

Part 9
Psalms
91:14

14 Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name.

15 He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honour him.
16 With long life will I satisfy him, and shew him my salva-

PSALMS 91-PROMISES MADE TO BE CALLED ON



<http://www.vimeo/yahuahschokmah>

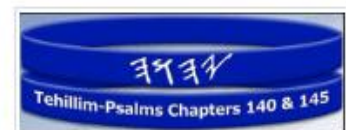
<http://www.youtube.com/cedarnsage>

<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.

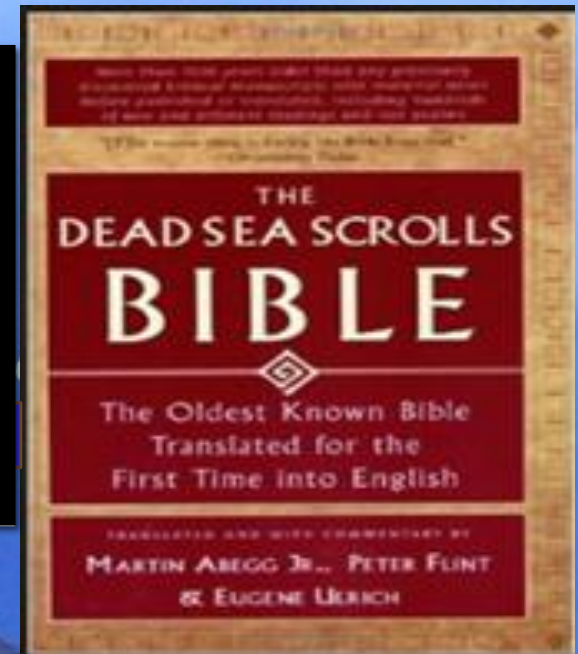
14“Because he cleaves to Me in love, Therefore I deliver him; I set him on high, Because he has known My Name.

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)

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

כִּי בִי חֶשֶׁק וְאֶפְלָטָהוּ אֲשַׁגְּבֵהוּ כִּי־יָדַע שְׁמִי:

WLC (Consonants Only)

כי בי חשק ואפלטאו אשגבהו כי־ידע שמי:

Aleppo Codex

יד כי בי חשק ואפלטאו אשגבהו כי־ידע שמי

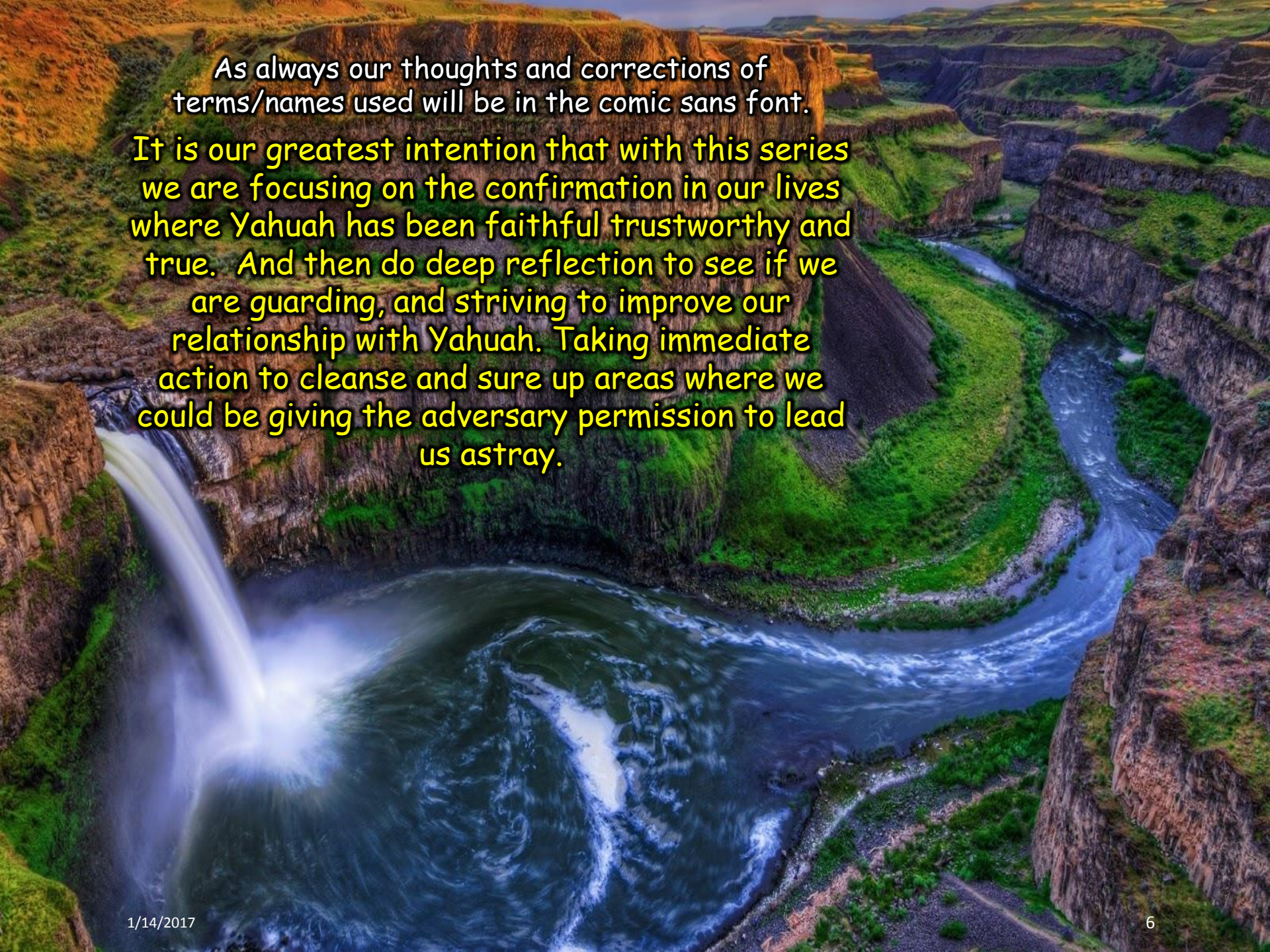


Aleppo Codex



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

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A high-angle photograph of a river flowing through a deep, layered canyon. On the left, a waterfall cascades down a rocky ledge into the river. The river winds through the canyon, surrounded by green grass and patches of moss on the dark rock walls. The sky is overcast, and the overall scene is dramatic and natural.

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

It is our greatest intention that with this series we are focusing on the confirmation in our lives where Yahuah has been faithful trustworthy and true. And then do deep reflection to see if we are guarding, and striving to improve our relationship with Yahuah. Taking immediate action to cleanse and sure up areas where we could be giving the adversary permission to lead us astray.

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
"Because	כִּי	ki	3588	that, for, when	a prim. conjunction
he has loved	חָשַׁק	cha·shak	2836a	to be attached to, love	a prim. root
Me, therefore I will deliver	וְאֶפְלֹטֶהוּ	va·'a·fal·le·te·hu;	6403	to escape	a prim. root
him; I will set him [securely] on high,	אֲשַׁבֵּהוּ	a·sag·ge·ve·hu	7682	to be (inaccessibly) high	a prim. root
because	כִּי־	ki-	3588	that, for, when	a prim. conjunction
he has known	יָדַע	ya·da	3045	to know	a prim. root
My name.	שְׁמִי:	she·mi.	8034	a name	of uncertain derivation

Text Analysis

Str	Translit	Hebrew	English	Morph
3588 [e]	kī	כִּי	Because	Conj
	bī	בִּי	in	Prep
2836 [e]	ḥā-šaq	חָשַׁק	he has set his love	Verb
6403 [e]	wa-'ā-ṗal-lə-tê-hū;	וְאֶפְלָטֶהוּ	therefore will I deliver	Verb
7682 [e]	'ā-śag-gə-bê-hū,	אֲשַׁנְבֶהוּ	I will set him on high	Verb
3588 [e]	kī-	כִּי-	because	Conj
3045 [e]	yā-ḏa'	יָדַע	he has known	Verb
8034 [e]	šə-mī.	שְׁמִי:	my name	Noun

English (KJV) [?]	Strong's	Root Form (Hebrew)
Because he hath set his love	 H2836	חָשַׁק <i>chashaq</i>
upon me, therefore will I deliver	 H6403	פָּלַט <i>palat</i>
him: I will set him on high	 H7682	שָׁגַב <i>sagab</i>
because he hath known	 H3045	יָדַע <i>yada'</i>
my name	 H8034	שֵׁם <i>shem</i>

Main
Hebrew
Words
In Verse
To
Shama-
Closely
Consider

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

Shadow. Ps. 91:1
Protection.

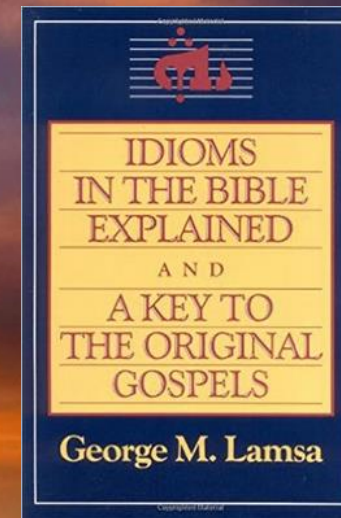
Snare of the fowler. Ps. 91:3
Evil devices.

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

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

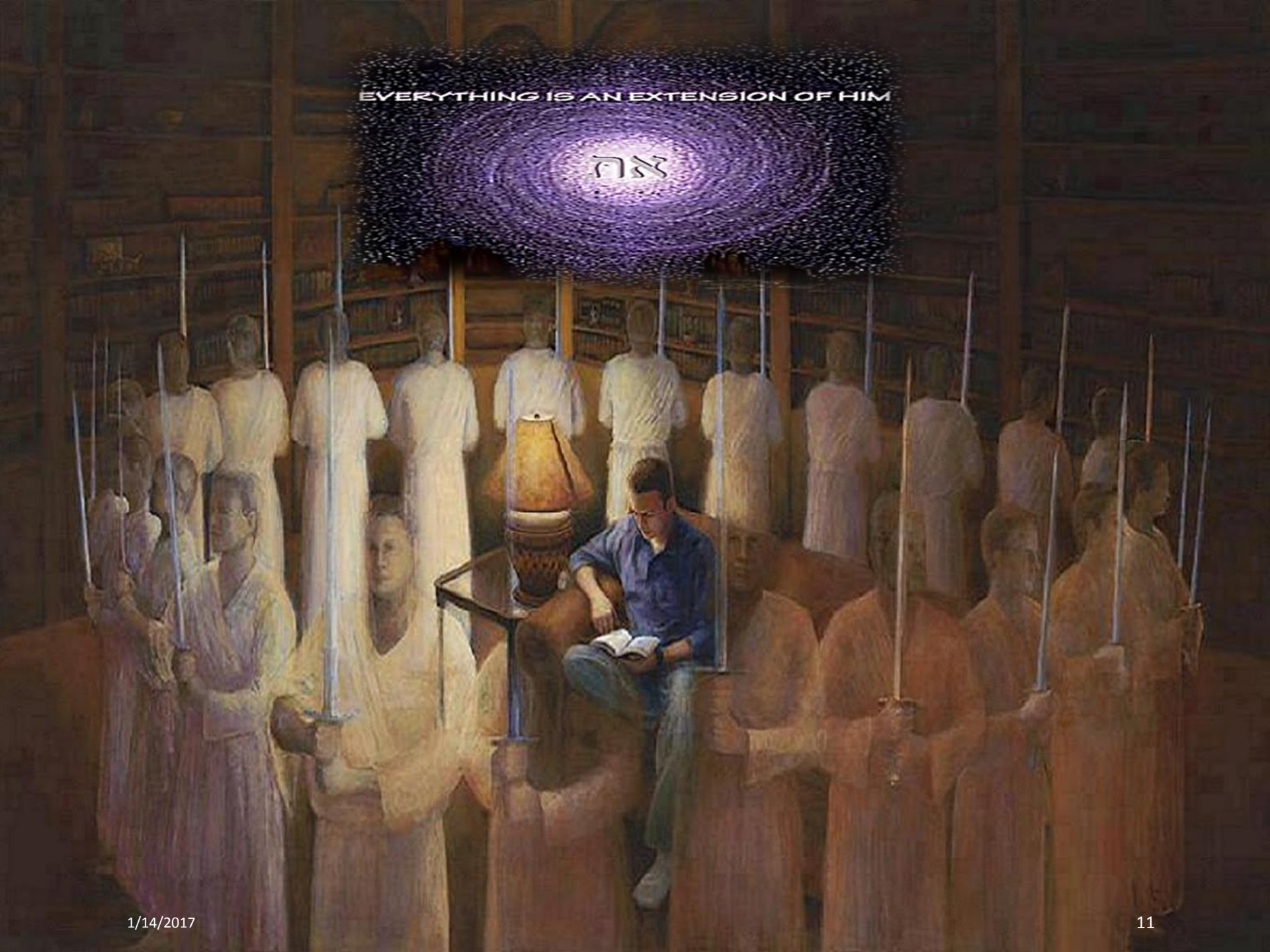
Viper and adder. (Lamsa) Ps. 91:13
Deadly enemies; evil forces.

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



EVERYTHING IS AN EXTENSION OF HIM

אה



Psalm 91:14

כי בי חשק ואפליטהו אשגבהו כי ידע שמי: | LEB OT RI | Because he loves me, therefore I will deliver him; I will protect him because he knows my name. | LEB

14 יד כי בי חשק ואפליטהו אשגבהו כי ידע שמי:

14. **ki bi chashaq wa'aphal'tehu 'asag'behu ki-yada` sh'mi.**

Ps91:14 Because he has set his love on Me, therefore I shall deliver him;

I shall set him securely on high, because he has known My name.

8034 [e]	3045 [e]	3588 [e]	7682 [e]	6403 [e]	2836 [e]	3588 [e]	14
šə·mî.	yā·ḏa'	kî-	'ā·śag·gə·bê·hū,	wa'ā·pal·lə·tê·hū;	hā·šaq	bî	kî
שְׁמִי:	יָדַע	כִּי	אֲשַׁגְּבֶהוּ	וְאֶפְלִיטֵהוּ	חֶשֶׁק	בִּי	כִּי 14
my name	he has known	because	I will set him on high	therefore will I deliver	he has set his love	in	Because
Noun	Verb	Conj	Verb	Verb	Verb	Prep	Conj

91:14	כי	בי	חשק	ואפליטהו	אשגבהו	כי	-
	ki	b·i	chshq	u·aphlt·eu	ashgb·eu	ki	-
	that	in·me	he-is-attached	and·I-shall- ^m deliver·him	I-shall-make-impregnable·him	that	
ידע	שמי	:					
ido	shm·i	:					
he-knows	name-of·me						

Psa 91:14 Because^{H3588} he hath set his love^{H2836} upon me, therefore will I deliver^{H6403} him: I will set him on high,^{H7682} because^{H3588} he hath known^{H3045} my name.^{H8034}

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

Based on Paulo Coelho



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

Psalm 91:14

כי־בִּי חֶשֶׁק וְאֶפְלָטָהוּ אֲשַׁגְּבֶהוּ כִּי־יָדַע Because he loves me, therefore I will deliver him; I will protect him because he knows my name. | LEB

כי־ kî'

For he will command his angels con

כי־ kî yea; verily, indeed; surely; but, thus, except; because; when, if, in case;...
conjunction ± כי־, "because"

BDB that, for, when

GHCLLOT THAT

CHALOT yes, indeed; truly; rather; no; no!; but, except; because; for; that; when; if; if, in..

Because^{H3588}

ki: that, for, when

Original Word: כי־

Part of Speech: Conjunction

Transliteration: ki

Phonetic Spelling: (kee)

Short Definition: because

כִּי

KH

? -- Dark

3588 [e]

ki

כי־

For

Conj

STRONGS

PSALMS 91 VS

3588

3,9,11,14

Psalm 91:14

כי בִּי חֶשֶׁק וְאֶפְלָטָהוּ אֲשַׁגְבֶּהוּ כִּי־יִדַע
LEB OT RI | שְׁמִי: name. | LEB

בִּי

1033) פִּלַּעַ (בִּי BY) ac: **Need** co: **Empty**
ab: **Sorrow**: The pictograph פ, a picture of the house represents what is inside. The י is the hand. When combined these mean "inside the hand". An empty hand desiring to be filled. This root is closely related to פִּלַּעַ and פִּלַּעַ.

A) פִּלַּעַ (בִּי BY) ac: ? co: ? ab: ?

N^m) פִּלַּעַ (בִּי BY) — **Excuse Me**: Used as an introduction for an entreaty or request. [freq. 12]
|k|j|v|: O, oh, alas | {str: 994}

Parkhurst page 44

בִּי
Compounded of the particle ב to or on, and י me, to me, or on me, i. e.
1. *Attend to me.* Gen. xliii. 20.
2. *Have pity on me.* Exod. iv. 10, & al.

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

With and In



Psalms 91:14

כִּי בִי חֶשֶׁק וְאֶפְלָטָהוּ אֲשַׁגְּבֶהוּ כִּי־יָדַע
שְׁמִי: | לֵב OT RI

Because he loves me, therefore I will deliver him; I will protect him because he knows my name. | LEB

בִּי bî'

ב b

Because he loves **me**, therefore I will deliver him; I will

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

BDB

GHCLLOT

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

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

CDWGTBH

Notes

אֲנִי 'ānî

Because he loves **me**, therefore I will deliver him; I will

אֲנִי 'ānî
pronoun, suffixed, first person, singular ± common

BDB I

GHCLLOT I; am

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

928 **בְּ** (b): prep.; = TWOT 193—1. LN 83.9–83.17 **in**, i.e., a marker of position within certain limits, contrasted with being outside an area, even in a three dimensional area (Ge 1:22), cf. also 1198; 2. LN 83.9–83.17 **among**, i.e., a marker of a position within an area, defined by the objects around it (Ge 41:3); 3. LN 83.46–83.47 **on**, over, i.e., a marker of a position upon the surface of an object (Ge 9:7b); 4. LN 83.23–83.32 **at**, by, i.e., a marker of a position in proximity or near vicinity to another object (Ge 38:14b); 5. LN 13.1–13.47 **in**, i.e., a marker of a state or condition (Isa 16:5); 6. LN 84.16–84.28 **into**, i.e., a marker of an extension toward a goal, which is inside an area (Ge 10:6a); 7. LN 89.107–89.119 **in**, i.e., a marker of association (Nu 14:11a); 8. LN 89.79–89.80 **with**, i.e., a marker of attendant circumstances, implying means (Ge 3:16a); 9. LN 90.8–90.13 **with**, by what means, i.e., a marker of an immediate instrument (1Ki 22:21); 10. LN 89.81–89.86 **with**, i.e., a marker of the manner in which an event occurs (2Sa 6:12); 11. LN 89.4–89.7 **with**, in, about, in regard to, in the case of, i.e., a marker of specification (Pr 22:19); 12. LN 89.141–89.142 **of**, consisting of, i.e., a marker of substance (Ge 9:15); 13. LN 90.56–90.84 **to**, with respect to, in relation to, i.e., a marker of an experiencer of an event (Nu 5:12); 14. LN 90.1–90.7 **by**, from, i.e., a marker of agency (Pr 8:15); 15. LN 90.29–90.30 **by**, i.e., a marker of guarantor participant with oaths (Ex 32:13); 16. LN 89.15–89.38

because, i.e., a marker of cause or reason (Ex 6:1); 17. LN 67.17–67.64 **when**, i.e., a marker of a time when it is simultaneous or overlapping another period of time (Ge 2:5b); 18. LN 67.136–67.141 **during**, through, i.e., a marker of an extent of time within a larger unit of time (Ge 30:14); 19. LN 90.21–90.28 **concerning**, with regard to, i.e., a marker of content as a means of specifying a particular referent (Isa 21:13); 20. LN 90.31–90.35 **against**, i.e., a marker of opposition (Ge 16:12), note: see fuller lexicons and grammars for more study on this lexeme

CLEAVES TO ME IN LOVE

Desire, love, set one's affection

Be attached to , i.e. have a strong feeling for an object as a figurative extension of the joining or fastening of two objects together

Have bands for binding

Thing desired-a thing longed for that implies planning

A longing for that implies an eager expectation

A wheel spoke, i.,e. a part of a wheel assembly connecting a hub (Yah) to the outer rim (us)

necessary for the strength of the wheel

To Delight in

To seek after

חשק

		
Qof	Shin	Chet
Sun on Horizon Behind	Eat Consume Destroy	Tent Wall Fence Separation

Strong's Concordance

chashaq: to be attached to, love

Transliteration: chashaq

Short Definition: pleased

he has set his love^{H2836}

2836 [e]

hā·šaq bī

חָשַׁק בִּי

he has set his love in

Verb Prep

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

Psalm 91:14

כִּי בִי חֶשֶׁק וְאֶפְלָטָהוּ אֲשַׁגְּבֶהוּ כִּי־יִדַע
LEB OT RI | שְׁמִי: | LEB

Because he loves me, therefore I will deliver him; I will protect him because he knows my name. | LEB

חֶשֶׁק *hā'šāq*

Because **he loves** me, therefore I will deliver

חֶשֶׁק *hšq* to love, desire

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

Sense: to love (care) – to have a great affection or care for or loyalty towards.

BDB be attached to, love

GHCLOT TO JOIN TOGETHER; to cleave; to be joined; to like

CHALOT love; desire; bind; bound

DBL Hebrew desire

NASB Dictionaries

BYBHV to be very attached to, to love somebody; to desire to (11)

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

3137 I. **חֲשַׁק** (*ḥā·šăq*): v.; ≡ Str 2836; TWOT 773— (*qal*) **desire, love, set one's affection, formally, be attached to, i.e., have a strong feeling for an object, as a figurative extension of the joining or fastening of two objects together**

3138 II. **חֲשַׁק** (*ḥā·šăq*): v.; ≡ Str 2836; TWOT 773— (*piel pf.*) **make bands, i.e., make joints for binding ; (pual ptcp.) have bands for binding, i.e., be joined together**

3139 **חֲשֻׁק** (*ḥē·šəq*): n.masc.; ≡ Str 2837; TWOT 773a—1. **thing desired, i.e., a thing longed for that implies planning; 2. desire, i.e., a longing for that implies a hope or eager expectation**

3140 **חֲשֻׁק** (*ḥiš·šūq*): n.[masc.]; ≡ Str 2839; TWOT 773d— **wheel-spoke, i.e., a part of a wheel assembly connecting a hub to the outer rim, necessary for strength of the wheel**

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

חַשַׁק

Transliteration

chashaq

Pronunciation

khā-shak' (Key)



Part of Speech

verb

Root Word (Etymology)

A primitive root

Dictionary Aids

TWOT Reference: 773

KJV Translation Count — Total: 11x

The KJV translates Strong's H2836 in the following manner: desire (3x), set his love (2x), filleted (3x), log (1x), delight (1x), in love (1x).

Outline of Biblical Usage [?]

- I. (Qal) to love, be attached to, long for
- II. (Piel) fillet
- III. (Pual) fillet

Strong's Definitions [?]

חַשַׁק **châshaq**, khaw-shak'; a primitive root; also interchangeable for H2820 to cling, i.e. join, (figuratively) to love, delight in; elliptically; to deliver:—have a delight, (have a) desire, fillet, long, set (in) love.

(Strong's Definitions Legend)

הִשָּׁק—(1) properly TO JOIN TOGETHER (comp. **הִשָּׁק** No. 1, 2), and intrans. (for **הִשָּׁק**) *to be joined together, to adhere*, see PIEL. In Kal always metaphorically in the sense—

(2) *to cleave* to any one, i. e. to be attached with very great love, as though it were *to be joined* to any one, as Cic. ad Q. fratrem, iii. 1. Followed by **אֶת** Genesis 34:8; Deu. 7:7, 10, 15; 21:11. (It corresponds to **عشق** to cleave to a girl, to burn with love for her.) There is a pregnant construction in the passage Isa. 38:17, **וְהִשָּׁקֶתָ נַפְשִׁי מִשַּׁחַת בְּלִי** “and thou hast loved my life (and hast drawn it up) from the pit of destruction.”

(3) Followed by a gerund, *to like* to do something, 1 Ki. 9:19; 2 Ch. 8:6.

PIEL trans. of Kal No. 1, *to join together*, Exod. 38:28.

PUAL pass. of Piel *ibid.*, 27:17. Hence—

TOOLS **Gen 34:8** And Hamor communed with them, saying, The soul of my son Shechem longeth **H2836** for your daughter: I pray you give her him to wife.

TOOLS **Exo 27:17** All the pillars round about the court *shall be filleted* **H2836** with silver; their hooks *shall be of silver*, and their sockets of brass.

TOOLS **Exo 38:17** And the sockets for the pillars *were of brass*; the hooks of the pillars and their fillets *of silver*; and the overlaying of their chapters *of silver*; and all the pillars of the court *were filleted* **H2836** with silver.

TOOLS **Exo 38:28** And of the thousand seven hundred seventy and five shekels he made hooks for the pillars, and overlaid their chapters, and filleted **H2836** them.

TOOLS **Deu 7:7** The LORD did not set his love **H2836** upon you, nor choose you, because ye were more in number than any people; for ye *were* the fewest of all people:

TOOLS **Deu 10:15** Only the LORD had a delight **H2836** in thy fathers to love them, and he chose their seed after them, *even* you above all people, as *it is* this day.

TOOLS **Deu 21:11** And seest among the captives a beautiful woman, and hast a desire **H2836** unto her, that thou wouldest have her to thy wife;

TOOLS **1Ki 9:19** And all the cities of store that Solomon had, and cities for his chariots, and cities for his horsemen, and that which Solomon desired **H2836** to build in Jerusalem, and in Lebanon, and in all the land of his dominion.

TOOLS **2Ch 8:6** And Baalath, and all the store cities that Solomon had, and all the chariot cities, and the cities of the horsemen, and all that Solomon desired **H2836** to build in Jerusalem, and in Lebanon, and throughout all the land of his dominion.

TOOLS **Psa 91:14** Because he hath set his love **H2836** upon me, therefore will I deliver him: I will set him on high, because he hath known my name.

TOOLS **Isa 38:17** Behold, for peace I had great bitterness: but thou hast in love **H2836** to my soul *delivered it* from the pit of corruption: for thou hast cast all my sins behind thy back.

חֶשֶׁק

Transliteration

chesheq

Pronunciation

khā'-shek (Key)



Part of Speech

masculine noun

Root Word (Etymology)

From חֶשֶׁק (H2836)

Dictionary Aids

TWOT Reference: 773a

KJV Translation Count — Total: 4x

The KJV translates Strong's H2837 in the following manner: desire (1x), that (1x), pleasure (1x), desire (with H2836) (1x).

Outline of Biblical Usage [?]

I. desire, thing desired

Strong's Definitions [?]

(Strong's Definitions Legend)

חֶשֶׁק chésheq, khay'-shek; from H2836; delight—desire, pleasure.

Gesenius' Hebrew-Chaldee Lexicon [?]

חֶשֶׁק suff. חֶשֶׁקִי m. *desire, delight*, 1 Ki. 9:1, 19. Isa. 21:4, לַלַּיְלָה חֶשֶׁקִי "the night of my pleasure."

TOOLS

1Ki 9:1 And it came to pass, when Solomon had finished the building of the house of the LORD, and the king's house, and all Solomon's desire [H2837](#) which he was pleased to do,

TOOLS

1Ki 9:19 And all the cities of store that Solomon had, and cities for his chariots, and cities for his horsemen, and that [H2837](#) which Solomon desired to build in Jerusalem, and in Lebanon, and in all the land of his dominion.

TOOLS

2Ch 8:6 And Baalath, and all the store cities that Solomon had, and all the chariot cities, and the cities of the horsemen, and all that Solomon desired [H2837](#) to build in Jerusalem, and in Lebanon, and throughout all the land of his dominion.

TOOLS

Isa 21:4 My heart panted, fearfulness affrighted me: the night of my pleasure [H2837](#) hath he turned into fear unto me.

חֶשֶׁק

Transliteration

chishshuq

Pronunciation

khish-shūk' (Key)



Part of Speech

masculine noun

Root Word (Etymology)

From חֶשֶׁק (H2836)

Dictionary Aids

TWOT Reference: 773d

KJV Translation Count — Total: 1x

The KJV translates Strong's H2839 in the following manner: fellowes (1x).

Outline of Biblical Usage [?]

1. spoke, spoke of a wheel

Strong's Definitions [?]

(Strong's Definitions Legend)

חֶשֶׁק *chishshuq*, khish-shook'; from H2836; conjoined, i.e. a wheel-spoke or rod connecting the hub with the rim:—felloe.

Gesenius' Hebrew-Chaldee Lexicon [?]

חֶשֶׁקִים *m. pl. the spokes* of a wheel, by which the nave and the rim *are joined*, 1 Ki. 7:33.

בי חשק

2219) חֲשַׁק (חשק HhShQ) ac: **Attach**
co: ? ab: **Desire:** A joining together in
love or through a connection. [from:
חֲשַׁק]

V) חֲשַׁק (חשק Hh-ShQ) — I.
Affection: To have an attachment to
another. II. **Band:** To go around
something to bind it. [freq. 11] (vf:
Paal, Pual, Piel) [kjv: desire, love,
fillet, log, delight] {str: 2836}

N^m) חֲשַׁק (חשק Hh-ShQ) —
Desire: [freq. 4] [kjv: desire, that,
pleasure] {str: 2837}

d^m) חֲשַׁק (חשק Hh-ShWQ) —
Band: As attached around
something. [ms: חֲשַׁק] [freq. 8] [kjv:
fillet] {str: 2838}

ed^m) חֲשַׁק (חשק HhY-ShWQ)
— **Hub:** What the wheel is attached
to. [ms: חֲשַׁק] [freq. 1] [kjv: desire,
that, pleasure] {str: 2839}

Parkhurst page 179

חֲשַׁק

I. In Kal, **to connect, join, link together.** occ.
Exod. xxxviii. 28, קָשַׁק and he connected
them, i. e. the pillars by the rods. As a N.
mas. plur. in reg. קָשַׁק and קָשַׁק the rods
which connected the pillars of the court of the
tabernacle, and were themselves connected with
them, by means of the וָרִים or hooks on the
tops of the pillars. Exod. xxvii. 10. xxxviii.
17, & al. freq. Hence as a participle mas.
plur. Huph. מְחַשְּׁקִים rodded, furnished with
rods. occ. Exod. xxvii. 17. xxxviii. 17.
II. As a N. mas. plur. in reg. קָשַׁק the spokes
of a wheel connecting the nave and felloe or
ring-part together. occ. 1 K. vii. 33.
III. In Kal, **to be connected with, or attached to,**
in heart and affection, with ב prefixed to the
object. occ. Gen. xxxiv. 8. (where Vulg. ad-
hæsit hath cleaved to.) Deut. vii. 7. (where
Aquila προσκολληθη, Vulg. junctus est) x. 15.
(where Vulg. conglutinatus est) xxi. 11. Ps.
xc. 14. Without ב, or transitively. occ. Isa.
xxxviii. 17. With ל and an infinitive. occ. 1
K. ix. 19. 2 Chron. viii. 6. **As a N. קָשַׁק**
the object of attachment, desire. occ. 1 K. ix. 1,
19. 2 Chron. viii. 6. Isa. xxi. 4.

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

THE HEBREW WORD FOR PASSION= 'Cleave'

Because the word 'passion' is so degraded today — confused with ego ambition, impersonal sex, violent bullying, etc — it is necessary to use a lot of other terms which are cognate with its real meaning. There are a number of key metaphors and alternate expressions, such as the leap into the unknown, being staked to the ground, and others...

Passion is the key to the Hebrew approach to faith in the Tanak. There is another word in Hebrew for [the Greek] 'passion' = this word is 'cleave.' Cleave is a strange, and powerful, word which turns up in various places and in various ways throughout the Hebrew Torah. A man cleaves to his woman in marriage; the tongue cleaves to the roof of the mouth; tired bones cleave to the skin. But what really is striking is that in Deuteronomy, early on in the Tanak, the text repeatedly says, again and again, 'cleave to Yahuah.'

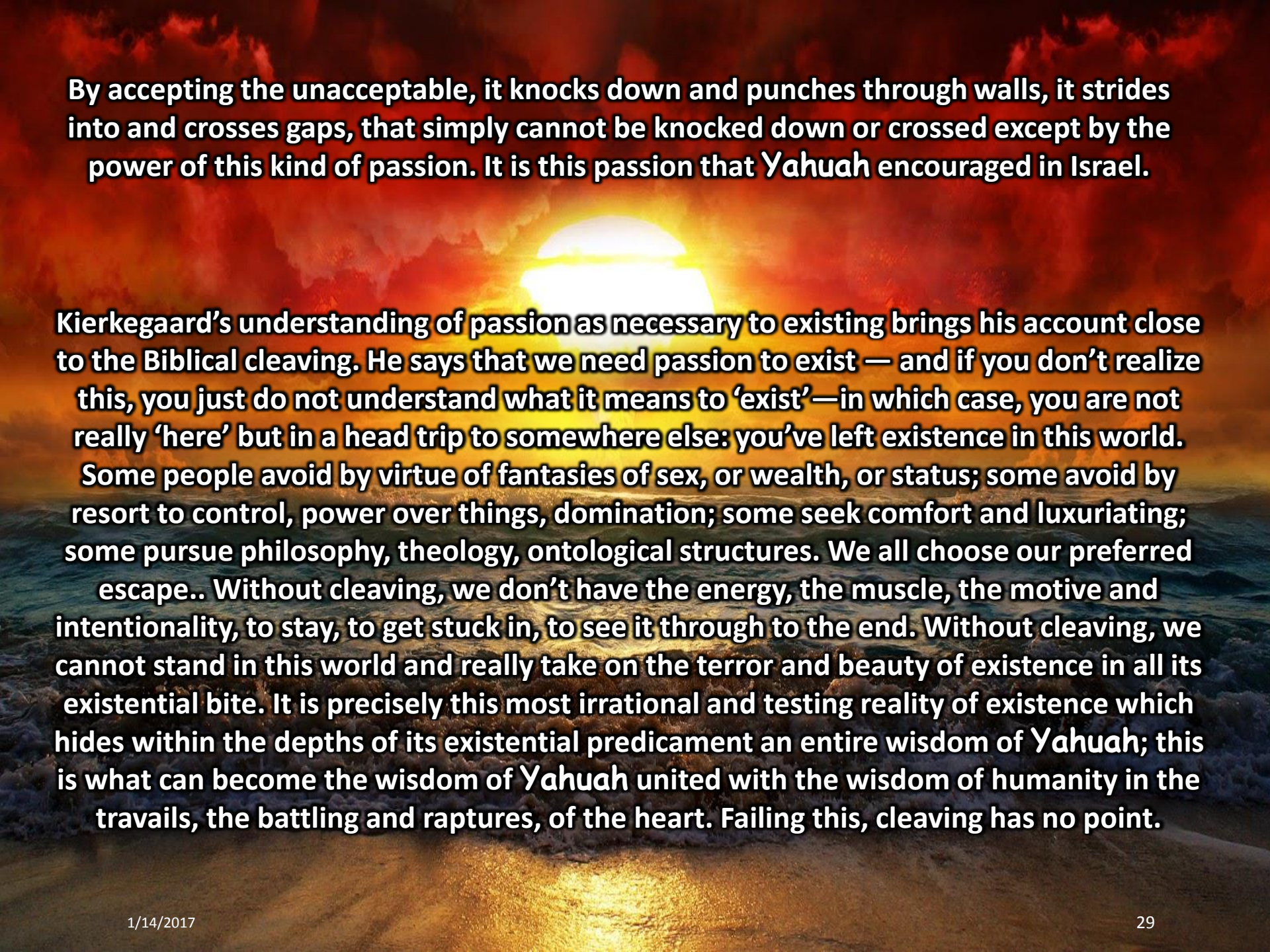
<http://www.passionofheart.co.uk/room-of-no-exit/jewish-struggle-with-daemonic/hebrew-word-for-passion/>

Passion is our cleaving to Yahuah. I love the very word, 'cleave.'

In English, as in Hebrew, this word carries a paradox, a contradiction, a mystery, a secret. For, it means both to join with, and to separate. In fact, more concretely it means both a warm embrace and yet when we wield a sword we can cut an opponent's head in two= we cleave them in half. To cleave is at one and same time to hold on to and unite with, yet also to rend, to tear into pieces, to divide.

Poetically this captures the peculiarity of passion.

Without cleaving, we cannot face and come through all the 'exactions' that befall us as a fate. The Greek for passion, 'pathos', carries this connotation of being put in 'a room of no exit', where the alternatives disappear, and it all comes down to only a very few, but immensely powerful, moves you can make 'on the rim.' In Greek, passion is what you suffer, inescapably. But the Hebrew 'cleave' is more strong in both its passive acceptance of what cannot be changed, and in its active way of meeting that, of staying with that, of wrestling that, and coming through. This is where the sense of 'violence' comes in to cleaving [Mathew, 11, 12]. It punches through.



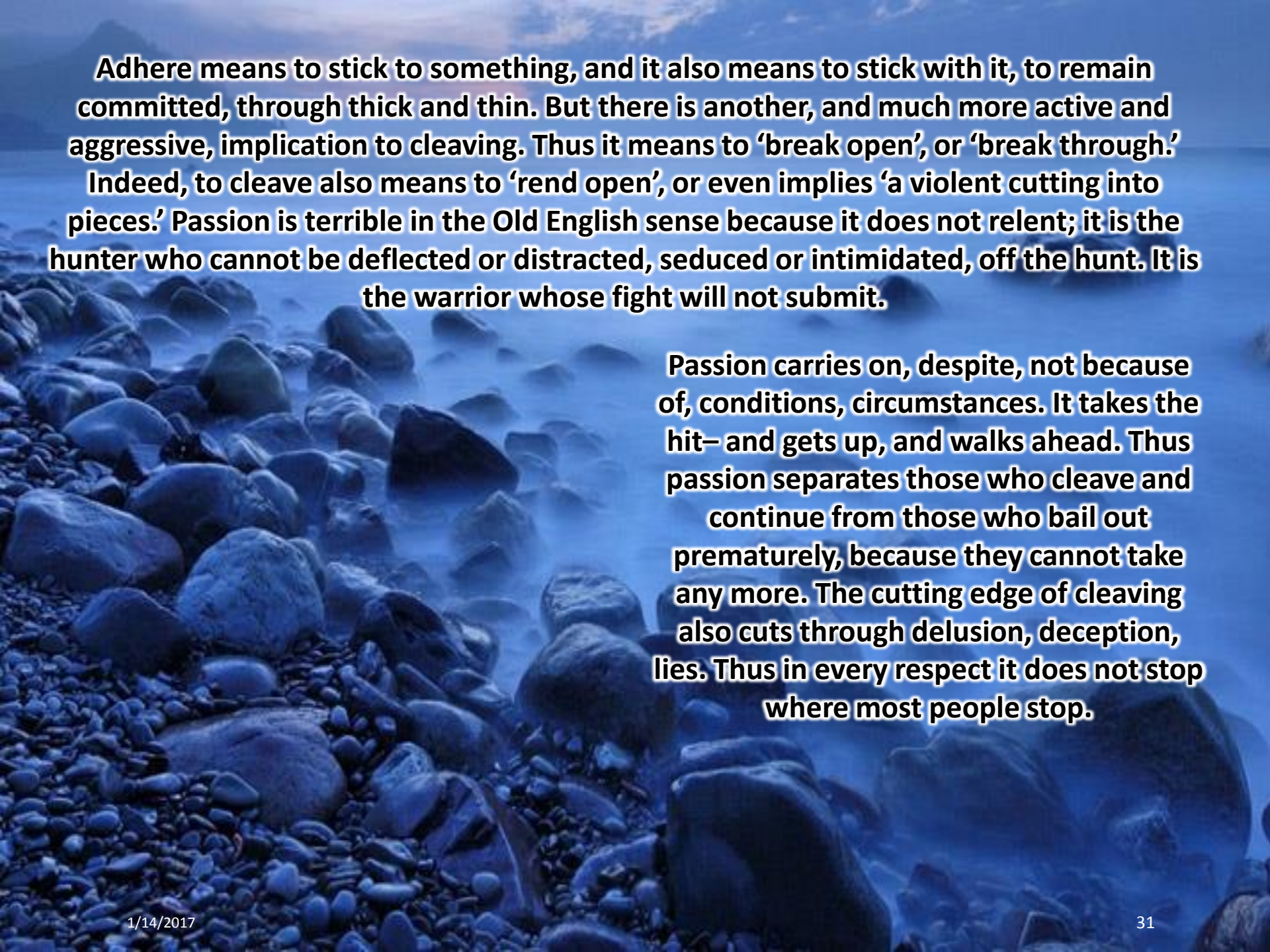
By accepting the unacceptable, it knocks down and punches through walls, it strides into and crosses gaps, that simply cannot be knocked down or crossed except by the power of this kind of passion. It is this passion that Yahuah encouraged in Israel.

Kierkegaard's understanding of passion as necessary to existing brings his account close to the Biblical cleaving. He says that we need passion to exist — and if you don't realize this, you just do not understand what it means to 'exist' — in which case, you are not really 'here' but in a head trip to somewhere else: you've left existence in this world. Some people avoid by virtue of fantasies of sex, or wealth, or status; some avoid by resort to control, power over things, domination; some seek comfort and luxuriating; some pursue philosophy, theology, ontological structures. We all choose our preferred escape.. Without cleaving, we don't have the energy, the muscle, the motive and intentionality, to stay, to get stuck in, to see it through to the end. Without cleaving, we cannot stand in this world and really take on the terror and beauty of existence in all its existential bite. It is precisely this most irrational and testing reality of existence which hides within the depths of its existential predicament an entire wisdom of Yahuah; this is what can become the wisdom of Yahuah united with the wisdom of humanity in the travails, the battling and raptures, of the heart. Failing this, cleaving has no point.

To cleave is an action, and it implies a sticking to it and sticking with it that is key to passion.

Those who cleave to Yahuah will know the Spirit directly in the depths of their spirit, which is the impassioned in their passion of deep heart.

The basic meaning is 'adhere.' When you adhere to something, you embrace it in a very strong way. The marriage context in Genesis speaks of leaving mother and father in order to cleave to the spouse, and by that cleaving, become one flesh— or as it was explained by certain Jewish commentators, to become a combined entity, a dual unity, not exactly a single person, but a closeness and intimacy so potent between them, the two persons become 'as one.' This is not Oriental fusion, nor is it Western duality. Whatever we cleave to, be it in marriage, in fighting spirit, or passion and its Other remain distinct yet become 'as one.' This is beyond oneness or twoness. It is a state of communing. Buber would call it I–Thou, or maybe that 'We' which emerges from I–Thou as a further stage, its crown.



Adhere means to stick to something, and it also means to stick with it, to remain committed, through thick and thin. But there is another, and much more active and aggressive, implication to cleaving. Thus it means to 'break open', or 'break through.' Indeed, to cleave also means to 'rend open', or even implies 'a violent cutting into pieces.' Passion is terrible in the Old English sense because it does not relent; it is the hunter who cannot be deflected or distracted, seduced or intimidated, off the hunt. It is the warrior whose fight will not submit.

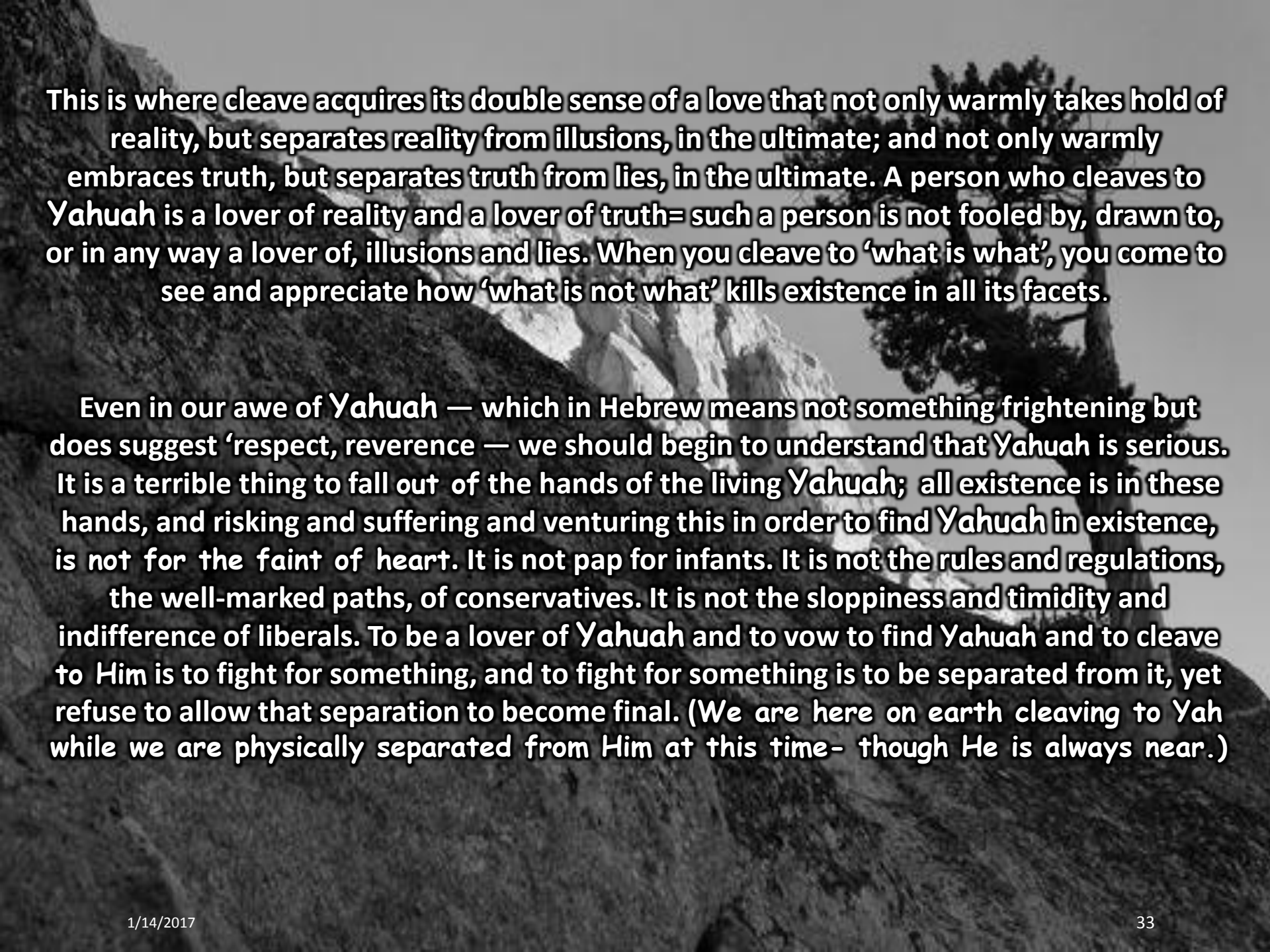
Passion carries on, despite, not because of, conditions, circumstances. It takes the hit— and gets up, and walks ahead. Thus passion separates those who cleave and continue from those who bail out prematurely, because they cannot take any more. The cutting edge of cleaving also cuts through delusion, deception, lies. Thus in every respect it does not stop where most people stop.

The aggressive cleaving is, at its most profound, a refusal to be put off by Yahuah's seeming hiddenness, and becomes a fierce determination to break through to where Yahuah. Yahuah likes even more those not intimidated by Him.

On this hunt to dig out Yahuah true character, we pass through water and we pass through fire; we enter the dark; we plunge down; we go in over our head; we are stretched to breaking point and beyond. Some curse Yahuah and die: but we don't. We continue, even though we have lost anything and everything that could comfort us, secularly or religiously. We even let go guilt, blame, condemnation of self or world or Yahuah. 'Cleave to Yahuah' encompasses all this.

Yahuah loves our violence of quest, and makes it necessary if we are to continue, without cashing in the chips. To stay in the game is impossible, as the stakes go up and our losses spiral out of control, but to cleave means being in the game to the end.

Many people give in and give up well before the end-game is reached; to cleave is to hang in, and hang tough, and refuse easier and more safe and reassuring substitutes. In the end, we are naked, and want nothing except the unvarnished reality and its truth.



This is where cleave acquires its double sense of a love that not only warmly takes hold of reality, but separates reality from illusions, in the ultimate; and not only warmly embraces truth, but separates truth from lies, in the ultimate. A person who cleaves to Yahuah is a lover of reality and a lover of truth= such a person is not fooled by, drawn to, or in any way a lover of, illusions and lies. When you cleave to ‘what is what’, you come to see and appreciate how ‘what is not what’ kills existence in all its facets.

Even in our awe of Yahuah — which in Hebrew means not something frightening but does suggest ‘respect, reverence — we should begin to understand that Yahuah is serious. It is a terrible thing to fall out of the hands of the living Yahuah; all existence is in these hands, and risking and suffering and venturing this in order to find Yahuah in existence, is not for the faint of heart. It is not pap for infants. It is not the rules and regulations, the well-marked paths, of conservatives. It is not the sloppiness and timidity and indifference of liberals. To be a lover of Yahuah and to vow to find Yahuah and to cleave to Him is to fight for something, and to fight for something is to be separated from it, yet refuse to allow that separation to become final. (We are here on earth cleaving to Yah while we are physically separated from Him at this time- though He is always near.)

In marriage we are separated, yet fighting to become united. In the fight out of the world, in the covenant of redemption — not transcendence — of existence, we are separated from redemption's day of completion, but travelling toward it, battling to reach it, struggling to make it real, and sacrificing our all to make it truth.

Such is the warmth and burning of the flame kindled in our cleaving.

But there is another amazing theme= when people speak so often in English of 'believing in Yahuah', they are mis-speaking, and misunderstanding what they are saying. To cleave to Yahuah actually means to trust Yahuah, as a reality and truth, sought for and found; to cleave to Yahuah means to rely on, to depend on Him.

Now, the vital point= where the English Biblical text speaks of 'believe', the equivalent Greek Biblical text uses 'pisteuo', and this verb is much closer to cleave. In effect, we should stop speaking of ourselves, or others, as 'believers', because what this really means even in Greek, and much more so in Hebrew, is that we are all 'cleavers.' We are cleaving to Yahuah and the covenant promises, we are adhering to it and as it is cutting through us, we are cutting through it, to break open and break through to a new land of heart.

For where is **Yahuah** hidden in existence? **Yahuah** is hidden in the depths of existence, and that means, **Yahuah** is hidden in the depths of the heart.

When we cleave, we go through hells, pits, voids, of **Yahuah's** absence. In these times and places, we are in strange terrain, and belief in any sense of a creed, does not help us in such a situation. It is in some ways a shame that the early Christians thought they needed a creed in words= 'I believe in this, that, the other..' This is Greek, not Jewish; cleaving is not doctrinal.

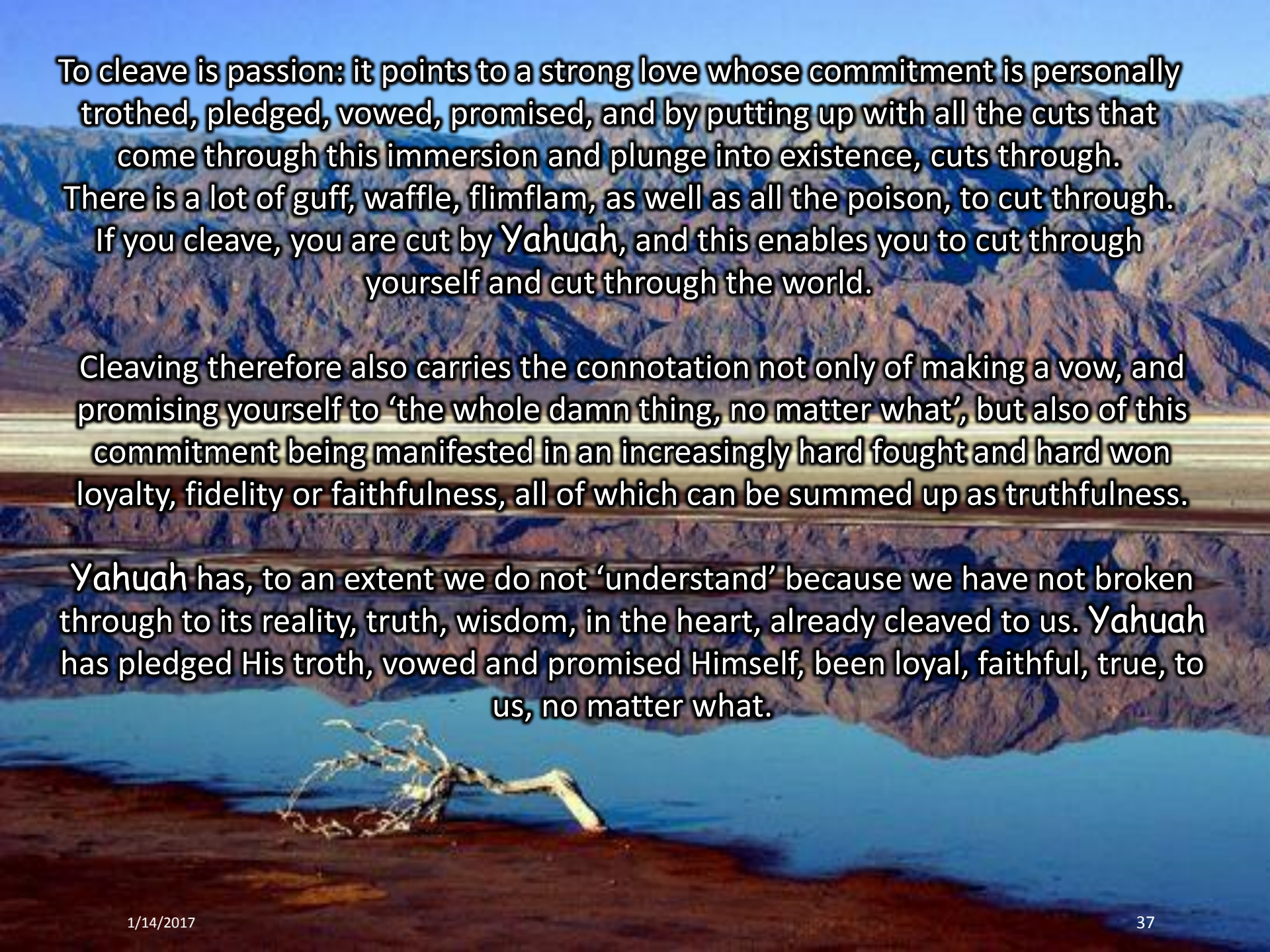
As Martin Buber puts it, you don't cleave to your idea of Yahuah [a statement 'about' him], you cleave only to Yahuah; nor do you even cleave to your 'relationship' with Yahuah, because you don't cleave to a relationship, you cleave only to Yahuah. **The cleaving is the relationship**; and however much you try to state, or think, its mystery, the mystery is itself challenging. It is found, understood, its wisdom dug up. The *Hebrew* cleave means, go through this, be in it, weep, curse, cry out, let deep call to deep: this is **trust**. Your dogmas and doctrines are dangerous, because they encourage people to flee the existential cauldron and take refuge in **man's** words and thoughts which try to express mystery, but still are not, and never can be, the living reality.

Another meaning of cleave: when we humans cleave to **Yahuah** there is a sense of a more dependent being 'leaning on' a more firm being. The old hymn, Rock of Ages, invites the 'cleaver' to lean on **Yahuah**. Israel was invited to do this towards **Yahuah**. **Yahusha** speaks in this same vein when offering to carry our yoke with us: not that he will carry it for us, but he will con-jointly carry it with us. The weaker can lean on the stronger, and by this, gradually assimilate their strength, and its properties and attributes of stead-fastness, enduring and undergoing, and most powerful of all, 'bearing up.'

This means that cleaving is not only a personal action of heart; cleaving is also a trust and in, a leaning and depending on, a personal **Yahuah** who gives His personal word. This is already evident in the Scriptural cleaving of marriage: you pledge your 'troth', you give your word to be real, to be serious, to be committed, about the impossible task of the two becoming as one. Similarly, a warrior makes a vow, which promises him to the fight.

Believing and cleaving are on different levels entirely: believing is abstract and theoretical, cleaving is concrete and actual.

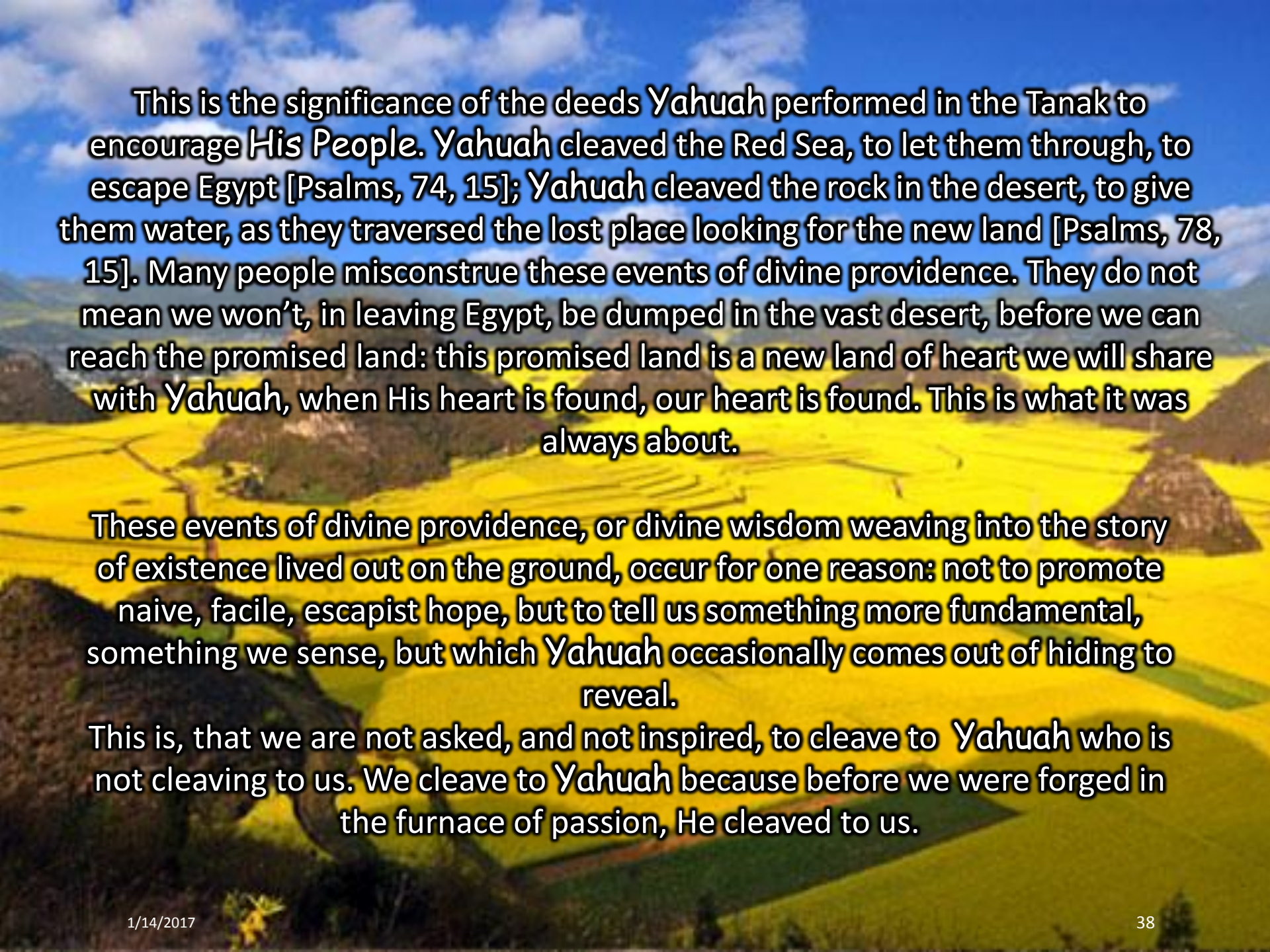
You remain within your comfort boundary, when you believe. You put yourself on the line when you cleave.



To cleave is passion: it points to a strong love whose commitment is personally trothed, pledged, vowed, promised, and by putting up with all the cuts that come through this immersion and plunge into existence, cuts through. There is a lot of guff, waffle, flimflam, as well as all the poison, to cut through. If you cleave, you are cut by Yahuah, and this enables you to cut through yourself and cut through the world.

Cleaving therefore also carries the connotation not only of making a vow, and promising yourself to 'the whole damn thing, no matter what', but also of this commitment being manifested in an increasingly hard fought and hard won loyalty, fidelity or faithfulness, all of which can be summed up as truthfulness.

Yahuah has, to an extent we do not 'understand' because we have not broken through to its reality, truth, wisdom, in the heart, already cleaved to us. Yahuah has pledged His troth, vowed and promised Himself, been loyal, faithful, true, to us, no matter what.

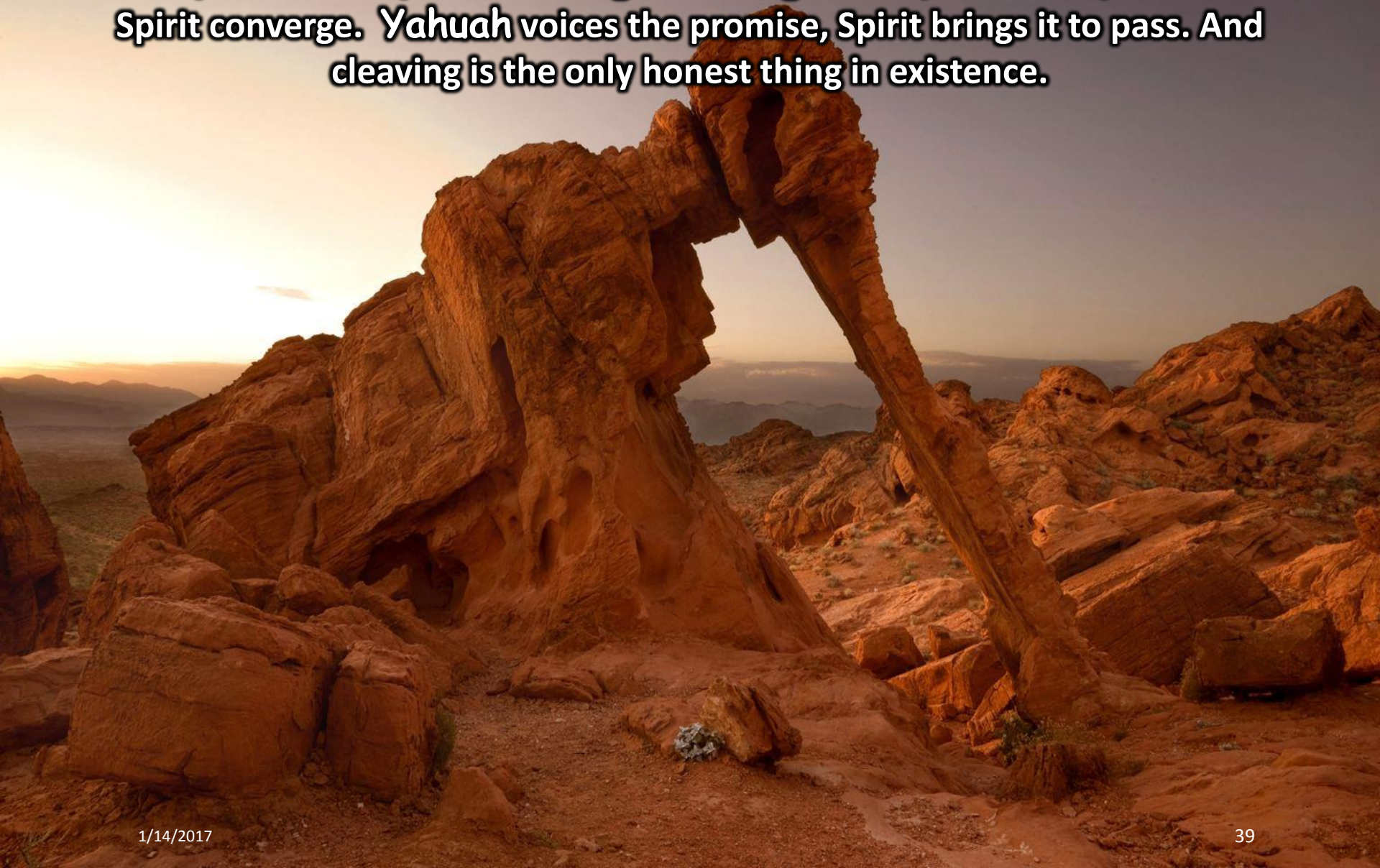


This is the significance of the deeds **Yahuah** performed in the Tanak to encourage **His People**. **Yahuah** cleaved the Red Sea, to let them through, to escape Egypt [Psalms, 74, 15]; **Yahuah** cleaved the rock in the desert, to give them water, as they traversed the lost place looking for the new land [Psalms, 78, 15]. Many people misconstrue these events of divine providence. They do not mean we won't, in leaving Egypt, be dumped in the vast desert, before we can reach the promised land: this promised land is a new land of heart we will share with **Yahuah**, when His heart is found, our heart is found. This is what it was always about.

These events of divine providence, or divine wisdom weaving into the story of existence lived out on the ground, occur for one reason: not to promote naive, facile, escapist hope, but to tell us something more fundamental, something we sense, but which **Yahuah** occasionally comes out of hiding to reveal.

This is, that we are not asked, and not inspired, to cleave to **Yahuah** who is not cleaving to us. We cleave to **Yahuah** because before we were forged in the furnace of passion, He cleaved to us.

**It is all about one thing only: a new land of heart.
Cleaving is passion because it relies on its courage and vulnerability.
It means, in the heart, 'His word is good enough.' Here, in the end, Yahuah and
Spirit converge. Yahuah voices the promise, Spirit brings it to pass. And
cleaving is the only honest thing in existence.**



Therefore Will I deliver you

וַאֲפִלְטֶהוּ

Preserve

To slip away together

To birth

To rescue, i.e. save another to be safe from danger or a very unfavorable circumstance normally with a focus on physical dangers, and troubles on earth

Escape

Secure, carry off and store, i.e. bring an object to another place for storage and use, any valuable including food

Save up

Bring to safety

Escape by flight

To make level or smooth

Preponderance of balancing the scales



Strong's Concordance

palat: to escape

Original Word: פָּלַט

Part of Speech: Verb

Transliteration: palat

Phonetic Spelling: (paw-lat')

Short Definition: deliver

6403 [e]
wa-'ā-pal-lə-tê-hū;
וַאֲפִלְטֶהוּ
therefore will I deliver
Verb

upon me, therefore will I deliver^{H6403}

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

Psalm 91:14

כִּי בִי חֶשֶׁק וְאֶפְלָטָהוּ אֲשַׁגְּבֶהוּ כִּי־יִדַע
שְׁמִי: | LEB OT RI

Because he loves me, therefore I will deliver him; I will protect him because he knows my name. | LEB

וַיְוַ

Because he loves me, **therefore** I will deliver him; I will protect

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

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

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

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

Notes

אֶפְלָטָהוּ 'ăpāl-leṭē'

Because he loves me, therefore **I will deliver** him; I will protect him beca

פָּלַט *plṭ* to escape, to be free; to bring out, to save

verb, Pi^cēl, first person, singular ± w^ayiqṭōl (waw-conjunctive + imperfect), active, prefixed (imperfect), common

Sense: deliverance – recovery or preservation from loss or danger, whether physical or spiritual.

BDB

escape

GHCLLOT

TO BE SMOOTH, SLEEK; to slip away altogether; to cause to escape; t...

CHALOT

escape; bring to safety; bring forth

DBL Hebrew

escape; rescue; birth; secure; save up

1380) שׁוּ (פָּלַ PL) ac: Plead co: ? ab:

Judgment: The pictograph שׁ is a picture of mouth, the וּ is a picture of a shepherd staff representing authority. Combined these mean "speak to authority". A coming to one in authority to intercede on ones own behalf or for another.

B) שׁוּ (פָּלַ PLL) ac: Plead co: ? ab: **Judgment:** To plead for intercession or an outcome.

V) שׁוּ (פָּלַ P-LL) — **Plead:** [freq. 84] (vf: Hitpael, Piel) |kjb: pray, judge, made, intreat, judgment, prayer, supplication, thought| {str: 6419}

b^m) שׁוּ (פָּלַ P-LYL) — **Judgment:** What is determined out of the pleading. [freq. 3] |kjb: judge| {str: 6414}

b^{fl}) שׁוּ (פָּלַ P-LY-LH) — **Judgment:** What is

2612) שׁוּ (פָּלַ PLS) ac: Weigh co: Scales ab: ?: The balance scale that is used to weigh objects. When the two sides of the balance is level, the weight is known.

V) שׁוּ (פָּלַ P-LS) — **Ponder:** In the sense of weighing options. [freq. 6] (vf: Piel) |kjb: ponder, weigh, made| {str: 6424}

N^m) שׁוּ (פָּלַ P-LS) — **Scales:** For weighing. [freq. 2] |kjb: weight, scales| {str: 6425}

h^m) שׁוּ (פָּלַ MP-LS) — **Balancing:** [df: מַפְלֵשׁ] [freq. 1] |kjb: balancing| {str: 4657}

פּלַם

In general, *to make level or even.*

I. *To make level, even, or smooth,* as a way. occ. Ps. lxxviii. 50; (where Symmachus διστρωσας *he strowed, levelled.*) Isa. xxvi. 7.

II. *To weigh exactly, as by bringing the beam of the balance to a level.* It occurs not as a V. simply in this sense, but hence as a N. פּלַם *the beam of a balance,* occ. Prov. xvi. 11. Isa. xl. 12; in both which passages it is distinguished from the מאזנים *scales or basins.*

III. *To weigh mentally, balance, adjust, contrive.* occ. Psal. lviii. 3, תְּפַלְּסוּ יְדֵיכֶם תְּפַלְּסוּ ye adjust, contrive, *the violence of your hands.* Vulg. concinnant, *they adjust.* Comp. Ps. xciv. 20. Hence perhaps Greek πλασσω *to form, model, contrive.*

IV. *To weigh mentally, ponder, consider.* occ. Prov. iv. 26. v. 6, 21.

The above cited are all the passages in which the root occurs.

פּלַם

In Niph. *to be extraordinary, wonderful, exceeding or beyond one's experience, capacity, power, or expectation.* See Gen. xviii. 14. Exod. iii. 20. Deut. xvii. 8. xxx. 11. 2 Sam. i. 26. Jer. xxxii. 17, 27. Prov. xxx. 18. 2 Sam. xiii. 2, —“*he thought it hard, difficult, impracticable to do any thing to her, i. e. to enjoy her company.*” Taylor's Concordance. “*Thought it out of his power to do any thing with her.*” Bate's transl. In Kal, joined with נָדַר *a vow,* it signifies either *to make an extraordinary vow, as Lev. xxvii. 2. comp. Num. vi. 2; or to perform, accomplish it,* as Lev. xxii. 21. Num. xv. 3, 8. In Hiph. *to make extraordinary or wonderful.* Deut. xxviii. 59. Psal. xxxi. 22. Also, *to do wonderfully.* Isa. xxix. 14. Joel ii. 26. With ל and an infinitive V. following, *to do what is expressed by the verb wonderfully.* See Jud. xiii. 19. 2 Chron. xxvi. 15. In Hith. *to show oneself wonderful, act in an extraordinary manner.* occ. Job x. 16. As Ns. פּלַם *wonderful.* Exod. xv. 11. Psal. lxxvii. 15, & al. freq. Comp. Psal. cxxxix. 6, where nine of Dr Kennicott's codices read פּלַאד, and another in the margin. Mas. plur. פּלַאִים Used as an adverb, *wonderfully, miris modis.* Lam. i. 9. So אֲרִיִּים which see under אָר IV. פּלַאִי *wonderful, extraordinary.* occ. Jud. xiii. 18. Comp. ver. 19, and Isa. ix. 6.

פָּלַט

Transliteration

palat

Pronunciation

pā·lat' (Key)

Gesenius' Hebrew-Chaldee Lexicon [?]

Part of Speech

verb

Root Word (Etymology)

A primitive root

Dictionary Aids

TWOT Reference: 1774

KJV Translation Count — Total: 25x

The KJV translates Strong's H6403 in the following manner: deliver (16x), deliverer (5x), calveth (1x), escape (2x), safe (1x).

Outline of Biblical Usage [?]

- I. to escape, save, deliver, slip away
 - A. (Qal) to escape
 - B. (Piel)
 - i. to bring into security, deliver
 - ii. to cause to escape, cast forth
 - iii. to be delivered
 - iv. to slip away
 - C. (Hiphil) to bring into security, bring to safety

Strong's Definitions [?]

(Strong's Definitions Legend)

פָּלַט *pālat*, paw-lat'; a primitive root; to slip out, i.e. escape; causatively, to deliver:—calve, carry away safe, deliver, (cause to) escape.

פָּלַט prop. TO BE SMOOTH, SLEEK, i. q. מָלַט, which see. Hence to slip away, to escape, Eze. 7:16 (Syr. *هكف*, Arab. *فلت* id.); also to cause to escape (compare pr. n. *פְּלִטָּה*).

PIEL—(1) i. q. Kal, but intens. to slip away altogether, Job 23:7.

(2) to cause to escape—(a) from danger, i. e. to deliver, Ps. 18:3; 40:18; followed by *מִן* 18:49; 17:13; and *מִיֶּד* 71:4.—(b) the young from the womb, i. e. to bear, Job 21:10. Comp. *מָלַט* No. 2.

HIPHIL, to deliver from danger, Mic. 6:14; to set in safety, Isa. 5:29.



Lexicon :: Strong's H6404 - Pelet

פֶּלֶט

Transliteration

Pelet

Pronunciation

peh'-let (Key)

Part of Speech

proper masculine noun

Root Word (Etymology)

From פָּלַט (H6403)

KJV Translation Count — Total: 2x

The KJV translates Strong's H6404 in the following manner: Pelet (2x).

Outline of Biblical Usage [?]

- I. Pelet = "deliverance"
 - A. son of Jahdai and a descendant of Caleb
 - B. son of Azmaveth and one of David's mighty warriors who joined him at Ziklag

Strong's Definitions [?]

(Strong's Definitions Legend)

פֶּלֶט *Pelet*, peh'-let; from H6403; escape; Pelet, the name of two Israelites: —Pelet. See also H1046.

Gesenius' Hebrew-Chaldee Lexicon [?]

פֶּלֶט ("liberation"), [*Pelet*], pr. n. m.—(1)
1 Ch. 2:47.—(2) 1 Ch. 12:3.
פֶּלֶטָה see פָּלַטָה.

פָּלֵט

Transliteration

pallet

Pronunciation

pal-lāt' (Key)



TOOLS

Psa 32:7 Thou *art* my hiding place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance. [H6405](#) Selah.

Part of Speech

masculine noun

Root Word (Etymology)

From פָּלַט (H6403)

TOOLS

Psa 56:7 Shall they escape [H6405](#) by iniquity? in *thine* anger cast down the people, O God.

Dictionary Aids

TWOT Reference: 1774a

TOOLS

Jer 44:14 So that none of the remnant of Judah, which are gone into the land of Egypt to sojourn there, shall escape or remain, that they should return into the land of Judah, to the which they have a desire to return to dwell there: for none shall return but such as shall escape. [H6405](#)

KJV Translation Count — Total: 5x

The KJV translates Strong's H6405 in the following manner: deliverance (1x), escape (3x).

TOOLS

Jer 50:28 The voice of them that flee and escape out [H6405](#) of the land of Babylon, to declare in Zion the vengeance of the LORD our God, the vengeance of his temple.

Outline of Biblical Usage [?]

I. deliverance, escape

TOOLS

Jer 51:50 Ye that have escaped [H6405](#) the sword, go away, stand not still: remember the LORD afar off, and let Jerusalem come into your mind.

Strong's Definitions [?]

(Strong's Definitions Legend)

פָּלֵט *pallêt*, pal-late'; from H6403; escape:—deliverance, escape.

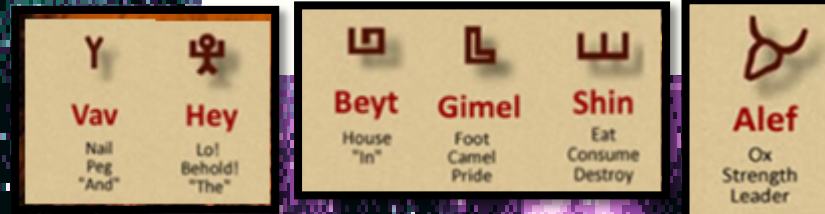
Gesenius' Hebrew-Chaldee Lexicon [?]

פָּלֵט inf. Piel, used as a noun, *liberation, deliverance*, Ps. 32:7.

I will set him on high

In inaccessible-strong-be high, i.e. have the power or capability to successfully accomplish what something is designed to do
Figurative extension -being so high and so out of reach
Protect, care for, i.e. give support and aid, give whatever is necessary for proper care, including defense of the object

אשגבהו



Strong's Concordance

sagab: to be (inaccessibly) high 7682 [e]

Original Word: שָׁגַב

Part of Speech: Verb

Transliteration: sagab

Phonetic Spelling: (saw-gab')

Short Definition: exalted

אֶשְׁגֵּבְהוּ
I will set him on high
Verb

I will set him on high, ^{H7682}

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

Psalm 91:14

כי בי חֶשֶׁק וְאֶפְלָטָהוּ אֲשַׁגְּבֵהוּ כִּי־יָדַע Because he loves me, therefore I will deliver him; I will protect him because he knows my name. | LEB

אֲשַׁגְּבֵהוּ 'ăšăg·gēbē'·hû

אֲשַׁגְּבֵהוּ 'ăšăg·gēbē' therefore I will deliver him; **I will protect** him because he knows my

שָׁגַב śgb **to be high, inaccessible, unattainable, exalted, elevated** verb, Pi^cēl, yiqṭōl (imperfect), first person, singular ± active, common

Sense: to protect – to shield from danger, injury, destruction, or damage.

- BDB be; high
- GHCLLOT TO LIFT ONESELF UP; to be lofty; to be high; to be most high; to be s...
- CHALOT be too high, fortified; have high success; be high, inaccessible; be ex...
- DBL Hebrew be inaccessible; be too lofty; **be strengthened**; lift high; be high; prot...
- NASB Dictionaries
- BYBHV to be too high, to be too strong for; (; Ni.;) be high, inaccessible, una...
- CDWGT HB

Notes

הוּ hû I will deliver him; I will protect **him** because he knows my name.

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

- BDB he, she; he (she, it, they); himself (herself, itself, themselves); that (those)
- GHCLLOT HE; IT
- CHALOT he, she, it they; that; precisely; the same

1325) לָפָּן (לפן SG) ac: Turn co: ? ab:
Increase: The pictograph פָּ is a picture of
a thorn representing a turning, the ל is a
picture of a foot. Combined these mean

"turning of the foot". To turn around or
change directions.

2463) לָפָּן (לפן SGB) ac: Lift co:

Tower ab: ?: [from: לָפָּן - high]

V) לָפָּן (לפן S-GB) — Lift: [df:
שָׁנָה] [freq. 20] (vf: Paal, Niphal,
Hiphil, Pual, Piel) [kjv: high, exalt,
defend, safe, excellent] {str: 7682}

h^m) לָפָּן (לפן MS-GB) —
Tower: A high place of defense and
protection. [df: מִשְׁנֵה] [freq. 17] [kjv:
defense, refuge, tower, fort] {str:
4869}

שגב

This root is nearly related to שגח *to expatiate, luxuriate, &c.* below, as בטא to בטה, חבא to חבה, חפא to חפה, &c.

I. *To expatiate, luxuriate, grow, increase.* occ. (Chald.) Ezra iv. 22. Dan. iii. 31, or iv. i. vi. 25 or 26. In Hiph. *to increase, cause to increase or multiply.* occ. Job xii. 23. Also, *to magnify, exalt with praises, celebrate.* occ. Job xxxvi. 24. As a N. שגב *great, magnificent.*

v. 11. Dan. ii. 48. Also, adverbially, *much, very much, exceedingly.* Dan. ii. 12. v. 9, & al. II. As a noun fem. plur. שגיאות *deviations, errors, q. d. expiations*; so LXX παραπτώματα. Jerome errores, Vulg. delicta. occ. Ps. xix. 3. But Bate observes, that there is nothing in the Heb. for "his," before "errors," and that שגיאות may as well be referred to the judgments of God before mentioned—*who can understand שגיאות the great things, of them namely, i. e. without God's teaching or help?* So Ps. cxix. 18. *Open thou mine eyes that I may see שגיאות the wondrous things out of thy law.*"

שגב

In Kal, *to lift or be lifted up, to elevate or be elevated, to exalt, be exalted, or above reach.* Deut. ii. 36. Job v. 11. Ps. cvii. 41. Isa. ix. 11, & al. freq. In Niph. *to be exalted, high, above reach.* Ps. cxxxix. 6. Prov. xviii. 10. Isa. ii. 11, 17, & al. In Hiph. *to exalt or be exalted.* occ. Job xxxvi. 22. As a N. שגב *an elevation, height, high or secure place.* Psal. ix. 10. Isa. xxv. 12. xxxiii. 16.

שָׂגַב

Transliteration

sagab

Pronunciation

sä-gav' (Key)

Part of Speech

verb

Root Word (Etymology)

A primitive root

Dictionary Aids

TWOT Reference: 2234

KJV Translation Count — Total: 20x

The KJV translates Strong's H7682 in the following manner: high (6x), exalted (6x), defend (2x), safe (2x), excellent (1x), miscellaneous (3x).

Outline of Biblical Usage [?]

- I. to be high, be inaccessibly high
 - A. (Qal)
 - i. to be (too) high (for capture)
 - ii. to be high (of prosperity)
 - B. (Niphal)
 - i. to be high
 - ii. to be set on high, be (safely) set on high
 - iii. to be exalted (of God)
 - C. (Piel)
 - i. to set on high, set (securely) on high
 - ii. to exalt, exalt (in effective hostility)
 - D. (Pual) to be set (securely) on high
 - E. (Hiphil) to act exaltedly

Strong's Definitions [?]

(Strong's Definitions Legend)

שָׂגַב *sāgab*, saw-gab'; a primitive root; to be (causatively, make) lofty, especially inaccessible; by implication, safe, strong; used literally and figuratively:—defend, exalt, be excellent, (be, set on) high, lofty, be safe, set up (on high), be too strong.

Gesenius' Hebrew-Chaldee Lexicon [?]

שָׁנַב i. q. רוּם, but (except Deut. 2:3) only found in poetry.—(1) TO LIFT ONESELF UP (cogn. to the root **נָבַב**, compare **שָׁנַב** i. q. **נָבַב**), Job 5:11.

(2) *to be lofty*, of an inaccessible city, Deu. 2:36.

NIPHAL, *to be high*, Prov. 18:11. Figuratively—
(a) *to be most high*, of God, Ps. 148:13; Isa. 2:11.
—(b) *to be set in a high place*; hence *to be safely protected*, Prov. 18:10, compare **מִשְׁנֵב**.—(c) *to be hard to be understood*, Ps. 139:6.

PIEL, *to set on high, to exalt* any one; always metaph.—(a) *to make powerful*, Isa. 9:10.—(b) *to protect safely*, Ps. 20:2; 69:30; 91:14; followed by **מִן** *from* an enemy (compare **מִן** No. 3, a), Ps. 59:2; 107:41.

PUAL, pass. of Piel, letter *b*, Pro. 29:25.

HIPHIL, *to exalt oneself, to shew oneself exalted*, Job 36:22.

Derivatives, **מִשְׁנֵב**, and pr. n. **שָׁנוּב**.

(Because) he has known

Know, i.e. possess information about

Find out, i.e. acquire information by whatever means

Respected, formally, know, i.e. pertaining to having a high status and honor

Familiar with, i.e. to acquire information by experience

Understand, i.e. to comprehend a situation through observation

Acknowledge, i.e. to indicate that one knows an object

Concern, i.e. think about objects or events, with a focus on responding

Choose, i.e. to select an object for special favor

Care about, be concerned about

To notice

Observation

Recognition

Discernment, i.e. to be able to distinguish good from evil

כי-ידע



3045 [e]	3588 [e]
yā-da'	kī-
he has known	because
Verb	Conj

because^{H3588}
he has known^{H3045}

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

Psalm 91:14

כִּי בִי חֶשֶׁק וְאֶפְלָטָהוּ אֲשַׁגְּבֶהוּ כִּי־יָדַע
LEB OT RI | שְׁמִי

Because he loves me, therefore I will deliver him; I will protect him **because he knows** my name. | LEB

כִּי

כִּי yā-dā' ; I will protect him because **he knows** my name.

יָדַע yd' **to know, notice, hear of, learn; to reveal, be/become known; to realize**
verb, Qal, third person, masculine, singular ± qātal (**perfect**), active, suffixed (**perfect**)

Sense: **to know (cognitive) – to be cognizant or aware of a fact or a specific piece of information; possess knowledge or information about.**





- BDB know
- GHCLOT **TO SEE; to know, to perceive, to be aware of; to understand; to get to...**
- CHALOT notice, observe; observe, **realize; find out; experience; recognize, per...**
- DBL Hebrew **know; become known; show; find out; be aware; be made aware; re...**
- TLOT to perceive, know; knowledge
- NASB Dictionaries
- BYBHV to notice, know, copulate (know sexually); (; Hi. ;) inform

Y A D A

All knowledge is from Yah

• Yod · י יוד · **Arm, hand, work, thrust, deed, make, throw,**
The Ancient Hebrew Alphabet
 By Jeff A. Benner





Yud

Early Hebrew	Middle Hebrew	Late Hebrew	Modern Hebrew
			

His Arm and Hand reaching out, working together by throwing

• Dalet · ד דלת · **Tent, door, pathway, move, hang, entry, family, home**
The Ancient Hebrew Alphabet
 By Jeff A. Benner


Dalet

Early Hebrew	Middle Hebrew	Late Hebrew	Modern Hebrew
			

Open the doorway to the family home, moving the flap from the entry way so we can see the pathway

• Ayin · ע עין · **Eye, to see, experience, watch, heed, know, cover, color, window of knowledge.**

ע-Ayin



Eye/to observe with sight-insight/vision/to watch/to know/ shade- or anything that relates to the functions of the eyes such as to 'see', 'understand', or 'reveal', eye full of light or darkness, openings to ear, mouth, heart, /pupil, to know or knowledge,

Revealing the information we need to know, experience, understand by all senses and to then in wisdom heed that information.

1085) עַד (עַד DAh) ac: See co: ? ab:

Knowledge: The pictograph π is a picture of a door. The \odot is a picture of the eye. Through the eyes one experiences his world and learns from it. Combined these pictures mean "the door of the eye". The eye is the window into the mans very being. Experience is gained through visual observation. Knowledge is achieved through these experiences.

A) עַד (עַד DAh) ac: ? co: ? ab:

Knowledge: To have an intimate relationship with another person, an idea or an experience.

N^m) עַד (עַד DAh) —

Knowledge: [freq. 5] |k|j|v: opinion, knowledge| {str: 1843}

N^{f1}) עֵדָה (עֵדָה D-AhH) —

Knowledge: [freq. 6] |k|j|v: knowledge| {str: 1844}

N^{f2}) עֵדָה (עֵדָה D-AhT) —

Knowledge: [freq. 93] |k|j|v: knowledge, know| {str: 1847}

a^m) עֵדָה (עֵדָה MD-Ah) —

Knowledge: [freq. 6] |k|j|v: knowledge, thought, science| {str: 4093}

40093

L) עֵדָה (עֵדָה YDAh) ac: See co:

? ab: **Knowledge:** To have an intimate relationship with another person, an idea or an experience.

V) עֵדָה (עֵדָה Y-DAH) —

Know: [Hebrew and Aramaic] [freq. 994] (vf: Paal, Niphal, Hiphil, Hitpael, Hophal, Pual, Piel, Participle) |k|j|v: know, known, knowledge, perceive, shew, tell, wist, understand, certainly, acknowledge, acquaintance, consider, declare, teach| {str: 3045, 3046}

k^m) עֵדָה (עֵדָה MW-DAH) —

Kinsman: A relative who is known. [ms: מֵרֵעַ] [freq. 2] |k|j|v: kinsman, kinswoman| {str: 4129}

k^{f2}) עֵדָה (עֵדָה MW-D-AhT) —

Kindred: The community of relatives. [freq. 1] |k|j|v: kindred| {str: 4130}

Breaking down the word Yada with Parkhurst page 194-197

Yad-Dalet

V. As a N. fem. יד plur. ידיים.

1. **The hand of man**, so called from its being naturally capable of being *protended* or *thrust forth* from the body; (comp. under זרע II.) so in Heb. it is very frequently joined with שלח *to put or thrust forth*, as Gen. iii. 22. viii. 9, & al. freq. And since the *hand* of man is the † chief organ or instrument of his *power and operations*, hence the Heb. יד is used in a very extensive manner, for *power, agency, ability, means, instrumentality, dominion, possession, assistance, custody*, and the like. See Exod. iv. 21. Prov. xviii. 21. Jud. i. 35. Lev. v. 7. xxvii. 8. Exod. ix. 35. xxxv. 29. Gen. ix. 2. Exod. iii. 8. 1 Sam. ix. 8. 2 Sam. xiv. 19. 1 K. x. 29. Esth. ii. 3.

Hence we see the propriety of *stretching forth or lifting up the hands towards heaven in prayer*, which was practised both by believers (see Job xi. 13. 1 K. viii. 22. 2 Chron. vi. 12, 13. Ps. lxiii. 4. Isa. i. 15.) and by the † heathen. What was this but emblematically acknowledging the *power*, and imploring the *assistance* of their respective Gods? Comp. Psal. xlv. 21, 22. lxxviii. 32. xxviii. 2. See Harmer's Observations, vol. iii. p. 350.

Hence also we may account for that very ancient ceremony of *lifting up the hand in swearing*. See Gen. xiv. 22, and comp. Dan. xii. 7. In man this was confessing and invoking the *power of the Deity* to punish in cases of perjury; in God, it was appealing to or swear-



ing by *his own power*. See Exod. vi. 8. Num. xiv. 30. Comp. Deut. xxxii. 40. We find this significant ceremony practised by the ancient Greeks and Trojans. Thus Agamemnon swears in Homer, Il. vii. lin. 412,

——το σκηπτρον ανωχθη πασι θεοισιν.

To all the gods his sceptre he *uplifts*.

And Dolon requiring an oath of Hector, Il. x. lin. 321,

——μοι το σκηπτρον ανωχθη, και μοι ομοσθην.

But first *exalt* thy sceptre to the skies,
And swear——

POPE.

So in Virgil, Æn. xii. lin. 196, we find Latinus, when swearing, looking up to heaven, and *stretching his right hand* towards the stars,

Suspiciens cælum, tenditque ad sidera dextram.

Without man stretching out his hand to Yah and grasping hold and swearing our commitment to Him, we will not have any understanding of who He is or what He desires- unable to go through the door to His house.

And we even meet with traditionary traces of their gods **swearing in like manner.** Thus Apollo in Pindar, Olymp. vii. lin. 119, 120, orders Lachesis, one of the Fates, “*χειρας αντειναι, θεων δ' ορκον μεγαν μη παρφαμειν, to lift up her hands,* and not violate the great oath of the gods.” On Isa. xlix. 22, Vitranga observes, that “*whereas the lifting up of the hand is used in swearing, threatening, striking, showing one's power; none of these are intended in this text; but it only means to command or denounce something to another with the hand lifted up, to give a sign or token of one's will,* as is plain from the following member of the sentence.” Comp. Ezek. xx. 5. “Where,” says my author, “let no one think about swearing. When God swears, he lifts up his hand to heaven. Deut. xxxii. 40.” Thus my author. Yet in ver. 15 of Ezek. xx. God's lifting up his hand refers to his swearing, as is plain from Num. xiv. 30. Ps. xcvi. 11. Comp. Ps. cvi. 26. **Giving one's hand under, or to, another was a token of submission.** It was acknowledging his own power subject to that of the other. In this manner all the princes submitted to Solomon, 1 Chron. xxix. 24. (comp. Ezek. xvii. 18. 2 K. x. 15, and Harmer's Observations, vol. iii. p. 330); and Hezekiah commands the children of Israel, 2 Chron. xxx. 8, *to give the hand to Jehovah,* that is, to submit themselves and ascribe the power (LXX *δοξαν the glory*) to him. Comp. Jer. l. 15. Lam. v. 6. *Homage* is still performed in many places by the homager's kneeling down, and putting his hands between those of his lord, then taking an oath of fealty to him; after which they kiss each other in token of friendship and fidelity.*

Giving the hand was also a token of promising; it was a kind of *staking their active powers* for the performance of something. See Ezra x. 19.

לֵב יָד׃ Prov. xi. 21. xvi. 5, *Though hand join in hand—say our translators, meaning, I suppose, in sign of confederacy.* (Comp. under *υπη* V.) But the reader will consider for himself, whether Michaelis's manner of sup-

plying the *ellipsis* (Supplem. ad Lex. Heb. p. 1056) be not preferable. “Manu in manum inserta tibi promitto, **joining my hand to yours, I promise you.**” This latter sense may be illustrated by Homer's expression, Il. xxi. lin. 286, where Neptune and Minerva appear to Achilles in a human form, and **confirm their promise by taking his hand in theirs,**

ΧΕΙΡΙ ΔΕ ΧΕΙΡΑ λαβοντες ΕΠΙΣΤΩΣΑΝΤ' ΕΠΙΣΣΙΝ.

So Il. vi. lin. 233, Glaucus and Diomed *took hold on each other's hands, and plighted their faith,*

ΧΕΙΡΑΣ Τ' ΑΛΛΗΛΩΝ ΛΑΒΕΤΗΝ ΚΑΙ ΠΙΣΤΩΣΑΝΤΟ.

On which verse Eustathius remarks, *πιστιν αλληλοις εποιησαν δια της συνηθους δεξιωσης' πιστωσιως γαρ δηλοτικον των δεξιων η συμβολη.* *They plighted their faith* to each other by the accustomed ceremony of *joining their right hands.*” Comp. Il. xxiv. lin. 672.

Taking ahold of Yah's hand is taking hold of His promises and taking on His will as our own and then acting upon that.

2. In condescension to our capacities the **almighty power** of God is expressed by his **hand**. Gen. xlix. 24. Exod. ix. 3. Num. xi. 23. Job x. 8. xii. 9, 10, & al. freq. And particularly, a **divine agency or impulse on the mind**. 2 K. iii. 15. Ezek. i. 3, & al. Pindar, Olymp. x. lin. 25, has the expression—*Θεου συν παλαμᾶ* by the **hand** of God, i. e. says the scholiast *δυναμει και βοηθεια* by the **power and assistance**.

3. Since the **hands** are placed on each **side** of the body, hence **ד** signifies, a **side, border, extremity**, as **hand** sometimes does in English. See Exod. ii. 5. 1 Sam. iv. 13, 18. Deut. xxiii. 12 or 13. Ezek. xlvi. 1. Hence an **extensive country** is said to be **רחבת ידים** *wide of hands*, i. e. **wide on all hands or sides**, as we say. Gen. xxxiv. 21. Jud. xviii. 10.

4. **ד** is used for a **trophy or monument** of victory, probably because made in the shape of a large **hand** (the emblem of **power**) erected on a **pillar**. Thus Saul, after smiting the Amalekites, in the pride of his heart, **מציב לו יד** erected to, or for, himself (not for Jehovah) a hand, 1 Sam. xv. 12, where LXX *χρησα* a hand; and David smote Hadadezer king of Zobah, when he was going **ידו להציב** to erect his hand or trophy by the river Euphrates, 2 Sam. viii. 3. 1 Chron. xviii. 3. And this appears to be the most ancient use of these **memorial hands**; whence Absalom seems to have taken the hint of erecting one merely to **keep his name in remembrance**. 2 Sam. xviii. 18; where observe that this monument is expressly called not only **ד** a hand, but **מצבה** a pillar, which, together with the use of the verb **הציב** in the above texts, shows that the **hand** was wont to be put on a **pillar**. See more in Bate's Crit. Heb. and comp. Josephus, Ant. lib. vii. cap. 10, § 3. Niebuhr (*Voyage en Arabie*, tom. ii. p. 211, French edit.) speaking of Ali's mosque at Mesched Ali, says, that "at the top of the dome, where one generally sees on the Turkish mosques a crescent, or only a pole, there is here a **hand stretched out**, to represent that of Ali." And another writer informs us, that, at the Alhambra or red palace of the Moorish kings in Grenada, "on the key-stone of the outward arch [of the present

YD- Yad- Dalet

The covenant that stands as the monument pillar in our lives that we reach out for which gives us strength and keeps safely within Yahuah's boundaries of protection.

principal entrance] is sculptured the figure of an arm, the symbol of *strength and dominion.*" Annual Register for 1779, Antiquities, p. 124.

It may not be amiss to observe, that to this day in the East Indies the picture of a *hand* is the emblem of *power* or *authority*. Thus I am assured by a gentleman of undoubted veracity, who resided many years on the Coast of Coromandel, that when the nabob of Arcot, who in his time was *governor of five provinces*, appeared on public occasions, several small flags with each a *hand* painted upon them, and one of a large size with *five hands*, were solemnly carried before him. And a model of the procession with the stags, as here described, I have myself seen, in the possession of this gentleman.

In Prov. xxiv. 14, דעק may be not a N. but a V. 2d person sing. mas. imperat. answering to אכל in the preceding distich, and may be translated, *feel, taste, i. e. mentally.* LXX render it αισθηση thou shalt perceive.

For מידעת Isa. xii. 5, not only the Keri, but very many of Dr Kennicott's codices have מודעת, the participle fem. Huph. *made known*; and perhaps the proper word to be supplied is יתדע—*this shall be, or, let this be known.* To this purport LXX αναγγιλατι ταυτα, *declare these things*, and Vulg. annunciate hoc, *declare ye this.*

To know (ידע) *good and evil*, evidently means to discern or distinguish the one from the other. Deut. i. 39. Comp. Isa. vii. 15. 2 Sam. xiv. 17. Heb. v. 14. Hence the tree דעת of the knowledge of good and evil (Gen. ii. 9, 17.) was so named by God, not from any natural power, which it had of conferring this knowledge, but from its being appointed by God as

ידע

I. To perceive or feel by the body or outward senses. Gen. xix. 33. Prov. xxiii. 35. In a Hiph. sense, to cause to feel, make feel, as we say for putting to pain. Jud. viii. 16; where many of Dr Kennicott's codices read fully in Hiph. וירדע, and where LXX has ηλοσησεν thrashed, or, according to the Alex. MS. κατιζανεν tore, and the Vulg. contrivit and comminuit express the general sense, but not the ideal meaning, of the Hebrew; unless they read differently, וירש, comp. ver. 7. In Huph. to be made to feel. Prov. x. 9.

II. To know carnally. Gen. iv. 1, 17. xix. 5, 8, & al.

III. To know with the mind or understanding. It occurs very frequently, and in this view has as great variety of applications, as the V. to know in English, which, however, it seems unnecessary particularly to enumerate. Also in a Hiph. sense, to cause to know. Job xxxviii. 12; where it is applied figuratively to the dawn. As a N. fem. דעת knowledge. Deut. iv. 42. Job xxxv. 16. xxxviii. 2. & al. freq. As Ns. דע and דעה nearly the same. See Job xxxii. 6, 10, 17. Ps. lxxiii. 11. Also, fem. in reg. דעת acquaintance. occ. Ruth iii. 2. As Ns. מודע knowledge, science. 2 Chron. i. 10, 11, & al. מודע or מודע a person known, an acquaintance. So LXX γνωριμος. occ. Ruth ii. 1. Prov. vii. 4.

Giving us the ability to know the difference between good and evil and distinguish between the two- no excuses- no grey areas.

the *moral cause of teaching it*; inasmuch as, by the divine precept of *abstaining from it*, though *good for food, pleasant to the eye*, and (as Satan afterwards asserted) *a tree to be desired to make one wise*, Gen. iii. 6, (comp. ver. 5.) it instructed our first parents, and through them all mankind, in that great article of all true *understanding, prudence, or discretion*, (בינה) namely *the departing from, or avoiding of, evil*. Job xxviii. 28; or, in other words, *the mortifying all inordinate and forbidden concupiscence, even the lust of the flesh, the lust of the eye, and the pride of life*, (1 John ii. 16.) to which the above-mentioned qualities of the tree respectively corresponded. But for farther satisfaction on this highly interesting subject, I with pleasure refer to Vitringa's *Observationes Sacrae*, lib. iv. cap. 12, 13.

IV. *To know, take notice of, acknowledge, respect, regard.* See 1 Sam. ii. 12. Jer. i. 5. xxii. 16. Ps. i. 6. xxxi. 8. Prov. xii. 10. Hos. ii. 8. xiii. 5. Amos iii. 2. Ezek. xix. 7, וידע אלמנרותי *and he (Jehoiakim) took notice of their (men's) palaces*, in order to plunder them, as it follows in the text, *and he laid waste their cities*, &c. Comp. 2 Kings xxiii. 35. Jer. xxii. 17, 18.

V. As a N. ידעני *a wizard, a cunning-man, a pretended conjurer or diviner*. Lev. xix. 31. xx. 6, 27, & al. The LXX several times render it by γνωστῆς, q. d. *a knowing one*.

VI. As a participle מדוע and מדע

1. *Wherefore, for what reason.* Gen. xxvi. 27. Exod. iii. 3, & al.

2. *How?* Exod. ii. 18. Ezek. xviii. 19. It is a plain compound from מה *what*, and דע or דוע *knowledge or reason*. The ה is omitted in the composition, as in מוזה *what is that?* for מה זה, Exod. iv. 2; מלכם *what (is) to you?* Isa. iii. 15.

VII. Chald. In Kal, ידע, and with נ added after a servile, נדע *to know*. See Dan. v. 21. ii. 9, 30. iv. 17 or 14. Ezra iv. 15. In Aph. הודע *to make known, show*. Dan. ii. 5, 25, & al. freq. As a N. מנדע *knowledge, understanding*. Dan. v. 12. iv. 31 or 34.

DER. Greek γινωσκω and γινωσκω *to know, see*, whence Eng. *idea, ideal*; Latin *video, visum*, *to see*, whence Eng. *vision, visual*, and by composition *provide*, &c. *evident*. Also Saxon *witan* *to know*, whence Old Eng. verb *to weet* or *wit*, and the Ns. *wit, witness*.

יד See under היה XI.

Having respect for the gifts of knowledge that Yah gives to nourish us. Not being picky eaters-leaving portions on the plate because they are bitter and then complain of being hungry. Trust that the bitter wisdom will become sweet when we discard the leaven in our lives. Respect that Yah's wisdom is above our rationalizations.

יָדָע

Transliteration

yada'

Pronunciation

yā-dah' (Key)



Part of Speech

verb

Root Word (Etymology)

A primitive root

Dictionary Aids

TWOT Reference: 848

KJV Translation Count — Total: 947x

The KJV translates Strong's H3045 in the following manner: know (645x), known (105x), knowledge (19x), perceive (18x), shew (17x), tell (8x), wist (7x), understand (7x), certainly (7x), acknowledge (6x), acquaintance (6x), consider (6x), declare (6x), teach (5x), miscellaneous (85x).

I. to know

A. (Qal)

i. to know

a. to know, learn to know

b. to perceive

c. to perceive and see, find out and discern

d. to discriminate, distinguish

e. to know by experience

f. to recognise, admit, acknowledge, confess

g. to consider

ii. to know, be acquainted with

iii. to know (a person carnally)

iv. to know how, be skilful in

v. to have knowledge, be wise

B. (Niphal)

i. to be made known, be or become known, be revealed

ii. to make oneself known

iii. to be perceived

iv. to be instructed

C. (Piel) to cause to know

D. (Poal) to cause to know

E. (Pual)

i. to be known

ii. known, one known, acquaintance (participle)

F. (Hiphil) to make known, declare

G. (Hophal) to be made known

H. (Hithpael) to make oneself known, reveal oneself

יָדַע *yāda'*, yaw-dah'; a primitive root; to know (properly, to ascertain by seeing); used in a great variety of senses, figuratively, literally, euphemistically and inferentially (including observation, care, recognition; and causatively, instruction, designation, punishment, etc.):—acknowledge, acquaintance(-ted with), advise, answer, appoint, assuredly, be aware, (un-) aware, can(-not), certainly, comprehend, consider, ✘ could they, cunning, declare, be diligent, (can, cause to) discern, discover, endued with, familiar friend, famous, feel, can have, be (ig-) norant, instruct, kinsfolk, kinsman, (cause to let, make) know, (come to give, have, take) knowledge, have (knowledge), (be, make, make to be, make self) known, be learned, lie by man, mark, perceive, privy to, ✘ prognosticator, regard, have respect, skilful, shew, can (man of) skill, be sure, of a surety, teach, (can) tell, understand, have (understanding), ✘ will be, wist, wit, wot.

יָדַע fut. יִדַע, once יִדַע (see Lehrs. 389), inf. absol. יֹדַע, constr. יָדַע, obviously corresponding to the Gr *εἶδω, οἶδα, TO SEE*; and hence, *to perceive, to acquire knowledge, to know, to be acquainted*. It includes the action of knowing both as commencing, das Kennenlernen, Erfahren, and as completed, das Kennen, Wissen, Weisefeyn. (The root is very widely extended in the Indo-Germanic languages, in the signification both of seeing and knowing; as Sanscr. *wid, budh*; Zend. *weedem*; Gr. *εἶδω, ἴδω, οἶδα, δαίω*; Lat. *video*; Goth. *vitan*; Engl. *weet* [Qu. *to wit*]; Germ. *weten, wissen, weise*; and so also in the Slavonic tongues, as the Polish, *widze, to see*; Bohem. *wedeti, to see*.) The original signification is found in the following examples, Exod. 2:4, “and his sister stood afar off לוּ לְרַעַה מַה יַעֲשֶׂה לוֹ to see what would happen to him.” 1 Sa. 22:3. Also, Isa. 6:9, וְאַל תִּרְעוּ רְאוּ וְאַל תִּרְעוּ “seeing ye shall see, and not perceive” (in the other member is, hearing ye shall hear, and not understand). These examples may be added to the primary signification of *seeing*: Deut. 34:10, אֲשֶׁר יִדַע רְאָה פָּנִים אֶל פָּנִים (in the same connection elsewhere Gen. 32:31; Jud. 6:22; 2 Ki. 14:8, 11); Eccl. 6:4; 'שְׁלוֹם פ' יָדַע Esth. 2:11, i. q. רְאָה שְׁלוֹם פ' Gen. 37:14. Sometimes יָדַע *to see, to observe with the eyes*, is opposed to what we hear or observe with our ears. Isa. 40:21, הֲלֹא תִרְעוּ אִם לֹא תִשְׁמַעוּ “have ye not seen? have ye not heard?” Ver. 28; 44:18, לֹא יִרְעוּ וְלֹא יִבְיִנוּ “they see not, they do not understand, for their eyes are besmeared that they may not see, and that their hearts may not understand;” where יָדַע is applied to the eyes, just as הִשְׁקִיף to the heart or mind. יָדַע then signifies that which results from seeing, unless any one be devoid of senses and mind, or has his understanding shut up. The following are its specific applications—

(1) *to know, to perceive, to be aware of* (wahrnehmen, gewahr werden), whether by the eyes (Isa. 6:9), or by the touch, Gen. 19:33; often by the mind, and hence *to understand*, Jud. 13:21; with the addition of עֵם לָבֵב Deut. 8:5. Followed by יָדָע of the thing through which any thing is understood, Gen. 15:8, יָדָע בְּמַה אֲרָע “whence shall I understand?” Gen. 24:14; Ex. 7:17.

(2) *to get to know, to discover*, whether by seeing (see Ex. 2:4; 1 Sa. 22:3) or by hearing, Gen. 9:24; Deu. 11:2; Neh. 13:10; or, *to know by experience, to experience*, Job 5:25; Eccl. 8:5. So often in threatenings (Germ. du wirst es schon gewahr werden, erfahren, fühlen; Lat. tu ipse videbis, senties). Hos. 9:7, יִדְעוּ יִשְׂרָאֵל “Israel shall see.” Job 21:19, יִדְעוּ יְשׁוּלָם אֱלֹהֵי יִדְעוּ “(God) recompenses him that he may see.” Ex. 6:7, “and ye shall know that I am Jehovah your God.” Ezek. 6:7; 7:5, 17; 11:7; Isa. 5:19; 9:8; Ps. 14:4. (In the Koran the expression is of frequent occurrence, سوف يعلمون then shall they understand, e. g. xxvi. 48; see Schult. Opp. Min. ad. Job 21:19.)

(3) *to know, to become acquainted with any one* (kennen lernen), Deu. 9:24; any thing (as a country), Num. 14:31. Often put by a euphemism for sexual intercourse.—(a) of a man; to know a woman, i. e. *to lie* with her, Gen. 4:17, 25; 1 Sa. 1:19, etc.; also as applied to crimes against nature, Gen. 19:5. (Verbs of knowing are frequently employed for this euphemism in other languages, both oriental and occidental; see Syr. سَمِعَ, Arab. رَأَى, عرف, Æth. ለገለጸ: Greek γινώσκω, see Fessellii Adv. S. ii. 14; Pfochenius, De Purit. Styli N. Test. page 10; Lat. cognosco, Justin, v. 2; and thus Italian and French conoscere, connoître, although these have perhaps been borrowed from the phraseology of the Holy Scripture.)—(b) of a woman, יָדָעָה אִישׁ “to have lain with man,” Genesis 19:8; Jud. 11:39; more fully יָדָעָה אִישׁ לְמִשְׁפַּח זָכָר Num. 31:17. Compare Ovid., Heroid., vi. 133, “turpiter illa virum cognovit adultera virgo.”

(4) *to know, to be acquainted with any one, with acc. of person*, Gen. 29:5; Isaiah 1:3; of the thing, Gen. 30:29. יָדָע בְּשֵׁם to know by name, Ex. 33:12, 17; יָדָע פְּנִים אֶל פְּנִים to know face to face, Deu. 34:10. Part. act. plur. יָדָעִים “those who know me,” my acquaintances (meine Bekannten), Job 19:13. Part. Pass. יָדָעָה known, followed by יָדָעָה Deut. 1:13, “men יָדָעִים לְשִׁבְטֵיכֶם who are known to your tribes,” without the dative, verse 15. Isaiah 53:3, יָדָעָה חֲלִי “known to sickness,” i. e. bekannt, vertraut mit Krankheit, for the prose expression יָדָעָה לְחֲלִי, according to others, *known by sickness*, as being remarkable for suffering sicknesses and calamities; an especial example of a man afflicted with calamities. (Compare Syr. سَمِعَ known, illustrious.)

(5) *to know, to have a knowledge of* any thing, with an acc. like יָדַע בְּיָנָה (see בְּיָנָה, יָדַע רֵעֵה, to know knowledge (to have knowledge, understanding), Pro. 17:27, etc.; followed by the prepos. בְּ (German um etwas wissen), Genesis 19:33, 35; 1 Sa. 22:15; Jer. 38:24; על Job 37:16; followed by the naked inf. Jer. 1:6; 1 Sam. 16:18; by a gerund, Ecc. 4:13; 10:15; Eccl. 4:17, “they know not לַעֲשׂוֹת רָע that they do evil;” like the Germ. sie glauben nicht übel daran zu thun; by a finite verb, Job 32:22, לֹא יָדַעְתִּי אֲכַבֵּה, “I know not how to flatter;” 23:3; 1 Sa. 16:16; Neh. 10:29; conj. וְ Genesis 3:5; also by a whole sentence, Gen. 43:22, “we do not know מִי שָׂם who put,” etc. Also the accusative of the object may be altogether omitted, as after verbs of calling. Cant. 1:8, לֹא הִדַּעְתִּי לָךְ, as in Lat. *si nescis, wenn du es nicht weißt*; לָךְ is here redundant, as Job 5:27. Specially the phrases are to be noticed—(a) מִי יוֹדֵעַ “who knows;” followed by a fut., 2 Sam. 12:22; Joel 2:14; Jon. 3:9; more fully אִם יוֹדֵעַ Est. 4:14, “who knows whether,” i. q. Lat. *nescio an, haud scio an, for fortasse* (comp. אִם B. 2). As to Pro. 24:22, see No. 6.—(b) יָדַע טוֹב וְרָע “to know good and evil;” Gen. 3:5, 22; i. e. to be prudent, to be wise, [no one who really believes in the fall of man can admit this explanation], whence יָדַע טוֹב וְרָע ib. 2:17, “the tree of wisdom [knowledge].” On this account little children are said not to know good and evil, Deut. 1:39; compare Isa. 7:15; and also decrepit old men, who have, as it were, sunk into second childhood, 2 Sam. 19:36. See Hom., Od., xviii. 223, οἶδα ἕκαστα, ἐσθλά τε καὶ χέρεια, παρὸς δὲ τε νήπιος ἦα.

(6) *to foresee, to expect* any thing. Psa. 35:8, “let destruction come upon him יָדַע לֹא not expecting it,” i. e. unexpected. Job 9:5, “(God) removes mountains,” לֹא יָדַעוּ (properly) “they expect it not,” unexpectedly, suddenly. (Kor. xvi. 28, “God overthrows them וְלֹא יִשְׁעֲרוּ, not expecting it.” Lokm. Fab. 28.) Cant. 6:12, לֹא יָדַעְתִּי נַפְשִׁי שְׂמֹחֲתִי, “I knew not,” i. e. “when I did not expect, my soul made me,” etc.; Jer. 50:24. So יָדַע מִי who foresees? i. e. no one knows, or foresees, for suddenly, unexpectedly, Pro. 24:22; parall. פְּתָאִם.

(7) Often used of the will, *to turn the mind to something, to care for, to see about*. Germ. nach etwas sehen. Gen. 39:6, לֹא יָדַע כְּאוֹמְרָה, “he took care of none of his things;” Prov. 9:13; 27:23; Job 9:21 (opp. to קָאֵם). Job 34:4, גִּדְעָה בְּגִינוֹ מִהַטּוֹב, “let us see to it amongst ourselves what is good?” i. e. let us attend to it, let us investigate. In the other hemistich נִבְחַרְהָ. Followed by בְּ Job 35:15, לֹא יָדַע בְּפִשׁ, “he does not regard iniquity.” Specially used—(a) of God as caring for men; Psalm 144:3; Neh. 1:7; followed by לָן Amos 3:2, “you only have I known (especially cared for) of all the nations of the earth.” Gen. 18:19, יָדַעְתִּיו לְמַעַן אֲשַׁר, “him (Abraham) have I known (cared for, chosen) that he may command,” etc. Compare Psa. 1:6.—(b) of men regarding or worshipping God. Hos. 8:2; 13:4; Ps. 36:11; 9:11, יָדַעִי שְׁמֶךָ, “those who know (regard or worship) thy name.” Job 18:21, לֹא יָדַע אֵל, (אֲשֶׁר) “who regards not God,” an atheist, 1 Sa. 2:12.

(8) absol. *to be knowing, or wise*, Psalm 73:22; Isa. 44:9,18; 45:20; 56:10. Part. **יָדָעִים** i. q. **חֲכָמִים** Job 31:2; Eccles. 9:11. Hence **דָּעַת** wisdom, or knowledge, which see.

NIPHAL **יָדָע**—(1) *to be, or to become known*, of persons, Ps. 76:2; Pro. 31:23; of things, Ex. 2:14; Lev. 4:14; Ps. 9:17. Followed by **לְ** of the person to whom any thing is known, 1 Sam. 6:3; Ruth 3:3; Est. 2:22. Gen. 41:21, **וְלֹא נִדְעָה בְּיָבֹאוֹ אֶל־קִרְבָּנָהּ** “nor was it known (did it appear) that they had entered (been swallowed) into their bowels (belly).”

(2) pass. of Hiph. No. 2, *to be taught by experience*, i. e. *to be punished*, comp. Kal No. 2. Prov. 10:9, **מִעַקְשׂ דָּרְכָיו יִדָּע** “he who perverts his ways (acts perversely) shall be made to know,” be taught, i. e. be punished. Jer. 31:19, **אַחֲרֵי הִדָּעֵי** “after I was instructed.” Well rendered by Luther, nachdem ich gewisigt bin.

PIEL, causat. *to make to know, to shew* anything to any one; with two accusatives, Job 38:12.

PUAL, part. **מִיָּדָע** *known*, with suff. **מִיָּדָעִי** my acquaintance, Psalm 31:12; 55:14; 88:9, 19. Fem. *something known*. Isa. 12:5 **כְּתִיב**.

POEL **יִדָּע** i. q. **PIEL**, *to shew*, with acc. of pers. 1 Sa. 21:3. But should it not be read **הִדָּעֵתִי** instead of **יִדָּעֵתִי**?

HIPHAL **הִדָּע** (imp. **הִדָּע**)—(1) *to cause* some one *to know* something, *to shew* something to some one,—(a) followed by two acc. Gen. 41:39; Ex. 33:12, 13; Eze. 20:11; 22:2. Used in threatening, 1 Sa. 14:12, **נִדְעֵה אֶתְכֶם דָּבָר** “we will shew you this thing.”—(b) followed by acc. of the thing, and dat. of pers. Ex. 18:20; Deut. 4:9; Ps. 145:12; Neh. 9:14.—(c) followed by an acc. of pers. and an entire sentence, Josh. 4:22; 1 Ki. 1:27.—(d) followed by an acc. of the thing, Ps. 77:15; 98:2; Job 26:3.

(2) *to teach, to acquaint*, followed by acc. of pers. Job 38:3; 40:7; 42:4; dat. Prov. 9:9; specially, by experience, to teach any one by punishing, to punish. Compare Kal No. 2. Jud. 8:16, “(he took) the thorns of the wilderness and threshing instruments **וַיִּדַע בָּהֶם אֶת אֲנָשֵׁי סִכּוֹת** and with them he taught the men of Succoth;” i. e. crushed them with iron threshing instruments laid upon thorns (see **דָּגִישׁ**). LXX. Vulg. *ἡλόησεν*, *contrivit*, from the Hebrew **וַיִּדַע**, which seems to me more suitable to the context than the common reading.

HOPHAL **הִדָּע** *to be made known*. Lev. 4:23, 28. Part. **מִיָּדָעֵת** Isa. 12:5 **קִרִי**.

HITHPAEL **הִתְיָדָע** *to make one's self known*, Gen. 45:1; *to reveal one's self*, Nu. 12:6; followed by **אֶל**.

Derivatives **יָדָעְנִי**, **דָּע**, **דָּעָה**, **דָּעַת**, **מָדַע**, **מָדוּעַ**, **מָדוּעַ**, **מָדוּעַ**, **מָדוּעַ**, and the pr. n. **יָדָעַה**, **יָדָעְיָה**, **יָדָעְיָה**.

יָדַעַ

Transliteration

yēda' (Aramaic)

Pronunciation

yed-ah' (Key)



Part of Speech

verb

Root Word (Etymology)

Corresponding to יָדַעַ (H3045)

Dictionary Aids

TWOT Reference: 2765

KJV Translation Count — Total: 47x

The KJV translates Strong's H3046 in the following manner: known (24x), know (18x), certify (4x), teach (1x).

Outline of Biblical Usage [?]

- I. to know
 - A. (P'al) to know
 - B. (Aphel) to let someone know, communicate, inform, cause to know

Strong's Definitions [?]

(Strong's Definitions Legend)

יָדַעַ yēda', yed-ah'; (Aramaic) corresponding to H3045:—certify, know, make known, teach.

Strong's Definitions [?]

(Strong's Definitions Legend)

יָדַעַ yēda', yed-ah'; (Aramaic) corresponding to H3045:—certify, know, make known, teach.

Gesenius' Hebrew-Chaldee Lexicon [?]

יָדַעַ Ch. fut. יָדַעַ Daniel 2:9, 30; 4:14, i. q. Heb.; specially—

(1) *to perceive, to understand*, Dan. 2:8; 5:23.

(2) *to get to know, to learn*, Dan. 4:6; 6:11.

(3) *to know, to have knowledge of*, Dan. 5:22.

Part. pass. יָדַעַ לְהוֹנָא לְמַלְכָּא be it known to the king. Ezr. 4:12, 13.

APHEL הוֹנָע fut. יְהוֹנָע part. מְהוֹנָע *to make known, to shew*, followed by dat. of pers. Daniel 2:15, 17, 28; with suff. Dan. 2:23, 29; 4:15; 5:15, 16, 17; 7:16.

Derivative מְיָדַעַ.

ACKNOWLEDGE - AC-KNOW-LEDGE – KNOW THE LEDGE

**ACCEPTING THE RESPONSIBILITY OF
KNOWING THE WISDOM OF WHERE THE
LEDGE OF TRUTH VS LIES IS AND NOT FALLING OFF.**

Yah's messengers hard at work

My Name

Element of breath

Name, i.e. the proper designation of a person, place or thing

Renown, fame, known, reputation, ie. Information that one knows about another, implied to give high status to the one of renown

memory

To place or put with order, care and art



Yod	Mem	Shin
Arm and Hand Work Deed	Water Chaos	Eat Consume Destroy

8034 [e]
šə·mī.
שְׁמִי
my name
Noun

my name. ^{H8034}

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

Psalm 91:14

כִּי בִי חֶשֶׁק וְאֶפְלָטָהוּ אֲשַׁגְּבֶהוּ כִּי־יִדַע
LEB OT RI | שְׁמִי: | LEB
Because he loves me, therefore I will deliver him; I will protect him because he knows my name. | LEB

שְׁמִי: šemî'

שְׁמִי šemî' protect him because he knows my **name**.

שֵׁם šēm **name; standing, reputation, fame**

noun, singular ± common, construct, masculine, suffixed

Sense: name – **a language unit by which a person or thing is known.**

BDB name

GHCLOT NAME; to destroy, to blot out the name

CHALOT **name; standing, reputation; renown; posthumous renown, memory**

DBL Hebrew name; renown; the Name

TLOT name



9005 I. **שָׁמַיִם** (*šēm*): n.masc.; = Str 8034; TWOT 2405—1. LN 33.126–33.133 **name**, i.e., the proper designation of a person, place, or thing (Ge 2:11); 2. LN 28.28–28.56 **renown**, fame, known, reputation, i.e., information that one knows about another, implied to give high status to the one of renown (1Ch 12:31), see also domain LN 87.4–87.18; 3. LN 12.1–12.42 **the Name**, i.e., a title of the true God (Lev 24:16); 4. LN 28.28–28.56 unit: **שָׁמַיִם אֵיִשׁ** (*ʾiš šēm*)₁ well-known person, i.e., a person known in the community, with a generally favorable view, and so has high status (Nu 16:2), see also domain LN 87.4–87.18; 5. LN 33.126–33.133 unit: **שָׁמַיִם קָרָא** (*qā-rāʿ*) *šēm*₁ give a name, name, formally, to call a name, i.e., ascribe a name to a person, place or thing, often with an implication of having authority over the object (Ge 3:20); 6. LN 53.53–53.64 unit: **שָׁמַיִם יְהוָה קָרָא** (*qā-rāʿ*) *b-šēm yhw(h)* worship the LORD, formally, call on the name of Yahweh, to perform words and acts of worship to Deity (Ge 13:4); 7. LN 30.86–30.107 unit: **שָׁמַיִם קָרָא** (*qā-rāʿ*) *b-šēm*₁ choose, formally, call on the name, i.e., to select one over another for a task or skill (Ex 31:2; 35:30); 8. LN 28.28–28.56 unit: **שָׁמַיִם רָע** (*tā-mēʿ*) *hă-šēm*₁ infamous, formally, unclean of name, i.e., be well known in a negative way (Eze 22:5); 9. LN 33.262–33.273 unit: **שָׁמַיִם רָע** (*šēm rāʿ*)₁ bad name, of bad reputation, i.e., what is said about another person, good or bad (Dt 22:14, 19; Ne 6:13)



1473 **שָׁמַיִם** (**שָׁמַיִם** ShM) ac: **Breathe** co: **Breath** ab: **Desolate**: The wind, or breath, of someone or something is its character.

A) **שָׁמַיִם** (**שָׁמַיִם** ShM) ac: ? co: **Breath** ab: **Desolate**: Hebrew names are words given to describe character.

N^m) **שָׁמַיִם** (**שָׁמַיִם** ShM) — I.

Breath: The breath of a man is character, what makes one what he is. The name of an individual is more than an identifier but descriptive of his character or breath. **II. There**: Used to identify another place. [Hebrew and Aramaic] [ar: **הַשָּׁמַיִם**] **III. Sky**: The place of the winds. [Hebrew and Aramaic; Only used in the masculine plural form, **שָׁמַיִם** or **שָׁמַיִם** in Aramaic] **IV. Aroma**: A sweet aroma that is carried on the wind or breath. [df: **שָׁמַיִם**] [freq. 1365]

[kǝv: name, renown, fame, famous, heaven, air, sweet, there] {str: 5561, 8033, 8034, 8036, 8064, 8065, 8536}

N^{fl}) **שָׁמַיִם** (**שָׁמַיִם** Sh-MH) —

Desolate: A wind blowing over the land pulls the moisture out of

שם

I. In Kal, *to place, set, put, generally in order, with care and art.* Gen. ii. 8. vi. 16. xxiv. 47, & al. freq. In Hiph. the same. Gen. xxx. 42. xliv. 2, & al. freq. The formative ה of Hiph. is often dropped, as in Gen. xxiv. 2. xxxi. 37. And in Num. xxiv. 21. Obad. ver. 4. שים seems used for the participle Hiph. משים. As a noun fem. in reg. תשומת *a placing or putting.* Lev. v. 21, or vi. 2; where תשמת ת the *putting, joining, or striking of the hand,* seems to denote *suretyship*, which was confirmed by that action. Comp. Job xvii. 3. Prov. vi. 1. xvii. 18. xxii. 26.

Hence perhaps Eng. *to sham, put one thing for another.*

II. *To place, give.* See Gen. iv. 15. Exod. x. 2. 1 Sam. ii. 20. Gen. xlv. 7.

III. In Kal and Hiph. *to constitute, make.* Gen. xiii. 16. xxi. 18. xxvii. 37. xlv. 9. Exod. iv. 11, & al. freq.

IV. In Kal and Hiph. with ב following, *to lay upon, lay to the charge of, impute to.* 1 Sam. xxii. 15. Job xxiv. 12.

V. In Hiph. a military term, *to set in array, form.* 1 K. xx. 12. Comp. 1 Sam. xv. 2. 1 Chron. xviii. 6.

VI. *To adjust, set off.* 2 K. ix. 30; where Vulg. *depinxit painted.*

VII. In Hiph. שים *to lay up, i. e. in mind, reponere,* Isa. xli. 20; where perhaps אל לבכם *to your heart* is understood: or rather perhaps, *to attend to, consider,* אל לבכם being understood, comp. ver. 22. See under לב I.

VIII. As a N. *to put upon his heart, to purpose or resolve in his heart.* Dan. i. 8. Mal. ii. 2.

VII. As a N. שם plur. fem. שמות.

1. *A name, an articulate sound, which is * placed or substituted for a thing, as its sensible mark or sign.* Gen. ii. 11, 19. xxv. 13. 2 Sam. vii. 9. viii. 13, & al. freq.

2. *Name, fame, reputation, renown.* See Gen. vi. 4. Num. xvi. 2. 1 Sam. xviii. 30. 1 Chron. v. 24. xiv. 17. xvii. 8. Eccles. vii. 1 or 2. Comp. Ezek. xxiii. 10.

IX. שם יהוה *the name of Jehovah,* שם אלהים *the name of the Aleim,* and simply השם or שם *the name* (Lev. xxiv. 11, 16. Comp. 1 Cor. xii. 3.) are used as titles of the *second person* of the ever-blessed Trinity. Isa. xxx. 27. (comp. ch. xxxvii. 36. 2 K. xix. 35.) Exod. xxiii. 21. (comp. 1 Cor. x. 9.) Deut. xii. 11. Jer. xiv. 7, 21. Ps. xx. 2. liv. 1 or 3. lxxv. 2. (comp. John xii. 28.) The reason of the title seems to be this. A name is the *representative* of a being or thing; Christ is in the N. T. called *the image of God,* 2 Cor. iv. 4. and *the image of the invisible God,* Col. i. 15; so being not only *Jehovah* or *very God,* but also being the *visible representative* of the whole ever-blessed Trinity, he is in the Old Testament styled *the name of Jehovah,* or of *the Aleim.* Comp. John xii. 28. xvii. 1, 5, and Greek and Eng. Lexicon in Ονομα VI.

X. As a particle of place, *שם there, thither.* Jer. ii. 6. Deut. i. 37. Jer. xxii. 11, & al. freq.

H8064

שמים שמה

shāmayim shāmeḥ

shaw-mah'-yim, shaw-meh'

The second form being dual of an unused singular; from an unused root meaning to *be lofty*; the *sky* (as *aloft*; the dual perhaps alluding to the visible arch in which the clouds move, as well as to the higher ether where the celestial bodies revolve): - air, X astrologer, heaven (-s).

Heaven or SHAMAIM Is My Shem with M at the end

שמה the same. Gen. xix. 20. xxiii. 13, & al. freq. Job i. 21. *Naked came I out of my mother's womb, and naked shall I return* שמה thither, i. e. either *into the earth*, "the common womb, receptacle, or repository of all the dead. Gen. iii. 19. Eccles. xii. 7," (Clark) or—thither, pointing to the earth *δευτικως*.

XI. As a participial N. mas. plur. שמים *the heavens*, literally, *the disposers, placers* (in which sense the word is plainly used, Isa. v. 20. Mal. ii. 2.) This is a descriptive name of the *heavens*, or of that immense *celestial fluid*, subsisting in the three conditions of *fire, light, and spirit, or gross air*, which fills every part of the universe not possessed by other matter. (comp. under ל 11.) In this not only the birds fly, Gen. i. 20; the meteors, as rain, dew, &c. are formed, see Gen. xxvii. 28; Deut. xi. 11. xxviii. 12. xxxii. 2. Isa. lv. 10. but also the *sun, moon, and stars*, are, according to the scriptural philosophy, placed not in *vacuo*, but in the same *celestial expanse*. Gen. i. 14—17. Aquila and Theodotion render שמים by *αηε*, Job xxxv. 11; and our translation frequently by *the air*. See Gen. i. 30. vii. 3. 2 Sam. xxi. 10. Prov. xxx. 19. Eccles. x. 20.

This appellation was first given by God to the *celestial fluid*, or *air*, when it began to act in *disposing and arranging* the earth and waters. Gen. i. 8. And since that time the שמים have been the great *agents* in *disposing* all material things in their places and orders, and thereby producing all those great and wonderful effects, which are attributed to them in the Scriptures, and which it hath been of late years the fashion to ascribe to *attraction, gravity, repulsion, &c.* which (though the *effects* are manifest) are, when taken for *causes*, as occult as the *sympathy* of some of the preceding philosophers. But on this great and important subject, which would soon lead one far beyond the bounds of a Lexicon, I with pleasure refer the reader for farther satisfaction to the Rev. Wm. Jones' *Physiological Disquisitions*, Disc. ii. and particularly to p. 47, and following.

That the *heavens*, under different attributes, corresponding to their different conditions and operations, were, together with the heavenly bodies, the first and grand object of heathenish idolatry, is certain, not only from the ancient names of their gods, but also from many plain declarations of Scripture. See inter al. Deut. iv. 19. xvii. 3. Job xxxi. 26—28. 2 K. xvii. 16. xxi. 3, 5. xxiii. 4, 5. 2 Chron. xxxiii. 3, 5. Jer. viii. 2. xix. 13. Zeph. i. 5. Acts vii. 42, 43. Comp. Wisd. xiii. 1—3. The reader may find this point farther proved, with a variety of useful learning, and by numerous testimonies, both divine and human, sacred and profane, in the 2d and 4th vols. of Mr Hutchinson's Works. And to these authorities many more might be added from the heathen writings, which abound with them; particularly from the * *very ancient* Hymns called

Orpheus', and from * Phornutus, the Stoic, Of the Nature of the Gods; the former of which are a rich treasure of this kind of learning, and the latter, a philosophical explanation of the heathen worship and ceremonies, written in the reign of the emperor Nero. †

It may be here worth observing, that Phornutus, in his first chapter, Περὶ Οὐρανοῦ, *Concerning Heaven*, derives θεοὺς the Greek name for the gods, from θέσις position or placing. "For the ancients," says he, "took those for gods, whom they found to move in a certain regular manner, thinking them to be the causers of the changes of the air, and of the conservation of the universe. These then are gods (θεοὶ) which are the disposers (θεστηστές) and formers of all things." ‡ And this species of idolatry was not confined to the ancient Greeks, Romans, and Asiatics, or even to the *old world*. The inhabitants of the *new world*, or America, who had any religion at all, were, when first discovered, universally addicted to it. Some of the West Indian heathen, among their other *physical* gods, had in particular their Chemens or Chemim, that is with little variation, שמיים, whom they represented by idols of such a *compound form*, as appears an evident though monstrous perversion of the *cherubic* emblems, and may, in some measure, serve to confirm the explanation above given thereof. Comp. under קרב V. 1.

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שֵׁם

Transliteration

shem

Pronunciation

shām (Key)



Part of Speech

masculine noun

Root Word (Etymology)

A primitive word [perhaps rather from שָׁם (H7760) through the idea of definite and conspicuous position

Dictionary Aids

TWOT Reference: 2405

KJV Translation Count — Total: 864x

The KJV translates Strong's H8034 in the following manner: **name** (832x), **renown** (7x), **fame** (4x), **famous** (3x), **named** (3x), **named (with H7121)** (2x), **famous (with H7121)** (1x), **infamous (with H2931)** (1x), **report** (1x), **miscellaneous** (10x).

Outline of Biblical Usage [?]

- I. name
 - A. name
 - B. reputation, fame, glory
 - C. the Name (as designation of God)
 - D. memorial, monument

Strong's Definitions [?]

(Strong's Definitions Legend)

שֵׁם **shēm**, shame; a primitive word [perhaps rather from H7760 through the idea of definite and conspicuous position; compare H8064]; an appellation, as a mark or memorial of individuality; by implication honor, authority, character:—**+** base, (in-) fame(-ous), named(-d), renown, report.



שֵׁם

Transliteration

Shem

Pronunciation

shām (Key)



Part of Speech

proper masculine noun

Root Word (Etymology)

The same as שֵׁם (H8034)

KJV Translation Count — Total: 17x

The KJV translates Strong's H8035 in the following manner: Shem (17x).

Outline of Biblical Usage [?]

- I. Shem = "name"
 - A. the eldest son of Noah and progenitor of the Semitic tribes

Strong's Definitions [?]

(Strong's Definitions Legend)

שֵׁם Shēm, shame; the same as H8034; name; Shem, a son of Noah (often includ. his posterity):—Sem, Shem.

שֵׁם

Transliteration

shum (Aramaic)

Pronunciation

shūm (Key)

Part of Speech

masculine noun

Root Word (Etymology)

Corresponding to שֵׁם (H8034)

Dictionary Aids

TWOT Reference: 3036

KJV Translation Count — Total: 12x

The KJV translates Strong's H8036 in the following manner: name (11x), named (with H7761) (1x).

Outline of Biblical Usage [?]

- I. name


Strong's Definitions [?]

(Strong's Definitions Legend)

שֵׁם shum, shoom; (Aramaic) corresponding to H8034:—name.

Gesenius' Hebrew-Chaldee Lexicon [?]

שֵׁם m. Ch. *name*, Daniel 4:5; Ezra 5:1; with suff. שְׁמֵהּ (from שֵׁם) Daniel 2:20, 26; 4:5; 5:12; Ezr. 5:14, וַיְהִיבוּ לְשֵׁשׁבַּצָר שְׁמֵהּ, "and they were delivered to Sheshbazzar, which was his name," pr. they were delivered to him whose name was Sheshbazzar. Pl. שְׁמֵהוּ Ezr. 5:4, 10.

A close-up, black and white photograph of a lion's face. The lion's eyes are prominent, looking directly at the camera. The whiskers are long and dark, framing the mouth area. The background is dark, making the lion's features stand out.

If you expect the world to be fair with you because you are fair, you're fooling yourself. That's like expecting the lion not to eat you because you didn't eat him.

COMMENTARIES

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

THE ANSWER TO TRUST

There are two voices speaking in the earlier part of this psalm: one that of a covenant family member who professes his reliance upon Yahuah, his Fortress; and another which answers the former speaker, and declares that he shall be preserved by Yahuah. In this verse, which is the first of the final portion of the psalm, we have a third voice-the voice of Yahuah Himself, which comes in to seal and confirm, to heighten and transcend, all the promises that have been made in His name. The first voice said of himself, 'I will trust'; the second voice addresses that speaker, and says, 'You will not be afraid'; the third voice speaks *of* him, and not *to* him, and says, 'Because he has set his love upon Me, therefore will I deliver him.'

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Why does this divine voice speak thus indirectly of this blessing of His servant? I think partly because it heightens the majesty of the utterance, as if Yahuah spoke to the whole universe about what He meant to do for His friend who trusts Him; and partly because, in that general form of speech, there is really couched an 'whosoever'; and it applies to us all. If Yah had said, 'Because you have set your love upon Me, I will deliver you,' it had not been so easy for us to put ourselves in the place of the man concerning whom this great divine voice spoke; but when He says, 'Because he has set his love upon Me,' in the 'he' there lies 'everybody'; and the promise spoken before the universe as to His servants is spoken universally to His family.

So, then, these words seem to me to carry two thoughts: the first, what Yahuah delights to find in a man; and the second, what Yahuah delights to give to the man in whom He finds it.

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I. Note, first, what **Yahuah** delights to find in man.

There is, if we may reverently say so, a tone of satisfaction in the words, 'Because he has set his love upon Me,' and 'because he has known My name.' Thus, then, there are two things that the great Father's heart seeks, and wheresoever it finds them, in however imperfect a degree, He is glad, and lavishes upon such a one the most precious things in His possession.

What are these two things? Let us look at each of them. Now the word rendered 'set his love' includes more than is suggested by that rendering, beautiful as it is. It implies the binding or knitting oneself to anything. Now, though love be the true cement by which men are bound to Yahuah, as it is the only real bond which binds men to one another, yet the word itself covers a somewhat wider area than is covered by the notion of love. It is not my love only that I am to fasten upon Yahuah, but my whole self that I am to bind to Him. Yahuah delights in us when we cling to Him. There is a threefold kind of clinging, which I would urge upon you and upon myself.

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Let us cling to Him in our thoughts, hour by hour, moment by moment, amidst all the distractions of daily life. Whilst there are other things that must legitimately occupy our minds, let us see to it that, ever and anon, we turn ourselves away from these, and betake ourselves, with a conscious gathering in of our souls-**nephesh**-(our will, desire, conscience), to Him, and calm and occupy our hearts and minds with the bright and peaceful thoughts of a present Yahuah ever near us, and ever gracious to us. Life is but a dreary stretch of wilderness, unless all through it there be dotted, like a chain of ponds in a desert, these moments in which the mind fixes itself upon Yahuah, and loses sorrows and sins and weakness and all other sadnesses in the calm and blessed contemplation of His sweetness and sufficiency. The very heavens are bare and lacking in highest beauty, unless there stretch across them the long lines of rosy-tinted clouds. And so across our skies let us cast a continuous chain of thoughts of Yahuah, and as we go about our daily work, let us try to have our minds ever recurring to Him, like the linked pools that mirror heaven in the midst of the barren desert, and bring a reflection of life into the midst of its death. Cleave and cling to Yahuah, brother! by frequent thoughts of Him, diffused throughout the whole continuity of the busy day.

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Then again, we might say, let us cleave to Him by our love, which is the one bond of union, as I said, between man and Yahuah, as it is the one bond of union between man and man. 'You will love Yahuah your Eternal with all your heart, and with all your **soul –Nephesh-** (will, desire, passion conscience), and with all your mind, and with all your strength,' was from the beginning the Alpha, and until the end will be the Omega and within the sphere of that instruction lie all duty, all blessedness, and all life. The heart that is divided is wretched; the heart that is consecrated is at rest. The love that is partial is nought; the love that is worth calling so is total and continuous. Let us cling to Him with our thoughts; let us cling to Him with the tendrils of our hearts.

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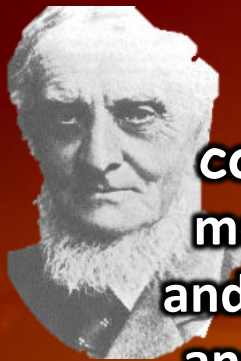
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Let us cleave to Him, still further, by the willingness to connect our wills with His, taking no commandments from men, and no overpowering impressions from circumstances, and no orders from our own fancies and inclinations and tastes and lusts, but receiving all our instructions from our Father in heaven.

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There is no real contact between us and Yahuah, no real cleaving to Him, howsoever the thought of Yahuah may be in our minds, and some kind of imperfect love to Him may be supposed to be in our hearts, unless there be the absolute conformity of our wills to His wisdom; and only in the measure in which we are able to say, What He instructs I am happy to do, and what He sends I accept, and my will is in His hands to be molded, do we really get close and keep close to our Father in the heavens. He that has brought himself into loving touch with Yahuah, and clings to Him in that threefold fashion, by thought, love, and conformity, he, and only he, is so joined to Yahuah as to be one Spirit.

Now that is not a state to be won and kept without much vigorous, conscious effort. The nuts in a machine work loose; the knots in a rope 'come untied,' as the children say. The hand that clasps anything, by slow and imperceptible degrees, loses muscular contraction, and the grip of the fingers becomes slacker. Our minds and affections and wills have that same tendency to slacken their hold of what they grasp. Unless we tighten up the machine it will work loose; and unless we make conscious efforts to keep ourselves in touch with **Yahuah**, His hand will slip out of ours before we know that it is gone, and we shall fancy that we feel the impression of the fingers long after they have been taken away from our negligent palms.

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Besides our own vagrancies, and the waywardness and wanderings of our poor, unreliable natures, there come in, of course, as hindrances, all the interruptions and distractions of outside things, which work in the same direction of loosening our hold on **Yahuah**. If the shipwrecked sailor is not to be washed off the raft he must tie himself on to it, and must see that the lashings are reliable and the knots tight; and if we do not mean to be drifted away from **Yahuah** without knowing it, we must make very sure work of anchor and cable, and of our own hold on both. Effort is needed, continuous and conscious, lest at any time we should slide away from Him. And this is what **Yahuah** delights to find: a mind and will that bind themselves to Him.

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There is another thing in the text which, as I take it, is a consequence of that close union between man in his whole nature and Yahuah: 'I will set him on high because he has **known My name.**' Notice that the knowledge of the name comes after, and not before, the setting of the love or the fixing of the nature upon Yahuah. This means you loved Yahuah enough to go find out about Him and when you were presented with the information about His name the relationship started. Many people "know" the name and reject it. Only after really wanting to know the truth about Yahuah -which show Yah how much you love Him, because you are a seeker- He introduced Himself to Us- by name. Then we start to learn about really who He is- His character.



"He possesses in an eminent degree the true expository genius" John Edwards

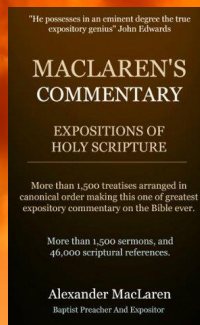
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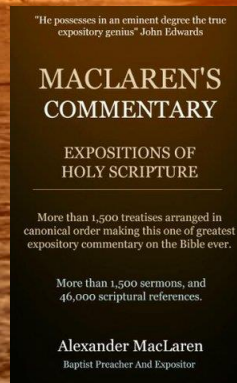
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Yahuah's 'name' is the same thing as His self-revelation or His manifested character-as well as His actual name. Then, does not every one to whom that revelation is made know His name? Certainly not. The word 'know' is here used in the same deep sense in which it is employed all but uniformly in the New Testament-the same sense in which it is used in the writings of the Apostle John. It describes a knowledge which is a great deal more than a mere intellectual acquaintance with the facts of divine revelation. Or, to put the thought into other words, this is a knowledge which comes after we have set our love upon Yahuah, a knowledge which is the child of love. We forget sometimes that it is a Person, and not a system of truth, whom the Scriptures tells us we are to know. And how do you know people? Only by familiar acquaintance with them. You might read a description of a man, perfectly accurate, sufficiently full, but you would not therefore say you knew him. You might know about him, or fancy you did, but if you knew him, it would be because you had summered and wintered with him, and lived beside him, and were on terms of familiar acquaintance with him.

As long as it is **Yahuah** and not theology, the knowledge of whom makes a relationship, so long it will not be the head, but the heart or spirit, that is the medium or organ by which we know Him. You have to become acquainted with Him and be very familiar with Him-that is to say, to fix your whole self upon Him-before you 'know' Him; and it is only the knowledge which is born of love and familiarity that is worth calling knowledge at all. Just as with our earthly relationships and acquaintances, only they who love a man or a woman know such a one right down to the very depth of their being, so the one way to know **Yahuah's** name is to bind myself to Him with mind and heart and will, as friends cleave to one another. Then I shall know Him and be known of Him.



Still further, this knowledge which **Yahuah** delights to find in us, is a knowledge which is experience. There is all the difference between reading about a foreign country and going to see it with your own eyes. The person that has been there **knows it**; the person that has not knows **about it**. And only he knows **Yahuah** to whom the facts are those which he verifies by his own experiences and study.

It is a knowledge, too, which influences life. Obviously the words of my text look back to what was represented as saying in an earlier portion of the psalm. Why does Yahuah declare that the man has set his love upon Him, and knows His name? Because His child professed this, 'I will say of Yahuah, He is my Refuge and my Fortress.' These are the characteristics of His name. The man knows it; he has it not only upon his lips, but in his heart, and feels that it is true, and acts accordingly. 'He is my Refuge and my Fortress; my Yahuah, in Him will I trust.' The knowledge which Yahuah regards as knowledge of Him is one based upon experience and upon familiar acquaintance, and issuing in joyful recognition of my possession of Him as mine, and the outgoing of my confidence to Him. These are the things that Yahuah desires and delights to find in His Children.

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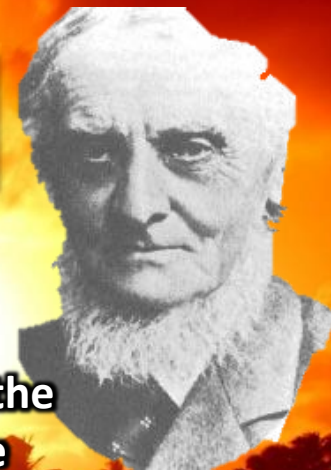
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2017



Note, secondly, what Yahuah gives to the man in whom He finds such things.



'I will deliver him'; 'I will set him on high.' These two clauses are substantially parallel, and yet there is a difference between them, as is the nature of the parallelism of Hebrew poetry, where the same ideas are repeated with a shade of modification, and the second of them somewhat surpassing the first. 'I will deliver him,' says the promise. That confirms the view that the promise in the previous verse, 'There shall no plague come nigh thy dwelling,' does not mean exemption from sorrow and trial because, if so, there would be no relevancy or blessedness in the promise of deliverance. He who needs 'deliverance' is the man who is surrounded by evils, and Yahuah's promise is not that no evil shall come to the man who trusts Him, but that he shall be delivered out of the evil that does come, and that it will not be truly evil.

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And why is he to be delivered? 'Because he has bound himself to Me,' says Yahuah, 'therefore will I deliver him.' Of course, if I am fastened to Yahuah, nothing that does not hurt Him can hurt me. If I am knit to Him as closely as this psalm contemplates, it is impossible but that out of His fulness my emptiness shall be filled, and with His rejoicing strength my weakness will be made strong. It is just the same idea as is given to us in the picture of Peter upon the water, when the cold waves are up to his knees, and the coward heart says, 'I am ready to sink,' but yet, with the faith that comes with the fear, he puts out his hand and grasps Yahusha's hand, and as soon as he does, and the two are united, he is buoyant, and rises again, and the water is beneath the soles of his feet. 'He sent from above, He took me; He drew me out of many waters.' Whoever is joined to Yahuah is lifted above all evil, and the evil that continues to eddy about him will change its character, and bear him onwards to his haven. For he who is thus knit to Yahuah in the living, pulsating bond of thought and affection and submission, will be delivered from sin.

When a boy first learns to skate, he needs some one to go behind him and hold him up whilst he uses his unaccustomed limbs; and so, when we are upon the smooth, treacherous ice of this wicked world, it is by leaning on Yahuah that we are kept upright. 'He hath set himself close to Me, I will deliver him,' says Yahuah. 'Yea! he shall not fall, for Yahuah is able to make him stand!'

Still further, we have another great promise, which is the explanation and extension of the former, 'I will set him on high, because he has known My name.' That is more than lifting a man up above the reach of the storms of life by means of any external deliverance. There is a better thing than that-namely, that our whole inward life be lived loftily. If it is true of us that we know His name, then our lives are 'hid with Yahusha in Yahuah,' and far below our feet will be all the riot of earth and its noise and tumult and change.

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We shall live serene and uplifted lives on the mount, if we know His name and have bound ourselves to Him, and the troubles and cares and changes and duties and joys of this present will be away down below us, like the lowly cottages in some poor village, seen from the mountain top, the squalor out of sight, the magnitude diminished, the noise and tumult dimmed to a mere murmur that interrupts not the set apart silence of the lofty peak where we dwell with Yahuah. 'I will set him on high because he knows My name.'

Then, perhaps, there is a hint in the words, as there is in subsequent words of the verse, of an elevation even higher than that, when, life ended and earth done, He shall receive into His splendor those whom He has guided by His counsel.

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

Matthew Henry

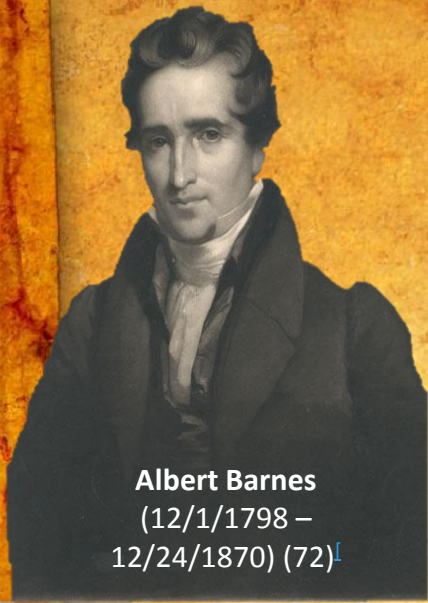
From Matthew Henry's Commentary 1662-1714
(D52)-
Started writing the commentaries in 1704 at the
age of 42:



Those who rightly know **Yahuah**, will set their love upon him. They by prayer constantly call upon him. His promise is, that He will in due time deliver the His children out of trouble, and in the mean time be with him in trouble. **Yahuah** will manage all his worldly concerns, and preserve his life on earth, so long as it shall be good for him.

For encouragement in this he looks to Yahusha. He shall live long enough; till he has done the work he was sent into this world for, and is ready for heaven. Who would wish to live a day longer than **Yahuah** has some work to do, either by him or upon him? A man may die young, yet be satisfied with living. But a wicked man is not satisfied even with long life. At length the *Covenant Child's* conflict ends; he is done for ever with trouble, sin, and temptation.

Barnes' Notes on the Bible



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

Because he has set his love upon me -
Has become attached to me; has
united himself with me; is my friend..

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

The Hebrew word expresses the strongest attachment, and is equivalent to our expression - "to fall in love." It refers here to the fact that Yahuah is the object of supreme affection on the part of His people; and it also here implies, that this springs from their hearts; that they have seen such beauty in His character, and have such strong desire for Him, that their hearts go out in warm affection toward Him.

Therefore will I deliver him - I will save him from trouble and from danger.
I will set him on high - By acknowledging him as My own, and treating him accordingly.

Because he has known My name - He has known me;
that is, he understands My true character, and has
learned to love Me.



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



We wanted to offer a word on helping others with their walk with Yahuah- and to help answer this we look to how Yahuah has set up nature.

We are not addressing dropping the seeds that germinate but once a person is willing to start to come out of the world, but how much do we help?

Should
You Help



a Chick
Hatch?

- AFARMISHKINDOFLIFE.COM -

We also are not addressing the "all in" brother or sister with questions they have researched but are stalled. But what about the ones who still struggle to leave behind the shell of religious lies? They want to be adopted into Yah's family but find it hard to study which hinders their relationship with Yah.

<http://afarmishkindoflife.com/help-chick-hatch/>

As we are reading this, substitute in your minds the struggling chick with struggling family members who have not studied enough to find their way out of the shell.


It's one of those controversial chicken raising topics: do you assist a chick that is struggling to hatch? Some say yes, it's your duty, while others say you should let nature take its course.

It's hard to know what to do. If you're looking at a chick who has pecked through their shell, has been working on it for a significant amount of time **and isn't progressing**...should you help?

Experience is a Teacher.



I do know people who have been successful in helping a chick out. I also know that assisting with a hatch takes a lot of patience and careful work. Sometimes the survival of the chick has little to do with the fact that their hatch was or wasn't assisted, and has more to do with **the reason** they were having trouble hatching in the first place—which unfortunately **is almost impossible to identify while they are still in the shell.**



In the early years of my incubating, I tried to help 3 mostly-hatched chicks out. None made it. In all cases, it was obvious they weren't "supposed" to make it out. Two died soon after hatching and one ended up being euthanized. And I don't care what anyone tells you. **Having to euthanize a chick that you helped out of a shell is way worse than watching it struggle to get out of a shell.**

In 90% of cases, if a chick can't make it out, I now assume it wouldn't be strong enough to make it in the outside world. If you do help, know that the chick might not live, or might be fine...or might "survive" but have "other issues" — which means you've possibly increased the work for yourself. A friend once helped a chick from a shell that had completely misshapen legs. **The chick struggled to walk and my friend did everything she could to help him get around. He required a *lot* of extra attention and work.**


That's not to say that every chick that struggles to get out will have time consuming issues. Every situation is different, and since none of us speak chicken language, it's sometimes difficult to decide what to do.

“We tried to help a chick when the shell seemed to be stuck...and learned that was a bad thing to do.”
– Heather from
TheHomesteadingHippy
.com



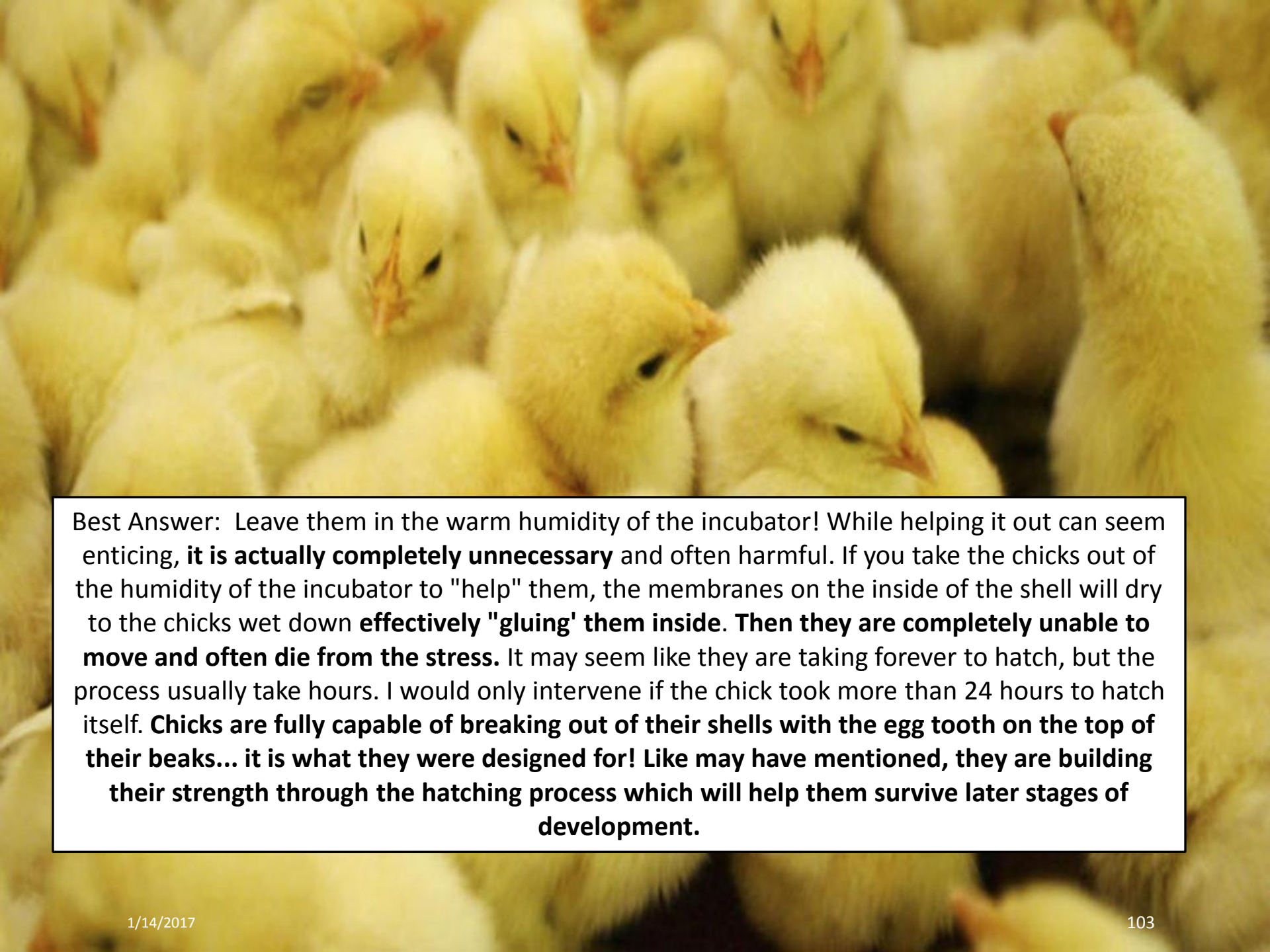
“I’ve assisted quite a few times with chicks and ducklings. I’ve never lost a bird. Having said that, I don’t advise others to do it because if they think they should, **they will intervene too soon.** Almost every assist death is a result of not waiting and therefore doing more harm than good. At day 22 people are tearing apart eggs and killing chicks that were just behind a little. People start opening eggs **not knowing where the right place to do it is.** I don’t even manually pip an egg that hadn’t been marked so I know for sure where the air sac is. **I typically don’t assist unless the chick has tried to get out on its own first.**” Jess from

104Homestead.com



The key to assisting, if you are going to, is to wait as long as possible, don't try to take large pieces of shell off, and don't try to pip the egg as you won't know where exactly that it should be pipped. I also don't recommend trying to actually pull the chick out of the egg if at all avoidable." – Brandon from LoneStarFarmstead.com

"I've done before with both success and failure. In general I don't recommend it. Nature really does know best. When I have **helped it's always with the understanding that the chick will probably not survive or will not thrive.** I use a warm saline spray to keep the chick moist while I help. **I never help if the chick hasn't been able to make it out to at least 75% on its own. Life is precious and I hate to see needless suffering or loss.** But sometimes the best thing to do is to walk away when the hatch isn't going smoothly. - Katherine, formerly of GrannyMiller.com



Best Answer: Leave them in the warm humidity of the incubator! While helping it out can seem enticing, **it is actually completely unnecessary** and often harmful. If you take the chicks out of the humidity of the incubator to "help" them, the membranes on the inside of the shell will dry to the chicks wet down **effectively "gluing" them inside. Then they are completely unable to move and often die from the stress.** It may seem like they are taking forever to hatch, but the process usually take hours. I would only intervene if the chick took more than 24 hours to hatch itself. **Chicks are fully capable of breaking out of their shells with the egg tooth on the top of their beaks... it is what they were designed for! Like may have mentioned, they are building their strength through the hatching process which will help them survive later stages of development.**

We think this, as a metaphor is perfect. If we try to help someone who is not making progress because of their lack of study, we can actually glue them into their old belief state by giving them more information than they can absorb-because they won't check it out for themselves.

They may eternally die from the stress of what they are trying to learn because they can get stuck between the past beliefs and the new truth they are being exposed to. This is because they have not pecked holes in the lies they have been told themselves that will free themselves from that shell of lies. We can show them where to look- but it is not up to us to convince them. Truth will never change and will be found whenever it is sought. Everyone is capable of seeking. In studying for ourselves we build the strength and trust we need to survive the later stages of our relational development-cleaving to Yah as His child. We can not seek for them- we can not become enablers doing the studying for them.

As we move forward with our weekly studies on the webinar, when we ask questions of each other, let's be sure we provide the scriptures we have already looked up in our own personal research. Then we can approach the group with our questions with a foundation from Yah's perspective and see where it leads. 😊 If you have not researched it, wait to pose your questions until you have studied it a bit yourself first.

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.

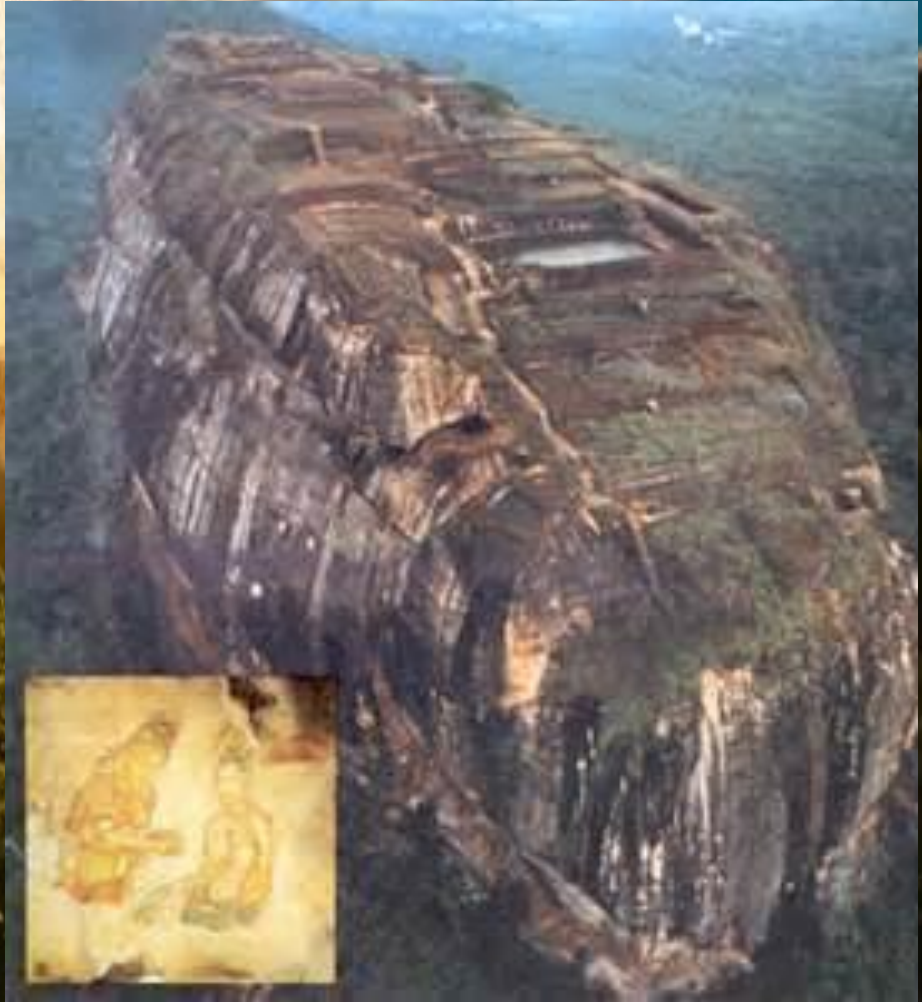


Psalm 91:1-2 Magnified

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.



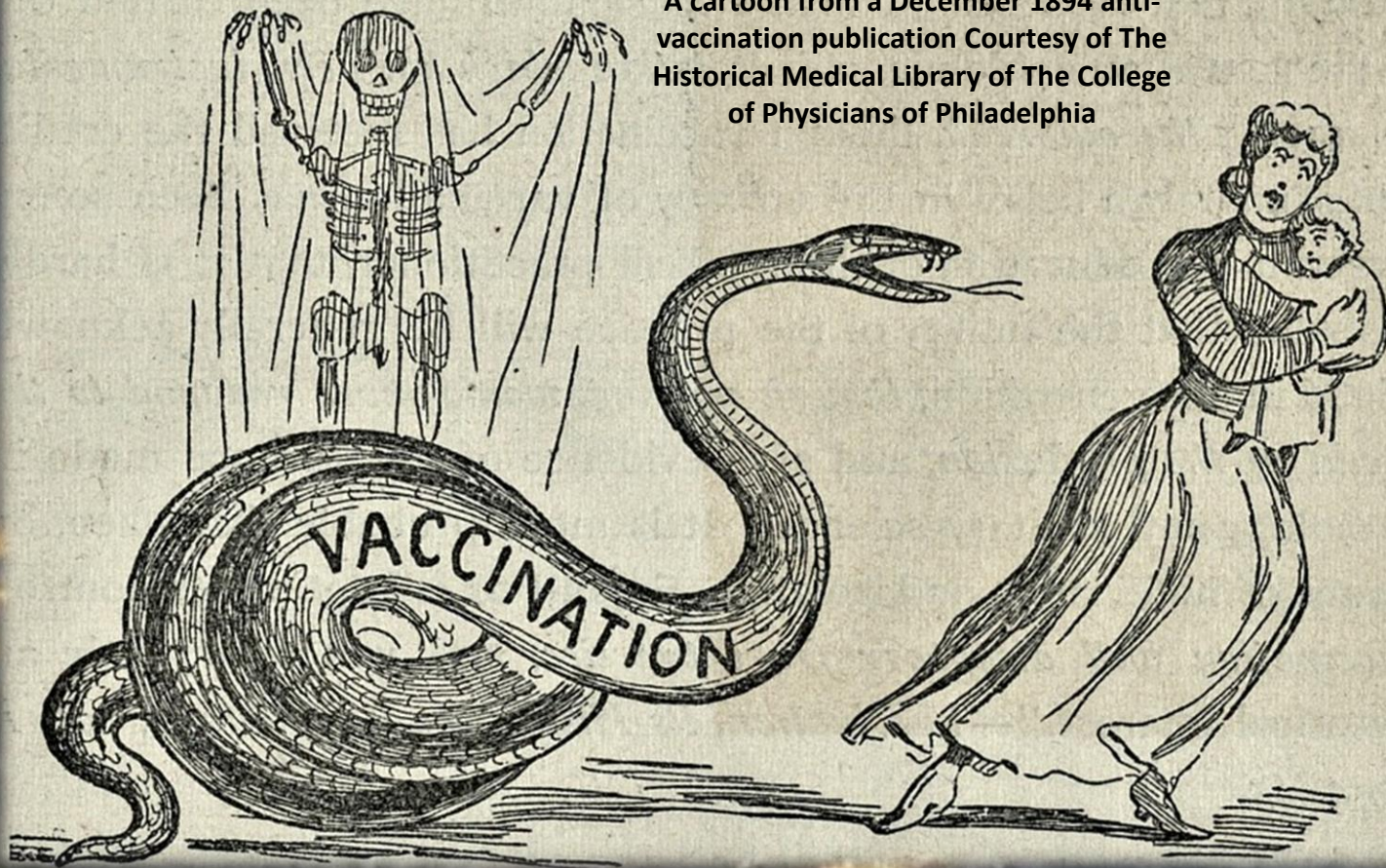
Nor the arrow that flies and darts about like a snake by day. Be it sword, famine, or pestilence if they are the judgement of Yahuah or wickedness of man they move swiftly, are sudden and strike with surgical precision. It is out in the open. But you who trust Yahuah are not concerned and are not afraid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

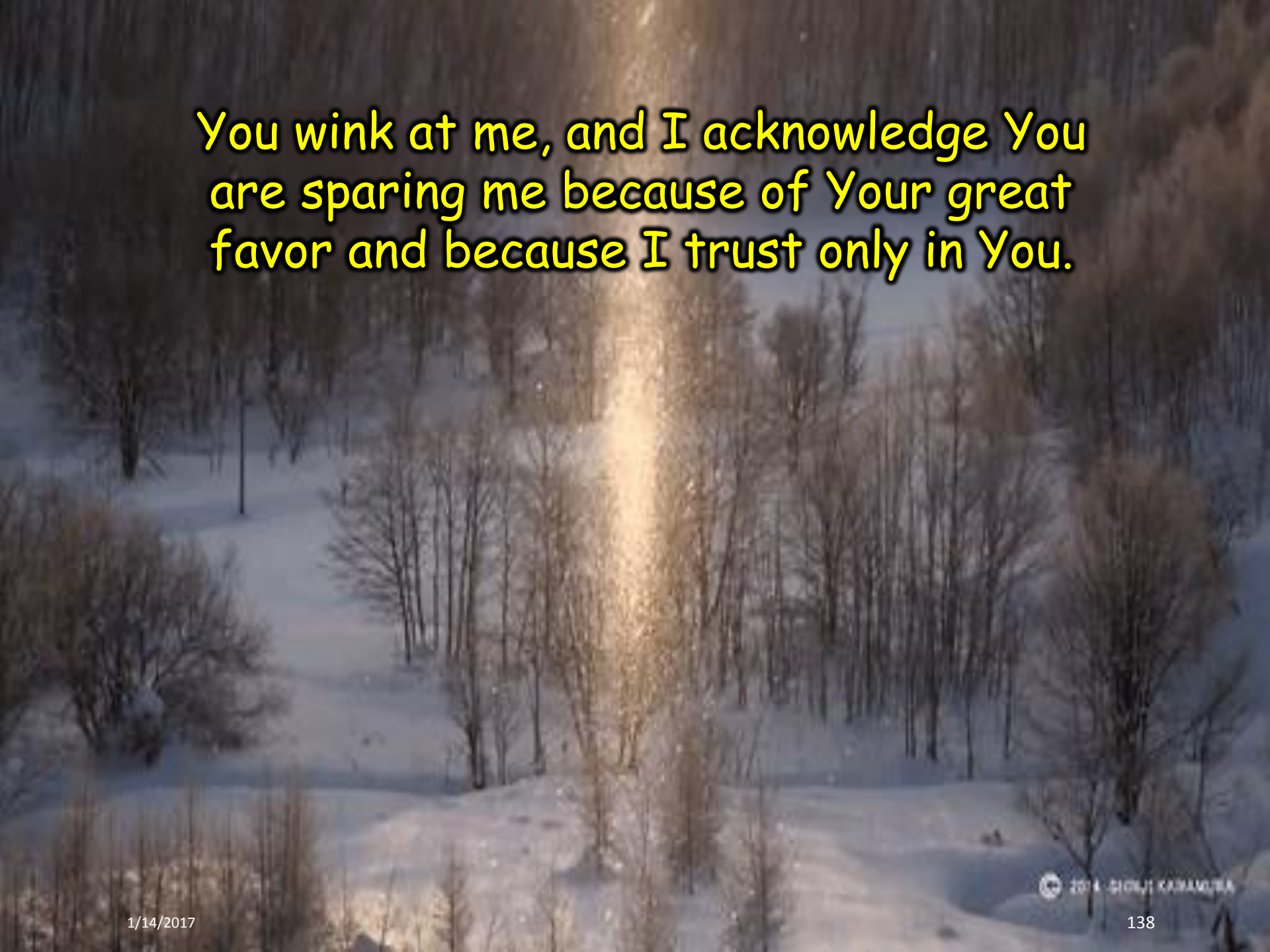
YHWH

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 tree, and a large rock formation. The scene is rendered in a cinematic style with high contrast and a moody atmosphere. The light from the cave opening illuminates the surrounding rocks and the tree, creating a strong sense of depth and focus.

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.



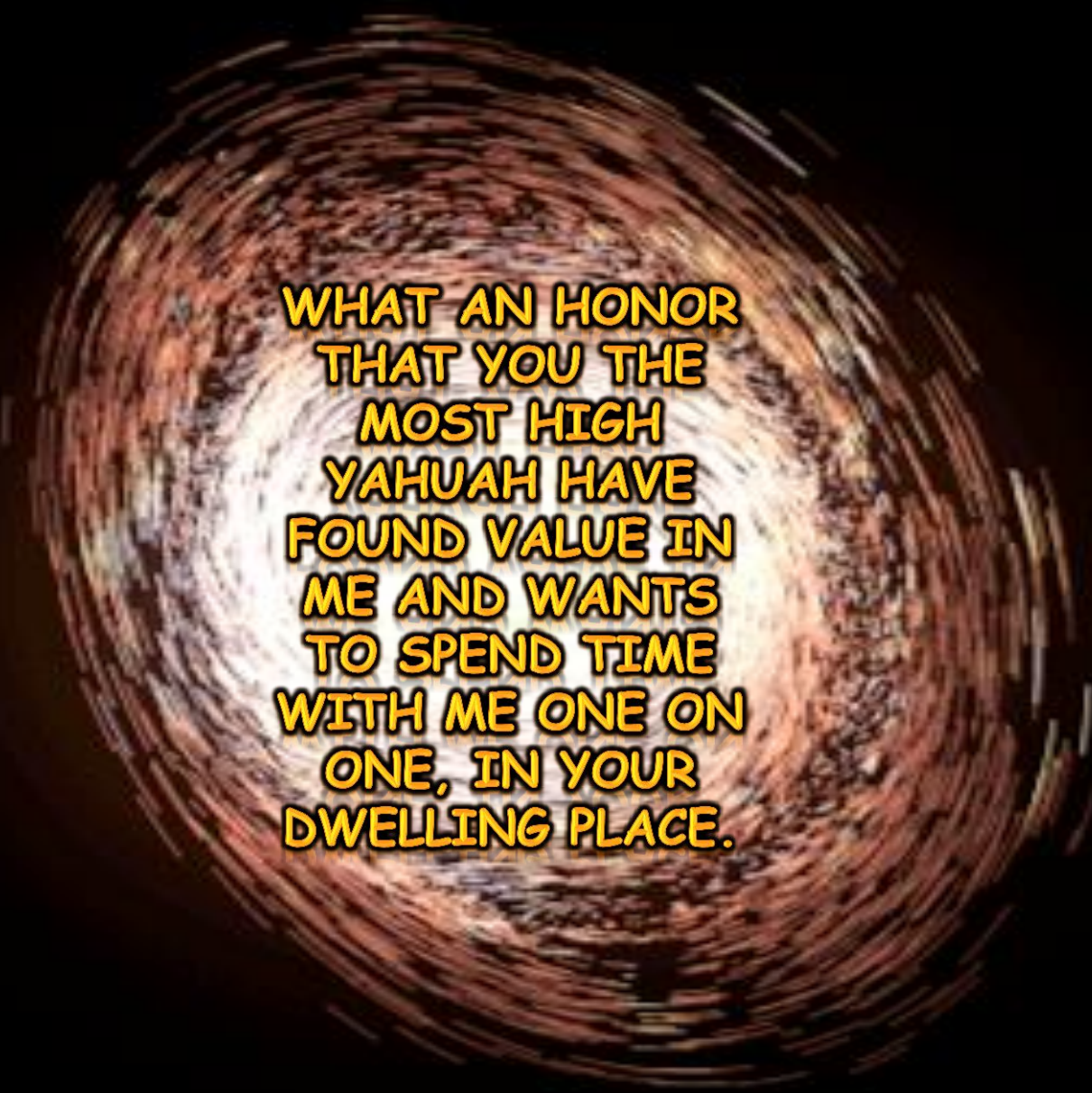
You wink at me, and I acknowledge You
are sparing me because of Your great
favor and because I trust only in You.

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.**

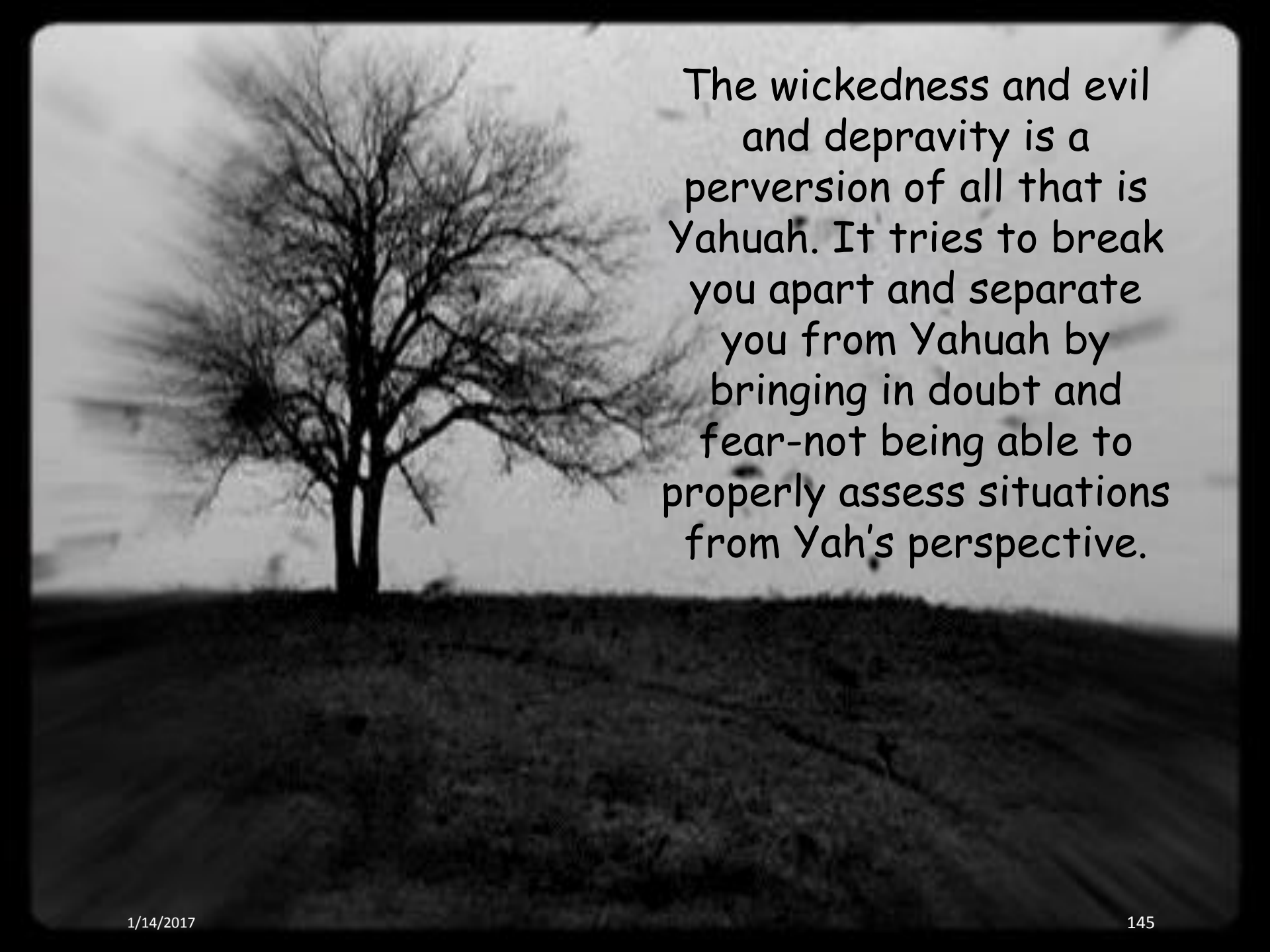
He shows His care and concern because He knows no evil can ever exist in His presence and thus we are eternally protected in the only safe place in the universe- His dwelling place.

PSALMS 91:10

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.



A black and white photograph of a large, leafless tree standing on a grassy hill under a cloudy sky. The tree is the central focus, with its intricate branches silhouetted against the light sky. The foreground shows a grassy slope with some faint tracks or paths. The overall mood is somber and contemplative.

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

A wide waterfall cascading over a cliff into a pool of water, with birds flying in the sky above.

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

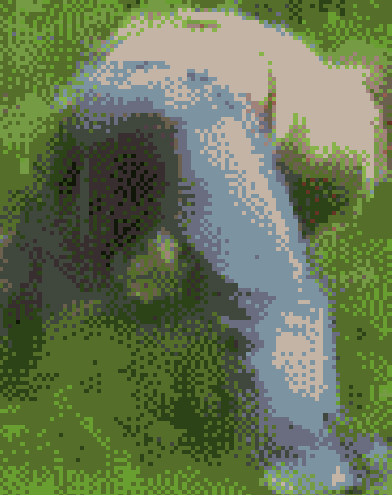
And trip
and be
defeated
by the
adversary
and strike
and fall..



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 is a soft, out-of-focus sunset or sunrise over the ocean, with warm 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.

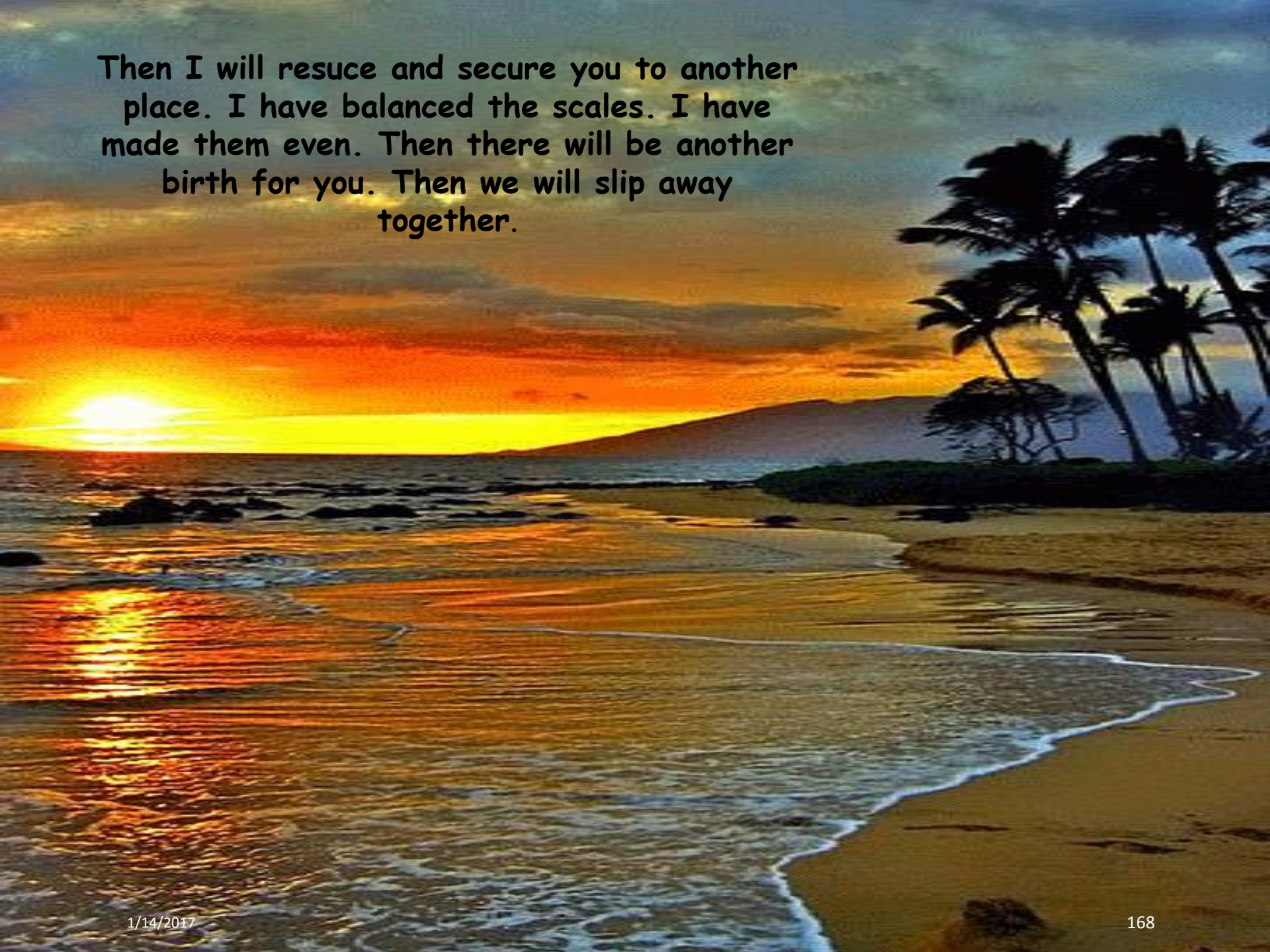


That stalks and tries to destroy your courage. With Yahuah, you can over come them all!

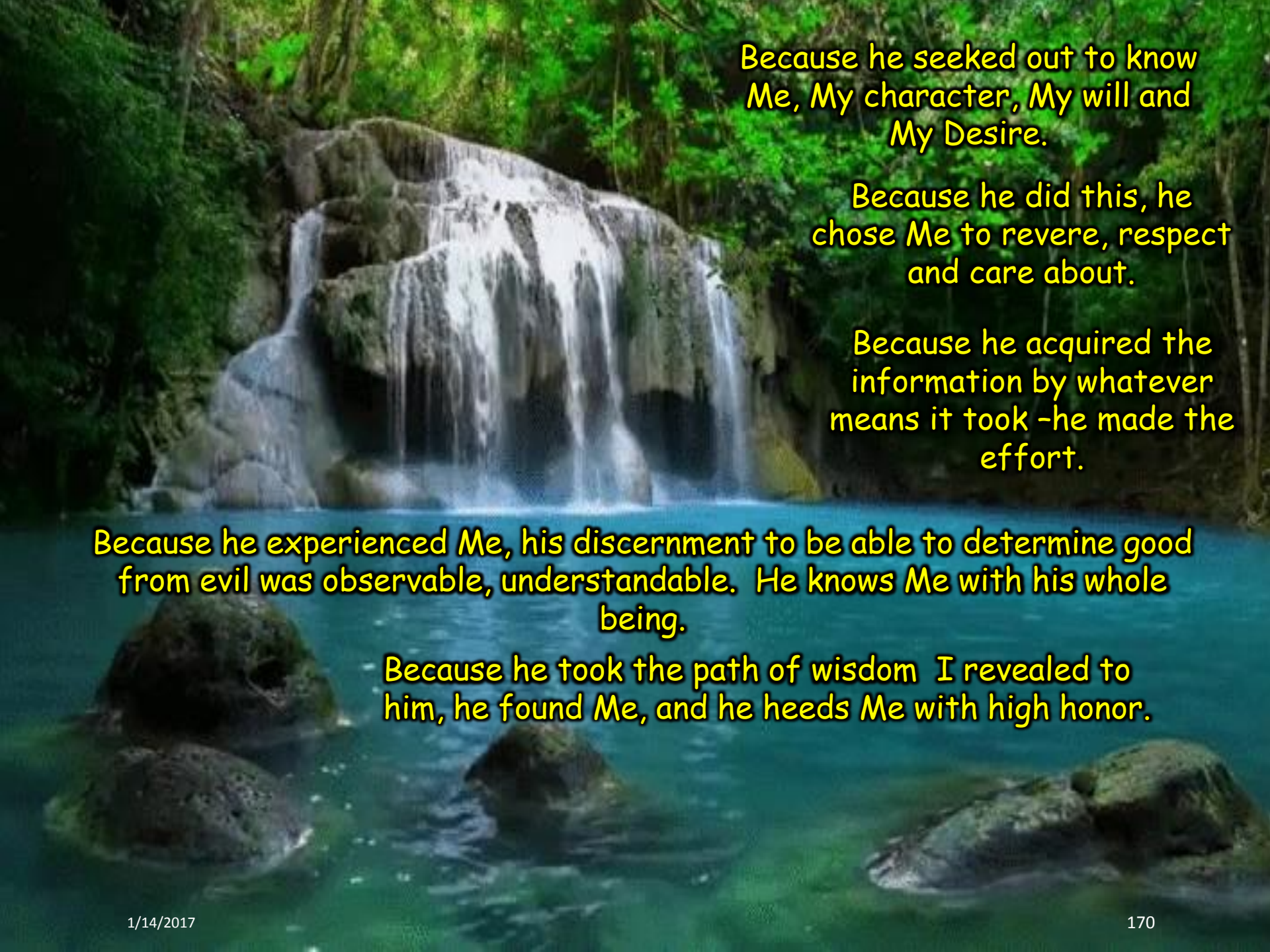
Because to Me he cleaves and has fallen in love with. Because he has attached his desire and delight on Me. Because he eagerly waits with expectations the plans to unfold as they have been set. Because he has glued himself to Me as the hub of the wheel of his life-giving Me the power to make it turn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

Psalms 91:14

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



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



Because he seeked out to know
Me, My character, My will and
My Desire.

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

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

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

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

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

YAHUAH

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

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

Because he knows My name, we are connected eternally.

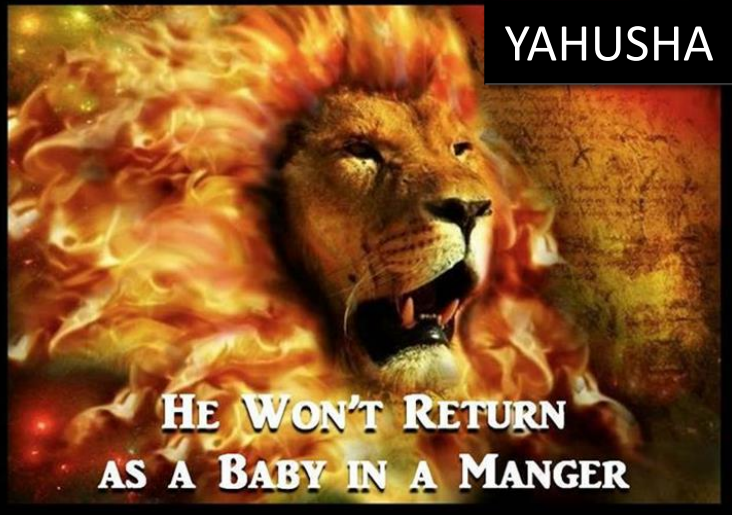
That is why I will deliver him.

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

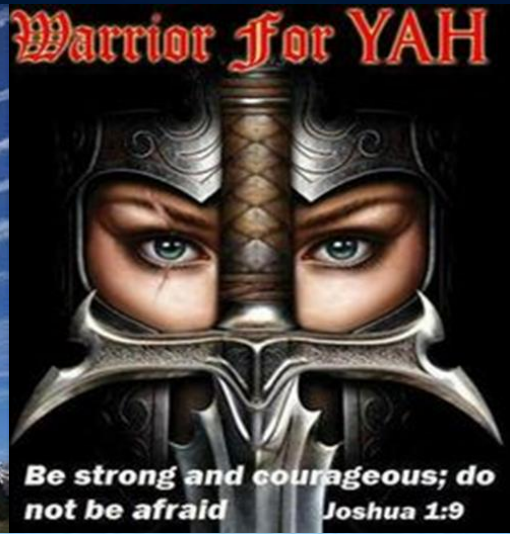


YAHUSHA

**HE WON'T RETURN
AS A BABY IN A MANGER**



**THE EYES ARE USELESS
WHEN THE MIND IS BLIND**



Warrior For YAH

**Be strong and courageous; do
not be afraid** Joshua 1:9

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





יהיה

קִיְיָ

INSPIRE
TRUST



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

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

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

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

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

PRAY-READ-RESEARCH-REPENT-PRAISE AND REPEAT

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1821. 1821

ספר תהלים
Joseph Wolff THE *Lohman*
from WITHOUT POINTS; *Posen*

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

Eruditi possunt iudicare, rudes discere, sciois neutrum.

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FORMERLY FELLOW OF CLARE-HALL, CAMBRIDGE.

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יבש חוקר נכל ציון ודבר אלהים יקום לעולם

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

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www.bayithamashiyach.com/Scriptures.html

Home

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

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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) edited and translated by Lanny Mebust (Benyamin benKohath)

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

Torah (the Law) -

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

Neviim (the Prophets) -

Yahushua (<u>Joshua</u>)	Shophetim (<u>Judges</u>)
Shmu'El (<u>1 Samuel</u> & <u>2 Samuel</u>)	Sefer Melachim (<u>1 Kings</u> & <u>2 Kings</u>)
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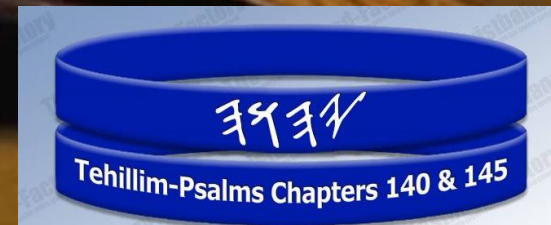
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BY

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

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



Multa terrarum lingua, unestilba una.

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

Grammar-Verb Tenses

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

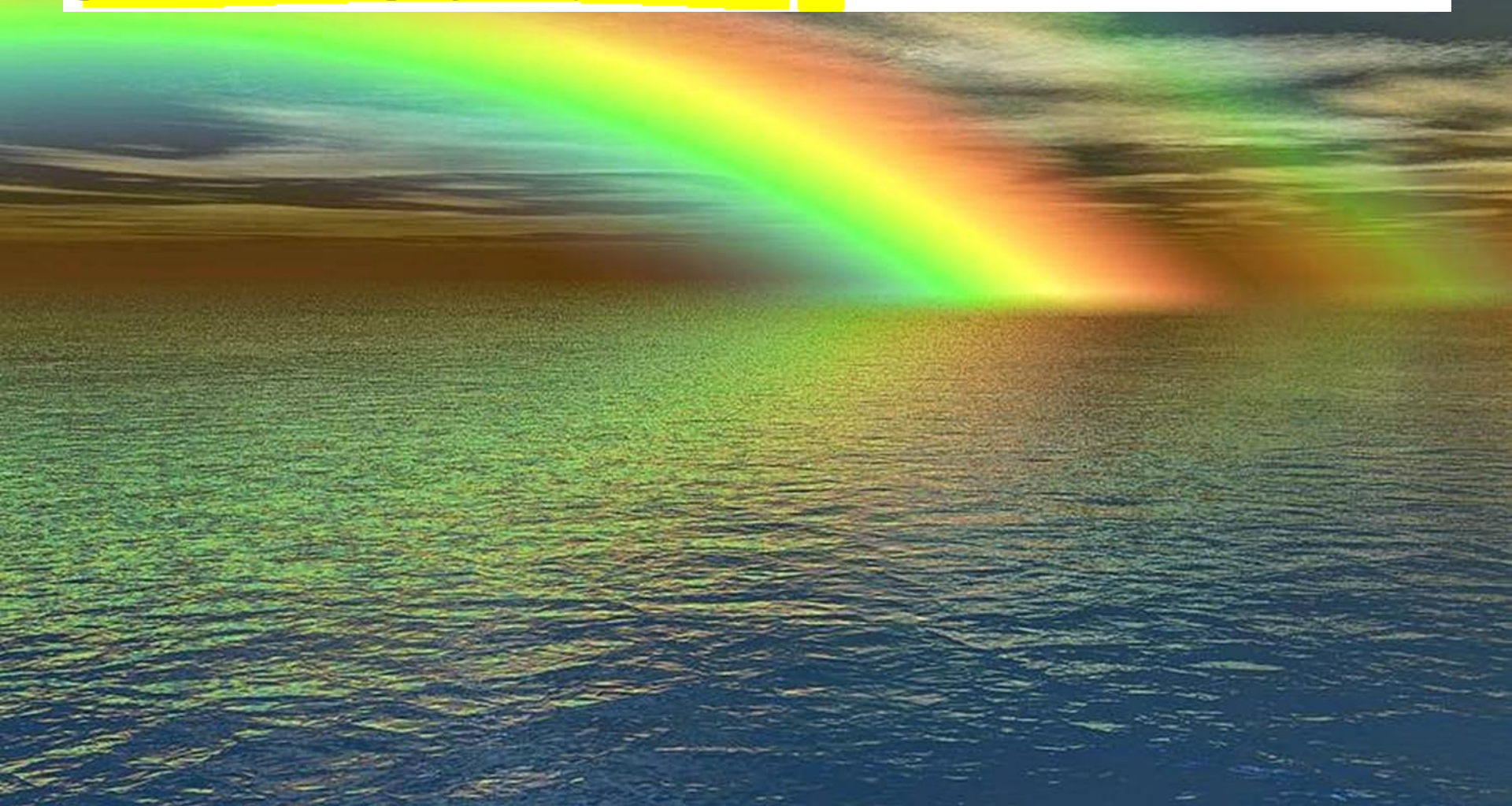
Heiser, M. S., & Setterholm, V. M. (2013; 2013). Glossary of Morpho-Syntactic Database Terminology. Lexham Press.

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

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

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

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



Prefixes and Suffixes

The Book of the Psalms without points 1821 pg 16

Bet

ב

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

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

Wah

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

Y

Vav

Nail
Peg
"And"

Prefixes and Suffixes

Wah

Y

Vav

Nail
Peg
"And"

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

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*.*

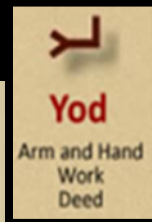
8. Postfixed, *to or towards*, of place or time. See Lexicon under ה 7.

daughter. It is interrogative, or expresses a doubt, perhaps from מַה What. הֲאֵתָה Art thou my very son, Genesis xxvii. 21. It is employed in forming the conjugation hiphil, and its passive hophal; the active voice having י inserted before the last radical, as, הִפְקִיד He has caused to visit. 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. יָדָה Her hand. To words of time or place, to, towards, as, אֶרֶץ In the earth, Genesis xix. 1. Sometimes to a noun, his, as, אֹהֶלָה His tent, Genesis xii. 18. the reason of this is, the root of the whole is הוּא Permanent existence, or, to behold, and is common gender, hence paragogic, or expressive of intensity of the idea; as, יִחַשְׁרָה Very quickly he shall hasten, Isaiah v. 19. Affixed to a noun, it denotes deliverance altogether, as, יְשׁוּעָה Psalm iii. 3. To a particle, as, אֵיכָה Alas! how, by what woful calamity. To a pronominal affix, as, וְלֹא יַעֲנוּבֶהּ They will not answer the repeated cries, Jeremiah vii. 27.

Prefixes and Suffixes

The Book of Psalms without points page 54-55

Example :Used for
"they shall fly"



Prefix

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

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

5. Postfixed, denotes a national name, as עֵבְרִי a Hebrew כְּנַעֲנִי a Canaanite.
6. _____ the ordinal numbers, שְׁלִישִׁי *third*, רְבִיעִי *fourth*, &c. And observe, that in these ordinal nouns of number, 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; יָלַדְתִּי; ver. 37, וְקִבַּצְתִּי and נָלִיתִי; ver. 43, וְזָכַרְתִּי and עָשִׂיתִי; so ver. 47, 51.
8. _____ is the sign of the masculine plural in *regimine*, as מְלֹכֵי הָאָרֶץ *kings of the earth*. Comp. sect. IV. 15.
9. _____ is formative in some nouns, both substantive, as אֲדָנִי *Lord*, פְּרִי *fruit*; and adjective, as הַפְּשִׁי *free*, אֲכֹרִי *violent*, עֲנִי *afflicted*, פֶּהַר *poor*.
10. _____ to a noun, *my*, as 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*.

ל

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

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

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

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

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



The book of Psalms with out points 1821 pg 72

מ

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

מ

Parkhurst Pg 278

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

מִפְּחָד mip-pă'-ḥăḏ

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

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

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

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

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

יָרָא

תָּ



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

You will not H3808

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

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

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

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