

**YAHUAH WILL INSTRUCT HIS MESSENGERS TO PROTECT YOU
WHEREVER YOU GO.**

Part 6 Psalms 91:11



They will carry you in their arms...



<http://www.vimeo/yahuahschokmah>

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

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

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



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Welcome to Yahuah's

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

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

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

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

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

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

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

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

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.

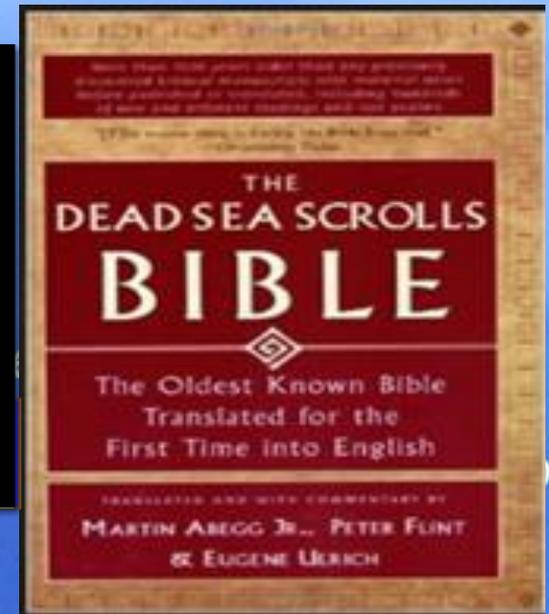
14“Because he cleaves to Me in love, Therefore I deliver him; I set him on high, Because he has known My Name.

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)

11 Fo[r] he will give orders to his angels concerning you, to gu[ard you in all] your [ways]. 12 In their hands [they will lift] you [up], so that [you do] not [strike your] foot [against a st]one.



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

Leningrad Codex



The Leningrad Codex is the oldest complete manuscript of the Hebrew Bible in Hebrew, using the masoretic text and Tiberian vocalization. It is dated 1008 CE according to its colophon. The Aleppo Codex, against which the Leningrad Codex was corrected, is several decades older, but parts of it have been missing since 1947, making the Leningrad Codex the oldest complete codex of the Tiberian mesorah that has survived intact to this day.

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Westminster Leningrad Codex

כִּי מִלֵּאכֵיּוֹ יִצְוֶה-לֶךָ לְשֹׁמֵרֶךָ בְּכָל-דְּרָכֶיךָ:

WLC (Consonants Only)

כי מלאכיו יצוה-לך לשמרך בכל-דרכיך:

Aleppo Codex

יא כי מלאכיו יצוה-לך לשמרך בכל-דרכיך



Aleppo Codex



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

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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. And never forget to thank Him for His great Mercy.

TRUST **YAHUAH!**

ELSE!



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

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

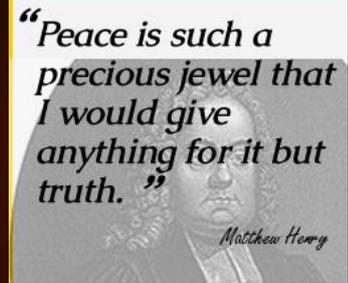
Matthew Henry

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



Psalm 91:11 This is a precious promise, and speaks a great deal both of honor and comfort to the Covenant family, nor is it ever the worse for being quoted and abused by the devil in tempting Yahusha, Matthew 4:6. Observe, [1.] The charge given to the messengers concerning Yah's children. The angels *keep the charge of Yahuah their Eternal* and this is the charge they receive from Him. It denotes the great care *Yahuah* takes of the Covenant Family members, in that the messengers themselves shall be charged with them, and employed for them.

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



The charge is *to keep thee in all your ways* here is a limitation of the promise: They shall keep thee in your ways, that is, "as long as you keep in the way of your duty " those that go out of that way put themselves out of Yahuah 's protection. This word the devil left out when he quoted the promise to enforce a temptation, knowing how much it made against him. But observe the extent of the promise it is *to keep you in all your ways*: even where there is no apparent danger yet we need it, and where there is the most imminent danger we shall have it. Wherever the **Covenant family members** go the messengers are charged with them, as the servants are with the children.



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

Teaching the Ancient Hebrew language...

<http://www.ancient-hebrew.org/index.html>

FROM JEFF A BENNER

...through the study of
the Hebrew alphabet,
culture and philosophy

Why do we keep stressing the importance (and possibly boring you to tears) of understanding and learning for yourselves the Hebrew letters, language, concepts and yes grammar? Jeff Benner answers this question beautifully!



Introduction to Ancient Hebrew

By Jeff A. Benner



If you were given the choice of a fast food meal or one from a 5 star restaurant, which one would you chose? Both restaurants provide food, but I think most people would choose the 5 star restaurant as it provides, better food and a better atmosphere than a fast food restaurant. This same analogy can be used for the Hebrew Bible. Reading an English translation of the Bible is like the fast food restaurant; you may still get fed, but doesn't have the same impact as the Hebrew text. Even if one doesn't know Hebrew, much can be learned by understanding **Hebraic concepts**.

Psalm 91:11

כִּי מַלְאָכָיו יִצְוֶה-לְךָ לְשֹׁמְרֶיךָ For he will command his angels concerning you, to watch over you in all your ways. |
 בְּכָל-דְּרָכֶיךָ: LEB OT RI | LEB

11 כִּי מַלְאָכָיו יִצְוֶה-לְךָ לְשֹׁמְרֶיךָ בְּכָל-דְּרָכֶיךָ:

יא כִּי מַלְאָכָיו יִצְוֶה-לְךָ לְשֹׁמְרֶיךָ בְּכָל-דְּרָכֶיךָ:

11. **ki mal'akayu y'tsaueh-lak lish'mar'ak b'kal-d'rakeyak.**

Ps91:11 For He shall give His angels charge concerning you, to guard you in all your ways.

Psa 91:11 For^{H3588} he shall give his angels^{H4397} charge^{H6680} over thee, to keep^{H8104} thee in all^{H3605} thy ways.^{H1870}

1870 [e]	3605 [e]	8104 [e]		6680 [e]	4397 [e]	3588 [e]	
də-rā-ke-kā.	bə-kāl	liš-mā-rə-kā,	lāk;	yə-saw-weh-	mal-'ā-kāw	kî	
דְּרָכֶיךָ:	בְּכָל-	לְשֹׁמְרֶיךָ	לְךָ	יִצְוֶה-	מַלְאָכָיו	כִּי	11
Your ways	in all	To guard you	to	charge	he shall give his angels	For	
Noun	Noun	Verb	Prep	Verb	Noun	Conj	

Main Hebrew Words In Verse To Shama- Closely Consider

Str	Translit	Hebrew	English	Morph
3588 [e]	kī	כִּי	For	Conj
4397 [e]	mal-'ā-kāw	מַלְאָכָיו	he shall give his angels	Noun
6680 [e]	yə-ṣaw-weh-	יְצַוֶּה-	charge	Verb
	lāk;	לָךְ	to	Prep
8104 [e]	liš-mā-rə-kā,	לְשַׁמְרֶךָ	To guard you	Verb
3605 [e]	bə-kāl	בְּכָל-	in all	Noun
1870 [e]	də-rā-ḳe-ḳā.	דְּרָכָיִךְ:	Your ways	Noun

NASB Lexicon

NASB ©	Hebrew	Transliteration	Strong's	Definition	Origin
For He will give	יְצַוֶּה-	ye-tzav-veh-	6680	to lay charge (upon), give charge (to), command, order	a prim. root
His angels	מַלְאָכָיו	mal-'a-chav	4397	a messenger	from an unused word
charge			6680	to lay charge (upon), give charge (to), command, order	a prim. root
concerning you, To guard	לְשַׁמְרֶךָ	lish-ma-re-cha	8104	to keep, watch, preserve	a prim. root
you in all	בְּכָל-	be-chol-	3605	the whole, all	from kalal
your ways.	דְּרָכָיִךְ:	de-ra-chei-cha.	1870	way, road, distance, journey, manner	from darak

English (KJV) [?]		Strong's	Root Form (Hebrew)
For he shall give his angels	PHR	H4397	מַלְאָךְ <i>mal'ak</i>
charge		H6680	צַוָּה <i>tsavah</i>
over thee, to keep	PHR	H8104	שָׁמַר <i>shamar</i>
thee in all thy ways	PHR	H1870	דֶּרֶךְ <i>derek</i>

EVERYTHING IS AN EXTENSION OF HIM

אה

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

Psalm 91:11

כִּי מְלֹאכֵי יִצְוֶה-לְךָ לְשֹׁמְרֶיךָ For he will command his angels concerning you, to watch over you in all your ways. |
LEB OT RI | בְּכָל-דְּרָכֶיךָ: LEB



כי kî'

For he will command his angels concerning you

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

BDB that, for, when

GHCLLOT THAT

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

Because^{H3588}

ki: that, for, when

Original Word: כי

Part of Speech: Conjunction

Transliteration: ki

Phonetic Spelling: (kee)

Short Definition: because

כִּי

KH

? -- Dark

3588 [e]

ki

כִּי

For

Conj

STRONGS

PSALMS 91 VS

3588

3,9,11,14

מלאכיו

Yod
Vav
Nail
Peg
"And"

Yod
Arm and Hand
Work
Deed

Kaf Palm of Hand To Open	Alef Ox Strength Leader	Lamed Staff Control "To" / "From"	Mem Water Chaos
--------------------------------	----------------------------------	--	-----------------------

malak: a messenger
 Original Word: מלאך
 Part of Speech: Noun Masculine
 Transliteration: malak
 Phonetic Spelling: (mal-awk')
 Short Definition: angel

Yod-wah
Suffix = He
and Plural

4397 [e]
 mal-'ā-kāw
 מלאכיו
 he shall give his angels
 Noun

Messengers- Angel

A supernatural being as a class creation that is Yahuah's servant, esp in forming or proclaiming a message from Him

One who informs or announces, which may include surveillance functions

Envoy, diplomat, ambassador, formally, messenger of peace with the

focus of authority of the one who is the messenger

To be sent or employed by another

An agent, legate

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

כִּי מַלְאָכָיו יִצְוֶה-לְךָ לְשׁמֹרְךָ For he will command his angels concerning you, to watch over you in all your ways. |
LEB OT RI | :בְּכָל-דַּרְכֶיךָ: LEB

מַלְאָכָיו māl'·'ā·kāyw

כִּי מַלְאָכָיו māl'·'ā·kāy For he will command his angels concerning you, to watch over

מַלְאָךְ māl'·āk messenger; messengers of God (prophets, priests, angels); the...
noun, masculine, plural ± common, construct, suffixed

Sense: angel – a supernatural being created by God to serve Him; often functions as a messenger.

- BDB messenger
- GHCLOT one sent, a messenger; a messenger of God; an angel; a prophet; a...
- CHALOT messenger; God's messenger(s); angel(s)
- DBL Hebrew angel; messenger; envoy
- TLOT messenger
- NASB Dictionaries
- BYBHV messenger, angel

וַיְצַו וַיִּשְׁמְרֶךָ For he will command his angels concerning you, to w

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

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

4855 מַלְאָכִים (*māl·'āk*): n.masc.; = Str 4397; TWOT 1068a—1. LN 12.28 **angel**, i.e., a supernatural being as a class creation that is God's servant, esp. in informing or proclaiming a message from God (2Ki 1:3a), note: see theological works for identification as to the being of, such as in Zec 12:8 when capitalized in NIV יהוה יְהוָה מַלְאָכִים (*māl·'āk yhw(h)*) “the angel of the LORD,” or cf. Ge 48:16 (NIV); 2. LN 33.195 **messenger**, i.e., one who informs or announces, which may include surveillance functions (2Ki 1:3b), note: (LXX, NEB, REB, NJB ftn) Mal 1:1, for another interp as a n.pr., see 4858; 3. LN 37.48–37.95 **envoy**, diplomat, ambassador, formally, messenger of peace, with a focus on the authority of the one who is the messenger (2Ki 17:4); 4. LN 20.61–20.88 unit: מַלְאָכִים מוֹתֵי (*māl·'āk mā·wēṭ*) kill, formally, messenger of death, i.e., a marker of causation of death as a figurative extension of a herald or messenger (Pr 16:14); 5. LN 37.48–37.95 unit: מַלְאָכִים שְׁלוֹמִים (*māl·'āk šā·lôm*) envoy, diplomat, ambassador, formally, messenger of peace, with a focus on the authority of the one who is the messenger (Isa 33:7)

4397. מַלְאָכִים **mal'āk**, *mal-awk'*; from an unused root **mean**. to *despatch* as a deputy; a messenger; spec. of God, i.e. an *angel* (also a prophet, priest or teacher):—ambassador, angel, king, messenger.

4398. מַלְאָכִים **mal'ak** (Chald.), *mal-ak'*; corresp. to 4397; an *angel*:—angel.

For he shall give his angels

mal'ak (*mal-awk'*)

a messenger; specifically, of God, i.e. an angel (also a prophet, priest or teacher) -- ambassador, angel, king, messenger.

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



he shall give his angels^{H4397}

Malak actually is formed from the root word Lamed-Alef-Kauf. So we would expect to find a relationship of meanings from lak to Malak and we do which brings out more meaning to the word messenger.

1264) שׁוּׁ (לך LK) ac: **Walk** co: **Message** ab: ?: The pictograph שׁ is a picture of shepherd staff, the ׁ is a picture of the palm of the hand. Combined these mean "staff in the palm". A nomad traveled on foot with a staff in his hand to provide support in walking as well as a weapon to defend against predators or thieves. (eng: walk - with an added w)

D) שׁוּׁ (לאך LAK) ac: **Walk** co: **Messenger** ab: ?: One who walks for another.

a^m) שׁוּׁׁׁ (מלאך ML-AK) — **Messenger**: [Hebrew and Aramaic] [freq. 216] |kjb: angel, messenger, ambassador| {str: 4397, 4398}

a^{f3}) שׁוּׁׁׁׁׁ (מלאכות ML-A-KWT) — **Message**: [freq. 1] |kjb: message| {str: 4400}

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

Do you remember in our feast studies we discussed the word “work” and “messenger”? And how they are spelled the same or similar? Let us look at this piece by Hiam Shore from his book, “Coincidences in the Bible and in Biblical Hebrew” pages 103-106.

6.2 “Work,” “Angel,” “Messenger”

6.2.1 *Melachah* (Work)

“Work” in Hebrew is *melachah*.⁷ This word has a special position in the Hebrew language. There are basic types of “work”s (*melachot*)⁸ that we are asked not to preform on Shabbat and on Yahuah’s Set Apart festivities. The reason is that each of these “works” have, about them, an element of creation, introducing something new that was not there before. Creation on Shabbat is not allowed, since on the seventh day of creation, Yah “ceased all His work that Yah had created *to do*” (Gen. 2:3; author’s translation).

The classification of “works” originates in the description of the construction of the tabernacle as the story is being narrated, in great detail, in Exodus, chapters 35–39. All these “works” originate in this common source: the description of the construction of the tabernacle while the children of Israel wandered in the Sinai desert on their way from Egypt to the Promised Land .

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

6.2.2 *Malach* (Angel, Messenger)

Malach,⁹ in Hebrew, has two meanings that seem far apart. On the one hand, *malach*⁹ means “a messenger”—namely, one who carries messages from one place to another. Occurrences of *malach*⁹ abound in the Bible.

Examples:

- “Then Izevel sent a messenger [*malach*⁹] to Elijah” (1 Kings 19:2).
- “But there came a messenger [*malach*⁹] to Saul, saying, Make haste and come, for the Philistines are raiding the land” (1 Samuel 23:27).
- “And there came a messenger [*malach*⁹] to Job and said ...” (Job 1:14).

A second meaning of *malach*,⁹ a more common usage in modern Hebrew, is “an angel.”

Examples:

- “And an angel [*malach*⁹] of Yahuah called him out of heaven and said, Abraham , Abraham: and he said, Here I am” (Gen. 22:11).
- “The angel [*malach*⁹] who redeems me from all evil, bless the lads;” (Gen. 48:16).
- “And Yah sent an angel [*malach*⁹] to Jerusalem to destroy it: and as He was about to destroy, Yahuah beheld ...” (1 Chron. 21:15).

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

6.2.3 “Work,” “Angel,” “Messenger”: Integration

As in the previous example (section 6.1), we encounter once again a bizarre coincidence that needs some elaboration. While it is explainable why “a messenger” and “an angel” are the same word in Hebrew (given the biblical mission of angels as messengers), the interrelationship with “work” (*melachah*), seems out of place.

Let us be reminded that “work” requested not to be done on Shabbat implies that these are our duty on other days of the week, as explicitly stated at the end of the story of the creation: “And Yah blessed the seventh day, and sanctified it, because in it He ceased all His *work [melachah]* that Yah had *created to do*” (Gen. 2:3; author’s translation).

Read it again carefully. Here the *verses* describes not the creation of the world, *but the creation of work*. Furthermore, *this work* has been created for the purpose of executing it (“*created to do*”). The mathematical precision in biblical language is at its peak. How can this phrase be explained?

We have earlier related to the fact that in the Hebrew language, there is *distinction between the worlds of creating, forming, and doing (or making)*. This is particularly outstanding in the story of creation, in the first two chapters of Genesis. Yah has created “*the Heaven and the Earth*,” then He has *done* “the sky” and “the dry land”—which he called, respectively, just “Heaven” and “Earth” (without “the”).

However, with respect to man and woman, He either **created** (Gen. 1:27), or **formed** (Gen. 2:7) them. And then, “And by the seventh day Yah ended His work which He had **done**” (Gen. 2:2), and “These are the generations of **the** heaven and of **the** earth when they were **created**, in the day that Yahuah **made** earth and heaven” (Gen. 2:4; author’s translation). In the same verse, there appear “the Heaven” and “the Earth,” which were created, and “Earth” and “Heaven,” which **were made**. And on the seventh day Yah has ended His work, which He **had done**. **No word about ending creation**. These differences would have been taken lightly, were it not for the high mathematical precision of Scriptural discourse, as this was demonstrated in an earlier section (section 1.3).

The prophet Isaiah makes the distinction between the three worlds of **creating, forming, and doing** very explicit: “Everyone that is called by My name: for I have **created** him for My Splendor; I have **formed** him; yes, I have **made** him” (Isa. 43:7).

The relationship between “work,” “messenger,” and “angel” (according to the biblical Hebrew) now seems clear:

“We have come here, to this world, as messengers, in order to do certain work. This work to be done is part of creation. In that sense, we are no different from angels, who also have each a certain mission— certain work to be done!”

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

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

6.3 L, “Work,” “Angel,” “Messenger”: The Overall Message

Sections 6.1 and 6.2 may now be summarized as follows, according to the message of the Scriptures and of Scriptural Hebrew:

There are two purposes for our being sent, like “messengers” or “angels,” into this world:

- To learn, in such a fashion that as a result of the learning process our very nature be remolded;
- To carry out certain work that is part of our mission as “messengers,” and which is indeed the purpose of creation (Gen. 2:3).

k^{fl}) מלאכה (מלאכה M-LA-KH) — **Work:** As a message through action. [freq. 167] |kjb: work, business, workmanship, goods, cattle, stuff, thing| {str: 4399}

a^m) מלאך (מלאך ML-AK) — **Messenger:** [Hebrew and Aramaic] [freq. 216] |kjb: angel, messenger, ambassador| {str: 4397, 4398}

No word archeology would be complete without Parkhurst pages 264-265

לִּאֲרָא
Occurs not as a V. in Heb. but in Ethiopic and Arabic signifies to *send*, and in the Hith. or passive conjugation of the former language, to *serve, minister unto*. From these uses of the oriental root, and from the applications of the following Heb. nouns, I apprehend the Eng. verb to *employ*, meaning either others or oneself, will very nearly express the idea of the Heb. לִּאֲרָא.

- I. As a N. with a formative מ. מִלְאָךְ *one sent or employed by another, a messenger, a legate, an agent*. As St Austin says of *αγγελος* in Greek (by which the LXX generally render this N.), so we may truly say of מִלְאָךְ in Heb. “*Nomen non naturæ sed officii; it is a name not of nature, but of office.*” It is applied,
1. To a human agent, messenger, or ambassador. 2 Sam. ii. 5. xi. 19, 22, 23, 25. Prov. xiii. 17.
 2. In plur. to soldiers, or rather perhaps generals or lieutenants, legati. occ. 2 Sam. xi. 1; on which text see Bate's note in his New

and Literal Translation; but observe that twenty-four of Dr Kennicott's codices read המלכים *the kings*, which is also the word in 1 Chron. xx. 1.

3. To a prophet. Hag. i. 13.
4. To a priest. Mal. ii. 7. Comp. Eccles. v. 5 or 6.
5. To the created agents of nature or powers of the heavens, as being Jehovah's agents or ministers. See Ps. ciii. 19, 20, 22. civ. 4. cxlviii. 2—4. Job iv. 18. Comp. Psal. lxxviii. 49; and see Dr George Campbell's Prelim. Dissertations to the Gospels, p. 371, &c.
6. We often read of the מִלְאָךְ *angel* (and sometimes *angels*) of Jehovah, or of the Aleim; that is, his agent, personator, mean of visibility or action; what was employed by God to render himself visible and approachable by flesh and blood. This מִלְאָךְ or *angel* was evidently a human form surrounded or accompanied by light or glory, with or in which Jehovah was present. See inter al. Gen. xix. 1, 12, 16. (comp. Gen. xviii. 1, 16, 22.) Jud. xiii. 6, 21. Exod. iii. 2, 6. Comp. Gen. xlvi. 16. And on this subject of *angels* the reader will do well to consult Bate's Critica Hebræa, under מִלְאָךְ, and his excellent Enquiry into the Similitudes, p. 30, &c.

7. In several of the passages referred to under sense 5, as well as in others, מִלְאָכִים has been supposed to signify *created intelligent angels*: the strongest of these texts are, I apprehend, Psal. xci. 11. ciii. 21. (comp. 2 Thess. i. 7.) Ps. civ. 4. cxlviii. 2. (comp. 1 K. xxii. 19, under עֲבָא III.) Job iv. 18. Ps. lxxviii. 49; in which last text *evil angels* are mentioned, and are by some thought to mean *evil spirits or devils* (comp. 1 Sam. xvi. 14, &c.); and this opinion seems in some measure confirmed by Wisdom xvii. particularly by ver. 4, 9, 15. But the several texts above cited, together with their respective contexts, and parallel passages, the attentive reader will, no doubt, consider, and then judge for himself.
- II. As a N. fem. מִלְאָכָה plur. מִלְאָכוֹת *an embassy or message*. occ. Hag. i. 13. *
- III. As a N. fem. מִלְאָכָה *employment, work, workmanship, business, affair*. See Num. iv. 3. Jon. i. 8. Exod. xx. 9. xxxv. 21. Gen. ii. 2. xxxiii. 14. xxxix. 11.
- DER. Lat. *lego* to send as a deputy, whence compound *delego*, and Eng. *legate, delegate*. Also French *laquais*, Spanish *lacayo*, Danish *lackei*, and Eng. *lackey*.

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

מַלְאָךְ

Transliteration

mal'ak

Pronunciation

mal·āk' (Key)



Part of Speech

masculine noun

Root Word (Etymology)

From an unused root meaning to despatch as a deputy

Dictionary Aids

TWOT Reference: 1068a

KJV Translation Count — Total: 214x

The KJV translates Strong's H4397 in the following manner: angel (111x), messenger (98x), ambassadors (4x), variant (1x).

Outline of Biblical Usage [?]

- I. messenger, representative
 - A. messenger
 - B. angel
 - C. the theophanic angel

מְלָאכָה

Transliteration

mēla'kah

Pronunciation

mel·ā·kā' (Key)



Part of Speech

feminine noun

Root Word (Etymology)

From the same as מַלְאָךְ (H4397)

Dictionary Aids

TWOT Reference: 1068b

KJV Translation Count — Total: 167x

The KJV translates Strong's H4399 in the following manner: work (129x), business (12x), workmen (with H6213) (7x), workmanship (5x), goods (2x), cattle (1x), stuff (1x), thing (1x), miscellaneous (9x).

Outline of Biblical Usage [?]

- I. occupation, work, business
 - A. occupation, business
 - B. property
 - C. work (something done or made)
 - D. workmanship
 - E. service, use
 - F. public business
 - i. political
 - ii. religious

Charge/instruction

To lay charge,
 To Appoint, ordain, give charge, i.e. assign one to a roll or function for a task or office with a focus on the authority of the one who appointed the leader
 To direct
 To instruct
 To commission
 Tell
 Decree, i.e. state with a force/authority what others must do
 To give an order-as an army
 Be forbidden, i.e. pertaining to what does not happen, as it is not allowed by an authority- (Yah is directing them to not let certain things happen to us.)

charge ^{H6680}

To You

צוה-לך

Kaf
 Palm of Hand
 To Open

Lamed
 Staff
 Control
 "To"/"From"

Hey
 Lo!
 Behold!
 "The"

Vav
 Nail
 Peg
 "And"

Tsade
 Man on Side
 Desire
 Need

Yod
 Arm and Hand
 Work
 Deed

He

tsavah: to lay charge (upon), give charge (to), command, order

Original Word: צָוָה

Part of Speech: Verb 6680 [e]

Transliteration: tsavah

Phonetic Spelling: (tsaw-vaw')

Short Definition: commanded

לָךְ; יְצַוֶּה-
 to charge
 Prep Verb

Entrust (someone) with a task as a duty or responsibility:
'the committee was charged with reshaping the educational system'

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

Psalm 91:11

כִּי מִלְאָכָיו יִצְוֶה-לָךְ לְשַׁמְרֶךָ For he will command his angels concerning you, to watch over you in all your ways. |
LEB OT RI | בְּכָל-דְּרָכֶיךָ: LEB

charge

tsavah (tsaw-vaw')

(intensively) to constitute, enjoin -- appoint, (for-)bid, (give a) charge, (give a, give in, send with) command(-er, -ment), send a messenger, put, (set) in order.

Yah is the one (He) is bringing about the action of the ordained Instruction. And its ongoing past, present and future- Thank You Yahuah!!

יִצְוֶה-לָךְ yēsāw-wē(h)-l-lāk'

יִצְוֶה yēsāw-wē(h)

For he will command his angels concerning y

צוה *ṣwh* to give an order, command; to command, instruct, order; to send verb, Pi^{el}, *yiqṭōl* (imperfect), third person, masculine, singular ± active

Sense: to command (cause to do) – to charge someone do something.

- BDB lay charge; give charge; charge, command, order
- GHCLOT TO SET UP; to constitute, to appoint; to appoint; to charge, to com...
- CHALOT order, direct, appoint; command, order; forbid; give an order, orde...
- DBL Hebrew command; commanded; appoint; be forbidden
- TLOT to command
- NASB Dictionaries
- BYBHV (; Pi.; ; Pu.;) to give an order, command, instruct, commission

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

7422 צוּרָה (ṣā-wā(h)): v.; = Str 6680; TWOT 1887—1. LN 33.323–33.332 (piel) **command**, order, tell, instruct, give direction, decree, i.e., state with force/authority what others must do (Ge 2:16); (pual) **commanded**, directed, be ordered (Ge 45:19; Ex 34:34; Lev 8:35; 10:13; Nu 3:16; 36:2; Eze 12:7; 24:18; 37:7+); 2. LN 37.96–37.107 (piel) **appoint**, ordain, give charge, i.e., assign one to a role or function for a task or office, with a focus on the authority of the one who appointed the leader (1Sa 25:30); 3. LN 13.104–13.163 (piel) **be forbidden**, i.e., pertaining to what does not happen, as it is not allowed by an authority (Dt 4:23), note: for another parsing in Isa 28:10, 13, see 7417; note: further study may yield more domains

צוּחַ (ṣwh): see 7423

7423 צוּחַ (ṣā-wāḥ): v.; = Str 6681; TWOT 1888—LN 33.69–33.108 (qal impf.) **shout loudly**, cry out, i.e., make a noisy communication, either as a noise or a verbal message (Isa 42:11+)

צוּרָה

With a radical, but mutable or omissible, ה.
To command, order, ordain, give orders which may be either impulsive or prohibitory, præcipere. It is followed by the particles על, אל, and ל, but sometimes not. See Gen. ii. 16. iii. 11. vi. 22. Psal. lxxviii. 29. Jer. xxxv. 6. Exod. xvi. 24. i. 22. Deut. iv. 23. xxxiii. 4. 1 K. ii. 43. Isa. v. 6. 2 Sam. xvii. 23. Isa. xxxviii. 1. **As a noun צוּרָה a precept, command.** occ. Isa. xxviii. 10, 13. Hos. v. 11. As a noun fem. מצוּרָה plur. מצוּרוֹת nearly the same. Exod. xxiv. 12. Gen. xxvi. 5, & al. freq.

צוּחַ

With a ו radical, and fixed, as in צוּחַ and צוּחַ.
To cry aloud, shout. occ. Isa. xlii. 11. As a noun fem. צוּחָה, and in reg. צוּחוֹת a cry or crying out. occ. Psal. cxliv. 14. Isa. xxiv. 11. Jer. xiv. 2. xlvi. 12.

We can see from the verse that Yahuah is ordaining His messengers with a very important mission regarding us. This word is so much more than the KJV teaching of "command". Yahuah is over His messengers and of course can do that. But as with us, He is explaining and giving instructions. The sense of importance by ordaining them is much more than just bossing them around. They play an important role in getting His human family safely home. And this is acknowledged in the full favor of the word from Yah's perspective vs man's and shatans need to be "the boss" and command without question.

𐤆 𐤏

By looking at the Pictographs we can confirm our connection of what Yahuah's instructions really are meant as vs just command.

• Tsade ·  Man on his side, snare, correct trail, need, desire, hunt, wait, hook

1397) 𐤆 𐤏 (𐤆 𐤏 TsW) ac: Command co:

Command ab: ?

A) 𐤆 𐤏 (𐤆 𐤏 TsW) ac: ? co:

Command ab: ?

N^f) 𐤆 𐤏 (𐤆 𐤏 TsW) —

Command: [freq. 9] [kjb: precept, commandment] {str: 6673}

H) 𐤆 𐤏 (𐤆 𐤏 TsWH) ac: ? co:

Command ab: ?

V) 𐤆 𐤏 (𐤆 𐤏 Ts-WH) —

Command: [freq. 494] (vf: Pual, Piel) [kjb: command, charge, commandment, appoint, bade, order, commander] {str: 6680}

The Ancient Hebrew Alphabet

By Jeff A. Benner

Tsade

Early Hebrew



Middle Hebrew



Late Hebrew



Modern Hebrew



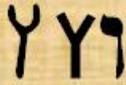
Ancient Name: Tsad?, Tsade?

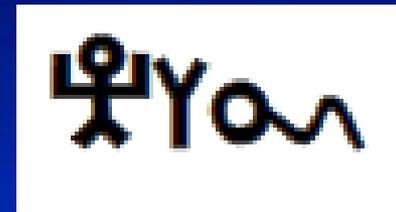
Pictograph: Trail

Meanings: Journey, Chase, Hunt

The three Ancient pictograph possibilities for this letter are ,  and . The word tsad means "side," but is also related to the idea of a stronghold, which is often built on the side of a mountain. The pictograph is a picture of a trail as leading up to a destination or stronghold. Most ancient Semitic alphabets used pictographs which closely resemble , indicating that this was most likely the original form of the letter.

A need and desire to hunt and lead, waiting on the side of the correct trail to the stronghold (a safe) destination.

- Wah or oo ·  Nail, tent peg, add, hook, to secure, to enlarge family home, connect, Messiah



The Ancient Hebrew Alphabet

By Jeff A. Benner

Vav

Early
Hebrew



Middle
Hebrew



Late
Hebrew



Modern
Hebrew



**Ordained
Instruction**

The original pictograph used in the Early Semitic script is a Y, a picture of a tent peg. The tent pegs were made of wood and may have been Y-shaped to prevent the rope from slipping off. As the pictograph indicates, this letter represents a peg or hook, which is used for securing something. The meaning of this letter is to add or secure.

For the purpose of adding to and securing to family home-making it larger, fashioned in a way to prevent the ties that secure it from slipping off.

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

• Hey ·  Look, Behold, The, Reveal, breath, man reaching up, at the end of the word can mean “comes from” or “out of “ or “belonging to”.

The Ancient Hebrew Alphabet

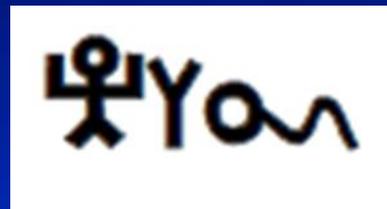
By Jeff A. Benner

Hey



Pictograph: Man with arms raised

Meanings: Look, Reveal, Breath



Ordained Instruction

The original pictograph for this letter is , a man standing with his arms raised up. The Modern Hebrew, and original name for this letter, is *hey*, a Hebrew word meaning "behold," as when looking at a great sight. This word can also mean "breath" or "sigh," as one does when looking at a great sight. The meaning of the letter  is behold, look, breath, sigh, reveal and revelation from the idea of revealing a great sight by pointing it out.



A need and desire to hunt and lead, waiting on the side of the correct trail to the strong hold (a safe) destination.



For the purpose of adding to and securing to family home-making it larger, fashioned in a way to prevent the ties that secure it from slipping off.



Pay attention from where this comes from and who it belongs to and the great (in) sight it reveals!

Looking at the pictograph we do not see the English sense of the word “command”. But what we do see is the perfect description of Ordained Instruction- In this case from Yah.

Lexicon :: Strong's H6680 - tsavah

צָוָה

Transliteration	Pronunciation
tsavah	tsã-vã' (Key)
Part of Speech	Root Word (Etymology)
verb	A primitive root

Dictionary Aids

TWOT Reference: 1887

KJV Translation Count — Total: 494x

The KJV translates Strong's H6680 in the following manner: command (430x), charge (39x), commandment (9x), appoint (5x), bade (3x), order (3x), commander (1x), miscellaneous (4x).

Outline of Biblical Usage [?]

I. to command, charge, give orders, lay charge, give charge to, order

A. (Piel)

i. to lay charge upon

ii. to give charge to, give command to

iii. to give charge unto

iv. to give charge over, appoint

v. to give charge, command

vi. to charge, command

vii. to charge, commission

viii. to command, appoint, ordain (of divine act)

B. (Pual) to be commanded

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

צָוָה tsãvãh, tsaw-vaw'; a primitive root; (intensively) to constitute, enjoin; —appoint, (for-) bid, (give a) charge, (give a, give in, send with) command(-er, -ment), send a messenger, put, (set) in order.

Lexicon :: Strong's H6681 - tsavach

צָוַח

Transliteration	Pronunciation
tsavach	tsã-vakh' (Key)
Part of Speech	Root Word (Etymology)
verb	A primitive root

Dictionary Aids

TWOT Reference: 1888

KJV Translation Count — Total: 1x

The KJV translates Strong's H6681 in the following manner: shout (1x).

Outline of Biblical Usage [?]

I. (Qal) to shout, cry aloud, cry out

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

צָוַח tsãvach, tsaw-vakh'; a primitive root; to screech (exultingly):—shout.

Gesenius' Hebrew-Chaldee Lexicon [?]

צָוַח TO CRY OUT, TO EXCLAIM with joy, Isaiah 42:11. (Chald. id. In Arabic contractedly, Med. quiescent صَاح for صَاح. I suppose both to be softened from the harder צָוַח, صَرَّح, compare Isaiah 42:11 and 13.) Hence—

Word / Phrase / Strong's Search

« Previous Strong's H6680 Next Strong's H6682 »

Concordance Results Using KJV

Strong's Number H6681 matches the Hebrew צָוַח (tsavach), which occurs 1 times in 1 verses in the Hebrew concordance of the KJV

Click here to view results using the NASB Hebrew concordance

Click here to view results using the HCSB Hebrew concordance

TOOLS ¹⁷ Isa 42:11 Let the wilderness and the cities thereof lift up their voice, the villages that Kedar doth inhabit: let the inhabitants of the rock sing, let them shout **H6681** from the top of the mountains.

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

6680. צוּחַ **tsâvâh**, tsaw-vaw´; a prim. root; (intens.) to constitute, enjoin:—appoint, (for-) bid, (give a) charge, (give a, give in, send with) command (-er, -ment), send a messenger, put, (set) in order.

6681. צוּחַ **tsâvach**, tsaw-vakh´; a prim. root; to screech (exultingly):—shout.

6682. הַצוּחִים **tsêvâchâh**, tsev-aw-khaw´; from 6681; a screech (of anguish):—cry (-ing).

יְצוּחַ-לְךָ

לְ

... will command his angels **concerning** you, to watch over you in a

לְ / to, towards; until; for; away, from; into; of, about
preposition ± “to” (לְ)

BDB to, for, in regard to; direction; towards; reference to

GHCLLOT to Jesse; to Saul; a genitive; to do

CHALOT to, towards; to; until; at, in; of, about; into, ... to be ...; in (regard to), co...

DBL Hebrew to, toward; into; on; among; in order to; so that; by; concerning; to the p...

CDWGTHB

אַתָּה **āk'** ... command his angels concerning **you**, to wa

אַתָּה 'āt-tā(h) you (m.s.)

pronoun, suffixed, second person, masculine, singular

BDB thou

GHCLLOT THOU; thee; ta, to, tok

CHALOT you

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



Shamar- to guard

Shamar- to guard

To maintain in safety from injury, harm or danger
 To keep watch. To watch
 To Keep, to cause a condition or state to remain
 To reserve
 To Preserve, with diligence and in detail
 Be careful about, beware, pay attention, make sure,
 watch oneself, guard oneself, i.e. learn or remember
 information and take care to watch for dangers
 Protect, Save
 To hear with the understanding that a response is
 required
 Retain
 Observe
 Be secured
 Care for, tend, attend to, take care of an object
 implying concern for the objects cared for- this can
 be animals or other objects
 Revere, cling to, i.e. have a trust and reliance on an
 object of deity, (Yah's word) , as an extension of
 carefully guarding or caring for an object (the
 covenant oaths.)

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

to keep^{H8104} thee

לשמרך

 Kaf Palm of Hand To Open	 Resh Head Person First	 Mem Water Chaos	 Shin Eat Consume Destroy	 Lamed Staff Control "To"/"From"
--	---	---	---	--

over thee to keep
 shamar (shaw-mar')
 to hedge about (as with thorns), i.e. guard; generally, to protect, attend to, etc.

8104 [e]
 liš·mā·rə·kā,
 לְשַׁמְרֶךָ
 To guard you
 Verb

shamar: to keep, watch, preserve
 Original Word: שָׁמַר
 Part of Speech: Verb
 Transliteration: shamar
 Phonetic Spelling: (shaw-mar')
 Short Definition: keep

Psalm 91:11

כִּי מְלֹאכֵיו יִצְוֶה-לְךָ לְשֹׁמְרֶיךָ For he will command his angels concerning you, **to watch over you** in all your ways. |
LEB OT RI | :בְּכָל-דַּרְכֶיךָ: LEB

- לְשֹׁמְרֶיךָ *liš-mōr-kā'*

- לְ *l'* and his angels concerning you, **to** watch over you in all your ways.

לְ / **to**, towards; until; for; away, from; into; of, about
preposition ± "to" (לְ)

BDB to, for, in regard to; direction; towards; reference to

GHCLLOT to Jesse; to Saul; a genitive; to do

CHALOT to, towards; to; until; at, in; of, about; into, ... to be ...; in (regard to),

- לְשֹׁמְרֶיךָ *liš-mōr-kā'*

- לְ

- שֹׁמְרֶיךָ *šemār* angels concerning you, **to watch over** you in all your ways.

שָׁמַר *šmr* to keep, watch over, guard

verb, Qal ± infinitive, construct, active, infinitive construct, suffixed

Sense: to keep (safety) – to maintain in safety from injury, harm, or danger.

BDB keep, watch, preserve

GHCLLOT TO KEEP, TO WATCH, TO GUARD; to keep, to reserve; to preserve; t...

CHALOT watch, guard; be careful about, protect; save, retain; observe, wat...

DBL Hebrew keep; be kept; keep oneself; guard; be secured; observe; observe f...

TLOT to watch, guard, keep

NASB Dictionaries

BYBHV

CDWGTHB

Notes

- כָּךְ *kā'* concerning you, to watch over **you** in all your ways.

אַתָּה *āt-tā(h)* you (m.s.)

pronoun, suffixed, second person, masculine, singular

BDB thou

GHCLLOT THOU; thee; ta, to, tok

CHALOT YOU

9068 שָׁמַר (šā-mār): v.; = Str 8104; TWOT 2414—1. LN 13.1–13.47 (qal) **keep**, i.e., cause a state or condition to remain (Job 2:6; Ps 17:4); (qal pass.) **be kept**, set aside (1Sa 9:24+); (hitp) **keep oneself** (2Sa 22:24; Ps 18:24[EB 23]+); 2. LN 37.119–37.126 (qal) **guard**, watch, i.e., limit access and movement of persons or objects in and out of an area, implying protection to or from the object being guarded (Ge 3:24); (qal pass.) **be secured** (2Sa 23:5; Ecc 5:12[EB 13]+), note: for qal act. ptcp. as noun, see 9070.5; 3. LN 36.12–36.30 (qal) **observe**, keep, i.e., obey a command with diligence and in detail (Lev 19:30); (hitp) **observe for oneself** (Mic 6:16+); 4. LN 27.55–27.60 (qal) **be careful**, beware, pay attention, make sure, watch oneself, guard oneself, i.e., learn or remember information and take care to watch for dangers (Dt 5:32); (nif) **be careful** (Ex 23:21); 5. LN 35.36–35.46 (qal) **care for**, tend, keep, attend to, take care of an object, implying concern for the objects cared for (Hos 12:13[EB 12]), note: this can be animals or other objects; (nif) **cared for** (Hos 12:14[EB 13]); 6. LN 31.82–31.101 (qal) **revere**, cling to, i.e., have a worshipful trust and reliance on an object of deity, as an extension of carefully guarding or caring for an object (Ps 31:7[EB 6]); (piel) **cling to**, revere, care for (Jnh 2:9[EB 8]+), note: further study may yield more domains

9069 I. שֶׁמֶר (šě-měr): n.masc.; = Str 8105; TWOT 2415a—1. LN 6.197–6.202 **dregs**, lees, i.e., sediment or particles settling at the bottom, usually in an undisturbed, unmoved container (Ps 75:9[EB 8]; Jer 48:11; Zep 1:12+), note: in context a wine product, referring in some contexts to persons who are indifferent and inactive; 2. LN 6.197–6.202 **aged wine**, formally, dregs, i.e., wine fully fermented, having been stored and so has lees (sediment) on the bottom of the container, which is usually then filtered out before drinking (Isa 25:6^(2x)+))

9070 II. שָׁמַר (šě-měr): n.pr.; = Str 8106;—LN 93-pers. (male) **Shemer**: 1. of Samaria (1Ki 16:24^(2x)+) 2. of Levi (1Ch 6:31[EB 46]+) 3. of Asher (1Ch 7:34+), note: for NIV text, see 9071

שָׁמַר (šim-mür) BDB: see 9081

שֹׁמֵר (šō-mēr): n.masc. [oth qal act.ptcp. of 9068]; = Str 8106;—LN 37.119–37.126 **watcher**, keeper, guard, i.e., one who restricts the movement of goods or persons in and out of a secure area (2Ki 11:5)

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

9072 שְׁמֹרָה (šām-rā(h)): n.fem.; = Str 8108; TWOT 2414a—LN 37.119–37.126 **guard**, watch, i.e., a person who watches and warns for danger at a post, as a figurative extension of the state of proper restraint and care (Ps 141:3+), see also domain LN 37.1–37.32

9073 שְׁמֹרֶה (šēmū-rā(h)): n.fem.; = Str 8109; TWOT 2414b—LN 8.9–8.69 **eye-lid**, i.e., the flap of skin which blinks and covers the eyeball (Ps 77:5[EB 4]+)

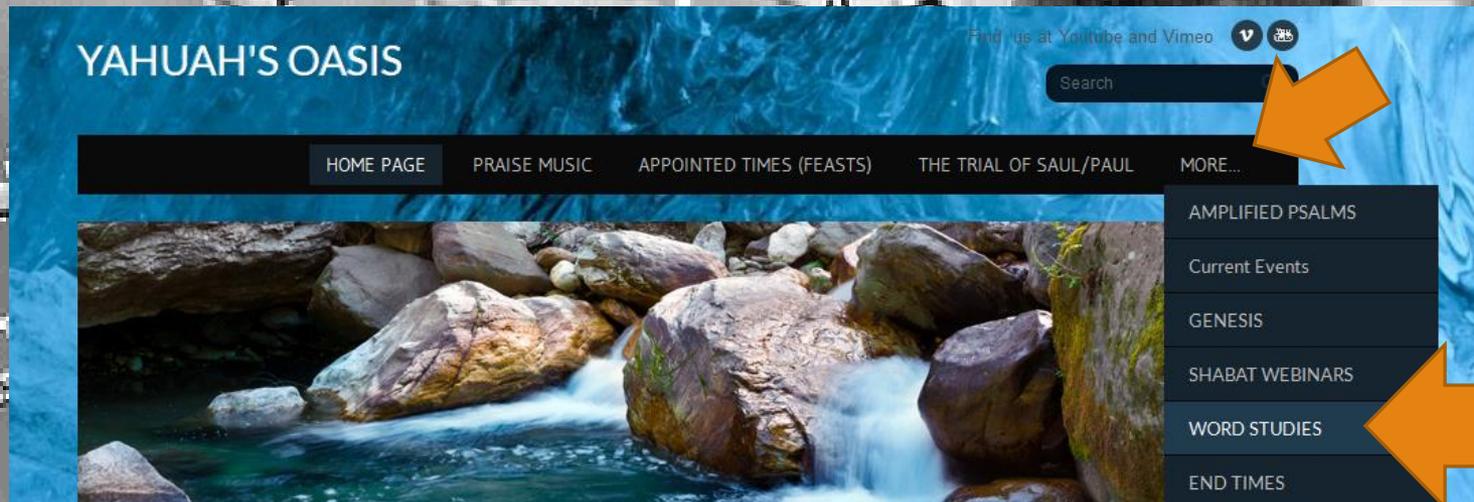
2853) שָׁמַר (שָׁמַר ShMR) ac: **Guard**
co: **Brier** ab: **Custody**: A close watching of something for guarding or protecting. **Shepherds constructed corrals of briars at night to protect the flock from predators.** [from: שָׁמַר - from the thorns used in constructing a corral]

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

V) שָׁמַר (שָׁמַר Sh-MR) — **Guard**:
To watch over or guard in the sense of preserving or protecting. [freq. 468] (vf: Paal, Niphal, Hitpaal, Piel, Participle) |kjv: keep, observe, heed, keeper, preserve, beware, mark, watchman, wait, watch, regard, save| {str: 8104}

N^m) שָׁמַר (שָׁמַר Sh-MR) — **Dregs**: **The settlings of wine.** [Unknown connection to root;] [freq. 5] |kjv: lees, dregs| {str: 8105}

We are going to go back to a separate word study we did on Shama/Shamar which you can find the PDF on <http://www.yahuwahsoasis.com/>



ON THIS PAGE WILL BE WORD STUDIES OF HEBREW - YAHUAH'S BEAUTIFUL LANGUAGE WHICH CONVEYS MUCH MORE THAN THE ENGLISH LANGUAGE COULD EVER SAY!



word_study-_shamah_and_shamar.pdf
[Download File](#)

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



Word Studies

Shama and Shamar

𐤱-Shin



**Teeth/sharp cutting/way to obtain nourishment/
pressing/consume/fire/burning desire /strength
/wisdom**

Shin
By Jeff A. Benner

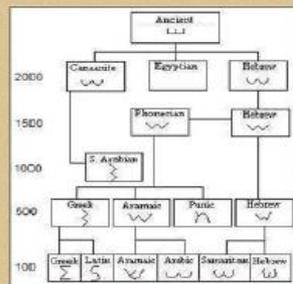
Early 2,000 BC	Middle 1000 BC	Late 400 BC	Modern Today
𐤱	𐤱	𐤱	𐤱

Characteristics

	Ancient	Modern
Image:	Two front teeth	
Meaning:	Sharp, Press, Eat, Two	
Name:	Shin	Shin, Sin
Sound:	sh	sh, s

Semitic Script Charts

	2000	1500	1000	500	100
Egyptian	𐤱	𐤱	𐤱		
Canaanite	𐤱	𐤱	𐤱		
Hebrew		𐤱	𐤱	𐤱	𐤱
Phoenician		𐤱	𐤱		
Aramaic		𐤱	𐤱	𐤱	𐤱
Greek			Σ	Σ	Σ
S. Arabian			𐤱		
Punic			𐤱		
Latin					S
Samaritan					𐤱
Arabic					𐤱



History & Reconstruction

The Ancient picture for this letter is 𐤱, a picture of the two front teeth. This letter has the meanings of teeth, sharp and press (from the function of the teeth when chewing). It also has the meaning of two, again, both or second from the two teeth.

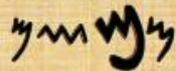
The modern Hebrew name for this letter is shin, a Hebrew word meaning tooth. Hebrew and Arabic agree that the sound for this letter is "sh".

The early pictograph 𐤱 evolved into 𐤱 in the Middle Semitic script and continued to evolve into 𐤱 in the Late Semitic Script. From the middle Semitic script comes the Modern Hebrew 𐤱. The Middle Semitic script is also the origin of the Greek letter Σ and the Latin S.

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

History & Reconstruction

מ-Mem



Water/word/blood/cleansing/chaos/to question/mighty/above the firmament/anoint/flow/fullness of life-flowing of water or blood generationally/oil/ used as a question of what, who, where, when, or why-in the sense of searching in the unknown

The Early Semitic pictograph for this letter is  a picture of waves of water. This pictograph has the meanings of liquid, water and sea, mighty and massive from the size of the sea and chaos from the storms of the sea. To the Hebrews the sea was a feared and unknown place, for this reason this letter is used as a question word, who, what, when, where, why and how, in the sense of searching for an unknown.

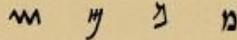
The modern Hebrew name for this letter is "mem" probably from the word "mayim" meaning "water". The word "mayim" is the plural form of "mah", probably the original name for this letter, meaning "what". The Greek name for this letter is "mu", a Hebrew word closely related to "mah". The sound for this letter is "m".

The Early Semitic  evolved into  in the Middle Semitic and continued to evolve into  in the Late Semitic script. The Late Semitic script became the  and  (final mem) of the Modern Hebrew script. The Early and Middle Semitic script is the origin to the Greek and Roman M.

Mah (Mem)

by Jeff A. Benner

Early Middle Late Modern
2,000 BC 1000 BC 400 BC Today

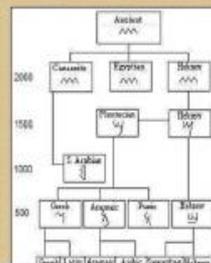


Characteristics

	Ancient	Modern
Image	Water	
Meaning	Chaos, Mighty, Blood	
Name	Mah	Mem
Sound	m	m

Semitic Script Charts

	2000	1500	1000	500	100
Egyptian					
Canaanite					
Hebrew					
Phoenician					
Aramaic					
Greek					
Latin					
Arabic					



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

𐤀-Ayin



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

Ayin

By Jeff A. Benner

Early Middle Late Modern
2,000 BC 1000 BC 400 BC Today

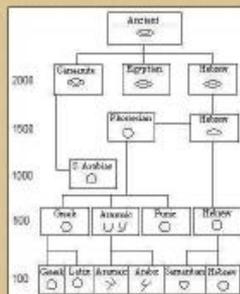


Characteristics

	Ancient	Modern
Image	Eye	
Meaning	Watch, Know, Shade	
Name	Ayin	Ayin
Sound	Silent	Silent

Semitic Script Charts

	2000	1500	1000	500	100
Egyptian	𐤀				
Canaanite	𐤀	𐤀	𐤀		
Moabite		𐤀	𐤀	𐤀	𐤀
Phoenician		𐤀	𐤀	𐤀	𐤀
Aramaic			𐤀	𐤀	𐤀
Sanskrit			𐤀	𐤀	𐤀
Old Aramaic			𐤀		
Palmyrene			𐤀		
Latin					𐤀
Armenian					𐤀
Arabic					𐤀



History & Reconstruction

The Ancient picture for this letter is a picture of an eye 𐤀. This letter represents the ideas of seeing and watching as well as knowledge as the eye is the window of knowledge.

The name of the letter is ayin, a Semitic word meaning eye. This letter is silent in modern Hebrew. There is no indication that the ancient Semitic had a sound for this letter as well and appears to have been silent in the past. The Greek language assigned the vowel sound "o" to the letter. As Hebrew did not have one letter for the "o" sound the Greeks took this silent letter and converted it into a vowel.

The early Semitic 𐤀 evolved into the simpler 𐤀 in the middle Semitic and remained the same into the late Semitic period. This letter evolved into the 𐤀 in the modern Hebrew script. The middle Semitic became the Greek O and the Latin O.



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

ר-Resh

𐤓 𐤒 𐤑 𐤐 𐤏

Individual/thinking/using all senses of the mind/ eyes/ ears/nose/mouth/beginning/discretion/first/first part/ head of the chief/ knowledge/ mind/ self/ top

History & Reconstruction

The Ancient picture for this letter is , the head of a man. This letter has the meanings of head or man as well as chief, top, beginning or first.

The modern Hebrew name for this letter is resh, a Hebrew word meaning head. Hebrew, Aramaic and Greek agree that the sound for this letter is an "r".

The early pictograph  evolved into  in the Middle Semitic script and continued to evolve into  in the Late Semitic Script. From the middle Semitic script comes the Modern Hebrew . The Middle Semitic script is also

Resh
By Jeff A. Benner

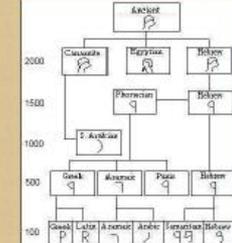
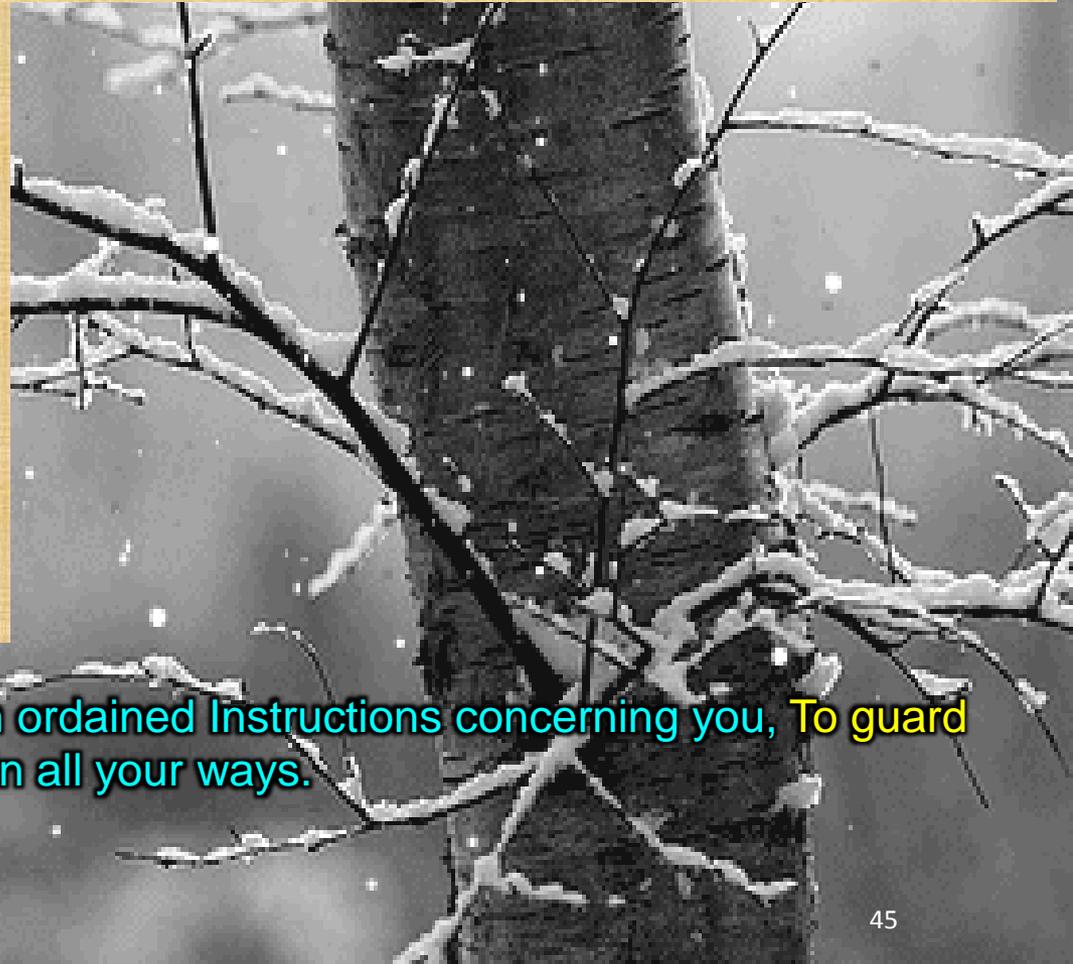
Early 2,000 BC	Middle 1000 BC	Late 400 BC	Modern Today
			

Characteristics

	Ancient	Modern
Image	Head of a man	
Meaning	First, Top, Beginning	
Name	Resh	Resh
Sound	r	r

Semitic Script Charts

	2000	1500	1000	500	100
Egyptian					
Canaanite					
Hebrew		ר	𐤒	𐤓	ר
Phoenician		𐤒	𐤓	𐤔	𐤕
Aramaic		ܪ	ܫ	ܫ	ܫ
Greek			Ϸ	Ϸ	Ϸ
S. Aramaic			ܪ		
Hebrew			ר		
Latin					R
Syriac					ܪ
Arabic					ر

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

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

Shama H8085 Primitive Root - Verb

Ayin - Mem - Shin

𐤀𐤌𐤍 - 𐤀𐤌𐤍

𐤍 - Teeth/sharp cutting/way to obtain nourishment/pressing/consume/fire/burning desire/strength/wisdom

𐤌 - Water/word/blood/cleansing/chaos/to question/mighty/above the firmament/anoint/flow/fullness of life-flowing of water or blood generationally/oil/ used as a question of what, who, where, when, or why-in the sense of searching in the unknown

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

Possible Pictograph meaning: a burning desire to obtain nourishment-wisdom by chewing upon and digesting information. To keep pressing down, and to cut into the chaos of something unknown by asking lots of questions and be cleansed by the process by the insight and knowledge that one gets from looking and observing something closely. Listening to understand what is being said.

This word is used to convey that we must *obey* Yahuah or His "commandments". If in fact we are commanded to obey Yahuah that would take away our free will. He communicates just the opposite in His writings, and when we Shama this word Shama, we are paying keen attention to something with the implication that a response is required. This is the proper way of looking at this word. When we apply this meaning instead of obey, it will give a better understanding to what Yahuah is offering and saying in the scriptures. It should compel us to then be sure we respond to what those scriptures are pointing out. We are to come out of slavery and being compelled to obey would put us right back. Yah wants children who want to be with Him because they have chosen to listened to Him and really understand the consequences of paying attention or not paying attention will be and then to make good choices based upon this clear understanding. This is a foundational stone of trust. I don't see the Pictographs conveying the "obey" meaning. Yes one can choose to obey and that may well indeed be the most logical outcome, but if we just obey without questioning and considering, we are right back to being religious instead of being in a relationship. We must be willing to hear and recognize Yah's voice and inflections so we can respond appropriately to His instructions.

Harken (H8085): Shama שָׁמַעַן - verb qal imperative second person masc plural- hear with your ears with attention and interest. Understand and comprehend so you can trust what is proclaimed and respond. Taking heed on the basis of what you heard and understood from the one who is speaking.

To hear, to have the power to hear, to hear with attention or interest-to listen to, to understand-language, to hear-judicial cases-, to give heed, to consent, agree, to grant request, to yield to, to hear and answer, to hear with an understanding heart, To announce, to tell anything, to call and summon, to try and examine, to receive news about something, to make known

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

Biblical Word of the Month - Obey

By: Jeff A. Benner

Mitzwah-
terms and
conditions

*You shall walk after **Yahuah your Eternal** and fear him, and keep his ~~commandments and obey~~ his voice, and you shall serve him and cleave to him. (RSV, Deuteronomy 13:4)*

Revere →
Shamar- be careful to guard & protect →
Shama →
Work for Him →

The Hebrew word behind the English word “obey” is the verb **שמע** (*Sh.M.A.*, Strong's #8085). **In reality, there is no Hebrew word that means “obey,” in the same sense as it does in English.** While I do not believe it is necessary to learn Hebrew to be able to understand the Bible from an Hebraic perspective, it is important that we learn to read the Bible from an Hebraic perspective. In other words, our definition of Biblical words should not come from an English dictionary, but rather from a Hebrew dictionary.

Biblical Hebrew E-Magazine

When we hear the word “obey,” we assume the English definition “to comply with or follow the commands, restrictions, wishes, or instruction of another.” While this definition may very well apply in this passage, it would not in the following passage where I will translate the Hebrew verb **שמע** as “obey.”

And YHWH obeyed your words.. (Deuteronomy 1:34)

Just as there is no Hebrew word meaning “obey,” there also is no English word for שמע. While this Hebrew verb is often translated as “hear,” it means much more than just a hearing or listening, it more means to “hear and respond appropriately.” When the Bible says that Moses “heard” YHWH, it means **that he heard him and then he acted upon what he heard.** When the Bible says that YHWH heard the people, it means **that he heard them and then he acted upon what he heard.**

How It has been translated

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

KJV Translation Count — Total: 1,159x

The KJV translates Strong's H8085 in the following manner:

hear (785x), harken (196x), **obey (81x)**, publish (17x), understand (9x), **obedient (8x)**, diligently (8x), shew (6x), sound (3x), declare (3x), discern (2x), noise (2x), perceive (2x), tell (2x), reported (2x), ***misc* (33x)**.

8085. שָׁמַע *shama'*, *shaw-mah'*; a prim. root; to *hear* intelligently (often with impl. of attention, obedience, etc.; caus. to *tell*, etc.):— attentively, call (gather) together, ' carefully, ' certainly, consent, *consider*, be content, declare, ' diligently, *discern*, give ear, (cause to, let, make to) hear (-ken, tell), ' indeed, listen, make (a) noise, (be) obedient, obey, perceive, (make a) proclaim (-ation), publish, regard, report, shew (forth), (make a) sound, ' surely, tell, understand, whosoever [heareth], witness.

8086. שָׁמַע *sh^ema'* (Chald.), *shem-ah'*; corresp. to 8085:—hear, obey.

8087. שָׁמַע *Shema'*, *sheh'-mah*; for the same as 8088; *Shema*, the name of a place in Pal. and of four Isr.:—
Shema.

8088. שָׁמַע *Shama'*, *shay'-mah*; from 8085; something *heard*, i.e. a *sound*, *rumor*, *announcement*, abstr. *audience*:—bruit, fame, hear (-ing), loud, report, speech, tidings.

8089. שָׁמַע *shama'*, *sho'-mah*; from 8085; a *report*:—fame.¹

8091. שָׁמַע *Shama'*, *shaw-maw'*; from 8085; *obedient*; *Shama*, an Isr.:—Shama.

Strong, J. (2009). *A Concise Dictionary of the Words in the Greek Testament and The Hebrew Bible* (Vol. 2, p. 118).

שמע shama (1033b); a prim. root; *to hear*:—announce(2), announced(3), announces(3), completely(1), comprehends(1), diligently(1), discern(1), disregarded*(1), gave heed(2), give earnest heed(1), given heed(2), hear(270), hear*(1), heard(363), heard for certain(1), hearing(5), hears(33), heed(5), heeded(2), **indeed obey(1)**, keep on listening(1), listen(226), listen attentively(1), listen carefully(3), listen closely(1), listen obediently(2), listened(52), listening(12), listens(7), loud-sounding(3), made a proclamation(1), make his heard(1), make their heard(1), make them known(1), make themselves heard(1), make your heard(1), **obedient(1), obey(32), obey*(14), obeyed(21), obeyed*(5), obeying(6), obeys(1)**, overheard(1), pay heed(1), proclaim(15), proclaimed(6), proclaims(1), reported(3), sang(1), show(1), sound(2), sound*(1), sounded(1), summon(2), summoned(2), surely hear(1), surely heard(1), **truly obey(1)**, understand(7), understanding(1), understood(1), witness(1).

Thomas, R. L. (1998). *New American Standard Hebrew-Aramaic and Greek dictionaries* : updated edition.

When we are told the reason why we are asked to do something it provides the connection to understanding which is what we need to process it and can then do so cheerfully, because we are not being bossed around by an ogre- we are being directed to do something for our own good or someone else's, which should obviously bring us joy. The difference in this concept plays a huge part in our wellbeing. It also builds a relationship of working together not just a mindless cog in an unknown wheel.

The reason Yahusha said we must come to Yah like a little child is because they are famous for asking "why"! They want to know! They are thinking and trying to make sense of things! Isn't this exactly what these Hebrew words we have looked at and shama is saying to us? Isn't this the opposite of our English understanding of "obey"? The famous "because I said so."

If we take Shama to mean "obey" we have just destroyed Yahuah's concept of free will and have disregarded the most important part of what He and the word means.

Over and over Yah conveys that He wants thinking people who ponder and really listens and understands His word and will. Applying the term "obey" to shama reduces it to a concept of obedience without the necessity of understanding why we are being obedient. This of course negates the necessity to think and this not only negates the foundation of Yah's plan but also creates and fortifies shatan's counterfeit religion where mindless obedience is demanded from him, their lord and master.

Yah even asks us to come reason with Him. There would be no need for that if we were to just blindly obey Him. Other words for understand and seeing that we have looked at also convey not just "looking" but also paying attention to the details for full comprehension. You could say this is definitely the pattern with Yah and "obey" does not fit this pattern.

So are we saying we don't need to do what Yah has asked us to- or ignore His ordained instructions? Absolutely not and that is where Shamar comes in.

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

Shamar H8104 Primitive Root - Verb

Resh - Mem - Shin

רמש - שמש

ש - Teeth/sharp cutting/way to obtain nourishment/pressing/
consume/fire/ burning desire/ strength/wisdom

מ - Water/word/blood/cleansing/chaos/mighty/this letter is used as a
question word, who, what, when, where, why and how, in the sense of
searching for an unknown.

ר - Individual/thinking/using all senses of the mind/ eyes/
ears/nose/mouth/beginning/discretion/first/first part/
head of the chief/ knowledge/ mind/ self/ top

Possible Pictograph meaning: a burning desire to
obtain nourishment-wisdom by chewing upon and
digesting information. To keep pressing down, and
to cut into the chaos of something unknown by
asking lots of questions and be cleansed by the
process as an individual who is using all the
senses of what is seen, heard, or perceived.

Paying close attention to ones surroundings.
Enabling and be capable of coming to a clear and
rational conclusion of what is being presented,
and acting appropriately using discretion and
wisdom.

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

Shamar is a great word relationally to shama. That conveys what was understood by shama now requires further action, by engaging all senses, not just the ears and eyes. It is usually translated as "keep" as in "keep the commandments". It does not convey the urgency or scope of the meaning of how one would engage in the action of "keeping" something.

The first meaning is to guard, preserve, to keep safe, revere something. It also implores us to be watchmen, calling out warnings of danger. And in regards to Yahuah and His instructions to call out the errors of those who do violence to His word and name.

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

Shamar: H8104- To keep, watch over, observe, to take care of, preserve, protect, to save, retain, to do something carefully, to observe an order, stick to an agreement, keep an appointment, watchmen, guards, to be on one's guard,

שָׁמַר (*šā-mār*): v.; ≡ Str 8104; TWOT 2414—1. LN 13.1–13.47 (qal) **keep**, i.e., cause a state or condition to remain (Job 2:6; Ps 17:4); (qal pass.) **be kept**, set aside (1Sa 9:24+); (hitp) **keep oneself** (2Sa 22:24; Ps 18:24[EB 23]+); 2. LN 37.119–37.126 (qal) **guard**, watch, i.e., limit access and movement of persons or objects in and out of an area, implying protection to or from the object being guarded (Ge

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

8:2, words). Wisdom preserves a person (Prov 2:11), just as, conversely, the wise accept counsel and admonition (5:2; 13:18; 15:5; 19:8; 22:18; cf. Lachish Letter, *KAI* no. 194.11).

In conjunction with another verb expressing action, it acquires the meaning “to do carefully” (Num 23:12; Deut 4:6; 5:1, etc.). Finally, the translation known from Akk. “to revere” seems to lie in the background of two passages (Psa 31:7, idols; Prov 27:18, lords, par. *kbd* pu.: see 4d regarding Jonah 2:9 pi.).

In many cases the ptcp. (*šōmēr*) of the verb indicates, in addition to the usual watchfulness, an office that is bestowed. The result is an official title for court (and cult) officials: city watchmen (Isa 21:11f.; 62:6, etc.), gatekeepers (e.g., 1 Kgs 14:27), field keepers (Jer 4:17), woodsmen (Neh

שמר

I. In Kal, *to keep, keep safe, preserve*. Gen. iii. 24. xxviii. 15, 20. xxx. 31, & al. freq. In Niph. *to be kept, preserved*. Psal. xxxvii. 28. Hos. xii. 14. In Hith. *to keep oneself*. occ. 2 Sam. xxii. 24. Psal. xviii. 24. Also, *to be kept*. occ. Mic. vi. 16. As a participial N. שמר *a guard, watchman*. Psal. cxxvii. 1. Isa. xxi. 11, & al. Sir John Chardin illustrates Jer. iv. 17, by remarking, that “as in the east, pulse, roots, &c. grow in open and uninclosed fields, when they begin to be fit to gather, they place *guards*, if near a great road, more, if distant, fewer, who place themselves in a round about these grounds, as is practised in Arabia.” Harmer’s Observations, vol. i. p. 455. As a N. fem. שמרה *a watch, guard*. Psal. cxli. 3. Comp. Psal. lxxvii. 5. As a N. שמר *a keeping*. Prov. iv. 23. Also, *custody, ward*, Gen. xl. 4. xlii. 17.

III. *To keep, observe*. See inter al. Gen. xxvi. 5. Exod. xii. 17. xv. 26. Deut. v. 12. As a N. fem. משמרת *a charge, somewhat to be kept or observed*. Gen. xxvi. 5. Lev. viii. 35, & al.

IV. In Kal and Hiph. *to observe, take heed, be cautious*. Gen. xxiv. 6. Deut. xxxii. 46. Josh. vi. 17. xxiii. 11. 2 Sam. xx. 10.

V. *To watch or observe insidiously, lie in wait for*. Psal. lvi. 7. lxxi. 10. Comp. Job xxiv. 15.

VI. As a N. mas. plur. שמרים *the dregs, sediment, or lees of wine, which are preserved at the bottom of the vessel, and “preserve the strength and flavour of the wine.”* occ. Psal. lxxv. 9. Jer. xviii. 11. Zeph. i. 12. So in Ps. LXX *τρύγαις*, Symmachus *τρύγαια*, Vulg. *faeces*. Also, *wine kept on the lees*. occ. Isa. xxv. 6, twice; where see Bp Lowth’s note.

Parkhurst
page 540

Biblical Word of the Month - Keep

<http://www.ancient-hebrew.org/emagazine/067.pdf>

By: Jeff A. Benner

The next word we will be examining from this passage is the word “keep.”

When most people read “keep his commandments,” they assume it means “obey his commandments.” If the Hebrew verb **רָמַשׁ** (*Sh.M.R.*, Strong's #8104) meant “obey,” then the Aaronic blessing would be translated as “*May YHWH bless you and obey you*” (Numbers 67:24). The verb **רָמַשׁ** literally means to “guard,” to “protect”-“*May YHWH bless (respect) you and guard you.*”

Biblical Hebrew E-Magazine

How does one “guard” God’s commandments (or directives as we pointed out in an earlier issue)? **By learning, teaching and doing them just as we read in Exodus 18:20, “And you will teach (this verb, which is the root of the word zohar, means “bring to light”) them the customs (hhuqiyim, the plural form of hhoq) and teachings (torot, the plural form of torah) and you will make known to them the path they will walk in and the work which they must do.”**

For a more detailed look at this word and other words related to walking in the path of YHWH, I recommend you watch my video series “The Way of Yahweh,” available on the home page of the website. You can also search the Ancient Hebrew Research Center [YouTube channel](#) with the word “keep” for additional videos on the subject.

Once we understand how to properly interpret and define Hebrew words based on their relationships to their roots and the culture in which the words were used, we can then properly interpret Biblical passages from a Hebraic perspective.

*And showing mercy unto thousands of them that love me and **keep** my commandments.*
(Exodus 20:6)

Our normal understanding of the word "keep" within this verse is to "obey," however this is not the case. The Hebrew verb used here is שמר (shamar, **Strong's #8104**), which literally means "to guard" or "to protect."

*They will turn to other gods and serve them, and despise me and **break** my covenant.*
(Deuteronomy 31:20)

Similarly, our normal understanding of "break" within this verse is to "disobey," but again this is not the case. The Hebrew verb here is פָּרַר (parar, **Strong's #6565**) and means "**to trample underfoot.**"

The "keeping" or "breaking" of the commandments of **Yah is** not about obedience and disobedience; it is about one's attitude toward them. **Will we guard and protect them as we would our family, or will we throw them on the ground and trample them as we would garbage?**

Putting it into Yah's concept of a relationship and covenant this becomes very clear. When we choose (after carefully considering the options Yah has put before us) to be a covenant family member, then we take an oath to that covenant and Yahuah right?

We then **abide** by *our* decision to follow His instructions. Isn't it interesting we choose to **abide- dwell- live** within the parameters set by Yahuah. Isn't that what this Psalms is all about? **Abiding and dwelling** in Yahuah's secret place under His wings? When we **abide** by our word we are protected and covered by His promises. When we choose not to abide by our word and break our side of the oath to Yahuah, He *is not obligated* to protect us -It is up to Him whether He chooses to be merciful and take pity on us. Notice the free will action here. Not *obeying*, but **abiding** by the covenant **we agreed to** because we **carefully considered** what Yah had to offer and what it takes to follow the instructions. And then Shamar- **guard that oath that we took** so that we are fully aware of any decision we make that would take us out of protection because we broke our word. You can't guard an oath you don't fully understand. You can't fully understand something you don't carefully consider. They go hand in hand.

We must endeavor to get the concepts right or we do violence to Yah's message. They are not commandments they are instructions. We don't obey - we choose to carefully consider and then by freewill choose to abide by a convent oath that we take.

In Conclusion, if we shama (carefully listen to gain understanding) and shamar (responding by acting upon and guarding the wisdom that we understood and now revere) from what we shama (the information we now trust as truth because of careful studying and "chewing" on the information), we will be much better off than had we just obeyed and tried to "keep" a standard without fully understanding it. We actively engage with Yahuah's words and instructions and that brings us joy.

Joy (H8342) שִׂשׂוֹן *sā-sôn'* noun common singular absolute -joy, gladness, exultation, ie a state of happiness, with a focus on making sounds and expressions of joy. Cheerfulness, mirth, welcome (H7797)PR שִׂשׂוֹן -noun common singular absolute to exult, rejoice, display joy. **Holman Illustrated bible Dictionary :Joy a state of delight and well being that results from knowing and serving Yahuah-joy is the fruit of a right relationship with Yahuah. It is not something we can create by their own efforts alone.

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

All- totally kol

The totality of any object,
mass, collective, extension,
Any, i.e. any one of the totality
Completely, i.e. with a degree of
totality

Total, i.e. pertaining to being
entire or whole, with a focus on
the totality of the objet or
idea

Every kind of, of every sort, i.e.
a totality of kinds or sorts

(בכל) -

3605 [e]
bə-ḵāl
בְּכָל-
in all
Noun

🏠
Beyt
House
"In"

in all^{H3605}

Bet= In

kol: the whole, all
Original Word: כָּל
Part of Speech: Noun Masculine
Transliteration: kol
Phonetic Spelling: (kole)
Short Definition: all

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

בְּכֹל־דְּרָכָיִךְ : b^ekōl-·d^erā·kē'·kā

בְּ b concerning you, to watch over you **in** all your ways.

בְּ b in, at, among, upon, with, away from, when
preposition ± “in” (בְּ)

BDB

GHCLLOT

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

Notes

בְּכֹל kāl concerning you, to watch over you in **all** your ways.

כֹּל kōl all, the whole, everyone, everybody, everything; total, in all
noun, common, construct ± singular, “all”, collective, common

BDB the whole, all

GHCLLOT the whole, totality; all; whole; the whole; the whole of; Israel, it the whole; a...

CHALOT totality; everything; everyone; whole; total, all together; all; all, every; every...
more »

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

3972 כֹּל (kōl): n.masc.; = Str 3605; TWOT 985a—1. LN 59.23–59.34 **all**, every, any, i.e., the totality of any object, mass, collective, extension (Ge 1:26; 3:17); 2. LN 59.23–59.34 **any**, i.e., any one of a totality (Ge 2:16); 3. LN 78.44–78.50 **completely**, i.e., with a degree of totality (Ge 20:16; Job 21:23; Jer 13:7, 10); 4. LN 63.1–63.4 **total**, i.e., pertaining to being entire or whole, with a focus on the totality of the object or idea (Ex 29:18; Nu 5:30); 5. LN 58.21–58.30 **every kind of**, every sort of, i.e., a totality of kinds or sorts (Ge 7:2); 6. LN 67.78–67.141 unit: כֹּל הֵּן יוֹם (kōl hă- yôm)₁ always, i.e., a duration of time, either continuous or points, but without limits (Dt 5:29; 1Ki 5:15[EB 1]); 7. LN 67.1–67.16 unit: כֹּל הֵּן יוֹם (kōl hă- yôm)₁ regularly, i.e., points of time connected to regular intervals (Job 1:5); 8. LN 67.78–67.117 unit: כֹּל עוֹלָם (kōl ‘ô-lām) everlasting, eternal, i.e., an unlimited duration of time (Ps 145:13)



All (כֹּל kol, Strong's #3605): This word means "all" and is a very common Biblical Hebrew word appearing over 4,000 times in the Hebrew Bible. The verbal root to this word is *kul* [str:3557] and means to sustain in the sense of providing all that is needed for sustenance. For this reason, the word *kol* is related to the verb *akal* [str:398] meaning to eat in the sense of sustenance.

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

1242) שׁוּ (כָּל KL) ac: **Complete** co:
Vessel ab: **Whole:** The pictograph שׁ is a picture of the bent palm representing the bending or subduing of the will, the ך is a picture of a shepherd staff or yoke. Combined these mean "tame for the yoke". An animal or land that is tamed has been worked and is complete and ready for use. Taming include; construction of holding pens, putting the soil to the plow, harvesting of crops, milk or meat. One eats once the harvest is complete. (eng: whole; cell; cellar)

A) שׁוּ (כָּל KL) ac: **Complete** co:
Vessel ab: **Whole:** A container for holding contents. Something that is full or whole.

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

N^{fl}) שׁוּ (כָּל K-LH) —
Completion: Something that has been completed or made whole. This can be in a positive sense or negative such as in a failure. [freq. 22] |kjv: end, altogether, consume, consumption, consummation, determine, riddance| {str: 3617}

כלה

With a radical, but mutable or omissible, ה.

It denotes *totality, completion, finishing, &c.*

I. In Kal, *to finish, complete*, in a good or middle sense. Gen. ii. 2. xvii. 22. xviii. 33, & al. freq. Also, *to be finished, completed*. 1 Ki. vi. 38. 2 Chron. xxix. 29, & al. As Ns. כלה *completion*, or adverbially, *completely, altogether*. Dan. ix. 27. Gen. xviii. 21. Exod. xi. 1. הכלה *completeness, perfection*. occ. Ps. cxix. 96. הכלית nearly the same. Job xi. 7. Ps. cxxxix. 22. Also, *end, extremity*. Neh. iii. 21. Job xxviii. 3; where see Scott.

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

כל

I. In Kal, *to hold, contain, comprehend*. occ. Isa. xl. 12, וכל *and* comprehended, or contained *the dust of the earth in a measure*. Jer. ii. 13. *Cisterns which לא יכלו will not hold water*. In Hiph. the same. 2 Chron. vii. 7. *Because the brazen altar—לא יכול להכיל was not able to hold the burnt-offerings, and the meat-offerings, and the fat*. So 1 K. viii. 65, & al.

II. As a N. fem. מכלה *a fold*, or the like, to *hold or contain the flocks*. occ. Hab. iii. 17. So one of the Hexaplar versions *μανδρας*, and Vulg. *ovili*. Buxtorf and others have supposed that this word was written for מכלאה, from כלא; and one of Dr Kennicott's MSS. now reads ממכלה, and one more did originally, and another has ממכלאה: מכלה however may very naturally be referred to this root כל.

III. *To hold in, contain*, as wrath or vengeance. occ. Jer. vi. 11.

IV. *To hold in, retain, restrain*. 1 Sam. vi. 10. xxv. 33. Should not מקרב הוקך כלה Ps. lxxiv. 11, be rendered, *restraining it, i. e. thy hand within thy bosom?*

V. As Ns. כלי *and כלי a tenacious, close man, a gripe-all*. occ. Isa. xxxii. 5, 7.

כלכ I. *to hold, contain or comprehend entirely*. 1 K. viii. 27. 2 Chron. ii. 6. vi. 18.

VI. *To hold in, contain, refrain*. occ. Ps. cxii. 5, (where LXX *οικονομησεται will regulate*) Jer. xx. 9, ונלאיתי כלכל ולא אוכל *And I was weary with containing (the word of the Lord), and I could not, or had no (more) power*. Comp. Jer. vi. 11, above.

WAY- JOURNEY - DEREK

דֶּרֶךְ

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

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

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



derek: way, road, distance, journey, manner

Original Word: דֶּרֶךְ

Part of Speech: Noun Masculine thy ways. ^{H1870}

Transliteration: derek

Phonetic Spelling: (deh'-rek)

Short Definition: way

1870 [e] de-rā-ke-kā.

דֶּרֶךְ : דֶּרֶךְ

Your ways

Noun

thee in all thy ways
derek (deh'-rek)
a road (as trodden); figuratively, a course of life or mode of action, often adverb

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

Psalm 91:11

כִּי מִלְאָכָיו יִצְוֶה-לָךְ לְשָׁמְרָךְ For he will command his angels concerning you, to watch over you in all your ways. |
LEB OT RI | בְּכָל-דַּרְכֶיךָ: LEB

בְּכָל-דַּרְכֶיךָ: beköl--derā-kê'-kā

כִּי

כָּל

דַּרְכֶיךָ derā-kê'

to watch over you in all your ways.

דָּרֶךְ dē'-rēk way, road; distance, journey; manner, custom, behavior
noun, plural ± common, masculine, construct, feminine, suffixed

Sense: conduct ⇔ way – a course of conduct.

- BDB way, road, distance, journey, manner
- GHCLOT a going; a journey; a way, path; the way; in the way to, towards; th...
- CHALOT way, path; journey; undertaking, business; manner, custom, cond...
- DBL Hebrew way; journey; conduct; strength
- TLOT way
- NASB Dictionaries
- BYBHV way, road; distance, journey; enterprise, business; manner, custo...
- CDWGT HB

Notes

אָתְּ kā

g you, to watch over you in all your ways.

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

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

2006 דֶּרֶךְ (*dě-rěk*): n.masc.; = Str 1870; TWOT 453a—1. LN 1.99-1.105 **way**, path, route, road, highway, i.e., a thoroughfare to physically get from one place to another (*Ge 16:7*), note: context will provide the size of the pathway, ranging from a narrow path to a major thoroughfare; 2. LN 15.18-15.26 **journey**, i.e., the act. of moving from one place to another, with a destination, and usually planned route (*Ge 24:27*); 3. LN 41.1-41.24 **conduct**, way of life, what is done, i.e., behave in a particular way, in the manner one conducts one's life, including habits, as a figurative extension of a thoroughfare (*Pr 6:6; 25:4*); 4. LN 76 **strength**, vigor, might, i.e., power or force relatively greater than other entities (*Pr 31:3; Hos 10:13*), see also LN 74; 5. LN 77 unit: פָּנָה דֶּרֶךְ (*pā-nā(h) dě-rěk*) make ready, formally, turn the way, i.e., cause circumstances to be prepared for some event (*Isa 40:3*), note: for *Isa 45:2* cj, see 2065; note: for NIV text in *Ps 119:37*, see 1821

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

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



Path (דֶּרֶךְ *Derekh*, Strong's #1870): A path is a well marked road or trail that may be followed to lead one to a specific location. Throughout the Hebrew Bible the word path is used for man's journey through life. The path that is followed may be one that has been carved out by other men or by God.

דֶּרֶךְ

To go, come, or put forwards, to proceed, or stretch out, or forth.

- I. To go along, come, proceed. Num. xxiv. 17, a star, דֶּרֶךְ cometh, proceedeth, from Jacob. In Hiph. to cause to go or proceed. Ps. xxv. 5. cvii. 7. Prov. iv. 11. Isa. xlii. 16, & al.
- II. As a N. דֶּרֶךְ
 1. A way, path, or road. Exod. xiii. 18. Num. xx. 17. Job xii. 24.
 2. A way, journey, proceeding. Gen. xxiv. 42. Jud. xviii. 5, 6.
 3. A way, journey, distance. Gen. xxx. 36. 1 Kings xix. 7.
 4. A way, custom, manner. Gen. xix. 31. xxxi. 35. Psal. xlix. 14. Isa. viii. 11.
 5. It frequently refers to the way in which men should go, i. e. the manner in which they should act according to the revealed will of God. See Exod. xxxii. 8. Deut. ix. 12, 16. xi. 28. Psal. v. 9.
 6. It denotes the manner of God's acting, or proceeding. Deut. xxxii. 4. 2 Sam. xxii. 31. Psal. xviii. 31, & al. Also his works or actions themselves. Prov. viii. 22, Jehovah possessed me the beginning of his way, i. e. of his work of creation. Job xl. 14 or 19, Behemoth—ראשית דרכי אל the chief of the ways or works of God, i. e. one of the most remarkable quadrupeds he hath made.
 7. דֶּרֶךְ is sometimes used as a participle.
 1. Straightway, immediately. Psal. ii. 12.

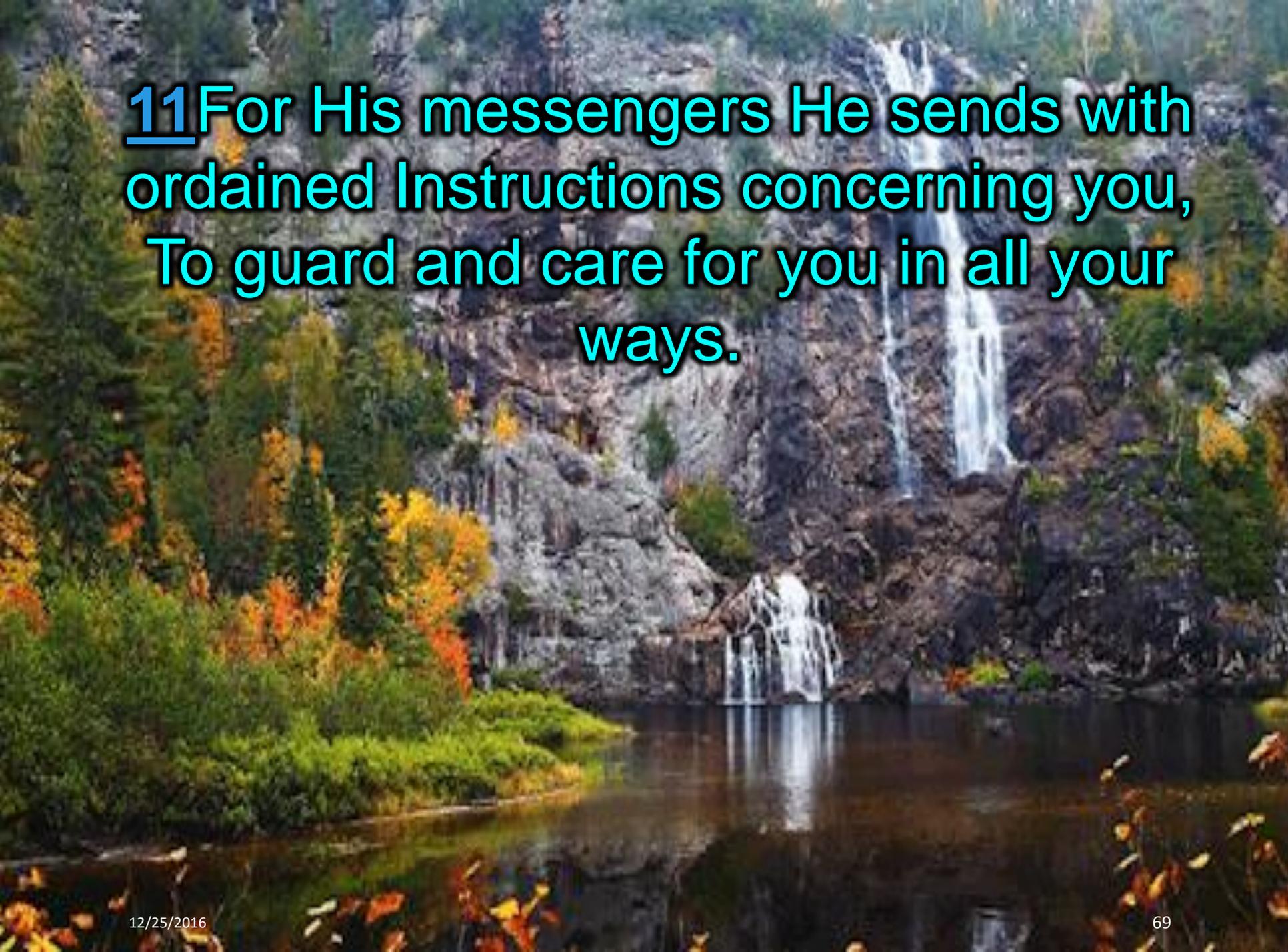


Parkhurst page 104

2. In a manner, as it were. 1 Sam. xxi. 5.
- III. To go along, walk or tread, as men. Deut. i. 36. xi. 24, On which the sole of your feet דֶּרֶךְ shall tread. As a N. מִדְּרֶךְ a tread or treading. LXX, βημα. occ. Deut. ii. 5. So Michaelis explains דֶּרֶךְ עַמּוּדֵי Job xxiii. 10, by vestigium in quo sto, the footing or tread in which I stand, Heb. literally, of my standing.
- IV. To go upon, tread down. Jud. v. 21, My body or person דֶּרֶךְ bath trodden down strength. Comp. Jud. xx. 43. Psal. xci. 13. Job ix. 8.



- V. To go or tread upon, as grapes or olives, and so press out their juices. Jud. ix. 27. Isa. xvi. 10. Neh. xiii. 15. Micah vi. 15. Comp. Isa. lxiii. 2, 3. Jer. xxv. 30. Lam. i. 15. where it is applied to a wine-press. As a N. דֶּרֶךְ a treading, as of vineyards. Job xxiv. 18. Comp. ver. 11.
- In the east they still tread their grapes after the ancient manner. "August 20th, 1765. The vintage [near Smyrna] was now begun—the juice [of the grapes] was expressed for wine, a man with feet and legs bare treading the fruit in a kind of cistern, with a hole or vent near the bottom, and a vessel beneath to receive the liquor." Chandler's Travels in Greece, p. 2.
- VI. In Hiph. to tread or cause to be trodden, as a thrashing-floor, i. e. to cause beeves to go upon it, and so thrash out the corn. Jer. li. 33. Comp. גָּרָה under גָּרָה V. and דָּש.
- VII. Of a bow. To hold or stretch forth as preparing to shoot. 1 Chron. v. 18. Psal. vii. 13. Isa. v. 38. Jer. l. 14. li. 3. Comp. Jer. ix. 3, where Vulg. extenderunt. In several of which passages the LXX render it by τενω to extend, hold forth. So of arrows, to stretch forth. Ps. lviii. 8. lxi. 4.
- DER. Greek τρεχω to run; Eng. to trudge; also track, trace; Welsh dyrac, an avenue.



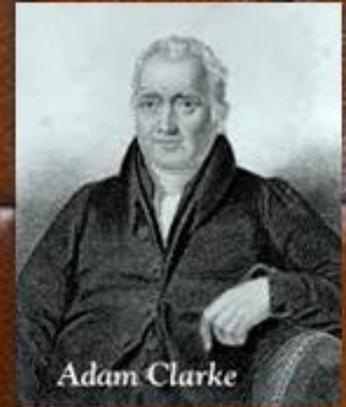
**11 For His messengers He sends with
ordained Instructions concerning you,
To guard and care for you in all your
ways.**

COMMENTARIES

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

Adam Clarke's Commentary

1760-1832

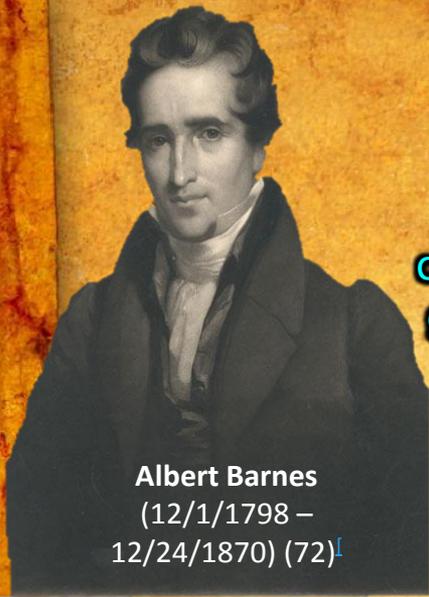


Evil spirits may attempt to injure thee; but they shall not be able. The messengers of Yahuah shall have an especial charge to accompany, defend, and preserve you; and against their power, the influence of evil spirits cannot prevail. These will, when necessary, turn your steps out of the way of danger; ward it off when it comes in your ordinary path; suggest to your mind prudent counsels, profitable designs, and pious purposes; and thus minister to you as a child of Yahuah, and an heir of salvation.

You can not reasonably expect protection if you walk not in the way of a covenant Family member. Your ways are the paths of duty, which Yah's word and providence have marked out for you. The way of sin is not your way - your duty, your interest. Keep in Yah's ways, not in those of sin, Satan, the world, and the flesh; and Yah will take care of you.

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

Barnes' Notes on the Bible



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

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

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.

This passage Psalm 91:11-12 was applied to the Savior by the tempter. Matthew 4:6. This, however, does not prove that it had an original reference to the Messiah, for even if we should suppose that Satan was a correct and reliable expounder of the Scriptures, all that the passage would prove as used by him would be, that the righteous, might rely confidently on His protection, and that Yahusha, since he was of Yahuah, might do this as others might.



John Trapp Complete Commentary

This guard of angels, many angels, yes, all, if need be, to secure every poor believer, how meanly so ever he thinks of himself, or is esteemed by others, is no small privilege.

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

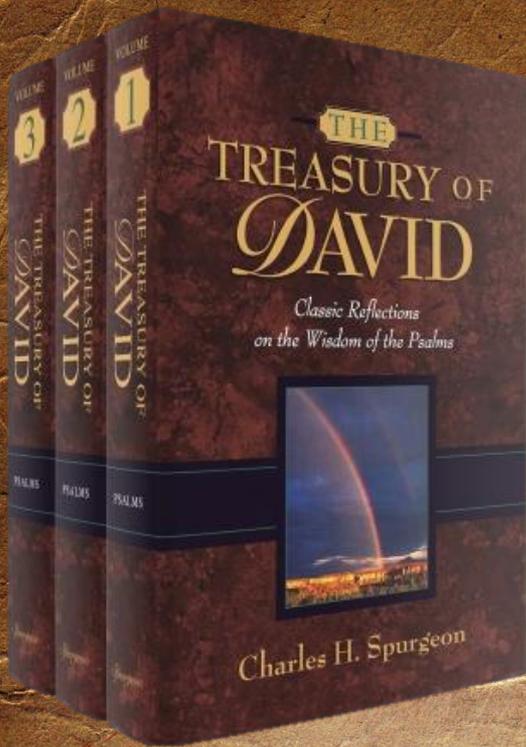
1601-1669



R. Gaywood fecit 1664

*One of this Age's Greatest little men,
Great in Godd Worke, witness 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: A. M. Etat sua 53. 1654.

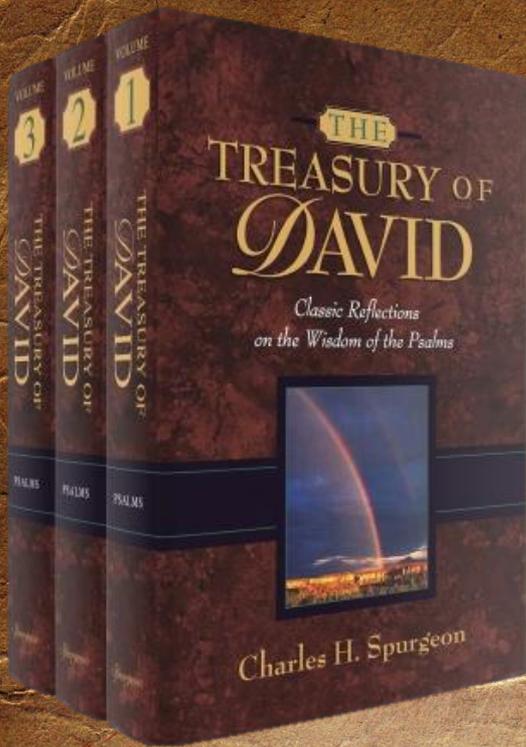


EXPOSITION

Verse 11. For He shall give his angels charge over you.

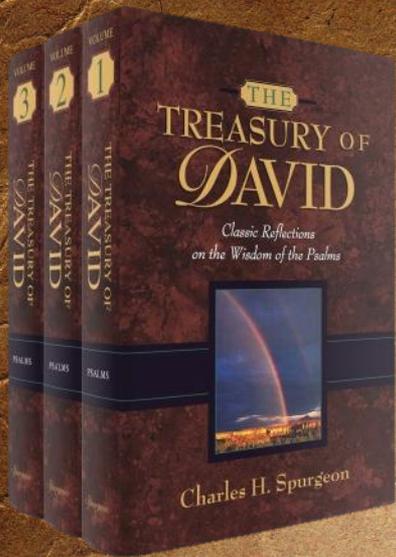
Not one guardian angel, as some fondly dream, but all the angels are here alluded to. They are the bodyguard of the princes of the blood imperial of heaven, and they have received commission from Yahuah to watch carefully over all the interests of the faithful. When men have a charge they become doubly careful, and therefore the angels are represented as bidden by Yahuah Himself to see to it that the elect are secured. It is down in the marching orders of the hosts of heaven that they take special note of the people who dwell in Yahuah. It is not to be wondered at that the servants are bidden to be careful of the comfort of their Master's guests; and we may be quite sure that when they are specially charged by Yahuah Himself they will carefully discharge the duty imposed upon them.

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



To keep thee in all thy ways.
To be a bodyguard, a garrison to the body, soul, and spirit of the child of the Covenant. The limit of this protection "in all your ways" is yet no limit to the heart which is right with Yah. It is not the way of Yahuah's children to go out of His way. He keeps in the way, and then the angels keep him. The protection here promised is exceeding broad as to place, for it refers to all our ways, and what do we wish for more? How angels thus keep us we cannot tell. Whether they repel demons, counteract spiritual plots, or even ward off the more subtle physical forces of disease, we do not know. Perhaps we shall one day stand amazed at the multiplied services which the unseen bands have rendered to us.

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

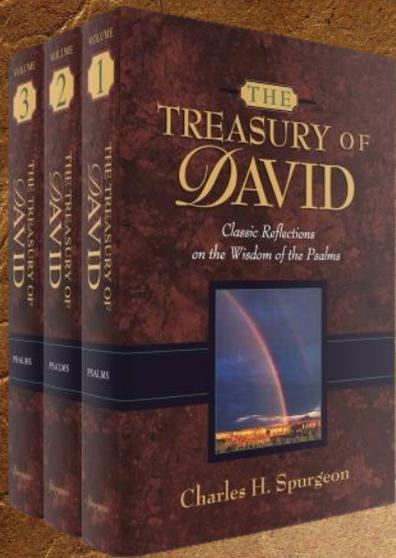


EXPLANATORY NOTES AND QUAIN T SAYINGS Verse 11. *He shall give his angels charge, etc.*

Charge; charge is a strict *decree*, more than a bare command; as when you would have a servant do a business certainly and fully, you lay a charge upon him, I charge you that you do not neglect that business; you do not barely tell what he should do, prescribe him his work, but you charge him to do it. So says Yahuah to the angels: My servants or children, now they are in the plague and pestilence, O My angels, I change you stir not from their houses, I charge you, stir not from such an one's bedside; it is a charge, "He shall give His angels charge."

Further, he does not only, and will not only charge His angel, but His angels; not one angel charged with the safety of His people, but many angels; for their better guard and security. And again, "to keep you;" charge over every particular member of the covenant family of Yah; This is His marvelous care.

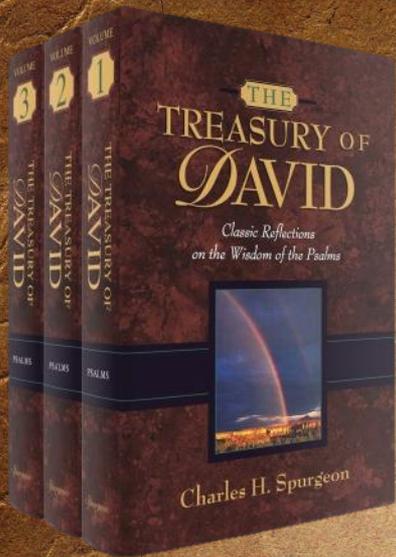
11For His messengers He sends with ordained Instructions concerning you, To guard and care for you in all your ways.



Verse 11. *He shall give his angels charge over thee, etc.*

When Satan tempted **Yahusha** in the wilderness, he alleged but one sentence of Scripture for himself, Matthew 4:6 , and that Psalm out of which he borrowed it **made so plain against him, that he was fain to pick here a word and there a word, and leave out that which went before, and skip in the midst, and omit that which came after, or else he had marred his cause.** The Scripture is so **set apart**, and pure, and true, that no word nor syllable thereof can be made for the Devil, or for sinners, or for heretics: yet, as the devil alleged Scripture, though it made not for his point, but against him, so do the libertines, and epicures, and heretics, as though they had learned at his school.
Henry Smith.

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

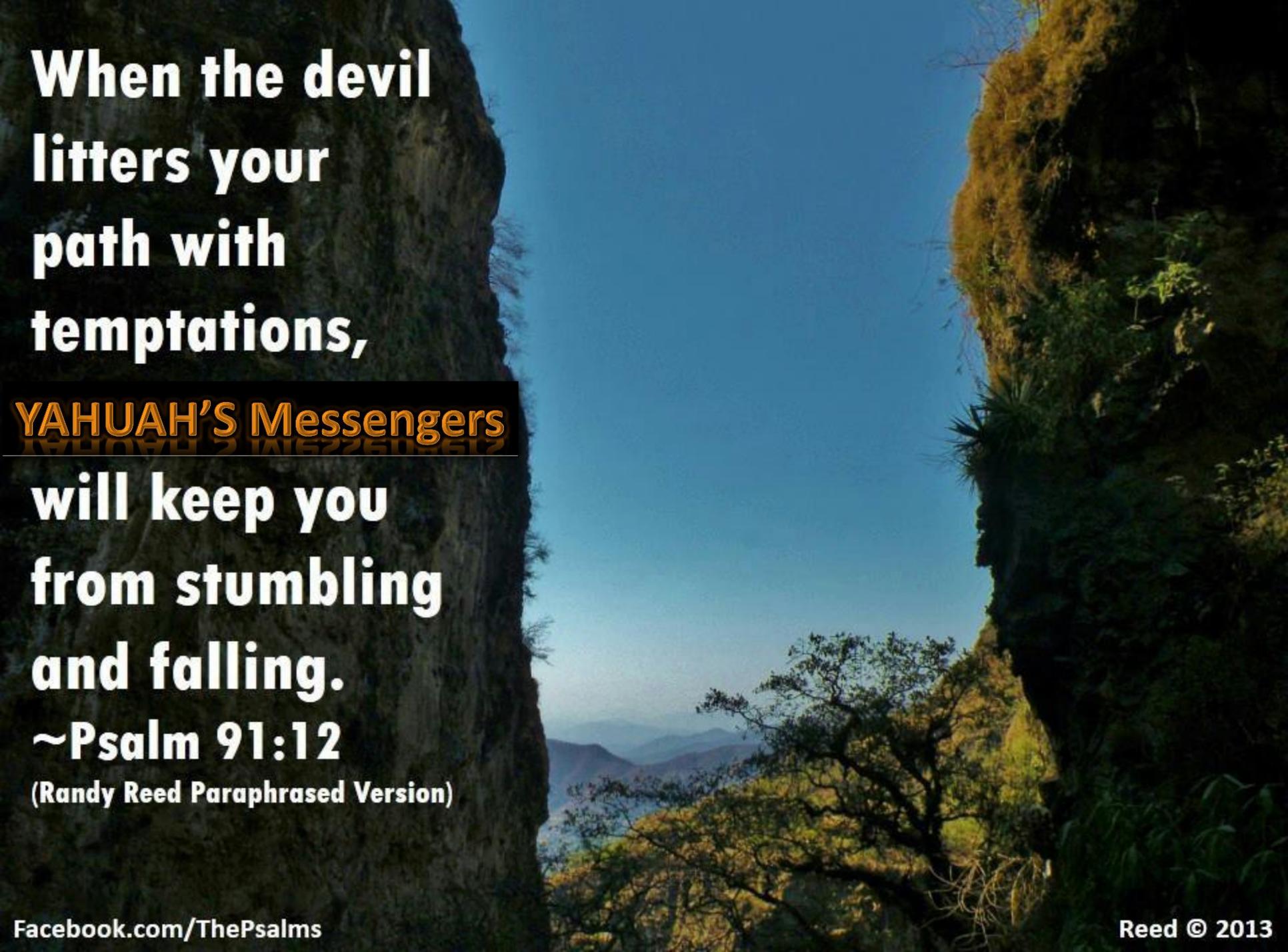


Verse 11. *His angels.* Taking the word angel in its literal meaning, messenger, we may look upon any agency which Yahuah employs to strengthen, protect, and help us, as his angel to us. Mary B.M. Duncan.

Verse 11. *To keep thee in all thy ways.*

Their commission, large as it is, reaches no further: when you leave that, you lose your guard; but while you keep your way, angels, yes; **Yahuah over the angels**, will keep you. Do not so much fear losing your estate or your liberty or your lives, as losing your way, and leaving your way: fear that more than any tiring; nothing but sin exposes you to misery. So long as you keep your way, you shall keep other things; or if you lose any of them, you shall get what is better. Samuel Sletter, (1704) in "Morning Exercises."

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



**When the devil
litters your
path with
temptations,**

YAHUAH'S Messengers

**will keep you
from stumbling
and falling.**

~Psalm 91:12

(Randy Reed Paraphrased Version)

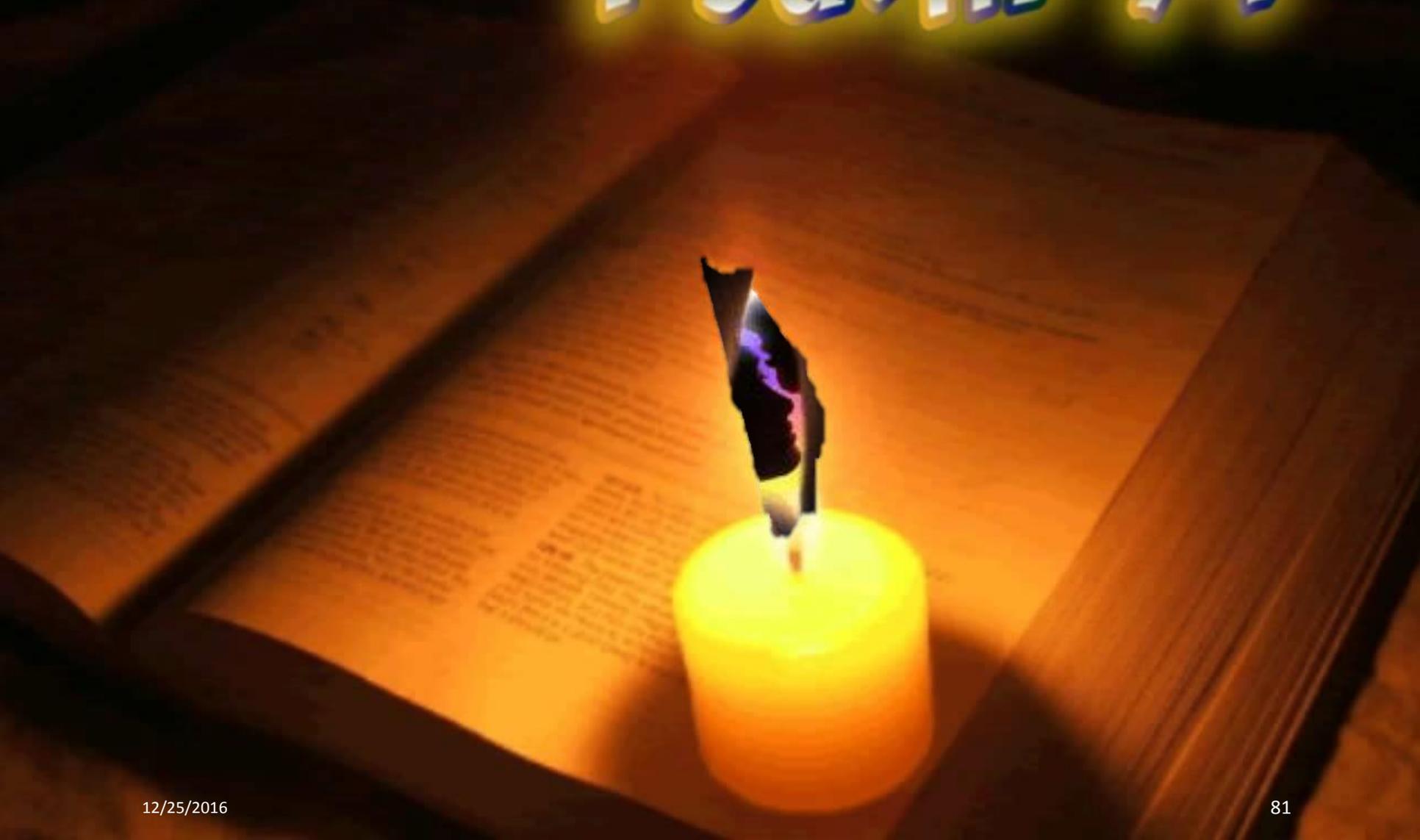
Following Torah



What my friends think I do.

MAGNIFIED

Psalm 91



Psalm 91:1-4 Magnified

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



Psalm 91:1-2 Magnified

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

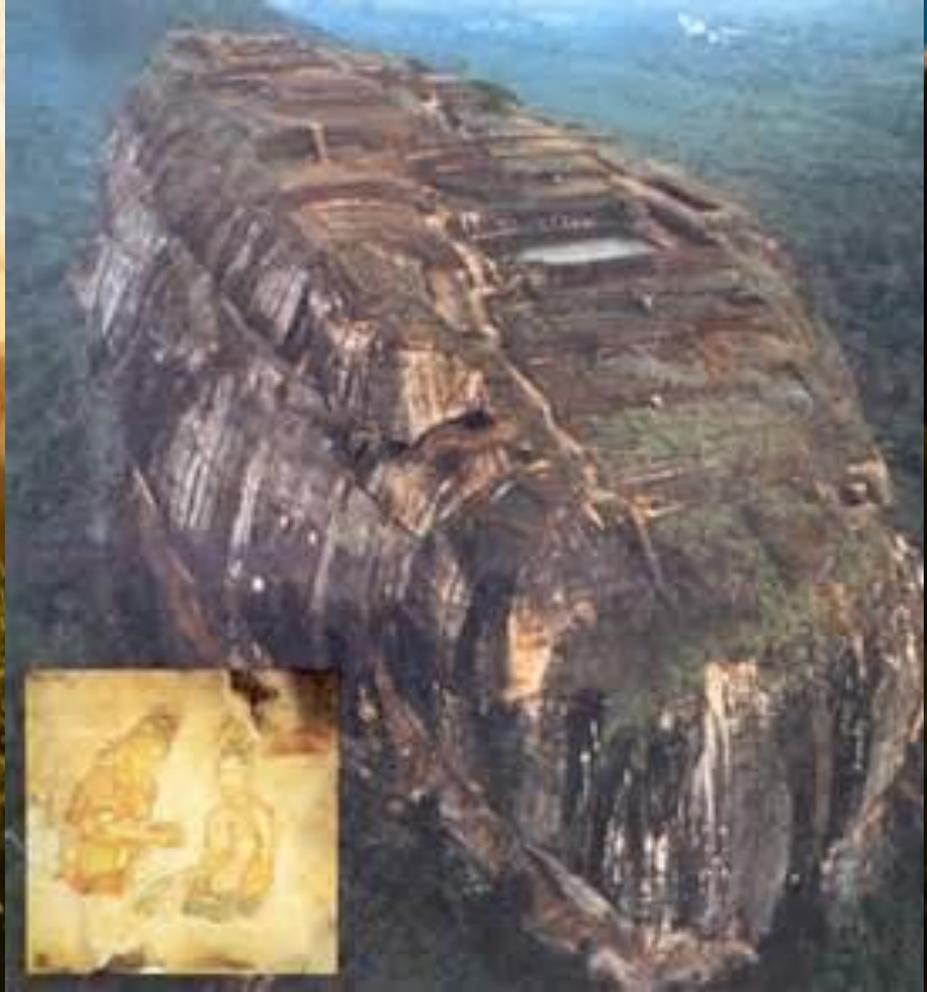


Psalm 91:1-2 Magnified

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

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

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



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





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

They will stay
permanently.





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

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

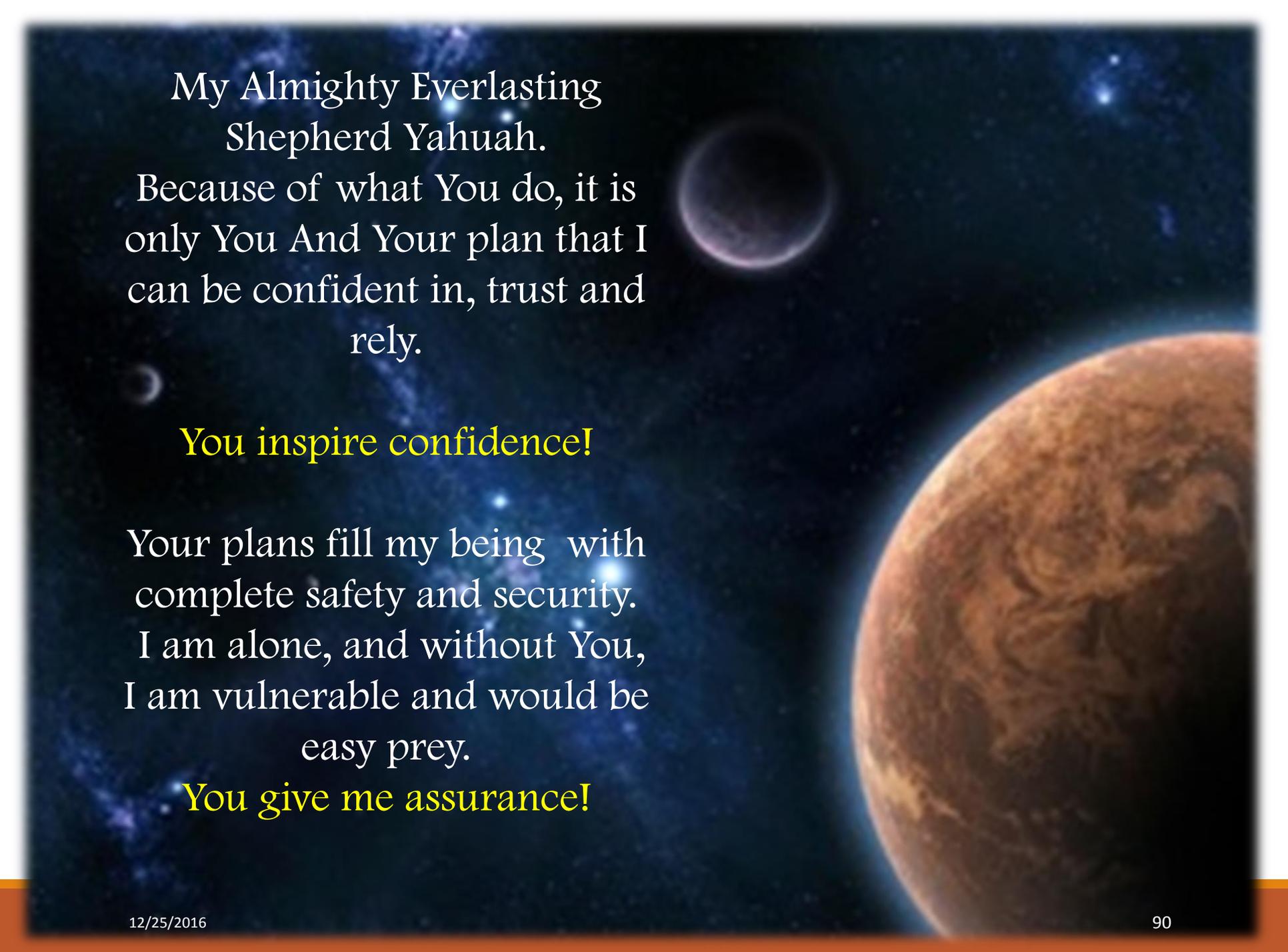




Indeed my mountain
Stronghold. Those
that would prey are
caught in nets and
never reach me.
You have reserved this
mountain of rock
fortress for hiding as
well as for a
defensive position.



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

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

My Almighty Everlasting
Shepherd Yahuah.

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

You inspire confidence!

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

You give me assurance!

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



PSALMS 91-3-4

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

REFUGE

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



ANCIENT REFUGE

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



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

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





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

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



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

יְהוָה

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

PSALMS 91:5-6

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



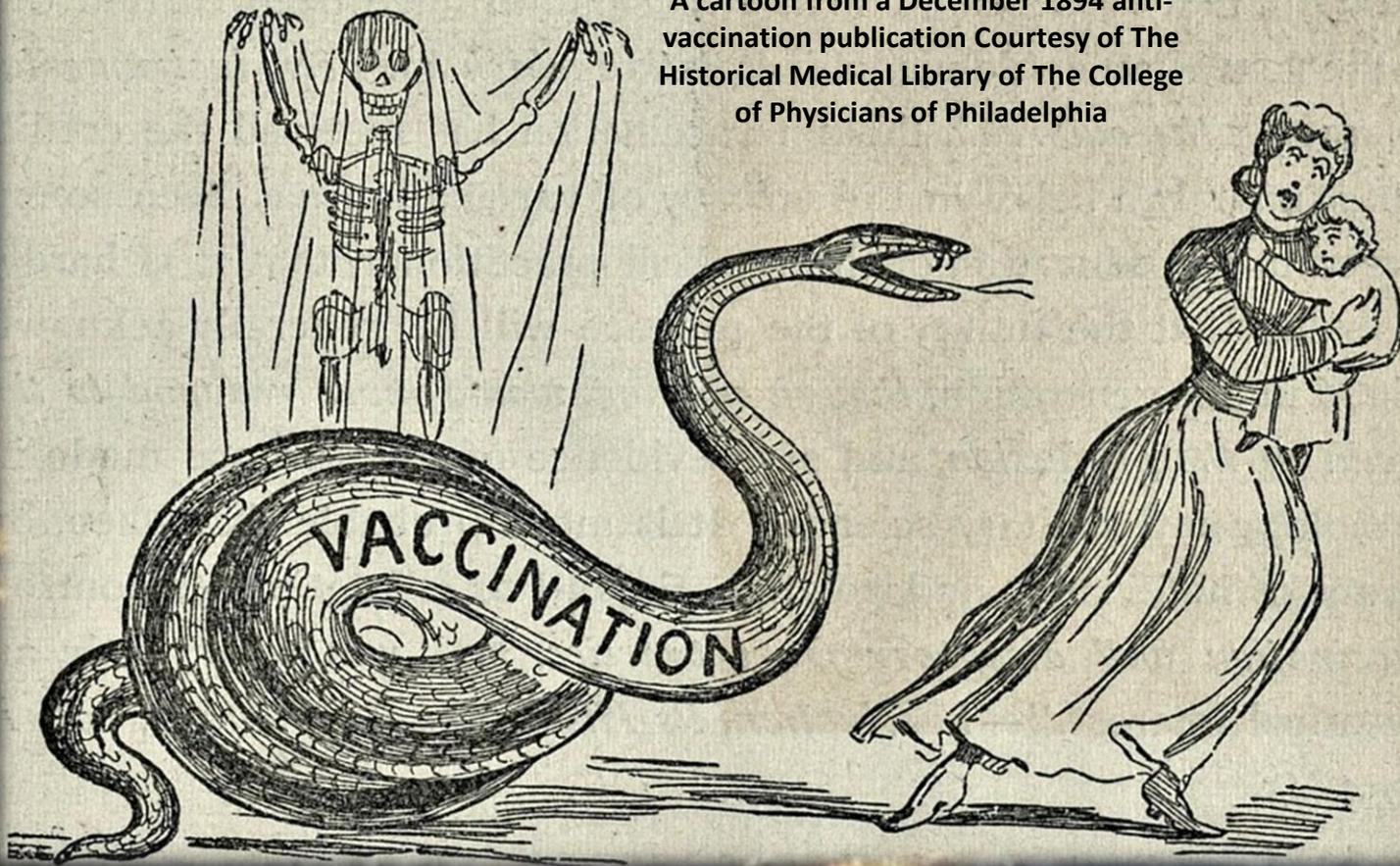
Nor the arrow that flies and darts about like a snake by day. Be it sword, famine, or pestilence if they are the judgement of Yahuah or wickedness of man they move swiftly, are sudden and strike with surgical precision. It is out in the open. But you who trust Yahuah are not concerned and are not afraid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



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

DO NOT VACCINATE !!

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



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



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

PSALMS 91:7-8

YHWH

Causes them to fall at the side of the Covenant Family



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



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



UNDERSTANDING

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

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

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



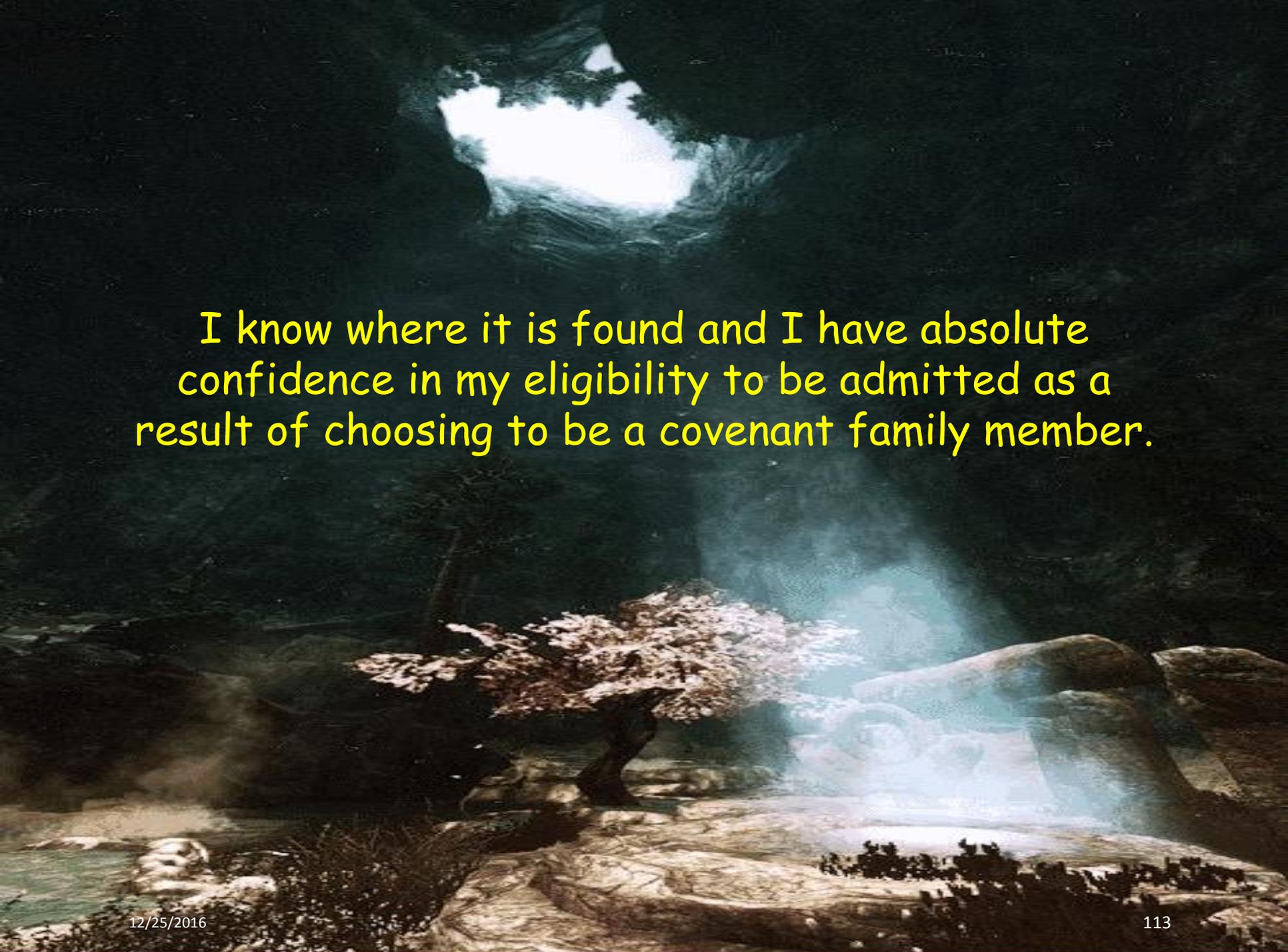
Psalms 91:9

Truly beyond any
shadow of a doubt in my
mind,

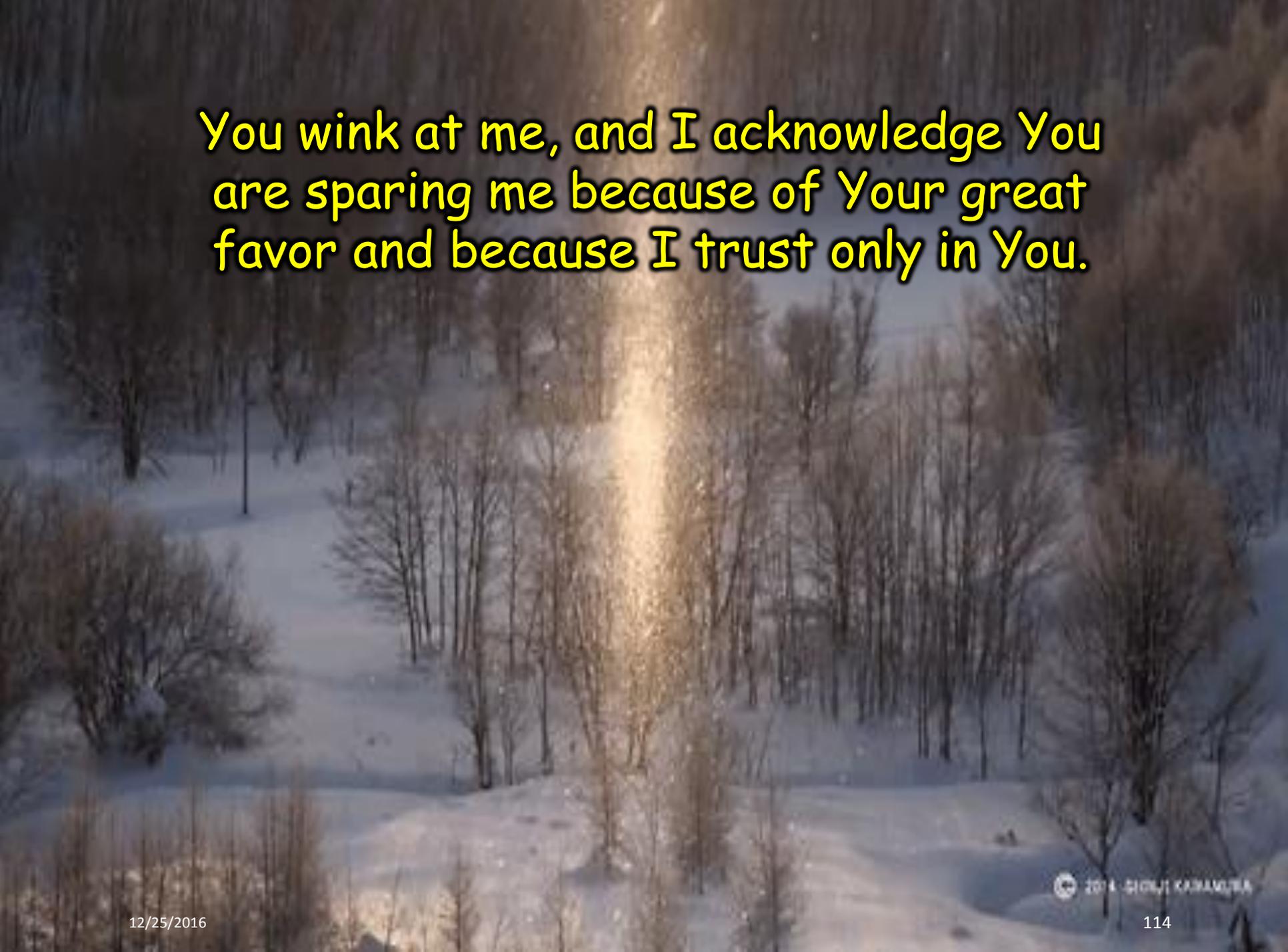
YHWH

יהוה

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

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

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



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

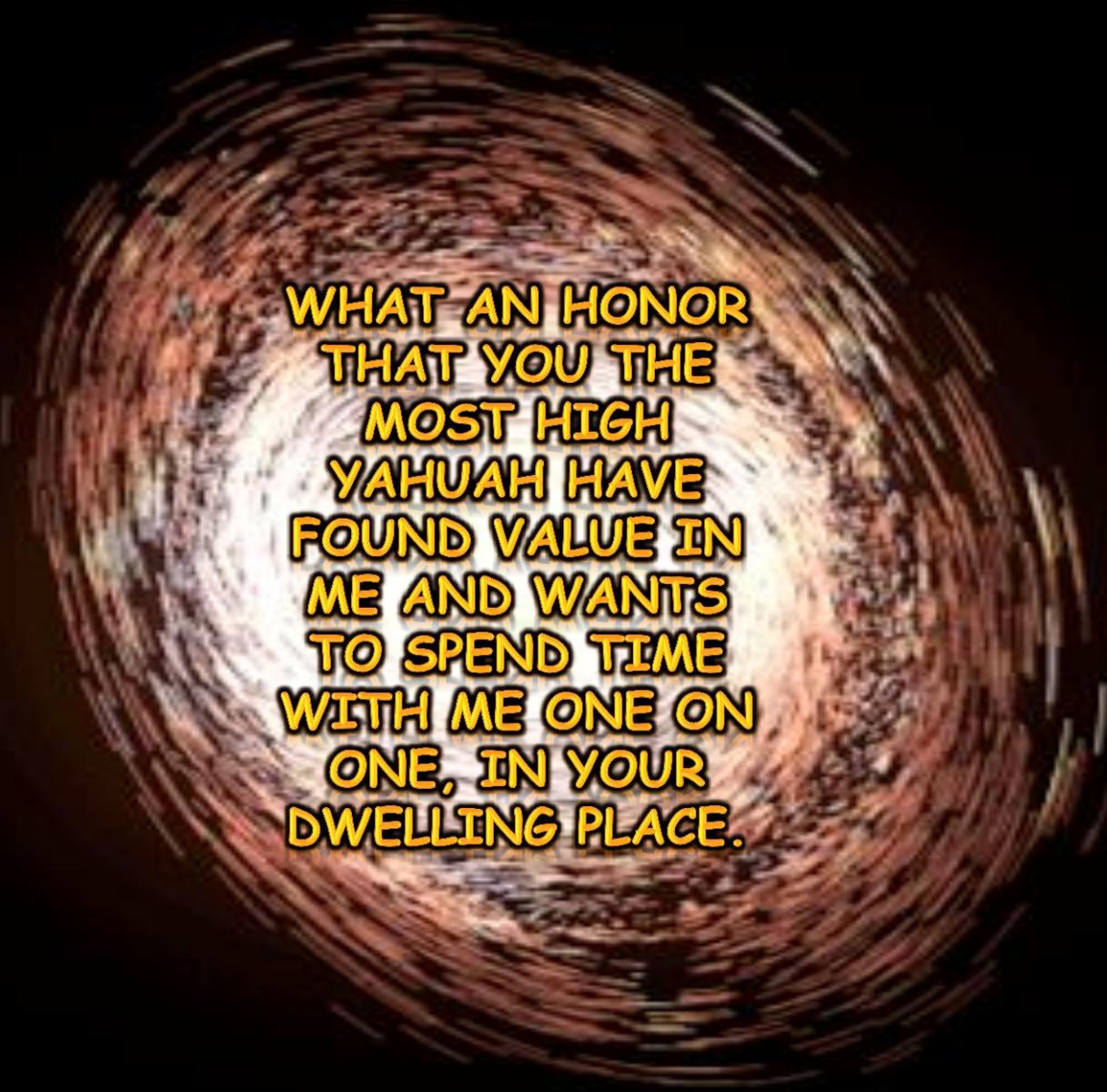
A dark, starry night sky with a silhouette of a tree in the foreground. The tree is dark and has many branches, some of which are bare. The stars are small, white dots scattered across the dark background. The text is centered in the upper half of the image.

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.**

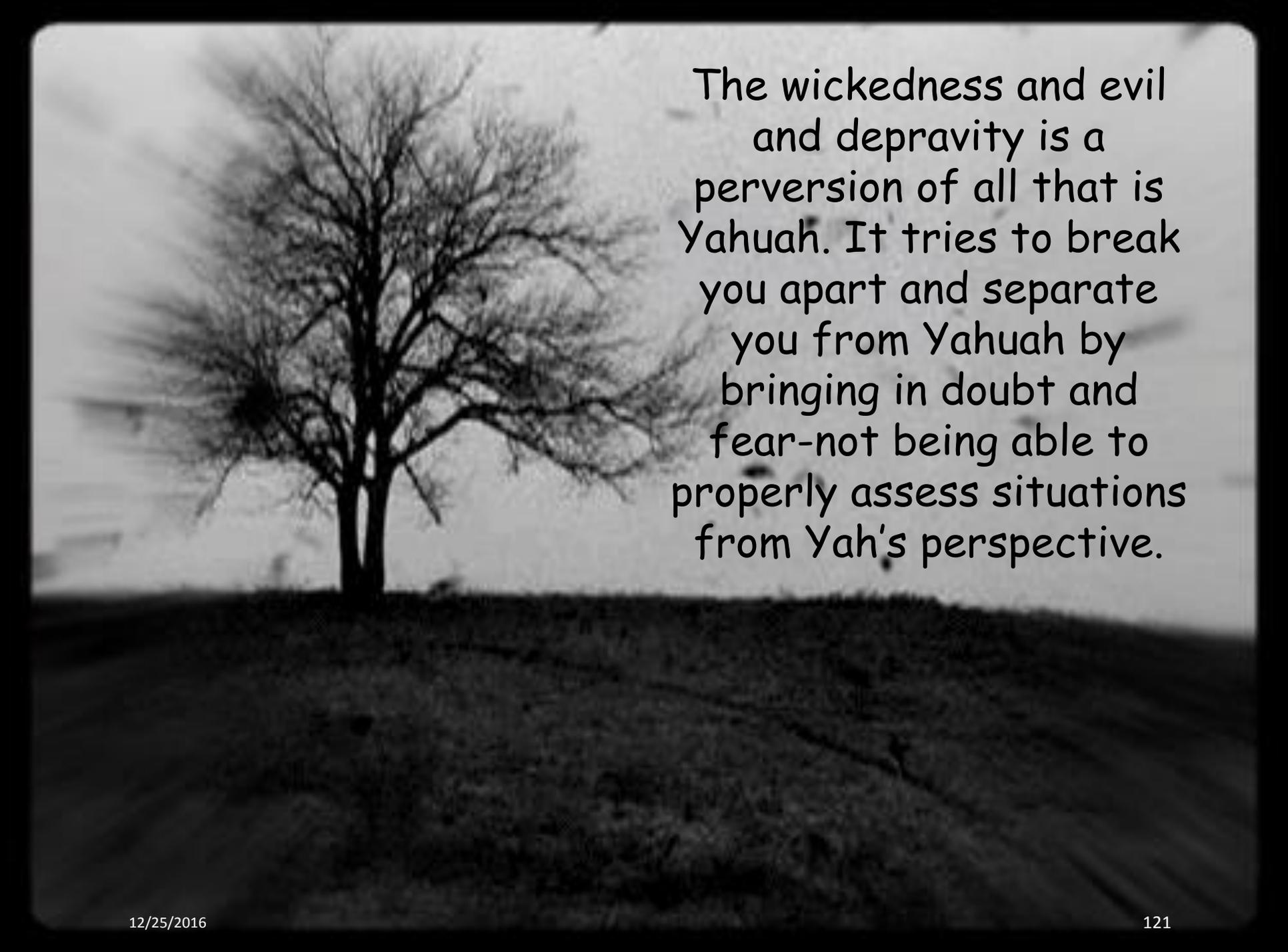
He shows His care and concern because He knows no evil can ever exist in His presence and thus we are eternally protected in the only safe place in the universe- His dwelling place.



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.



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

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

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

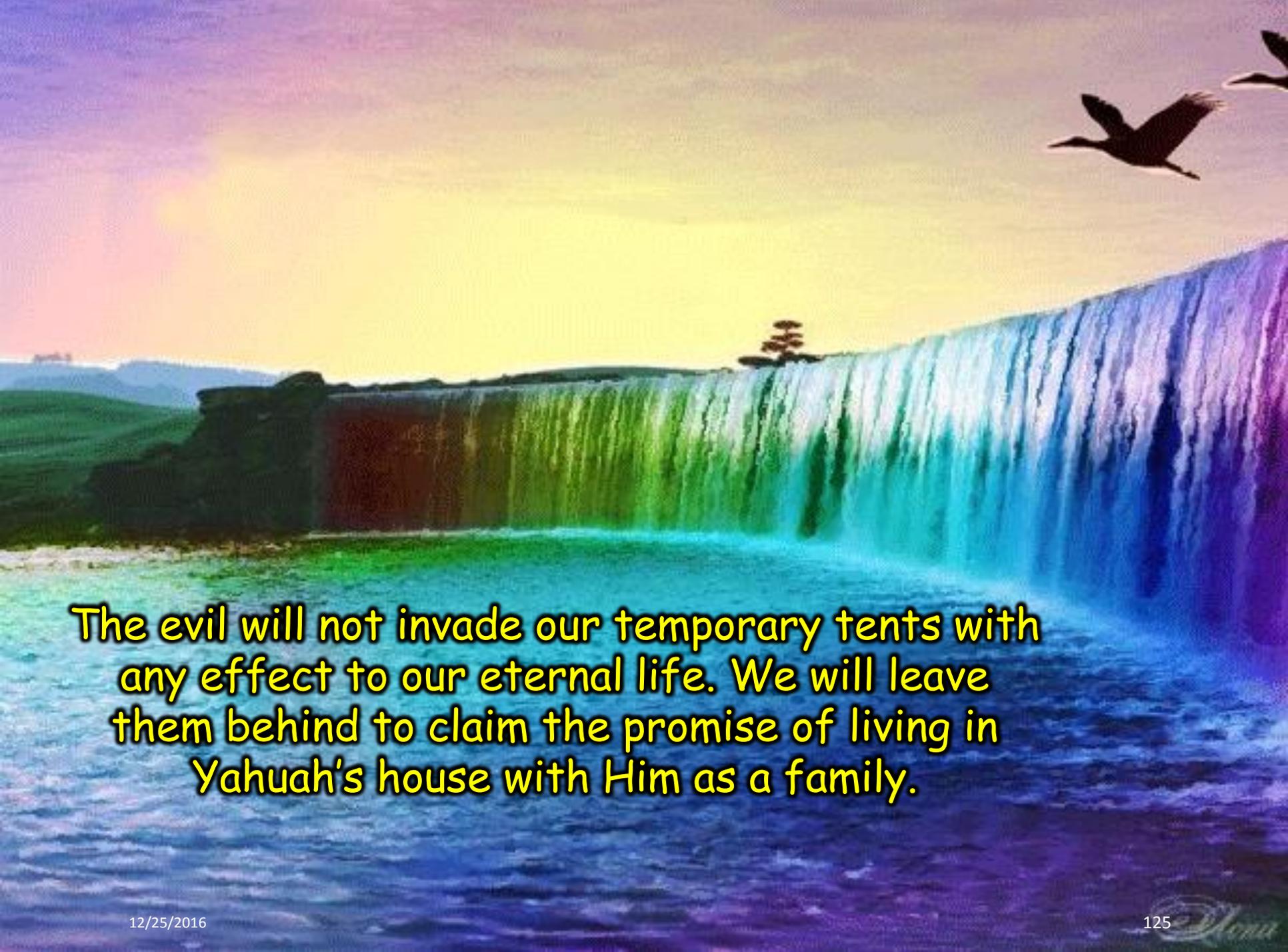


The wicked create fear and spread it as a pandemic. But it has no effect on your eternal life if you stand firm with Yahuah. It will not come near you as a stumbling block to your temporary dwelling.

Today

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

WHAT WOULD YOU TRY
IF YOU HAD NO FEAR

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

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

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

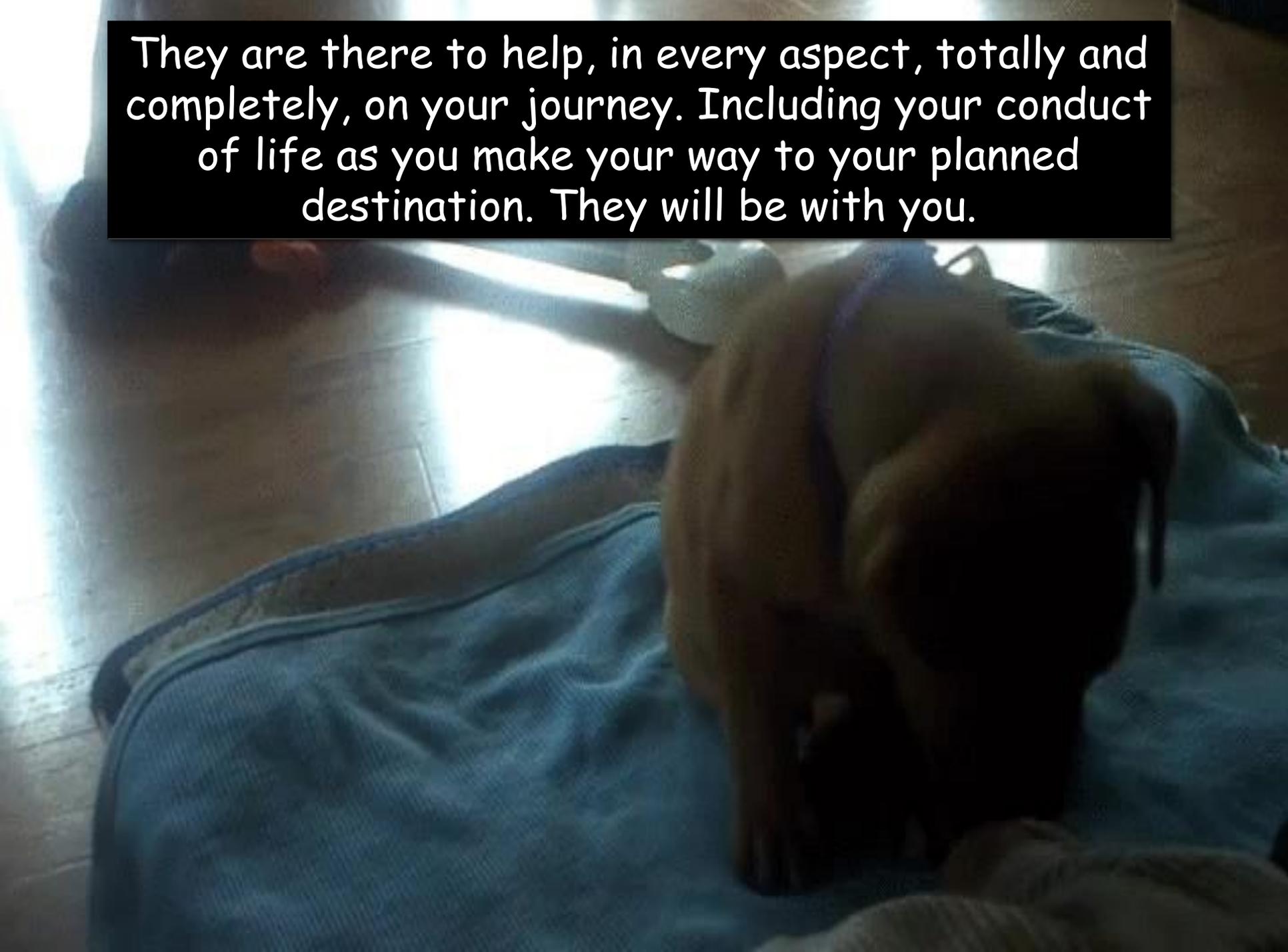
Psalms 91:11

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



Being watchman over you to carefully maintain you in safety from injury, harm or danger using wisdom. To care for and attend to you , by paying close attention to details and with diligence. Helping you stick to your word because you and they will have to give a response regarding your actions.

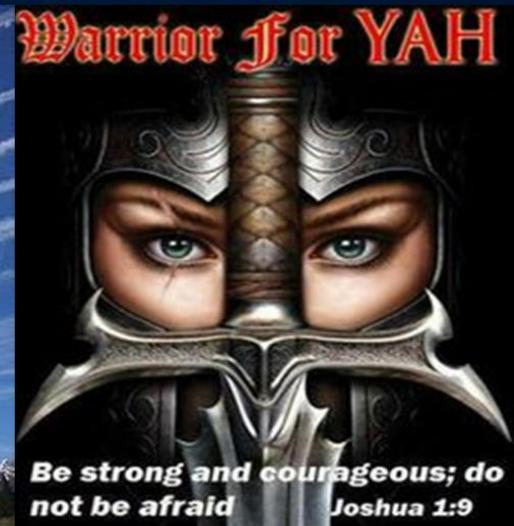
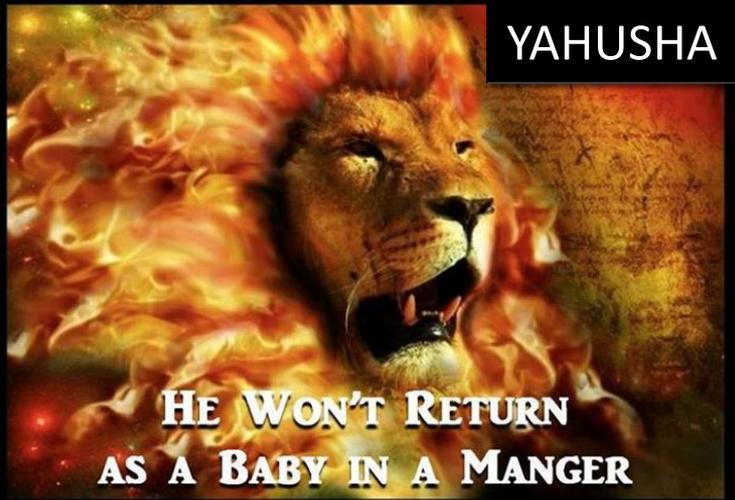
They are there to help, in every aspect, totally and completely, on your journey. Including your conduct of life as you make your way to your planned destination. They will be with you.



אני אלהים

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

Yeshayahu 26:9

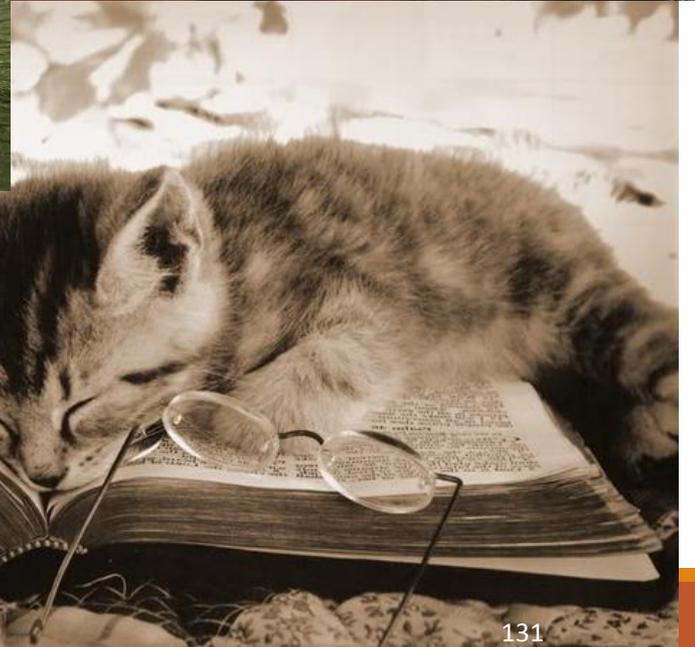




יהיה

קִיְיָ

INSPIRE
TRUST



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

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

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

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

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

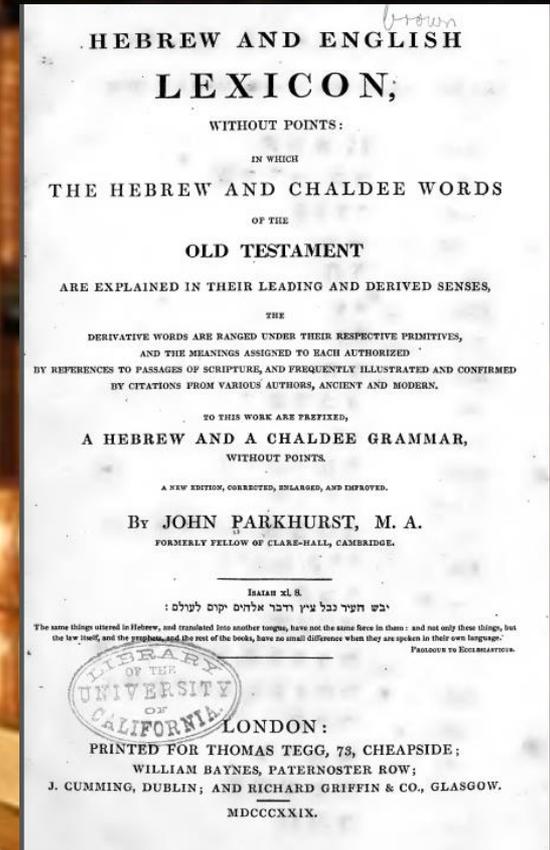
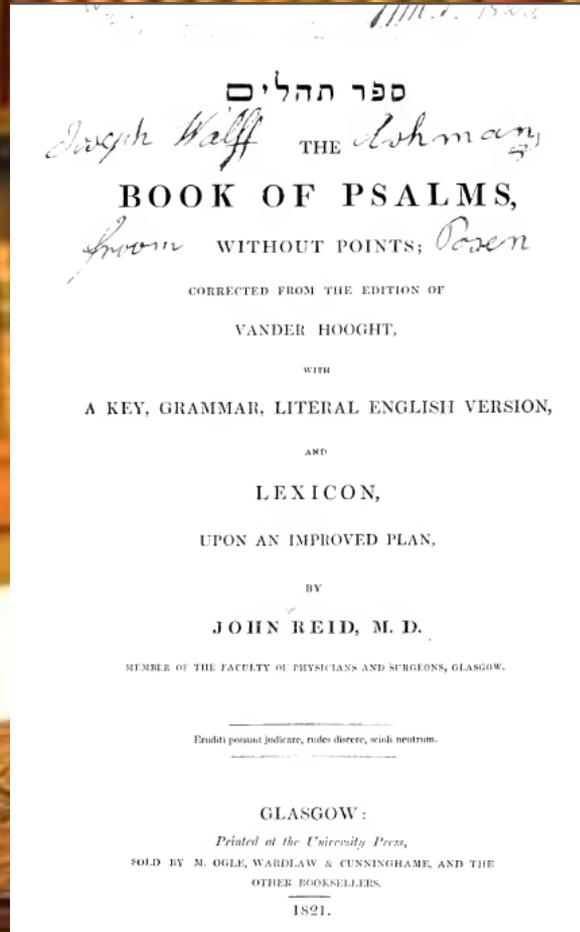
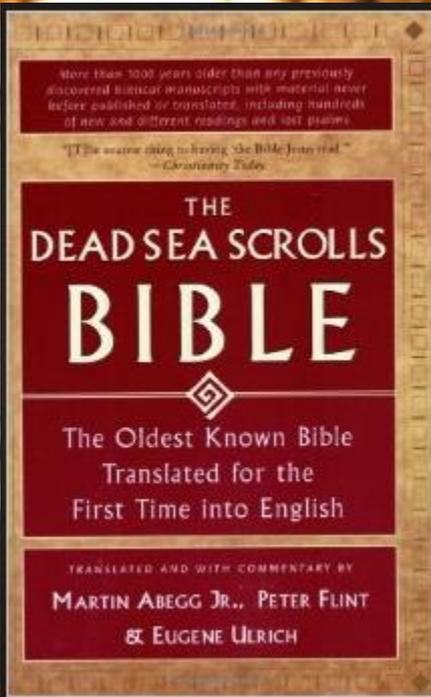
PRAY-READ-RESEARCH-REPENT-PRAISE AND REPEAT

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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 .

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www.bayithamashiyach.com/Scriptures.html

Home

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(with the help of Jay Green's The Interlinear Bible, Interlinear Scripture Analyzer, The Pentateuch [Linear translation into English], The Septuagint (Lancelot Brenton), Rotherham Old Testament, Septuagint-interlinear-greek-bible.com, HallehYah Scriptures English-Hebrew Parallel edition, NASE, NRSV, NKJV, New Jerusalem Bible) edited and translated by Lanny Mebust (Benjamin 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>
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This is Ayanna Perry's YHUhderrek site on youtube:

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You can request a free bracelet here:

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



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Ancient Hebrew Research Center
Plowing through history from the Aleph to the Tav

<http://www.ancient-hebrew.org/email.html>

Grammar-Verb Tenses

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

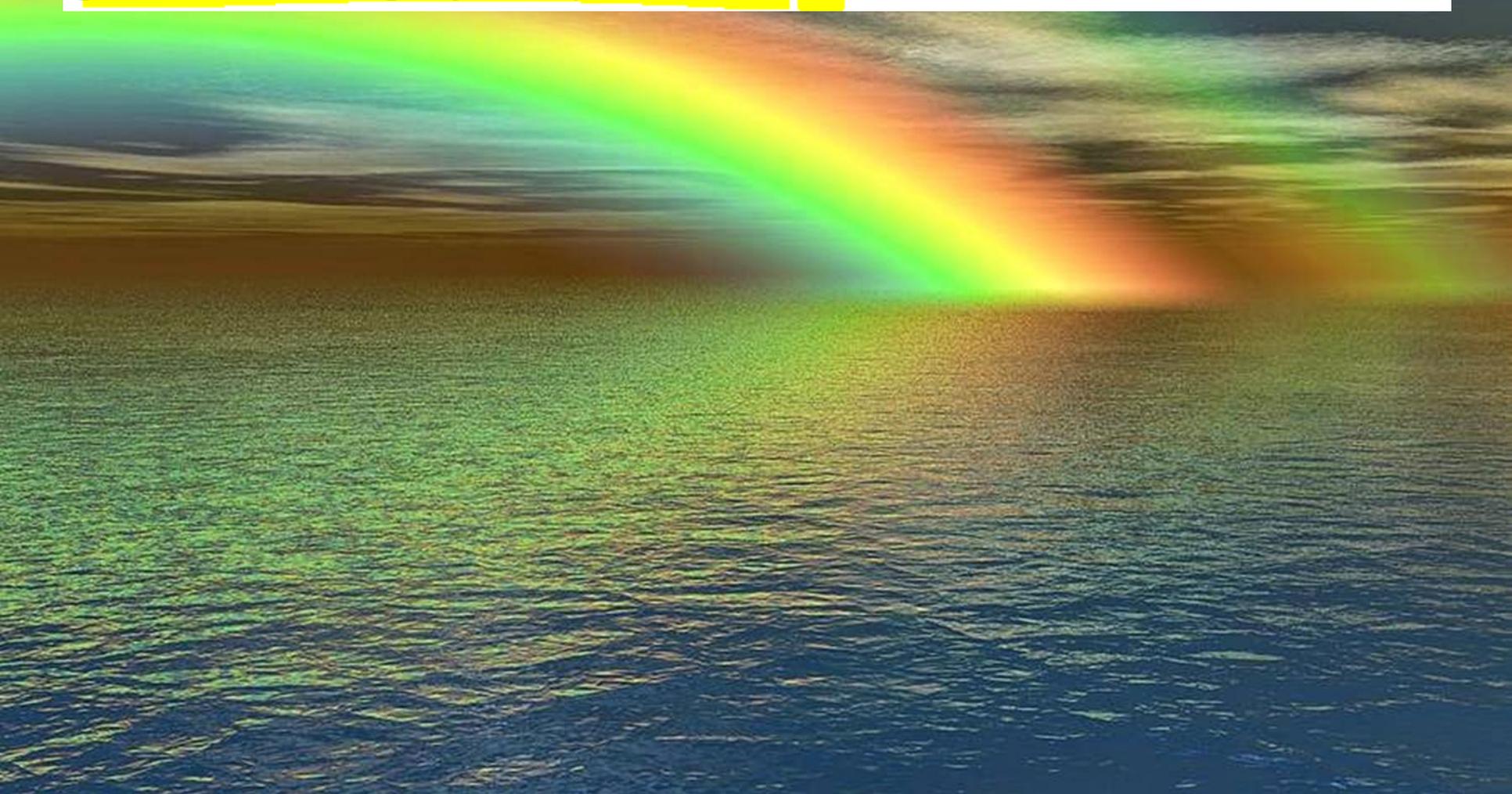
Heiser, M. S., & Setterholm, V. M. (2013; 2013). Glossary of Morpho-Syntactic Database Terminology. Lexham Press.

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

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

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

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



Prefixes and Suffixes

The Book of the Psalms without points 1821 pg 16

Bet

ב

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

Is the first consonant, and second letter of the Hebrew alphabet; it is a contraction of ברה Hollow; it is one of the serviles; as a prefix it occurs very frequently, and is a preposition, in, in, or into; ad, to; ab, from; apud, at; prope, near; contra, adversus, against; cum, with; inter, between, among; post, after; per, by or through; pro, for; juxta, near; secundum, according to; versus, towards; &c. (See Simon's Lexicon.) Prefixed to the infinitive it declares when any thing is done or doing. בפקרו When he visited, or literally, in his *having* visited; it also expresses the superlative, as היפרה בנשיב Fair among women, that is fair, or very fair. בא To come or go, R. בוא Chald. באהריר In extremity; see באר 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 הֵאָחַז 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 הֵאָחַז To behold; as הֵבִיטָה 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 הָיָא, or הוּאָ *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 אָז *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. הֵאָחַז 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, הֵפְקִיד 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 הִכָּחַח To be wise: it forms the third person singular, preter feminine, as, פָּקְדָה She visited; when affixed to a noun, or verb, her, as, פָּקְדָה He visited her. יָרָה Her hand. To words of time or place, to, towards, as, אֶרֶץ In the earth, Genesis xix. 1. Sometimes to a noun, his, as, אֹהֶלְהָ His tent, Genesis xii. 18. the reason of this is, the root of the whole is הוּאָ 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, יִשׁוּעָתָה Psalm iii. 3. To a particle, as, אֵיכָה Alas! how, by what woful calamity. To a pronominal affix, as, וְלֹא יַעֲנוּכָה They will not answer the repeated cries, Jeremiah vii. 27.

Prefixes and Suffixes

The Book of Psalms without points page 54-55

Example :Used for
"they shall fly"



Prefix

Is the tenth letter of the alphabet; it is one of the servile letters, and is prefixed to the third persons masculine, future tense of all verbs, and is then a contraction of the pronouns 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 הֵאָקִיר He has caused to visit.

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

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

The Book of Psalms 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.



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מ

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

מ

Parkhurst Pg 278

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

מִפְּחָד mip-pă'-ḥăḏ

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

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

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

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

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

יִרְא

ת



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

You will not H3808

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

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

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

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