

Part 3 Psalms 91:5-6



You are not afraid of the dread
by night



Of the arrow that flies by
day



<http://www.vimeo/yahuahschokmah>
<http://www.youtube.com/cedarnsage>
<http://www.youtube.com/yahuwahschokmah>



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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.

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

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

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

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

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

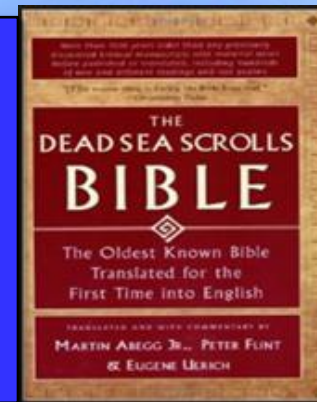
14“Because he cleaves to Me in love, Therefore I deliver him; I set him on high, Because he has known My Name.

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

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

The Scriptures (ISR 1998)

5 You will not fear the terror of night,
nor the arrow that flies by day, 6 nor the
plague that destroys at [no]on, nor the
pestilence that stalks [in dark]ness.



* 11QPsAp^a. *nor the pestilence that stalks in darkness, nor the plague that destroys at noon (different word order)*
4QPsb MT LXX.

--Psalm 91:5-6

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 91:5-6)*.

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

Psalms 91 so far has been a promise of generalized protection as well as some specifics, all which can be counted on because Yahuah is true to His word and because it is the essences of His character. Verses 5 and 6 get even more specific. We will look at the commentaries from the past as well as the specific Hebrew words to flesh out the full flavor of these verses. As we shall see, Yahuah is not surprised at our certain calamity nor ill equipped to deal with the swiftness in which it will occur. He has seen it in advance and has made provisions for us.

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

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

That Yahuah will not only keep them from evil, but from the fear of evil, Psa_91:5, Psa_91:6. Here is, (1.) Great danger supposed; the mention of it is enough to frighten us; night and day we lie exposed, and those that are apt to be timorous will in neither period think themselves safe. When we are retired into our chambers, our beds, and have made all as safe as we can about us, yet there is terror by night, from thieves and robbers, winds and storms, besides those things that are the creatures of fancy and imagination, which are often most frightful of all. We read of *fear in the night*, Son_3:8. They all hold swords, *being expert in war: every man hath his sword upon his thigh because of fear in the night.*

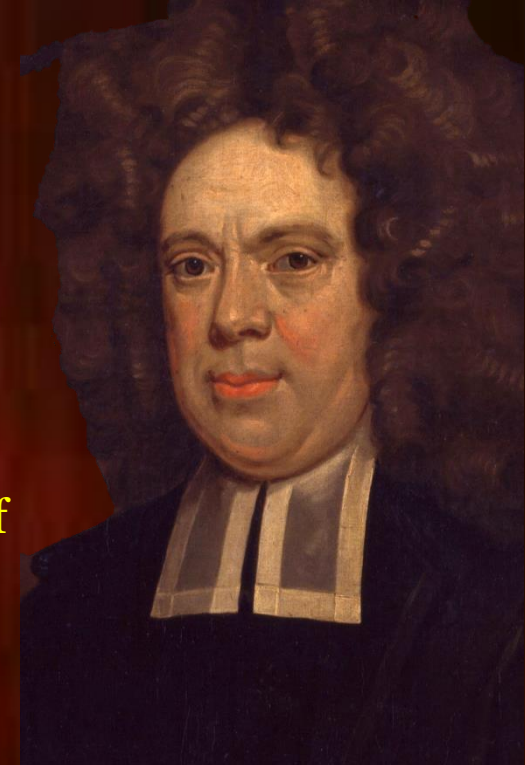
“Peace is such a precious jewel that I would give anything for it but truth.”

Matthew Henry

But surely in the day-time, when we can look about us, we are not so much in danger; yes, there is an *arrow that flies by day* too, and yet flies unseen.

But here is great security promised to **Covenant Family Members** in the midst of this danger: “*You shall not be afraid. Yahuah* by His favor will keep you from disquieting distrustful fear (that fear which has torment) in the midst of the greatest dangers. Wisdom will keep you from being causelessly afraid, and faith will keep you from being inordinately afraid.

You will not be afraid of the arrow, as knowing that though it may hit you, it cannot hurt you; if it take away the natural life, yet it will be so far from doing any prejudice to the spiritual life that it will be its perfection.” A **Covenant Family Member** needs not fear, and therefore *should not* fear, any arrow, because the point is off, the poison is out. *O death! where is thy sting?* It is also under divine direction, and will hit where Yahuah appoints and not otherwise. Every bullet has its commission. Whatever is done our heavenly Father's will is done; and we have no reason to be afraid of that.



Main Hebrew Words In Verse To Shama- Closely Consider

TOOLS Psa 91:5 Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day;

INTERLINEAR BIBLES CROSS-REFS COMMENTARIES DICTIONARIES MISC X

SHOW CANTILLATION MARKS Masoretic Text SHOW VOWEL POINTS

91:5 לא-תירא מפחד לילה מחץ יעוף יומם:

English (KJV) [?]	Strong's	Root Form (Hebrew)
Thou shalt not be afraid	PHR H3372	יָרָא yare'
for the terror	PHR H6343	פָּחַד pachad
by night	PHR H3915	לַיִל layil
nor for the arrow	PHR H2671	חֵץ chets
that flieth	PHR H5774	עוֹף `uwph
by day	PHR H3119	יוֹמָם yowmam

NASB Lexicon

NASB ©	Hebrew	Transliteration	Strong's	Definition	Origin
You will not be afraid	תִּירָא	ti-ra	3372a	to fear	a prim. root
of the terror	מִפָּחַד	mip-pa-chad	6343	dread	from pachad
by night,	לַיִל	la-ye-lah;	3915	night	of uncertain derivation
Or of the arrow	מִחֵץ	me-chetz	2671	arrow	from chatsats
that flies	יְעוֹף	ya-'uf	5774a	to fly	a prim. root
by day;	יוֹמָם:	yo-v-mam.	3119	daytime, by day	from yom

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

לֹא-תִירָא מִפְּחַד לַיְלָה מִחֵץ יְעֹרֵף יוֹנָם:

WLC (Consonants Only)

לֹא-תִירָא מִפְּחַד לַיְלָה מִחֵץ יְעֹרֵף יוֹנָם:

Aleppo Codex

הֵן לֹא-תִירָא מִפְּחַד לַיְלָה מִחֵץ יְעֹרֵף יוֹנָם

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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Parallel Verses

New American Standard Bible

You will not be afraid of the terror by night, Or of the arrow that flies by day;

King James Bible

Thou shalt not be afraid for the terror by night; nor for the arrow *that* flieth by day;

Holman Christian Standard Bible

You will not fear the terror of the night, the arrow that flies by day,

International Standard Version

You need not fear terror that stalks in the night, the arrow that flies in the day,

NET Bible

You need not fear the terrors of the night, the arrow that flies by day,

Aramaic Bible in Plain English

You shall not be afraid of the dread of the night or of the arrow that flies by day,

GOD'S WORD® Translation

You do not need to fear terrors of the night, arrows that fly during the day,

King James 2000 Bible

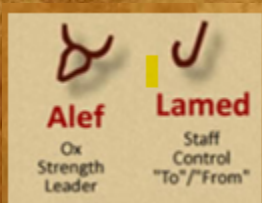
You shall not be afraid for the terror by night; nor for the arrow that flies by day;

Psalm 91:5

לֹא-תִירָא מִפֶּחַד לַיְלָה מִחֶץ יְעוֹף
You need not fear the terror of the night,
or the arrow that flies by day, | LEB
יּוֹמָם: | LEB OT RI

You will not ^{H3808}

Strong's Number **H3808** matches the Hebrew לֹא (lo'), which occurs 76 times in **73** verses in the Hebrew concordance of the KJV



3808 [e]
lō-
לֹא 5
not
Adv

Lexicon :: Strong's H3808 - lo'

לֹא

Transliteration	Pronunciation
lo'	lō (Key)
Part of Speech	Root Word (Etymology)
adverb	A primitive particle

Dictionary Aids

TWOT Reference: 1064

KJV Translation Count — Total: 76x

The KJV translates Strong's H3808 in the following manner: not, no, none, nay, never, neither, ere, otherwise, before.

Outline of Biblical Usage [?]

- I. not, no
 - A. not (with verb - absolute prohibition)
 - B. not (with modifier - negation)
 - C. nothing (subst)
 - D. without (with particle)
 - E. before (of time)

Strong's Definitions [?]

(Strong's Definitions Legend)

לֹא lō', lo; or לוֹ lōw'; or לה lōh; (Deuteronomy 3:11), a primitive particle; + not (the simple or abstract negation); by implication, no; often used with other particles:—~~x~~ before, + or else, ere, + except, ig(-norant), much, less, nay, neither, never, no((-ne), -r, (-thing)), (~~x~~ as though..., (can-), for) not (out of), of nought, otherwise, out of, + surely, + as truly as, + of a truth, + verily, for want, + whether, without.

לֹא־תִירָא *lō(ʾ)-tîʾ·rā(ʾ)*

לֹא *lō(ʾ)*

You need **not** fear the terror of the night, or th

לֹא *lō(ʾ)* not, no, un-, non-, without, -less; nothing
negation ± adverbial, “not” (לֹא)

BDB not

GHCLOT NOT; to him

CHALOT not; not only; without; without, -less; no; no, rather; (whether)...

DBL Hebrew no; not

4202 לֹא (*lō*): *adv.*; ≡ *Str 3808; TWOT 1064*—1. *no, i.e., a marker of a negative response to a question or statement (1Ki 3:22b); 2. not, cannot, i.e., a marker of a negative proposition (Ge 47:18); 3. לֹא־יָחַד (*yă·hăḏ lō(ʾ)*) by no means, i.e., a marker of emphatic negation (*Hos 11:7*); 4. **לֹא־יָחַד (*hî-lō(ʾ)*)** marker expecting a yes answer to a question (*1Sa 10:1*); 5. : **לֹא־אִם (*im lō(ʾ)*)** surely not, i.e., a marker of emphatic negation (*Job 1:11*); also part of a compound name, *Lo Debar*, see 4203; *Lo-Ammi*, see 4204; *Lo-Ruhamah*, see 4205; note: for niv text in *Job 9:33; Ps 55:13[EB 12]*, see 4273*

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

יִרָא

ת



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

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]	3808 [e]	
tî-rā	lō-	
תִּירָא	לֹא	5
do be afraid	not	
Verb	Adv	

You will not H3808

DON'T BE

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

Fear

תִּירָא

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

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.

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

Fear

Thou shalt not be afraid

yare' (yaw-ray')

to fear; morally, to revere; caus. to frighten

To be afraid

To be scared of

Be in a state of great
distress and deep concern
of pain or unfavorable
circumstances

Intimidated

Dreadful

Terrifying

To shake/tremble from
fear

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

Psalm 91:5

לֹא־תִירָא מִפֶּחַד לַיְלָה מִחֶץ יְעוֹף
You need not fear the terror of the night,
or the arrow that flies by day, | LEB
LEB OT RI | יוֹמָם



· תִּירָא *tí·rā*(?) **You need not fear** the terror of the night
יָרָא *yr'* to fear, be afraid; to fear God; to be feared, be honored; to be feared,...
verb, Qal, yiqṭōl (imperfect), second person, masculine, singular ± active
Sense: to fear (dread) – to be afraid or scared of; be frightened of.
BDB fear
GHCLOT TO TREMBLE; to fear, to be afraid; to fear; to fear, to reverence; t...
CHALOT fear; be afraid; be feared, revered, held in honor; feared; fea...
DBL Hebrew be afraid; be in fear; frighten; revere; be awesome; respect
TLOT to fear
NASB Dictionaries
BYBHV to fear, be afraid

yare': affright
Original Word: יָרָא
Part of Speech: Verb
Transliteration: yare'
Phonetic Spelling: (yaw-ray')
Short Definition: affright

Notice this word like a lot of Hebrew words have a dual meaning. Yara can also mean revere and have reverence for because something is so awe inspiring. This is usually how we think of it in terms of Yahuah. However, to choose not to be a Covenant Family Member, Yahuah's wrath will be fearful and dreadful. So we must look at the translation for context and to whom the verse is speaking of. Yah is speaking to His children about not fearing the ways of evil of the wicked. We are not to give them the respect of fear because of their intimidation tactics. That would be disrespecting Yahuah and our trust in His ability to keep His promises. So this is very important. Fear is a snare used by the adversary to get us to give in to him.

Lexicon :: Strong's H3372 - yare'

יָרָא

Transliteration	Pronunciation
yare'	yā-rā' (Key)
Part of Speech	Root Word (Etymology)
verb	A primitive root

Dictionary Aids

TWOT Reference: 907,908

KJV Translation Count — Total: 314x

The KJV translates Strong's H3372 in the following manner: fear (188x), afraid (78x), terrible (23x), terrible thing (6x), dreadful (5x), reverence (3x), fearful (2x), terrible acts (1x), miscellaneous (8x).

Outline of Biblical Usage [?]

- I. to fear, revere, be afraid
 - A. (Qal)
 - i. to fear, be afraid
 - ii. to stand in awe of, be awed
 - iii. to fear, reverence, honour, respect
 - B. (Niphal)
 - i. to be fearful, be dreadful, be feared
 - ii. to cause astonishment and awe, be held in awe
 - iii. to inspire reverence or godly fear or awe
 - C. (Piel) to make afraid, terrify
- II. (TWOT) to shoot, pour

Strong's Definitions [?] (Strong's Definitions Legend)

יָרָא yârê', yaw-ray'; a primitive root; to fear; morally to revere; causatively to frighten:—affright, be (make) afraid, dread(-ful), (put in) fear(-ful, -fully, -ing), (be had in) reverence(-end), ✕ see, terrible (act, -ness, thing).

Strong's Hebrew

3025. yagor -- to be afraid, fear

... 3024, 3025. yagor. 3026 . to be **afraid**, fear. Transliteration: yagor Phonetic Spelling: (yaw-gore') Short Definition: **afraid**. Word Origin a prim. ...

[/hebrew/3025.htm](#) - 5k

3373. yare -- afraid, fearful

... yare. 3374 . **afraid**, fearful. Transliteration: yare Phonetic Spelling: (yaw-ray') Short Definition: **afraid**. Word Origin the same as yare, qv. **afraid**, fearful ...

[/hebrew/3373.htm](#) - 5k

7297. rahah -- be afraid

... rahah. 7298 . be **afraid**. Transliteration: rahah Phonetic Spelling: (raw-haw') Short Definition: **afraid**. ... be **afraid** A primitive root; to fear -- be **afraid**. ...

[/hebrew/7297.htm](#) - 5k

Yahuah has many words to choose from to convey being afraid or fear.

2119b. zachal -- to fear, be afraid

... zachal. 2120 . to fear, be **afraid**. Transliteration: zachal Short Definition: shy. Word Origin a prim. root Definition to fear, be **afraid** NASB Word Usage shy (...

[/hebrew/2119b.htm](#) - 5k

2729. charad -- to tremble, be terrified

... NASB Word Usage been careful (1), came trembling (2), come trembling (2), disturb (2), frighten (3), frighten them away (1), make him **afraid** (1), make them ...

[/hebrew/2729.htm](#) - 6k

2119. zachal -- to shrink back, crawl away

... zachal. 2119a . to shrink back, crawl away. Transliteration: zachal Phonetic Spelling: (zaw-khal') Short Definition: **afraid**. be **afraid**, serpent, worm ...

[/hebrew/2119.htm](#) - 5k

3372a. yare -- to fear

... root Definition to fear NASB Word Usage **afraid** (100), awesome (21), awesome acts (1), awesome things (4), became **afraid** (1), became...frightened (2), become ...

[/hebrew/3372a.htm](#) - 6k

1481. guwr -- to sojourn

... abide, assemble, be **afraid**, dwell, fear, gather together, inhabitant, remain, A primitive root; properly, to turn aside from the ...

[/hebrew/1481.htm](#) - 5k

8175. sa'ar -- to sweep or whirl away

... to sweep or whirl away. Transliteration: sa'ar Phonetic Spelling: (saw-ar') Short Definition: **afraid**. be horribly **afraid**, fear, hurl as a storm, be tempestuous ...

[/hebrew/8175.htm](#) - 5k

2730. chared -- trembling

... 2729, 2730. chared. 2730a . trembling. Transliteration: chared Phonetic Spelling: (khaw-rade') Short Definition: **afraid**. **afraid**, trembling ...

[/hebrew/2730.htm](#) - 5k

Terror

6343 [e]

mip-pa-had

מִפְחָד

of the terror

Noun

for the terror

pachad (pakh'-ad)

a (sudden) alarm (properly, the object feared, by implication, the feeling) -- dread(-ful), fear, (thing) great (fear, -ly feared), terror.

Dread

Sudden Terror

Fear

Trembling

A state or condition of severe distress over impending trouble.

The object that causes fear or dread in another

** Other vowel points to the thigh - from the knee to the hip joint and the testicles.

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

Mem as a prefix of the word Mip-pa-had

מִפְּחָד



ט

The book of Psalms with out points 1821 pg 72

Is the thirteenth letter, is a servile; it is prefixed from מנה 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 המרה Multitude, (see Simon's Lexicon.) as מגן A shield, from נג To pro-

מ

- מ A particule. Parkhurst Pg 278
- 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, 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, ורימאסך ממלך And he hath rejected thee from

מִפְּחָד mip·pă'·hăḏ

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

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

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

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...



Parkhurst page 412-413

Psalm 91:5

לֹא־תִירָא מִפְּחַד לַיְלָה מִחֶץ יְעוֹף
 You need not fear **the terror** of the night,
 or the arrow that flies by day, | **LEB**
 יוֹמָם: | **LEB OT RI**

פָּחַד *pă'·hăd* You need not fear **the terror of** the night, or the arro

פָּחַד *pă'·hăd* trembling, dread; fear

noun, singular ± common, construct, masculine, normal

Sense: **dread (cause of)** – something that causes dread or in religious contexts reverence in others.

- BDB dread
- GHCLOT fear, terror; verenda, pudenda; thighs
- CHALOT trembling, terror
- DBL Hebrew fear; the Fear
- TLOT to shake
- NASB Dictionaries
- BYBHV trembling, dread, fear (49)

פָּחַד

I. The LXX have given nearly the true idea

of the word, Job iv. 14, where they render it by *δυσσισ*, or (MS. Alex.) *συσσισ*, **to shake**. Hence, as a noun פָּחַד *the penis or yard* of the hippopotamus or river-horse. occ. Job xl. 12 or 17. Comp. פָּלַץ under מפליצת II.

II. In Kal, *to be agitated, pant, palpitate*, as the heart in joy or surprise. Isa. lx. 5. Comp. Psal. cxix. 161. Jer. xxxiii. 9. In Hiph. *to cause to shake or tremble* through fear. Job iv. 14.

III. And most generally, in Kal, *to tremble or shake for fear*. Deut. xxviii. 66, & al. freq. In Hiph. the same. Prov. xxviii. 14. **As a noun פָּחַד fear, trembling, tremor**. So the LXX render it several times by *σφοδρος*. Job iii. 25. Ps. liii. 6, & al. freq. Also, *the object of fear or reverence*. Gen. xxi. 42, 53. **As a noun fem. in reg. פָּחַדָּה fear, reverence**. occ. Jer. ii. 19.

Terror

Webster's Revised Unabridged Dictionary

1. (*n.*) Extreme fear; fear that agitates body and mind; violent dread; fright.
2. (*n.*) That which excites dread; a cause of extreme fear.

Strong's Hebrew

2851. **chittith** -- terror

... 2850, 2851. **chittith**. 2852 . **terror**. Transliteration: **chittith** Phonetic Spelling: (khit-teeth') Short Definition: **terror**. Word Origin ...
[/hebrew/2851.htm - 6k](#)

928. **behalah** -- dismay, sudden terror or ruin

... 927, 928. **behalah**. 929 . **dismay, sudden terror or ruin**. Transliteration: **behalah** Phonetic Spelling: (beh-haw-law') Short Definition: **terror**. ...
[/hebrew/928.htm - 6k](#)

367. **emah** -- terror, dread

... 366, 367. **emah**. 368 . **terror, dread**. Transliteration: **emah** Phonetic Spelling: (ay-maw') Short Definition: **terror**. Word Origin from ...
[/hebrew/367.htm - 6k](#)

2847. **chittah** -- terror

... **terror**. Transliteration: **chittah** Phonetic Spelling: (khit-taw') Short Definition: **terror**. Word Origin from **chathath** Definition **terror** NASB Word Usage **terror** (1) ...
[/hebrew/2847.htm - 6k](#)

4288. **mechittah** -- terror, destruction, ruin

... 4287, 4288. **mechittah**. 4289 . **terror, destruction, ruin**. Transliteration: **mechittah** Phonetic Spelling: (mekh-it-taw') Short Definition: **ruin**. ...
[/hebrew/4288.htm - 6k](#)

4032. **magor** -- fear, terror

magor or magur. 4031, 4032. **magor or magur**. 4033 . **fear, terror**. Transliteration: **magor or magur** Phonetic Spelling: (maw-gore') Short Definition: **terror**. ...
[/hebrew/4032.htm - 6k](#)

4172. **mora** -- a fear, terror

... **a fear, terror**. Transliteration: **mora or mora or morah** Phonetic Spelling: (mo-raw') Short Definition: **fear**. ... **dread, that ought to be feared, terribleness, terror**. ...
[/hebrew/4172.htm - 6k](#)

2113. **zevaah** -- a trembling, an object of trembling or terror

... 2112, 2113. **zevaah**. 2114 . **a trembling, an object of trembling or terror**. Transliteration: **zevaah** Phonetic Spelling: (zev-aw-aw') Short Definition: **terror**. ...
[/hebrew/2113.htm - 6k](#)

1091. **ballahah** -- terror, dreadful event, calamity, destruction

... **terror, dreadful event, calamity, destruction**. Transliteration: **ballahah** Phonetic Spelling: (bal-law-haw') Short Definition: **terrors**. ... **terror, trouble**. ...
[/hebrew/1091.htm - 6k](#)

2866. **chathath** -- terror

... 2865, 2866. **chathath**. 2867 . **terror**. Transliteration: **chathath** Phonetic Spelling: (khath-ath') Short Definition: **terror**. Word Origin ...
[/hebrew/2866.htm - 6k](#)



פָּחַד

Transliteration

pachad

Pronunciation

pā·kkad' (Key)



Part of Speech

verb



Root Word (Etymology)

A primitive root

Dictionary Aids

TWOT Reference: 1756

KJV Translation Count — Total: 25x

The KJV translates Strong's H6342 in the following manner: fear (14x), afraid (9x), awe (1x), shake (1x).

Outline of Biblical Usage [?]

- I. to fear, tremble, revere, dread, be in awe or dread
 - A. (Qal)
 - i. to be in dread
 - ii. to be in awe
 - B. (Piel) to be in great dread
 - C. (Hiphil) to cause to dread

Strong's Definitions [?]

(Strong's Definitions Legend)

פָּחַד pāchad, paw-kkad'; a primitive root; to be startled (by a sudden alarm); hence, to fear in general:—be afraid, stand in awe, (be in) fear, make to shake.

Gesenius' Hebrew-Chaldee Lexicon

פָּחַד

Transliteration

pachad

Pronunciation

pakh'·ad (Key)



Part of Speech

masculine noun



Root Word (Etymology)

From פָּחַד (H6342)

Dictionary Aids

TWOT Reference: 1756a

KJV Translation Count — Total: 49x

The KJV translates Strong's H6343 in the following manner: fear (40x), dread (3x), great (2x), terror (2x), dreadful (1x), greatly (1x).

Outline of Biblical Usage [?]

- I. terror, dread
 - A. dread
 - B. object of dread

פָּחַד fut. יִפְחַד—(1) TO TREMBLE—(a) for fear, to fear, Deu. 28:66; Isa. 12:2; followed by לָן Psal. 27:1; 119:161; Job 23:15, and מִפְּנֵי Isai. 19:16, of the pers. or thing feared. פָּחַד פָּחַד to fear a fear, Job 3:25. Used in a pregnant sense, פָּחַד אֶל־רֵעֵהוּ, to turn with fear to one another, Jer. 36:16; compare Gen. 42:28.—(b) with joy, Isa. 60:5; Jer. 33:9.—The notion of fear is transferred to shame in the noun פָּחַד No. 2.

(2) to be in trepidation, i. q. to hasten, Hosea 3:5. Compare נָחַז, נָחַזוּ, נָחַזוּ.

PIEL, i. q. Kal, but intensively, to fear continually, to be timid, followed by מִפְּנֵי Isaiah 51:13; to take care of oneself, to be cautious, Proverbs 28:14. (Opp. to הִקְשָׁה לְבָבָהּ).

HIPHIL, to cause to fear, to terrify, with an acc. Job 4:14. Hence פָּחַדוּהָ and—

The Night

Noun

Night
Darkness

3915 [e]

lā·ye·lāh;

לַיִלָּה

by night

Noun

by night

layil (lah'-yil)

a twist (away of the light), i.e. night; figuratively, adversity -- (mid-)night (season).

Psalm 91:5

לֹא-תִירָא מִפֶּחַד לַיְלָה מִחֵץ יְעוֹף You need not fear the terror of **the night**,
or the arrow that flies by day, | LEB
LEB OT RI | יוֹמָם



layil or lel or layelah: night
Original Word: לַיְלָה
Part of Speech: Noun Masculine
Transliteration: layil or lel or layelah
Phonetic Spelling: (lah'-yil)
Short Definition: night

לַיְלָה lāy'·lā(h) You need not fear the terror of **the night**, or the arrow that flies by day

לַיְלָה lāy'·lā(h) night


noun, singular ± common, absolute, masculine, pausal

Sense: **night (sunset-sunrise)** – the time after sunset and before sunrise while it is dark outside; sometimes limited as sunset to the middle of the night before transition to early morning.

- BDB night
- GHCLOT NIGHT
- CHALOT night
- DBL Hebrew night; darkness

Lexicon :: Strong's H3915 - *layil* Aa

לַיִל

Transliteration	Pronunciation
<i>layil</i>	lah'-yil (Key) 
Part of Speech	Root Word (Etymology)
masculine noun	From the same as לָוַל (H3883)

Dictionary Aids

TWOT Reference: 1111

KJV Translation Count — Total: 233x

The KJV translates Strong's H3915 in the following manner: night (205x), nights (15x), midnight (with H2677) (4x), season (3x), midnight (with H2676) (2x), night (with H1121) (2x), midnight (1x), midnight (with H8432) (1x).

Outline of Biblical Usage [?]

- I. night
 - A. night (as opposed to day)
 - B. of gloom, protective shadow (fig.)

Lexicon :: Strong's H3883 - *luwl* Aa

לוּל

Transliteration	Pronunciation
<i>luwl</i>	lûl (Key) 
Part of Speech	Root Word (Etymology)
masculine noun	From an unused root meaning to fold back

Dictionary Aids

TWOT Reference: 1094

KJV Translation Count — Total: 1x

The KJV translates Strong's H3883 in the following manner: winding stair (1x).

Outline of Biblical Usage [?]


- I. staircase, winding stair, shaft or enclosed space with steps or ladder

Strong's Definitions [?] (Strong's Definitions Legend)

לוּל lûwl, lool; from an unused root meaning to fold back; a spiral step:—winding stair. Compare H3924.

Lexicon :: Strong's H3916 - *leylêya' (Aramaic)* Aa

לַיְלֵיָא

Transliteration	Pronunciation
<i>leylêya' (Aramaic)</i>	lā'-leh-yā' (Key) 
Part of Speech	Root Word (Etymology)
masculine noun	Corresponding to לָלַיָא (H3815)

Dictionary Aids

TWOT Reference: 2816

Variant Spellings

The following spelling is supported by Strongs and Gesenius: לַיְלֵיָא.

KJV Translation Count — Total: 5x

The KJV translates Strong's H3916 in the following manner: night (5x).

Outline of Biblical Usage [?]

- I. night

Strong's Definitions [?] (Strong's Definitions Legend)

לַיְלֵיָא lēlyēyā', lay-leh-yaw'; (Aramaic) corresponding to H3815:—night.

On Account of the Arrow:

nor for the arrow

chets (khayts)

a piercer, i.e. an arrow; by implication, a wound; figuratively, (of God) thunder-bolt; the shaft of a spear

2671 [e]

mê-hês,

יָחַץ

[nor] for the arrow

Noun

A missile weapon of offense

A piercer

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

Psalm 91:5

לֹא-תִירָא מִפְּחַד לַיְלָה מִחֶץ יְעוֹף You need not fear the terror of the night,
or the arrow that flies by day, | LEB
LEB OT RI | יוֹמָם

מִן mi

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

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

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

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

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

מ

מ A particle.

1. It is an abbreviation of מן from מנה to **dis-tribute**, &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;* מִדַּבֵּר from speaking, or lest thou speakest, *to Jacob.* Isa. v. 6. viii. 11. xxxiii. 19.

After מ in this sense the verb infinitive *היה to be*, is sometimes understood, the N. only being expressed. Thus 1 Sam. xv. 23, *And he hath rejected thee from*



Prefix

2671 [e]
 mê·hēs,
 מִחֵץ
 [nor] for the arrow
 Noun

Psalm 91:5
 לֹא־תִירָא מִפֶּחַד לַיְלָה מִחֵץ יַעֲוֹף
 You need not fear the terror of the night,
 or the arrow that flies by day, | LEB
 יוֹמָם: | LEB OT RI



chets: arrow
 Original Word: חֵץ
 Part of Speech: Noun Masculine
 Transliteration: chets
 Phonetic Spelling: (khayts)
 Short Definition: arrows

מִחֵץ *mē·hēs'*

חֵץ

חֵץ *hēs'*

the terror of the night, or **the arrow that** flies by day,

חֵץ *hēs* arrow

noun, singular, absolute ± common, masculine

Sense: arrow – an arrow or other kind of projectile with a straight thin shaft and an arrowhead on one end.

BDB arrow

GHCLLOT an arrow; Arrows of God; a wound; the iron head of a spear

CHALOT arrow; Y.; 's arrows

Final form of Zadiē



2932 חֵץ (*hēs*): n.masc.; = Str 2671; TWOT 721b—1. LN 6.29–6.40 **arrow, i.e., a shooting missile shot with a bow, as a weapon** (1Sa 20:20), note: for K at 1Sa 20:38, see 2943; note: for Q in 1Sa 17:7, see 6770; 2. LN 55.14–55.22 unit: חֵץ בַּעַל (*bă·'äl hēs*) archer, formally, lord of arrows, i.e., one who shoots arrows very well (Ge 49:23)

Notice it is singular and not plural arrows.

חֵץ

Transliteration

chets

Pronunciation

khāts (Key)



Part of Speech

masculine noun

Root Word (Etymology)

From חָצַץ (H2686)

Dictionary Aids

TWOT Reference: 721b

KJV Translation Count — Total: 53x

The KJV translates Strong's H2671 in the following manner: arrow (48x), archers (with H1167) (1x), dart (1x), shaft (1x), wound (1x), variant (1x).

Outline of Biblical Usage [?]

Strong's Definitions [?]

(Strong's Definitions Legend)

חֵץ **chêts**, khayts; from H2686; also by interchange for H6086 properly, a piercer, i.e. an arrow; by implication, a wound; figuratively, (of God) thunder-bolt; the shaft of a spear:— archer, arrow, dart, shaft, staff, wound.

Gesenius' Hebrew-Chaldee Lexicon [?]

חֵץ m. with suff. חָצִי pl. חָצִים.

(1) **an arrow**, from the root חָצַץ. חָצִיִּם בְּעֵלְי־חָצִים archers, Genesis 49:23. *Arrows of God* are—(a) lightnings, as Habak. 3:11, then—(b) poet. evils, calamities inflicted on men, Deu. 32:42; Job 6:4; Psa. 38:3; 91:5; especially famine, Ezek. 5:16.—Nu. 24:8, חָצִיו יִמְחֵץ “ he will dash his arrows (into blood), comp. Ps. 68:24.

(2) **a wound inflicted by an arrow**, Job 34:6. (On the contrary Euripides, Iphig. Taur. 314, calls weapons *τραύματα ἐπιόντα*, flying wounds).

(3) חֵץ הַחֲנִית 1 Sa. 17:7 (כתיב) is **the iron head of a spear**; but in קרי and in similar passages, 2 Sam. 21:19; 1 Ch. 20:5, there is found חֵץ wood, the shaft of a spear; and it is this only which suits the context. For it is a mistake to suppose that חֵץ can have the same meaning, and denote the wooden part of a spear.

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

חָצַץ

Transliteration

chatsats

Pronunciation

khä-tsats' (Key)

Part of Speech

verb

Root Word (Etymology)

A primitive root [compare חָצַץ (H2673)]

Dictionary Aids

TWOT Reference: 721,721c

KJV Translation Count — Total: 3x

The KJV translates Strong's H2686 in the following manner: bands (1x), archers (1x), cut off in the midst (1x).

Outline of Biblical Usage [?]

- I. to divide
 - A. (Qal) to divide
 - B. (Piel) to divide
 - C. (Pual) to be cut off, be finished
- II. to shoot arrows
 - A. (Piel) archer (participle)

Strong's Definitions [?]

(Strong's Definitions Legend)

חָצַץ **châtsats**, khaw-tsats'; a primitive root (compare H2673); also as denominative from H2671 properly, to chop into, pierce or sever; hence, to curtail, to distribute (into ranks); to shoot an arrow:—archer, **×** bands, cut off in the midst.



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

Strong's Hebrew

2678. chetsi -- arrow

... **arrow**. Transliteration: chetsi Phonetic Spelling: (khits-tsee') Short Definition: **arrow**. Word Origin from chatsah Definition **arrow** NASB Word Usage **arrow** (5). ...

</hebrew/2678.htm> - 6k

2671. chets -- arrow

... 2670, 2671. chets. 2672 . **arrow**. Transliteration: chets Phonetic Spelling: (khays) Short Definition: arrows. ... archer, **arrow**, dart, shaft, staff, wound. ...

</hebrew/2671.htm> - 6k

7091. qippoz -- perhaps arrow snake

... 7090, 7091. qippoz. 7092 . perhaps **arrow** snake. Transliteration: qippoz Phonetic Spelling: (kip-poze') Short Definition: snake. ...

</hebrew/7091.htm> - 6k

2687. chatsats -- gravel

... **arrow**, gravel stone. From chatsats; properly, something cutting; hence, gravel (as grit); also (like chets) an **arrow** -- **arrow**, gravel (stone). ...

</hebrew/2687.htm> - 6k

1121. ben -- son

... root Definition son NASB Word Usage afflicted (1), afflicted* (1), age (7), aliens* (2), Ammonites* (7), anointed* (1), **arrow** (1), arrows (1), Assyrians* (3 ...

</hebrew/1121.htm> - 8k

7565. resheph -- flame

... sparks* (1). **arrow**, burning coal, burning heat, spark, hot thunderbolt. From saraph; a live coal; by analogy lightning; figuratively ...

</hebrew/7565.htm> - 6k

7198. qesheth -- a bow

... bowmen (1), bows (13), bowshot* (1), rainbow (1). archer, **arrow**, bowman,. From qashah in the original sense (of qowsh) of bending ...

</hebrew/7198.htm> - 6k

7232. rabab -- to multiply ten thousand times

... shoot A primitive root (rather identical with rabab through the idea of projection); to shoot an **arrow** -- shoot. see HEBREW rabab. 7231, 7232. rabab. 7232a > ...

</hebrew/7232.htm> - 5k

827. ashpah -- a quiver (for arrows)

... quiver. Perhaps (feminine) from the same as 'ashshaph (in the sense of covering); a quiver or **arrow**-case -- quiver. see HEBREW 'ashshaph. 826, 827. ...

</hebrew/827.htm> - 6k

2686. chatsats -- to divide

... From chets, to shoot an **arrow** -- archer, X bands, cut off in the midst. see HEBREW chatsah. see HEBREW chets. 2685, 2686. chatsats. 2686a . Strong's Numbers

</hebrew/2686.htm> - 5k



ATS Bible Dictionary

Arrow

Used by the Jews both in hunting and in war; sometimes merely a sharpened reed, sometimes feathered, barbed, and even poisoned, [Job 6:4](#). The bow was of various forms and materials, and many could be used only by the strongest men, [Psalm 18:34](#). Arrows were used to convey fire to an enemy's house, and for divination, [Ezekiel 21:21](#). The word is applied symbolically to children, [Psalm 127:4,5](#); to the lightning, [Psalm 18:14](#) [Habakkuk 3:11](#); to sudden calamities, [Job 6:4](#) [Psalm 38:2](#) [91:5](#) [Ezekiel 5:15](#); and to the deceitful and bitter words of an evil tongue, [Psalm 64:3](#) [120:4](#).

Webster's Revised Unabridged Dictionary

(*n.*) A missile weapon of offense, slender, pointed, and usually feathered and barbed, to be shot from a bow.

II. **As a N.** **קֶטֶב** *an arrow*. 1 Sam. xx. 20, 21, & al. freq. — **Also, the shaft or wooden part of a spear**, occ. 1 Sam. xvii. 7. Comp. 2 Sam. xxi. 19. **Both these seem to be so called from the divided or separated pieces or slips of wood, of which they are made. But being used for arrows, קֶטֶב is also applied figuratively to lightnings, which are God's arrows.** See Ps. xviii. 15. cxliv. 6. Hab. iii. 11. Comp. Wisdom v. 21.—**to calamities or diseases inflicted by God.** Deut. xxxii. 23. Job vi. 4. xxxiv. 6. Comp. Ezek. v. 16. Zech. ix. 14.



Parkhurst page 239

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

Think about this poisonous arrow that is "shot" during the day.

Love them. Protect them.

Never inject them.

There are NO safe vaccines!

**Shaken Baby Syndrome
Chronic Ear Infections**

Death

SIDS

Seizures

ADD

Allergies

Asthma

Autism

Diabetes

Meningitis

and polio are caused by adverse reactions to vaccine poisons.



Go to: VaccineTruth.com

or call Vaccination Liberation: 1-888-249-1421

FLIES

To cover
Hence to fly
To faint -from the
Darkness of swooning
To Brandish
To dart about- flying
Make a linear movement through
The air
Dart about-swift movement of a
snake
To Vibrate or tremulous motion
To flutter

5774 [e]
yā·'ūp
יָעוּף
[that] flies
Verb

uwph: brandish
Original Word: עוּף
Part of Speech: verb; noun masculine
Transliteration: uwph
Phonetic Spelling: (oof)
Short Definition: brandish

that flieth

`uwph (oof)

to cover (with wings or obscurity); hence to fly; also (by implication of dimness) to faint (from the darkness of swooning)

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

- יָעוּפַי yā·ûp'

of the night, or the arrow that **flies** by day,

עוּפַי 'wp to fly; to disappear

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

Sense: to fly – to travel through the air; be airborne.

BDB fly

GHCLOT depravities, perversities

CHALOT fly; fly off, away; let; glance; fly, soar

DBL Hebrew fly; dart about flying; fly away; dart about

NASB Dictionaries

BYBHV to fly (27)

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.

The Book of Psalms without points page 54-55

Used for
“they shall fly”

י

Yod

Arm and Hand
Work
Deed

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 הַיֵּן The being, or person; and יֵם for הֵם They; as יִפְקֹד He shall visit. יִפְקְדוּ They shall visit. It also forms some appellative nouns and proper names, being then a contraction of הַיֵּן That, or the; and is perfectly the same with this use of the contraction in forming nouns, that Bishop Louth observes concerning the English language, when he asserts that every

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

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

5774 [e]
 yā·'ûp̄
 יעוף
 [that] flies
 Verb

Yod
 Arm and Hand
 Work
 Deed

		
Pey	Vav	Ayin
Mouth Word Speak	Nail Peg "And"	Eye To See Experience

· יעוף yā·'ûp̄' of the night, or the arrow that **flies** by day,
 עוף 'wp to fly; to disappear
 verb, Qal, yiqtol (imperfect), third person, masculine, singular ± active
 Sense: to fly – to travel through the air; be airborne.
 BDB fly
 GHCLOT depravities, perversities
 CHALOT fly; fly off, away; let; glance; fly, soar
 DBL Hebrew fly; dart about flying; fly away; dart about
 NASB Dictionaries
 PVRHV to fly (27)

(2) to fly, to fly a way, to fly unto; used of birds, figuratively of an army, of ships, an arrow, also to vanish; used of a dream, human life, Once transit. like Hiph., to hang in the air, and hover over something (used of bird) Gesenius, W., & Tregelles, S. P. (2003). Gesenius Hebrew and Chaldee lexicon to the Old Testament Scriptures (p. 614).

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

עוּף

Transliteration

'uwph

Pronunciation

ûf (Key)

Part of Speech

feminine noun, verb

Root Word (Etymology)

A primitive root

Dictionary Aids

TWOT Reference: 1582,1583,158

KJV Translation Count — Total: 32x

The KJV translates Strong's H5774 in the following manner: fly (17x), (fly, flee...) away (6x), faint (3x), brandish (1x), shine forth (1x), set (1x), weary (1x), variant (2x).

Outline of Biblical Usage [?]

v

- I. to fly, fly about, fly away
 - A. (Qal)
 - i. to fly, hover
 - ii. to fly away
 - B. (Hiphil) to cause to fly, light upon
 - C. (Polel)
 - i. to fly about or to and fro
 - ii. to cause to fly to and fro, brandish
 - D. (Hithpolel) to fly away
- II. (Qal) to cover, be dark

n f

- III. gloom

Strong's Definitions [?]

(Strong's Definitions Legend)

עוּף 'ûwph, oof; a primitive root; to cover (with wings or obscurity); hence (as denominative from H5775) to fly; also (by implication of dimness) to faint (from the darkness of swooning):—brandish, be (wax) faint, flee away, fly (away), ✕ set, shine forth, weary.

עוֹף

Transliteration

'owph

Pronunciation

ōfe (Key)



Part of Speech

masculine noun

Root Word (Etymology)

From עוּף (H5774)

Dictionary Aids

TWOT Reference: 1582a

KJV Translation Count — Total: 71x

The KJV translates Strong's H5775 in the following manner: fowl (59x), bird (9x), flying (2x), flieth (1x).

Outline of Biblical Usage [?]

- I. flying creatures, fowl, insects, birds
 - A. fowl, birds
 - B. winged insects

Strong's Definitions [?]

(Strong's Definitions Legend)

עוֹף 'ōwph, ofe; from H5774; a bird (as covered with feathers, or rather as covering with wings), often collectively:—bird, that flieth, flying, fowl.

Lexicon :: Strong's H5776 - 'owph (Aramaic) Aa

עוף

Transliteration	Pronunciation
'owph (Aramaic)	ōfe (Key) 🔊
Part of Speech	Root Word (Etymology)
masculine noun	Corresponding to עוף (H5775)

Dictionary Aids

TWOT Reference: 2903

KJV Translation Count — Total: 2x

The KJV translates Strong's H5776 in the following manner: fowl (2x).

Outline of Biblical Usage [?]

I. fowl

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

עף

To vibrate, move with a vibratory or tremulous motion, to flutter.

I. *To flutter, fly, fly away*, as a bird. Deut. iv. 17. Ps. lv. 7. Prov. xxvi. 2. As a N. עוף *a bird, a fowl*, so called in Heb. from its flying, just as *fowl* in Eng. is from the Saxon *fleon, to fly*. Gen. i. 20, 22, & al. freq.

Hence Latin *avis* a bird, whence Eng. *aviary*. Also, perhaps, *apis*, a bee, whence *apiary*.

II. As a verb it is applied to Jehovah's flying on a cherub, namely the spirit or air, Ps. xviii. 11.—to a dream, Job xx. 8.—to an arrow, Ps. xci. 5.—to a roll or volume, Zech. v. 1, 2. (So LXX περισσόμενον, and Vulg. volans)—to the quick motion or glance of the eye, Prov. xxiii. 5. החרעף *Wilt thou glance thine eyes upon it? ואיכנו and it is no more*, i. e. *Wilt thou turn thy regard and affection upon that which disappears in the twinkling of an eye?* Comp. under עפפה I. below.

III. *Spoken of the light*. As a N. fem. תעפה *vibration, coruscation*. occ. Job xi. 17, תעפה תהיה כבקר ההיה *the coruscation shall be as the morning*. (Comp. Isa. lviii. 8.) So עיפה. occ. Amos iv. 13. עשה שחר עיפה *making the morning gloom brightness*, i. e. *making it shine more and more unto the perfect day*. Comp. Prov. iv. 18. As a N. fem. in reg. עפה *the vibration of light*. occ. Job x. 22; where it is spoken of the state of the dead, *a land עפחה its (i. e. whose) light (is) as the thick darkness, the shadow of death without rays*, רחפע and it shines (reflects the light) *like darkness*—i. e. *it has no light at all*. So perhaps מעוף צוקה *splendour of condensation*, “not light, but *darkness visible*.” occ. Isa. viii. 22. Comp. under עפפה II. below.

I. In Kal, intransitively, *to move with a swift, vibratory motion, to fly swiftly, to flutter*. occ. Gen. i. 20. Isa. vi. 2. In Hith. *to fly away swiftly*. occ. Hos. ix. 11.

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

DAY

by day

yowmam (yo-mawm')

daily -- daily, (by, in the) day(-time).

yomam: daytime, by day

Original Word: יוֹמָם

Part of Speech: substantive; adverb; substantive; adverb

Transliteration: yomam

Phonetic Spelling: (yo-mawm')

Short Definition: day

3119 [e]

yō-w·mām.

יוֹמָם

by day

Subst

Day

Day time

Pertaining to an action done when the sun is up

Every day

Daily

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

Mem	Mem	Vav	Yod
Water Chaos	Water Chaos	Nail Peg "And"	Arm and Hand Work Deed

יָוֹם *yô·mām'* e night, or the arrow that flies **by day**,

יָוֹם *yô·mām* **by day; at dawn**

± **adverb, noun, common, singular, masculine, normal, adverb derived**

Sense: **by day** – during daylight hours.

BDB daytime, by day

GHCLOT by day; daily; a day

CHALOT during the day, by day

DBL Hebrew in the daytime, by day

NASB Dictionaries

BYBHV by day, daily (51)

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

ים

This word is nearly related to הם, which see (if indeed it ought to be reckoned a different root), as ידה to הדה, ילך to הלך, and, like הם, it denotes *tumult, tumultuous motion*. It occurs not as a V. but hence

יום

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

As a particle formed with ם postfixed, יום *by day, in the day time*. Exod. xiii. 21, 22, & al. freq. Also, *daily, every day*. Ps. xiii. 3. (so Symmachus καθ' ἡμέραν) Ezek. xxx. 16.

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

Benson Commentary

Thou shalt not be afraid for the terror by night — When evil accidents are most terrible and least avoidable; nor for the arrow — Any common and destructive calamity; (for such are commonly called Yahuah's arrows;) that flies by day — Which is the time for shooting arrows. The sense of the verse is, You will be kept from secret and open mischiefs at all times. Nor for the pestilence, &c. — This verse explains the former, and shows what that terror and arrow signify; that walks in darkness — That makes progress and spreads death and desolation in an invisible manner, such as can neither be foreseen nor prevented; nor for the destruction at noon-day — That, like a bold enemy, assaults us openly, and though discovered cannot be resisted.

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

Barnes' Notes on the Bible

That which usually causes alarm at night - a sudden attack; an unexpected incursion of enemies; sudden disease coming on by night; or the pestilence which seems to love night, and to "walk in darkness." Any one of these things seems to be aggravated by night and darkness; and hence, we most dread them then. We cannot see their approach; we cannot measure their outlines; we know not the extent of the danger, or what may be the calamity. Nor for the arrow that flieth by day - Whether shot from the bow of **Yahuah** - as pestilence and disease; or from the hand of man in battle. The idea is, that he that trusts in **Yahuah** will be calm. Compare the notes at Psalm 56:3.

Gill's Exposition of the Entire Bible

The terrible things that happen in the night; as fire, storms and tempests, invasion of enemies, murders, thefts, and, robberies: a good man, when he has committed himself and his family to the care and protection of **Yahuah** by prayer, has no reason to be anxiously careful of these things, or to indulge a slavish fear about them; see Psalm 3:5, the Targum is, "thou shall not be afraid for the fear of devils that walk in the night:"

so Jarchi interprets this, and the next verse, of such; as do others of the Jewish writers: a man that trusts in **Yahuah** need not be afraid of men or devils: a fear of evil spirits is natural to men, and very early appeared; perhaps it took its rise from the fatal affair of the fall of our first parents, through a conversation with an evil spirit; and ever since has been imprinted on human nature an aversion to evil spirits, and a dread of them, and even of all spirits in general; see Job 4:13,

Deu 32:23 I will heap^{H5595} mischiefs-calamities, miseries, griefs^{H7451} upon^{H5921} them; I will completely destroy and consume with^{H3615} My arrows^{H2671} upon them.

nor for the arrow that flieth by day; the judgments of **Yah**, such as the sword, famine, and pestilence; these are called the arrows of **Yahuah**, [Deuteronomy 32:23](#) (q), **because they move swiftly, come suddenly**, and strike surely, and are open and visible; they are sent by **Yahuah**, and are ordered and directed by Him, and hit and hurt whom He pleases, and none else; and therefore such who dwell in the secret of **Yahuah**, and under his shadow, need not be distressed about them: the Targum interprets it of the arrow of the angel of death, which he sends out in the day; so Jarchi understands it of a demon that flies like an arrow.

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



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



Adam Clarke's Commentary

1760-1832



The terror by night - Night is a time of terrors, because it is a time of treasons, plunder, robbery, and murder. The **Set-Apart** man lies down in peace, and sleeps quietly, for he trusts his body, soul, and substance, in the hand of **Yahuah**; and he knows that he who keeps Israel neither slumbers nor sleeps. It may also mean all spiritual foes, - the rulers of the darkness of this world.

Nor for the arrow - The Chaldee translates this verse, “You shalt not fear the demons that walk by night; nor the arrow of the angel of death which is shot in the day time.” You need not to fear a sudden and unprovided-for death.

Mizmowr Psalms 91:6

**NOR
FOR
THE** PESTILENCE

*that walketh in darkness;
nor for the*

DESTRUCTION

that wasteth at noonday. **Psalm 91:6**

מדבר, באפל יהלך; מקטב, ישוד צהרים. תהילים צא ו

Psalm 91:6

מִדְּבַר בְּאֶפֶל יִהְיֶה מִקְטָב יָשׁוּד or the plague that spreads in the
LEB OT RI | :צְהָרִים: darkness, or the destruction that
devastates at noon. | LEB

6 וּמִדְּבַר בְּאֶפֶל יִהְיֶה מִקְטָב יָשׁוּד צְהָרִים:
6 וּמִדְּבַר בְּאֶפֶל יִהְיֶה מִקְטָב יָשׁוּד צְהָרִים:

6 מִדְּבַר בְּאֶפֶל יִהְיֶה מִקְטָב יָשׁוּד צְהָרִים:
6 mideber ba'ophel yahalok miqeteb yashud tsaharayim.
noon he-wastes from-disease he-goes in-the-thick-darkness from-plague

6. **mideber ba'ophel yahalok miqeteb yashud tsaharayim.**
Ps91:6 Of the pestilence that stalks in darkness, or of the destruction that lays waste at noon.

6 From the pestilence in darkness, it shall walk from destruction, it shall destroy, mid-day. The Books of Psalms without points by Vander Hooght 1821

Psa 91:6 Nor for the pestilence^{H4480 H1698} that walketh^{H1980} in darkness;^{H652}
nor for the destruction^{H4480 H6986} that wasteth^{H7736} at noonday.^{H6672}

NASB ©	Hebrew	Transliteration	Strong's	Definition	Origin
Of the pestilence	מִדְּבַר	mid·de·ver	1698	pestilence	from <i>dabar</i>
that stalks	יֵהַלֵךְ	ya·ha·loch;	1980	to go, come, walk	a prim. root
in darkness,	בְּאֶפֶל	ba·'o·fel	652	darkness, gloom	from an unused word
Or of the destruction	מִקְטֵב	mik·ke·tev	6986	destruction	from an unused word
that lays waste			7703	to deal violently with, despoil, devastate, ruin	a prim. root
at noon.	צְהַרִים:	tza·ho·ra·yim.	6672a	midday, noon	from an unused word

SHOW CANTILLATION MARKS Masoretic Text SHOW VOWEL POINTS

91:6 מדבר באפל יהלך מקטב ישוד צהרים:

Reverse Interlinear

English (KJV) [?]	PHR	Strong's	Root Form (Hebrew)	Parsing
Nor for the pestilence	PHR	H1698	דְּבַר <i>deber</i>	
that walketh	PHR	H1980	הֵלֵךְ <i>halak</i>	PARSE
in darkness	PHR	H652	אֶפֶל <i>'ophel</i>	
nor for the destruction	PHR	H6986	קֵטֵב <i>qeteb</i>	
that wasteth	PHR	H7736	שׁוּד <i>shuwd</i>	PARSE
at noonday	PHR	H6672	צְהַר <i>tsohar</i>	

6 מדבר באפל יהלך מקטב ישוד צהרים:

Parallel Verses

New American Standard Bible

Of the pestilence that stalks in darkness, Or of the destruction that lays waste at noon.

King James Bible

Nor for the pestilence *that walketh* in darkness; *nor* for the destruction *that wasteth at noonday*.

Holman Christian Standard Bible

the plague that stalks in darkness, or the pestilence that ravages at noon.

International Standard Version

plague that strikes in the darkness, or calamity that destroys at noon.

NET Bible

the plague that comes in the darkness, or the disease that comes at noon.

Aramaic Bible in Plain English

Or of the account that walks in darkness or of the spirit that devastates at noonday.

GOD'S WORD® Translation

plagues that roam the dark, epidemics that strike at noon.

King James 2000 Bible

Nor for the pestilence that walks in darkness; nor for the destruction that wastes at noonday.

Westminster Leningrad Codex

מִדְּבַר בְּאֶפְלַי יְהִלֵּךְ מִקְטָב יִשׁוּד צְהָרִים:

WLC (Consonants Only)

מדבר באפל יהלך מקטב ישוד צהרים:

Aleppo Codex

וּמִדְּבַר בְּאֶפְלַי יְהִלֵּךְ מִקְטָב יִשׁוּד צְהָרִים

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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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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Word or Pestilence



1698 [e]
mid·de·ber
מִדְּבַר 6
Of the pestilence
Noun

Thorn
Destruction
Word
Pestilence
Anything that causes a high death rate
Contagious

Nor for the pestilence
deber (deh'-ber)
a pestilence -- murrain, pestilence, plague.

See Part 2 Vs 2-3 for more information

Of pestilence in thick darkness that walk, Of destruction that destroys at noon, YLT

Psalm 91:3

כי הוא יצילך מפח יקוּש מַדְבָּר הַזֹּת: For he will deliver you from the snare of the fowler, **from the plague** of destruction.
LEB OT RI | LEB

Strong's Concordance

deber: pestilence

Original Word: דָּבָר

Part of Speech: Noun Masculine

Transliteration: deber

Phonetic Spelling: (deh'-ber)

Short Definition: pestilence



מִן מַדְבָּר mid-dē'běr

מִן mi

from the snare of the fowler, **from** the plague of destruction.

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...



דָּבָר dē'běr

snare of the fowler, from **the plague of** destruction.

דָּבָר dē'běr sting, thorn

noun, singular, construct ± common, masculine

Sense: **plague** – any epidemic disease with a high death rate.

BDB pestilence

GHCLOT destruction, death; a plague

CHALOT thorn

Adam Clarke Commentary

As the original word, דַּבָּר **dabar**, signifies a word spoken, and **deber**, the same letters, signifies **pestilence**; **so some translate one way, and some another: he shall deliver thee from the evil and slanderous word; he shall deliver thee from the noisome pestilence - all blasting and injurious winds, effluvia, etc.**

Strong's Hebrew

1698. **deber** -- **pestilence**

... 1697, 1698. **deber**. 1699 . **pestilence**. Transliteration: **deber** Phonetic Spelling: (deh'-ber) Short Definition: **pestilence**. Word Origin ...

</hebrew/1698.htm> - 6k

4046. **maggephah** -- a blow, slaughter, plague, **pestilence**

... 4045, 4046. **maggephah**. 4047 . a blow, slaughter, plague, **pestilence**.

Transliteration: **maggephah** Phonetic Spelling: (mag-gay-faw') Short Definition: plague. ...

</hebrew/4046.htm> - 6k

4347. **makkah** -- a blow, wound, slaughter

... keh'); (plural only) from nakah; a blow (in 2 Chronicles 2:10, of the flail); by implication, a wound; figuratively, carnage, also **pestilence** -- beaten, blow ...

</hebrew/4347.htm> - 6k

4194. **maveth** -- death

... From muwth; death (natural or violent); concretely, the dead, their place or state (hades); figuratively, **pestilence**, ruin -- (be) dead((-ly)), death, die(-d). ...

</hebrew/4194.htm> - 6k

Commentary Critical and Explanatory on the Whole Bible – Unabridged

And from the noisome pestilence. Hengstenberg translates, 'from the pestilence of wickednesses;' i.e., from the pestilential ruin which the mass of wickednesses threatens. The connection with "the fowler," Satan, and the image carried on in Psalms 91:4-5, of Yah like a mother-bird (Deuteronomy 32:11) covering her young with her "feathers," and under her "wings," from the "arrow," prove that all attacks of evil, whether physical or spiritual evil, are meant by 'the destructive pestilence.' The Septuagint, Vulgate, Ethiopic, and Arabic, with slight variations, make it, 'from the persecuting word.' They take the similar Hebrew for word instead of pestilence [daabaar (**Hebrew#1697**), instead of deber (Hebrew#1698)]

Verse 3, 6. **Pestilence**. It is from a word (דבר) that signifies to speak, and speak out; the pestilence is a speaking thing, it proclaims the wrath of Yah amongst a people. Drusius fetches it from the same root, but in piel, which is to decree; showing that the pestilence is a thing decreed in heaven, not casual. Kirker thinks it is called דבר, because it keeps order, and spares neither great nor small. **The Hebrew root signifies to destroy, to cut off, and hence may the plague or pestilence have its name.** The Septuagint renders it qanatos, death, for ordinarily it is death; and it is expressed by "Death," Re 6:8, he sat on the pale horse, and killed with sword, hunger, death, and beasts of the earth; it refers to Ezekiel 14:21, where the pestilence is mentioned. **Pestilence may be from a word which signifies to spread, spoil, rush upon, for it does so;** 2 Samuel 24:15, seventy thousand slain in three days; and plague, a plhgh from plhssw, to smite, to wound, for it smites suddenly, and wounds mortally; hence it is in Numbers 14:12, "I will smite them with the pestilence." This judgment is very grievous, it is called in Psalms 91:3 **the "noisome pestilence," because it is infectious, contagious;** and therefore the French read it, "de la peste dangereuse," **from the dangerous pestilence, it does endanger those that come near it:** and Musculus has it, a peste omnium pessima, **from the worst pestilence of all: and others, the woeful pestilence; it brings a multitude of woes with it to any place or person it comes unto, it is a messenger of woeful fears, sorrows, distractions, terrors, and death itself.** William Greenhill.

<http://www.biblestudytools.com/commentaries/treasury-of-david/psalms-91-3.html>

International Standard Bible Encyclopedia
PESTILENCEpes'-ti-lens (debher; loimos): Any sudden fatal epidemic is designated by this word, and in its Biblical use it generally indicates that these are divine visitations.

ATS Bible Dictionary

Pestilence

Or PLAGUE, in the Hebrew tongue, as in most others, expresses all sorts of distempers and calamities. The Hebrew word which properly signifies "the plague" is extended to all epidemical and contagious diseases. The prophets generally connect together the sword, the pestilence, and the famine, as three evils, which usually accompany each other.

The glandular plague, which in modern times has proved so fatal in the East, is the most virulent and contagious of diseases. In the fourteenth century it overran Europe, Asia, and Africa, and 25,000,000 are estimated to have died of it within three years. Like the Asiatic cholera, it is one of the most appalling scourges sin has brought on this world; and may in this point of view correspond with the "plagues" referred to in the Bible, [Exodus 9:14](#) 11:1 1Ki 8:37.

Webster's Revised Unabridged Dictionary

1. (*n.*) A raging epidemic; specifically, the bubonic plague; hence, any contagious or infectious epidemic disease that is virulent and devastating.
2. (*n.*) Fig.: That which is pestilent, noxious, or pernicious to the moral character of great numbers.

In (the) Darkness

in darkness

'ophel (o'fel)

dusk -- darkness, obscurity, privily.

ophel: darkness, gloom

Original Word: אֶפֶל

Part of Speech: Noun Masculine

Transliteration: ophel

Phonetic Spelling: (o'fel)

Short Definition: darkness

Darkness

Obscurity

Gloom

Thick

Misery

Misfortune

So dark can not see or function

Depression

A shadow

A mental/spiritual state of lacking light so as not to be able to see or function.

Of pestilence in thick darkness that walk, Of destruction that destroys at noon, YLT

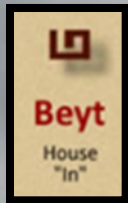
652 [e]

bā·'ō·pēl

בְּאֶפְלָל

in darkness

Noun



Psalm 91:6

מִדְּבַר בְּאֶפְלָל יִהְיֶה לְךָ מִקָּטָב יְשׁוּד or the plague that spreads **in the darkness**, or the destruction that devastates at noon. | **LEB**

בְּאֶפְלָל bā·'ō·pēl

ב b or the plague that spreads **in** the darkness, or the destruct

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;... more »

Notes

אֵל the or the plague that spreads in **the** darkness, or the destruction

אֵל hā the article ± miscellany

BDB the

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

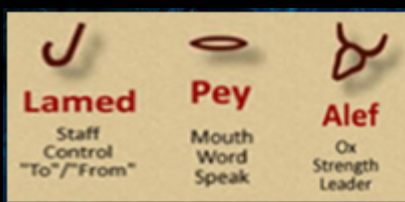
CHALOT the; demonstr.; rel.; clause; appos.; def.; ; art.; known; voc.; category; abst... more »

Notes

ב

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

Of pestilence in thick darkness that walk, Of destruction that destroys at noon, YLT



652 [e]
 bā·'ō·p̄el
 בְּאֶפֶל
 in darkness
 Noun

אֶפֶל 'ō·p̄ēl plague that spreads in the **darkness**, or the destr
 אֶפֶל 'ō·p̄ēl darkness
noun, singular, absolute ± common, masculine, definite without ה
 Sense: darkness (area) – an unilluminated area.
 BDB darkness, gloom
 GHCLOT darkness; thick; misery, misfortune
 CHALOT darkness

Lexicon :: Strong's H652 - 'ophel

אֶפֶל

Transliteration	Pronunciation
'ophel	ō'fel (Key)
Part of Speech	Root Word (Etymology)
masculine noun	From the same as אֶפֶל (H651)

Dictionary Aids

TWOT Reference: 145a

KJV Translation Count — Total: 9x

The KJV translates Strong's H652 in the following manner: darkness (7x), privily (1x), obscurity (1x).

Outline of Biblical Usage [?]

- I. darkness, gloom
- II. spiritual unreceptivity, calamity (fig.)

Strong's Definitions [?] (Strong's Definitions Legend)

אֶפֶל 'ōphēl, ō'fel; from the same as H651; dusk:—darkness, obscurity, privily.

Lexicon :: Strong's H651 - 'aphel

אֶפֶל

Transliteration	Pronunciation
'aphel	ä·fāl' (Key)
Part of Speech	Root Word (Etymology)
adjective	From an unused root meaning to set as the sun

Dictionary Aids

TWOT Reference: 145b

KJV Translation Count — Total: 1x

The KJV translates Strong's H651 in the following manner: very dark (1x).

Outline of Biblical Usage [?]

- I. gloomy, dark

Strong's Definitions [?] (Strong's Definitions Legend)

אֶפֶל 'āphēl, aw-fale'; from an unused root meaning to set as the sun; dusky:—very dark.

Gesenius' Hebrew-Chaldee Lexicon [?]

אֶפֶל m. *obscure, dark, of the day, Am. 5:20.*

694 אָפֶל ('ō·p̄ěł): n.masc.; ≡ Str 652; TWOT 145a—1. darkness, i.e., a physical state of lacking light, so as to be unable to see or function, often with an associative meaning of gloom, depression, or terror 2 shadow, a physical state of less light but not total darkness

695 אֲפֵל ('ā·p̄ēl): adj.; ≡ Str 651; TWOT 145b—LN 14.53–14.62 pitch-dark, i.e., pertaining to being very dark, with the associative meaning of gloom and despair

696 אַפְלָה ('ăp̄ē·lā(h)): n.fem.; ≡ Str 653; TWOT 145c—1. the dark, darkness, i.e., a physical state of lacking light so as to be unable to see or function, often with an associative meaning of gloom or depression or terror night, i.e., the time of darkness between sunset and its rise, context may suggest the middle time of the night

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

אפל

- I. To hide, conceal by interposing some opaque matter. It occurs not as a V. but we may collect this meaning of the word from Exod. ix. 31, 32, and the flax and the barley were smitten, for the barley was in the ear, and the flax was bolled. But the wheat and the rye were not smitten, for they were אפילה hidden, that is, concealed or involved in the hose, or blade. To the same purpose, LXX σψιμα, Vulg. serotina, late, backward. This was about the beginning of the month Abib, which answers nearly to our March, O. S. And agreeably to this Dr Shaw (Trav. p. 406,) speaking of Egypt, says, "Barley and wheat are usually ripe; the first about the beginning, the latter at the end of April." And again, p. 407, "Now as wheat and rice (as he takes כסמה to signify) are of a slower growth than flax and barley, it usually falls out in the beginning of March that the barley is in the ear, and the flax is bolled when the wheat and the rice are not as yet grown up, (אפילה) or begin only to spindle."

II. As Ns. אפל and fem. אפלה thick darkness.

Job iii. 6. Exod. x. 22, & al. freq. Once used emphatically in the plur. אפלות as the Latins say, tenebræ, Isa. lix. 9. In Job xxviii. 3, "The stones of (אפל) darkness, and the shadow of death must surely mean the metallic ore in the deep and dark parts of the earth," says Scott. מאפל nearly the same Josh. xxiv. 7. (comp. Exod. xiv. 20.) Jer. ii. 31, where two of Dr Kennicott's MSS. read מאפילה, and a various reading in the printed Hebrew Bible entitled *Minchath Shai* is מאפל יה in two words, *Jah, a land of darkness?*

Parkhurst page 26

That Walks :

1980 [e]

ya·hă·lōk;

יֵלֵךְ

[that] walks

Verb

that walketh

halak (haw-lak')

to walk (in a great variety of applications, literally and figuratively)

Qal Of pestilence in thick darkness that walk, Of destruction that destroys at noon, YLT

That spreads

That travels, floats, crawls, march, flow, walk

To make a linear motion to another place with any form of transportation

Behave -Conduct, live - go about doing certain actions in a regular, more or less consistent manner , constituting a life or lifestyle as an extension of that act.

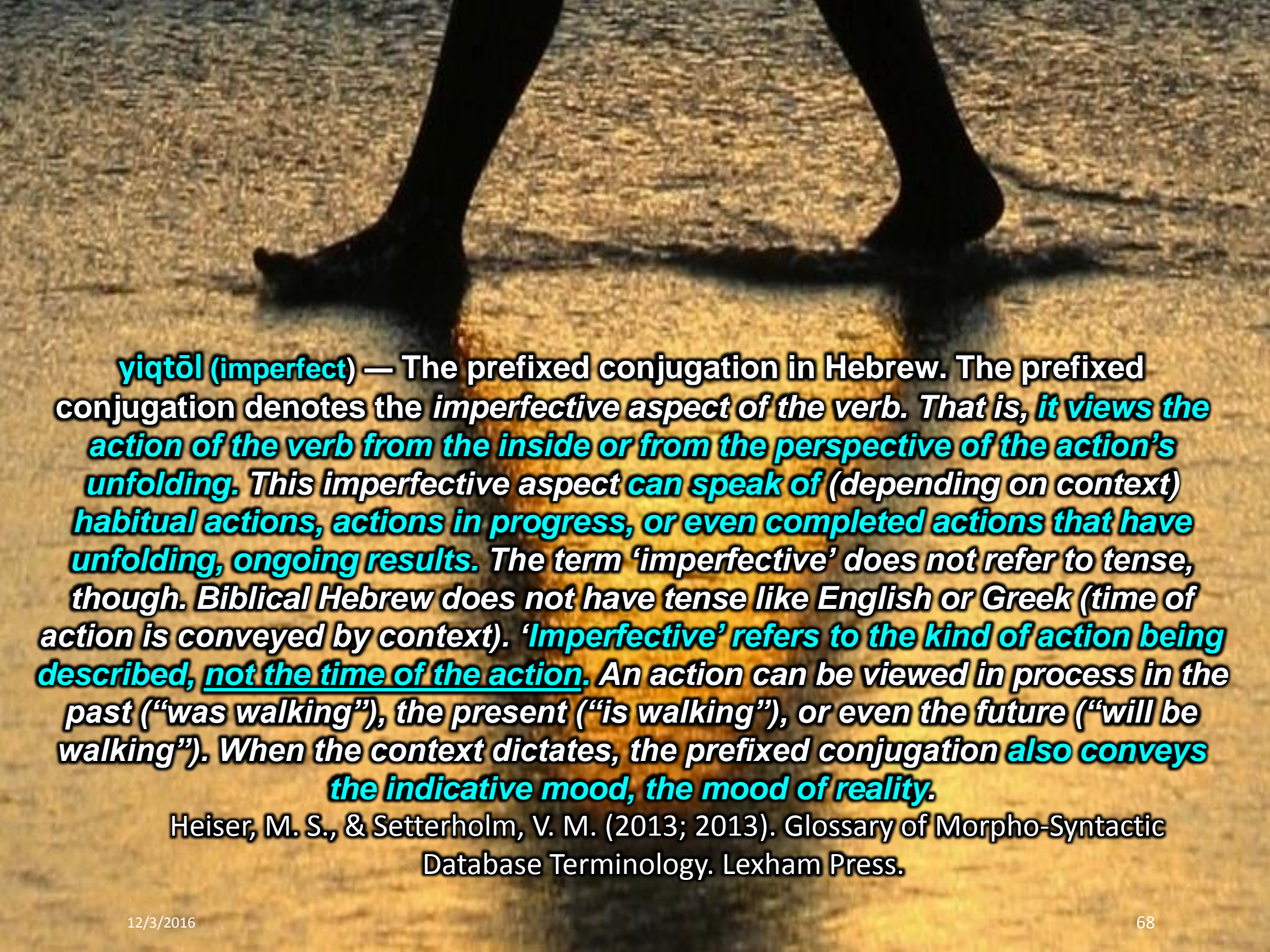
Lead, guide direct collection of persons often by taking a frontal position in a linear movement

Take control - have possession -accept an object to control or care for but not necessarily as a formal possession

To increase have a quantity or state become more or greater

Flash down - formally walk the movement of light or visible energy

Blow- formally the motion of the wind



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.

Of pestilence in thick darkness **that** walk, Of destruction that destroys at noon, YLT

The Book of Psalms without points page 54-55

Used for
"That" walks

י

Yod

Arm and Hand
Work
Deed

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 הַיֵּן The being, or person; and יֵם for הֵם They; as יִפְקֹד He shall visit. יִפְקֹדוּ They shall visit. It also forms some appellative nouns and proper names, being then a contraction of הַיֵּן That, or the; and is perfectly the same with this use of the contraction in forming nouns, that Bishop Louth observes concerning the English language, when he asserts that every

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

Psalm 91:6



מִדְּבַר בְּאֶפְלֹי יְהִלֵּךְ מִקְטֹב יְשׁוּד or the plague that spreads in the darkness, or the destruction that devastates at noon. | LEB

יְהִלֵּךְ yă·hălōk' or the plague that spreads in the darkness, or the

הִלְךְ hlk to go, walk; (metaph.) to behave; to vanish, die, pass away; to bring,... verb, Qal, yiqtol (imperfect), third person, masculine, singular ± active

Sense: to go about – to go or travel to or among many different places.

- BDB go, come, walk
- GHCLOT to go, to walk, to go along; to go through; to go with; to take with...
- CHALOT go; walk; die; flow with; go behind; follow, adhere to; walk around...
- DBL Hebrew go; travel; take; go about; walk; cause to walk; walk about; follow...
- TLOT to go
- NASB Dictionaries
- BYBHV to go, walk

halak: to go, come, walk

Original Word: הִלְךְ

Part of Speech: Verb

Transliteration: halak

Phonetic Spelling: (haw-lak')

Short Definition: go

Strong's Definitions [?]

(Strong's Definitions Legend)

הלך **hâlak**, haw-lak'; akin to H3212; a primitive root; to walk (in a great variety of applications, literally and figuratively):—(all) along, apace, behave (self), come, (on) continually, be conversant, depart, be eased, enter, exercise (self), follow, forth, forward, get, go (about, abroad, along, away, forward, on, out, up and down), greater, grow, be wont to haunt, lead, march, ✕ more and more, move (self), needs, on, pass (away), be at the point, quite, run (along), send, speedily, spread, still, surely, tale-bearer, travel(-ler), walk (abroad, on, to and fro, up and down, to places), wander, wax, (way-) faring man, ✕ be weak, whirl.

Lexicon :: Strong's H1980 - halak

הלך

Transliteration

halak

Pronunciation

hă-lak' (Key)

Part of Speech

verb

Root Word (Etymology)

Akin to הלך (H3212), a primitive root

Dictionary Aids

TWOT Reference: 498

KJV Translation Count — Total: 500x

The KJV translates Strong's H1980 in the following manner: go (217x), walk (156x), come (16x), ...away (7x), ...along (6x), miscellaneous (98x).

Outline of Biblical Usage [?]

- I. to go, walk, come
 - A. (Qal)
 - i. to go, walk, come, depart, proceed, move, go away
 - ii. to die, live, manner of life (fig.)
 - B. (Piel)
 - i. to walk
 - ii. to walk (fig.)
 - C. (Hithpael)
 - i. to traverse
 - ii. to walk about
 - D. (Niphal) to lead, bring, lead away, carry, cause to walk

Lexicon :: Strong's H1981 - halak (Aramaic)

Aa

הלך

Transliteration

halak (Aramaic)

Pronunciation

hal-ak' (Key)



Part of Speech

verb

Root Word (Etymology)

Corresponding to הלך (H1980) [compare הלך (H1946)]

Dictionary Aids

TWOT Reference: 2695

KJV Translation Count — Total: 3x

The KJV translates Strong's H1981 in the following manner: walk (3x).

Outline of Biblical Usage [?]

- I. to walk, go
 - A. (P'al) walking about (participle)
 - B. (Aphel) to walk

Strong's Definitions [?]

(Strong's Definitions Legend)

Lexicon :: Strong's H3212 - *yalak* Aa

יָלַךְ

Transliteration	Pronunciation
yalak	yā-lak' (Key) 🔊

Part of Speech	Root Word (Etymology)
verb	A primitive root [compare יָלַךְ (H1980)]

Dictionary Aids

TWOT Reference: 498

Variant Spellings

The following spelling is supported by Strongs and Gesenius: יָלַךְ.

KJV Translation Count — **Total: 1,043x**

The KJV translates Strong's H3212 in the following manner: **go (628x), walk (122x), come (77x), depart (66x), ...away (20x), follow (20x), get (14x), lead (17x), brought (8x), carry (5x), bring (4x), miscellaneous (62x).**

Outline of Biblical Usage [?]

l. to go, walk, come

A. (Qal)

i. to go, walk, come, depart, proceed, move, go away

ii. to die, live, manner of life (fig.)

B. (Hiphil) to lead, bring, lead away, carry, cause to walk



Lexicon :: Strong's H1983 - *halak* (Aramaic) Aa

הָלַךְ

Transliteration	Pronunciation
halak (Aramaic)	hal-ak' (Key) 🔊

Part of Speech	Root Word (Etymology)
masculine noun	From הָלַךְ (H1981)

Dictionary Aids

TWOT Reference: 2695a

KJV Translation Count — **Total: 3x**

The KJV translates Strong's H1983 in the following manner: **custom (3x).**

Outline of Biblical Usage [?]

l. **toll, custom duty, tribute**

Strong's Definitions [?] (Strong's Definitions Legend)

הָלַךְ **hālāk**, hal-awk'; (Aramaic) from H1981; properly, a journey, i.e. (by implication) toll on goods at a road:—custom.

Strong's Definitions [?] (Strong's Definitions Legend)

יָלַךְ **yālak**, yaw-lak'; a primitive root (compare H1980); to walk (literally or figuratively); causatively, to carry (in various senses):—**×** again, away, bear, bring, carry (away), come (away), depart, flow, follow(-ing), get (away, hence, him), (cause to, made) go (away, -ing, -ne, one's way, out), grow, lead (forth), let down, march, prosper, pursue, cause to run, spread, take away (-journey), vanish, (cause to) walk(-ing), wax, **×** be weak.

Lexicon :: Strong's H1982 - *helek* Aa

הֵלֵךְ

Transliteration	Pronunciation
<i>helek</i>	hā'lek (Key) 🔊

Part of Speech	Root Word (Etymology)
masculine noun	From הֵלֵךְ (H1980)

Dictionary Aids

TWOT Reference: 498a

KJV Translation Count — **Total: 2x**

The KJV translates Strong's H1982 in the following manner: **dropped (1x), traveller (1x).**

Outline of Biblical Usage [?]

l. traveller

Strong's Definitions [?] (Strong's Definitions Legend)

הֵלֵךְ **hēlek**, hay-lek'; from H1980; properly, a journey, i.e. (by implication) a wayfarer; also a flowing:—**×** dropped, traveller.

הלך

With an initial ה, radical, but omissible, as is evident from Gen. xxvi. 13, Jud. iv. 24.

I. It properly denotes *local motion*.

In Kal, *to go in whatever manner, go away, go off, go along, go forwards, proceed, walk*. It is a very general word, and applied to things both animate and inanimate. See (inter al.)

parties of travellers, caravans, Job vi. 13.

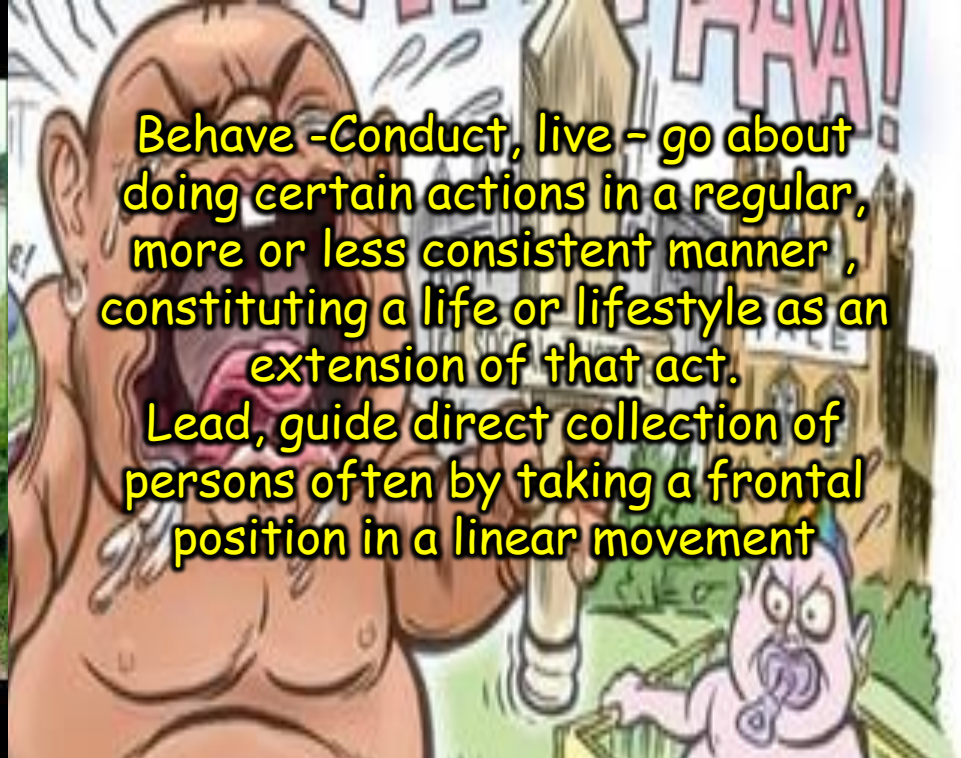
II. Both in Kal and Hith. it denotes *behaviour, manner of life, conversation, particularly with regard to religion*. See 1 Kings iii. 6, 14. vi. 12. viii. 23. Gen. v. 22. vi. 9. xvii. 1. xxiv. 40. xlviii. 15.

III. In Kal, placed before another verb or participle preceded by ה, it imports the *continuance or increase of the action expressed by such V. or participle*, as Gen. xxxvi. 13, וילך הלוך וגדל *and he went going forward and increasing*, i. e. he went on *increasing continually*. Comp. Esth. ix. 4. Exod. xix. 19, וזקק הולך *And the sound of the trumpet was going on and strengthening*, i. e. growing *continually stronger*. Jon. i. 11, 13. *For the sea (was) הולך וסער going on and raging*, i. e. *increasing in rage*, or as our margin, growing more and more *tempestuous*. So Prov. iv. 18, & al. freq.

Men yesterday.



Men today.



Behave -Conduct, live - go about doing certain actions in a regular, more or less consistent manner, constituting a life or lifestyle as an extension of that act.

Lead, guide direct collection of persons often by taking a frontal position in a linear movement

It's no wonder why we lack leadership.

Take control - have possession -accept an object to control or care for but not necessarily as a formal possession

To increase have a quantity or state become more or greater



"What happens to a [seedling] when there's no wind, when there's no resistance? It grows up to be a very weak plant that cannot survive. When someone has no adversity, no challenges, nothing even in that realm happening to them in their lives, I think they grow up to be weak, pathetic, useless people."

- Louis Motamedi on "safe spaces"

Destruction

nor for the destruction
qeteb (keh'-teb)
ruin -- destroying, destruction.

6986 [e]
miq·qe·teb,
מִקְּטֵב
nor for the destruction
Noun

Ruin
Destroying
Plague-contagious pandemic, destruction of
biological life
A state or condition of utter ruin from a normal
state

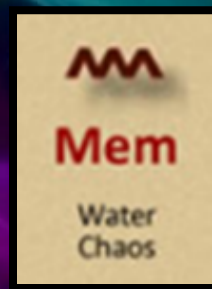
מִדְּבַר בְּאֶפְלַי יְהִלֵּךְ מִקְטָב יְשׁוּד or the plague that spreads in the
 צְהָרִים: | LEB OT RI | LEV devastation that
 devastates at noon. | LEB

מִן mi'

...ds in the darkness, or **the destruction** that devastates at noon

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...



Of pestilence in thick darkness that walk, Of
 destruction that destroys at noon, YLT

מ

מ A particule.
 1. It is an abbreviation of מן from מנה to dis-tribute, &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, מִדְּבַר from speaking, or lest thou speak-est, to Jacob. Isa. v. 6. viii. 11. xxxiii. 19.
 After מ in this sense the verb infinitive הָיָה to be, is sometimes understood, the N. only being expressed. Thus 1 Sam. xv. 23, רִימָאסָךְ מִמֶּלֶךְ And he hath rejected thee from

קָטַב qəṣ'ṭəḇ destroys in the darkness, or **the destruction** that devastates at noon

קָטַב qəṣ'ṭəḇ epidemic; disaster; the name of a demon
noun, singular, absolute ± common, masculine

Sense: **destruction (act)** – the termination of something by causing so much damage to it that it cannot be repaired or no longer exists.

BDB	destruction
GHCLLOT	cutting off, destruction; pestilence
CHALOT	sting, prick
DBL Hebrew	plague; destruction



6986 [e]
miq-qe-ṭəḇ,
מִקְּטָב
[nor] for the destruction
Noun

Parkhurst Page 459

קָטַב
To cut, cut off. It occurs not as a V. in the Heb. Bible, but may be taken as a participle Benoni in Kal, Isa. xxviii. 2, שַׁעַר קָטַב *a destroying storm*, Eng. trans. So the Vulg. *turbo confringens, a shattering whirlwind.* The Chaldee Targum uses the V. in this sense.
As a N. קָטַב a cutting off, excision, destruction. occ. Deut. xxxii. 24. Ps. xci. 6. Hos. xiii. 14. **This root appears to be nearly related to צָרַף to crop, as צָרַב to**

qeteb: destruction
Original Word: קָטַב
Part of Speech: Noun Masculine
Transliteration: qeteb
Phonetic Spelling: (keh'-teb)
Short Definition: destruction

Lexicon :: Strong's H6986 - qeteb Aa

קֵטֵב

Transliteration	Pronunciation
qeteb	keh'-teb (Key) 🔊
Part of Speech	Root Word (Etymology)
masculine noun	From an unused root meaning to cut off

Dictionary Aids

TWOT Reference: 2007a

KJV Translation Count — Total: 3x

The KJV translates Strong's H6986 in the following manner: destruction (2x), destroying (1x).

Outline of Biblical Usage [?]

/ destruction

Strong's Definitions [?] (Strong's Definitions Legend)

קֵטֵב qeteb, keh'-teb; from an unused root meaning to cut off, ruin:—destroying, destruction.

Gesenius' Hebrew-Chaldee Lexicon [?]

קֵטֵב m.—(1) *cutting off, destruction*, Isaiah 28:2, שֵׁר קֵטֵב “a storm causing destruction.” Especially—
(2) *pestilence*, Deu. 32:24; Ps. 91:6; and—

Lexicon :: Strong's H6987 - qoteb Aa

קֹטֵב

Transliteration	Pronunciation
qoteb	kō'-teb (Key) 🔊
Part of Speech	Root Word (Etymology)
masculine noun	From the same as קֵטֵב (H6986)

Dictionary Aids

TWOT Reference: 2007a

KJV Translation Count — Total: 1x

The KJV translates Strong's H6987 in the following manner: destruction (1x).

Outline of Biblical Usage [?]

/ destruction

Strong's Definitions [?] (Strong's Definitions Legend)

קֹטֵב qōteb, ko'-teb; from the same as H6986; **extermination**:—destruction.

THAT WASTES

7736 [e]

yā-šūḏ

יָשׁוּד

[that] wastes

Verb

that wasteth

shuḏ (shood)

to swell up, i.e. figuratively (by implication of insolence) to devastate -- waste.

Deal violently

Devastate

Overpower

Lay waste

Ruined

Ravage

Maraud, raid , rob, loot

To do away with

Assault

To oppress

In some cases can relate to physical death



Of pestilence in thick darkness that walk, Of destruction that **destroys** at noon, YLT

Of pestilence in thick darkness that walk, Of destruction **that** destroys at noon, YLT

The Book of Psalms without points page 54-55

Used for
“That” destroys

י

Yod

Arm and Hand
Work
Deed

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 הַיֵּן The being, or person; and יֵן for הֵם They; as יֵפֶקֶר He shall visit. יֵפֶקְרוּ They shall visit. It also forms some appellative nouns and proper names, being then a contraction of הַיֵּן 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

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



Psalm 91:6

מְדַבֵּר בְּאֲפֶלַי יְהוָה מִקְטֹב יָשׁוּד or the plague that spreads in the
צְהָרִים: | LEB OT RI | : darkness, or the destruction that
LEB devastates at noon. | LEB

יָשׁוּד *yā-šûd'* ... ess, or the destruction **that devastates** at noon.

שׁדד *šdd* to devastate, despoil, deal violently with; (pt.) the destroyer
verb, Qal, yiqṭōl (imperfect), third person, masculine, singular ± active

Sense: to destroy (do away with) – to do away with, cause the destruction or undoing
of.

- BDB deal violently with, despoil, devastate, ruin
- GHCLOT TO BE STRONG, POWERFUL; to act violently; to oppress, to destro...
- CHALOT devastate, lay waste, overpower; be devastated; maltreat; assaul...
- DBL Hebrew devastate; be destroyed; ruined; maraud; ravage; be ruined
- NASB Dictionaries
- BYBHV to devastate, despoil, deal violently with; (; Pi.;) to perpetrate vio...
- CDWCTUP

			shud: waste Original Word: שׁוּד Part of Speech: Verb Transliteration: shud Phonetic Spelling: (shood) Short Definition: waste
Dalet Tent Door Pathway	Vav Nail Peg "And"	Shin Eat Consume Destroy	



Lexicon :: Strong's H7736 - shuwd Aa

שׁוּד

Transliteration	Pronunciation
shuwd	shūd (Key) 🔊
Part of Speech	Root Word (Etymology)
verb	A primitive root

Dictionary Aids

TWOT Reference: 2331

KJV Translation Count — Total: 1x

The KJV translates Strong's H7736 in the following manner: waste (1x).

Outline of Biblical Usage [?]

1. (Qal) to ruin, destroy, spoil, devastate

Strong's Definitions [?] (Strong's Definitions Legend)

שׁוּד shūwd, shood; a primitive root; properly, to swell up, i.e. figuratively (by implication of insolence) to devastate:—waste.

Gesenius' Hebrew-Chaldee Lexicon [?]

שׁוּד pr. i. q. שׁוּד TO BE STRONG, TO BE POWERFUL; hence—
 (1) to act with violence, to lay waste. Fut. שׁוּד Ps. 91:6.
 (2) i. q. Arabic سَاد to rule. Hence שׁוּד lord, master.

שָׂד

I. *To shatter, demolish, destroy, waste.* occ. Ps. xvii. 9. xci. 6. Prov. xi. 3. In Niph. *to be destroyed, wasted.* occ. Mic. ii. 4. In Huph.

the same. occ. Isa. xxxiii. 1. Hos. x. 14. *As* Ns. שָׂד and שָׂד *destruction, devastation.* Job v. 21, 22. Ps. xii. 6, & al. freq.



AT Noon

at noonday

tsohar (tso'-har)

a light (i.e. window): dual double light, i.e. noon -- midday, noon(-day, -tide), window.

Noon day
Midday

6672 [e]

ṣā·ho·rā·yim.

צהרים:

at noonday

Noun

Of pestilence in thick darkness that walk, Of destruction that destroys **at noon**, YLT

Psalm 91:6

מְדַבֵּר בְּאֶפְלֵי יְהִלָּד מִקְטָב יָשׁוּד or the plague that spreads in the
 LEV OT RI | :צְהָרִים: devastation that devastates at noon. | LEV

				
Mem	Yod	Resh	Hey	Tsade
Water Chaos	Arm and Hand Work Deed	Head Person First	Lo! Behold! "The"	Man on Side Desire Need

צְהָרִים: ṣō·hōrā'·yim destruction that devastates at noon.

צְהָרִים ṣō·hōrā'·yim noon

noun, dual ± common, absolute, masculine, pausal

Sense: midday (noon) – the middle of the day.

BDB midday, noon

GHCLOT light; mid-day, noon

CHALOT midday, noontime; siesta

DBL Hebrew noon

BYBHV noon (23)

tsohar: midday

Original Word: צְהָרָה

Part of Speech: noun feminine

Transliteration: tsohar

Phonetic Spelling: (tso'-har)

Short Definition: midday

6672 [e]

ṣā·ho·rā·yim.

צְהָרִים
 יִרְאֵהוּ יְהוָה

at noonday

Noun

6672a. צְהָרָה tsohar (843d); from an unused word; *midday, noon*:—midday(4), noon(16), noonday(3).

6672b. צְהָרָה tsohar (844a); from the same as 6672a; prob. *roof*:—window(1).

צָהָר

To be clear, transparent. It occurs not however as a verb simply in this sense, but comp. root צָהָר; and hence

I. **As a noun צָהָר something transparent to admit the light.** occ. Gen. vi. 16. So Symmachus διαφανες.

II. **As a noun mas. plur. צָהָרִים the noon or mid-day, so LXX μεσημβροια, and Vulg. meridies; or more strictly, the celestial fluid or heavens, in the state they are in at noon-day, clear and transparent.** See Deut. xxviii. 29.

Of pestilence in thick darkness that walk, Of destruction that destroys at noon, YLT

Lexicon :: Strong's H6672 - *tsohar* Aa

צָהַר

Transliteration	Pronunciation
<i>tsohar</i>	tsō'-har (Key) 🔊
Part of Speech	Root Word (Etymology)
feminine noun, masculine noun	From צָהַר (H6671)

Dictionary Aids

TWOT Reference: 1883a,1883b

KJV Translation Count — Total: 24x

The KJV translates Strong's H6672 in the following manner: noon (11x), noonday (9x), day (1x), midday (1x), noontide (with H6256) (1x), window (1x).

Outline of Biblical Usage [?]

n m

I. noon, midday

A. noon (as specific time of day)

B. noon (in simile as bright of happiness, blessing)

n f

II. roof

A. meaning dubious

Strong's Definitions [?] (Strong's Definitions Legend)

צָהַר *tsôhar*, tso'-har; from H6671; a light (i.e. window); dual double light, i.e. noon:—midday, noon(-day, -tide), window.

Lexicon :: Strong's H6671 - *tsahar* Aa

צָהַר

Transliteration	Pronunciation
<i>tsahar</i>	tsâ'-har' (Key) 🔊
Part of Speech	Root Word (Etymology)
verb	A primitive root

Dictionary Aids

TWOT Reference: 1883d

KJV Translation Count — Total: 1x

The KJV translates Strong's H6671 in the following manner: make oil (1x).

Outline of Biblical Usage [?]

I. (Hiphil) to press oil, press out oil, glisten

Strong's Definitions [?] (Strong's Definitions Legend)

צָהַר *tsâhar*, tsaw-har'; a primitive root; to glisten; used only as denominative from H3323, to press out oil:—make oil.

Gesenius' Hebrew-Chaldee Lexicon [?]

צָהַר (like the kindred verbs **צָהַר**, **צָהַר**, **צָהַר**, see under **צָהַר**), **TO SHINE**. Arab. **ظَهَرَ** to appear, to come forth, to reveal oneself, and **طَهَرَ** to be pure; both coming from the idea of shining. Hence **צָהַר** light, splendour, and **צָהַר** oil, so called from its brightness.

HIPIIL (denom. from **צָהַר**), to squeeze out oil (in a press), Job 24:11.

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

There is also a *pestilence that walks in darkness*, as that was which slew the first-born of the Egyptians, and the army of the Assyrians. No locks nor bars can shut out diseases, while we carry about with us in our bodies the seeds of them.

There is a destruction that wastes at high-noon, when we are awake and have all our friends about us; even then we cannot secure ourselves, nor can they secure us. It was in the day-time that that pestilence wasted which was sent to chastise David for numbering the people, on occasion of which some think this psalm was penned.



Mathew Henry

Adam Clarke Commentary

Nor for the pestilence that walks in darkness; nor for the destruction that wastes at noonday - The rabbins supposed that the empire of death was under two demons, one of which ruled by day, the other by night. The Vulgate and Septuagint have - the noonday devil. The ancients thought that there were some demons who had the power to injure particularly at noonday. To this Theocritus refers, Id. 1: ver. 15: -

“It is not lawful, it is not lawful, O shepherd, to play on the flute at noonday: we fear Pan, who at that hour goes to sleep in order to rest himself after the fatigues of the chase; then he is dangerous, and his wrath easily kindled.”



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

Adam Clarke Commentary

Lucan, in the horrible account he gives us of a grove sacred to some barbarous power, worshipped with the most horrid rites, refers to the same superstition: -

“Not far away, for ages past, had stood
An old inviolated sacred wood:
The pious worshippers approach not near,
But shun their gods, and kneel with distant
fear:
The priest himself, when, or the day or night
Rolling have reached their full meridian
height,
Refrains the gloomy paths with wary feet,
Dreading the demon of the grove to meet;
Who, terrible to sight, at that fixed hour
Still treads the round about this dreary
bower.”-*Rowe*.

It has been stated among the heathens that the gods should be worshipped at all times, but the demons should be worshipped at midday: probably because these demons, having been employed during the night, required rest at noonday and that was the most proper time to appease them. See Calmet on this place. Both the Vulgate and Septuagint seem to have reference to this superstition.

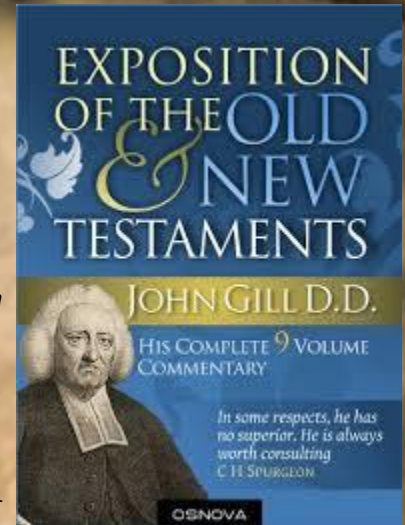
The Syriac understands the passage of a pestilential wind, that blows at noonday.
Aquila translates, of the bite of the
noonday demon.



John Gills Exposition of the Whole Bible

1697-1771

Nor for the pestilence that walketh in darkness,.... Some think, and not without cause, that what is figuratively expressed in the preceding verse is here explained; and, indeed, the "pestilence" may well be called the "terror by night": the name of the plague, at a distance, is terrible; the near approach of it is more so; when it enters a country, city, or town, what fleeing is there from it? and in

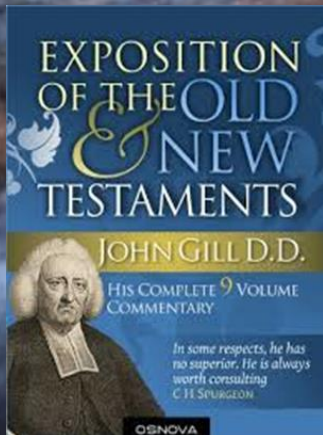


the night season it is more dreadful than in the day; not only to think of it in the gloomy watches of the night, but to see the vast numbers carried out to be interred, and to hear the dismal cry, Bring out your dead: and so it is here said to "walk in darkness"; in the darkness of the night, or to arise from dark and unknown causes; when it moves and walks through cities, towns, and villages, and there is no stopping it: and this also may be the "arrow that flieth by day"; which flies as swift as an arrow, and that flies as swift as a bird (r); this is taken out of Yahuah's quiver, has its commission and direction from him, and does execution by night and by day: the plague that smote the firstborn in Egypt was in the night; and that which was in David's time, and might be the occasion of penning this psalm, began in the day, [Exo 12:29](#),

nor for the destruction that wastes at noon day; as the pestilence, which may be increased, and rage the more, through the heat of the day; and which destroys great numbers wherever it comes: seventy thousand were taken off in three days by the plague occasioned by David's numbering of the people: the Targum is,

"of a company of devils that destroy at noon day;"

that is, thou shall not be afraid: some think respect is had to a pestilential hot wind, common in the eastern countries, which begins to blow about eight o'clock in a morning, and is hottest at noon; which instantly suffocates persons, burns them, and reduces them to ashes presently, which the Arabs call "sammiel", or a poison wind (s).



MAGNIFIED

Psalm 91



Psalm 91:1-4 Magnified

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



Psalm 91:1-2 Magnified

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

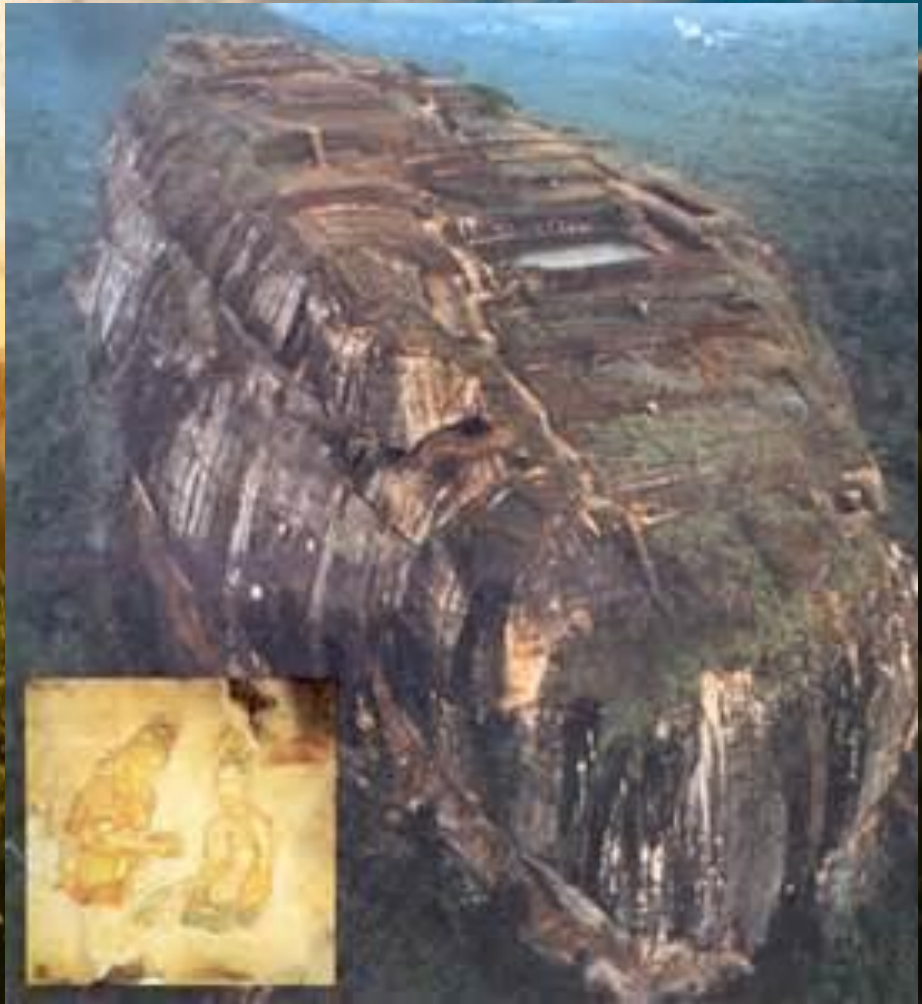



Psalm 91:1-2 Magnified

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

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

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



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

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



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

They will stay
permanently.







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

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





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



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



My Almighty Everlasting
Shepherd Yahuah.

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

You inspire confidence!

Your plans fill my being with
complete safety and security.

I 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, danger 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.

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.

יהוה

Warrior For YAH

Yahusha

HE WON'T RETURN
AS A BABY IN A MANGER

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

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.



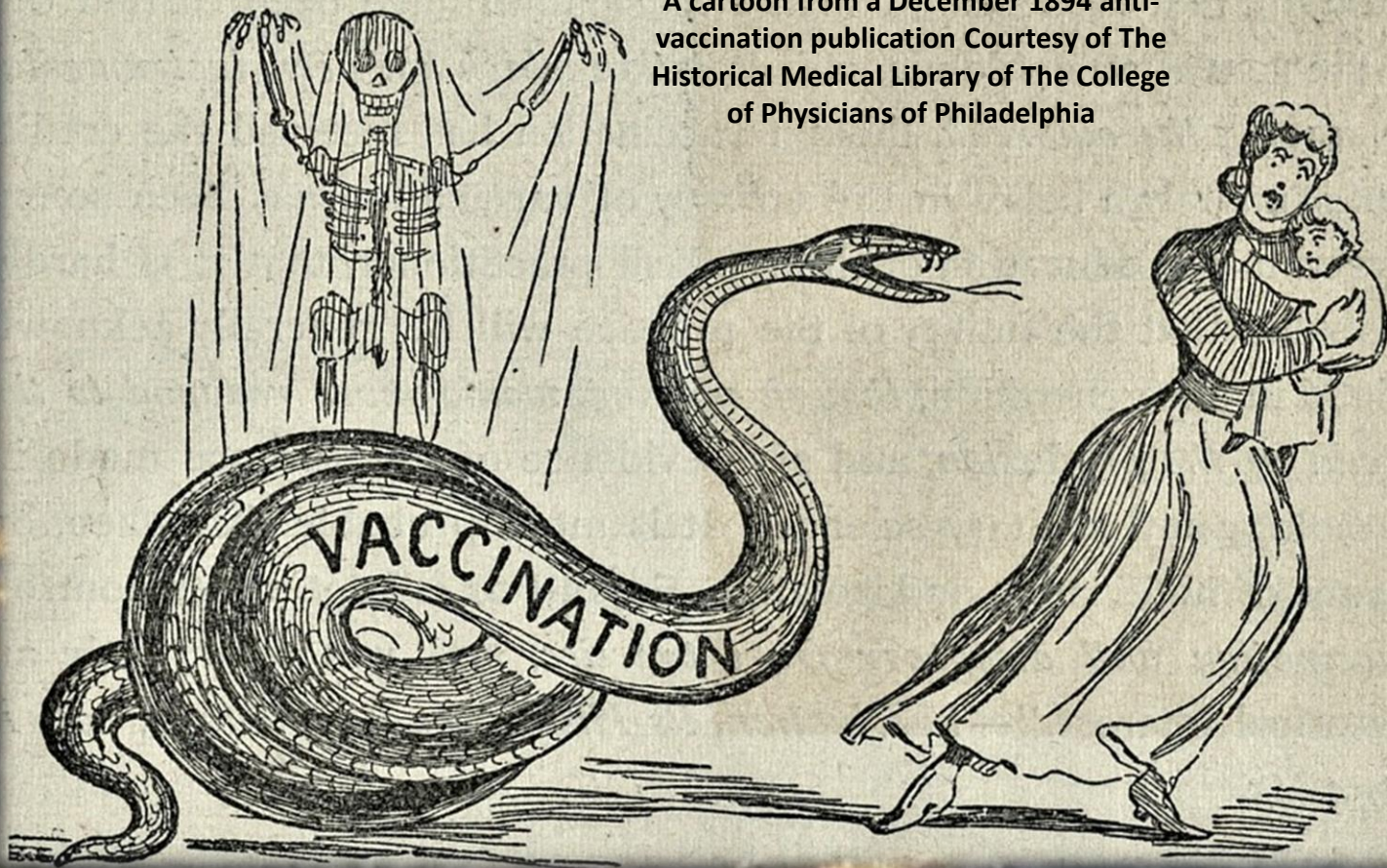
Nor the arrow that flies and darts about like a snake by day. Be it sword, famine, or pestilence if they are the judgement of Yahuah or wickedness of man they move swiftly, are sudden and strike with surgical precision. It is out in the open. But you who trust Yahuah are not concerned and are not afraid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





אֵלֶּיךָ



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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REFERENCES

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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, sciok neutrum.

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HEBREW AND ENGLISH ^{Brown}
LEXICON;
WITHOUT POINTS:
IN WHICH
THE HEBREW AND CHALDEE WORDS
OF THE
OLD TESTAMENT
ARE EXPLAINED IN THEIR LEADING AND DERIVED SENSES,
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TO THIS WORK ARE PREFIXED,
A HEBREW AND A CHALDEE GRAMMAR,
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A NEW EDITION, CORRECTED, ENLARGED, AND IMPROVED.

By JOHN PARKHURST, M. A.
FORMERLY FELLOW OF CLARE-HALL, CAMBRIDGE.

יבש חוקר נכל ציון ודבר אלהים יקום לעולם
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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MDCCCXXIX.

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The whole Scriptures into X

www.bayithamashiyach.com/Scriptures.html

Home

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

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

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

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

Torah (the Law) -

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

Neviim (the Prophets) -

Yahushua (<u>Joshua</u>)	Shophetim (<u>Judges</u>)
Shmu'El (<u>1 Samuel</u> & <u>2 Samuel</u>)	Sefer Melachim (<u>1 Kings</u> & <u>2 Kings</u>)
YeshaYahu (<u>Isaiah</u>)	YirmeYahu (<u>Jeremiah</u>)
Y'chezk'El (<u>Ezekiel</u>)	Hoshaah (<u>Hoshea</u>)
Yo'El (<u>Joel</u>)	<u>Amos</u>
ObadYah (<u>Obadiah</u>)	Yonah (<u>Jonah</u>)
Mikah <u>Micah</u>	Nachum (<u>Nahum</u>)
Chabakkuk (<u>Habakkuk</u>)	TzhanYah (<u>Zephaniah</u>)

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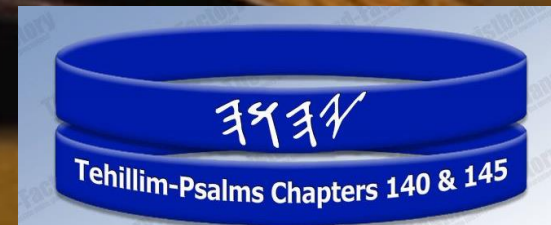
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<https://www.youtube.com/channel/UCa0CAfbJ48QhsH8yC172-rg>

You can request a free bracelet here:

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



Parkhurst Page 222-223



Alef
Ox
Strength
Leader



Hey
Lo!
Behold!
"The"



Yod
Arm and Hand
Work
Deed



Qof
Sun on Horizon
Behind



Vav
Nail
Peg
"And"



Kaf
Palm of Hand
To Open



Alef
Ox
Strength
Leader



Resh
Head
Person
First



Mem
Water
Chaos



600



Dalet
Tent Door
Pathway



Beyt
House
"In"



Tet
Basket
Snake
Surround



Kaf
Palm of Hand
To Open



Chet
Tent Wall
Fence
Separation



Pey
Mouth
Word
Speak



Beyt
House
"In"



Yod
Arm and Hand
Work
Deed



Ayin
Eye
To See
Experience



900



Tsade
Man on Side
Desire
Need



Shin
Eat
Consume
Destroy



Lamed
Staff
Control
"To"/"From"



500

1. **Prefixed** to the third persons mas. future sing. and plur. of all verbs.

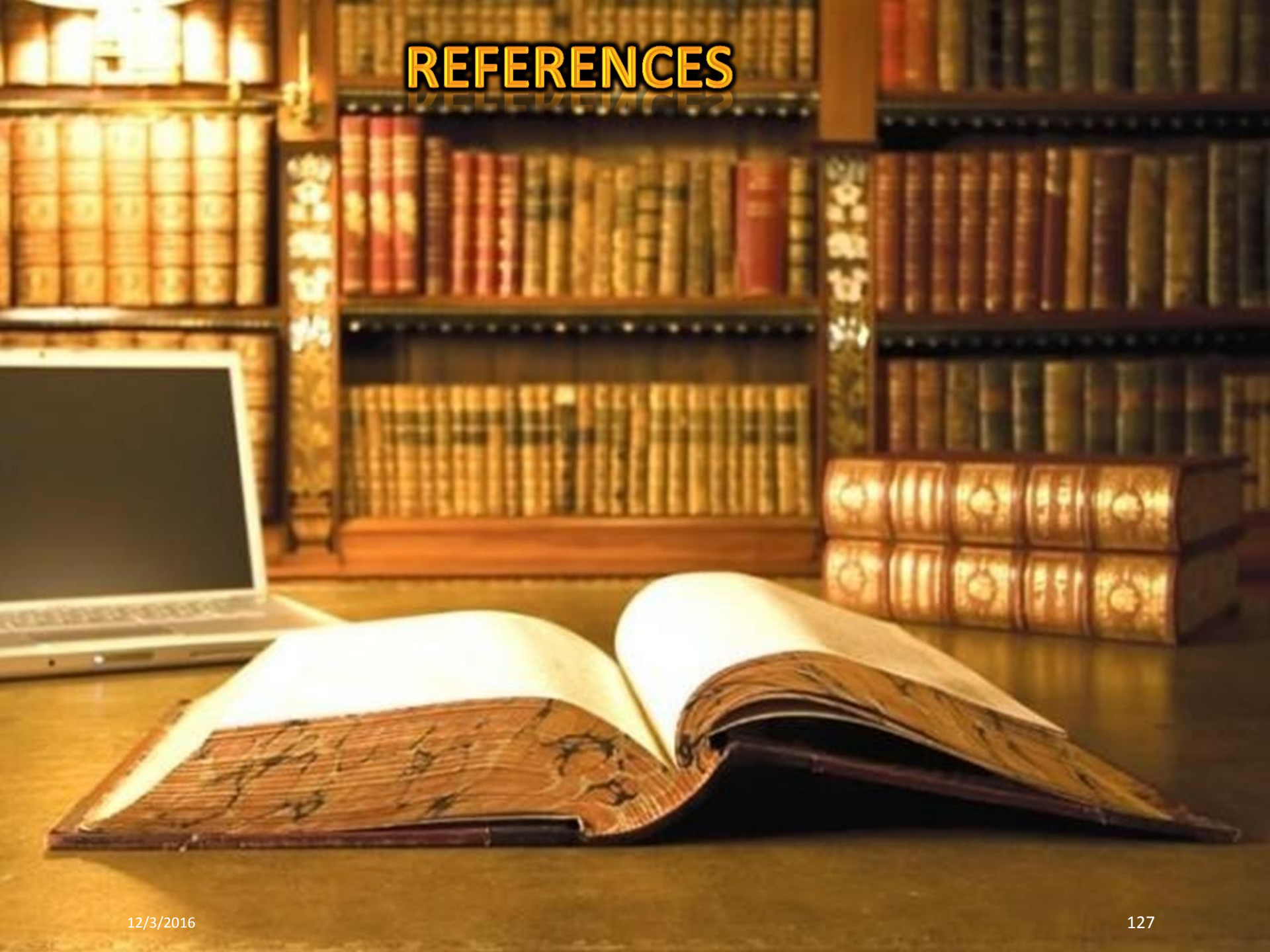


700

6. כ.

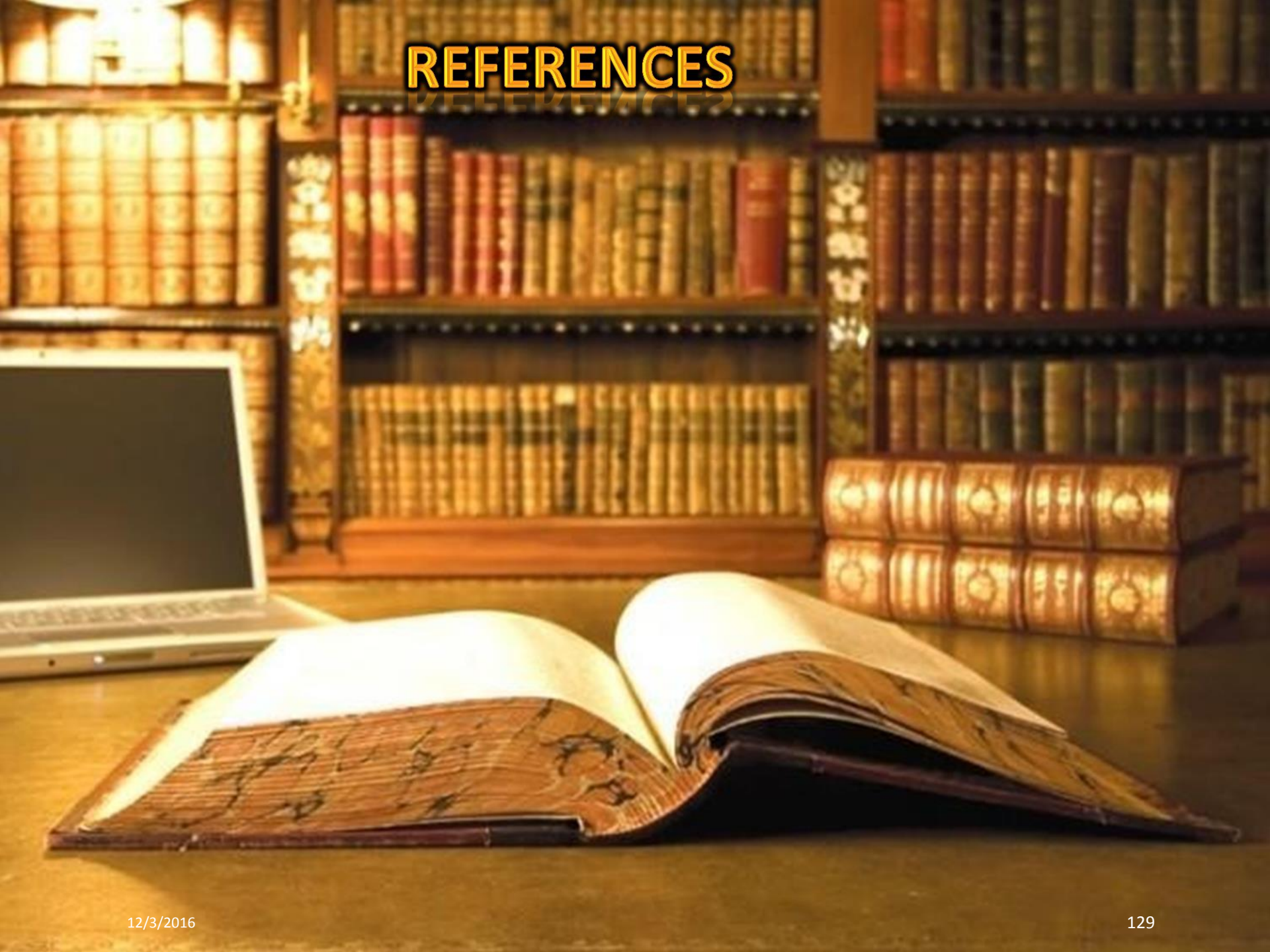
1. **Prefixed**, a particle of similitude *like, as*. See Lexicon.
2. **Postfixed** to a noun, *thy*, as **דברך** *thy word*; to a verb, *thee*, as **פקדך** *he visited thee*.

REFERENCES

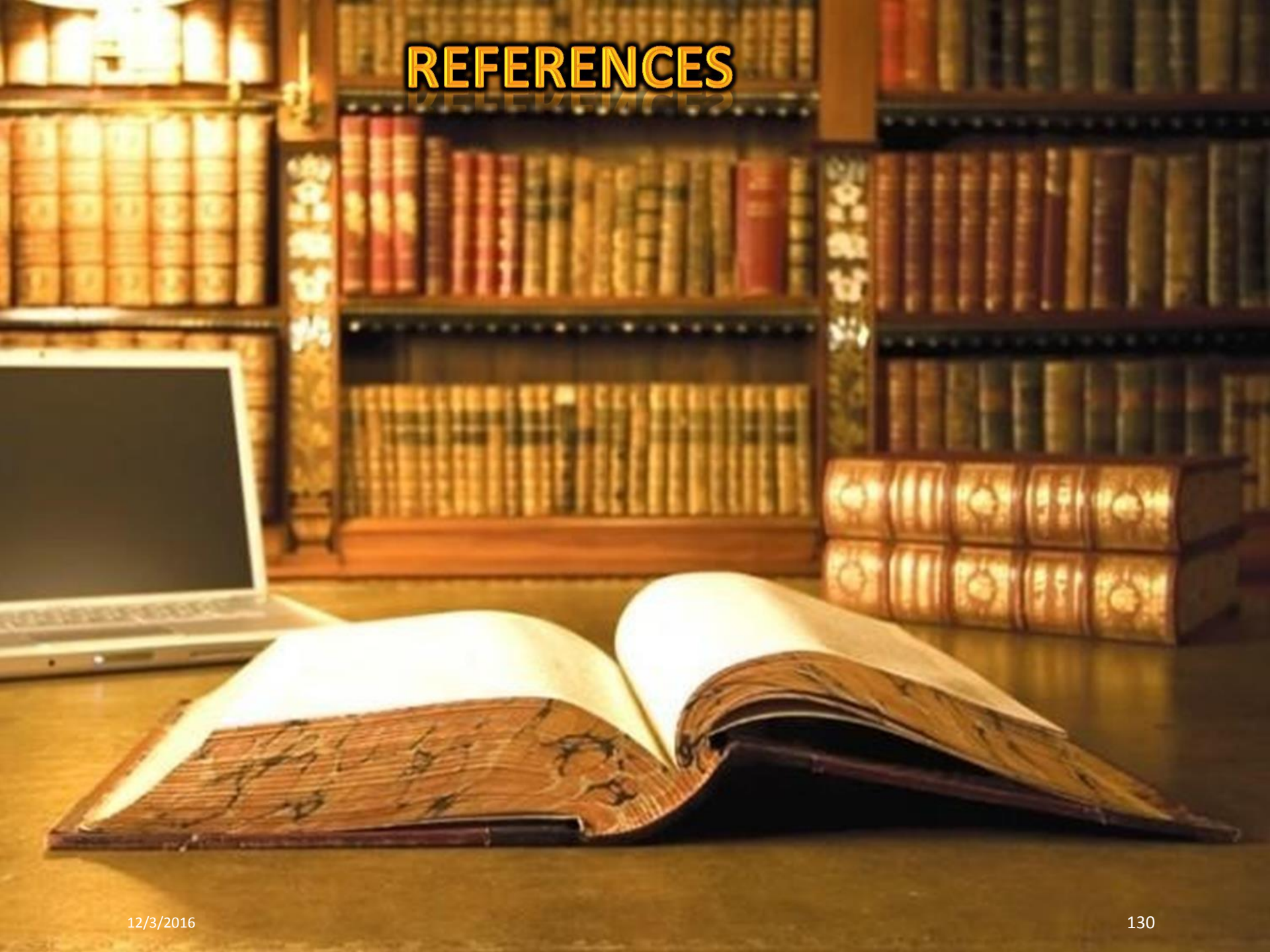




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