

Word Studies

Shama and Shamar

Aleph Image: Ox Head Meaning: Strong, Power, Leader		Lamed Image: Shepherd Staff Meaning: Teach, Yoke, Bind, Toward	
Boyl Image: Tent Meaning: Family, House, In		Mem Image: Water Meaning: Chaos, Mighty, Blood	
Gimel Image: Foot Meaning: Gather, Walk		Nun Image: Sprout Meaning: Continue, Hair	
Dalet Image: Door Meaning: Move, Hang, Entrance		Samekh, Sin Image: Thorn Meaning: Grab, Hate, Protect	
Hey Image: Man with arms raised Meaning: Look, Reveal, Breath		Ayin Image: Eye Meaning: Watch, Know, Shade	
Vav Image: Tent Peg Meaning: Add, Secure, Hook		Pey Image: Mouth Meaning: Blow, Scatter, Edge	
Zayin Image: Mattock (hoe) Meaning: Food, Cut, Nourish		Tsadey Image: Man on his side (Trail?) Meaning: Wait, Chase, Snare, Hunt	
Heth Image: Wall Meaning: Outside, Divide, Half		Qoph Image: Sun at the horizon Meaning: Condense, Circle, Time	
Tet Image: Basket Meaning: Surround, Contain, Mud/Clay		Resh Image: Head of a man Meaning: First, Top, Beginning	
Yud Image: Arm and closed hand Meaning: Work, Throw		Shin, Sin Image: Two front teeth Meaning: Sharp, Press, Eat, Two	
Kaph Image: Open palm Meaning: Bend, Open, Allow, Tame		Tav Image: Crossed Sticks Meaning: Mark, Sign, Monument	

HEH = 5
 "h"
 Behold, to show, to reveal.

DALETH = 4
 "d"
 A door, a path, a way of life, movement (into or out of).

GIMEL = 3
 "g"
 A camel, something lifted up (like a camel rising from its' knees), self-will or pride.

BETH = 2
 "b"
 Tent or house, the body, the household or family, inside, within, amid.

ALEPH = 1
 "" (silent)
 Or, bull, gentle, tame, the leader, strength, what is first, Adonai, thousand, teach.

YOD = 10
 "y"
 A hand (closed or closing upon), to work, a deed done, a finished work.

TETH = 9
 "t"
 A snake, to surround, to twist, a twisting or a coiling.

CHETH = 8
 "ch" or "kh"
 A fence, inner room or chamber, to separate, to cut off from, to protect.

ZAYIN = 7
 "z"
 A sword, an axe, a weapon, to cut, to pierce.

VAW = 6
 "v" or "w"
 A nail, a peg, a hook, joining together, making secure, becoming bound (nailed to).

SAMEKH = 60
 "c" or "s" sharp
 A prop, to support, prop, aid, assist, a slow twisting or turning aside (like a propped plant).

NUN = 50
 "n"
 A fish, to sprout, to spread, offspring, descendant, action, life, Heir to the Throne, faithfulness.

MEM = 40
 "m"
 Water, mighty, massive, many chaos (like the deep), to come from (like water down a stream).

LAMEDH = 30
 "l"
 A staff, cattle goad, rod, to control, prod, urge forward, go toward or forward, teach, learn, tongue.

KAPH = 20
 "k"
 A palm of a hand, a wing, to allow, to cover, to open the hand, the power to suppress or lift up.

REYSH = 200
 "r"
 A head, a person, what is the highest, most important, chief.

QOPH = 100
 "q" or "k"
 The back of the head, what is behind, last, final, the least.

TSADHE = 90
 "ts" or "s" sharp
 A fish hook, to pull toward, something inescapable, desire, trouble, a harvest, righteous, to hunt.

PHE = 80
 "p" or "f"
 A mouth, opening, or entrance, to command, speak, open, a beginning, here, present.

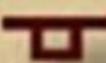
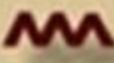
AYIN = 70
 "" (Guttural)
 The eye, look, appearance, to see, under stand, experience, to be seen, a fountain.

In Ancient Hebrew there was no space between words, nor chapters in scrolls, nor vowels, nor punctuation of any kind... one had to learn to "correctly divide The Word of God" as they used to teach, it had to be parsed carefully to distinguish the actual intended meanings based on specific contexts, as well as the additional meanings of words and sentences overlapping others, all of which were potentially valid and some of which were very intentionally valid even within the same very specific overlapping contexts. All Non-Hebrew "Translations" therefore lack some of the additional Hebrew.

TAV = 400
 "th" or "t"
 A mark, sign, "x" or cross, ownership, to seal, covenant, join two things together, the last.

SIN/SHIN = 300
 "s" or "sh"
 Teeth, ivory, point of a rock, a peak, to devour, consume, destroy, something sharp, El Shaddai

Ancient Hebrew as it appears on the very earliest stone carvings, and the letter meanings.
 There is a definite "art" to accurately translating the sounds of a person's name from any non-Hebrew language into the Hebrew letter sounds, but their given full name once translated shows their mission or destiny in God's plan, yet WE DO have the Dominion to alter our names and thus truly speak into existence our own destiny. Knowing this, "Saul" chose to be known only as "Paul" once he knew Christ, shedding the SHIN of "Saul" and adopting the PHE of "Paul," to become a Mouth / Spokesperson (PHE) of the Flock / Teaching (LAMEDH), instead of it's Destroyer (SHIN) which his former name indicated.

 6 Vav  Nail Secure Add/and	 5 Hey  Behold Reveal Breath	 4 Dalet  Door Move Entrance	 3 Gimel  Foot Camel Pride	 2 Beyt  House Family in	 1 Alef  Ox Strength Leader
 30 Lamed  Shepherd Staff/Teach To/from	 20 Kaf  Palm To open Allow/tame	 10 Yod  Arm/hand Work/deed Worship	 9 Tet  Basket Snake Surround	 8 Chet  Wall Fence Separation	 7 Zayin  Plow Weapon Cut off
 90 Tsade  Man on side Journey Desire/need	 80 Pev  Mouth Speak Scatter	 70 Ayin  Eye Watch Experience	 60 Samekh  Thorn Support Protect	 50 Nun  Seed Fish/life Continue	 40 Mem  Water Chaos Blood
	 400 Tav  Cross Mark/sign Covenant	 300 Shin  Teeth Press/destroy Separate	 200 Resh  Head Authority First	 100 Qof  Sun Behind Time	

𐤃-Shin

𐤃 𐤃 𐤃 𐤃 𐤃 𐤃 𐤃 𐤃

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

Shin
By Jeff A. Benner

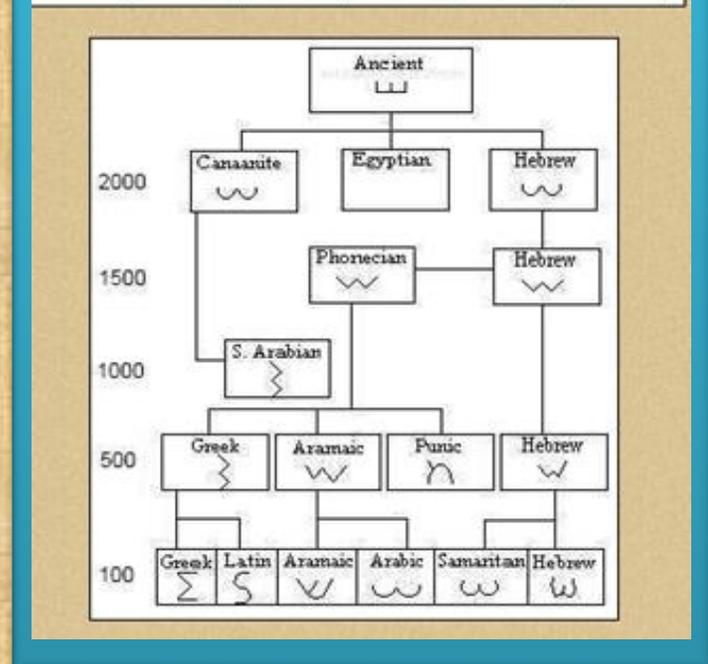
Early 2,000 BC	Middle 1000 BC	Late 400 BC	Modern Today
𐤃	𐤃	𐤃	𐤃

Characteristics

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

Semitic Script Charts

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



History & Reconstruction

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

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

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

Mem



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

Mah (Mem)

By Jeff A. Benner

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

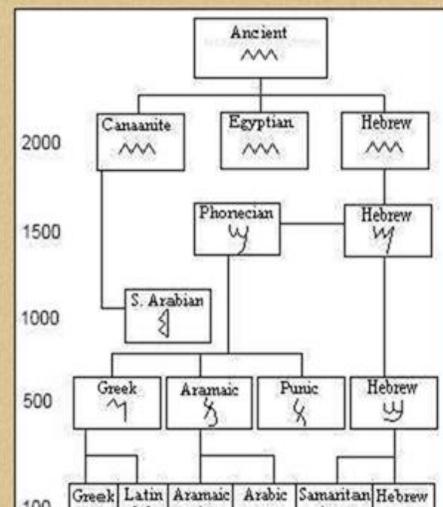


Characteristics

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

Semitic Script Charts

	2000	1500	1000	500	100
Egyptian	~				
Canaanite	~	~	~		
Hebrew		~	~	~	~
Phoenecian		~	~	~	
Aramaic		~	~	~	~
Greek			~	~	~
S. Arabian			~		
Punic				~	
Latin					~
Samaritan					~
Arabic					~



History & Reconstruction

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

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

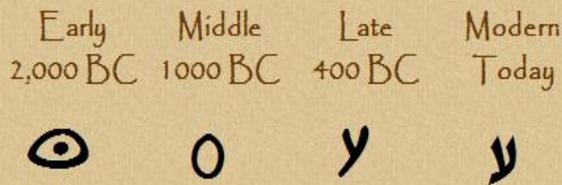
The Early Semitic  evolved into  in the Middle Semitic and continued to evolve into  in the Late Semitic script. The Late Semitic script became the  and  (final mem) of the Modern Hebrew script. The Early and Middle Semitic script is the origin to the Greek and Roman M.

𐤀-Ayin



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

Ayin
By Jeff A. Benner

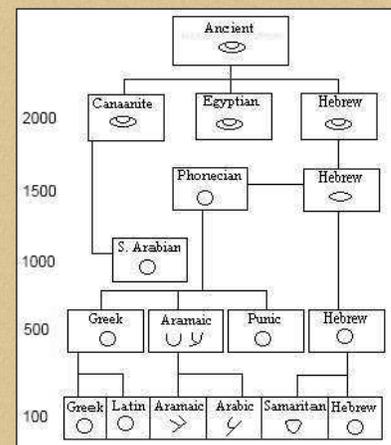


Characteristics

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

Semitic Script Charts

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



History & Reconstruction

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

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

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

History & Reconstruction

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

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

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

Shama H8085 Primitive Root - Verb

Ayin - Mem - Shin

𐤀𐤌𐤍 - 𐤀𐤌𐤍

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

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

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

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

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

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

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

How It has been translated

KJV Translation Count — Total: 1,159x

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

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

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

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

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

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

8089. שָׁמַע **sh^hma**^ʿ, *sho'-mah*; from 8085; a *report*:—fame.¹

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

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

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

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

Shamar H8104 Primitive Root - Verb

Resh - Mem - Shin

רמח - שמוח

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

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

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

Possible Pictograph meaning: a burning desire to
obtain nourishment-wisdom by chewing upon and
digesting information. To keep pressing down, and
to cut into the chaos of something unknown by
asking lots of questions and be cleansed by the
process as an individual who is using all the
senses of what is seen, heard, or perceived.
Paying close attention to ones surroundings.
Enabling and be capable of coming to a clear and
rational conclusion of what is being presented,

and acting appropriately using discretion and wisdom.

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

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

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

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

3:24); (qal pass.) **be secured** (2Sa 23:5; Ecc 5:12[EB 13]+), note: for qal act. ptc. as noun, see 9070.5; **3. LN 36.12–36.30** (qal) **observe**, keep, i.e., obey a command with diligence and in detail (Lev 19:30); (hitp) **observe for oneself** (Mic 6:16+); **4. LN 27.55–27.60** (qal) **be careful**, beware, pay attention, make sure, watch oneself, guard oneself, i.e., learn or remember information and take care to watch for dangers (Dt 5:32); (nif) **be careful** (Ex 23:21); **5. LN 35.36–35.46** (qal) **care for**, tend, keep, attend to, take care of an object, implying concern for the objects cared for (Hos 12:13[EB 12]), note: this can be animals or other objects; (nif) **cared for** (Hos 12:14[EB 13]); **6. LN 31.82–31.101** (qal) **revere**, cling to, i.e., have a worshipful trust and reliance on an object of deity, as an extension of carefully guarding or caring for an object (Ps 31:7[EB 6]); (piel) **cling to**, revere, care for (Jnh 2:9[EB 8]+), note: further study may yield more domains

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

How It Is Translated:

KJV Translation Count — Total: 468x

The KJV translates Strong's H8104 in the following manner: **keep** (283x), **observe** (46x), **heed** (35x), **keeper** (28x), **preserve** (21x), **beware** (9x), **mark** (8x), **watchman** (8x), **wait** (7x), **watch** (7x), **regard** (5x), **save** (2x), **misc** (9x).

8104. שָׁמַר **shâmar**, shaw-mar´; a prim. root; prop. to hedge about (as with thorns), i.e. guard; gen. to protect, attend to, etc.:—beware, be circumspect, take heed (to self), keep (-er, self), mark, look narrowly, observe, preserve, regard, reserve, save (self), sure, (that lay) wait (for), watch (-man).

8105. שְׁמֵר **shemer**, sheh´-mer; from 8104; something preserved, i.e. the *settlings* (plur. only) of wine:—dregs, (wines on the) lees.

8106. שְׁמֵר **Shemer**, sheh´-mer; the same as 8105; *Shemer*, the name of three *Isr.*:—Shamer, Shemer.

8107. שִׁמְרָה **shimmûr**, shim-moor´; from 8104; an *observance*:—× be (much) observed. שְׁמֵר **Shômêr**, See 7763.

8108. שְׁמֹרָה **shomrâh**, shom-raw´; fem. of an unused noun from 8104 mean. a *guard*; *watchfulness*:—watch.

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

More information

שָׁמַר *šmr* to watch, guard, keep

S 8104; BDB 1036a; HAL 4:1461b; ThWAT 8:280–306; TWOT 2414; NIDOTTE 9068

1. The root *šmr* occurs in numerous Sem. languages (Akk. *šamāru* “to revere”; C. J. Mullo Weir, *Lexicon of Accadian Prayers* [1934], 323; GAG §92f; Ug. once *šmrm* “guard,” *UT* no. 2443; O. Eissfeldt, *KS* [1963], 2:385; otherwise *ngr* [→ *nšr* 1]; Phoen.-Pun. and Lachish Letters, *DISO* 171, 310; older Aram.: only Ah. 97, 101, *štmr* “watch yourself,” *DISO* 310; Leander 56; Hebraism?).

Older etymological attempts are summarized in GB 847b, new attempts in *CPT* 119f., 141f., 336; cf. also L. Kopf, *VT* 9 (1959): 278–80. Only the suggestion of a homonymous verb *šmr* “to be enraged” in Amos 1:11 (txt em) and Jer 3:5 in reference to Akk. *šamāru* “to be wild” has a degree of probability (GB 847f.; G. R. Driver, *JTS* 32 [1931]: 361–63; D. W. Thomas, *JSS* 2 [1957]: 390f.; M. Held, *JANES* 3 [1970/71]: 47–55; regarding the customary assumption of an ellipsis “to be enraged” “to keep (wrath),” see BrSynt §127b, et al.).

The Hebr. OT uses *šmr* qal “to keep (safe), guard, preserve,” ni. “to watch out for oneself, be protected,” pi. “to revere,” and hitp. “to watch out for oneself.” Derivatives of *šmr* include: pl. *š^emār²m* “dregs of wine” (KBL 994a; cf. also P. Humbert, *ZAW* 62 [1949/50]: 207), *šomr²* “watch,” *š^emūr²* “eyelid,” pl. *šimmūr²m* “night watch,” *’ašm²r²* and *’ašmōret* (BL 487) “night watch,” *mišmār* and *mišmeret* “watch, guard.”

šōm^er²n (BRL 437: “lookout mountain”) = Samaria (Bibl. Aram. *šām^erayin* Ezra 4:10, 17) is one of the numerous proper names formed with *šmr* (cf. *IP* 177, 259; J. J. Stamm, *FS Baumgartner* 319, 338).

2. The OT attests the verb *šmr* 468x: qal 427x (incl. the subst. ptc. *šōmēr* “guardian” 54x; Lis. 1477a read Dan. 9:4 instead of Esth 9:4), Psa 69x, Deut 60x, Prov 31x, 1 Kgs 23x, Exod and Ezek 20x each, Num 19x, Lev and 2 Kgs 16x each; ni. 37x (Deut 13x, Exod 5x), pi. 1x (Jonah 2:9), hitp. 3x (2 Sam 22:24 = Psa 18:24; Mic 6:16). The following derivatives occur: *š^emār²m* 5x (Isa 25:6[bis]; Jer 48:11; Zeph 1:12; Psa 75:9), *šomr²* 1x (Psa 141:3), *š^emūr²* 1x (Psa 77:5), *šimmūr²m* 2x (Exod 12:42[bis]), *’ašm²r²*/*’ašmōret* 7x (Exod 14:24; Judg 7:19; 1 Sam 11:11; Psa 63:7; 90:4; 119:148; Lam 2:19), *mišmār* 22x (Neh 8x, Gen 6x), *mišmeret* 78x

(Num 29x, Ezek and 1 Chron 8x each, 2 Chron 7x, Exod and Neh 5x each).

3. (a) In the profane realm *šmr* qal is used like → *nšr* whenever the protection (keeping) and maintenance (also the storage) of a good is involved. Objs. are people (Gen 4:9, brother; cf. also D. Daube, FS Eissfeldt [1958], 32f., regarding the supposed responsibility for protection; 1 Sam 26:15f., king; 1 Sam 19:11; 28:2; 1 Kgs 20:39, others; Deut 4:9; Psa 71:10; Job 2:6; Prov 13:3; 16:17; 21:23; 22:5, the soul = the life; Mic 7:5; Prov 14:3; 21:23, the mouth; Isa 56:2, the hand), animals (Gen 30:31, sheep; Exod 21:29, 36, the goring ox; 22:9; Hos 12:13; → *r'h*), and things (Gen 2:15, garden; 3:24, way; 2 Sam 11:16; 2 Kgs 9:14, city; 2 Kgs 11:5–7, palace; 2 Sam 15:16; 16:21; 20:3; Psa 59:1, house; Josh 10:18, cave; Prov 8:34, gateposts; 1 Sam 25:21, property; 1 Sam 9:24, meat; Gen 41:35, grain; Eccl 5:12, wealth; Exod 22:6, gold and implements, etc.; also in the somewhat more fig. sense: Jer 8:7; Job 39:1, observance of times; Jer 20:10; Psa 56:7; Eccl 4:17, a person's steps; Psa 39:2; Job 13:27; 22:15; 33:11, one's ways [cf. also Phoen. *KAI* no. 48.2]; Gen 37:11; Eccl 8:2, words). **Wisdom preserves a person (Prov 2:11), just as, conversely, the wise accept counsel and admonition (5:2; 13:18; 15:5; 19:8; 22:18; cf. Lachish Letter, *KAI* no. 194.11).**

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

In many cases the ptcp. (*šōmēr*) of the verb indicates, in addition to the **usual watchfulness, an office that is bestowed. The result is an official title for court (and cult) officials: city watchmen (Isa 21:11f.; 62:6, etc.), gatekeepers (e.g., 1 Kgs 14:27), field keepers (Jer 4:17), woodsmen (Neh 8:2), wardrobe keepers (2 Kgs 22:14 = 2 Chron 34:22), harem keepers (Esth 2:3, 8, 14f.). A corresponding title is also known from a Pun. inscription at Malta: *šmr mḥšb* “quarry inspector” (*KAI* no. 62.7).**

(b) The ni. should usually be translated reflexively (“to watch out for oneself”), often in the impv. and in conjunction with *pen* “lest” (Gen 24:6;

31:24, 29, etc.; cf. Lachish Letter *KAI* no. 193.21). It can be translated pass. in only two passages (Hos 12:14; Psa 37:28 txt?; see 4d).

(c) The subst. *'ašm*□*rā*/*'ašmōret* “night watchman” derives (in contrast to *šimmūr*; see 4f) from profane usage but is also used in religious language. Since Lam 2:19 mentions the first night watch (*l' rō 'š 'ašmūr*□*t*), in which the lament over Jerusalem should begin, and since Judg 7:19 cites the middle watch (*hā 'ašmōret hatt*□*kēn*□*l*) as the time for Gideon’s attack, and since, finally, the morning watch (*'ašmōret habbōqer*) is also known (Exod 14:24: Yahuah annihilates Pharaoh’s army; 1 Sam 11:11: Saul attacks the Ammonites), **one can assume that Israel divided the night into three segments.**

(d) *mišmār* indicates the military protection of a city (Jer 51:12; Neh 4:3, 16f.; 7:3; 12:25) or generally the watchfulness (Job 7:12) that one maintains carefully (Prov 4:23), and can also serve to designate the guarded place (prison; Gen 40:3f., 7; 41:10; 42:17, 19; Lev 24:12; Num 15:34). Finally, the branch of the service that keeps watch also bears this name (Ezek 38:7 should be so understood); the OT uses the word primarily for service in the temple (see 4g).

The fem. form *mišmeret* exhibits similar meanings: “watch” (Neh 7:3 par. *mišmār*; 2 Kgs 11:5–7 at the palace; Isa 21:8; cf. Hab 2:1), “that which one guards/preserves” (Exod 12:6; 16:23, 32–34; Num 17:25; 18:8; 19:9; 1 Sam 22:23; 1 Chron 12:30); cf. also “guardhouse = prison” (2 Sam 20:3). But one may identify a substantially more comprehensive usage of the word in the religious realm (see 4g).

4. (a) *šmr* has the same semantic scope in religious statements. **The sanctuary must be protected and guarded** (1 Sam 7:1, the ark; later apparently an independent office; see 4c). In a fig. sense, the pious preserve and keep the covenant (e.g., Gen 17:9f.), the law (Isa 56:1), love and justice (Hos 12:7), and esp. the commandments, statutes, and instructions of God (e.g., Gen 26:5).

This last notion dominates the entire semantic field in the religious realm. It appears in almost all portions of the OT with widely varying expressions, grammatical constructions, and addressees. Only a few references can be given here to indicate major foci. It involves primarily

the duty of the Levites in Lev (e.g., Lev 8:35) and in Num (e.g., Num 1:53; cf. Elliger, HAT 4, 256n.6). Deut differs in that keeping the commandments is the concern of all here (e.g., Deut 4:2; about 50x); these ideas occur often in the books that have undergone Dtr redactions and in the Psa (21x in Psa 119 alone). Wisdom literature also appropriates this language (e.g., Prov 4:4). In particular, one should observe the Sabbath (e.g., Exod 31:13f.) and other feast days (e.g., 12:17, Passover celebration; Lev 19:3, festivals) (about 20 passages in all). The observance of God's ways can also be mentioned summarily (about 10x; Gen 18:19; 2 Sam 22:22 = Psa 18:22; Job 23:11, etc.; → *derek*).

(b) It is repeatedly emphasized that Yah cares for people. He guards and protects his devotees (Gen 28:15, 20, etc.). The psalmists are esp. comforted by this idea, often in the form of a promise (e.g., Psa 12:8; in all over 20x), in all manners of distress. **Yahuah is the "keeper of Israel"** (Psa 121:4; *šmr* 6x in this psalm). This statement finds its most beautiful expression in the Aaronic blessing (Num 6:24).

(c) The ptcp. *šōmēr* also serves to designate an office in the religious realm. These officials are primarily the guards of the temple door, which seems to have been an important role (e.g., 2 Kgs 12:10). They are occasionally mentioned summarily as one of a group of three (2 Kgs 25:18 = Jer 52:24; Neh 12:25).

Isa 62:6 addresses the prophets as watchmen (cf. also Westermann, *Isa* 40–66, OTL, 377f.; otherwise *šph* "to look out" is more common for this idea, e.g., Ezek 3:17; cf. H. Bardtke, FS Eissfeldt [1958], 19–21; C. U. Wolf, *IDB* 4:806).

(d) Of the 35 occurrences of the ni. in a reflexive meaning, 22 may be attributed to the religious realm. It expresses the notion that one should guard oneself against transgressions of Yah's commandments, here too often in the form of an impv. (e.g., Exod 19:12). Individual commandments are also mentioned: bearing burdens on the Sabbath (Jer 17:21), abstention (Judg 13:4, 13; 1 Sam 21:5), etc.

The two passages that should be translated pass. exhibit religious language: Israel was protected during the exodus from Egypt by a prophet sent by Yah (Hos 12:14); the righteous are protected by Yah (Psa 37:28;

here, however, the reading *mišm^ed*□ should be considered with the LXX on the basis of parallelismus membrorum).

The sole pi. form in Jonah 2:9 txt? describes the behavior of those who hold to futility and thus abandon their Almighty. (cf. *HP* 223f.).

The hitp., attested only 3x, approximates the ni. in meaning. The supplicant guards against sin (2 Sam 22:24 = Psa 18:24). Mic 6:16 accuses the people of adhering to the wicked ways of Omri, for which they will be punished.

(e) The subst. *š^emār²m* indicates the sediment of the fermenting wine, which is thus becoming pure, sediment that one does not normally drink. The godless must completely empty the cup of Yahuah's wrath (cf. Jer 25:15ff.), however, incl. even the dregs (Psa 75:9). The wine does not normally remain on the lees. It is not a good sign, then, when the people (in an image) remain on their lees (Jer 48:11, of Moab, with *šqt* qal "to rest"; Zeph 1:12, of the Jerusalemites, with *qp* ' qal "to become thick, stiff"). Yahweh will entertain the nations with refined wine (*zqq* pu. "to be filtered") at the end of days (Isa 25:6[bis]).

(f) *šomr²* "guard" is the bridle that the supplicant asks God to provide for his mouth (Psa 141:3, par. → *nšr*). *š^emūr²* "guard (i.e., of the eyes)" indicates the eyelid (Psa 77:5, a lament psalm: "you keep my eyelids open"). *šimmūr* is (Yahweh's) watch on Passover night (Exod 12:42), called the "night of watching" (cf. Noth, *Exod*, OTL, 100).

'ašm²r²/*ašmōret* expresses the fact that night watches are special times for dialogue with God (Psa 63:7; 119:148; Lam 2:19). A thousand years are like a watch in the night to God (Psa 90:4).

(g) *mišmār* occasionally indicates the unit on watch at the temple (Neh 12:24[bis]; 1 Chron 26:16[bis]), once in the pl. too (Neh 13:14). More often, however, *mišmeret* serves this purpose (24x in Num, 8x in Ezek, Zech 3:7 for Joshua, 4x in Neh, 7x in 1 Chron, and 5x in 2 Chron). This word can be regarded as the technical term for service at the sanctuary (tent, temple, etc.) that was performed by the Levites in particular. *šmr* is often the accompanying verb: *šmr mišmeret* "to provide service" (cf. also J. Milgrom, *Studies in Levitical Terminology* 1 [1970]). Finally, the subst.

(again in frequent conjunction with the verb) indicates obedience to Yahweh's commandments (Gen 26:5; Lev 8:35; 18:30; 22:9; Num 9:19, 23; Deut 11:1; Josh 22:3; 1 Kgs 2:3; Mal 3:14; 2 Chron 13:11; 23:6; see 3a).

5. Ancient Judaism often uses the root in the same meaning as the OT (Jastrow 1600f.). As the prophets were in the OT, so now the rabbis are "watchmen" (*'nšy mšmr*, *m. Bikkurim* 13:12). The Qumran community stands in the same tradition (cf. Kuhn, *Konk.* 135c, 224f.; G. Bertram, *TDNT* 9:238).

The LXX infrequently translates with *tērein*, usually with *phylassein* (Bertram, *op. cit.* 237f.). For the NT, cf. H. Riesenfeld, "τηρέω," *TDNT* 8:140–51; G. Bertram, "φυλάσσω," *TDNT* 9:236–44.

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Jenni, E., & Westermann, C. (1997). *Theological lexicon of the Old Testament* (pp. 1380–1384).

Regarding the Night watches Parkhurst in 1829 had this to say:

II. As a N. fém. with a formative א, אשמורה, in reg. אשמרת, plur. אשמרות a watch, i. e. a third part of the night, reckoned from sun-setting to sun-rising. occ. Exod. xiv. 24. Jud. vii. 19. 1 Sam. xi. 11. Ps. lxxiii. 7. xc. 4. cxix. 148. Lam. ii. 19. * It appears pretty evident from Jud. vii. 19, compared with Lam. ii. 19. Exod. xiv. 24, that, whatever the modern Jews might do after their conquest by the Romans, (see Mat. xiv. 25. Mark vi. 48.) yet that the more ancient ones distinguished their night into three watches. It is also plain from Lam. ii. 19. Ps. cxix. 148, that they had some means of knowing the several nocturnal watches; and as they had no clocks nor bells, and as it is certain from Ps. cxxvii. 1. Cant. iii. 3. v. 7, that in the Jewish cities there were watchmen (שמרים) who went about in

* See Greek and Eng. Lexicon under Φυλακῆ VI.

the night, it seems very natural to suppose that these, somehow or other, gave notice of the different watches, but whether by the voice only, or by drums or other instruments of music, * as still usual in some parts of the east, I pretend not to determine.

On Psal. cxix. 148, I add Dr Horne's excellent comment. "David delighted in the holy exercises of prayer and meditation; therefore *he prevented the dawning of the morning*, and was beforehand with the light itself; therefore his *eyes prevented* the watches, that is, the last of those watches into which the night was by the Jews divided; he needed not the watchman's call, but was stirring before it could be given."

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

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

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

VI. As a N. mas. plur. שמרים *the dregs, sediment, or lees of wine, which are preserved at the bottom of the vessel, and preserve the*

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

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