

*He will cover you with  
His feathers,*

**REFUGE**

*and under His wings  
you will find refuge;*

**Part 2 Verses 3-4**

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HOME PAGE

PRAISE MUSIC

APPOINTED TIMES (FEASTS)

THE TRIAL OF SAUL/PAUL

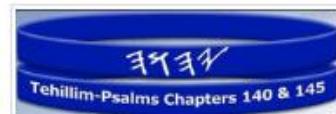
MORE...



<http://www.vimeo/yahuahschokmah>

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

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



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 “ יְהוָה My refuge and my stronghold, My Eternal, in whom I trust!”

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

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

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

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

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

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

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

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

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

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

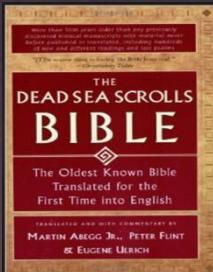
13You tread upon lion and cobra, Young lion and serpent you trample under foot.

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

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

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

The Scriptures (ISR 1998)



## The Fourth Exorcism Psalm: Psalm 91\*

Psalm 91 has brought comfort and hope to Jews and Christians over the centuries. Not only does it evoke Yahuah's help and protection against physical and human dangers, this Psalm has been connected with exorcisms of demonic forces in both rabbinic and Christian traditions.

[Of David. 1 The one who dwells] in the shelter [of the Most High will rest in the shadow of] the Almighty; 2 who says (*I will say in MT, He will say LXX*) [of the L, "My refuge] and [my] fortress, [my Gd] is the constant one (*not in MT or LXX*) in whom [I can trust." 3 For h]e will deliver you from [the fow]ler's [snare] and from the dea[dly] pestilence. 4 He will cover [you with] his feathers, and under his w[ings] you will rest (*you will find refuge MT LXX*); [his] faithfulness [upo]n you ( *is not in MT or LXX*) is a shield and his truth a buckler. *Selah* ( *not in MT or LXX*).

*In the 11QApocryphal Psalms scroll, Psalm 91 is followed by a fair amount of blank leather, which is very helpful for assessing collections of Psalms such as this one. The blank leather indicates that the collection in this manuscript actually ended with Psalm 91, which is also confirmed by the unusual ending to the Psalm.*

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 91:16b).

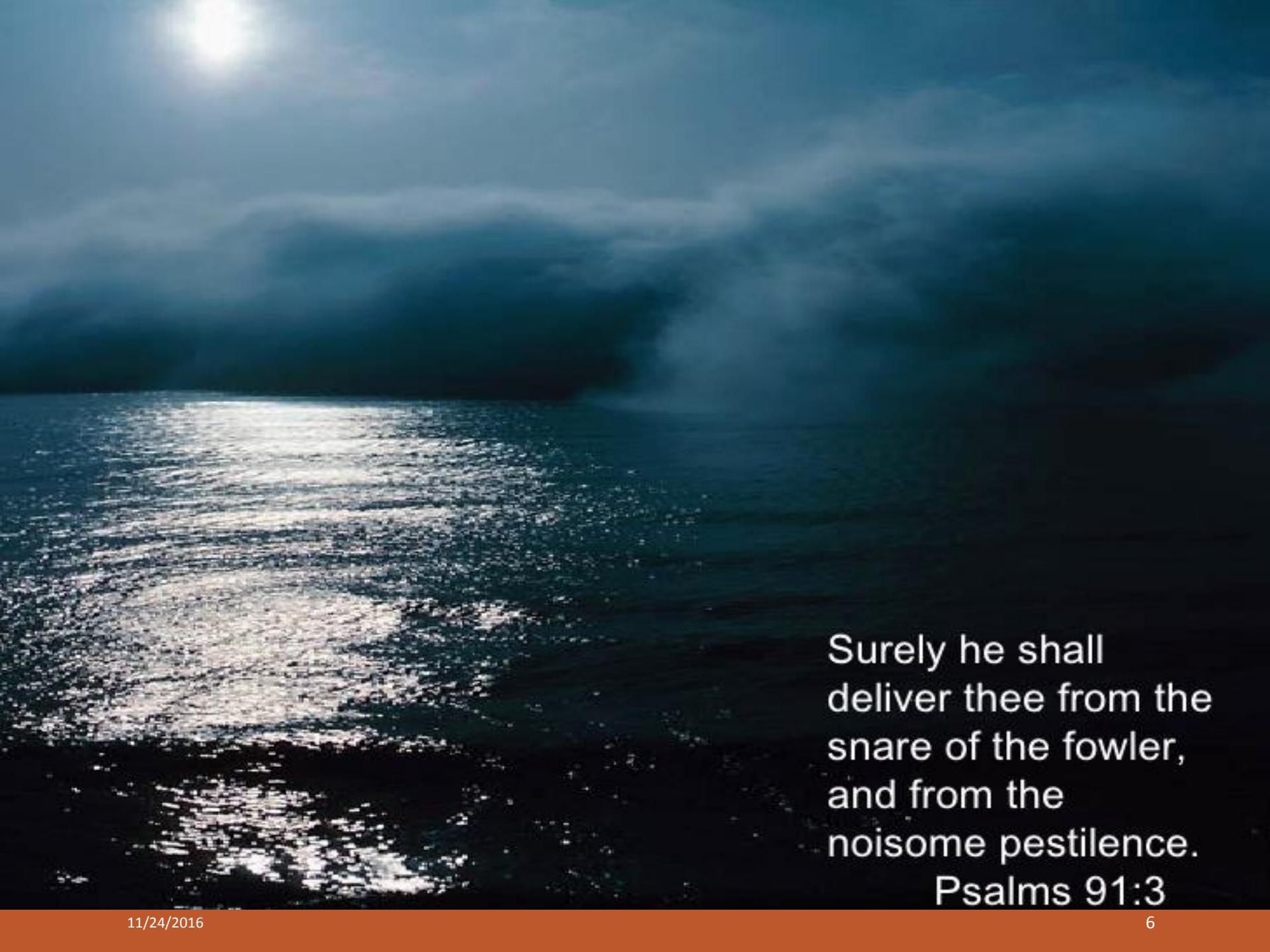
Let us chew with our mental molars and be nourished with Daud's words about Yahuah. As always our thoughts and corrections of terms/names used will be in the comic sans font.

From Matthew Henry's commentary he reminds us that this Mizmour or Psalms is about Yah's covenant children and what benefits this brings to us.

A great truth laid down in general, That all those who live a life of communion with **Yah** are constantly safe under His protection, and may therefore preserve a **Set apart** serenity and security of mind at all times. If **Yahuah** be our **Eternal**, our refuge, and our fortress, what can we desire which we may not be sure to find in Him? He is neither fickle nor false, neither weak nor mortal; He is the **Creator Almighty** and not man, and therefore there is no danger of being disappointed in Him. *We know whom we have trusted.*

The great encouragement Daud gives to others to do likewise, not only from his own experience of the comfort of it (for in that there might possibly be a fallacy), but from the truth of **Yahuah's** promise, in which there neither is nor can be any deceit

*Surely he shall deliver you.* Those who have themselves found the comfort of making **Yahuah** their refuge cannot but desire that others may do so. Now here it is promised:



Surely he shall  
deliver thee from the  
snare of the fowler,  
and from the  
noisome pestilence.  
Psalms 91:3

Psalm 91:3

כִּי הַוָּא יְצִילֶךָ מִפְּחֵץ יְקוּשׁ מִדְבָּר הַוּוֹת: • For he will deliver you from the snare of  
the fowler, from the plague of destruction.  
LEB OT RI | LEB

3 עַזְבָּק תְּהַלֵּעַ לְעַזְבָּק אַזְבָּק וְעַזְבָּק:  
גְּכִי הַוָּא יְצִילֶךָ מִפְּחֵץ יְקוּשׁ מִדְבָּר הַוּוֹת:

הַוּוֹת:  
destruction

3 כִּי הַוָּא יְצִילֶךָ מִדְבָּר מִפְּחֵץ יְקוּשׁ מִפְּחֵץ מִדְבָּר  
for he for from-pestilence-of he-will-deliver-you fowler from-snare-of from-snare-of

91:3 b several Hebrew manuscripts, Septuagint, Syriac, 'm

3. ki hu' yatsil'ak mipach yaqush mideber hauoth.

**Ps91:3** For it is He who delivers you from the snare of the trapper and from the deadly pestilence.

91:3 For he-shall rescue thee from the net of the hunter, and from the plague of calamity – the Book of Psalms without points by Vander Hoogt 1821

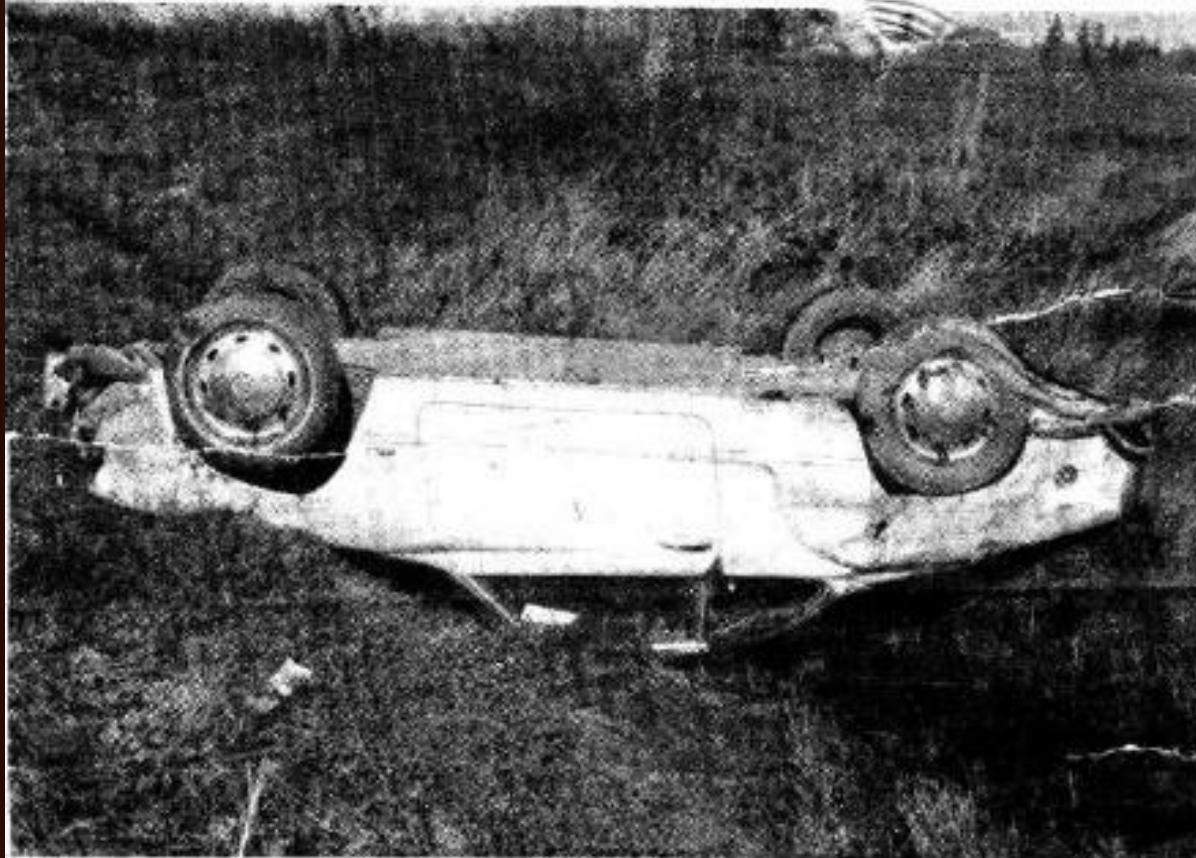
**Psa 91:3** Surely<sup>H3588</sup> He<sup>H1931</sup> shall deliver<sup>H5337</sup> you from the snare<sup>H4480 H6341</sup> of the fowler,<sup>H3353</sup> and from the noisome pestilence.<sup>H4480 H1698 H1942</sup>

## Matthew Henry Commentary

Covenant Family Members shall be kept from those mischiefs which they are in imminent danger of, and which would be fatal to them (Psalms 91:3), *from the snare of the fowler*, which is laid unseen and catches the unwary prey on a sudden, and *from the noisome pestilence*, which seizes men unawares and against which there is no guard. This promise protects,

(1.) The natural life, and is often fulfilled in our preservation from those dangers which are very threatening and very near, while yet we ourselves are not apprehensive of them, any more than the bird is of the snare of the fowler. We owe it, more than we are sensible, to the care of the divine Providence that we have been kept from infectious diseases and out of the hands of the wicked and unreasonable

. (2.) The spiritual life, which is protected by divine **favor** from the temptations of Shatan, which are as the *snares of the fowler*, and from the contagion of sin, which is the *noisome pestilence*. He that has given **favor** to be the **splendor** of the soul will create a defense upon all that **splendor**.



ROLF A. HERSTAD, 16-year-old son of Mr. and Mrs. Arne Herstad, 213 Bishop Way, Brownsville, had a narrow escape, early Sunday morning, in a traffic accident 1½-miles west of town on Highway 228, Police Chief Herb Dominguez reports.

The officer was informed by the youth that he was driving east on the highway when he saw a west-bound car passing another one, coming toward him in the east-bound lane.

To avoid a head-on collision, young Herstad told Dominguez, he veered to the right-hand side of the highway; and after the vehicle had passed, turned back to the left to keep from going further into the ditch on that side.

"He apparently over-corrected," Chief Dominguez said; and the car went into the ditch on the north side of the highway, flipping over onto its top.

Fortunately (as the TIMESFOTO by HERB shows, above) the car "centered" in the ditch; and, instead of being crushed, the youth escaped serious injuries, Dominguez declared.

The driver of this car  
escaped serious  
injury. He returned to  
the scene to find his  
Scriptures on the  
ceiling, opened to  
Psalms 91

<http://pw2.netcom.com/~horse/vw.html>

## Main Hebrew Words In Verse To Shama- Closely Consider

91:3 כי הוא יצילך מפח יקווש מדבר הוות:

Reverse Interlinear

English (KJV) [?]	Strong's	Root Form (Hebrew)	Parsing
Surely he shall deliver	H5337	נִצָּל natsal	 <a href="#">PARSE</a>
thee from the snare	H6341	פֶּח pach	
of the fowler	H3353	יְקֻוּשׁ yaquwsh	
and from the noisome	H1942	הַבָּה havvah	
pestilence	H1698	דָּבֵר deber	

Psalm 91:3

- : כִּי הַוָּא יַצְלֵךְ מִפְּחַד יְקֻשׁ מִדְבָּר הַזּוֹת: | For he will deliver you from the snare of the fowler, from the plague of destruction. | LEB



כִּי kî

**For** he will deliver you from the snare of the fowler, from the plague of destruction.

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

BDB      that, for, when

GHCLOT THAT

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

Pronounced “Key” in modern Hebrew

3954 II. כִּי (kî): ≡ Str 3588; TWOT 976—1. *indeed, surely, truly, i.e., a marker of emphasis and strengthening a statement ; 2. rather, instead, but, i.e., a marker of contrast, implying an alternative ; 3. except, except for, but only, i.e., a marker of contrast designating an exception; 4. because, for, for the reason of, i.e., a marker of causation between two events ; 5. that, i.e., a marker of the content of a discourse; 6. when, i.e., a marker of a point of time which is simultaneous to or overlapping another time ; 7. if, i.e., a marker of a condition, real or hypothetical, often in a specific case , note: further study may yield more domains*

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

VIII. **כִּי** Martinius, in his *Lexicon Etymolog.* in QUILA, deduces this particle “from **כִּ** according to, as, denoting the *agreement of cause and effect;*” but it seems more accurate to say, that **כִּי** is a particle derived from **כַּחַת** *to restrain,* and denotes *restriction or limitation,* particularly of fact, cause, effect, and time.

1. Conjunctive. **That, defining** the fact, Gen. i. 4. Esth. iii. 5. 1 Sam. xiv. 22, & al.
2. Affirmative. **Surely, certainly.** Psal. cxviii. 10—12. Isa. vii. 9. Lam. iv. 18, & al.
3. **Yea, imo, quin imo.** 2 Sam. xiii. 15. Isa. v. 10. xxxii. 13. Jer. xvi. 5. Lam. i. 10.
4. Causal. **Because, for.** Lat. quia. Exod. xviii. 11. Num. xi. 13. Deut. ii. 19.
5. Illative. **Therefore, for that reason.** Psal. cxvi. 10. Comp. 1 Sam. ii. 25. Isa. liv. 14. Jer. xviii. 12.
6. Of time. **When.** Exod. iii. 21. Jud. xvi. 16. 1 Sam. xiv. 29. Job i. 5. So Num. xxii. 22, כִּי הָלֹךְ דָּרָא when or as he (*was*) going, which is the literal rendering, and clears the text.
7. **But.** Exod. xvi. 8, & al. The *restrictive* sense here is evident. Compare Deut. xi. 7. Ruth i. 10. 1 Sam. x. 19. Zech. x. 3.

8. It is often used in *interrogations*, but not so as always to exclude one or other of the preceding senses. See 1 Sam. xxiv. 20. 2 Kings xviii. 34. Isa. xxix. 16. xxxvi. 19.

9. The Lexicons render this particle *though, although.* But in those passages, where it is supposed to have this sense, and which do not come under one of the foregoing meanings, the expressions seem *elliptical, and כִּי may be rendered for, or because.* Thus Josh. xvii. 18, *Thou shalt drive out the Canaanite, כִּי though*

(or, this I particularly promise, because) *he hath chariots of iron, though (because) he is strong.* Comp. Gen. xlvi. 15. xlvi. 14. Ex. xiii. 17. xxxiv. 9.

[Strong's Definitions \[?\]](#)

(Strong's Definitions Legend)

**כִּי** kîy, kee; a primitive particle (the full form of the prepositional prefix) indicating causal relations of all kinds, antecedent or consequent; (by implication) very widely used as a relative conjunction or adverb (as below); often largely modified by other particles annexed:—and, (forasmuch, inasmuch, where-) as, assured(-ly), but, certainly, doubtless, else, even, except, for, how, (because, in, so, than) that, nevertheless, now, rightly, seeing, since, surely, then, therefore, (al-) though, till, truly, until, when, whether, while, whom, yea, yet.

Psalm 91:3

כִּי־הוּא יָצַלך מִפְּחַד יְקֻשׁ מִדְבָּר הַוּת׃  
 LEB OT RI | For he will deliver you from the snare of  
 the fowler, from the plague of destruction.  
 | LEB



הָוֹא *hū()*

For **he** will deliver you from the snare o...

**he, it; this, that; this same; the same**  
**pronoun, personal, 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

Lexicon :: Strong's H1931 - *huw'*      Aa

הָוֹא

Transliteration	Pronunciation
<i>huw'</i>	hū (Key) ⓘ
Part of Speech	Root Word (Etymology)
demonstrative pronoun, third person singular personal pronoun	A primitive word
Dictionary Aids	
TWOT Reference: 480	
KJV Translation Count — Total: 38x	
The KJV translates Strong's H1931 in the following manner: that, him, same, this, he, which, who, such, wherein.	
Outline of Biblical Usage [?]	
pron 3p s	
<ul style="list-style-type: none"> <li>I. he, she, it</li> <li>A. himself (with emphasis)</li> <li>B. resuming subj with emphasis</li> <li>C. (with minimum emphasis following predicate)</li> <li>D. (anticipating subj)</li> <li>E. (emphasising predicate)</li> <li>F. that, it (neuter)</li> </ul>	

Strong's Definitions [?]

(Strong's Definitions Legend)

הָוֹא **hūw'**, hoo; of which the feminine (beyond the Pentateuch) is **חִיא hīy'**; he a primitive word, the third person pronoun singular; he (she or it); only expressed when emphatic or without a verb; also (intensively) self, or (especially with the article) the same; sometimes (as demonstrative) this or that; occasionally (instead of copula) as or are:—he, as for her, him(-self), it, the same, she (herself), such, that (...it), these, they, this, those, which (is), who.

## Parkhurst page 111



הָוֹ

It denotes permanent existence or subsistence.

- I. As a V. to be, abide, remain. occ. Eccles. xi. 3.
- (I. Chald. the same as Heb. הַרְחֵה to be. Dan. ii. 20, 28. vii. 23, & al.)
- (II. As a N. הָוֹ one of the divine names, *He who hath permanent existence, who exists eminently.* “The Hebrew word *Hū* [הָוֹ] *He*, says Mr Lowth on Jer. xiv. 22, is often equivalent to the true and eternal God.” See Deut. xxxii. 39. Isa. xlivi. 10, 13. xviii. 12, and especially Ps. cii. 27, where the expression is the same with that of the text, *Atta Hu* [אתְתָּה הוֹא] *Thou art He*; our English reads, *Thou art the same.* The words express the eternal and unchangeable nature of God. There is another text where the word is plainly taken in this sense, 2 K. ii. 14, *Where is the Lord God of Elijah, Aph Hu*, [אֲפָה הוֹא] even *He?* for so the words should be translated. Those translations which join that expression to the following sentence, as our English does, put a manifest force upon the syntax.” Comp. 2 Sam. vii. 28. Ps. xliv. 5. Neh. ix. 6, 7. Hos. vi. 1. Isa. li. 1. See Herbelot’s *Bibliotheque Orientale* in HOU.

IV. A permanent being, one who subsists, a person. Esth. vii. 5, *Who is this הוֹ he or person, and where is this הרָה person?* Comp. Job iv. 7. xvii. 3. xli. 1 or 10. Isa. i. 9. Hence

V. And most generally, הרָה is used as the pron. third person sing. of the common gender, *he, she, it*, (though usually masculine.) See Gen. ii. 11. iii. 15. iv. 20. For its use as a feminine, see Gen. iii. 12. xx. 2, 12. Lev. ch. xiii.

VI. As a pron. demonstrative, *that*, Gen. ii. 19. xix. 35. Ezek. xxxiii. 8. “Those who understand the genius of the Heb. language,” says the learned Mr Baruch, “know that when the pronoun personal הרָה precedes a N. as in our text, (2 Sam. xxiii. 8.) it serves to describe the peculiarity of character, either for fame or renown, or for good or bad actions. As, Exod. vi. 26, 27, *הָוֹ מֹשֶׁה וְאַהֲרֹן* *these are that Moses and Aaron:* 1 Chron. xxvii. 6, בְּכִידֵךְ נָבֹר הַשְׁלָשִׁים *this is that Benaiah who was mighty among the thirty;* 2 Chron. xxviii. 22, *הָוֹ אַחֲזָה* *this is that king Ahaz;* and many others.” Comp. Dan. v. 13.

VII. Chald. הרָה and הרָה to be. Dan. vi. 3, 10, or 4, 11. iv. 26 or 29, & al. freq.

\* *Critica Sacra* examined, p. 228.

DER. Saxon *hua*, Scotch *wha*, and Eng. *who*, as הרָה may be often rendered.

# **Yahuah will deliver....**

Hif- Deliver

Save

Rescue

Defend

Ease - for example cause one to be safe and out of danger

Cause deliverance from the state of a strained or lacking relationship to Diety, as an extension of deliverance from physical danger

Retake plunder

Snatch away- for example have an object grasped in the hand, implying control over

To free from harm or evil-To cause one to be safe and out of danger

Strip off oneself

To draw out

To pull out

To take away

To strip off

Escape

Be secure

Psalm 91:3

כִּי הוּא יְצַלֶּךָ מִפְּהַקְדָּת מִקְּוֹשׁ מִדְבָּר הַוּא: For he will deliver you from the snare of the fowler, from the plague of destruction.

LEB OT RI | LEB



- יְצַלֵּךְ yāš·šē-lekā

- יְצַלֵּל yāš·šil'

For he **will deliver** you from the snare of the

**fowler נֶצֶל nṣl** to pull out, save; to be saved, be secure; to save oneself; to tear from;...

**verb, Hifil, yiqtol (imperfect), third person, masculine, singular ± active**

**Sense:** to rescue – to free from harm or evil, and in some cases from imprisonment.

**BDB** strip, plunder; deliver oneself, be delivered; snatch away, deliver

**GHCLOT** TO DRAW OUT, TO PULL OUT; to take away, to strip off; to despoil; to snat...

**CHALOT** be rescued, saved; save; onesf.; escape; plunder, strip; snatch for; pull ou...

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

Notes

ך kā

For he will deliver **you** from the snare of the fowler,

**אתְתָּה ēt-tā(h)** **you (m.s.)**

**pronoun, suffixed, second person, masculine, singular**

**BDB** thou

**GHCLOT** THOU; thee; ta, to, tok

**CHALOT** you

ב. b.

1. **Prefixed, a particle of similitude like, as. See Lexicon.**

2. **Postfixed to a noun, thy, as דְבָרֶךָ thy word; to a verb, thee, as פָּקַדךְ he visited thee.**



## Lexicon :: Strong's H5337 - natsal

Aa

בָּצַל

### Transliteration

natsal

### Pronunciation

nä-tsäl' (Key)



### Part of Speech

verb

### Root Word (Etymology)

A primitive root

### Dictionary Aids

TWOT Reference: 1404

KJV Translation Count — Total: 213x

The KJV translates Strong's H5337 in the following manner: **deliver** (179x), **recover** (5x), **rid** (3x), **escape** (2x), **rescue** (2x), **spoil** (2x), **at all** (2x), **take out** (2x), **miscellaneous** (16x).

### Concordance Results Using KJV

Strong's Number H5337 matches the Hebrew בָּצַל (natsal), which occurs 213 times in 194 verses in the Hebrew concordance of the KJV



### Outline of Biblical Usage [?]

I. to snatch away, deliver, rescue, save, strip, plunder

#### A. (Niphal)

- I. to tear oneself away, deliver oneself
- II. to be torn out or away, be delivered

#### B. (Piel)

- I. to strip off, spoil
- II. to deliver

#### C. (Hiphil)

- I. to take away, snatch away
- II. to rescue, recover
- III. to deliver (from enemies or troubles or death)
- IV. to deliver from sin and guilt

#### D. (Hophal) to be plucked out

#### E. (Hithpael) to strip oneself

### Strong's Definitions [?]

(Strong's Definitions Legend)

**בָּצַל** nātsal', naw-tsäl'; a primitive root; to snatch away, whether in a good or a bad sense:—**x** at all, defend, deliver (self), escape, **x** without fail, part, pluck, preserve, recover, rescue, rid, save, spoil, strip, **x** surely, take (out).

נָצַל

not used in Kal, pr. TO DRAW OUT, TO PULL OUT; نَصَلَ and نَفَلَ, Aethiop. נָגַלְ: to take away. Kindred are نَشַׁלְلَ, نَسַלְ.

**PIEL**—(1) *to take away, to strip off* something, from some one, 2 Chr. 20:25.

(2) followed by an acc. of pers. *to despoil* any one, Ex. 3:22; 12:36.

(3) *to snatch out of danger, to preserve*, Eze. 14:14; see Hiph.

**HIPHIL**—(1) *to pull away*; followed by בְּ to pull apart. 2 Sam. 14:6, “the boys strove together in the field בִּינֵיכֶם וְאַנְהַמֵּל בְּנֵיכֶם and there was not one to pull them apart;” niemand riss sie aus einander.

(2) i. q. Piel No. 1; *to take away, to deprive of*, Gen. 31:9; followed by בְּ verse 16; Psa. 119:43. 2 Sam. 20:6, וְהַמֵּל עַיְנָה “and (lest) he take away our eye,” i. e. withdraw himself from our eyes.

(3) *to snatch, to deliver* any one from danger; with an acc. of pers. (once with a dat. Jon. 4:6); followed by בְּ Ps. 18:49; 34:5, 18; Mie. 5:5; מֵיד out of the hand, the power of any one, Gen. 32:12; 37:21, 22; Exod. 3:8; 18:10; מִבְּשָׂר id. Isa. 38:6; הַמֵּל נְפָשָׁו to save one's own life, Eze. 3:19, 21; אֲנֵין מֵאֵל there is no deliverer, none aiding, Ps. 7:3; 50:22; Isa. 5:29.

**HOPHAL** נָצַל *to be snatched or plucked out*, Am. 4:11; Zec. 3:2.

**NIPHAL**—(1) pass. of Hiphil No. 3, *to be plucked out, to be delivered*, Isa. 20:6; Jer. 7:10; Am. 3:12.

(2) *to save oneself, to escape*, Pro. 6:3, 5. Followed by לְ to escape to any one, Deu. 23:16.

**HITHPAEL**, *to strip oneself of* any thing, with an acc. Ex. 33:6; comp. Heb. Gram. § 53. 3, letter d.

Derivative חַנְצָלָה.

נָצַל

### Transliteration

nətsal (Aramaic)

### Pronunciation

nets-al' (Key)

Aa

### Part of Speech

verb

### Root Word (Etymology)

Corresponding to נָצַל (H5337)

### Dictionary Aids

TWOT Reference: 2871

KJV Translation Count — Total: 3x

The KJV translates Strong's H5338 in the following manner: deliver (2x), rescue (1x).

### Outline of Biblical Usage [?]

I. (Aphel) to rescue, extricate, deliver



### Strong's Definitions [?]

(Strong's Definitions Legend)

נָצַל nətsal, nets-al'; (Aramaic) corresponding to H5337; to extricate:—deliver, rescue.

### Strong's Definitions [?]

(Strong's Definitions Legend)

נָצַל nətsal, nets-al'; (Aramaic) corresponding to H5337; to extricate:—deliver, rescue.

### Gesenius' Hebrew-Chaldee Lexicon [?]

נָצַל Chald. APHEL i. q. Heb. נָצַל H5337. Dan. 3:29; 6:15, 28.

# The Snare:

A device in which something can  
be caught and penned.

To spread a net.

Something that which brings  
sudden **danger**.

Control



Psalm 91:3

כִּי הַוָּא יְצַדֵּק מִפְּחָד יְקוֹשׁ מִדְבָּר הַזּוֹת:  
For he will deliver you from **the snare** of  
the fowler, from the plague of destruction.  
LEB OT RI | LEB

ם

Mem

Water  
Chaos

הַ

Hey

Lo!  
Behold!  
"The"

וּ

Pey

Mouth  
Word  
Speak

מִפְּחָד mip-pāh'

מִן mi

For he will deliver you **from** the snare of the fowler, from...

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

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...

[more »](#)

Notes

פָּח pāh'

For he will deliver you from **the snare of** the fowler, from the plagi...

פָּח pāh trapping net

noun, singular, construct ± common, masculine

Sense: trap – a device in which something can be caught and penned; usually an animal.

BDB bird-trap

GHCLOT a net, a snare; To lay snares; that by which any one falls; is led to destruct...

CHALOT birdtrap

Lexicon :: Strong's H6341 - pach

**פָּחַ**

<b>Transliteration</b>	<b>Pronunciation</b>
pach	pakh ( <a href="#">Key</a> )
<b>Part of Speech</b>	<b>Root Word (Etymology)</b>
masculine noun	From <b>פָּחָה</b> (H6351)

**Dictionary Aids**

**TWOT Reference:** 1759a,1759b

**KJV Translation Count — Total:** 27x

The KJV translates Strong's H6341 in the following manner: **snare** (22x), **gin** (2x), **plate** (2x), **snares** (with H3027) (1x).

**Outline of Biblical Usage [?]**

- I. bird trap, trap, snare
  - A. bird trap (literal)
  - B. of calamities, plots, source or agent of calamity (fig.)
- II. plate (of metal)

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

**פָּחַ** pach, pakh; from **H6351**; a (metallic) sheet (as pounded thin); also a spring net (as spread out like a lamina):—gin, (thin) plate, snare.



## Concordance Results Using KJV

Strong's Number **H6341** matches the Hebrew **פָּחַ** (pach), which occurs 27 times in 25 verses in the Hebrew concordance of the KJV

### Gesenius' Hebrew-Chaldee Lexicon [?]

I. **פָּחַ** m. pl. **פָּחִים** const. **פָּחָה** Prov. 22:5; Exodus 39:3, with Dag. forte impl. like **אֲחִים**; (from the root **פְּחַחַ**).

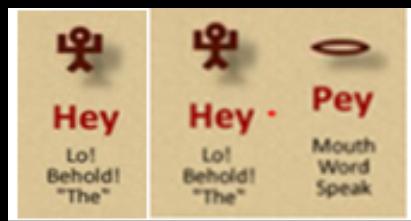
(1) *a net, a snare,* Job 18:9; especially of a fowler, Am. 3:5; Prov. 7:23; Ecc. 9:12; so called from its being spread out. (Arab. **فَخَّ** and **فَخَّتْ**,

Syr. **حَسَلْ** id. To this agrees also Gr. **παγίς**, **πάγη**, which however is derived from the root of that language **πάγνυμι**). *To lay snares*, i.e. to plot, to devise against any one, is **פָּחַ** **נָתַן** Ps. 119:110; **פָּחַ** **בְּ** Psalm 140:6; 141:9; Jer. 18:22; **פָּחַ** Psalm 141:9. *Metaph. that by which any one falls*, i.e. *is led to destruction*. Comp. **מִזְרָח** No. 2, and Schult. on Job, p. 137, 138; Josh. 23:13; Ps. 69:23; Isai. 8:14; hence *destruction, ruin*, Isai. 24:17; Jer. 48:43. See **פָּתַח**.

(2) *thin plates*, Ex. 39:3; Num. 17:3.

(3) Psa. 11:6 **פָּחִים** *snares* (**Schlingen**), lightning, bending itself like a snare (a noose) or serpent (**schlingende, schlängelnde Blitze**). Compare **مَلِسَنْدَة** a sheet of lightning diffused over the clouds, and **Διὸς μάστιξ**, used of lightning (the cause of this figure however is different), Il. xiii. 812; see J. D. Michaëlis on Lowth de Sacra Poësi, p. 34, ed. Lips. and on the other hand, Olshausen, Emendationen zum A. T. p. 9, who conjectured this to be **פָּתַח** *hot coals*, i.e. lightnings.

II. **פָּחַ** with suff. **מִזְרָחַ** Neh. 5:14, i. q. **פָּתַח** (which see), the governor of a province.



## Gesenius' Hebrew-Chaldee Lexicon [?]

**פְּחַח** prob. TO SPREAD OUT (cogn. to the verbs טַפֵּח, צַפֵּח); whence חַפָּה a net; also, to be made thin (like the Syr. Ethpa.); hence פְּחַח a thin plate.

HIPHIL הַפְּחִמָּה (denom. from פְּחַח), to catch in a net, to snare, Isa. 42:22, “הַפְּחִמָּה בְּחֹרִים בְּלָם” (one) snares (i. e. binds) them all in holes,” i. e. prisons.

### Lexicon :: Strong's H6351 - pachach

Aa

פְּחַח

#### Transliteration

pachach

#### Pronunciation

pā-khakh' (Key)



#### Part of Speech

verb

#### Root Word (Etymology)

A primitive root

#### Dictionary Aids

TWOT Reference: 1759

KJV Translation Count — Total: 1x

The KJV translates Strong's H6351 in the following manner: snared (1x).

#### Outline of Biblical Usage [?]

I. (Hiphil) to ensnare, trap

#### Strong's Definitions [?]

(Strong's Definitions Legend)

**פְּחַח** pâchach, paw-khakh'; a primitive root; to batter out; but used only as denominative from H6341, to spread a net—be snared.

## Treasury of Scripture Knowledge

Surely he shall deliver thee from the **snare** of the fowler, and from the noisome pestilence.



Psa 124:7 Our soul<sup>H5315</sup> is escaped<sup>H4422</sup> as a bird<sup>H6833</sup> out of the snare<sup>H4480 H6341</sup> of the fowlers:<sup>H3369</sup> the snare<sup>H6341</sup> is broken,<sup>H7665</sup> and we<sup>H587</sup> are escaped.<sup>H4422</sup>

Psa 141:9 Keep<sup>H8104</sup> me from<sup>H4480 H3027</sup> the snares<sup>H6341</sup> which they have laid<sup>H3369</sup> for me, and the gins<sup>H4170</sup> of the workers<sup>H6466</sup> of iniquity.<sup>H205</sup>

Pro 7:23 Till<sup>H5704</sup> a dart<sup>H2671</sup> strike through<sup>H6398</sup> his liver;<sup>H3516</sup> as a bird<sup>H6833</sup> hasteth<sup>H4116</sup> to<sup>H413</sup> the snare,<sup>H6341</sup> and knoweth<sup>H3045</sup> not<sup>H3808</sup> that<sup>H3588</sup> it<sup>H1931</sup> is for his life.<sup>H5315</sup>

Ecc 9:12 For<sup>H3588</sup> man<sup>H120</sup> also<sup>H1571</sup> knoweth<sup>H3045</sup> not<sup>H3808 (H853)</sup> his time:<sup>H6256</sup> as the fishes<sup>H1709</sup> that are taken<sup>H7945 H270</sup> in an evil<sup>H7451</sup> net,<sup>H4686</sup> and as the birds<sup>H6833</sup> that are caught<sup>H270</sup> in the snare;<sup>H6341</sup> so are the sons<sup>H1121</sup> of men<sup>H120</sup> snared<sup>H3369</sup> in an evil<sup>H7451</sup> time,<sup>H6256</sup> when it falleth<sup>H7945 H5307</sup> suddenly<sup>H6597</sup> upon<sup>H5921</sup> them.

Hos 9:8 The watchman<sup>H6822</sup> of Ephraim<sup>H669</sup> was with<sup>H5973</sup> my Eternal:<sup>H430 but</sup> the prophet<sup>H5030</sup> is a snare<sup>H6341</sup> of a fowler<sup>H3352</sup> in<sup>H5921</sup> all<sup>H3605</sup> his ways,<sup>H1870</sup> and hated<sup>H4895</sup> in the house<sup>H1004</sup> of his gd.<sup>H430</sup>

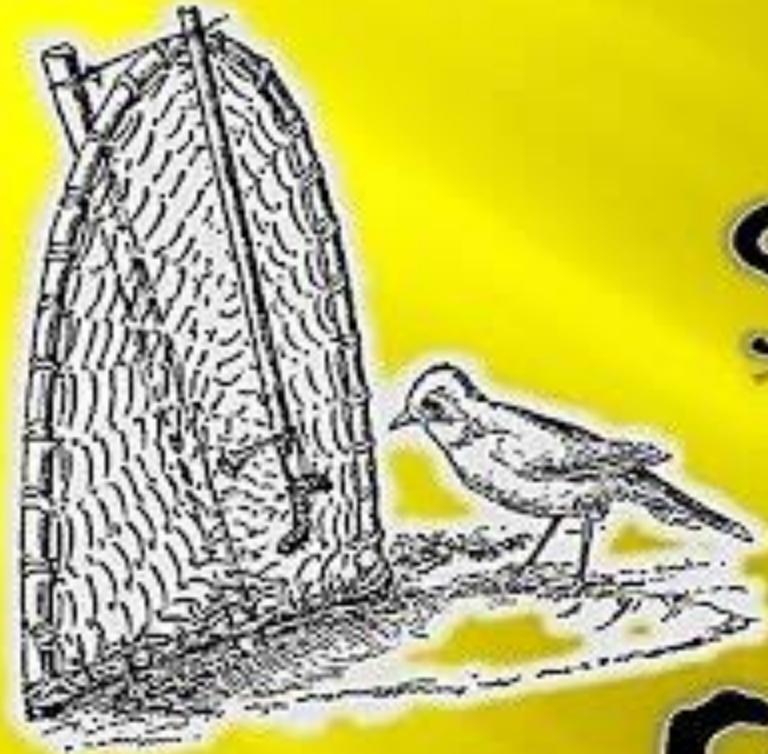
Amo 3:5 Can a bird<sup>H6833</sup> fall<sup>H5307</sup> in<sup>H5921</sup> a snare<sup>H6341</sup> upon the earth,<sup>H776</sup> where no<sup>H369</sup> gin (noose)<sup>H4170</sup> is for him? shall one take up<sup>H5927</sup> a snare<sup>H6341</sup> from<sup>H4480</sup> the earth,<sup>H127</sup> and have taken nothing at all?<sup>H3920 H3808 H3920</sup>



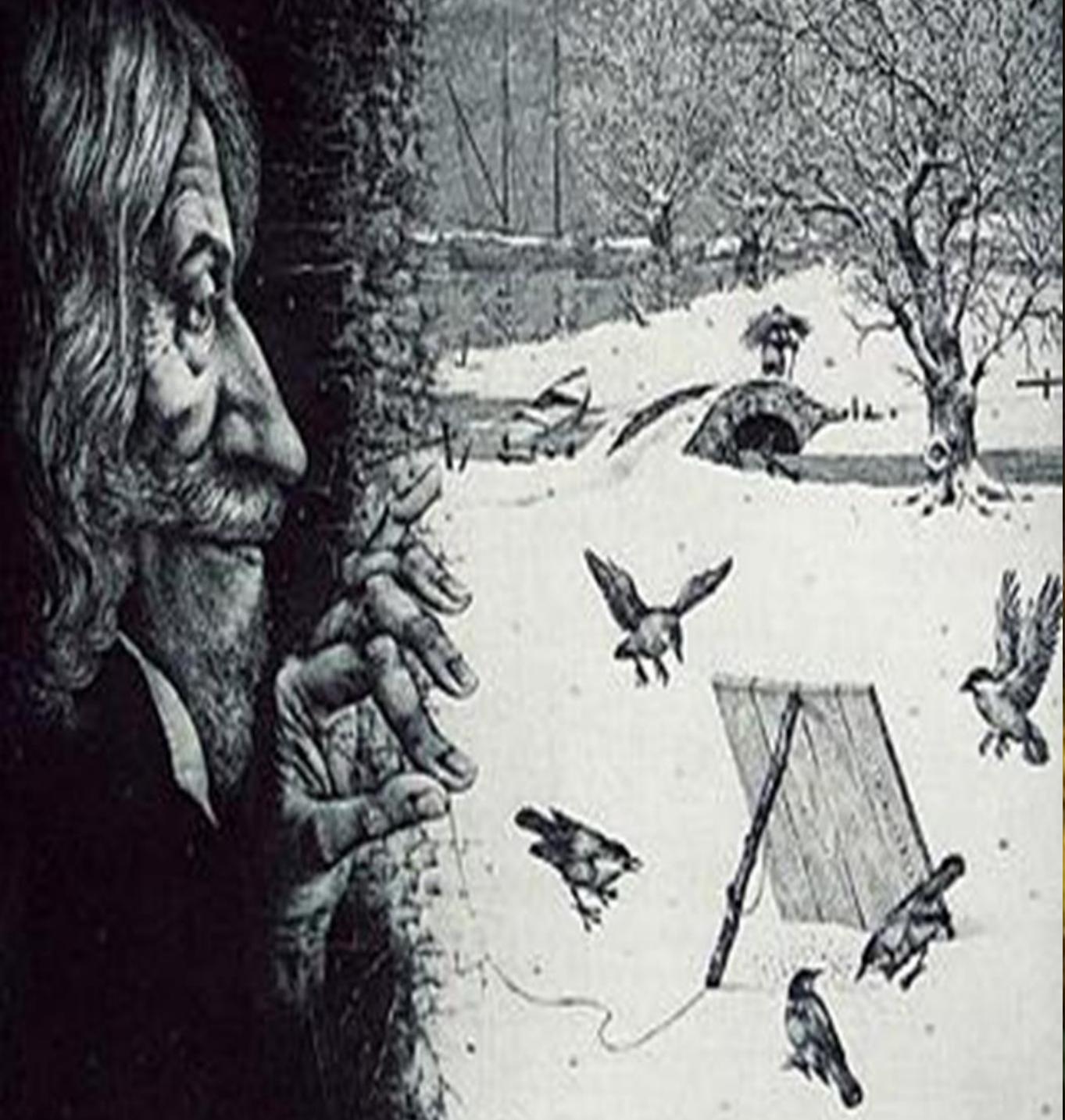
The WWW is definitely a snare for us to be wary of.

Also called "the net"-  
is this a coincidence  
or prophecy  
referencing this  
current snare?





# THE SNARE OF THE FOWLER



A Fowler:

Someone  
who  
Lays a snare.

A bait layer.

Psalm 91:3

כִּי הוּא יָצַר לְךָ מֶפֶךְ יְקֻשׁ מִדְבָּר הַנּוֹתָן - For he will deliver you from the snare of  
the fowler, from the plague of destruction.  
LEB OT RI | LEB

יְקֻשׁ *yā·qūš'* Deliver you from the snare of **the fowler**, from the plague

יְקֻשׁ *yā·qūš* fowlers

noun, singular, absolute ± common, masculine

Sense: fowler – someone who hunts wild birds for food.

BDB

GHCLOT a fowler

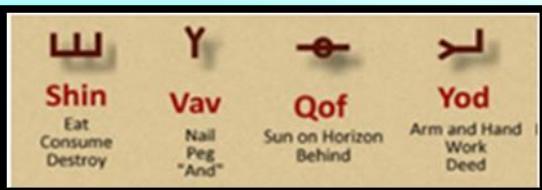
CHALOT bird-catcher, fowler

			
<b>Shin</b> Eat Consume Destroy	<b>Vav</b> Nail Peg "And"	<b>Qof</b> Sun on Horizon Behind	<b>Yod</b> Arm and Hand Work Deed

יְקֻשׁ

To lay, set or spread, as a snare or toil. Psal. exxiv. 7. cxli. 9. Jer. I. 24. In Niph. to be insnared, caught as in a snare. Deut. vii. 25. Prov. vi. 2, & al. As participial Ns. יְקֻשׁ a setter of snares, a snarer, a fowler. See Psal. xci. 3. exxiv. 7. **יְקֻשׁ a snare**. Jer. v. 26, & al. **מְרוּקָשׁ a snare**. Exod. x. 7. Amos iii. 5, & al. freq. So fem. plur. מְקֻשּׁוֹת snares. occ. Ps. cxli. 9.

Parkhurst Page 210



### Lexicon :: Strong's H3353 - yaquwsh

Aa

לְקֹשׁ

#### Transliteration

yaquwsh

#### Pronunciation

yā·kūsh' (Key)



#### Part of Speech

masculine noun

#### Root Word (Etymology)

Passive participle of **קֹשׁ** (H3369)

#### Dictionary Aids

TWOT Reference: 906b

KJV Translation Count — Total: 3x

The KJV translates Strong's H3353 in the following manner: **fowler** (2x), **snare** (1x).

#### Outline of Biblical Usage [?]

fowler, trapper, bait-layer

#### Strong's Definitions [?]

(Strong's Definitions Legend)

**קֹשׁ** yâqûwsh, yaw-koosh'; passive participle of H3369; properly, entangled, i.e. by implication (intransitively) a snare, or (transitive) a snarer:—fowler, snare.

### Gesenius' Hebrew-Chaldee Lexicon [?]

**יָקֹשׁ** Hos. 9:8, and **יָקֹשׁ** Psal. 91:3; Prov. 6:5.  
Pl. סְקָוִשּׁׁ Jer. 5:26, m. *a fowler*. Root **יָקַשׁ**. Of these forms, the former is properly intransitive; the other of a passive but intransitive power.

## Transliteration

yaqosh

## Pronunciation

yā-kōshē' (Key)



## Part of Speech

verb

## Root Word (Etymology)

A primitive root

## Dictionary Aids

TWOT Reference: 906

KJV Translation Count — Total: 8x

The KJV translates Strong's H3369 in the following manner: snare (5x), lay a snare (1x), laid (1x), fowlers (1x).

## Outline of Biblical Usage [?]

- I. to lure, entice, snare, lay a snare or lure, set a trap
  - A. (Qal)
    - i. to lay snares (fig. of devices of wicked)
    - ii. fowlers (participle)
  - B. (Niphal) to be ensnared, be caught by a bait
  - C. (Pual) to be entrapped

## Strong's Definitions [?]

(Strong's Definitions Legend)

**יָקֹשׁ** yâqôsh, yaw-koshe'; a primitive root; to ensnare (literally or figuratively):—fowler (lay a) snare.

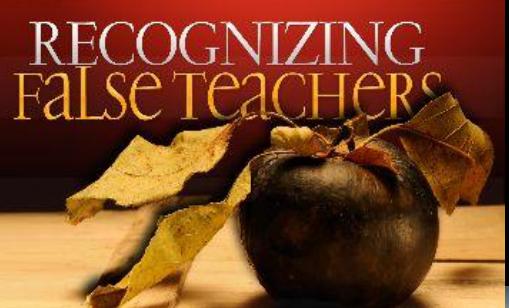


Gesenius' Hebrew-Chaldee Lexicon [?]

**יָקֹשׁ** (yâkôsh) 1 pers. **יָקֹשְׁתִּי** i. q. **יָקֹשׁ** and **יָקֹשְׁתִּי** (which see), TO LAY SNARES, TO BE A BIRDCATCHER. Part. **יָקֹשֶׁת** a fowler, 124:7. Followed by **לְ** of pers., Jer. 50:24; and more fully **לְיָקֹשׁ פְּחַל** to lay snares for, i.e. to plot against any one. (Fut. **יָקֹשֵׁן**; Isa. 29:21, is from **יָקֹשׁ**.)

NIPHAL, **נָיַקְשׁ**, to be snared, to be taken in a noose, Isa. 8:15; 28:13; Pro. 6:2. Metaphorically to be snared, or seduced by avarice, Deu. 7:25.

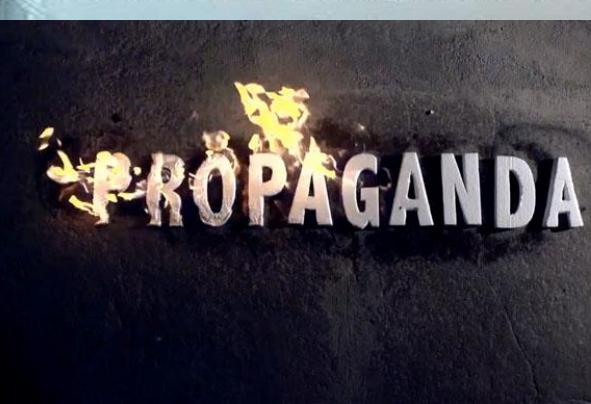
PUAL, part. **מִיָּקְשִׁים** for **יָקְשִׁים** Ecc. 9:12.  
Derivatives, **יָקֹשֶׁת**, **מִיָּקְשִׁת**, and —



**RECOGNIZING  
FALSE TEACHERS**

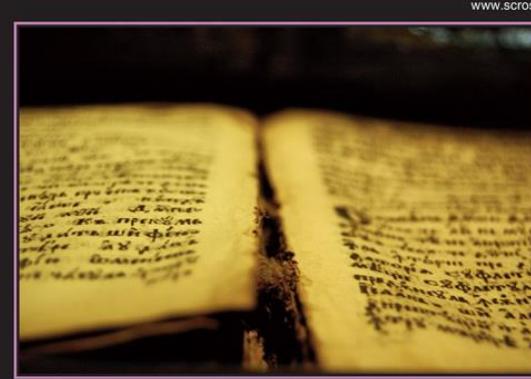
# **BIGGEST HEALTH CARE LIES**

**Pharmaceuticals prevent disease**  
**Vaccines make you healthy**  
**Doctors are expert in health**  
**You have no role in your own healing**  
**Disease is either bad luck or bad genes**  
**Hospitals are places of health and healing**  
**Conventional medicine is advanced**  
**More research equates to more cures**



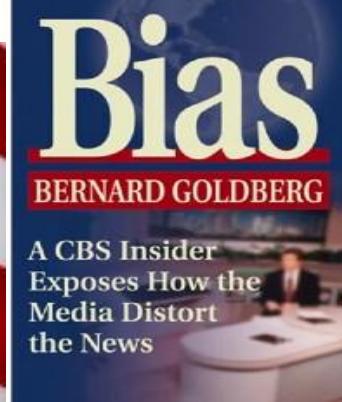
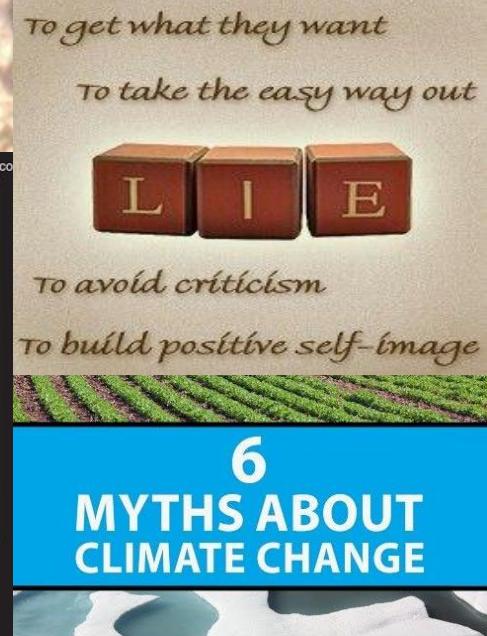
Some obvious fowlers (foulers) in modern times...

In Egypt, actors were not allowed to testify in court because they were seen as professional liars.



## **Hezekiah 6:1**

Just because it sounds biblical and has a reference number doesn't mean it's in the Bible!



# The Plague

Thorn

Destruction

Word

Pestilence

Anything that causes a high death rate

Contagious

Psalm 91:3

- בַּיִת הָאֵלֶיךָ מִפְחַד יִקְוֹשׁ מִדְבָּר הַוּת: | For he will deliver you from the snare of the fowler, **from the plague** of destruction.  
LEB OT RI | LEB



- מִדְבָּר mid-dē'-bér

- מִן mi from the snare of the fowler, **from** the plague of destruction.

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

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

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

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



- דָּבָר dē'-bér snare of the fowler, from **the plague of** destruction.

דָּבָר dē'-bér sting, thorn

noun, singular, construct ± common, masculine

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

BDB pestilence

GHCLOT destruction, death; a plague

CHALOT thorn



### Lexicon :: Strong's H1698 - deber

Aa

דְּבָר֙

#### Transliteration

deber

#### Pronunciation

deh'-ver (Key)



#### Part of Speech

masculine noun

#### Root Word (Etymology)

From [לִבְרַת](#) (H1696) (in the sense of destroying)

#### Dictionary Aids

TWOT Reference: 399b

#### KJV Translation Count — Total: 49x

The KJV translates Strong's H1698 in the following manner: [pestilence](#) (47x), [plagues](#) (1x), [murrain](#) (1x).

#### Outline of Biblical Usage [?]

- I. pestilence, plague
- II. murrain, cattle disease, cattle-plague

#### Strong's Definitions [?]

(Strong's Definitions Legend)

**דְּבָר֙** deber, deh'-ber; from [H1696](#) (in the sense of destroying); a pestilence:—murrain, pestilence, plague.

### Gesenius' Hebrew-Chaldee Lexicon [?]

דְּבָר֙ m. pl. <sup>לִבְרִים</sup> (Hos. 13:14), prop. *destruction, death*, like the Arab. <sup>دَبَرْ</sup> (see the root No. 4, and Piel No. 3); hence *a plague* (compare <sup>לִבְרֵה</sup> No. 3), Ex. 9:3; Lev. 26:25; Deu. 28:21; 2 Sa. 24:13; 1 Ki. 8:37, etc.; LXX. commonly θάνατος; compare Sir. 39:29.

**1823 II. דְּבָר (dě·běr): n.masc.; ≡ Str 1698; TWOT 399b—** **thorn**, i.e., a sharp-pointed, relatively short, firm, leafless modified branch , note: niv as 1822

**1824 דְּבָר (dō·běr): n./[masc.]; ≡ Str 1699; TWOT 399c—** **pasture**, i.e., an open grazing area for flocks

**1825 דְּבָר (dib·běr): n./[masc.]; ≡ Str 1699; TWOT 399c—** **word**, i.e., a message of communication (Jer 5:13; 9:7+), note: 9:7 the niv parsed as 1819(piел)

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



## Lexicon :: Strong's H1696 - dabar

Aa

**דָּבָר**

## Transliteration

dabar

## Pronunciation

dä·var' (Key)



## Part of Speech

verb

## Root Word (Etymology)

A primitive root

## Dictionary Aids

TWOT Reference: 399

KJV Translation Count — Total: 1,143x

The KJV translates Strong's H1696 in the following manner: speak (840x), say (118x), talk (46x), promise (31x), tell (25x), commune (20x), pronounce (14x), utter (7x), command 4 misc (38x).

## Outline of Biblical Usage [?]

## Outline of Biblical Usage [?]

- A.* to speak, declare, converse, command, promise, warn, threaten, sing
- B.* (Niphal) to speak with one another, talk
- C.* (Piel)
- i.* to speak
  - ii.* to promise
- D.* (Pual) to be spoken
- E.* (Hithpael) to speak
- F.* (Hiphil) to lead away, put to flight

## Strong's Definitions [?]

(Strong's Definitions Legend)

**דָּבָר** dâbar, daw-bar'; a primitive root; perhaps properly, to arrange; but used figuratively (of words), to speak; rarely (in a destructive sense) to subdue:—answer, appoint, bid, command, commune, declare, destroy, give, name, promise, pronounce, rehearse, say, speak, be spokesman, subdue, talk, teach, tell, think, use (entreties), utter, ✕ well, ✕ work.



**דָּבָר.** This root has various significations, of which several are only found in the derivatives [in Hebrew], but which in the cognate languages also appear in the verb. These various meanings may be thus arranged—

(1) The primary power, as the etymologists in Holland long ago rightly observed, is that of **SETTING IN A ROW, RANGING IN ORDER** (Gr. *εἰρω*); hence—

(2) *to lead, to guide*, specially *to lead flocks or herds to pasture* (see **דָּבָר, דְּבָרָה, דְּבָרָר**, *דְּבָרָה*, *דְּבָרָר*), *to rule, to direct* a people (Syr. and Ch. **דְּבָר**; to lead, to rule, Arab. **دَبَر**), also *to bring into order, to subdue* (see Hiphil), comp. **דְּבָרָה** swarm, as if a herd of bees, and **דְּבָרָה** (a noun of unity), a bee (which see). As a shepherd follows his flock, from the idea of *leading* there arises that of *following*.

(3) *to follow, to be behind*, like the Arab. **دَبَر**, whence **دَبِير** the hinder part, **دَبَر** the last, Heb. **דְּבִיר** the inmost recess of a temple; and as those who are going to lay snares come from behind—

(4) *to lay snares, to plot against* (comp. **בַּעַל**), *to destroy*, like the Arab. **دَبَر** and Heb. Piel No. 2, whence **דְּבָרְךָ** destruction, death, pestilence. But from the primary idea of ranging in order, or connecting, there arises—

(5) the much used, and in the verb the most frequent meaning, *to speak, properly, to put words in order*. Comp. *sermo* and *dissero a serendo*, and Gr. *εἰρω* in the signification of connecting and saying. In Kal it is only found in part. act. **דָּבָר** Ex. 6:29; Nu. 32:27; 36:5; Ps. 5:7; pass. **דָּבָר** Pro. 25:11, and inf. with suff. **דָּבָרְךָ** Psal. 51:6. More frequent is the conjugation—

PIEL **דָּבַר** and in the middle of a sentence, fut. **יְדָבֵר**

(1) *to speak*, differing from *אֹמֵר* (which see No. 1), like the Germ. *reden* and *sagen*, Gr. *λαλέω* and *εἰπεῖν*, Aram. **טִילָּה** and **אָמֹר**. It is put—(a) absol., e. g. Job 11:5; “**מֵיָּהוּ אֱלֹהֶיךָ דָּבָר**” “O that God would speak;” Job 33:2; Nu. 12:2; Eze. 3:18, etc.; sometimes in an emphatic sense, for to be eloquent, Exod. 4:14, **יְדָשְׁתִּי בַּיְמָה יְדָבֵר יְדָבֵר הַוָּה**; Jer. 1:6. Often with the addition of **אֹמֵר** (see examples under the word **אֹמֵר** p. LX., B).—(b) with an acc. of that which any one says, utters, as **דָּבַר אָדָם שְׁקָב שְׁזָא קְבָב**, **דָּבַר אָדָם שְׁזָא קְבָב**, to speak justice, deceit, lying. Psal. 101:7 [Kal]; Isa. 45:19 [Kal]; 59:3; Dan. 11:27. i. q. **דָּבַר אֶל־פְּרָעה**, Hos. 10:4; Ex. 6:29, **אַתָּה כָּל־אֲשֶׁר אַנְתָּה דָּבַר אֶל־ךָ** “speak unto Pharaoh all things which I speak unto thee;” Exod. 24:7; “**אֲשֶׁר־דָּבַר יְהוָה נָשָׂלָה** we will do.” Jer. 1:17; Dan. 10:11; Jon. 3:10.—(c) Rarely like **אֹמֵר**, it is so used that the things spoken follow, and **לְאַמְלָר** must then be understood. Gen. 41:17; Ex. 32:7, **לְךָ וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה** “and Jehovah spoke unto Moses, go,” etc. 1 Ki. 21:5; 2 Ki. 1:7, 9; Eze. 40:4; Dan. 2:4.



The person to whom, or *with whom* we speak, is commonly preceded by the particles לְ Gen. 8:15; 19:14, and לִ Jud. 14:7; also after עַם Gen. 31:29; Deu. 5:4; אֶת (אֵת) Gen. 23:8; 42:30; עַל Jer. 6:10. לֹבֶר בָּקָר to speak to, used of God; making something known by revelation, Zec. 1:9 [Kal]; הַמְלָאֵךְ הַלְּבָרֶב בָּקָר "the angel who was speaking with me;" verse 14; 2:2,7; 4:1,4; 5:5. Hab. 2:1; Jer. 31:20; Nu. 12:6,8. Once with an acc. (to speak to) Gen. 37:4; compare λέγειν τινά to speak to any one. To speak of any person or thing is put with an acc. (like λέγειν τινά). Ru. 4:1, הַנּוֹאֵל עַבְרָא אֲשֶׁר דִּבֶּר־בָּעֵן "the kinsman passed by of whom Boaz spoke;" Gen. 19:21; 23:16; with בָּקָר 1 Sa. 19:3; וְאַנְיִ אָדָבָר בָּקָר אֶל־אָבִי "and I will speak of thee to my father" (verse 4); אֶל Job 42:7; עַל 1 Ki. 2:19: this is especially used of the things which God speaks or promises to any one (see letter *a*), 1 Ki. 2:4; Dan. 9:12; Jer. 25:13; 42:19. To speak against any one, constr. with לְ (prop. to assail any one with reproaches), Ps. 109:20; Jer. 29:32; Deut. 13:6; or בָּקָר (see בָּקָר, 6). Nu. 21:7, דִּבְרֵנוּ בֵּיהֶנְהָ וּבָקָר "we have spoken against Jehovah and against thee." Job 19:18; Psal. 50:20; 78:19. But לֹבֶר בָּקָר is also to speak through any one, to use any one as an interpreter (see בָּקָר, 2), Nu. 12:2; 2 Sa. 23:2; 1 Ki. 22:28.

To speak often signifies (as the context shews)—  
 (a) i. q. to promise, zusagen; Deu. 19:8; Jon. 3:10, with an acc. of the thing, Deu. 6:3; with אֶל and עַל of the pers. (see above), and in a bad sense to threaten, Ex. 32:14.—(b) to command, to prescribe (comp. פָּקַד No. 3), Gen. 12:4; Exod. 1:17; 23:22; to admonish, 1 Sa. 25:17.—(c) to utter a song, i. q. to sing, Jud. 5:12; compare Arab. قَالَ and Gr. ἔπος, when used of a poem.—(d) to speak to a woman, i. e. to ask her in marriage; followed by בָּקָר Jud. 14:7; בָּקָר 1 Sa. 25:39. Comp. Arab. خطب and PUAL.

Farther, these expressions have to be noticed—  
 (e) דִּבֶּר עַל־לְבָבָ פָּ ' to speak kindly to any one, especially to console; compare παραμυθέουαι, Lat. alloguium. Gen. 34:3; 50:21; Ru. 2:13; 2 Sam. 19:8; 2 Ch. 30:22; 32:6.—(f) "to speak to oneself;" Gen. 24:45; 1 Sa. 1:13, מִרְבְּרָה עַל־לְבָבָ ' she was speaking in her heart." Also followed by בָּקָר, עַם לְבָבוֹ, Ecc. 1:16; 2:15; Ps. 15:2 [Kal].—  
 (g) דִּבֶּר טֻוב, טוֹבָה עַל (of God) "he has spoken good things of any one," he has promised; Num. 10:29; 1 Sa. 25:30; Jer. 18:20. דִּבֶּר רָעוֹה עַל to decree, to inflict evils on any one. 1 Ki. 22:23; Jer. 11:17; 19:15; 26:19; 35:14; followed by אֶל Jer. 36:31. The meaning is rather different in Est. 7:9, קוֹרֵכִי אֲשֶׁר דִּבֶּר־טֻוב עַל־הַמֶּלֶךְ "Mordecai, who had spoken good for the king" (compare 6:2).—(h) דִּבֶּר טֻובָת (compare 6:2) to speak kindly with any one; 2 Ki. 25:28; Jer. 12:6; it. דִּבֶּר שְׁלוֹם עַם to speak friendly, peaceably with any one; Psal. 28:3 [Kal], followed by אֶת Jer. 9:7; followed by אֶל to announce welfare, to promise, Ps. 85:9; followed by בָּקָר id. Ps. 122:8, אָדָבָרְהָנָא שְׁלוֹם בָּקָר "I will pray for peace for thee;" followed by בָּקָר Est. 10:3 [Kal], לְבָרֶ שְׁלוֹם לְכָלָל.



"he spoke for the welfare of all his posterity." And even absolutely, Ps. 35:20.—(i) *דִּבֶּר מְשֻׁפֵּט אֶת* (*i*) *to pronounce sentence (by which a penalty is declared) upon some one, and to plead with some one.* See *מְשֻׁפֵּט*.

(2) *to plot against, to lay snares* (Arab. Conj. II. compare above Kal No. 4), Ps. 127:5. Hence *to destroy*, 2 Ch. 22:10 (compare **תְּבִנָה** in the parallel place, 2 Ki. 11:1).

[“*Note.* In former editions, like A. Schultens (Opp. Min. p. 124, al.), I have ascribed further to the verb בָּרַךְ in Piel the significations, *to waylay*, *to plot against*, also *to destroy*; comp. בָּרַךְ and Arab. دَبَرَ followed by على *motitus est in aliquem*. But the three passages usually cited, do not necessarily make out this sense. Thus Gen. 34:13, “וַיֹּאמְרוּ” and they spake,” sc. so *deceitfully*, as before. Ps. 127:5, “they shall not be ashamed when they shall talk with the enemies in the gate,” i.e. when they shall combat with enemies; corresponding to the Greek phrase συλλαλεῖν τοι, Is. 7:5, LXX.; compare also Heb. הַתִּרְאָה 2 Ki. 14:8; Comm. on Is. i. p. 280.—More difficult is 2 Ch. 22:10, “and Athaliah arose, וַיִּתְּרַבֵּר אֶחָד־בְּלִירָע הַמֶּלֶךְ” in parall. 2 Ki. 11:1, וַיִּתְּרַבֵּר; here LXX. and Vulg. ἀπάλεσε, *interfecit*. But it can be rendered, *and she talked with them*, i.e. made war upon them; compare Ps. 127:5; or it may be ellipt. for וַיִּתְּרַבֵּר מִשְׁפָטִים אֶת־י' i.e. she pronounced sentence upon them.” Ges. add. The reader may judge whether it be not preferable with Schultens to admit the sense of *to destroy*.]

PUAL, pass. Psal. 87:3, מִרְכָּבֶת נִקְבָּדוֹת "glorious things (decreed by God) are spoken of thee;" Cant. 8:8, בַּיּוֹם נִשְׁרָבֶת בְּקָדֵשׁ "when she shall be spoken for," when she shall be asked in marriage; see PIEL, letter *d*.

NIPHAL, recipr. of Piel, *to speak together, to one another*, Mal. 3:16; followed by י Eze. 33:30; Ps. 119:23; and י Mal. 3:13.

HIPHIL, *to subdue* (see Kal No. 2), Psal. 18:48, “**וַיַּדְרֵב עָמִים מִחְפֵּי**” “who subdueth the people under me;” Ps. 47:4; see Kal No. 2.

HITHPAEL, part. מִפְּכָר speaking with, Nu. 7:89; 2 Sa. 14:13; Eze. 2:2.

[**דִּבָּרָה** *what one has spoken;* see **מִלְכָרֶת** “**מִלְכָרֶת**” The derived nouns follow immediately, except **מִרְפֵּר**, **דִּבְּרֵר**, **דִּבְּרוֹתָה**.

[Adam Clarke Commentary](#)

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



## Parkhurst Page 92

III. As a N. **דבר** is used for *the celestial fluid or light*, on account of its *activity*, whether operating with that *milder influence* which melts the ice, or with that *resistless impetuosity* which in lightning bears down every thing before it. Psal. cxlvii. 18, *He sendeth forth his ice like morsels; who can stand before his cold? He sendeth out his דבר, and melteth them; he bloweth with his wind, the waters flow.* Hab. iii. 4, 5, *And the brightness (was) as the light—Before him went דבר, and רשף a flashing fire went forth at his feet.* See Bate's Crit. Heb. pp. 126, 127.

VIII. As a N. **דבר** *the plague or pestilence*, which eminently *carries men off*, or *drives them to their graves*. Exod. v. 3, & al. freq. The LXX have nearly given the idea, Jer. xxxii. 36, by rendering it *αποστολη*, *a sending off or away*; so Baruch, ch. ii. 25, uses *αποστολη* for *the plague*. In Hos. xiii. 14, very many of Dr Kennicott's codices read **דברך** *thy plague*, singular. It is once used as a verb, *to smite, like the plague*, which destroys generally, but not universally, 2 Chron. xxii. 10, *ותדבר*



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

## Commentary Critical and Explanatory on the Whole Bible

[and] ... **noisome pestilence** — literally, “plagues of mischiefs” (Psalm 5:9; Psalm 52:7), are expressive figures for various evils.

### Wesley's Explanatory Notes

Pestilence - From the pestilence, which like a fowler's snare takes men suddenly and unexpectedly.

### John Trapp Complete Commentary

Psalms 91:3 Surely he shall deliver thee from the snare of the fowler, [and] from the noisome pestilence.

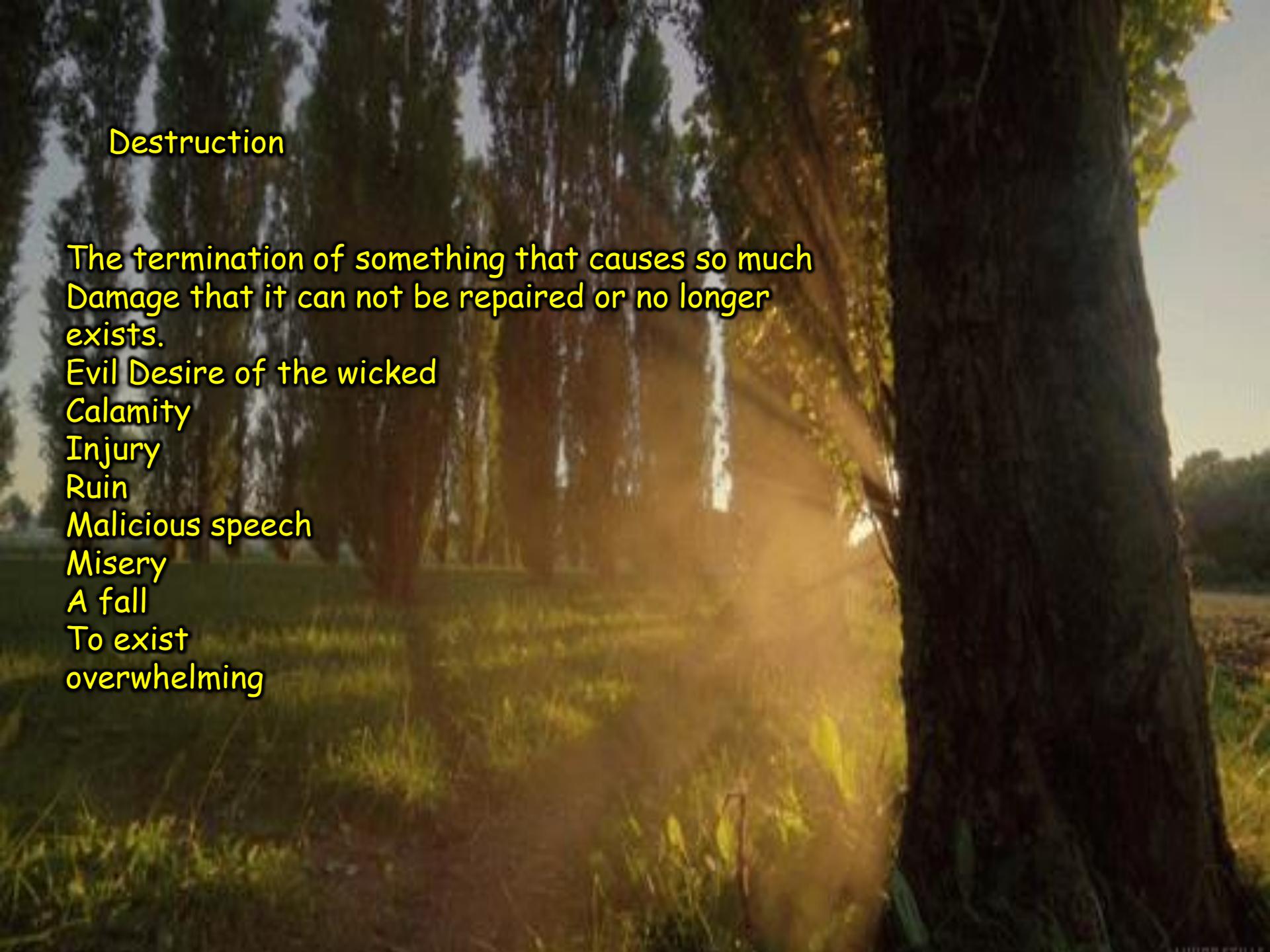
Ver. 3. Surely he shall deliver thee from the snare of the fowler] *i.e.* Of the devil and his emissaries. *Gratiae privativae multo plures sunt quam positivae*, saith Gerson. Yah daily delivers His from innumerable deaths and dangers. By fowler here some understand the punishing angel, [2 Samuel 24:15-17](#), and conceive that this psalm was penned upon occasion of that great plague that followed upon David's numbering the people; for then, if ever, both prince and people stood in need of special comfort, and here they have it. Divine consolations are therefore sweet, because seasonable and suitable. And from the noisome pestilence] That uncomfortable and contagious disease. The Vulgate renders it, and from rough words. In Hebrew Dabhar signifies a word, Debher, a pest; an evil tongue has the pestilence in it, *Ab excidio exitiorum*.

## Whedon's Commentary on the Bible

3. Noisome pestilence— *Fatal pestilence, or pestilence of wickedness.* The words are not specific of any bodily disease, or class of destructive diseases, but apply to any causes by which men are swept away suddenly—often those which come from the crafty wickedness of men, and is parallel to “snare of the fowler” in the previous member. It is one of the four great judgments of Yah, enumerated Ezekiel 14:21; Revelation 6:8. The word “noisome” means *calamitous, ruinous*, as Psalms 57:1, where Psalms 91:4-6 show it was brought only against wicked men. So Psalms 94:20, where it is rendered *iniquity*, and Proverbs 19:30, rendered *calamity*. But see on Psalms 91:6

### Commentary Critical and Explanatory on the Whole Bible – Unabridged

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

A photograph of a forest path. The path is a dirt trail winding through tall, dark evergreen trees. Sunlight filters down from the canopy, creating bright highlights on the path and the surrounding foliage. The overall atmosphere is peaceful and natural.

Destruction

The termination of something that causes so much  
Damage that it can not be repaired or no longer  
exists.

Evil Desire of the wicked

Calamity

Injury

Ruin

Malicious speech

Misery

A fall

To exist

overwhelming

Psalm 91:3

- כִּי־הוּא־יָצַלְךָ מִפְּחֵץ־יְקֹשֶׁן מִדְּבָר־הַוּת׃ For he will deliver you from the snare of the fowler, from the plague of destruction.  
LEB OT RI | LEB

			
Tav	Vav	Vav	Hey
Mark Sign Convenant	Nail Peg "And"	Nail Peg "And"	Lo! Behold! "The"

הַוּת *hăw-wōt'* fowler, from the plague of **destruction**.

הַוָּה *hăw-wā(h)* destruction; threat

noun, feminine, plural, absolute ± common

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

BDB desire; chasm; destruction

GHCLOT desire, cupidity; ruin, fall; calamity, destruction; injury, mischief, wickedness

CHALOT ruin; threats

## הַוָּה

With a radical and immutable וָ, and a radical but mutable הָ final.

With Schultens I apprehend that the primary sense of this root is, *to fall down, subside, settle*, sidere, subsidere, whence are derived its two secondary senses of *subsisting, being, or continuing, and of depressing, oppressing, or overwhelming*. Hence likewise the Greek οἰω to sit or set, and εἰω to be. In Job xxxvii. 6, at least fourteen of Dr Kennicott's codices read הַוָּה, and here the Vulg. has descendat, *let it descend*, which agrees with the primary sense Schultens assigns to הַוָּה.

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**Lexicon :: Strong's H1942 - havvah**

**הַוָּה**

<b>Transliteration</b>	<b>Pronunciation</b>
havvah	hav·vā' (Key)
<b>Part of Speech</b>	<b>Root Word (Etymology)</b>
feminine noun	From <b>הַוָּה</b> (H1933)
<b>Dictionary Aids</b>	
TWOT Reference: 483a	
<b>KJV Translation Count — Total: 16x</b>	
<p><b>The KJV translates Strong's H1942 in the following manner:</b> calamity (4x), wickedness (3x), perverse thing (1x), mischief (1x), noisome (1x), iniquity (1x), substance (1x), naughtiness (1x), naughty (1x), mischievous (1x).</p>	
<b>Outline of Biblical Usage [?]</b>	
<ul style="list-style-type: none"> <li>I. desire           <ul style="list-style-type: none"> <li>A. desire (in bad sense)</li> </ul> </li> <li>II. chasm (fig. of destruction)           <ul style="list-style-type: none"> <li>A. engulfing ruin, destruction, calamity</li> </ul> </li> </ul>	

### Gesenius' Hebrew-Chaldee Lexicon [?]

**הַוָּה** f. verbal of Piel, from **הַוָּה** — (1) *desire, cupidity*, from the root No. 2, Prov. 10:3, **הַוָּת רְשִׁעִים** “she casts away the desire of the wicked.”

Parall. **גַּפֵּשׂ צְדִיקָה**. Comp. **אֲזֹה**. (Arab. **هَوْى** desire, will), Prov. 19:13; Job 6:2; 30:13 (in these two latter places the **קָרִי** is **הַוָּה**). [See also No. 2, to which these three passages are also referred; in Thes. they are omitted under No. 1.]

(2) *ruin, fall* (Arab. **هَوْى**), from the root No. 3. Hence *calamity, destruction*. Ps. 57:2, **עַד־עִבָּר** “until destruction be past;” Psal. 91:3, **בְּבָרֶךְ הַוָּת** “the destroying pestilence;” Ps. 94:20; Pro. 19:13; Job 6:2; 30:13. Hence also, destruction which any one brings upon another, *injury, mischief, wickedness*. Psal. 5:10, **קָרְבָּם הַוָּת** “their inward part is very wickedness;” Ps. 38:13, **בְּבָרֶךְ הַוָּת** “they speak of mischiefs;” Ps. 52:4, 9; 55:12; Prov. 11:6; 17:4, **מִין עַלְלִשָׁן הַוָּת** “listening to a mischievous tongue;” Job 6:30.



**Lexicon :: Strong's H1943 - hovah**

הֹהַ	
Transliteration	hovah
Pronunciation	hō·vā' (Key)
Part of Speech	feminine noun
Root Word (Etymology)	Another form for <b>הֹהֶה</b> (H1942)
Dictionary Aids	
TWOT Reference:	483c
KJV Translation Count — Total:	3x
The KJV translates Strong's H1943 in the following manner: mischief (3x).	
Outline of Biblical Usage [?]	
I. ruin, disaster	
Strong's Definitions [?]	(Strong's Definitions Legend)
<b>הֹהַ</b> hōvā'; another form for H1942; ruin:—mischief.	
Gesenius' Hebrew-Chaldee Lexicon [?]	
הֹהַ i. q. הֹהֶה No. 2, misfortune, calamity. Isa. 47:11; Eze. 7:26.	



**הָוֹה** prop. TO BREATHE (**هوى** to blow, as the wind, **هواء** air, breeze), like the cognate roots **בָּאַחַ**, **בָּאַבְּ** which see. This primary signification is applied —(1) to the breath of living creatures; hence, to live (see **נִתֵּן**, **נִתְּנָה**), and in the use of the language, *to be*, i.q. the common word **הָיָה**. In Aramaean this form of the verb is the most in use for the verb substantive (**הָיָה**, **יְהָוָה**), in Hebrew it is peculiar to the poets and the more recent writers [but see the occurrences], and it is found but rarely. That it is older than the common form **הָיָה** and itself primitive, may be seen, both from the Vav conversive (see **וְ**) derived from it, and also from this form being originally onomatopoeic; **הָיָה** therefore has its origin from **הָנָה**, like **חָנָה** from **חָנָה**, which latter indeed appears to be a primary word. Part. **הָיָה** Neh. 6:6; Ecc. 2:22. Imp. **הָיָה**, Gen. 27:29; Isa. 16:4. Fut. apoc. **הָיָה**; Ecc. 11:3, for **הָיֶה**; from **הָיָה**.

(2) *to breathe after anything, to desire, to long*, i. q. **אָוָה** (Arabic **هوى** to desire, to love, to will), whence **הָוָה** No. 1, *desire*. This signification, when more intensive, becomes —

(3) *to rush headlong upon anything, to fall headlong, to perish*, i. q. **הָוָה** Job 37:6, “for he saith to the snow, fall down upon the earth,” Vulg. *ut descendat in terram* (LXX. according to signif. 1, **γίνου επὶ γῆς**).  
[The derivatives (except **הָיָה**) follow.]

Lexicon :: Strong's H1933 - *hava'*

Aa

**הָוֹה**

## Transliteration

*hava'*

## Pronunciation

hä·vā' (Key)



## Part of Speech

verb

## Root Word (Etymology)

A primitive root [compare **אוֹהַ** (H183), **הָיָה** (H1961)]

## Dictionary Aids

TWOT Reference: 484,491

## Variant Spellings

Variant spellings for this word: **הָוֹה** (Strong's and Gesenius) **הָוָה** (Strong's)

## KJV Translation Count — Total: 6x

The KJV translates Strong's H1933 in the following manner: **be thou** (2x), **be** (1x), **shall be** (1x), **may be** (1x), **hath** (1x).

## Outline of Biblical Usage [?]

## I. Qal)

A. to fall

B. to be, become, exist, happen

## Strong's Definitions [?]

## (Strong's Definitions Legend)

**הָוֹה** **hâvâ'**, haw-vaw'; or **קָה** **hâvâh**; a primitive root (compare H183, H1961)

supposed to mean properly, to breathe; to be (in the sense of existence):—be, **x**  
have.

## Strong's Definitions [?]

## (Strong's Definitions Legend)

**אוּהָ**

## Transliteration

'avah

## Part of Speech

verb

## Dictionary Aids

TWOT Reference: 40

KJV Translation Count — Total: 26x

The KJV translates Strong's H183 in the following manner: desire (17x), lust (4x), longed (3x), covet (2x).

## Outline of Biblical Usage [?]

- I. desire, incline, covet, wait longingly, wish, sigh, want, be greedy, prefer
  - A. (Piel) to desire, crave (food and drink)
  - B. (Hithpael) to desire, long for, lust after (of bodily appetites)

## Strong's Definitions [?]

(Strong's Definitions Legend)

**אוּהָ** 'âvâh, aw-vaw'; a primitive root; to wish for:—covet, (greatly) desire, be desirous, long, lust (after).

I. **אוֹהָה** a root not used in Kal. Properly, to BEND, TO INFLECT, comp. עֲוֹהָה; whence—

(1) *to turn aside, to turn aside to lodge, to dwell*, i.q. Arab. أَوَى Conj. I. II. مَأْوَى dwelling, see the derivative **אַוְיָה**.

(2) i.q. Arab. أَوَى to have an inclination, *to desire, to long for*; see Pi. Hithp., and comp. עֲזַבֵּה.

Cognate roots are **אַבְבָּה** aveo, and Arab. هَوَى to desire.

PIEL **אַבְבָּה** i. q. Kal No. 2, *to desire, to wish for*; Pro. 21:10; נֶפֶשׁ רָשָׁע אַזְתָּה רָע “the soul of the wicked desireth evil.” Always applied to the soul (נפשׁ), Deu. 12:20; 14:26; Job 23:13; 1 Sa. 2:16; 2 Sa. 3:21, except the instances, Ps. 132:13, 14. Isa. 26:9, “my soul, i.e. I desire thee in the night.” Comp. עֲבִירָה for I, followed by 1 pers., Gen. 44:32.

HITHPAEL **הַתְּבַנֵּה** fut. apoc. אַתְּבָה; (Pro. 23:3, 6), i. q. Pi.; but pr. *to desire, wish, for oneself*. Const. absol. 1 Ch. 11:17; with an acc. Deu. 5:18; Jer. 17:16; with a dat. Pro. 23:3, 6. **הַתְּבַנֵּה מְאֻחָה** prop. “to desire a desire,” i.e. to burn with desire, to lust after, Num. 11:4; Ps. 106:14. There is this difference between Piel and Hithpael, that the latter is never joined, the former [almost] always to the subst. נֵפֶל. The derived nouns, besides those which follow, are אַוְיָה constr. אַוְיָה, מְאֻנִים No. I, פְּאֻחָה, פְּאֻחָה.

II. **אוֹהָה** an unused root, but onomatop. *to howl, to cry out*; Arab. عَوَى to howl as a dog, wolf, or jackal; see אַוְיָה, אַוְיָה.

Remember - the "snare of the fowler" speaks of something that will happen very quickly- not trouble that comes upon us gradually. Let's look at some headlines for examples of the kinds of things Yahuah has prepared in advance to protect us from.



**World War Three will be 'extremely lethal and fast': US Army bosses reveal what could happen if the U.S. took on Russia or China**

- Say smart weapons and artificial intelligence would change pace of war
- A 'modern nation-states acting aggressively' the likely enemy
- Warn war between nation states in the future 'is almost guaranteed'

By [MARK PRIGG FOR DAILYMAIL.COM](#)

**PUBLISHED:** 12:17 EST, 5 October 2016 | **UPDATED:** 01:01 EST, 6 October 2016

<http://www.dailymail.co.uk/sciencetech/article-3823741/World-War-3-extremely-lethal-fast-Army-bosses-reveal-happen-took-Russia-China.html>

**It is a chilling vision of war - and one unlike any other ever fought. US military bosses have revealed their predictions for a major conflict. Artificial intelligence and smart weapons would be at the fore - with a 'modern nation-states acting aggressively', Army bosses have revealed. 'A conventional conflict in the near future will be extremely lethal and fast, and we will not own the stopwatch,' said Maj. Gen. William Hix on a future-of-the-Army panel at the annual meeting of the Association of the U.S. Army in Washington, according to Defence One.**

**'The speed of events are likely to strain our human abilities,'** Hix said. China and Russia are both mustering conventionally massive militaries that are increasingly technological — and forcing the Pentagon to contemplate and prepare for 'violence on the scale that the U.S. Army has not seen since Korea,' said Hix Lt. Gen. Joseph Anderson, Army deputy chief of staff for operations, plans, and training said the US faces threats from 'modern nation-states acting aggressively in militarized competition.'

**'Who does that sound like? Russia?' he said.**

**War between nation states at some point in the future 'is almost guaranteed,'** said Army Chief of Staff Gen. Mark A. Milley at the same event.

Naturally, the common people don't want war, neither in Russia nor in England nor in America, nor for that matter in Germany.

That is understood. But the people can always be brought to the bidding of the leaders.

That is easy. All you have to do is tell them they are being attacked, and denounce the pacifists for lack of patriotism and exposing the country to danger.

**It works the same way in any country.**

—Hermann Goering  
during the Nuremberg Trials

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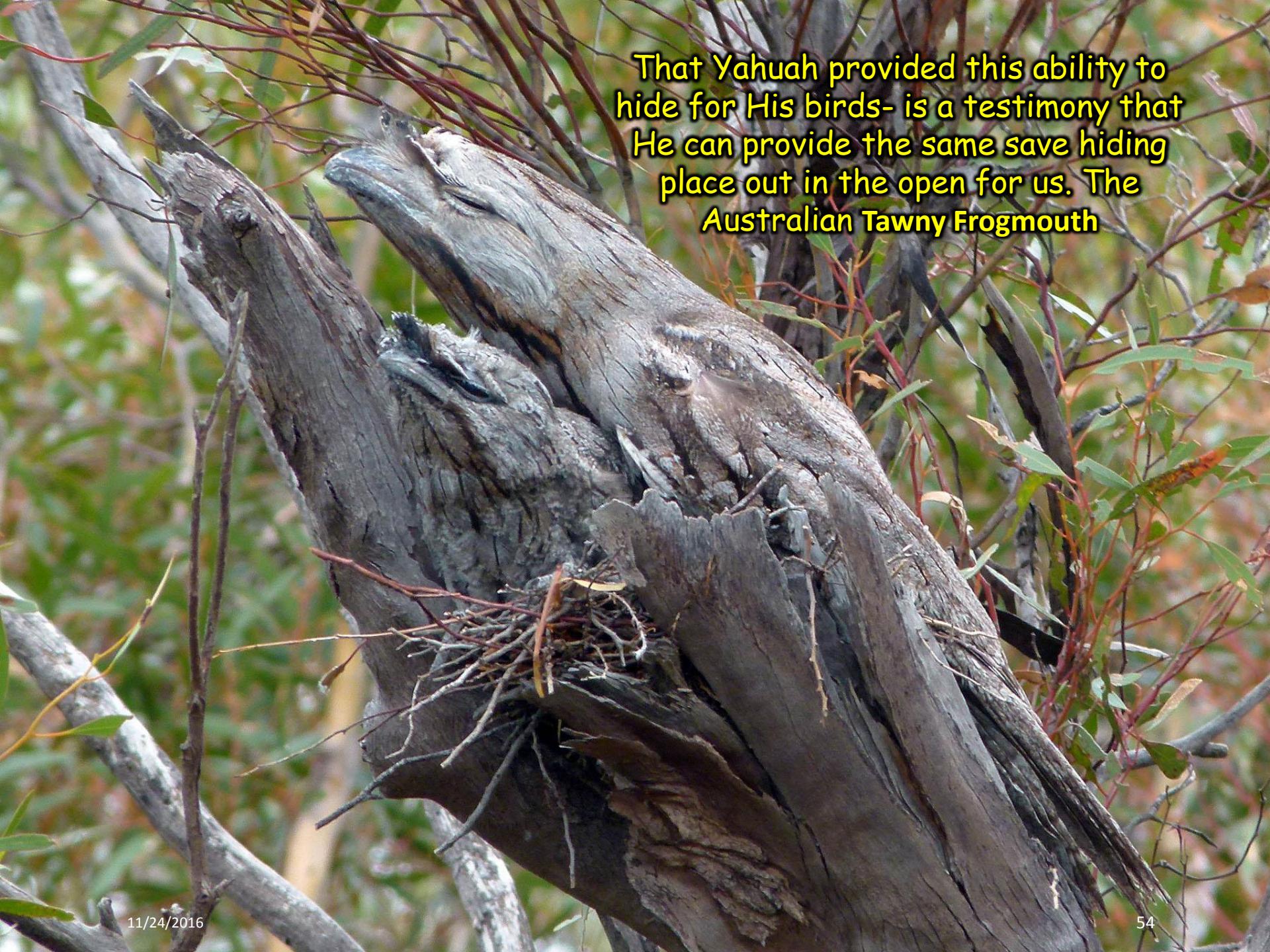


A close-up photograph of a camouflage mappet moth resting on a pile of fallen autumn leaves. The moth's body is a dark reddish-brown color, matching the hue of the surrounding leaves. Its wings are folded over its body, showing a mottled pattern of brown, tan, and black. The leaves are various shades of orange, red, and brown, with some showing signs of decay and others still vibrant. The lighting is natural, highlighting the textures of the moth's scales and the veins of the leaves.

**The Federal Reserve dollar has been the world's reserve currency since 1944. It provides the only backing for the dollar. Without the dollar being on World Reserve currency status, the dollar would hyper-inflate and crash in a very short amount of time. The lives of average Americans would be over as they have known it .**

The camouflage mappet moth turns into a shade of orange so it can blend in with the fallen autumn leaves in Switzerland

Russia, under Putin, led a bold charge away from the world reserve status of the dollar. Iran and Syria began to sell its oil for gold. India, Brazil, South Africa and most of all, China joined the revolution against the dollar and the BRICS were formed. **The US postured to invade Iran under the pretense that Iran was developing nuclear weapons. Russia and China both threatened to nuke the United States and Obama backed down.** All of this adds up to the eventual death of the dollar and ultimately, World War III. As a result, the dollar now has a date with destiny. Putin's actions are starting to leave the Federal Reserve without backing for the dollar. **With a \$19 trillion dollar deficit, a \$240 trillion dollar unfunded and mandated liabilities (like: Social Security, Medicare, etc.) and a whopping \$1.5 quadrillion dollar credit swap derivatives debt; the dollar, after losing much of its former Petrodollar status, is on the verge of collapse and it could happen any day.**



That Yahuah provided this ability to  
hide for His birds- is a testimony that  
He can provide the same save hiding  
place out in the open for us. The  
**Australian Tawny Frogmouth**

# Mizmowr Psalms 91:4

*H*e shall cover thee with his feathers,



and under his wings shalt thou trust:  
his truth shall be thy shield and buckler.

Psalm 91:4

## Adam Clarke Commentary

He shall cover you with His feathers - He shall act towards you as the hen does to her brood, - take you under His wings when birds of prey appear, and also shelter you from chilling blasts. This is a frequent metaphor in the sacred writings, see Psalm 17:8; (note), Psalm 57:1; (note), Psalm 61:4; (note), and the notes on them. The Septuagint has Εν τοις μεταφρενοις αυτου επισκιασει σοι· He will overshadow you between His shoulders; alluding to the custom of parents carrying their weak or sick children on their backs, and having them covered even there with a mantle. Thus **Yahuah** is represented carrying the Israelites in the wilderness. See Deuteronomy 32:11-12; (note), where the metaphor is taken from the eagle. His truth shall be your shield and buckler - His revelation; His word. That truth contains promises for all times and circumstances; and these will be invariably fulfilled to him that trusts in **Yahuah**. The fulfillment of a promise relative to defense and support is to the soul what the best shield is to the body.

## Albert Barnes' Notes on the Whole Bible

"His truth - His unfailing promise; the certainty that what he has promised to do he will perform.

Shall be thy shield and buckler - literally, "Shield and buckler is his truth." The meaning is, that his pledge or promise would be unto them as the shield of the soldier is to him in battle. Compare Psalm 35:2. The word rendered "buckler" is derived from the verb "to surround," and is given to the defensive armor here referred to, because it "surrounds," and thus "protects" a person. It may apply to a coat of mail.

## The Biblical Illustrator

### Psalms 91:4

*He shall cover you with His feathers, and under His wings shalt you trust.*

The covering wing -There is here a very distinct triad of thoughts. There is the covering wing; there is the flight to its protection; and there is the warrant for that flight. "He shall cover thee with His pinions"; that is the Divine act. "Under His wings shalt thou trust"; that is the human condition. "His truth shall be thy shield and buckler"; that is the Divine manifestation which makes the human condition possible.

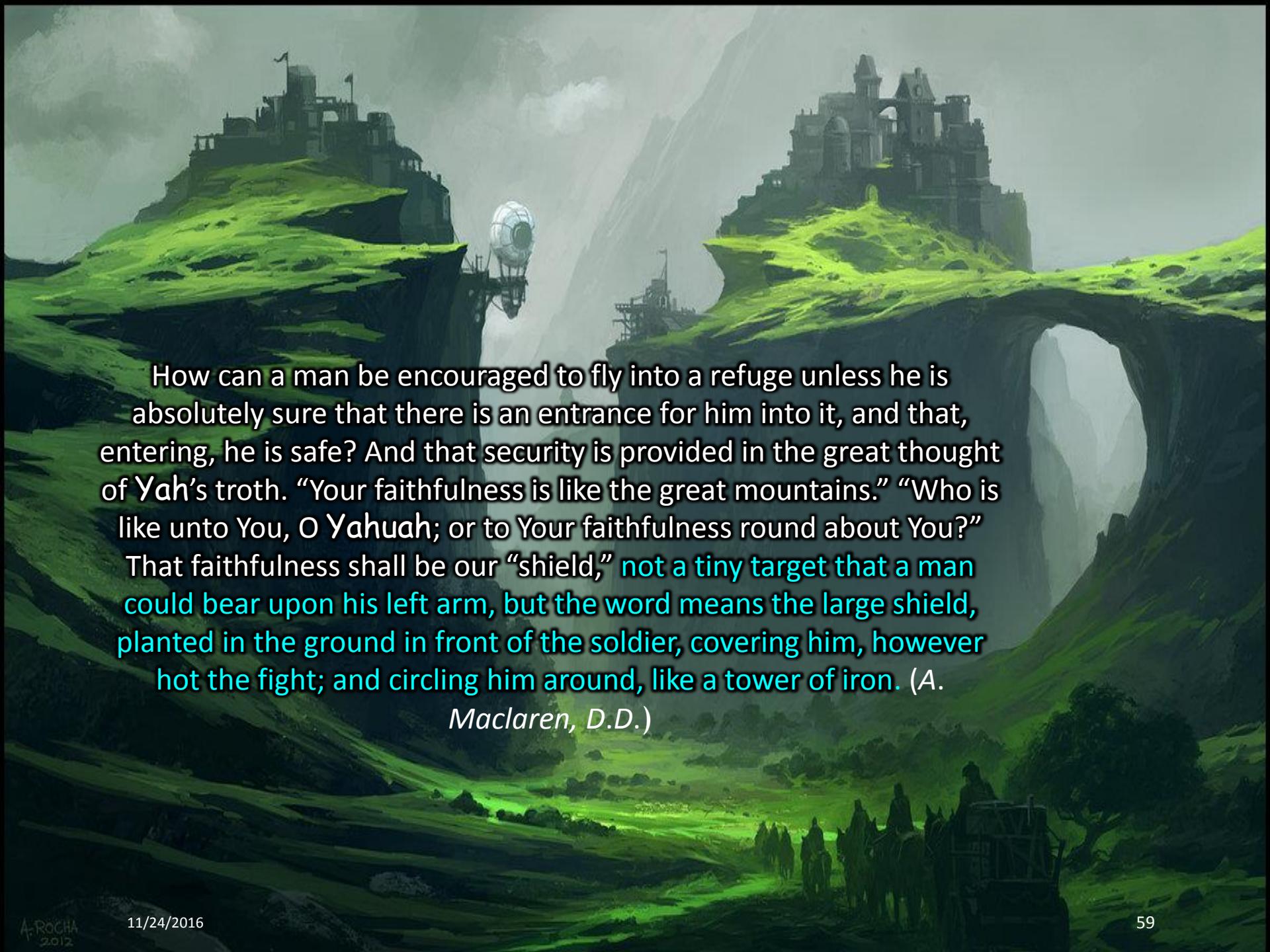
I. The covering wing. **The imago suggests not only the thought of protection but those of fostering, downy warmth, peaceful proximity to a heart that throbs with parental love, and a multitude of other happy privileges realized by those who nestle beneath that wing.** If we have felt a difficulty, as I suppose we all have sometimes, and are ready to say with the half-despondent psalmist, "My feet were almost gone, and my steps had well-nigh slipped"; when we see what we think the complicated mysteries of the Divine providence in this world, we have to come to this belief that the evil that is in the evil will never come near the man sheltered beneath Yah's wing. The physical external event may be entirely the same to him as to another, who is not covered with His feathers. Here are two partners in a business, the one a *Covenant Family* man, and the other is not. A common disaster overwhelms them. They become bankrupt. Is their insolvency to the one the same as it is to the other? Here are two men on board a ship, the one putting his trust in *Yahuah*, the other thinking it all nonsense to trust anything but himself. They are both drowned. Is drowning the same to the two? As their corpses lie side by side among the ooze, with the weeds over them, and the lobsters at them, you may say of the one, but only of the one, "There shall no evil befall you, neither shall any plague come nigh your dwelling." For the protection that is granted to **trust** is only to be understood by **trust**. The poison is all wiped off the arrow by that Divine protection. It may still wound, but it does not putrefy the soul. The sewage water comes down, but it passes into the filtering bed, and is disinfected and cleansed before it is permitted to flow over our fields.

II. The flight of the shelterless to the Shelter. “Under His wings shalt you flee to a refuge.” Is not that a vivid, intense, picturesque, but most illuminative way of telling us what is the very essence, and what is the urgency, and what is the worth, of what we call **trust**? There are plenty of men that know all about the security of the Refuge, and believe it utterly, **but never run for it; and so never get into it.**

**Trust** is the gathering up of the whole powers of the nature to fling myself into an **Asylum**, to cast myself into **Yah’s** arms, to take shelter beneath the shadow of His wings. And unless a man does that, and swiftly, he is exposed to every bird of prey in the sky, and to every beast of prey lurking in wait for him.

III. The warrant for this flight. “His truth shall be your shield.” Now, “truth” here does not mean the body of revealed words, which are often called **Yah’s** truth, but it describes a certain characteristic of the Divine nature. And if, instead of “truth,” we read the good old English word “troth,” we should be a great deal nearer understanding what the psalmist meant. You cannot trust **The Almighty**, who has not given you an inkling of His character or disposition, but if He has spoken then “you know where to have Him.” That is just what the psalmist means.

The screenshot shows a dictionary entry for the word "troth". The word is written in a large, bold, serif font. Above the word, there is a superscripted number "1" followed by a small circular icon containing a speaker symbol. Below the word, the part of speech is listed as "noun" with the phonetic transcription "\'trāth, \'troth, \'trōth, or with th\". To the right of the word, the text "Popularity: Bottom 40% of words" is displayed. Under the heading "Definition of TROTH", there are two numbered entries: 1. "loyal or pledged faithfulness : **FIDELITY** <pledged my troth>" and 2. "one's pledged word <I don't remember the details or, by my troth, even the gist — Stanley Elkin>; also : **BETROTHAL**".



How can a man be encouraged to fly into a refuge unless he is absolutely sure that there is an entrance for him into it, and that, entering, he is safe? And that security is provided in the great thought of Yah's troth. "Your faithfulness is like the great mountains." "Who is like unto You, O Yahuah; or to Your faithfulness round about You?" That faithfulness shall be our "shield," **not a tiny target that a man could bear upon his left arm, but the word means the large shield, planted in the ground in front of the soldier, covering him, however hot the fight; and circling him around, like a tower of iron.** (A. McLaren, D.D.)

W<sup>X</sup>

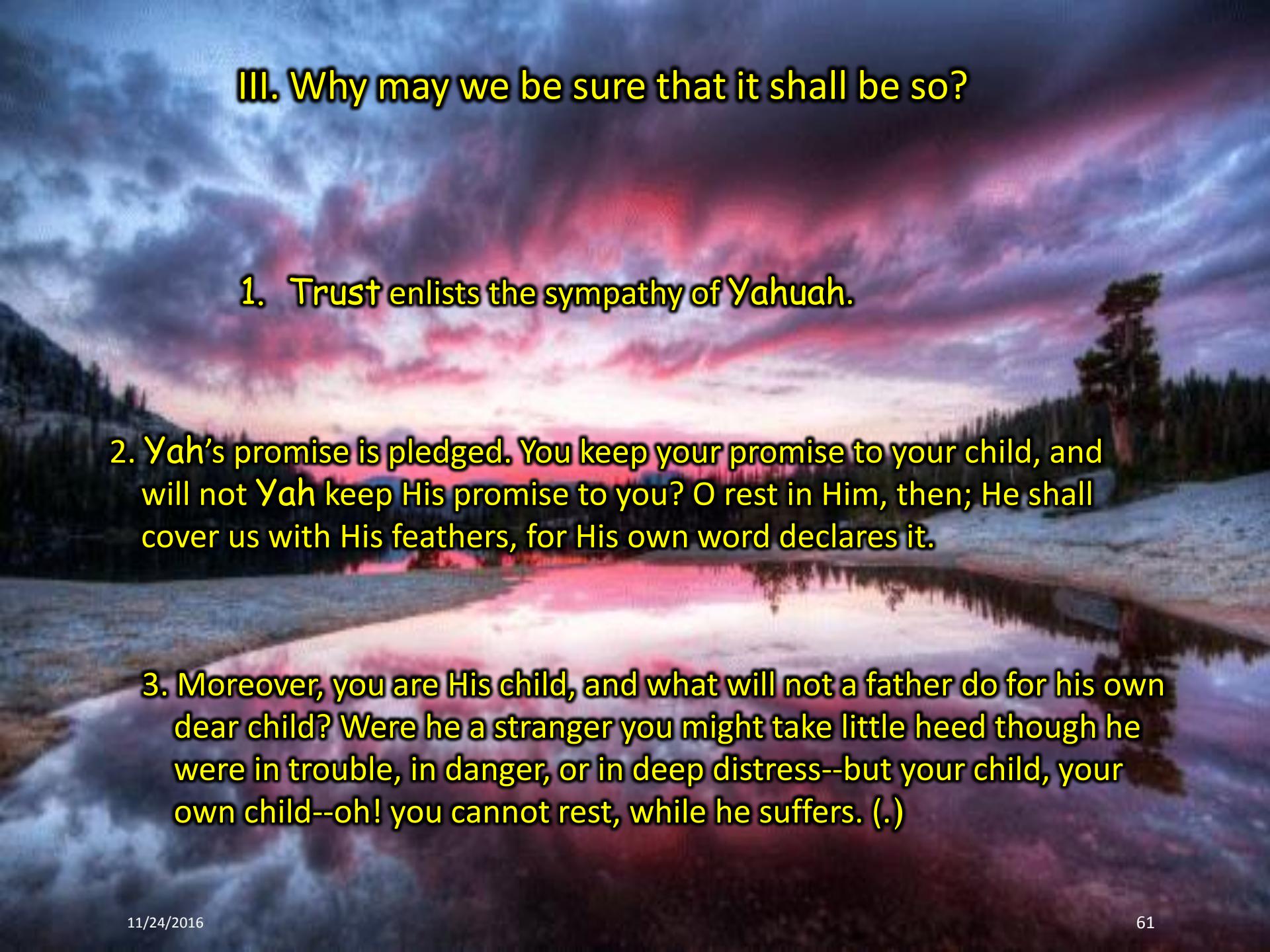
## How may we expect the text to be fulfilled?

1. It may possibly be verified to us by our being preserved altogether from the danger which we dread. **Yah** has often, as predicted in the present psalm, in times of pestilence, and famine, and war, preserved His people by remarkable providences.

Strong **trust** has always a particular immunity in times of trouble. When a man has really, under a sense of duty, under a conscientious conviction rested alone in **Yahuah**, he has been enabled to walk where the thickest dangers were flying, all unharmed.

2. There are some dangers from which the providence of **Yahuah** does not preserve **Yah's** people but still He covers them with His feathers in another sense, by giving them favor to bear up under their troubles. You shall find your afflictions become your mercies, and your trials become your comforts. You shall **shine** in tribulation, and find light in the midst of gloom, and have joy unspeakable in the season of your sorrow.

3. In yet another way does **Yah** set seal to this record when by His favor having sustained His servants in their trouble He brings them out of it greatly enriched thereby. Oh! it is a great blessing to be put through the fire, if you come out purified.

A scenic landscape featuring a calm lake in the foreground, a dense forest of evergreen trees along the shore, and majestic mountains in the background under a vast sky filled with dramatic, colorful clouds ranging from deep blues to bright pinks and yellows.

### III. Why may we be sure that it shall be so?

1. Trust enlists the sympathy of Yahuah.
2. Yah's promise is pledged. You keep your promise to your child, and will not Yah keep His promise to you? O rest in Him, then; He shall cover us with His feathers, for His own word declares it.
3. Moreover, you are His child, and what will not a father do for his own dear child? Were he a stranger you might take little heed though he were in trouble, in danger, or in deep distress--but your child, your own child--oh! you cannot rest, while he suffers. (.)

## **Yah's protective care**

The simile before us represents the mother-bird guarding her young until they can guard themselves. It is protection as a process in training until one has learned to use his capacities for self-protection. The figure

before us may be so misused as to emphasize what we may call the "nursery idea" in life. Yah's purpose and plan is to train man to be self-reliant **but in the will of Yah**. As the meaning of all true charity is found in that help which develops self-help, so is Yah's method in training man **His Word**.

The kind of **Eternal** it discloses is one who has great respect for the creature He has made—a **Creator** who has put His image upon man by endowing him with certain qualities capable of growth; a **Creator** who puts great value upon the manly, self-sustaining character.

A **Creator** who specially puts His protecting care round about the growing time of moral and spiritual childhood, that one may grow up into self-reliant, spiritual manhood—it is this kind of **Creator** who is revealed under this familiar likeness. It is truly the mother-bird brooding over her young, teaching, training, and caring for them against the time they must care for themselves. So, also, does this figure show us a certain kind of man--namely, a man

who has developed a spiritual vigor and strength under the protecting care of **Yah**; a man who has learned from **Yah** that he has a mind which can expand with the thoughts of **Yah**, a heart which can throb with the feelings of **Yah**, a will which from feebleness and indecision can, under this same Divine training, grow virile and resolute. *A. H. Hall*

## Thomas Coke Commentary on the Holy Bible

Psalms 91:4. *His truth*— Meaning, no doubt, that gracious promise, Numbers 14:31. *But your little ones, which you said should be a prey, them will I bring in; and they shall know the land which ye have despised;* whereas of the others their doom is repeated in the following verse: *Your carcasses shall fall in the wilderness.*

### Hebrew words to Shama- closely consider

Reverse Interlinear						
English (KJV) [?]	Strong's	Root Form (Hebrew)		Parsing		
He shall cover	PHR H5526	סְכַךְ	cakak	🔊	PARSE	
thee with his feathers	PHR H84	אֶבְרָה	'ebrah	🔊		
and under his wings	PHR H3671	כָּנָף	kanaph	🔊		
shalt thou trust	PHR H2620	חָסֵה	chacah	🔊	PARSE	
his truth	PHR H571	אֱמֶת	'emeth	🔊		
shall be thy shield	PHR H6793	צְנַחַת	tsinnah	🔊		
and buckler	PHR H5507	סִחרָה	cocherah	🔊		



He shall cover you with His feathers,  
And under His wings you shall take refuge...

Psalm 91:4 - New King James Version

Psalm 91:4

**בְּאַבְרָהָתָוּ יִסְךְ לֵד וַתְחַתִּכְנֹפְיוּ תְחִסָּה**

צנה וסחרה אמרתו: | LEB OT RI

With his feathers he will cover you, and under his wings you can take refuge. His faithfulness will be a shield and a buckler.

| LEB

**ד באברתו יסח לך ותחרת בנהפיו תחסה צנעה וסחרה אמתו:**

**בְּאֶרְתֹּוֹן**<sup>4</sup> יִסַּךְ לְךָ וְתַחֲתֵךְ כְּנֵפיו תְּחִסֵּה צִנְחָה וְשִׁרְתָּה אַמְתָּה:

<sup>1</sup>:4 a read 1'1:J'1 - ; cf. Septuagint, Syriac

4. b'eb'ratho yasek lak w'thachath-k'naphayu tech'seh tsinah w'socherah 'amito.

**Ps91:4 He shall cover you with His pinions, and under His wings you may seek refuge; His faithfulness is a shield and bulwark.**

<sup>^</sup> 91:4 With his wings ; he shall cover for thee, and under his skirts : thou  
wilt-be safe, a shield ; and buckler ; his truth -The Books of Psalms without  
points by Vander Hooght 1821

**Psa 91:4** He shall cover<sup>H5526</sup> thee with his feathers,<sup>H84</sup> and under<sup>H8478</sup> his wings<sup>H3671</sup> shall you trust:<sup>H2620</sup> His truth<sup>H571</sup> shall be thy shield<sup>H6793</sup> and buckler.<sup>H5507</sup>

# Feathers

Any part of the larger wing or tail feathers of a bird necessary for flying

Psalm 91:4

**בְּאָבֶרֶתָנוּ יִסַּךְ לְךָ וְתַחַת־כָּנְפֵיו תִּחְסָה** With his feathers he will cover you, and under his wings you can take refuge. His faithfulness will be a shield and a buckler.  
 LEB OT RI | צְנָה וְסַחֲרָה אָמְתוֹ: | LEB

• בְּאָבֶרֶתָנוּ bə'eb·rā-tô'

• בְּ b

With his feathers he will cover you

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

BDB

GHCLOT

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

Notes

• אָבֶרֶת ēb·rāt

With his **feathers** he will cover you, and und

אָבֶרֶת ēb·rā(h) pinion

noun, feminine, singular ± common, construct, suffixed

Sense: **pinion** – any of the larger wing or tail feathers of a bird necessary for flying.

BDB pinion

GHCLOT

CHALOT wing

• הָוּ hû(?)

With **his** feathers he will cover you, an

הָוּ 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

more »



**אֶבְרָה**

## Transliteration

'ebrah

## Part of Speech

feminine noun

## Dictionary Aids

TWOT Reference: 13a

KJV Translation Count — Total: 4x

The KJV translates Strong's H84 in the following manner: feathers (2x), wings (2x).

## Outline of Biblical Usage [?]

- I. pinion, wing
  - A. of bird (ostrich, eagle, dove)
  - B. of God (metaph)

## Strong's Definitions [?]

(Strong's Definitions Legend)

**אֶבְרָה** 'ebrah, eb-raw'; feminine of H83:—feather, wing.

**אֵבֶר**

## Transliteration

'eber

## Part of Speech

masculine noun

## Dictionary Aids

TWOT Reference: 13a

KJV Translation Count — Total: 3x

The KJV translates Strong's H83 in the following manner: wings (2x), winged (1x).

## Outline of Biblical Usage [?]

- I. pinion, wing
  - A. of bird (dove, eagle)
  - B. of Babylonian king (fig.)

## Strong's Definitions [?]

(Strong's Definitions Legend)

**אֵבֶר** 'eber, ay-ber'; from H82; a pinion:—(long-) wing(-ed).

## Gesenius' Hebrew-Chaldee Lexicon [?]

**אֵבֶר** m., *a wing feather*, (*Schwungfeder*), with which birds soar, such as that of the eagle, Isa. 40:31; the dove, Ps. 55:7. It is distinguished from the wing itself, Eze. 17:3.

Add a mem at the end and you get Abraham.

**אָבָר**

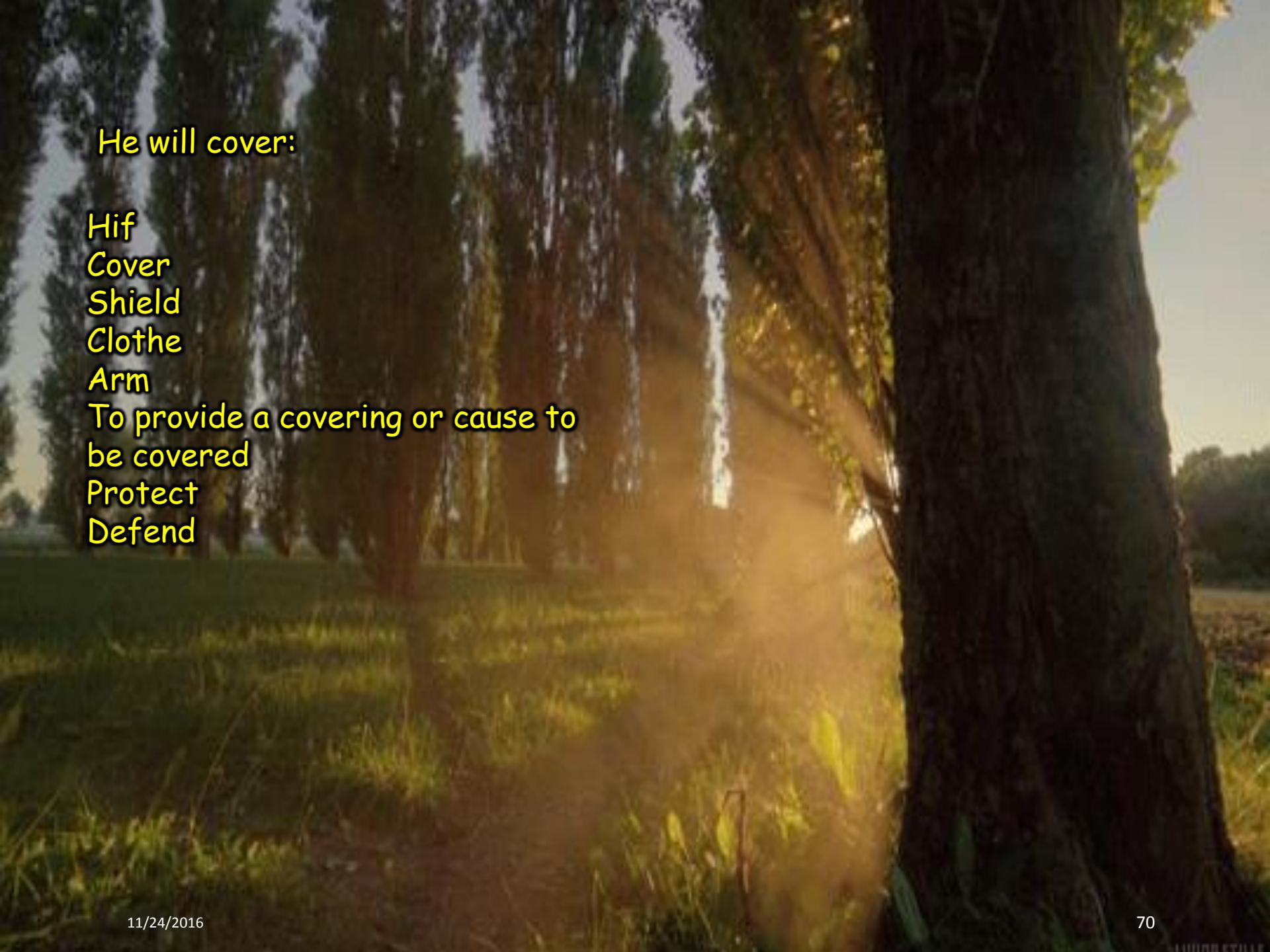
Transliteration	Pronunciation
'abar	ă-var' (Key)
Part of Speech	Root Word (Etymology)
verb	A primitive root
Dictionary Aids	
TWOT Reference: 13b	
KJV Translation Count — Total: 1x	
The KJV translates Strong's H82 in the following manner: fly (1x).	
Outline of Biblical Usage [?]	
I. (Hiphil) to fly (to move wings)	
Strong's Definitions [?]	(Strong's Definitions Legend)
<b>אָבָר</b> 'abar, aw-bar'; a primitive root; to soar;—fly.	

## Parkhurst Page 3-4

**אָבָר**

I. As a N. **אָבָר** *strong, stout, mighty.* Job xxiv. 22. Jer. xlvi. 15. As a N. mas. plur. **אָבָרִים** is used for *bulls*, Isa. xxxiv. 7. Ps. xxii. 13. 1. 13. lxviii. 31.—for *horses*, Jud. v. 22. Jer. viii. 16. xlvii. 3. 1. 11, from the great *strength* of those animals. In Jer. xlvi. 15, forty-eight of Dr Kennicott's codices read **אָבָרִיךְ** *thy strong or mighty one*, in the singular. The LXX explain the word by ἡ Αἴσις, ὁ μυσχός ὁ εὐλεκτός σου, *Apis, thy chosen calf*, as if that idol were particularly intended. But we may perhaps better understand it of *the mighty king of Egypt.*

III. As a N. mas. **אָבָרָה**, and fem. **אָבָרָה** *the wing or pinion of a bird, in which their strength consists,* Deut. xxxii. 11. Ps. lv. 7. It is B 2



He will cover:

Hif

Cover

Shield

Clothe

Arm

To provide a covering or cause to  
be covered

Protect

Defend

## Psalm 91:4

בְּאֶבֶרֶתְּךָ יְסַךְ לְךָ וְתִמְתַּחֲכֵנְפֵּיו תִּחְסֹה

צְנָה וְסַחֲרָה אַמְתָּךְ | LEB OT RI

With his feathers he will cover you, and under his wings you can take refuge. His faithfulness will be a shield and a buckler.

| LEB



יְסַךְ yā·sēk

With his feathers **he will cover** you, and under his wing

סַכְךָ skk to shut off as a protection; to shut off, make inaccessible  
verb, Hifil, yiqtol (imperfect), third person, masculine, singular ± active

Sense: to cover (provide a cover) – to provide with a covering or cause to be covered.

BDB overshadow, screen, cover

GHCLOT TO WEAVE, TO INTERWEAVE; to protect, to cover over; to cover; to cover, to...

CHALOT isolate, cover; put up; block off, cover, make unapproachable



**Lexicon :: Strong's H5526 - cakak**

Aa

סָכַךְ

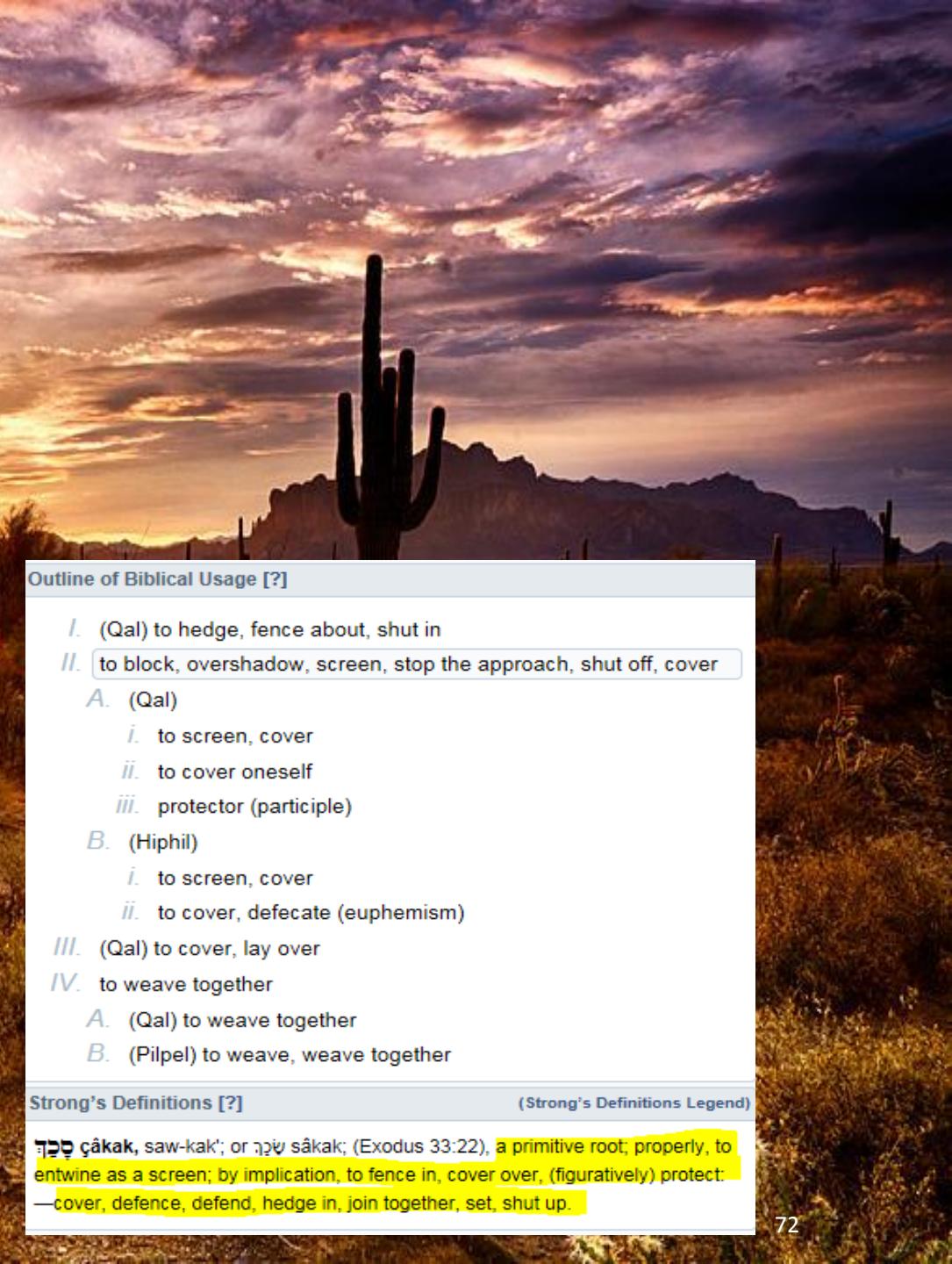
Transliteration	Pronunciation
cakak	sā-kak' (Key)
Part of Speech	Root Word (Etymology)
verb	A primitive root

Dictionary Aids

TWOT Reference: 1475,1492,225

KJV Translation Count — Total: 23x

The KJV translates Strong's H5526 in the following manner: cover (15x), covering (2x), defence (1x), defendest (1x), hedge in (1x), join together (1x), set (1x), shut up (1x).



סְךָ

I. *To overspread, cover, hide, as with a veil, &c. to veil, overshadow.* See Exod. xl. 3. 1 K. viii. 7. Ps. cxxxix. 13. (Comp. Job x. 11.) Job xxxviii. 8. xl. 17 or 22. As a N. סְךָ and כֹּוֹן a tabernacle, ΣΗΚΟΣ. Ps. xxvii. 5. lxxvi. 3. xlvi. 5; where LXX σκηνής, and Vulg. tabernaculi, and סְךָ is mentioned as parallel to the house of the Aleim. סְךָ a covert or den, as of a lion. Ps. x. 9. As a N. fem. סְכָה plur. סְכוּת a pavilion, booth, bower, tabernacle, covert, or the like. Psal. xviii. 12. Jon. iv. 5. Lev. xxiii. 42, 43. Job xxxviii. 40. Isa. i. 8; where observe that little temporary booths or huts are still usually erected in the eastern gardens for the sake of watching them.

II. *To cover, protect, defend.* Ps. v. 12. xci. 4. cxl. 8.

Hence Greek σάκος a shield.

III. *To cover, overspread, with wrath, darkness, or misery.* Job iii. 23. (where the Vulg. circumdedit tenebris hath surrounded with darkness,) Lam. iii. 43, 44.

Psalm 91:4

בְּאֶבְרָתָנוּ יִסְךְּלֵד וַתַּחֲתִיכְנֵפִיו תַּחֲסָה  
צְנָה וְסַחֲרָה אַמְתָוּ | LEB OT RI

With his feathers he will cover you, and under his wings you can take refuge. His faithfulness will be a shield and a buckler.  
| LEB

לָקְלָק lāk'

With his feathers he will cover **you**, and under his wings you can

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

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

GHCLOT to Jesse; to Saul; a genitive; to do

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

Notes

אַתָּה āt-

With his feathers he will cover **you**, and under his wings you can

אַתָּה āt-tā(h) you (m.s.)

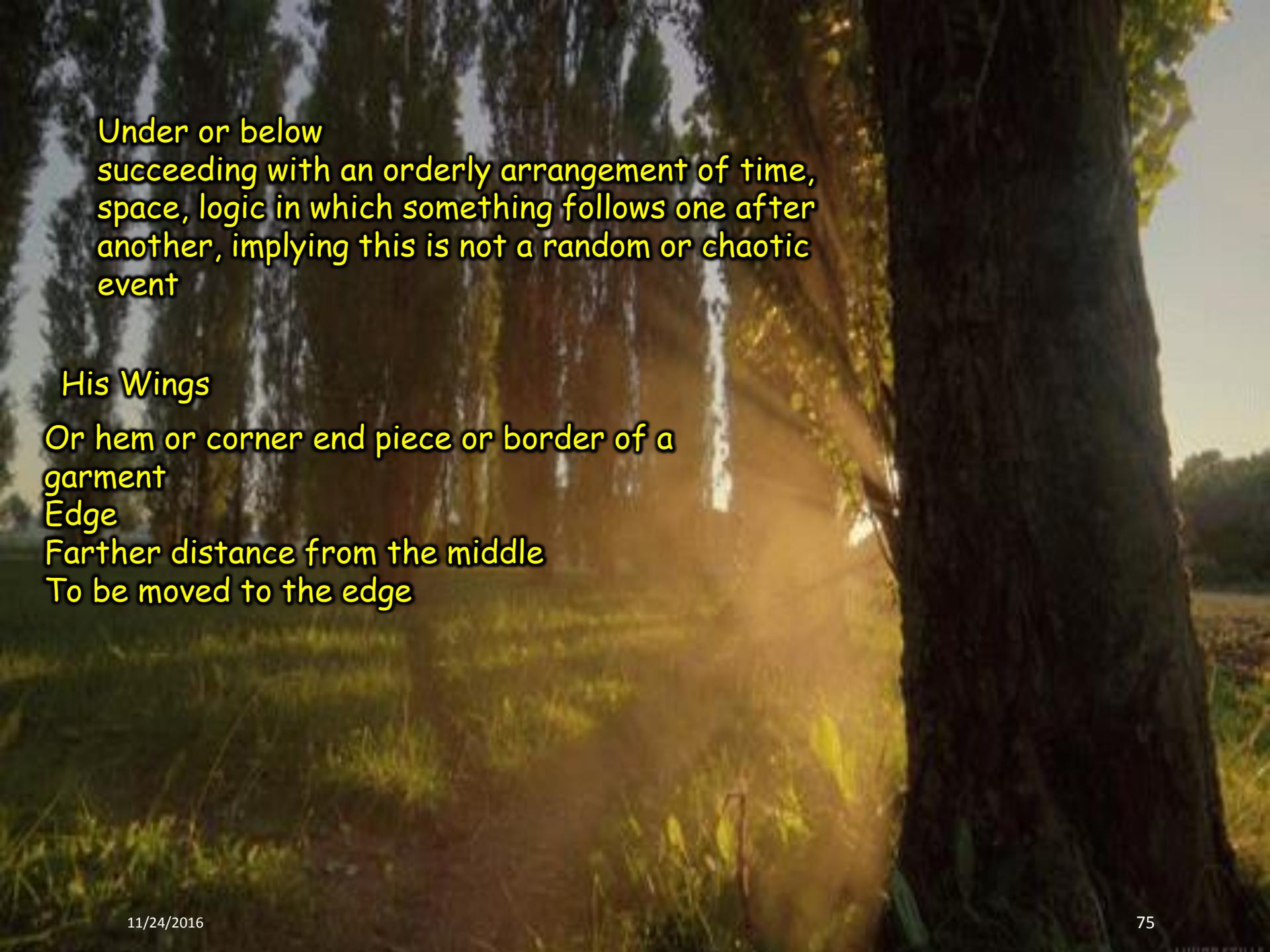
pronoun, suffixed, second person, masculine, singular

BDB thou

GHCLOT THOU; thee; ta, to, tok

CHALOT you





Under or below  
succeeding with an orderly arrangement of time,  
space, logic in which something follows one after  
another, implying this is not a random or chaotic  
event

His Wings

Or hem or corner end piece or border of a  
garment

Edge

Farther distance from the middle

To be moved to the edge

Psalm 91:4

בְּאַבְרָהָן יִסְךְ לְךָ וְתַחַת־כֶּנֶפי תִּחְסָה  
צְנָה וְסַחֲרָה אָמְתָה: | LEB OT RI | LEB

With his feathers he will cover you, and under his wings you can take refuge. His faithfulness will be a shield and a buckler.



וְתַחַת־כֶּנֶפי w'tħá·ħät-keñá·pāyw'

וְ **וְ** feathers he will cover you, **and** under his wings you can take

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

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

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

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

תְּחַת tă·ħät

others he will cover you, and **under** his wings you can take refu

תְּחַת tă·ħät (what is located) underneath, below; in place of, instead of

± noun, preposition, common, singular, construct, “under” (תְּחַת)

BDB the under part; underneath, below, instead of

GHCLOT the lower part, that which is below; below, beneath; below, beneath, und...

CHALOT what is underneath, below; under, beneath; instead of, for (the sake of



**Lexicon :: Strong's H8478 - tachath** Aa

Transliteration	Pronunciation
tachath	takh'-ath (Key) <span style="float: right;">🔊</span>
Part of Speech	Root Word (Etymology)
proper patr. adjective, accusative adverb, masculine noun	From the same as <b>תֹּחַת</b> (H8430)

**Dictionary Aids**

**TWOT Reference:** 2504

**KJV Translation Count — Total: 24x**

The KJV translates Strong's H8478 in the following manner: instead, under, for, as, with, from, flat, in the same place.

**Outline of Biblical Usage [?]**

**I.** the under part, beneath, instead of, as, for, for the sake of, flat, unto, where, whereas

**A.** the under part

**Lexicon :: Strong's H8430 – Towach** Aa

<b>תֹּחַת</b>	
Transliteration	Pronunciation
Towach	tō'·akh (Key) <span style="float: right;">🔊</span>
Part of Speech	Root Word (Etymology)
proper masculine noun	From an unused root meaning to depress

**KJV Translation Count — Total: 1x**

The KJV translates Strong's H8430 in the following manner: Toah (1x).

**Outline of Biblical Usage [?]**

**I.** Toah = "lowly"

**A.** son of Zuph, father of Eliel, and ancestor of Samuel and Heman

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

**תֹּחַת** **Towach**, to'-akh; from an unused root meaning to depress; humble; Toach, an Israelite:—Toah.

# וְתַחַת־כֶּנֶפיוֹ • wetā·ḥät-·kenā·pāyw'

כֶּנֶף kenā·pāy'

I will cover you, and under his **wings** you can take refuge. His fall

כֶּנֶף kā·nāp̄ wing; skirt, hem; edge, extremity

noun, dual ± common, construct, feminine, suffixed

Sense: **wing** – a movable extremity for flying (one of a pair).

**BDB** wing, extremity

**GHCLOT** a wing; Wings; edge, extremity; the skirt; edge of a bed covering; the extre...

**CHALOT** wing; skirt; outermost (edge)



## Notes

• 1w

I will cover you, and under **his** wings you can take refuge. His

הוּא hū(') 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

more »



**קָנָף**

## Transliteration

kanaph

## Pronunciation

kä-näf (Key)



## Part of Speech

feminine noun

## Root Word (Etymology)

From קָנַף (H3670)

## Dictionary Aids

TWOT Reference: 1003a

KJV Translation Count — Total: 108x

The KJV translates Strong's H3671 in the following manner: wing (74x), skirt (14x), borders (2x), corners (2x), ends (2x), feathered (2x), sort (2x), winged (2x), *miscellaneous* (8x).

## Outline of Biblical Usage [?]

- I. wing, extremity, edge, winged, border, corner, shirt
  - A. wing
  - B. extremity
    - i. skirt, corner (of garment)

## Strong's Definitions [?]

(Strong's Definitions Legend)

**קָנָף** kānâph, kaw-nawf'; from H3670; **an edge or extremity;** specifically (of a bird or army) a wing, (of a garment or bedclothing) a flap, (of the earth) a quarter, (of a building) a pinnacle:—bird, border, corner, end, feather(-ed), ✕ flying, (one an-) other, overspreading, ✕ quarters, skirt, ✕ sort, uttermost part, wing(-ed).

**קָנָף**

## Transliteration

kanaph

## Pronunciation

kä-naf (Key)



## Part of Speech

verb

## Root Word (Etymology)

A primitive root

## Dictionary Aids

TWOT Reference: 1003

KJV Translation Count — Total: 1x

The KJV translates Strong's H3670 in the following manner: **be removed into a corner** (1x).

## Outline of Biblical Usage [?]

- I. (Niphal) to be put or thrust in or into a corner, be hidden from view, be cornered, be thrust aside

## Strong's Definitions [?]

(Strong's Definitions Legend)

**קָנָף** kānaph, kaw-naf'; a primitive root; properly, to project laterally, i.e. probably (reflexive) to withdraw:—be removed.

כָנֶפֶת

Denotes *extremity, outermost, or farthest distant from the middle.*

I. *To remove to the extremity, put at a distance.*

occ. Isa. xxx. 20, וְלَا יַכְנֵף עוֹד מִוּדֵךְ and *He (the Lord) shall not remove any more to a distance thy teachers.*

II. As a N. כָנֶפֶת, plur. in reg. כָנֶפֶי, and *the extremity, border, or skirt of a garment.*

Num. xv. 38. Deut. xxii. 12, & al. freq. Thus the LXX render it by *ακρον* *the extremity,* Hag. ii. 12; and so Symmachus in 1 Sam. xv. 27.

III. As a N. fem. plur. כָנֶפֶות *the borders, extremities or edges of the earth with regard to the spectator.* occ. Job xxxvii. 3. (Comp.

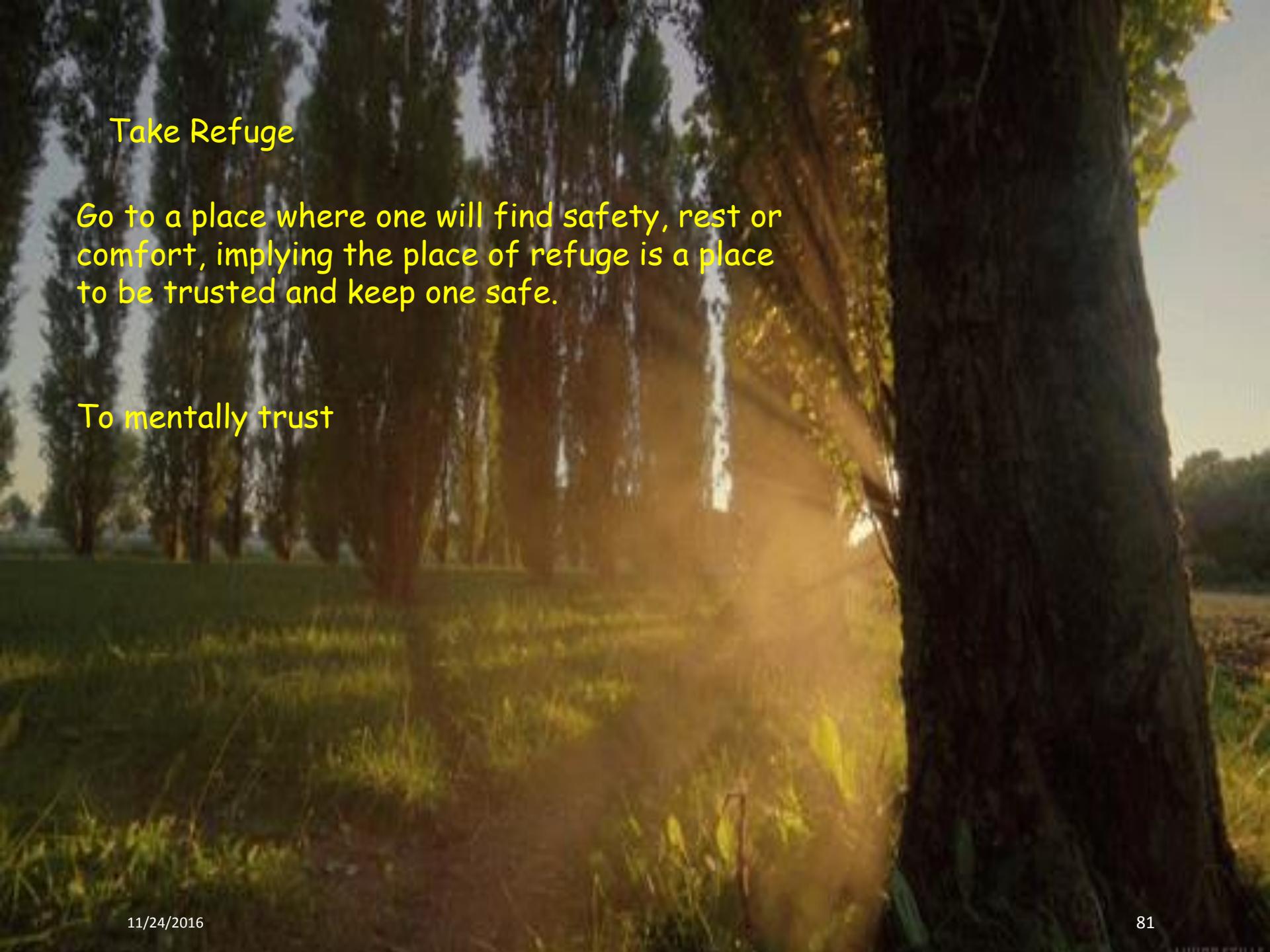
Mat. xxiv. 27. Luke xvii. 24.) Job xxxviii. 13. *Hast thou commanded the morning since thy days? Hast thou caused the day-spring to know his place, to (or that it might) take hold on the extremities of the earth?*

when in Homer's language, Il. viii. lin. 1,

IV. As a N. כָנֶפֶים, plur. *the wing* of a bird, Exod. xix. 4. Lev. i. 17.—of the cherubim, Exod. xxv. 20. xxxvii. 9. 1 K. vi. 24.—of an army, Isa. viii. 8. כָנֶפֶי רֹוח *the wings of the spirit*, on which Jehovah is represented as flying. occ. 2 Sam. xxii. 11. Ps. xviii. 11. civ. 3. So *Zeus* or Jupiter was sometimes represented by the Greeks as *riding on a flying eagle*, the emblem of the spirit.

*Wings for shelter are attributed to the true God, either agreeably to that most beautiful*



A photograph of a forest path. The path is a dirt trail winding through a dense stand of tall trees, likely birches, as evidenced by the white bark and dark lichen. Sunlight filters down from the canopy, creating bright highlights on the tree trunks and the path. The surrounding area is a mix of green grass and more trees.

Take Refuge

Go to a place where one will find safety, rest or comfort, implying the place of refuge is a place to be trusted and keep one safe.

To mentally trust

Psalm 91:4

בְּאָבֶרֶתָּנוּ יִסְדַּקֵּךְ וְתַחַת־כֶּנֶפְיוֹ תִּחְסָה  
צְפָה וּסְחָרָה אָמְתָוּ | LEB OT RI

With his feathers he will cover you, and under his wings **you can take refuge**. His faithfulness will be a shield and a buckler.

| LEB

\* תִּחְסָה tēh-sé(h)' and under his wings **you can take refuge**. His fauln

חָסָה hsh to take refuge

verb, Qal, yiqtol (imperfect), second person, masculine, singular ± active

Sense: to find refuge – to find and go to a safe location or shelter.

BDB seek refuge

GHCLOT TO FLEE

CHALOT seek refuge

מְחֻסָּה

With a radical, but mutable or ommissible, ח.

I. In Kal, with ב following, **to shelter oneself; take shelter, in or under**. Jud. ix. 15. Ps. lxi.

5. Isa. xxx. 2. In the first passage the LXX rendered it by ὑποστηναι to stand under, in the two last by σκιπαζομαι to take shelter. Comp. Deut. xxxii. 37. 2 Sam. xxii. 3. Ps. xxxvi. 8. lvii. 2. xci. 4. As a N. fem. חָסָה a taking shelter. occ. Isa. xxx. 3. As Ns. מְחֻסָּה (Isa. xxviii. 15.) and a shelter, refuge. Job xxiv. 8. Isa. xxv. 4. Ps. lxi. 4. civ. 18. In the two former of these passages the LXX render it by σκιπα a shelter, and in the last, together with Aquila, Symmachus, and Theodotion, καταθυγη a refuge.

II. It is often rendered, **to hope or trust in, which is taking shelter or refuge mentally**. See Ps. xvi. 1. xxxiv. 9. Prov. xiv. 32.

DER. Saxon *hus*, and Eng. *house*.



Parkhurst Page 164

**חָסַח**

## Transliteration

chacah

## Pronunciation

khä·sä' (Key)



## Part of Speech

verb

## Root Word (Etymology)

A primitive root

## Dictionary Aids

TWOT Reference: 700

KJV Translation Count — Total: 37x

The KJV translates Strong's H2620 in the following manner: to trust (35x), to make a refuge (1x), have hope (1x).

## Outline of Biblical Usage [?]

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

## Strong's Definitions [?]

(Strong's Definitions Legend)

**חָסַח** châçâh, khaw-saw'; a primitive root; (compare H982) to flee for protection; figuratively, to confide in:—have hope, make refuge, (put) trust.

## Gesenius' Hebrew-Chaldee Lexicon [?]

**חָסַח** [fut. חָסַח and יְחָסַח] properly to FLEE (see the root חָשַׁךְ), specially to take refuge, to flee some where for refuge, followed by בְּ of the place, as בְּאֵל בְּ under the shadow (protection) of some one, Jud. 9:15; Isa. 30:2; בְּאֵל בְּנֵי יִשְׂרָאֵל under the shadow of the wings of God, Ps. 57:2; 61:5; hence to trust in some one, especially in God, followed by בְּ, Psalm 2:12; 5:12; 7:2; 25:20; 31:2; 37:40, etc. Absol. Psal. 17:7. Prov. 14:32, חָסַח בְּמֹתָתוֹ צָדִיק מְהֻבֶּן "the righteous confides (in God) in his death," i. e. when dying, or as about to die.

Derivatives, מְחַסֵּה, מְחַסָּה, חָסָה, and —

# A SHIELD

Thorny  
Piercing

Large rectangular shield covering the whole body

Cold

Hook to pierce attach to and drag large heavy objects  
or bodies

Defensive and protective weapon of war

Psalm 91:4

בְּאֶבֶרֶתָּו יִסְךְּ לְדֹת וְתַחַת־כָּנְפֵיו תִּחְסָה

עֲנָה וְסָחָרָה אָמְתָו: | LEB OT RI

With his feathers he will cover you, and under his wings you can take refuge. His faithfulness will be a shield and a buckler.

| LEB



Notes

צָנָה *ṣin-nā(h)* large shield, standing shield

noun, feminine, singular, absolute ± common

Sense: **shield** – a small defensive frame used to block blows or other forms of attack.

BDB shield

GHCLOT a thorn; hooks; a shield; cooling, refreshment

CHALOT shield



**צִנָּה**

## Transliteration

tsinnah

## Pronunciation

tsin-nä' (Key)



## Part of Speech

feminine noun

## Root Word (Etymology)

From **צַן** (H6791)

## Dictionary Aids

TWOT Reference: 1936b,1937a,1

KJV Translation Count — Total: 22x

The KJV translates Strong's H6793 in the following manner: shield (10x), buckler (5x), target (5x), hook (1x), cold (1x).

## Outline of Biblical Usage [?]

I. something piercing, hook, barb

A. meaning dubious

II. coolness, cold (of snow)

III. shield, large shield, buckler

A. shield

## Strong's Definitions [?]

(Strong's Definitions Legend)

**צִנָּה** tsinnâh, tsin-naw'; feminine of H6791; **a hook** (as pointed); also a (large) shield (as if guarding by prickliness); also cold (as piercing):—buckler, cold, hook, shield, target.

**צֵן**

## Transliteration

tsen

## Pronunciation

tsān (Key)



## Part of Speech

masculine noun

## Root Word (Etymology)

From an unused root meaning to be prickly

## Dictionary Aids

TWOT Reference: 1936a

KJV Translation Count — Total: 2x

The KJV translates Strong's H6791 in the following manner: thorn (2x).

## Outline of Biblical Usage [?]

I. thorn, barb

A. meaning dubious

## Strong's Definitions [?]

(Strong's Definitions Legend)

**צֵן** tsén, tsane; from an unused root meaning to be prickly; a thorn; hence, a cactus-hedge:—thorn.

צָנָה

Occurs not as a verb, but the ideal meaning seems to be *pointed, sharp-pointed, picked, piercing, penetrative, or the like.*

I. As a noun mas. plur. צְנִים *thorn, prickles.* occ. Job v. 5. Prov. xxii. 5. Hence perhaps Lat. *sentis* a thorn, Eng. *sting, a stang,\* stake.*

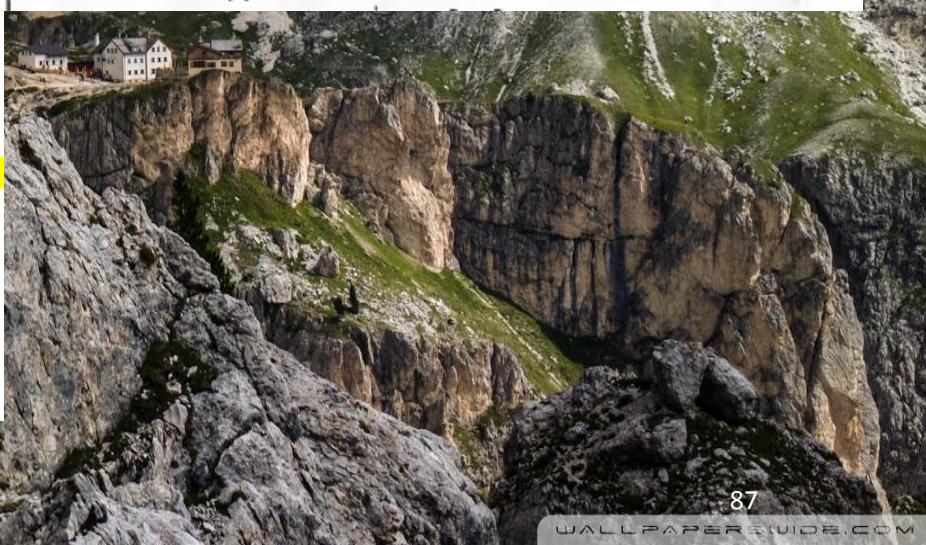
II. As a noun fem. plur. צְנֹרוֹת *goads or sharpened sticks,* such as beeves or cows were driven along with. So Vulg. contis. occ. Amos iv. 2.

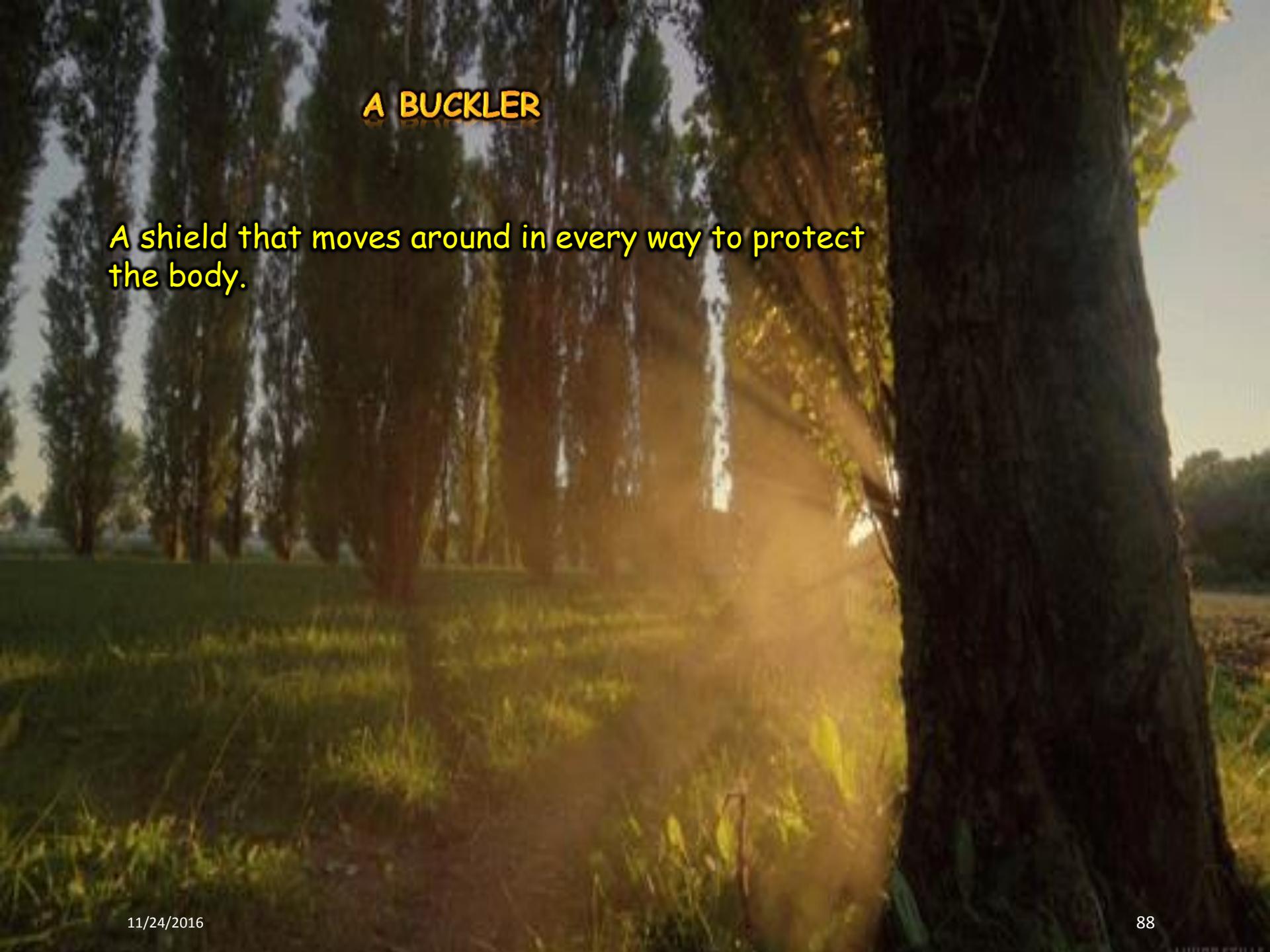
III. As a noun fem. plur. צָנָה, plur. צְנֹרוֹת *a large kind of shield or target.* It was larger than the מַכְנָן as appears from 1 K. x. 16, 17. 2 Chron. ix. 15, 16. Comp. 1 Sam. xvii. 7, 41. Ps. v. 13. The *target* was probably thus denominated, because the middle part of it *projected in a sharpish point, as some of the shields afterwards used by the Greeks and Romans did;* and we are informed by the writers of their military affairs, that this *pointed protuberance* "was of great service to them, not only in repelling or glancing off missive weapons, but in bearing down their enemies; whence Martial has this allusion :

IV. As a noun fem. in reg. צָנָה *the piercing cold of snow.* occ. Prov. xxv. 13. The Targums frequently use the word in this sense. Comp. under שלג. And from this noun צָנָה may be derived the ancient German *sne, sneu, snio,* Sax. *snow,* and Eng. *snow.* See Junius, Etymol. Anglic.

V. As a noun צֵין. See under צָנָה II.

VI. As a noun צָנָה *sheep.* See under צָאן; but I would just query here whether *sheep* might not be called צָנָה and צָנָא from their great *sensibility of cold, or being, as it were, easily penetrated by it.* Comp. Sense IV. and under צָאן.





## A BUCKLER

A shield that moves around in every way to protect the body.

Psalm 91:4

With his feathers he will cover you, and  
under his wings you can take refuge. His  
faithfulness will be a shield and a buckler.  
| LEB

וְאֶת־**מִתְחָסָה** תַּחֲזִקְנָה בְּעֵד וְבְשִׁלְחָרָה אָמָתָה | LEB

וְאֶת־**מִתְחָסָה** תַּחֲזִקְנָה בְּעֵד וְבְשִׁלְחָרָה  
conjunction ± coordinating (וְ)

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

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

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

[more »](#)

Notes

וְאֶת־**מִתְחָסָה** תַּחֲזִקְנָה בְּעֵד וְבְשִׁלְחָרָה  
*Shilchah* sō·ḥē·rā(h) wall; (trad.) buckler

noun, feminine, singular, absolute ± common  
Sense: buckler – a kind of shield worn on the arms to deflect blows.

BDB buckler

GHCLOT a shield

CHALOT wall



# Commentary Critical and Explanatory on the Whole Bible

For the first figure compare Deuteronomy 32:11; Matthew 23:37.  
buckler — literally, “surrounding” - that is, a kind of shield covering all over.

Parkhurst Page 421

III. As a N. fem. סחרה a small shield, a target or buckler, which is moved every way for the defence of the body, parma, parmula. occ. Ps. xci. 4.

סחר

In general, to move to and fro.

I. Intransitively, to go about, wander to and fro. occ. Jer. xiv. 18. But comp. Eng. marg. Targum, Lowth and Blayney on the text. Also, transitively, to traverse, go about, or pass freely up and down a country. occ. Gen. xxxiv. 10, 21. xlvi. 34. Montanus renders the word in these passages by circueo to go about.

Lexicon :: Strong's H5507 - cocherah	
	סחרה
Transliteration	Pronunciation
cocherah	sō·khā·rä' (Key)
Part of Speech	Root Word (Etymology)
feminine noun active participle	Properly, of סחר (H5503)
Dictionary Aids	
TWOT Reference: 1486c	
KJV Translation Count — Total: 1x	
The KJV translates Strong's H5507 in the following manner: buckler (1x).	
Outline of Biblical Usage [?]	
buckler, shield	
Strong's Definitions [?]	(Strong's Definitions Legend)
Strong's H5507 çôchérâh, so-khay-raw'; properly, active participle feminine of H5503; something surrounding the person, i.e. a shield—buckler.	
Gesenius' Hebrew-Chaldee Lexicon [?]	
סחרה f. a shield, so called from surrounding, i. e. defending (from the root קָרַר to surround, comp.  לְסִיר a tower, fortress), Ps. 91:4.	

# **FAITHFULNESS**

Honesty  
Trustworthiness  
Stability  
Perpetuity  
Security  
Fidelity  
Permanence  
Reliability

Psalm 91:4

בְּאֶבְרָתָנוּ יִסְךְ לְךָ וַתַּחֲתֵרְבָנָפְיוֹ תִּחְסָה  
צְנָה וְסְחָרָה אַמְתָוּ | LEB OT RI

With his feathers he will cover you, and under his wings you can take refuge. His **faithfulness** will be a shield and a buckler.  
| LEB

: אַמְתָוּ *āmit-tō'*

- אַמְתָ' *āmit'* I can take refuge. His **faithfulness will be** a shield and a buckle

אַמְתָה *āmet'* *ēmēt* firmness, trustworthiness; constancy, duration; faithfulness; truth noun, feminine, singular ± common, construct, suffixed

Sense: **faithfulness** – the quality of being faithful.

BDB firmness, faithfulness, truth; truth

GHCLOT firmness, stability, perpetuity; security; faithfulness, fidelity; probity, upri...

CHALOT reliability; reliable people; peace and security; permanence, continuance...

[more »](#)

Notes

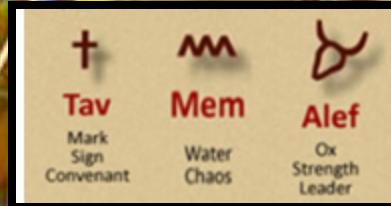
- הַזֶּה *hū(za)* he, it; this, that; this same; the same

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





## Lexicon :: Strong's H571 - 'emeth

Aa

**אמֹת**

## Transliteration

'emeth

## Pronunciation

eh'-meth (Key)



## Part of Speech

adverb, feminine noun

## Root Word (Etymology)

Contracted from אָמַן (H539)

## Dictionary Aids

TWOT Reference: 116k

KJV Translation Count — Total: 127x

The KJV translates Strong's H571 in the following manner: truth (92x), true (18x), truly (7x), right (3x), faithfully (2x), assured (1x), assuredly (1x), establishment (1x), faithful (1x), sure (1x), verity (1x).

## Outline of Biblical Usage [?]

nf

- I. firmness, faithfulness, truth
- A. sureness, reliability
- B. stability, continuance
- C. faithfulness, reliability
- D. truth
  - i. as spoken
  - ii. of testimony and judgment
  - iii. of divine instruction
  - iv. truth as a body of ethical or religious knowledge
  - v. true doctrine

adv

- II. in truth, truly

## Strong's Definitions [?]

(Strong's Definitions Legend)

**אָמֹת** 'emeth, eh'-meth; contracted from H539; stability; (figuratively) certainty, truth, trustworthiness:—assured(-ly), establishment, faithful, right, sure, true (-ly, -th), verity.



#### Lexicon :: Strong's H539 - 'aman

Aa

אָמַן

##### Transliteration

'aman

##### Pronunciation

ä·man' (Key)



##### Part of Speech

verb

##### Root Word (Etymology)

A primitive root

##### Dictionary Aids

TWOT Reference: 116

KJV Translation Count — Total: 108x

The KJV translates Strong's H539 in the following manner: believe (44x), assurance (1x), faithful (20x), sure (11x), established (7x), trust (5x), verified (3x), stedfast (2x), continuance (2x), father (2x), bring up (4x), nurse (2x), be nursed (1x), surely be (1x), stand fast (1x), fail (1x), trusty (1x).

#### Outline of Biblical Usage [?]

I. to support, confirm, be faithful

##### A. (Qal)

- i. to support, confirm, be faithful, uphold, nourish
  - a. foster-father (subst.)
  - b. foster-mother, nurse
  - c. pillars, supporters of the door

##### B. (Niphal)

- i. to be established, be faithful, be carried, make firm
  - a. to be carried by a nurse
  - b. made firm, sure, lasting
  - c. confirmed, established, sure
  - d. verified, confirmed
  - e. reliable, faithful, trusty

##### C. (Hiphil)

- i. to stand firm, to trust, to be certain, to believe in
  - a. stand firm
  - b. trust, believe

#### Strong's Definitions [?]

(Strong's Definitions Legend)

**אָמַן** 'āman, aw-man'; a primitive root; (Isaiah 30:21; interchangeable with H541, to go to the right hand) properly, to build up or support; to foster as a parent or nurse; figuratively to render (or be) firm or faithful, to trust or believe, to be permanent or quiet; morally to be true or certain;—hence, assurance, believe, bring up, establish, fail, be faithful (of long continuance, stedfast, sure, surely, trusty, verified), nurse, (-ing father), (put), trust, turn to the right.

אמון

Denotes *steadiness, stability, constancy.*

I. **To make steady**, occ. Exod. xvii. 12, וַיָּדֵן יְהוָה אֹמְנוֹת and his hands were steadied, LXX εστηριγμέναι, Eng. transl. *steady*; in which passage, as in many others, observe, that יְהוָה is used impersonally, as it were, with a *plural* noun like the French, *Il y a*, or *Il y avoit*, and that the sing. אֹמְנוֹת is joined with the plural N. in a *distributive* sense, q. d. *each* of his hands *was steadied*. Comp. Ps. xix. 8, 9. in Heb. Isa. Ix. 4, *thy sons shall be brought from far, and thy daughters על צד חָמֶנֶה shall be supported, carried at the side.* Comp. Isa. lxvi. 12. So Sir John Chardin says, that “it is the general custom of the east to carry their children astride upon the hip with the arm round the body.” Bishop Lowth’s note.

Parkhurst Page 91



MAGNIFIED

# Psalm 91



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



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.

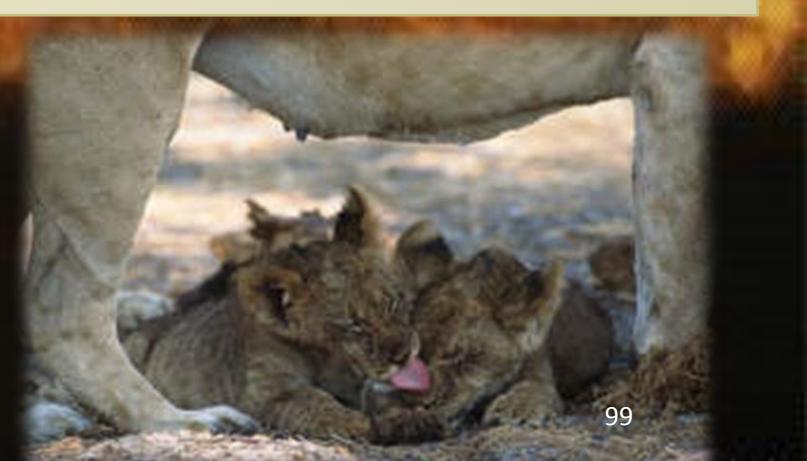


## Psalm 91:1-2 Magnified

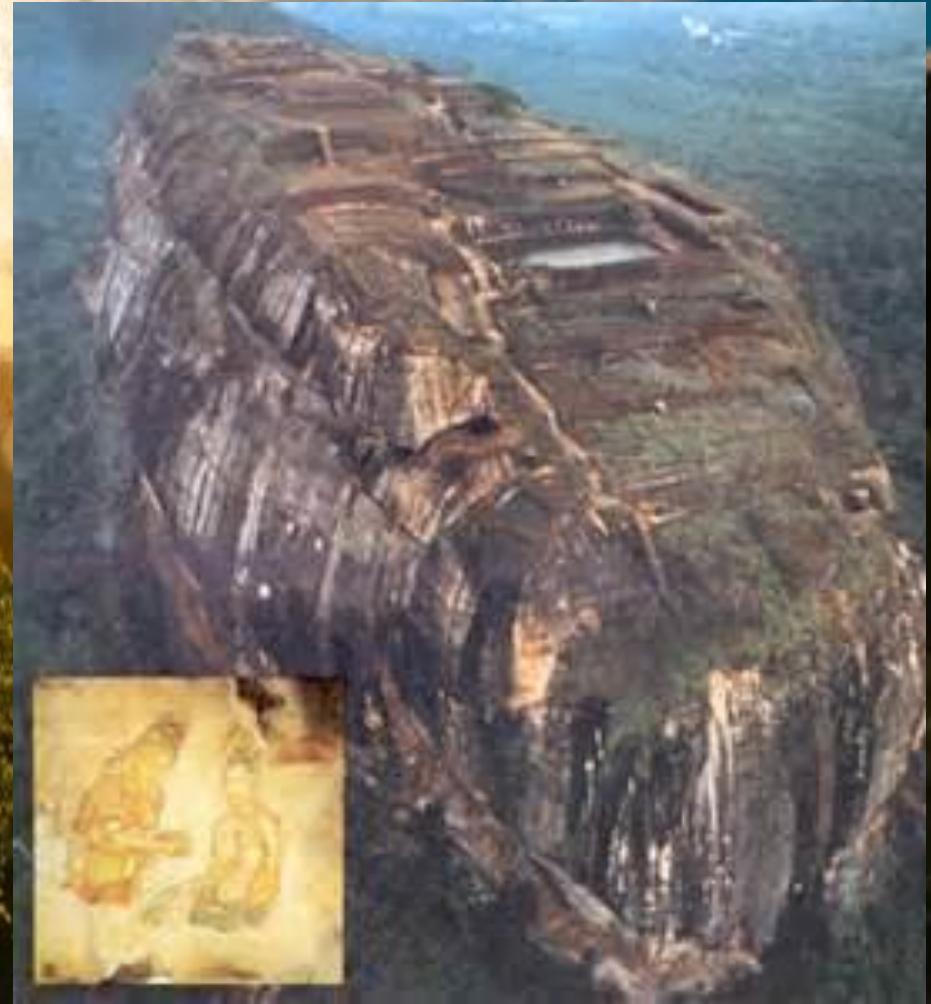
This place belongs to The Most High-¶¶. He is Supreme and is clearly Superior to all. As He hovers Over those, there is complete protection, as His being casts a shadow of protection an submerges us into safety.



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 will stay  
permanently.

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

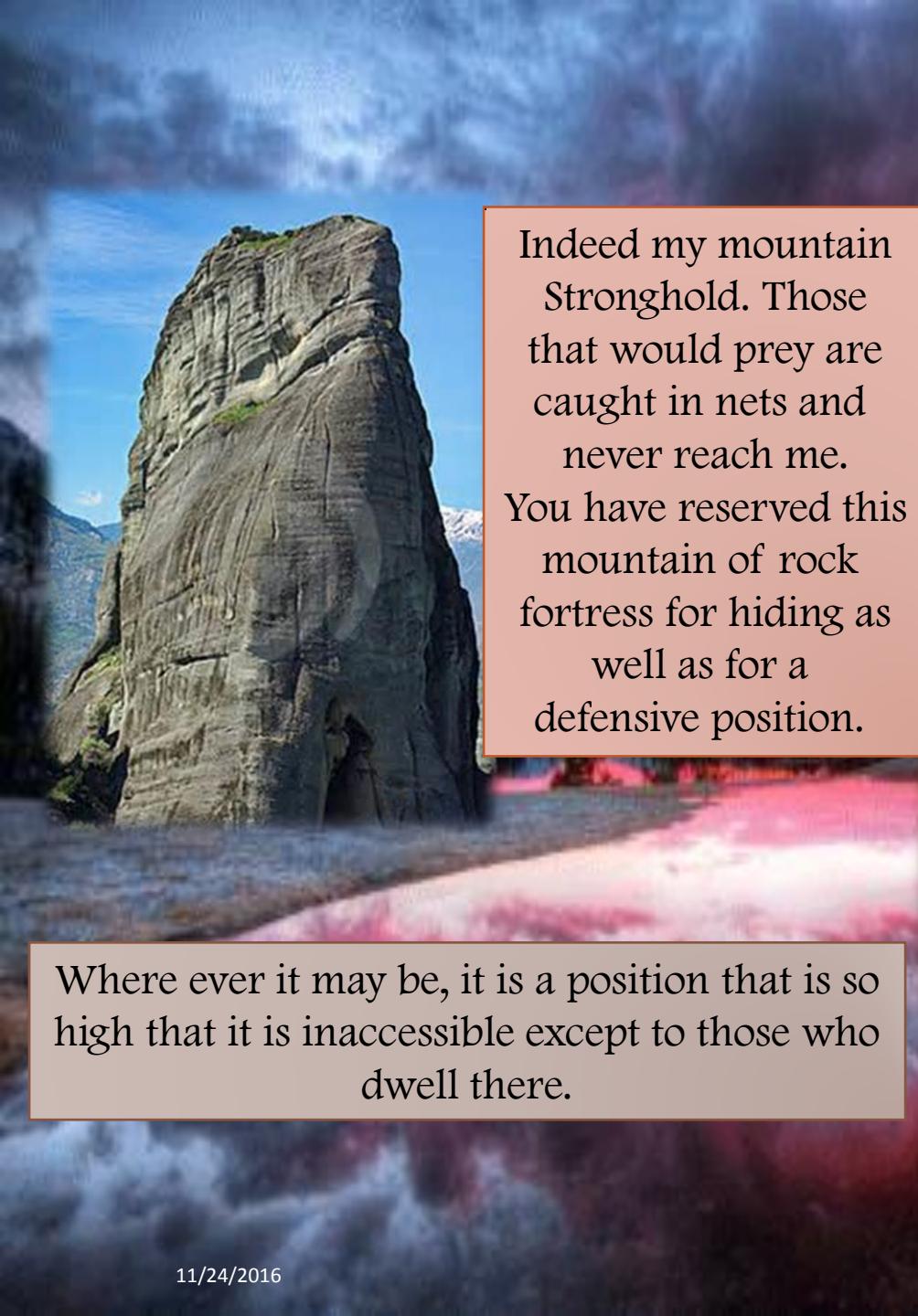




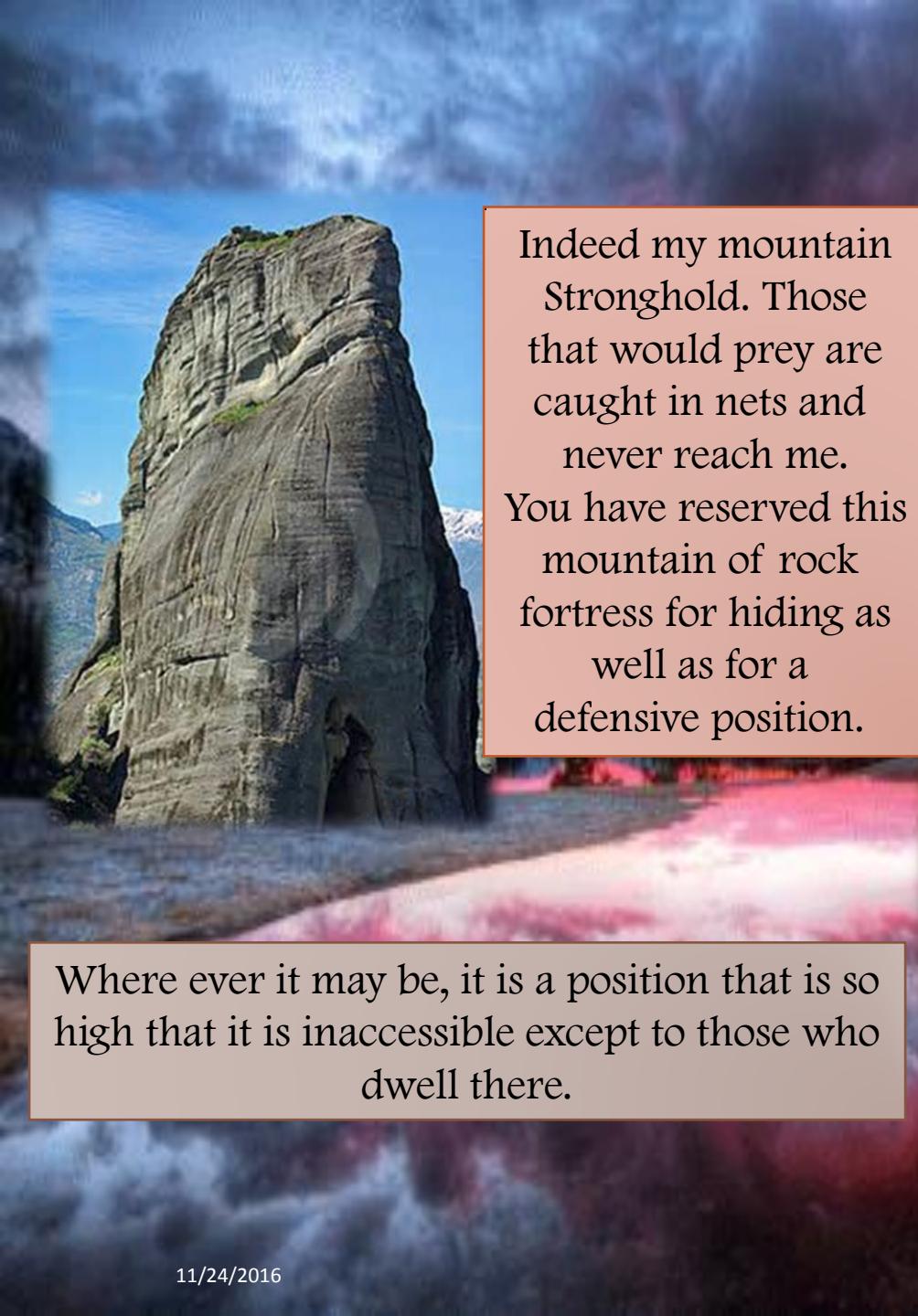
And danger and the  
lies that are told to  
deceive,  
Like a cave that  
provides my complete  
Safety as my refuge,  
You are whom I trust.



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

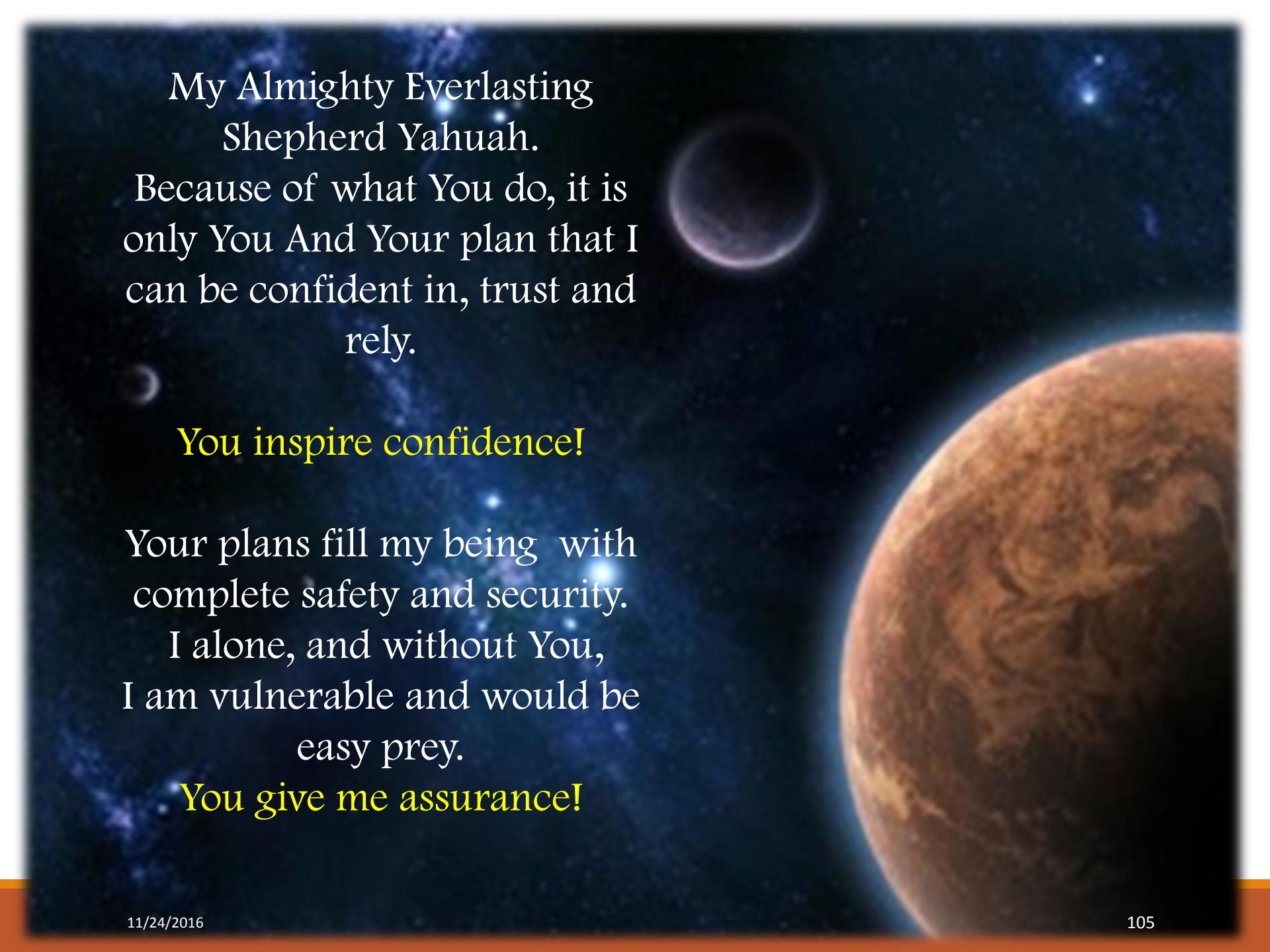


Indeed my mountain  
Stronghold. Those  
that would prey are  
caught in nets and  
never reach me.  
You have reserved this  
mountain of rock  
fortress for hiding as  
well as for a  
defensive position.



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





My Almighty Everlasting  
Shepherd Yahuah.

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

You inspire confidence!

Your plans fill my being with  
complete safety and security.

I alone, and without You,  
I am vulnerable and would be  
easy prey.

You give me assurance!

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

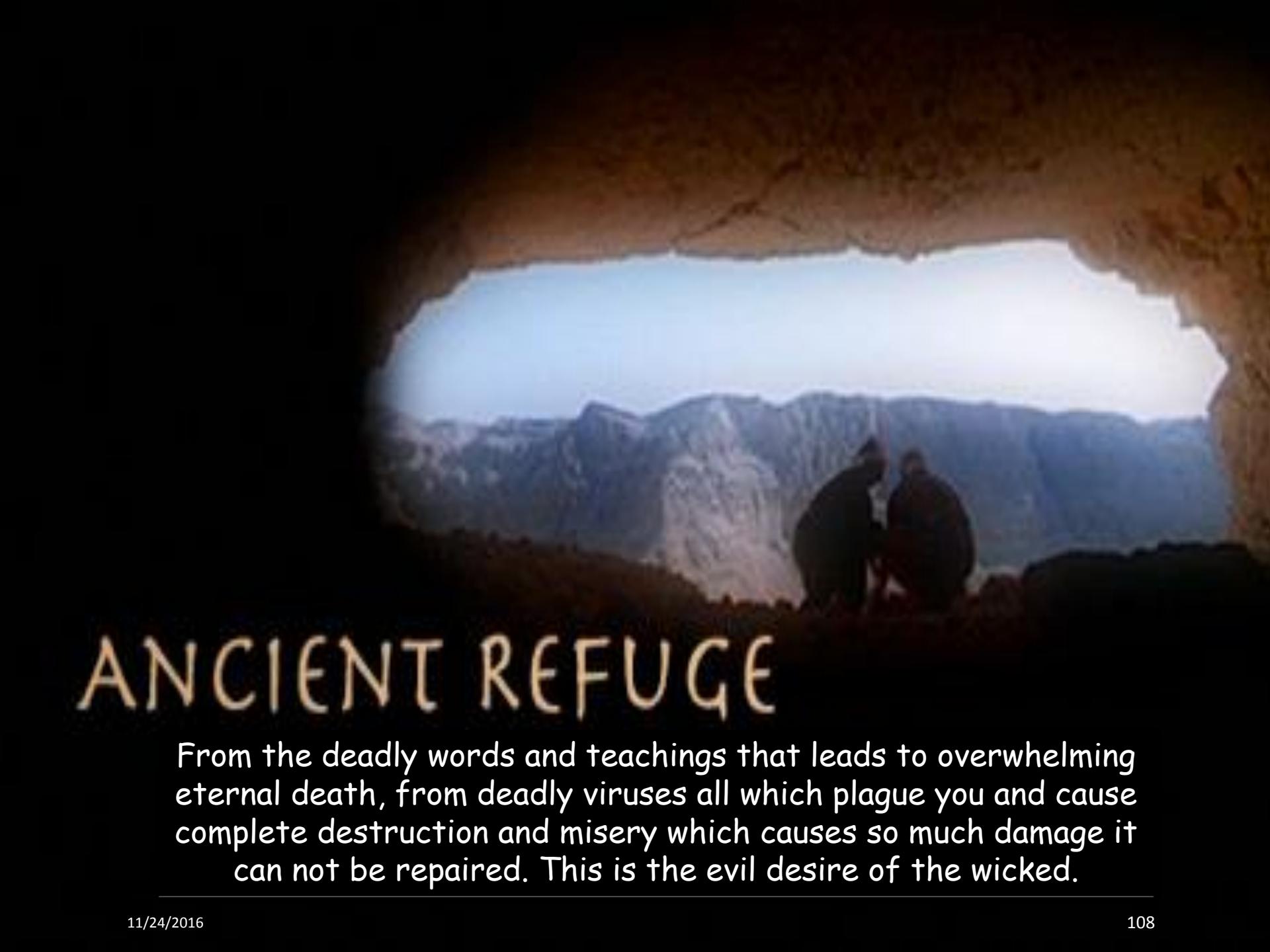


**PSALMS 91-3-4**

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

# REFUGE



A photograph showing a person from behind, sitting on a dark rock. They are looking out over a vast, hazy landscape of mountains under a cloudy sky. The foreground is dark and out of focus.

# ANCIENT REFUGE

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



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

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





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

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



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

לֹהֶם

Warrior for YAH



Yahusha

HE WON'T RETURN  
AS A BABY IN A MANGER

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



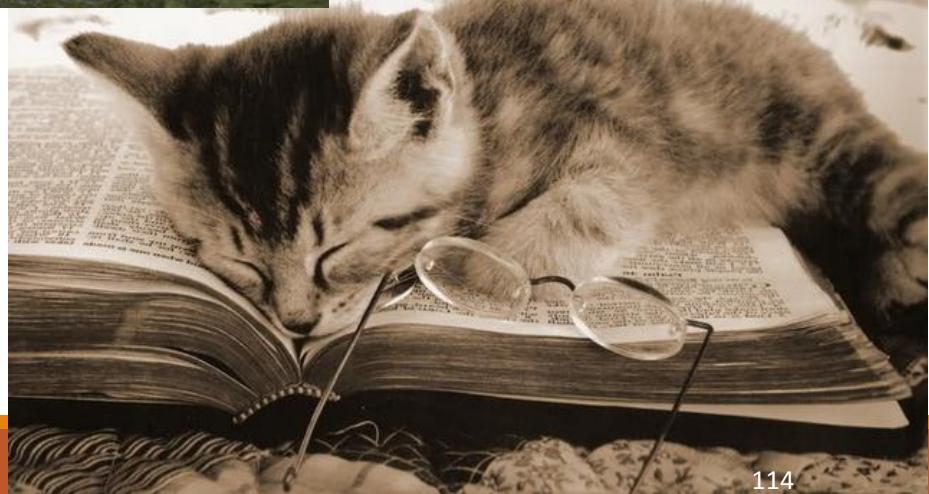
מִתְּחַנֵּן

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.

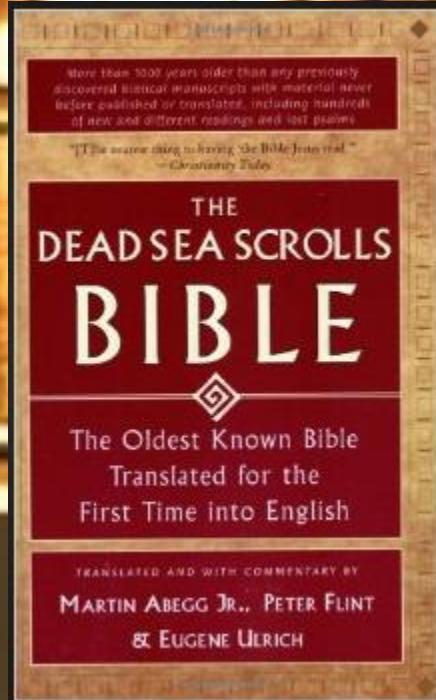
**PRAY-READ-RESEARCH-REPENT-PRAISE AND REPEAT**

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

Eruditus possum judicare, rudes discrete, scihi neutrum.

GLASGOW:  
Printed at the University Press,  
FOLD BY M. OGLE, WARDLAW & CUNNINGHAME, AND THE  
OTHER BOOKSELLERS.  
1821.

*brown*

HEBREW AND ENGLISH  
LEXICON;  
WITHOUT POINTS:  
IN WHICH  
THE HEBREW AND CHALDEE WORDS  
OF THE  
OLD TESTAMENT  
ARE EXPLAINED IN THEIR LEADING AND DERIVED SENSES,  
DERIVATIVE WORDS ARE RANGED UNDER THEIR RESPECTIVE PRIMITIVES,  
AND THE MEANINGS ASSIGNED TO EACH AUTHORIZED  
BY REFERENCES TO PASSAGES OF SCRIPTURE, AND FREQUENTLY ILLUSTRATED AND CONFIRMED  
BY CITATIONS FROM VARIOUS AUTHORS, ANCIENT AND MODERN.

TO THIS WORK ARE PREFIXED,  
A HEBREW AND A CHALDEE GRAMMAR,  
WITHOUT POINTS.

A NEW EDITION, CORRECTED, ENLARGED, AND IMPROVED.

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

ISAIAH xl. 8.  
בְּשַׁחֲרֵר גָּלִיל צִיּוֹן וְלִבְנֵי יִשְׂרָאֵל :  
The same things uttered in Hebrew, and translated into another tongue, have not the same force in them: and not only these things, but  
the law itself, and the prophets, and the rest of the books, have no small difference when they are spoken in their own language.

PROLOGUE TO ECCLESIASTICUS.

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## REFERENCES



The whole Scriptures integrated into one page  
www.bayithamashiyach.com/Scriptures.html

[Home](#)

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

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

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

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

**Torah (the Law) -**

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

**Neviim (the Prophets) -**

Yahushua ( <a href="#">Joshua</a> )	Shophtim ( <a href="#">Judges</a> )
Shmu'El ( <a href="#">1 Samuel</a> & <a href="#">2 Samuel</a> )	Sefer Melachim ( <a href="#">1 Kings</a> & <a href="#">2 Kings</a> )
YeshaYahu ( <a href="#">Isaiah</a> )	YirmeYahu ( <a href="#">Jeremiah</a> )
Y'chezk'El ( <a href="#">Ezekiel</a> )	Hoshaah ( <a href="#">Hoshea</a> )
Yo'El ( <a href="#">Joel</a> )	Amos
ObadYah ( <a href="#">Obadiah</a> )	Yonah ( <a href="#">Jonah</a> )
Mikah <u>Micah</u>	Nachum ( <a href="#">Nahum</a> )
Chezca'ya ( <a href="#">Malachi</a> )	Tanach Yeh (Zephaniah)

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<https://www.youtube.com/channel/UCa0CAFbJ48QhsH8yC172-rg>

You can request a free bracelet here:

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

