A composite image featuring a lion on the left and a snake on the right. A human foot is visible on the right side, with the foot resting on the snake's head. The background is dark. The text "Thou shalt tread upon the Lion and adder!" is overlaid on the right side of the image.

Thou shalt tread upon the Lion
and adder!

Psalm 91:13

Part 8 Psalms 91:13

PSALMS 91-PROMISES MADE TO BE CALLED ON



<http://www.vimeo/yahuahschokmah>

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

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

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



AMPLIFIED PSALMS

Current Events

GENESIS

SHABAT WEBINARS

WORD STUDIES

END TIMES

CHANOK/ENOCH - THE PROPHET

COMING OUT OF BABYLON

POLITICAL PAGANISM

NAME YHUIH TO CLAIM YAHUAH

DEBUNKING RALPH BETHEA AND HIS WORD OF YAH

LYRICS

CONTACT US



Welcome to Yahuah's

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

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

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

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

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

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

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

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

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

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

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

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

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

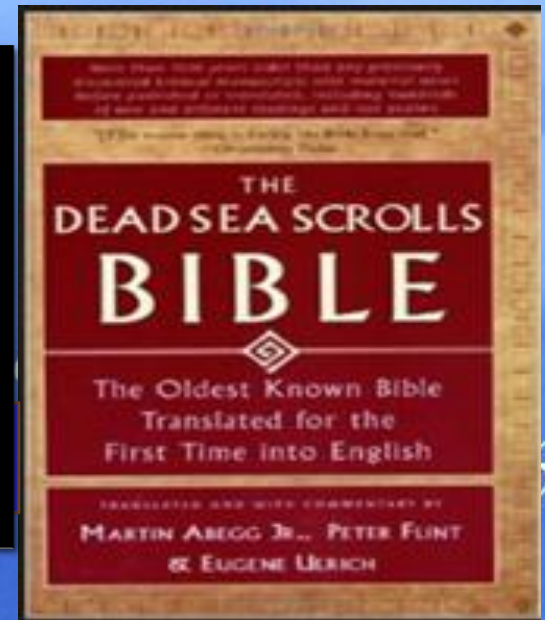
14“Because he cleaves to Me in love, Therefore I deliver him; I set him on high, Because he has known My Name.

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

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

The Scriptures (ISR 1998)

13 [You will tr]ead [on] the cobra [and the viper]¹⁸¹;
you will trample underfo[ot the strong young lion]
and the serpent. 14 [Because you de]light [in the Lord
he wi]ll [rescue you] and [make you secure 16b and he
will sh]ow you [his vic]tory. Selah. Then they will
answer “Amen, Amen.” Selah.



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

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

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

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

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

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

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

על-שחל ופתן תדרך תרמס כפיר ותנין:

WLC (Consonants Only)

על-שחל ופתן תדרך תרמס כפיר ותנין:

Aleppo Codex

יג על-שחל ופתן תדרך תרמס כפיר ותנין



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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**YAHUAH
YOUR BEAUTY AND WONDERS
ARE BREATH TAKING**

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

It is our greatest intention that with this series we are focusing on the confirmation in our lives where Yahuah has been faithful trustworthy and true and has helped us stay on the Covenant Path..

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

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
You will tread upon the lion	תִּדְרֹךְ שָׁחַל	tid·roch; sha·chal	1869 7826	to tread, march a lion	a prim. root from an unused word
and cobra,	וּפְתֹן	va·fe·ten	6620	(a venomous serpent) perhaps cobra	from an unused word
The young lion	כִּפְיִר	ke·fir	3715	young lion	of uncertain derivation
and the serpent	וְתַנִּין:	ve·tan·nin.	8577	serpent, dragon, sea monster	from the same as tan
you will trample down.	תִּרְמֹס	tir·mos	7429	to trample	a prim. root

Text Analysis				
Str	Translit	Hebrew	English	Morph
5921 [e]	'al-	עַל-	on	Prep
7826 [e]	ša-ḥal	שָׁחַל	the lion	Noun
6620 [e]	wā-ḡe-ṭen	וּפְתֹן	and adder	Noun
1869 [e]	tiḡ-rōk;	תִּדְרֹךְ	you shall tread	Verb
7429 [e]	tir-mōs	תִּרְמֹס	shall You trample under feet	Verb
3715 [e]	kə-ḡîr	כִּפְיִר	the young lion	Noun
8577 [e]	wə-ṭan-nîn.	וְתַנִּין:	and the dragon	Noun

English (KJV) [?]		Strong's	Root Form (Hebrew)
Thou shalt tread	PHR	H1869	דָּרַךְ <i>darak</i>
upon the lion	PHR	H7826	שַׁחַל <i>shachal</i>
and adder	PHR	H6620	פֶּתֶן <i>pethen</i>
the young lion	PHR	H3715	כֶּפִּיר <i>kēphiyr</i>
and the dragon	PHR	H8577	תַּנִּינַן <i>tanniyn</i>
shalt thou trample under feet	PHR	H7429	רָמַס <i>ramac</i>

IDIOMS IN THE BIBLE EXPLAINED

21

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.

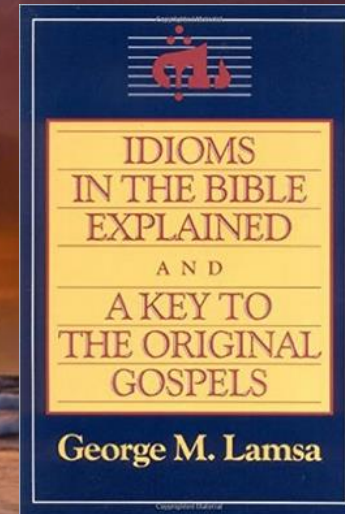
Snare of the fowler. Ps. 91:3
Evil devices.

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

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

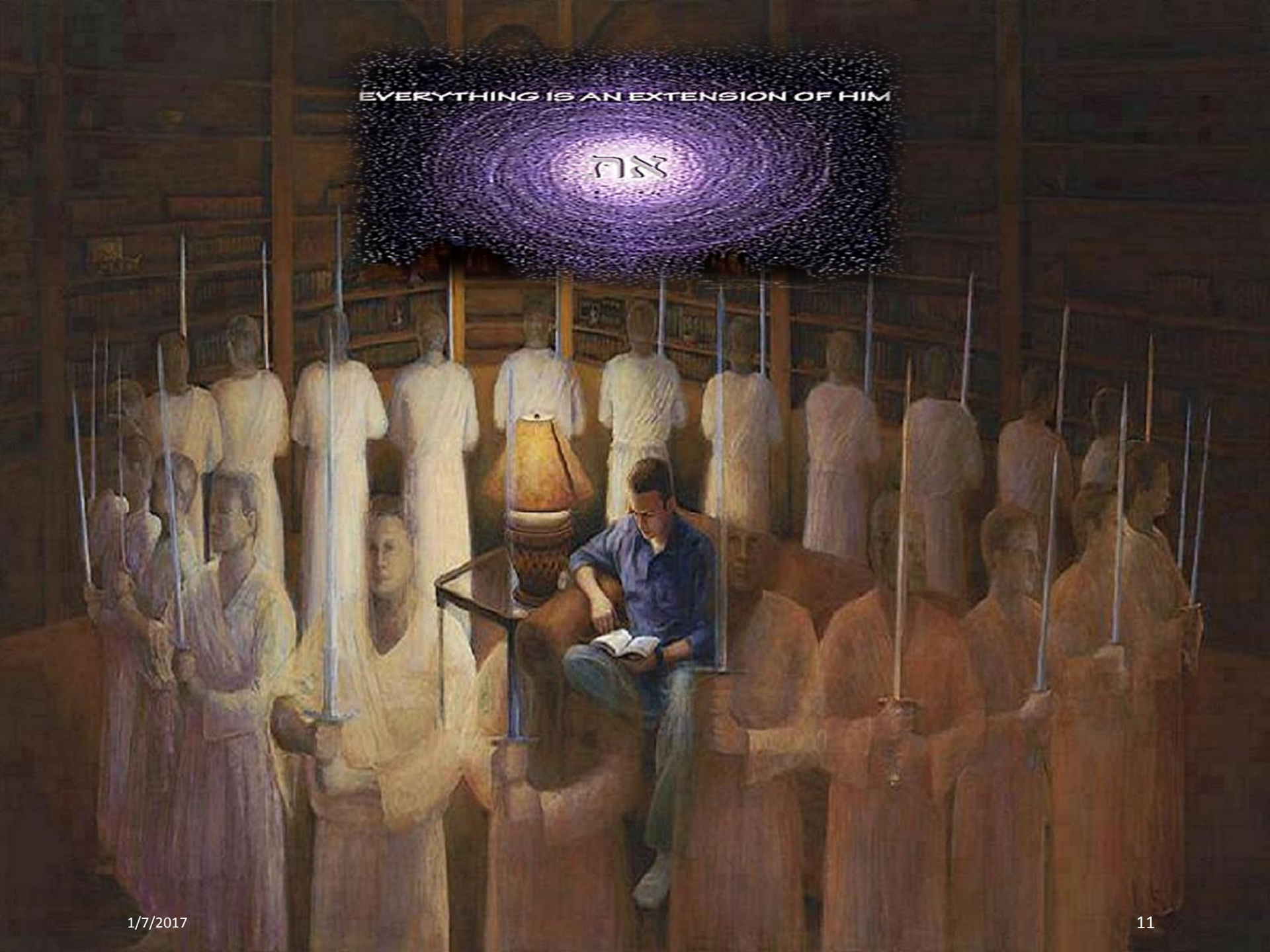
Viper and adder. (Lamsa) Ps. 91:13
Deadly enemies; evil forces.

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



EVERYTHING IS AN EXTENSION OF HIM

אה



Psalm 91:13

עַל-שַׁחַל וּפְתָן תִּדְרֹךְ תִּרְמָס כְּפִיר וְתַנִּין: You will tread on lion and viper; you will trample young lion and serpent. | LEB

13 על-שחל ופתן תדרוך תרמס כפיר ותנין:

13. `al-shachal waphethen tid'rok tir'mos k'phir w'thanin.

13. `al-shachal waphethen tid'rok tir'mos k'phir w'thanin.

Ps91:13 You shall tread upon the lion and cobra, the young lion and the serpent you shall trample down.

8577 [e]	3715 [e]	7429 [e]	1869 [e]	6620 [e]	7826 [e]	5921 [e]	
we-tan-nin.	ke-pir	tir-mos	tid-rok;	wā-pe-ten	ša-hal	'al-	
וְתַנִּין:	כְּפִיר	תִּרְמָס	תִּדְרֹךְ	וּפְתָן	שַׁחַל	עַל-	13
and the dragon	the young lion	shall You trample under feet	you shall tread	and adder	the lion	on	
Noun	Noun	Verb	Verb	Noun	Noun	Prep	

91:13	עַל - שַׁחַל	וּפְתָן	תִּדְרֹךְ	תִּרְמָס	כְּפִיר	וְתַנִּין :
	ol - shchl	u-phthn	thdrk	thrms	kphir	u-thnin :
	on black-lion	and-cobra	you-shall-tread	you-shall-tramp-down	sheltered-lion	and-snake

Psa 91:13 Thou shalt tread^{H1869} upon^{H5921} the lion^{H7826} and adder:^{H6620} the young lion^{H3715} and the dragon^{H8577} shalt thou trample under feet.^{H7429}

On account of

Upon

On to

Yoked/working
together with

Over

Concerning

We saw this word last
week as "in their
hands"

על-שחל

7826 [e] 5921 [e]

šaḥal

'al-

שַׁחַל

עַל-

the lion

on

Noun

Prep



al: upon, above, over

Original Word: על

Part of Speech: Preposition

Transliteration: al

Phonetic Spelling: (al)

Short Definition: over

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

עַל-שָׂחַל 'äl-šä'·häł

- עַל 'äl

You will tread **on** lion and viper; you will trample y

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

BDB height; upon; on the ground of, according to, on account of, on behalf of, conc..

GHCLOT in, on, upon, over; super; upon; on; in; on the dust; in the grave; wears; rests u..

CHALOT on, over; in front of; because of; with regard to, concerning; according to; over..

1357) 𐤒𐤀 (עַל AhL) ac: **Work** co:

Yoke ab: ?: The pictograph 𐤀 is a picture of they eye representing knowledge and experience, the 𐤒 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)

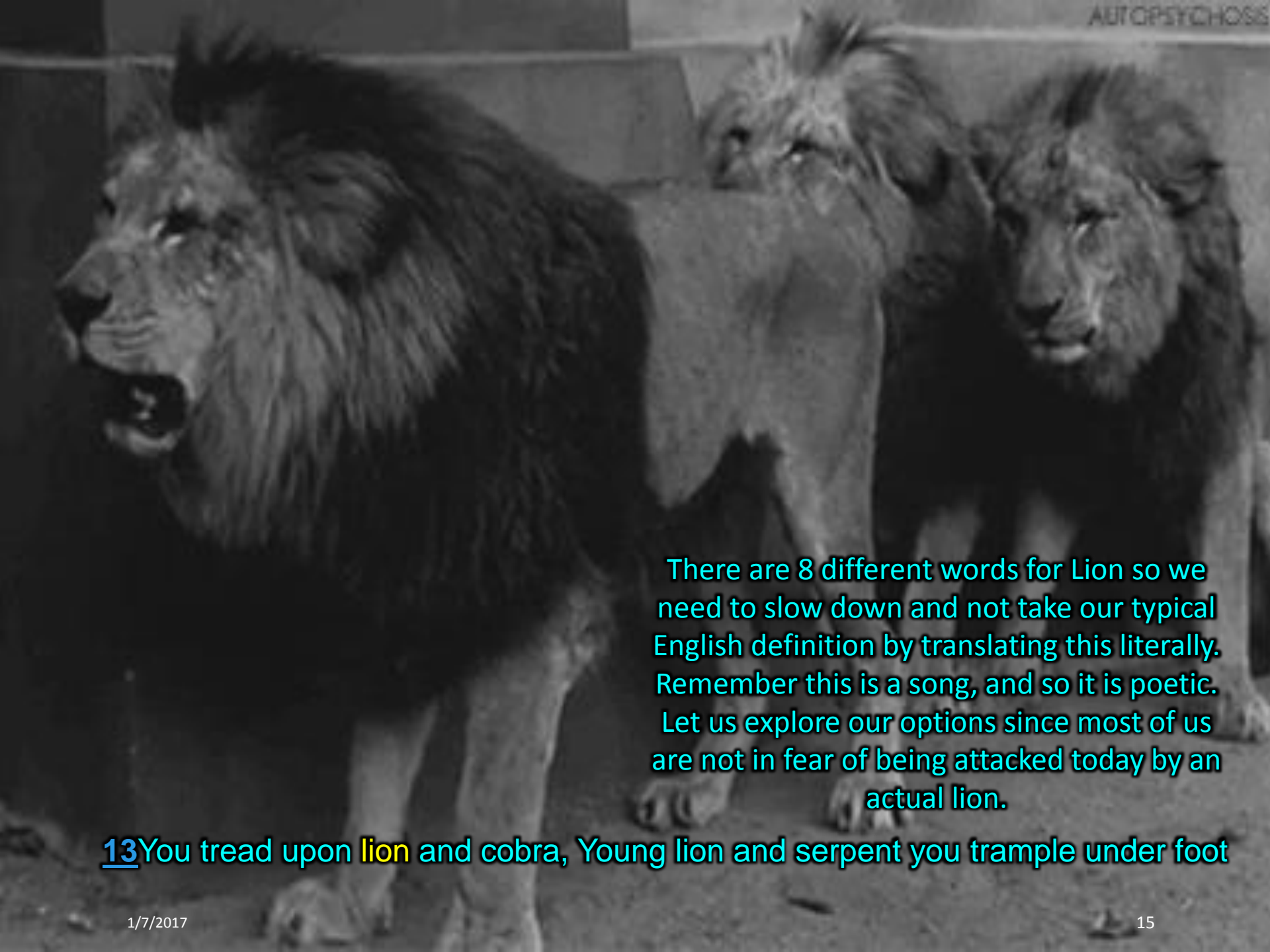
A) 𐤒𐤀 (עַל AhL) ac: **Raise** co: ?
ab: ?

N^m) 𐤒𐤀 (עַל AhL) — I.

Above: [df: עוֹר] II. **Upon:** [Hebrew and Aramaic] [freq. 152] [k^{jv}: above, high, upon, in, on, over, by, for, both, beyond, through, throughout, against, beside, forth, off, from] {str: 5920, 5921, 5922}

Refresher

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



There are 8 different words for Lion so we need to slow down and not take our typical English definition by translating this literally. Remember this is a song, and so it is poetic. Let us explore our options since most of us are not in fear of being attacked today by an actual lion.

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

Nearly all references to the lion are figurative. The only notices of the lion in narrative are of the lion slain by Samson (Jud 14:5); by David ([1Sa 17:34 f](#)); by Benaiah ([2Sa 23:20](#); [1Ch 11:22](#)); the prophet slain by a lion ([1Ki 13:24](#); also [1Ki 20:36](#)); the lions sent by Yahuah among the settlers in Samaria ([2Ki 17:25](#)); Daniel in the lions' den ([Da 6:16](#)). In all these cases the word used is 'aryeh or 'ari.

In Jud 14:5-18, no less than three different terms, **kephir 'arayoth, aryeh, and 'ari**, are used of Samson's lion.

5. Vocabulary:

The Arabic language boasts hundreds of names for the lion. Many of these are, however, merely adjectives used substantively. The commonest Arabic names are sab', 'asad, laith, and labwat, the last two of which are identified above with the Hebrew **layish** and **labhi'**. As in Arabic, so in Hebrew, the richness of the language in this particular gives opportunity for variety of expression, as in [Job 4:10,11](#):

"The roaring of the lion (**'aryeh**), and the voice of the fierce lion (**shachal**),
 And the teeth of the young lions (**kephirim**), are broken.
 The old lion (**layish**) perisheth for lack of prey,
 And the whelps of the lioness (**bene labhi'**) are scattered abroad."
 Written by [Alfred Ely Day](#)

Strong's #	Hb/Gk Word	Pronunciation	English Equivalent
Old Testament (Hebrew) for "lion"			
H738	'ariy	ar-ē'	lion , untranslated variant
H739	'ariy'el	ar-ē-āl'	lion -like men
H744	'aryeh (Aramaic)	ar-yā'	lion
H3715	kēphiyṛ	kef-ēr'	lion , villages, young
H3833	labiy'	lā-vē'	lion, great lion, old lion, stout lion, lioness , young
H3918	layish	lah'-yish	old lion, lion

H7826	shachal	shakh'-al	lion, fierce lion
H7830	shachats	shakh'-ats	lion , pride

New Testament (Greek) for "lion"			
G3023	leōn	le'-ōn	lion

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

"How can I recognize and understand biblical symbolism?"

<https://www.gotquestions.org/biblical-symbolism.html>

Answer: The language of the scripture is rich with metaphor. The scripture writers used familiar, everyday objects to symbolize spiritual truth. Symbols are quite common in the poetic and prophetic portions of scripture. By its very nature, poetry relies heavily on figurative language; when Solomon calls his bride “a lily among thorns” ([Song of Solomon 2:2](#)), he is using symbols to declare the desirability and uniqueness of the Shulamite.

Prophecy, too, contains much figurative imagery. Isaiah often used trees and forests as symbols of strength (e.g., [Isaiah 10:18-19](#); [32:19](#)). Daniel saw “a goat with a prominent horn between his eyes” who “came from the west . . . without touching the ground” ([Daniel 8:5](#)), and we interpret this as a kingdom (Greece) and its king (Alexander the Great) who speedily conquered the world.

Yahushas' teaching was full of symbolism. He presented himself as a Shepherd, a Sower, a Bridegroom, a Door, a Cornerstone, a Vine, Light, Bread, and Water. He likened the kingdom of heaven to a wedding feast, a seed, a tree, a field, a net, a pearl, and yeast. There are dozens, if not hundreds, of other symbols in Scripture.

Note that a literal interpretation of Scripture allows for figurative language.

Here's a simple rule: if the *literal* meaning of a passage leads to obvious absurdity, but a *figurative* meaning yields clarity, then the passage is probably using symbols.

For example, in [Exodus 19:4](#), Yah tells Israel, "I carried you on eagles' wings." A literal reading of this statement would lead to absurdity—Yah did not use real eagles to airlift His people out of Egypt. The statement is obviously symbolic; Yah is emphasizing the speed and strength with which He delivered Israel. This leads to another rule of biblical interpretation: a symbol will have a non-symbolic meaning. In other words, there is something real (a real person, a real historical event, a real trait) behind every figure of speech.

Lion: Lions in Scripture can represent power. A lion devours prey and lies down without fear. Scripture compares Yah ([Hosea 5:14](#)), Yahusha ([Revelation 5:5](#)), and even Satan ([1 Peter 5:8](#)) to a lion.

[Genesis 49:9](#); [Numbers 23:24](#); [24:9](#); [Deuteronomy 33:20](#), [22](#); [1 Chronicles 12:8](#);
[Job 4:10](#), [11](#); [10:16](#); [28:8](#); [38:39](#); [Psalm 10:9](#); [91:13](#); [104:21](#); [Proverbs 19:12](#);
[Ecclesiastes 9:4](#); [Isaiah 5:29](#); [11:6](#), [7](#); [Jeremiah 2:15](#), [30](#); [4:7](#); [12:8](#); [Ezekiel 1:10](#);
[19:2](#), [3](#); [19:6](#); [Daniel 7:4](#); [2 Timothy 4:17](#); [Revelation 4:7](#); [9:17](#); [10:3](#)

the lion H7826

LION

עַל-שַׁחַל

Poetic for characteristics of a lion
Fierce roar
Destruction by striking
To crouch and lay wait
Dark nature
Territorially protective
Stealthy

 Lamed Staff Control "To"/"From"	 Tav Mark Sign Covenant	 Shin Eat Consume Destroy	 Ayin Eye To See Experience
---	--	--	---

7826 [e]	5921 [e]
ša·ḥal	'al-
שַׁחַל	עַל-
the lion	on
Noun	Prep

Strong's Concordance

shachal: a lion

Original Word: שַׁחַל

Part of Speech: Noun Masculine

Transliteration: shachal

Phonetic Spelling: (shakh'-al)

Short Definition: lion

upon the lion

shachal (shakh'-al)

a lion (from his characteristic roar) -- (fierce) lion.

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

445 שחל ShH ? -- Storm: The roar and devastation of a storm.

2824) שחל (שחל ShHhL) ac: ? co:

Lion ab: ?: [from: שחל - destruction by striking]

N^m) שחל (שחל Sh-HhL) — Lion:
[freq. 7] |kjv: lion| {str: 7826}

N^{f2}) שחלת (שחלת ShHh-LT) —
Onycha: An incense. [freq. 1] |kjv:
onycha| {str: 7827}

Strong's Definitions [?]

(Strong's Definitions Legend)

שחל shachal, shakh'-al; from an unused root probably meaning to roar; a lion (from his characteristic roar):—(fierce) lion.

Gesenius' Hebrew-Chaldee Lexicon [?]

שחל m. a lion, a poetic word, Job 4:10; 10:16; 28:8; Psa. 91:13; Prov. 26:13; Hos. 5:14; 13:7. Bochart (Hieroz.) understands the blackish lion of Syria (Plin. H. N., viii. 17). Compare שחור, the letters ל and ר being interchanged.

שחל šă'·hāl

You will tread on lion and viper; you will trample your

שחל šă'·hāl lion; (alt.) lizard

noun, singular, absolute ± common, masculine

Sense: lion kind – a large predatory feline having a tawny coat and a shaggy mane, or possibly a particular kind of lion.

BDB lion

GHCLOT

CHALOT lion-cub

שַׁחַל

Transliteration

shachal

Pronunciation

shakh'al (Key)



Part of Speech

masculine noun

Root Word (Etymology)

From an unused root probably meaning to roar

Dictionary Aids

TWOT Reference: 2363a

KJV Translation Count — Total: 7x

The KJV translates Strong's H7826 in the following manner: lion (4x), fierce lion (3x).

Outline of Biblical Usage [?]

I. lion

A. of Jehovah, wicked men (fig)

How this specific term is used

Job 4:10 The roaring of the lion, and the voice of the fierce lion, H7826 and the teeth of the young lions, are broken.

Job 10:16 For it increaseth. Thou huntest me as a fierce lion: H7826 and again thou shewest thyself marvellous upon me.

Job 28:8 The lion's whelps have not trodden it, nor the fierce lion H7826 passed by it.

Psa 91:13 Thou shalt tread upon the lion H7826 and adder: the young lion and the dragon shalt thou trample under feet.

Pro 26:13 The slothful man saith, There is a lion H7826 in the way; a lion is in the streets.

Hos 5:14 For I will be unto Ephraim as a lion, H7826 and as a young lion to the house of Judah: I, even I, will tear and go away; I will take away, and none shall rescue him.

Hos 13:7 Therefore I will be unto them as a lion: H7826 as a leopard by the way will I observe them:

שחל

I. In Kal, *to incline, bow, bend downwards, stoop, be humbled.* Psal. x. 10. xliv. 26. Prov. xiv. 19. Isa. ii. 9, 11, 17. li. 23, & al. In Hiph. the same. Lam. iii. 20. Also, *to make to bow, or incline, to depress, bring down.* Isa. xxv. 12. Prov. xii. 25.

II. As a N. שחל *a shrub, a low or dwarf tree, a woody plant* less than a tree, “and *bending to the ground, as brambles and many sorts [of shrubs] do.*” Bate. occ. Gen. ii. 5. xxi. 15. Job xii. 8. xxx. 4, 7.

III. *To couch, crouch, or lie down, as wild beasts.* occ. Job xxxviii. 40.

שחל

Occurs not as a V. and the ideal meaning is uncertain; but from the application of it as a N. it seems to denote *to be dark-coloured, black, blackish.*

I. As a N. שחל *a black or blackish lion, of which colour these animals are said to have been found in Ethiopia, India, and Syria.* Job iv. 10, & al. freq. *

II. As a N. fem. שחלה. occ. Exod. xxx. 34, where LXX ονυχια, and Vulg. onycha. It appears therefore to mean the *onyx, an odoriferous shell, properly, I apprehend, the Babylonish onyx, which we learn from Dioscorides, lib. ii. cap. 10, was of a black colour, and yielding in incense a sweet perfume.* Comp. Eccclus xxiv. 15 or 21; where it is mentioned with the other odoriferous ingredients of the holy incense, and called ονυξ. See Bochart, as above, who observes, that as it was very unusual to see either *black shells or black lions, so their uncommon colour afforded a name to both; and for farther satisfaction see Scheuchzer, Physica Sacra on Exod. xxx. 34, who introduces the learned naturalist Rumphius remarking, that as aloes are the basis of all the oriental pills, so is the onyx, i. e. the murex shell, of all their kinds of incense.*

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

So we can see so far, the characteristics for the lion can be something dark, fierce and crouching ready to strike or destruction by striking.

From a prophecy stand point should we look at nations that have the lion as a symbol? Let's look at the lion symbology in history. Dictionaries point to the Ethiopic and Syrian Black Lion

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

The story of Ethiopia and the black lion

By Befekir Kebede

Wednesday, 17 October 2012

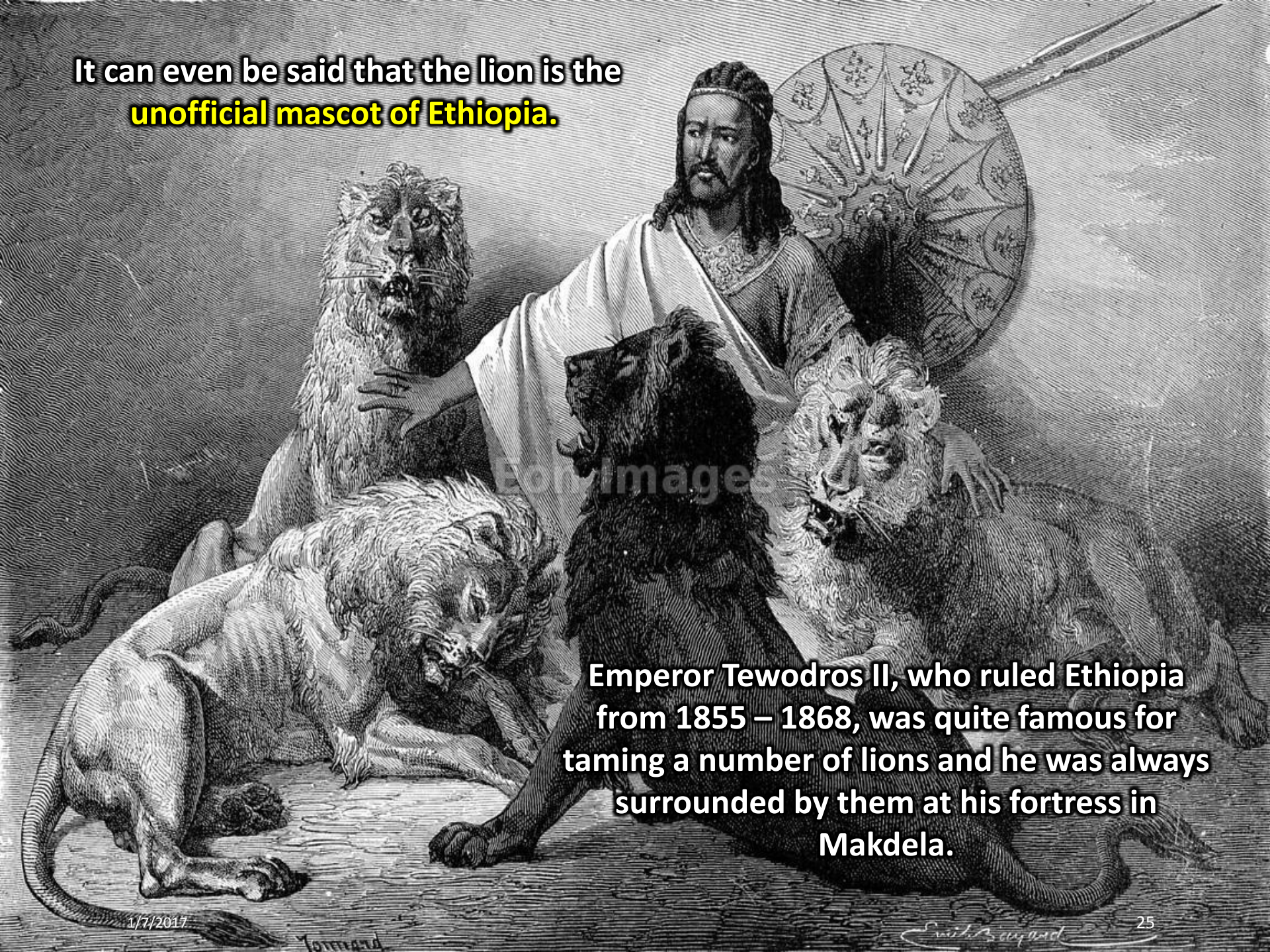
One of the black lions at Addis Ababa Zoo. PHOTO: Trevor Hastings



Researchers have announced this month that DNA tests on a number of Ethiopian lions carried out in Addis Ababa Zoo have confirmed [that Ethiopian lions are genetically distinct from all other lions of Africa](#). According to this scientific announcement, published in the New Scientist journal, [Ethiopian lions have a distinctive dark mane, which covers the head, neck, chest and belly. This explains why Ethiopian lions are called black lions.](#)

The announcement came with a warning that there are now only 20 black lions remaining in the sanctuary and that they are at risk of extinction.

It can even be said that the lion is the **unofficial mascot of Ethiopia.**



Emperor Tewodros II, who ruled Ethiopia from 1855 – 1868, was quite famous for taming a number of lions and he was always surrounded by them at his fortress in Makdela.

History recalls that the Emperor, who committed suicide to deny the British of the prospect of taking an Ethiopian emperor hostage, wanted to embody the qualities and characteristics of the lion. Many would agree that he, as a single-minded leader of a proud nation, was lion-like: he was brave and courageous, protective of his territory, willing to fight if necessary and had a charisma that no one dared to compete with.





The son of Emperor Tewodros, Prince **Alemayehu**, who was captured by the British when his father died and taken to England at the age of 7, was also known to have been surrounded by lions while growing up in Ethiopia. A 2012 Book by Elizabeth Laird about the story of Prince **Alemayehu** is named *The Prince Who Walked with Lions*, and his well-documented closeness with lions would no doubt have inspired the title.

With Queen Victoria
early 1870

In relatively recent times, the last emperor of Ethiopia's Solomonic Dynasty, Haile Selassie, had a number of domesticated lions in his palace in Addis Ababa. The Emperor's crown title given to him when he was crowned emperor in 1930 was:

King of Kings, Lord of Lords,
Conquering Lion of the Tribe of
Judah, Elect of God and Power of
the Trinity.

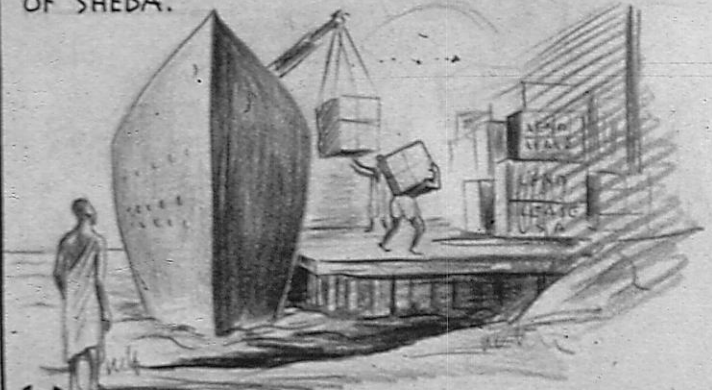




HAILE SELASSIE, "KING OF KINGS," "LION OF JUDAH," CLAIMS DESCENT FROM SOLOMON AND THE QUEEN OF SHEBA.

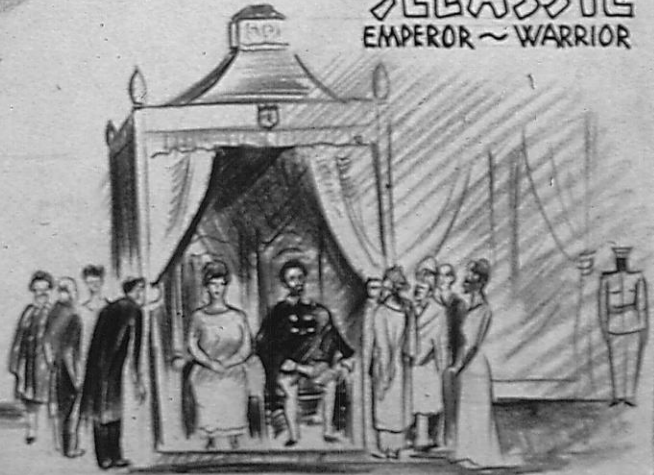


HAILE SELASSIE
EMPEROR ~ WARRIOR



WELCOMING ETHIOPIA INTO THE UNITED NATIONS FAMILY, PRESIDENT ROOSEVELT ORDERED LEND-LEASE AID EXTENDED TO THE BRAVE AFRICAN KINGDOM.

ETHIOPIA, FIRST NATION TO BE FREED FROM THE AXIS YOKE, HAILED THE RETURN OF HER EMPEROR, AND BECAME THE THIRTIETH MEMBER OF THE UNITED NATIONS.




Alata
D.M.I.

The Lion of Judah was the symbol of the Israelite tribe of Judah in the Book of Genesis of the Hebrew. King David and Yahusha were both from the tribe of Judah and all of Ethiopia's emperors and empresses are descendants of Minilik I – the first-born of King Solomon of Israel.

FIFTY CENTS

TIME

The Weekly Newsmagazine



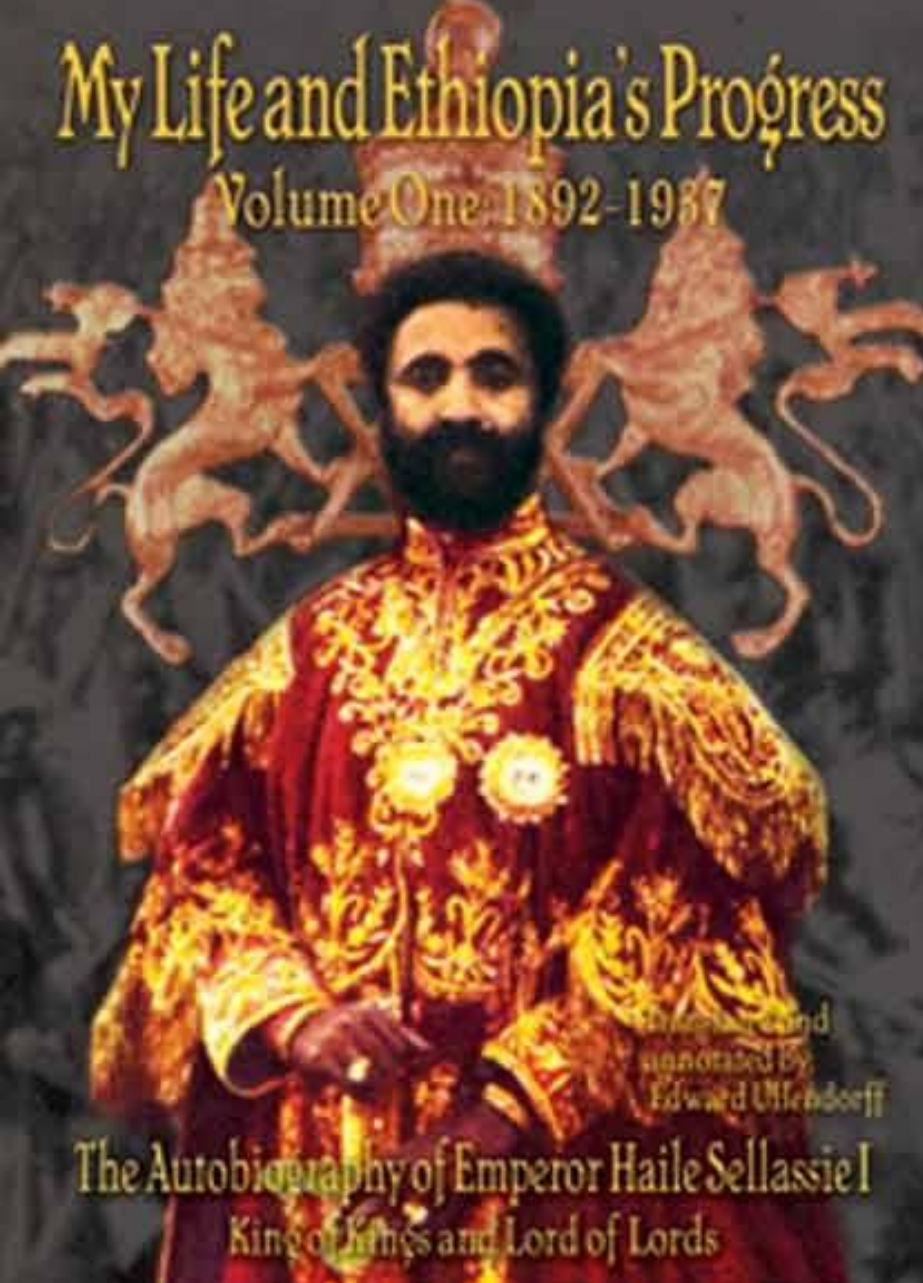
International

"THE KING OF KINGS"
*Orson's work by, ... Windham's wife, George's rule, Wilson's work,
 Franz Josef's workman, ... and a photograph ...*
 (See FOREIGN NEWS)

Volume XVI Number 18

My Life and Ethiopia's Progress

Volume One: 1892-1937



Revised and annotated by Edward Ullendorff

The Autobiography of Emperor Haile Selassie I

King of Kings and Lord of Lords

Under Emperor Haile Selassie, Ethiopia had a flag for its version of the Lion of Judah with a lion carrying the Ethiopian flag wearing a crown on its head. **But the use of the flag of the Lion of Judah became less common in Ethiopia after Emperor Haile Selassie was deposed in 1975.** However its use continued to grow among followers of the Rastafarian movement.



The image of the flag with the Lion of Judah (Moa Anbessa) is from a flag used in the Jubilee Palace and depicts the official and correct Lion of Judah symbol. Certain individuals use the British or Persian lion but the Lion of Ethiopia is unique and as depicted on the currency of the country. Tourists and pseudo-scholars sometimes provide wrong information that are picked up by the lay person just because it was written by a European. One such example is Herbert Vivian, a British traveler who was in Ethiopia in 1900 and who describes the flag of Ethiopia in his book Abyssinia as White Red White horizontal strips when he first saw it near Somadu and Gildessa close to Harar. <http://ethiopedia.blogspot.com/2007/01/mysterious-origin-of-flag-of-ethiopia.html>

Current Flag—interesting flip of colors and now a type of “star of David” adopted October 31,1996.

Green represents hope and the fertility of the land.

Yellow symbolizes justice and harmony.

Red stands for sacrifice and heroism in the defense of the land



the blue of the disk symbolizes peace and the pentagram represents the unity and equality of the nationalities and peoples of Ethiopia

<http://ethiopiaflag.facts.co/ethiopiaflagof/ethiopiaflag.php#sje3aHqqG82kr2pl.99>

But the use of the lion or its symbolism was not just limited to the monarchy. Founded in 1945, [Ethiopian Airlines carried an image of a lion as its trademark](#) for years and one of Addis Ababa's [most famous public hospitals is named after the black lion](#) itself. A celebrated Ethiopian patriotic movement known to have made an enduring contribution to the grassroots force that has kept Ethiopia the only independent state in Africa was proudly named [the Black Lions Patriotic Movement](#). [The city's bus network](#) which has become an icon to residents of Addis Ababa similarly goes by the name [Anbessa – the Amharic name for lion](#).

Confirming the persistence of the legend of the black lion into the culture of the current generation of Ethiopians, the country's national football team, which has just qualified for the [2013 Africa Cup of Nations](#), is the [team of the Black Lions](#).

The story of Ethiopia and the lion is endlessly fascinating. This month's announcement of a study that confirms the unique nature of Ethiopia's lions will add to the fascination and will cause a renewed discussion about the history of lions and Ethiopia.



Syrian Black Lion



[Dictionaries - Baker's Evangelical Dictionary of Biblical Theology - Lion](#)

Lion [\[N\]](#) [\[S\]](#) Although most Hebrew and Greek words for lion **are used in a figurative** sense, nevertheless we can draw a number of inferences regarding the perceived characteristics and behavior of literal lions.

They are, among other things, **strong** ([Pr 30:30](#)), **especially in their teeth** ([Job 4:10](#)) and **paws** ([1 Sam 17:37](#)), **fearless** ([Prov 28:1](#) ; [30:30](#)), **stealthy** ([Psalm 17:12](#)), **frightening** ([Ezra 19:7](#) ; [Hosea 11:10](#) ; [Amos 3:8](#)), **destructive** ([1 Sam 17:34](#) ; [Micah 5:8](#)), and **territorially protective** ([Isa 31:4](#)). Yet for all its seeming autonomy, the lion is ultimately dependent on Yah ([Job 38:39-40](#) ; [Psalm 104:21](#)), answerable to Him ([Job 4:10](#)), and subdued in the millennial age ([Isa 11:6-7](#)).

The many **notable qualities of the lion are often applied figuratively** in a variety of ways to individuals and nations. **The king is frightening in his anger** ([Prov 19:12](#) ; [20:2](#)), **the soldier courageous** ([2 Sam 17:10](#)), **national leaders vicious** ([Ezek 22:25](#) ; [Zeph 3:3](#)), **enemy nations destructive** ([Isa 5:29](#) ; [Jer 2:15](#)) and **protective of their conquests** ([Isa 5:29](#)), and **personal enemies stealthy in their pursuit to harm** ([Psalm 10:9](#) ; [17:12](#)).

Yahuah is described with a number of leonine features. He is **strong** ([Isa 38:13](#)), **fearless in protecting his own** ([Isa 31:4](#)), **stealthy in coming upon his prey** ([Jer 49:19](#) ; [Hosea 13:7](#)), **frightening** ([Hosea 11:10](#) ; [Amos 3:8](#)), and **destructive** ([Jer 25:38](#) ; [Lam 3:10](#) ; [Hosea 5:14](#) ; [13:8](#)). In amos 3:8 "**The Lion**" even appears as a title for **Yahuah**.

<http://www.biblestudytools.com/dictionary/lion/>

Jewish Concepts: The Lion

Sources: *Encyclopaedia Judaica*. © 2008 The Gale Group. All Rights Reserved.

Lewysohn, Zool, 68–70, no. 114; Y. Aharoni, *Zikhronot Zo'olog Ivri*, 2 (1946), 222; F.S. Bodenheimer, *Animal and Man in Bible Lands* (1960), passim. ADD. BIBLIOGRAPHY: W. McCullough and F. Bodenheimer, in: IDB 3, 136–37; S. Ahituv, *Handbook of Ancient Hebrew Inscriptions* (1992)

Called in the Talmud "the king of the beasts" (Ḥag. 13b), the lion has many Hebrew names:

-) אַרְיָה (*aryeh*) or) אַרִי (*ari*), and) לַבִּיא (*lavi*) fem.) לְבִיאָה (*levi'ah*), both of which are used for a lion in general,
-) כְּפִיר (*kefir*), usually a young lion,
-) לַיִשׁ (*layish*), mostly poetical, and according to some, "an old lion,
-) שַׁחַל (*shaḥal*), general name for the lion in poetry, though like) שַׁחַז (*shaḥaz*) perhaps the intention is any fierce animal
- and,) גּוּר (*gur*) almost always meaning "a lion's whelp."



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

The lion is mentioned several times together with the bear as the most powerful beasts of prey (Lam. 3:10; Prov. 28:15; I Sam. 17:34; et al.). **When a lion attacks its prey there is no escape from it, being mentioned in many parables, as when Amos (3:12) declares that a shepherd can rescue out of its jaws no more than "two legs, or a piece of an ear."**

Nor is a lion in the least frightened even when shepherds gather to chase it away (Isa. 31:4). An encounter between a man and a lion is usually fatal to the former (I Kings 13:24; 20:36), lions having killed new settlers in the cities of Samaria (II Kings 17:25), and having claimed victims, according to Jeremiah (5:6), in the land of Judah. Only in exceptional instances was a lion slain in such a clash, as when encountering a man of great personal courage such as Samson (Judg. 14:6), David (I Sam. 17:34).

From Scripture it is clear that lions did not permanently inhabit populated areas; their haunts were the mountains of Lebanon (Song 4:8), Bashan (Deut. 33:22), the thickets of the Jordan (Jer. 49:19), and the desert regions of the Negev (Isa. 30:6). From there they invaded populated areas, penetrating deeply and regularly, in particular at times of drought when wild animals, their usual prey, had decreased in number. Lions also multiplied when the country lay destroyed and derelict. The last lions in the Middle East were destroyed in the 19th century.





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



<http://www.prophecyandtruth.com/main4.htm>



In Daniel, the first beast is a lion, and had eagles wings coming out of it. What nation today has the official symbol of the lion? Great Britain, or the United Kingdom as we know it today. (Webster's Third International Dictionary, Indianapolis Star Jan 4, 1980, [Encyclopedia online \(Wikipedia\)](#)) What current nation came out of the lion? The United States came out of Britain. The amazing thing about this prophecy is; Yah predicted the US declaration of independence 2400 years before it happened! *"I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it."* The Bald Eagle is the official symbol of the United States! But, the US also has another symbol. A man: Uncle Sam. Yah wanted us to know when the time was right, so He gave us so many clues that we could hardly miss! The wings were plucked from the lion and a man's heart was given to it. Hello USA!



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

What Nations have the lion as a symbol and are any that connect to prophecy?



 Belgium	Lion (<i>heraldic Leo Belgicus</i>)	<i>Panthera leo</i>	
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 Czech Republic	Double-tailed lion	Mythical	
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 Iran	Persian lion	<i>Panthera leo persica</i>	
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 Macedonia	Lion (<i>in Macedonian heraldry</i>)	<i>Panthera leo</i>	
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13You tread upon lion and cobra, Young lion and serpent you trample under foot

 Netherlands	<p>Lion (heraldic symbol)</p>	<p><i>Panthera leo</i></p>	
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 Norway	<p>Lion (royal national animal)</p>	<p><i>Panthera leo</i></p>	
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 United Kingdom	<p>Barbary lion (UK, England)</p>	<p><i>Panthera leo leo</i></p>	
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13 You tread upon lion and cobra, Young lion and serpent you trample under foot

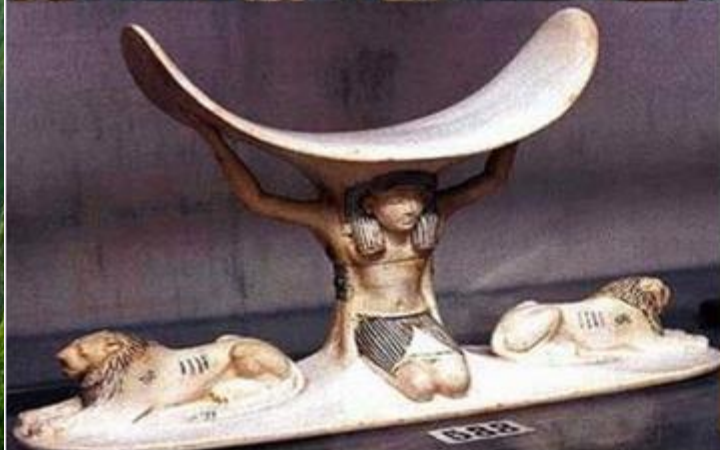


The Lion of St. Mark - symbol chosen symbol for the Vatican and City of Venice.





LEFT: The doorway of the Council on Foreign Relations HQ in New York, featuring solar rays and lion heads. This Atonist symbolism is also to be found on the door of 10 Downing St, the HQ of the British Government.



The Majestic Lion: Ancient Symbol Of Power And Royalty Found World-Wide

<http://www.messageo eagle.com/the-majestic-lion-ancient-symbol-of-power-and-roaylty-found-world-wide/>

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

The lion has been a powerful ancient symbol for thousands of years. Ancient civilizations associated the lion with power and royalty and we can find this majestic animal on prehistoric cave paintings, ancient Sumerian and Egyptian artifacts dating back to 3000 B.C. as well as several ancient monuments like for example the marvelous lion gates in [Hattusha](#), [the capital of the kingdom of the Hittites](#).

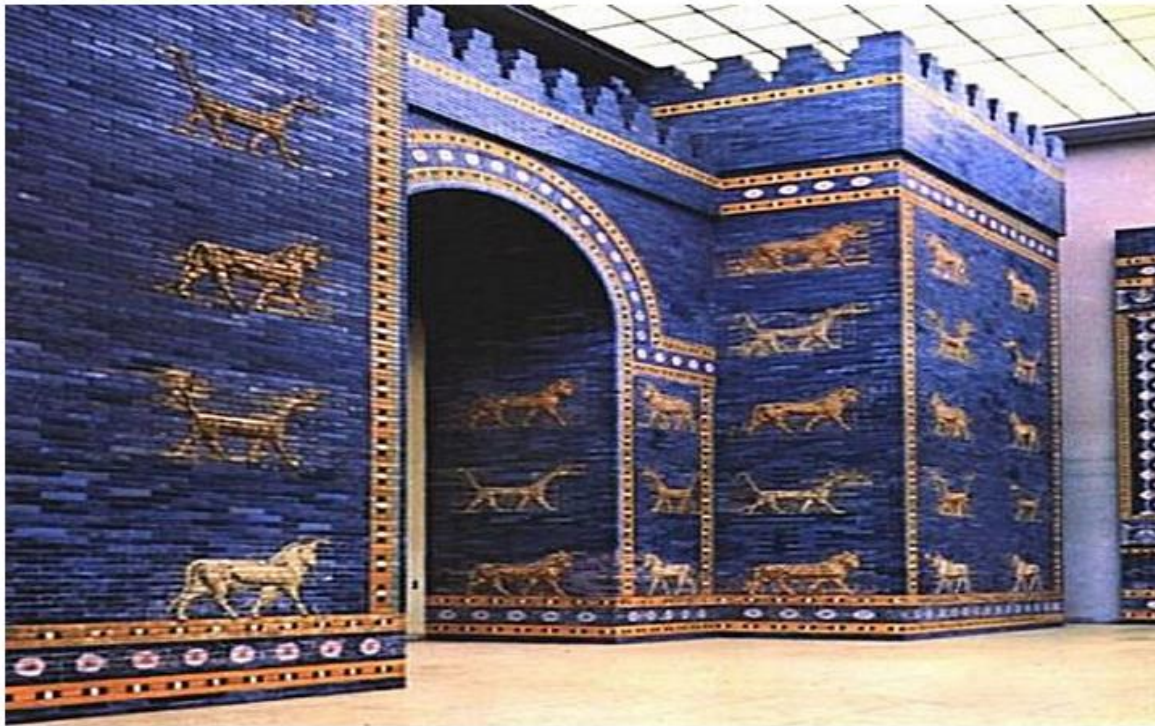


Hattusha – The Lion Gate in the south-west

[Mysterious and gigantic lion sculptures](#) dated to the Hittite era are still puzzling scientists. Little is known about these magnificent stones and why these lion sculptures were created.

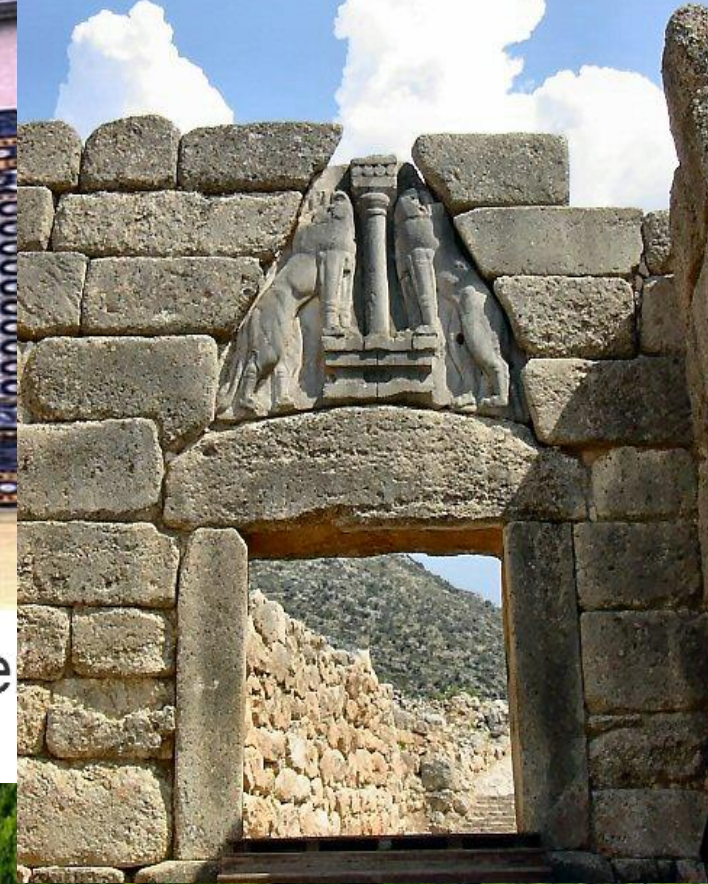
<http://www.message-to-eagle.com/the-majestic-lion-ancient-symbol-of-power-and-royalty-found-world-wide/#ixzz4UcJdW1Wc>

In the Near East lions were regarded as a symbol of guardians. The [Ishtar Gate](#), named after a Mesopotamian goddess of love and war was constructed by the Babylonian King Nebuchadnezzar II circa 575 BC. It was an enormous burnt-brick entryway located over the main thoroughfare in the ancient city of Babylon (now in Iraq). The magnificent gate was decorated with glazed blue bricks that depicted rows of bulls, dragons and of course the powerful lion.



Ishtar Gate, The Eighth Gate Of The Inner City Of Babylon

In Mycenae



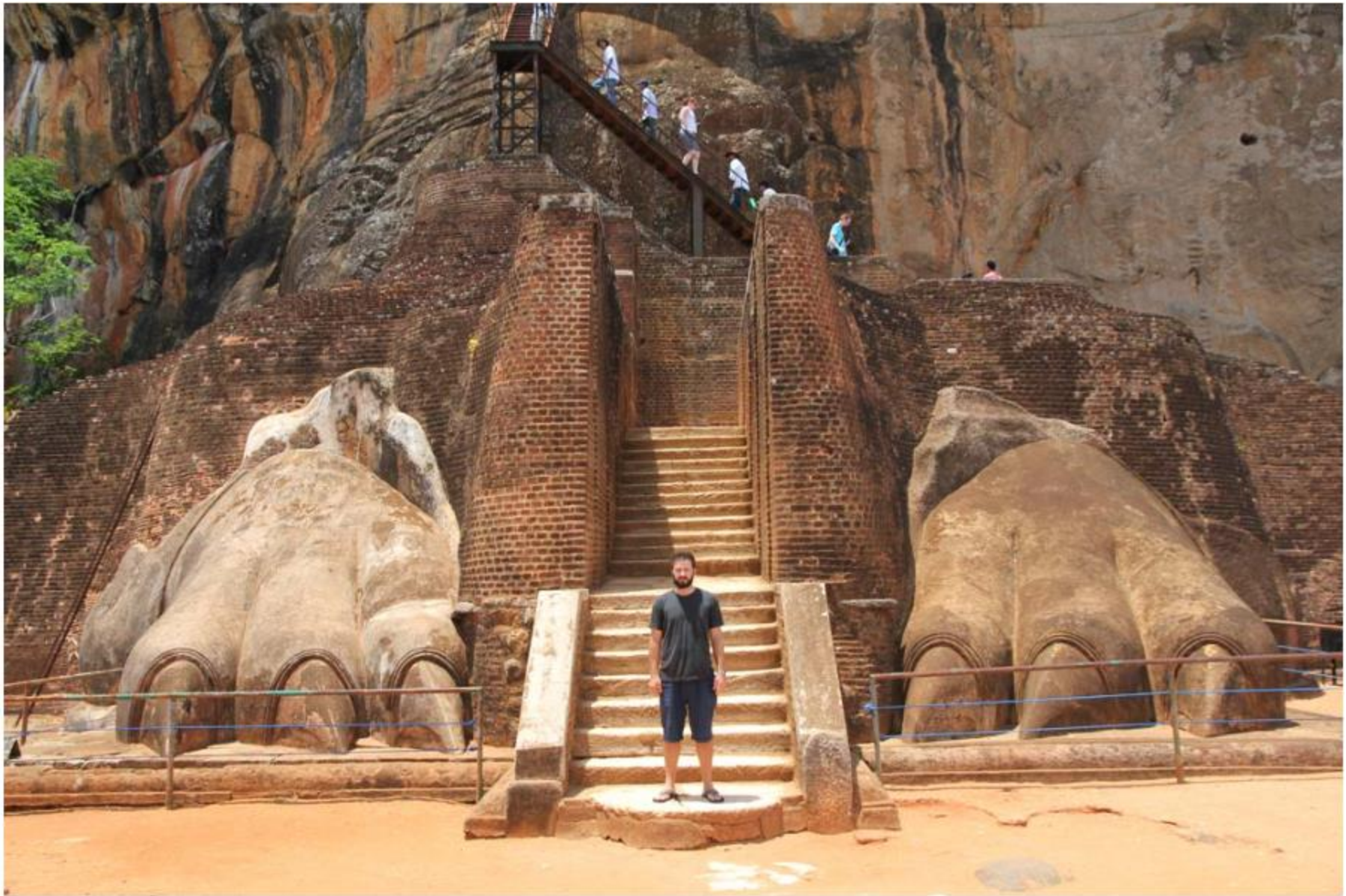


The famous ancient lion gate at Mycenae in Greece.

This lion gate reflects the ancient Greeks admiration for the animal and anyone interested in the subject will find that ancient Greek mythology is full of references to lions.

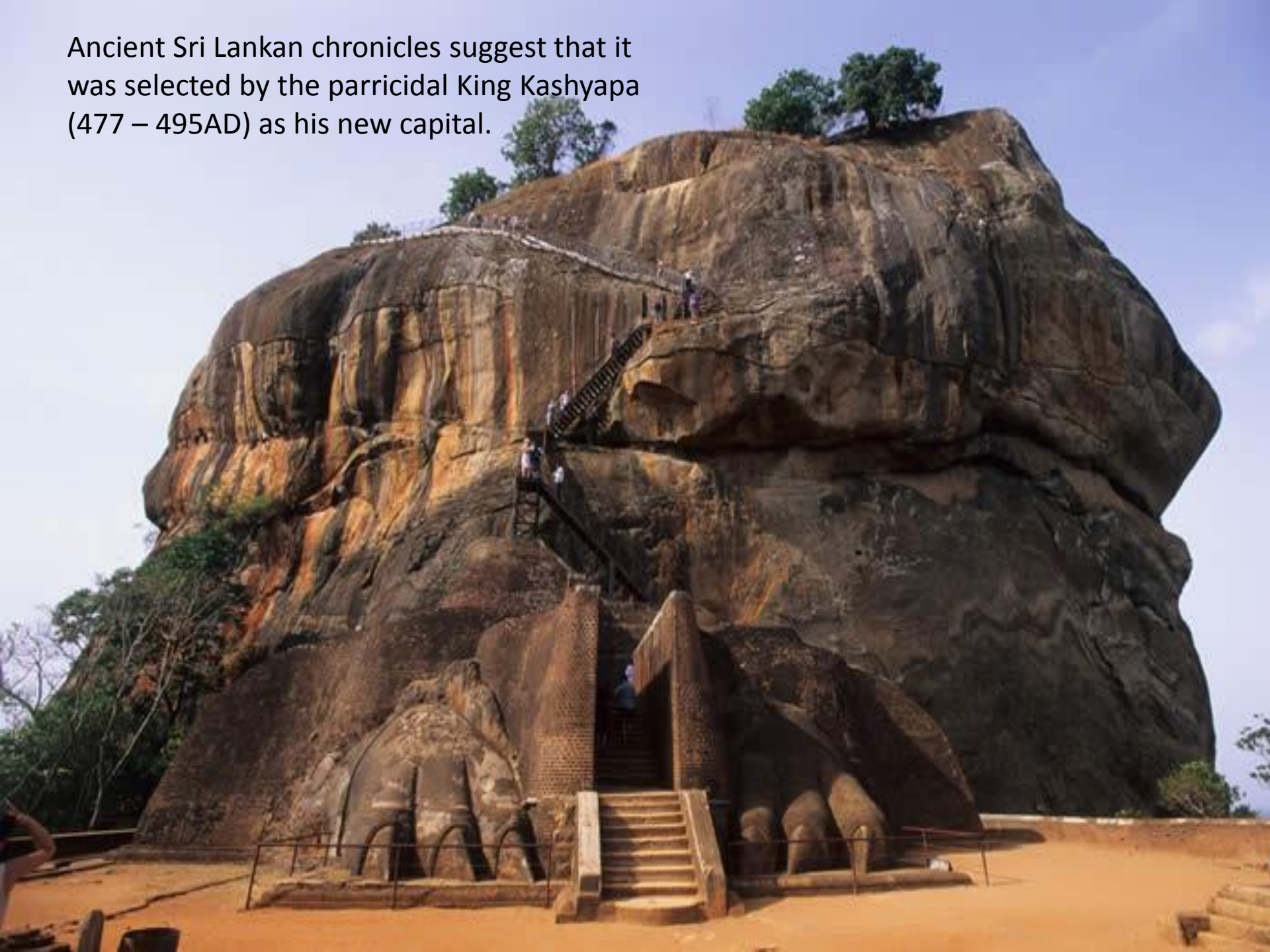
In Mycenae, a fortified late Bronze Age City located between two hills on the Argolid plain of the Peloponnese, Greece there is also a lion gate. The two lions stand above a 10-foot gate of monolithic stone.

The lintel or stone supporting the lions is estimated to weigh some 18 tons. The front paws are on two altars and a Minoan column stands between the two. This has led researchers to believe that the symbol of power wielded by the kings of Mycenae, where the famous Helen of Troy originated, had a Minoan origin.



Lion Gate to the Sigiriya Rock Fortress

Ancient Sri Lankan chronicles suggest that it was selected by the parricidal King Kashyapa (477 – 495AD) as his new capital.







Doesn't the Lions Gate remind you of
Masada in Israel?





Lion Gate in Jerusalem.

In old Jerusalem, Kanuni Sultan Suleyman ordered to construct a wall around the city in the 16th century. The most famous of the gates in these walls is the Lions' Gate, especially placed there as the result of a dream that the sultan saw on several occasions. He apparently dreamed that lions were about to attack him for not having put a wall around the city for protection. Not only did he order the wall made but he had the images of two lions made.



Greece



Egypt



Etruscan



India

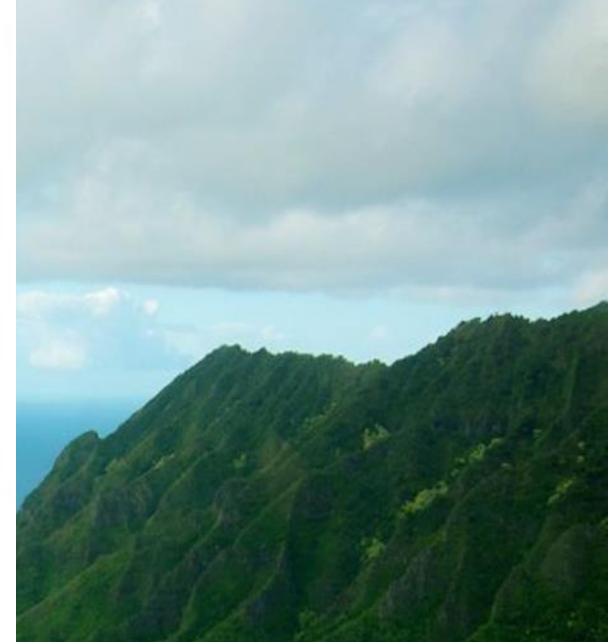


Assyria



China

Mystery Of The Sphinx – A Guardian Of Knowledge And Symbol Of Riddles And Intrigue



Sphinxes have been found in medieval churches and tombs in Sparta and Mykenai (Mycenae), a city in ancient Greece, on the Caeretan paintings of the mysterious Etruscan civilization, in Mesopotamia and around the Mediterranean, where most of the gigantic city gates were guarded either by huge stone sphinxes or lions.

Unlike the Egyptian, benevolent sphinx (an androsphinx), which is typically shown with the head of a man, the sphinx in Greek tradition, is the malevolent and fearsome creature with the wings of a great bird, the haunches of a lion and the face and breast of a deceptive and merciless woman, that would devour travelers who failed to answer her riddles.



Sphinx 's use the lion combined with a man



The building of the Kansas City Scottish Rite of Freemasonry is guarded by two sphinxes, the statues, weighing 20,000 pounds apiece, and created by sculptor Jorgen Dreyer in 1928. Dreyer was an immigrant who carved numerous works around the city and was a teacher at the Fine Arts Institute. The back of the sphinx heads are adorned with Masonic symbols.

The masonic sphinx, on the other hand, “is the guardian of the Mysteries and is the Mysteries summarized in a symbol. Their secret is the answer to her question.

The initiate must know it or lose the life of the Mysteries. If he can and does answer, the Sphinx dies for him, because in his respect the Mysteries have given up their meaning,” according to a [New Encyclopedia of Freemasonry](#) by Arthur Waite.



LION: An ancient symbol of the sun, dominion, power, ferocity and bravery, the "king of the beasts" was often used on heraldic shields, flags or banners by medieval European rulers. In Tarot cards, an occult system of divination based on the [Kabala](#), it symbolized strength or power. In ancient mythology it was identified with sun worship and the imagined power of both gods and goddesses. The lion head ringed by its golden mane would be used in ancient mystery initiations and ritualistic sun worship.

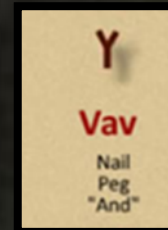
While pagan nations used it to represent their mythical views of reality, the lion was created by Yahuah. In Scripture, we see how He used it for His purposes.

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

<https://www.crossroad.to/Books/symbols1.html>

Adder

and adder: H6620



Wah=
and

6620 [e]
wā·p̄e·ten
וַפֶּתֶן
and adder
Noun

Cobra, Viper, Horned viper
Poisonous -deadly

Asp
Twisted-perverse-false-
deceitful

Speedy
Violent

Causing blindness,
disorientation and death

Deaf
Sudden strike that causes

Back sliding

Used for charming

Sign of protection for

Egyptian kings

Always a symbol of Evil

Dwells in holes in the walls

Strong's Concordance

pethen: (a venomous serpent) perhaps cobra

Original Word: פֶּתֶן

Part of Speech: Noun Masculine

Transliteration: pethen

Phonetic Spelling: (peh'-then)

Short Definition: cobra

and adder

pethen (peh'-then)

an asp (from its contortions) -- adder.

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

Psalm 91:13

עַל־שַׁחַל וּפְתָן תִּדְרֹךְ תִּרְמָם כְּפִיר וְתַנִּין: You will tread on lion and viper; you will trample young lion and serpent. | LEB
LEB OT RI |

וּפְתָן wā·pě'·tēn

וּ

פְתָן pě'·tēn

You will tread on lion and **viper**; you will tra

פְתָן pě'·tēn **horned viper**

noun, singular, absolute ± common, masculine

Sense: **viper** – a snake primarily known for being venomous.

BDB	cobra
GHCLOT	a viper, as asp
CHALOT	cobra; asp; horned viper
DBL Hebrew	serpent

7352 פְתָן (pě·tēn): n.masc.; = Str 6620; TWOT 1858a—LN 4.51-4.57 **serpent**, snake, i.e., a poisonous, limbless scaled reptile of the families *Serpentes* and *Ophidia* (Dt 32:33; Job 20:14, 16; Ps 58:5[EB 4]; 91:13; Isa 11:8+), note: several suggestions are: (NASB, NIV, NKJV, NAB) African cobra, of the genus *Naja* or *Ophiophagus*; (KJV, ASV, RSV, NRSV, NEB, REB) asp, *Naja haje*; (NJB, Tanakh) (horned)-viper, *Cerastes cornutus*

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

פתן

Occurs not as a verb in Heb. but in Arabic denotes, *to stir, move, disturb, make a commotion.*

I. As a N. פתן *a species of serpent, the asp*, so the Vulg. the LXX, and other Greek versions frequently. It seems to be so called on account of the *violent and speedy effects of its poison*; of which Ælian, lib. ix. cap. 61, “Οξυτατον εστι το εξ αυτης φαρμακον, και διαδραμου ωκιστον. *The poison of the asp is very acute, and speedy in its effects.*” See more in Bochart, vol. iii. 380, & seq. See Deut. xxxii. 33. Job xx. 14.

From this root, no doubt, the serpent *python*, feigned by a perverted tradition of the promise, * Gen. iii. 15, to be slain by Apollo, had his name; hence also the oracular Pythian priestess of Apollo, and the spirit of Pytho mentioned Acts xvi. 16. Comp. Greek and Eng. Lexicon in ΠΥΘΩΝ.

2651) פתן (פתן PTN) ac: **Open** co: ?

ab: ? : [from: פתן - an opening]

N^m) פתן (פתן P-TN) — **Peten**: **An unknown serpent, from its open mouth.** [freq. 6] |kjb: asp, adder| {str: 6620}

II. As a N. מפתן *the threshold of a door, limen inferius, which is continually disturbed by the feet of those who go in and out.* 1 Sam. v. 4.

h^m) מפתן (מפתן MP-TN) —

Threshold: **As an opening.** [freq. 8] |kjb: threshold| {str: 4670}

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

Strong's #	Hb/Gk Word	Pronunciation	English Equivalent
Old Testament (Hebrew) for "adder"			
H5919	'akshuw b	ak-shuv'	<u>adder</u>
H6620	pethen	peh'-then	asp, <u>adder</u>
H6848	tsepha'	tseh'-fah or tsiph'oniy	cockatrice, <u>adder</u>
H8207	shēphiyphon	shef-ē-fōn'	<u>adder</u>
Strong's #	Hb/Gk Word	Pronunciation	English Equivalent
New Testament (Greek) for "adder"			
No Greek Results			

The Serpent in the Old Testament
 Ross G. Murison
The American Journal of Semitic Languages and Literatures
 Vol. 21, No. 2 (Jan., 1905), pp. 115-130
 Published by: [The University of Chicago Press](http://www.jstor.org/stable/527699)
 Stable URL: <http://www.jstor.org/stable/527699>
 Page Count: 16

Page 118

The *Pethen*¹¹ (פֶּתֶן, Deut. 32:33; Isa. 11:8; Ps. 58:5; 91:13; Job 20:14, 16; etymology uncertain; cf. Ass. *pitnu*, “a noose, or snare”) is most probably the serpent known in Egypt as the *hayye*¹² (*coluber* or *naja haie*, *cerastes candidus*), the common asp—a serpent very closely allied to the cobra of India, but without the spectacle markings. Like it also, although very poisonous, it is the favorite serpent of charmers and jugglers. It is not found now in great numbers in Palestine, but the reference to “charming” (Ps. 58:5, 6) seems to make it certain that the *hayye* is referred to by this name.¹³

פֶּתֶן. Niph. I. prop. to be twisted, only metaph. to be perverse, false, deceitful.—II. to wrestle, struggle, Ge. 30. 8. Hithp. to show oneself false, Ps. 18. 27; 2 Sa. 22. 27; Prof. Lee, to struggle.
 פֶּתֶלֶל masc. dec. 3a, thread, string, cord; also a string for a signet-ring, Ge. 38. 18, 25.
 פֶּתֶלֶלֶל masc. crooked, perverse, De. 32. 5.
 נִפְתָּוִל masc. dec. 1b, only pl. wrestlings, struggles, De. 32. 5.
 נִפְתָּלִי (my wrestling, Ge. 30. 8) pr. name, *Naph-tali*, son of Jacob by Bilhah.
 פֶּתֶלֶלֶלֶל adj. masc. sing.; bef. lab. פֶּתֶל pr. name, *Pithom*, a city in Egypt, on the eastern bank of the Nile, Ex. 1. 11.
 פֶּתֶן׃ ׀ masc. dec. 6a, asp. פֶּתֶן prob. i. q. פֶּתֶל to wist.
 כּוֹפֶתֶן masc. dec. 2b, threshold. Arab. פֶּתֶן to be strong, firm (Gesenius).

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

פֶּתֶן

Transliteration

pethen

Pronunciation

peh'-then (Key)

Part of Speech

masculine noun

Root Word (Etymology)

From an unused root meaning to twist

Dictionary Aids

TWOT Reference: 1858a

KJV Translation Count — Total: 6x

The KJV translates Strong's H6620 in the following manner: asp (4x), adder (2x).

Outline of Biblical Usage [?]

- I. a snake, venomous serpent
 - A. perhaps the cobra, adder, or viper

Deu 32:33 Their wine ^{H3196} is the poison ^{H2534} of dragons, ^{H8577} and the **cruel** ^{H393} venom ^{H7219} of asps. **H6620**

Job 20:14 Yet his meat ^{H3899} in his bowels ^{H4578} is turned, ^{H2015} it is the gall ^{H4846} of asps **H6620** within ^{H7130} him.

Job 20:16 He shall suck ^{H3243} the poison ^{H7219} of asps: **H6620** the viper's ^{H660} tongue ^{H3956} shall slay ^{H2026} him.

Psa 58:4 Their poison ^{H2534} is like ^{H1823} the poison ^{H2534} of a serpent: ^{H5175} they are like the deaf ^{H2795} adder **H6620** that stoppeth ^{H331} her ear; ^{H241}

Psa 91:13 Thou shalt tread ^{H1869} upon the lion ^{H7826} and adder: **H6620** the young lion ^{H3715} and the dragon ^{H8577} shalt thou trample under feet. ^{H7429}

Isa 11:8 And the sucking child ^{H3243} shall play ^{H8173} on the hole ^{H2352} of the asp, **H6620** and the weaned child ^{H1580} shall put ^{H1911} his hand ^{H3027} on the cockatrice' ^{H6848} den. ^{H3975}

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

Bible Animals: Asp or Adder

Asp or Adder in the ancient World.

Ancient Asp or Adder. THE terms Asp and Adder are used almost as synonyms in the Scriptures. The true asp was a most venomous reptile, whose bite was followed by dimness of vision, swelling, pain, stupor, convulsions, and death. The poison was contained in a small sac in the mouth, and was ejected through a groove or orifice in one of the teeth, which was so constructed as to lie flat on the roof of the mouth, except in the act of biting, when it was elevated to penetrate the flesh.



The term adder is used in the Scriptures to describe several species of snake. The adder is made by Jacob to characterize the tribe of Dan : **Dan shall be a serpent by the way, an adder in the path, that bites the horse heels, so that his rider shall fall backward.**" - Animals, Birds, Insects, And Reptiles Of The Bible

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

http://www.bible-history.com/links.php?cat=41&sub=855&cat_name=Bible+Animals&subcat_name=Asp+or+Adder

Adder in Fausset's Bible Dictionary : Five times in the Old Testament KJV, and thrice in margin for "cockatrice" (Isaiah 11:8; Isaiah 14:29; Isaiah 59:5). Four Hebrew terms stand for it. (1) Akshub, (2) Pethen, (3) Tziphoni, and (4) Shephiphon. (1) Akshub, ("one that lies in ambush"), swells its skin, and rears its head back for a strike. Psalm 140:3 . (2) Pethen, Psalm 58:4; Psalm 91:13, "adder" (compare margin), but elsewhere translated "asp"; from a Hebrew root "to expand the neck." The deadly haje naja, or cobra of Egypt, fond of concealing itself in walls and holes. Serpents are without tympanic cavity and external openings to the ear. The deaf adder is not some particular species; but whereas a serpent's comparative deafness made it more amenable to those sounds it could hear, in some instances it was deaf because it would not hear (Jeremiah 8:17; Ecclesiastes 10:11). So David's unrighteous adversaries, though having some little moral sense yet left to which he appeals, yet stifled it, and were unwilling to hearken to the voice of Yahuah...

<http://www.bible-history.com/faussets/A/Adder/>

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



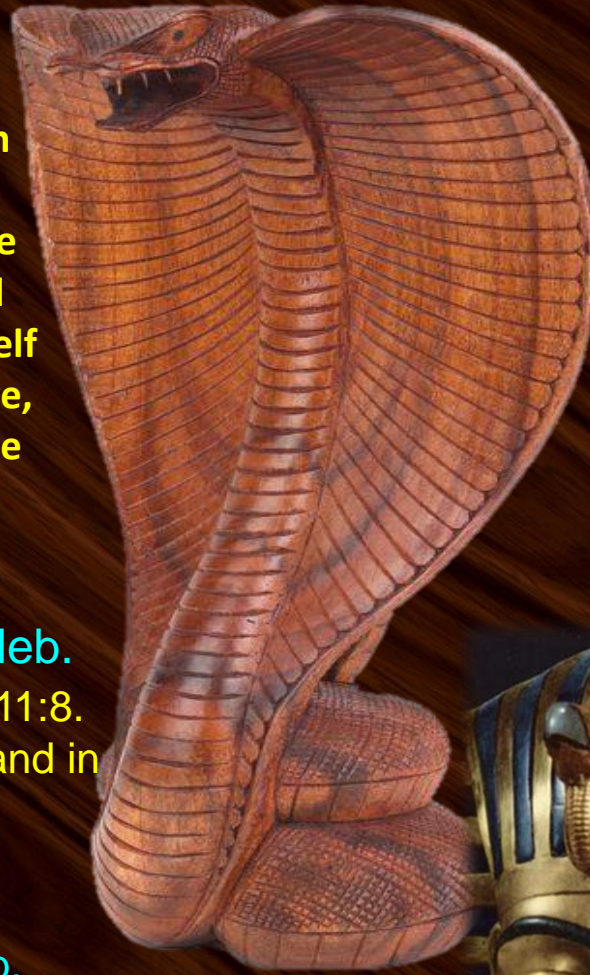
The Significance of Cobras to Ancient Egypt *by Benna Crawford*

The cobra was a significant royal symbol in ancient Egypt. A rearing cobra, hood flared, ready to strike, was drawn and sculpted as an image called a uraeus, which refers to protection. One creation myth relates that the sacred eye of a creator-god discovered it had been overshadowed by the sun and turned itself into a deadly cobra in a rage. To placate the eye, the god placed it on his head, transforming the striking cobra into the sign for protection of kings.

Asp in Easton's Bible Dictionary ([Heb. pethen](#)), Deut. 32:33; Job 20:14, 16; Isa. 11:8. Very poisonous. It was found in the desert and in the fields.

<http://www.bible-history.com/eastons/A/Asp/>

Asp in Smiths Bible Dictionary ([Heb. pethen](#)), translated (adder in) Ps 58:4; 91:13 Probably the Egyptian cobra, a small and very poisonous serpent. Isa 11:8 and a snake upon which the serpent-charmers practiced their art.

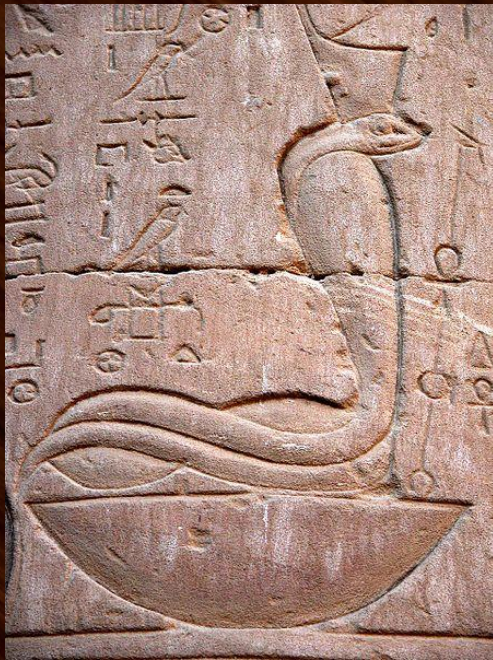


Ancient Egyptians believed that Ra gave the uraeus, the kingly symbol of might and protection, to his descendants who would become the pharaohs, Egypt's godlike rulers.



<http://classroom.synonym.com/significance-cobras-ancient-egypt-5283.html>

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



**The Significance
of Cobras to
Ancient Egypt** by
Benna Crawford

Toxic Goddess

The menacing cobra was also considered to be the expression of the goddess Wadjet. Wadjet represents Lower Egypt and wears a red crown. She is particularly concerned with the protection of the king or pharaoh. Although real Egyptian cobras do not spit venom, Wadjet spits venom at anyone who threatens a pharaoh or a royal tomb. The wearer of a cobra crown believed that Wadjet defended him and validated his claim to rule Egypt. Wadjet was a mother-figure to kings; their royal status was, like life, a direct gift from her. A vulture goddess, Wadjet's counterpart named Nekhbet, wears a white crown and represents Upper Egypt. The jeweled funerary pectorals buried with the boy-king Tutankhamun depict both Wadjet and Nekhbet, wearing their colored crowns and guarding the king, who has transfigured into the god Osiris.



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

The Egyptian Banded Cobra is impressive and deadly. It can reach 8 feet long and raise its head and flared hood 2 feet in the air. The hood spread can be 5 inches across. The snake's venom is a powerful neurotoxin that will cause respiratory failure in 10 painful minutes if a strike is not immediately treated. The Smithsonian National Zoo speculates that Cleopatra's asp was actually a cobra, a useful weapon for a relatively quick, dignified suicide—or fratricide.

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

**The
Significance
of Cobras to
Ancient
Egypt by
Benna
Crawford**



DavidCox Bible Dictionary

Definitions of biblical words and concepts

Wicked men are compared to asps because of their subtlety and carnality (lying in the filth of the earth), and because of their gradual murdering of themselves and others with a cruel venom, bitter gall, and the destructive poison of sin. Asps are mute, hearing no sound, and these wicked men like asps, hear not our Saviour.

Source: [DCox]

<http://www.coxbibledictionary.com/animals/reptiles/asp/>



Luk 10:17 And^{G1161} the^{G3588} seventy^{G1440} returned again^{G5290} with^{G3326} joy,^{G5479} saying,^{G3004} Sir,^{G2962} even^{G2532} the^{G3588} devils^{G1140} are subject unto^{G5293} us^{G2254} through^{G1722} your^{G4675} name.^{G3686}

Luk 10:18 And^{G1161} he said^{G2036} to them,^{G846} I beheld^{G2334} Satan^{G4567} as^{G5613} lightning^{G796} fall^{G4098} from^{G1537} heaven.^{G3772}

Luk 10:19 Behold,^{G2400} I give^{G1325} to you^{G5213} power (of authority and choice)^{G1849} to tread^{G3961} on^{G1883} serpents^{G3789} and^{G2532} scorpions,^{G4651} and^{G2532} over^{G1909} all^{G3956} the^{G3588} power^{G1411} of the^{G3588} enemy:^{G2190} and^{G2532} nothing^{G3762} shall by any means^{G3364} hurt^{G91} you.^{G5209}

Luk 10:20 Notwithstanding^{G4133} in^{G1722} this^{G5129} rejoice^{G5463} not,^{G3361} that^{G3754} the^{G3588} spirits^{G4151} are subject^{G5293} to you;^{G5213} but^{G1161} rather^{G3123} rejoice,^{G5463} because^{G3754} your^{G5216} names^{G3686} are written^{G1125} in^{G1722} heaven.^{G3772}

G3789 is suppose to be the same as Nachash but Greek has NO words for adder and there is a striking resemblance to the "treading on" serpents" to our verse and the whole feel of Psalm 91 where nothing will hurt us.

Luk 10:21 In^{G1722} that^{G846} hour^{G5610} Yahusha^{G2424} rejoiced^{G21} in spirit,^{G4151} and^{G2532} said,^{G2036} I thank^{G1843} thee,^{G4671} O Father,^{G3962} Ruler^{G2962} of heaven^{G3772} and^{G2532} earth,^{G1093} that^{G3754} You have hid^{G613} these things^{G5023} from^{G575} the wise^{G4680} and^{G2532} prudent,^{G4908} and^{G2532} have revealed^{G601} them^{G846} to babes:^{G3516} even so,^{G3483} Father;^{G3962} for^{G3754} so^{G3779} it seemed^{G1096} good^{G2107} in Your sight.^{G1715 G4675}

Luk 10:22 All things^{G3956} are delivered^{G3860} to me^{G3427} of-through^{G5259} My^{G3450} Father:^{G3962} and^{G2532} no one, none, nobody^{G3762} knows-understands-appreciates^{G1097} who^{G5101} the^{G3588} Son^{G5207} is,^{G2076} but^{G1508} the^{G3588} Father;^{G3962} and^{G2532} who^{G5101} the^{G3588} Father^{G3962} is,^{G2076} but^{G1508} the^{G3588} Son,^{G5207} and^{G2532} to whom^{G3739 G1437} the^{G3588} Son^{G5207} will^{G1014} reveal^{G601} .

Mat 11:20 Then^{G5119} began^{G756} he to upbraid^{G3679} the^{G3588} cities^{G4172} wherein^{G1722}
^{G3739} most^{G4118} of his^{G846} mighty works^{G1411} were done,^{G1096} because^{G3754} they
repented^{G3340} not:^{G3756}

Mat 11:21 Woe^{G3759} unto thee,^{G4671} Chorazin!^{G5523} woe^{G3759} to you,^{G4671}
Bethsaida!^{G966} for^{G3754} if^{G1487} the^{G3588} mighty works,^{G1411} which were done^{G1096}
in^{G1722} you,^{G5213} had been done^{G1096} in^{G1722} Tyre^{G5184} and^{G2532} Sidon,^{G4605} they
would have repented^{G3340} long ago^{G3819} in^{G1722} sackcloth^{G4526} and^{G2532} ashes.^{G4700}

Mat 11:22 But^{G4133} I say^{G3004} to you,^{G5213} It shall be^{G2071} more tolerable^{G414} for
Tyre^{G5184} and^{G2532} Sidon^{G4605} at^{G1722} the day^{G2250} of judgment,^{G2920} than^{G2228} for
you.^{G5213}

Mat 11:23 And^{G2532} you,^{G4771} Capernaum,^{G2584} which are exalted^{G5312} to^{G2193}
heaven,^{G3772} shall be brought down^{G2601} to^{G2193} hell.^{G86} for^{G3754} if^{G1487} the^{G3588}
mighty works,^{G1411} which have been done^{G1096} in^{G1722} you,^{G4671} had been done^{G1096}
in^{G1722} Sodom,^{G4670} it would have remained^{G3306} until^{G3360} this day.^{G4594}

Mat 11:24 But^{G4133} I say^{G3004} to you,^{G5213} That^{G3754} it shall be^{G2071} more
tolerable^{G414} for the land^{G1093} of Sodom^{G4670} in^{G1722} the day^{G2250} of judgment,^{G2920}
than^{G2228} for you.^{G4671}

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

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

Mat 11:27 All things^{G3956} are delivered^{G3860} to me^{G3427} of-through^{G5259} My^{G3450} Father:^{G3962} and^{G2532} no one, not anyone no man^{G3762} knows-understands-appreciates^{G1921} the^{G3588} Son,^{G5207} but^{G1508} the^{G3588} Father;^{G3962} neither^{G3761} knows-understands-appreciates^{G1921} any man or thing^{G5100} the^{G3588} Father,^{G3962} save^{G1508} the^{G3588} Son,^{G5207} and^{G2532} to whomsoever^{G3739 G1437} the^{G3588} Son^{G5207} will^{G1014} reveal^{G601} .

Notice Luke just copied exactly what Matt had written word for word. Now either this was the case and Yahusha said it twice or Luke quoted it for the wrong occasion. Matt tells us Yahusha was chastising the Palestine cities (all where Paul would end up going to by the way)- where Luke's incident was a much happier event. You decide for yourself.

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



SERPENT OR SNAKE: Most earth-centered or pagan cultures worshipped the serpent. It represents rebirth (because of its molting), protection against evil, either male or female sexuality, rain and fertility, a mediator between the physical and spiritual world.... It also represents female energy or life force in goddess worship, sometimes linked to the eastern Kundalini force or a supposed "goddess within." The list of meanings is endless, but in Scripture it usually represents sin, temptation, destruction, and Satan. (See [dragon](#)) The circular image of the serpent biting its tail links the mythical significance of the serpent to that of the sacred [circle](#). See [UROBORUS](#).



Habitat Symbol | small
Seragelding

UROBORUS: The [circular](#) serpent " Medieval alchemists linked it to the cyclical processes in nature. The *uroborus* pictured here (encircling the UN symbol for humanity seen inside a [triangle](#)) was the official symbol on for the 1996 United Nations Conference on Human Settlements pictured on all its literature. See ([Habitat II](#)). See other versions of the *Uroborus* at [serpent](#).



<https://www.crossroad.to/Books/symbols1.html>

[13](#) You tread upon lion and cobra, Young lion and serpent you trample under foot

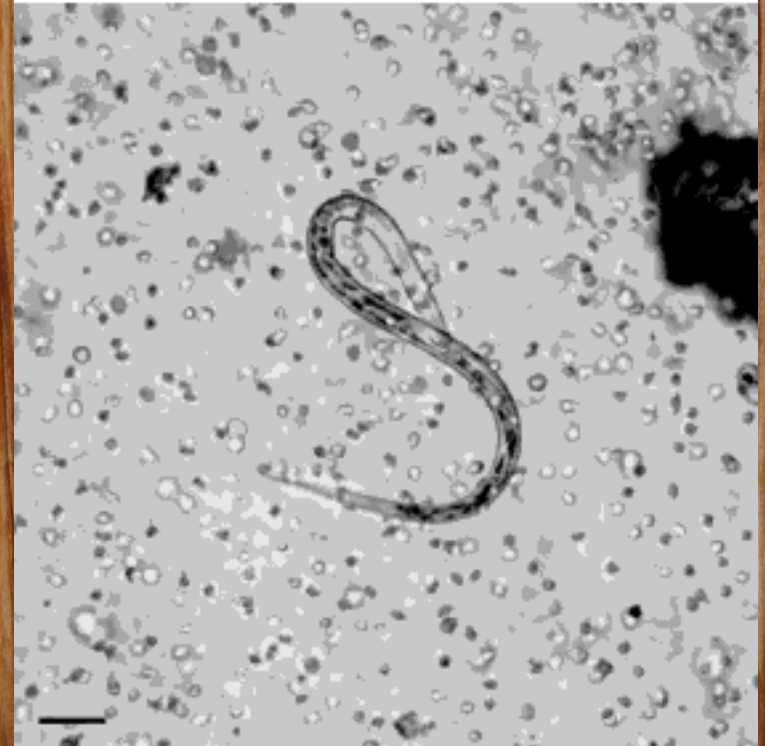
Serpent: Snakes are mentioned many times in the Bible, and never in a positive light. In Genesis and Revelation, the serpent symbolizes Satan. The serpent of Eden is described as crafty—an idea Yahusha reiterates in [Matthew 10](#). In Hebrew, the noun for “serpent” is related to the verb for “divining and fortune-telling.”

[Genesis 3:1, 14; 49:17; Numbers 21:6; Deuteronomy 32:33; Job 26:13; Psalm 58:4; 91:13; 140:3; Proverbs 23:32; 30:19; Isaiah 14:29; 65:25; Matthew 10:16; 23:33; Luke 10:19; Revelation 12:9, 14, 15; 20:2](#)

<https://www.gotquestions.org/biblical-symbolism.html>

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

White blood cells attacking a parasite



(You shall) Tread

Trample
Stamp firm
Over take
Oppressor
Bend low

תדרך

1869 [e]
tid·rōk;
תִּדְרֹךְ
you shall tread
Verb

כף רש דל
Kaf Resh Dalet
Palm of Hand To Open
Head Person First
Tent Door Pathway

ט
Tav
Mark Sign
Convenant

Thou shalt tread ^{H1869}

Strong's Concordance
darak: to tread, march
Original Word: דָּרַךְ
Part of Speech: Verb
Transliteration: darak
Phonetic Spelling: (daw-rak')
Short Definition: tread

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

תִּדְרֹךְ *tid·rōk'*

You will tread on lion and viper; you will tr

דָּרַךְ *drk* to tread, tread down; to bend the bow; to press; to reach
verb, Qal, **yiqtol (imperfect)**, second person, masculine, singular ± active

Sense: to tread – to put down or press the foot, place the foot.

BDB tread, march

GHCLOT TO TREAD; TO TRAMPLE; to enter; to walk out from; to cause to go, wa..

CHALOT tread; draw; press; stamp firm; let; let walk; overtake

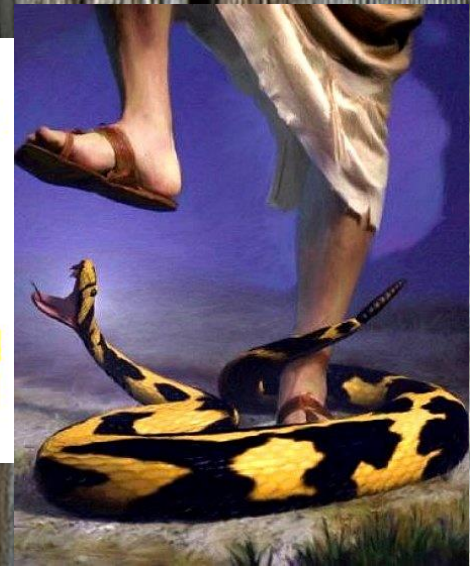
DBL Hebrew go out; walk over; shoot; be bent; shoot the bow and arrow; lead; tra...

TLOT way

NASB Dictionaries

BYBHV to tread; bend the bow; to press out (juice by stamping) (63)

2005 דָּרַךְ (*dā·rāk*): v.; = Str 1869; TWOT 453—1. LN 15.1-15.17 (qal) **go out**, set out, walk, march on, i.e., make linear movement (Dt 11:25); (hif) **walk over** (Isa 11:15; Hab 3:19); 2. LN 15.245 (qal) **shoot**, formally, bend, i.e., make an action to shoot a bow and arrow, including the taking of aim (1Ch 5:18; 8:40; 2Ch 14:7); (qal pass.) **be bent**, i.e., pertaining to a shape of a bow ready to shoot (Isa 5:28; 21:15+); (hif) **shoot the bow and arrow** (Jer 9:3[EB 3]); 3. LN 36.1-36.9 (hif) **lead**, guide, direct, i.e., cause another to follow a person or course (Ps 25:5; 119:35); 4. LN 19.43-19.54 (qal) **trample**, press, i.e., press upon an object with the foot (Dt 33:29); (hif) **trample** (Jer 51:33); 5. LN 68.1-68.10 (qal) **originate**, formally, come from, i.e., begin or start an event or series, as a figurative extension of starting a linear movement (Nu 24:17)



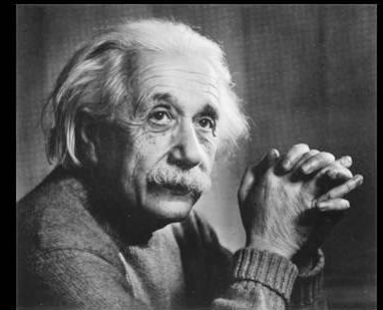
13 You tread upon lion and cobra, Young lion and serpent you trample under foot

Last week we studied the word Derek which is path/journey. This is spelled exactly the same but with different vowel points. The meaning however is also similar but with a more negative meaning if you are being tread on or positive if you are treading over evil. The beauty of the Hebrew words.

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

1869. דָּרַךְ **darak** (201d); a prim. root; to tread, march:—aimed(1), aims(1), archers*(1), bend(6), bends his bend(1), bent(6), come(1), guide(1), lead(1), leads(2), led(2), march(1), set foot(2), shot(1), stamped firm(1), trampled(1), tramples(2), tramples down(1), tread(8), treader(1), treader treads(1), treading(1), treads(5), trod(3), trod them down(1), trodden(4), walk(3), wielding(1).

1870. דֶּרֶךְ **derek** (202c); from 1869; way, road, distance, journey, manner:—actions(1), acts(1), conduct(11), course(2), crooked*(2), direction(4), distance(1), example(1), favors(1), highway(4), highway*(1), impulses(1), journey(37), line(1), manner(4), mission(2), path(4), pathless*(2), pathway(1), pathway*(1), practice(1), road(30), roads(5), roadway(2), safely*(1), street(2), toward(33), toward*(1), walk(1), way(382), way in the direction(1), way toward(1), ways(150), wayside(2), wherever*(1).



"The world will not be destroyed by those who do evil, but by those who watch them without doing anything." - Albert Einstein

WAY - JOURNEY - DEREK

Way, path, route, road, highway, i.e. a thoroughfare to physically get from one place to another, context will provide the size of the pathway, ranging from the narrow path to a major thoroughfare

Journey, i.e. the act of moving from one place to another, with a destination, and usually planned route

Conduct, way of life, what is done, i.e. behave in a particular way, in the manner one conducts one's life, including habits, as a figurative extension of a thoroughfare
Strength, vigor, might, i.e. power or force relatively greater than other entities

דֶּרֶךְ



derek: way, road, distance, journey, manner

Original Word: דֶּרֶךְ
Part of Speech: Noun Masculine thy ways. H1876

Transliteration: derek

Phonetic Spelling: (deh'-rek)

Short Definition: way

1870 [e]

də-rā-ke-kā.

דֶּרֶךְ

Your ways

Noun

thee in all thy ways

derek (deh'-rek)

a road (as trodden); figuratively, a course of life or mode of action, often adverb

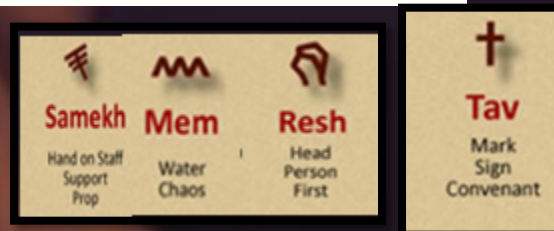
11 For His messengers He sends with ordained Instructions concerning you, To guard you in all your ways.

You shall trample (under foot)

Tread upon
Stamp upon
Conquered

תִּרְמֹס

7429 [e]
tir-mōs
תִּרְמֹס
shall You trample under feet
Verb



shalt thou trample under feet

ramac (raw-mas')

to tread upon (as a potter, in walking or abusively) -- oppressor, stamp upon, trample (under feet), tread (down, upon).

Strong's Concordance

ramas: to trample

Original Word: רָמַס

Part of Speech: Verb

Transliteration: ramas

Phonetic Spelling: (raw-mas')

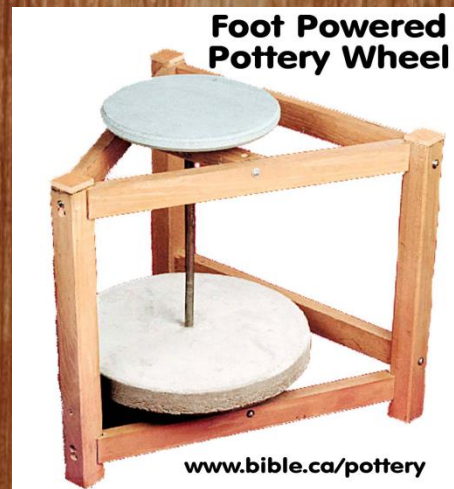
Short Definition: trampled

shalt thou trample **under feet**.^{H7429}

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

8253 רָמַשׁ (rā·māš): v.; = Str 7430; TWOT 2177—LN 15.1-15.17 (qal) **move along**, i.e., to make linear motion of virtually any kind, in water or on land (Ge 1:21, 26, 28, 30; 7:8, 14, 21; 8:17, 19; 9:2; Lev 11:44, 46; 20:25; Dt 4:18; Ps 69:35[EB 34]; 104:20; Eze 38:20+)

8254 רִמָּשׁ (rē·mēš): n.masc.; = Str 7431; TWOT 2177a—LN 4 **creatures**, formally, moving things, i.e., animals of any smaller kind in water or on land that move about (Ge 1:24, 25, 26; 6:7, 20; 7:14, 23; 8:17, 19; 9:3; 1Ki 5:13[EB 4:33]; Ps 104:25; 148:10; Eze 8:10; 38:20; Hos 2:20[EB 18]; Hab 1:14+), note: the class of animal is determined by context



Lexicon :: Strong's H7429 - ramac

רָמַשׁ

Transliteration	Pronunciation
ramac	rā·mas' (Key)
Part of Speech	Root Word (Etymology)
verb	A primitive root

Dictionary Aids

TWOT Reference: 2176

KJV Translation Count — **Total: 19x**

The KJV translates Strong's H7429 in the following manner: tread down (7x), tread (5x), stamped (2x), trample...feet (1x), oppressors (1x), tread under foot (1x), trample (1x), trodden (1x).

Strong's Definitions [?]

(Strong's Definitions Legend)

רָמַשׁ rāmaç, raw-mas'; a primitive root; to tread upon (as a potter, in walking or abusively):—oppressor, stamp upon, trample (under feet), tread (down, upon).

Gesenius' Hebrew-Chaldee Lexicon [?]

רָמַשׁ fut. יִרְמַשׁ (cogn. to רָמַס)—(1) **TO TREAD with the feet, as a potter does clay**, followed by an acc., Isa. 41:25; followed by פֶּי Neh. 3:14, to tread upon, **walk over any thing**, Ps. 91:13.

(2) to tread down, 2 Ki. 7:17, 20; Dan. 8:7, 10; Isaiah 63:3; 1:12, רָמַס הַצְּרִי "to tread down my courts," i.e. to profane them, compare Apoc. 11:2; 1 Macc. 3:45. Part. רָמַשׁ a treader down, an oppressor, Isa. 16:4.

NIPHAL, pass. of No. 2, Isa. 28:3.

Derivative, מְרַמֵּשׁ.

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

Psalm 91:13

עַל-שָׁחַל וּפְתָן תִּדְרֹךְ תִּרְמָס כַּפִּיר וְתַנִּין: You will tread on lion and viper; you will trample young lion and serpent. | LEB

LEB OT RI |

תִּרְמָס *tir·mōs'* will tread on lion and viper; **you will trample** young lion a

רמס *rms* to trample with one's feet, crush to pieces

verb, Qal, **yiqtōl (imperfect)**, second person, masculine, singular ± active

Sense: to trample – to tread or stomp heavily or roughly.

BDB trample

GHCLLOT TO TREAD; to tread down

CHALOT trample; tread; be trampled

DBL Hebrew trample; be trampled

8252 רָמַס (*rā·mās*): v.; = Str 7429; TWOT 2176—LN 19.43-19.54 (**qal**) **trample**, tread upon, i.e., make a pressing motion with the foot upon an object, implying the object stamped on is conquered or harmed (even killed) (2Ki 7:17, 20; 9:33; 14:9; 2Ch 25:18; Ps 7:6[EB 5]; 91:13; Isa 1:12; 26:6; 41:25; 63:3; Eze 26:11; 34:18; Da 8:7, 10; Mic 5:7[EB 8]; Na 3:14+); (**nif**) **be trampled** (Isa 28:3+), note: for a focus on harm or destruction, see also domain LN 20; note: for qal ptcp. masc.sing. as a noun, see 8252.5

רָמוֹס (*rō·mēs*): n.masc. [oth qal act.ptcp. of 8252]; = Str 7429; TWOT 2176—LN 39.1-39.12 **aggressor**, formally, trampler, i.e., one that destroys a land and people militarily (Isa 16:4+)

רָמוֹשׁ (*rms*): see 8253

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

2775) רָמַס (רָמַס RMS) ac: **Tread** co:
? ab: ? : [from: רָס - trampling down]

V) רָמַס (רָמַס R-MS) — **Tread:**
To trample under foot. [df: רָמַס]
[freq. 36] (vf: Paal, Niphal,
Participle) |kjv: tread, stamp, trample,
oppressor| {str: 7429, 7430}



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

WORD STUDY – TREAD AND TRAMPLE דרכ סמר

Posted on [October 1, 2015](#) by [Chaim](#)

Psalms 91:13: “Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet.

If I took this verse literally, it would have absolutely no significance for me and I believe for most of you reading this. When was the last time you came face to face with a lion? The only time I came face to face with a lion was at Brookfield Zoo and he was behind Plexiglas an inch thick. I think he even smiled at me. The Zoo makes sure he is well fed and I had absolutely no intention of treading upon him.

As far as the adder goes, I never had the pleasure of meeting one face to face and likely never will. The dragon is one that I definitely have not encountered, let alone trampled underfoot. In other words, taken literally this verse has no meaning for me at all. Maybe ancient man had such encounters but I doubt very much that few if any treaded upon a lion or trampled a dragon. Dragons were mythical creatures so no one would experience such encounters unless they were telling a tall story. It is possible they could have treaded upon an adder so this verse might have some small significance for ancient man.

Here's the thing. It is very apparent that lions, adders and dragons are used metaphorically. In fact the first word that is used for a lion is *shachal* which is used only for a lion in a poetic sense. The word itself means to howl, cry out, or roar hence the idea of a lion. The lion is viewed poetically as the fiercest animal in the animal kingdom. A roaring lion is most feared because it roars when it is hungry. The word *adder* in Hebrew is *pethen* which is the word for a poisonous snake, a cobra, asp, or viper were the most common poisonous snakes in the Middle East and thus this word applied to any or all of these snakes. A cobra, asp or viper can cause death within 30 minutes to six hours. Symptoms of swelling, respiratory labor can begin almost immediately. In ancient times if you were bitten by a poisonous snake, there were no cures, you just wandered off and waited to die. Snakes like lions were creatures that struck terror in the hearts of people in ancient times.

We have the words *young lions*. There is different word used for this lion or the young lion than the word used earlier. This word is *kepher* which is also the word for *a village*. I discussed this with my study partner as to what the relationship between *a village* and *a young lion* would be. One Hebrew word cannot have two entirely different meanings, if there are two different meanings then there has to be a relationship between the two. In this case my study partner reminded me of a movie we saw about lions. It showed an Alpha lion who ruled over a couple females lions that had cubs, sort of like a little village. The Alpha lion was getting old and a younger lion was threatening the Alpha lion to take over his *village*. The Alpha lion was able to fend off the younger and stronger lion only so long before the younger lion was able to take over and the old lion was left alone to die. I think this really fits the context of the young lion shalt thou trample under foot.

This word *trample* or *ramas* is an interesting word to use here. In fact on a recent visit to the University of Chicago library I did some research on this word *ramas* as well as other words. I discovered this word is rooted in an old Akkadian word used by the Assyrian soldiers. During their training in hand to hand combat the soldier who managed to defeat his opponent would put his foot on the head of the opponent as he laid defeated on the ground and the victorious soldier would raise the weapon he used to defeat his opponent over his head. When they conquered an enemy they would put their foot on his head as a sign of their victory. We may be attacked by what seems to be stronger forces but in the end we will place our foot on its head in victory.

One last symbol is that of a *dragon*. Some translations will render this as *serpent* to suggest a poetic couplet. We will tread over a lion and a poisonous snake and we will trample over a young lion and a serpent. However, the word used for *serpent* is also different than the word for poisonous snakes. This word is *tanniyn*. I also researched this word and found it is rooted in the idea of *terrible night sounds*. It is associated with a jackal which makes blood curdling sound, but the word is usually used to express the idea of a monster. The Phoenician sailors used the word to describe sounds in the night that they associated with sea monster that would wreck their ships and eat them alive. In fact their sea goddess was named Tannit which was a mermaid but not the Walt Disney little Mermaid. This old gal was ruthless.

Note that all these creatures have one common element, they have the ability *to strike terror in the hearts of men*. Yet this passage says we will tread upon the roaring lions and poisonous snakes. The word *tread* is the word *derek* which means *a path or way*. We will go our way, *follow our path* over roaring lions and poisonous snakes. Those who seek to destroy or overpower us to get to our village or families, or threaten us with words that strike terror in us like earthquakes, asteroids striking the earth, the economy collapsing will simple by overpowered by us and we will put our foot on its head victorious over any of its threatened terrors. In fact that summarizes this passage that anything out there that strikes terror in our hearts, every conspiracy theory, every horrible news report, every report of impending disaster natural or manmade that can rise up against us will just walk over as we follow the path that Yah laid out for us and we will just place our foot on the head of each terror and declare victory over it.

Young Lion

Young Lion
Village
Fierce
Strong
Aggressive
hairy

the young lion ^{H3715}

the young lion
kphiyr (kef-eer')

a village (as covered in by walls); also a young lion (perhaps as covered with a mane) -- (young) lion, village.

Strong's Concordance

kephir: young lion

Original Word: כֶּפִּיר

Part of Speech: Noun Masculine

Transliteration: kephir

Phonetic Spelling: (kef-eer')

Short Definition: lions

כפיר



3715 [e]

ke-ḵîr

כֶּפִּיר

the young lion

Noun

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

כַּפִּיר *kepîr'* lion and viper; you will trample **young lion** and serpent.

כַּפִּיר *kepîr* young lion

noun, singular, absolute ± common, masculine

Sense: young lion – a young lion, known for fierceness.

BDB young lion

GHCLOT a young lion; whelp; hairy, covered with hair; a village

CHALOT young lion

DBL Hebrew fierce strong lion



4097 כַּפִּיר (*kepîr*): n.masc.; = Str 3715; TWOT 1025a, 1025d—LN 4.1–4.37 **fierce strong lion**, i.e., a lion at the late adolescent stage of life between being a cub and adult, and so strong and aggressive (Jdg 14:5; Job 4:10; 38:39; Ps 17:12; 34:11[EB 10]; 35:17; 58:7[EB 6]; 91:13; 104:21; Pr 19:12; 20:2; 28:1; Isa 5:29; 11:6; 31:4; Jer 2:15; 25:38; 51:38; Eze 19:2, 3, 5, 6; 32:2; 41:19; Hos 5:14; Am 3:4; Mic 5:7[EB 8]; Na 2:12[EB 11],14[EB 13]; Zec 11:3+), note: as a common noun pl. in Eze 38:13 (NIV, some versions) see 4099

4099 כַּפִּירִים (*kepî-rîm*): n.masc.pl.; = Str 3715; TWOT 1025a—1. LN 1.88–1.94 (KJV, NKJV, ASV, RSV, NRSV, NIV) **villages**, i.e., a population center (Ne 6:2+), note: SS 7:12, see 4107, 4110; 2. LN 55.14–55.22 (NRSV) **young warriors**, soldiers, i.e., the figurative extension of a fierce lion (Eze 38:13+); 3. LN 57.189–57.208 (NEB, REB) **leading merchants** (Eze 38:13+); (NJB) **magnates**, i.e., the figurative extension of a fierce, strong lion; note: KJV, NKJV, ASV, NAB translate the word “lion” but context demands this not be the animal

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

כְּפִיר

Transliteration

kēphiyr

Pronunciation

kef-ēr' (Key)

Part of Speech

masculine noun

Root Word (Etymology)

From כָּפַר (H3722)

Dictionary Aids

TWOT Reference: 1025a,1025d

KJV Translation Count — Total: 32x

The KJV translates Strong's H3715 in the following manner: lion (30x), villages (1x), young (1x).

Outline of Biblical Usage [?]

- I. young lion
- II. village

Strong's Definitions [?]

(Strong's Definitions Legend)

כְּפִיר kēphiyr, kef-eer'; from H3722; a village (as covered in by walls); also a young lion (perhaps as covered with a mane):—(young) lion, village. Compare H3723.

Gesenius' Hebrew-Chaldee Lexicon [?]

כְּפִיר m. — (1) a young lion, already weaned and having begun to ravin; (נֹר is the whelp of a lion). See Eze. 19:2, 3, “(the lioness) brought up one of her whelps (אֶחָד מִנְּוֹרֶיהָ), he became a young lion (כְּפִיר), he learned to ravin, and he devoured men,” Ps. 17:12; 104:21; Jud. 14:5; and often elsewhere. Figuratively applied — (a) to cruel and blood-thirsty enemies, Ps. 34:11; 35:17; 58:7; comp. Jer. 2:15; Ezek. 32:2, כְּפִיר גּוֹיִם “an enemy devastating the nations.” — (b) to the princes of a state, Eze. 38:13, compare Nah. 2:14. (To this answers ⁵⁶غفر and ⁵⁷غفر a calf, kid of the wild goat, also young lion, prop. hairy, covered with hair, from the root כָּפַר No. 3; Arab. ⁵⁸غفر to be hairy, shaggy; comp. ⁵⁹עֵפֶר.)

[(2) “i. q. כָּפַר. Neh. 6:2, a village.”]

Lexicon :: Strong's H3722 - **kaphar**

כָּפַר

Transliteration	Pronunciation
<i>kaphar</i>	kā-far' (Key) 
Part of Speech	Root Word (Etymology)
verb	A primitive root

Dictionary Aids

TWOT Reference: 1023,1024,102

KJV Translation Count — Total: 102x

The KJV translates Strong's H3722 in the following manner: atonement (71x), purge (7x), reconciliation (4x), reconcile (3x), forgive (3x), purge away (2x), pacify (2x), atonement...made (2x), merciful (2x), cleansed (1x), disannulled (1x), appease (1x), put off (1x), pardon (1x), pitch (1x).

Outline of Biblical Usage [?]

I. to cover, purge, make an atonement, make reconciliation, cover over with pitch

There is a very good reason why Kaphar H3722 is the primitive root of Young lion but it is too lengthy to go into in this weeks study. We will add it in after the Psalm is completed as it does not affect this verse but does affect how we look at Yahusha. Parkhurst gives us a tease. Page 241

VIII. As a V. כָּפַר is frequently rendered, to atone, expiate, or appease; but in all these instances the attentive reader can scarcely help observing, that the radical idea of covering is preserved. In this view it is applied,

- To the person offended, Gen. xxxii. 20. I will cover his face with the present, i. e. I will shelter myself from the anger of his countenance. Comp. Prov. xvi. 14. Ezek. xvi. 63. Isa. xlvii. 11; and Vitringa there.
- To the sin, Ps. lxxix. 9, וּכְפַר And cover our transgressions for thy name's sake. See Exod. xxxii. 30. Ps. lxxv. 4. lxxviii. 38. Jer. xviii. 23. Ezek. xvi. 63; and comp. Ps. lxxxv. 3. xxxii. 1. Rom. iv. 7.
- And most commonly, to the person of the sinner, and denotes to cover him from punishment or suffering. Exod. xxx. 15, 16. Lev. iv. and xvi. & al. freq.

IX. As a N. כָּפַר something that covereth the eyes of the judge, and protecteth the offender. It is used in a civil sense for a bribe; 1 Sam. xii. 3, Of whose hands have I received כָּפַר a bribe, וְאֶעֱלִים and hid mine eyes therewith? so

2283) כִּפֶּר (כפר) KPR) ac: Cover co:

Lid ab: **Atonement:** A protective covering to go over something or the covering of a debt or wrong. [from: כִּפֶּר] (eng: cover - with the exchange of the v and p)

V) כִּפֶּר (כפר) K-PR) — **Cover:** [freq. 102] (vf: Paal, Hitpaal, Pual, Piel) [kjv: atonement, purge, reconcile, forgive, purge, pacify, mercy, cleanse, disannul, appease, put, pardon, pitch] {str: 3722}

b^m) כִּפֶּר (כפיר) K-PYR) — **I. Village:** A village is a community outside of the city walls and covered with protection from the city. **II. Young lion:** [Unknown connection to root;] [freq. 32] [kjv: lion, village, young] {str: 3715}

כִּפֶּר Parkhurst Page 241

In general, to cover, overspread.

I. To cover by smearing, to smear over; and as a N. כִּפֶּר asphaltus or bitumen, named from its fitness to smear over wood or other things, and so cover them from the wet or weather. occ. Gen. vi. 14, וכפרת And thou shalt smear it within and without בכפר with bitumen. So

II. To annul a covenant or compact. occ. Isa. xxviii. 18. The idea is to be taken from smearing over, and so obliterating a covenant engraven, as the ancient ones used to be, on tables of stone. So Symmachus ΕΞΑΛΕΙΦΘΗ-

III. As a N. כִּפֶּר the al-hennah or cyprus. So the LXX κυπρῶν and Vulg. cypri. occ. Cant. i. 14. iv. 13. In both which passages it is mentioned as a perfume, and in the former, notice is taken of its clusters. Dr Shaw's ac-

IV. As a N. כִּפֶּר or כִּפֹּר the hoar frost, which covers or is spread over the surface of the ground. occ. Exod. xvi. 14. Job xxxviii. 29. Ps. cxlvii. 16.

V. As a N. כִּפֶּר a village, a place of covering or shelter. 1 Sam. vi. 18, & al.

VI. As a N. כִּפֹּר some kind of vessel with a cover, a covered bason. 1 Chron. xxviii. 17, & al.

VII. As a N. כִּפִּיר a young lion when he first begins to hunt and shift for himself (see Ezek. xix. 2, 3, and Bochart, vol. ii. 714;) so called from his frequently hiding himself and lurking in dens and coverts; comp. Ps. xvii. 12. Jer. xxv. 38, q. d. a covert-lion, freq. occ. See

Dan 3:28 Then Nebuchadnezzar^{H5020} spake,^{H6032} and said,^{H560} Blessed^{H1289} be the Eternal^{H426} of^{H1768} Shadrach,^{H7715} Meshach,^{H4336} and Abednego,^{H5665} who^{H1768} has sent^{H7972} His messenger,^{H4398} and delivered^{H7804} his servants^{H5649} **that**^{H1768} **trusted**^{H7365} **in**^{H5922} **Him**, and have changed^{H8133} the king's^{H4430} word,^{H4406} and yielded^{H3052} their bodies,^{H1655} that^{H1768} they might not^{H3809} serve^{H6399} nor^{H3809} worship^{H5457} any^{H3606} god,^{H426} except^{H3861} their own Eternal.^{H426}

Dan 3:29 Therefore I make^{H4481} **a decree**,^{H7761} That^{H1768} every^{H3606} people,^{H5972} nation,^{H524} and language,^{H3961} which^{H1768} speak^{H560} any thing amiss^{H7955} against^{H5922} the Eternal^{H426} of^{H1768} Shadrach,^{H7715} Meshach,^{H4336} and Abednego,^{H5665} shall be cut^{H5648} in pieces,^{H1917} and their houses^{H1005} shall be made^{H7739} a dunghill:^{H5122} because^{H3606} ^{H6903} ^{H1768} there is^{H383} no^{H3809} other^{H321} Eternal^{H426} that^{H1768} can^{H3202} deliver^{H5338} after this sort.^{H1836}

Dan 3:30 Then^{H116} the king^{H4430} **promoted**^{H6744} Shadrach,^{H7715} Meshach,^{H4336} and Abednego,^{H5665} in the province^{H4083} of Babylon.^{H895}

This is really Psalms 91 in a nutshell. 1. We **Trust** in Yah- 2. **We prove it** when we **willingly go through the fire**- 3. **Then** Yahuah's messengers will be there to protect us- 4. **The outcome will be better than the previous situation** because we have allowed Yah to show His mighty power of protection of us to the pagan world and they can then be convinced and may come to Him. Even if being **promoted** is graduating from this life to our eternal it is far better than what we leave behind.

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

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

Dan 6:21 Then^{H116} said^{H4449} Daniel^{H1841} unto^{H5974} the king,^{H4430} O king,^{H4430} live^{H2418} for ever.^{H5957}

Dan 6:22 My Eternal^{H426} has sent^{H7972} His messenger,^{H4398} and has shut^{H5463} the lions'^{H744} mouths,^{H6433} that they have not^{H3809} hurt^{H2255} me: forasmuch as^{H3606 H6903 H1768} before^{H6925} Him innocence - purity^{H2136} was found(in the manner of being covered and forgiven)^{H7912} in me; and also^{H638} before^{H6925} thee, O king,^{H4430} have I done^{H5648} no^{H3809} hurt-crime.^{H2248}

Dan 6:23 Then^{H116} was the king exceeding glad^{H4430 H7690 H2868} for^{H5922} him, and commanded^{H560} that they should take Daniel up^{H5267 H1841} out of^{H4481} the den.^{H1358} So Daniel^{H1841} was taken up^{H5267} out of^{H4481} the den,^{H1358} and no manner^{H3809 H3606} of hurt^{H2257} was found^{H7912} upon him, because^{H1768} he was faithful and trusted^{H540} in his Eternal.^{H426}

Dan 6:24 And the king^{H4430} commanded,^{H560} and they brought^{H858} those^{H479} men^{H1400} which^{H1768} had accused^{H399 H7170} Daniel,^{H1768 H1841} and they cast^{H7412} *them* into the den^{H1358} of lions,^{H744} *them*,^{H581} their children,^{H1123} and their wives;^{H5389} and the lions^{H744} had the mastery^{H7981} of them, and brake all their bones in pieces^{H1855 H3606 H1635} or ever they came^{H5705 H1768 H3809 H4291} at the bottom^{H773} of the den.^{H1358}

As Children of Yah's covenant we are innocent of all crimes due to Yahushas' gift to us. But it is because we are faithful to trust Yahuah that we are protected. Shatan and his minions mouths will be shut once and for all when they are thrown into the abyss-(den)-all the accusers and their wicked spawns - and families! No one left to propagate their wicked ways. Daniel means Judge of Eternal.

Dan 6:25 Then^{H1116} king^{H4430} Darius^{H1868} wrote^{H3790} to all^{H3606} people,^{H5972} nations,^{H524} and languages,^{H3961} that^{H1768} dwell^{H1753} in all^{H3606} the earth;^{H772} Peace^{H8001} be multiplied^{H7680} to you.

Dan 6:26 I make^{H4481} H6925 H7761 a decree,^{H2942} That^{H1768} in every^{H3606} dominion^{H7985} of my kingdom^{H4437} men cleave and consider with trembling^{H1934} H2112 and fear^{H1763} before^{H4481} H6925 the Eternal^{H426} of^{H1768} Daniel:^{H1841} for^{H1768} He^{H1932} *is* Alive! the living^{H2417} Eternal,^{H426} and steadfast^{H7011} for ever,^{H5957} and His kingdom^{H4437} *that* which^{H1768} shall not^{H3809} be destroyed,^{H2255} and His dominion^{H7985} *shall be even* to^{H5705} the end.^{H5491}

Dan 6:27 He delivers^{H7804} and rescues,^{H5338} and He works^{H5648} signs^{H852} and wonders^{H8540} in heaven^{H8065} and in earth,^{H772} who^{H1768} has delivered^{H7804} Daniel^{H1841} from^{H4481} the power^{H3028} of the lions.^{H744}

Dan 6:28 So this^{H1836} **Daniel**^{H1841} prospered^{H6744} in the reign^{H4437} of Darius,^{H1868} and in the reign^{H4437} of Cyrus^{H3567} the Persian.^{H6543}

And good things always happen when we show no fear, walk in Yahuah's path and are faithful to our word of guarding (shamar) the covenant! Nebuchadnezzar and Darius both were convinced Yah was the only Eternal-
IN BABYLON! Think of it! 4 individuals by their trust in Yah affected 2 kingdoms and 2 kings! That is a lot of people!


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

And Serpent

- Crocodile
- Sea monster
- Sea dragon
- Dragon
- Whale
- Poisonous
- Jackal
- Political powers

8577 [e]
 we-tan-nin.
 ותַּנִּין
 and the dragon
 Noun



			
Nun	Yod	Nun	Tav
Seed Fish Life	Arm and Hand Work Deed	Seed Fish Life	Mark Sign Covenant


Vav
Nail Peg "And"

Strong's Concordance

tannin: serpent, dragon, sea monster

Original Word: תַּנִּין

Part of Speech: Noun Masculine

Transliteration: tannin

Phonetic Spelling: (tan-noon')

Short Definition: monster

and the dragon
 tanniyn (tan-noon')
 and the dragon^{H8577}
 a marine or land monster, i.e. sea-serpent or jackal -- dragon, sea-monster, serpent, whale.

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

Strong's #	Hb/Gk Word	Pronunciation	English Equivalent
Old Testament (Hebrew) for " <u>serpent</u> "			
H2119	<i>zachal</i>	zā·khal'	afraid, <u>serpents</u> , worms
H5175	<i>nachash</i>	nā·khāsh'	<u>serpent</u>
H8314	<i>saraph</i>	sā·rāf'	fiery <u>serpent</u> , fiery, seraphim
H8577	<i>tanniyn</i>	tan·nēn'	dragon, <u>serpent</u> , whale, sea monster
New Testament (Greek) for " <u>serpent</u> "			
G2062	<i>herpeton</i>	her-pe-to'n	creeping thing, <u>serpent</u>
G3789	<i>ophis</i>	o'-fēs	<u>serpent</u>

If this sounds vaguely familiar it is because we discussed this word during our Feasts study. And we just found a confirmation that we had not previously known. Good to know we are on the right track—and we didn't have to go to seminary school!



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The name *Tannin* (תנין) is used when the writer speaks of some creature of the reptile kind of which he has no very clear knowledge. It is large, powerful, and poisonous, but he knows little of its actual attributes, size, and shape. Among the creatures made on the fifth day are the "great *tanninim*," or sea-monsters, but the writer knows nothing more about them. In Exod. 7:9 (*cf.* 4:3) and Ps. 91:13 the *tanninim* are evidently some kind of serpent; in Isa. 27:1, 51:9; Pss. 74:13, 148:7; Job 7:12, they are mythical dragons. In Deut. 32:33 the poison of *tanninim* is spoken of, and the reference may be either to dragons or semi-fabulous serpents.

תנה

With a radical, but mutable or omissible, ה.

I. In Kal, with ל following, to *shriek, wail, bewail*. So LXX θρηνησει, and Vulg. plangant. occ. Jud. xi. 40; where the infinitive being formed in ירת plainly refers to a root with a radical ה final. And observe that the root נתן to *give* makes נתון, נתון, and נתון, but never תנות in the infinitive.

In Jud. v. 11, יתרו seems to signify, *they uttered, rehearsed*, from נתון V. which see.

II. As a noun mas. plur. תנים *dragons*, a kind of *large serpents*, from the *horrid whining or hissing noise* they make. This property of theirs is observed by Ælian, and to this Job alludes, ch. xxx. 29, and Micah, ch. i. 8. freq. occ. See Bochart, vol. iii. p. 437, and Scheuchzer, Phys. Sacr. in Job xxx. 29, and on Isa. xxxv. 7, see Vitringa. For תנים sing. see among the pluriliterals. As a N. fem. plur. תנות *female dragons or serpents*. occ. Mal. i. 3. So Dr Shaw, Travels, p. 448, speaking of Arabia Petrea, says, "*Vipers, especially in the wilderness of Sin, which might be called the inheritance of dragons, were very dangerous and troublesome; not only our camels, but the Arabs who attended them, running every moment the risk of being bitten.*"

III. As a N. fem. אתנה *a gift*. See under נתן I.

נתן occurs not as a verb in this reduplicate form, but

As a N. נתין.

I. *A large kind of serpent, from its doleful whining noise*. Exod. vii. 9, 10, 12. Deut. xxxii. 33.

Comp. above תנה II. Exod. iv. 3. viii. 9, &c.

II. *An amphibious animal, so called from its form resembling a large serpent, a crocodile.*

See Ps. lxxiv. 13. Isa. xxvii. 1. li. 9. Job vii. 12, where Mr Harmer, Observations, vol. iv. p. 286 (whom see), explains it of the *crocodile*, which, when it appears, the Egyptians watch with great attention, to prevent its doing mischief. Also, a large aquatic animal, a sea monster, a whale, which genus are remarkable for their *doleful cry*. Psal. cxlviii. 7. Lam. iv. 3.* Gen. i. 21, where התנים הגדלים seems to include both the *crocodile* and *whale* † species. Comp. under לוריתן.

Hence Greek θυννος, Lat. thynnus, and Eng. tunny or tunny-fish. See Merrick's Annot. and Scheuchzer, Physica Sacra, on Ps. lxxiv.

Do Alligators Make Noises?

Alligators do make noises. The best way to describe these noises is a rumbling bellow or a deep growl, almost resembling an echo. Alligators may use these types of noises when they feel threatened or are acting aggressively to try and protect themselves or their young. If they feel that a human or predator is intruding upon their territory or if they get too close to a nest, the alligator may sound a growl or a bellow, as well as hiss and exhibit a number of aggressive behaviors to go along with the noise.

In addition to these types of noises made, alligators when they are young and ready to hatch, are known to emit a high pitched croaking noise that is often referred to or described as a “yerp”. This yerping sound stimulates the eggs of other hatchlings. In which case all hatchlings begin the yerping and it signals the mother alligator that they are ready to hatch. The mother alligator then quickly digs them out to help them hatch. <http://animalquestions.org/reptiles/alligators/do-alligators-make-noises/>



Crocodylian sounds

<https://www.youtube.com/watch?v=Jkh3sknNnkl>

AlexTriceratops123

Psalm 91:13

עַל-שָׁחַל וּפְתָן תִּדְרֹךְ תִּרְמָס כַּפִּיר וְתַנִּין: You will tread on lion and viper; you will
LEB OT RI | trample young lion and serpent. | LEB

וְתַנִּין: *wetän·nîn'*

וְ

וְ תַנִּין *tän·nîn'* you will trample young lion and **serpent.**

תַּנִּין *tän·nîn* **sea-monster, sea-dragon; dragon; serpent; crocodile**
noun, singular, absolute ± common, masculine

Sense: **snake** – any of various kinds of elongated limbless reptiles moving about on their stomachs and considered unclean for food.

BDB serpent, dragon, sea-monster

GHCLLOT a sea monster, a vast fish; a serpent; a dragon; a crocodile

CHALOT sea monster; sea-dragon; serpent

תַּנִּין

79

sea-monster,-dragon; serpent, crocodile (15)

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

תַּנְיִן (tǎn-nîn ‘ă-yin): n.pr.; = Str 8577; TWOT 2528b—LN 93-place (loc.) (ASV, RSV, NIV, Tanakh) **Jackal Well**: area in proximity to Jerusalem, between the Valley and Dung Gates (Ne 2:13+), note: KJV, NASB, “Dragon’s Well;” NEB, REB, NAB, NRSV, “Dragon’sing. Spring;” NJB, “Dragon’sing. Fountain;” NKJV, “Serpent Well.”

8577. תַּנְיִן **tannin** (1072c); from the same as 8565; *serpent, dragon, sea monster*:—dragon(2), monster(3), sea monster(1), sea monsters(3), serpent(3), serpents(2).

8578. תַּנְיָן **tinyan** (1118b); (Ara.) corr. to 8147; *second* (an ord. number):—second(1).

תַּנְיִן pl. תַּנְיָנִים m. Arab. تَنْيِينُ (from the root תַּנְיִן No. 1).—(1) *a sea monster, a vast fish*, Gr. κῆτος, Gen. 1:21; Job 7:12; Isa. 27:1.

(2) *a serpent*, Ex. 7:9, seqq.; Deut. 32:33; Ps. 91:13; *a dragon*, Jer. 51:34; *a crocodile*, Ezek. 29:3 (where there is תַּנְיָן, which see, for תַּנְיִן), which is used as an image of Egypt, Isa. 51:9; Eze. loc. cit., and 32:2 (Ps. 74:13, 14). Compare תַּנְיָן.

9490 תַּנְיִן (tǎn-nîn): n.masc.; = Str 8577; TWOT 2528b—1. LN 4-51-4-57 **sea monster**, sea-dragon, i.e., a serpent-like monster (of myth?) that lives in the deep (of river or ocean), which can only be controlled by great powers (Ne 2:13; Job 7:12; Ps 74:13; Isa 27:1; 51:9; Eze 29:3; 32:2+); 2. LN 4-58-4-61 **sea creatures**, i.e., very large, impressive-looking creatures of the oceans, including very large fish and large marine mammals (Ge 1:21; Ps 148:7+), note: possibly referring to a sea monster; 3. LN 4-51-4-57 **serpent**, snake, i.e., a limbless reptile with a poisonous venom (Ex 7:9, 10, 12; Dt 32:33; Ps 91:13+); 4. LN 4-51-4-57 **serpent monster, dragon**, i.e., a serpent-like monster (of myth?) that lives on land, capable of consuming whole persons (Jer 51:34+), note: possibly referring to a sea monster

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

תַּנְיִן

Transliteration

tanniyn

Pronunciation

tan·nēn' (Key)



Part of Speech

masculine noun

Root Word (Etymology)

Intensive from the same as תַּן (H8565)

Dictionary Aids

TWOT Reference: 2528b

KJV Translation Count — Total: 28x

The KJV translates Strong's H8577 in the following manner: dragon (21x), serpent (3x), whale (3x), sea monster (1x).

Outline of Biblical Usage [?]

- I. dragon, serpent, sea monster
 - A. dragon or dinosaur
 - B. sea or river monster
 - C. serpent, venomous snake

Strong's Definitions [?]

(Strong's Definitions Legend)

תַּנְיִן **tanniyn**, tan-neen'; or תַּנִּימִם tanniym; (Ezekiel 29:3), intensive from the same as H8565; a marine or land monster, i.e. sea-serpent or jackal:—dragon, sea-monster, serpent, whale.

Gesenius' Hebrew-Chaldee Lexicon [?]

תַּנְיִן sing. Ezek. 29:3, *a great serpent*, a sea monster, i. q. תַּנִּינִן (which is the reading of many copies), from which this reading has been corrupted, either by the writer, or by copyists who were familiar with the plur. תַּנִּימִם, but in this neglected the etymology.



תַּן

Transliteration

tan

Pronunciation

tan (Key)



Part of Speech

masculine noun

Root Word (Etymology)

From an unused root probably meaning to elongate

Dictionary Aids

TWOT Reference: 2528a

KJV Translation Count — Total: 1x

The KJV translates Strong's H8565 in the following manner: whale (1x).

Outline of Biblical Usage [?]

1. dragon, maybe the extinct dinosaur the plesiosaurus, whale

Strong's Definitions [?]

(Strong's Definitions Legend)

תַּן **tan**, tan; from an unused root probably meaning to elongate; a monster (as preternaturally formed), i.e. a sea-serpent (or other huge marine animal); also a jackal (or other hideous land animal):—dragon, whale. Compare H8577.

Gesenius' Hebrew-Chaldee Lexicon [?]

תַּן or תַּנָּ only in plur. תַּנִּים and תַּנִּין m. a certain beast dwelling in deserts, Isa. 13:22; 43:20; 34:13 (whence תַּנִּים תַּנִּים Ps. 44:20; and תַּנִּים תַּנִּים Jerem. 9:10; 10:22; 49:33, used of the desert); it suckles its young, Lam. 4:3; and utters a mournful cry, Job 30:29; Mic. 1:8. Bochart (Hieroz. ii. p. 429) takes it to be *great serpents*, as if it were the same as תַּנִּין, but amongst the Hebrews, R. Tanchum of Jerusalem correctly explains this word **אוי** *jackal, wild dog*, so called from its cry (elsewhere Hebr. תַּנִּים plur. תַּנִּים), compare Arab. **تَنان** wolf, both from the root תַּנָּ No. 2.

TOOLS



Eze 32:2 Son H1121 of man, H120 take up H5375 a lamentation H7015 for Pharaoh H6547 king H4428 of Egypt, H4714 and say H559 unto him, Thou art like H1819 a young lion H3715 of the nations, H1471 and thou art as a whale H8577 H8565 in the seas: H3220 and thou camest forth H1518 with thy rivers, H5104 and troubledst H1804 the waters H4325 with thy feet, H7272 and fouledst H7515 their rivers. H5104

תנ

Transliteration

tannah

Pronunciation

tan-nā' (Key)

Part of Speech

masculine noun

Root Word (Etymology)

Probably fem. of תנ (H8565)

Dictionary Aids

TWOT Reference: 2528b

KJV Translation Count — Total: 1x

The KJV translates Strong's H8568 in the following manner: dragon (1x).

Outline of Biblical Usage [?]

- I. habitations, jackals, (TWOT) dragon, (TWOT) sea monster
- A. meaning uncertain

Strong's Definitions [?]

(Strong's Definitions Legend)

תַּנָּה תַּנָּה tannāh, tan-naw'; probably feminine of H8565; a female jackal:—dragon.

Mal 1:3 And I hated ^{H8130} Esau, ^{H6215} and laid ^{H7760} his mountains ^{H2022} and his heritage ^{H5159} waste ^{H8077} for the dragons ^{H8568} of the wilderness. ^{H4057}

Man-eating 'monster' crocodiles found in Florida wilderness

<http://www.treehugger.com/animals/man-eating-monster-crocodiles-apparently-invading-florida.html>



Melissa Breyer (@MelissaBreyer)
Science / Animals
May 20, 2016



CC BY 2.0 Rob Bulmahn/flickr

DNA analysis confirms the presence of Nile crocodiles in Florida, which offers a perfect climate for the 18-foot long, human-devouring crocodiles from Africa to thrive.

Moses and His Crocodile

Posted on [March 22, 2010](#)

On his new program, "[Beasts of the Bible](#)," to be presented in the USA on Animal Planet, on Thursday, April 1st at 8:00 p.m. ET, Simcha Jacobovici, the Naked Archaeologist, said about Moses' rod that became a snake:

*"Did you know that, when facing Pharaoh, it is not Moses that throws down his staff; it is his brother Aaron and, according to the original Hebrew, it did not turn into a snake **but a crocodile**? Since the Egyptians worshipped the crocodile god – Sobek, when Aaron's crocodile swallowed up the Egyptian crocodiles, Pharaoh understood that the God of Israel was more powerful than his entire pantheon. All this is lost if the Hebrew word 'tanin' is mistranslated as 'snake' instead of 'crocodile.'"*

The second word is *tannin* and it is used three times in Exodus 7:9-12, in the passage quoted above. The word *tannin* has a variety of meanings in the Hebrew Bible. According to H. Niehr, in an article in *The Theological Dictionary of the Old Testament*, the word *tannin* can be translated as "dragon," "serpent," "crocodile," or "sea monster." In addition, Niehr said that the *tannin* lives in the sea, lakes and rivers, and the netherworld.

<https://claudemariottini.com/2010/03/22/moses-and-his-crocodile/>

In the creation context, the word *tannin* is associated with the battle between Yahweh and the forces of chaos: “You divided the sea by your might; you broke the heads of the sea monsters on the waters” (Psalm 74:13 ESV). The ESV translates the word *tannin* as “sea monsters” and the KJV translates the same word as “dragons.”

The word *tannin* is also used metaphorically to describe political powers, primarily leaders of nations who oppressed the Israelites.

In Ezekiel 29:3, the word *tannin* is used as a metaphor for Pharaoh who was sprawling in the middle of the Nile like a great sea monster, claiming that he made the Nile for himself:

Thus says **Yahuah**: “Behold, I am against you, Pharaoh king of Egypt, the great dragon [*tannin*] that lies in the midst of his streams, that says, ‘My Nile is my own; I made it for myself.’”

This metaphor is used again for Pharaoh in Ezekiel 32:2. Yah told Ezekiel: Son of man, raise a lamentation over Pharaoh king of Egypt and say to him:

“You consider yourself a lion of the nations, but you are like a dragon [*tannin*] in the seas; you burst forth in your rivers, trouble the waters with your feet, and foul their rivers.”

The same metaphor is also applied to Nebuchadnezzar, who like a monster [*tannin*], has swallowed Israel: “Nebuchadnezzar the king of Babylon has devoured me; he has crushed me; he has made me an empty vessel; he has swallowed me like a monster [*tannin*]” (Jeremiah 51:34).

In light of these and several other examples in the Hebrew Bible, the word *tannin* in Exodus 7:9-12 should be translated by something more monstrous than a “serpent.” John Durham, in his commentary on *Exodus*, translated the word *tannin* as “a monstrous snake” (p. 89). A. Cassuto, in his commentary on *Exodus* translated the word as “a crocodile” (p. 94-95).

A. Fuller, in his commentary on *Exodus* wrote:

A serpent. A word different from that in Exodus 4:3. Here a more general term, *Tanniyn*, is employed, which in other passages includes all sea or river monsters, and is more specially applied to the crocodile as a symbol of Egypt. It occurs in the Egyptian ritual, nearly in the same form, *Tanem*, as a synonym of the monster serpent which represents the principle of antagonism to light and life.

Douglas K. Steward, in his commentary on *Exodus* (Nashville: Broadman & Holman Publishers, 2006), p. 195, quotes P. Galpaz-Feller who “suggests that the term [tannin] refers rather to the crocodile, an animal that in ancient Egyptian religion was understood as a voracious devourer and one who could devour magical spells. By this reasoning Aaron’s staff’s devouring of the other staffs was no accident but a symbol of the impending demise of Egyptian power in the face of Yahweh’s.”

Terence Fretheim, in his commentary on *Exodus* suggests that Pharaoh, who represents Egypt, “is an embodiment of the forces of chaos” (p. 106). Writing about the *tannin* of Moses swallowing the *tanninim* (the plural of *tannin*) of the magicians of Egypt, Fretheim wrote:

“This act functions as a sign of things to come in a very specific way: the fate of the Egyptians at the Red Sea. The only other use of the verb ‘swallow’ (*bala*) in Exodus occurs in 15:12, where it refers to the swallowing of the Egyptians in the depths of the earth beneath the sea . . . The seemingly innocuous reference to snake swallowing is thus an ominous sign for Pharaoh: it is a sign of his fate.”

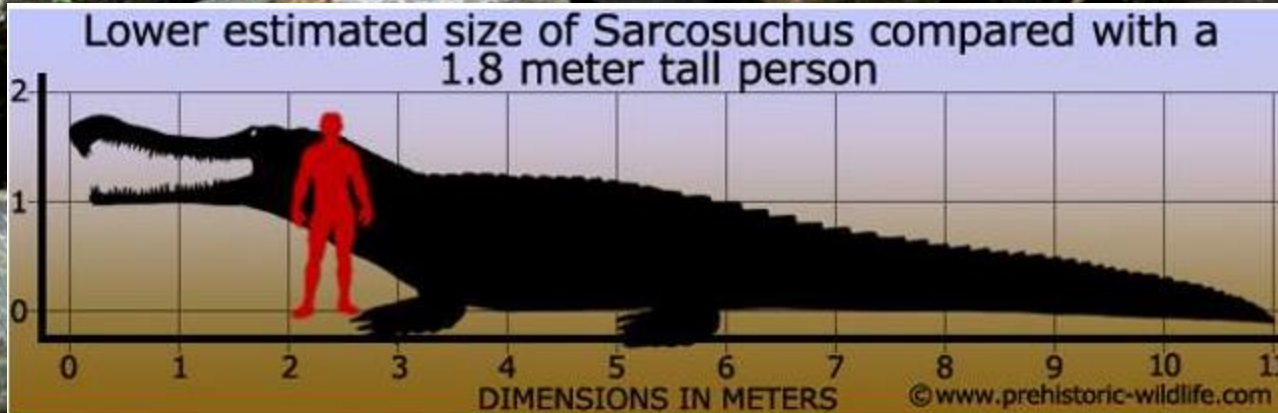
Would you not consider this a sea monster that also lives on land?

Sarcosuchus imperator (estimated between ~36 – 40 ft)

<https://ourplanet.com/worlds-top-six-biggest-prehistoric-crocodiles-ever-lived/>



Sarcosuchus imperator skeleton at Muséum national d'Histoire naturelle, Paris. Photo: wikipedia





Sarcosuchus skull vs human vs modern crocodile.

Nations with Crocodiles or dragons or Cobras

 Pakistan

Indus crocodile (*national reptile*)


Crocodylus palustris



Komodo dragon (*national animal*)

Varanus komodoensis



 Indonesia

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

 India

King cobra (*national reptile*)

Ophiophagus hannah



<https://www.gotquestions.org/biblical-symbolism.html>

Tannin (monster) From Wikipedia

The name has subsequently been given to three submarines in the Israeli Navy: the first, an S-class submarine formerly known as HMS Springer, was in commission from 1958 until 1972. The second, a Gal-class submarine, was in commission from 1977 until 2002. The third INS Tanin is a Dolphin-class submarine in commission since 2014.

IDF'S MOST ADVANCED SUBMARINE TO BEGIN OPERATIONS

By Ahuva Balofsky April 7, 2015 , 7:30 am



Israeli Prime Minister Benjamin Netanyahu (L) and Israeli Minister of Defense (C) seen aboard the INS Tanin submarine, the newest addition to the Israeli Navy, as the submarine, Israel's 4th, docked at the Haifa Port. September 23, 2014. (Photo: Kobi Gideon/ GPO/ FLASH90)

<https://www.breakingisraelnews.com/35442/new-israeli-submarine-ins-tanin-to-begin-operations-idf/#W3qtTBmV1DL6WXE2.97>

Israel's newest state-of-the-art submarine, the INS Tanin (pronounced ta-NEEN), which arrived in the country towards the end of last year, is nearly ready to begin its service. In the past few months, since it arrived from Germany where it was built, the INS Tanin has been equipped with Israeli weapons, communications and intelligence systems. It is the largest submarine in Israel's fleet, measuring 68 meters (223 feet) in length. This allows the sub to be fitted with special fuel tanks which enable the sub to move noiselessly and remain submerged longer than other submarines.

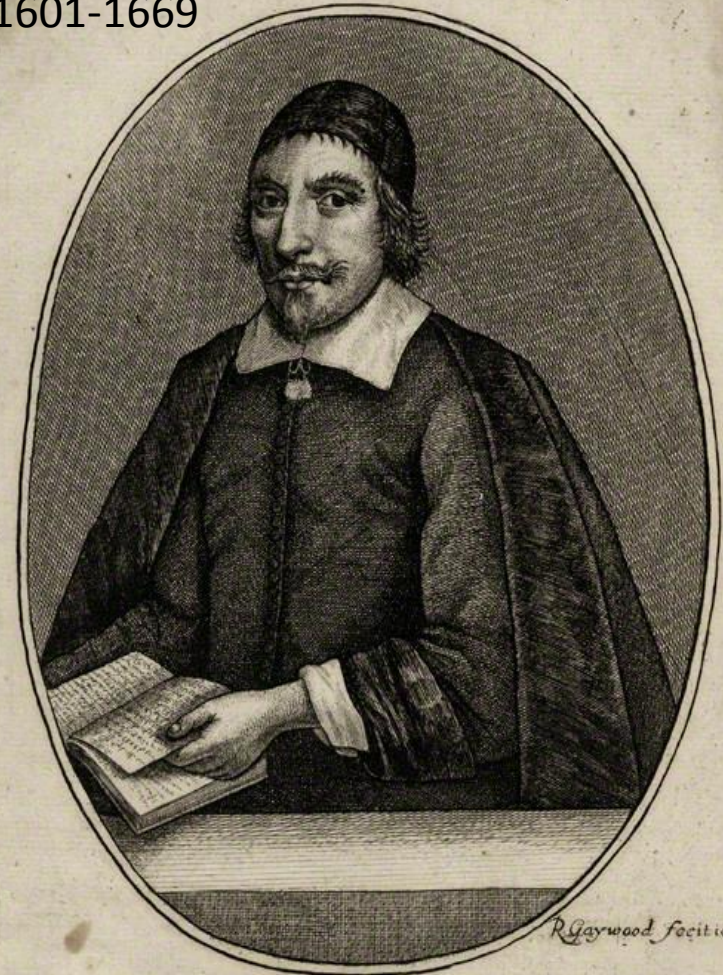
COMMENTARIES

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

John Trapp Complete Commentary

[Psalms 91:13](#) — [Psalms 91:13](#) Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet. Ver. 13. Thou shalt tread upon the lion, &c.] No creature shall harm thee, so as to hinder thine eternal happiness. See [Isaiah 11:6-8](#), [Hosea 2:18](#), [Job 5:23](#), [Mark 16:18](#). This text was shamefully abused by Pope Alexander, A.D. 1159, when at Venice he trod upon the neck of the Emperor Frederic Barbarossa, and said, as here, super leonem et aspidem ambulabis, &c.

1601-1669



One of this Ages Greatest little men,
Great in Good Worke, witnesse his golden Pen,
His Pen hath drawn his Learned Head, in part,
His Holy Life proclaimes a Gracious Heart,
Should any mee consult how hee might rise
Unto Compleatnesse, I would say, Trappize.

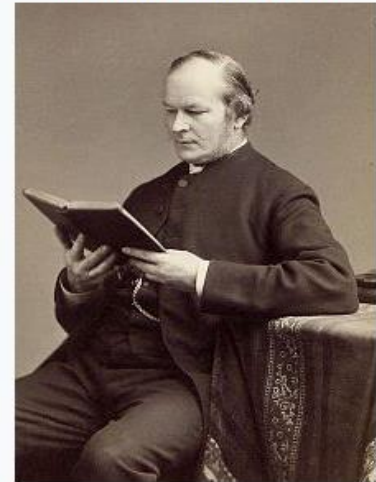
Vera Effigies Iohanis Trapp: I. D. R. B.
A. M. Aetatis 53 1654

Spiritual Victory

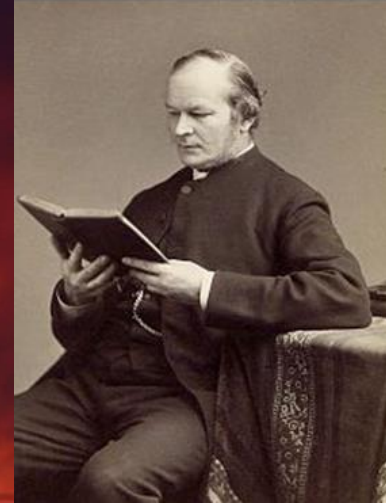
his promise refers not only to the reptiles and wild beasts of outwards evil, but also to evils in which the deadliness of sin is concentrated against our individual hearts — the evil thoughts and deeds and words and habits that assault and hurt the soul. The lion is that inward sin, that special impulse and temptation which has most power against you. It is the favourite vice against which you are weakest. Oh! let none of us shirk the momentous question. Are you, or are you not, wrestling with; have you, or have you not, conquered the sin which doth most easily beset you? Let a man but once give himself over to a besetting and unrepented sin, and all else becomes in vain.

Therefore, as you love your lives, enter alone, and with awful resolution, the dark caverns of your own hearts, face once for all the lion who lies lurking there, lay aside utterly the fancy that he can remain there without destroying you, give up the idle notion that you can fence yourself round against him by reason, or by philosophy, or by prudential reserves, or by vague procrastinations of the struggle. Nothing will save you but desperate wrestling with all the gathered forces of your life intensified by **favor** and prayer.

Frederic William Farrar



Born	7 August 1831 Bombay, India
Died	22 March 1903 (aged 71) Canterbury, Kent, England
Occupation	Cleric, writer
Nationality	English



But notice that the more early this battle is undertaken the more surely is it won. Hercules in the legend, while yet an infant in the cradle, strangles the serpent sent to slay him. He who strangles serpents in his youth will slay monsters in his manhood; he of whom the favor of Yahuah has taken early hold, and who has early strength to conquer temptation is not likely later on to lose his self-reverence and his self-control; if in the flush of youth he has stood at the feet of the **Covenant instructions**, he will be little likely to revolt afterwards. Victory is won more easily at fifteen than at twenty, and more easily at twenty than at thirty, and a hundredfold more easily at thirty than at sixty.

And alas! which of us has not been in one way or another defeated? Which of us can encounter that poison-breathing lion in the dark cavern of his heart, and strangle it fearlessly as once he might have done? But, lastly, lest such thoughts should tempt any one to despair, let me add at once that it is never too late to fight, never too late to mend, never impossible to slay the lion within you, and to tread the young lion and the dragon under foot. Was not King David a murderer and an adulterer, and yet God gave him back the clean heart and the free spirit? Was not King Manasseh an apostate and a worshipper of Moloch; and yet did he not learn to know that Yahuah was **The Eternal Creator**?
If you have sinned with these, cannot you with these repent?

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.

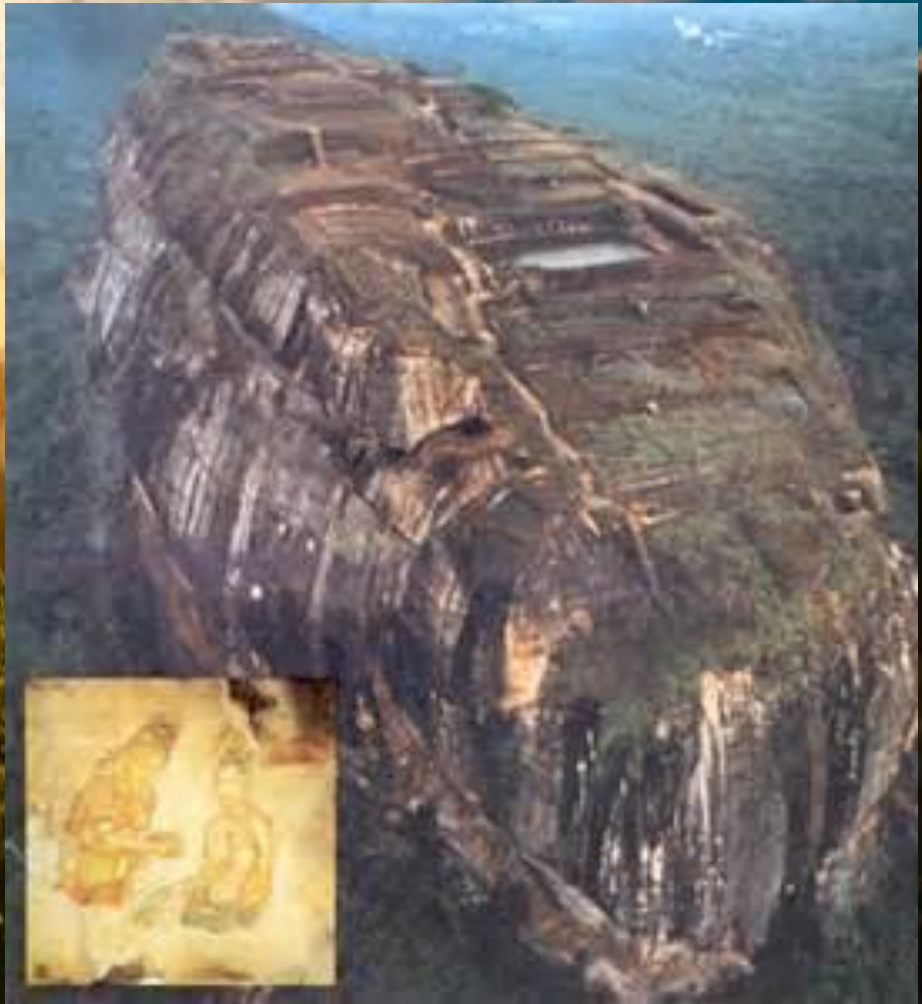


Psalm 91:1-2 Magnified

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.



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.

A cosmic background featuring a large, reddish-brown planet (Mars) on the right side, a crescent moon in the upper center, and a starry field with a blue nebula on the left.

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.



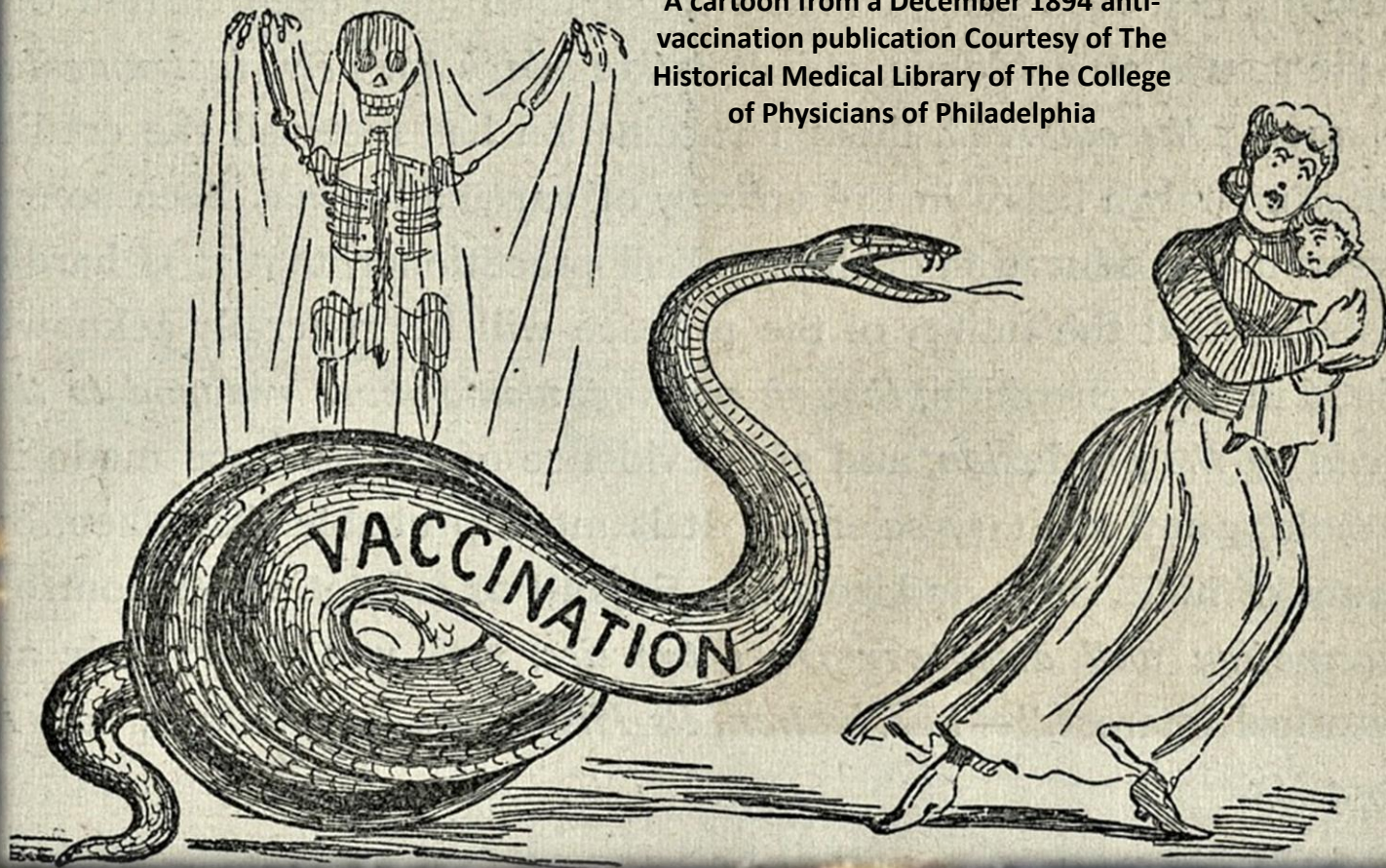
Nor the arrow that flies and darts about like a snake by day. Be it sword, famine, or pestilence if they are the judgement of Yahuah or wickedness of man they move swiftly, are sudden and strike with surgical precision. It is out in the open. But you who trust Yahuah are not concerned and are not afraid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

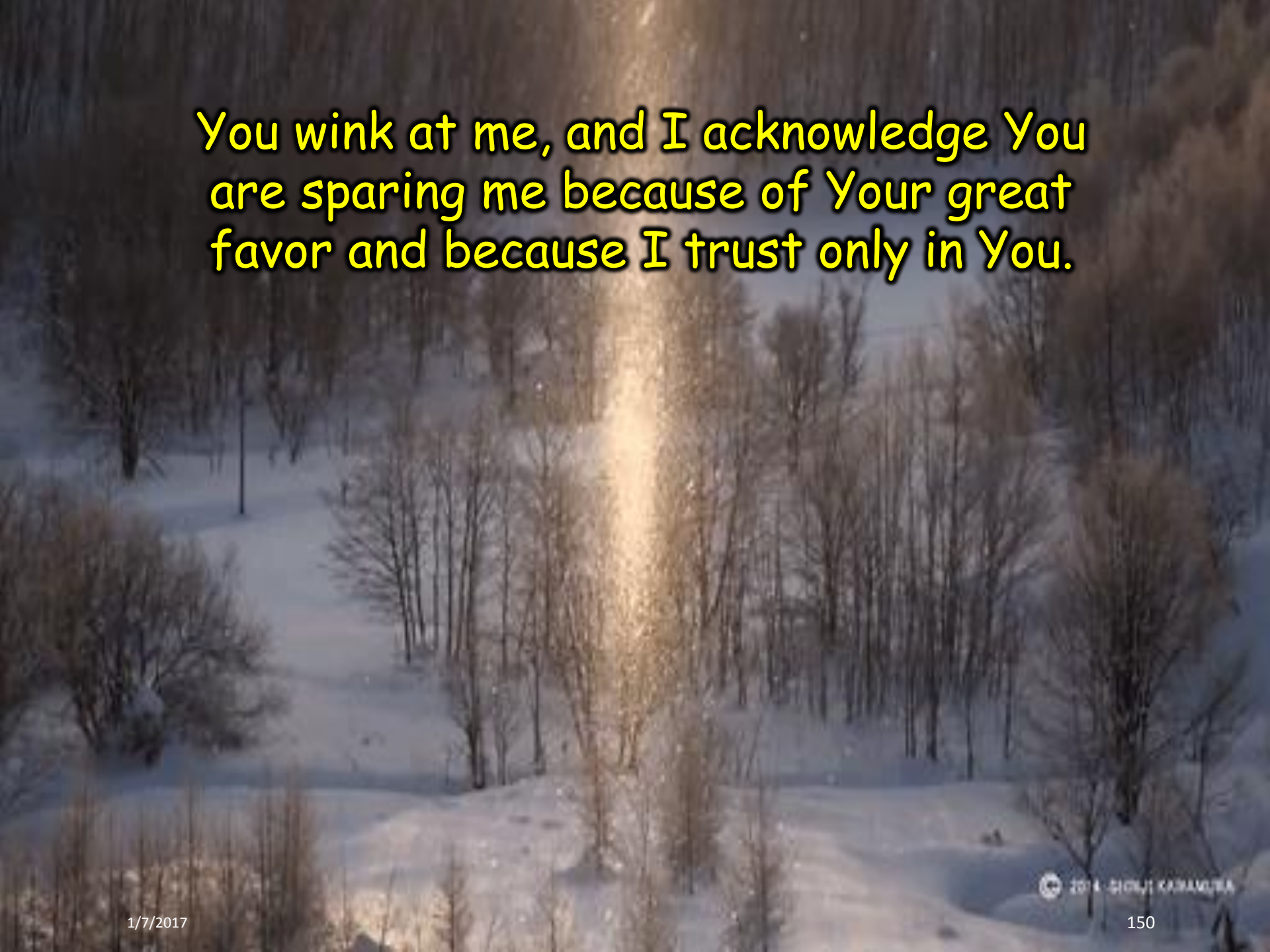
YHWH

יהוה

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

A dramatic, dark landscape with a bright light source in a cave opening, a large tree, and a glowing blue mist.

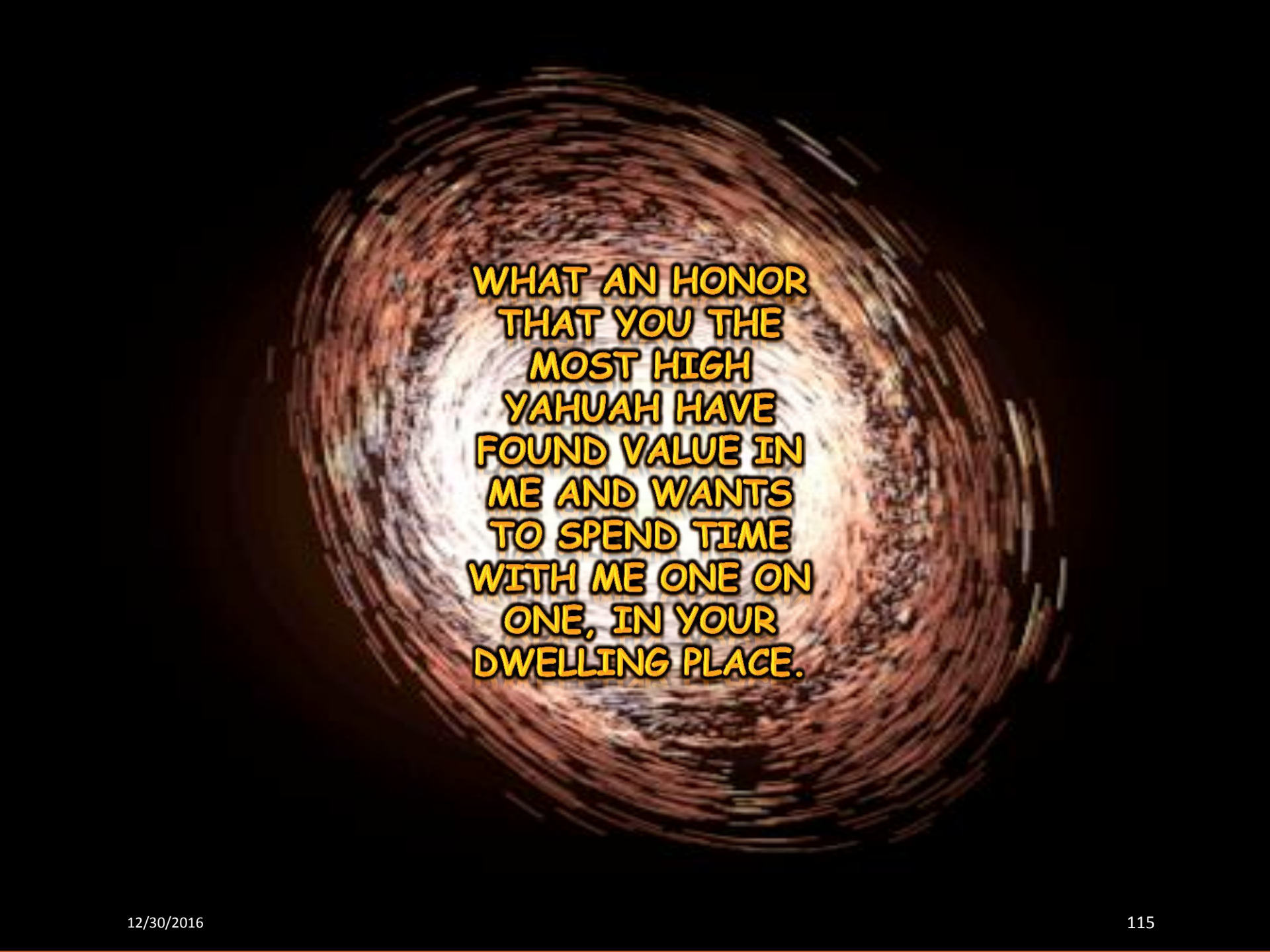
I know where it is found and I have absolute confidence in my eligibility to be admitted as a result of choosing to be a covenant family member.



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

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.

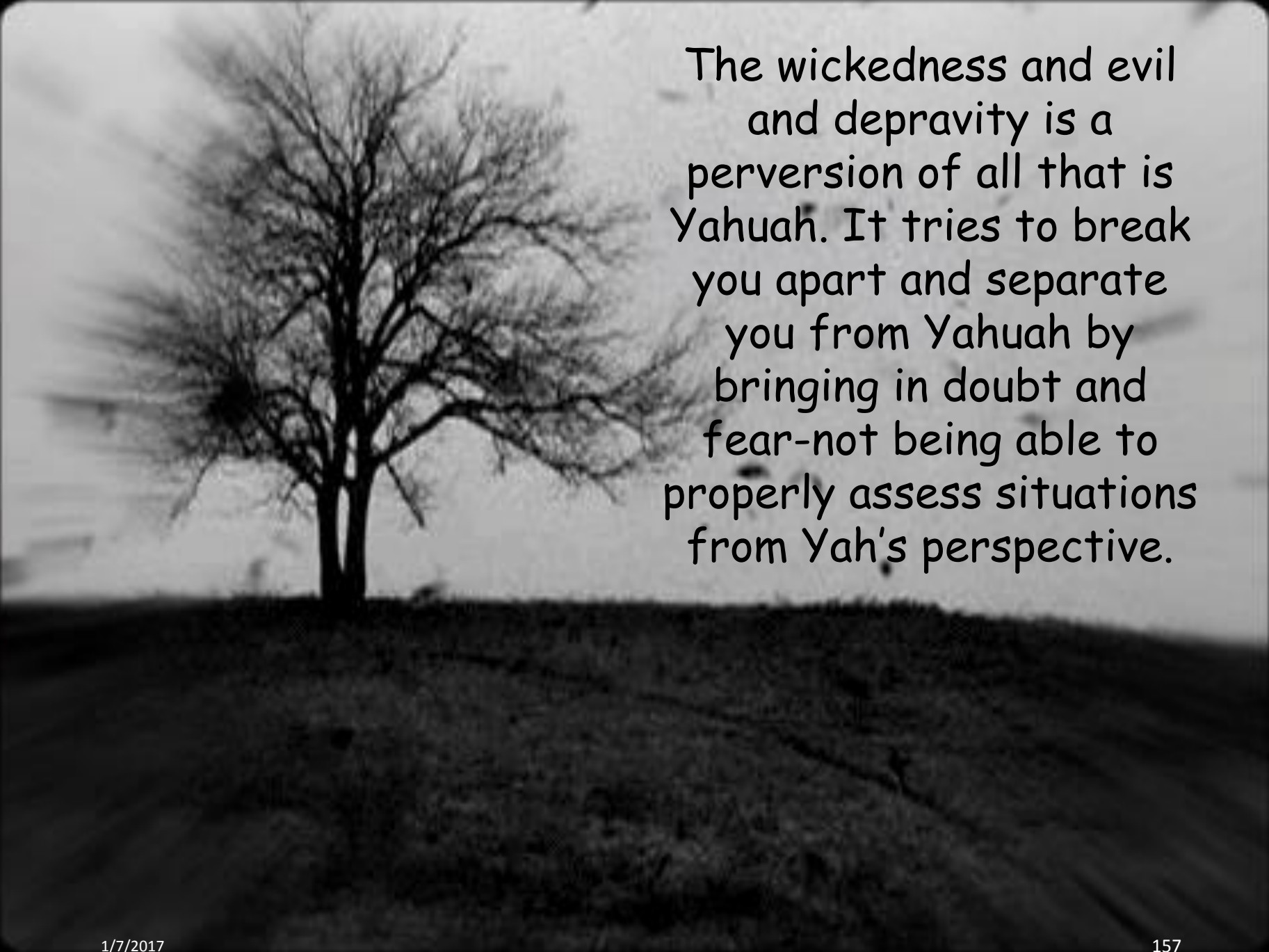
PSALMS 91:10

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 at the top to blue, green, and yellow at the bottom. The sky is a mix of purple, pink, and yellow. Two birds are flying in the upper right corner. The foreground shows the turbulent, multi-colored water of the waterfall.

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

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

Psalms 91:11

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



Being 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 dred at some future time we may turn around and away from Yahuah.

יהוה

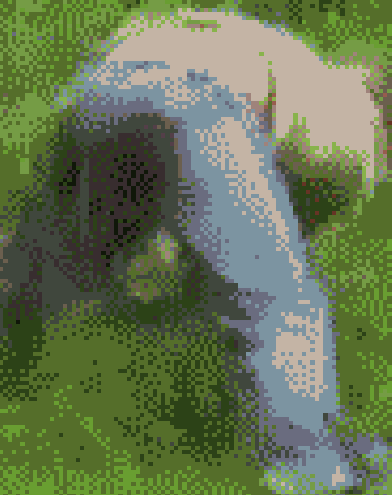
And trip
and be
defeated
by the
adversary
and strike
and fall..



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.



Psalms 91:13



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

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




A close-up photograph of a person's legs standing on a beach. The legs are positioned in the center-left of the frame, with the feet planted in the sand. The background shows the ocean and a sunset sky with soft, golden light reflecting on the water. The words "GO FORTH" are written in the sand in the foreground, centered horizontally. A black rectangular box on the right side of the image contains white text.

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

GO FORTH

You will be able to conquer and be victorious!





Over the young lions/warriors-
strong and aggressive, blood
thirsty, attacking and want to
obliterate the covenant

And over the crocodile- that monstrous bellow of every terror-real or imagined.

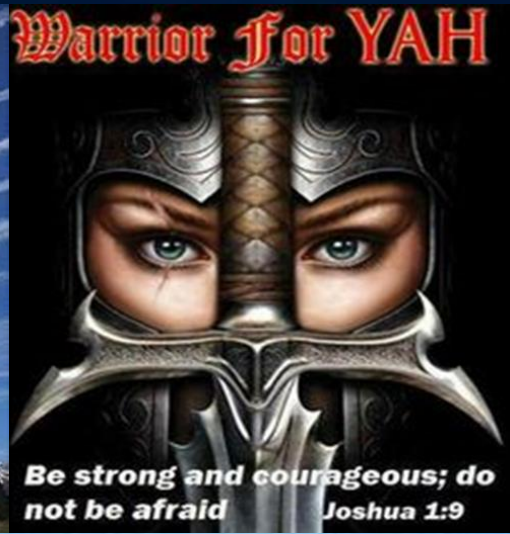
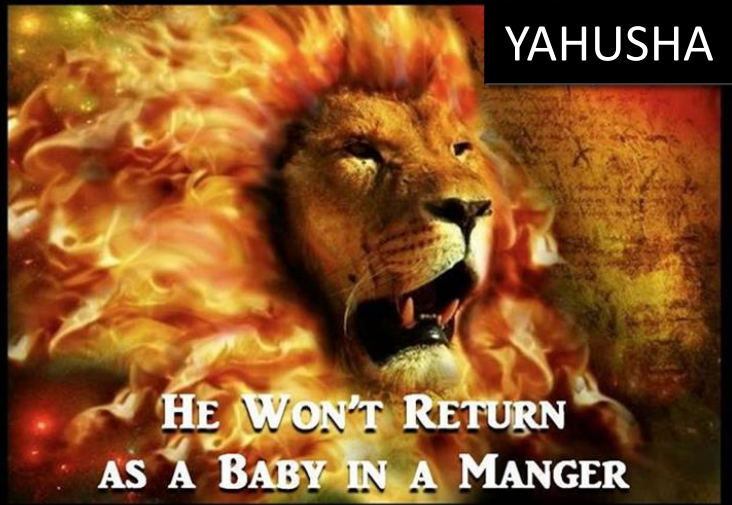


That stalks and tries to destroy your courage. With Yahuah, you can over come them all!

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



Test out your trust in Yahuah in the little things
and watch your courage grow !





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.

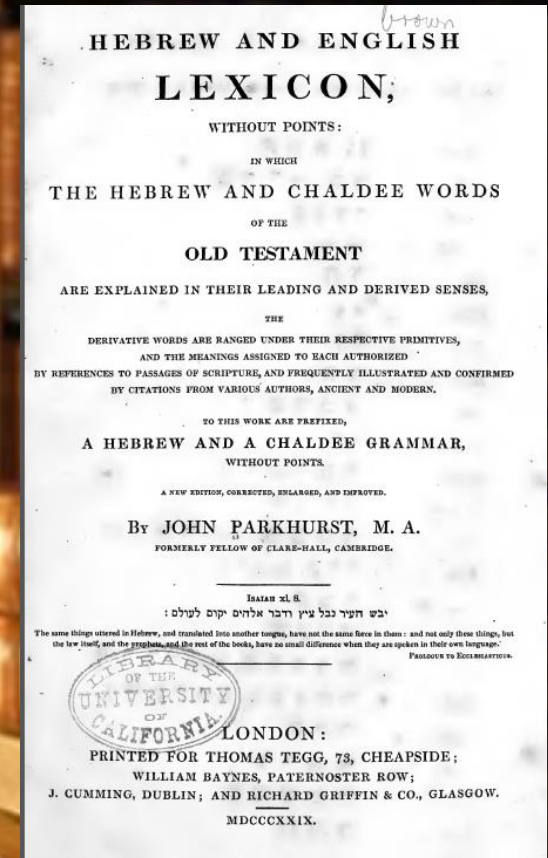
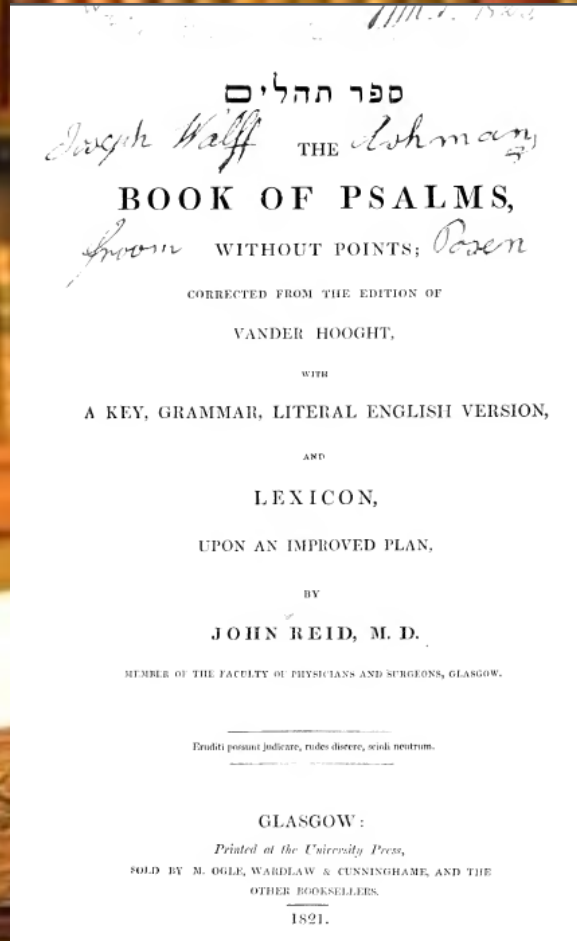
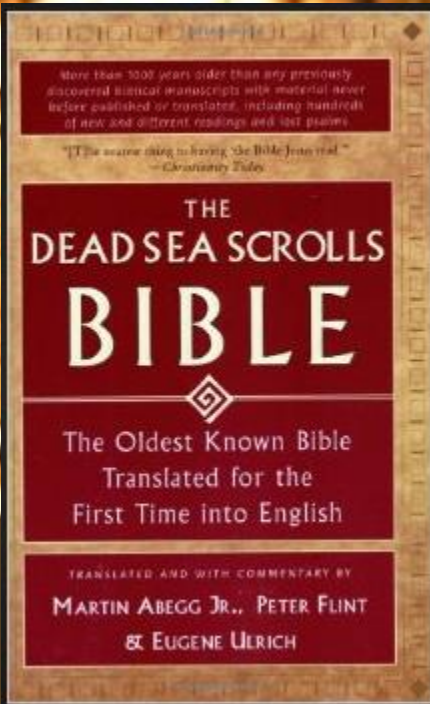
PRAY-READ-RESEARCH-REPENT-PRAISE AND REPEAT

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(with 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)
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- 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>)
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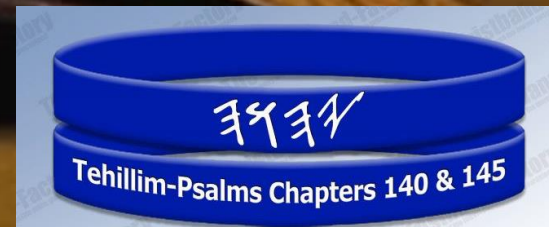
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ROBERT YOUNG, LL.D.,

AUTHOR OF SEVERAL WORKS IN HEBREW, CHALDEE, SAMARITAN, SYRIAC, GREEK,
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REVISED EDITION.
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THE ANALYTICAL HEBREW AND CHALDEE LEXICON:

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AN ALPHABETICAL ARRANGEMENT OF EVERY WORD AND
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IN THE SACRED TEXT, WITH A

GRAMMATICAL ANALYSIS OF EACH WORD, AND LEXICOGRAPHICAL
ILLUSTRATION OF THE MEANINGS.

A COMPLETE SERIES OF HEBREW AND CHALDEE PARADIGMS,
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BY B. DAVIDSON,

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



Multa terrarum lingua, unestilba una.

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

Grammar-Verb Tenses

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

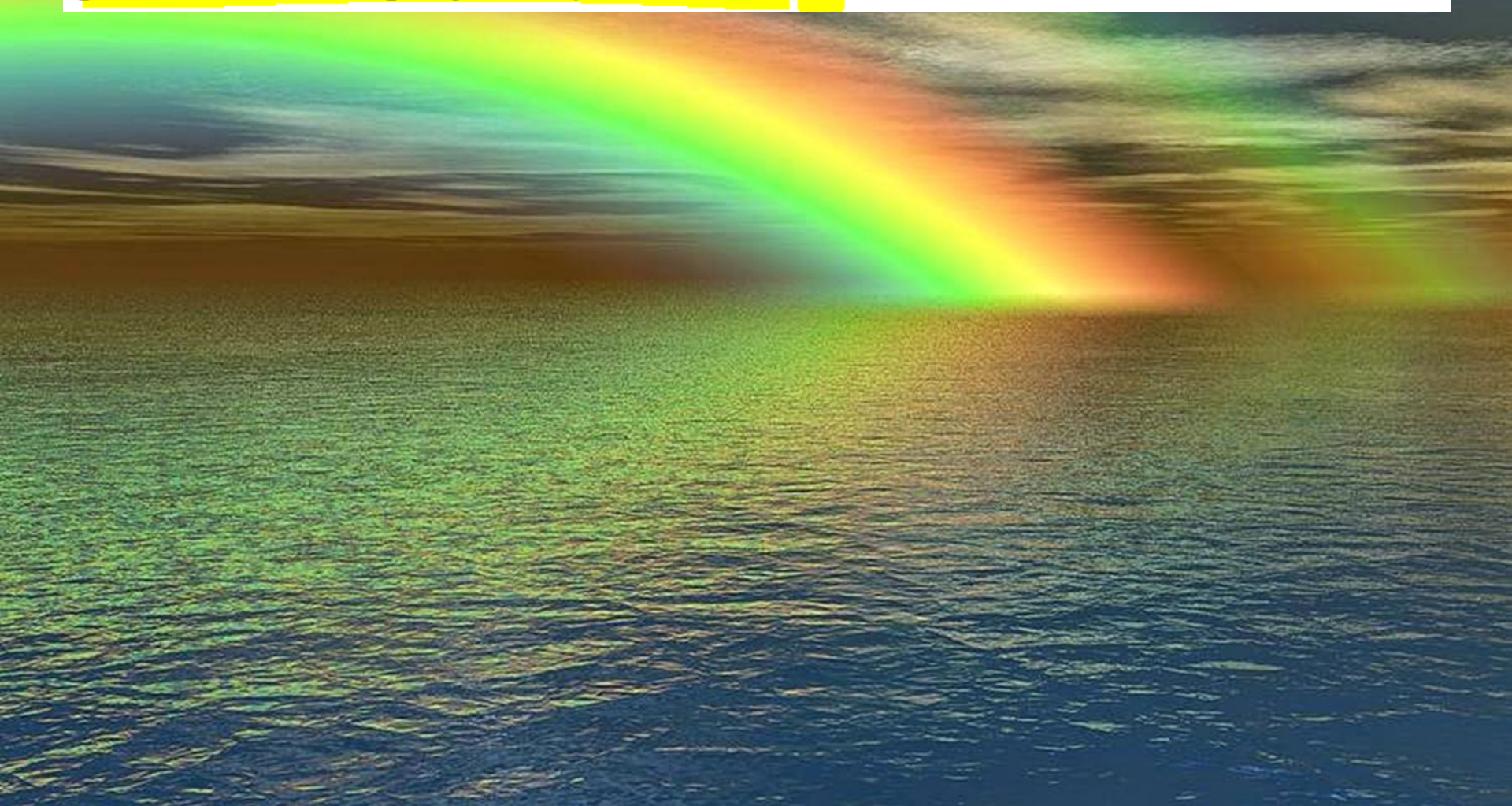
Heiser, M. S., & Setterholm, V. M. (2013; 2013). Glossary of Morpho-Syntactic Database Terminology. Lexham Press.

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

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

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

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



Prefixes and Suffixes

The Book of the Psalms without points 1821 pg 16

Bet

ב

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

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

Wah

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

Y

Vav

Nail
Peg
"And"

Prefixes and Suffixes

Wah

Y

Vav

Nail
Peg
"And"

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

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

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

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

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

HEY

ה

Is the fifth in the order of the alphabet; it is reckoned a vowel, and is one of the servile letters, as such it is prefixed, being one of the Eamentic letters to nouns, from 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.

HEBREW GRAMMAR.

xxxvii

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

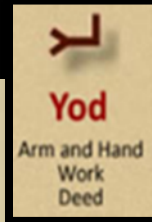
8. Postfixed, *to or towards*, of place or time. See Lexicon under ה 7.

daughter. It is interrogative, or expresses a doubt, perhaps from מַה What. הֲאֵתָהּ 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. הִפְקִיד He has caused to be visited. Prefixed to ה they form the hithpael conjugation, as, הִתְפַּקֵּד He hath visited himself. It forms feminine nouns from הִיא She. חֵכְמָה f. Wisdom; from הִכֵּה To be wise: it forms the third person singular, preter feminine, as, פָּקְדָה She visited; when affixed to a noun, or verb, her, as, פָּקְדָה He visited her. יָרָה Her hand. To words of time or place, to, towards, as, אֶרֶץ In the earth, Genesis xix. 1. Sometimes to a noun, his, as, אֹהֶלְהָ 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 הִיא The being, or person; and יֵה for הֵב They; as יִפְקֹד He shall visit. יִפְקְדוּ They shall visit. It also forms some appellative nouns and proper names, being then a contraction of הִיא 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 יִלְקוּט A scrip; from לָקַט To collect. יִצְחָק Isaac; from צָקַח To laugh. Inserted it forms many nouns, if inserted before the second radical, as, from רָחַח To breathe, comes רִיחַ An odour, or exhalation; also, if after the second radical it forms many nouns, as קָצִיר Harvest; from קָצַח 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, י 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*; וּפְקְדִי *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; יִלְדְתִי; ver. 37, וְגַלְתִּי and קִבַצְתִּי; ver. 43, וְזָכַרְתִּי and עָשִׂיתִי; so ver. 47, 51.
8. _____ is the sign of the masculine plural in *regimine*, as מְלֹכֵי הָאָרֶץ *kings of the earth*. Comp. sect. IV. 15.
9. _____ is formative in some nouns, both substantive, as אֲדָנִי *Lord*, פְּרִי *fruit*; and adjective, as חֲפֹשִׁי *free*, אֲכֹרִי *violent*, עֲנִי *afflicted*, פֹּדֵר *poor*.
10. _____ to a noun, *my*, as דְּבָרִי *my word*; to a verb, *me*, פָּקְדִי *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*.



↳ 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 לֵא 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 מִןְּ A shield, from נַגַּף To pro-

מ

Parkhurst Pg 278

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

מִןְּ מִןְּ מִןְּ mip-pă'-hăd

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

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

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

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

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

יִרְא

ת



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

You will not H3808

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

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

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

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את

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