

A Thousand May Fall at Your Side and
Ten Thousand at Your Right Hand..

**Part 4 Psalms
91:7-8**



But It Shall Not Come Near You.
Psalm 91:7

BA/BA



<http://www.vimeo/yahuahschokmah>

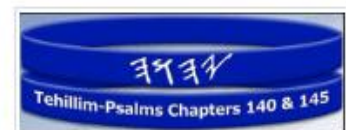
<http://www.youtube.com/cedarnsage>

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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.

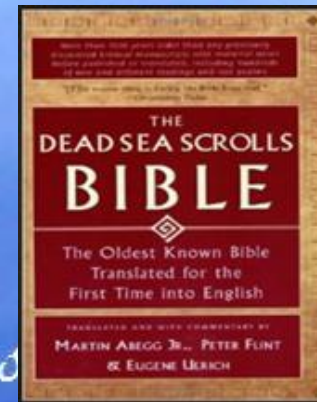
14“Because he cleaves to Me in love, Therefore I deliver him; I set him on high, Because he has known My Name.

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)

7 A thousand may fall at your side, ten thousand at your right hand—but it will not strike you. 8 You will merely look on with your eyes and see the recompense of the wicked.



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

--Psalm 91:5-6

173 11QPsAp^a. but it will not get close to you 4QPs^b MT LXX.

174 11QPsAp^a. with your eyes look on (different word order) 4QPs^b MT LXX.

175 The Hebrew verb comes before *recompense* 11QPsAp^a. Verb comes after the wicked MT LXX.

176 11QPsAp^a and MT use two different but related Hebrew words; the meaning is very similar.

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 7-8).

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

Psalms 91- Yahuah keeps His promises to us.
Are we keeping our covenant oath to Him?

Please be prepared
to share some
examples of how
Yahuah has kept you
safe.

We need to use this
testimony to help
others and to
remember to thank
Yahuah for being
merciful.

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

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

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

Matthew Henry

That they shall be preserved in common calamities, in a distinguishing way (Psa_91:7): *“When death rides in triumph, and diseases rage, so that thousands and ten thousands fall, fall by sickness, or fall by the sword in battle, fall at thy side, at thy right hand, and the sight of their fall is enough to frighten thee, and if they fall by the pestilence their falling so near thee may be likely to infect thee, yet it shall not come nigh thee, the death shall not, the fear of death shall not.”*

Those that preserve their purity in times of general corruption may trust **Yahuah** with their safety in times of general desolation. When multitudes die round about us, though thereby we must be awakened to prepare for our own death, yet we must not be afraid with any amazement, nor make ourselves subject to bondage, as many do all their life-time, through fear of death. The painting of blood secured the first-born of Israel when thousands fell. Nay, it is promised to **Yahuah's** people that they shall have the satisfaction of seeing, not only **Yahuah's** promises fulfilled to them, but His threatenings fulfilled upon those that hate them.



Psalm 91:7

יִפֹּל מִצְדָּדְךָ אֶלֶף וּרְבָבָה מִיְמִינֶךָ אֲלֶיךָ לֹא יִגָּשׁ׃ A thousand may fall at your side, and ten thousand at your right hand, but it will not come near you. | LEB

7 יִפֹּל מִצְדָּדְךָ אֶלֶף וּרְבָבָה מִיְמִינֶךָ אֲלֶיךָ לֹא יִגָּשׁ׃

7. **yipol mitsid'ak 'eleph ur'babah mimineak 'eleyak lo' yigash.**
Ps91:7 A thousand may fall at your side and ten thousand at your right hand, but it shall not come near you.








Psa 91:7 A thousand^{H505} shall fall^{H5307} at your side,^{H4480 H6654} and ten thousand^{H7233} at your right hand;^{H4480 H3225} but it shall not^{H3808} come nigh^{H5066 H413} you.

5066 [e]	3808 [e]	413 [e]	3225 [e]	7233 [e]	505 [e]	6654 [e]	5307 [e]
yig-gāš.	lō	'ê-le-kā,	mî-mî-ne-ḵā;	û-re-bā-bāh	'e-lep̄,	miš-šid-de-ḵā	yip-pōl
יִגָּשׁ׃	לֹא	אֶלֶיךָ	— מִיְמִינֶךָ	וּרְבָבָה	אֶלֶף	מִצְדָּדְךָ	יִפֹּל 7
do [but] come near	not	come near	at Your right	and ten thousand	A thousand	at Your side	shall fall
Verb	Adv	Prep	Noun	Noun	Noun	Noun	Verb

NASB ©	Hebrew	Transliteration	Strong's	Definition	Origin
A thousand	אַלֶּפֶת	e-lef	505	a thousand	a prim. root
may fall	יִפֹּל	yip-pol	5307	to fall, lie	a prim. root
at your side	מִצִּדְךָ	mi-tzid-de-cha	6654	a side	from an unused word
And ten thousand	וְרַבְבָּה	u-re-va-vah	7233	multitude, myriad, ten thousand	from rabab
at your right hand,	מִיְמִינְךָ	mi-mi-ne-cha;	3225	right hand	from an unused word
[But] it shall not approach	יִגַּשׁ:	yig-gash.	5066	to draw near, approach	a prim. root

Masoretic Text SHOW VOWEL POINTS

91:7 יִפֹּל מִצִּדְךָ אֶלֶף וְרַבְבָּה מִיְמִינְךָ אֲלֶיךָ לֹא יִגַּשׁ:

English (KJV) [?]		Strong's	Root Form (Hebrew)
A thousand		H505	אַלֶּפֶת 'eleph
shall fall		H5307	יִפֹּל naphal
at thy side		H6654	צִד tsad
and ten thousand		H7233	רַבְבָּה rēbabah
at thy right hand		H3225	יְמִין yamiyn
but it shall not come nigh		H5066	יִגַּשׁ nagash
thee			

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

יִפְלֹ מִצַּדֵּךְ | אֶלֶף וּרְבֵבָה מִיְמִינֶךָ אֵלֶיךָ לֹא יָגֵשׁ:

WLC (Consonants Only)

יפל מצדך | אלף ורבבה מימינד אליך לא יגש:

Aleppo Codex

ז יפל מצדך אלף--ורבבה מימינד אליך לא יגש

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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shall fall^{H5307}

נפל From Parkhurst Page 329-330

To fall, in almost any manner. It is a very general word, and even more extensive in its signification than the Eng. verb to fall, whether simple or joined with the several particles down, off, upon, &c. The following are some of its most remarkable applications.

yip-pol

To Fall as in casting lots
To befall, cause to happen
Fall to the ground- to fail
To fall upon: i.e. sleep, terror
To fall down; i.e. as a tent, a wall, a house
To cause to fall- i.e. to fell a tree
To Fall in battle or violent death
To be fallen or lie, as on a bed
To Lie, be disposed as a army
To lie, be situated, dwell as a people
To fall or sink - i.e. the countenance in chagrin, discontent, or displeasure

To Fall- decay, rot
To be dejected, cast down in mind
To fail, be to no purpose or to be lost in reckoning, vain, useless
To fall, be laid, presented or even accepted as a petition or supplication
To call upon, assault
To light down, alight as from a camel or chariot
To fall off, desert to an enemy.

shall fall

naphal (naw-fal')

to fall, in a great variety of applications (intransitive or causative, literal or figurative)

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

Psalm 91:7

יִפֹּל מִצְדָּדְךָ | אֶלֶף וּרְבֹבָה מִיְמִינֶךָ אֵלֶיךָ
LEB OT RI | לֹא יִגַּשׁ לְךָ

A thousand may fall at your side, and ten thousand at your right hand, but it will not come near you. | LEB

Strong's Concordance

naphal: to fall, lie

Original Word: נָפַל

Part of Speech: Verb

Transliteration: naphal

Phonetic Spelling: (naw-fal')

Short Definition: fall

		
Lamed	Pey	Yod
Staff Control "To"/"From"	Mouth Word Speak	Arm and Hand Work Deed

shall fall ^{H5307}

יִפֹּל yip·pōl'

A thousand **may fall** at your side, and ten thousand

נָפַל *npl* to fall, collapse; to be inferior to, fall behind; to raid, fall upon; to drop; to... verb, **Qal, yiqtol (imperfect)**, third person, masculine, singular ± active

Sense: to fall (die) – to die, as in battle or in a hunt.

BDB fall, lie

GHCLOT TO FALL; to fall down; to descend upon; to fall upon; to fall to the ground; to f...

CHALOT fall (unintentionally); be inferior; turn out; fall (in), collapse; be born; let; onesf...

This is in the tense that means it will actually happen in reality and it is an ongoing condition. It has happened, it is happening now and it will continue to happen. It is encouraging that the Qal Yiqtol is used so much in a Psalms that is full of promises.

נָפַל

Transliteration

naphal

Pronunciation

nā·fal' (Key)

Part of Speech

verb

Root Word (Etymology)

A primitive root

As a noun it signifies an abortion or abortive birth which falls from the mother dead, immature and imperfect.

KJV Translation Count — **Total: 434x**

The KJV translates Strong's H5307 in the following manner: fall (318x), fall down (25x), cast (18x), cast down (9x), fall away (5x), divide (5x), overthrow (5x), present (5x), lay (3x), rot (3x), accepted (2x), lie down (2x), inferior (2x), lighted (2x), lost (2x), *miscellaneous* (22x).

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

At Your side

mi-tzid-de-cha



Prefix meaning "at"

Zad meaning "side"

Suffix Kaph meaning "your" with different end shape

at your side, ^{H4480} ^{H6654}



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

Psalm 91:7

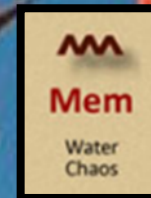
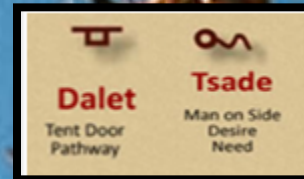
יִפֹּל מֵצַדְדֶךָ | אֶלֶף וּרְבֵבָה מִיְמִינֶךָ אֵלֶיךָ
לֹא יִגַּשׁ |

LEB OT RI | יגש

A thousand may fall at your side, and ten thousand at your right hand, but it will not come near you. | LEB

at thy side
tsad (tsad)

a side; figuratively, an adversary -- (be-)side.



צַד *šid*

A thousand may fall at your **side**, and

צַד *šād* side; hip

noun, singular ± common, construct, masculine, suffixed

Sense: side (body) – the left or the right side of the body.

- BDB side
- GHCLLOT a side; an adversary
- CHALOT side
- DBL Hebrew side; flank; beside
- NASB Dictionaries
- BYBHV side, hip (33)

Strong's Concordance

tsad: a side

Original Word: צַד

Part of Speech: Noun Masculine

Transliteration: tsad

Phonetic Spelling: (tsad)

Short Definition: side

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

KJV Translation Count — Total: 33x

The KJV translates Strong's H6654 in the following manner: side (29x), beside (3x), another (1x).

Outline of Biblical Usage [?]

I. side

Strong's Definitions [?]

(Strong's Definitions Legend)

צד **tsad**, tsad; contr. from an unused root meaning to sidle off; a side; figuratively, an adversary:—(be-) side.

» | The Hebrew Bible > Hebrew and Chaldee Dictionary Accompanying the ... > צ > 6654. צד | Article ▾ ↑ ↓

6654. **צד** **tsad**, tsad; contr. from an unused root mean. **to sidle off**; a side; fig. an **adversary**:—(be-) side.

6655. **צד** **tsad** (Chald.), tsad; corresp. to 6654; used adv. (with prep.) at or upon the side of:—against, concerning.

6656. **צד צד** **ts'edâh'** (Chald.), tsed-aw'; from an unused root corresp. to 6658 in the sense of intentness; a (sinister) design:—true.

6657. **צד צד** **Ts'edâd**, tsed-awd'; from the same as 6654; a siding; Tsedad, a place near Pal.:—Zedad.

6658. **צד צד** **tsâdâh**, tsaw-daw'; a prim. root; to chase; by impl. **to desolate**:—destroy, hunt, lie in wait.

צד צד **tsêdâh**, See 6720.

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

And a thousand

- A chief
- A leader
- Later on to mean a chief
- principal number 1000
- Or an unlimited number
- A clan
- A military unit
- A district

eleph: a thousand

Original Word: אֶלֶף

Part of Speech: Noun Masculine

Transliteration: eleph

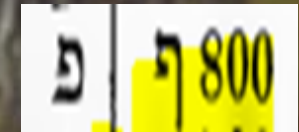
Phonetic Spelling: (eh'-lef)

Short Definition: thousand

אלף



Final Pey changes shape



The Root word- to teach

A thousand ^{H505}

A thousand

'eleph (eh'-lef)

hence (the ox's head being the first letter of the alphabet, and this eventually used as a numeral) a thousand thousand.

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

Psalm 91:7

יִפֹּל מִצְדָּדְךָ | אֶלֶף וּרְבֵבָה מִיְמִינֶךָ אֵלֶיךָ
LEB OT RI | לֹא יִגַּשׁ לְךָ | LEB



אֶלֶף 'ē·lēp thousand

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

Sense: thousand – the cardinal number 1,000; sometimes could be mathematically accurate and other times may simply be use to refer to a very large and uncountable (number).

BDB	thousand
GHCLOT	a thousand
CHALOT	thousand; 100 out of 1000; 1000 (pieces of) silver; 1000 times
DBL Hebrew	thousand

- 502. אֶלֶף 'ālahph, aw-lof'; a prim. root, to associate with; hence to learn (and caus. to teach):—learn, teach, utter.
- 503. אֶלֶף 'ālahph, aw-laf'; denom. from 505; caus. to make a thousandfold:—bring forth thousands.
- 504. אֶלֶף 'eleph, eh'-lef; from 502; a family; also (from the sense of yoking or taming) an ox or cow:—family, kine, oxen.
- 505. אֶלֶף 'eleph, eh'-lef; prop. the same as 504; hence (an ox's head being the first letter of the alphabet, and this eventually used as a numeral) a thousand:—thousand.
- 506. אֶלֶף 'ālahph (Chald.), al-af'; or אֶלֶף 'eleph, (Chald.), eh'-lef; corresp. to 505:—thousand.
- 507. אֶלֶף 'Eleph, eh'-lef; the same as 505; Eleph, a place in Pal.:—Eleph.

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

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

The Book of Psalms without points page 9

אלף To lead; didicit, to learn, to be under a chief or leader; docuit, to teach; c. mille, a thousand, or a chief number; Hiphil, האליף Millena parere, to bring forth by thou-

אלף

It denotes *being chief, principal, leader.*

I. As a N. אלוף, plur. אלופים and אלפים *a chief, a chieftain, a head-man, a leader.* It is very frequently used in Gen. xxxvi. for the *chiefs* or *heads* of the families of Edom, and is not badly rendered in our version *dukes.* The LXX generally translate it ἡγεμων, and once, Micah vii. 5, ἡγουμενος, which from ἡγεομαι *to lead, lead the way,* give the idea of the Hebrew. See Jer. xiii. 21. Zech. ix. 7. xii. 5, 6. *A guide,* Prov. ii. 17. Jer. iii. 4. Micah vii. 5. Ps. lv. 14. (comp. 2 Sam xvi. 23.) and so Diodati renders it, Prov. xvi. 28. xvii. 9. by *il conduttore,* which in a note he explains by *il piu affidato amico, che serve di consiglio ordinario in ogni difficulta e perplessita,* “the most trusty friend who is one’s usual counsellor in every difficulty and perplexity,” and refers to Ps. lv. 14. Micah vii. 5.

Parkhurst Page 16

II. As a N. אלף *a chief or principal number, a thousand,* freq. occ. So the Greek term χιλιοι seems a derivative from Heb. כלה *to complete,* and Lat. mille from מלא *to fill.* אלף in Heb. like the correspondent words in other languages, is frequently used for an *indefinitely great number.* See Exod. xx. 6. xxxiv. 7. Deut. i. 11. Job ix. 3. xxxiii. 23. Ps. lxxxiv. 11. xci. 7. Eccles. vii. 29. 1 Chron. xvi. 15. As a participle fem. plur. in Hiph. מאליות (q. d. milleficantes) *bringing forth thousands,* occ. Ps. cxliv. 13.

And Ten thousand

A myriad
Ten Thousand
Multiply the amount



Strong's Concordance

rebabah: multitude, myriad, ten thousand

Original Word: רַבְבָּהּ

Part of Speech: Noun Feminine

Transliteration: rebabah

Phonetic Spelling: (reb-aw-baw')

Short Definition: thousands

Prefix Wah = "and"

Ten Thousand

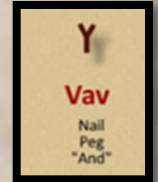
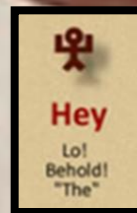
Suffix – Hey – make the word fem

and ten thousand

rbabah (reb-aw-baw')

abundance (in number), i.e. (specifically) a myriad (whether definite or indefinite) -- many, million, multiply, ten thousand.

and ten thousand ^{H7233}



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

7233. רַבְבָּהּ **r^ebâbâh**, reb-aw-baw´; from 7231; **abundance** (in number), i.e. (spec.) a myriad (whether def. or indef.):—**many, million, × multiply, ten thousand.**
7234. רָבַד **râbad**, raw-bad´; a prim. root; to **spread**:—deck.
7235. רָבָה **râbâh**, raw-bow´; a prim. root; to **increase** (in whatever respect):—[bring in] abundance (× -antly), + **archer** [by mistake for 7232], be in authority, bring up, × continue, enlarge, excel, exceeding (-ly), be full of, (be, make) great (-er, -ly, × -ness), grow up, heap, increase, be long, (be, give, have, make, use) many (a time), (any, be, give, give the, have) more (in number), (ask, be, be so, gather, over, take, yield) much (greater, more), (make to) multiply, nourish, plenty (-eous), × process [of time], sore, store, thoroughly, very.
7236. רָבָה **r^ebâh** (Chald.), reb-aw´; corresp. to 7235:—**make a great man, grow.**

Let us take a little detour here since we need to make the connection to the title Rabbi

Any of the Jewish scholars of the 1st to 6th centuries a.d. who contributed to the writing, editing, or compiling of the Talmud. Dictionary.com

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

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Jewish Concepts: Rabbi

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The word **rabbi** originates from the Hebrew meaning "teacher."



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rabbi (n.) 

"Jewish doctor of religious law," late 15c. (in Old English in biblical context only; in Middle English also as a title prefixed to personal names), from Late Latin *rabbi*, from Greek *rhabbi*, from Mishnaic Hebrew *rabbi* "my master," from *rabh* "master, great one," title of respect for Jewish doctors of law + *-i*, first person singular pronominal suffix. From Semitic root *r-b-b* "to be great or numerous" (compare *robh* "multitude;" Aramaic *rabh* "great; chief, master, teacher;" Arabic *rabba* "was great," *rabb* "master").

What Is the Role of the Rabbi?

The traditional rabbinate harks back to ancient practice, but is in fact a changing institution, first formalized in the fourteenth century.

By Rabbi Louis Jacobs

<http://www.myjewishlearning.com/article/rabbi-teacher-preacher-judge-but-not-priest/#>

Rabbi and Ribbi

A rabbi is a teacher of Judaism qualified to render decisions in Jewish law. The term is derived from *rav*, meaning “great man” or “teacher;” Moses is called Moshe Rabbenu. (“Moses our teacher”). **The suffix “i,” meaning “my,” is somewhat strange.** Why “my teacher?” It has been suggested that the letters *rbi* [which form the Hebrew word without vowel-pointing] should be vocalized, as they are among Sephardi Jews, as “Ribbi,” “great one,” and that the “i” is not, in fact, a [possessive pronoun] suffix at all. It has also been conjectured that the term Ribbi originally denoted a fully ordained teacher, one who received the ordination reaching back to Joshua on whom Moses laid his hands. **When full ordination came to an end (in the fourth century CE) the title “Rabbi” was given to every teacher of the Torah and was a purely honorific one.**

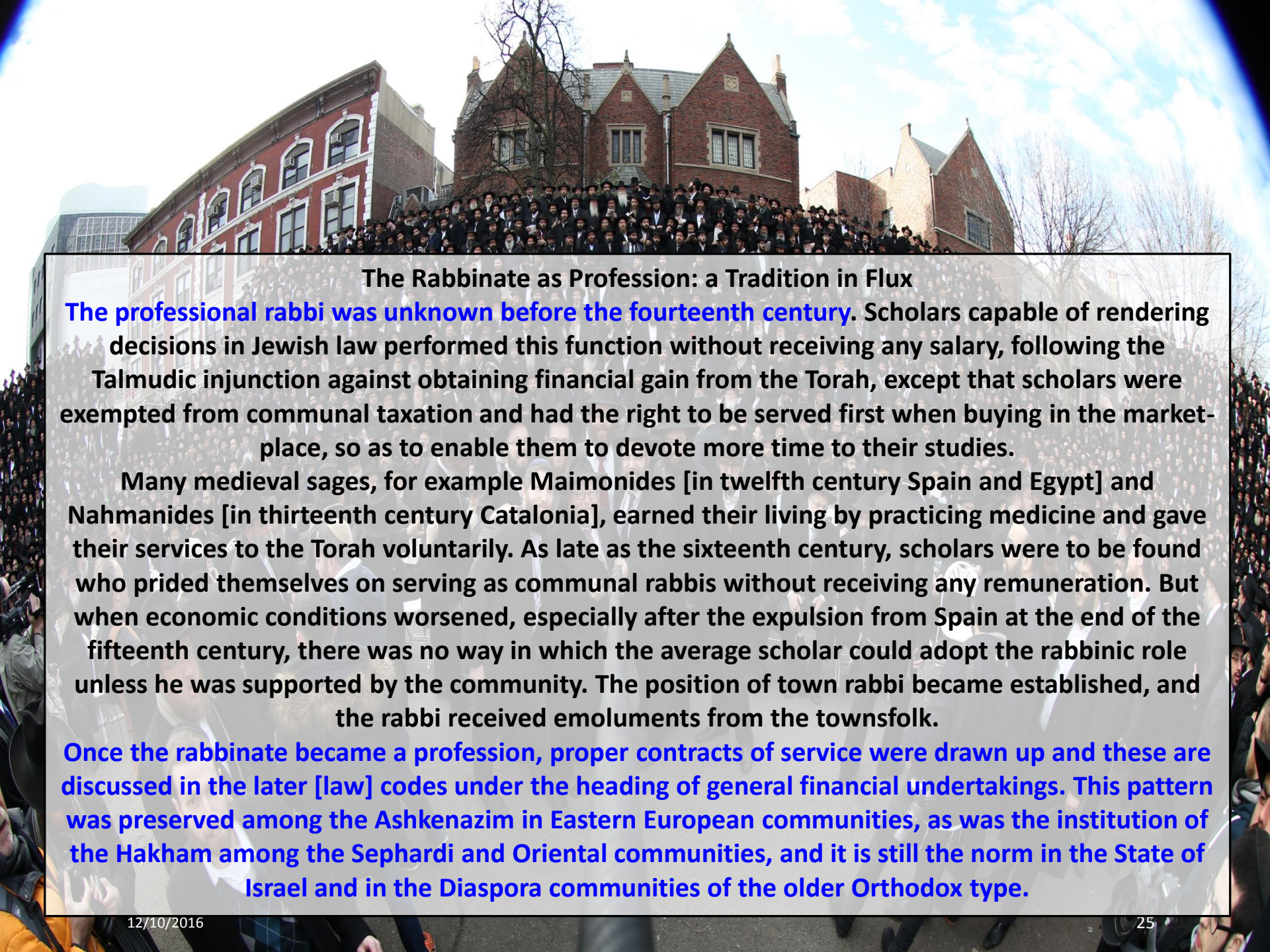
Rav, Rabbi, Rabban: Who, When, Where

When full ordination was still in vogue, it was limited to Palestinian teachers who alone were called Rabbi. The Babylonian teachers appear in the Babylonian Talmud simply as “Rav [So-and-So].” In the period of the Geonim [the post-Talmudic age, sixth to eleventh centuries CE] the distinction between the various Rabbinic titles was described as: “Greater than Rav is Rabbi; greater than Rabbi is Rabban (‘our teacher’ — reserved for the Princes [those who held the Jewish community leadership post of *Nasi*, recognized for some centuries by the Roman rulers of Eretz Yisrael], as in Rabban Gamaliel); greater than Rabban is the name (itself, e.g. Hillel or Shammai).” Historically considered, “Rabbi” as a title is not found before the beginning of the present era. There is a Rabbi Hillel in the Talmud, but the title is never used for the famous Hillel.

Hakhamim, Rabbanim, Rabbanim Geonim

In post-Talmudic times, the conventional title among Sephardi Jews was *Hakham*, “sage,” and this title is still used by the Sephardim. The Ashkenazim preferred the term “Rabbi” and developed a new form of ordination, in which a prominent scholar subjected a candidate for the rabbinate to an examination in order to determine his proficiency in Jewish law. The successful candidate was then given what came to be called *Heter Hora’ah*, “Permission to Render Decisions.” Abravanel (commentary to Ethics of the Fathers, Ch. 6) suggested that the Ashkenazim adopt this new type of rabbinic ordination and the granting of a diploma under the influence of the Gentile universities, which awarded doctorates to their graduates.

The Hebrew form of “Rabbi” is *Ha-Rav*. On the analogy of the Geonim [heads of the post-talmudic Babylonian academies of Torah study], certain especially distinguished rabbis were given the title “Gaon,” for example Elijah, “Gaon of Vilna.” Eventually, the title “Gaon” was given to practically every Orthodox Rabbi. Nowadays, the title *Ha-Rav Ha-Gaon* is used so extensively as to be meaningless, When everyone is a “Gaon,” no one is.



The Rabbinate as Profession: a Tradition in Flux

The professional rabbi was unknown before the fourteenth century. Scholars capable of rendering decisions in Jewish law performed this function without receiving any salary, following the Talmudic injunction against obtaining financial gain from the Torah, except that scholars were exempted from communal taxation and had the right to be served first when buying in the marketplace, so as to enable them to devote more time to their studies.

Many medieval sages, for example Maimonides [in twelfth century Spain and Egypt] and Nahmanides [in thirteenth century Catalonia], earned their living by practicing medicine and gave their services to the Torah voluntarily. As late as the sixteenth century, scholars were to be found who prided themselves on serving as communal rabbis without receiving any remuneration. But when economic conditions worsened, especially after the expulsion from Spain at the end of the fifteenth century, there was no way in which the average scholar could adopt the rabbinic role unless he was supported by the community. The position of town rabbi became established, and the rabbi received emoluments from the townsfolk.

Once the rabbinate became a profession, proper contracts of service were drawn up and these are discussed in the later [law] codes under the heading of general financial undertakings. This pattern was preserved among the Ashkenazim in Eastern European communities, as was the institution of the Hakham among the Sephardi and Oriental communities, and it is still the norm in the State of Israel and in the Diaspora communities of the older Orthodox type.

Rebbes and Rabbis

Hasidism developed a new type of leader, the Hasidic *zaddik*. To distinguish the *zaddik* from the rabbi proper, the former is usually called a “*rebbe*,” though a few rebbes also served as town rabbis. The Rebbe of Belz, for example, served as the rabbi of this Galician town and was thus the Belzer Rav (or Rov in the Ashkenazi pronunciation) so far as his town was concerned, but the Belzer Rebbe so far as his widespread Hasidic fraternity was concerned **A Hasid owed his ultimate allegiance to his rebbe, but in matters of practical religious law would usually follow the decisions of the rabbi of his town.** Rebbes often had a good deal of influence on the appointment of a town rabbi through the votes of their particular Hasidim. It was not unknown for the Hasidim in a town to be so divided on the choice of a rabbi that, in order to avoid contention, they would vote for a rabbi to be appointed who was not a Hasid at all. Belonging to no Hasidic group, the rabbi was acceptable to all the groups in that he did not belong, at least, to a rival group.



רב

In Kal and Hiph. and dropping the formative ה, ריב. Transitively, as 1 Sam. xxiv. 16, and with the particles אל, ב, ל, עם, and על following, to strive, contend, usually in words, as Gen. xxvi. 20, 21. xxxi. 36. Exod. xvii. 2. Jud. vi. 31; but sometimes in deeds. See Gen. xlix. 23. Exod. xxi. 18. 1 Sam. xv. 5.

It is very misleading to say that Rabbi means to teach. What they are doing is calling themselves great an multiplying like locust that destroy lives and Yahuah's words, by striving and contending and exalting themselves above Yah.

IV. As a N. mas. ארבה a genus of insects, including several species, the locust, so called from their prodigious numbers and increase, of which see inter al. Ps. cv. 34. Jud. vi. 5. vii. 12. Jer. xlvi. 23; in which three last cited passages it is joined with רב or רבה. It is used for a particular species of locust. Lev. xi. 22. That it is a masculine N. is evident from Exod. x. 12, 14, 19. Deut. xxviii. 38. Prov. xxx. 27, and consequently the final ה is radical, and the N. belongs to this root רבה. Natural historians and travellers bear abundant witness to the propriety of this derivation. See Dr Shaw's Travels, p. 187, 188, who describes the numerous swarms and prodigious broods of those locusts which he saw in Barbary. Dr Russell, Nat. Hist. of Aleppo, p. 62, says, "Of the noxious kinds (of insects) may well be reckoned the locust, which sometimes arrive in such incredible multitudes, that it would appear fabulous to relate, destroying the whole of the verdure wherever they pass." So Mr. Hanway, Travels, vol. i. p. 125.

At your right hand

מימינך

at your right hand, מימינך mi-mi-ne-cha;

yamin: right hand
 Original Word: יָמִין
 Part of Speech: Noun Feminine
 Transliteration: yamin
 Phonetic Spelling: (yaw-meen')
 Short Definition: hand

Kaf
 Palm of Hand
 To Open

Nun Seed Fish Life	Yod Arm and Hand Work Deed	Mem Water Chaos	Yod Arm and Hand Work Deed
------------------------------------	--	------------------------------	--

Mem
 Water
 Chaos

Suffix "your"

Prefix Mem "at"

Right/South side

at your right hand; H4480 H3225

3225 [e]
 mi·mi·ne·kā;
 מימינך
 at Your right
 Noun

at thy right hand
yamiyn (yaw-meen')
 the right hand or side (leg, eye) of a person or other object (as the stronger and more dexterous); locally, the south -- left-handed, right (hand, side), south.

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

Psalm 91:7

יִפֹּל מִצְדָּדְךָ | אֶלֶף וּרְבֵבָה מִיְמִינְךָ אֵלֶיךָ A thousand may fall at your side, and ten thousand **at your right hand**, but it will not come near you. | LEB

Parkhurst page 412-413

יְמִינֶ' *ymî-ně'* and ten thousand at your **right hand**, but it will not come near you

יְמִין *yā-mîn* right side; to the right; regarded highly; **south, southern**
noun, singular ± common, construct, feminine, suffixed

Sense: **right hand – the hand that is on the right side of the body.**

- BDB right hand; direction toward
- GHCLOT the right side; right; on the right; on the right of any; on; at the rig...
- CHALOT **right** (side); **oath**; south
- DBL Hebrew right; south
- NASB Dictionaries
- BYBHV right side, hand; south, southern (; 100–199;)

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

II. As a N. יָמִין is used for the *south*, or *southern* part, and in this sense opposed to צָפוֹן, the *north*. Ps. lxxxix. 13. Comp. Ezek. xvi. 46. Job xxiii. 8, 9. It is highly probable from Gen. i. 27, compared with Gen. ii. 18—22, that Adam was formed on the *morning* of the sixth day, and so would naturally turn himself first to the *east*, where the solar light first appears; and thus the *south* would be at his *right hand*, and might therefore be denominated from it. Milton has finely touched upon this circumstance, where Adam is giving Raphael an account of himself, and the objects around him at first formation :

Strait toward *heaven* my wandering eyes I turn'd,
 And gazed awhile the ample *sky*.——
 ——Thou *sun*, said I, fair *light*——
 While thus I call'd and stray'd I knew not whither,
 From where I first drew air, and first beheld
 This happy *light*.
 PAR. LOST, b. viii. lin. 257, 8, 273, 283, &c.

But is it not more probable that the *south* was denominated יָמִין, because, taking קֵדִים the *east* for the *fore-part* of the earth, the *south* would be to the *right hand*? Comp. under קֵדִים III. III. As Ns. תֵּימָן the *south*. Josh. xii. 3, & al. freq. Also, the *south wind*. occ. Ps. lxxviii. 26. Cant. iv. 16. Comp. Zech. ix. 14. תֵּימָן the *south*. occ. Job ix. 9.



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

Toward You



413 [e]
 'ê-le-kā,
 אֶלְיָךְ
 come near
 Prep

Kaf	Yod
Palm of Hand To Open	Arm and Hand Work Deed

Lamed	Alef
Staff Control "To"/"From"	Ox Strength Leader

Suffix- Kaf = "you"

In the direction

אֶלְיָךְ 'el' hand, but it will not come near you.
 אֶלְיָךְ 'el towards; in, into; up, against, in addition to
 preposition ± "unto" (אֶלְיָךְ)
 BDB motion to; direction towards
 GHCLLOT motion, direction; to tend to anything, to verge to; towards any pl...
 CHALOT toward; give to; speak to; go in; turn harlotrously toward; as far as;...
 DBL Hebrew to; into; on; inside; by; among; about; for

אֶלְיָךְ 'ê-kā hand, but it will not come near you.
 אַתָּה 'āt-tā(h) you (m.s.)
 pronoun, suffixed, second person, masculine, singular
 BDB thou
 GHCLLOT THOU; thee; ta, to, tok
 CHALOT you
 DBL Hebrew you, your, yourself
 TLOT to come

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

will not come near

Be brought together
Take an object near another object
Gather together



[But] it shall not approach **יִגַּשׁ** yig·gash.

nagash: to draw near, approach

Original Word: נָגַשׁ
Part of Speech: Verb
Transliteration: nagash
Phonetic Spelling: (naw-gash')
Short Definition: near



Is "not"



5066 [e] 3808 [e]
yig·gāš. lō
יִגַּשׁ **לֹא**
do [but] come near not
Verb Adv

it shall not^{H3808} come nigh^{H5066 H413}

but it shall not come nigh
nagash (naw-gash')

to be or come (causatively, bring) near (for any purpose); euphemistically, to lie with a woman; as an enemy, to attack; relig. to worship;

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

Psalm 91:7

יִפֹּל מֵצִדְךָ | אֶלֶף וְרַבְבָּה מִיְמִינְךָ אֲלֵיךָ | A thousand may fall at your side, and ten thousand at your right hand, but **it will not come near you.** | LEB

:יָגַשׁ yig-gāš' thousand at your right hand, but **it will not come near you.**

נָגַשׁ ngš to step forward, approach; to turn towards; to advance; to bring in close verb, Qal, yiqtol (imperfect), third person, masculine, singular ± active

Sense: **to approach** – to move towards or near.

BDB draw near, approach

GHCLLOT TO DRAW NEAR, TO APPROACH; to come near; to reach it, to join on.

CHALOT step up, come near; come near; approach; step forth; bring up; brin.

DBL Hebrew come near; bring forth; be brought; gather together

NASB Dictionaries

BYBHV to step forward, approach; to turn towards, draw near; to advance; (

This is reality- and went on in the past, going on today and will continue until it is finished.

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

נגש

With a נ radical, but very often dropped.

It denotes *being close to, confining, pressing.*

In a Niph. sense, constructed with ב, *to be close to, confided by or in.* Job xli. 7 or 16; *speaking of the crocodile's scales*; אחד באחד יגשו *they are close one to another, so that no air can come between them.* In Hiph. with ב following, *to confine by insertion, to confine in.* 2 Sam. iii. 34, *And thy feet לא הגשו* they did not confine (or in Hiph. were not confined) *in fetters.* Transitively, *to confine, to fix, or make fast.* occ. Job xl. 19 or 14; speaking of the behemoth, העשיר יגש הרבו *he who made him hath made fast his weapon.* These words

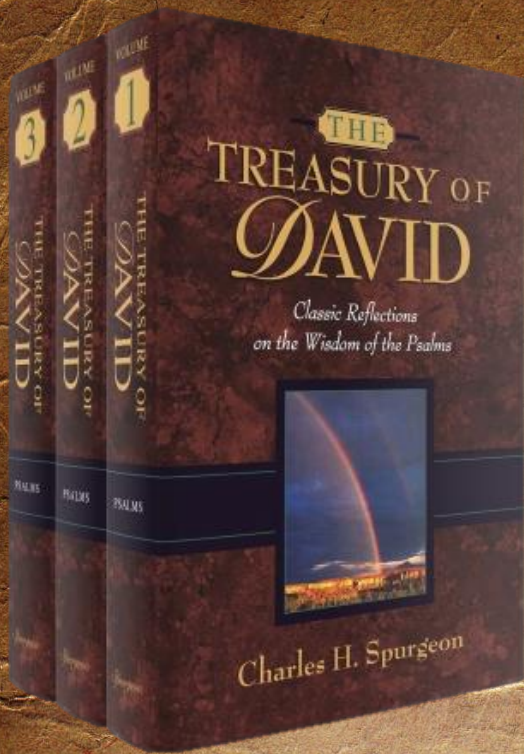
III. Used either absolutely or with the particles אל, ל, or עד following, *to come close or very near to.* Gen. xviii. 23. xix. 9. xxvii. 21. 22, 26, 27.

Parkhurst page 309

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

COMMENTARIES



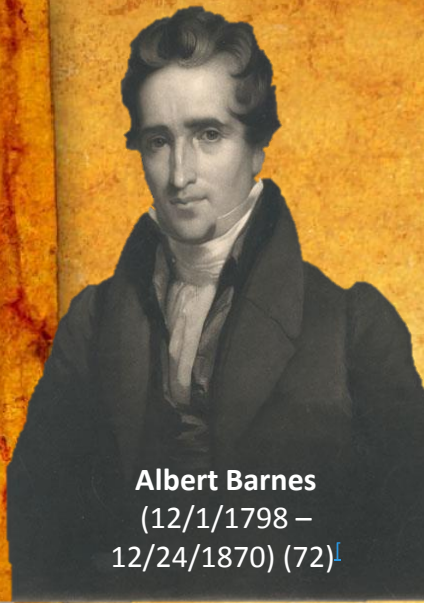


Psa_91:7

“A thousand shall fall at thy side, and ten thousand at thy right hand.” So terribly may the plague rage among men that the bills of mortality may become very heavy and continue to grow ten times heavier still, yet shall such as this Psalm speaks of survive the scythe of death. *“It shall not come nigh thee.”* It shall be so near as to be at thy side, and yet not nigh enough to touch thee; like a fire it shall burn all around, yet shall not the smell of it pass upon thee. How true is this of the plague of moral evil, of heresy, and of backsliding.

Whole nations are infected, yet the man who communes with **Yahuah** is not affected by the contagion; he holds the truth when falsehood is all the fashion. Professors all around him are plague-smitten, the church is wasted, the very life of religion decays, but in the same place and time, in fellowship with **Yahuah**, the **Covenant Family Member** renews his youth, and his soul knows no sickness. In a measure this also is true of physical evil; **Yahuah** still puts a difference between Israel and Egypt in the day of His plagues. Sennacherib's army is blasted, but Jerusalem is in health.

“Our Eternal his chosen people saves-Amongst the dead, amidst the graves.”



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

Barnes' Notes on the Bible

And ten thousand at thy right hand - Compare **Psa_3:6**. The word “myriad” would better represent the exact idea in the original, as the Hebrew word is different from that which is translated “a thousand.” It is put here for any large number. No matter how many fall around thee, on the right hand and the left, you will have nothing to fear.

The Scriptures,

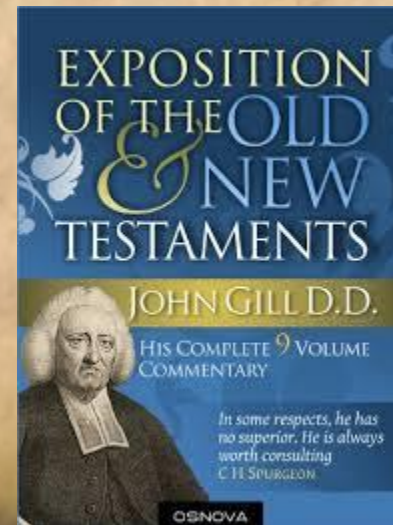
as a revelation from YAH, was not designed to give us all the information we might desire, nor to solve all the questions about which the human soul is perplexed, but to impart enough to be a safe guide to the haven of eternal rest.

But it shall not come nigh thee - You will be safe. You may feel assured of the divine protection. Your mind may be calm through a sense of such guardianship, and your very calmness will conduce to your safety. This refers, as remarked above, to a “general” truth in regard to the judgments of Yah. It is true that others, beside the dissipated, vicious, and debased, may be the victims; but the great truth is that temperance, soberness, virtue, cleanliness, and that regard to comfort and health to which a relationship with Yahuah, constitute a marked security - so marked as to illustrate the “general” truth referred to in the psalm before us.

Psalms 91:7

A thousand shall fall at thy side,.... The left side, as the Targum; so the Arabic version, and Jarchi and Kimchi; which sense the opposition and distinction in the next clause direct unto: this is not to be understood of falling in battle, as some interpret it, but by the pestilence before spoken of:

and ten thousand at thy right hand; which shows both the great devastation made by the plague where it comes, and the special care and providence of **Yahuah** in preserving his people from it; of which David had an experience, when vast numbers of his people were destroyed by it on the right and left:

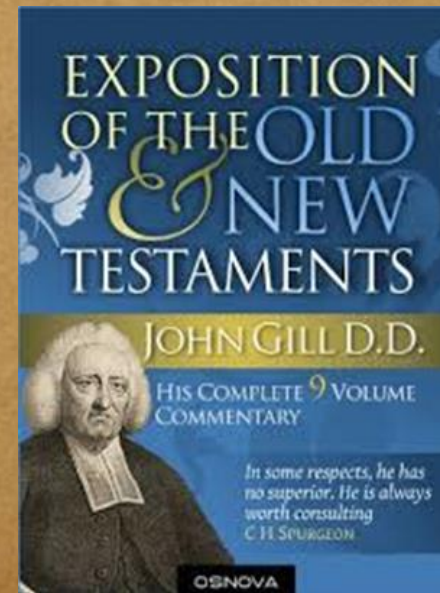


but it shall not come nigh thee;

it may come near the place where good men are, or else it could not be said that a thousand should fall on their side, and ten thousand at their right hand: the plague that killed the firstborn in Egypt was near the dwellings of the Israelites, though it entered not into them; and that in David's time was near him, though he was not infected with it: but the meaning is, that it should not come so near such as to seize their bodies and they fall by the distemper; there being a particular providence oftentimes concerned for their safety,

which guards them from it; see [Eze_9:4](#), not but that good men may fall in a common calamity, and by an epidemical distemper;

but then it is for their good, and not their hurt; they are taken away from the evil to come, and are delivered from a worse plague than that by which they fall, the plague of their own hearts, the evil of sin; and so the Targum adds, "shall not come near to hurt", though it understands it of devils.



John Trapp Complete Commentary

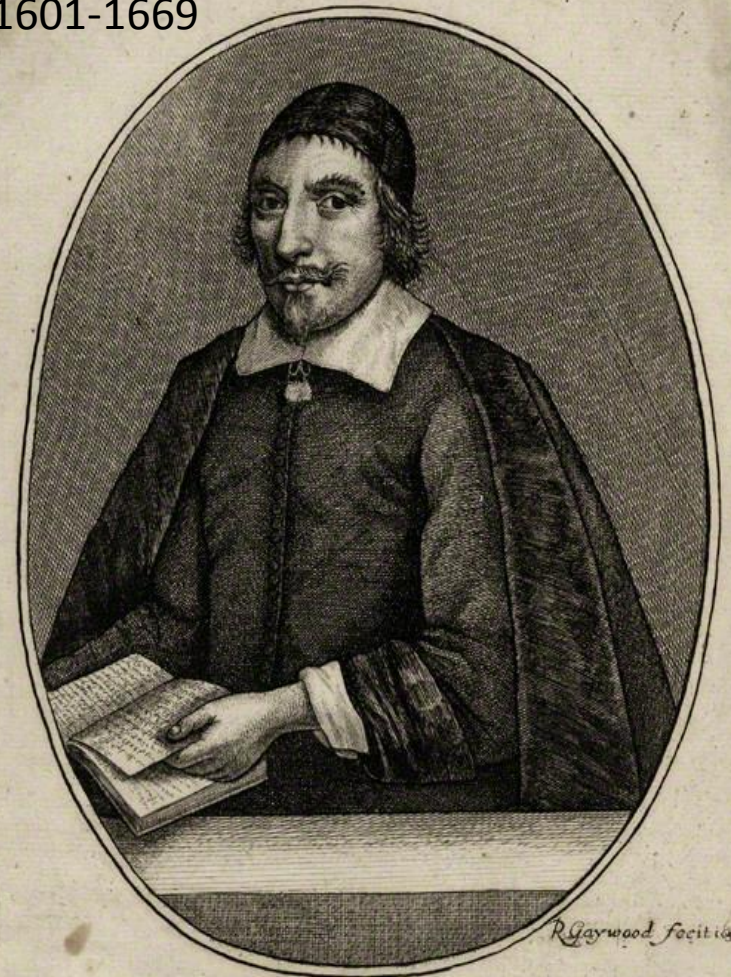
Psalms 91:7 A thousand shall fall at thy side, and ten thousand at thy right hand; [but] it shall not come nigh thee.

Ver. 7. A thousand shall fall, &c.] This deadly disease lays heaps upon heaps (as we have had lamentable experience), and scarce leaveth living enough to bury the dead, as in the days of Decius the emperor.

But it shall not come nigh thee] Thou shalt be antidoted and privileged; sc. if Yah see it good for thee, {see Psalms 91:6} and thou be careful to serve his providence. The Turks shun not the company of those that have the plague; but pointing upon their foreheads, say, It was written there at their birth when they shall die.

Thus to do is not to trust Yah, but to tempt Him.

1601-1669



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

Nova Effigies Iohannis Trapp: I. D. R. B. A. M. Aetatis 53 1654

Commentary by J.C.Philpot on select texts of the Bible


"A thousand shall fall at your side, and ten thousand at your right hand; but it shall not come near you." Psalm 91:7

When Noah was shut up in the ark, Noah and the favored few, you know how they were tossed about, the rains coming down from heaven, the waters rushing and dashing below. The windows of heaven were opened and the fountains of the great deep were broken up, and while they were thus dashed upon the waters, not a drop came in unto those who were within. "It shall not come near you." So you see the believer may be surrounded with troubles, and yet "it shall not come near him."

And there is something more in the expression used in reference to the making of the ark—"And shall pitch it within and without with pitch" (Genesis 6:14).



1802-1869 (67)



Of all losses, the loss of the soul is the only one that is utterly irreparable and irremediable.

You may lose your property, your health, or your friends and gain them all . . . But if you lose your soul, what is to make up for that loss?

J.C. Philpot

Now, it is a most remarkable fact that the word pitch in Hebrew signifies also atonement. Now see, the pitch with which the ark was daubed within and without kept every drop of water out. This very expression for pitch in the Hebrew signifies also atonement; and is it not the atonement that keeps out the water?

Can anything but the atonement keep the soul from the waters of Yahuah's wrath and from the floods of vengeance that shall sweep away the world with the wicked? There is nothing but the atonement, and that bears up the soul, and keeps out every drop of rain. "It shall not come near you."

"Many sorrows shall be to the wicked, but he that trusts in Yahuah, mercy shall compass him about." "And not only Song of Solomon, but we also rejoice in Yahuah through Yahusha, by whom we have now received the atonement." "Received the atonement." This is it, to have the "atonement." Yahuah cannot twice exact payment for the debt. He is satisfied; He has declared that he is well pleased with the righteousness of His beloved Son. He exacts no more; His justice demands no more, and, therefore, fury is not in Him (in regards to the Covenant Family).



1802-1869 (67)

A close-up, high-contrast photograph of a person's eye, looking directly at the viewer. The eye is the central focus, with the surrounding skin and hair in soft focus. The lighting is dramatic, highlighting the texture of the skin and the intensity of the gaze.

Only with thine **EYES**
shalt thou *behold* and *see*
the reward of the **WICKED.** Psalm 91:6

רק בעיניך תביט ושלמת רשעים תראה: חזילים צא ח

Psalm 91:8

רק בְּעֵינֶיךָ תִּבְיֹט וְשִׁלְמַת רְשָׁעִים תִּרְאֶה | LEB
 You will only look with your eyes, and see the punishment of the wicked. | LEB

חֲרַק בְּעֵינֶיךָ תִּבְיֹט וְשִׁלְמַת רְשָׁעִים תִּרְאֶה: 8
 918 פ 9275 א 9276 א 9277 א 9278 א 9279 א 9280 א 9281 א 9282 א 9283 א 9284 א 9285 א 9286 א 9287 א 9288 א 9289 א 9290 א 9291 א 9292 א 9293 א 9294 א 9295 א 9296 א 9297 א 9298 א 9299 א 9300 א 9301 א 9302 א 9303 א 9304 א 9305 א 9306 א 9307 א 9308 א 9309 א 9310 א 9311 א 9312 א 9313 א 9314 א 9315 א 9316 א 9317 א 9318 א 9319 א 9320 א 9321 א 9322 א 9323 א 9324 א 9325 א 9326 א 9327 א 9328 א 9329 א 9330 א 9331 א 9332 א 9333 א 9334 א 9335 א 9336 א 9337 א 9338 א 9339 א 9340 א 9341 א 9342 א 9343 א 9344 א 9345 א 9346 א 9347 א 9348 א 9349 א 9350 א 9351 א 9352 א 9353 א 9354 א 9355 א 9356 א 9357 א 9358 א 9359 א 9360 א 9361 א 9362 א 9363 א 9364 א 9365 א 9366 א 9367 א 9368 א 9369 א 9370 א 9371 א 9372 א 9373 א 9374 א 9375 א 9376 א 9377 א 9378 א 9379 א 9380 א 9381 א 9382 א 9383 א 9384 א 9385 א 9386 א 9387 א 9388 א 9389 א 9390 א 9391 א 9392 א 9393 א 9394 א 9395 א 9396 א 9397 א 9398 א 9399 א 9400 א 9401 א 9402 א 9403 א 9404 א 9405 א 9406 א 9407 א 9408 א 9409 א 9410 א 9411 א 9412 א 9413 א 9414 א 9415 א 9416 א 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9703 א 9704 א 9705 א 9706 א 9707 א 9708 א 9709 א 9710 א 9711 א 9712 א 9713 א 9714 א 9715 א 9716 א 9717 א 9718 א 9719 א 9720 א 9721 א 9722 א 9723 א 9724 א 9725 א 9726 א 9727 א 9728 א 9729 א 9730 א 9731 א 9732 א 9733 א 9734 א 9735 א 9736 א 9737 א 9738 א 9739 א 9740 א 9741 א 9742 א 9743 א 9744 א 9745 א 9746 א 9747 א 9748 א 9749 א 9750 א 9751 א 9752 א 9753 א 9754 א 9755 א 9756 א 9757 א 9758 א 9759 א 9760 א 9761 א 9762 א 9763 א 9764 א 9765 א 9766 א 9767 א 9768 א 9769 א 9770 א 9771 א 9772 א 9773 א 9774 א 9775 א 9776 א 9777 א 9778 א 9779 א 9780 א 9781 א 9782 א 9783 א 9784 א 9785 א 9786 א 9787 א 9788 א 9789 א 9790 א 9791 א 9792 א 9793 א 9794 א 9795 א 9796 א 9797 א 9798 א 9799 א 9800 א 9801 א 9802 א 9803 א 9804 א 9805 א 9806 א 9807 א 9808 א 9809 א 9810 א 9811 א 9812 א 9813 א 9814 א 9815 א 9816 א 9817 א 9818 א 9819 א 9820 א 9821 א 9822 א 9823 א 9824 א 9825 א 9826 א 9827 א 9828 א 9829 א 9830 א 9831 א 9832 א 9833 א 9834 א 9835 א 9836 א 9837 א 9838 א 9839 א 9840 א 9841 א 9842 א 9843 א 9844 א 9845 א 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9989 א 9990 א 9991 א 9992 א 9993 א 9994 א 9995 א 9996 א 9997 א 9998 א 9999 א 10000 א

8. **raq b'eyneyak thabit w'shilumath r'sha'im tir'eh.**
Ps91:8 You shall look on with your eyes and see the recompense of the wicked.

7200 [e]	7563 [e]	8011 [e]	5027 [e]	5869 [e]	7535 [e]
tir'eh.	rə-šā'im	wə-šil-lu-maṭ	ṭab-bīṭ;	bə-ʿê-ne-kā	raq
תִּרְאֶה:	רְשָׁעִים	וְשִׁלְמַת	תִּבְיֹט	בְּעֵינֶיךָ	רַק 8
see	of the wicked	and the reward	shall You behold	on with Your eyes	Only
Verb	Adj	Noun	Verb	Noun	Adv

Psa 91:8 Only^{H7535} with your eyes^{H5869} will you behold^{H5027} and see^{H7200} the reward^{H8011} of the wicked.^{H7563}

Main Hebrew Words In Verse To Shama- Closely Consider

Str	Translit	Hebrew	English	Morph
7535 [e]	raq	רק	Only	Adv
5869 [e]	bə-'ê-ne-kā	בְּעֵינֶיךָ	on with Your eyes	Noun
5027 [e]	ṭab-bīt;	תִּבְיֹט	shall You behold	Verb
8011 [e]	wə-šil-lu-maṭ	וְשִׁלְמַת	and the reward	Noun
7563 [e]	rə-šā-'îm	רְשָׁעִים	of the wicked	Adj
7200 [e]	tir-'eh.	תִּרְאֶה:	see	Verb

English (KJV) [?]		Strong's	Root Form (Hebrew)
Only with thine eyes		H5869	עֵין `ayin
shalt thou behold		H5027	נָבַט nabat
and see		H7200	רָאָה ra'ah
the reward		H8011	שִׁלְמָה shillumah
of the wicked		H7563	רָשָׁע rasha'

Westminster Leningrad Codex

רַק בְּעִינֶיךָ תִּבְיֵט וְשַׁלַּמַּת רְשָׁעִים תִּרְאֶה:

WLC (Consonants Only)

רַק בְּעִינֶיךָ תִּבְיֵט וְשַׁלַּמַּת רְשָׁעִים תִּרְאֶה:

Aleppo Codex

ח רַק בְּעִינֶיךָ תִּבְיֵט וְשַׁלַּמַּת רְשָׁעִים תִּרְאֶה

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.

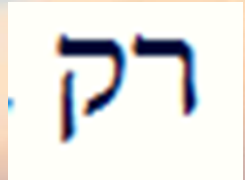
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ONLY

Exclusively i.e. pertaining to that which is unique and distinctive, sometimes implying a restrictiveness of kind, singleness of fact of instance.

raq: but, even, except, howbeit howsoever, at the least, nevertheless

Original Word: רק
 Part of Speech: Adverb
 Transliteration: raq
 Phonetic Spelling: (rak)
 Short Definition: but



7535 [e]
raq

רק 8
Only
Adv

Str	Translit	Hebrew
7535 [e]	raq	רק

But: except that, however, nevertheless: i.e. a marker of contrast involving an exception.

you are the
only exception

רק rāq'

רק rāq only, still, but, however, nevertheless
 adverb ± "only" (רק)

Only^{H7535}

BDB	thin; only, altogether, surely
GHCLLOT	thin, lean; only, alone; only, except, provided; only, besides, save th...
CHALOT	only
DBL Hebrew	only; but
NASB Dictionaries	
BYBHV	(; adv. ;) only

Parkhurst Page 505

V. רק a particle of extenuation.

1. **Only.** Gen. vi. 5. Deut. ii. 28.
2. **Except.** Gen. xiv. 24. 2 Chron. v. 10.
3. **But, yet,** 1 K. xv. 14. xxi. 25.

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

WITH THE YOUR EYES



Eye
Understanding
Sight

Presence

Bet-Ayin- think, i.e. to process information, with a focus on the content and possibly conclusion from the thought.

with Your eyes ^{H5869}

Kaf
Palm of Hand
To Open

Yod Arm and Hand Work Deed	Nun Seed Fish Life	Yod Arm and Hand Work Deed	Ayin Eye To See Experience
--	------------------------------------	--	--

Beyt
House
"In"

Suffix kaf= your

Prefix Bet = "with"

Ayin= eye

on with your eyes	בְּעֵינֶיךָ	be-'ei-nei-cha	5869
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5869 [e]
bə-'ê-ne-kā
בְּעֵינֶיךָ
on with Your eyes
Noun

Only with thine eyes

ayin (ah'-yin)

an eye; by analogy, a fountain (as the eye of the landscape)

ayin: an eye

Original Word: עַיִן

Part of Speech: Noun

Transliteration: ayin

Phonetic Spelling: (ah'-yin)

Short Definition: eyes

Psalm 91:8

רַק בְּעֵינֶיךָ תִּבְיֹט וְשַׁלַּמְתָּ רַשָּׁעִים
תִּרְאֶה: | LEB OT RI

You will only look with your eyes, and see the punishment of the wicked. | LEB

YOU WILL LOOK

shalt thou behold^{H5027}

nabat: to look

Original Word: נָבַט

Part of Speech: verb

Transliteration: nabat

Phonetic Spelling: (naw-bat')

Short Definition: look

תביט



look	תְּבִיט	tab·bit;	5027
------	---------	----------	------



נבט

In Kal, to look, direct the eye of the body, or of the mind, to or from an object, to behold, regard. occ. Isa. v. 30. **In Hiph. the same. It is used either absolutely, as 1 K. xix. 6, or transitively, Num. xii. 8. xxiii. 21, or with the particles אחרי, אל, ב, ל or מ following. See Gen. xix. 17. Exod. iii. 6. Ps. xxii. 18. lxxiv. 20. xxiii. 13. As a N. מבט the object at which one looks, the object of one's regard, hope or expectation. occ. Isa. xx. 5, 6. Zech. ix. 5.**

shalt thou behold

nabat (naw-bat')

to scan, i.e. look intently at; by implication, to regard with pleasure, favor or care -- (cause to) behold, consider, look (down), regard, have respect, see.

5027 [e]
 tab·bit;
 תְּבִיט
 shall You behold
 Verb

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

Psalm 91:8

רק בְּעֵינַיִךְ תִּבְיֵט וְשַׁלַּמְתָּ רָשָׁעִים
You will only look with your eyes, and see
the punishment of the wicked. | LEB
LEB OT RI | תִּרְאָה:

· תִּבְיֵט *tāb·bîṭ'* You will only look with your eyes, and see the pun

נִבַּט *nbt* to look, behold, look at; to look across

verb, Hifil, *yiqṭōl* (imperfect), second person, masculine, singular ± active

Sense: to look – to perceive with attention; direct one’s gaze towards.

BDB look

GHCLOT TO LOOK, TO BEHOLD; to look at; to regard; to have respect; to bear...

CHALOT glance; look; look out, gaze; see, look at, catch sight of

DBL Hebrew look at; have regard

NASB Dictionaries

BYBHV (; Hi.;) to look, look at

5027. נִבַּט *nābat*, *naw-bat'*; a prim. root; to scan, i.e. look intently at; by impl. to regard with pleasure, favor or care:—(cause to) behold, consider, look (down), regard, have respect, see.

5028. נִבַּט *Nēbāt*, *neb-awt'*; from 5027; regard; Nebat, the father of Jeroboam I:—Nebat.

The Hifil stem of the verb means that the subject of the verb “you “ in this case will causes the object of the verb in this case “eyes” to participate in the action of the verb to look. Or “you will look”.

And the Punishment

Retribution, i.e. the act of giving a penalty, implying a suffering in the act

The Third World War left the planet shrouded in a pall of radioactive dust, under skies lurid and angry, in a climate gone insane.

Strong's Concordance
 shillumah: requital, retribution
 Original Word: שְׁלִמָּה
 Part of Speech: Noun Feminine
 Transliteration: shillumah
 Phonetic Spelling: (shil-loo-maw')
 Short Definition: recompense

the reward
 shillumah (shil-loo-maw')
 retribution -- recompense.



Prefix wah=and

Punishment

Suffix Tau= 2nd person singular

the reward^{H8011}

the recompense	וְשִׁלְמָת	ve-shil-lu-mat	8011
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8011 [e]
 we·šil·lu·mat
 וְשִׁלְמָת
 and the reward
 Noun

ONLY OCCURS ONCE- IN THS VERSE

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

Psalm 91:8

רק בְּעֵינַיִךָ תִּבְיֹט וְשַׁלַּמְתָּ רְשָׁעִים תִּרְאֶה: | LEB OT RI | You will only look with your eyes, and see the punishment of the wicked. | LEB

שַׁלַּמְתָּ *šil-lū-māt'* with your eyes, and see **the punishment of** the wicked.

שַׁלְמָה *šil-lū-mā(h)* retaliation

noun, feminine, singular, construct ± common

Sense: **recompense** – reward or punishment (whether tangible or intangible) based upon what a person deserves.

BDB	requital, retribution
GHCLOT	retribution, penalty
CHALOT	retribution
DBL Hebrew	punishment

שְׁלוּם

Transliteration

shilluwm

Pronunciation

shil-lūm' (Key)



Part of Speech

masculine noun

Root Word (Etymology)

From שָׁלַם (H7999)

Dictionary Aids

TWOT Reference: 2401h

KJV Translation Count — Total: 3x

The KJV translates Strong's H7966 in the following manner:
reward (1x).

Outline of Biblical Usage [?]

- I. requital, reward
 - A. requital, retribution
 - B. reward, bribe



- Isa 34:8 For it is the day ^{H3117} of YHWH's ^{H3068} vengeance, ^{H5359} and the year ^{H8141} of recompences ^{H7966} for the controversy ^{H7379} of Zion. ^{H6726}
- Hos 9:7 The days ^{H3117} of visitation ^{H6486} are come, ^{H935} the days ^{H3117} of recompence ^{H7966} are come; ^{H935} Israel ^{H3478} shall know ^{H3045} it: the prophet ^{H5030} is a fool, ^{H191} the spiritual ^{H7307} man ^{H376} is mad, ^{H7696} for the multitude ^{H7230} of thine iniquity, ^{H5771} and the great ^{H7227} hatred. ^{H4895}
- Mic 7:3 That they may do evil ^{H7451} with both hands ^{H3709} earnestly, ^{H3190} the prince ^{H8269} asketh, ^{H7592} and the judge ^{H8199} asketh for a reward; ^{H7966} and the great ^{H1419} man, he uttereth ^{H1696} his mischievous ^{H1942} desire: ^{H5315} so they wrap it up. ^{H5686}

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

Lexicon :: Strong's H7999 - shalam Aa

שָׁלַם

Transliteration	Pronunciation
shalam	shā·lam' (Key) 🔊
Part of Speech	Root Word (Etymology)
verb	A primitive root

Dictionary Aids

TWOT Reference: 2401c

KJV Translation Count — Total: 116x

The KJV translates Strong's H7999 in the following manner: pay (19x), peace (11x), recompense (11x), reward (10x), render (9x), restore (8x), repay (7x), perform (7x), good (6x), end (4x), requite (4x), restitution (4x), finished (3x), again (3x), amends (1x), full (1x), *miscellaneous* (8x).

Outline of Biblical Usage [?]

- I. to be in a covenant of peace, be at peace
 - A. (Qal)
 - i. to be at peace
 - ii. peaceful one (participle)
 - B. (Pual) one in covenant of peace (participle)
 - C. (Hiphil)
 - i. to make peace with
 - ii. to cause to be at peace
 - D. (Hophal) to live in peace
- II. to be complete, be sound
 - A. (Qal)
 - i. to be complete, be finished, be ended
 - ii. to be sound, be uninjured
 - B. (Piel)
 - i. to complete, finish
 - ii. to make safe
 - iii. to make whole or good, restore, make compensation
 - iv. to make good, pay
 - v. to requite, recompense, reward

- C. (Pual)
 - i. to be performed
 - ii. to be repaid, be requited
- D. (Hiphil)
 - i. to complete, perform
 - ii. to make an end of

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

Of The Wicked

Torah-less

Pertaining to being evil, with a focus on the guilt of violating the Standard (Yah's Covenant)

Guilty/Condemned- pertaining to being legally not innocent of a violation of Yah's Instructions

רשעים

Mem
Water
Chaos

Yod
Arm and Hand
Work
Deed

Ayin
Eye
To See
Experience

Shin
Eat
Consume
Destroy

Resh
Head
Person
First

Morally wrong

Suffix Mem= plural

Strong's Concordance

raah: to see

Original Word: רָאָה

Part of Speech: Verb

Transliteration: raah

Phonetic Spelling: (raw-aw')

Short Definition: see

7563 [e]
re·shā·'im
רְשָׁעִים
of the wicked
Adj

of the wicked. ^{H7563}

of the wicked.	רְשָׁעִים	re-sha·'im	7563
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of the wicked
rasha` (raw-shaw')
morally wrong; concretely, an (actively) bad person -- + condemned, guilty, ungodly, wicked (man), that did wrong.

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

Psalm 91:8

רק בְּעֵינַיִךָ תִּבְיֵט וְשַׁלַּמְתָּ רְשָׁעִים
LEB OT RI | תִּרְאֶה: | You will only look with your eyes, and see
the punishment of **the wicked**. | LEB

רְשָׁעִים *rešā·'îm'* and see the punishment of **the wicked**.

רָשָׁע *rā·šā'* guilty; guilty, wicked person

masculine, plural, **absolute ± adjective**, noun, common

Sense: **wicked person** – someone who is characterized by wickedness and godlessness.

BDB wicked, criminal

GHCLOT wicked, unrighteous; having an unrighteous cause; guilty

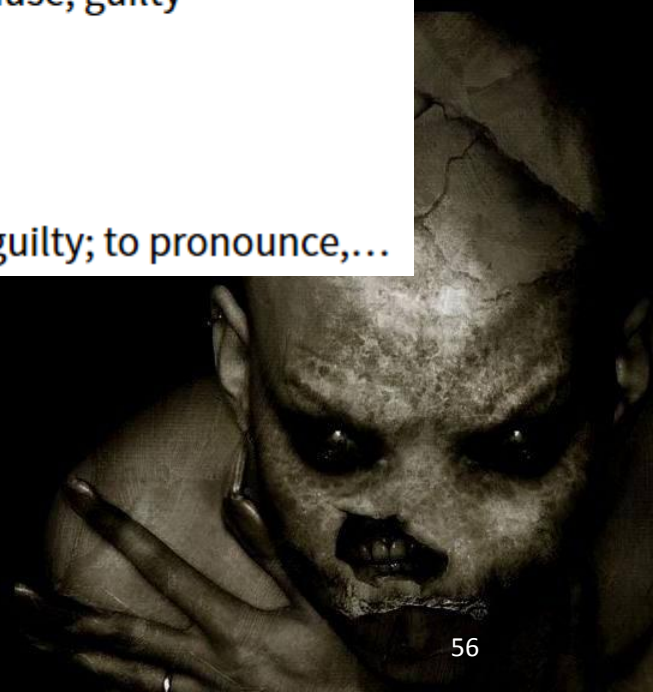
CHALOT guilty; in the wrong; transgressor; impious

DBL Hebrew wicked; guilty

TLOT to be impious/guilty

NASB Dictionaries

BYBHV to be (become) guilty; (; Hi.;) to make oneself guilty; to pronounce,...



רָשָׁעִים *rešā·'im'* and see the punishment of **the wicked**.

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TLOT to be impious/guilty

NASB Dictionaries

BYBHV to be (become) guilty; (; Hi.;) to make oneself guilty; to pronounce,...

CDMCTUD

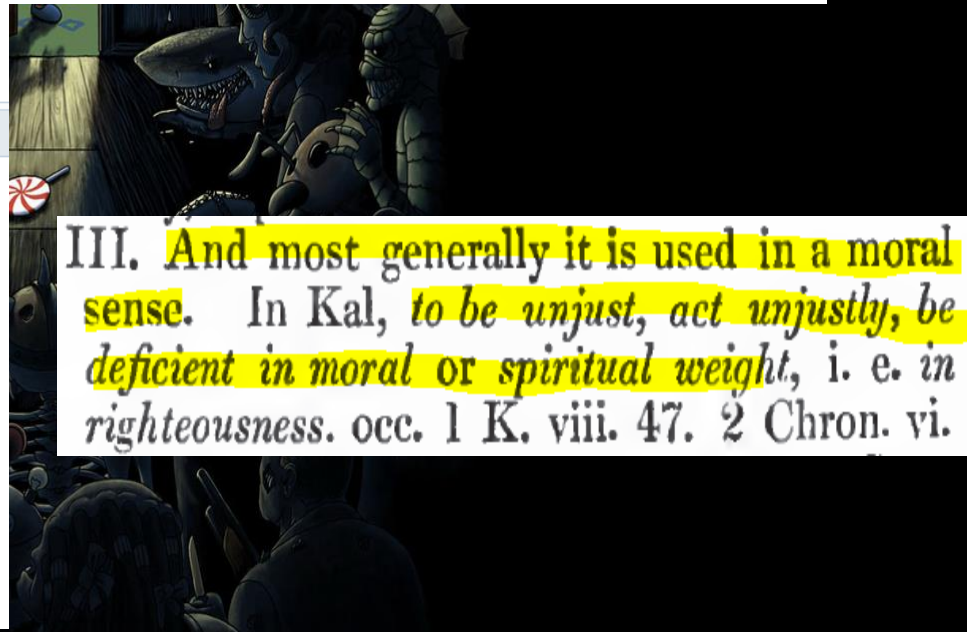
רָשָׁע *rāshā'*, raw-shaw'; from H7561; morally wrong; concretely, an (actively) bad person:— condemned, guilty, ungodly, wicked (man), that did wrong.

Gesenius' Hebrew-Chaldee Lexicon [?]

רָשָׁע adj. — (1) **wicked, unrighteous**, Genesis 18:23; Job 9:24; 15:20; 20:29; Ps. 1:1, 4, 5, 6; 3:8; 7:10; 9:18; 11:6; and very frequently. Opposed to **צַדִּיק**. Sometimes (but however, rarely) used of the Gentiles (**גּוֹיִם**) as oppressing the Israelites (**עַמֵּי**), Isa. 14:5; Ps. 9:6; compare **רָשָׁע** Psalm 84:11; 125:3; and Greek *ἀνομοί* of the Gentiles, 1 Macc. 2:44; 3:5; Act. 2:23.

(2) **having an unrighteous cause** (in a forensic sense), Ex. 23:7; Deu. 25:1.

(3) **guilty, liable to punishment**, Gen. 18:23, 25. **רָשָׁע לְמוֹת** guilty of death, Nu. 35:31.



III. **And most generally it is used in a moral sense.** In Kal, **to be unjust, act unjustly, be deficient in moral or spiritual weight, i. e. in righteousness.** occ. 1 K. viii. 47. 2 Chron. vi.

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

SEE

		
Hey	Alef	Resh
Lo! Behold! "The"	Ox Strength Leader	Head Person First

תראה


Tav
Mark Sign Conventant

7200 [e]
tir·'eh.
תִּרְאֶה
see
Verb

Strong's Concordance
 rasha: wicked, criminal
 Original Word: רָשָׁע
 Part of Speech: Adjective
 Transliteration: rasha
 Phonetic Spelling: (raw-shaw')
 Short Definition: wicked

Look, view, i.e. use the perception of sight to view objects and make judgements based on the perceptions

See vision, i.e. have information clearly known as a figurative extension of seeing and object

Find delight, gloat, i.e. take pleasure in a situation

Consider, formally see, i.e. think with a careful process

Find out, discover, i.e. learn information about a situation or object by testing or observation

Provide, formally see, i.e. give aid or support by making available whatever supplies are needed as an extension of appearing on the scene of a situation

Pay attention, be ready to learn information about a situation

AH! See! A marker arousing attention or emphasis

and see ra'ah (raw-aw')	And see	תִּרְאֶה	tir·'eh.	and see ^{H7200}
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to see, literally or figuratively (in numerous applications, direct and implied, transitive, intransitive and causative) surely, think, view, visions. **Only with your eyes you look on, And see the reward of the wrong ones.**

Psalm 91:8

רק בְּעֵינַיִךְ תִּבְיֹט וְשַׁלַּמְתָּ רָשָׁעִים You will only look with your eyes, and **see** the punishment of the wicked. | LEB
LEB OT RI | תִּרְאָה:

· תִּרְאָה: *tir·'ē(h)'* will only look with your eyes, and **see** the punishment of the wicked.

ראה *r'h* to see; to understand; to spy, reveal, look at, examine, inspect; to show verb, Qal, *yiqtol* (imperfect), singular ± second person, masculine, active, feminine, third person

Sense: to see – to perceive by sight or have the power to perceive by sight.

BDB see

GHCLOT to see; to see the face of a king; To see the face of God; to enjoy the li...

CHALOT see; see that; perceive, become aware of; know; look at, consider; ta...

DBL Hebrew see; be seen; show; be shown; look at each other; see vision; reveal;...

TLOT to see

NASB Dictionaries

BYBHV to see, understand; (; Ni;) to appear, become visible, present onese...

ראה

With a radical, but mutable or omissible, ה.

I. In Kal, to see, look, look at, in whatever manner. Gen. i. 4. vi. 2. Prov. xxiii. 31, & al. freq. On Job xxxi. 26. Deut. iv. 19, see

II. To see mentally, to understand, perceive, experience, whether in reality, see Gen. ii. 19. xxvi. 28. xxxix. 3. xlii. 1. 1 Sam. xiv. 17. Eccles. i. 16. ii. 1, & al. (comp. Eccles. ix. 9.)—or in imagination, Gen. iii. 6. Exod. xxxii. 1.



MALACHI

1:4-5

Mal 1:4 Whereas^{H3588} Edom^{H123} says,^{H559} We are impoverished-demolished,^{H7567} but we will return^{H7725} and build^{H1129} the desolate places;^{H2723} this^{H3541} says^{H559} Yahuah^{H3068} of hosts,^{H6635} They^{H1992} will build,^{H1129} but I^{H589} will throw down;^{H2040} and they will call^{H7121} them, The border-twisted cord^{H1366} of wickedness (rashaw),^{H7564} and, The people^{H5971} against whom^{H834} Yahuah^{H3068} has indignation-enraged, and held as an abomination^{H2194} for ever.^{H5704 H5769}

Mal 1:5 And your eyes^{H5869} shall see,^{H7200} and you^{H859} will say,^{H559} Yahuah^{H3068} will be magnified^{H1431} from^{H4480 H5921} the border^{H1366} of Israel.^{H3478}

The Israelites "saw" the Egyptians dead upon the sea-shore" (Exodus 14:31).

559 [e]	3541 [e]	2723 [e]	1129 [e]	7725 [e]	7567 [e]	123 [e]	559 [e]	3588 [e]	
'ā-mar	kōh	ḥo-rā-bō-wṭ	wə-niḇ-neh	wə-nā-šūḇ	ruš-šaš-nū,	'ē-dō-wm	tō-mar	kī-	
אָמַר	כֹּה	–	תְּרַבּוֹת	וּבְנִינָה	וְנָשׁוּב	רִשְׁשָׁנוּ	אֲדוֹם	תֹּאמַר	כִּי 4
says	Thus		the desolate places	and build	But we will return	We are impoverished	Edom	said	Whereas
Verb	Adv		Noun	Verb	Verb	Verb	Noun	Verb	Conj

1366 [e]	7121 [e]	2040 [e]	589 [e]	1129 [e]	1992 [e]	6635 [e]	3068 [e]		
gə-būl	lā-hem	wə-qā-rə-'ū	'e-hě-rō-ws;	wa-'ā-nī	yib-nū	hēm-māh	ṣə-bā-'ō-wṭ	Yah-weh	
גְּבוּל	לָהֶם	–	וְקָרְאוּ	אֶהָרוֹס	וְאֲנִי	יִבְנוּ	הֵמָּה	צְבָאוֹת	יְהוָה
the border	to them		and they shall call	will throw down	but I	shall build	They	of hosts	the LORD
Noun	Prep		Verb	Verb	Pro	Verb	Pro	Noun	Noun

5769 [e]	5704 [e]	3068 [e]	2194 [e]	834 [e]	5971 [e]	7564 [e]
'ō-w-lām.	'ad-	Yah-weh	zā-'am	'ā-šer-	wə-hā-'ām	riš-'āh,
עוֹלָם :	עַד-	יְהוָה	זַעַם	אֲשֶׁר-	וְהָעָם	רִשְׁעָה
ever	for	the LORD	has indignation	against whom	and The people	of wickedness
Noun	Prep	Noun	Verb	Prt	Noun	Noun

3478 [e]	1366 [e]	5921 [e]	3068 [e]	1431 [e]	559 [e]	859 [e]	7200 [e]	5869 [e]
yiś-rā-'ēl.	liḡ-būl	mē-'al	Yah-weh,	yiḡ-dal	tō-mə-rū	wə-'at-tem	tir-'e-nāh;	wə-'ē-nē-ḵem
יִשְׂרָאֵל :	לְגְבוּל	מִמֶּנּוּ	יְהוָה	יִגְדַּל	תֹּאמְרוּ	וְאַתֶּם	תִּרְאֶינָה	וְעֵינֵיכֶם 5
of Israel	the border	from	The LORD	will be magnified	shall say	and you	shall see	And your eyes
Noun	Noun	Prep	Noun	Verb	Verb	Pro	Verb	Noun

COMMENTARIES



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

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

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

Matthew Henry

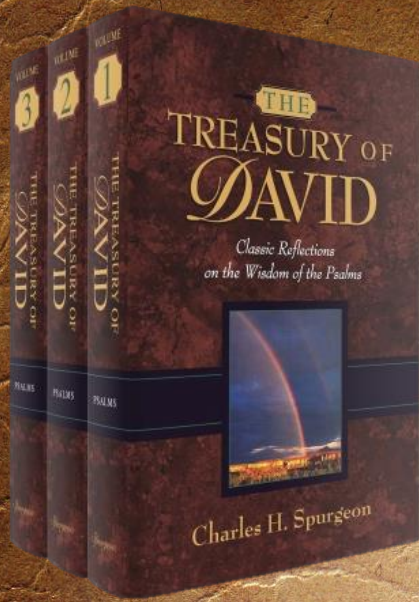
...which perhaps refers to the destruction of the first-born of Egypt by the pestilence, which was both the punishment of the oppressors and the enlargement of the oppressed; this Israel saw when they saw themselves unhurt, untouched. As it will aggravate the damnation of sinners that with their eyes they shall behold and see the reward of the righteous (**Luk_13:28**), so it will magnify the salvation of the saints that with their eyes they shall behold and see the destruction of the wicked, **Isa_66:24; Psa_58:10**.

Yah's people shall see, not only Yahuah's promises fulfilled, but His threatenings.

Luk 13:28 There^{G1563} shall be^{G2071} weeping^{G2805} and^{G2532} gnashing^{G1030} of teeth,^{G3599} when^{G3752} **you will see**^{G3700} Abraham,^{G11} and^{G2532} Isaac,^{G2464} and^{G2532} Jacob,^{G2384} and^{G2532} all^{G3956} the^{G3588} prophets,^{G4396} in^{G1722} the^{G3588} kingdom^{G932} of Yahuah,^{G2316} and^{G1161} you^{G5209} yourselves thrust^{G1544} out.^{G1854}

Isa 66:24 And they shall go forth,^{H3318} and look^{H7200} upon the carcasses^{H6297} of the men^{H376} that have transgressed^{H6586} against Me: for^{H3588} their worm^{H8438} will not^{H3808} die,^{H4191} neither^{H3808} will their fire^{H784} be quenched;^{H3518} and they will be^{H1961} an abhorring^{H1860} to all^{H3605} flesh.^{H1320}



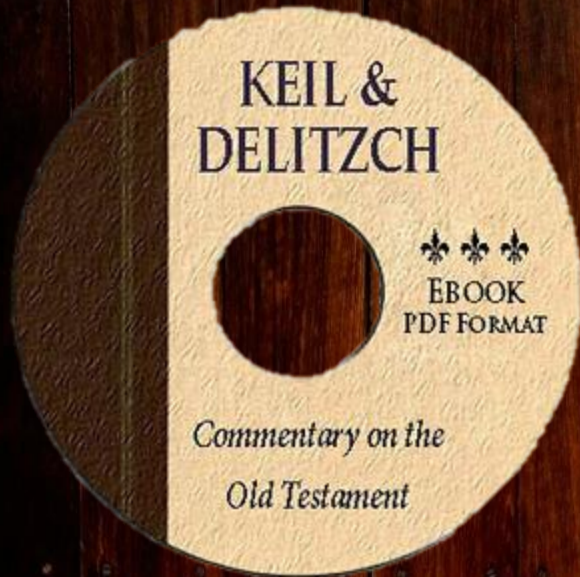


Psa_91:8

“Only with thine eyes shalt thou behold and see the reward of the wicked.”

The sight shall reveal both the justice and the mercy of Yahuah; in them that perish the severity of Yahuah will be manifest, and in the believer's escape the richness of divine goodness will be apparent. Joshua and Caleb verified this promise. The Puritan preachers during the plague of London must have been much impressed with this verse as they came out of their hiding-places to proclaim mercy and judgment to the dissolute age which was so sorely visited with the pest.

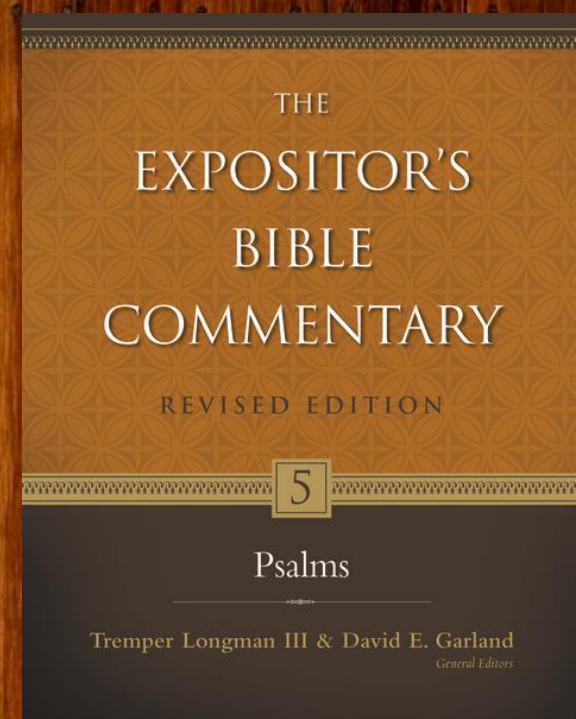
The sight of Yahuah's judgments softens the heart, excites a solemn awe, creates gratitude, and so stirs up the deepest kind of adoration. It is such a sight as none of us would wish to see, and yet if we did see it we might thus be lifted up to the very noblest style of manhood. Let us but watch providence, and we shall find ourselves living in a school where examples of the ultimate reward of sin are very plentiful. One case may not be judged alone lest we misjudge, but instances of divine visitation will be plentiful in the memory of any attentive observer of men and things; from all these put together we may fairly draw conclusions, and unless we shut our eyes to that which is self-evident, we shall soon perceive that there is after all a moral ruler over the sons of men, who sooner or later rewards the ungodly with due punishment.



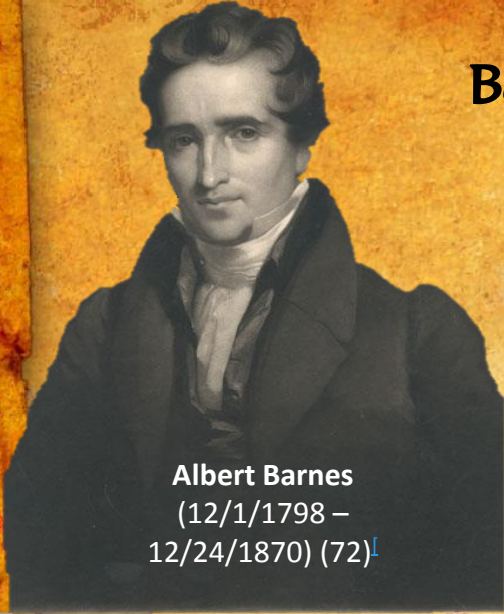
Psalms 91:7-8

The security is more valuable, as being special, and, therefore, evidently of **Yahuah**; and while ten thousands of the wicked fall, **the righteous are in such safety that they only see the calamity.**

Psa 91:7-8 sum up the whole, in a vivid contrast between the multitude of victims and the man sheltered in **Yah**, and looking out from His refuge on the wide-rolling flood of destruction.



Barnes' Notes on the Bible



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

Psalms 91:8

Only - That is, This is “all” that will occur to you. The only thing which you have to anticipate is, that you will see how **Yahuah** punishes sinners.

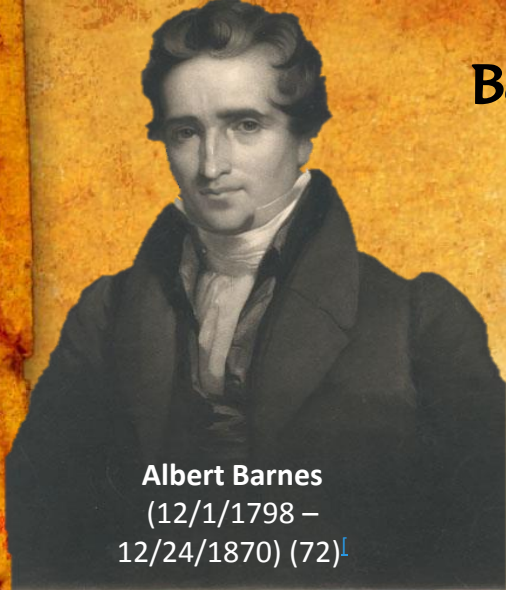
The Scriptures, as a revelation from **YAH**, was not designed to give us all the information we might desire, nor to solve all the questions about which the human soul is perplexed, but to impart enough to be a safe guide to the haven of eternal rest.

With thine eyes shalt thou behold and see the reward of the wicked -

Your own eyes shall see it. See the notes at [Psa_37:34](#). You will see the just punishment of the **wicked**, the vicious, the profane, the sensual. You will see what is the proper fruit of their conduct; what is the just expression of the views which **Yahuah** takes of their character. This undoubtedly refers to the general principle that there is a moral government on earth; that vice is often punished as such; that the general course of the divine dealings is such as to show that **Yahuah** is favorable to virtue, and is opposed to vice.



Barnes' Notes on the Bible



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

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

The system is not complete here, and there are many things which could not be reconciled with this, if the present world were all, and if there were no future state: but the course of events indicates the general character of the divine administration, and what is the tendency of things. The completion - the actual and perfect adjustment - is reserved for a future state. The facts as they occur on earth prove that there is an attribute of justice in Yahuah; the fact that his dealings here are not wholly and fully in accordance with what justice demands, proves that there will be a state where full justice will be done, and where the whole system will be adjusted.



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.

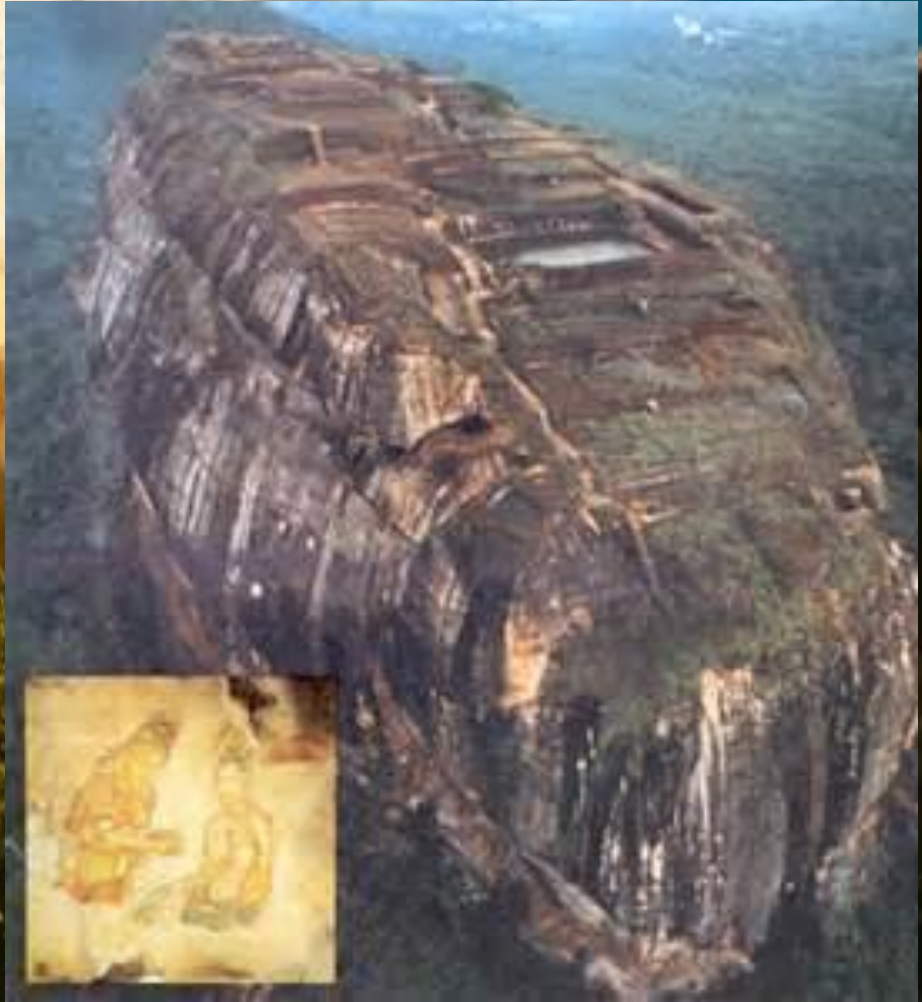


Psalm 91:1-2 Magnified

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

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

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



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





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

They will stay
permanently.







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

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





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



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

The background of the slide is a deep blue space scene. On the right side, a large, reddish-brown planet, likely Mars, is partially visible, showing its textured surface. In the upper center, a smaller, pale, crescent-shaped planet or moon is visible. The background is filled with numerous small, bright stars and some faint nebulae.

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.



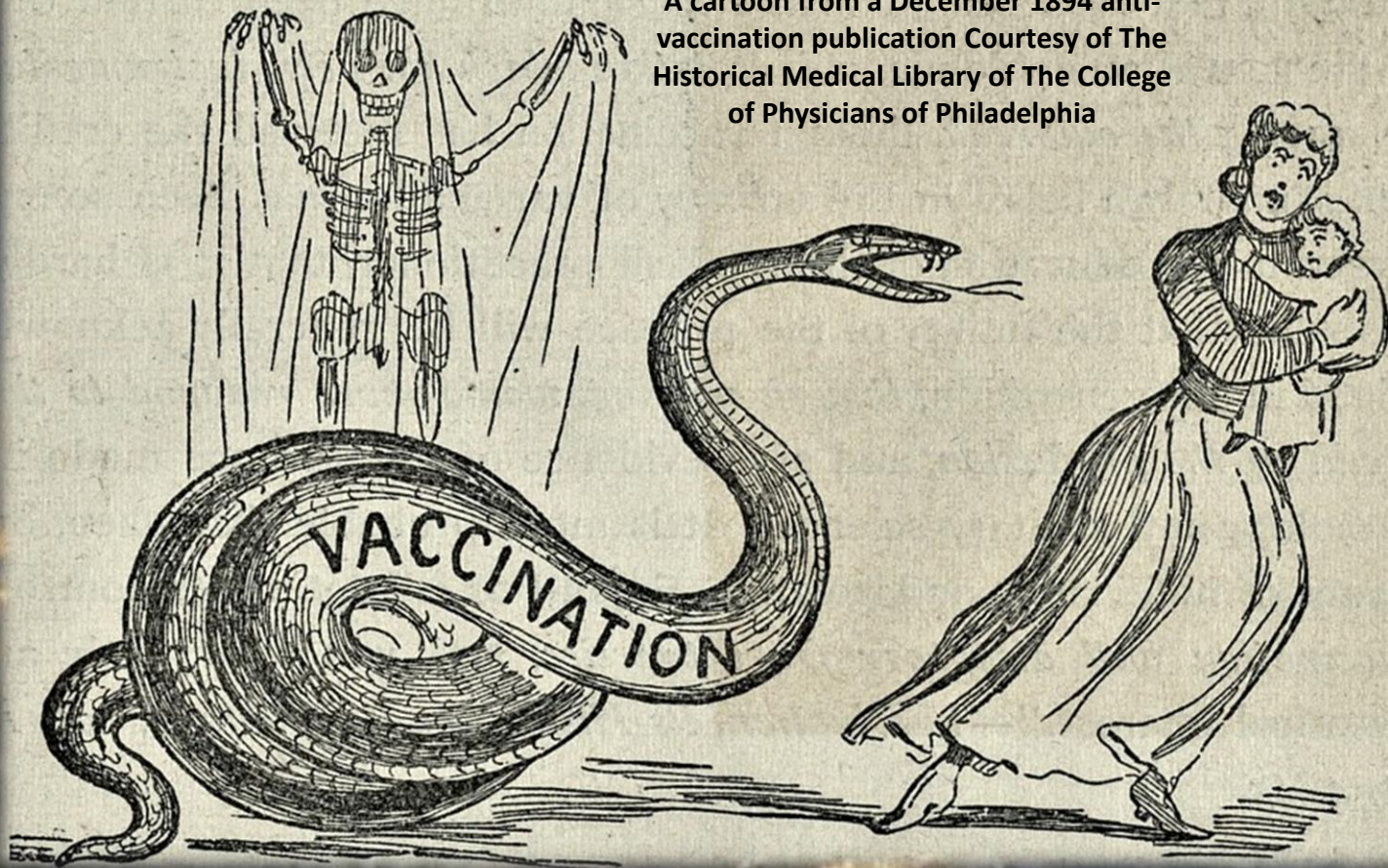
Nor the arrow that flies and darts about like a snake by day. Be it sword, famine, or pestilence if they are the judgement of Yahuah or wickedness of man they move swiftly, are sudden and strike with surgical precision. It is out in the open. But you who trust Yahuah are not concerned and are not afraid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



Throughout time, falling down in battle or violent death, failing in their purpose and decaying and rotting

PSALMS 91:7-8

YHWH

At the side of the Covenant Family





Strong leaders and 1000's- an indefinite number. Myriad's and legions- 10's of thousands- a great number do the same at your right-on the south side.

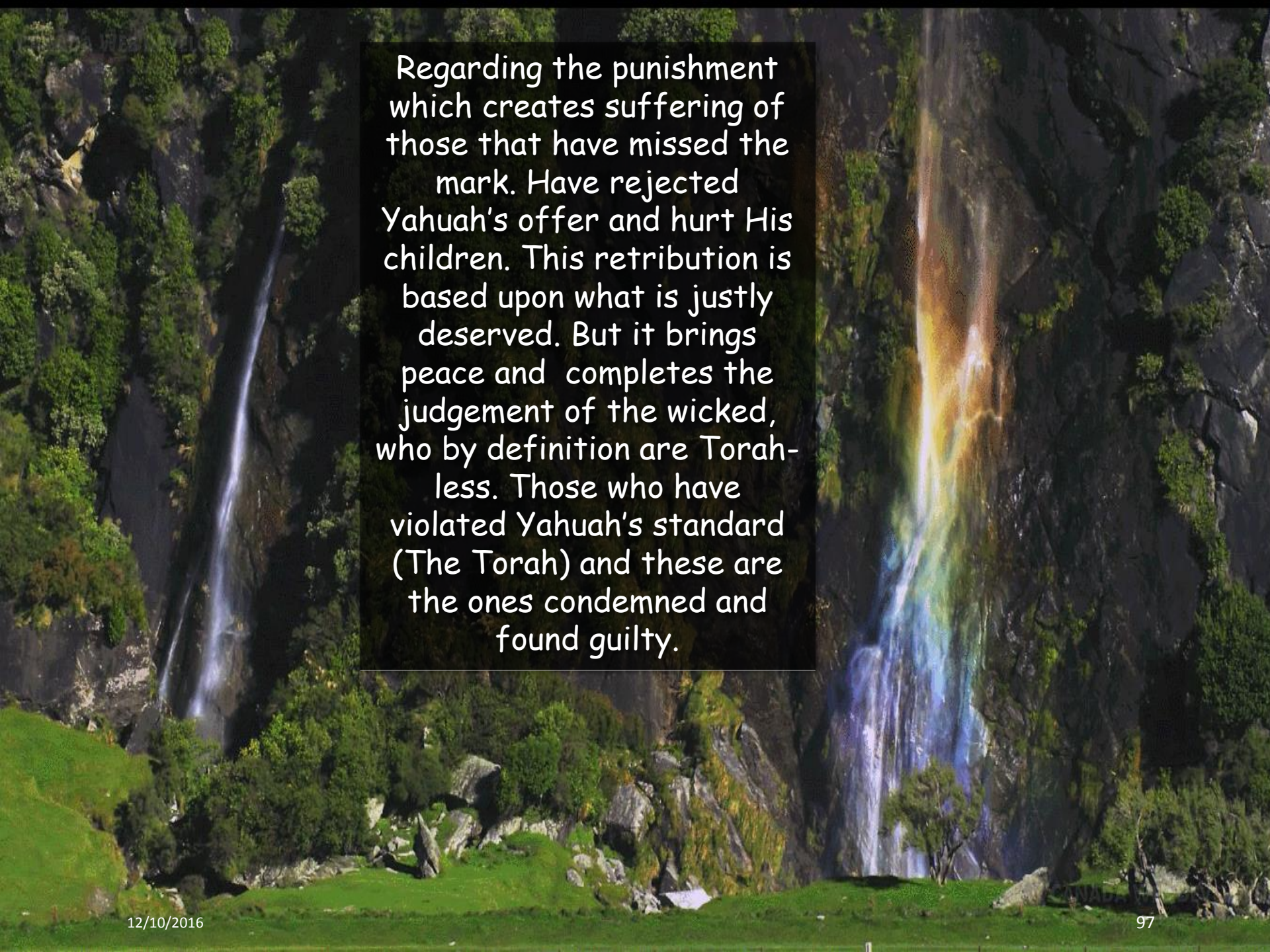


Throughout time, in your direction, it has not nor will not come or draw near, closing in or confining you.



UNDERSTANDING

Because The Covenant has made you unique and distinctive, only you exclusively, the Covenant Family, with your eyes only, will perceive and understand what is happening and why. Being able to process the information and coming to the proper conclusion of what you are witnessing-You will see the events from Yahuah's perspective.



Regarding the punishment which creates suffering of those that have missed the mark. Have rejected Yahuah's offer and hurt His children. This retribution is based upon what is justly deserved. But it brings peace and completes the judgement of the wicked, who by definition are Torah-less. Those who have violated Yahuah's standard (The Torah) and these are the ones condemned and found guilty.

You, the Covenant Family, throughout time as well, when you pay close attention, you will see clearly this punishment and learn information regarding it and should seek to learn from it, thereby providing an ongoing trust and understanding of the righteousness of Yahuah's perspective.





יהיה

קִיְיָ

INSPIRE
TRUST



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

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

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

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

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

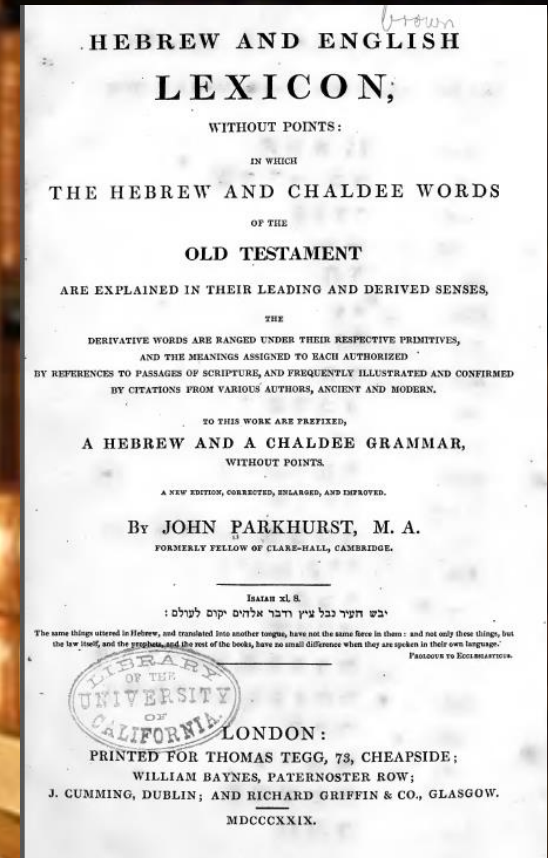
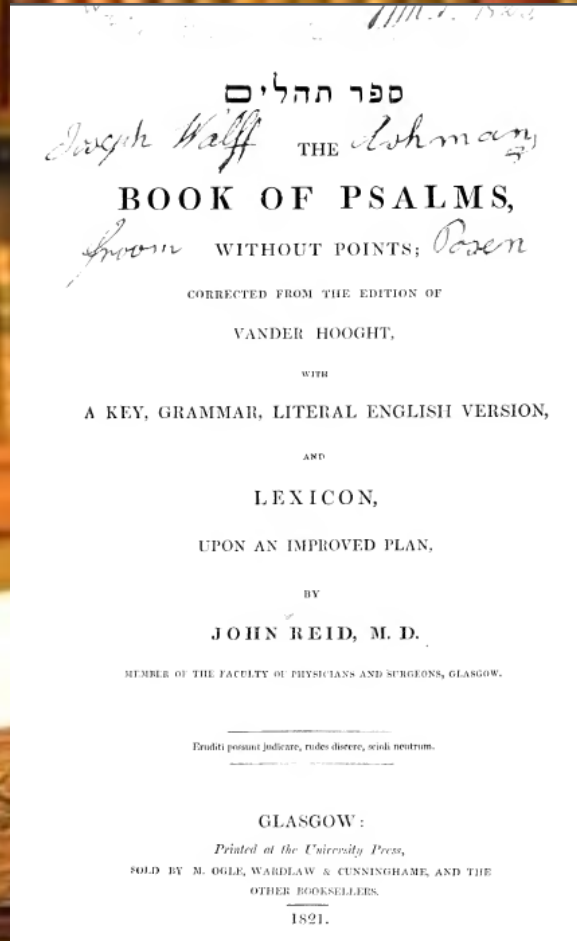
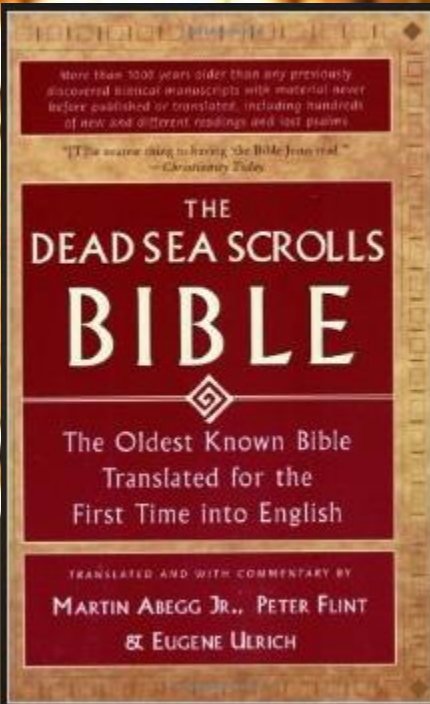
PRAY-READ-RESEARCH-REPENT-PRAISE AND REPEAT

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REFERENCES



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www.bayithamashiyach.com/Scriptures.html

Home

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

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

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

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

Torah (the Law) -

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

Neviim (the Prophets) -

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

Good References

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

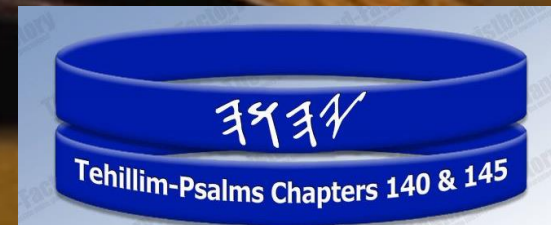
<http://vimeo.com/yahuahschokmah>

This is Ayanna Perry's YHUhderrek site on youtube:

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

You can request a free bracelet here:

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



Grammar-Verb Tenses

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

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

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

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

Prefixes and Suffixes

The Book of the Psalms without points 1821 pg 16

Bet

ב

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

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

Wah

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

Y

Vav

Nail
Peg
"And"

Prefixes and Suffixes

Wah

Y

Vav

Nail
Peg
"And"

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

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

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

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

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

HEY

ה

Is the fifth in the order of the alphabet; it is reckoned a vowel, and is one of the servile letters, as such it is prefixed, being one of the Eamentic letters to nouns, from הִנּוּ To behold; it then signifies, that, the, this; as, אִישׁ A man; הָאִישׁ That man, the man, or this man. It is used as an adverb of calling, from הִנּוּ To behold; as הִנּוּ הַכּוֹרֶת O



3. ה. 1. **Prefixed**, denotes the conjugation *Hiphil* or *Huphal*.
 2. ——— is emphatical, *the, this*.
 3. ——— is vocative or pathetic.
 4. ——— expresses a question or doubt.
 For instances of the three last uses see the Lexicon in ה.
 5. **Postfixed**, is the sign of a *feminine* noun, as אִשָּׁה *a woman*; טוֹבָה *good* (bona). Comp. § IV. 7.
 6. **Postfixed**, denotes the third person feminine singular preter, of verbs, as פָּקְדָה *she visited*.
 7. **Postfixed** to a verb or noun, from הִיא, or הוּא *she, it* denotes *her*; as פָּקְדָה *he visited her*, יָדָה *her hand*; and sometimes to a noun, *his*, as Gen.

* Thus the future is used after הִנּוּ *then*, Exod. xv. 1. Josh. x. 12.

HEBREW GRAMMAR.

xxxvii

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

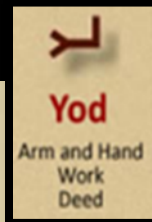
8. Postfixed, *to or towards*, of place or time. See Lexicon under ה 7.

daughter. It is interrogative, or expresses a doubt, perhaps from מַה What. הֲאֵתָה Art thou my very son, Genesis xxvii. 21. It is employed in forming the conjugation hiphil, and its passive hophal; the active voice having י inserted before the last radical, as, הִפְקִיד He has caused to visit. Prefixed to ת they form the hithpael conjugation, as, הִתְפַּקֵּד He hath visited himself. It forms feminine nouns from הִיא She. חֵכְמָה f. Wisdom; from הִכָּה To be wise: it forms the third person singular, preter feminine, as, פָּקְדָה She visited; when affixed to a noun, or verb, her, as, פָּקְדָה He visited her. יָדָה Her hand. To words of time or place, to, towards, as, אֶרֶץ In the earth, Genesis xix. 1. Sometimes to a noun, his, as, אֹהֶלָה His tent, Genesis xii. 18. the reason of this is, the root of the whole is הוּא Permanent existence, or, to behold, and is common gender, hence paragogic, or expressive of intensity of the idea; as, יִחְיֶשְׁרָה Very quickly he shall hasten, Isaiah v. 19. Affixed to a noun, it denotes deliverance altogether, as, יְשׁוּעָתָה Psalm iii. 3. To a particle, as, אֵיכָה Alas! how, by what woful calamity. To a pronominal affix, as, וְלֹא יַעֲנוּכָה They will not answer the repeated cries, Jeremiah vii. 27.

Prefixes and Suffixes

The Book of Psalms without points page 54-55

Example :Used for
"they shall fly"



Prefix

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

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

5. Postfixed, denotes a national name, as עִבְרִי a Hebrew כְּנַעֲנִי a Canaanite.
6. _____ the ordinal numbers, שְׁלִישִׁי *third*, רְבִיעִי *fourth*, &c. And observe, that in these ordinal nouns of number, יֵאָ is not only postfixed, but frequently, as here, *inserted* also before the last radical.
7. _____ the second person feminine future and imperative, as תִּפְקְדִי *thou (woman) shalt visit*; וְיֵאָקֵרִי *visit thou (woman)*, and sometimes the second person fem. preter, as שָׁמַתִּי, and יָרַדְתִּי Ruth iii. 3; לָמַדְתִּי Jer. xiii. 21. Comp. Jer. xxii. 23. xxxi. 21. and Ezek. xvi. 19, נִתְתִּי; ver. 20; וְיָלַדְתִּי; ver. 37, וְקִבַּצְתִּי and נִלְתִּי; ver. 43, וְזָכַרְתִּי and עָשִׂיתִי; so ver. 47, 51.
8. _____ is the sign of the masculine plural in *regimine*, as מְלֹכֵי הָאָרֶץ *kings of the earth*. Comp. sect. IV. 15.
9. _____ is formative in some nouns, both substantive, as אֲדָנִי *Lord*, פְּרִי *fruit*; and adjective, as הַפְּשִׁי *free*, אֲכֹרִי *violent*, עֲנִי *afflicted*, פֶּדִי *poor*.
10. _____ to a noun, *my*, as דְּבָרֵי *my word*; to a verb, *me*, פָּקְדֵי *he visited me*.

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



The book of Psalms with out points 1821 pg 72

ט

Is the thirteenth letter, is a servile; it is prefixed from מַטְּ 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 הַמְּרֵ Multitude, (see Simon's Lexicon.) as מִן A shield, from נָגַ To pro-

מ

Parkhurst Pg 278

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

מִפְּחָדֶּה mip-pă'·ḥăḏ

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

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

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

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

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

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 .

You will not H3808

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

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

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