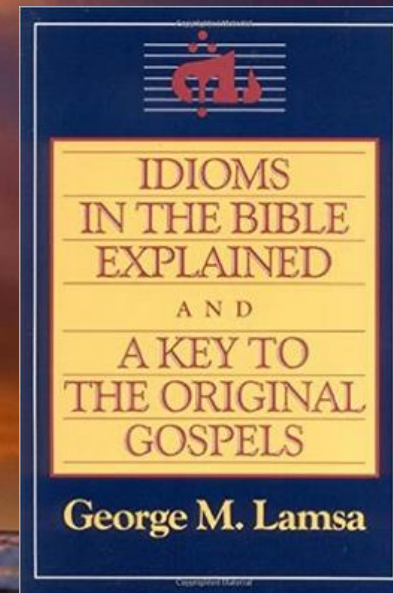
**Snare of the fowler. Ps. 91:3**  
*Evil devices.*

**Yah's feathers. Ps. 91:4**  
 Yah's *tender mercies.*

**Pestilence that walks in darkness. Ps. 91:6**  
*Conspiracy that spreads during the darkness.*

**Viper and adder. (Lamsa) Ps. 91:13**  
*Deadly enemies; evil forces.*

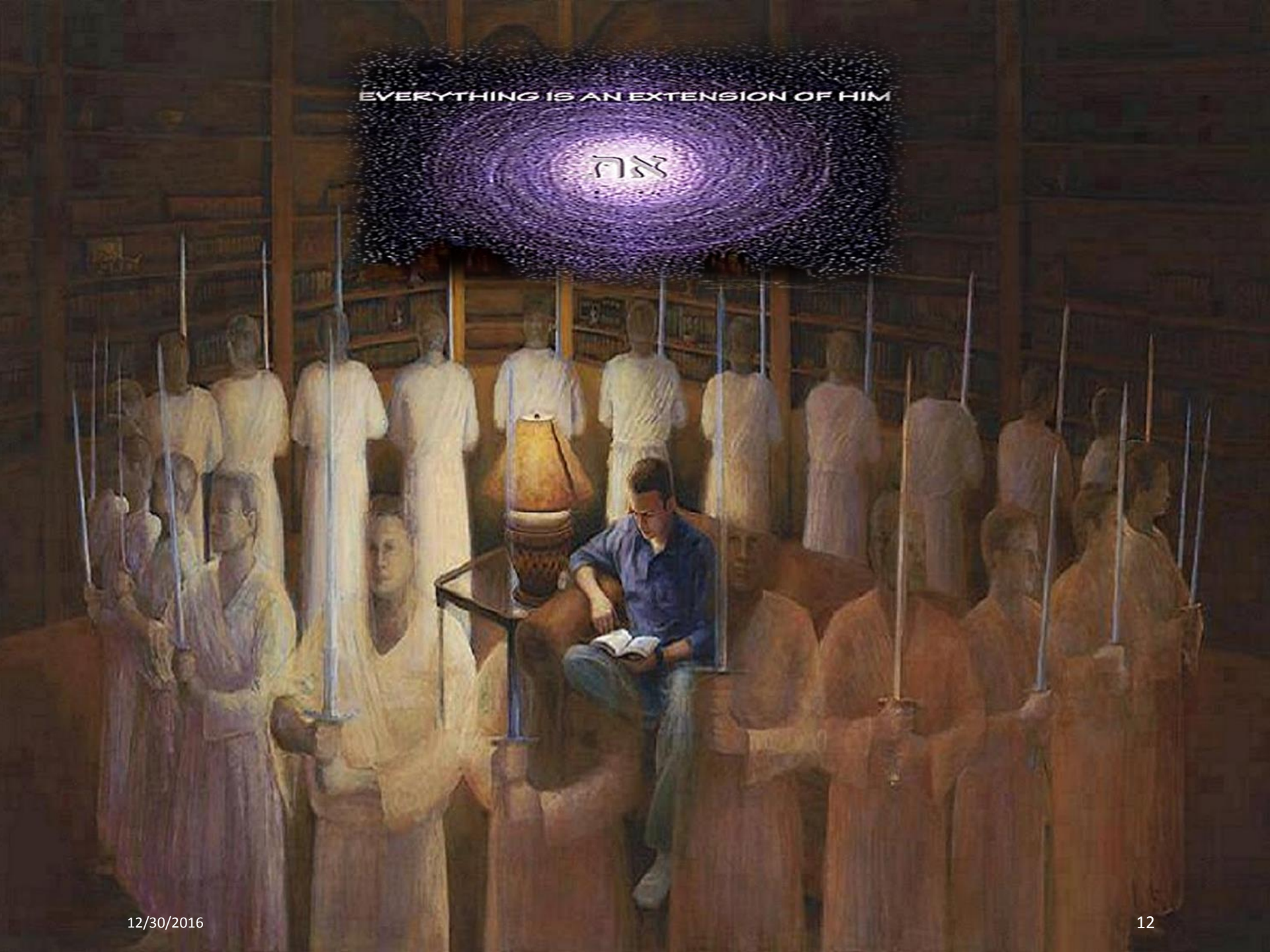
**Lion. (Lamsa) Ps. 91:13**  
*Imperial power.*





EVERYTHING IS AN EXTENSION OF HIM

אה





Psalm 91:12

יב על-כפיהם ישאוֹנֶה פֶּן־תִּגַּף בְּאַבֶּן רַגְלֶךָ׃ | In their hands they will bear you up, lest you strike your foot against a stone. | LEB OT RI

12-לֹא-כַפַּיִם יִשְׂאוּנֶה פֶּן־תִּגַּף בְּאַבֶּן רַגְלֶךָ׃

יב על-כפיהם ישאוֹנֶה פֶּן־תִּגַּף בְּאַבֶּן רַגְלֶךָ׃

12. `al-kapayim yisa'un'ak pen-tigoph ba'eben rag'leak.

Ps91:12 They shall bear you up in their hands, lest you shall strike your foot against a stone.

|            |                 |          |          |                        |               |          |
|------------|-----------------|----------|----------|------------------------|---------------|----------|
| 7272 [e]   | 68 [e]          | 5062 [e] | 6435 [e] | 5375 [e]               | 3709 [e]      | 5921 [e] |
| rag-le-ka. | ba'e-ben        | tig-gop  | pen-     | ysis-sa'u-ne-ka;       | kap-pa-yim    | 'al-     |
| רגלֶךָ׃    | בְּאַבֶּן       | תִּגַּף  | פֶּן־    | ישאוֹנֶה               | כַּפַּיִם     | עַל־ 12  |
| Your foot  | against a stone | you dash | lest     | They shall bear You up | [their] hands | in       |
| Noun       | Noun            | Verb     | Conj     | Verb                   | Noun          | Prep     |

Psa 91:12 They shall bear thee up<sup>H5375</sup> in<sup>H5921</sup> *their* hands,<sup>H3709</sup> lest<sup>H6435</sup> thou dash<sup>H5062</sup> thy foot<sup>H7272</sup> against a stone.<sup>H68</sup>



On account of their

On account of  
Upon  
On to  
Yoked/working  
together with  
Over  
Concerning

עַל-כַּפַּיִם

Mem  
Water  
Chaos

Yod  
Arm and Hand  
Work  
Deed

Pey  
Mouth  
Word  
Speak

Kaf  
Palm of Hand  
To Open

Lamed Ayin  
Staff  
Control  
"To"/"From"  
Eye  
To See  
Experience

al: upon, above, over

Original Word: עַל

Part of Speech: Preposition

Transliteration: al

Phonetic Spelling: (al)

Short Definition: over

|               |          |
|---------------|----------|
| 3709 [e]      | 5921 [e] |
| kap-pa-yim    | 'al-     |
| כַּפַּיִם     | עַל-     |
| [their] hands | in       |
| Noun          | Prep     |

Psa 91:12 in<sup>H5921</sup> their

12 In their hands they bear you up, Lest against a stone you dash your foot.



עַל-כַּפַּיִם 'äl-käp-pä'yim

עַל 'äl

In their hands they will bear you up

עַל 'äl on; over; in front of, before; above, more than; on the side of; on account...  
preposition ± “upon” (עַל)

- BDB height; upon; on the ground of, according to, on account of, on be...
- GHCLOT in, on, upon, over; super; upon; on; in; on the dust; in the grave; w...
- CHALOT on, over; in front of; because of; with regard to, concerning; accord...
- DBL Hebrew on; at; among; before; toward; onto; upon; to; by; against; for; ove...
- NASB Dictionaries
- BYBHV (; prep.; ) on, over; in front of, before; above, more than; on accoun...

6583 I. עַל ('äl): n.pr.; = Str 5920; TWOT 1624p—LN 12.1-12.42 the Most High: a title of God (2Sa 23:1; Ps 7:11[EB 10]; Hos 7:16; 11:7+), note: some parse the following verses as prep., Ge 27:39; 49:25; Ps 7:11[EB 10]; 50:4; Isa 59:18, see 6584, 6604

Psalm 91:12

עַל-כַּפַּיִם יִשְׂאוּנִי פִּן-תִּגְרָף בְּאַבְן רִגְלִי: | In their hands they will bear you up, lest you strike your foot against a stone. | LEB LEB OT RI

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



6584 II. 𐤀𐤋 (ʿāl): prep. and c.; = Str 592i; TWOT 1624p—1. LN 83.46–83.47 **on**, over, on the surface, upon, i.e., a spatial position upon another object (Ge 1:11); 2. LN 83.23–83.32 **at**, near, close to, by, i.e., a spatial position in very close, virtual proximity to another object or position (Jos 10:27b); 3. LN 83.9–83.17 **among**, i.e., a spatial position determined by the location of related objects around it, with a focus that this position is in the middle or in the inner area of these objects (Eze 37:2); 4. LN 83.33–83.41 **before**, in front of, i.e., a spatial position which is in front of another object, considered to be a frontal area (Ex 30:6); 5. LN 84.16–84.28 **toward**, i.e., an extension reaching or extending to a goal (Ge 49:13); 6. LN 84.16–84.28 **onto**, i.e., an extension reaching or extending to a goal, with contact of a horizontal surface (Ex 7:28[EB 8:3]); 7. LN 90.17–90.19 **upon**, i.e., a marker of responsibility for an event or state (Ge 20:9); 8. LN 90.56–90.84 **to**, i.e., a marker of the experiencer, implying a superior force or person acting upon the experiencer (Ge 19:16); 9. LN 90.8–90.13 **by**, i.e., a marker of an instrument by which something is accomplished (Ge 27:40); 10. LN 90.31–90.35 **against**, i.e., a marker of opposition, usually with an implication of hostility toward an object (1Sa 12:12); 11. LN 90.36–90.42 **for**, i.e., a marker of benefaction to a person, implying being in a dependant relationship (Lev 16:30); 12. LN 37.1–37.32 **over**, i.e., a marker of the object over which someone exercises control or authority (1Sa 8:9); 13. LN 89.15–89.38 **because**, on account of, i.e., a marker of the reason for a subse-

ity (1Sa 8:9); 13. LN 89.15–89.38 **because**, on account of, i.e., a marker of the reason for a subsequent event (2Sa 3:30); 14. LN 90.21–90.28 **concerning**, i.e., a marker of the content as a means of specifying (2Sa 1:17); 15. LN 89.12–89.14 **on**, in view of, on basis of, i.e., a marker of the basis of some event (Dt 17:6); 16. LN 67.17–67.64 **when**, i.e., a marker of a point of time overlapping or simultaneous to another point of time (Job 6:5<sup>(2x)</sup>); 17. LN 67.136–67.141 **during**, i.e., a marker of an extent of time within the frame of another unit of time (Nu 3:4); 18. LN 59.72–59.76 **in addition to**, a marker of adding a quantity to an existing number of a class or kind (Ge 28:9), note: for niv text in Job 24:9, see 6403; note: some sources parse Ge 27:39; 49:25; Ps 7:11[EB 10]; 50:4; Isa 59:18 as a common noun “height,” or “amount,” see 6583; note: further study may yield more domains

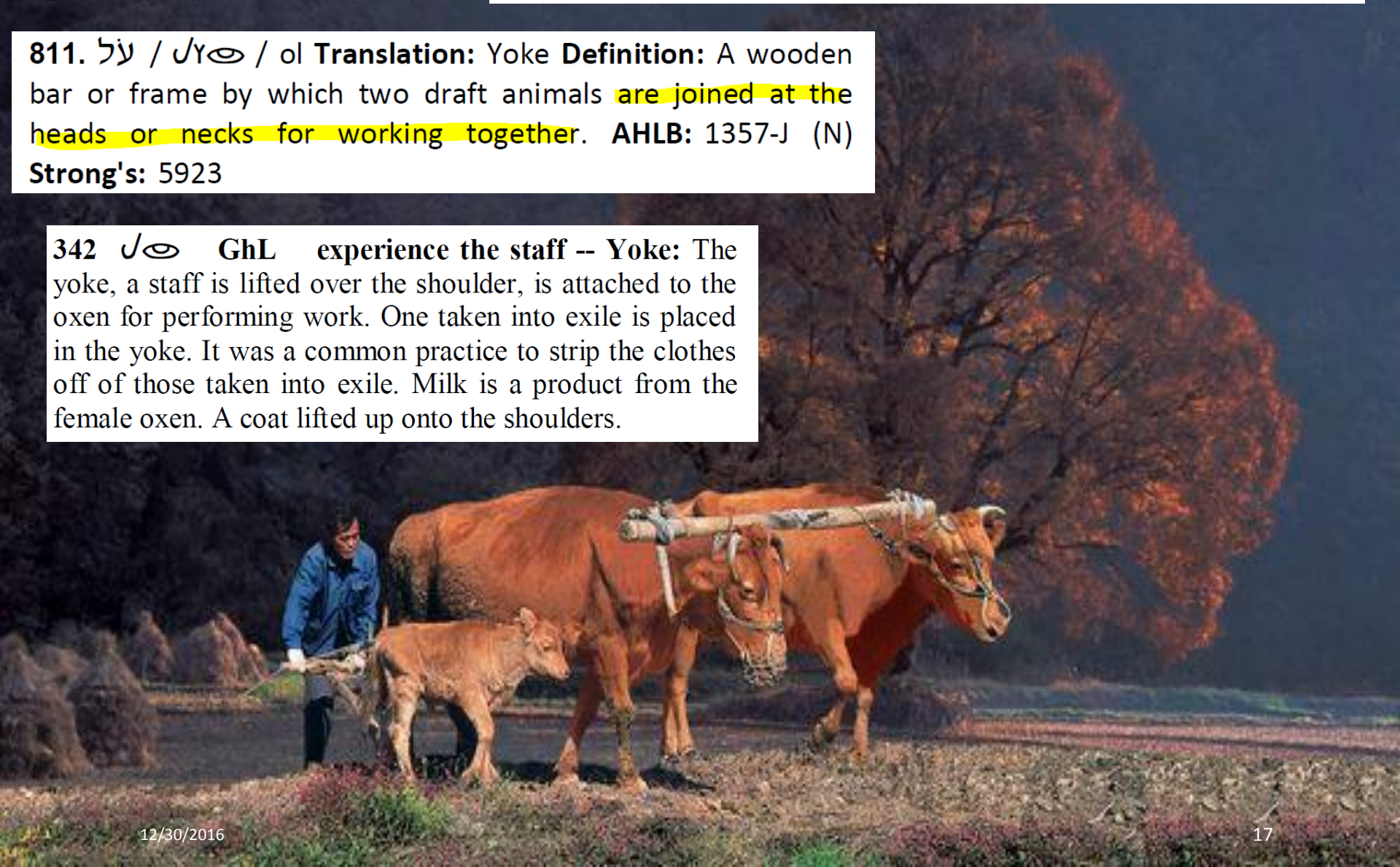
**12** In their hands They bear you up, Lest against a stone you dash your foot.



810. יַל / יֵל / al **Translation:** Upon **Definition:** To be on or over in the sense of the yoke that is placed on the neck of the ox. **AHLB:** 1357-A (N) **Strong's:** 5921

811. יֵל / יֵל / ol **Translation:** Yoke **Definition:** A wooden bar or frame by which two draft animals **are joined at the heads or necks for working together.** **AHLB:** 1357-J (N) **Strong's:** 5923

342 יֵל GhL **experience the staff -- Yoke:** The yoke, a staff is lifted over the shoulder, is attached to the oxen for performing work. One taken into exile is placed in the yoke. It was a common practice to strip the clothes off of those taken into exile. Milk is a product from the female oxen. A coat lifted up onto the shoulders.



1357) **על** (על AhL) ac: **Work** co:  
**Yoke** ab: ?: The pictograph **ע** is a  
 picture of they eye representing  
 knowledge and experience, the **ל** is a  
 picture of a shepherd staff or yoke.  
 Combined these mean "experience the  
 staff". The yoke, a staff is lifted over the  
 shoulder, is attached to the oxen for  
 performing work. (eng: collar - with the  
 exchange of the sound of the ayin with  
 the c and the additional r)

A) **על** (על AhL) ac: **Raise** co: ?  
 ab: ?

N<sup>m</sup>) **על** (על AhL) — I.  
**Above:** [df: עול] II. **Upon:**  
 [Hebrew and Aramaic] [freq.  
 152] |k|j|v|: above, high, upon, in,  
 on, over, by, for, both, beyond,  
 through, throughout, against,  
 beside, forth, off, from| {str:  
 5920, 5921, 5922}

6585 **על** (על): n.masc.; = Str 5923; TWOT 1628a—LN 6.4-6.9 **yoke**, i.e., usually wooden bar and  
 frame with straps, used on beasts of burden for plowing and pulling loads (Nu 19:2), note: often  
 as a reference to oppression or burden, see also domain LN 22.21-22.28

**עלה** Parkhurst Page 378-379

With a radical, but mutable or omissible, **ה**.

I. In **Kal**, to ascend, mount upwards, to go or  
 come up, in almost any manner. See inter al.

IX. As **Ns**. **עול** and **על** a yoke, which ascends  
 or is put upon the neck of a beast. See Num.  
 xix. 2. Figuratively, a yoke, of servitude,  
 slavery, or submission. Lev. xxvi. 13. 1 Ki.  
 xii. 4, 9—11, 14.—of dominion or tyranny.  
 Gen. xxvii. 40. Isa. x. 27. Hence





In the context of this verse we can clearly see that Yahuah has "yoked" us up with messengers together as part of their "work" to help us ascend above trouble. In this way we are all, (the messengers and us), actually working together for His common purpose, if we choose to take advantage of this gift.

## YAH'S YOKE

**HIS PLAN-INSTRUCTIONS-TORAH**

**TERMS AND CONDITIONS-MITSWAH,**

**THE MEANS TO EXERCISE GOOD JUDGEMENT AND RESOLVE  
DISPUTES-MISHPAT**

**ORDINANCES-ENACTMENTS- PRESCRIPTIONS- STATUTES -CHUKKAH**

These are not a burden! They are light just as Yahusha said-because of Yahusha doing the heavy lifting at Pesach and the messengers continued work of protection, and with the wisdom from the Ruach ha Qodesh, we can forge a relationship with Yah unfettered.



Mat 11:25 At<sup>G1722</sup> that<sup>G1565</sup> time<sup>G2540</sup> Yahusha<sup>G2424</sup> answered<sup>G611</sup> and said,<sup>G2036</sup> I thank<sup>G1843</sup> You,<sup>G4671</sup> O Father,<sup>G3962</sup> Ruler<sup>G2962</sup> of heaven<sup>G3772</sup> and<sup>G2532</sup> earth,<sup>G1093</sup> because<sup>G3754</sup> You have hid-concealed<sup>G613</sup> these things<sup>G5023</sup> from<sup>G575</sup> the wise-conceited<sup>G4680</sup> and<sup>G2532</sup> prudent-intellectual,<sup>G4908</sup> and<sup>G2532</sup> have revealed<sup>G601</sup> them<sup>G846</sup> to babes-simple minded.<sup>G3516</sup>  
Mat 11:26 Yes,<sup>G3483</sup> Father:<sup>G3962</sup> for<sup>G3754</sup> so<sup>G3779</sup> it seemed-cause to be-<sup>G1096</sup> good-delightful<sup>G2107</sup> in Your sight-in front of You.<sup>G1715 G4675</sup>

Mat 11:27 All things<sup>G3956</sup> are delivered-transmitted-intrusted<sup>G3860</sup> to me<sup>G3427</sup> through/from<sup>G5259</sup> My<sup>G3450</sup> Father:<sup>G3962</sup> and<sup>G2532</sup> no man-no one-nobody-not even one<sup>G3762</sup> knows-recognizes-is fully acquainted with-acknowledge-perceives <sup>G1921</sup> the<sup>G3588</sup> Son,<sup>G5207</sup> except<sup>G1508</sup> the<sup>G3588</sup> Father;<sup>G3962</sup> neither<sup>G3761</sup> knows-recognizes-is fully acquainted with-acknowledge-perceives <sup>G1921</sup> any person or thing<sup>G5100</sup> the<sup>G3588</sup> Father,<sup>G3962</sup> except<sup>G1508</sup> the<sup>G3588</sup> Son,<sup>G5207</sup> and<sup>G2532</sup> to whomsoever<sup>G3739 G1437</sup> the<sup>G3588</sup> Son<sup>G5207</sup> will<sup>G1014</sup> choose to reveal-disclose-take off the cover<sup>G601</sup> .

Mat 11:28 Come<sup>G1205</sup> to<sup>G4314</sup> me,<sup>G3165</sup> all<sup>G3956</sup> ye that labour<sup>G2872</sup> and<sup>G2532</sup> are heavy laden,<sup>G5412</sup> and I<sup>G2504</sup> will give you rest.<sup>G373 G5209</sup>

Mat 11:29 Take<sup>G142</sup> my<sup>G3450</sup> yoke<sup>G2218</sup> upon<sup>G1909</sup> you,<sup>G5209</sup> and<sup>G2532</sup> learn<sup>G3129</sup> from<sup>G575</sup> me,<sup>G1700</sup> for<sup>G3754</sup> I am<sup>G1510</sup> meek-gentle-humble<sup>G4235</sup> and<sup>G2532</sup> lowly<sup>G5011</sup> in heart.<sup>G2588</sup> and<sup>G2532</sup> you shall find-obtain-perceive<sup>G2147</sup> rest-recreation<sup>G372</sup> to your<sup>G5216</sup> souls-nephesh-personality-conscience.<sup>G5590</sup>

Mat 11:30 For<sup>G1063</sup> my<sup>G3450</sup> yoke-coupling<sup>G2218</sup> is easy-useful-gracious-kind-better, furnishing all that is needed,<sup>G5543</sup> and<sup>G2532</sup> my<sup>G3450</sup> burden-task –service-what is carried-cargo<sup>G5413</sup> is<sup>G2076</sup> light-smaller-easy-as in pushing not pulling.<sup>G1645</sup>



1Jn 5:3 For<sup>G1063</sup> this<sup>G3778</sup> is<sup>G2076</sup> the<sup>G3588</sup> love-devotion<sup>G26</sup> of Yahuah,<sup>G2316</sup> that<sup>G2443</sup> we keep-guard<sup>G5083</sup> His<sup>G848</sup> Perscriptions-charge:<sup>G1785</sup> and<sup>G2532</sup> His<sup>G848</sup> Perscriptions-charge<sup>G1785</sup> are<sup>G1526</sup> not<sup>G3756</sup> grievous-burdensome-heavy.<sup>G926</sup>

## Why is Yah's plan, the most beneficial offer to accept?

- *that it might be well with them and with their children forever!” (Deuteronomy 5:29).*
- *that you may live and that it may be well with you, and that you may prolong your days in the land which you shall possess” (Deuteronomy 5:33).*
- *And He will love you and bless you and multiply you . . . You shall be blessed above all peoples” (Deuteronomy 7:12-14).*



# Their Hands

The opened hallow part  
of the hand or palm  
Control- under the  
power of another  
To Bend or curve  
A gift in secret  
To open  
A pan  
A palm- as in tree

|               |          |
|---------------|----------|
| 3709 [e]      | 5921 [e] |
| kap-pa-yim    | 'al-     |
| כַּפַּיִם     | עַל-     |
| [their] hands | in       |
| Noun          | Prep     |

עַל- (כַּפַּיִם)

|                                                                                                                     |                                                                                                                                   |                                                                                                                             |                                                                                                                              |                                                                                                                                        |                                                                                                                                   |
|---------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------|
| <br><b>Mem</b><br>Water<br>Chaos | <br><b>Yod</b><br>Arm and Hand<br>Work<br>Deed | <br><b>Pey</b><br>Mouth<br>Word<br>Speak | <br><b>Kaf</b><br>Palm of Hand<br>To Open | <br><b>Lamed</b><br>Staff<br>Control<br>"To"/"From" | <br><b>Ayin</b><br>Eye<br>To See<br>Experience |
|---------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------|

kaph: hollow or flat of the hand, palm, sole (of the foot), a pan

Original Word: כַּף

Part of Speech: Noun Feminine

Transliteration: kaph

Phonetic Spelling: (kaf)

Short Definition: hands

M=plural  
Yod-their

Psa 91:12 *their* hands,

11<sup>th</sup> letter of  
the Hebrew  
Alef-bet

**12** In their hands they bear you up, Lest against a stone you dash your foot.

in their hands  
kaph (kaf)  
the hollow hand or palm (so of the paw of an animal, of the sole, and even of the bowl of a dish or sling, the handle of a bolt, the leaves of a palm-tree); figuratively, power



יְשׁוּעָתְךָ פֶּן־תִּגָּד בְּאַבְן רִגְלֶיךָ׃ | **עַל־כַּפַּיִם** In their hands they will bear you up, lest you strike your foot against a stone. | **LEB OT RI** | **LEB**

עַל־כַּפַּיִם 'äl-käp-pä'yim

עַל

כַּפַּיִם käp-pä'yim

In **their hands** they will bear you up, lest y

**כַּף** käp̄ the hollow/flat of the hand; the whole hand; sole; bowl  
noun, dual, absolute ± common, feminine

Sense: **hand** – the extremity of the arm from the wrist to the fingers; sometimes including the forearm.

- BDB** hollow; flat of the hand, palm, sole; pan
- GHCLLOT** which is curved; hollow; the hollow of the hand, the palm; the wh...
- CHALOT** palm; whole hand; sole; basin
- DBL Hebrew** paw; hand; palm of the hand; sole of the foot; handle; pocket of a...
- NASB Dictionaries**
- BYBHV** the hollow, flat of the hand, the whole hand; the sole of the foot (;...
- CDWGTB**

**3709.** כַּף **kaph** (496a); from 3721; hollow or flat of the hand, palm, sole (of the foot), a pan:—branches(1), earnings\*(1), footstep\*(1), give pledges\*(1), grasp(2), hand(46), handful\*(1), handles(1), hands(69), hands\*(1), hollow(1), hoof\*(1), palm(8), palms(3), pan(12), pans(9), paws(1), pledge(1), pledges\*(1), power(1), socket(4), sole(11), soles(6), spoons(3), together\*(2).

**3710.** כֶּפֶל **keph** (495b); perh. of for. or.; a rock:—rocks(2).

As in Kepha or Peter





4090 קַפֵּי (kāp̄): n.fem.; = Str 3709; TWOT 1022a—1. LN 4.1-4.37 **paw**, i.e., an animal's foot (Lev 11:27); 2. LN 8.9-8.69 **hand**, i.e., a body part on the end of arms (including the fingers), very important for manipulation and ability to do things (2Sa 18:14); 3. LN 8.9-8.69 **palm of the hand**, i.e., the padded part of the hand, when face up can make a shallow pool to hold liquid in the hand; 4. LN 8.9-8.69 **sole of the foot**, i.e., the padded, very bottom part of the foot, that makes contact with the ground; 5. LN 6.14-6.22 **handle**, i.e., the part of a door lock and bolt assembly that you grab to lock, close, or open (SS 5:5); 6. LN 6.29-6.40 **pocket of a sling**, i.e., the part of a sling that holds the stone before release (1Sa 25:29); 7. LN 8.9-8.69 **socket**, i.e., an opening or hollow place of a joint to connect the parts (Ge 32:33); 8. LN 6.118-6.151 **dish**, shallow pan, i.e., a metal container (Nu 7:14-80 passim), note: in context an incense burning container, note: for another lexical form with same meaning in Lev 23:40 (palm frond), see 4093; 9. LN 37.1-37.32 **control**, formally, hand, i.e., be under the power of another (Jdg 6:13); 10. LN 59.11-59.22 unit: מַלְאָכָה קַפֵּי (mā·lē' kāp̄) handful, i.e., an amount that can be held in the hand, as a general measure of volume (Lev 9:17), note: it is not clear if the hand is clenched or open in the measure, see also domain LN 81; 11. LN 59.11-59.22 unit: מַלְאָכָה קַפֵּי (mēlō' kāp̄) handful, i.e., an amount that can be held in the hand, as a general measure of volume (1Ki 17:12), note: it is not clear if the hand is

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



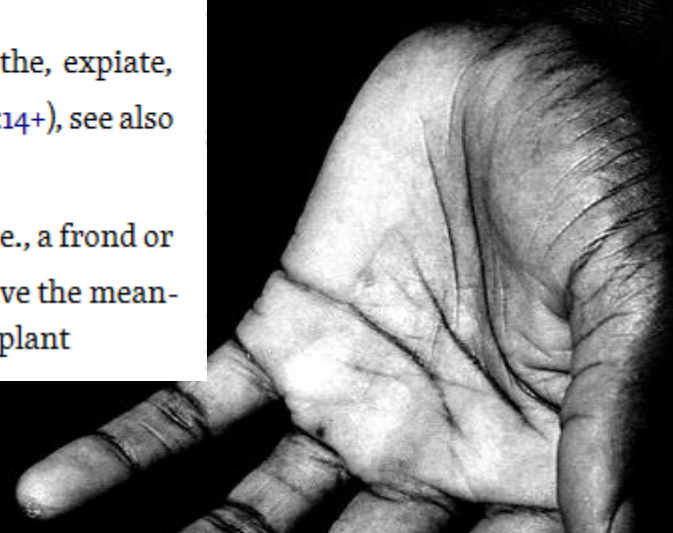
held in the hand, as a general measure of volume (1Ki 17:12), note: it is not clear if the hand is clenched or open in the measure, see also domain LN 81; 12. LN 21.6-21.8 unit: שִׁים נִפְּשׁ בְּ- כַף (šim nē-pēš b- kāp) live in danger, formally, take life in hands, i.e., take a great risk (1Sa 19:5)

4091 קַי (kēp): n.[masc.]; = Str 3710; TWOT 1017—LN 1.39-1.45 **rock formation**, i.e., a land formation with nooks and crevices (Job 30:6; Jer 4:29+), see also domain LN 2.14-2.28

כַּפָּה (kph) or כַּפָּה (kph): see 4092

4092 קָפָה (kā-pā(h)): v.; = Str 3711; TWOT 1018—LN 40.8-40.13 (qal) **appease**, soothe, expiate, i.e., to avert anger by causing some limited measure of pleasure by an action (Pr 21:14+), see also domain LN 25.85-25.98

4093 קִפְּפָה (kip-pā(h)): n.fem.; = Str 3712; TWOT 1022b—LN 3.47-3.59 **palm branch**, i.e., a frond or large leaf from a palm tree (Lev 23:40; Job 15:32; Isa 9:13[EB 14]; 19:15+), note: some give the meaning in Job as the shoot or sprout of a palm plant and in Isaiah as the sprout of a reed plant



1247) שׁ (כף KP) ac: **Press** co: **Palm**  
ab: **Tame:** The pictograph שׁ is a picture of the palm of the hand, the כ is a picture of an open mouth. Combined these mean "palm open". The curved shape of the open palm. (eng: cap - as a bowl shaped covering; cuff - as at the palm)



Kaf · כפ

Palm of the hand, to open, tame, subdue, bend, curve

## The Ancient Hebrew Alphabet

By Jeff A. Benner

### Kaph

Early  
Hebrew



Middle  
Hebrew




Late  
Hebrew









Modern  
Hebrew



### History & Reconstruction

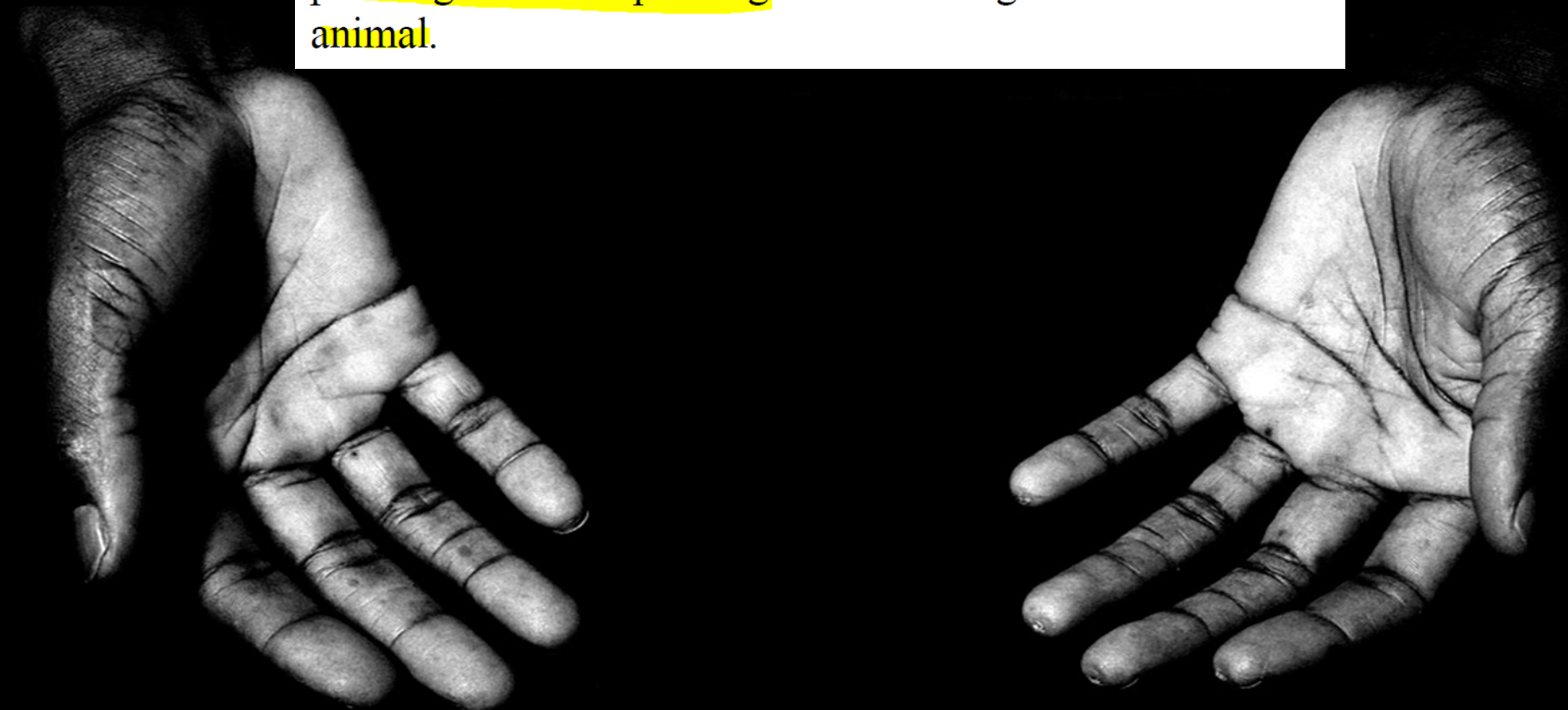
The Ancient form of this letter is  the open palm of a hand. The meanings of this letter are "bend" and "curve," from the shape of the palm, as well as to "tame" or "subdue" as one who has been bent to another's will.

The Modern Hebrew name for this letter is kaph, a Hebrew word meaning "palm" and is also the ancient name for this letter. This letter is pronounced as a "k," as in the word kaph, when used as a stop or as a "kh" (pronounced hard like the "ch" in the German name Bach), as in the word yalakh (to walk) when used as a spirant.

The Early Semitic  evolved into  in the Middle Semitic script. This letter continued to evolve into  in the Late Semitic script and becoming the Modern Hebrew  and the  (final kaph). The Middle Semitic  became the Greek and Roman K (written in the reverse direction from the Hebrew).



237 𐤀𐤓 KPh **palm open** -- **Palm:** The curved shape of the open hand. Any curved or hollowed out object. **The placing of the palm on something and pressing down or pushing. The bending of the will of an animal.**



640. 𐤀𐤓 / 𐤀𐤓 / kaph **Translation:** Palm **Definition:** A tropical tree with fan-shaped leaves. Part of the hand **or foot** between the base of the digits and the wrist or ankle. A palm-shaped object. **AHLB:** 1247-A (N) **Strong's:** 3709

# כפה

With a radical (see Prov. xxi. 14, below) but mutable or omissible, ה.

I. **To curve, bend, inflect.** occ. Mic. vi. 6. Isa. lviii. 5. In this latter passage however it might be better to interpret כף as a noun, לכף **for the bending or bowing down.** The infinitive from כפה would properly be כפות. But comp. under קבה I.

II. **To appease,** as wrath. occ. Prov. xxi. 14. **a gift in secret,** יכפה אף appeaseth or pacifieth fiery wrath. The idea is taken from fire, which, after it has burst out with violence, is made to bend back, and decline. The Vulg. translates it *extinguit iras, extinguishes anger*; but the LXX in rendering the Heb. expression by *αναστρεψει οργας turneth back anger,* have given the ideal meaning. In like manner the classical Latin writers say, *flectere iras.*

IX. As a N. fem. plur. כפות—**of a lock, rendered handles.** It appears they were some things by which the lock was opened, and they probably had their name from their bending form. occ. Cant. v. 5; where LXX *χειρας hands, handles.* Comp. under ידה VI. and

XII. As a N. אכה, the same as כף **the palm of the hand.** occ. Job xxxiii. 7; where there is a plain allusion to what Job had said ch. xiii. 21. It seems used as a V. **to press, urge on, as with the hand.** occ. Prov. xvi. 26, **The body of the labouring man laboureth for himself, because his mouth,** (the necessity of food) אכה עליו urges him. So the LXX. *εαβουζεταυ*

# Parkhurst Page 239-240

III. As a N. כפה joined with אנמון. occ. Isa. ix. 14. xix. 15; where it is rendered **branch, but by the contexts should mean some large kind of reed or bulrush,** so called from its bending or bowing. Comp. Isa. lviii. 5.

IV. As a N. fem. in reg. כפת **a large bending branch of a tree, a bough,** which English word is in like manner from the Saxon *bugan to bend, bow.* occ. Job xv. 32. Plur. כפות **the bending branches or branching leaves of the palm-tree.** occ. Lev. xxiii. 40.

V. As a N. כף plur. כפים and כפית **the bend, hollow or palm of the hand.** Gen. xl. 11. 2 K. xi. 12. (comp. ch. xvi. 7.) xviii. 21. Ps. xxiv. 4. 1 Sam. v. 4. 2 K. ix. 35. Ezek. xxi. 14, 17, or 19, 22, & al. freq. Also, **the bend, hollow or sole of the foot of man, bird, or beast.** See Deut. ii. 5. xi. 24. Josh. iii. 13. Gen. viii. 9. Lev. xi. 27. Ezek. i. 7.

VI. **The bought** (Eng. marg.) or **bend of a sling, the bending piece of leather,** wherein the

VII. **The hollow, cup, or acetabulum of the os coxendicis or hip-bone, wherein the head of the thigh-bone is received.** occ. Gen. xxxii.

VIII. As a N. fem. כף plur. כפות rendered **a spoon.** It was, no doubt, named from its shape; but if a spoon, those, Num. vii. 14, 20,



**Deu 10:12** And now, <sup>H6258</sup> Israel, <sup>H3478</sup> what <sup>H4100</sup> does Yahuah <sup>H3068</sup> your Eternal <sup>H430</sup> require-request <sup>H7592</sup> of <sup>H4480</sup> <sup>H5973</sup> you, but <sup>H3588</sup> <sup>H518</sup> to revere <sup>H3372</sup> (<sup>H853</sup>) Yahuah <sup>H3068</sup> your Eternal, <sup>H430</sup> to walk-(**halak**) <sup>H1980</sup> in all <sup>H3605</sup> His ways-(**derek**), <sup>H1870</sup> and to love-have affection for <sup>H157</sup> Him, and to serve-work with <sup>H5647</sup> (<sup>H853</sup>) Yahuah <sup>H3068</sup> your Eternal <sup>H430</sup> with all <sup>H3605</sup> your heart-(mind-courage-understanding) <sup>H3824</sup> and with all <sup>H3605</sup> your soul-(**nephesh**)-conscience-personality-will and desire-breath, <sup>H5315</sup>

**Deu 10:13** To keep-(**shamar**)-guard-protect-take heed <sup>H8104</sup> (<sup>H853</sup>) the terms and condtions-(**mitzwah**) <sup>H4687</sup> of Yahuah, <sup>H3068</sup> and his statutes-ordinances, enactments, prescriptions-(**chukkah**), <sup>H2708</sup> which <sup>H834</sup> I <sup>H595</sup> charge-(**tsaw-uaw**) <sup>H6680</sup> you this day <sup>H3117</sup> for your good? <sup>H2896</sup>

**Deu 10:14** Behold, <sup>H2005</sup> the heaven <sup>H8064</sup> and the heaven <sup>H8064</sup> of heavens <sup>H8064</sup> is Yahuah's <sup>H3068</sup> Eternal, <sup>H430</sup> the earth <sup>H776</sup> *also*, with all <sup>H3605</sup> that <sup>H834</sup> therein is.

**Deu 10:15** Only <sup>H7535</sup> Yahuah <sup>H3068</sup> had a delight-love <sup>H2836</sup> in your fathers <sup>H1</sup> to love-to have affection for <sup>H157</sup> them, and he chose <sup>H977</sup> their seed <sup>H2233</sup> after <sup>H310</sup> them, you above all <sup>H4480</sup> <sup>H3605</sup> people, <sup>H5971</sup> as *it is* this <sup>H2088</sup> day. <sup>H3117</sup>

**Deu 10:16** Circumcise <sup>H4135</sup> therefore (<sup>H853</sup>) the foreskin <sup>H6190</sup> of your heart-conscience-mind, desire and will <sup>H3824</sup> and be no <sup>H3808</sup> more <sup>H5750</sup> stiffnecked-stubborn-backsliding. <sup>H6203</sup> <sup>H7185</sup>

**Deu 10:17** For <sup>H3588</sup> Yahuah <sup>H3068</sup> your Eternal <sup>H430</sup> Supreme <sup>H430</sup> Most High, <sup>H430</sup> and Soverien <sup>H113</sup> of rulers, <sup>H113</sup> an exceedingly great <sup>H1419</sup>, strength <sup>H410</sup> mighty, powerfull <sup>H1368</sup> and frightening, <sup>H3372</sup> which <sup>H834</sup> regards, respects, lifts up (**nasaw**) <sup>H5375</sup> not <sup>H3808</sup> persons-faces, <sup>H6440</sup> nor <sup>H3808</sup> takes-accepts <sup>H3947</sup> reward-bribes-presents-gifts. <sup>H7810</sup>

**Deu 10:18** He does execute <sup>H6213</sup> the judgment, verdict, decree <sup>H4941</sup> of the fatherless, lonely bereaved <sup>H3490</sup> and widow, <sup>H490</sup> and loves <sup>H157</sup> the stranger-foreigner, guest, <sup>H1616</sup> in giving <sup>H5414</sup> him food <sup>H3899</sup> and raiment. <sup>H8071</sup>

**Deu 10:19** Love <sup>H157</sup> you therefore (<sup>H853</sup>) the stranger-foreigner, guest: <sup>H1616</sup> for <sup>H3588</sup> you were <sup>H1961</sup> strangers <sup>H1616</sup> in the land <sup>H776</sup> of Egypt. <sup>H4714</sup>

**Deu 10:20** You will revere <sup>H3372</sup> (<sup>H853</sup>) Yahuah <sup>H3068</sup> Your Eternal; <sup>H430</sup> Him will you serve and work for, <sup>H5647</sup> and to Him will you cleave, <sup>H1692</sup> and swear (repeating the declaration 7 times) be completed (**shabah**) <sup>H7650</sup> by His name. <sup>H8034</sup>

What is asked of us as children of the covenant, to be able to stay protected, seems pretty simple to understand and straight forward

# To bear you up

- To lift up or carry away in a friendly manner
- To pardon
- To swear
- To bear
- Carried along
- Forgive i.e. remove guilt incurred and its penalty
- Desire i.e. have a willing attitude to do something
- Suffer, i.e. be in an emotional state of distress
- Support
- Provide help
- Take up, grab, i.e. grasp an object

Kauf= you

ישאוןך

**Kaf**  
Palm of Hand  
To Open

**Nun**  
Seed  
Fish  
Life

**Vav**  
Nail  
Peg  
"And"

**Alef**  
Ox  
Strength  
Leader

**Shin**  
Eat  
Consume  
Destroy

**Yod**  
Arm and Hand  
Work  
Deed

5375 [e]  
yis̄·śā·'ū·nə·kā;  
ישאוןך  
They shall bear You up  
Verb

Yod-3<sup>rd</sup> person masc

**nasa or nasah: to lift, carry, take**  
Original Word: נָסָא  
Part of Speech: Verb  
Transliteration: nasa or nasah  
Phonetic Spelling: (naw-saw')  
Short Definition: lifted

Psa 91:12 They shall bear thee up <sup>H5375</sup>

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



Psalm 91:12

עַל-כַּפַּיִם יִשְׂאוּנְךָ פֶּן-תִּגָּף בְּאֲבֹן רַגְלֶךָ: | In their hands **they will bear you up**, lest you strike your foot against a stone. | LEB OT RI

יִשְׂאוּנְךָ yis·sā·'û·nēkā

יִשְׂאוּנְךָ yis·sā·'ûn' In their hands **they will bear you up**, lest you strike yo

נָשָׂא nś' to carry; to lift, lift up; to raise; to bring, to take/take away; to raise high;... verb, Qal, **yiqtol (imperfect)**, third person, masculine, plural ± paragogic nûn, active Sense: to lift up – to take and lift upward.

- BDB lift, carry, take
- GHCLOT TO TAKE UP, TO LIFT UP; to lift up the hand; to swear; to lift up one..
- CHALOT lift, raise (high); pardon; contain; carry; bear; support; take; take a...
- DBL Hebrew lift up; be lifted up; bear; be carried off; carry along; bring; forgive;...
- TLOT to lift, bear
- NASB Dictionaries
- BYBHV to carry, lift or lift up, raise, receive someone in a friendly manner,...

אָתְּ ekā In their hands they will bear **you** up, lest you strike your foot ag

אָתְּ 'āt·tā(h) you (m.s.)  
pronoun, suffixed, second person, masculine, singular

- BDB thou
- GHCLOT THOU; thee; ta, to, tok
- CHALOT you



5951 נָשָׂא (nā·śā<sup>(ʔ)</sup>): v.; = Str 4984, 5375, 5379, 7721; TWOT 1421—1. LN 15.101-15.106 (qal) **lift up**, i.e., cause to move up or lift up an object to a higher elevation of any amount (Ge 7:7; Jer 4:6); (qal pass.) **be lifted up**; (nif) **be lifted up**, raised, lofty (Ps 24:7; Isa 2:2; Isa 2:13, 14; 30:25; 40:4; 57:7, 15; Isa Jer 51:9; Eze 1:19, 19, 20, 21, 21; 8:3; Mic 4:1; Zec 5:7+); 2. LN 15.187-15.211 (qal) **bear**, carry, i.e., pick up and move an object in linear movement (Ge 44:1); (nif) **be carried off** (Ex 25:28; 2Sa 19:43<sup>(2x)</sup>[EB 42<sup>(2x)</sup>]; 2Ki 20:17; Isa 39:6; 49:22; 66:12; Jer 10:5; Da 11:12+), note: in some contexts this refers to being an exile; (piel) **carry along** (Am 4:2+); (hif) **bring** (2Sa 17:13+); 3. LN 40.8-40.13 (qal) **forgive**, spare, i.e., remove guilt incurred and its penalty (Ge 50:17; 1Sa 15:25); (qal pass.) **be forgiven** (Ps 32:1; Isa 33:24+); 4. LN 87.19-87.57 (qal) **respect**, honor, i.e., show high status for another (2Ki 3:14); (qal pass.) **be honored**, ranked, prominent (2Ki 5:1; Job 22:8; Isa 3:3; 9:14[EB 15]+); (nif) **exalted** (1Ch 14:2; Isa 2:12; 6:1; 33:10; 52:13+); (piel) **exalt** (2Sa 5:12; Est 3:1; 5:11+); (hitp) **be exalted** (Nu 24:7; 1Ch 29:11; 2Ch 32:23; Eze 17:14; 29:15+); 5. LN 25.65-25.67 (qal) **desire**, formally, lift up, i.e., have a willing attitude to do something (Ex 35:21); (piel) **long for** (Jer 22:27; 44:14+); 6. LN 16 (qal) **raise**, i.e., a non-linear movement of the head from a downward position to a level or upward position (Zec 2:4); 7. LN 25.223-25.250 (qal) **suffer**, i.e., be in an emotional state of distress (Jer 15:15); 8. LN 13.104-13.163 (qal) **incur**, have, i.e., have a condition or state happen (Ex 28:43); (nif) **rise up** (Ps 7:7[EB 6]; 94:2+); (hif) **bring upon** (Lev 22:16+); (hitp) **rouse** (Nu 23:24+); 9. LN 88.206-88.222 (nif) **be disdainful**, i.e., be in an improper state of haughtiness and self exaltation (Pr 30:13+); (hitp) **be arrogant** (Nu 16:3; 1Ki 1:5; Pr 30:32; Da 11:14+), note: this may refer to governmental upheaval or rebellion; 10. LN 35.31-35.35 (qal) **support**, formally, carry, i.e., make provision and supply necessary in a situation (Ge 13:6); (qal pass.) **be carried** (Isa 46:3+); (piel) **provide**, help (Ezr 1:4; 8:36; 1Ki 9:11; Est 9:3; Ps 28:9; Isa 63:9+); 11. LN 18.1-18.11 (qal) **take up**, grab, i.e., grasp an object (Ge 27:3); 12. LN 21.6-21.8 unit: נִשָּׂא בְּשֵׁר בֶּן־שָׁן יִ

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



נשׂו

This is a most extensive root, signifying in general, *to bear, take or lift up*. Its most remarkable applications are as follows.

I. *To bear, bear up, as the waters of the flood did the ark.* Gen. vii. 17.

II. *To take up, as weapons.* Gen. xxvii. 3.

III. *To bear, suffice, contain.* Gen. xiii. 6. xxxvi. 7. xlv. 1.

IV. *To lift up or lay on, as a load upon a beast.*

V. *To bear, carry as a burden.* Gen. xlv. 23. Exod. xxv. 14. As a N. נשׂו *a bearing or carrying.* Num. iv. 47. Also, *the thing borne, a burden.* 2 K. v. 17. viii. 9. As a N. fem.

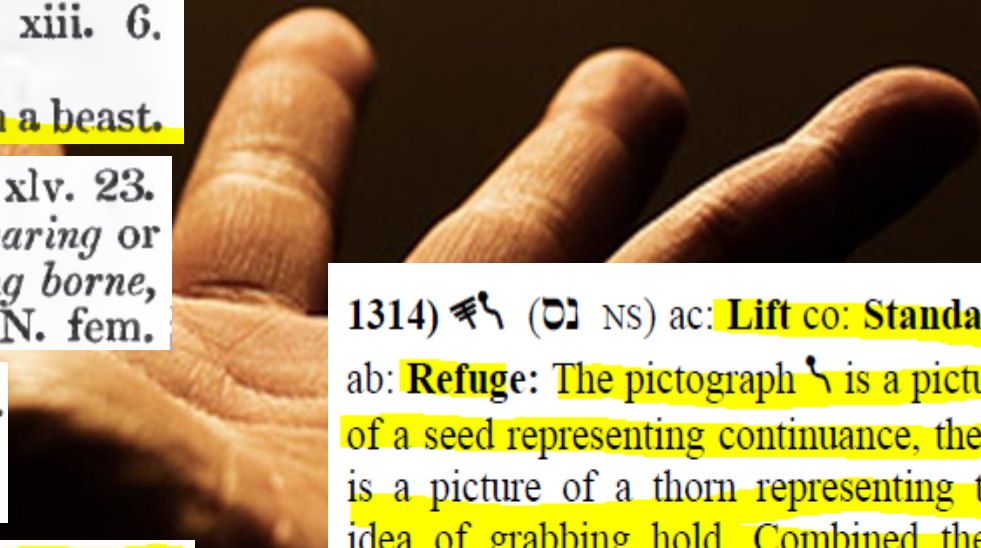
VIII. *To take away, carry off.* Num. Hos. i. 6. Mal. ii. 3.

IX. *To take, receive, obtain, reportare.*

XI. *To take up, take into one's mouth (according to our phrase), as words, discourses, or the*



Jeff Benner has detected a different spelling in the pictograph-not with the Shin but using the Samek- which have become interchangeable over time



1314) נשׂו (נשׂו NS) ac: **Lift** co: **Standard** ab: **Refuge**: The pictograph נ is a picture of a seed representing continuance, the שׂ is a picture of a thorn representing the idea of grabbing hold. Combined these mean "continue to grab hold". The tribal flag that is hung from a horizontal pole and lifted up high and seen from a distance.

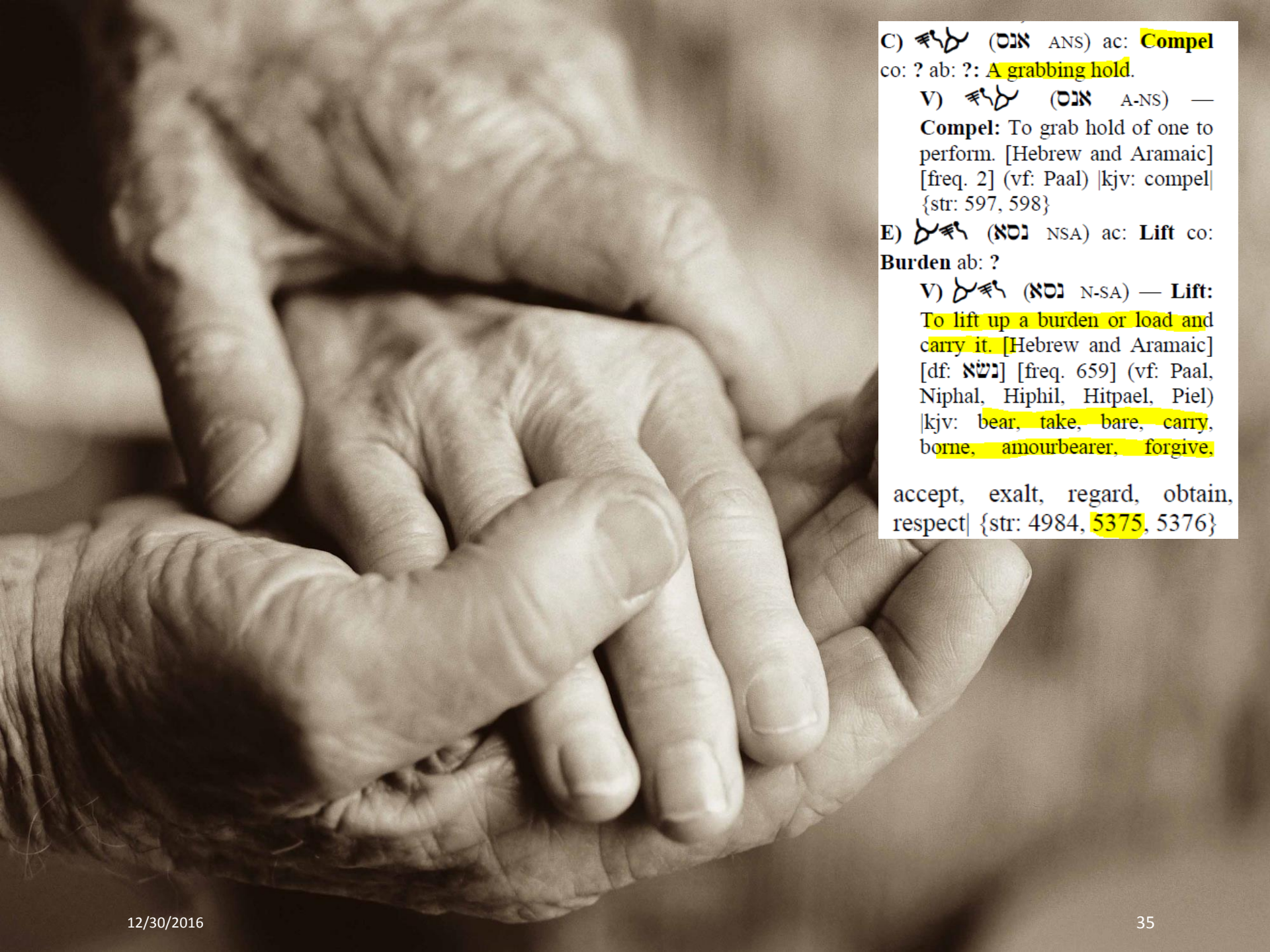


**301** 𐤒𐤍 **NS** **continue to grab hold -- Flag:** The tribal flag or standard that is hung from a horizontal pole, which is attached to a vertical pole such as a sail. The flag, or standard, is lifted up to be seen from a distance. The flag as the place of refuge that one flees to. Something that is lifted up or exalted.

VS

**307** 𐤍𐤒 **NSh** **continual pressing -- Debt:** A debt or loan that causes pressure or sickness. A deception that brings one indebted to another.

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



C) 𐤕𐤍𐤏 (𐤕𐤍 ANS) ac: **Compel**  
co: ? ab: ?: **A grabbing hold.**

V) 𐤕𐤍𐤏 (𐤕𐤍 A-NS) —  
**Compel:** To grab hold of one to perform. [Hebrew and Aramaic] [freq. 2] (vf: Paal) |kjb: compel| {str: 597, 598}

E) 𐤎𐤕𐤍 (𐤎𐤕𐤍 NSA) ac: **Lift** co:  
**Burden** ab: ?

V) 𐤎𐤕𐤍 (𐤎𐤕𐤍 N-SA) — **Lift:**  
**To lift up a burden or load and carry it.** [Hebrew and Aramaic] [df: 𐤎𐤕𐤍] [freq. 659] (vf: Paal, Niphal, Hiphil, Hitpael, Piel) |kjb: bear, take, bare, carry, borne, amourbearer, forgive.

accept, exalt, regard, obtain, respect| {str: 4984, 5375, 5376}



# Lest you

Some apprehension or worry of a possible future event

Might, would

Dread

In case

Take heed

Turning from one object to another for fear that



|          |          |
|----------|----------|
| 5062 [e] | 6435 [e] |
| tig-gōḇ  | pen-     |
| תִּגַּף  | פֶּן־    |
| you dash | lest     |
| Verb     | Conj     |

**pen: lest**  
Original Word: פֶּן  
Part of Speech: conjunction  
Transliteration: pen  
Phonetic Spelling: (pane)  
Short Definition: or

Psa 91:12 lest<sup>H6435</sup> you dash<sup>H5062</sup>

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



פֶּן־תִּגְּפֹן pěn-tig·gōp'

פֶּן pěn ... with their hands they will bear you up, **lest** you strike your foot against a stone

פֶּן pěn so that not, lest; or else, in case, perhaps  
conjunction ± other

BDB lest

GHCLOT removing, taking away; ne, lest; prohibition; dissuasion; fear, dread

CHALOT lest, so that ... not; otherwise; what else

DBL Hebrew lest; or; might; not

7153 פֶּן (pěn): c.; ≡ Str 6435; TWOT 1780—1. LN 89.55–89.64 **lest**, so that not, i.e., a marker of a negative purpose, implying some apprehension or worry of a possible future event (Ge 3:22; Ps 2:12); 2. LN 89.139–89.140 **or**, otherwise, i.e., a marker of an alternative relation (Ex 5:3); 3. LN 71.1–71.10 **might**, would, i.e., a marker of a mode of possibility of an event (1Sa 27:11); 4. LN 69.2–69.6 **not**, i.e., a marker that negates a statement (Dt 4:23), note: further study may yield more domains

Both Jeff Benner and Parkhurst page 418 show the Pey Nun as a type of turning which makes sense in this first “turning your foot and dashing it against a rock and stumble- remember the context of this verse is that the messengers are charged with keeping us from getting off the path - “turning around” or from it.



**פנה**

With a radical, but mutable or omissible, ה.

I. In Kal, intransitively, to turn, turn oneself.

VIII. To turn this way and that, as a person in great distress, not knowing, as we say, which way to turn himself, according to that description of Virgil, *Æn.* iv. lin. 285, 286.

★ As a particle פן denoting a dubious or uncertain state of mind, turning from one object to another, lest, lest perhaps, for fear that. See

1382) פנה (פנה PN) ac: Turn co: Face  
ab: ? : The turning of the face. (eng: fan; spin)

A) פנה (פנה PN) ac: ? co: Corner  
ab: ?

N<sup>m</sup>) פנה (פנה PN) — I. Corner:  
II. Or: As a turning toward another direction. [freq. 6] |k|jv: corner, lest, not, peradventure| {str: 6434, 6435}

366 פנה PN ? -- Face: The part of the body that turns. A wheel or other turning object.



# Dash

פִּן-תִּגַּף

Injure by striking  
by any means  
Smite  
Stumble  
Be beaten  
Defeated  
Afflict



**nagaph: to strike, smite**

Original Word: נָגַף

Part of Speech: Verb

Transliteration: nagaph

Phonetic Spelling: (naw-gaf')

Short Definition: defeated

5062 [e] 6435 [e]

tig-gōp pen-

תִּגַּף פִּן

you dash lest

Verb Conj

Psa 91:12 lest<sup>H6435</sup> you dash<sup>H5062</sup>

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

**lest thou dash**

**nagaph (naw-gaf')**

to push, gore, defeat, stub (the toe), inflict (a disease) -- beat, dash, hurt, plague, slay, smite (down), strike, stumble, surely, put to the worse.



Psalm 91:12

עַל-כַּפַּיִם יִשְׂאוּנֶךָ פֶּן-תִּגָּף בְּאַבֵּן רִגְלֶךָ: | In their hands they will bear you up, lest you strike your foot against a stone. | LEB

- תִּגָּף *tig-gōp'* as they will bear you up, lest **you strike** your foot against a stone.

גָּף *ngp* to injure by striking; to strike; to strike one's foot, stumble  
verb, Qal, **yiqṭōl (imperfect)**, singular ± third person, feminine, active, masculine, second person

Sense: to strike (physical) – to deliver a sharp blow, as with the hand, fist, or weapon.

- BDB strike, smite
- GHCLOT TO SMITE; to push; to strike against; to be smitten
- CHALOT injure; strike; stumble; be beaten
- DBL Hebrew plague; hit; stumble; defeat; be defeated
- NASB Dictionaries
- BYBHV to strike, injure by striking (49)

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

Psalm 91:12

עַל-כַּפַּיִם יִשְׂאוּנֶךָ פְּזֹתֶיךָ בְּאַבְזֵי רַגְלֶיךָ: |  
LEB OT RI **you strike** your foot against a stone. | LEB

**5597** נָגַף (*nā-gāp*): v.; = Str 5062; TWOT 1294—1. LN 23.142-23.184 (qal) **plague**, afflict, inflict, strike, i.e., give with a deadly or bothersome pandemic disease or condition, as an extension of hitting as a physical impact (Ex 12:23); **2.** LN 19.1-19.13 (qal) **hit**, strike, i.e., make physical impact on an object, implying injury or harm to the object (Ex 21:35); (**hitp**) **stumble** (Jer 13:16+); **3.** LN 39.52-39.61 (qal) **defeat**, route, i.e., conquer another in a military event (1Sa 4:3); (**nif**) **be defeated**, beaten, routed (Dt 28:7)

**5598** נִגְפָה (*nē-gēp*): n.masc.; = Str 5063; TWOT 1294a—1. LN 23.142-23.184 **plague**, i.e., a destructive pandemic disease (Ex 12:13; 30:12; Nu 8:19; 17:11[EB 16:46],12[EB 16:47]; Jos 22:17+); **2.** LN 15.118-15.122 **stumbling**, i.e., the action of falling usually caused by an object (Isa 8:14+)

נָגַר (*ngr*): see 5599

**5599** נָגַר (*nā-gār*): v.; = Str 5064; TWOT 1295—1. LN 47.1-47.7 (**nif**) **spilled**, flowing, i.e., pertaining to the movement of liquid or a mass, or a collection of items (2Sa 14:14; Job 20:28; La 3:49+), note: for Job 20:28 cj, see 5600; (**hif**) **pour out** (Ps 75:9[EB 8]; Mic 1:6+); (**hof**) **flowing**, rushing down (Mic 1:4+); **2.** LN 16 (**nif**) **stretch out**, reach out, formally, flowing, i.e., make a non-linear movement of the hands and arms (Ps 77:3[EB 2]+); **3.** LN 37.111-37.113 (**hif**) **deliver over**, hand over, i.e., deliver an object into the control of another object or entity (Ps 63:11[EB 10]; Jer 18:21; Eze 35:5+)

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



198. נגף / ִלַּח / N.G.P Translation: Smite Definition: To deliver a hit with the intent to harm; to bring a plague in the sense of a striking. **AHLB:** 2377 (V) **Strong's:** 5062

2377) ִלַּח (נָגַף NGP) ac: Strike co: ?  
ab: ?: [from: ִלַּח - touching]

V) ִלַּח (נָגַף N-GP) — Strike:  
[freq. 49] (vf: Paal, Niphal, Hitpael)  
[kjb: smite, worse, plague, hurt] {str:  
5062}

N<sup>m</sup>) ִלַּח (נָגַף N-GP) — Striking:  
A plague or other striking. [freq. 7]

[kjb: plague, stumbling] {str: 5063}

k<sup>fl</sup>) מִנְפֹּדָה (מִנְפֹּדָה MN-G-PH)

— Striking: A plague or other striking. [freq. 26] [kjb: plague, slaughter, stroke] {str: 4046}

Parkhurst 307-308

נגף

In general, *to hit, strike against*.

I. In Kal, *to hit, strike, smite*, as with the hand, a sword, or other instrument. See Exod. xxi.

II. *To smite*, as God doth with diseases and other calamities. See Exod. viii. 2. 1 Sam.

III. *To hit, strike*, as the foot against an obstacle in walking; so LXX προσκοπτειν and

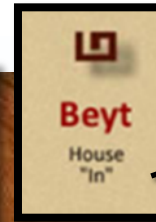
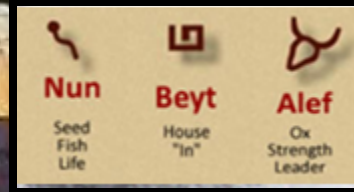


# Among the stone

Stone, rock , precious gem  
Common building material  
Plum line



68 [e]  
bā·'e·ben  
בֵּיתֵן  
against a stone  
Noun



Bet  
prefix=  
among

**eben: a stone**  
Original Word: **בֵּיתֵן**  
Part of Speech: Noun Feminine  
Transliteration: **eben**  
Phonetic Spelling: **(eh'-ben)**  
Short Definition: stones

Psa 91:12 against a stone. <sup>H68</sup>

**against a stone**  
**'eben (eh'-ben)**  
a stone -- + carbuncle, + mason, + plummet, (chalk-, hail-, head-, sling-)stone(-ny), (divers) weight(-s).

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



Psalm 91:12

עַל-כַּפַּיִם יִשְׂאוּנֶךָ פְּתֵי-רֶגְלֶיךָ כִּבְּאֲבֵן׃ | LEB OT RI In their hands they will bear you up, lest you strike your foot **against a stone.** | LEB

בְּאֲבֵן *bā'ē'·bēn*

ב *b* up, lest you strike your foot **against** a stone.

ב *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; o...

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

CDWGTB

Notes

אָ *ā* you strike your foot **against a stone.**

הַ *hā* the  
article ± miscellany

BDB the

GHCLLOT the definite article, the; known; objects and classes of things which are kno...

CHALOT the; demonstr.; rel.; clause; appos.; def.; ; art.; known; voc.; category; abstracts  
more »

Psalm 91:12

עַל-כַּפַּיִם יִשְׂאוּנֶךָ פֶּן-תִּגָּף בְּאַבֵּן רַגְלֶךָ: |  
LEB OT RI you strike your foot **against a stone.** | LEB

אַבֵּן *ě'·běn* you strike your foot against **a stone.**

אַבֵּן *ě'·běn* stone

noun, singular, absolute ± common, feminine, definite without ה

Sense: **stone** – a rock or a mass of hard consolidated mineral matter.

BDB stone

GHCLOT a stone; a precious stone, a gem; stone ore, ore; rock; a weight of t...

CHALOT stone; stones; precious stone; stone in the hand; with stones; plu...

DBL Hebrew stone; slingstone; stone idol; gem; building stone; ore; exact weig...

TLOT stone

NASB Dictionaries

BYBHV stone



**Stone (אבן *ehven*, Strong's #68):** In the land of Israel stones were a common building material. The Hebrew word *even* (stone) is related to several other words all related to "building." *Banah* [str:1129] is a verb meaning to build. *Bohen* [str:931] is the thumb, considered to the builder as the thumb is necessary for doing any work. *Ben* [str:1121] is the Hebrew word a son, the building stones of the family.



74 אֲבִנִּים (ʿĕ-bĕn): n.fem. [see also 74.5]; = Str 68; TWOT 9—1. LN 2.14–2.28 **stone**, i.e., a piece of rock, whether shaped or natural, precious or common, usually dense and hard (1Sa 17:40), note: this can refer to a stone of any size from a large rock mass to a pebble, though in many contexts the piece of rock can be handled or moved; note: for MT text in 1Sa 6:18, see 64; note: for 1Sa 20:19 cj, see 757; 1Ki 1:9, see 2325; 2. LN 2.14–2.28 **stone**, i.e., stone as a substance in contrast to other materials (Ge 11:3; Dt 4:28); 3. LN 6.26–6.28 **stone**, i.e., an instrument used for execution when thrown at a person in anger or justice (2Ch 10:18); 4. LN 6.29–6.40 **slingstone**, i.e., a stone slightly smaller than a fist, hurled at an enemy as a weapon (2Ch 26:14); 5. LN 6.96–6.101 **stone idol**, i.e., a piece of rock, fashioned or not, worshiped as an idol (Jer 3:9); 6. LN 2.29–2.48 **gem**, jewel, i.e., a precious stone (Ex 25:7b; Zec 9:16; Eze 28:14, 16); 7. LN 7.77–7.79 **building stone**, i.e., a piece of rock as a building material (Lev 14:43); 8. LN 2.14–2.28 **ore**, i.e., unprocessed earth and rocks which contain precious metal (Job 28:2, 3); 9. LN 6.213–6.214 **exact weights**, i.e., a stone used as the counter-balance on a scale, as a unit of weight which is the standard (Lev 19:36; Dt 25:13<sup>(2x)</sup>, 15; 2Sa 14:26; Pr 16:11; 20:10<sup>(2x)</sup>, 23<sup>(2x)</sup>; Mic 6:11); 10. LN 2.7–2.13 **hailstone**, (Jos 10:11<sup>(2x)</sup>); 11. LN 6.213–6.214 **plumb line**, plummet, i.e., a ball of tin or lead for weighing down a plumb line, for making straight and vertically true walls, which includes the line that holds the plummet (Isa 34:11; Zec 4:10); 12. LN 6.118–6.151 **cover**, lid, formally, stone, i.e., an object which is placed over a container, usually to protect the contents or to keep the contents in the container (Zec 5:8+); 13. LN 12.1–12.42 **Rock**, i.e., a title of God (Ge 49:24); 14. LN 2.14–2.28 unit: אֲבִנֵי שָׂלֵם (ʿĕ-bĕn šā-lēm) 2 fieldstones, i.e., uncut stones which are whole and not shaved or chipped (Dt 27:6; Jos 8:31; Pr 11:1); 15. LN 45 unit: אֲבִנֵי חֶרֶשׁ (hā-rāš ʿĕ-bĕn qîr) 1 stonemason, formally, craftsman of stone wall (2Sa 5:11+); 16. LN 2.13 unit: אֲבִנֵי הַבָּרָד (ʿĕ-bĕn hā-bā-rād) hailstones (Jos 10:11+); 17. LN 2.7–2.13 unit: אֲבִנֵי אֵלֶּגְבִישׁ (ʿĕ-bĕn ʿĕl-gā-bîš) hail, ice-crystals, formally, stones of ice, i.e., natu-

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



VIII. As a N. fem. with a formative א, אבן, plur. (fem.) אבנים.

1. *A stone* in general, so called either from being disposed and *built up*, as it were, in regular strata, within the surface of the earth, or from its being *built up* atom upon atom, by the action of the expansion on the chaotic mass at the original formation, and at the reformation of the earth after the deluge. Gen. ix. 3. xxxi. 46, & al. freq. *The stone of darkness and of the shadow of death* which man searcheth out, Job xxviii. 3, “must surely mean the metallic ore in the deep and dark parts of the earth.” Scott.



## ***Biblical Word of the Month - Stone***

By: Jeff A. Benner

The vocabulary of the English language has only two dimensions, meaning that each word within the English language has one definition, the first dimension, but can be used in a variety of applications, the second dimension. As an example, the definition of the word “train” is “a procession traveling together.” A line of railroad cars is called a train because they travel together in procession. The trailing part of a wedding dress is called a train because it travels in procession with the bride. The verb “train” means to “teach,” but in the sense of causing the student to follow in procession with the teacher.

The Hebrew language however, is multi-dimensional. Like in English, each Hebrew word has a literal meaning as well as extended meanings. However, unlike English, Hebrew words are derived out of a specific root whose meaning is closely related to the word and this root may have other words derived out of it, also with a similar meaning to that root. Many of these roots are also derived out of another root, which may have multiple roots derived out of it.

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



# Biblical Hebrew E-Magazine

Let's use the Hebrew word אֶבֶן (*even*, Strong's #68) to demonstrate. This word literally means a "stone," such as you might find in a creek or field, but can also be a "weight" used in a balance scale, as it is made from a stone or a block within a building that is made of hewn stones.

This Hebrew word is derived out of the parent root בָּן (*ben*, Strong's #1121). In the original Hebrew alphabet, this word was written as בֵּן. The first picture (on the right) is a picture of a tent, our house. The second picture is a germinating seed, but can also mean to "continue" as a seed continues the next generation. When combined these letters mean "continue the house" and is the Hebrew word for a "son," the one who continues the line of the house.

1037) בֵּן (בֵּן BN) ac: **Build** co: **Tent panel** ab: **Intelligence:** The pictograph ב is a picture of the tent. The נ is a picture of a sprouting seed and represents continuity as the seed continues the next generation. The combined meaning of these letters mean "the continuing of the house". The tent was constructed of woven goat hair. Over time the sun bleaches and weakens the goat hair necessitating their continual replacement. Each year the women make a new panel, approximately 3 feet wide and the length of the tent. The old panel is removed (being recycled into a wall or floor) and the new strip is added to the tent. Since the tent is only replaced one small piece at a time the tent essentially lasts forever. (eng: beam - a component of construction with an exchange for the m and n; between - with the t added)

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



A) פל (בן BN) ac: ? co: **Tent Panel**  
 ab: ?: There are many similarities between building a tent out of goat hair panels and the building of a house out of sons (The idea of building a house with sons can be seen in Genesis 30.3). Just as the tent panels are added to continue the tent, sons are born to the family to continue the family line. Just as the tent is continually being renewed with new panels, the family is continually being renewed with new sons.

N<sup>m</sup>) פל (בן BN) — **Son**: One who continues the family line. [Hebrew and Aramaic; Transforms to פל when used in the possessive] [freq. 4925] |k|j|v: son, children, old, first, man, young, stranger, people| {str: 1121, 1123, 1247}

N<sup>f</sup>) פל (בת B-NT) — **Daughter**: Also a village that resides outside of the city walls as the daughter of the city. [df: בת] [freq. 588] |k|j|v: daughter, town, village, first, apple, branches, children, company, eye, old| {str: 1323}

i<sup>m</sup>) פל (תבן T-BN) — **Straw**: **When more permanent structures were built they were constructed of stones and bricks made of clay and straw, replacing the tent panels as the main component of construction for dwellings.** [freq. 17] |k|j|v: straw, stubble, chaff| {str: 8401}

ai<sup>m</sup>) פל (מתבן MT-BN) — **Straw**: **When more permanent structures were built they were constructed of stones and bricks, made of clay and straw, replacing the tent panels as the main component of construction for dwellings.** [freq. 1] |k|j|v: straw| {str: 4963}

b<sup>m</sup>) פל (בנין B-NYN) — **Building**: [Hebrew and Aramaic] [freq. 8] |k|j|v: building| {str: 1146, 1147}

C) פל (אבן ABN) ac: **Build** co: **Stone** ab: ?

N<sup>f</sup>) פל (אבן A-BN) — **Stone**: [Hebrew and Aramaic] [freq. 282] |k|j|v: stone| {str: 68, 69, 70}

F) פל (הבן HBN) ac: ? co: **Hard** ab: ?: **The hardness of stone or brick.**

N<sup>m</sup>) פל (הבן H-BN) — **Ebony**: A hard wood. [freq. 1] |k|j|v: ebony| {str: 1894}



From the parent root בן (*ben*) come several other roots, and the words derived out of them. These roots and words are closely related to the concept of “continuing the house.”

בִּנְיָן (*B-N-N*): *beniyn*—a building

אֶבֶן (*A-B-N*): *even*—a stone; *ovehn*—a stool (made from stone)

הֶבֶן (*H-B-N*): *hovehn*—ebony (a hardwood used in building)

בֹּהֵן (*B-H-N*): *bohen*—thumb (called “the builder” as it is needed for building)

בְּנֵה (*B-N-H*): *banah*—to build; *beniyah*—a building; *mavenah*—structure

בִּוְנָה (*B-W-N*): *tevunah*—intelligence (needed to build)

בִּינְיָן (*B-Y-N*): *beyn*—understanding (needed to build)

לֶבֶן (*L-B-N*): *lavan*—a brick (as used like stone to build)

<http://www.ancient-hebrew.org/emagazine/062.pdf>

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



Psa 91:12 your foot<sup>H7272</sup>

# Your Foot

regel: foot

Original Word: רֶגֶל

Part of Speech: Noun Feminine

Transliteration: regel

Phonetic Spelling: (reh'-gel)

Short Definition: feet

thy foot

regel (reh'-gel)

a foot (as used in walking); by implication, a step; by euphem. the pudenda -- be able to endure, according as, after, coming, follow, (broken-)foot(-ed, -stool), great toe, haunt, journey, leg, piss, possession, time.



You



7272 [e]

raḡ-le-ka.

רגלך

Your foot

Noun

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



Psalm 91:12

עַל-כַּפַּיִם יִשְׂאוּנֶךָ פֶּן-תִּגָּף בְּאֶבֶן רַגְלֶךָ: |  
LEB OT RI you strike **your foot** against a stone. | LEB

רַגְלֶךָ *rāg·lē'·kā*

רַגְלֶךָ *rāg·lē'* will bear you up, lest you strike your **foot** against a stone.

רַגְלֶךָ *rē'·gēl* foot, leg; sole; times

noun, singular ± common, construct, feminine, suffixed

Sense: foot (human) – the part of the leg of a human being below the ankle joint.

BDB foot

GHCLLOT A FOOT; to be; to water with the foot

CHALOT foot; sole; leg; urine; times

DBL Hebrew foot; set foot; legs; big toe; ankle; genitals; footstep; table legs; ti...

NASB Dictionaries

BYBHV foot, leg (; 200–299; )

CDWGTHB

Notes

כָּךְ *kā* will bear you up, lest you strike **your** foot against a stone.

אַתָּה *āt·tā(h)* you (m.s.)

pronoun, suffixed, second person, masculine, singular

BDB thou

GHCLLOT THOU; thee; ta, to, tok

CHALOT you



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

**8079** רָגַל (rě-ḡēl): n.fem.; = Str 7272; TWOT 2113a—1. LN 8.9–8.69 **foot**, i.e., a part of the body (Ex 4:25); 2. LN 85.1–85.31 **set foot**, i.e., a state or condition of being in a place (Pr 25:17); 3. LN 8.9–8.69 **legs**, i.e., the extensions from the trunk of the body that touch the ground, including the feet (Lev 11:23; 1Sa 17:6; Isa 7:20; Eze 1:7); 4. LN 8.9–8.69 **big toe**, i.e., the largest toe on the foot (Jdg 1:6, 7); 5. LN 8.9–8.69 **ankle**, i.e., the area just above or joining the foot (Isa 3:16); 6. LN 8.9–8.69 **genitals** (Ex 4:25; Isa 6:2; 7:20; Eze 16:25+), note: others sources see a body part of legs or feet in some contexts; 7. LN 15.224–15.229 **footstep**, i.e., the distance between two feet which constitutes the pace one travels (Ge 33:14<sup>(2x)</sup>; 1Ki 14:6; 2Ki 6:32; Job 18:11; Ps 119:59; Ecc 4:17[EB 5:1]); 8. LN 6.106–6.117 **table legs**, i.e., the extensions that reach to the ground on a table (Ex 25:26; 37:13); 9. LN 60.75–60.78 **times**, i.e., a multiple of something (Ex 23:14; Nu 22:28, 32, 33); 10. LN 42.7–42.28 **action**, service, i.e., the doing or acting of work or service (Isa 41:2); 11. LN 8.9–8.69 unit: רָגַל כַּף (kāp rě-ḡēl) sole of the foot, i.e., the flat, bottom part of the foot (Dt 2:5); 12. LN 8.9–8.69 unit: רָגַל בֵּין (bā-yin rě-ḡēl) womb, uterus, formally, between the feet, i.e., the female body part for gestation of a fetus (Dt 28:57); 13. LN 67.78–67.117 unit: קָל בְּ-רָגַל (qāl b- rě-ḡēl) fleet-footed, formally, swift of foot, i.e., pertaining to an object that can move from one place to another in a relatively brief period of time, with a focus on movement over land on the feet (2Sa 2:18; Am 2:15+); 14. LN 15.18–15.26 unit: נָשַׁךְ (nā-śā<sup>(c)</sup>) ... רָגַל (rě-ḡēl) continue on a journey, formally, lift the foot, i.e., continue on moving a considerable distance (Ge 29:1); 15. LN 83.5–83.8 unit: רָגַל לְ- (l- rě-ḡēl) wherever, somewhere, i.e., an indefinite position in space (Ge 30:30); 16. LN 15.144–15.145 unit: בְּ-רָגַל (b- rě-ḡēl) follow, formally, after the feet, i.e., go behind or after someone (Ex 11:8; Jdg 4:10; 5:15; 1Sa 25:27; 2Sa 15:16, 17); 17. LN 8.9–8.69 unit: מִן מַעַל לְ-רָגַל (min mā-‘āl l- rě-ḡēl) jointed, formally, from the top to the foot, i.e., pertaining to a joint which



2749) רגל (רגל RGL) ac: Trample co:  
Foot ab: ?: [from: רגל]

רגל

To smite, strike, impress, as the feet against the ground. The LXX in Isa. xxxii. 20, render it by *παταω* to tread.

II. As a N. רגל, plur. רגלים *the foot*, which by continually *striking against, or treading upon, some solid obstacle, supports and moves the animal forward*. Gen. viii. 9. xviii. 4, & al. freq. Comp. פעם II. Also, *the leg*. 1 Sam. xvii. 6. Ezek. i. 7. As a N. fem. plur. רגלות and רגלת *the feet*. occ. Ruth iii. 4, 7, 8,

V) רגל (רגל R-GL) — I. **Spy**: To be on foot walking through a foreign land in the sense of trampling. II. **Slander**: To trample another with the tongue. [freq. 26] (vf: Paal, Piel) |kjb: spy, view, backbite, espy, slander| {str: 7270, 8637}

N<sup>f</sup>) רגל (רגל R-GL) — I. **Foot**: [Hebrew and Aramaic] II. **Festival**: A festival requiring one to travel to in the sense of being on foot. [freq. 254] |kjb: foot, after, times, follow, toe, journey, leg| {str: 7271, 7272}

a<sup>fl</sup>) רגל (מרגלה MR-G-LH) — **Foot**: [freq. 5] |kjb: foot| {str: 4772}

f<sup>m</sup>) רגל (רגלי R-G-LY) — **Footman**: One who is on foot. [freq. 12] |kjb: footman, foot| {str: 7273}



421 לָאָרַג RG man foot -- **Trample:** The treading underfoot of something, possibly accompanied by a loud noise and the breaking of something. Something that is bad is trampled on. A woven rug that is laid on the floor of the tent for walking on. The walking over one with the intent to kill.

313. רָגַל / לָאָרַג / R.G.L **Translation:** Tread about  
**Definition:** To be on foot walking through a foreign land, usually in the sense of spying; to trample another with the tongue. **AHLB:** 2749 (V) **Strong's:** 7270

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



# COMMENTARIES

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



## Adam Clarke's Commentary

1760-1832



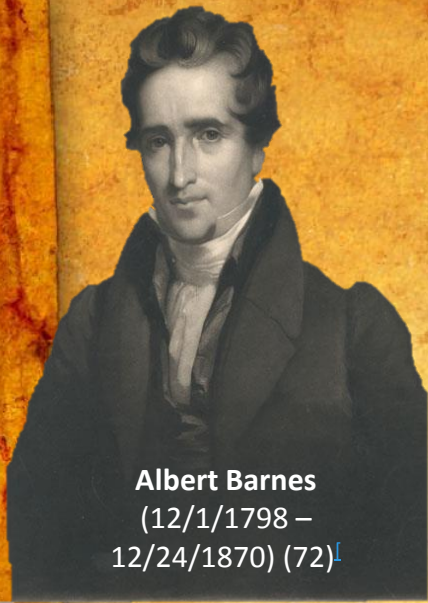
They shall bear you up in *their* hands, lest you dash your foot against a stone.

They shall bear you up in their hands - Take the same care of you as a nurse does of a weak and tender child; lead you, - teach you to walk, - lift you up out of the way of danger, "**lest you should dash your foot against a stone**," receive any kind of injury, or be prevented from pursuing your path with safety and comfort. Let us remember that it is Yahuah, whose these angels are; He gives them charge from Him they receive their commission, - to Him they are responsible for their charge. From Yahuah you are to expect them; and for their help He alone is to receive the praise. It is expressly said, He shall give His angels charge; to show that they are not to be prayed to nor praised but Yahuah alone, whose servants they are. See the note on [Matthew 4:6](#).

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



## Barnes' Notes on the Bible



Albert Barnes  
(12/1/1798 –  
12/24/1870) (72)<sup>1</sup>

The Scriptures, as a revelation from YAH, was not designed to give us all the information we might desire, nor to solve all the questions about which the human soul is perplexed, but to impart enough to be a safe guide to the haven of eternal rest.

They shall bear you up ... - As if they took hold of you, and held you up, when about to fall. Lest you dash your foot ... - Lest you should stumble and fall. They will protect you so that you may walk safely.

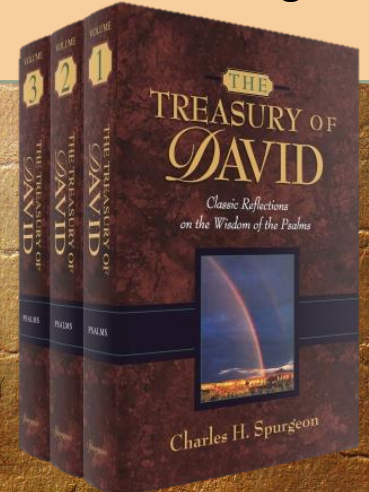
**12 In their hands They bear you up, Lest against a stone you dash your foot.**



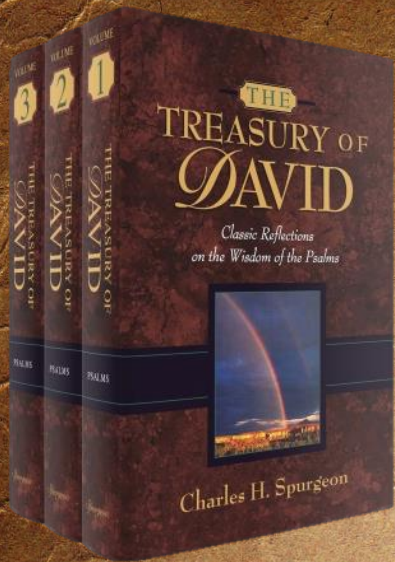


One angel armed with the power and glory of **Yahuah** is stronger than a whole country. Earthly princes are subject to many changes and great unsurety of life and estate. The reason is, their enemies may kill their watch, and corrupt their guard. But what men or kingdoms can touch the *Covenant Family Member's* watch? What angels of gold are able to corrupt the angels of Yahuah? and then how can that perish that is committed to keepers so mighty and faithful? Secondly, the charge of us is given to those ministering spirits by parcels, not in gross and piece-meal, not in a lump: our members in a book, our hairs by tale and number. For it is upon record, and, as it were, delivered to them in writing in one Psalm, They keep all our bones, [Psalm 34:20](#); in this, they keep our very foot, putting it in security ([Psalm 91:12](#)); and elsewhere our whole man and every member. And can a charge so precisely and so particularly given and taken, be neglected? Thirdly, their manner of keeping us, as it is set down in the text, cannot but promise great assurance; for, is not the little child safe while the nurse carries it in her arms, or bears it in her hands? So while these nurses so bear us, can we be in danger? But our nurses on earth may fall; these nurses, the angels, cannot. - Robert Horn.

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



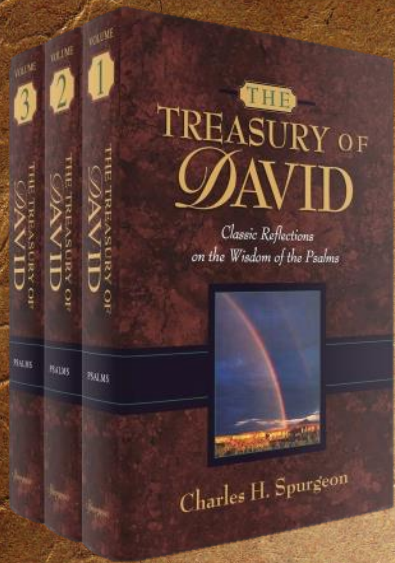




"Angels ... shall bear you up ... lest you dash your foot against a stone." Angels are introduced as bearing up Yah's children in their hands, not that he may be carried in safety over some vast ocean, not that he may be transported through hostile and menacing squadrons, not that, when exposed to some extraordinary danger, he may be conveyed to a place of refuge, but, as bearing him up in their arms, "lest at any time he hurt his foot against a stone."... Angels, the topmost beings in creation, the radiant, the magnificent, the powerful - angels are represented as holding up a righteous man, lest some pebble in the path should make him trip, lest he hurt his foot against a stone.

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

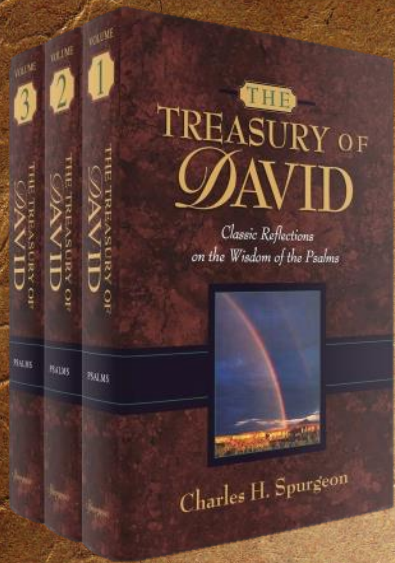




Is there, after all, any want of keeping between the agency and the act, so that there is even the appearance of angels being unworthily employed, employed on what is beneath them, when engaged in bearing us up, lest at any time we hurt the foot against a stone? Nay, the hurting the foot against a stone has often laid the foundation of fatal bodily disease, the injury which seemed too trifling to be worth notice has produced extreme sickness, and ended in death. Is it different in spiritual respects, in regard of the soul-(the neshamah-the innermost part of us that can respond to Yah), to which the promise in our text must be specially applied? Not a jot. Or, if there be a difference, it is only that the peril to the soul-(neshamah) from a slight injury is far greater than that to the body, the worst spiritual diseases might commonly be traced to inconsiderable beginnings....

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



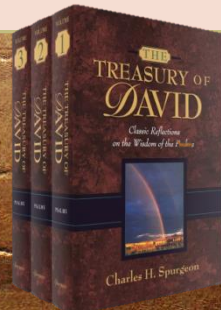


It can be no easy thing, this keeping the foot from being hurt against a stone, seeing that the highest of created beings are commissioned to effect it. Neither is it. The difficulty in **this** relationship is the working on it "daily," rather than on some set occasion, and under extraordinary circumstances. The serving Yahuah in little things, the carrying of Torah principle into the details of life, the discipline of our tempers, the regulation of our speech, the domestic morality, the momentary sacrifices, the secret and unobserved self-denials; who that knows anything of the difficulties of piety, does not know that there is greater danger of his failing in these than in trials of apparently far higher cost, and harder endurance; if on no other account, yet because the very absence of what looks important, or arduous, is likely to throw him off his guard, make him careless or confident, and thereby almost insure defect or defeat? - Henry Melvill.

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



To carry them in their hands is a metaphor, and signifies a perfect execution of their custody, to have a special care of them, and therefore is rather expressed so, than carrying them on their shoulders. That which one carries on their hand they are sure to keep. The Spaniards have a proverb when they would signify eminent favour and friendship, 'they carry him upon the palms of their hands,' that is, they exceedingly love him, and diligently keep him. "**Lest you dash your foot against a stone.**" He persists in the metaphor: children often stumble and fall, unless they be led and carried in hands and arms. By stones are meant all difficulties, objections, perils, both to the outward and inward man, as Yahuah is said to take care of hairs and sparrows, that is, of every thing even to a hair. Now we know what this charge is, saving that Zanchy adds also the metaphor of schoolmasters, and says that we are poor rustic people, strangers; but being adopted into the household of Yahuah, he gives his most noble ministers, the angels, charge, first of our nursing, and then of our education; when we are weaned, to instruct us, to admonish, to institute, to correct us, to comfort us, to defend us, to preserve us from all evil, and to provoke us to all good. And these angels, seeing we are so dear to Yahuah, take this charge with all their hearts upon them, and omit nothing of their duty from our birth to the end of our life. - Henry Lawrence, in "A Treatise of our Communion and Warre with Angells," 1646.



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



From Matthew Henry's Commentary 1662-1714 (D52)-  
Started writing the commentaries in 1704 at the age of 42:

**The care which the angels take of the saints, pursuant to this charge: They shall bear you up in their hands, which denotes both their great ability and their great affection. They are able to bear up the saints out of the reach of danger, and they do it with all the tenderness and affection ; it speaks us helpless and them helpful. They are condescending in their ministrations; they keep the feet of the saints, lest they dash them against a stone, lest they stumble and fall into sin and into trouble. [3.] That the powers of darkness shall be triumphed over by them.**

*“Peace is such a precious jewel that I would give anything for it but truth.”*

*Matthew Henry*





## Yahuah's angels helping good men on earth

Homilist.

### I. Yahuah HAS ANGELS AT HIS COMMAND.

1. Spiritual existences.
2. Full of vitality.
3. Mighty in power.
4. Rich in knowledge.
5. Countless in number.
6. Vast in variety. Spirits differ from spirits as plant from plant, star from star. They differ in nature, in the kind and measure of faculty. In experience. Some are older and more intelligent than others. In office. From Gabriel, who "stands in the presence of Yahuah," down to that spirit next in degree to man. There are principalities and powers amongst them.

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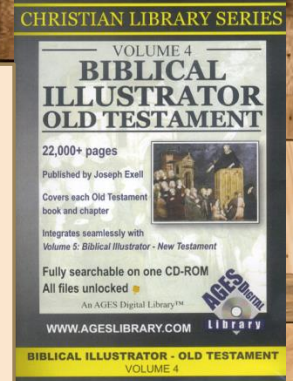
**Joseph S. Exell** edited and compiled the 56 volume Biblical Illustrator commentary. He was the co-editor of the famous **Pulpit Commentary**.



## Joseph S. Exell 1900-1923

### II. Yahuah EMPLOYS HIS ANGELS TO HELP GOOD MEN ON EARTH.

1. Human life has many "ways." There is the way of the boy, the way of the man, the way of the husband, the way of the father, the way of the merchant, the citizen, the statesman.
2. These "ways" are perilous. There are stumbling-stones at every step; temptations to infidelity, insensibility, dishonesty, falsehood, revenge, etc.
3. Yahuah sends His angels to help the good in all these "ways." They impart (1)Sustaining power. (2)Conquering power.



### III. CONCLUSION. If angels are thus engaged in helping good men on earth, the following things may be inferred: —

1. That there must be some method by which they can communicate with man. What is this method? What is that which is the great sustaining and conquering power in man? Thought. Thought makes the man. May not angels have the power of suggesting thoughts — strengthening and all-conquering thoughts?
2. That the spiritual interests of man must be supremely important.
3. That it is consonant with the highest dignity to minister to the lowly.
4. That it is a profound disgrace to man that he should feel so little interest in the spiritual concerns of his brother. If angels are thus concerned for us, should we not be doubly so for ourselves?
5. That the humblest *Covenant family member* may take courage. (Homilist.)



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### Angelic protection in appointed ways

1. THERE ARE WAYS WHICH ARE NOT IN THE PROMISE. "All your ways" are mentioned; but some tracks are not to be followed by children of **Yahuah**, and are not their ways. 1. Ways of presumption. In these men court danger, and, as it were, defy **Yahuah** ([Matthew 4:6](#)).
3. Ways of worldliness, selfishness, greed, ambition. The ways by which men seek personal aggrandizement are usually dark, and crooked, and are not of **Yahuah** ([Proverbs 28:22](#)).
4. Ways of pride, self-conceit, boastful promisings, pretended perfection, etc. "Pride goes before destruction."
5. Ways of will worship, willfulness, obstinacy, fancy, day-dreaming absurd impulse, etc. ([Jeremiah 2:18](#)).

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**Joseph S. Exell** edited and compiled the 56 volume **Biblical Illustrator** commentary. He was the co-editor of the famous **Pulpit Commentary**.



## II. THERE ARE WAYS IN WHICH SAFETY IS GUARANTEED.

1. The way of humble trust in Yahuah.
2. The way of safeguarding and protecting Divine precepts.
3. The way of childlike trust in providential guidance.
4. The way of strict principle, and stern integrity.
5. The way of consecrated service, and seeking Yahuah's splendor.
6. The way of separation –set apart, and walking with Yahuah.

## III. THESE WAYS LEAD US INTO VARIED CONDITIONS.

1. They are changeful and varied: "all your ways."
2. They are sometimes stony with difficulty: "foot against a stone."
3. They may be terrible with temptation.
4. They may be mysteriously trying. Devils may throng the path — only to be met by set apart angels.
5. They are essentially safe, while the smooth and easy roads are perilous.

## IV. BUT WHILE WALKING IN THEM ALL COVENANT FAMILY MEMBERS ARE SECURE.

1. Yahuah Himself concerns Himself about them: — "He shall give His angels charge over you." He will personally instruct those Qodesh beings to have an eye to His children.

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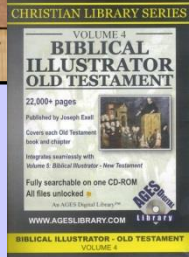


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3. All things are on their side, both visible and invisible. instructions is laid on all to protect the saints ([Psalm 71:3](#)).
4. Each one is personally watched over. "Charge over you to keep you" ([Isaiah 42:6](#); [Genesis 28:15](#)).
5. That watchfulness is perpetual — "All your ways" ([Psalm 121:3, 4](#)).
6. This guard also confers honor. How noble a thing to have the courtiers of heaven for a corps de garde!



### V. LESSONS.

1. See how the lowest employment is consistent with the highest enjoyment: — Keeping guard over Yahuah's stumbling children is no discredit to angels.
2. How cheerfully we should watch over others! How vigorously should we hold them up whenever it is in our power. To cast off a stumbling brother is not angelic, but the reverse.
3. How safe we ought to feel, how fully trustful we ought to be.
4. How Qodesh we should be with such Qodesh ones for watchers! Great privileges involve heavy responsibilities.  
( C. H. Spurgeon.)

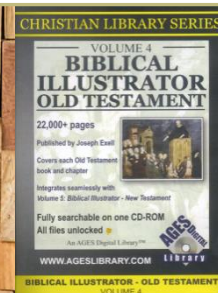


## Angels our guardians in trifles -H. Melvill, B.D.

The Scriptural representation brings down the ministration of angels to what appears trivial and insignificant, in place of confining it to some great crisis in the history of the righteous. And it is this fact which is so forcibly set before us by our text. For what contrast can be greater? We direct you to the examining whatsoever is told you in the Bible as to the nature and endowments of angels. You cannot come from such an examination but with minds fraught with a persuasion of the greatness of the Heavenly Hosts, impressed with a sense of the vastness of their capacities, the splendor of their excellence, the majesty of their strength. And then we set you to the considering what occupation can be worthy of creatures thus preeminently illustrious; not allowing you indeed to indulge the excursions of imagination, which might rapidly hurry you into the invisible world, and there place before you the thrones and dominions of those whom Yahuah is pleased to honor as His instruments in the government of the universe; but confining you to the single truth, that angels have offices to perform with the covenant family, and that every righteous man is a subject of their ministrations. I want a guardianship which will go with me to my everyday duties, which will be around me in my everyday trials, which shall attend me in the household, in the street, in my business, in my prayers, in my recreations; which I may be aware of as watchful where there is no apparent peril, and which I may be assured of as sufficient where there is the worst. And such a guardianship is revealed to me, when the hosts of heaven are affirmed to be employed on the protecting me against the most trifling accident.



Oh! it might not do much towards cheering and elevating the poor and unknown of the flock, or towards the daily, hourly upholding of such as have higher places to fill, to be told of angels as encamping, as they encamped about Elisha, crowding the mountain with chariots of fire and horses of fire, when the King of Syria sent a great host to take the man of Yahuah. It cannot be often, if ever, that there is anything parallel to this peril of the prophet. But it just brings the celestial armies, in all their powerfulness, into the scenes of ordinary life — in other words, it gives to the doctrine of a Divine providence all that extensiveness, that individuality, that applicability to the most inconsiderable events, as well as that adequacy to the most important, which we require, if the doctrine is to be of worth and of efficacy, at all times, to all ranks, and in all cases — to be told that Yahuah has commissioned angels, the mightiest of His creatures, to bear us up in their hands, not lest we fall over a precipice, come beneath an avalanche, sink in a torrent, but lest at any time we hurt our foot against a stone. We are far, however, from being content with this view of the passage. There is indeed something that is exquisitely soothing and encouraging in the thought that angels, as ministering spirits, are so mindful of us that they look to the very pebbles which might cause us to trip; — how can we be other than safe if we do but trust in Yahuah, when there is such care for our safety that the highest of created beings sedulously remove the least impediments, or watch that we surmount them? But this proceeds on the supposition that the hurting the foot against a stone is a trivial thing.





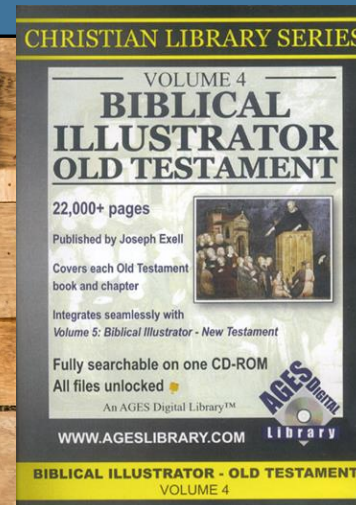
We have spoken of the contrast in the text as though it were matter of surprise, that such an instrumentality as that of angels should be employed to so insignificant an end as that of preventing the hurting the foot against a stone. But is it an insignificant end?

The worst spiritual diseases might commonly be traced to inconsiderable beginnings. There is many a man who evinces, for a time, a steadfast attention to the covenant, walking with all care in the path of *Yahuah's* instructions, using appointed means of favor, and avoiding occasions of sin, but who, after a while, in the expressive language of Scripture, leaves his first love, declines from spirituality, and is dead, though he may yet have a name to live. But how does it commonly happen that such a man falls away from the struggle for salvation, and mingles with the multitude that walk the broad road? Is it ordinarily through some one powerful and undisguised assault that he is turned from the faith, or over one huge obstacle that he falls to rise not again?



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Not so. It is almost invariably through little things that such a man destroys his soul- (Neshamah- his innermost part that responds to Yah). He fails to take notice of little things, and they accumulate into great. He concedes in little things, and thus gradually gives up much; he relaxes in little things, and thus in time loosens every bond. Because it is a little thing, he counts it of little moment; utterly forgetting that millions are made up of units, that immensity is constituted of atoms. Because it is only a stone, a pebble, against which his foot strikes, he makes light of the hindrance; not caring that he is contracting a habit of stumbling or not observing that, whenever he trips, there must be some diminution in the speed with which he runs the way of Yahuah's instructions, and that, however slowly, these diminutions are certainly bringing him to a stand. Learn, from what angels are intent to do for you, **what you should be earnest in endeavoring to do for yourselves.** Those amazing, though invisible, beings bestow not their vigilance and carefulness on what is unworthy so lofty an instrumentality.





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They would not give such earnest heed to pebbles in the way, if it were not that pebbles are what men stumble over till precipitated into perdition, or what they mount upon till elevated into excellence. And if it might make you feel as though it were only at some great crisis, under some extraordinary temptation, or confronted by more than common enemies, that you had need for anxiety, effort, and prayer, to be told of angels as attending you to ward off the thunderbolt, or chain the tempest, oh, let it teach you how easy a thing it is to lose the soul-(Neshamah-the innermost part of you that can respond to Yahuah), from what insignificant beginnings may fatal disease rise, with what unwearied earnestness you should avoid disappointing Yahuah in trifles, conforming to the world in trifles, relaxing in duty in trifles, to be told that angels, creatures of surpassing splendor and might, are commissioned **to bear us up in their hands**, not lest at any time we rush into the lion's den, or fall from the mountain top, but "**lest at any time we hurt the foot against a stone.**"

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**BIBLICAL ILLUSTRATOR - OLD TESTAMENT**  
VOLUME 4

**Joseph S. Exell** edited and compiled the 56 volume Biblical Illustrator commentary. He was the co-editor of the famous **Pulpit Commentary**.




## Angel guardianship-Christian Herald.

A little boy asked his mother to let him lead his little sister out on the green grass. She had just begun to run alone, and could not step over anything that lay in the way. His mother told him he might lead out the little girl, but charged him not to let her fall. I found them at play, very happy in the field. I said, "You seem very happy, George? Is this your sister?" "Yes, sir." "Can she walk alone?" "Yes, sir, on smooth ground." "And how did she get over these stones which lie between us and the house?" "Oh, sir, mother charged me to be careful that she did not fall, and so I put my hands under her arms, and lifted her up when she came to a stone, so that she need not hit her little foot against it." "That is right, George. And I want to tell you one thing. You now see how to understand that beautiful text, ' He shall give His angels charge concerning you, lest at any time thou dash your foot against a stone.' Yahuah charges His angels to lead and lift good people over difficulties, just as you have lifted little Ann over these stones. Do you understand it now?" "Oh, yes, sir, and I never shall forget it while I live." Can one child thus take care of another, and cannot Yahuah take care of those who put their trust in Him? Surely He can; and there is not a child among you here to-day, over whom He is not ready to give His Qodesh angels charge.



**Joseph S. Exell**  
edited and  
compiled the 56  
volume Biblical  
Illustrator  
commentary. He  
was the co-  
editor of the  
famous **Pulpit  
Commentary.**





**When the devil  
litters your  
path with  
temptations,**

**YAHUAH'S Messengers**

**will keep you  
from stumbling  
and falling.**

**~Psalm 91:12**

**(Randy Reed Paraphrased Version)**



# Following Torah



What my friends think I do.



What my family thinks I do.



What society thinks I do.



What Christians think I do.



What I think I do.

@rayna.yahu



What I actually do.



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.



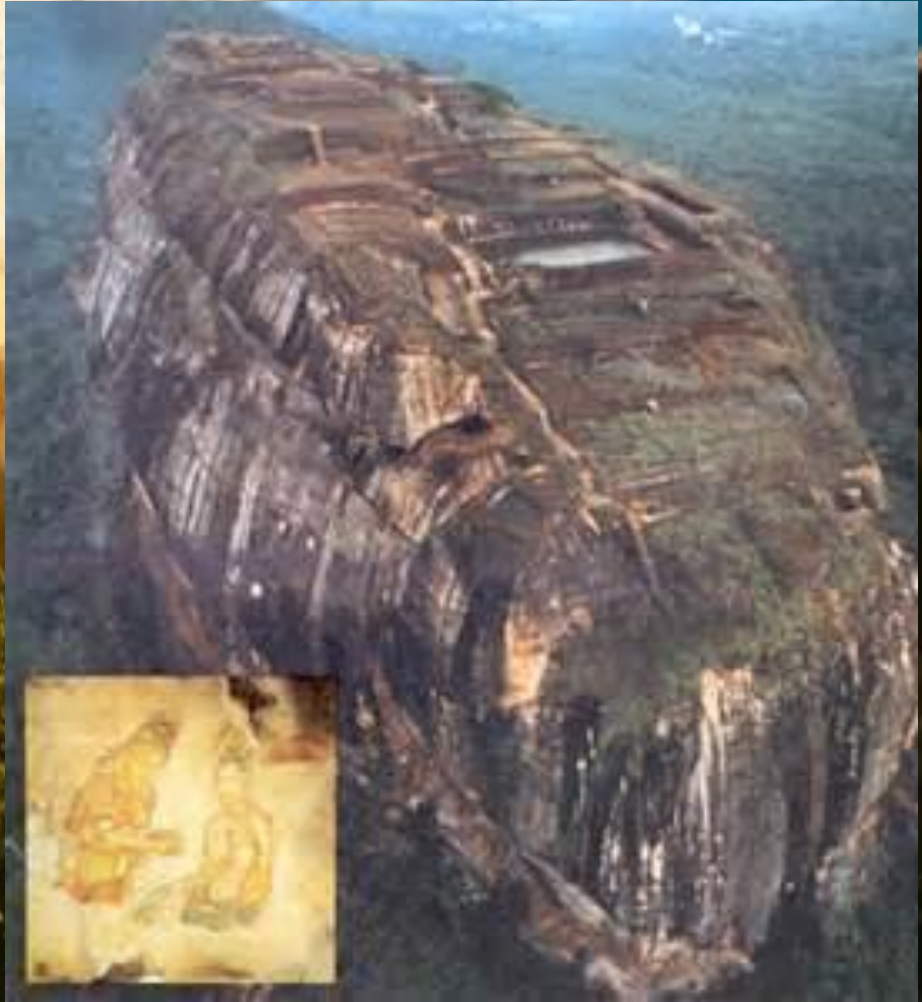
Psalm 91:1-2 Magnified

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 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.



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, circular inset shows a baby lying in a protective container, possibly a metal bucket or a similar safe enclosure, which is being shielded from the heat of the lava. The overall scene conveys a sense of divine protection and the power of fire.

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.

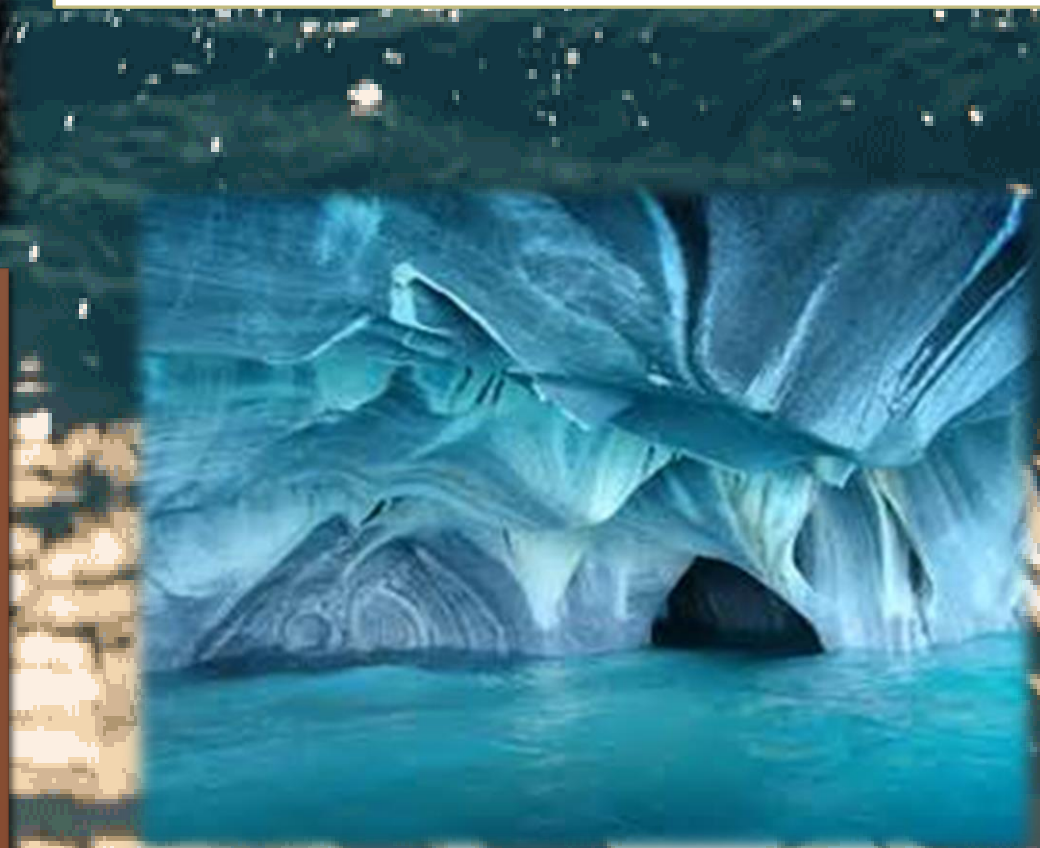
They will stay  
permanently.






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.



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 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, 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 hook 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.





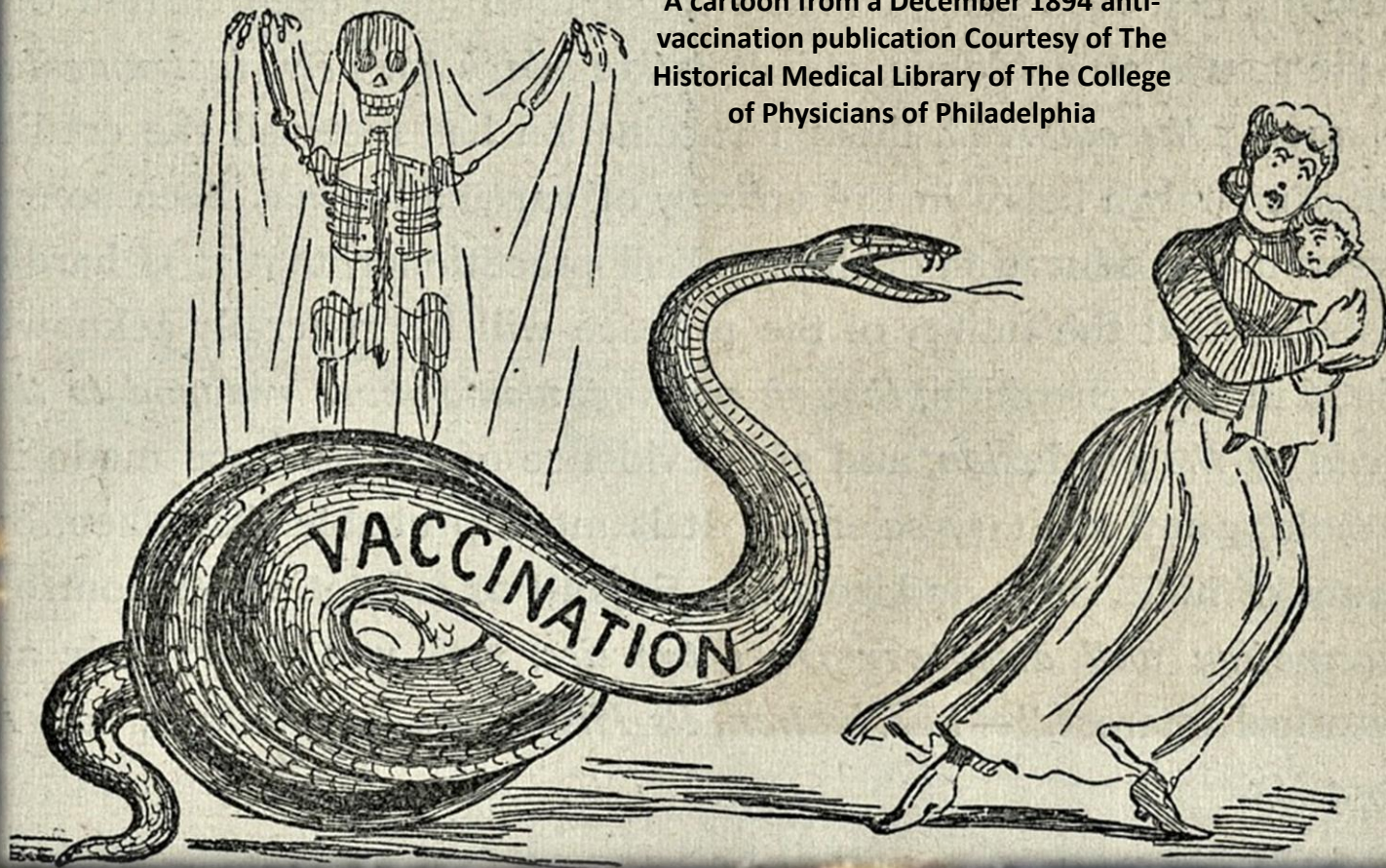
Nor the arrow that flies and darts about like a snake by day. Be it sword, famine, or pestilence if they are the judgement of Yahuah or wickedness of man they move swiftly, are sudden and strike with surgical precision. It is out in the open. But you who trust Yahuah are not concerned and are not afraid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

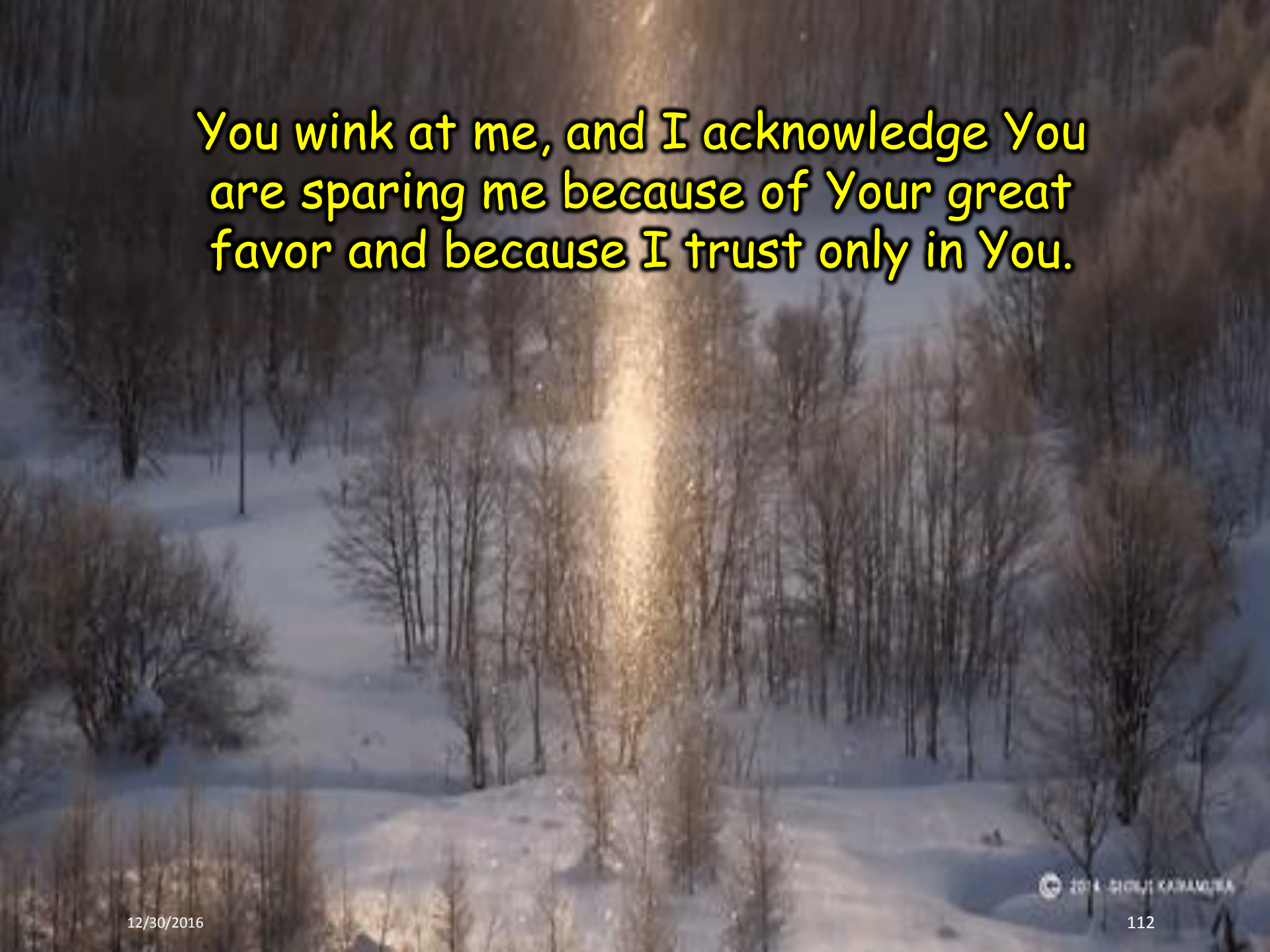
יהוה

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



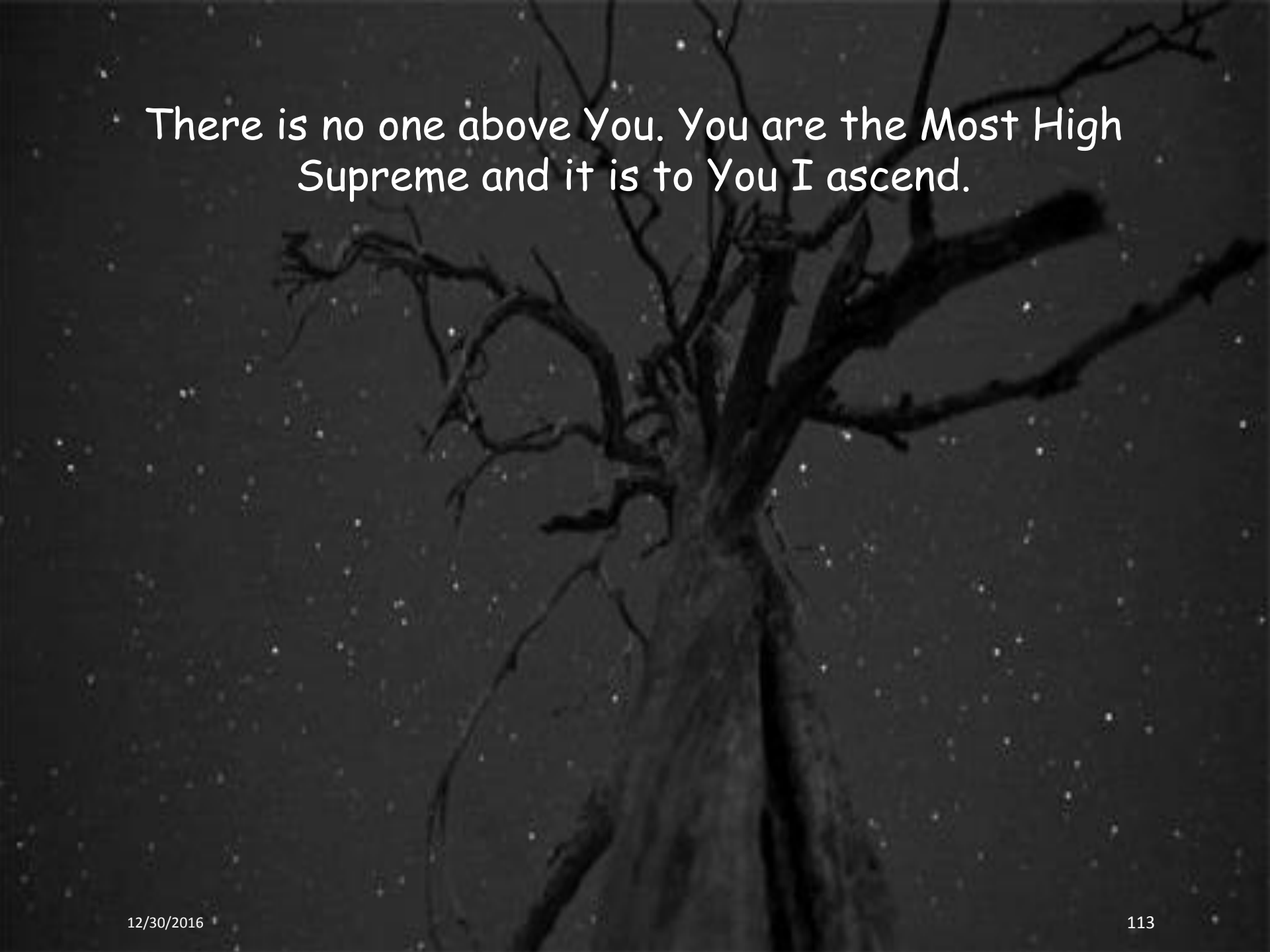
A dark, atmospheric scene, possibly a cave or a forest at night. A bright light source is visible in a cave opening at the top center, casting a glow. In the foreground, there is a large, gnarled tree with sparse, light-colored leaves. To the right, a large, smooth rock formation is visible. The overall mood is mysterious and dramatic.

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 in the foreground. The tree is a gnarled, leafless tree with many branches, appearing as a dark shape against the lighter, starry background. The stars are small, bright white dots scattered across the dark blue and black sky. The overall mood is serene and contemplative.

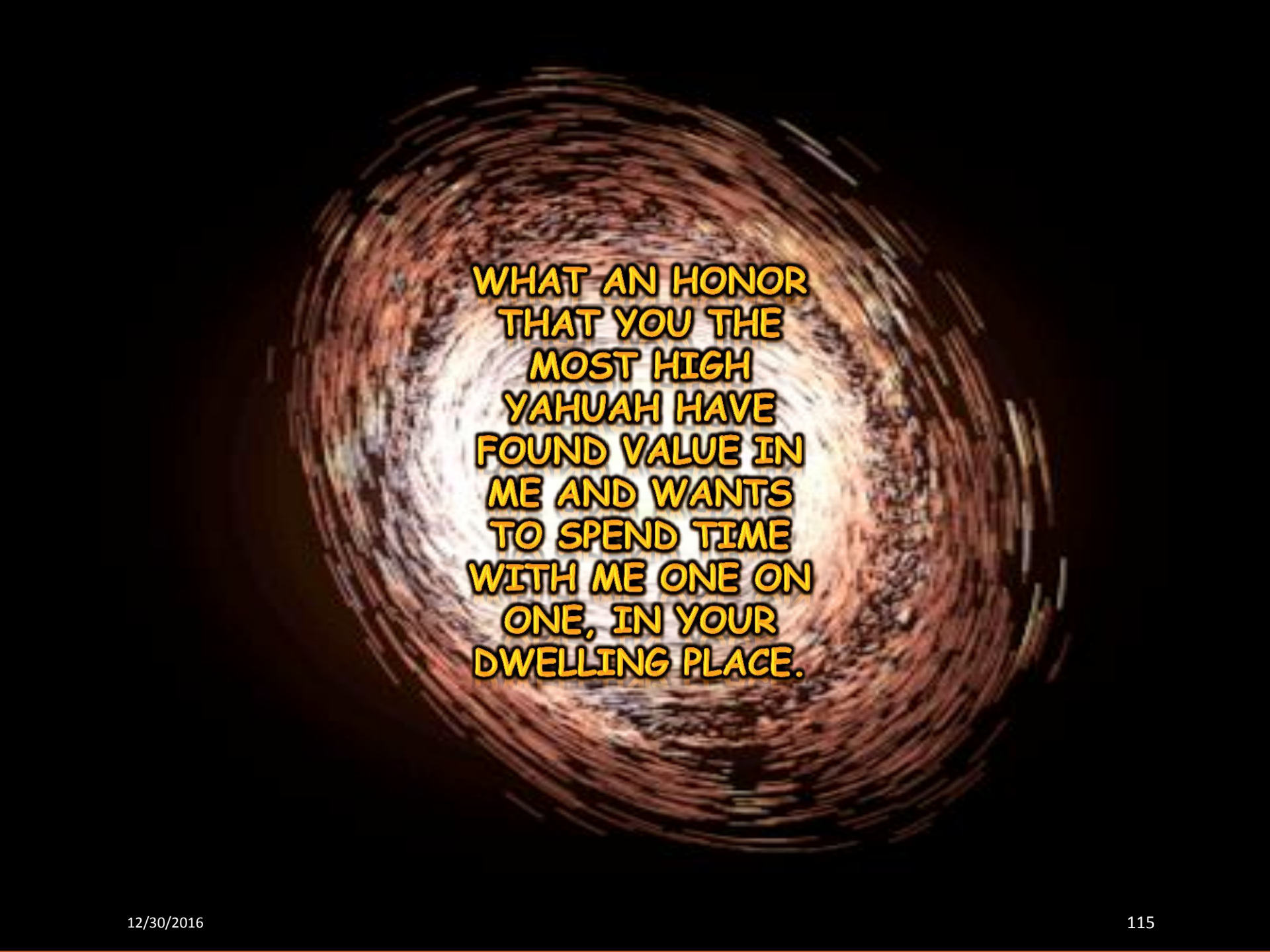
There is no one above You. You are the Most High  
Supreme and it is to You I ascend.

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.



**PSALMS 91:10**

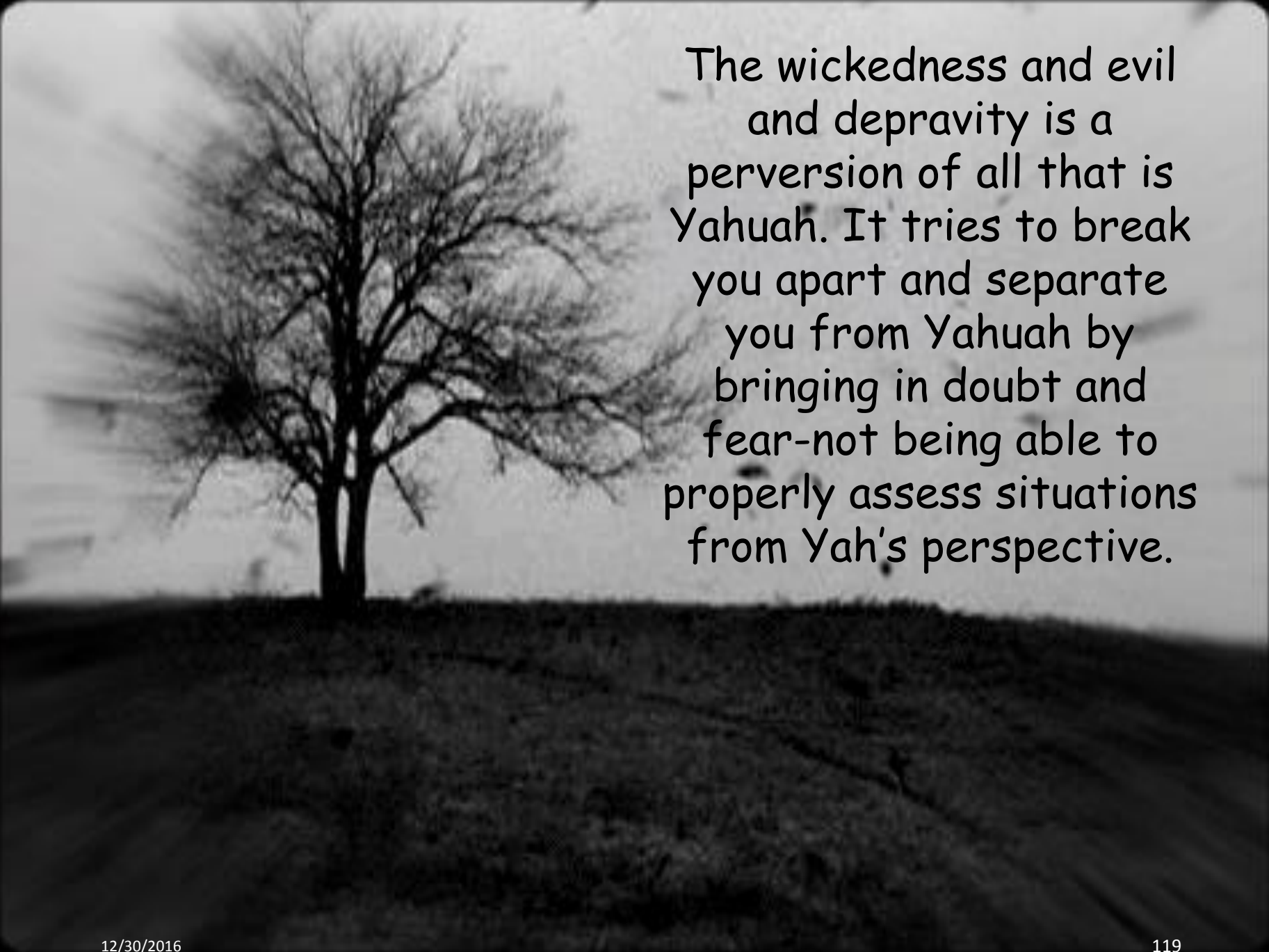
A large flock of sheep is walking across a paved road, filling most of the frame. The sheep are of various shades of white and grey. In the background, there is a large, dark, rocky mound or hill under a blue sky with some clouds. The road has a yellow double line on the left side.

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 and 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 vibrant, multi-colored waterfall cascading over a cliff, with birds flying in the sky above. The waterfall transitions from purple on the left to yellow in the center, and then to blue and green on the right. The sky is a mix of purple, yellow, and blue. 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 watchman 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  
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..

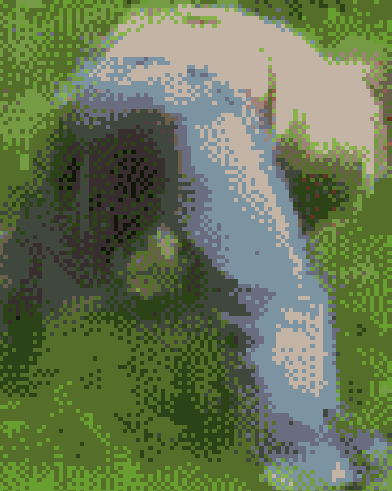




Among the stumbling blocks set in your way, and the "weight" stone in the balance scale be then tipped against you.



**Destroying the stones of your covenant family home, with your foot, you can no longer be eligible to stand on the firm promises of Yahuah's protection.**



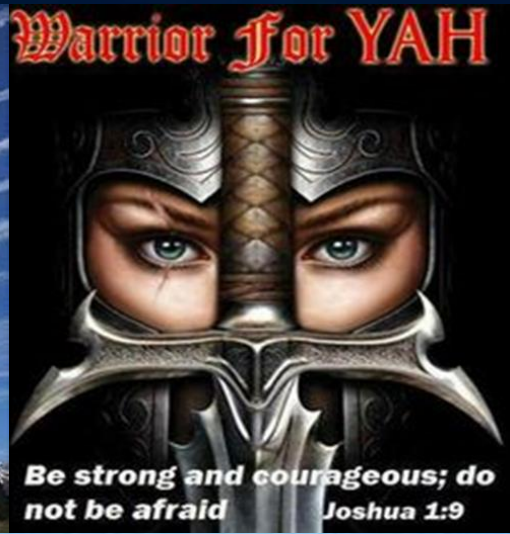
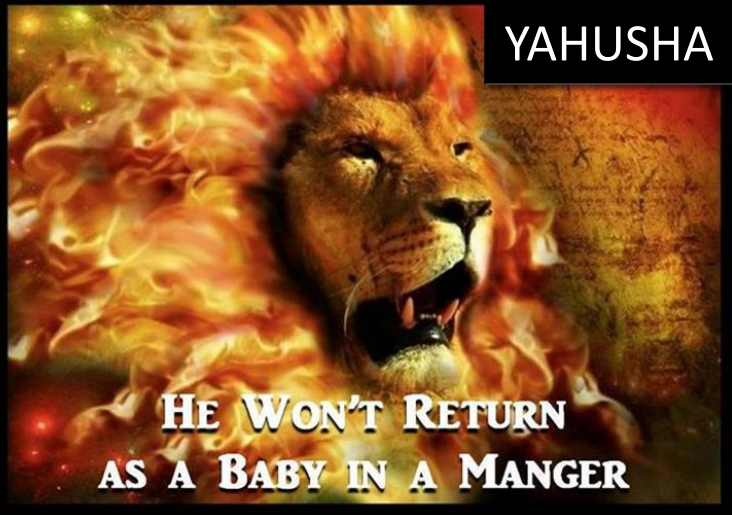


אני אלהים



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







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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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 iudicare, rudes discere, stultis neutrum.*

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FORMERLY FELLOW OF CLARE-HALL, CAMBRIDGE.

יֵשׁוּעַ הַחֵזֶק נִבְלָעַן וְדַבֵּר אֱלֹהִים יָקִים לְעַמּוֹתָם  
יֵשׁוּעַ חֵזֶק

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.  
PAGANUS TO ECCLESIASTICUS.

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The whole Scriptures into x

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>                                        |
| ObadYah ( <u>Obadiah</u> )                    | Yonah ( <u>Jonah</u> )                             |
| Mikah <u>Micah</u>                            | Nachum ( <u>Nahum</u> )                            |
| Chabakkuk ( <u>Habakkuk</u> )                 | TzefanYah ( <u>Zephaniah</u> )                     |



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

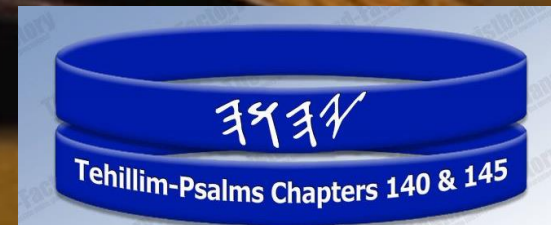
<http://vimeo.com/yahuahschokmah>

This is Ayanna Perry's YHUhderrek site on youtube:

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

You can request a free bracelet here:

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*The Letter and Idioms of the Original Languages.*

BY

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AUTHOR OF SEVERAL WORKS IN HEBREW, CHALDEE, SAMARITAN, SYRIAC, GREEK,  
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# 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.



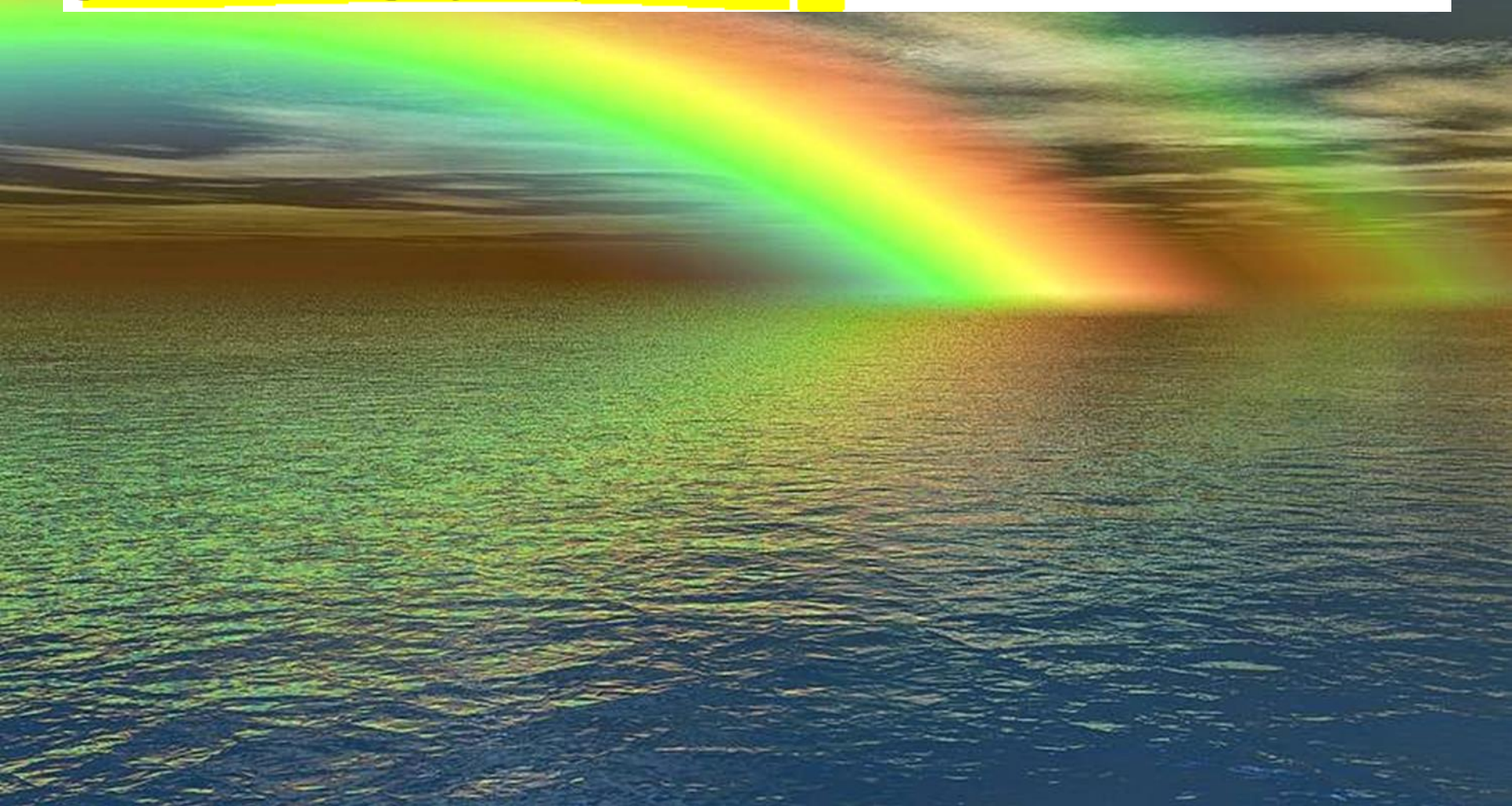
**hif'îl** — In Biblical Hebrew, 'stem' refers to the relationship of the verb's subject to the action of the verb. That is, stems convey grammatical 'voice' relationships. The hif'îl stem indicates the causative sense of verbs. That is, the subject of the verb in the hif'îl stem causes the object of 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.

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**pu<sup>al</sup>** — 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<sup>al</sup> is the passive counterpart of the pi<sup>el</sup> stem. The pi<sup>el</sup> stem expresses the bringing about of a state. The object of the pi<sup>el</sup> 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<sup>al</sup> 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<sup>ca</sup>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<sup>ca</sup>el stem expresses the bringing about of a state. The object of the pi<sup>ca</sup>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

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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. בוא Chald. באהריר In extremity; see באר אהר 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. וְהַב 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 הִנּוּ 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 הִנּוּ To behold; as הִנּוּ הַכּוֹרֶת 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 הִנּוּ *then*, Exod. xv. 1. Josh. x. 12.

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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 הִכָּח 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, יִחְיֶשְׁרָה Very quickly he shall hasten, Isaiah v. 19. Affixed to a noun, it denotes deliverance altogether, as, יִשׁוּעָתָה Psalm iii. 3. To a particle, as, אֵיכָה Alas! how, by what woful calamity. To a pronominal affix, as, וְלֹא יַעֲנוּכָה 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 צָקָה 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 הִפְקִיד He has caused to visit.

5. Postfixed, denotes a national name, as עִבְרִי a Hebrew כְּנַעֲנִי a Canaanite.
6. \_\_\_\_\_ the ordinal numbers, שְׁלִישִׁי *third*, רְבִיעִי *fourth*, &c. And observe, that in these ordinal nouns of number, יֵאָ 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, נָתַתִּי; ver. 20; יָלַדְתִּי; ver. 37, וְקִבַּצְתִּי and נָלִיתִי; 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 הַפְּשִׁי *free*, אֲכֹרִי *violent*, עֲנִי *afflicted*, פֶּהַר *poor*.
10. \_\_\_\_\_ to a noun, *my*, as דְּבָרֵי *my word*; to a verb, *me*, פָּקְדֵי *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

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 מַנְּ- 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 מַמְרֵ- Multitude, (see Simon's Lexicon.) as מִנְּ אֶשְׁרָא A shield, from נִגַּן To pro-

מ

Parkhurst Pg 278

- מ A particule.
- I. It is an abbreviation of מִן from מִנְּהָ 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, מִן מְדַבֵּר from speaking, or lest thou speakest, to Jacob. Isa. v. 6. viii. 11. xxxiii. 19.
- After מ in this sense the verb infinitive הִיָּתָה to be, is sometimes understood, the N. only being expressed. Thus 1 Sam. xv. 23, וְיִמָּאֵסְךָ מִמֶּלֶךְ And he hath rejected thee from

מִפְּחָדֶּךָ mip-pă'·ḥăḏ

מִן 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...



יָרָא

תָּ



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*.

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