

Part 5 Psalms 91:9-10

If you make your home in Me,
then no evil will come your way.

PSALM 91:9-10



<http://www.vimeo/yahuahschokmah>

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

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

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



- AMPLIFIED PSALMS
- Current Events
- GENESIS
- SHABAT WEBINARS
- WORD STUDIES
- END TIMES
- CHANOK/ENOCH - THE PROPHET
- COMING OUT OF BABYLON
- POLITICAL PAGANISM
- NAME YHUIH TO CLAIM YAHUAH
- DEBUNKING RALPH BETHEA AND HIS WORD OF YAH
- LYRICS
- CONTACT US



Welcome to Yahuah's

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

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

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

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

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

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

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

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

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

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

11For He 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.

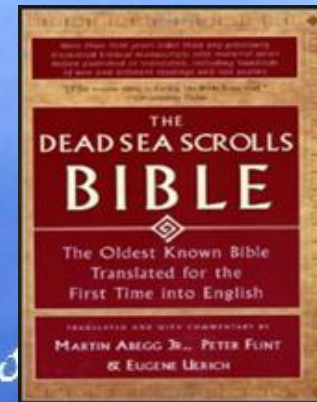
14“Because he cleaves to Me in love, Therefore I deliver him; I set him on high, Because he has known My Name.

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)

9 *For you have invo*]ked [*your*] shel[*ter*
...] his delight ⁽¹⁷⁷⁾. 10 You will se[*e no*
harm ⁽¹⁷⁸⁾, *and*] no [*disaster*] will strike ⁽¹⁷⁹⁾
in your t[*en*]ts ⁽¹⁸⁰⁾.



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

--Psalm 91:5-6

- 177 Meaning unclear 11QPsAp^a. *For you have made Yahuah—who is my refuge—yes the Most High, your dwelling-place* MT LXX.
- 178 11QPsAp^a. *No harm will befall you* MT LXX
- 179 11QPsAp^a. *no disaster will come near* MT LXX.
- 180 11QPsAp^a. *your tent* MT LXX

Abegg, M., Jr., Flint, P., & Ulrich, E. (1999). *The Dead Sea Scrolls Bible: The Oldest Known Bible Translated for the First Time into English* (Ps 91 7-8).

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

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

Thinking back to the times we were not even aware that trouble was at our back. We need to make an effort to realize His great favor and mercies so we can use these experiences as trust stepping stones. So we ask you at the end of these studies to give testimonies of Yahuah's faithfulness.

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

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

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

Matthew Henry

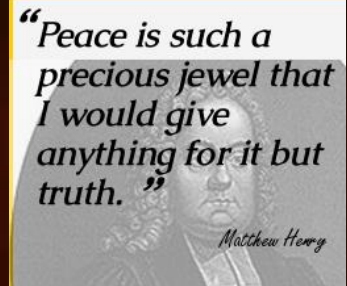
Here are more promises to the same purport with those in the foregoing verses, and they are exceedingly great and precious, and sure to all the seed.

• I. The psalmist assures the children of Yah of divine protection, from his own experience; and that which he says is the word of Yahuah, and what we may rely upon. Observe,

- 1. The character of those who shall have the benefit and comfort of these promises; it is much the same with that, v. 1. They are such as make *the Most High their habitation* (v. 9), as are continually with Yahuah and rest in him, as make His name both their temple and their strong tower, as dwell in love and so dwell in Yahuah. It is our duty to be at home in Yah, to make our choice of Him, and then to live our life in Him as our habitation, to converse with Him, and delight in Him, and depend upon Him; and then it shall be our privilege to be at home in Yah; without any, hindrance, or molestation, from the arrests of the law or the clamors of conscience; then too we shall be safe in Him, shall be kept in *perfect peace*, [Isa. 26:3](#).



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



To encourage us to make **Yahuah** our habitation, and to hope for safety and satisfaction in Him, the psalmist intimates the comfort he had had in doing so: "He whom You make Your *habitation is my refuge*; and I have found Him firm and faithful, and in Him there is room enough, and shelter enough, both for you and me.' *In my father's house there are many mansions*, one needs not crowd another, much less crowd out another.



9 Because you have made – **מִיְהוָה** My refuge, the Most High – your dwelling place

Psalm 91:9

כִּי־אַתָּה יְהוָה מַחְסֵי עֲלִיּוֹן שְׁמֹתָ For you, O Yahweh, are my refuge. You have made the Most High your dwelling place. | מְעוֹנָךְ : שְׁמֹתָ מַחְסֵי עֲלִיּוֹן שְׁמֹתָ
LEB OT RI | : מְעוֹנָךְ : שְׁמֹתָ מַחְסֵי עֲלִיּוֹן שְׁמֹתָ
LEB

9 כִּי־אַתָּה יְהוָה מַחְסֵי עֲלִיּוֹן שְׁמֹתָ מְעוֹנָךְ :
9 כִּי־אַתָּה יְהוָה מַחְסֵי עֲלִיּוֹן שְׁמֹתָ מְעוֹנָךְ :

9. **ki-'atah Yahúwah mach'si `El'yon sam'at m'onek.**
Ps91:9 Because You are, my refuge, even the Most High, your dwelling place.

Psa 91:9 Because^{H3588} you^{H859} have made^{H7760} Yahuah,^{H3068} *which is* my refuge,^{H4268} *even* the most High,^{H5945} your habitation;^{H4583}

4583 [e]	7760 [e]	5945 [e]	4268 [e]	3068 [e]	859 [e]	3588 [e]
mə-'ō-w-ne-kā.	śam-tā	'el-yō-wn,	mah-sî;	Yah-weh	'at-tāh	kî-
מְעוֹנָךְ :	שְׁמֹתָ	עֲלִיּוֹן	מַחְסֵי	יְהוָה	אַתָּה	כִּי־
Your dwelling place	have made	[even] the most High	[which is] my refuge	the LORD	you	Because
Noun	Verb	Adj	Noun	Noun	Pro	Conj

Main Hebrew Words In Verse To Shama- Closely Consider

NASB Lexicon		91:9 כי-אתה יהוה מחסי עליון שמת מעונך:			
NASB ©	Hebrew	Transliteration	Strong's	Definition	Origin
For you have made	שָׁמַתָּ	sam-ta	7760	to put, place, set	a prim. root
YHWH	יְהוָה	Yah-weh	3068	the proper name of the God of Israel	from havah
my refuge,	מַחְסִי	mach-si;	4268	refuge, shelter	from chasah
[Even] the Most High,	עֲלִיּוֹן	el-yo-vn	5945b	"high," a name of God	from alah
your dwelling place.	מְעוֹנְךָ	me-'o-v-ne-cha.	4583	dwelling, habitation	from un

English (KJV) [?]		Strong's	Root Form (Hebrew)
Because thou hast made	PHR	H7760	שָׁמַתָּ suwm
YHWH	PHR	H3068	יְהוָה Yēhovah
which is my refuge	PHR	H4268	מַחְסִי machaceh
even the most High	PHR	H5945	עֲלִיּוֹן 'elyown
thy habitation	PHR	H4583	מְעוֹנְךָ ma'own

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.

en.wikipedia.org - Text under CC-BY-SA license



Westminster Leningrad Codex

כִּי־אַתָּה יְהוָה מַחֲסֵי עֲלִיּוֹן שְׁמַתָּ מְעוֹנָךְ :

WLC (Consonants Only)

כִּי־אַתָּה יְהוָה מַחֲסֵי עֲלִיּוֹן שְׁמַתָּ מְעוֹנָךְ :

Aleppo Codex

ט כִּי־אַתָּה יְהוָה מַחֲסֵי עֲלִיּוֹן שְׁמַתָּ מְעוֹנָךְ

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.

en.wikipedia.org - Text under CC-BY-SA license

A cosmic scene with a man and a dog on a planet looking at a glowing Hebrew word 'אה' (Eh) surrounded by a starry field. The background is a vibrant, colorful nebula with blue, green, and purple hues. The Hebrew word 'אה' is centered within a circular, starry field of light. The man and dog are standing on a reddish-brown planet in the foreground, looking towards the glowing word.

EVERYTHING IS AN EXTENSION OF HIM

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

Psalm 91:9

כי־אַתָּה יְהוָה מְחַסֵּי עֲלֵיוֹן שְׁמַתָּ מְעוֹנָךְ : For you, O Yahweh, are my refuge. You have made the Most High your dwelling place. | LEB OT RI | LEB

כי־אַתָּה *kî-’ăt-tā(h)’* **Because**^{H3588}

כי *kî’*

For you, O Yahweh, are my refuge. You

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

BDB that, for, when

GHCLLOT THAT

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

Notes

אַתָּה *’ăt-tā(h)’* **you**^{H859}

For **you**, O Yahweh, are my refuge. You hav

אַתָּה *’ăt-tā(h)* you (m.s.)

pronoun, personal, second person, masculine, singular

BDB thou

GHCLLOT THOU; thee; ta, to, tok

CHALOT you

DBL Hebrew you, your, yourself

TLOT to come

NASB Dictionaries

BYBHV to come (21)

What else can we glean from the Alef-Tah-Hey?



<https://alephtavscriptures.com/>
THE MESSIANIC ALEPH TAV
SCRIPTURES

Aleph Tav with Single Hebrew Letter SUFFIXES

There are also single Hebrew letters used as suffixes with the Aleph/Tav $\aleph\tau$ Character Symbol which have just as much profound significance as the prefixes. All these words only substantiate that the free standing Aleph Tav $\aleph\tau$ is a **mark of the “divine hand” of the Yah-head our Elohim.**

An example of the Aleph/Tav/Hey ($\aleph\tau\eta$ word is the first time it is used in Genesis 3:11 *And Elohim said, Who told you that) $\aleph\tau\eta$ you) were naked? The word implies that this individual (male/adam) is a product of the **Yah-head/Elohim, $\aleph\tau\eta$ ’shua**, and created in His image. This Hebrew word is also used to describe **Elohim** dozens of times as in Genesis 3:12. The Hebrew word Aleph/Tav/Kaph/Mem ($\aleph\tau\kappa\mu$ is also translated “you” 297 times and “with you” 48 times. The Hebrew letter Hey means to “reveal” or “behold”.*

Aleph/Tav/Hey $\aleph\tau\eta$ Word: translated pronoun *you* 536, pronoun *her* 110, *with her* 12 times
We left what was originally written but put in **red** where we strongly disagree. There is a movement to make the $\times\ddagger$ Yahusha and it just does not always fit. We feel at this point a more conservative rendering of “strong covenant mark” or a pointer to a strong covenant mark is better. Yahuah is the ultimate $\times\ddagger$ -not His son. However there are awesome insights to glean from this book and website.

לֹא יִצְטָרְפוּ
לְפָנֶיךָ יְהוָה





look how
they shine
for you

Psalm 91:9

כי־אַתָּה יְהוָה מַחְסֵי עֲלִיוֹן שְׁמֹתָ מְעוֹנָךְ: For you, O **Yahweh**, are my refuge. You have
LEB OT RI | made the Most High your dwelling place. |
LEB

מחסי

Yod Suffix = My

 Yod Arm and Hand Work Deed	 Samekh Hand on Staff Support Prop	 Kaf Palm of Hand To Open	 Mem Water Chaos
--	---	---	---

which is my refuge, ^{H4268}

which is my refuge
machaceh (makh-as-eh')
a shelter -- hope, (place of) refuge, shelter, trust.

machaseh or machseh: refuge, shelter
Original Word: מַחֲסֵה
Part of Speech: Noun Masculine
Transliteration: machaseh or machseh
Phonetic Spelling: (makh-as-eh')
Short Definition: refuge

**Refuge -i.e. safety and free
from danger
As a figurative extension of a
place of shelter.
A cave- den- i.e. a physical hole
or crag for shelter**

We first saw this word in 91:2

9 Because you have made – יהוה **My refuge**, the Most High – your dwelling place

Iceland Ice cave

Strong's H4268 - *machaceh*

Mem-Chet-Samek-Ha

מַחֲצֵה מַחֲצֵה

Transliteration

machaceh

Pronunciation

makh-as-eh' (Key)



Part of Speech

masculine noun

Root Word (Etymology)

From מָחָה (H2620)

TWOT Reference

700b

Outline of Biblical Usage

- 1) refuge, shelter
 - a) from rain or storm, from danger
 - b) of falsehood

Authorized Version (KJV) Translation Count – Total: 20

AV – refuge 15, shelter 2, hope 2, trust 1



9 Because you have made – יהוה **My refuge**, the Most High –
your dwelling place

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

4268 [e]

mah·sî;

מַחְסֵי

[which is] my refuge

Noun

Psalm 91:9

כִּי־אַתָּה יְהוָה מַחְסֵי עֲלִיּוֹן שְׁמֹתָ מְעוֹנָי׃ For you, O Yahweh, **are my refuge**. You have made the Most High your dwelling place. | LEB OT RI | LEB

4726 מַחְסֵי (mah·sē(h)): n.masc.; = Str 4268; TWOT 700b—1. LN 21.9–21.13 **refuge, i.e., safety and free from danger as a figurative extension of a place of refuge or shelter** (Ps 14:6; 46:2[EB 1]; 61:4[EB 3]; 62:8[EB 7],9[EB 8]; 71:7; 73:28; 91:2, 9; 94:22; 142:6[EB 5]; Pr 14:26; Isa 25:4; 28:15, 17; Jer 17:17; Joel 4:16[EB 3:16]+); 2. LN 1.51–1.59 **cave, den, i.e., a physical hole or crag for shelter** (Job 24:8; Ps 104:18; Isa 4:6+)

4268. מַחְסֵי machāçeh, makh-as-eh'; or

מַחְסֵי machçeh, makh-seh'; from 2620; a **shelter** (lit.) or fig.);—hope

(place of) refuge, shelter, **trust**.

מַחֲצֵה

Transliteration

machaceh

Pronunciation

makh-as-eh' (Key)

Part of Speech

masculine noun

Root Word (Etymology)

From חָסָה (H2620)

Dictionary Aids

TWOT Reference: 700b

KJV Translation Count — Total: 20x

The KJV translates Strong's H4268 in the following manner: refuge (15x), shelter (2x), hope (2x), trust (1x).

Outline of Biblical Usage [?]

- I. refuge, shelter
 - A. from rain or storm, from danger
 - B. of falsehood

חָסָה

Transliteration

chazah

Pronunciation

khā-sā' (Key)

Part of Speech

verb

Root Word (Etymology)

A primitive root

Dictionary Aids

TWOT Reference: 700

KJV Translation Count — Total: 37x

The KJV translates Strong's H2620 in the following manner: to make a refuge (1x), have hope (1x), to

Outline of Biblical Usage [?]

- I. (Qal) to seek refuge, flee for protection
 - A. to put trust in (God), confide or hope in (God) (fig.)

chasah: to seek refuge

Original Word: חָסָה

Part of Speech: Verb

Transliteration: chasah

Phonetic Spelling: (khaw-saw')

Short Definition: refuge

- חָסָה mǎh-sî'

- חָסָה mǎh-sî'

For you, O Yahweh, are my refuge. You have made the Most High

חָסָה mǎh-sē(h) place of refuge; refuge

noun, singular ± common, construct, masculine, suffixed

Sense: refuge (source of) – something or someone turned to for assistance or security.

BDB refuge, shelter

GHCLLOT a; ; refuge; the person to whom one flees

CHALOT (place of) refuge; refuge

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

Parkhurst adds more flavor to what we have learned with this from the 2 letter root word ... Page 162

חס

It is rendered to spare, pity, or the like ; but as in concern or pity the eyelids naturally begin to close, and the eyes are half shut, it seems properly to denote to wink thus or half-close as do the eyes, to which it is generally applied in scripture, with על upon, on account of, follow-

It is only because of Yahuah's great pity upon us that He grants us favor to be spared in His refuge. We are undeserving, however He finds a way to safely bring us back home!

Should it not be our desire to have Yahuah spare us because He delights in us, delighting in Him rather than being an object of pity? We control the quality of the relationship with Him through our choices.

חסה

With a radical, but mutable or omissible, ה.

I. In Kal, with ב following, to shelter oneself, take shelter, in or under. Jud. ix. 15. Ps. lxi. 5. Isa. xxx. 2. In the first passage the LXX rendered it by ὑποστῆναι to stand under, in the two last by καταζομαι to take shelter. Comp. Deut. xxxii. 37. 2 Sam. xxii. 3. Ps. xxxvi. 8. lvii. 2. xci. 4. As a N. fem. חסות a taking shelter. occ. Isa. xxx. 3. As Ns. מחס (Isa. xxviii. 15.) and מחסה a shelter, refuge. Job xxiv. 8. Isa. xxv. 4. Ps. lxi. 4. civ. 18. In the two former of these passages the LXX render it by σκεπη a shelter, and in the last, together with Aquila, Symmachus, and Theodotion, καταφυγη a refuge.

II. It is often rendered, to hope or trust in, which is taking shelter or refuge mentally. See Ps. xvi. 1. xxxiv. 9. Prov. xiv. 32. DER. Saxon hus, and Eng. house.

The Most High

				
Nun	Vav	Yod	Lamed	Ayin
Seed Fish Life	Nail Peg "And"	Arm and Hand Work Deed	Staff Control "To"/"From"	Eye To See Experience

עליון

5945 [e]
'el·yō·wn,
עֲלִיּוֹן
[even] the most High
Adj

Different shape of the nun at the end of a word

even the most High, ^{H5945}



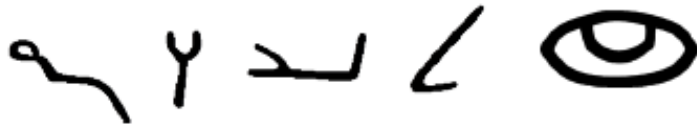
elyown: Most
Original Word: עֲלִיּוֹן
Part of Speech: Adjective
Transliteration: elyown
Phonetic Spelling: (el-yone')
Short Definition: Most

even the most High
'elyown (el-yone')
 an elevation, i.e. (adj.) lofty (compar.); as title, the Supreme -- (Most, on) high(-er, -est), upper(-most).

Psalm 91:9
 כִּי־אַתָּה יְהוָה מַחְסֵי עֲלִיּוֹן שְׁמֹתָ מִעוֹנָד׃ For you, O Yahweh, are my refuge. You have made **the Most High** your dwelling place. |
 LEB OT RI | LEB

We first saw this as well in Psalms 91 verse 1. Here is quick refresher

Nun-Wah-Yod-Lamed-Ayin



6610 II. עֲלִיּוֹן ('ēl-yōn): n.masc.; = Str 5945; TWOT 1624g—LN 12.1-12.42 (as a title) **the Most High**, i.e., a title for the true God with a focus on him being supreme, and shows high status (Ge 14:18, 19, 20,

V. As a N. עֲלִיּוֹן *upper, high, higher, highest, superior, supreme*. Gen. xiv. 18—20. xl. 17. Deut. xxviii. 1. Comp. Job xxxi. 28. Dan. vii. 18. As עֲלִיּוֹן *the high one or highest*, was a title given by believers to Jehovah, so the heathen ascribed the same to their false gods. Thus the Phenicians (as Philo Byblius informs us from Sanchoniathon) called one of their gods ΕΛΙΟΥΝ (עֲלִיּוֹן) ὑψιστος, *the most high*; and from them the Carthaginians stiled their gods and goddesses, *Alonim*, and *Alo-nuth*, that is עֲלִיּוֹנִים and עֲלִיּוֹנוֹת, as we find them addressed in the Punic verses of Plautus' *Poenulus*, act v. scene 1, which the reader may see well explained by the learned Bochart, vol. i. 721, & seq.

Strong's H5945 - 'ēlyown

עֲלִיּוֹן

Transliteration	Pronunciation
'elyown	el-yōn' (Key)
Parts of Speech	Root Word (Etymology)
adjective, masculine noun	From עלה (H5927)
TWOT Reference	
1624g, 1624h	
Variant Spellings	
The following spelling is supported by Strongs and Gesenius: עֲלִיּוֹן. <small>[What are these variants?]</small>	
Outline of Biblical Usage	
<p>adj</p> <p>1) high, upper a) of Davidic king exalted above monarchs</p>	
<p>n m</p> <p>2) Highest, Most High a) name of God b) of rulers, either monarchs or angel-princes</p>	
Authorized Version (KJV) Translation Count — Total: 53	
AV — High 18, most high 9, high 9, upper 8, higher 4, highest 2, above 1, Highest 1, uppermost 1	

Parkhurst adds this from page 380 and thus explains why the Muslims use allah to describe their moon/rock god.

Strong's H5927 - 'alah

עלה

Transliteration	Pronunciation
'alah	ā-lā' (Key)
Part of Speech	Root Word (Etymology)
verb	A primitive root
TWOT Reference	
1624	

Outline of Biblical Usage

1) to go up, ascend, climb

a) (Qal)

- 1) to go up, ascend
- 2) to meet, visit, follow, depart, withdraw, retreat
- 3) to go up, come up (of animals)
- 4) to spring up, grow, shoot forth (of vegetation)
- 5) to go up, go up over, rise (of natural phenomenon)
- 6) to come up (before God)
- 7) to go up, go up over, extend (of boundary)
- 8) to excel, be superior to

b) (Niphal)

- 1) to be taken up, be brought up, be taken away
- 2) to take oneself away
- 3) to be exalted

c) (Hiphil)

- 1) to bring up, cause to ascend or climb, cause to go up
- 2) to bring up, bring against, take away
- 3) to bring up, draw up, train
- 4) to cause to ascend
- 5) to rouse, stir up (mentally)
- 6) to offer, bring up (of gifts)
- 7) to exalt
- 8) to cause to ascend, offer

d) (Hophal)

- 1) to be carried away, be led up
- 2) to be taken up into, be inserted in
- 3) to be offered

e) (Hithpael) to lift oneself

Authorized Version (KJV) Translation Count – Total: 889

AV – (come, etc...) up 676, offer 67, come 22, bring 18, ascend 15, go 12, chew 9, offering 8, light 6, increase 4, burn 3, depart 3, put 3, spring 2, raised 2, arose 2, break 2, exalted 2, misc 33

Strong's H5943 - 'illay (Aramaic)

עלי

Transliteration	Pronunciation
'illay (Aramaic)	il-lah'ō (Key)
Part of Speech	Root Word (Etymology)
adjective	Corresponding to עלי (H5942)
TWOT Reference	
2909d	

Outline of Biblical Usage

1) highest, the Most High

Authorized Version (KJV) Translation Count – Total: 10

AV – the most High 5, most high 4, high 1

Gesenius's Lexicon (Help)

עלי Chald. **most high, supreme.** אלהא עליה Dan. 3:26, 32; 5:18, 21; and simply עליה Dan. 4:14, 21; 7:25; used of the only and most high God. In כתיב always עליה; according to the Syriac form ܥܠܝܐ.

עליון 'ēl-yōn' One who lives in the secret place of the Most High will lodge in the shadow of Shaddai.
 עליון 'ēl-yōn something that is higher, upper; Elyon: "Most High"
 adjective, singular, absolute
 DBL Hebrew the Most High

You have made

To make or cause to be
or become- in rare cases
without preexisting
material.

has made^{H7760}



Tau suffix makes it 2nd
person singular

To cause an object (single, collection or mass) to be located in a certain
space, often implying the object was moved to a new location

Put, place, set

Impose

Appoint, put over, make, i.e. assign one to a task or assignment

Examine, formally, place, i.e. try to learn information by asking questions

A marker of a causative relation

Give, formally, place before, i.e. give a gift, implying value on the object
given

Plant, i.e. place seed in the ground as an early step in the growing process

Preserve, i.e. keep in a safe state or condition

Because thou hast made

summ (soom)

to put (used in a great variety of applications, literal, figurative, inferentially, and elliptically) wholly, work.

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

Psalm 91:9

כִּי־אַתָּה יְהוָה מְחַסֵּי עָלְיוֹן שְׁמַתָּ מְעוֹנָדָּ׃ For you, O Yahweh, are my refuge. **You have made** the Most High your dwelling place. | LEB OT RI | LEB

כִּי־אַתָּה שְׁמַתָּ śām'tā You, O Yahweh, are my refuge. **You have made** the Most High your dwelling

שִׁים śym to lay, set (down), arrange, fix, stand, put, install, mount, establish, confirm verb, Qal, second person, masculine, singular ± qātal (perfect), active, suffixed (perfect)

Sense: to make (cause) – to make or cause to be or to become; in rare cases without pre-existing material.

- BDB put, place, set
- GHCLLOT TO PUT, TO SET, TO PLACE; to put; to set, to place; to plant; to beget; t...
- CHALOT put, set, place; set up; attack; impose; set; appoint; lay, put; put; pick...
- DBL Hebrew place; be placed; be set; cause; examine; appoint; give; plant; preserv...

7760 [e]

śam-tā

שְׁמַתָּ

have made

Verb

11. ת. 1. Prefixed, denotes a noun, as mas. תַּלְמִיד *a disciple or scholar*, from לָמַד *to teach*; masculine plural תְּרַפִּים *teraphim*, from רָפָה *to venerate*; feminine תַּחֲנֹן *a prayer, means of obtaining favour*, from חָן *to be gracious*: also a particle, as תַּחַת *under*, from נָחַת *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 הָ fem. See sect. IV. 16.

שׁוּם

Transliteration	Pronunciation
suwm	sūm (Key)
Part of Speech	Root Word (Etymology)
verb	A primitive root

Dictionary Aids**TWOT Reference:** 2243**KJV Translation Count — Total: 5x**


The KJV translates Strong's H7760 in the following manner: put (155x), make (123x), set (119x), lay (64x), appoint (19x), give (11x), set up (10x), consider (8x), turn (5x), brought (4x), ordain (3x), place (3x), take (3x), shew (2x), regard (2x), mark (2x), disposed (2x), care (2x), *miscellaneous* (48x).

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

I. to put, place, set, appoint, make

A. (Qal)

- i.* to put, set, lay, put or lay upon, lay (violent) hands on
- ii.* to set, direct, direct toward
 - a.* to extend (compassion) (fig)
- iii.* to set, ordain, establish, found, appoint, constitute, make, determine, fix
- iv.* to set, station, put, set in place, plant, fix
- v.* to make, make for, transform into, constitute, fashion, work, bring to pass, appoint, give

				
Kaf	Nun	Vav	Ayin	Mem
Palm of Hand To Open	Seed Fish Life	Nail Peg "And"	Eye To See Experience	Water Chaos

מעונך

Your dwelling place

ק 7500

Suffix – kauf = Your

Hidden lair

A dwelling place, abode i.e. a place where one lives
 Refuge, i.e. a place one abides with a focus on it being a safe place from danger or hardship
 Animal den, lair, hidden den
 Help, i.e. a act of support and provision, implying care and concern for the object

4583 [e]
 mə·'ō-w-ne-ḵā.
 מעונך:

Your dwelling place

Noun

thy habitation
 ma`own (maw-ohn')

an abode, of God (the Tabernacle or the Temple), men (their home) or animals (their lair); hence, a retreat (asylum) -- den, dwelling(-)place), habitation.

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

Psalm 91:9

כִּי־אַתָּה יְהוָה מַחְסֵי עֲלִיּוֹן שְׁמַתָּ מְעוֹנָךְ: For you, O Yahweh, are my refuge. You have made the Most High **your dwelling place.** | LEB OT RI | LEB

מְעוֹנָךְ mē'ō-nē'-kā

מְעוֹנָךְ mē'ō-nē' You have made the Most High your **dwelling place.**

מְעוֹן mā'ōn **hidden lair; dwelling**

noun, singular ± common, construct, masculine, suffixed

Sense: refuge (shelter) – **a shelter from danger or hardship.**

- BDB refuge; habitation
- GHCLLOT a dwelling; a den; refuge; Maân
- CHALOT hidden den, lair; dwelling, habitation
- DBL Hebrew dwelling place; refuge; animal den
- NASB Dictionaries
- BYBHV dwelling; hidden lair (18)
- CDWGT HB

maon or main: dwelling, habitation

Original Word: מְעוֹן

Part of Speech: Noun Masculine

Transliteration: maon or main

Phonetic Spelling: (maw-ohn')

Short Definition: habitation

כָּךְ kā You have made the Most High **your** dwelling place.

אַתָּה 'āt-tā(h) you (m.s.)

pronoun, suffixed, second person, masculine, singular

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

- כ. 1. Prefixed, a particle of similitude like, as. See Lexicon.
- 2. Postfixed to a noun, thy, as כָּךְ דְּבַרְךָ thy word; to a verb, thee, as כָּךְ בָּרַךְ he visited thee.

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

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

Lexicon :: Strong's H4583 - *ma'own*

מעון

Transliteration	Pronunciation
<i>ma'own</i>	mā-ōhn' (Key)
Part of Speech	Root Word (Etymology)
masculine noun	From the same as עוֹנָה (H5772)

Dictionary Aids

TWOT Reference: 1581a

KJV Translation Count — Total: 19x

The KJV translates Strong's H4583 in the following manner: habitation (10x), dwelling (4x), den (2x), dwelling place (2x), dwellingplace (1x).

Lexicon :: Strong's H5772 - *'ownah*

עוֹנָה

Transliteration	Pronunciation
<i>'ownah</i>	ō-nā' (Key)
Part of Speech	Root Word (Etymology)
feminine noun	From an unused root apparently meaning to dwell together

Dictionary Aids

TWOT Reference: 1650a

Variant Spellings

The following spelling is supported by Strongs and Gesenius: **עוֹנָה**.

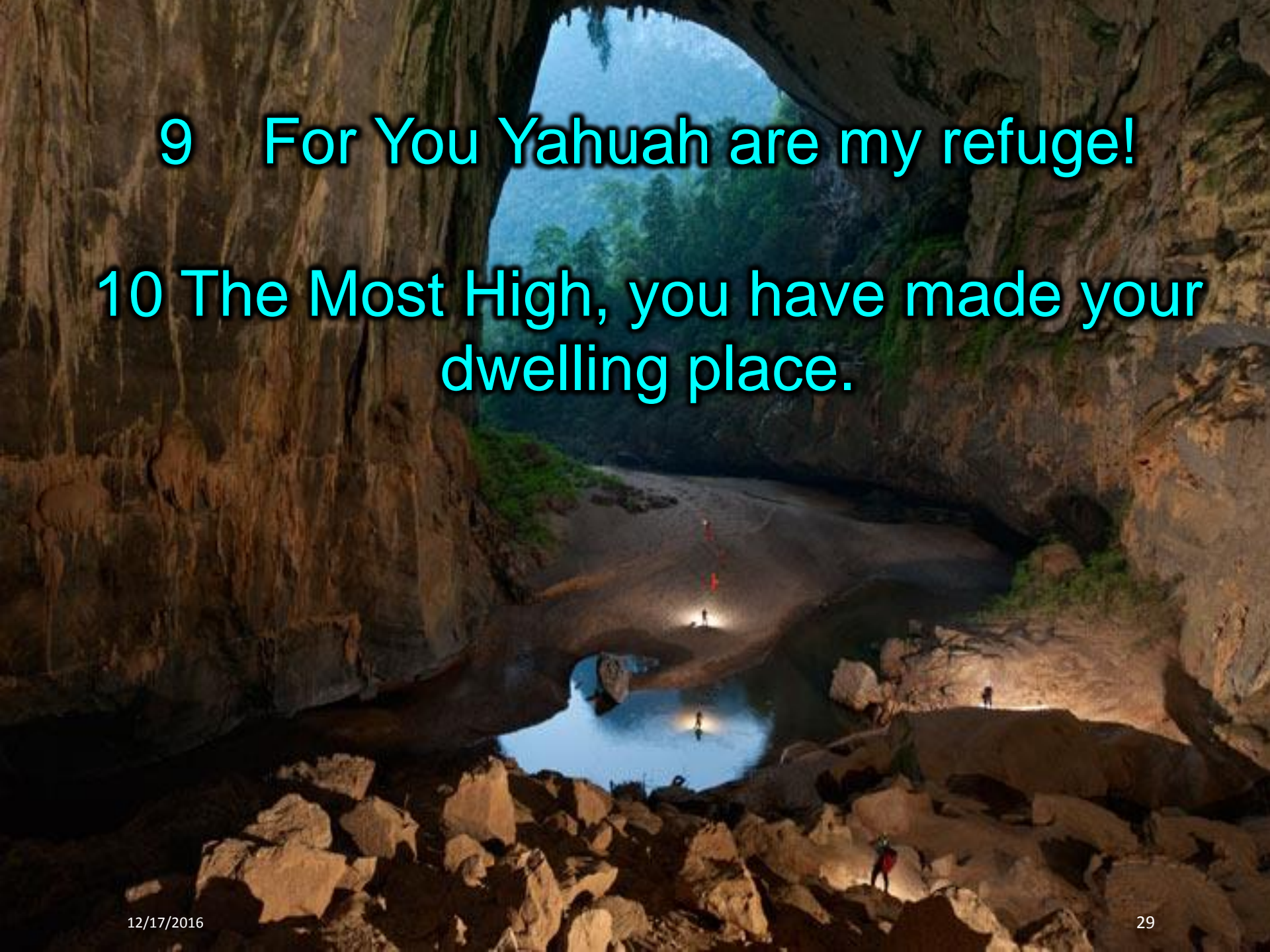
KJV Translation Count — Total: 1x

The KJV translates Strong's H5772 in the following manner: duty of

מעון

I. **To remain, dwell.** It occurs not as a V. in this sense, but hence as a N. **מעין** *a mansion, place of residence or rest, a dwelling—of God.* Deut. xxvi. 15. Ps. lxxviii. 6.—or of man. Ps. lxxi. 3. (the plur. in reg. is once written **מעיני** with a י, 1 Chron. iv. 41.) Also **a den of wild beasts.** Jer. ix. 11. x. 22. Nah. ii.

Parkhurst Page 295

A large, dark cave opening with a river flowing through it. The cave walls are rugged and brown. The river is illuminated by artificial lights, and several people are visible in the water and on the rocky banks. The scene is dramatic and atmospheric.

9 For You Yahuah are my refuge!

10 The Most High, you have made your dwelling place.

COMMENTARIES

9 Because you have
made — *מִיְהוָה* My
refuge, the Most High
— your dwelling place,

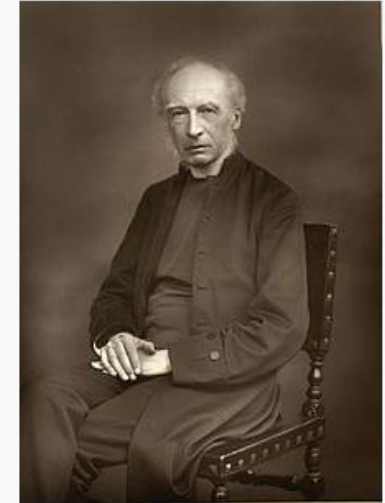
9 Because
 you have
 made יהוה
 –My
 refuge, the
 Most High
 – your
 dwelling
 place,

Ellicott's Commentary for English Readers

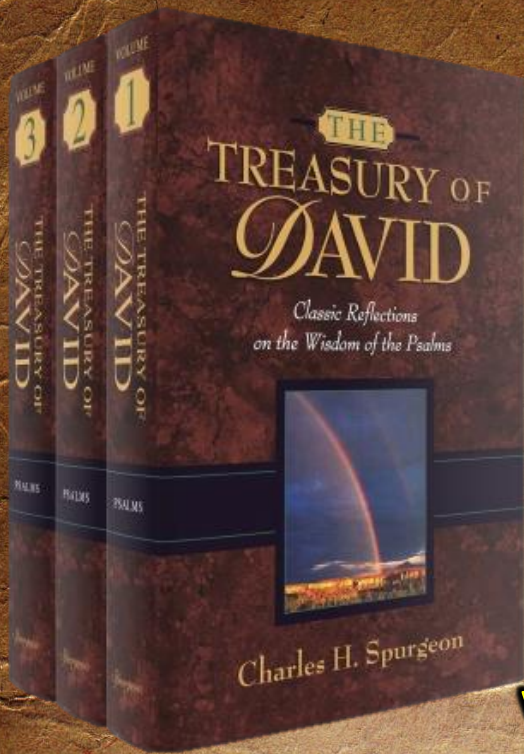
(9) Thou . . . my.—The difficulty of the change of person is avoided by the Authorized Version, **but only with violence to the text**, which runs, “For You, Jehovah, my refuge; you have made the Most High your habitation.” It is best to take the first line as a kind of under-soliloquy. The poet is assuring himself of the protection which will be afforded one who trusts in Yahuah; and he interrupts his soliloquy, as it were, with a comment upon it: “Yes, this is true of myself, for You Jehovah are indeed my refuge.” (For the Most High as a dwelling place, see Psalms 90:1.)



Bishop of Gloucester

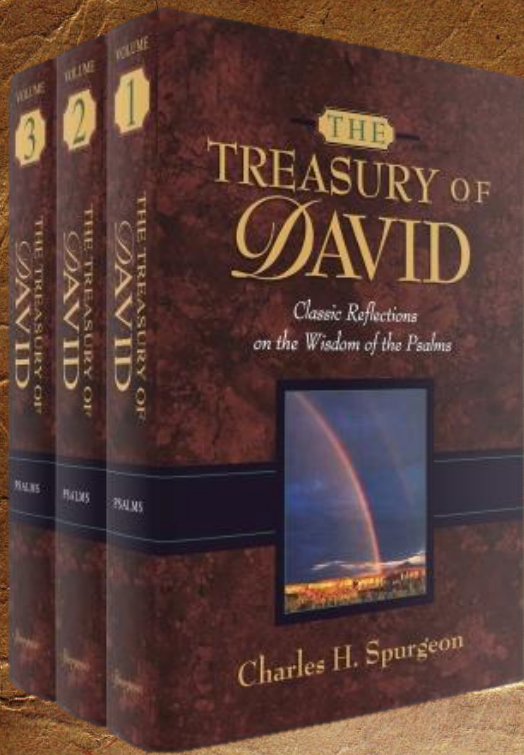


Province	Province of Canterbury
Diocese	Diocese of Gloucester
Orders	
Ordination	1848
Consecration	25 March 1863
Personal details	
Birth name	Charles John Ellicott
Born	25 April 1819 Whitwell, Rutland, England
Died	15 October 1905 (aged 86) Kent, England
Nationality	English
Denomination	Church of England
Spouse	Constantia Ann Becher
Children	Arthur and Rosalind
Alma mater	Stamford School; St John's College, Cambridge



Verses 9-10. Before expounding these verses I cannot refrain from recording a personal incident illustrating their power to soothe the heart, when they are applied by the Set Apart Spirit. In the year 1854, when I had scarcely been in London twelve months, the neighborhood in which I labored was visited by Asiatic cholera, and my congregation suffered from its inroads. Family after family summoned me to the bedside of the smitten, and almost every day I was called to visit the grave. I gave myself up with youthful ardour to the visitation of the sick, and was sent for from all corners of the district by persons of all ranks and religions.

I became weary in body and sick at heart. My friends seemed falling one by one, and I felt or fancied that I was sickening like those around me. A little more work and weeping would have laid me low among the rest; I felt that my burden was heavier than I could bear, and I was ready to sink under it. As Yah would have it, I was returning mournfully home from a funeral, when my curiosity led me to read a paper which was wafered up in a shoemaker's window in the Dover Road. It did not look like a trade announcement, nor was it, for it bore in a good bold handwriting these words:

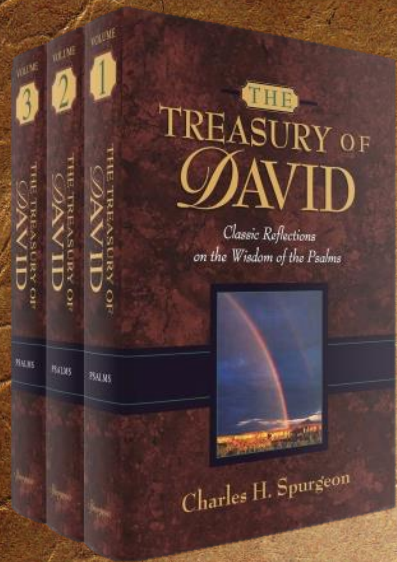


Because you have made Yahuah, which is my refuge, even the most *High*, your habitation; there shall no evil befall you, neither shall any plague come near your dwelling.

THE EFFECT UPON MY HEART WAS IMMEDIATE.

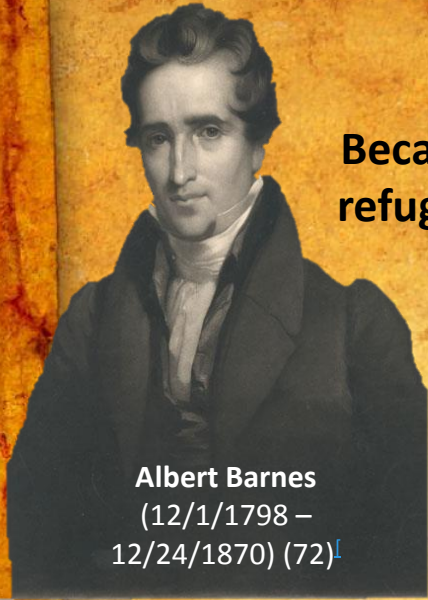
Trust appropriated the passage as her own. I felt secure, refreshed, girt with immortality. I went on with my visitation of the dying in a calm and peaceful spirit; I felt no fear of evil, and I suffered no harm. The providence which moved the tradesman to place those verses in his window I gratefully acknowledge, **and in the remembrance of its marvelous power I adore Yahuah my Eternal.**

The psalmist in these verses assures the man who dwells in Yah that he shall be secure. Though trust claims no merit of its own, yet Yahuah rewards it wherever he sees it. He who makes Yah his refuge shall find him a refuge; he who dwells in Yah shall find his dwelling protected. We must make Yahuah our habitation by choosing Him for our trust and rest, and then we shall receive immunity from harm; no evil shall touch us personally, and no stroke of judgment shall assail our household.



Again we are speaking of eternal protection and perhaps mortal as well but that is a secondary gift. If we are not tested- how will we know our trust is strong? It is therefor a necessity to be put in unpleasant circumstances to determine our weaknesses so we can then take that to Yah for guidance and strength.

The *dwelling* here intended by the original was only a tent, yet the frail covering would prove to be a sufficient shelter from harm of all sorts. It matters little whether our abode be a gypsy's hut or a monarch's palace if the soul has made the Most High its habitation. Get into **Yahuah** and you dwell in all good, and ill is banished far away. It is not because we are perfect or highly esteemed among men that we can hope for shelter in the day of evil, but because our refuge is the Eternal **Yah**, and our trust has learned to hide beneath His sheltering wing.



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

Barnes' Notes on the Bible

Because you have made Yahuah, which is my refuge - literally, "For You, O Jehovah, (art) my refuge."

The Chaldee Paraphrase regards this as the language of Solomon, who, according to that version, is one of the speakers in the psalm:

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.

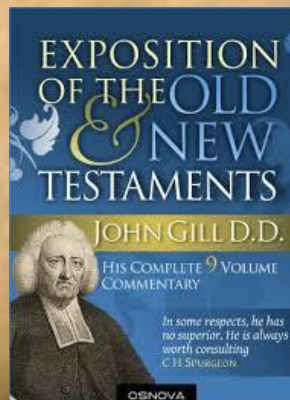
"Solomon answered and said, 'Since You, O Yahuah, are my refuge,'" etc. Tholuck regards this as the response of the choir. But this is unnecessary. The idea is, that the psalmist "himself" had made Yahweh his refuge, or his defense. The language is an **expression of his own feeling - of his own experience** - in having made Yahuah his refuge, **and is designed here to be a ground of exhortation to others to do the same thing. He could appeal to this - to his own experience** – and gave them assurance of safety in doing it.



JOHN GILLS EXPOSITION OF THE WHOLE BIBLE

1697-1771

Because you have made Yahuah which is my refuge,....
but they should rather be rendered, and the accents
require such a reading,
"because You, Yahuah, are my refuge" (t); and so are
either the words of the good man that trusts in Yahuah;
or rather of the psalmist himself, seeing his safety in the
midst of danger, and ascribing it to Yahuah; whose
providence was in a peculiar manner over him, whose
power protected him, and He was as an asylum or city of
refuge to him; so that nothing could hurt him:



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

MACLAREN'S COMMENTARY

EXPOSITIONS OF HOLY SCRIPTURE

More than 1,500 treatises arranged in canonical order making this one of greatest expository commentary on the Bible ever.

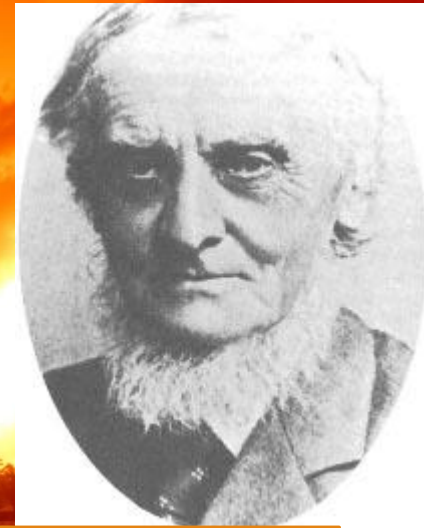
More than 1,500 sermons, and 46,000 scriptural references.

Alexander MacLaren
Baptist Preacher And Expositor

Alexander Maclaren

(11 February 1826 – 5 May 1910)

A English non-conformist minister of Scottish origin.



I. We have here the cry of the devout soul

I observed that it seems to cut in two the stream of promised blessings, and that fact is significant. The psalm begins with the deep truth that 'He that dwells in the secret place of the Most High shall abide under the shadow of the Almighty.' Then a single voice speaks, 'I will say of Yahuah, He is my Refuge and my Fortress, my Eternal, in Him will I trust.' Then that voice, which thus responds to the general statement of the first verse, is answered by a stream of promises. The first part of our text comes in as the second speech of the same voice, repeating substantially the same thing as it said at first.

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

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

MACLAREN'S COMMENTARY

EXPOSITIONS OF
HOLY SCRIPTURE

More than 1,500 treatises arranged in
canonical order making this one of greatest
expository commentary on the Bible ever.

More than 1,500 sermons, and
46,000 scriptural references.

Alexander MacLaren
Baptist Preacher And Expositor

Now, notice that this cry of the soul, recognizing Yahuah as its Asylum and Home, comes in response to a revelation of Yah's blessing, and to large words of promise. There is no true refuge nor any peace and rest for a man unless in grasping the articulate word of Yahuah, and building his assurance upon that. Anything else is not confidence, but folly; anything else is building upon sand, and not upon the Rock. If I trust my own or my brother's conception of the divine nature, if I build upon any thoughts of my own, I am building upon what will yield and give.

For all peaceful casting of my soul into the arms of Yahuah there must be, first, a plain stretching out of the hands of Yahuah to catch me when I drop. So the words of my text, 'You art my Refuge,' are the best answer of the devout soul to the plain words of divine promise. How abundant these are we all know, how full of manifold insight and adaptation to our circumstances and our nature we may all experience, if we care to prove them.

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



But let us be sure that we are hearkening to the voice with which He speaks through our daily circumstances as well as by the unmistakable revelation of His will and heart in **Yahusha**. And then let us be sure that no word of His, that comes fluttering down from the heavens, falls at our feet ungathered and unregarded, or is trodden into the dust by our careless heels. The manna lies all about us; let us see that we gather it.

‘When You said, you seek My Face, my heart said to You, Your Face, **Yahuah**, will I seek.’
When You said, ‘I will be your Strength and your Righteousness,’ have I said, ‘Surely, O **Jehovah!** You are my Refuge’.

Turn His promises into your creed, and whatever He has declared in the sweet thunder of His voice, loud as the voice of many waters, and melodious as ‘harpers harping with their harps,’ do you take for your profession of trust in the faithful promises of your **Yahuah?**

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



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

MACLAREN'S COMMENTARY

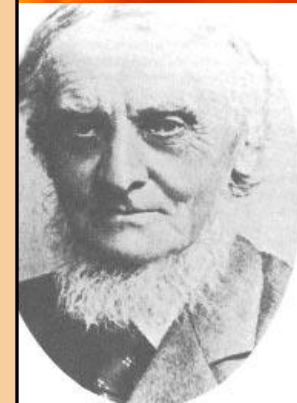
EXPOSITIONS OF
HOLY SCRIPTURE

More than 1,500 treatises arranged in canonical order making this one of greatest expository commentary on the Bible ever.

More than 1,500 sermons, and 46,000 scriptural references.

Alexander MacLaren
Baptist Preacher And Expositor

Still further, this cry of the devout soul suggests to me that our response ought to be the establishment of a close personal relation between us and **Yahuah**. 'You, O **Yahuah!** Are my Refuge.' The Psalmist did not content himself with saying 'Yahuah! You have been our Dwelling-place in all generations,' or as one of the other psalmists has it, 'Yahuah is our Refuge and our Strength.' That thought was blessed, but it was not enough for the Psalmist's present need, and it is never enough for the deepest necessities of any soul. We must isolate ourselves and stand, **Yahuah** and we, alone together-at heart-grips-we grasping His hand, and He giving Himself to us-if the promises which are sent down into the world for all who will make them theirs can become ours.



MACLAREN'S COMMENTARY

EXPOSITIONS OF
HOLY SCRIPTURE

More than 1,500 treatises arranged in canonical order making this one of greatest expository commentary on the Bible ever.

More than 1,500 sermons, and 46,000 scriptural references.

Alexander MacLaren
Baptist Preacher And Expositor

They are made payable to your order; you must put your name on the back before you get the proceeds. There must be what our good old Puritan forefathers used to call, in somewhat hard language, 'the appropriating act of trust,' in order that **Yahuah's** richest blessings may be of any use to us.

Put out your hand to grasp them, and say, 'Mine,' not 'Ours.'

The thought of others as sharing in them will come afterwards, **for he who has once realized the absolute isolation of the soul and has been alone with Yahuah, and in solitude has taken Yahuah's gifts as his very own, is he who will feel fellowship and brotherhood with all who are partakers of like precious trust and blessings.**

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

MACLAREN'S COMMENTARY

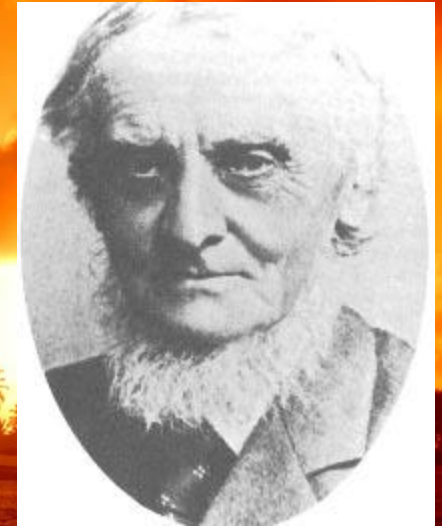
EXPOSITIONS OF
HOLY SCRIPTURE

More than 1,500 treatises arranged in
canonical order making this one of greatest
expository commentary on the Bible ever.

More than 1,500 sermons, and
46,000 scriptural references.

Alexander MacLaren
Baptist Preacher And Expositor

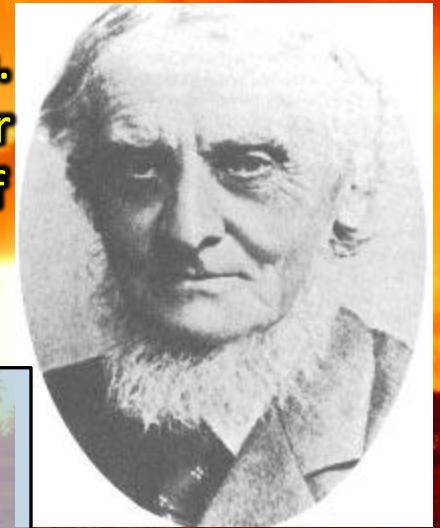
The 'ours' will come; but you must
begin with the 'mine' - 'my Yahuah
and my Eternal.' 'He loves me,
and created a path home for
me.'



Just as when the Israelites gathered on the banks of the Red Sea, and Miriam and the maidens came out with songs and tumbrels, though their hearts throbbed with joy, and music rang from their lips for national deliverance, their hymn made the whole deliverance the property of each, and each of the chorus sang, 'Yahuah is **my** Strength and **my** Song, He also is become **my** Salvation,' so we must individualize the common blessing. Every poor soul has a right to the whole of Yahuah, and unless a man claims all the divine nature as his, he has little chance of possessing the promised blessings. The response of the individual to the worldwide promises and revelations of the Father is, 'You, O Yahuah! are my Refuge.'

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

Further, note how this cry of the devout soul recognizes **Yahuah** as He to whom we must go because we need a refuge. The word 'refuge' here gives the picture of some stronghold, or fortified place, in which men may find security from all sorts of dangers, invasions by surrounding foes, storm and tempest, rising flood, or anything else that threatens.



Only he who knows himself to be in danger bethinks himself of a refuge. **It is only when we know our danger and defenselessness that Yahuah, as the Refuge of our souls, becomes precious to us.** So, underlying, and an essential part of, all our confidence in Yahuah, is the clear recognition of our own necessity. The sense of our own emptiness must precede our grasp of His fullness. The conviction of our own insufficiency and sinfulness must precede our casting ourselves on His mercy and righteousness. In all regions the consciousness of human want must go before the recognition of the divine supply.

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

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

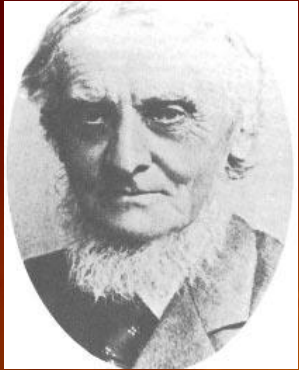
MACLAREN'S COMMENTARY

EXPOSITIONS OF HOLY SCRIPTURE

More than 1,500 treatises arranged in canonical order making this one of greatest expository commentary on the Bible ever.

More than 1,500 sermons, and 46,000 scriptural references.

Alexander MacLaren
Baptist Preacher And Expositor



Now, note the still more abundant answer which that
cry evokes.

I said that the words on which I have been commenting
thus far, seem to break in two the continuity of the
stream of blessings and promises. But there may be
observed a certain distinction of tone between those
promises which precede and those which follow the
cry.

Those that follow have a certain elevation and depth, completeness and fullness,
beyond those that precede. This enhancing of the promises, following on the
faithful grasp of previous promises, suggests the thought that, when **Yahuah** is
giving, and His servant thankfully accepts and garners up His gifts, He opens His
hand wider and gives more. When He pours His rain upon the unthankful and
the evil, and they let the precious, fertilizing drops run to waste, there comes
after a while a reduction of the blessing; but they who store in patient and
thankful hearts the faithful promises of **Yahuah**, have taken a sure way to make
His gifts still larger and His promises still sweeter, and their fulfilment more
faithful and precious.

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

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

MACLAREN'S
COMMENTARY

EXPOSITIONS OF
HOLY SCRIPTURE

More than 1,500 treatises arranged in
canonical order making this one of greatest
expository commentary on the Bible ever.

More than 1,500 sermons, and
46,000 scriptural references.

Alexander MacLaren
Baptist Preacher And Expositor

Charles Simeon's Horae Homileticae

Charles Simeon



Portrait of Charles Simeon

Born 24 September 1759
Reading, Berkshire, England
Died 13 November 1836 (aged 77)
Nationality English

Psalms 9-10

The whole may be considered as the *Covenant Family member's* charter, in which all his privileges are contained, from his first acceptance with *Yahuah* to the consummation of his happiness in *Eternity*.

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

We have in the words of our text a just description of the **Covenant Family Member**.

I. His experience—

The true *Covenant Family member* is one who has been “turned from darkness unto light, and from the power of Satan to *Yahuah*.” Being once brought to *Yahuah*, he “makes the Most High his habitation.” He regards *Yahuah*, not merely as reconciled to Him, but as affording him (what a dwelling-house affords to its possessor),

Charles Simeon's Horae Homileticae

1. Free access—

[A person goes informally to his house at all times, not doubting but that he shall gain a ready admission into it. He considers it as his own, and feels that it exists only for his accommodation. It is thus that the child of Yahuah goes to Yahuah as his Eternal: he has “access to Him with boldness and confidence:” he is certain that, when he calls, he shall receive an answer; and “when he knocks, the door will be opened to him.” In this precise view the Psalmist speaks of Yahuah; “Be You my strong habitation, whereunto I may continually resort [Note: [Psalms 71:3.](#)]”]



9 Because you have made — *מִיְהוָה* — My
refuge, the Most High — your dwelling
place,

Charles Simeon's Horae Homileticae

2. Necessary provision—

[Every man, whatever be his situation in life, expects to find in his own house the things suited to his necessities. He does not seek his meals at the houses of his neighbors, but in his own; and he returns home at stated seasons to partake of them. And whither does the child of Yahuah go for daily supplies of bread for his soul? It is in Yahuah's Word that his fullness is treasured up; and in this the covenant family member expects to find the "favor that is sufficient for him." Yahuah invites him to come to him for the express purpose, that he may be filled and satisfied with good things: "Wherefore do you spend your money for that which is not bread? Hearken diligently to me, and eat ye that which is good, and let your soul delight itself in fatness [Note: Isaiah 55:2.]"



*9 Because you have made — מִיְהוָה — My
refuge, the Most High — your dwelling
place,*

Charles Simeon's Horae Homileticae



3. Sure protection—

[If storms descend, or dangers menace, we take refuge in our house, and find it a place of safety. Thus “The name of **Yahuah** also is a strong tower, into which the righteous runs and is safe [Note: Proverbs 18:10].” It is to Himself that **Yahuah** invites us, when He says, “Come my people, enter you into your chambers, shut the door about you, and hide yourself for a little moment, until the indignation be overpast [Note: Isaiah 26:20].” And that this was a primary idea in the mind of the Psalmist, appears from the very words of the text, wherein he calls **Yahuah** “his Refuge,” and from the whole scope of the psalm, from the beginning to the end.

9 Because you have made — מִיְהוָה — My
refuge, the Most High — your dwelling
place,

*no evil shall befall you,
no scourge come near your tent.*

Psalm 91:10



Psalm 91:10

לֹא־תֵאָנֶה אֵלֶיךָ רָעָה וְנִגַע לֹא־יִקְרָב
 No harm will befall you, and no plague will
 LEV OT RI | בְּאַהֲלֶיךָ: come near your tent. | LEB

10 לֹא־תֵאָנֶה אֵלֶיךָ רָעָה וְנִגַע לֹא־יִקְרָב בְּאַהֲלֶיךָ:
 10 לֹא־תֵאָנֶה אֵלֶיךָ רָעָה וְנִגַע לֹא־יִקְרָב בְּאַהֲלֶיךָ:











10. lo'-th'uneh 'eleyak ra'ah w'nega` lo'-yiq'rab b'ahaleak.
 Ps91:10 No evil shall befall you, nor shall any plague come near your tent.

168 [e]	7126 [e]	3808 [e]	5061 [e]	7451 [e]	413 [e]	579 [e]	3808 [e]	
bə-'ā·ho·le·kā.	yiq·rab	lō-	wə·ne·gā',	rā-'āh;	'ê·le·kā	tə-'un·neh	lō-	
בְּאַהֲלֶיךָ:	יִקְרָב	לֹא־	וְנִגַע	רָעָה	אֵלֶיךָ	תֵּאָנֶה	לֹא־	10
Your dwelling	come near	neither	and shall any plague you	evil	unto	do befall	not	
Noun	Verb	Adv	Noun	Adj	Prep	Verb	Adv	

Psa 91:10 There shall no^{H3808} evil^{H7451} befall^{H579 H413} thee, neither^{H3808} shall any plague^{H5061} come nigh^{H7126} thy dwelling.^{H168}

Main Hebrew Words In Verse To Shama- Closely Consider

NASB ©	Hebrew	Transliteration	Strong's	Definition	Origin
No	לֹא	lo-	3808	not	a prim. adverb
evil			7463a	evil, misery, distress, injury	from the same as roa
will befall	תֵּאָנֶה	te-'un-neh	579	to be opportune, to meet, encounter opportunely	a prim. root
you, Nor	לֹא	lo-	3808	not	a prim. adverb
will any plague	וְנִגַּע	ve-ne-ga	5061	a stroke, plague, mark	from naga
come near	יִקְרַב	yik-rav	7126	to come near, approach	a prim. root
your tent.	בְּאֹהֶלְךָ	be-'a-ho-le-cha.	168	a tent	from an unused word

English (KJV) [?]		Strong's	Root Form (Hebrew)	
There shall no evil		H7451	רָע <i>ra'</i>	
befall thee		H579	אָנָּה <i>'anah</i>	
neither shall any plague		H5061	נִגַּע <i>nega'</i>	
come nigh		H7126	קָרַב <i>qarab</i>	
thy dwelling		H168	אֹהֶל <i>'ohel</i>	

Westminster Leningrad Codex

לֹא-תֵאנָה אֶלֶיךָ רָעָה וְנִנְע לֹא-יִקְרַב בְּאֵהָלְךָ:

WLC (Consonants Only)

לֹא-תֵאנָה אֶלֶיךָ רָעָה וְנִנְע לֹא-יִקְרַב בֵּאֵהֶלֶךְ:

Aleppo Codex

י לֹא-תֵאנָה אֶלֶיךָ רָעָה וְנִנְע לֹא-יִקְרַב בֵּאֵהֶלֶךְ

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.

en.wikipedia.org · Text under CC-BY-SA license

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.

en.wikipedia.org · Text under CC-BY-SA license

NOTHING WILL BEFALL YOU

		
Hey	Nun	Alef
Lo! Behold! "The"	Seed Fish Life	Ox Strength Leader

לֹא-תֵאָנָה


Tav
Mark Sign Covenant

Befall

No or nothing

Tau prefix= 3rd
person fem sing
=Will

There shall no^{H3808}

befall^{H579 H413}

Befall, have happen to
To meet up with someone
Events or occurrences
To cause to happen
To cause to encounter
Something
Cause to lament or
Mourn
Cause to seek a
Quarrel
To be sent
To be allowed to
meet

anah: to be opportune, to meet, encounter opportunely

Original Word: אָנָה

Part of Speech: Verb

Transliteration: anah

Phonetic Spelling: (aw-naw')

Short Definition: befall

579 [e]

te-'un-neh

אָנָה

do befall

Verb

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

Psalm 91:10

לֹא־תֵאָנֶה אֵלַיִךְ רָעָה וְנִגַּע לֹא־יִקְרָב
LEB OT RI | :בִּאֵה לָךְ
No harm will befall you, and no plague will come near your tent. | LEB

befall
'anah (aw-naw')

to approach; hence, to meet in various senses -- befall, deliver, happen, seek a quarrel.

לֹא־תֵאָנֶה *lō'(-)·tē'ūn·ně(h)'*

לֹא *lō'()*'

No harm will befall you, and no pl

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

BDB not

GHCLLOT NOT; to him

CHALOT not; not only; without; without, -less; no; no, rather; (whether) ... or if not; a.
more »

Notes

תֵּאָנֶה *tē'ūn·ně(h)'*

No harm **will befall** you, and no plague will co

תֵּאָנֶה *'nh* to cause to happen; to befall; to seek an opportunity (for battle)
verb, Pu'al, yiqtol (imperfect), third person, feminine, singular ± passive

Sense: **to befall – to happen to.**

BDB **be opportune, meet, encounter opportunely**

GHCLLOT **to approach, to meet, to be present; to cause anything to happen..**

CHALOT **let; happen fall; happen, fall; seek opportunity**

DBL Hebrew **let happen; befall; seek an opportunity**

NASB Dictionaries

BYBHV (; Pi;) to cause to happen to someone (4)

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

In the grammar, we see a continued promise of protection being orchestrated by Yahuah-Yah is flying the plane we are in. He is and has always been in control of what comes near to us.



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

Lexicon :: Strong's H579 - 'anah

אָנָה
T T

Transliteration	Pronunciation
'anah	ā-nā' (Key) 
Part of Speech	Root Word (Etymology)
verb	A primitive root [perhaps rather identical with אָנָה (H578) through the idea of contraction in anguish]
Dictionary Aids	
TWOT Reference: 126	
KJV Translation Count — Total: 4x	
The KJV translates Strong's H579 in the following manner: deliver (1x), befall, happen, seeketh a quarrel.	

Lexicon :: Strong's H578 - 'anah

אָנָה
T T

Transliteration	Pronunciation
'anah	ā-nā' (Key)
Part of Speech	Root Word (Etymology)
verb	A primitive root
Dictionary Aids	
TWOT Reference: 124	
KJV Translation Count — Total: 2x	
The KJV translates Strong's H578 in the following manner: lament (1x), mourn (1x).	

Outline of Biblical Usage [?]

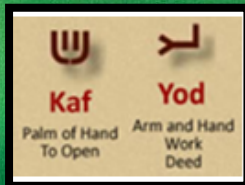
I. (Qal) to mourn

- to meet, encounter, approach, be opportune
- A. (Piel) to allow to meet, cause to meet
 - B. (Pual) to be sent, be allowed to meet
 - C. (Hithpael) to seek occasion (quarrel), cause oneself to meet

TOWARDS YOU

H413

H859



Original Word: אַל
Part of Speech: Preposition
Transliteration: el
Phonetic Spelling: (ale)
Short Definition: against

Towards

Suffix kaf= you

413 [e]
'ê·le·kâ
אלוהים
unto
Prep

אֶלְיָהוּ e'·kâ
אֶתְהָ 'ät-tā(h) you (m.s.)

Aleph/Tav/Hey אתה Word
661 times: you or
her...Hey means to
reveal from את.

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

Psalm 91:10

לֹא־תֵאָנֶה אֵלַיִךְ רָעָה וְנֹגֵעַ לֹא־יִקְרָב
LEB OT RI | :בְּאֵהָלֶךָ
No harm will befall **you**, and no plague will
come near your tent. | LEB

אֵלַיִךְ 'ē-lé'·kā

- אֵל 'ēl No harm will befall **you**, and no plagu

אֵל 'ēl towards; in, into; up, against, in addition to
preposition ± “unto” (אֵל)

- BDB motion to; direction towards
- GHCLOT motion, direction; to tend to anything, to verge to;
- CHALOT toward; give to; speak to; go in; turn harlotrously to
- DBL Hebrew to; into; on; inside; by; among; about; for
- TLOT God
- NASB Dictionaries
- BYBHV (; prep.;) unto, towards; up to, against; in, into
- CDWGT HB
- BGQ:TTC

- אַתָּה 'ē·kā No harm will befall **you**, and no plagu

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

- BDB thou
- GHCLOT THOU; thee; ta, to, tok
- CHALOT you
- DBL Hebrew you, your, yourself



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

אַתָּה

Transliteration

'attah

Pronunciation

at-tā' (Key)

Part of Speech

personal pronoun

Root Word (Etymology)

A primitive pronoun of the second person

Dictionary Aids

TWOT Reference: 189

KJV Translation Count — Total: 11x

The KJV translates Strong's H859 in the following manner: thou, you, ye.

אַתָּה

Transliteration

'athah (Aramaic)

Pronunciation

ā-thā' (Key)

Part of Speech

verb

Root Word (Etymology)

Corresponding to אַתָּה (H857)

Dictionary Aids

TWOT Reference: 2618

KJV Translation Count — Total: 16x

The KJV translates Strong's H858 in the following manner: bring (9x), come (7x).

- I. to come, arrive
 - A. (P'al) to come
 - B. (Aphel) to bring
 - C. (Hophal) to be brought

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

אתה
T T

Transliteration

'athah

Pronunciation

ä-thä' (Key)

Part of Speech

verb

Root Word (Etymology)

A primitive root [collateral to את (H225) contraction]

Dictionary Aids

TWOT Reference: 188

KJV Translation Count — Total: 21x

The KJV translates Strong's H857 in the following manner: come (20x), brought (1x).

- I. to come, arrive
- A. (Qal) to come (of men, time, beasts, calamity)
- B. (Hiphil) to bring

אוּת
T T

Transliteration

'uwth

Pronunciation

üth (Key)

Part of Speech

verb

Root Word (Etymology)

A primitive root

Dictionary Aids

TWOT Reference: 53

KJV Translation Count — Total: 4x

The KJV translates Strong's H225 in the following manner: consent (4x).

Outline of Biblical Usage [?]

- I. (Niphal) to consent, agree

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

אוֹת

Transliteration

'owth

Pronunciation

ōth (Key)



Part of Speech

feminine noun

Root Word (Etymology)

Probably from אוֹת (H225) (in the sense of appearing)

Dictionary Aids

TWOT Reference: 41a

KJV Translation Count — Total: 79x

The KJV translates Strong's H226 in the following manner: sign(s) (60x), token(s) (14x), ensign(s) (2x), miracles (2x), mark (1x).

Outline of Biblical Usage [?]

- I. sign, signal
 - A. a distinguishing mark
 - B. banner
 - C. remembrance
 - D. miraculous sign
 - E. omen
 - F. warning
- II. token, ensign, standard, miracle, proof

Strong's Definitions [?]

(Strong's Definitions Legend)

אוֹת 'owth, oth; probably from H225 (in the sense of appearing); a signal (literally or figuratively), as a flag, beacon, monument, omen, prodigy, evidence, etc.:—mark, miracle, (en-) sign, token.

COVENANT FAMILY MEMBERS OF YAHUAH THIS WAY

The Wickedness

Wrongdoing, harm, i.e. that which is not morally good- a perversion of goodness, so with an implication that the event or action is harmful in various ways

Disaster, trouble distress, misery, calamity, ruin, misfortune, i.e. a state of hardship in some circumstance

Misery, suffering, i.e. a feeling or attitude of anxiety or distress

The act of breaking an object into parts



evil^{H7451}

7451 [e]

rā·'āh;

רעה

evil

Adj

ra': adversity

Original Word: רע

Part of Speech: Adjective; noun masculine; noun feminine

Transliteration: ra'

Phonetic Spelling: (rah)

Short Definition: adversity

There shall no evil
ra' (rah)

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

bad or (as noun) evil (natural or moral)one), worse(-st), wretchedness, wrong. (Incl. feminine raaah; as adjective or noun.).

Psalm 91:10

לֹא־תֵאָנֶה אֵלַיִךְ רָעָה וְנִגַּע לֹא־יִקְרָב
LEB OT RI | בָּאֵהָלֶיךָ
No **harm** will befall you, and no plague will
come near your tent. | LEB

רָעָה *rā·ā(h)*

No **harm** will befall you, and no plague will

רָעָה *rā·ā(h)* evil, wickedness, depravity, misfortune, disaster
noun, feminine, singular, absolute ± common

Sense: **evil (harm)** – that which causes harm or destruction or misfortune.

BDB evil, misery, distress, injury

GHCLOT evil, bad; evil; calamity; evil, wickedness

CHALOT evil, harm; wickedness, perverseness; crime; misery, trouble, disast...

DBL Hebrew evil; disaster; misery

TLOT to tend

NASB Dictionaries

BYBHV to feed, graze, drive out to pasture; to protect as a shepherd; to past...

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

Lexicon :: Strong's H7451 - רָע

רָע

Transliteration	Pronunciation
ra`	rah (Key)
Part of Speech	Root Word (Etymology)
adjective, feminine noun, masculine noun	From רָעַע (H7489)
Dictionary Aids	
TWOT Reference: 2191a,2191c	
KJV Translation Count — Total: 663x	
The KJV translates Strong's H7451 in the following manner: evil (442x), wickedness (59x), wicked (25x), mischief (21x), hurt (20x), bad (13x), trouble (10x), sore (9x), affliction (6x), ill (5x), adversity (4x), favoured (3x), harm (3x), naught (3x), noisome (2x), grievous (2x), sad (2x), miscellaneous (34x).	

Lexicon :: Strong's H7489 - רָעַע

רָעַע

Transliteration	Pronunciation
ra`a`	rā-ah' (Key)
Part of Speech	Root Word (Etymology)
verb	A primitive root
Dictionary Aids	
TWOT Reference: 2191,2192	
KJV Translation Count — Total: 83x	
The KJV translates Strong's H7489 in the following manner: evil (20x), evildoer (10x), hurt (7x), wickedly (5x), worse (5x), afflict (5x), wicked (4x), break (3x), doer (3x), ill (3x), harm (3x), displease (2x), miscellaneous (13x).	

- III. evil, misery, distress, injury
- A. evil, misery, distress
 - B. evil, injury, wrong
 - C. evil (ethical)

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

רָעַע rā`a`, raw-ah'; a primitive root; properly, to spoil (literally, by breaking to pieces); figuratively, to make (or be) good for nothing, i.e. bad (physically, socially or morally):—afflict, associate selves (by mistake for 7462), break (down, in pieces), displease, (be, bring, do) evil (doer, entreat, man), show self friendly (by mistake for 7462), do harm, (do) hurt, (behave self, deal) ill, ✘ indeed, do mischief, punish, still, vex, (do) wicked (doer, -ly), be (deal, do) worse.

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

Lexicon :: Strong's H7490 - רעע' (Aramaic) Aa

רעע

Transliteration	Pronunciation
r@'a' (Aramaic)	reh-ah' (Key) 🔊
Part of Speech	Root Word (Etymology)
verb	Corresponding to רעע (H7489)

Dictionary Aids

TWOT Reference: 3000

KJV Translation Count — Total: 2x

The KJV translates Strong's H7490 in the following manner: bruise (1x), break (1x).

Outline of Biblical Usage [?]

I. (P'al) to crush, break, shatter

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

רעע re'a', reh-ah'; (Aramaic) corresponding to H7489:—break, bruise.

Lexicon :: Strong's H7452 - rea'

רע

Transliteration	Pronunciation
rea'	rā'-ah (Key)
Part of Speech	Root Word (Etymology)
verbal noun	From רניע (H7321)

Dictionary Aids

TWOT Reference: 2135a

KJV Translation Count — Total: 3x

The KJV translates Strong's H7452 in the following manner: shout (1x), noise (1x), aloud (1x).

Outline of Biblical Usage [?]

I. shouting, roar

A. meaning dubious

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

רוּעַ

Transliteration

ruwa'

Pronunciation

rû-ah' (Key)



Part of Speech

verb

Root Word (Etymology)

A primitive root

Dictionary Aids

TWOT Reference: 2135

KJV Translation Count — Total: 46x

The KJV translates Strong's H7321 in the following manner: shout (23x), noise (7x), ..alarm (4x), cry (4x), triumph (3x), smart (1x), miscellaneous (4x).

Outline of Biblical Usage [?]

- I. to shout, raise a sound, cry out, give a blast
 - A. (Hiphil)
 - i. to shout a war-cry or alarm of battle
 - ii. to sound a signal for war or march
 - iii. to shout in triumph (over enemies)
 - iv. to shout in applause
 - v. to shout (with religious impulse)
 - vi. to cry out in distress
 - B. (Polal) to utter a shout
 - C. (Hithpolel)
 - i. to shout in triumph
 - ii. to shout for joy
- II. (Niphal) destroyed

Strong's Definitions [?]

(Strong's Definitions Legend)

רוּעַ rûwa', roo-ah'; a primitive root; to mar (especially by breaking); figuratively, to split the ears (with sound), i.e. shout (for alarm or joy):—blow an alarm, cry (alarm, aloud, out), destroy, make a joyful noise, smart, shout (for joy), sound an alarm, triumph.

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

Lexicon :: Strong's H7465 - ro'ah Aa

רָעָה

Transliteration	Pronunciation
ro'ah	rō-ä' (Key) 🔊
Part of Speech	Root Word (Etymology)
participle	For רָעָה (H7455)

Dictionary Aids

TWOT Reference: 2192

KJV Translation Count — Total: 1x

The KJV translates Strong's H7465 in the following manner: broken (1x).

Outline of Biblical Usage [?]

I. broken

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

רָעָה rō'āh, ro-aw'; for H7455; breakage:—broken, utterly.

Parkhurst Page 497 Resh-Ayin as a verb

רָעָה

I. In Kal, *to break, break off, break in pieces, rend, destroy*. Ps. ii. 9. Jer. ii. 16. xi. 16. xv.

II. In Kal, *to break, afflict*. Job xxiv. 21, רָעָה (particip. fem. agreeing with the preceding עוֹלָה *insolence*) afflicting *the barren who beareth not*. Also, In Kal, *to be broken, ruined, afflicted*. Prov. xi. 15. xiii. 20. Isa. viii. 9. As a N. fem. רָעוּת, joined with רוּחַ, *breaking*,

The Ns. רָעָה and רָעוּת are applied to *animals*, and even to *things inanimate*, as well as to *men*. See Isa. xxxiv. 14—16.

From this sense of the N. it is once used as a V. in Hith. *to make oneself a companion, to associate oneself with*. occ. Prov. xxii. 24. So LXX ἑταῖρος ἑταῖρος; *be a companion*. And, per-

Pro 25:19
 Confidence in an unfaithful man in time of trouble *is like* a broken [H7465](#) tooth, and a foot out of joint.

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

Ra'ah with the Hey at the end has an meaning which is good and Parkhurst has this as the primary meaning.



To feed, graze, drive out to pasture
To protect as a shepherd
To pasture= to revive, nourish
To have authority of people with a focus on care and concern
Be a friend, companion, personal advisor
A shepherd
A female companion-attendant

רַע

Transliteration

Pronunciation

rea'

rā'-ah (Key)



Part of Speech

Root Word (Etymology)

masculine noun

From רָעָה (H7462)

Dictionary Aids

TWOT Reference: 2186a

KJV Translation Count — Total: 188x

The KJV translates Strong's H7453 in the following manner: neighbour (102x), friend (42x), another (23x), fellow (10x), companion (5x), other (2x), brother (1x), husband (1x), lovers (1x), neighbour (with H1121) (1x).

Outline of Biblical Usage [?]

- I. friend, companion, fellow, another person
 - A. friend, intimate
 - B. fellow, fellow-citizen, another person (weaker sense)
 - C. other, another (reciprocal phrase)

Strong's Definitions [?]

(Strong's Definitions Legend)

רַע rēa', ray'-ah; or רֵעַ rēya'; from H7462; an associate (more or less close):—brother, companion, fellow, friend, husband, lover, neighbour, ✕ (an-) other.

רַע

Transliteration

Pronunciation

rea'

rā'-ah (Key)



Part of Speech

Root Word (Etymology)

masculine noun

From רָעָה (H7462)

Dictionary Aids

TWOT Reference: 2187a

KJV Translation Count — Total: 2x

The KJV translates Strong's H7454 in the following manner: thought (2x).

Outline of Biblical Usage [?]

I. purpose, aim, thought

Strong's Definitions [?]

(Strong's Definitions Legend)

רַע rēa', ray'-ah; from H7462; a thought (as association of ideas):—thought.

רָעָה

Transliteration	Pronunciation
ra'ah	rā-ā' (Key)
Part of Speech	Root Word (Etymology)
verb	A primitive root

Dictionary Aids

TWOT Reference: 2185,2186

KJV Translation Count — Total: 173x

The KJV translates Strong's H7462 in the following manner: feed (75x), shepherd (63x), pastor (8x), herdmen (7x), keep (3x), companion (2x), broken (1x), company (1x), devour (1x), eat (1x), entreateth (1x), miscellaneous (10x).

Strong's Definitions [?]

(Strong's Definitions Legend)

רָעָה *rā'āh*, raw-aw'; a primitive root; to tend a flock; i.e. pasture it; intransitively, to graze (literally or figuratively); generally to rule, by extension, to associate with (as a friend):—~~break~~, companion, keep company with, devour, eat up, evil entreat, feed, use as a friend, make friendship with, herdman, keep (sheep) (-er), pastor, shearing house, shepherd, wander, waste.

Outline of Biblical Usage [?]

- I. to pasture, tend, graze, feed
 - A. (Qal)
 - i. to tend, pasture
 - a. to shepherd
 - b. of ruler, teacher (fig)
 - c. of people as flock (fig)
 - d. shepherd, herdsman (subst)
 - ii. to feed, graze
 - a. of cows, sheep etc (literal)
 - b. of idolater, Israel as flock (fig)
 - B. (Hiphil) shepherd, shepherdess
- II. to associate with, be a friend of (meaning probable)
 - A. (Qal) to associate with
 - B. (Hithpael) to be companions
- III. (Piel) to be a special friend

PLAGUE

A pernicious and malign influence that is hard to get rid of

An assault, i.e. a blow or strike that can cause a wound or trauma from a physical impact

Plague, pestilence, i.e. a pandemic occurrence of a disease that destroys or causes suffering to a biological life

Infection, sore, i.e. an isolated

Skin trauma on the body, mark, spot

Mildew, fungus, i.e. that which can grow and spread on organic materials

וְנִגַּעַ

Ayin
Eye
To See
Experience

Gimel
Foot
Camel
Pride

Nun
Seed
Fish
Life

Vav
Nail
Peg
"And"

nega: a stroke, plague, mark

Original Word: נִגַּעַ

Part of Speech: Noun Masculine

Transliteration: nega

Phonetic Spelling: (neh'-gah)

Short Definition: mark

5061 [e]

wə-ne-gā'

וְנִגַּעַ

and shall any plague you

Noun

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

thee neither shall any plague

nega` (neh'-gah)

a blow (figuratively, infliction); also (by implication) a spot (concretely, a leprous person or dress) -- plague, sore, stricken, stripe, stroke, wound.

shall any plague^{H5061}

Psalm 91:10

לֹא-תֵאָנֶה אֵלֶיךָ רָעָה וְנֹגֵעַ לֹא-יִקְרָב No harm will befall you, and no plague will come near your tent. | LEB

LEB OT RI | בְּאֵהָלֶךָ

וְנֹגֵעַ wə'nē'-gā'

וְנֹגֵעַ nē'-gā' harm will befall you, and no **plague** will come near your tent.

וְנֹגֵעַ nē'-gā' onset of illness; affliction, plague, infestation; blow, violent crime
noun, singular, absolute ± common, masculine

Sense: influence ⇔ **plague** - a pernicious and malign influence that is hard to get rid of.

- BDB stroke, plague, mark, plague-spot
- GHCLOT stroke, blow; a mark; spot
- CHALOT plague, affliction; blow, assault; mark, skin disease
- DBL Hebrew assault; plague; infection; mildew
- TLOT to touch
- NASB Dictionaries
- BYBHV affliction, plague, infestation; blow (; 70-99; 60 in Lev)

Parkhurst Page 307

נָגַע

I. **To touch, meddle with.** Gen. iii. 3. xx. 6. xxvi. 11. It is used transitively, and with ב, ל and על following. In Hiph. *to cause to touch.* Exod. xii. 22.

II. **To touch, reach, come unto, toucher à.** Jer. iv. 10. li. 9, & al. In Hiph. *to reach, come unto, draw nigh.* Gen. xxviii. 12. 1 Sam. xiv. 9. 2 Chron. xxviii. 9. Psal. lxxxviii. 4. Eccles. xii. 1. Comp. Lev. v. 7, *And if his hand doth not or cannot reach the sufficiency of a lamb, i. e. if his power or ability doth not extend to procure a lamb.* Also, *to cause to touch, reach, or come unto.* Isa. v. 8. xxv. 12. Ezek. xiii. 14.

III. In Kal and Hiph. *to come upon, occur, happen.* Jud. xx. 41. Eccles. viii. 14.

IV. **To touch with force and violence, to smite or strike.** Gen. xii. 17. 2 K. xv. 5, & al. In Niph. *to be smitten.* occ. Jos. viii. 15. Psal. lxxiii. 5. **As a N. נָגַע a stroke or plague.** Gen. xii. 17. Lev. xiii. freq. Deut. xvii. 8, & al. freq.

The Plague of Marseilles in 1721

נִגַּע

Transliteration

nega'

Pronunciation

neh'-gah (Key)



Part of Speech

masculine noun

Root Word (Etymology)

From נִגַּע (H5060)

Dictionary Aids

TWOT Reference: 1293a

KJV Translation Count — Total: 78x

The KJV translates Strong's H5061 in the following manner: plague (65x), sore (5x), stroke (4x), stripes (2x), stricken (1x), wound (1x).

Outline of Biblical Usage [?]

- I. stroke, plague, disease, mark, plague spot
 - A. stroke, wound
 - B. stroke (metaphorical of disease)
 - C. mark (of leprosy)

Strong's Definitions [?]

(Strong's Definitions Legend)

נִגַּע nega', neh'-gah; from H5060; a blow (figuratively, infliction); also (by implication) a spot (concretely, a leprous person or dress):—plague, sore, stricken, stripe, stroke, wound.

Strong's Definitions [?]

(Strong's Definitions Legend)

נִגַּע nāga', naw-gah'; a primitive root; properly, to touch, i.e. lay the hand upon (for any purpose; euphemistically, to lie with a woman); by implication, to reach (figuratively, to arrive, acquire); violently, to strike (punish, defeat, destroy, etc.):—beat, (✕ be able to) bring (down), cast, come (nigh), draw near (nigh), get up, happen, join, near, plague, reach (up), smite, strike, touch.

נִגַּע

Transliteration

naga'

Pronunciation

nä-gah' (Key)



Part of Speech

verb

Root Word (Etymology)

A primitive root

Dictionary Aids

TWOT Reference: 1293

KJV Translation Count — Total: 150x

The KJV translates Strong's H5060 in the following manner: touch (92x), came (18x), reach (11x), bring (4x), near (4x), smite (4x), nigh (3x), plagued (3x), happeneth (2x), strike (2x), beaten (1x), cast (1x), reach up (1x), brought down (1x), join (1x), laid (1x), get up.

- I. to touch, reach, strike
 - A. (Qal)
 - i. to touch
 - ii. to strike
 - iii. to reach, extend to
 - iv. to be stricken
 - a. stricken (participle)
 - B. (Niphal) to be stricken, be defeated
 - C. (Piel) to strike
 - D. (Pual) to be stricken (by disease)
 - E. (Hiphil) to cause to touch, reach, approach, arrive
 - i. to cause to touch, apply
 - ii. to reach, extend, attain, arrive, come
 - iii. to approach (of time)
 - iv. to befall (of fate)

Doctors of Death: 7 Plague Doctor Facts



1. They were egalitarian-unrestricted

Plague doctors were hired by the cities themselves, so they were obligated to help whoever they could, whether they were rich or poor. However, this wasn't always a good thing, because...

2.They were often charlatans

In the absence of medical school or documentation, there was no screening as to who could become a plague doctor. They were often second-rate practitioners or new, young doctors, but in one case, a plague doctor's previous profession had been a fruit salesman.





PLAGUE DOCTORS

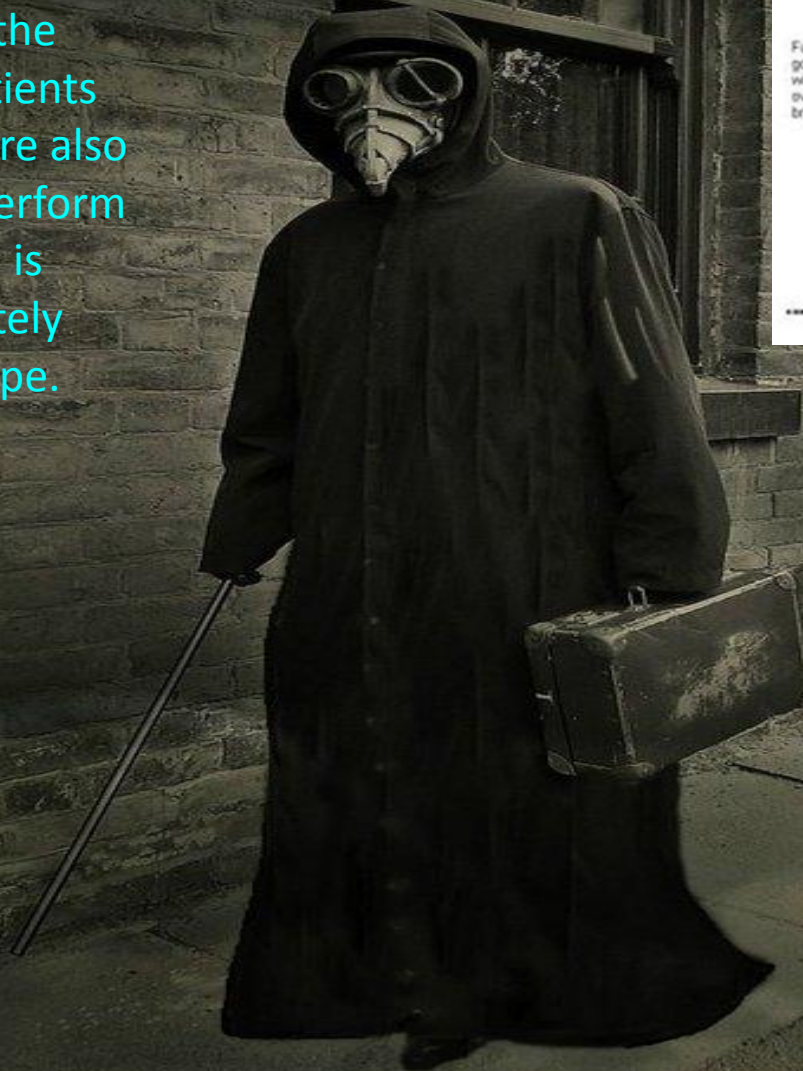
The long beak held flowers or herbs to shield the doctor's body from the smell of rot and decay caused by the Black Death. Their presence and outfit meant death was nearby, and is still regarded by much of the world as a symbol of true horror.

3. The mask was an air freshener

The most iconic part of the plague doctor's costume is the mask. It was made with a purpose, however. There was a medical theory at the time called "miasma theory," where they believed that foul scents caused disease. Therefore, to protect themselves from disease, the plague doctors filled the beaks of their masks with herbs that would cover the scents of their sick and dying patients.

4.They had special privileges

Many plague doctors charged extra to the families of their patients for their care and were also given the ability to perform autopsies, which is otherwise absolutely forbidden in Europe.

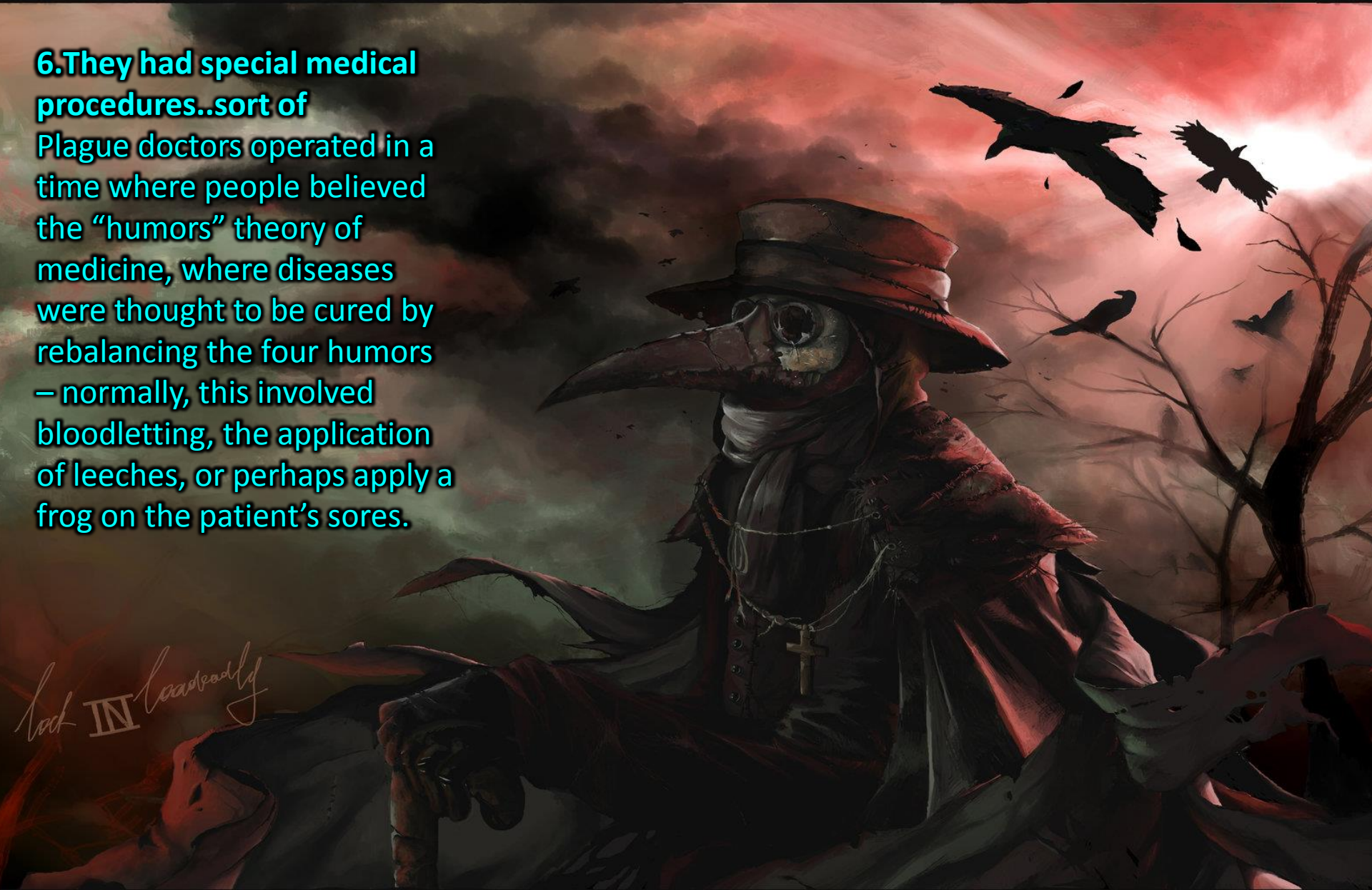


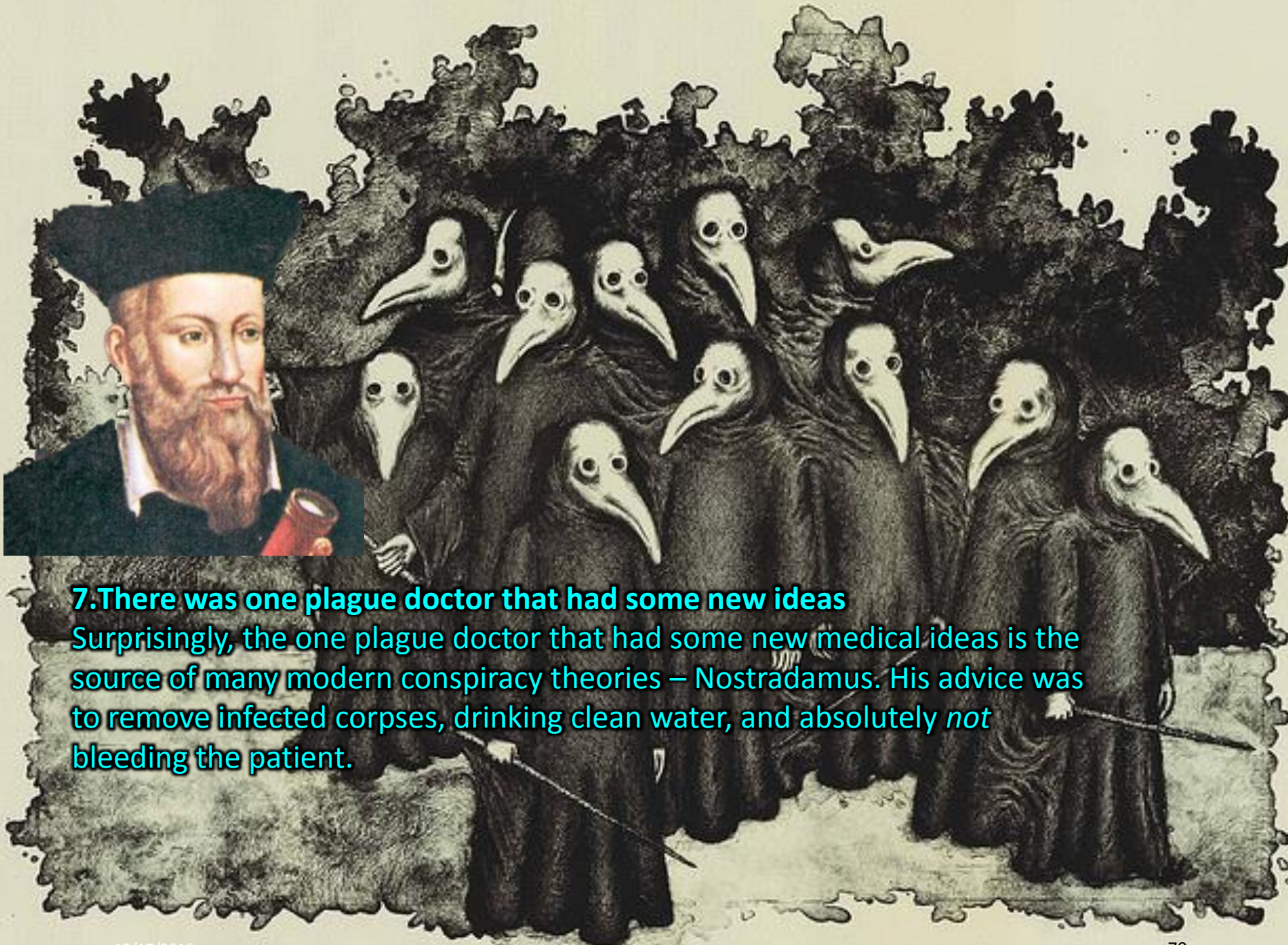
5.They were not all that effective

During the Black Death, 18 doctors attended to the city of Venice. By 1348, only one remained. Five died of plague and 12 were missing (presumed fled).

6.They had special medical procedures..sort of
Plague doctors operated in a time where people believed the “humors” theory of medicine, where diseases were thought to be cured by rebalancing the four humors – normally, this involved bloodletting, the application of leeches, or perhaps apply a frog on the patient’s sores.

Book III leadready





7. There was one plague doctor that had some new ideas

Surprisingly, the one plague doctor that had some new medical ideas is the source of many modern conspiracy theories – Nostradamus. His advice was to remove infected corpses, drinking clean water, and absolutely *not* bleeding the patient.

will not come near

Be brought together
 Take an object near another object
 Gather together
 Approach
 Offer, i.e. present, be in a place, of
 with a focus of being in front of a
 superior
 Present make a legal presentation

יָקֵרֵב

לֹא

		
Beyt	Resh	Qof
House "In"	Head Person First	Sun on Horizon Behind


Yod
Arm and Hand Work Deed

will "not"

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

7126 [e]	3808 [e]
yiq·rab	lō-
יָקֵרֵב	לֹא
come near	neither
Verb	Adv

thee, neither^{H3808}

come nigh^{H7126}

Original Word: קָרַב
 Part of Speech: Verb
 Transliteration: qarab
 Phonetic Spelling: (kaw-rab')
 Short Definition: offer

come nigh
 qarab (kaw-rab')
 to approach (causatively, bring near) for whatever purpose

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

Psalm 91:10

לֹא-תֵאָנֶה אֵלֶיךָ רָעָה וְנֹגַע לֹא-יִקְרָב | No harm will befall you, and no plague will come near your tent. | LEB
LEB OT RI | :בְּאֵהָלֶךָ

אל' 'el' hand, but it will not come near you.
אל' 'el towards; in, into; up, against, in addition to
preposition ± "unto" (אל')

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

יִקְרָב' yiq·rāb' befall you, and no plague will come near your tent.

קרַב qrb to get/come closer, approach, come forward; to step up to verb, Qal, yiqṭōl (imperfect), third person, masculine, singular ± active
Sense: to approach – to move towards or near.

BDB	come near, approach
GHCLLOT	TO APPROACH, TO COME NEAR; to come near; to cause to approach...
CHALOT	draw near, approach; come near; draw near; step up; come up; ass...
DBL Hebrew	come near; bring near; offer; present an offering; present; present...
TLOT	to approach
NASB Dictionaries	
BYBHV	to get closer, approach; to come forward, draw near; to step up to...

קָרַב

Transliteration

qarab

Pronunciation

kā-rav' (Key)



Part of Speech

verb

Root Word (Etymology)

A primitive root

Dictionary Aids

TWOT Reference: 2065

KJV Translation Count — Total: 280x

The KJV translates Strong's H7126 in the following manner: offer (95x), (come, draw, ...) near (58x), bring (58x), (come, draw, ...) nigh (18x), come (12x), approach (10x), at hand (4x), presented (2x), miscellaneous (13x).

Outline of Biblical Usage [?]

- I. to come near, approach, enter into, draw near
 - A. (Qal) to approach, draw near
 - B. (Niphal) to be brought near
 - C. (Piel) to cause to approach, bring near, cause to draw near
 - D. (Hiphil) to bring near, bring, present

Strong's Definitions [?]

(Strong's Definitions Legend)

קָרַב qārab, kaw-rab'; a primitive root; to approach (causatively, bring near) for whatever purpose:—(cause to) approach, (cause to) bring (forth, near), (cause to) come (near, nigh), (cause to) draw near (nigh), go (near), be at hand, join, be near, offer, present, produce, make ready, stand, take.

קָרַב

Transliteration

qēreb (Aramaic)

Pronunciation

ker-āv' (Key)



Part of Speech

verb

Root Word (Etymology)

Corresponding to קָרַב (H7126)

Dictionary Aids

TWOT Reference: 2978

KJV Translation Count — Total: 9x

The KJV translates Strong's H7127 in the following manner: come near (4x), offer (2x), come (1x), bring near (1x), offer (1x).

Outline of Biblical Usage [?]

- I. to approach, come near
 - A. (P'al) to approach
 - B. (Pael) to offer, draw near
 - C. (Aphel) to be summoned

Strong's Definitions [?]

(Strong's Definitions Legend)

קָרַב q-rêb, ker-abe'; (Aramaic) corresponding to H7126:—approach, come (near, nigh), draw near.

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

Lexicon :: Strong's H7128 - qĕrab Aa

קָרַב

Transliteration	Pronunciation
qĕrab	ker-äw' (Key) 🔊
Part of Speech	Root Word (Etymology)
masculine noun	From קָרַב (H7126)

Dictionary Aids

TWOT Reference: 2063b

KJV Translation Count — Total: 9x

The KJV translates Strong's H7128 in the following manner: battle (5x), war (4x).

Outline of Biblical Usage [?]

1. battle, war

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

קָרַב qĕrâb, ker-awb'; from H7126; hostile encounter:—battle, war.

Lexicon :: Strong's H7129 - qĕrab (Aramaic) Aa

קָרַב

Transliteration	Pronunciation
qĕrab (Aramaic)	ker-äw' (Key) 🔊
Part of Speech	Root Word (Etymology)
masculine noun	Corresponding to קָרַב (H7128)

Dictionary Aids

TWOT Reference: 2978a

KJV Translation Count — Total: 1x

The KJV translates Strong's H7129 in the following manner: war (1x).

Outline of Biblical Usage [?]

1. war

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

קָרַב qĕrâb, ker-awb'; (Aramaic) corresponding to H7128:—war.

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

Lexicon :: Strong's H7130 - qereb Aa

קֶרֶב

Transliteration	Pronunciation
qereb	keh'-rev (Key) 🔊
Part of Speech	Root Word (Etymology)
masculine noun	From קֶרֶב (H7126)

Dictionary Aids

TWOT Reference: 2066a

KJV Translation Count — Total: 227x

The KJV translates Strong's H7130 in the following manner: among (76x), midst (73x), within (24x), inwards (22x), in (6x), miscellaneous (26x).

Outline of Biblical Usage [?]

- I. midst, among, inner part, middle
 - A. inward part
 - i. physical sense
 - ii. as seat of thought and emotion
 - iii. as faculty of thought and emotion
 - B. in the midst, among, from among (of a number of persons)
 - C. entrails (of sacrificial animals)

Lexicon :: Strong's H7131 - qareb Aa

קָרַב

Transliteration	Pronunciation
qareb	kā-rāv' (Key) 🔊
Part of Speech	Root Word (Etymology)
adjective	From קָרַב (H7126)

Dictionary Aids

TWOT Reference: 2065a

KJV Translation Count — Total: 11x

The KJV translates Strong's H7131 in the following manner: come nigh (4x), come near (3x), draw near (2x), approach (1x), came (1x).

Outline of Biblical Usage [?]

- I. near, approaching

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

קָרַב qârêb, kaw-rabe'; from H7126; near.—approach, come (near, nigh), draw near.

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

Lexicon :: Strong's H7132 - qĕrabah Aa

קָרְבָּה

Transliteration	Pronunciation
qĕrabah	ker-ä-vä' (Key) 🔊
Part of Speech	Root Word (Etymology)
feminine noun	From קָרַב (H7126)

Dictionary Aids

TWOT Reference: 2065c

KJV Translation Count — Total: 2x

The KJV translates Strong's H7132 in the following manner: draw near (1x), approach (1x).

Outline of Biblical Usage [?]

I. an approach, a drawing near

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

קָרְבָּה qĕrâbâh, ker-aw-baw'; from H7126; approach:—approaching, draw near.

Gesenius' Hebrew-Chaldee Lexicon [?]

קָרְבָּה f. constr. state קָרַב approach, drawing near, Ps. 73:28; Isa. 58:2.

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

In Your Tent

Tent- tent dwelling, i.e. a portable construction made of animal hair or leather, which may include curtained rooms in a tent

Home- dwelling place, house, i.e. a place in which one lives, including permanent, unmovable house

Household, i.e. a group of persons



Suffix- Kaf = "you"

וְיָבֹא יְדֹכָא	and, but it will not come near you .
אֶתְּךָ	'āt-tā(h) you (m.s.)
	pronoun, suffixed, second person, masculine, singular
BDB	thou
GHCLOT	THOU; thee; ta, to, tok
CHALOT	you
DBL Hebrew	you, your,
TLOT	to come

thy dwelling. ^{H168}

ohel: a tent

Original Word: אֹהֶל

Part of Speech: Noun Masculine

Transliteration: ohel

Phonetic Spelling: (o'-hel)

Short Definition: tent

168 [e]

bə-'ā-ho-le-kā.

בְּאֹהֶלְךָ

Your dwelling

Noun

thy dwelling

'ohel (o'-hel)

a tent (as clearly conspicuous from a distance) -- covering, (dwelling)(place), home, tabernacle, tent.

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

בִּבְּ *b* no plague will come near your **tent**.

בִּבְּ *b* in, at, among, upon, with, away from, when

preposition ± “in” (בִּבְּ)

BDB

GHCLLOT

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

more »

Notes

אֹהֶל *’ō·hōlē’* no plague will come near your **tent**.

אֹהֶל *’ō·hēl* tent; people living in a tent

noun, singular ± common, construct, masculine, suffixed

Sense: tent – a portable shelter, usually made of fabric or animal skin stretched over supporting poles and fastened to the ground with ropes and pegs.

BDB

tent

GHCLLOT

a tent, a tabernacle; a house; habitation

CHALOT

tent; tent-dwellers; tent of; Y.

DBL Hebrew

tent; tent-dwellers; home; household

TLOT

tent

NASB Dictionaries

BYBHV

tent (; 300–499;)

CDWGTB

Notes

כָּאֲךָ *kā* and no plague will come near **your** tent.

כָּאֲךָ *’āt·tā(h)* you (m.s.)

pronoun, suffixed, second person, masculine, singular

Lexicon :: Strong's H168 - 'ohel

אֹהֶל

Transliteration	Pronunciation
'ohel	ō·hel (Key)
Part of Speech	Root Word (Etymology)
masculine noun	From אָהַל (H166)

Dictionary Aids

TWOT Reference: 32a

KJV Translation Count — Total: 345x

The KJV translates Strong's H168 in the following manner: tabernacle (s) (198x), tent(s) (141x), dwelling (2x), place(s) (2x), covering (1x), home (1x).

Outline of Biblical Usage [?]

I. tent

A. nomad's tent, and thus symbolic of wilderness life, transience

B. dwelling, home, habitation

C. the sacred tent of Jehovah (the tabernacle)

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

אֹהֶל 'ôhel, o'-hel; from H166; a tent (as clearly conspicuous from a distance):—covering, (dwelling) (place), home, tabernacle, tent.

Lexicon :: Strong's H166 - 'ahal

אָהַל

Transliteration	Pronunciation
'ahal	ā·hal' (Key)
Part of Speech	Root Word (Etymology)
verb	A primitive root

Dictionary Aids

TWOT Reference: 33

KJV Translation Count — Total: 1x

The KJV translates Strong's H166 in the following manner: shineth (1x).

Outline of Biblical Usage [?]

I. (Hiphil) to be clear, shine

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

אָהַל 'āhal, aw-hal'; a primitive root; to be clear:—shine.

Gesenius' Hebrew-Chaldee Lexicon [?]

אָהַל (1) perhaps i. q. הָלַל הָלַל TO BE BRIGHT, TO SHINE, by interchange of the verbs אָהַל & עָהַל. Hence אָהַל so called from its shining vibrating appearance. See Hiph.

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

Lexicon :: Strong's H167 - 'ahal

אהל

Transliteration	Pronunciation
'ahal	ā-hal' (Key)
Part of Speech	Root Word (Etymology)
verb	A denominative from אהל (H168)

Dictionary Aids

TWOT Reference: 32

KJV Translation Count — Total: 3x

The KJV translates Strong's H167 in the following manner: pitch tent (2x), remove tent (1x).

Outline of Biblical Usage [?]

- I. to pitch a tent, to move a tent
 - A. (Qal) pitch or remove a tent
 - B. (Piel) to pitch one's tent

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

אהל 'āhal, aw-hal'; a denominative from H168; to tent:—pitch (remove) a tent.

אהל
I. To pitch or spread a tent.

II. Because those ancients who dwelt in tents usually abode a considerable time where they encamped, hence אהל is used for any settled habitation or dwelling place. See Josh. xxii.

III. In Hiph. It is spoken of the ירה, or lunar light, Job xxv. 5. Behold even to the light of the moon, ולא יאהיל and he (God) hath not fixed its tent. It is said of שמש the solar light, Ps. xix. 5. In them (the heavens) hath he set אהל a tent or tabernacle, namely the orb or body of the sun, fixed like a tabernacle in the centre, from whence the light is on all sides perpetually springing forth, enlightening and enlivening the universe. But as for the lunar light, that has no fixed tabernacle, but the orb which reflects it, revolves round the sun in company with the earth, and, from this complex motion, is to the inhabitants of the earth sometimes luminous, sometimes partly dark, and sometimes totally so. If then, to return to our passage in Job, the lunar light, that beauteous and even idolized object, (see Job xxxi. 26.) thus changeth, and decreaseth in, or upon, her perfection, or rather till it disappearst (Ecclus xliiii. 7.) and

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

COMMENTARIES

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

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

- The promises that are sure to all those who have thus made *the Most High* their *habitation*.

(1.) That, whatever happens to them, nothing shall hurt them (v. 10): "*There shall no evil befall you;*

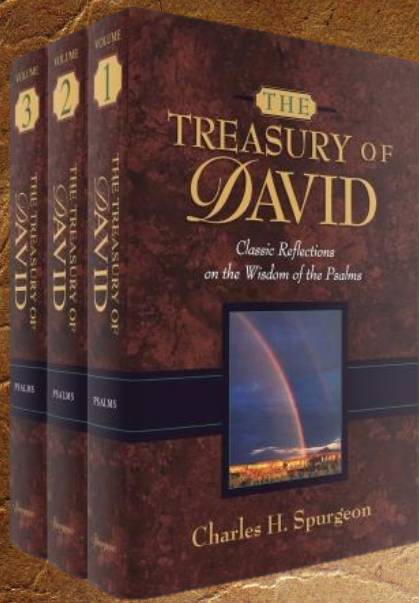
It is not an evil, an only evil, but there is a mixture of good in it and a product of good by it

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

Matthew Henry

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





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

"For this no ill thy cause shall daunt, No scourge thy tabernacle haunt."

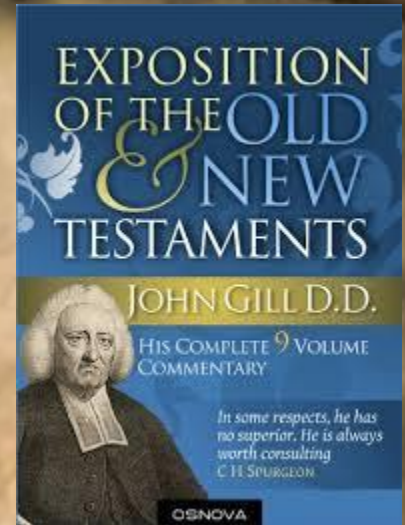
It is impossible that any ill should happen to the man who is beloved of Yahuah; the most crushing calamities can only shorten his journey and hasten him to his reward. Ill to him is no ill, but only good in a mysterious form. Losses enrich him, sickness is his medicine, reproach is his honor, death is his gain. No evil in the strict sense of the word can happen to him, for everything is overruled for good. Happy is he who is in such a case. He is secure where others are in peril, he lives where others die.

John Gills Exposition of the Whole Bible

1697-1771

There shall no evil befall you,.... The evil of sin cleaves to the best of saints, the evil of temptations besets them, and the evil of afflictions comes upon them, as chastisements from **Yahuah**; for they must expect to receive evil, in this sense, as well as good, from His hands; **but the evil of punishment never touches them**; and therefore, when any public calamity befalls them in common with others, yet not as an evil of punishment; it is not an evil to them, it is for their good: **neither shall any plague come nigh your dwelling**; how should it, when they dwell in **Yahuah**, and have made Him, the most High, their habitation (u); Psalm 91:1 otherwise it may come near their temporal dwellings.

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



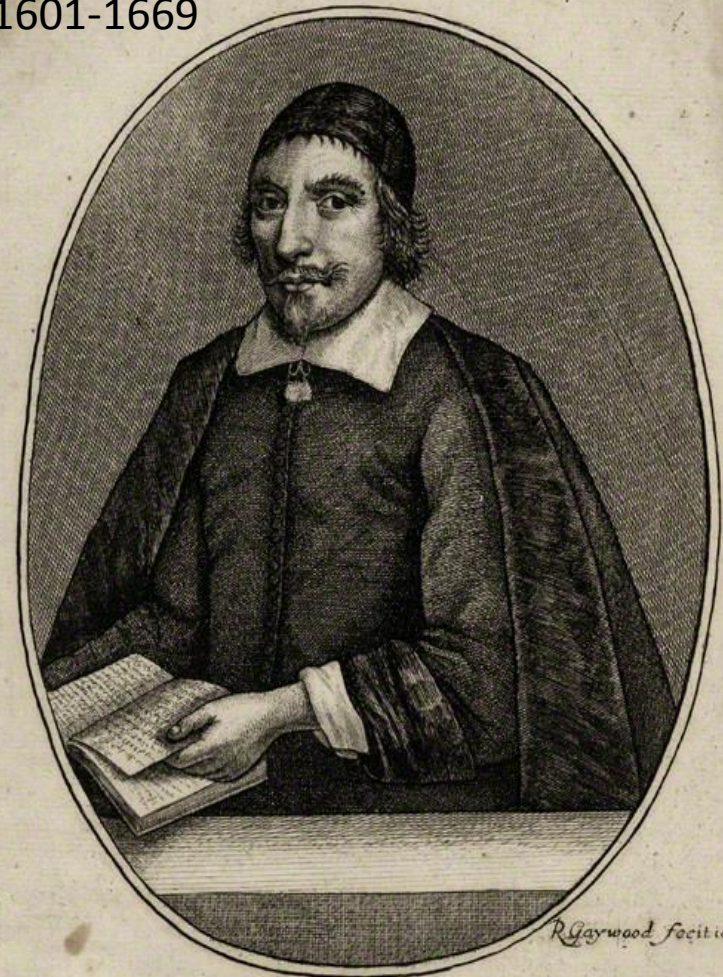
1601-1669

John Trapp Complete Commentary

Psalms 91:10

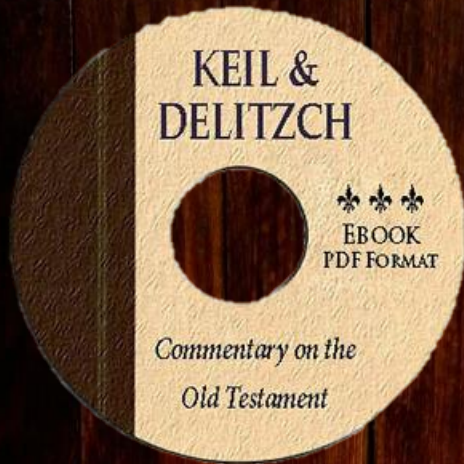
There shall no evil befall you, neither shall any plague come nigh your dwelling

For it may befall a saint to share in a common calamity; as the good corn and weeds are cut down together, but for a different end and purpose.



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

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



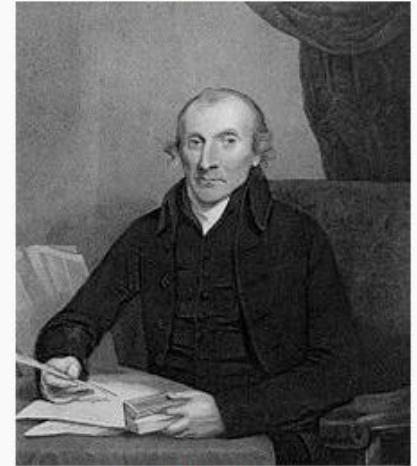
This second utterance of trust is almost identical with the first. Trust has no need to vary its expression. "You, Jehovah, are my refuge" is enough for it. **Yahuah's** mighty name and its personal possession of all which that name means, as its own hiding place, are its treasures which it does not weary of recounting. Love loves to repeat itself. The deepest emotions, like song birds, have but two or three notes, which they sing over and over again all the long day through. He that can use this singer's words of trust has a vocabulary rich enough.

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

Benson Commentary

Psalm 91:9-12. **there shall no evil befall you** —
Namely, so as to destroy or really hurt you.
Though affliction befall you, yet there shall be
no real evil in it; for it shall come from the love
of Yahuah, and shall be sanctified; it shall
come, not for your hurt, but for your good; **and
though for the present it be not joyous but
grievous**, yet, in the end, it shall yield so well
that you **yourself shall own**, no evil befell you.

Joseph Benson



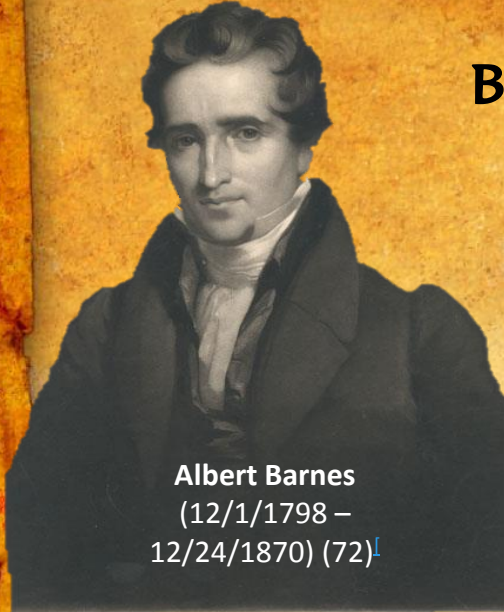
Joseph Benson

Born	January 26, 1749 Kirkoswald, Cumberland
Died	February 16, 1821
Occupation	Methodist minister

9 Because you have made — יהוה My refuge, the Most High — your dwelling
place,

Barnes' Notes on the Bible

There shall no evil befall you -
The Chaldee Paraphrase has, "
Yahuah of the world
answered and said, 'There
shall no evil befall you,'" etc.



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

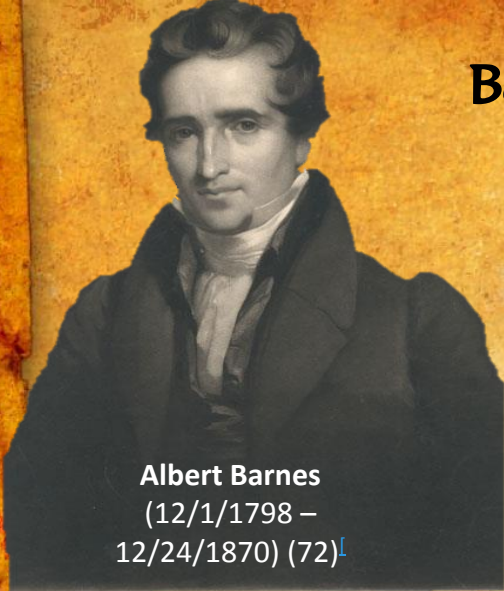
The Scriptures, as a revelation from
YAH, was not designed to give
us all the information we might
desire, nor to solve all the
questions about which the
human soul is perplexed, but
to impart enough to be a safe
guide to the haven of eternal
rest.

The sentiment, however, is that the psalmist could assure such an one, **from his own personal experience**, that he would be safe. He had himself made Yahweh his refuge, and he could speak with confidence of the safety of doing so. This, of course, is to be understood as a general truth, in accordance with what has been said above.

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



Barnes' Notes on the Bible



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

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

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.

Neither shall any plague come nigh your dwelling - On the word rendered "plague" here נגף *nega`* - see Psalm 38:12, note; Psalm 39:11, note. It is not the same word which is used in Psalm 91:6, and translated "pestilence;" and it does not refer to what is technically called the "plague." It may denote anything that would be expressive of the divine displeasure, or that would be sent as a punishment. The word rendered "dwelling" here means a tent; and the idea is, that no such mark of displeasure would abide with him, or enter his tent as its home. Of course, this also must be understood as a general promise, or as meaning that a relationship with Yahuah would constitute a general ground of security.



Commentary by J. C. Philpot 1802-1869 (67)
on select texts of the Bible




"And those who know your name will put their trust in you."

Psalm 9:10

There is a knowing of **Yahuah's** name. By the "name of **Yahuah**" are to be understood the revealed perfections of the Almighty—all that He has revealed concerning himself in the Scriptures of truth. Every attribute, every perfection, everything that **Yahuah** has said of Himself, is summed up in the "name of **Yahuah**." But especially does the "name of **Yahuah**" signify the Son of His love, who is "the brightness of His splendor, and the express image of His Person;" as He said to Moses, "Behold, I send an messenger before you, to keep you in the way, and to bring you into the place which I have prepared.

Beware of him and obey his voice, provoke him not; for he will not pardon your transgressions—for My name is in him;" that Isaiah, all my revealed perfections, all my magnificent character, all my divine attributes are in him.

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



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

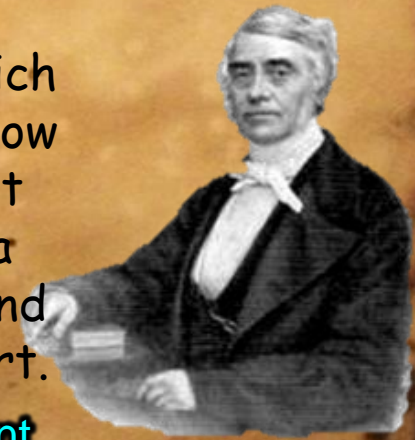
You may lose your property, your health, or your friends and gain them all . . . But if you lose your soul, what is to make up for that loss?

J.C. Philpot

Now, there is a knowing this name of **Yahuah**; that Isaiah , there is such a thing as an experimental acquaintance in the soul with the perfections of **Yahuah** as revealed in the Scriptures. His name is therefore known when the perfections of **Yahuah** are revealed in the heart and conscience by the power of the Spirit. And this is by virtue of living trust in the soul. By trust we see **Yahuah**. By trust we know **Yahuah**. When we receive into our hearts the truth as it is in **Yahusha**, and when we trust by living in confidence that what **Yahuah** has said of Himself in the word, then we know the name of **Yahuah**; and every manifestation of **Yahuah's** mercy, every token of **Yahuah's** favor, and every shining in of **Yahuah's** perfections, is a discovery in our hearts, a raising up in our souls of the knowledge of **Yahuah's** name.

Indeed we must not only know the specific name of **Yahuah** (which is easy with a little, tiny bit of looking), but that allows us to know the fullness of the Hebrew word "shem" which means name but also character. To be able to know **Yahuah's** character takes a relationship. And that relationship must be built on the trust and personal experience that **Yah** only has our best interest at heart.

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



Joseph S. Exell 1900-1923

Immunity from disease

That wealthy promise has not become exhausted by the lapse of time. Rather has the promise acquired a new and deeper significance, and it now embraces in its generous charge the interests of the soul. We move amid moral pestilences. Plague-stricken people are all about us--men and women afflicted with moral and spiritual diseases which carry the germs of perilous contagion. How are we to escape them? The Maser went into the very precincts of the plague, and yet was immune in the foul contagion. Disease demands prepared conditions. If the conditions are absent the contagion is impotent. What, then, was **Yahusha's** condition when he entered into fellowship with men and women who were smitten by the plague of sin? "The prince of this world comes, and has nothing in me." How different it all was in the life of Judas Iscariot! "The devil put it into the heart of Judas!" The germs fell in the prepared conditions; they found a congenial lodgment, and they bore their issues in an evil life.

CHRISTIAN LIBRARY SERIES

VOLUME 4
**BIBLICAL
ILLUSTRATOR
OLD TESTAMENT**

22,000+ pages

Published by Joseph Exell

Covers each Old Testament book and chapter



Integrates seamlessly with
Volume 5: *Biblical Illustrator - New Testament*

Fully searchable on one CD-ROM
All files unlocked

An AGES Digital Library™



WWW.AGESLIBRARY.COM

BIBLICAL ILLUSTRATOR - OLD TESTAMENT
VOLUME 4

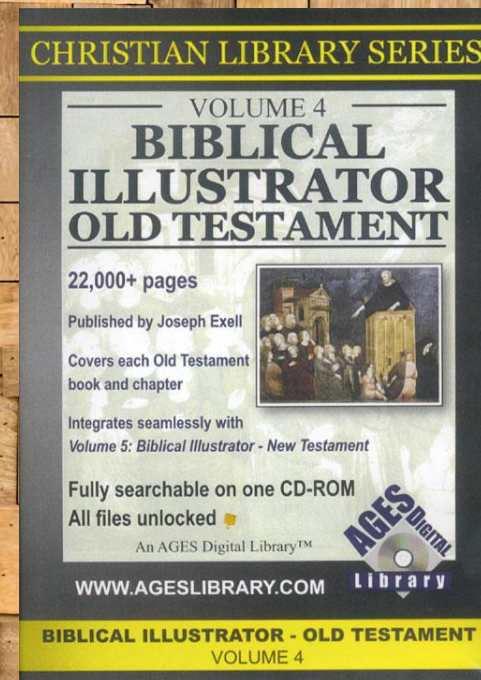
Joseph S. Exell edited and compiled the 56 volume **Biblical Illustrator** commentary. He was the co-editor of the famous **Pulpit Commentary**.

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

1. One of the primary pre-disposing conditions of disease is physical exhaustion. The natural forces are reduced. The energy is spent. The army is driven away from the walls, the gates are left undefended, and the enemy has an open way. Our physical defenses are found in the natural resistances of the body. Let these be impoverished, and our security is gone. Let me change the analogy. In the life of the body we are only safe when our income exceeds our expenditure. How is it with the soul?

The strength of the soul depends upon the quality of its resistances. If the soul is strong and powerful, the Pharisaic germ of hypocrisy or the microbe of actual vice will gain no foothold. But the soul can become faint. Its defenses can be straitened, and the stronghold may then be easily taken at the first besiegement of sin. Now, how does a soul become exhausted? We can use our previous figure: the expenditure has exceeded the income. We have broken correspondences with our resources. We have ignored the land of rest. Men easily capitulate to the evil one when, by neglect of prayer, they have reduced themselves to spiritual exhaustion.

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



VOLUME 4
**BIBLICAL
ILLUSTRATOR
OLD TESTAMENT**

22,000+ pages

Published by Joseph Exell

Covers each Old Testament book and chapter



Integrates seamlessly with

Volume 5: *Biblical Illustrator - New Testament*

Fully searchable on one CD-ROM

All files unlocked

An AGES Digital Library™



WWW.AGESLIBRARY.COM

BIBLICAL ILLUSTRATOR - OLD TESTAMENT
VOLUME 4

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

Another of the predisposing conditions to disease is bad food. Diet is not altogether a matter of indifference when we are considering the advance of disease. Some foods are the friends of hostile microbes; they are the forerunners of disease; they prepare the way, arranging congenial conditions.

How is it with the soul? Is diet of any moment? With what kind of food are we feeding the mind? Is it a food which predisposes the mind to offer hospitality to the foe? How about our reading? Let us subject ourselves to a rigorous self-investigation. Can we honestly expect our minds to be healthy with the kind of food we give them? Thoughts are foodstuff. Where, then, shall we gather them? "He gave them bread from heaven to eat!" Yahuah's bread will make us immune against disease. "This is the bread, of which, if a man eat, he shall not die."

VOLUME 4
**BIBLICAL
ILLUSTRATOR
OLD TESTAMENT**

22,000+ pages

Published by Joseph Exell

Covers each Old Testament
book and chapter

Integrates seamlessly with
Volume 5: *Biblical Illustrator - New Testament*

Fully searchable on one CD-ROM
All files unlocked

An AGES Digital Library™

WWW.AGESLIBRARY.COM



BIBLICAL ILLUSTRATOR - OLD TESTAMENT
VOLUME 4

Another predisposing condition to disease is undisciplined emotion. The bacteriologist has told us that excessive grief and fretfulness open the doors to the invading army of disease. It is not so much some commanding emotional passion which exhausts the body; little frets can do it. We can lose a pound quite as effectually by dropping two hundred and forty pennies as by losing a sovereign. The great point to remember is, that all these dispositions lower the strength and quality of our physical defenses.

How is it with the soul? Undisciplined emotion is a condition against which we must be on our guard. How easily some people can be stirred into violent emotion! Now, all unharnessed emotion impoverishes the spiritual defenses. The devil likes nothing better than to get our emotions well stirred, to make us satisfied with these pleasurable feelings, and then behind our satisfaction to carry on his nefarious work. Emotionalism is the forerunner of evil contagion, and provides conditions for the microbe which will end at last in the bondage of an eradical disease. Let me mention one other predisposing condition of moral and spiritual disease.

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

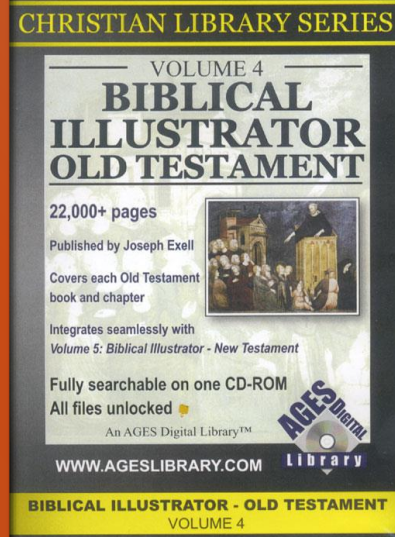
Our bacteriologists tell us that one of the greatest discoveries of the last generation has been the absolute necessity of scrupulous cleanliness in all surgical work. Our doctors are now vigilant to the last degree in closing every door against the entrance of dirt. Operations are performed with sterilized instruments under the most exacting conditions of cleanliness. The smallest remnant of uncleanness affords a foothold for disease.

How is it with the soul? Is there any need of the same scrupulousness? Are we as vigilant in maintaining the purity of our spirits as the surgeon is in maintaining the cleanliness of His work?

Do we not rather treat small scruples lightly, and do we not laugh at the morally painstaking, and label them faddy or puritanical? We retain a dirty little prejudice, or some spirit of undue severity, or some little policy which we persuade ourselves cannot be called wrong, but only expedient; and these retained uncleannesses afford the occasion an opportunity to the enemy of our souls; and through the entrance thus obtained he leads all the forces of darkness and the strong black

battalions of hell. If we are to defeat him we shall have to attend to the scruple. **One grain of dirt can afford sustenance to a host of microbes.**

Now, let me recall the glorious promise with which I began. "Neither shall any plague come nigh thy dwelling." It is possible for us to be in the world and yet not of it, to mix with sinners and yet be separate from them, to be perfectly pure and yet to go and be their minister and guest. Our only security is in Yahuah. In Him we have all-sufficient defences. (J. H. Jowett, M.A.)



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

But now notice the remarkable language in which this answer is couched.

Did you ever notice that **there are two dwelling-places** spoken of in this verse? 'You have made the Most High your **Habitation**'; 'There shall no plague come nigh your **dwelling**.' The reference of the latter word to the former one is even more striking if you observe that, literally translated, as in the Revised Version, it means a particular kind of abode-namely, a tent. 'You have made the Most High your habitation.' The same word is employed in the 90th Psalm: 'Yahuah, You have been our Dwelling-place in all generations.' Beside that venerable and ancient abode, that has stood fresh, strong, incorruptible, and unaffected by the lapse of millenniums, there stands the little transitory canvas tent in which our earthly lives are spent. We have two dwelling-places.

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

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

MACLAREN'S
COMMENTARY

EXPOSITIONS OF
HOLY SCRIPTURE

More than 1,500 treatises arranged in canonical order making this one of greatest expository commentaries on the Bible ever.

More than 1,500 sermons, and 46,000 scriptural references.

Alexander Maclaren
Baptist Preacher And Expositor



By the body we are brought into connection with this frail, evanescent, illusory outer world, and we try to make our homes out of shifting cloud-wrack, and dream that we can compel mutability to become immutable, that we may dwell secure. But fate is too strong for us, and although we say that we will make our nest in the rocks, and shall never be moved, the home that is visible and linked with the material passes and melts as a cloud. We need a better dwelling-place than earth and that which holds to earth. We have **Yahuah** Himself for our true Home. Never mind what becomes of the tent, as long as the mansion stands firm. Do not let us be saddened, though we know that it is canvas, and that the walls will soon rot and must some day be folded up and borne away, if we have the Rock of Ages for our dwelling-place.

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

MACLAREN'S COMMENTARY

EXPOSITIONS OF
HOLY SCRIPTURE

More than 1,500 treatises arranged in canonical order making this one of greatest expository commentary on the Bible ever.

More than 1,500 sermons, and 46,000 scriptural references.

Alexander MacLaren
Baptist Preacher And Expositor

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



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

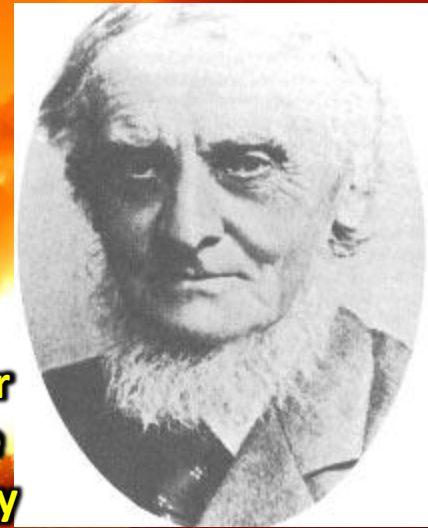
MACLAREN'S COMMENTARY

EXPOSITIONS OF
HOLY SCRIPTURE

More than 1,500 treatises arranged in
canonical order making this one of greatest
expository commentary on the Bible ever.

More than 1,500 sermons, and
46,000 scriptural references.

Alexander MacLaren
Baptist Preacher And Expositor



Let us abide in the Eternal Yahuah by the devotion of our hearts, by the affiance of our trust, by the submission of our wills, by the aspiration of our yearnings, by the conformity of our conduct to His will. Let us abide in the Eternal Yahuah, that 'when the earthly house of this tabernacle is dissolved,' we may enter into two buildings 'eternal in the heavens'-the one the spiritual body which knows no corruption, and the other the bosom of the Eternal Yahuah Himself. 'Because you hast made Him thy Habitation,' that Dwelling shall suffer no evil to come near it or its tenant.

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

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

MACLAREN'S COMMENTARY

EXPOSITIONS OF
HOLY SCRIPTURE

More than 1,500 treatises arranged in canonical order making this one of greatest expository commentary on the Bible ever.

More than 1,500 sermons, and 46,000 scriptural references.

Alexander MacLaren
Baptist Preacher And Expositor



Still further, notice the scope of this great promise. I suppose there is some reference in the form of it to the old story of Israel's exemption from the Egyptian plagues, and a hint that that might be taken as a parable and prophetic picture of what will be true about every man who puts his trust in **Yahuah**. But the wide scope and the paradoxical completeness of the promise itself, instead of being a difficulty, point the way to its true interpretation. 'There shall no plague come nigh your dwelling'-and yet we are smitten down by all the woes that afflict humanity. 'No evil shall befall you'-and yet 'all the ills that flesh is heir to' are dealt out sometimes with a more liberal hand to them who abide in **Yahuah** than to them who dwell only in the tent upon earth. What then? Is **Yahuah** true, or is He not? Did this psalmist mean to promise the very questionable blessing of escape from all the good of the discipline of sorrow?

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

Is it true, in the unconditional sense in which it is often asserted, that 'prosperity is the blessing of the Old Testament, and adversity of the New'? I think not. If I make **Yahuah** my Refuge, I shall get something a great deal better than escape from outward sorrow—namely, an amulet which will turn the outward sorrow into joy. The bitter water will still be given me to drink, but it will be filtered water, out of which **Yahuah** will strain all the poison, though He leaves plenty of the bitterness in it; for bitterness is a tonic. The evil that is in the evil will be taken out of it, in the measure in which we make **Yahuah** our Refuge, and 'all will be right that seems most wrong' when we recognize it to be 'His sweet will.'

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

MACLAREN'S COMMENTARY

EXPOSITIONS OF
HOLY SCRIPTURE

More than 1,500 treatises arranged in canonical order making this one of greatest expository commentary on the Bible ever.

More than 1,500 sermons, and 46,000 scriptural references.

Alexander MacLaren
Baptist Preacher And Expositor



9 Because you have made — יהוה My refuge, the Most High — your dwelling place,

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



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

MACLAREN'S COMMENTARY

EXPOSITIONS OF
HOLY SCRIPTURE

More than 1,500 treatises arranged in
canonical order making this one of greatest
expository commentary on the Bible ever.

More than 1,500 sermons, and
46,000 scriptural references.

Alexander MacLaren
Baptist Preacher And Expositor

Dear brother! **the secret of exemption from every evil** lies in no peculiar Providence, ordering in some special manner our outward circumstances, **but in the submission of our wills to that which the good hand of Yahuah sends us for our good**; and in cleaving close to Him as our Refuge. **Nothing can be 'evil' which knits me more closely to Yahuah**; and whatever tempest drives me to His breast, though all the four winds of the heavens strive on the surface of the sea, **it will be better for me than calm weather that entices me to stray farther away from Him.**

We shall know that some day. Let us be sure of it now, **and explain by it our earthly experience**, even as we shall know it when we get up yonder and 'see all the way by which Yahuah our Eternal has led us.'

Charles Simeon's Horae Homileticae

Charles Simeon



Portrait of Charles Simeon

Born 24 September 1759
Reading, Berkshire, England

Died 13 November 1836 (aged 77)

Nationality English

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

We have in the words of our
text a just description of the
**Covenant Family
Member:**

4. Sweet repose—

[To his house a man retires from the noise and bustle of the world; and there he lays himself down to rest after the fatigues of the day. Home, though inferior in many respects to places of temporary residence, is to almost all persons the most agreeable, because they are most at ease. And such is **Yahuah** to His Child. “In every place, **Yahuah** is to him as a little sanctuary [Note: Ezekiel 11:16.]” where he finds himself at rest. He carries his wants to **Yahuah**, and “casts all his care on Him,” and enjoys that peace which passes all understanding. In this sense he says *for his own encouragement*, “Return to your Rest, O my soul:” and attests *for the splendor of his Yahuah*, “**Yahuah** You have been our *dwelling-place* in all generations [Note: Psalms 90:1.]”]

In connection with this experience of the **covenant family member**, let us consider,

Charles Simeon's Horae Homileticae

1. None here—

[No *casual* evil shall befall him. There is no such thing as chance; every thing, even to the falling of a sparrow, is ordered of **Yahuah**. As for the children of **Yahuah**, “their heavenly Father has given His messengers charge over them, to keep them in all their ways [Note: ver. 11, 12.];” and if any thing were to happen to them, *they* (the messengers) would contract a fearful responsibility for their neglect. We must not however imagine that Yah’s children are at liberty to rush into needless dangers; for **Yahusha**, when tempted by Satan to cast himself from a pinnacle of the Temple in expectation that the messengers would preserve him from injury, replied, “You should not tempt **Yahuah** your **Eternal**!” but nothing can happen to them except by the Divine appointment: they are hid in the shadow of their Father’s hand, and “their very hairs are all numbered.” But it may be thought that *penal* evil may come to them.



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

Charles Simeon's Horae Homileticae

This however we utterly deny. That they may be “visited with the rod,” we readily acknowledge: but there is a great difference between the vindictive arm of an incensed judge, and the gentle chastisements of an indulgent parent. The cup that may at any time be put into their hands may be bitter; but it has not in it one drop of wrath: it is altogether mixed by love; and not an ingredient can be found in it, which they themselves shall not one day confess to have been salutary and beneficial.

In short, no *real* evil shall befall them. That they may have troubles, is certain: that their troubles may be heavy and accumulated, is also certain. But who accounts even the amputation of a limb *evil*, if it be the only and infallible method of preserving life?



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

Charles Simeon's Horae Homileticae

2. None hereafter—

[It is in this life only that the child of Yahuah can meet with even the semblance of evil: when he goes hence, he is instantly placed beyond the reach of harm. No sin, no sorrow, no pain, no temptation, no weariness, no want, can ever be felt by him in the mansions of bliss. He will there enjoy for ever one unclouded day! and his happiness will be without alloy, without intermission, without end

[Note: [Revelation 21:4](#).].”]

To render this subject more instructive, we shall add a word,

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



Charles Simeon's Horae Homileticae

1. Of direction—

[Yahusha, in reference to the sheepfold of the Covenant Family, says, “I am the door; if any man enter in by me, he shall be saved, and shall go in and out, and find pasture [Note: [John 10:9](#).]” The same figure we may apply to the subject before us: “Yahusha is the door;” he is “the way to the Father;” and “no man comes o the Father, but by him.” To those who come to **Yahuah** in any other way, he is not “a Refuge,” or “Habitation”. But if we trust that Yahusha provided access to us of the special doorway that we follow in after him, which is the path to Yahuah, then “will He (Yah) dwell in us, and we shall dwell in Him [Note: [John 6:56](#).]:” yes, “He will be our house of defense, to save us for ever [Note: [Psalms 31:2](#).].”]



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

Charles Simeon's Horae Homileticae

2. Of warning—

[Who, except the *Covenant Family*, can apply to himself the promise in the text? As for the unbelieving and disobedient, they are in danger every hour: they know not but that **Yahuah**'s wrath may break forth against them the very next moment to their destruction. Of this they are certain, (whether they will believe it or not,) that in a little time His judgments shall overtake them, and the greatest of all evils shall befall them, unless they repent. O that they would be prevailed upon to flee for refuge to the hope that is set before them! O that they would now seek **Yahuah**. Then should the destroying angel pass over them, and "they should dwell safely, and be quiet from the fear of evil [Note: Proverbs 1:33.]"



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



3. Of encouragement—

[The weakness of men's **trust** often robs them of the comfort which it is their privilege to enjoy. Why should a **child of Yahuah** be afraid of thunder and lightning? Were he but sensible what a Protector he has, he would feel assured that no evil could come unto him. How varied are **Yahuah's** promises to him in the psalm before us! How diversified also are the assurances given him by Eliphaz in the book of Job [Note: [Job 5:19-24.](#)]! Let him only commit himself to **Yahuah**, and he has nothing to fear. Let us then, beloved, have trust in **Yahuah**; and let those words of David be our song in this land of our pilgrimage; "**Yahuah** is our refuge, &c.; therefore will we not fear, though the earth be removed, and though the waters be carried into the midst of the sea [Note: [Psalms 46:1-4.](#)]: &c."]

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

MAGNIFIED

Psalm 91



Psalm 91:1-4 Magnified

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



Psalm 91:1-2 Magnified

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

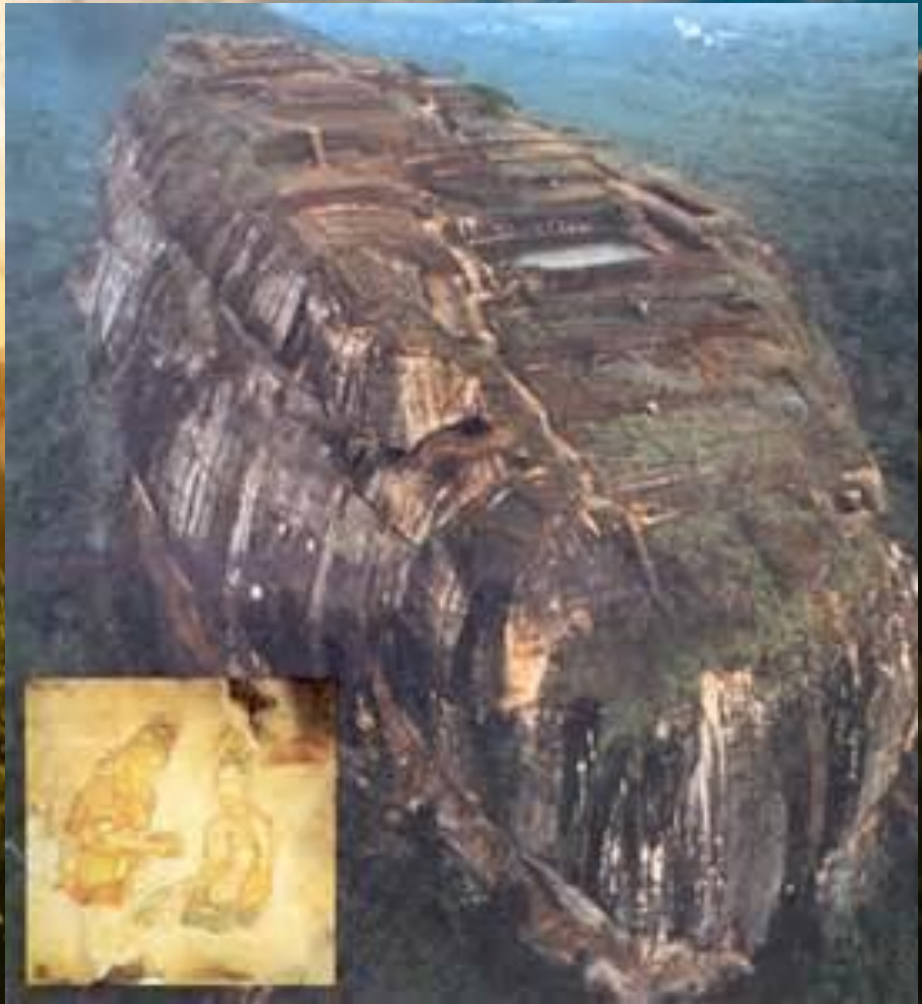



Psalm 91:1-2 Magnified

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

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

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



The image features a large, flowing river of molten lava, glowing with intense red, orange, and yellow light, cascading down a dark, rocky slope. The lava's surface is highly textured with ripples and folds. In the lower center, a small, circular inset shows a baby lying in a protective container, possibly a metal bucket or a similar safe, which is being shielded from the heat of the lava. The overall scene is one of a powerful natural force being used to protect a vulnerable child.

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



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

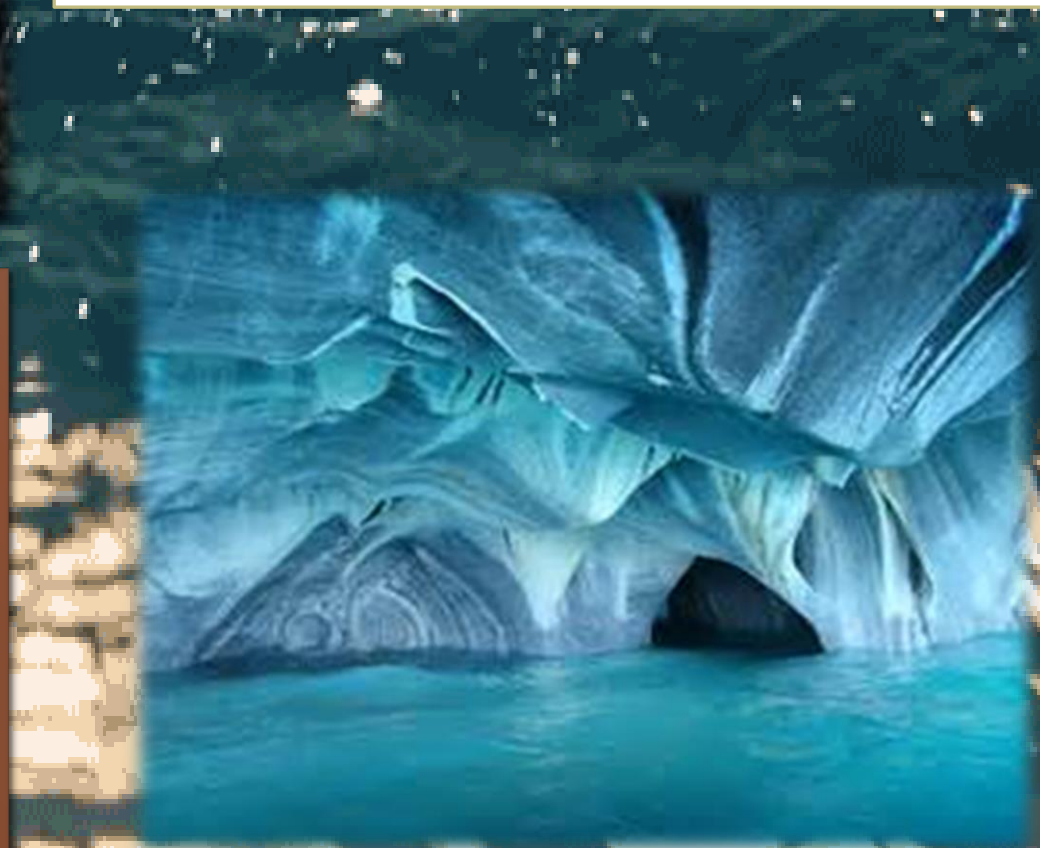
They will stay
permanently.







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

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





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



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

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

My Almighty Everlasting
Shepherd Yahuah.

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

You inspire confidence!

Your plans fill my being with
complete safety and security.
I am alone, and without You,
I am vulnerable and would be
easy prey.

You give me assurance!

For He will free you from harm or evil, rescue and defend you keeping you safe and out of danger. He saves you from a state of having a strained or lacking relationship with Him because He saves you from danger.



PSALMS 91-3-4

From the snares, nets and control of the fowler. Anyone who is a bait layer. Protection when you are blindsided by the wicked.

REFUGE

A person is sitting on a rocky ridge in the foreground, looking out over a vast, green valley. A winding river flows through the valley, and mountains are visible in the background under a cloudy sky. The word "REFUGE" is overlaid in large white letters across the middle of the image.



ANCIENT REFUGE

From the deadly words and teachings that leads to overwhelming eternal death, from deadly viruses all which plague you and cause complete destruction and misery which causes so much damage it can not be repaired. This is the evil desire of the wicked.



In His strong and mighty feathered wings He will cause you to be covered, overshadowed making you unapproachable and protected in this isolation. But you are close to His heart and feel the soft strength of His protection.

It happens in an orderly arrangement of time, space and logic- not as a random or chaotic event because you are under and beneath His wings – the hem and border of His garment





You flee and take refuge and shelter. Feeling safe and full of trust. You are at peace.

Like a large barbed hook body shield as a defensive and protective weapon of war and a defensive wall,



is His faithfulness, honesty, trustworthiness, stability, perpetuity, security, fidelity, permanence and reliability.

יְהוָה

You are not in a continual state of great distress and deep concern which would normally intimidate and cause terror in the midst of continuous and ongoing dangers if it were not for Yahuah's promise. The wisdom of trusting Him keeps you from being causelessly afraid.

PSALMS 91:5-6

Not of the sudden dread over impending trouble because of the evil that is continually going on. It strikes purposely at night to instill the most terror and trembling. Any manner of spread of death and destruction by disease, weapons or conspiracies. Specifically this promise is for those things which are neither foreseen nor can be prevented. Though it may be discovered it must be endured with trust in Yahuah.



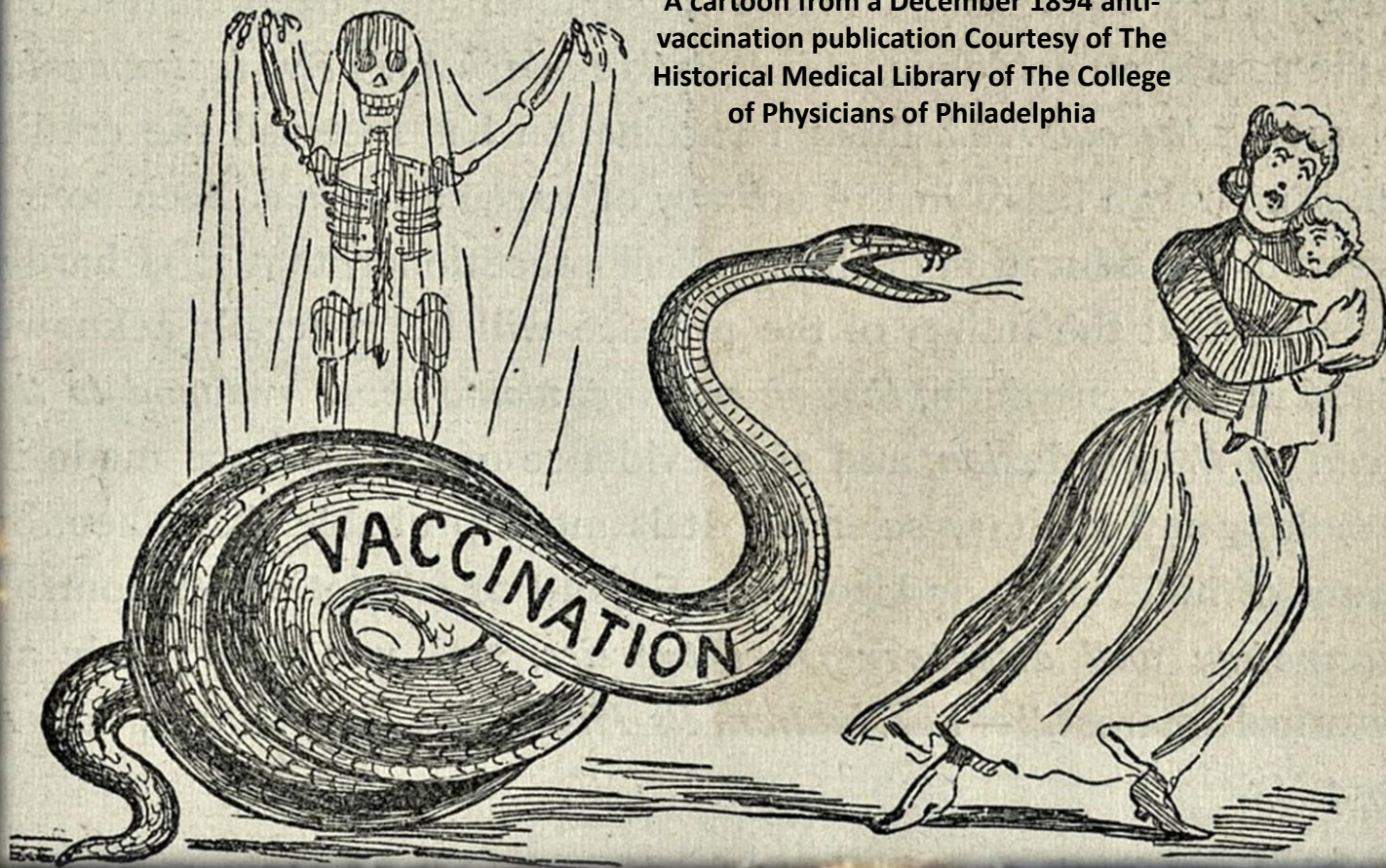
Nor the arrow that flies and darts about like a snake by day. Be it sword, famine, or pestilence if they are the judgement of Yahuah or wickedness of man they move swiftly, are sudden and strike with surgical precision. It is out in the open. But you who trust Yahuah are not concerned and are not afraid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



Nor the thorn of disease that is injected that is contagious or religious/social systems -anything that causes a high death rate and many forms of destruction that spreads. Behavior and conduct that tries to take control over mind, body and spirit. It creeps about in the darkness and in the blackness of wickedness.

DO NOT VACCINATE !!

A cartoon from a December 1894 anti-vaccination publication Courtesy of The Historical Medical Library of The College of Physicians of Philadelphia



Nor of the destruction of biological life as you know it- the condition of utter ruin from a normal state that happens right in front of your eyes. Bold! Out in the open. Right in the middle of the day. Yahuah is trustworthy! Yahuah is your protection. He has you covered.



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



PSALMS 91:7-8

YHWH

Causes them to fall at the side of the Covenant Family



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



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



UNDERSTANDING

Only you exclusively, the Covenant Family and only you, because you are unique and distinctive will, with your eyes perceive and understand. Being able to process the information and coming to the proper conclusion..

Regarding the punishment which creates suffering. This is based upon what is deserved. But it brings peace and completes the retribution of the wicked, who by definition are Torah-less. Those who have violated Yahuah's standard (The Torah) and these are the ones condemned and found guilty.

You, the Covenant Family, throughout time, will see clearly this action and learn information regarding it and you will pay close attention to it and learn from it, thereby understanding Yahuah's perspective.



Psalms 91:9

Truly beyond any
shadow of a doubt in my
mind,

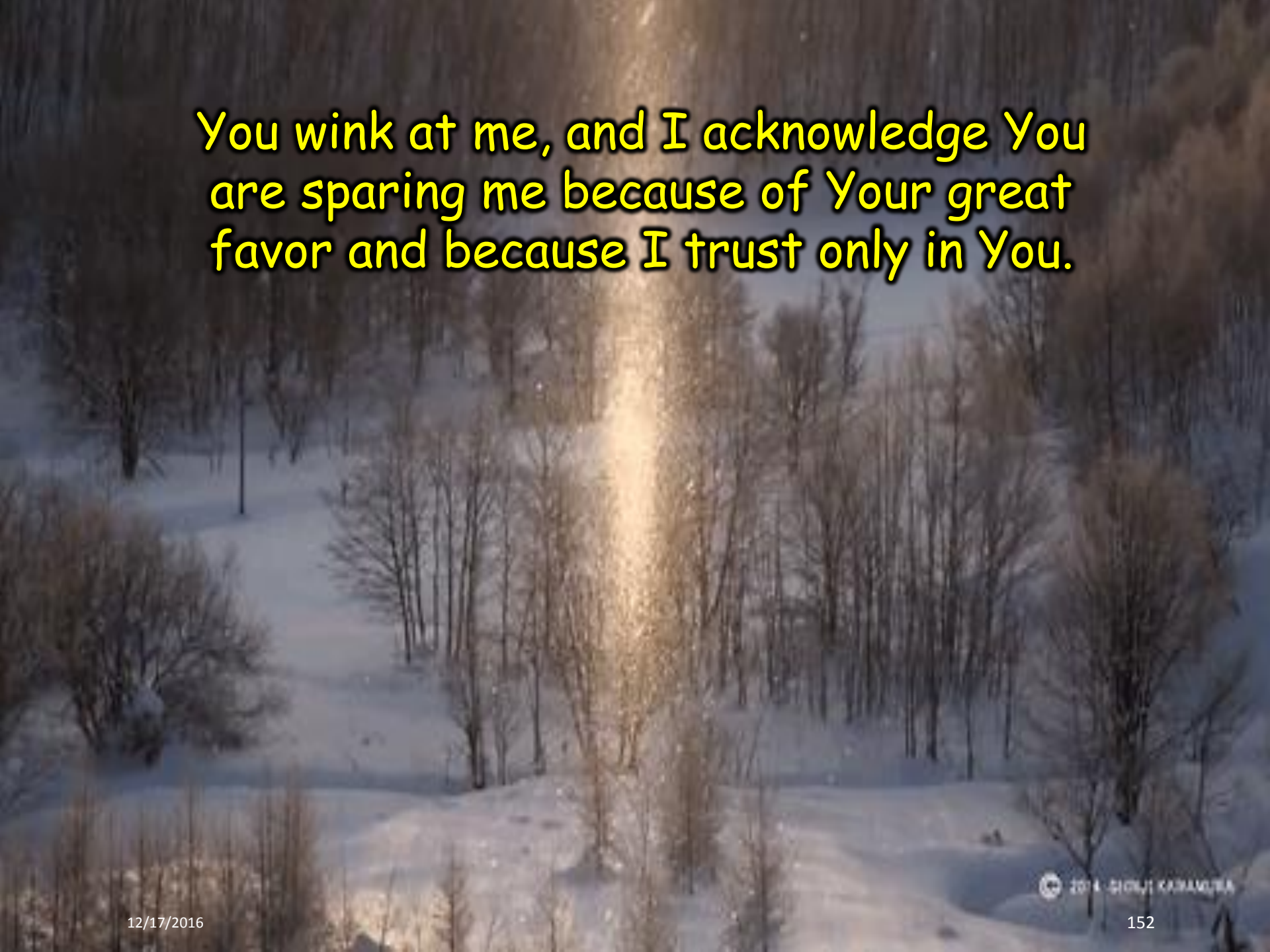
YHWH

יהוה

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

A dramatic, dark landscape with a bright light source in a cave opening, a tree, and a large rock formation. The scene is rendered in a cinematic style with high contrast and a cool color palette. The light from the cave opening illuminates the surrounding rocks and the tree, creating a sense of mystery and depth. The overall atmosphere is one of awe and wonder.

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

A winter landscape with a snow-covered ground and bare trees. A bright, golden light beam shines vertically through the center of the scene, illuminating the trees and creating a warm, ethereal atmosphere. The text is overlaid on the top portion of the image.

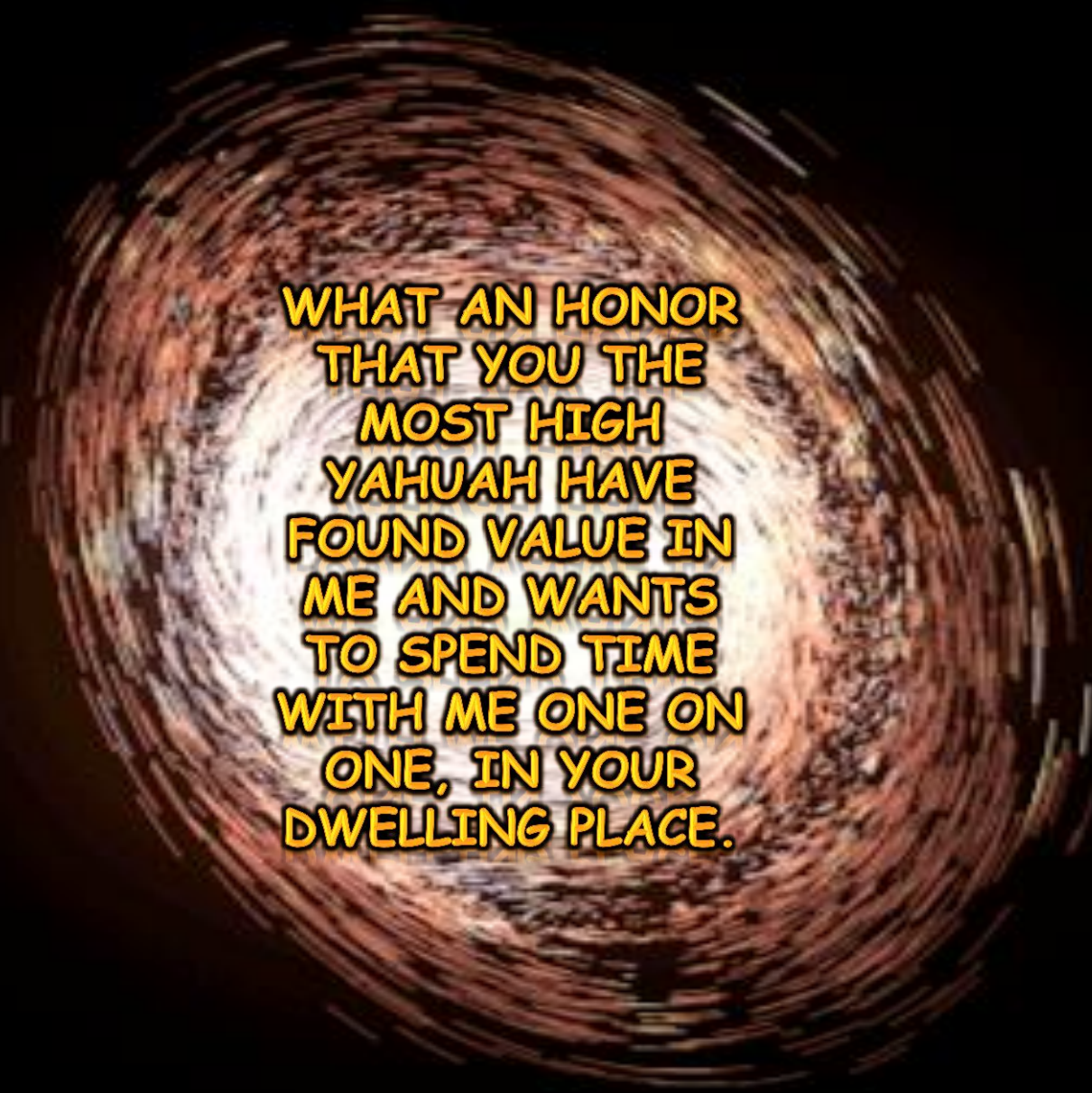
You wink at me, and I acknowledge You
are sparing me because of Your great
favor and because I trust only in You.

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

You have caused my nephesh
to be moved to read Your
words. In them, You have
planted seeds of love and
respect for You in my heart.

The information you have
given to me causes me to be

overjoyed at my choice to dwell with You
as much as I possibly can. I am in love
with You. Being together makes me feel
so comforted and special, I will never
leave You.



**WHAT AN HONOR
THAT YOU THE
MOST HIGH
YAHUAH HAVE
FOUND VALUE IN
ME AND WANTS
TO SPEND TIME
WITH ME ONE ON
ONE, IN YOUR
DWELLING PLACE.**

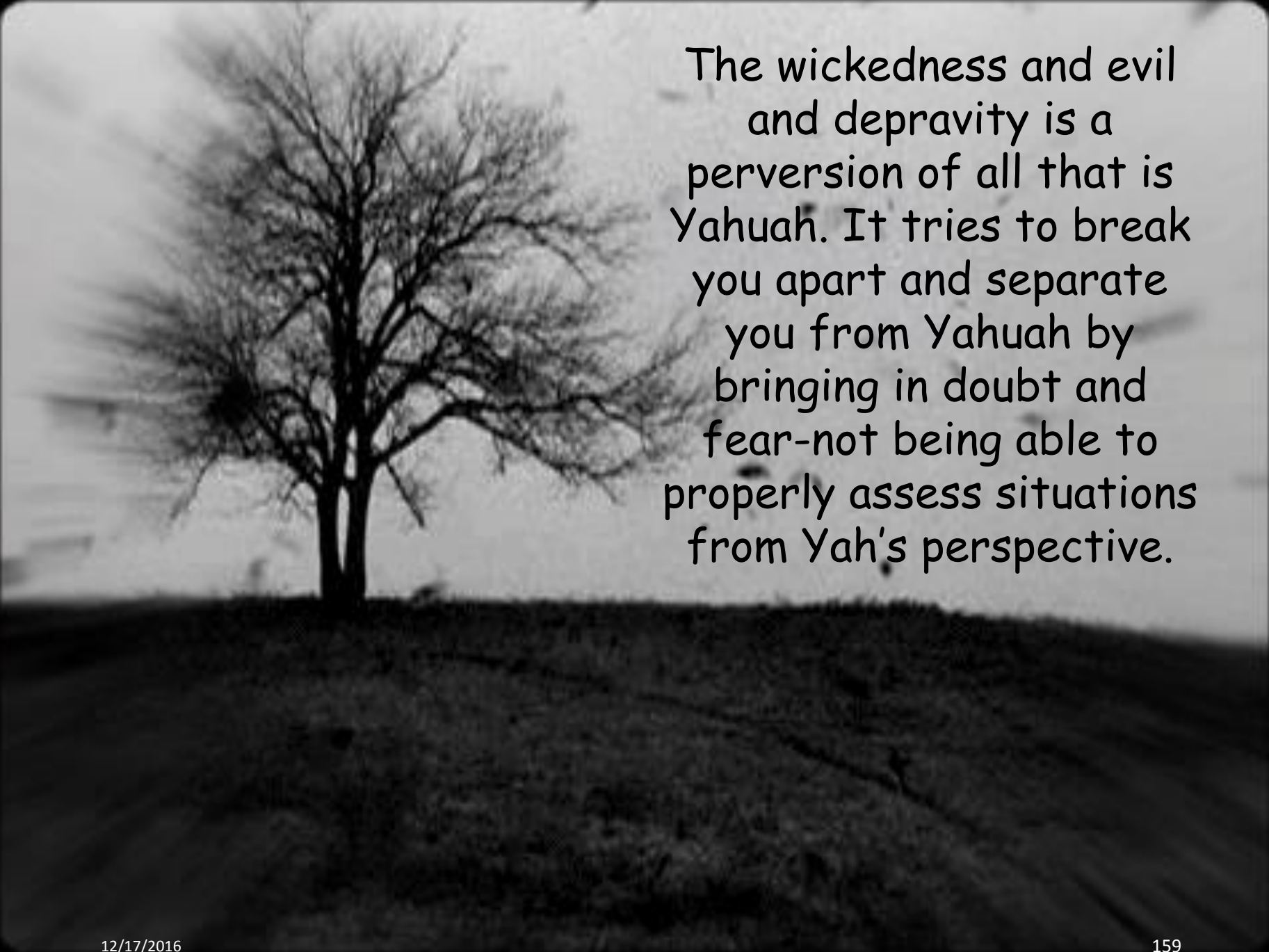
He shows His care and concern because He knows no evil can ever exist in His presence and thus we are eternally protected in the only safe place in the universe- His dwelling place.



No "friend", "companion" or "shepherd" has or ever will be allowed to approach you, that means evil with the intent to harm you eternally as a child of the covenant family. You are safe from the wrath of Yahuah. You are His child.

Trials are for learning and correction not to extinguish us forever. This is the promise of His strong Covenant mark of protection.





The wickedness and evil
and depravity is a
perversion of all that is
Yahuah. It tries to break
you apart and separate
you from Yahuah by
bringing in doubt and
fear-not being able to
properly assess situations
from Yah's perspective.

No plague- any negative and destructive influence to your soul and body that assaults you trying to create trauma to life and trust in Yahuah is not from Yahuah and will not approach you. Others find it hard to get rid of.




The wicked create fear and spread it as a pandemic. But it has no effect on your eternal life if you stand firm with Yahuah. It will not come near you as a stumbling block to your temporary dwelling.

Today

We are only safe in Yahuah's permanent house. In the tent we walk around in, made of leather and hair, we know we are temporary and do not cling to our mortality. We understand the promise of absolute mortal safety is not the promise Yah is giving.

WHAT WOULD YOU TRY
IF YOU HAD NO FEAR

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

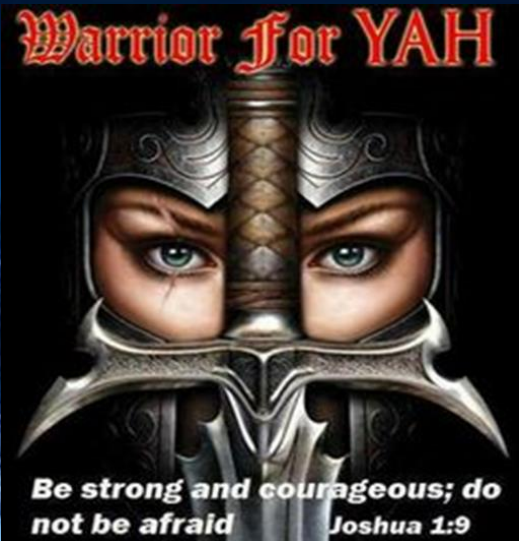
A vibrant, multi-colored waterfall cascading over a cliff, with birds flying in the sky above. The waterfall transitions from purple and blue at the top to green and yellow at the bottom. The sky is a mix of purple, blue, and yellow. Two birds are flying in the upper right corner. The foreground shows the turbulent, multi-colored water of the waterfall.

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

אני אבקשך בלילה גם רוחי
בתוכי מבקשך בנפש
כי כשאתה שולטת על הארץ
יגידו כל יושבי הארץ
כי צדקתך גדולה

My being longs for You in the night, also, my spirit within me seeks You earnestly. For when Your right-rulings are in the earth, the inhabitants of the world shall learn righteousness.

Yeshayahu 26:9





יהיה

קִיְיָ

INSPIRE
TRUST



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

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

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

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

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

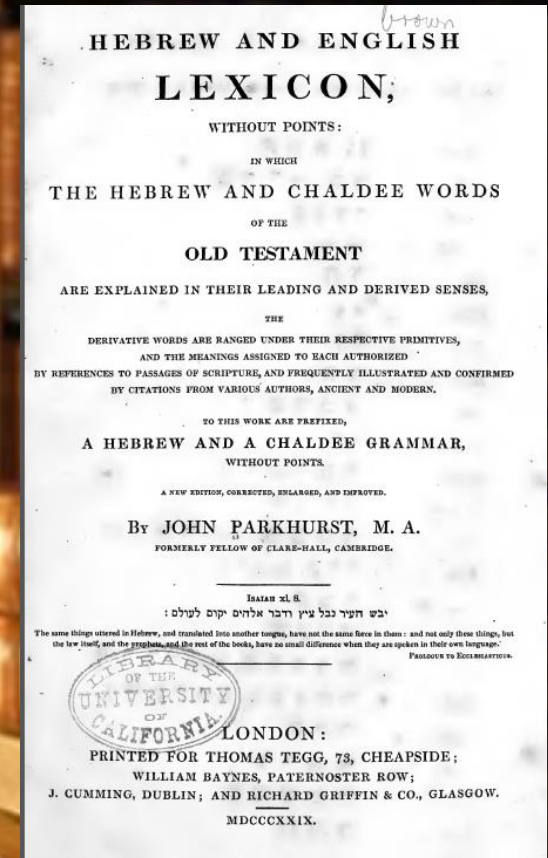
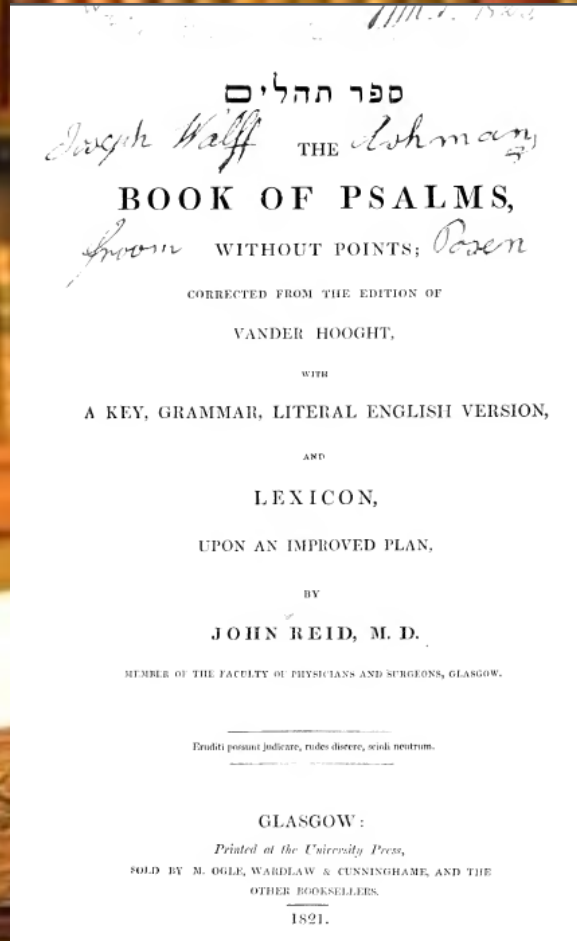
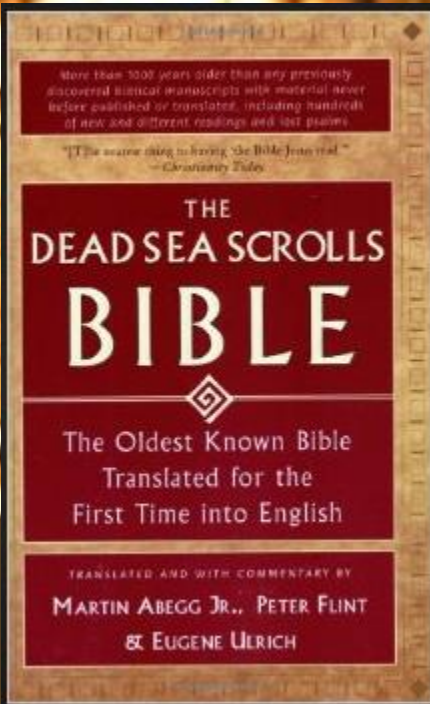
PRAY-READ-RESEARCH-REPENT-PRAISE AND REPEAT

FAIR USE NOTICE: This study/video may contain copyrighted material the use of which has not always been specifically authorized by the copyright owner. We are making such material available in our efforts to advance understanding of environmental, political, human rights, economic, democracy, scientific, and social justice issues, etc. We believe this constitutes a 'fair use' of any such copyrighted material as provided for in section 107 of the US Copyright Law. In accordance with Title 17 U.S.C. Section 107, the material on this site is distributed without profit to those who have expressed a prior interest in receiving the included information for research and educational purposes. For more information go to: <http://www.law.cornell.edu/uscode/17/107.shtml>. If you wish to use copyrighted material from this site for purposes of your own that go beyond 'fair use', you must obtain permission from the copyright owner.

Important Disclaimer: Yahuwahsoasis.com does not necessarily endorse everything that is transmitted through our website, as being completely trustworthy, as some items are drawn from secular sources. Nor does it suggest in any way that any individual or organization mentioned should be followed or given any special credence. Yahuwahsoasis.com is a "watchman on the wall" and it is an outlet for the dissemination of information and Torah discretion must be applied by recipients to every article submitted on the website. We have done our best to research thoroughly the information on the site and videos, and know that by continuing to study new insights will be understood from the living, breathing Torah given by אֱלֹהִים. It is our hope by educating ourselves and others of the issues of the day and how it relates to אֱלֹהִים, we can honor Yah's Name and our purpose He has for us to do, by engaging in His Word and His Family.

You will find this study as a free PDF Version to be freely given or sent out at WWW.Yahuwahsoasis.com along with any of the songs or other studies that are on there. This has been a presentation of love for אֱלֹהִים .

REFERENCES



REFERENCES

The whole Scriptures into X

www.bayithamashiyach.com/Scriptures.html

Home

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

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

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

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

Torah (the Law) -

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

Neviim (the Prophets) -

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

Good References

<http://www.blueletterbible.org/>

<http://biblerick.com/a281.htm#a289>

<http://www.bayithamashiyach.com/Scriptures.html>

<https://www.logos.com/>

<http://qbible.com/>

http://www.scripture4all.org/OnlineInterlinear/Hebrew_Index.htm

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

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

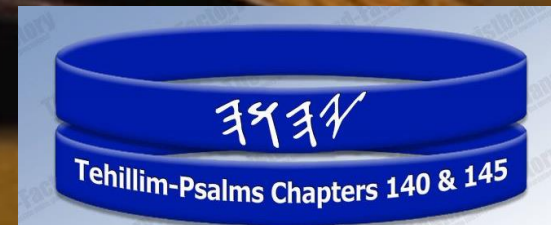
<http://vimeo.com/yahuahschokmah>

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/>



REFERENCES



<https://alephtavscriptures.com/>
THE MESSIANIC ALEPH TAV
SCRIPTURES

Grammar-Verb Tenses

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

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

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

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

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

Prefixes and Suffixes

The Book of the Psalms without points 1821 pg 16

Bet

ב

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

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

Wah

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

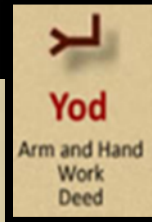
8. Postfixed, *to or towards*, of place or time. See Lexicon under ה 7.

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. יָרָה Her hand. To words of time or place, to, towards, as, אֶרֶץ In the earth, Genesis xix. 1. Sometimes to a noun, his, as, אֹהֶלֶת His tent, Genesis xii. 18. the reason of this is, the root of the whole is הוּא Permanent existence, or, to behold, and is common gender, hence paragogic, or expressive of intensity of the idea; as, יִחַשְׁרָה Very quickly he shall hasten, Isaiah v. 19. Affixed to a noun, it denotes deliverance altogether, as, 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, י is not only postfixed, but frequently, as here, *inserted* also before the last radical.
7. _____ the second person feminine future and imperative, as תִּפְקְדִי *thou (woman) shalt visit*; וְתִפְקְדִי *visit thou (woman)*, and sometimes the second person fem. preter, as שָׁמַתִּי, and יָרַדְתִּי Ruth iii. 3; לָמַדְתִּי Jer. xiii. 21. Comp. Jer. xxii. 23. xxxi. 21. and Ezek. xvi. 19, נָתַתִּי; ver. 20; יִלְדְתִּי; ver. 37, וְקִבַצְתִּי 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 חֲפֹשִׁי *free*, אֲכֹרִי *violent*, עֲנִי *afflicted*, פֹּדֵר *poor*.
10. _____ to a noun, *my*, as דְּבָרֵי *my word*; to a verb, *me*, פָּקְדֵנִי *he visited me*.

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

The Book of Psalms without points page 60-61

כ

Is the eleventh letter of the alphabet ; this is one of the serviles ; when prefixed it signifies, as, or like as, as it were ; it is then a contraction of כִּי Thus ; as here ; when used as an affix to a noun it means, thine ; to a verb, thee, as רִבֵּךְ Thy word. פָּקַדְךָ He has visited thee.

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

ל

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

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

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

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

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



The book of Psalms with out points 1821 pg 72

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 מִנְהָ 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

מִן מִפְּחָד 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 תִּירָא

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*.