Common Words and Prepositions

ʾâdôwn (אדון) lord	ʾechâd (אֶחָד) one	ʾal (אֶל) ; a negation	ʾel (אֶל) unto	ʾake (אַךְ)	ʾîm (אִם) (hypothetical particle)
ʾânîy (אֲנִי) = I, me					
ʾăsher (relative pronoun)	ʾîysh (אִישׁ) = man	ʾîshshâh (אִשָּׁה); wife, woman		ʾeth (אֶת) preposition	eth (אֶת) direct object
bêyth preposition	bôwʾ (בּוֹא) [pronounced boh] to go, to come	bêyn (בֵּין)	gam	Interrogative hă	hâyâh
hinnêh (הִנֵּה)	wâw consecutive / wâw conjunction	kaph preposition kᵉ (כְּ)	kîy (כִּי) (for)	kên (כֵן)	kôl (כֹל) (all)
lâmed preposition	lôʾ (לֹא), the negative	măqqêf	min (מִן) preposition	mâh (מָה) [interrogative]	mîy (מִי) [pronounced mee]

Word Charts

Bôwsh Chart		Châlats (חֶלֶץ)		

Various Charts

				Various Levitical Offerings

Hebrew Dictionary and Vocabulary

Note to myself I did not begin this until Exodus 38:15 & 23; I had to split this into two parts during Job 4, 12/97

I will try to be consistent and pronounce ו as w but וּ as v-v; and בּ as ᵇv and בּ as b (not that this is totally accurate; I am shooting for consistency here).

However, I ran into a bit of a conundrum when determining how to relay the pronunciation to the reader. Do you give the pronunciation as *cake* or as *kayk* (or *kāk)?* Do we go with *ode, ohd,* or *ōd?* Whereas, most of the time I strive for some sort of consistency (even where there really is none originally), with the pronunciations, I have decided to go with a common English word (e.g., *cake*) where appropriate, letters without diacritical markings wherever possible, and diacritical markings where I see no other alternative.

The masculine of an adjective might refer to the moral or philosophical ramifications and the feminine gender might refer to the consequences of the word.

In a parenthetical reference, like (Job 9:7), the word does not occur in this verse, it is just being contrasted with the word actually found in this verse. **Bolded** references will be used when the word gets a *full* treatment in that verse (I didn't begin this until Joshua 6). Joshua 2:3 **6:2** 10:8

*will mean that all references are listed here.

Preface: The problem with most lexicons is they tend to focus more upon this is how we have always translated this word; we find it in this passage used in this way and that passage translated that way. These lexicons often do not search for a consistent rendering of any given word; nor do they always examine the Scripture with the intent of narrowing down the number of ways an ancient Hebrew word can be brought into the English. Furthermore, there are some words which have one meaning outside of Scripture, but took on a technical theological meaning when used in Scripture (a good English equivalent of this is the word *rapture*; which means one thing originally in the secular world (*ecstatic joy or delight*) and has come to mean something related, but different in the world of theology (it refers to the time when the Lord will descend from heaven with a shout and the dead in Christ will rise first; then we who are alive with join Him and be forever in the heavenlies). A reasonable Hebrew example is kâphar (כָּפַר), which means *to cover* but has come to take on the more technical translation of *atone* when found in Scripture (however, in this case, I think the literal meaning is best left in Scripture).

I have followed the order of Brown, Driver and Briggs, the reason being that they group the cognates together, which makes it easier to confirm some meanings.

This is a list of words covered in reasonable detail in my exegesis of the Old Testament:

1.   א   ʾAleph [pronounced *AW-lef*] (1)   Written ʾ and not pronounced

1.   **Letter:**
2.   **Masculine_noun:** which means *freshness, fresh green*. The first prepositional phrase is *in its freshness,* translated by Young as *in its budding;* this is the only time this word occurs, although we find a very similar word in Exodus for *young ears of barley;* so the idea of youngness is implied. *Freshness, budding* = Strong's #3 BDB #1.

3. **Masculine_noun:** ʾâbîyb (בִיבָא) [pronounced *aw-BEEB*] which means *fresh, young ears [of barley, corn]; [the month of] Abib;* transliterated *Abib*. Job 8:12; *young ears of barley* = Strong's #24 BDB #1. Exodus 9:31 13:4 23:15 Deut. 16:1

ʾâbîyb (בִיבָא) [pronounced *aw-BEEB*]	*fresh, young ears [of barley, corn]; the month of ear-forming, of greening of crop, of growing green Abib, the month of exodus and Passover (March or April), [the month of] Abib;* transliterated *Abib*	masculine singular noun	Strong's #24 BDB #1

Obviously, the name of this month is tied to the produce of that month.

4. **Verb:** ʾâbad (דְבָא) [pronounced *aw[b]-VAHD*], which means *to be lost, to lose oneself, to wander; to perish, to be destroyed; to be ready to perish, to be wretched [miserable or unfortunate]*. It means *to perish* (Lev. 26:38 Esther 4:16 Joel 1:11); *to lose* (1Sam. 9:3). This verb is usually rendered *to perish,* and finding it in 1Sam. 9:3 where it clearly means *to lose* gives us a better understanding of its nuance. in the Piel it means *to destroy* (Num. 33:52 Deut. 12:2–3); in the Hiphil it means *to cause to languish, to cause the destruction of, to put to death* (Num. 24:19 Joshua 7:7). Strong's #6 BDB #1. Exodus 10:7 Lev. 23:30 Num. 33:52 Deut. 4:26 7:24 22:3 26:5 Joshua 7:7 23:15 Judges 5:31 1Sam. 9:3, 20 Job 3:3 11:20 14:19 18:17 20:7 2Sam. 1:27 Job 3:1 Psalm 2:12 10:16 21:10 41:5 68:2 73:27 83:17 142:4 146:4 Prov. 1:32 10:28

ʾâbad (דְבָא) [pronounced *aw[b]-VAHD*]	*to be lost, to lose oneself, to wander; to perish, to be destroyed; to be ready to perish, to be wretched [miserable or unfortunate]*	3rd person masculine singular, Qal imperfect	Strong's #6 BDB #1
ʾâbad (דְבָא) [pronounced *aw[b]-VAHD*]	*the ones being lost; the lost ones; those perishing or ready to perish*	masculine plural, Qal active participle	Strong's #6 BDB #1
ʾâbad (דְבָא) [pronounced *aw[b]-VAHD*]	*to lose, to determine as lost, to give up as lost; to cause wander, to disperse; to cause to perish, to destroy; to lay waste*	3rd person masculine singular, Piel imperfect	Strong's #6 BDB #1
ʾâbad (דְבָא) [pronounced *aw[b]-VAHD*]	*to destroy, to cut off*	3rd person masculine singular, Hiphil imperfect	Strong's #6 BDB #1

5. **Masculine_noun:** which means *destruction*. Strong's #8 BDB #2.

6.   **Feminine_noun:** ʾăbêdâh (הֲדֵבֶה) [pronounced *u^b-vay-DAW*], which means *lost thing, something which was lost*. Strong's #9 BDB #2. Exodus 22:9 Deut. 22:3

ʾăbêdâh (הֲדֵבֶה) [pronounced *u^b-vay-DAW*]	*lost thing, something which was lost, missing item*	feminine singular noun	Strong's #9 BDB #2

7.   **Masculine_noun:** which means *destruction*. Strong's #12 & #13 BDB #2.

8.   **Feminine_noun:** ʾăbaddôwn (וֹדִבָא) [pronounced *ub-ahd-DOHN*], which means *destruction, ruin, perishing, abyss;* and is transliterated ʾAbaddôn. Possibly a proper noun. The place of ruin in Sheol; a place of the lost dead. Strong's #11 BDB #2. The Doctrine of Sheol

9.   **Verb1:** ʾâbâh (הָבָא) [pronounced *aw-^BVAWH*], which means *to be willing, to consent*. It is a verb always found with a negative (except in Job 1:19 39:9). In the Qal perfect, it generally means *would;* in the Qal imperfect it means *consent, yield, willing*. Strong's #14 BDB #2. Gen. 24:5 Exodus 10:27 Deut. 1:26 2:30 13:8 29:20 Judges 11:17 19:25 20:13b 1Sam. 15:9 22:17 26:23 31:4 2Sam. 2:21 6:10 12:17 13:14, 16, 25 14:29 23:16 1Chron. 11:18 Psalm 81:11 Prov. 1:10, 25 6:35

ʾâbâh (הָבָא) [pronounced *aw^b-VAWH*]	*to be willing, to consent*	3rd person masculine singular, Qal perfect	Strong's #14 BDB #2
lôʾ (אוֹל or אֹל) [pronounced *low*]	*not, no*	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
ʾâbâh (הָבָא) [pronounced *aw^b-VAWH*]	*to be willing, to consent*	3rd person masculine singular, Qal perfect	Strong's #14 BDB #2

ʾâbâh with the negative means *to choose not to, not to be willing to, to be unwilling to, to refuse consent, to refuse, to refuse to do*.

10.   **Adjective:** ʾebᵉyôn (וֹיִבָא) (אֶבִיוֹן) [pronounced *ebv^e-YOHN*], which means *destitute, in want, needy, poor, bankrupt*. Strong's #34 BDB #2. The Doctrine of the Poor and the Needy Exodus 23:6 **1Sam. 2:8** Job 5:16 Psalm 12:5

ʾebᵉyôn (וֹיִבָא, אֶבִיוֹן) [pronounced *eb^ve-YOHN*]	*destitute, in want or need [of food, clothing, shelter, money], needy, poor, bankrupt*	masculine singular noun/adjective	Strong's #34 BDB #2

This second word can also be applied to those without the means to secure their own salvation; they are the slaves on the slave market of sin, unable to purchase their own freedom. This does not mean that they are *spiritually destitute* or *spiritually bankrupt,* per se; but simply lack the *inherent* means to secure a place with God and to grow spiritually.

11.   **Masculine_noun:** which means *reed, papyrus*. The kind of ships mentioned here is also a mystery. However, Gesenius matches the word with *reed, bullrush, papyrus,* from an Arabic use of the same word. Although there is not 100% agreement, this is the most likely renderings. Strong's #16 BDB #3. Job 3:26

12.   **Verb2:** which means *to decide, he who decides*. Strong's #none BDB #3.

13.   **Masculine_noun:** ʾâb (בָא) [pronounced *aw^bv*], which means *father,* both as the head of a household or the head of a clan. Therefore, it can refer to a grandfather or great grandfather. However, it can also mean *founder, civil leader* or *military leader*. Strong's #1 BDB #3. Gen. 2:24 4:20 9:18 10:21 11:28 12:1 15:15 17:4 19:31, 37 20:12 22:7 24:7, 38 26:3, 15 27:6 28:1, 13 29:9 31:1, 3, 42 32:9 33:19 34:4 35:18 36:9 37:1 38:11 41:51 42:13, 29 43:2 44:17 45:3 46:1, 34 47:1, 3 48:1, 15 49:2, 29 50:1 Exodus 2:16 3:6, 13 4:5 6:14 10:6 12:3 13:5, 11 15:2 18:4 20:5, 12, 15 22:17 Deut. 1:8, 21 4:1, 31, 37 5:3, 9, 16 21:12, 18 22:15, 29 Joshua 14:1 Judges 1:14 2:1, 10 9:1 17:10 Ruth 4:17a 1Sam. 2:25 9:3, 20 10:2, 12 12:6, 15 14:1, 51 17:15, 25 18:18 19:2 20:1 22:1 23:17 24:11, 21 2Sam. 2:32 6:21 7:12 13:5 14:9 15:34 16:3 17:8, 10, 23 19:28 21:14 24:17 1Kings 1:6, 21 2:10 3:3 5:1 6:12 7:14, 51 8:1, 15, 21, 34 9:4, 9 1Chron. 8:10, 29 12:17, 28 15:12 Psalm 68:5 89:26 95:9 103:13 106:6 Prov. 1:8 3:12 4:1 6:20 10:1

ʾâb (בָא) [pronounced *aw^bv*]	*father,* both as the head of a household, clan or tribe; *ancestor, grandfather; founder, civil leader, military leader; master, teacher*	masculine singular noun with the 3ʳᵈ person masculine singular suffix	Strong's #1 BDB #3
ʾâbôwth (תּוֹבָא) [pronuonced *aw^b-VOOTH*]	*fathers, ancestors,* both as the heads of households, clans or tribes; *founders, civil leaders, military leaders*	masculine plural noun	Strong's #1 BDB #3

14.   **Masculine_proper_noun:** ʾĂbîy-ʿAlᵉbôwn (וֹבְלַע־יִבָא) [pronounced *ab-ee-al-BONE*], which means *God is my father, father of strength, valiant;* transliterated *Abialbon, Abi-lebon*. Strong's #45 BDB #3. 2Sam. 23:31

ʾĂbîy-ʿAlᵉbôwn (וֹבְלַע־יִבָא) [pronounced *ab-ee-al-BONE*]	*God is my father, father of strength, valiant;* transliterated *Abialbon, Abi-lebon*	masculine singular proper noun	Strong's #45 BDB #3

Read ʾĂbîyʾel (לְאִיבָא) [pronounced *u^b-vee-EL*], which means *El (God) is [my] father*. Strong's #22 BDB #3.

15. **Masculine_proper_noun:** ʾĂbîyel (לְאִיבָא) [pronounced *u^b-vee-EL*], which means *El (God) is [my] father*. An ancestor of Saul's. Strong's #22 BDB #3. 1Sam. 9:1 14:51 1Chron. (8:29) 11:32

ʾĂbîyʾel (לְאִיבָא) [pronounced *u^b-vee-EL*]	*El (God) is [my] father;* transliterated *Abiel*	masculine proper noun	Strong's #22 BDB #3

16. **Masculine_proper_name:** ʾĂbîyʾâsâph (פְסָאיבָא) [pronounced *ahb-ee-aw-SAWF*], which means *my father has gathered, father of gathering* and is transliterated *Abiasaph*. Strong's #23&43 BDB #4. Exodus 4:24

ʾĂbîyʾâsâph (פְסָאיבָא) [pronounced *ahb-ee-aw-SAWF*]	*my father has gathered, father of gathering* and is transliterated *Abiasaph*	masculine singular proper name	Strong's #23 & #43 BDB #4

17. **Feminine_proper_noun:** ʾĂbîygâyil (לְיגִיבָא) [pronounced *a^b-vee-GAW-yil*], which means *my father is joy* and is transliterated *Abigal*. There are two spellings of this name. Strong's #26 BDB #4. 1Sam. 25:3 27:3 2Sam. 2:2 3:3 17:25

ʾĂbîygâyil (לְיגִיבָא) [pronounced *a^b-vee-GAH-yil*]	*my father is joy* (or, *joyous*); or *my father's joy;* and is transliterated *Abigail*	feminine singular proper noun	Strong's #26 BDB #4

18. **Masculine_proper_noun:** which means *my father is judge* and is transliterated . Strong's #27 BDB #4.

19. **Masculine_proper_noun:** ʾĂbîydâʿ (עָדִיבָא) [pronounced *ub-ee-DAWĢ*], which means *my father knows, my father took knowledge* and is transliterated *Abida, Abidah*. Strong's #28 BDB #4. Gen. 25:4

ʾĂbîydâʿ (עָדִיבָא) [pronounced *ub-ee-DAWĢ*]	*my father knows, my father took knowledge* and is transliterated *Abida, Abidah*	masculine singular proper noun	Strong's #28 BDB #4

20. **Masculine_proper_noun:** ʾĂbîyyâh (אֶה) [pronounced *u^b-vee-YAW*], which means *Yah is [my] father* and is transliterated *Abijah*. Strong's #29 BDB #4. 1Sam. 8:2

ʾĂbîyyâh (אֶה) [pronounced *u^b-vee-YAW*]	*Yah is [my] father;* transliterated *Abijah*	masculine proper noun	Strong's #29 BDB #4

21. **Masculine_proper_noun:** ʾĂbîyhûwʾ (אוהיבָא) [pronounced *ahb-ee-HOO*], which means *he is my father* and is transliterated *Abihu*. Strong's #30 BDB #4. Exodus 6:23 24:1 28:1

ʾĂbîyhûwʾ (אוהִיבָא) [pronounced *ahb-ee-HOO*]	*he is my father* and is transliterated *Abihu*	masculine singular proper noun	Strong's #30 BDB #4

22. **Masculine_proper_noun:** which means *my father is majesty* and is transliterated . Strong's #31 BDB #4.

23. **Masculine_proper_noun:** which means *my father is might* and is transliterated . Masculine and feminine. Strong's #32 BDB #4.

24. **Masculine_proper_noun:**   which means *my father is goodness* and is transliterated . Strong's #36 BDB #4.

25. **Masculine_proper_noun:** ʾĂbîyţâl (אֲבִיטַל) [pronounced *uhb-ee-TAWL*], which means *my father is [the] dew; father of dew* and is transliterated *Abital*. Strong's #37 BDB #4. 2Sam. 3:4

ʾĂbîyţâl (אבִיטַל) [pronounced *uhb-ee-TAWL*]	*my father is [the] dew; father of dew* and is transliterated *Abital*	masculine singular proper noun	Strong's #37 BDB #4

26. **Masculine_proper_noun:** ʾăbîymâʾêl (לְאָמיִבָא) [pronounced *u^b-vee-maw-ALE*], which means *my father is El; father of Mael;* and is transliterated *Abimael*. Strong's #39 BDB #4. Gen. 10:28

ʾăbîymâʾêl (לְאָמיִבָא) [pronounced *u^b-vee-maw-ALE*]	*my father is El; father of Mael;* and is transliterated *Abimael*	masculine singular proper noun	Strong's #39 BDB #4

27. **Masculine_proper_noun:** ʾĂbiymelek^e (רֶלֶמיִבָא) [pronounced *u^b-vee-MEH-lek*], which means *my father is king*. Abimelech should never have been the ruler of Israel; if anyone should have been in that time period, it was his father. So, every time you read his name in the next chapter, when he rules over Israel, keep in mind, it isn't him, but his father who should be king. Strong's #40 BDB #4. Gen. 20:2 21:22 26:1 Judges 8:31 9:intro 2Sam. 11:21 1Chron. 18:16 Psalm 34:inscription

ʾĂbiymelek^e (רֶלֶמיִבָא) [pronounced *u^b-vee-MEH-lek*]	*my father is Melek, my father is king;* transliterated Abimelech	masculine singular proper noun	Strong's #40 BDB #4

Barnes suggests[1] *father of the king,* but I believe that to be incorrect.

28. **Masculine_proper_noun:** ʾăbîynâdâb (אֲבִימַב) [pronounced *u^b-vee-naw-DAWB*], which means *my father is noble* and is transliterated *Abinadab*. Strong's #41 BDB #4. 1Sam. 7:1 16:8 17:13 31:2 2Sam. 6:3

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[1] Albert Barnes, *Barnes' Notes on the Old Testament;* from e-Sword, Gen. 20:2.

ʾĂbîynâdâb (אֲבִינָדָב) [pronounced *uᵇ-vee-naw-DAWB*]	*my father is noble* and is transliterated *Abinadab*	masculine proper noun	Strong's #41 BDB #4

29.   **Masculine_proper_noun:** ʾĂbîynôʿam (אֲבִינֹעַם) [pronounced *uᵇ-vee-noh-ĢAHM*], which means *my father is a delight; father of pleasantness;* transliterated *Abinoam*. Father of Barak. Strong's #42 BDB #4. Judges 4:6

ʾĂbîynôʿam (אֲבִינֹעַם) [pronounced *uᵇ-vee-noh-ĢAHM*]	*my father is a delight; father of pleasantness;* transliterated *Abinoam*	masculine singular, proper noun	Strong's #42 BDB #4

30.   **Masculine_proper_noun:** ʾĂbîynêr (רְנִיבָא) [pronounced *uᵇ-vee-NAYR*], which means *my father is Ner* or *my father is a lamp,* and is transliterated *Abner.* Strong's #74 BDB #4. 1Sam. 14:50 17:55 20:25 26:5 2Sam. 2:8 3:6 1Kings 2:5

ʾĂbᵉnêr (רְנָבָא) [pronounced *uᵇvᵉ-NAYR*]	*my father is Ner* or *my father is a lamp,* and is transliterated *Abner*	masculine proper noun	Strong's #74 BDB #4
ʾĂbîynêr (רְנִיבָא) [pronounced *uᵇ-vee-NAYR*]	*my father is Ner* or *my father is a lamp,* and is transliterated *Abner*	masculine proper noun (alternate spelling)	Strong's #74 BDB #4

31.   **Masculine_proper_noun:** ʾĂbîyʿezer (רֶזֶעִיבָא) [pronounced *uᵇ-vee-ĢEH-zer*], which means *father of help, my father is helpful, helpful;* and is transliterated *Abiezer*. Strong's #44 BDB #4. 2Sam. 23:27 1Chron. 11:28

ʾĂbîyʿezer (רֶזֶעִיבָא) [pronounced *uᵇ-vee-ĢEH-zer*]	*father of help, my father is helpful, helpful;* and is transliterated *Abiezer*	masculine singular proper noun	Strong's #44 BDB #4

32.   **Masculine_proper_noun:** ʾăbîyrâm (םָריבָא) [pronounced *upᵇ-vee-RAWM*], which means *[the] Exalted One is my father* and is transliterated *Abiram*. Strong's #48 BDB #4. Psalm 106:17

ʾĂbîyrâm (םָריבָא) [pronounced *upᵇ-vee-RAWM*]	*[the] Exalted One is my father* and is transliterated *Abiram*	masculine proper noun	Strong's #48 BDB #4

33.   **Masculine_proper_noun:** ʾAbᵉrâm (םָרבָא) [pronounced *abᵛ-RAWM*], which means *father of elevation, exalted father;* and is transliterated *Abram.*   Strong's #87 BDB #4. Gen. 11:26 12:1 13:1 14:12 15:1 16:1 17:1

ʾAbᵉrâm (םָרבָא) [pronounced *abᵛ-RAWM*]	*father of elevation, exalted father;* and is transliterated *Abram*	masculine singular proper noun	Strong's #87 BDB #4

34.   **Masculine_proper_noun:** ʾAbᵉrâhâm (םָהָרבָא) [pronounced *ahbᵛᵉ-raw-HAWM*], which means *father of a multitude, chief of a multitude;* transliterated *Abraham*. Strong's #85 BDB #4. Gen. 17:5 18:6 19:27 20:1 21:2 22:1 23:2 24:1 25:1

26:1, 15 28:4 31:42, 53 32:9 35:12 48:15 49:30 50:13 Exodus 2:24 3:6 6:3
32:13 33:1 Deut. 1:8 34:4 1Chron. 16:13 Psalm 47:9

ʾAbᵉrâhâm (אַבְרָהָם) [pronounced *ahbᵛᵉ-raw-HAWM*]	*father of a multitude, chief of a multitude;* transliterated *Abraham*	masculine singular proper noun	Strong's #85 BDB #4

35.   **Feminine_proper_noun:** ʾĂbîyshag (אֲבִישַׁג) [pronounced *ub-ee-SHAHG*], which means *my father is a wanderer, father of error [blundering];* transliterated *Abishag, Avishag*. Strong's #49 BDB #4.

ʾĂbîyshag (אֲבִישַׁג) [pronounced *ub-ee-SHAHG*]	*my father is a wanderer, father of error [blundering];* transliterated *Abishag, Avishag*	feminine singular proper noun	Strong's #49 BDB #4

36.   **Masculine_proper_noun:**   which means *my father is rescue; my father is opulence;* transliterated . Strong's #50 BDB #4.

37.   **Masculine_proper_noun:**   which means *my father is a wall;* transliterated . Strong's #51 BDB #4.

38.   **Masculine_proper_noun:** ʾăbîyshay (אֲבִישַׁי) [pronounced *ub-ᵛee-SHAH-ee*], which means *my father is Jesse* and is transliterated *Abishai*. Strong's #52 BDB #5. 1Sam. 26:6 2Sam. 2:18, 24 10:10 16:9 18:2 19:21 20:6 21:17 23:18 1Chron. 11:20 18:12

ʾĂbîyshay (אֲבִישַׁי) [pronounced *ub-ᵛee-SHAH-ee*]	*my father is Jesse* and is transliterated *Abishai*	masculine singular proper noun	Strong's #52 BDB #5
bên (בֵּן) [pronounced *bane*]	*son, descendant*	masculine singular construct	Strong's #1121 BDB #119
Tsᵉrûwyâh (צְרוּיָה) [pronounced *tzᵉroo-YAW*]	transliterated *Zeruiah*	feminine singular proper noun	Strong's #6870 BDB #863

39.   **Masculine_proper_noun:** ʾĂbîyshâlôwm (אֲבִישָׁלוֹם) [pronounced *ub-ee-shaw-LOHM*], which means *my father is peace* and is transliterated . Strong's #53 BDB #5. 2Sam. 3:3 13:2, 20 14:1, 23 15:1 16:8 17:1 18:5 19:1 20:6 1Kings 1:6 2:7

ʾĂbîyshâlôwm (אֲבִישָׁלוֹם) [pronounced *ub-ee-shaw-LOHM*]	*my father is peace* and is transliterated *Absalom*	masculine singular proper noun	Strong's #53 BDB #5

An alternate form of this word is ʾAbᵉshâlôwm (אַבְשָׁלוֹם) [pronounced *ahbᵉ-shaw-LOHM*].

40.   **Masculine_proper_noun:** ʾebᵉyâthâr (אֶבְיָתָר) [pronounced *ebᵉ-yaw-THAWR*], which means *the Great One is father; my father is great* and is transliterated *Abiathar*.

Strong's #54 BDB #5. 1Sam. 22:20 23:6 30:7 2Sam. 8:17 15:24 17:15 19:11 20:25 1Kings 1:7 2:22 4:4 1Chron. 15:11

ʾEbᵉyâthâr (רְתָיְבֶא) [pronounced ebᵉ-yaw-THAWR]	*the Great One is father; my father is great; transliterated Abiathar*	masculine proper noun	Strong's #54 BDB #5

41.   **Interjection:** which means *oh! [an exclamation of pain]*. Strong's #17 BDB #5.

42.   **Feminine_noun:** which means *slaughter*. Probably an error in Ezra 21:20.* Strong's #19 BDB #5.

43.   **Verb:** which means *to turn?*. In the Hiphil, it means *to roll, to roll up*. Strong's #55 BDB #5.

44.   **Verb:** ʾâbal (לְבָא) [pronounced *aw-ᴮVAHL*], which means *to mourn, lament*. In the Hithpael, it means *to act like a mourner, to go through the motions and ceremonies of mourning, to mourn*. Strong's #56 BDB #5. Gen. 37:34 Exodus 33:4 1Sam. 6:19 15:35 16:1 2Sam. 13:37 14:2 19:1 Job 14:22

ʾâbal (לְבָא) [pronounced awᵇ-VAHL]	*mourn, lament, go through the motions and ceremonies of mourning*	Hithpael participle	Strong's #56 BDB #5
ʾâbal (לְבָא) [pronounced awᵇ-VAHL]	*to be languid, to walk with one's head down; to mourn, to lament*	3rd person masculine singular, Qal perfect	Strong's #56 BDB #5
ʾâbal (לְבָא) [pronounced awᵇ-VAHL]	*to cause to mourn, to make a lament*	3rd person masculine singular, Hiphil perfect	Strong's #56 BDB #5
ʾâbal (לְבָא) [pronounced awᵇ-VAHL]	*to mourn, to act like a mourner, to go through the motions a ceremonies of mourning*	3rd person masculine singular, Hithpael perfect	Strong's #56 BDB #5

Generally speaking, the Qal is found in poetry and the Hithpael in prose.

45.   **Masculine_noun:** ʾêbel (לְבֵא) [pronounced *AY-behl*], which means *mourning [for the dead]; the rites of mourning; mourning clothing; a period of mourning*. Strong's #60 BDB #5. Gen. 27:41 50:10 Deut. 34:8 2Sam. 11:27 14:2 19:2

ʾêbel (לְבֵא) [pronounced AY-behl]	*mourning [for the dead]; the rites of mourning; mourning clothing; a period of mourning*	masculine singular noun with the definite article	Strong's #60 BDB #5

46.   **Adjective1:** ʾâbêl (לְבָא) [pronounced *awᵇ-VAYL*], which means *mourning*. Strong's #57 BDB #5. Gen. 37:35

ʾâbêl (לְבָא) [pronounced *aw^b-VAYL*]	*mourning*	adjective	Strong's #57 BDB #5

47. **Feminine_noun2/proper noun:** ʾâbêl (לְבָא) [pronounced *aw^b-VAYL*], which ostensibly means *meadow*. Our problem is that Strong's #58 BDB #5. 1Sam. 6:18 2Sam. 20:14

ʾÂbêl (לְבָא) [pronounced *aw^b-VAYL*]	*meadow; village; mourning* transliterated *Abel*	feminine singular noun	Strong's #58 BDB #5

ʾÂbêl only occurs twice (Judges 11:33 and 1Sam. 6:18) and both times the reading is disputed (its homonym is found several times, and has ample cognate evidence for the meaning *mourning*). It is also used as a proper noun in 2Sam. 20:18.*

ʾÂbêl (לְבָא) [pronounced *aw^b-VAYL*]	*vanity, breath, vapor; meadow; village; mourning* transliterated *Abel*	feminine singular proper noun; location	Strong's #59 BDB #5

BDB: 1) city in northern Israel near Bethmaachah
2) the place where the ark rested in the field of Joshua at Bethshemesh

48. **Proper_noun/location:** 1Kings 4:12

ʾÂbêl (לְבָא) [pronounced *aw^b-VAYL*]	*meadow; village; mourning* transliterated *Abel*	feminine singular noun	Strong's #58 BDB #5
m^echôwlâh (הָלוֹחְמ) [pronounced *m^ekhoh-LAW*]	*dances, dancing* (which usually accompanies and celebrates a victory of some sort)	feminine singular noun	Strong's #4246 BDB #298

This is understood by most to be a single proper noun: ʾÂbêl m^echôwlâh (הָלוֹחְמ לְבָא) [pronounced *aw-VAYL-m^ekh-oh-LAW*], which means, *meadow of dances, village of dancing;* transliterated *Abel-Mecholah, Abel-meholah*. Strong's #65 BDB #5.

49. **Location:** Strong's #63 BDB #6.
50. **Proper_noun/location:**   which means *vineyard-meadow;* transliterated . Strong's #64 BDB #6.
51. **Proper_noun/location:** which means *dance-meadow;* transliterated . Strong's #65 BDB #6.
52. **Proper_noun/location:** ʾâbêl_mitsrayim (םיַרְצִמ_לְבָא) [pronounced *aw-BALE-mits-RAH-yim*] which means *meadow of Egypt;* transliterated *Abel Mizraim, Abel-Mitsrajim*. Strong's #67 BDB #6. Gen. 50:11*

ʾÂbêl Mitsrayim (לְבֵא מִירְצְמ) [pronounced *aw-BALE-mits-RAH-yihm*]	*meadow of Egypt; transliterated Abel Mizraim, Abel-Mitsrajim*	Proper noun/location	Strong's #67 BDB #6

BDB: *[A] place east of the Jordan (perhaps "as fertile as Egypt").*[2]

53. **Adverb:** ʾăbâl (לְבֵא) [pronounced *uhb-AWL*], which means, *truly, indeed, verily, surely;* this adverb has corrective power, as in: *but, however, howbeit; on the contrary, contrariwise, nay rather (negative)*. Strong's #61 BDB #6. Gen. 17:19 42:21 2Sam. 14:5 1Kings 1:43

ʾăbâl (לְבֵא) [pronounced *uhb-AWL*]	*truly, indeed, verily, surely; this adverb has corrective power, as in: but, however, howbeit; on the contrary, contrariwise, nay rather (negative)*	adverb	Strong's #61 BDB #6

54. **Masculine_proper_noun:** Strong's #179 BDB #6.
55. **Masculine_noun3:** which means *camel*. Strong's #none BDB #6.
56. **Feminine_noun:** ʾeben (וְבָא) [pronounced *EHᴮ-ven*], which means *stone*. It is found over 250 times in the Old Testament and is consistently translated *stone* with few exceptions; stones were used for weights and carried around in a bag to use possibly with a scale (see Prov. 11:1 16:11). Also in the masculine. Strong's #68 BDB #6. Gen. 2:12 11:3 28:11 29:2 31:45 35:14 49:24 Exodus 15:5 17:12 21:18 24:12 25:7 28:9, 10 31:5, 18 Lev. 20:27 (changed slightly) Deut. 4:13, 28 5:22 17:5 21:21 22:24 1Sam. 4:1b 6:14, 18 7:12 14:33 17:40 20:19 25:37 2Sam. 5:11 12:30 14:26 16:6 18:17 20:8 1Kings 1:9 5:17 6:7, 18 7:9 8:9 1Chron. 12:2 Zech. 12:3

ʾeben (וְבָא) [pronounced *EHᴮ-ven*]	*a stone [large or small] [in its natural state, as a building material]; stone ore; used of tablets, marble, cut stone; used of a tool or weapon; a precious stone, gem; rock; a weight of the balance*	feminine singular noun	Strong's #68 BDB #6

Specific identification is dubious; perhaps this could refer to precious stones in general?

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[2] *The Brown-Driver-Briggs Hebrew and English Lexicon;* courtesy of e-sword; Strong's #68.

BDB gives a very long lists of definitions: *1) stone (large or small); 1a) common stone (in natural state); 1b) stone, as material; 1b1) of tablets; 1b2) marble, hewn stones; 1c) precious stones, stones of fire; 1d) stones containing metal (ore), tool for work or weapon; 1e) weight; 1f) plummet (stones of destruction) also made of metal; 1g) stonelike objects, eg hailstones, stony heart, ice; 1h) sacred object, as memorial Samuel set up to mark where God helped Israel to defeat the Philistines; 1i) (simile); 1i1) sinking in water, motionlessness; 1i2) strength, firmness, solidity; 1i3) commonness; 1j) (metaphorically); 1j1) petrified with terror; 1j2) perverse, hard heart*.

ʾeben (וְבָא), [pronounced *EH^B-ven*]	*stones [large or small] [in its natural state, as a building material]; stone ore; used of tablets, marble, cut stone; used of a tool or weapon; a precious stone, gem; rock; a weight of the balance; vessels of stone [to hold water]*	feminine plural noun with the definite article	Strong's #68 BDB #6

57. **Proper_noun:** ʾEben (אֶבֶן) [pronounced *EH^B-ven*], which means *stone* and is transliterated *Eben*. It is found over 250 times in the Old Testament and is consistently translated *stone*. Strong's #68 BDB #6. Because of the definite article, this word would not be a construct. Then we have the definite article again followed by the masculine singular noun ʿêzer (עֶר) [pronounced *ĢAY-zer*], which means *help*. Strong's #5828 BDB #740. This gives us: ...beside the stone the help... Since this cannot be a construct relationship, our other option is that this is a proper noun, which is what this appears to be, and it is transliterated either *Ebenezer* or *Eben-ezer*. Strong's #72 BDB #7. 1Sam. 4:1b 5:1 7:12

ʾEben (אֶבֶן), [pronounced *EH^B-ven*]	*stone, rock* and is transliterated *Eben*	proper masculine noun with the definite article (meaning that it is not a construct here)	Strong's #68 BDB #6
ʿêzer (רֶזֶע), [pronounced *ĢAY-zer*]	*help* and is transliterated *Ezer*	proper masculine noun with the definite article	Strong's #72 BDB #7

Together, these are transliterated either *Ebenezer* or *Eben-ezer*. The definite articles are ignored in the transliteration.

58. **Not_sure:** Strong's #72 BDB #7.

59. **Masculine_noun:** ʾôben (וֹבָא) [pronounced *OH-behn*], which means *wheel, disc*. Strong's #70 BDB #7. Exodus 1:15

ʾôben (אֹבֶן) [pronounced *OH-behn*]	*wheel, disc*	masculine singular noun	Strong's #70 BDB #7
ʾâbᵉnâyim (אׇבְנׇיִם) [pronounced *awᵇv-NAW-yihm*]	*potter's wheel(s), bearing stool, midwife's stool*	masculine dual noun	Strong's #70 BDB #7

The dual noun suggests that there are two wheels, two stools, or a pair of something here.

60.   **Not_sure:** Strong's #71 BDB #7.
61.   **Not_sure:** Strong's #73 BDB #7.
62.   **Not_sure:** Strong's #74 BDB #7.
63.   **Verb:** ʾâbaç (סׇבׇא) [pronounced *aw-BAHS*], which means *fed, fattened*. Strong's #75 BDB #7. 1Kings 4:23

ʾâbaç (סׇבׇא) [pronounced *aw-BAHS*]	*fed, fattened*	masculine plural, Qal passive participle	Strong's #75 BDB #7

64.   **Masculine_noun:** ʾêbûwç (אֵבוּס) [pronounced *ay-BOOCE*], which means *crib, manger, feeding trough*. Strong's #18 BDB #7. (2Sam. 5:11)

ʾêbûwç (אֵבוּס) [pronounced *ay-BOOCE*]	*crib, manger, feeding trough*	masculine singular noun	Strong's #18 BDB #7

65.   **Masculine_noun:** which means *granary*. Strong's #3965 BDB #7.
66.   **Feminine_noun:** ʾăbaʿbuʿâh (הׇעְבַעׇבׇא) [pronounced *ahb-ahǵ-boo-ĢAW*], which means, *blisters, boils (from root, to swell up), an inflammatory pustule (as eruption); blains*. Strong's #76 BDB #7. Exodus 9:9–10*

ʾăbaʿbuʿâh (הׇעְבַעׇבׇא) [pronounced *ahb-ahǵ-boo-ĢAW*]	*blisters, boils (from root, to swell up), an inflammatory pustule (as eruption); blains*	feminine plural noun	Strong's #76 BDB #7

67.   **Proper_noun/location:** which means *;* transliterated . Strong's #77 BDB #7.
68.   **Proper_noun:** ʾiᵇvᵉtsân (אׇבָצ) [pronounced *iᵇv-TSAWN*], which is very similar to a city in Issachar. However, we have no idea what the root stands for, if anything. Strong's #78 BDB #7. Judges 12:8
69.   **Masculine_noun:** ʾâbâq (קׇבׇא) [pronounced *aw-BAWK*], which means *dust, fine dust; clouds [figurative use]*. Strong's #80 BDB #7. Exodus 9:9

ʾâbâq (קׇבׇא) [pronounced *aw-BAWK*]	*dust, fine dust; clouds [figurative use]*	masculine singular noun:	Strong's #80 BDB #7

70.   **Feminine_noun:** which means *powders*. Probably a collective noun. SOS 3:6.* Strong's #81 BDB #7.

71. **Verb:** ʾâbaq (קָבָה) [pronounced *aw-BAHK*], which means *to wrestle, to grapple; to get dirty*. Strong's #79 BDB #7. Gen. 32:24

ʾâbaq (קָבָה) [pronounced *aw-BAHK*]	*to wrestle, to grapple; to get dirty*	3rd person masculine singular, Qal imperfect	Strong's #79 BDB #7
ʾâbaq (קָבָה) [pronounced *aw-BAHK*]	*wrestling, grappling, being wrestled with; getting dirty*	Niphal infinitive construct with the 3rd person masculine singular suffix	Strong's #79 BDB #7

72. **Masculine_noun:** ʿêber (הֶבָא) [pronounced *ay-BEHR*], which means *wing, feather, pinion [or a bird; dove, eagle];* figuratively of a Babylonian king. Strong's #83 BDB #7. Psalm 55:6

ʿêber (הֶבָא) [pronounced *ay-BEHR*]	*wing, feather, pinion [or a bird; dove, eagle]; figuratively of a Babylonian king*	masculine singular noun	Strong's #83 BDB #7

Although this is a singular noun, it sounds more sensible to use the plural form in the English.

73. **Feminine_noun:** ʾebᵉrâh (אֶבְרה) [pronounced *ehbᵉ-RAW*], which means *feather, wing; pinion [of bird (ostrich, eagle, dove) of God (metaphorically)]*. Strong's #84 BDB #7. Psalm 68:13

ʾebᵉrâh (אֶבְרה) [pronounced *ehbᵉ-RAW*]	*feather, wing; pinion [of bird (ostrich, eagle, dove) of God (metaphorically)]*	feminine plural noun with the 3rd person feminine singular suffix	Strong's #84 BDB #7

74. **Verb:** which means *to fly*. Strong's #82 BDB #7.
75. **Adjective:** which means *strong*. Strong's #46 BDB #7. Gen. 49:24 Psalm 132:2

ʾabîyr (רִיבָא) [pronounced *aw-BEER*]	*strong, mighty, a Mighty One*	adjective; also used as a substantive	Strong's #46 BDB #7

I don't believe that this is any different than the adjective below. Although there is a difference in the pronunciation, the vowel points are the only things which differentiate these two words. This form is often found with the proper noun *Jacob* and these nouns are both exclusively found in poetry (Jeremiah and Isaiah are written in Hebrew poetry).

76. **Adjective:** ʾabbîyr (אַבִּיר) [pronounced *ahb-BEER*], which means *mighty, valiant, mighty ones*. This certainly refers to Sisera's horses, or to Sisera's cavalry. Strong's #47 BDB #7. Judges 5:22 1Sam. 21:7 Psalm 78:25

ʾabbîyr (אַבִּיר) [pronounced *ahb-BEER*]	*mighty, valiant, mighty one; bull; powerful; noble; chief*	adjective; also used as a substantive	Strong's #47 BDB #7

It could be interpreted, by Psalm 103:20, as angels. This same word is applied to *ordinary man* (Judges 5:22 Lam. 1:15 Jer. 46:15), to animals (Psalm 22:13), to princes (Psalm 58:31), to nobles (Job 24:22). This adjective is used for *bulls* (Psalm 22:12), *horses* (Jer. 8:16 47:3 50:11) and everywhere else to *men*.

77. **Verb:** ʾabᵉrêk (רְבַא) [pronounced *ahb-RAKE*], which means, *bow [the knee]*. Strong's #86 BDB #7. Gen. 41:43*

ʾabᵉrêk (רְבַא) [pronounced *ahb-RAKE*]	*bow [the knee]; bow your head; prostrate yourself*	probably a verb:	Strong's #86 BDB #7

This appears to be an Egyptian word whose meaning is dubious. This word occurs only here and apparently has no cognates.

78. **Masculine_proper_noun:** ʾÂgêʾ (אֲגֵא) [pronounced *aw-GAY*], which means, *I will increase;* transliterated *Age, Agee*. Strong's #89 BDB #8. 2Sam. 23:11

ʾÂgêʾ (אֲגֵא) [pronounced *aw-GAY*]	*I will increase;* transliterated *Age, Agee*	masculine singular proper noun	Strong's #89 BDB #8

79. **Masculine_proper_noun:** ʾăgâg (אג) [pronounced *uh-GAWG*], which means *violent?* and is transliterated *Agag*. Strong's #90 BDB #8. 1Sam. 15:8

ʾăgâg (אג) [pronounced *uh-GAWG*]	which possibly means *violent* and is transliterated *Agag*	proper masculine noun	Strong's #90 BDB #8

80. **Adjective_gentis:** Strong's #91 BDB #8.
81. **Feminine_noun:** ăguddâh (הַדְגֶא) [pronounced *uh-good-DAW*], which means *a bunch, a bundle, a band*. Exodus 12:22 2Sam. 2:25 Isa. 58:6 Amos 9:6.* Strong's #92 BDB #8. The Doctrine of Fasting (Isa. 58:6) Exodus 12:22 2Sam. 2:25

ăguddâh (הַדְגֶא) [pronounced *uh-good-DAW*]	*a bunch, a bundle, a band; unit, troop, group*	feminine singular construct	Strong's #92 BDB #8

82. **Masculine_noun:** which means *nuts*. Strong's #93 BDB #8.
83. **Masculine_noun:** which means *a drop*. Strong's #96 BDB #8.
84. **Masculine_proper_noun/location:** Strong's #97 BDB #8.
85. **Verb:** which means *to be troubled, to be sad*. Strong's #none BDB #8.
86. **Masculine_noun:** ʾăgam (םַגֶא) [pronounced *uh-GAHM*], which means *pool, pond; troubled or muddy (gloomy) pools, marshes; any pool, pond; swamp reeds, reeds, rush(es)*. It also means *troubled*. Strong's #98 BDB #8. Exodus 7:19 8:5

ʾăgam (אֲגַם) [pronounced *uh-GAHM*]	*pool, pond; troubled or muddy (gloomy) pools, marshes; any pool, pond; swamp reeds, reeds, rush(es)*	masculine plural noun	Strong's #98 BDB #8

87.   **Adjective:** which means *sad*. Strong's #99 BDB #8.
88.   **Masculine_noun1:** ʾagᵉmôn (אַגְמֹן) [pronounced *agᵉ-MOHN*], which means *a reed, a rush, a bullrush*. Strong's #100 BDB #8. The Doctrine of Fasting (Isa. 58:5)
89.   **Masculine_noun2:** ʾagᵉmôn (אַגְמֹן) [pronounced *agᵉ-MOHN*], which means *pot, cauldron*. Job 41:20.* Strong's #100 BDB #8. **Ancient Jewish Cooking Vessels**

90.   **Verb:** which means *to be circular, to be round*. Strong's #none BDB #8.
91.   **Masculine_noun:** ʾaggân (אַגָּן) [pronounced *ahg-GAWN*], which means, *a bowl, a basin*. Strong's #101 BDB #8. Exodus 24:6

ʾaggân (אַגָּן) [pronounced *ahg-GAWN*]	*a bowl, a basin*	masculine singular noun	Strong's #101 BDB #8
This word can be used metaphorically for *the human body, curves of the body; of family of Eliakim*.			

92.   **Masculine_noun:** which means *a band, an army*. Strong's #102 BDB #8.
93.   **Verb1:** ʾâgar (רָגָא) [pronounced *aw-gahr*], which means *to gather*. Strong's #103 BDB #8. Prov. 6:8 10:5

ʾâgar (רָגָא) [pronounced *aw-gahr*]	*to gather*	3ʳᵈ person masculine singular, Qal imperfect	Strong's #103 BDB #8
ʾâgar (רָגָא) [pronounced *aw-gahr*]	*gathering*	Qal active participle	Strong's #103 BDB #8

94.   **Masculine_proper_noun:** which means *hireling; gatherer;* transliterated . Strong's #94 BDB #8.
95.   **Verb2:** ʾâgar (רָגָא) [pronounced *aw-gahr*], which means *to pay, to hire*. Strong's #none BDB #8.
96.   **Feminine_noun:** ʾăgôwrath (אֲגוֹרַת) [pronounced *uh-goh-RAHTH*], which means *payment, coin, piece*. Strong's #95 BDB #8. **1Sam. 2:36***

ʾăgôwrath (אֲגוֹרַת) [pronounced *uh-goh-RAHTH*]	*payment, coin, piece*	feminine singular noun	Strong's #95 BDB #8

This noun occurs only here and has sparse (but some) cognate evidence for its meanings. Barnes suggests that this word is associated with the *Gerah,* which is the smallest Hebrew coin, being the twentieth part of a shekel. In other words, the smallest sum of money is asked for, revealing the absolute poverty of the begging ones formerly from the priestly line.[3]

97.   **Feminine_noun:** which means *letter*. Strong's #107 BDB #8.

98.   **Verb:** ʾâdab (אָדַב) [pronounced *aw-DA^{B}V*], which means *to grieve, to pine away*. This word is found only here and has no real cognates. This means that this meaning is a reasonable guess. Strong's #109 BDB #9. **1Sam. 2:33***

ʾâdab (אָדַב) [pronounced *aw-DA^{B}V*]	*to grieve, to pine away*	Hiphil infinitive construct	Strong's #109 BDB #9

This word is found only here and has no real cognates. This means that this meaning is a reasonable guess. However, what probably occurred is a transposition of letters and the word which should be here is **dâʾab (בּאַד)**.

99.   **Masculine_proper_noun:** ʾAd^{e}b^{e}el (לְאִבְדָא) [pronounced *ahd-beh-ALE*], which means *chastisement, chastened of God;* transliterated *Adbeel, Abdal*. Strong's #110 BDB #9. Gen. 25:13

ʾAd^{e}b^{e}el (לְאִבְדָא) [pronounced *ahd-beh-ALE*]	*chastisement, chastened of God;* transliterated *Adbeel, Abdal*	masculine singular proper noun	Strong's #110 BDB #9

100.   **Masculine_proper_noun:** which means *;* transliterated *.* Strong's #112 BDB #9.

101.   **Masculine_proper_noun:** which means *;* transliterated *.* Strong's #118 BDB #9.

102.   **Verb:** which means *to make, to produce*. Strong's #none BDB #9.

103.   **Masculine_noun:** ʾâdâm (מָדָא) [pronounced *aw-DAWM*], which means *a man, a human being, mankind, Adam*. It can be the proper name for *Adam,* another name for *man* or a name for the human race, e.g., *human being, mankind*. In both instances, ʾâdâm can be in the singular and preceded by a definite article. Individual *man* with a definite article: Gen. 2:7–8; without a definite article: Gen. 2:5. *Mankind* with a definite article: Gen. 1:26 6:1, 5, 6 Num. 5:6. Strong's #120 BDB #9. Gen. 2:5 3:8, 17 4:1 5:1 7:21 8:21 9:5 11:5 Exodus 4:11 8:17 9:9 12:12 13:2 30:32 33:20 Lev. 24:17 Deut. 4:28 5:24 20:19 Judges 16:7 18:7 1Sam. 15:29 16:7, 1 17:32 25:29 26:19 2Sam. 7:14 23:3 24:14 1Kings 4:31 8:39 1Chron. 16:21 Job 7:20 20:4 21:4 24:9 Psalm 21:10 32:2 56:12 57:4 40:11 62:9 64:6 68:18 73:5 89:47 105:14 118:6 146:3 Prov. 3:4 6:12 8:4 Eccles. 1:3 2:3

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[3] *Barnes' Notes; 1Samuel to Esther;* F. C. Cook, editor; reprinted 1996 by Baker Books; p. 12.

ʾâdâm (אָדָם) [pronounced aw-DAWM]	a man, a human being, mankind; transliterated Adam	masculine singular noun	Strong's #120 & #121 BDB #9

The word *the Adam* can mean *man, mankind, humankind, men, human beings*.

ʾÂdâm (אָדָם) [pronounced *aw-DAWM*], without a definite article, is also used as a proper noun, for the first man and for a city. Strong's #121 BDB #9.

104.   **Feminine_noun:** ʾădâmâh (הָאֲדָמָה) [pronounced *uh-daw-MAWH*], which means *ground, soil, dirt, earth, tillable earth, land, surface of the earth*. Strong's #127 BDB #9. (cp Strong's #776 **BDB #75**). Gen. 1:25 2:5 3:17 4:2, 10 5: (2), 29 6:1, 20 7:3 8:8 9:2 12:3 19:25 28:14 47:18, 19 Exodus 3:5 8:21 10:6 20:12, 24 23:19 32:12 33:16 Deut. 4:15–18 5:16 11:21 21:1, 23 1Sam. 4:12 20:15 2Sam. 1:2 9:10 12:16 14:7 15:32 17:12 1Kings 7:46 8:34 9:7 Job (14:8) Psalm 105:35 146:4

ʾădâmâh (הָאֲדָמָה) [pronounced *uh-daw-MAWH*]	ground, soil, dirt, earth, tillable earth, land, surface of the earth	feminine singular noun with the definite article	Strong's #127 BDB #9

105.   **Proper_noun_location:** city in Naphtali. Strong's #128 BDB #10.
106.   **Proper_noun_location:** ʾAdᵉmâh (הָאֲדְמָה) [pronounced *ahd-MAW*], which means, *red earth; earthy;* transliterated *Admah.* A vale in Siddim. Strong's #126 BDB #10. Gen. 10:19 14:2

ʾAdᵉmâh (הָאֲדְמָה) [pronounced *ahd-MAW*]	red earth; earthy; transliterated Admah	feminine singular, proper noun/location	Strong's #126 BDB #10

107.   **Proper_noun_location:** a pass in Naphtali. Strong's #129 & 5346 BDB #10.
108.   **Verb:** ʾâdam (אָדַם) [pronounced *aw-DAHM*], which means *to be (dyed, made) red (ruddy)*. Strong's #119 BDB #10. Exodus 25:5 26:14

ʾâdam (אָדָא) [pronounced *aw-DAHM*]	to be (dyed, made) red (ruddy)	3rd person masculine singular, Qal imperfect	Strong's #119 BDB #10
ʾâdam (אָדָא) [pronounced *aw-DAHM*]	rubbed, red, dyed red, reddened	Pual participle	Strong's #119 BDB #10
ʾâdam (אָדָא) [pronounced *aw-DAHM*]	to cause to show red; to glare; to emit (show) redness	3rd person masculine singular, Hiphil imperfect	Strong's #119 BDB #10
ʾâdam (אָדָא) [pronounced *aw-DAHM*]	to redden; to grow red; to look red	3rd person masculine singular, Hithpael imperfect	Strong's #119 BDB #10

109. **Adjective:** ʾâdôm (אֹדָם) [pronounced *aw-DOME*], which means *red, ruddy, reddish-brown (chestnut)*. Strong's #122 BDB #10. Gen. 25:30

ʾâdôm (אֹדָם) [pronounced *aw-DOME*]	*red, ruddy, reddish-brown (chestnut)*	masculine singular adjective with the definite article	Strong's #122 BDB #10

110. **Feminine_noun:** ʾôdem (אֶדָם) [pronounced *OH-dehm*], which means *ruby, garnet; sardius, some red stone; carnelian, redness*. Strong's #124 BDB #10. Exodus 28:17

ʾôdem (אֶדָם) [pronounced *OH-dehm*]	*ruby, garnet; sardius, some red stone; carnelian, redness*	feminine singular noun	Strong's #124 BDB #10

111. **Masculine_noun:** which means *name of a condiment*. I would guess that it is reddish in color and probably cinnamon or paprika. Strong's #124 BDB #10.

112. **Masculine_noun:** ʾĔdôwm (אֹדָא) [pronounced *eh-DOHM*]; also ʾĔdôm (אֹדָא) [pronounced *eh-DOHM*, which means reddish and is transliterated *Edom, Edomites*. Strong's #123 BDB #10. Gen. 25:30 32:3 36:1, 9 Exodus 15:15 Judges 5:4 1Sam. 14:47 2Sam. 6:10 8:(12–13) 1Kings 9:26

ʾĔdôwm (אֹדָא) [pronounced *eh-DOHM*]; also ʾĔdôm (אֹדָא) [pronounced *eh-DOHM*	*reddish;* and is transliterated *Edom, Edomites*	masculine proper noun	Strong's #123 BDB #10

113. **Gentilic_adjective:** which means *reddish* and is transliterated *Edomite*. Strong's #130 BDB #10. 1Sam. 21:7 22:9 Psalm 52 inscription

ʾădôwmîy (יְמֹדָא) [pronounced *uh-doh-MEE*]	*reddish;* and is transliterated *Edomite;* also *Syrian*	gentilic adjective	Strong's #130 BDB #10

114. **Adjective:** which means *reddish*. Strong's #125 BDB #10.

115. **Adjective:** ʾadᵉmôwnîy (יְנֹמְדָא) [pronounced *adᵉ-moh-NEE*], which means *red, ruddy*. Strong's #132 BDB #10. Gen. 25:25 1Sam. 16:12 17:42*

ʾadᵉmôwnîy (יְנֹמְדָא) [pronounced *adᵉ-moh-NEE*]	*red, ruddy*	masculine singular adjective	Strong's #132 BDB #10

Gary Everett: *Gesenius says the Hebrew word "red" (יְנֹמְדָא) (H132) means, "red, i.e. red-haired."* [4] It is only found in Gen. 25:25 1Sam. 16:12 17:42 (the latter two are a reference to a young David).

116. **Proper_noun_location:** Strong's #131 BDB #10.

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[4] Gary H. Everett *Gary Everett's Bible Commentary;* ©1981-2013; from e-sword, Gen. 25:25.

117. **Masculine_proper_noun:** which means *unrestrained* and is transliterated .
Strong's #133 BDB #10.

118. **Verb:** which means *to make firm, to fasten, to strengthen*. Meaning is disputed.
Strong's #none BDB #10.

119. **Masculine_noun:** ʾeden (וְרֶא) [pronounced *EH-dehn*], which means, *base, pedestal; foundation, socket; a basis (of a building, a column, etc.).* Strong's #134 BDB #10. Exodus 26:19 27:10

ʾeden (וְרֶא) [pronounced *EH-dehn*]	*base, pedestal; foundation, socket; a basis (of a building, a column, etc*	masculine singular construct	Strong's #134 BDB #10

BDB: *base, pedestal, socket (strong, firm); pedestals of gold on which marble pillars were set; pedestals of the earth, foundation of the earth; pedestals, bases, or sockets on which tabernacle stood*.

120. **Masculine_noun:** ʾâdôwn (וֹדָא) [pronounced *aw-DOHN*], the word we often know as *adonai;* and this word means *lord, master, owner, superior, sovereign*. It is a word used of both man and God; and here of God. It is not necessarily a term referring to *God,* and can be used as a simple term of respect. Affixed to this is the 1st person suffix; which gives us *my lord*. If Gideon were English, he would have said, *"My dear sir."* In Psalm 73:20, (Judges 6:15, 22 16:28), the word is in the plural with a first person singular suffix, making it ʾădônây (יְנֹדָא) [pronounced *uh-doh-NAY*]. When it comes to the plural, we can either interpret this as referring to the Trinity or as an intensification of the noun. In the plural, when applied to man, refers to all of his superiors. For a slave, this is just about everyone in his periphery. Strong's #113 BDB #10. The Doctrine of the Names of God Textual Criticism of the Old Testament Gen. 15:2 19:2 24:9 31:35 32:4, 18 33:8 39:2 40:1 42:10 43:20 44:8 45:8 Exodus 4:10 5:22 15:17 21:4 23:17 32:22 Deut. 3:24 Joshua 3:11, 5:14 Judges 1:5 3:25 4:18 6:13, 15, 22 16:28 Ruth 2:13 1Sam. 1:15 16:16 20:38 22:12 24:6 25:10, 24, 27 26:15 29:4 30:13 2Sam. 2:5 3:21 7:18 9:9 11:11 12:8 13:32 14:9 16:3, 4 18:28 19:19 20:6 24:3 1Kings 1:2, 33 2:26 3:10 8:53 1Chron. 12:19 Job 3:19 Psalm 2:4 8:1 44:23 51:15 54:4 57:9 59:11 62:12 68:11, 19 73:20, 28 90:1 105:21 110:1 114:7 136:3 Isa. 7:14

ʾâdôwn (וֹדָא) [pronounced *aw-DOHN*]	*lord, master, owner, superior, sovereign*	masculine singular noun with the 1st person plural suffix	Strong's #113 BDB #10

ʾădônîym (מִינֹדֲא) [pronounced *uh-doh-NEEM*]	*lords, masters; Lord, Master, Sovereign; lord, master;* can be understood as the plural excellence, which has the same significance as the singular	masculine plural noun	Strong's #113, #114 & #136 BDB #10
ʾădônîy (יִנֹדֲא) [pronounced *uh-doh-NEE*]	*my Lord, my Master, my Sovereign; my lord [master];* can be used to refer to *a possessor, an owner;* transliterated *Adoni, adoni*	masculine singular noun with the 1st person singular suffix	Strong's #113 & #136 BDB #10

The difference between this spelling and those which end in *–ay* or *–ây* is a vowel point, which would have been added much later by the Massorites. However, there would have been a difference in pronunciation.

Several translations render *my lord the king* as *your majesty* (see CEV, GNB, God's Word™, and NSB for 1Kings 1:2).

I need to fix this, going back to 2Sam. 6 and before; and and later.

ʾădônây (יַנֹדֲא) [pronounced *uh-doh-NAY*]	*Lord (s), Master (s), my Lord (s), Sovereign; my lord [master];* can refer to the Trinity or to an intensification of the noun; transliterated *Adonai, adonai*	masculine plural noun with the 1st person singular suffix	Strong's #113 & #136 BDB #10

There are actually 3 forms of this word: ʾădônây (יַנֹדֲא) [pronounced *uh-doh-NAY*]; ʾădônay (יַנֹדֲא) [pronounced *uh-doh-NAY*]; and ʾădônîy (יִנֹדֲא) [pronounced *uh-doh-NEE*].

This is a form of Strong's #113, where there are three explanations given for the yodh ending: (1) this is a shortened form of the plural ending, usually written -îym (מיִנ) [pronounced *eem*], an older form of the *pluralis excellentiæ* (the plural of excellence), where God's sovereignty and lordship are emphasized by the use of the plural; (2) this is the actual, but ancient, plural of the noun, which refers to the Trinity; or (3) this is the addition of the 1st person singular suffix, hence, *my Lord* (the long vowel point at the end would distinguish this from *my lords*).

There are points of grammar which speak to the options above, but not so that we may unequivocally choose between the three. (1) When we find ʾădônay (יְנֹדָא) [pronounced *uh-doh-NAH*] (note the difference of the vowel ending), it always means *my lords.* (2) Jehovah calls Himself ʾădônây (יְנֹדָא) [pronounced *uh-doh-NAY*] in Job 28:28 Isa. 8:7; however, many of the Job manuscripts read *Yᵉhowah* and 8 ancient Isaiah manuscripts read *Yᵉhowah* instead. This suggests, that either ancient Scribes were confused about this form of *Adonai* or that they simply substituted *Adonai* for *Yᵉhowah,* which was not an abnormal practice (in oral readings, the ancient Tetragrammaton was not spoken, but *Lord* was said instead). And even If *every* manuscript read *Adonai,* then we may also reasonably conclude that one member of the Trinity is addressing another member of the Trinity (although the idea of God saying *my Lord* would be theologically confusing, even if addressing another member of the Trinity; although Jesus did refer to God the Father as *our Father*).

Almost every single translator renders this *Lord, the Lord,* or *Adonai.* On occasion, however, this is rendered *my Lord.*

121. **Proper_noun_location:** in Babylonia. Strong's #135 BDB #11.
122. **Proper_noun/location:** which means *;* transliterated . Identical to above? Strong's #114 BDB #11.
123. **Masculine_proper_noun:** which means *lord of something* and is transliterated *lord of Bezek*. Strong's #137 BDB #11. Judges 1:5

ʾădônîy (אֹ) [pronounced *uh-doh-NEE*]	*lord, master, owner, superior, sovereign*	masculine singular noun with the 1ˢᵗ person plural suffix	Strong's #113 BDB #10
Bezeq (בֶּזֶק) [pronounced *BEH-zehk*]	*lightning, lightning flash;* and is transliterated *Bezek*	proper noun; location	Strong's #966 BDB #103

Together, these are treated as a proper noun: *Adoni-Bezek,* and listed as Strong's #137 BDB #11.

124. **Masculine_proper_noun:** which means *Lord of righteousness; my Lord is righteousness* and is transliterated . Strong's #139 BDB #11.
125. **Masculine_proper_noun:** ʾĂdônîyyâh (הְיִנֹדָא) [pronounced *uh-doh-nee-YAW,uhd-ohn-ee-YAW*], which means *my Lord is Yahweh;* transliterated *Adonijah.* Strong's #138 BDB #11. 2Sam. 3:4 1Kings 1:5 2:13

ʾĂdônîyyâh (הְיִנֹדָא) [pronounced *uh-doh-nee-YAW* or *uhd-ohn-ee-YAW*]	*my Lord is Yahweh;* transliterated *Adonijah*	masculine singular proper noun	Strong's #138 BDB #11

The alternate spelling is ʾĂdônîyyâhûw (והְיִנֹדָא) [pronounced *uh-doh-nee-YAW-hoo* or *uhd-ohn-ee-YAW-hoo*].

126. **Masculine_proper_noun:** which means *my Lord has arisen* and is transliterated
. Strong's #140 BDB #12.

127. **Masculine_proper_noun:** ʾĂdônîyrâm (אֲדֹנִירָֽם) [pronounced *uhd-oh-nee-RAWM*],
which means *my Lord is exalted; lord of height;* transliterated *Adoniram*.
Strong's #141 BDB #12. 1Kings 4:6 5:14

ʾĂdônîyrâm (אֲדֹנִירָֽם) [pronounced *uhd-oh-nee-RAWM*]	*my Lord is exalted; lord of height;* transliterated *Adoniram*	masculine singular proper noun	Strong's #141 BDB #12

128. **Masculine_proper_noun:** ʾĂdôrâm (אֲדֹרָֽא) [pronounced *ud-oh-RAWM*], which
means *my Lord is exalted;* transliterated *Adoram*. A corrupted form of above.
Strong's #151 BDB #12. 2Sam. 20:24

ʾĂdôrâm (אֲדֹרָֽא) [pronounced *ud-oh-RAWM*]	*my Lord is exalted;* transliterated *Adoram*	masculine singular proper noun	Strong's #151 BDB #12

129. **Verb:** ʾâdar (אֲדָֽר) [pronounced *aw-DAHR*], which means *to be wide, to be great, to
be high, to be noble*. Strong's #142 BDB #12. Exodus 15:6

ʾâdar (אֲדָֽר) [pronounced *aw-DAHR*]	*to be wide, to be great, to be high, to be noble*	3rd person masculine singular, Qal imperfect	Strong's #142 BDB #12
ʾâdar (אֲדָֽר) [pronounced *aw-DAHR*]	*majestic, glorious, great, noble*	Niphal participle	Strong's #142 BDB #12
ʾâdar (אֲדָֽר) [pronounced *aw-DAHR*]	*to make glorious [great, high, noble]*	3rd person masculine singular, Hiphil imperfect	Strong's #142 BDB #12

130. **Masculine_noun:** ʾeder (אֶֽדֶר) [pronounced *ahd-DEER*], which means *glory,
magnificence*. Strong's #145 BDB #12. Not used yet

131. **Proper_noun/location:** which means *two hills;* transliterated . Strong's #115
BDB #12.

132. **Masculine_proper_noun:** which means *noble;* transliterated . Strong's #146
BDB #12.

133. **Adjective:** ʾaddiyr (אַדִּיר) [pronounced *ahd-DEER*], which means *majestic, powerful,
magnificent, glorious; mighty*.   Strong's #117   BDB #12.   [Synonym:
Strong's #1935 BDB #217] Exodus 15:10 Judges 5:13, 25 1Sam. **4:8** Psalm 8:1
136:18

ʾaddiyr (אַדִּיר) [pronounced *ahd-DEER*]	*majestic, powerful, magnificent, glorious; mighty*	masculine plural adjective with the definite article	Strong's #117 BDB #12

That's the short version. According to Gesenius, this means ❶ *large, very great, mighty* (Psalm 93:4   Isa. 33:21); ❷ *powerful* when used of kings and kingdoms (1Sam. 4:8 Psalm 136:18 Ezek. 32:18); ❸ *prince, leader, chief, noble* (when used as a substantive); ❹ *magnificent, illustrious, glorious* (Psalm 8:2); and, ❺ *noble* (when applied in a moral sense, as in Psalm 16:3).

134.   **Feminine_noun:** ʾaddereth (תֶּרֶדַא) [pronounced *ad-DEH-reth*], which means, *cloak, overcoat, garment [made of fur or fine material], mantle, robe; glory, splendor, magnificence*. It is translated *garment, mantle, robe, goodly* and *glory* in the KJV. It appears to be a *cloak,* not unlike our overcoat. The implication is that this is a very nice overcoat. Strong's #155 BDB #12. Gen. 25:25 Joshua **7:21**

ʾaddereth (תֶּרֶדַא) [pronounced *ad-DEH-reth*]	*cloak, overcoat, garment [made of fur or fine material], mantle, robe; glory, splendor, magnificence*	feminine singular noun	Strong's #155 BDB #12

135.   **Masculine_proper_noun:** which means *12ᵗʰ Babylonian month;* transliterated . Strong's #143 BDB #12.

136.   **Masculine_proper_noun:**   which means *Adar is prince;* transliterated . Strong's #152 BDB #12.

137.   **Verb:** ʾâhêb (בֵהָא) [pronounced *aw-HAYVᴮ*], which means *to love*. As a Qal active participle, it means *lovers* (we should not have a 1990's take on this, however). Strong's #157 BDB #12. Gen. 22:2 24:67 25:28 27:4 29:18 34:3 37:3 44:20 Exodus 20:6 21:5 Deut. 4:37 5:10 21:15 Judges 5:31 1Sam. 1:5 16:21 18:3, 20 20:17 2Sam. 1:23 12:24 13:1, 4, 15 19:6 1Kings 3:3 5:1 Psalm 33:5 34:12 52:3 99:4 146:8 Prov. 1:22 3:12 4:6 8:17 9:8

ʾâhêb (בֵהָא) [pronounced *aw-HAYVᴮ*]	*to desire, to breathe after; to love; to delight in; human love [for another] [familial, sexual]; human love [desire, appetite] for [food, drink, sleep, wisdom]; human love [for, to God]; God's love [toward men, people of Israel, righteousness]; to like*	3ʳᵈ person masculine singular, Qal imperfect with the 3ʳᵈ person masculine singular suffix	Strong's #157 BDB #12

ʾâhêb (בֵהָא) [pronounced *aw-HAYVᴮ*]	*desire, breathe after; love; delight in; have human love [for another] [familial, sexual]; have human love [desire, appetite] for [food, drink, sleep, wisdom]; have human love [for, to God]*	2ⁿᵈ person masculine singular, Qal imperative	Strong's #157 BDB #12
ʾâhêb (בֵהָא) [pronounced *aw-HAYVᴮ*]	*lovers; friends; those who are desired or loved, the ones loving*	masculine plural, Qal active participle	Strong's #157 BDB #12
ʾâhêb (בֵהָא) [pronounced *aw-HAYVᴮ*]	*lover; friend; one who is desired or loved; a person that one delights in*	masculine singular, Qal active participle	Strong's #157 BDB #12
ʾâhêb (בֵהָא) [pronounced *aw-HAYVᴮ*]	*the one loved; the woman desired;* possibly *the one preferred*	feminine singular, Qal passive participle	Strong's #157 BDB #12
ʾâhêb (בֵהָא) [pronounced *aw-HAYVᴮ*]	*lovers; friends; those who are desired or loved; people that one delights in; those who love; those who delight in*	masculine plural, Qal active participle	Strong's #157 BDB #12
ʾâhêb (בֵהָא) [pronounced *aw-HAYVᴮ*]	*desiring, breathing after; loving; delighting in*	Qal active participle	Strong's #157 BDB #12
ʾâhêb (בֵהָא) [pronounced *aw-HAYVᴮ*]	*to be loved; amiable*	3ʳᵈ person masculine singular, Niphal imperfect	Strong's #157 BDB #12
ʾâhêb (בֵהָא) [pronounced *aw-HAYVᴮ*]	*lovely, loveable*	Niphal participle	Strong's #157 BDB #12
ʾâhêb (בֵהָא) [pronounced *aw-HAYVᴮ*]	*a friend; a lover [often in the bad sense of idolatry]*	Piel participle	Strong's #157 BDB #12

138.   **Masculine_noun:** ʾăhâbîym (םיִבָהֲא) [pronounced *uh-hawb-EEM*], which means *love, affection; loves, amours*.   Only in the plural.   Strong's #158   BDB #13. Prov. 5:19

| ʾăhâbîym (אֲהָבִים) [pronounced *uh-hawb-EEM*] | *love, affection; loves, amours* | masculine plural noun | Strong's #158 BDB #13 |

This word is only found in the plural.

139.   **Masculine_noun:** which means *a loved (or, beloved) object*.   Strong's #159 BDB #13. Prov. 7:18*

| ʾôhâb (בהַא) [pronounced *oh-HAWB*] | *love, object of love;* used especially of *illicit, licentious love, lovers* | masculine singular noun | Strong's #159 BDB #13 |
| ʾôhâbîym (בָהַא) [pronounced *oh-hawb-EEM*] | *love, loves; lovers, paramours, amours;* especially of *illicit, licentious loves* and *lovers* | masculine plural noun | Strong's #159 BDB #13 |

Many ancient translations understood this to mean, *embrace, sexual embrace*. This word only occurs here in Prov. 7:18.

140.   **Feminine_noun:** ʾahăbâh (הבָהַא) [pronounced *ah-hu^b-VAW*], which means *love*. For some reason, this is often translated like a verb. Strong's #160 BDB #13. Gen. 29:20 1Sam. 20:17 2Sam. 1:26 13:15 Prov. 5:19 10:12

| ʾahăbâh (הבָהַא) [pronounced *ah-hu^b-VAW*] | *[human] love; sexual desire* | feminine singular noun often translated like a verb | Strong's #160 BDB #13 |

141.   **Proper_noun:** ʾÔhad (דהַא) [pronounced *OH-hahd*], which means, *united, unity;* transliterated, *Ohad*. Strong's #161 BDB #113. Gen. 46:10 Exodus 6:14

| ʾÔhad (דהַא) [pronounced *OH-hahd*] | *united, unity;* transliterated, *Ohad* | masculine singular, proper noun | Strong's #161 BDB #113 |

142.   **Proper_noun:** Judges 3:16

| ʾÊhûwd (אֵהוּד) [pronounced *ay-HOOD*] | *I will give thanks; I will be praised; undivided, united;* transliterated *Ehud* | masculine singular, proper noun | Strong's #164 BDB #13 |

Possibly equivalent to Strong's #161 BDB #13 and/or Strong's #261 BDB #26.

143.   **Interjection:** ʾăhâhh (אהה) [pronounced *uh-HAWH*], which is somewhat onomatopoetic; it is as much a cry of sadness as it is a word. The KJV render it as *Ah!* or as *alas*. Gesenius calls it an interjection of lamentation simply from the sound of it. It comes from a word which means *to grieve, to mourn*. The only contemporary interjection which comes to mind was *oh dear,* which is better than

what I found in Roget's Thesaurus.[5] That being unsuitable, I would almost rather transliterate it. Strong's #162 BDB #13. Joshua **7:7** Judges **6:22** 11:35

144. **Proper_noun/location:** which means *;* transliterated *.* Strong's #163 BDB #13.

145. **Adverb:** which means *where*. Strong's #165 BDB #13.

146. **Verb:** which means *to settle down; to be inhabited*. Strong's #none BDB #13.

147. **Masculine_noun:** ʾohel (לֶהֹא) [pronounced *OH-hel*] is translated *tent, tabernacle, house;* and it refers to the temporary dwelling of Abraham and Sarah (Gen. 18), the temporary dwellings of Jacob and his wives when on the road (Gen. 31), to the Tent or Tabernacle of God (Ex. 33). This appears to either be a temporary residence (and hence, not too well-built or designed) or an inferior type residence to the use of *house* above.   Strong's #168   BDB #13.   (?) [see also Strong's #4908 BDB #1015]. Gen. 4:20 9:21, 27 12:8 13:3 18:1, 6 24:67 25:27 26:25 31:24 33:19 35:21 Exodus 16:16 18:7 26:7 27:21 28:43 29:4 30:16 31:7 33:7 Deut. 1:27 5:30 16:7 Judges 4:11 19:9 1Sam. (1:9) 2:22 4:10 13:2 15:1 17:54 2Sam. 6:17 16:22 18:17 19:8 20:1, 22 1Kings 1:39 2:28 8:4, 66 1Chron. 6:32 (chart) 15:1 Job 5:24 21:28 Psalm 52:5 61:4 106:25 118:15

ʾohel (לֶהֹא) [pronounced *OH-hel*]	*tent, tabernacle, house, temporary dwelling*	masculine singular noun with a 3rd person masculine singular suffix	Strong's #168 BDB #13

148. **Verb:** ʾâhal (לַהָא) [pronounced *AW-hahl*], which means *to tent, to pitch a tent, to [re] move a tent [from place to place]*. Strong's #167 BDB #14. Gen. 13:12

ʾâhal (לַהָא) [pronounced *AW-hahl*]	*to tent, to pitch a tent, to [re] move a tent [from place to place]*	3rd person masculine singular, Qal imperfect	Strong's #167 BDB #14

149. **Feminine_proper_noun:** Strong's #170 BDB #14.

150. **Masculine_proper_noun:** ʾOhŏlîyʾâb (בָאיִלֳהָא) [pronounced *OH-hohl-ee-AWB*], which means *father's tent;* transliterated *Aholiab, Oholiab*. Strong's #171 BDB #14. Exodus 31:6

ʾOhŏlîyʾâb (בָאיִלֳהָא) [pronounced *OH-hohl-ee-AWB*]	*father's tent;* transliterated *Aholiab, Oholiab*	masculine singular proper noun	Strong's #171 BDB #14

151. **Feminine_proper_noun:**   which means *tent in her;* transliterated *Oholiba*. Strong's #172 BDB #14.

152. **Feminine_proper_noun:** ʾâchălîybâmâh (הָחְלִיבְמָה) [pronounced *oh-hohl-ee-baw-MAW*], which means *tent of the high place;* transliterated *Aholibamah, Oholibamah*. Strong's #173 BDB #14. Gen. 36:2

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[5] Roget's Thesaurus has been a God-send when it comes to finding contemporary words for the Hebrew.

ʾâchălîybâmâh (הָמֳבִילָחָא) [pronounced *oh-hohl-ee-baw*	*tent of the high place; transliterated Aholibamah, Oholibamah*	feminine singular proper noun	Strong's #173 BDB #14

153.   **Verb2:** which means *to be clear, to shine*. Hiphil Strong's #166 BDB #14.

154.   **Masculine_noun:** ʾăhâlîym (מִילָהָא) [pronounced *uh-haw-LEEM*], which means *aloes, an odoriferous Indian tree*. Strong's #174 BDB #14. Prov. 7:17

ʾăhâlîym (מִילָהָא) [pronounced *uh-haw-LEEM*]	*aloes, an odoriferous Indian tree*	masculine plural noun	Strong's #174 BDB #14

There appears to also be a feminine plural spelling.

155.   **Masculine_proper_noun:** ʾAhărôn (וְרַהַא) [pronounced *ah-huh-ROHN*], which means *nothing* and is transliterated *Aaron*. Strong's #175 BDB #14. The Doctrine of Aaron Exodus 4:14 5:1 6:13 7:1 8:5 9:8 10:3 11:10 12:1 15:20 16:2 17:10 18:12 19:24 24:1, 9 27:21 28:1 29:4 30:7 31:10 32:1 1Sam. 12:6 1Chron. 12:27 15:4 Psalm 99:6 105:26 106:16 118:3 133:2

ʾAhărôn (וְרַהַא) [pronounced *ah-huh-ROHN*]	*transliterated Aaron*	masculine proper noun	Strong's #175 BDB #14

156.   **Conjunction:** ʾô (אוֹ) [pronounced *oh*], which means *or, or rather, otherwise, also, and*. It is rendered *at least* (Gen. 24:55), *if* (Lev. 26:41), *otherwise* (2Sam. 18:13), *also* (Prov. 30:31), *and* (SOS 2:7 3:5) and *then* (Ezek. 21:10).[6] This usually is translated *or* and sometimes *or, rather* (when a preference is implied). Here, another fundamental option is covered, so I have translated this *or [if]*. Strong's #176 BDB #14. Gen. 24:49, 55 31:43 44:8 Exodus 4:11 5:3 19:13 21:4, 6 22:1 23:4 28:43 30:20 Lev. 26:41 Deut. 4:16 17:2 22:1 1Sam. 2:14 13:19 14:6 20:2, **10** 21:3 22:15 26:10 29:3 2Sam. 2:21 3:35 17:9 18:13 1Kings 8:46 Job 3:15, 16 13:22 16:2 Eccles. 2:19

ʾôw (וא) [pronounced *oh*]	*or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least*	disjunctive conjunction	Strong's #176 BDB #14

When there are two things being considered, this word often implies that the second thing is the better choice.

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[6] These translations come from the Authorized Version.

Gesenius and Thenius take this to mean *if perchance* and Keil and Delitzsch do agree that it may be taken that way in some passages (although K & D don't believe that ʾô should be so understood in this passage). Keil and Delitzsch: *This is evidently incorrect; for even though there are certain passages in which או may be so rendered, it is only where some other case is supposed [apparently within the same sentence], and therefore the meaning **or** still likes at the foundation. These questions of David were suggested by a correct estimate of the circumstances, namely, that Saul's suspicions would leave him to the conclusion that there was some understanding between Jonathan and David, and that he would take steps in consequence to prevent Jonathan from making David acquainted with the result of his conversation with Saul.*[7]

When ʾôw is doubled, it means *...whether...or...*

157. **Masucline_proper_noun:** Strong's #177 BDB #15.

158. **Masculine_noun:** ʾôwb (אוֹב) [pronounced *ow^{b}v*] which means two things: *a water bottle* or *a skin-bottle;* and, *medium, familiar spirit, ventriloquist demon,* or *one who speaks through a person* (it is often translated *medium* for that reason). This means *to mumble;* in that way, it can mean a *water bottle* or *a skin-bottle,* because of the way it sounds; it is always in the plural in this case. It also is a reference to the *ventriloquist demon,* one who speaks through a person (it is often translated *medium* for that reason). Because of its speaking quality, it is often translated *a familiar spirit* in the KJV. The plural form is ʾôbôwth (אֹבוֹת) [pronounced *ohb-^{V}OHTH*]. We find this in Lev. 20:6, 27 Deut. 18:11 1Sam. 28:3, 7–9 2Kings 21:6 23:24 1Chron. 10:13 2Chron. 33:6 Job 32:19 Isa. 8:19 19:3 29:4. This is a demon which usually possesses a person and speaks through that person (this can all be seen in the 1Sam. 28 passage). Strong's #178 BDB #15. The Doctrine of Tongues (Isa. 8:19) Lev. 19:31 Deut. 18:11 1Sam. **28:3**, 7, 8 1Chron. 10:13

ʾôwb (אוֹב) [pronounced *oh^{b}v*]	a water bottle or a skin-bottle; a medium, ventriloquist demon, familiar spirit, demon spirit, one who speaks through a person	masculine singular noun	Strong's #178 BDB #15

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[7] Keil & Delitzsch, *Commentary on the Old Testament;* ©1966 Hendrickson Publishers, Inc.; Vol. 2, pp. 504–505.

You may wonder *what's the connection between a water bottle and a medium?* The connection is that one thing is filled up with another. A wine skin is filled with wine; a medium is filled with a demonic spirit. Now, you may wonder about this ventriloquist demon thing, so let me quote directly from Gesenius:[8] [the] *LXX almost always render by ἐγγαστριμύθοι, ventriloquists, and correctly; because ventriloquists among the ancients commonly abused this art of inward speaking for magical purposes.*[9]

159. **Proper_noun/location:** which means *water skins;* transliterated . Strong's #88 BDB #15.

160. **Verb:** which means *to be curved, to be bent, to burden, to oppress.* Strong's #none BDB #15.

161. **Masculine_noun:** which means *brand, fire brand*. Strong's #181 BDB #15.

162. **Feminine_plural_noun:** ʾôwdôth (תדוא) [pronounced *oh-DOHTH*], which means *cause, reason for; the occasion of; causes, circumstances;* properly *turnings*. The BDB definition is *cause*. The KJV renders it *because, concerning, sake, cause*. Gesenius tells us that it properly means *turnings,* and therefore *causes, circumstances*. This phrase is found twice, first with the 1st person suffix and then with the 2nd person masculine singular suffix. We will render this *concerning my circumstances and concerning your circumstances*. Strong's #182 BDB #15. Gen. 21:11, 25 26:32 Exodus 18:8 Joshua 14:6 2Sam. 13:16

ʾôwdôth (תדוא) [pronounced *oh-DOTH*]	*cause, reason for; the occasion of; causes, circumstances;* properly *turnings*	feminine plural noun	Strong's #182 BDB #15
ʿal (לַע) [pronounced *ģahl*]	*upon, beyond, on, against, above, over, by, beside*	preposition of proximity	Strong's #5921 BDB #752
ʾôwdôth (תדוא) [pronounced *oh-DOTH*]	*cause, reason for; the occasion of; causes, circumstances;* properly *turnings*	feminine plural construct	Strong's #182 BDB #15

Together, ʿal ʾôwdôth (לַע תדוא) [pronounced *ģahl-oh-DOTH*] *mean on account of the causes, on account of; because of; concerning; on the occasion of; concerning the circumstances of; about*. With the 1st person singular suffix, *for my sake*.

Joshua 14:6 has 4 words strung together, which mean *for these very causes that*.

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[8] For those who do not know, Gesenius assembled pretty much the definitive Hebrew-Chaldee Lexicon for the Old Testament. Although my version was printed in 1997, he did this in the mid-1800's (surprisingly without the use of the gift of tongues).

[9] H.W.F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament;* ©1979 by Baker Books; p. 177.

163. **Masculine_noun:** ʾêyd (דיֵא) [pronounced *ayd*], which means *a burden or a load [by which one is crushed], a heavy misfortune, distress, calamity*. Strong's #343 BDB #15. 2Sam. 22:19 Job 18:12 21:17, 30 Prov. 1:26 6:15

ʾêyd (דיֵא) [pronounced *ayd*]	*a burden or a load [by which one is crushed], a heavy misfortune, distress, calamity*	masculine singular noun	Strong's #343 BDB #15

164. **Masculine_noun:** ʾêd (דֵא) [pronounced *ayd*], which means *mist, [water] vapor*. Strong's #108 BDB #15. Gen. 2:6

ʾêd (דֵא) [pronounced *ayd*]	*mist, [water] vapor*	masculine singular noun	Strong's #108 BDB #15

165. **Verb:** which means *to betake oneself to a place to live, to be tenderly inclined*. Strong's #none BDB #15.

166. **Masculine_noun:** ʾîy (יִא) [pronounced *ee*], which means *sea coast, region, border; habitable land; inhabited land; maritime land*. There is a form of this word which means *island(s),* but that is not found in Jer. 47:4. My thinking is that the plural of this noun indicates several *coasts,* meaning that we are speaking of an island. It is a feminine noun in Isa. 23:2. The singular versus plural could have been better fleshed out. Strong's #339 BDB #15. The Doctrine of the Philistines (Judges 14:4) Gen. 10:5

ʾîy (יִא) [pronounced *ee*]	*sea coast; region, border; habitable land; inhabited land; maritime land*	masculine singular noun	Strong's #339 BDB #15
ʾîy (יִא) [pronounced *ee*]	*sea coasts; islands; regions, borders; habitable land; inhabited land; maritime land*	masculine plural construct	Strong's #339 BDB #15

167. **Compound noun/preposition:** ʾôdôth (אוֹדֹת) [pronounced *oh-DOHTH*], which means *causes, circumstances*. (Strong's #182 BDB #15); preceded by the preposition ʿal (לַע) [pronounced *ahl*], and means *upon, beyond, against* (Strong's #5921 BDB #752). Together, they mean *because of, concerning*. Judges 6:7

168. **Proper_masculine_noun:** Îythâmâr (רָמָתיִא) [pronounced *eeth-aw-MAWR*], which means *[is] a land of palms;* transliterated *Ithamar*. Strong's #385 BDB #16. Exodus 6:23 28:1

Îythâmâr (רָמָתיִא) [pronounced *eeth-aw-MAWR*]	*[is] a land of palms;* transliterated *Ithamar*	masculine singular proper noun	Strong's #385 BDB #16

169. **Verb:** ʾâvâh (הָוָא) [pronounced *aw-WAWH*] and it means *to desire, to crave, to lust*. Strong's #183 BDB #16. Deut. 5:21 1Sam. 2:16 2Sam. 3:21 23:15 1Chron. 11:17 Psalm 106:14

ʾâvâh (הַוֶא) [pronounced *aw-WAWH*]	*to desire, to wish for, to crave, to lust*	3rd person masculine plural, Piel imperfect	Strong's #183 BDB #16
ʾâvâh (הַוֶא) [pronounced *aw-WAWH*]	*to desire, to crave [for oneself], to lust [after]*	3rd person masculine plural, Hithpael imperfect	Strong's #183 BDB #16

This verb is only found in the Piel (intensive) stem and in the Hithpael, which is the reflexive intensive stem. Here they certainly craved and desired, but the idea is that they worked themselves up over it. That is, they intensified their own desires and lusts. When combined with its substantive cognate, it means *to burn with desire, to lust after, to greatly desire*.

170. **Masculine_noun:** which means *desire*. Strong's #176 BDB #16.
171. **Feminine_noun:** ʾavvâh (אַוֶּה) [pronounced *ahv-VAW*], which means *desire, lust; pleasure, will*. Interestingly enough, this is not found in the New Englishman's Hebrew Concordance of the Old Testament, except perhaps as another spelling for Strong's #176. ʾavvâh can be found in Deut. 12:15, 20, 21 18:6 1Sam. 23:20 Jer. 2:24 Hosea 10:10. Strong's #185 BDB #16. 1Sam. 23:20

ʾavvâh (אַוֶּה) [pronounced *ahv-VAW*]	*desire, lust; pleasure, will*	feminine singular construct	Strong's #185 BDB #16

172. **Proper_masculine_noun:** which means *desire;* transliterated . Strong's #189 BDB #16.
173. **Masculine_noun:** which means *desire*. Only in plural in Psalm 40:9.* Strong's #3970 BDB #16.
174. **Feminine_noun:** taʾăvâh (הַוֶאַת) [pronounced *tah-uh-VAW*], which means *desire, lust*. This word can be used in a good way (*longing, that which is longed for*) or in a bad. Strong's #8378 BDB #16. Gen. 3:6 Psalm 10:3, 17 20:2 106:14 Prov. 10:24

taʾăvâh (הַוֶאַת) [pronounced *tah-uh-VAW*]	*desire, wish, longing, lust; the thing desired, the object of lust; delight; delicate; honor; ornament*	feminine singular noun	Strong's #8378 BDB #16

175. **Feminine_noun:** Gen. 49:26

taʾăvâh (הַוֶאַת) [pronounced *tah-uh-VAW*]	*boundary, limit* (meaning is uncertain)	feminine singular noun	Strong's #8379 BDB #16

This is equivalent to Strong's #8378 BDB #16, which means *desire, wish, longing, lust; the thing desired, the object of lust; delight; delicate; honor; ornament*.

176. **Verb:** ʾâvâh (הָוָא) [pronounced *aw-WAWH*] which means *to desire, to crave, to lust*. (Strong's #183 BDB #16). Taʾăvâh (תַּאֲוה) [pronounced *tah-av-WAW*] is *a desire, a craving, a wish, that which is desired*. This latter word is not found in Exodus and makes its first appearance in the Bible in Num. 11:4, 34 34:10 Job 23:13 This is the word used of the desire of David for water in 2Sam. 23:15. Strong's #8378–8379   BDB #16.   My reasonable guess is that châmad (Strong's #2530) is a something desirable seen from the outside and that ʾâwâh is the festering lust for it on the inside. Num. 11:4 Deut. 5:21 Psalm 78:29 (n) **which is the verb and which is the noun?** Check references here.

177. **Feminine_noun:** ʾôwth (תוֹא) [pronounced *oath*], which means *sign, token, pledge, assurance;* these are things which are the visible assurances of God's work; in the hands of a prophet or an Apostle, these signs were their credit cards, as Thieme use to put it; they revealed that they could draw from God's account. Strong's #226 BDB #16. Gen. 1:14 4:15 9:12 17:11 Exodus 3:12 4:8 7:3 8:23 10:1 12:13 13:9 31:13 Deut. 4:34 34:11 Joshua 2:12 Judges 6:17 1Sam. 2:34 10:7, 9 14:10 Job 21:29 Psalm 105:27 Isa. 7:14

ʾôwth (תוֹא) [pronounced *oath*]	*sign, a distinguishing mark; token, pledge; remembrance; assurance; a miraculous sign; an omen, a warning*	feminine singular noun with the definite article	Strong's #226 BDB #16

178. **Proper_masculine_noun:** which means *woe?;* transliterated . Strong's #186 BDB #17.

179. **Interjection:** ʾôwy (אוֹי) [pronounced *ohy*], which means *woe! alas! oh!* It is onomatopoetic; a passionate cry of grief or despair. It is an impassion expression of grief and desire (although I can picture a Shakespearean actor crying out, "Oh wretchedness, oh despair" such language would sound trite today). Today, we have this same word used, and it is transliterated *oy,* and it conveys a lot less emotion. Prior to this, this word has only been found in Num. 21:29 24:23. Strong's #188 BDB #17. 1Sam. 4:7

ʾôwy (אוֹי) [pronounced *ohy*]	*woe! alas! oh! ʾôwy is onomatopoetic; it is a passionate cry of grief or despair*	Interjection	Strong's #188 BDB #17

180. **Masculine_noun:** which means *jackal*. Strong's #338 BDB #17.

181. **Feminine_noun:** ʾayyâh (אַיה) [pronounced *ah-YAW*], which means *hawk, falcon, kite*. Strong's #344 BDB #17.

182. **Masculine_proper_noun:** ʾAyyâh (הָיַא) [pronounced *ah-YAW*], which means *hawk, falcon;* transliterated *Aiah*. Strong's #345 BDB #17. Gen. 36:24 2Sam. 3:7 21:8

ʾAyyâh (הַיָא) [pronounced *ah-YAW*]	*hawk, falcon; transliterated Aiah, Ajah*	masculine singular proper noun	Strong's #345 BDB #17

183. **Masculine_proper_noun:**   which means *man of Merodach;* transliterated *Maruduk?.* Strong's #192 BDB #17.

184. **Adjective:** ʾĕvîyl (לִיֱוָא) [pronounced *ehv-EEL*], which means *foolish; [speaking] of one who despises wisdom; of one who mocks when guilty; of one who is quarrelsome; of one who is licentious; a fool; lacking in piety*. The adjective for *foolish* which acts here as a substantive.   This refers to a person who is unteachable—it doesn't matter if it is presented hypothetically or whether this person is disciplined severely in order to make a point. Strong's #191 BDB #17. Job 5:2 Prov. 1:7 7:22 10:8, 21

ʾĕvîyl (לִיֱוָא) [pronounced *ehv-EEL*]	*foolish; [speaking] of one who despises wisdom; of one who mocks when guilty; of one who is quarrelsome; of one who is licentious; a fool; lacking in piety*	masculine singular adjective acting as a substantive	Strong's #191 BDB #17
ʾĕvîlîym (םיליֱוָא) [pronounced *ehv-ee-LEEM*]	*fools; those who despise wisdom; mockers of truth and the good;; those who are quarrelsome; fools who are lacking in piety*	masculine plural adjective acting as a substantive	Strong's #191 BDB #17

185. **Adjective:** which means *foolish*. Zech. 11:15.* Strong's #196 BDB #17.

186. **Feminine_noun:** ʾivveleth (תֶלֱוֶא) [pronounced *ihv-VEH-lehth*], which means *folly, foolishness; impiety;* perhaps[10] *power, preeminence*. Strong's #200 BDB #17. Prov. 5:23

ʾivveleth (תֶלֱוֶא) [pronounced *ihv-VEH-lehth*]	*folly, foolishness; impiety;* perhaps[11] *power, preeminence*	feminine singular noun	Strong's #200 BDB #17

187. **Verb:** which means *to be in front of, to lead*. Strong's #none BDB #17.

188. **Masculine_noun1:** ʾûwl (אוּל) [pronounced *ool*], whose meaning is not so simple. First of all, the word is found only in 2Kings 24:15 and Psalm 73:4; however, it is a part of several words which indicates strength, power and/or *pre-eminence*. Somehow, it is traced back to an unused root which means *to roll*. According to Gesenius, it is used in the singular to mean *body, belly, abdomen;* and in the plural

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[10] From H. W. F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament;* ©1979 by Baker Books; p. 21.

[11] From H. W. F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament;* ©1979 by Baker Books; p. 21.

to refer to *powerful ones, men of power, leaders*. BDB also assigns it two meanings for the two passages, indicating that in the instance of the Psalms, it actually means *their front, their prominent part*. Strong's #193 BDB #17. Psalm 73:4

189. **Masculine_noun2:** which means *leading man, noble*. Strong's #193 BDB #17.

190. **Masculine_noun:** ʾulâm (מֻלָא) [pronounced *oo-LAWM*], which means *porch, vestibule [attached to the main building]*. Strong's #197 BDB #17. 1Kings 6:3 7:6

ʾulâm (מֻלָא), [pronounced *oo-LAWM*]	*porch, vestibule [attached to the main building]*	masculine singular noun with the definite article	Strong's #197 BDB #17
Also spelled ʾûwlâm (מֻלוֹא) [pronounced *oo-LAWM*].			

191. **Masculine_noun:** ʾayil (לִיַא) [pronounced *AH-yil*], which means *ram*. Strong's #352 BDB #17. Gen. 15:9 22:13 31:38 32:14 Exodus 25:5 26:14 29:1, 15 1Sam. 15:22 1Chron. 15:26

ʾayil (לִיַא) [pronounced *AH-yil*]	*ram; ram (as food; as a sacrifice); a ram's skin (skin dyed red, for tabernacle)*	masculine singular noun with the definite article	Strong's #352 BDB #17

192. **Masculine_noun2:** which means *projecting pillar, pilaster*. Several sets of meanings. Strong's #352 BDB #18. 1Kings 6:31

ʾayil (לִיַא) [pronounced *AH-yil*]	*the projecting ledge surrounding a door at the top and sides [often with two columns]; ornamental projections on a building [may include pillars, palm trees]*	masculine plural noun	Strong's #352 BDB #18
This is consonantly identical to the word for *ram* and for *strength, strong man*. This term and meaning may have come from the projection of ram's horns and a similar architectural feature. Strong's #352 BDB #17–18			

193. **Masculine_noun3:** which means *leader, chief*. Strong's #352 BDB #18. (Psalm 89:6) Exodus 15:15

ʾêyl (לִיַא) [pronounced *āyil*]	*strong man, leader, chief; a strong, robust tree [e.g., an oak, terebinth, palm]*	masculine singular noun	Strong's #352 BDB #18

ʾêylîym (מִילֵיִא) [pronounced *āyil-EEM*]	*mighty ones, leaders, nobles of a state*	masculine plural noun	Strong's #352 BDB #17

This is consonantly identical to the word for *ram; projecting ledge [architectural term];* and identical to the word for *a strong, robust tree*.

194. **Masculine_noun4:** which means *terebinth*. See above. Strong's #352 BDB #18.

195. **Location:** Strong's #364 BDB #18. Gen. 15:6

ʾÊyl (לֵיִא) [pronounced *āyil*]	*strong man, leader, chief; a strong, robust tree [e.g., an oak, terebinth, palm];* transliterated *El*	masculine singular noun	Strong's #352 BDB #18
Pâʾrân (וראָפּ) [pronounced *paw-RAWN*]	(possibly) *boughs; abounding in foliage [or caverns];* and is transliterated *Paran*	proper noun/location	Strong's #6290 BDB #803

Together, these make up the location known as *El Paran*. Strong's #364 BDB #18.

According to BDB: *El-paran = "palm of Paran." [It is a] town and harbour at tip of Gulf of Aqaba on the Red Sea*.[12]

196. **Proper_noun/location:** ʾÊlim (מִלֵיִא) [pronounced *ay-LEEM*], which means *palms, terebinth;* transliterated *Elim*. Plural of Strong's #352. Strong's #362 BDB #18. Exodus 15:27 16:1

ʾÊlim (מִלֵיִא) [pronounced *ay-LEEM*]	*palms, terebinth;* transliterated *Elim;* plural of Strong's #352	proper singular noun/location:	Strong's #362 BDB #18

197. **Feminine_noun1:** ʾêlâh (הָלֵא) [pronounced *ā-LAW*], which means *oak, terebinth; tree*. Strong's #424 BDB #18. Gen. 35:4 2Sam. 18:9

ʾêlâh (הָלֵא) [pronounced *ā-LAW*]	*oak, terebinth; tree*	feminine singular noun with the definite article	Strong's #424 BDB #18

198. **Proper_noun2:** ʾêlâh (הָלֵא) [pronounced *ā-LAW*], which means *terebinth* and is transliterated *Elah*. This is listed in BDB as a masculine proper noun, but it has the ה ending and the exact same word is called a feminine noun above. Strong's #425 BDB #18. Gen. 36:41

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[12] *The Brown-Driver-Briggs Hebrew and English Lexicon;* courtesy of e-sword; Strong's #364.

ʾÊlâh (הֵלָא) [pronounced *ā-LAW*]	*terebinth, oak;* and is transliterated *Elah*	proper noun	Strong's #425 (= #424) BDB #18

199.   **Proper_noun2:** ʾêlâh (הֵלָא) [pronounced *ā-LAW*], which means *terebinth* and is transliterated *Elah*. This is listed in BDB as a masculine proper noun, but it has the ה ending and the exact same word is called a feminine noun above. Strong's #424 BDB #18. 1Sam. 17:2 21:9

ʾÊlâh (הֵלָא) [pronounced *ā-LAW*]	*terebinth, oak;* and is transliterated *Elah*	proper noun/location	Strong's #424 BDB #18

200.   **Feminine_noun:** ʾêlôwn (וֹלֵא) [pronounced *AY-loan*], which means *oak, terebinth, tall tree, a strong and hardy tree; a plain;* possibly *a hill*.[13] Strong's #436 BDB #18. Gen. 12:6 13:18 14:13 18:1 Judges 4:11 9:6, 37 1Sam. 10:3

ʾêlôwn (וֹלֵא) [pronounced *AY-lohn*]	*oak, terebinth,*[14] *tall tree, a strong and hardy tree; plain; hill?*	masculine singular noun	Strong's #436 BDB #18

My BDB identifies this as a feminine singular noun, but it is apparently a masculine singular noun (BDB in e-sword and Gesenius).

201.   **Masculine_proper_noun:** ʾÊlôwn (וֹלֵא) [pronounced *AY-loan*], which means *oak, terebinth, tall tree, a strong and hardy tree; a plain;* transliterated *Elon*. Strong's #356 BDB #19. Gen. 26:34 36:2 46:14

ʾÊlôwn (וֹלֵא) [pronounced *AY-loan*]	*oak, terebinth, tall tree, a strong and hardy tree; a plain;* transliterated *Elon*	masculine singular proper noun	Strong's #356 BDB #19

202.   **Proper_noun/location:** ʾÊlôwn (וֹלֵא) [pronounced *AY-loan*], which means *oak, terebinth, tall tree, a strong and hardy tree; a plain;* transliterated *Elon*. Strong's #356 BDB #19.

203.   **Proper_noun/location:** 1Kings 4:9*

ʾÊylôn bêyth chânân (תיֵב וֹלֵא) נָח (וֹלֵא) [pronounced *ay-LONE bayth-khaw-NAWN*]	*oak (grove) of (the) house of grace;* transliterated *Elon of Bethchananoak, Elon-beth-hanan*	masculine singular noun/location	Strong's #358 BDB #19 (from Strong's #356, 1004, and 2603)

204.   **Gentilic_adjective:** which means *,* transliterated *.* Strong's #440 BDB #19.

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[13] A *terebinth* is an anacardiaceous tree, which trees are found in the Mediterranean region.

[14] A *terebinth* is an anacardiaceous tree, which trees are found in the Mediterranean region.

205. **Proper_noun/location:** ʾÊylath (תַלְיֶא) [pronounced *ay-LAHTH*], which means *trees, a grove [of palms]; transliterated Elath, Eloth.* Strong's #359 BDB #19. Deut. 6:8 1Kings 9:26

ʾÊylath (תַלְיֶא) [pronounced *ay-LAHTH*]	*trees, a grove [of palms]; transliterated Elath, Eloth*	proper singular noun/location	Strong's #359 BDB #19

This is also spelled ʾÊylôth (תלְיֶא) [pronounced *ay-LOHTH*]. BDB says it is *a port on the north-east arm of the Red Sea*.

206. **Masculine_noun:** which means *porch*. Strong's #361 BDB #19.

207. **Masculine_noun:** ʾayâl (לְיֶא) [pronounced *ah-YAWL*], which means *hart, stag, deer*. Strong's #354 BDB #19. 1Kings 4:23

ʾayâl (לְיֶא) [pronounced *ah-YAWL*]	*hart, stag, deer*	masculine singular noun	Strong's #354 BDB #19

Treasury of Scriptural Knowledge: *Dr. Shaw understands ayil as the name of the genus, including all the species of the deer kind, whether they are distinguished by round horns, as the stag, or by flat ones, as the fallow deer, or by the smallness of the branches, as the roe.*[15]

208. **Feminine_noun:** ʾayyâlâh (הָלְיֶא) [pronounced *ahy-yaw-LAW*], which means *hind, doe; wild she-goat*. Strong's #355 BDB #19. Gen. 49:21 2Sam. 22:34 Psalm 29:9 Prov. 5:19

ʾayyâlâh (הָלְיֶא) [pronounced *ahy-yaw-LAW*]	*hind, doe; wild she-goat; mountain ram*	feminine singular noun	Strong's #355 BDB #19
ʾayeleth (תֶלְיֶא) [pronounced *ahy-yeh-LEHTH*]	*hind, doe, deer*	feminine singular noun	Strong's #365 BDB #19

Although the spelling is slightly different, this appears to be identical to Strong's #355 BDB #19. Also, the BDB in e-sword appears to have a slightly different spelling than what I find in the text.

209. **Masculine_proper_noun:** ʾayyâlôwn (אַיּלוֹן) [pronounced *ay-yaw-LOHN*], which means *deer-field* and is transliterated *Aijalon*. Strong's #357 BDB #19. Judges 1:35 1Sam. 14:31

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[15] *Treasury of Scriptural Knowledge;* by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, 1Kings 4:23.

ʾayyâlôwn (אַיָּלוֹן) [pronounced *ay-yaw-LOHN*]	*deer-field* and is transliterated *Aijalon*	masculine proper noun	Strong's #357 BDB #19

210.   **Feminine_proper_noun:** Strong's #195 BDB #19.

211.   **Adverb/conjunction:** ʾûwlay (יְלוֹא) [pronounced *oo-LAHY*], which means *perhaps, peradventure*. Strong's #194 BDB #19. Gen. 16:2 18:24 24:5 27:12 32:20 43:12 Exodus 32:30 1Sam. 6:5 9:6 14:6 2Sam. 14:15 16:12 Job 1:5

ʾûwlay (יְלוֹא) [pronounced *oo-LAHY*]	*perhaps, unless, suppose; if peradventure*	adverb/conjunction	Strong's #194 BDB #19

212.   **Adverbial_conjunction:** ʾûwlâm (מֻלוֹא) [pronounced *oo-LAWM*], which means *but, but indeed, yet, however;* it is a very strong adversative. Although sprinkled throughout the historical books (e.g., Gen. 28:19   48:19   Exodus 9:16 1Kings 20:23), ʾûwlâm is found primarily in the book of Job* (1:11 2:5 5:8 11:5 12:7 13:3–4 14:18 17:10 33:1). Strong's #199 BDB #19. Gen. 28:19 48:19 Exodus 9:16 Judges 18:29 1Sam. 20:3 25:34 Job 1:11 2:5 5:8 11:5 12:6 13:4 14:18 17:10

ʾûwlâm (מֻלוֹא) [pronounced *oo-LAWM*]	*but, but indeed, yet, however*	a very strong adverbial adversative	Strong's #199 BDB #19

213.   **Masculine_noun:** ʾâven (אָוֶן) [pronounced *AW-ven*], which means *iniquity, misfortune which results from iniquity*. BDB suggests *trouble, sorrow, wickedness*. Barnes suggests that this first refers to *nothingness, vanity, vain and empty things* (Isa. 41:29 Zech. 10:2); to *falsehood, deceit* (Psalm 36:4 Prov. 17:4) or to *unworthiness, wickedness, iniquity* (Job 36:21 Isa. 1:13).[16] The latter seems to be the most common understanding of the word. This word is first found in Gen. 35:18. Rachel named her second and last son, whom giving birth to took her life, Ben-oni—son of *whatever this word means*. In context, although most of the KJV renders this word *iniquity;* there is nothing in context which would indicate that. The context is that it was a difficult labor and that she died as a result of it. This could be seen as *son of my pain*. And, on the other hand, it is possible that she was speaking of her impending death as a result of her *iniquity,* which is unspecified. In Num. 23:21, this word could go either way—it could mean *pain, misfortune* or it could mean *iniquity*. This word next occurs in 1Sam. 15:23, after Saul did not kill all of the population of the sons of Amalek and the prophet Samuel is dressing him down: "For rebellion is as the sin of divination and insubordination is as *iniquity* and idolatry. Because you have rejected the word of Yᵉhowah, He has also rejected you from [being] king." Other than the book of Genesis, the oldest linguistic uses of this word come from the book of Job, where this word is found several times (Job 4:8

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[16] *Barnes' Notes; Isaiah,* F. C. Cook, editor; reprinted 1996 by Baker Books; p. 335.

5:6 11:11, 14 15:35 21:19 22:15 etc.). Throughout Job, the word seems to mean *iniquity,* rather than *misfortune.* The only possibly problem is Job 5:6, which could refer more to the *misfortune resulting from iniquity.* Then what about Gen. 35:18? The key to that verse is Jacob changes the son's name. If his name had been *son of my sorrow;* then such a name would be apropos, as it would reflect his sorrow due to the loss of Rachel, his one wife of four that he loved. However, if the son was named *son of my iniquity;* then it would be human nature for Jacob to put aside his wife's dying wishes, and rename his son *son of my right hand.* Barnes says something about this meaning *nothingness* or *vanity,* but I don't buy that.[17] As we have seen, *iniquity* can refer to a lifestyle of wrongdoing, the guilt from those acts or to the resultant misfortune and punishment. Strong's #205 BDB #19. The Doctrine of Fasting (Isa. 58:9b) [Num. 23:21 Deut. 26:14 Job 5:6 11:11, 14 15:35 18:12 21:19 Psalm 90:10—I changed the spelling from a *w* to a *v*] 1Sam. 15:23 Psalm 7:14 10:7 41:6 55:3, 10 56:7 59:2, 5 54:2 Prov. 6:12, 18 10:29

ʾâven (אָוֶן) [pronounced *AW-ven*]	*iniquity, misfortune which results from iniquity, trouble, adverse circumstances; idolatry; emptiness, vanity, falsehood, fraud*	masculine singular noun	Strong's #205 BDB #19

214. **Masculine_noun:** which means *toil.* Strong's #8383 BDB #20.

215. **Masculine_noun:** ʾôwn (אוֹן) [pronounced *ohn*], which means *strength, power, vigor; substance, wealth; faculty, ability.* Strong's #202 BDB #20. Gen. 49:3 Deut. 21:17 Job 18:7, 12 20:10 Psalm 105:36

ʾôwn (אוֹן) [pronounced *ohn*]	*strength, power, vigor; substance, wealth; faculty, ability*	masculine singular noun with the 3rd person masculine plural suffix	Strong's #202 BDB #20

216. **Masculine_proper_noun:** Strong's #203 BDB #20.

217. **Proper_noun/location:** which means *;* transliterated . Strong's #207 BDB #20.

218. **Masculine_proper_noun:** ʾÔwnâm (אוֹנָם) [pronounced *oh-NAWM*], which means *vigorous;* transliterated *Onam.* Strong's #208 BDB #20. Gen. 36:23

ʾÔwnâm (אוֹנָם) [pronounced *oh-NAWM*]	*vigorous;* transliterated *Onam*	masculine singular proper noun	Strong's #208 BDB #20

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[17] *Barnes' Notes,* Baker Books, ©1996; Vol. III, p. 159. He also mentions this in *Barnes' Notes; Isaiah,* F. C. Cook, editor; reprinted 1996 by Baker Books; p. 335.

219. **Masculine_proper_noun:** ʾÔwnân (וֹנָן) [pronounced *oh-NAWN*], which means *strong;* transliterated *Onan.* Strong's #209 BDB #20. Gen. 38:4 46:12

ʾÔwnân (וֹנָן) [pronounced *oh-NAWN*]	*strong;* transliterated *Onan*	masculine singular proper noun	Strong's #209 BDB #20

220. **Proper_noun/location:** which means *;* transliterated . Strong's #210 BDB #20.

221. **Masculine_proper_noun/location:** ʾôwphîyr (רִיפֹוא) [pronounced *oh-FEER*], which means *reducing to ashes;* transliterated *Ophir.* Strong's #211 BDB #20. Gen. 10:29 1Kings 9:28

ʾôwphîyr (רִיפֹוא) [pronounced *oh-FEER*]	*reducing to ashes;* transliterated *Ophir*	masculine singular proper noun/location	Strong's #211 BDB #20

There are at least two other spellings of this noun; also, there is a lot of verbiage on this noun in BDB.

222. **Verb:** ʾûwts (וץא) [pronounced *oots*], which means, *to urge, to press, to hasten, to hurry [along]; to press anyone on, to be pressed, to confine, to make haste.* In most of the 10 times that this word is found in Scripture, it means *to hasten, to cause to hasten, to hurry, to hurry along, to festinate.* The only time this is a difficult translate is in Joshua 17:15. Various translators give this the renderings in Joshua 17:15 as *hath been narrow* (Young); *is too narrow* (NASB, Owen); *is too small* (NIV); *are too confined* (NKJV); and *you are their near neighbors in the hill country of Ephraim* (REB), which Bible footnotes here that the actual Hebrew is obscure here. This would account for the odd translation here. Strong's #213 BDB #21. Gen. 19:15 Exodus 5:13 Joshua 10:13 **17:15**

ʾûwts (וץא) [pronounced *oots*]	*to urge, to press, to hasten, to hurry [along]; to press anyone on, to be pressed, to confine, to make haste*	3rd person masculine singular, Qal imperfect	Strong's #213 BDB #21
ʾûwts (וץא) [pronounced *oots*]	*the ones urging, those pressing, the ones hastening, those hurrying [along] [pressing anyone on], those being pressed, the ones confined [making haste]*	masculine plural, Qal active participle	Strong's #213 BDB #21

In most of the 10 times that this word is found in Scripture, it means *to hasten, to cause to hasten, to hurry, to hurry along, to festinate*. The only time this is a difficult translate is in Joshua 17:15. Various translators give this the renderings in Joshua 17:15 as *hath been narrow* (Young); *is too narrow* (NASB, Owen); *is too small* (NIV); *are too confined* (NKJV); and *you are their near neighbors in the hill country of Ephraim* (REB), which Bible footnotes here that the actual Hebrew is obscure here. This would account for the odd translation here.

ʾûwts (אוּץ) [pronounced *oots*]	*to urge, to insist, to press [upon], to hasten, to hurry [along]*	3rd person masculine singular, Hiphil imperfect	Strong's #213 BDB #21

223.   **Verb:** ʾôwr (אור) [pronounced *ohr*], which means *to be light, to become light*. In the Hiphil , it means *to bring light, to cause to be light, to enlighten*. Strong's #215 BDB #21. Gen. 1:15 44:3 Exodus 13:21 14:20 25:37 1Sam. 14:27 2Sam. 2:32 Psalm 19:8 105:39 118:27 Prov. 4:18

ʾôwr (אור) [pronounced *ohr*]	*to be light, to become light*	3rd person masculine singular, Qal imperfect	Strong's #215 BDB #21
ʾôwr (אור) [pronounced *ohr*]	*being light, becoming light, lighting; shining*	Qal active participle	Strong's #215 BDB #21
ʾôwr (אור) [pronounced *ohr*]	*to bring light, to cause to be light, to make light; to make shine; to enlighten; to refresh [gladden]; to kindle*	3rd person masculine singular, Hiphil imperfect	Strong's #215 BDB #21
ʾôwr (אור) [pronounced *ohr*]	*to be illuminated, to become lighted up, to become light*	3rd person masculine singular, Niphal imperfect	Strong's #215 BDB #21

224.   **Masculine_noun:** ʾôwr (רוא) [pronounced *ohr*], which means *light*. This is used for moonlight, sunlight and morning light. It is in the feminine in a couple passages. Strong's #216   BDB #21.   The Doctrine of Fasting (Isa. 58:8)   Gen. 1:3 Exodus 10:23 Judges 19:26 1Sam. 14:36 25:34, 36 29:10 2Sam. 17:22 23:4 Job 3:9 17:12 Psalm 44:3 56:13 89:15 148:3 Prov. 4:18 6:23 Eccles. 2:13

ʾôwr (רוא) [pronounced *ohr*]	*light [of the moon, of stars]; morning light, day-break, dawn; light [of life; of one's face]; light [of prosperity, of Bible doctrine, of Jehovah]*	masculine singular construct	Strong's #216 BDB #21

225.   **Feminine_noun1:** which means *light*. Strong's #216 BDB #21.

226.   **Feminine_noun2:** which means *herb*. Strong's #216 BDB #21.

227.   **Masculine_noun:** ʾÛwr (רוא) [pronounced *oor*], which means *brightness of fire, flame;* transliterated *Ur*. Equivalent to Strong's #218. Strong's #217 BDB #22.

ʾÛwr (רוא) [pronounced *oor*]	*brightness of fire, flame;* transliterated *Ur*	masculine singular proper noun	Strong's #217 BDB #22

BDB: *[Ur is] a city in southern Babylonia, city of the Chaldeans, centre of moon worship, home of Abraham's father, Terah, and departure point for the Abraham's migration to Mesopotamia and Canaan.*[18]

228.   **Masculine_plural_noun:** which means *region of light, East Is*. Strong's #217 BDB #22.

229.   **Masculine_noun:** ʾûwrîym (םירוא) [pronounced *oo-REEM*], which means *lights; revelations* and is transliterated *Urim*. Strong's #224 BDB #22. Exodus 28:30

ʾûwrîym (םירוא) [pronounced *oo-REEM*]	*lights; revelations* and is transliterated *Urim*	masculine plural noun	Strong's #224 BDB #22

This is the plural of Strong's #217 BDB #22.

230.   **Masculine_proper_noun:** ʾÛwr (רוא) [pronounced *oor*], which means *brightness of fire, flame;* transliterated *Ur*. Strong's #218 BDB #22. Gen. 11:28 1Chron. 11:35

ʾÛwr (רוא) [pronounced *oor*]	*brightness of fire, flame;* transliterated *Ur*	masculine singular proper noun	Strong's #218 BDB #22

231.   **Masculine_proper_noun:** ʾÛwrîy (ירוא) [pronounced *oo-REE*], which means *flame, fiery;* transliterated *Uri*. Strong's #221 BDB #22. Exodus 31:2 1Kings 4:19

ʾÛwrîy (ירוא) [pronounced *oo-REE*]	*flame, fiery;* transliterated *Uri*	masculine singular proper noun	Strong's #221 BDB #22

232.   **Masculine_proper_noun:** ʾÛwrîyʾêl (אוריאל) [pronounced *oo-ree-ALE*], which means *flame of El; my light is El, God is my light, flame of God;* transliterated *Uriel*. Strong's #222 BDB #22. 1Chron. **15:5**

ʾÛwrîyʾêl (אוריאל) [pronounced *oo-ree-ALE*]	*flame of El; my light is El, God is my light, flame of God;* transliterated *Uriel*	masculine singular proper noun	Strong's #222 BDB #22

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[18] *The Brown-Driver-Briggs Hebrew and English Lexicon;* Hendrickson Publishers; ©1996; p. 22.

233. **Masculine_proper_noun:** ʾÛwrîyyâh (הַיִרוא) [pronounced *oo-ree-YAW*], which means *flame of Yah; my light is Yah* and is transliterated *Uriah*. Strong's #223 BDB #22. 2Sam. 12:9 23:39 1Chron. 11:41

ʾÛwrîyyâh (הַיִרוא) [pronounced *oo-ree-YAW*]	*flame of Yah; my light is Yah* and is transliterated *Uriah*	masculine singular proper noun	Strong's #223 BDB #22
Also spelled ʾÛwrîyyâhûw (והַיִרוא) [pronounced *oo-ree-YAW-hoo*].			

234. **Masculine_proper_noun:** which means *flame of Yahweh; my light is Yahweh* and is transliterated . Strong's #223 BDB #22.

235. **Masculine_proper_noun:** Yâʾîyr (רִיאָי) [pronounced *yaw-EER*], which means, *he enlightens* or *one giving light;* and is transliterated *Jair*. This is simply Jair's name. Strong's #2971 BDB #22. Deut. 3:14 Judges 10:4

Yâʾîyr (רִיאָי) [pronounced *yaw-EER*]	*he enlightens* or *one giving light;* and is transliterated *Jair*	masculine singular proper noun	Strong's #2971 BDB #22

236. **Gentilic_adjective:** Yâʾîrîy (יִרִאָי) [pronounced *yaw-ee-REE*], which means *he enlightens; the one giving light;* and is transliterated *Jairite*. Strong's #2972 BDB #22. 2Sam. 20:26

Yâʾîrîy (יִרִאָי) [pronounced *yaw-ee-REE*]	*he enlightens; the one giving light;* and is transliterated *Jairite*	masculine singular, gentilic adjective with the definite article	Strong's #2972 BDB #22

237. **Masculine_noun:** mâʾôwr (רוֹאָמ) [pronounced *maw-OHR*], which means *luminary, light, light-bearer, lamp, lamp-stand;* metaphorically for the *light of the eyes;* therefore, *bright, cheerful*. E-sword has a feminine spelling and I am not certain if the plural is much different from the singular in meaning. Strong's #3974 BDB #22. Gen. 1:14, 16 Exodus 25:6 27:20

mâʾôwr (רוֹאָמ) [pronounced *maw-OHR*]	*luminary, light, light-bearer, lamp, lamp-stand;* metaphorically for the *light of the eyes;* therefore, *bright, cheerful*	masculine singular noun	Strong's #3974 BDB #22

238. **Feminine_noun:** which means *light hole*. Strong's #3975 BDB #22.

239. **Proper_noun_location:** ʾÛwr (רוא) [pronounced *oor*], which means *brightness of fire, flame;* transliterated *Ur*. which means *light, flame;* and is transliterated *Ur*. The meaning may not apply, as this is not a Jewish word per se. Strong's #218 BDB #22.

240. **Verb:** ʾûwth (תוא) [pronounced *ooth*], which means *to consent, to give assent, to agree [to]*. Strong's #225 BDB #22. Gen. 34:15

ʾûwth (תוא) [pronounced *ooth*]	*to consent, to give assent, to agree [to]*	3rd person masculine plural, Niphal imperfect	Strong's #225 BDB #22

241.   **Adverb:** ʾâz (אָז) [pronounced *awz*], which means *then, at that time, in that case* (when following an *if* or *though*), *now, as things are; that being so*. This adverb also gives us logical progression or logical sequence, so it means *in that case, now as things are, that being so, then*. The latter rendering is particularly apropos as the apodosis of a conditional, which is how it functions here. ʾâz is also used *in cases where the historian either wishes to introduce contemporaneous facts, that do not carry forward the main course of the history, or loses sight for the time of the strictly historical sequence and simply takes note of the occurrence of some particular event.*[19] Strong's #227 BDB #23. The Doctrine of Fasting (Isa. 58:8) Gen. 4:26 12:6 13:7 24:41 39:5 49:4 Exodus 4:10 5:23 9:24 12:44 15:1 Deut. 4:41 29:20 Joshua 1: 8:30 10:12 Judges 5:8, 19 13:21 1Sam. 6:3 20:12 2Sam. 2:27 15:34 19:6 21:17 23:14 1Kings 3:16 8:1 9:11, 24 1Chron. 15:2 16:7 Job 3:13 9:31 11:15 13:20 Psalm 2:5 51:19 56:9 Prov. 1:28 2:5 3:23 8:22 Eccles. 2:15

ʾâz (אָז) [pronounced *awz*]	*then, after that, at that time, in that case* (when following an *if* or *though*), *now, as things are; that being so, therefore, because of that*	a temporal/resultant adverb	Strong's #227 BDB #23
min (מן) [pronounced *mihn*]	*from, off, out from, out of, away from, on account of, since, than, more than*	preposition of separation	Strong's #4480 BDB #577
ʾâz (אָז) [pronounced *awz*]	*then, after that, at that time, in that case* (when following an *if* or *though*), *now, as things are; that being so, therefore, because of that*	a temporal/resultant adverb	Strong's #227 BDB #23

Min and ʾâz together mean *from that time, from of old, formerly, long since; from [any] time, from when, since*.

242.   **Combo:** Exodus 12:48

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[19] Keil & Delitzsch's *Commentary on the Old Testament;* ©1966 Hendrickson Publishers, Inc.; Vol. II, p. 66. They are referring back to Ewald, §136 b.).

wᵉ (or vᵉ) (וְ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251
ʾâz (אָז) [pronounced *awz*]	*then, after that, at that time, in that case* (when following an *if* or *though*), *now, as things are; that being so, therefore, because of that*	a temporal/resultant adverb	Strong's #227 BDB #23

Together, these two particles are translated .

243.   **Adverb/conjunction/preposition:** which means *from that time; in time past, of old; from the time of, since*. Strong's #227 BDB #23.

244.   **Conjunction:** which means *then, in that case*. Strong's #233 BDB #23.

245.   **Masculine_proper_noun:** ʾEzᵉbbay (יִבְזָא) [pronounced *ehzᵉ-BAY*], which means *hyssop; my humblings;* and is transliterated *Ezbai*. Strong's #229 BDB #23. 1Chron. 11:37

ʾEzᵉbbay (יִבְזָא) [pronounced *ehzᵉ-BAY*]	*hyssop; my humblings;* and is transliterated *Ezbai*	masculine singular proper noun	Strong's #229 BDB #23

246.   **Masculine_noun:** ʾêzôwb (בוֹזֵא) [pronounced *ay-ZOBE*], which means *hyssop [a plant used for religious and medicinal purposes]*. Strong's #231 BDB #23. Exodus 12:22 1Kings 4:33 Psalm 51:7

ʾêzôwb (בוֹזֵא) [pronounced *ay-ZOBE*]	*hyssop [a plant used for religious and medicinal purposes]*	masculine singular noun	Strong's #231 BDB #23

247.   **Verb:** ʾâzal (אַזַל) [pronounced *aw-ZAHL*], which means *to go, to be gone, to go away; to go about; to be exhausted, to be used up [gone, evaporated]*. Strong's #235 BDB #23. Deut. 32:36 1Sam. 9:7 Job 14:11

ʾâzal (אַזַל) [pronounced *aw-ZAHL*]	*to go, to be gone, to go away; to go about; to be exhausted, to be used up [gone, evaporated]*	3ʳᵈ person masculine singular, Qal imperfect	Strong's #235 BDB #23

248.   **Masculine_proper_noun:** ʾezel (אָזֶל) [pronounced *EH-zel*], which means *pointed, sharp* and is transliterated *Ezel*. Same as the verb above? Different vowel points. Strong's #237 BDB #23. 1Sam. **20:19**.*

ʾezel (אָזֶל) [pronounced *EH-zel*]	*pointed, sharp* and is transliterated *Ezel*	masculine singular proper noun	Strong's #237 BDB #23

This word could come from a verb which means *to go, to be gone, to be exhausted, to be used up*. It is the same consonants with different vowel points as Strong's #235 BDB #23.

The translation is a reasonable guess; however, this does differ in the last letter from the words which mean *sharp, pointed*.

249.   **Masculine_proper_noun:** ʾûwzâl (אוּזָל) [pronounced *oo-ZAWL*], which means *I will be flooded;* and is transliterated *Uzal*. Strong's #187 BDB #23. Gen. 10:27

ʾûwzâl (אוּזָל) [pronounced *oo-ZAWL*]	*I will be flooded;* and is transliterated *Uzal*	masculine singular proper noun	Strong's #187 BDB #23

250.   **Proper_noun_location:**   which means *nothing;* and is transliterated . Strong's #187 BDB #23.

251.   **Verb:** which means *to be pointed, to be sharp*. Or *edge, corner, peak, pinnacle*. Strong's #none BDB #23.

252.   **Feminine_noun:** ʾôzen (אֹזֶן) [pronounced *OH-zen*], which means *ear*. I should differentiate between the singular and plural spellings. Strong's #241 BDB #23. Gen. 20:8 23:10 35:4 44:18 50:4 Exodus 10:2 11:2 17:14 21:6 24:7 29:20 32:2 Deut. 5:1 Ruth 4:4a 1Sam. 3:11 8:21 9:15 11:4 15:14 18:23 20:2 22:8 25:24 2Sam. 3:19 7:22 18:12 22:7, 45 Psalm 34:15 Prov. 2:2 4:20 5:1 Eccles. 1:8

ʾôzen (אֹזֶן) [pronounced *OH-zen*]	*ear;* metaphorically for *hearing; audience*	feminine singular noun with the 1st person singular suffix; pausal form	Strong's #241 BDB #23
ʾôzen (אֹזֶן) [pronounced *OH-zen*]	*[two] ears, both ears;* metaphorically for *hearing; audience*	feminine dual noun	Strong's #241 BDB #23
ʾôzen (אֹזֶן) [pronounced *OH-zen*]	*ears;* metaphorically for *hearing; audience*	feminine plural noun with the 1st person singular suffix; pausal form	Strong's #241 BDB #23

253.   **Verb:1** ʾâzan (אָזַן) [pronounced *aw-ZAHN*], which means *to broaden out the ear with the hand in order to hear; give ear and answer; to listen and obey; to listen; to weigh*. It is used primarily in poetry. It is usually rendered *give ear*. Strong's #238 BDB #24. Gen. 4:23 Exodus 15:26 Deut. 1:45 32:1 Judges 5:3 Psalm 54:2 55:1

ʾâzan (וְזָא) [pronounced aw-ZAHN]	to broaden out the ear with the hand in order to hear; to give ear and answer; to listen and obey; to listen; to weigh	3rd person masculine singular, Hiphil imperfect	Strong's #238 BDB #24
ʾâzan (וְזָא) [pronounced aw-ZAHN]	to broaden out the ear with the hand in order to hear; to give ear and answer; to listen and obey; to listen; to weigh	2nd person masculine singular, Hiphil imperative	Strong's #238 BDB #24
ʾâzan (וְזָא) [pronounced aw-ZAHN]	to listen to; to weigh; to ponder	3rd person masculine singular, Piel imperfect	Strong's #238 BDB #24

254. **Verb2:** ʾâzan (אֵן) [pronounced aw-ZAHN], which means to weigh, to test, to prove. Strong's #239 BDB #24.

255. **Dual_Masculine_noun:** môzᵉgayim (םיָגְזאֹמ) [pronounced mohz-gah-YIHM], which means balance, balances, scale, scales. Strong's #3976 BDB #24. Psalm 62:9

môzᵉgayim (םיָגְזאֹמ) [pronounced mohz-gah-YIHM]	balance, balances, scale, scales	masculine dual noun	Strong's #3976 BDB #24

256. **Verb:** ʾârar (רַרָא) [pronounced aw-ZAHR], which means to bind around, to put on something [around you], to gird, to encompass, to equip; to surround. Strong's #247 BDB #25. 1Sam. 2:4 2Sam. 22:40

ʾârar (רַרָא) [pronounced aw-ZAHR]	to bind around, to put on something [around you], to gird, to encompass, to equip; to surround	3rd person plural, Qal perfect	Strong's #247 BDB #25
ʾârar (רַרָא) [pronounced aw-ZAHR]	to be bound around, to have something put [around you], to be girded; to be surrounded	3rd person plural, Niphal perfect	Strong's #247 BDB #25
ʾârar (רַרָא) [pronounced aw-ZAHR]	to bind around, to put on something [around you], to gird, to encompass, to equip; to surround; to hold close, to clasp	3rd person plural, Piel perfect	Strong's #247 BDB #25

Although the Piel is the intensive stem, I am not sure I see a difference between the Qal and Piel. See the final two definitions.

ʾârar (רַרְא) [pronounced *aw-ZAHR*]	*to bind around onself, to put on something [around you], to gird onself, to equip or prepare oneself [for battle]*	3ʳᵈ person plural, Hithpael perfect	Strong's #247 BDB #25

257. **Noun:** ʾêzôr (אזור) [pronounced *â-ZOHR*], and one calls it a slave's garment. It is possible that it meant that early on, as this is not found again until the prophets (and 1Kings 1:8), but because it is related to the verb *to gird, to clothe,* this would be a simpler garment, generally not associated with kings. Strong's #232 BDB #25. Job 12:18

258. **Interjection3:** which means *ah! alas!* Onomatopoetic. Ezek. 6:11 21:20.* Strong's #253 BDB #25.

259. **Substantive:** which means *wish, ah that!* Various spellings. Strong's #305 BDB #25.

260. **Numeral:** ʾechâd (דָחֶא) [pronounced *eh-KHAWD*], which means *one, first, certain, only;* but it can also mean a *composite unity*. We have seen this word used specifically in that way in Gen. 2:24: For this cause a man will leave his father and his mother and he will cling to his wife; and they shall become *one* flesh. See also Gen. 34:16, 22. It has a variety of meanings, the chief being *one*. However, it is also used in the sense of a *certain* woman or *one* woman (meaning, essentially, the same thing). It refers to a particular, but unidentified person or thing. Strong's #259 BDB #25. Gen. 1:5, 9 2:11, 21 3:22 8:5 10:25 11:1, 6 19:9 21:15 22:2 26:10 27:38, 44 29:20 32:8 33:13 34:16 37:9 40:5 41:5, 11 42:11 44:28 48:22 49:16 Exodus 1:15 8:31 9:6 10:19 11:1 12:18 14:28 16:33 17:12 18:3 23:29 24:3 25:12 26:2 27:9 28:10 29:1 30:10 33:5 Deut. 1:2, 23 4:42 6:4 16:5 17:2 21:15 Joshua 22:20 Judges 4:16 8:18 9:53 13:2 16:7, 28 19:13 Ruth 1:4 —spelled wrong] 1Sam. 1:1, 2, 24 2:34, 36 6:4, 7, 12, 17 7:9, 12 9:3, 15 10:3 11:7 13:17b 14:4, 40 16:18 17:36 22:20 24:14 25:14 26:7, 15 27:1 2Sam. 1:15 2:1, 18, 25 3:13 4:2 6:19 7:7 9:11 12:1 14:6, 27 15:2 17:9 18:10 19:14 23:8 24:12 1Kings 2:16 3:17, 25 4:7 6:24, 34 7:15 8:56 1Chron. 12:14, 38 Job 2:10 9:22 Psalm 34:20 62:11 89:35 106:11 Prov. 1:14 Eccles. 2:14 Zech. 12:7 (See **Strong's #3173** BDB #402 for the adjective for *solitary*) The Doctrine of the Deity of the Holy Spirit; [Biblical Contradictions The Opposition (Eli)—spelled wrong and can't find]

ʾechâd (דָחֶא) [pronounced *eh-KHAWD*]	*one, first, certain, only; each, every;* but it can also mean a *composite unity;* possibly *particular; anyone; same*	numeral adjective	Strong's #259 BDB #25

ʾEchâd can function like an indefinite article, and be rendered *a certain [person, place or thing]*. ʾEchâd can be used elliptically to mean *one time, once*.

Often, when ʾechâd is found twice in the same context, it means *...the one...and the other* or *one...and another*.

ʾăchâdîym (אֲחָדִים) [pronounced *uh-khaw-DEEM*]	*the same; joined in one, united; some, a few*	plural numeral adjective	Strong's #259 BDB #25
ʾechâd (אֶחָד) [pronounced *eh-KHAWD*]	*one, first, certain, only; but it can also mean a composite unity; possibly particular; anyone*	numeral adjective	Strong's #259 BDB #25

With the kaph preposition, it means *as one man* (i.e., *together*). *Together, unitedly, as one;* referring to two or more people acting as one.

ʾechâd (אֶחָד) [pronounced *eh-KHAWD*]	*one, first, certain, only; but it can also mean a composite unity; possibly particular; anyone*	numeral adjective	Strong's #259 BDB #25
ʾechâd (אֶחָד) [pronounced *eh-KHAWD*]	*one, first, certain, only; but it can also mean a composite unity; possibly particular; anyone*	numeral adjective	Strong's #259 BDB #25

Repeated, with the lâmed preposition, ʾechâd means *one after another, one by one*

261. **Masculine_proper_noun:** ʾÊchûwd (אֵחוּד) [pronounced *ay-KHOOD*], which means *united;* transliterated *Ehud*. Strong's #261   BDB #26.   Judges 3:15 1Chron. (7:12) 8:6

ʾÊchûwd (אֵחוּד) [pronounced *ay-KHOOD*]	*united;* transliterated *Ehud, Echud*	masculine singular, proper noun	Strong's #261 BDB #26

Possibly equivalent to...

ʾÊhûwd (אֵהוּד) [pronounced *ay-HOOD*]	*I will give thanks; I will be praised; undivided, united;* transliterated *Ehud*	masculine singular, proper noun	Strong's #164 BDB #13

262. **Adjective:** *surrounding, protecting*. Strong's #2297 BDB #26.

263. **Masculine_noun:** ʾâch (אָח) [pronounced *awhk*], which means *brother, kinsman* or *close relative*. It can mean *brother,* as in Gen. 4:2 27:6; *close relative,* as in Gen. 14:14, 16 (Lot was Abram's nephew, not his brother) Lev. 10:4; and this word can mean a *fellow-countrymen* (Lev. 19:17 25:14, 46). Strong's #251 BDB #26. Gen. 4:1 9:5, 22 10:21 12:5 13:8, 11 14:12 16:12 19:7 20:5 22:20 24:15, 27 25:18, 26 26:31 27:6 28:2 29:4, 10 31:23 32:3 33:3 34:11, 25 35:1 36:6 37:2 38:1, 8 42:3, 4 43:3 44:14, 19 45:1, 4 46:31 47:1 48:6, 19 49:5 50:8 Exodus 1:6 2:11 4:14, 18 7:1 10:23 16:15 28:1 32:27 Lev. 25:25 Deut. 1:16 2:4 3:18 17:15 20:8 22:1 Joshua 15:17 (for Judges 1:13) Judges 1:3, 13 9:1, 26 14:3 Ruth 4:3 1Sam. 14:3 16:13 17:17 20:29 22:1 26:6 30:23 2Sam. 1:26 10:10 13:3 14:7 15:20 18:2 19:12, 41 20:9 21:21 23:18 1Kings 1:9, 10 2:7 9:13 1Chron. 6:39a 7:34 8:14 11:20, 38 12:2, 29 15:5 16:7 Job 1:13 Psalm 133:1 Prov. 6:19

ʾâch (אָח) [pronounced *awhk*]	*brother, half-brother; kinsman* or *relative close; one who resembles*	masculine singular construct	Strong's #251 BDB #26
ʾâch (אָח) [pronounced *awhk*]	*brother of same parents; half-brother (same father); relative, kinship, same tribe; each to the other (reciprocal relationship); (figuratively) of resemblance*	masculine singular construct	Strong's #251 BDB #26
ʾachîym (אָחִים) [pronounced *awhk-EEM*]	*brothers, kinsmen, close relatives; tribesmen; fellow-countrymen*	masculine plural construct	Strong's #251 BDB #26

264. **Masculine_proper_noun:** which means *Ahab*. Strong's #256 BDB #26.

265. **Masculine_proper_noun:** which means *brother of an intelligent one;* transliterated . Strong's #257 BDB #26.

266. **Masculine_proper_noun:** which means *;* transliterated . Strong's #267 BDB #26.

267. **Masculine_proper_noun:** ʾĂchîyʾâm (אֲחִיאָם) [pronounced *ahkh-ee-AWM*], which means *the brother of my mother [i.e., uncle];* transliterated . Strong's #279 BDB #26. 2Sam. 23:33 1Chron. 11:35

ʾĂchîyʾâm (אֲחִיאָם) [pronounced *ahkh-ee-AWM*]	*the brother of my mother [that is, uncle]; transliterated Ahiam, Achiam*	masculine singular proper noun	Strong's #279 BDB #26

268.	**Masculine_proper_noun:** ʾĂchîyâh (אֲחִיָה) [pronounced *uh-KHEE-yaw*], and is transliterated *Ahijah*. Strong's #281 BDB #26. 1Chron. (8:6) ʾăchîyyâh (אֲחִיָה) [pronounced *uh-khee-YAW*], which means *brother of Yah (God),* and is transliterated *Ahijah*. First spelling found 19 times; second 5 times. Strong's #281 BDB #26. 1Sam. 14:3 (slight misspelling) 1Kings 4:3 1Chron. 11:36 (slight misspelling)

ʾĂchîyyâh (אֲחִיָה) [pronounced *uh-KHEE-yaw*]	*brother [worshiper] of Yah (God),* and is transliterated *Ahiah, Ahijah, Achijah*	masculine proper noun	Strong's #281 BDB #26
ʾĂchîyâhûw (וַאֲחִיָה) [pronounced *uh-khee-YAW-oo*]	*brother [worshiper] of Yah (God),* and is transliterated *Ahiah, Ahijah, Achijah*	masculine proper noun; alternate spelling of above	Strong's #281 BDB #26

269.	**Masculine_proper_noun:** ʾăchîy (אֲחִי) [pronounced *UH-khee*], which is transliterated *Ahi* or *Achi,* but which means, obviously, *brother of*. Strong's #277 BDB #26. 1Chron. 7:34

ʾĂchîy (אֲחִיה) [pronounced *UH-khee*]	*brother of Yah (God),* and is transliterated *Ahi*	masculine proper noun	Strong's #277 BDB #26

270.	**Masculine_proper_noun:** Strong's #282 BDB #26.

271.	**Masculine_proper_noun:** ʾachᵉyôw (אֲחִיוֹ) [pronounced *ahkhᵉ-YOH*], which means *brotherly, fraternal;* transliterated *Ahio*. Strong's #283 BDB #26. 2Sam. 6:3

ʾachᵉyôw (אֲחִיוֹ) [pronounced *ahkhᵉ-OH*]	*brotherly, fraternal;* transliterated *Ahio*	masculine proper singular noun	Strong's #283 BDB #26

272.	**Masculine_proper_noun:** ʾăchîṭûwb (אֲחִיטוּב) [pronounced *uh-khee-TU^BV*], which means *my brother [is] goodness,* and is transliterated *Ahitub*. Strong's #285 BDB #26. 1Sam. 14:3 22:9 2Sam. 8:17

ʾĂchîṭûwᵇv (אֲחִיטוּב) [pronounced *uh-khee-TU^BV*]	*my brother [is] goodness,* and is transliterated *Ahitub*	masculine proper noun	Strong's #285 BDB #26

273.	**Proper_noun:** Strong's #284 BDB #26.

274.	**Masculine_proper_noun:** ʾĂchîlûwd (אֲחִילוּד) [pronounced *akh-ee-LOOD*], which means *my brother is goodness;* transliterated *Achilud, Ahilud*. Strong's #286 BDB #26. 1Kings 4:3, 12

ʾĂchîylûwd (דוּליחֲה) [pronounced *akh-ee-LOOD*]	*my brother is goodness;* transliterated *Achilud, Ahilud*	masculine singular proper noun	Strong's #286 BDB #26

275. **Masculine_proper_noun:** ʾĂchîylûwd (דוּליחֲא) [pronounced *uhkh-ee-LOOD*], which means *child's brother* and is transliterated *Ahilud*. Strong's #286 BDB #27. 2Sam. 8:16 20:24

ʾĂchîylûwd (דוּליחֲא) [pronounced *uhkh-ee-LOOD*]	*child's brother* and is transliterated *Ahilud*	masculine singular proper noun	Strong's #286 BDB #27

276. **Masculine_proper_noun:** which means *my brother is death* and is transliterated . Strong's #287 BDB #27.

277. **Masculine_proper_noun:** ʾăchîymeleke (רֶלֶמיחֲא) [pronounced *uh-khee-MEH-lek*], which means *brother of Melek* or *brother of a king* and is transliterated *Ahimelech*. Strong's #288 BDB #27. 1Sam. (14:3) 21:1 22:9 23:6 26:6 30:7 2Sam. 8:17 Psalm 52 inscription

ʾĂchîymeleke (רֶלֶמיחֲא) [pronounced *uh-khee-MEH-lek*]	*brother of Melek* or *brother of a king* and is transliterated *Ahimelech*	masculine proper noun	Strong's #288 BDB #27

278. **Masculine_proper_noun:** ʾĂchîyman (ןמָיחֲא) [pronounced *ukh-ee-MAHN*], which means *my brother is a gift* and is transliterated *Achiman*. Strong's #289 BDB #27. Judges 1:10

ʾĂchîyman (ןמָיחֲא) [pronounced *ukh-ee-MAHN*]	*my brother is a gift?* and is transliterated *Achiman*	masculine singular proper noun	Strong's #289 BDB #27

It is very unusual for an enemy of Israel to have a Jewish name which means *my brother is a gift*. Probably, the pronunciation of this person's name is very similar to this particular Jewish word.

279. **Masculine_proper_noun:** ʾĂchîymaʿats (ץעַמיחֲא) [pronounced *uh-khee-MAH-ģahtz*], which means *my brother is wrath,* and is transliterated *Ahimaaz*. Strong's #290 BDB #27. 1Sam. 14:50 2Sam. 15:27 17:17 18:19 1Kings 4:15

ʾĂchîymaʿats (ץעַמיחֲא) [pronounced *uh-khee-MAH-ģahtz*]	*my brother is wrath,* and is transliterated *Ahimaaz*	proper noun	Strong's #290 BDB #27

280. **Masculine_proper_noun:** which means and is transliterated . Strong's #291 BDB #27.

281.   **Masculine_proper_noun:** ʾĂchîynâdâb (בְּדָנִיחָא) [pronounced *akh-ee-naw-DAWB*] which means, *brother of liberality; my brother is noble* and is transliterated *Achinadab, Ahinadab*. Strong's #292 BDB #27. 1Kings 4:14*

ʾĂchîynâdâb (בְּדָנִיחָא) [pronounced *akh-ee-naw-DAWB*]	*brother of liberality; my brother is noble* and is transliterated *Achinadab, Ahinadab*	masculine singular proper noun	Strong's #292 BDB #27

282.   **Masculine_proper_noun:** ʾăchîynôʿam (אֲחִינֹעַם) [pronounced *uh-khee-NOH-ǵam*], which means *my brother is delight,* and is transliterated *Ahinoam*. Strong's #293 BDB #27. 1Sam. 14:50 25:43 27:3 2Sam. 2:2 3:2

ʾĂchîynôʿam (אֲחִינֹעַם) [pronounced *uh-khee-NOH-ǵam*]	*my brother is delight, and is transliterated Ahinoam*	proper noun	Strong's #293 BDB #27

283.   **Masculine_proper_noun:** ʾĂchiîyçâmâkᵉ (מֲסִיחֶאֶךְ) [pronounced *ahkh-ee-saw-MAWK*], which means *my brother has supported, brother of support* and is transliterated *Ahisamach, Achisamak*. Strong's #294 BDB #27.

ʾĂchiîyçâmâkᵉ (מֲסִיחֶאֶךְ) [pronounced *ahkh-ee-saw-MAWK*]	*my brother has supported, brother of support* and is transliterated *Ahisamach, Achisamak*	masculine singular proper noun	Strong's #294 BDB #27

284.   **Masculine_proper_noun:** ʾăchîyʿezer (אֲחִיעֶזֶר) [pronounced *uhkh-ee-EH-zer*], which means *my brother is help, brother of help* and is transliterated *Ahiezer*. Strong's #295 BDB #27. 1Chron. 12:3

ʾĂchîyʿezer (אֲחִיעֶזֶר) [pronounced *uhkh-ee-EH-zer*]	*my brother is help, brother of help* and is transliterated *Ahiezer*	masculine singular proper noun	Strong's #295 BDB #27

285.   **Masculine_proper_noun:** which means *my brother has arisen* and is transliterated . Strong's #296 BDB #27.

286.   **Masculine_proper_noun:** ʾăchîyrâm (אֲחִיָּרם) [pronounced *uh-khee-RAWM*], which means *brother of the lofty;* which is transliterated *Ahiram*. Strong's #297 BDB #27. 1Chron. (7:12)

287.   **Masculine_proper_noun:** Chîyrâm (חָרִיח) [pronounced *khee-RAWM*], which means *noble* and transliterated *Hiram*. Strong's #2438 BDB #27. 2Sam. 5:11 1Kings 7:13 9:11

Chîyrâm (חָרִיח) [pronounced *khee-RAWM*]	*noble* and transliterated *Hiram*	masculine singular proper noun	Strong's #2438 BDB #27

Also spelled Chîyrôwm (חִירוֹם) [pronounced *khee-ROHM*].

288. **Gentilic_adjective:** which means *I don't know*. Num. 26:38 Strong's #298 BDB #27.

289. **Masculine_proper_noun:** which means *my brother is evil* and is transliterated . A chief of the Naphtali tribe. Strong's #299 BDB #27.

290. **Masculine_proper_noun:** which means *brother of the dawn* and is transliterated . Strong's #300 BDB #27.

291. **Masculine_proper_noun:** ʾĂchîyshâr (רְשׁיחֲאַ) [pronounced *uhkh-ee-SHARWR*], which means *my brother has sung, brother of a singer* and is transliterated *Ahishar Achishar*. Strong's #301 BDB #27. 1Kings 4:6*

ʾĂchîyshâr (רְשׁיחֲאַ) [pronounced *uhkh-ee-SHARER*]	*my brother has sung, brother of a singer* and is transliterated *Ahishar Achishar*	masculine singular proper noun	Strong's #301 BDB #27

292. **Masculine_proper_noun:** ʾĂchîythôphel (לֶפֹתיחֲאַ) [pronounced *uhkh-ee-THOH-fel*], which means *my brother is foolish;* and is transliterated *Ahithophel, Achitophel*. Strong's #302 BDB #27. 2Sam. 15:12 16:15, 20 17:1 23:34

ʾĂchîythôphel (לֶפֹתיחֲאַ) [pronounced *uhkh-ee-THOH-fel*]	*my brother is foolish;* and is transliterated *Ahithophel, Achitophel*	masculine singular proper noun	Strong's #302 BDB #27

293. **Feminine_noun:** which means *brotherhood*. Strong's #264 BDB #27.

294. **Masculine_proper_noun:** which means *brother of El* and is transliterated . 1Kings 16:34.* Strong's #2419 BDB #27.

295. **Feminine_noun:** ʾâchôwth (תוֹחאָ) [pronounced *aw-KHOWTH*], which means *sister, half-sister; relative; beloved [bride]; figuratively of intimate connection; metaphorically for relationship between Israel and Judah; another*. This can refer to an actual sister (Gen. 4:22 12:13, 19 20:2, 9, 12); to a half-sister (Lev. 18:11 Num. 6:7 Deut. 27:22 Ezek. 22:11); a near relative (Gen. 24:59–60); as well as to someone of the same nationality (Num. 25:18 Hosea 2:3). Strong's #269 BDB #27. Gen. 4:22 12:13 20:2 24:30 25:20 26:7 28:9 29:13 30:1 34:13 36:3 46:17 Exodus 2:4 6:23 15:20 26:3 2Sam. 13:1 17:25 1Chron. **7:15** Job 1:4 Prov. 7:4

ʾâchôwth (תוֹחאָ) [pronounced *aw-KHOWTH*]	*sister, half-sister; relative; beloved [bride]; figuratively of intimate connection; metaphorically for relationship between Israel and Judah; another*	feminine singular construct	Strong's #269 BDB #27

| ʾâchôwth (אָחוֹת) [pronounced *aw-KHOWTH*] | *another; this is the same word used to mean, sister, half-sister; relative* | feminine singular; pronominal use | Strong's #269 BDB #27 |

296. **Masculine_noun:** ʾâchûw (אָחוּ) [pronounced *AW-khoo*], which means, *marsh-grass, reeds, bulrushes* and those flora generally found in marshy areas and wetlands; therefore, *wetland flora*. Strong's #260 BDB #28. Gen. 41:2, 18 Job 8:11*

| ʾâchûw (אָחוּ) [pronounced *AW-khoo*] | *marsh-grass, reeds, bulrushes* and those flora generally found in marshy areas and wetlands; therefore, *wetland flora* | masculine singular noun with the definite article | Strong's #260 BDB #28 |

297. **Verb:** ʾâchaz (אָחַז) [pronounced *aw-KHAHZ*], which means *to grasp, to take hold of, to take possession of*. In the Niphal, the passive stem, it means *to be given possession of, to make oneself a possessor of, to have possession of*. The bêyth preposition is often used with this verb to indicate the object of the verb. Not sure if I used all of the Qal meanings from Gesenius. Strong's #270 BDB #28. Gen. 47:27 Exodus 4:4 15:14 Joshua 22:9 Judges 1:6 16:3 20:6 Ruth 3:15 2Sam. 1:9 2:21 4:10 6:6 20:9 1Kings 1:51 6:6, 10 Job 16:12a 17:9 18:20 21:6 Psalm 56 inscription 73:23 Eccles. 2:3

| ʾâchaz (אָחַז) [pronounced *aw-KHAHZ*] | *to grasp, to take hold of, to seize; to take [by hunting, fishing]; to hold [something taken]; to take possession of* | 3rd person masculine singular, Qal imperfect | Strong's #270 BDB #28 |

Some translators have *to join*.

| ʾâchaz (אָחַז) [pronounced *aw-KHAHZ*] | *take, grasp, take hold of, seize; take [by hunting, fishing]; hold [something taken]; take possession of* | 2nd person masculine singular, Qal imperative | Strong's #270 BDB #28 |
| ʾâchaz (אָחַז) [pronounced *aw-KHAHZ*] | *grasping, taking a hold of, seizing; taking [by hunting, fishing]; holding [something taken]; taking possession of* | Qal active participle | Strong's #270 BDB #28 |

ʾâchaz (אָחַז) [pronounced *aw-KHAHZ*]	*to be taken, to be caught, to be held onto [grasped]; to be settled; to make oneself a possessor of anything, to be in possession of something*	3ʳᵈ person masculine singular, Niphal imperfect	Strong's #270 BDB #28
ʾâchaz (אָחַז) [pronounced *aw-KHAHZ*]	*taken, caught, held onto*	Niphal participle	Strong's #270 BDB #28
ʾâchaz (אָחַז) [pronounced *aw-KHAHZ*]	*be taken, be caught, be held onto [grasped]; be settled; make oneself a possessor of anything, take possession of something*	2ⁿᵈ person masculine plural, Niphal imperative	Strong's #270 BDB #28
ʾâchaz (אָחַז) [pronounced *aw-KHAHZ*]	*to shut, to enclose, to overlay*	3ʳᵈ person masculine singular, Piel imperfect	Strong's #270 BDB #28
ʾâchaz (אָחַז) [pronounced *aw-KHAHZ*]	*to be jointed (to); to be fastened (to)*	3ʳᵈ person masculine singular, Hophal imperfect	Strong's #270 BDB #28

298.   **Masculine_proper_noun:** Strong's #271 BDB #28.

299.   **Feminine_noun:** ʾăchûzzâh (אֲחֻזָּה) [pronounced *uh-khooz-ZAW*], which means *possession [of land, slaves, etc.], land possession, inheritance.* Strong's #272 BDB #28. Gen. 17:8 23:4, 9 36:43 47:11 48:4 49:30 50:13 Joshua 22:9 Psalm 2:8

ʾăchûzzâh (אֲחֻזָּה) [pronounced *uh-khooz-ZAW*]	*possession [of land, slaves, etc.], land possession; inheritance*	feminine singular noun	Strong's #272 BDB #28

300.   **Masculine_proper_noun:** Strong's #273–274 BDB #28.

301.   **Masculine_proper_noun:** ʾĂchuzzâth (אֲחֻזַּת) [pronounced *uhkh-ooz-ZAWTH*], which means *possessor;* transliterated *Ahuzzath.* Strong's #275 BDB #28. Gen. 26:26

ʾĂchuzzâth (אֲחֻזַּת) [pronounced *uhkh-ooz-ZAWTH*]	*possessor;* transliterated *Ahuzzath*	masculine singular proper noun	Strong's #275 BDB #28

302.   **Masculine_proper_noun:** which means *possession;* transliterated . Strong's #276 BDB #28.

303.   **Feminine_noun1:** which means *cry, howel*. Strong's #none BDB #28.

304.   **Masculine_noun:** which means *jackal*. Strong's #255 BDB #28.

305.   **Feminine_noun2:** which means *fire-pot, brasier*. Strong's #254 BDB #28.

306.   **Masculine_proper_noun:** ʾăchôwach (אֲחוֹחַ) [pronounced *uh-KHOH-ahkh*], which is transliterated *Ahoah*. Strong's #265 BDB #29. 1Chron. (8:6)

307.   **Masculine_proper_noun:** ʾĂchôchîy (יאֲחֹחִ) [pronounced *ukhk-oh-KHEE*], which means *brother of rest;* transliterated *Ahohite*. Strong's #266 BDB #29. 2Sam. 23:9, 28 1Chron. 11:12, 29

ʾĂchôchîy (יאֲחֹחִ) [pronounced *ukhk-oh-KHEE*]	*brother of rest;* transliterated *Ahohite, Achohite, Ahohi*	Gentilic adjective from a masculine singular proper noun; with the definite article	Strong's #266 BDB #29

308.   **Masculine_proper_noun:** ʾÊchîy (יאֵחִ) [pronounced *ā-KHEE*], which means *my brother;* transliterated *Ehi, Echi*. Strong's #278 BDB #29. 1Chron. (7:12)

ʾÊchîy (יאֵחִ) [pronounced *ā-KHEE*]	*my brother;* transliterated *Ehi, Echi*	masculine singular proper noun	Strong's #278 BDB #29
Possibly the same as Strong's #277.			

309.   **Masculine_proper_noun:** ʾAchᵉlây (יאַחְלַ) [pronounced *ahkh-LAY*], which means *O would that;* transliterated *Ahlai*. Strong's #304 BDB #29. 1Chron. 11:41

ʾAchᵉlây (יאַחְלַ) [pronounced *ahkh-LAY*]	*O would that;* transliterated *Ahlai*	masculine singular proper noun	Strong's #304 BDB #29

310.   **Feminine_noun:** ʾachᵉlâmâh (אַחְלָמָה) [pronounced *akh-LAW-maw*], which means *amethyst; Identification is not certain but is a purple stone perhaps a corundum or red or brown jasper* (a LXX word). Strong's #306 BDB #29. Exodus 28:19 **

ʾachᵉlâmâh (אַחְלָמָה) [pronounced *akh-LAW-maw*]	*amethyst; Identification is not certain but is a purple stone perhaps a corundum or red or brown jasper* (a LXX word)	feminine singular noun	Strong's #306 BDB #29

311.   **Masculine_proper_noun:** ʾĂchaçᵉbay (אֲחַסְבַּי) [pronounced *akh-as-BAH-ee*], which means *brother of my encompassers;* transliterated *Ahasbai, Achasbai*. Strong's #308 BDB #29. 2Sam. 23:34

ʾĂchaçᵉbay (יַבְסַחֲה) [pronounced *akh-as-BAH-ee*]	brother of my encompassers; transliterated *Ahasbai, Achasbai*	masculine singular proper noun:	Strong's #308 BDB #29

312.   **Verb:** ʾâchar (רחָא) [pronounced *aw-KHAHR*], which means *to remain behind, to stay behind; to delay, to tarry; to leave behind*. Strong's #309 BDB #29. Gen. 24:56 32:4 34:19 Exodus 22:28 Judges 5:28–29

ʾâchar (רחָא) [pronounced *aw-KHAHR*]	to remain behind, to stay behind; to delay, to tarry; to leave behind	3ʳᵈ person masculine singular, Qal imperfect	Strong's #309 BDB #29
ʾâchar (רחָא) [pronounced *aw-KHAHR*]	to retard, to delay anyone; to be delayed, to stay behind, to remain behind; to wait; to remain doing something for a long time	3ʳᵈ person masculine singular, Piel imperfect	Strong's #309 BDB #29

313.   **Adjective/substantive:** ʾachêr (רחֵא) [pronounced *ah-KHEHR*], which means *another* as well as *foreign, alien, strange*. Strong's #312 BDB #29. The Doctrine of Tongues (Isa. 28:11) Gen. 4:25 8:10, 12 17:21 29:19, 27 37:9 41:3, 19 43:14 Exodus 20:3 21:10 22:5 23:13 Deut. 5:7 17:3 20:5 Judges 2:10 1Sam. 8:8 10:6 17:30 19:21 21:9 26:19 28:8 30:8 2Sam. 13:16 18:20 1Kings 3:22 7:8 9:6 1Chron. 7:12 (alternate reading) 16:20 Psalm 105:13 Prov. 5:9

ʾachêr (רחֵא) [pronounced *ah-KHEHR*]	another, following, next; other as well as foreign, alien, strange	adjective/substantive	Strong's #312 BDB #29

314.   **Adverb:** ʾachar (רחַא) [pronounced *ah-KHAHR*], which means *behind, afterwards*. Strong's #310 BDB #29. Some references below belong here. Psalm 73:24

315.   **Preposition:** ʾachar (רחַא) [pronounced *ah-KHAHR*], which means *after, following*. In reference to *place,* this can mean *behind*. Strong's #310 BDB #29. (The Doctrine of Aaron) Gen. 5:4, 10 9:9, 27 10:1 11:10, 11 13:14 14:17 15:1 16:13 17:7 18:5, 12, 19 19:6, 17 22:1, 13 23:19 24:5, 36, 61 25:11 26:18 30:21 31:23 32:18, 20 33:6 35:5 37:17 38:30 39:7 40:1 41:3, 19 44:4 46:30 48:1 50:14 Exodus 3:1, 20 7:25 10:14 11:1, 5 14:4 15:20 23:2 28:43 29:29 33:8 Deut. 1:4, 36 4:3 10:15 21:12 Joshua 1:1 2:7 8:6 10:14, 19 20:5 Judges intro 1:1, 6 2:7 3:22, 28 4:16 5:14 6:34, 35 8:33 15:7 18:12 19:23 20:40 Ruth 2:2 1Sam. 1:9 6:7, 12 8:3 11:5, 7 12:14, 20 13:4, 7 14:12 15:11 17:13 20:37 21:9 22:20 23:25 24:1, 14 25:13 26:3, 18 30:21 2Sam. 1:1, 7 2:23 (twice as a substantive) 3:26 7:5 13:17, 18, 34 15:13 17:1 18:16 20:2, 6 21:1 23:9 24:10 1Kings 1:6 2:28 3:12 9:21 1Chron. 10:2 Job 3:1 Psalm 63:8 68:25 Prov. 7:22 Eccles. 2:12, 18

ʾachar (רַחַא) [pronounced *ah-KHAHR*]	*after, following, behind;* *afterwards, after that;* *another*	preposition/adverb	Strong's #310 BDB #29
ʾachărêy (יֵרֲחַא) [pronounced *ah-kuh-RAY*]	*behind, after; following;* *after that, afterwards;* *hinder parts*	preposition; plural form	Strong's #310 BDB #29

All BDB meanings: *1) after the following part, behind (of place), hinder, afterwards (of time); 1a) as an adverb; 1a1) behind (of place); 1a2) afterwards (of time); 1b) as a preposition; 1b1) behind, after (of place); 1b2) after (of time); 1b3) besides; 1c) as a conjunction; 1c) after that; 1d) as a substantive; 1d1) hinder part; 1e) with other prepositions; 1e1) from behind; 1e2) from following after*.

The plural form of this preposition occurs more often than the singular, although I am uncertain as to any difference in meaning when used as a preposition.

The preposition ʾachărêy appears to have a rare substantive use as well; here, it can mean *the end of, the butt of, the end portion; the back*.

316.   **Compound_preposition:** Exodus 5:1

wᵉ (or vᵉ) (ו or ו) [pronounced *weh*]	*and, even, then; namely;* *when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
ʾachar (רַחַא) [pronounced *ah-KHAHR*]	*after, following, behind;* *afterwards, after that;* *another*	preposition/adverb	Strong's #310 BDB #29

Owens translates this *afterward*.

Compound_preposition: 2Sam. 5:23

ʾel (לֶא) [pronounced *el*]	*unto; into, among, in;* *toward, to; against;* *concerning, regarding;* *besides, together with; as* *to*	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
ʾachărêy (יֵרֲחַא) [pronounced *ah-kuh-RAY*]	*hinder parts; behind,* *after; following; after that,* *afterwards*	preposition; plural form; with the 3ʳᵈ person masculine plural suffix	Strong's #310 BDB #29

Although Gesenius says that this combination would *mean after them;* I think the correct understanding is *behind them.* God's Word™, HCSB, MKJV and WEB agree; ESV and LTHB have *to their rear*.

317. **Compound_preposition:** ʾachar (רחַא) [pronounced *ah-KHAHR*], and it essentially means *after* (Strong's #310 BDB #29) and ʾăsher (רֶשָׁא) [pronounced *uhsh-ER*], which means *that, which, when* or *who* (Strong's #834 BDB #81). Together, they mean **when, after that, after which** with a finite verb. Joshua 7:8 2Sam. 19:30

ʾachărêy (יֵרֲחַא) [pronounced *ah-kuh-RAY*]	*behind, after; following; after that, afterwards; hinder parts*	preposition; plural form	Strong's #310 BDB #29
ʾăsher (רֶשָׁא) [pronounced *uh-SHER*]	*that, which, when, who, whom; where*	relative pronoun	Strong's #834 BDB #81

Together, they mean **when, after that, after which** with a finite verb.

318. **Compound_preposition:** kîy ʾachar—I simply cannot find a common usage in BDB or in Gesenius (they are found together in 1Sam. 12:21).

319. **Compound_preposition:** ʾachar (רחַא) [pronounced *ah-KHAHR*], which means *after, following*. Strong's #310 BDB #29. This is combined with the adverb kên (ןכֵ) [pronounced *kane*] (Strong's #3651 BDB #485), which is generally rendered *so*. Together, they mean *after so* (literally) or *afterward, afterwards*. [this is no longer listed under **kên**]. Gen. 6:4 15:14 23:19 25:26 32:20 41:30 45:15 Exodus 3:20 11:1 Deut. 21:13 Joshua 8:34 10:26 1Sam. 9:13 10:5 24:5, 8 2Sam. 2:1, 28 8:1 10:1 13:1 21:14, 18 24:10 Job 3:1

ʾachărêy (יֵרֲחַא) [pronounced *ah-kuh-RAY*]	*behind, after; following; after that, afterwards; hinder parts*	preposition; plural form	Strong's #310 BDB #29
kên (ןכֵ) [pronounced *kane*]	*so, therefore, thus; then, afterwards; upright, honest; rightly, well; [it is] so, such, so constituted*	properly, an active participle; used primarily as an adverb	Strong's #3651 BDB #485

These two words together literally mean *after so;* however, they appear to mean *afterward, afterwards, after these things, after this, [and] after that*. See Gen. 15:14 23:19 25:26 Lev. 14:36 Deut. 21:13 1Sam. 10:5.

320. **Compound_preposition:** mêʾachar (רחַאֵמ) [pronounced *may-ah-KHAHR*], which is made up of ʾachar (רחַא) [pronounced *ah-KHAHR*], which means *behind, after* (Strong's #310 BDB #29) and min (ןמִ) [pronounced *min*], which means *from, out of* (Strong's #4480 BDB #577). Together, they can be rendered *from, from after, from (being) after, from behind, from following after*. This combination is used quite often when one leaves something which they have previously followed and can therefore be rendered *from following*. Gen. 19:26 Exodus 14:19 18:2 Joshua 8:2 22:16 1Sam. 6:7 12:20 2Sam. 2:19 7:8 11:15 15:1 20:2 1Kings 9:6

mêʾachar (רֵחַאֵמ) [pronounced *may-ah-KHAHR*]	*from, from after, from (being) after, from behind, from following after*	compounded prepositions	Strong's #4480 BDB #577 and Strong's #310 BDB #29

This is especially used when one leaves what one has been following.

321. **Compound preposition/verb:** mâlaʾ (מָלֵא) [pronounced *maw-LAH*] means *to fill* and is found about three hundred times in the Old Testament. It is used for the filling of the Spirit (Ex. 28:3), for the filling of the tabernacle with the glory of God (Ex. 40:34–35), to the filling with a liquid (Joshua 3:15) to the fulfillment of one's life (Gen. 29:21). This is followed by the preposition ʾachar (אַחַר) [pronounced *ah-KHAHR*] and it means *after, behind*. Together, the words means to *completely follow after, to fully follow Yᵉhowah, to completely and fully follow where one is being led*. Strong's #310 BDB #29. (see also Strong's #4390) Num. 32:12

322. **Adjective:** which means *that which is turned backwards*. Strong's #310 BDB #30.

323. **Masculine_substantive/adverb:** ʾâchôwr (רוֹחָא) [pronounced *aw-KHOHR*], and it means *the hinder side, the back part; back, backwards* (in poetry). Strong's #268 BDB #30. Gen. 49:17 Exodus 26:12 33:23 2Sam. 1:22 10:9 1Kings 7:25 Psalm 44:10. 18 56:9 114:3

ʾâchôwr (רוֹחָא) [pronounced *aw-KHOHR*]	*the hinder side, the back part; behind back, backwards* [generally found in poetry]	masculine singular substantive; adverb	Strong's #268 BDB #30

324. **Adverb:** ʾăchôrannîyth (תיִנַרֹחֲא) [pronounced *uh-khoh-ran-NEETH*], which means *backwards, back part, from the rear*. Strong's #322 BDB #30. Gen. 9:23 1Sam. 4:18

ʾăchôrannîyth (תיִנַרֹחֲא) [pronounced *uh-khoh-ran-NEETH*]	*backwards, back part, from the rear*	adverb	Strong's #322 BDB #30

325. **Adjective:** ʾachărôwn (וֹרֲחַא) [pronounced *ah-kha-ROHN*] and it means *coming after, behind, later, following, last*. It is derived from a very similar verb. According to Keil and Delitzsch, this word is also used in conjunction with the Mediterranean Sea, and therefore can cannot *western* as well.[20] Strong's #314 BDB #30. Gen. 33:2 Exodus 4:8 Deut. 17:7 34:2 Ruth 3:10 1Sam. 29:2 2Sam. 2:26 19:11 23:1 Job 18:20 19:25 Psalm 78:4 Eccles. 1:11

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[20] Keil & Delitzsch's *Commentary on the Old Testament;* ©1966 Hendrickson Publishers, Inc.; Vol. 4, p. 424.

ʾachărôwn (וּרֲחַא) [pronounced *ah-kha-ROHN*]	*coming after, behind, later, following, last; end*	feminine singular adjective (or substantive) with the definite article	Strong's #314 BDB #30
ʾachărîym (מִינֲרֲחַא) [pronounced *ah-khuhr-EEM*]	*things which come after; later things, end time events*	masculine plural adjective (or substantive); with the definite article	Strong's #314 BDB #30
Dr. Bob Utley: *This masculine plural adjective...refers to people, Lev. 26:45; Deuteronomy 19; Psalm 79:8, while the feminine plural refers to events, Isa. 41:22; Isa. 42:9; Isa. 43:9; Isa. 46:9; Isa. 48:3; and possibly Isa. 61:4* .[21]			
bᵉ (ב) [pronounced *b*^{eh}]	*in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within*	a preposition of proximity	No Strong's # BDB #88
ʾachărôwn (וּרֲחַא) [pronounced *ah-kha-ROHN*]	*coming after, behind, later, following, last; end*	feminine singular adjective (or substantive) with the definite article	Strong's #314 BDB #30
This is translated variously as: *afterward* (Owens);			

326. **Feminine_substantive:** ʾachărîyth (תִירֲחַא) [pronounced *ahkh-ar-EETH*], which means *after-part, end, latter.* Strong's #319 BDB #31. Gen. 49:1 Deut. 4:30 31:29 Psalm 73:17 (Prov. 1:19) Prov. 5:4, 11

ʾachărîyth (תִירֲחַא) [pronounced *ahkh-ar-EETH*]	*after part, end; end, issue, event; latter time (prophetic for future time); posterity; last, hindermost*	feminine singular adjective (or substantive) with the definite article	Strong's #319 BDB #31

327. **Masculine_proper_noun:** ʾachêr (רֵחַא) [pronounced *ah-KHAYR*], which is transliterated *Aher.* Strong's #313 BDB #31. 1Chron. 7:12

328. **Masculine_proper_noun:** ʾachărach (חַרֲחַא) [pronounced *ah-khuh-RAHKH*], which is transliterated *Aharah.* Strong's #315 BDB #31. 1Chron. (7:12)

329. **Adjective:** which means *another.* Bertheau supposes that this is used to avoid naming *Dan* in Gen. 46:23 Num. 26:42 because of the narrative in Judges 17. Strong's #313 BDB #31.

330. **Masculine_plural_noun:** which means *satraps.* Strong's #323 BDB #31.

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331.   **Adjective:** which means *royal*. Strong's #327 BDB #31.

332.   **Masculine_noun:** ʾâțâd (דָטָא) [pronounced *aw-TAWD*], which means *bramble, thorn, buck-thorn;* transliterated, *Atad*. Strong's #329 BDB #31. Gen. 50:10

ʾâțâd (דָטָא) [pronounced *aw-TAWD*]	*bramble, thorn, buck-thorn; transliterated, Atad*	masculine singular noun; this might be a proper noun or part of a proper noun	Strong's #329 BDB #31

BDB: *[T]he threshing Atad, meaning thorn, also called Abelmizraim and afterwards called Bethhogla was located on the west of Jordan between the Jordan and Jericho.*[22]

This word is used elsewhere as a normal masculine noun (Judges 9:14–15 Psalm 58:9). So, we do not know here if this refers to a place or to a person or to the description of a place in Gen. 50:10–11.

333.   **Verb:** which means *to emit a moaning or creaking sound*. Strong's #none BDB #31.

334.   **Masculine_noun:** which means *a mutterer*. Strong's #not sure BDB #31.

335.   **Adverb/Substantive:** ʾaț (טַא) [pronounced *at*], which means *softly, gently; softly; flowing*. There are a couple of words which are spelled very similarly to this one and are possibly equivalent (see Gen. 33:14 Isa. 19:3). Strong's #328 BDB #31. 2Sam. 18:5 Job 15:11

ʾaț (טַא) [pronounced *at*]	*softly, gently; softly; flowing*	adverb/substantive	Strong's #328 BDB #31

However, as combined with a lâmed preposition, this can mean *a gentle sound, a murmur, a whisper*.

According to Barnes, the verbal cognate (if this is taken as one word) means *to wrap around, to muffle, to cover, to conceal,* and, therefore, *to make secret*.

In every occurrence but one (1Kings 21:27), this has a prefixed lâmed, suggesting, this is its most common use. In 1Kings 21:27, it refers to water gently flowing, so what we probably have here is the gentle flow of consoling words and words of divine wisdom from Eliphaz and company to Job.

336.   **Adverb:** ʾaț (טַא) [pronounced *aht*], which means *softly, gently; flowing*. Gen. 33:14. Plural form of above? Strong's #328 BDB #31. Gen. 33:14

ʾaț (טַא) [pronounced *aht*]	*softly, gently; slowly; flowing*	adverb; substantive	Strong's #328 BDB #31

337.   **Masculine_noun:** which means *charmers?*. Isa. 19:3. Strong's #328 BDB #31.

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[22] *The Brown-Driver-Briggs Hebrew and English Lexicon;* courtesy of e-sword; Strong's #329.

338. **Verb:** ʾâţam (חַטָא) [pronounced *aw-TAHM*], which means *to shut, to shut up, to close, to stop [lips]*. Strong's #331 BDB #31. 1Kings 6:4

ʾâţam (חַטָא) [pronounced *aw-TAHM*]	*to shut, to shut up, to close, to stop [lips]*	3rd person masculine singular, Qal imperfect	Strong's #331 BDB #31
ʾâţam (חַטָא) [pronounced *aw-TAHM*]	*those being shut [up], the ones being closed, stopped up*	masculine plural, Qal passive participle	Strong's #331 BDB #31

This is variously translated in 1Kings 6:4: *recessed [frames]* (ESV, Owens); *narrow [lights, windows, openings]* (CLV, Webster); *fixed lattice work* (WEB); *shuttered [lights]* (ECB); *narrowing [frames]* (Green's LT, IAV); *narrowed [frames]* (the Scriptures). It appears perhaps that the frames for the windows (the openings) may have been beveled (Strong's makes such a reference).

ʾâţam (חַטָא) [pronounced *aw-TAHM*]	*[of the wicked] stopping up [their ears]*	3rd person masculine singular, Hiphil imperfect	Strong's #331 BDB #31

339. **Masculine_noun:** ʾêţûwn (וטֵא) [pronounced *ay-TOON*], which means *fine linen, tapestry, soft fabric; thread, yarn*. Strong's #330 BDB #32. Prov. 7:16*

ʾêţûwn (וטֵא) [pronounced *ay-TOON*]	*fine linen, tapestry, soft fabric; thread, yarn*	masculine singular construct	Strong's #330 BDB #32

340. **Verb:** which means *to shut up, to close, to bind*. Strong's #332 BDB #32.

341. **Adjective:** ʾiţţêr (אִטֵּר) [pronounced *iht-TARE*], which means *bound, impeded (on the right, i.e., left-handed); shut, shut up*. found only twice in the Bible (this passage and Judges 20:16), and it means *bounded, restricted;* it means, with the words that follow, *restricted as to his right hand* (in other words, he's left-handed). This does not mean or imply that Ehud is crippled in any way, as the same designation is used of 700 Benjamite slingers in Judges 20:16. Strong's #334 BDB #32. Judges 3:15 20:16

ʾiţţêr (אִטֵּר) [pronounced *iht-TARE*]	*bound, impeded (on the right, i.e., left-handed); shut, shut up*	masculine singular adjective	Strong's #334 BDB #32

342. **Adverb:** ʾêy (יֵא) [pronounced *āy*], which means *where*.   There are many combinations with this particle. Strong's #335 BDB #32. Gen. 3:9 4:9 1Sam. 9:18 25:11 26:16 30:13 2Sam. 1:3 Job 2:2 20:6 Eccles. 2:3

ʾêy (יֵא) [pronounced *āy*]	*where*	adverb; with a suffix, the verb *to be* may be implied	Strong's #335 BDB #32

343. **Adverb/adjective combination:** ʾêy (יֵא) [pronounced *āy*], which means *where*. When prefixed to the min preposition and the masculine singular demonstrative adjective, together they mean *whence, from where*. ʾêy = Strong's #335 BDB #32. Gen. 16:8 Judges 13:6 2Sam. 1:3 Job 2:2

ʾêy (יֵא) [pronounced *āy*]	*where*	adverb; with a suffix, the verb *to be* may be implied	Strong's #335 BDB #32
min (מִן) [pronounced *mihn*]	*from, away from, out from, out of from, off, on account of*	preposition of separation	Strong's #4480 BDB #577
zeh (זֶה) [pronounced *zeh*]	*here, this, this one; thus; possibly another*	demonstrative adjective with a definite article	Strong's #2088, 2090 (& 2063) BDB #260

These 3 particles together mean *from where, whence*.

344. **Adverb/particle combination:** 2Sam. 1:13 2Sam. 15:2

ʾêy (יֵא) [pronounced *āy*]	*where*	adverb; with a suffix, the verb *to be* may be implied	Strong's #335 BDB #32
min (מִן) [pronounced *mihn*]	*from, away from, out from, out of from, off, on account of*	preposition of separation	Strong's #4480 BDB #577
zeh (זֶה) [pronounced *zeh*]	*here, this, this one; thus; possibly another*	demonstrative adjective	Strong's #2088, 2090 (& 2063) BDB #260
ʾattâh (הַתָּא) [pronounced *aht-TAW*]	*you* (often, the verb *to be* is implied)	2nd person masculine singular, personal pronoun	Strong's #859 BDB #61

These four particles together apparently mean *where [are] you from?*

345. **Interrogative adverb:** ʾayyêh (הֵיַא) [pronounced *ahy-YAY*], which means *where*. Strong's #346 BDB #32. Gen. 18:9 19:4 22:7 38:21 Exodus 2:20 Judges 6:13 2Sam. 16:3 17:20 Job 21:28 Psalm 89:49

ʾayyêh (הֵיַא) [pronounced *ahy-YAY*]	*where*	interrogative adverb (the verb *to be* is sometimes implied)	Strong's #346 BDB #32

346. **Adverb:** ʾêyk (יֵאךְ) [pronounced *ayche*], which means *how*. It can be used as an interrogative or as an exclamation. Strong's #349 BDB #32. Gen. 26:9 39:9 44:8, 34 Exodus 6:12, 30 Deut. 1:12 Judges 16:15 Ruth 3:18 1Sam. 16:2 2Sam. 1:5, 14, 19 2:22 6:9 12:18 Job 21:34 Psalm 73:19 Prov. 5:12 Eccles. 2:16

ʾêyk (יֵאךְ) [pronounced *ayche*]; ʾêykâh (הֵכִיא) [pronounced *ā-KAW*]	*how; in what manner; where*	interrogative adverb; also used as an exclamation	Strong's #349 BDB #32
BDB's complete set of meanings: *1) how? (interrogative adverb); 2) how! (in lamentation) (interjection); 3) expression of satisfaction (interjection)*. There are 3 alternate spellings for this word.			
With regards to translating this *alas,* Edersheim writes: *Our translation is an attempt at a literal rendering, which in poetry is specially desirable. The word renders in our Authorized Version "How," has been translated, "Alas," not only because this gives more fully the real meaning, but also because our word "how" might be taken interrogatively instead of exclamatorily.*[23] This is for 2Sam. 1:19.			

347. **Adverb:** ʾêykâh (הֵכִיא) [pronounced *ā-KAW*], which means *in what manner, how*. It can also be used as an exclamatory adverb (*how!*). Strong's #349 BDB #32. Psalm 73:11

348. **Adverb:** Strong's #351 BDB #32

349. **Adverb:** ʾayin (וַיה) [pronounced *AH-yin*], which means *where;* with regards to time it means *to what point;* with ʿad, it means *how long*. Strong's #370 BDB #32. Gen. 29:4 42:7 Job 1:7

ʾayin (וַיה) [pronounced *AH-yin*]	*where;* with regards to time it means *to what point;* with ʿad, it means *how long*	adverb	Strong's #370 BDB #32

350. **Adverb:** ʾân (וַא) [pronounced *awn*], which means *where;* with regards to time it means *until when, how long, to what point*. Strong's #575 BDB #33. Gen. 16:8 32:17 37:30 Deut. 1:28 1Sam. 10:14 2Sam. 2:1 13:13 1Kings 2:36

ʾân (וַא) [pronounced *awn*]	*where;* with regards to time it means *until when, how long, to what point*	adverb	Strong's #575 BDB #33
ʾânâh (הַנַא) [pronounced *awn-AW*]	*where; whether; whither*	adverb with the hê local	Strong's #575 BDB #33

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[23] Alfred Edersheim, *Bible History Old Testament;* ©1995 by Hendrickson Publishers, Inc.; p. 511.

wᵉ (or vᵉ) (וֹ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251
ʾânâh (הֲנָא) [pronounced *awn-AW*]	*where; whether; whither*	adverb with the hê local	Strong's #575 BDB #33

Repeating this adverb means *here and there, hither and thither*.

351.　**Preposition/adverb_combination:** ʾân (אָ) [pronounced *awn*], which means *where;* with regards to time it means *to what point;* with min preposition, it means *from where, from whence, whence*.　Strong's #575　BDB #33.

ʾân (וָא) [pronounced *awn*]	*where;* with regards to time it means *until when, how long, to what point*	adverb	Strong's #575 BDB #33

With the min preposition, it means *from where, from whence, whence*.

352.　**Preposition/adverb_combination:** ʾân (אָ) [pronounced *awn*], which means *where;* with regards to time it means *to what point;* with ʿad, it means *how long*.　Strong's #575　BDB #33.　(because this is contracted from ʾayin (אִין) [pronounced *AH-yin*] (which is Strong's #370　BDB #32).　Exodus 16:28　Joshua 18:3　Job 8:2 19:3　Psalm 62:3

ʿad (דַע) [pronounced *ǵahd*]	*as far as, even to, up to, until*	preposition	Strong's #5704 BDB #723
ʾânâh (הֲנָא) [pronounced *awn-AW*]	*where; whether;* with regards to time it means *until when, how long, to what point*	adverb with the hê local	Strong's #575 BDB #33

With ʿad, it means *how long, until when*.

353.　**Interrogative_adverb:** ʾêyphôh (הֹפִיָא) [pronounced *ā-FOH*], which means *where; what manner, what king*.　The fact that it is probably a combination of the words *where* and *here* is not a lot of help to us.　This is different from the word above.　Strong's #375　BDB #33.　Gen. 37:16　Judges 8:18　1Sam. 19:22　2Sam. 9:4

ʾêyphôh (הֹפִיָא) [pronounced *ā-FOH*]	*where; what manner, what kind*	interrogative singular adverb	Strong's #375 BDB #33

354.　**Interjection3:** ʾîy (אִי) [pronounced *ee*], which means *alas!*　It is onomatopoetic.　Eccles. 4:10　10:16.*　Strong's #337　BDB #33.

355. **Adverb4:** ʾîy (אִי) [pronounced *ee*], which means *not*. Job 22:7.* Strong's #336 BDB #33.

356. **Masculine_proper_noun:** ʾîy kâbôwd (אִי כָבוֹד) [pronounced *ee-kaw*[b]*-VOHD*], which is reasonably transliterated *Ichabod*. Literally, the name means *not glory* or *not glorious*. He is mentioned only in 1Sam. 4:21 14:3.* According to Rotherham, Ichabod means *where is the glory?* Joseph Bryant Rotherham's *The Emphasized Bible;* ©1971 by Kregel Publications; p. 293.   The word in question is the first syllable. We have the adverb *not,* which is ʾîy (אִי) [pronounced *ee*]. Although this word is found often in Rabbinical writings and means *impossible* (in conjunction with another word), it is found rarely with this meaning in Scripture (it is found over three dozen times and means *isle, island*). It also means *woe* (so found twice in Scripture). The reason we find these two meanings is that the word *where* is ʾân (אָן) [pronounced *awn*] (Strong's #575 BDB #33); and the more common word for *not* is ʾayin (אַיִן) [pronounced *ah-YIN*] (Strong's #369 BDB #33). I suspect that the abbreviation could stand for either word and the key is the pronunciation of the name. Strong's #336 BDB #33. He is mentioned only in 1Sam. 4:21 14:3. Strong's #350 BDB #33. 1Sam. 4:21 14:3*

ʾÎy kâbôwd (כָבוֹד אִי) [pronounced *ee-kaw*[b]*-VOHD*]	*not glory* or *not glorious* and is transliterated *Ichabod*	masculine proper noun	Strong's #336 BDB #33

357. **Verb:** ʾâyab (אָיַב) [pronounced *aw-YA*[B]*V*], which means *to be at enmity, to be hostile*. As a participle, it can be reasonably rendered *enemy*, but it is more literally, *the one being at enmity with you*. Here, as a participle, it refers to the behavior which will be caused to cease, namely *enmity, hostility*. Strong's #340 BDB #33. Gen. 49:8 Exodus 15:6 23:4, 22, 27 Deut. 1:42 20:1, 14 21:10 30:7 32:31 Joshua 10:18 21:44 Judges 2:14 3:28 5:31 1Sam. 2:1b 4:3 12:10 [18:25 19:17 20:15 24:4 25:22 26:8 29:8] 30:26 2Sam. 3:18 7:1 12:14 18:19 19:9 22:18 1Kings 3:11 8:33 Psalm 55:12 64:1 89:10 [Job 13:24 Psalm 7:5 8:2 41:2 44:16 54:7 55:3 56:9 59:1 61:3 106:10 110:1] —change [b]v in bracketed passages

ʾâyab (אָיַב) [pronounced *aw-YA*[B]*V*]	*to be at enmity, to be hostile*	3rd person masculine singular, Qal imperfect	Strong's #340 BDB #33
ʾâyab (אָיַב) [pronounced *aw-YA*[B]*V*]	*enemy, the one being at enmity with you; enmity, hostility*	Qal active participle	Strong's #340 & #341 BDB #33
ʾâyab (אָיַב) [pronounced *aw-YA*[B]*V*]	*enemies, those being at enmity with you; those with enmity, those with hostility*	masculine plural, Qal active participle	Strong's #340 & #341 BDB #33

As a singular substantive, this is spelled ʾôyêb (בֵיאֹ) [pronounced *oh-YAY*ᴮ*V*].   As Strong's #340, this is the Qal active participle of the verb; as Strong's #341, this is the substantive. It is precisely the same word, despite the different Strong's #'s.

358.   **Feminine_noun:** ʾêybâh (הָבִיאֵ) [pronounced *ây-BAW*], which means *enmity, hatred, hostility*. Strong's #342 BDB #33. Gen. 3:15

ʾêybâh (הָבִיאֵ) [pronunced *ây-BAW*]	*enmity, hatred, hostility, antagonism*	feminine singular noun	Strong's #342 BDB #33

359.   **Masculine_proper_name:** Îyyôwb (בֹויִא) [pronounced *ee-YOBE*], which means *hated, object of enmity; persecuted;* transliterated *Job*. It is very closely related to the verb *to be hostile towards* or to the feminine noun which means *enmity*. Gesenius says that it means *persecuted*. It is not unusual to give names in the Hebrew which are descriptive rather than meaningless. Although Barnes uses the term *anticipatory* several times, I don't think that is the case. I believe that this name was given by the author of the book or that Job became known by that name at the conclusion of the events described in the book of Job. Strong's #347 BDB #33. Job 1:1a 3:1

Îyyôwb (בֹויִא) [pronounced *ee-YOBE*]	*hated, object of enmity; persecuted;* transliterated *Job*	masculine singular proper name	Strong's #347 BDB #33

360.   **Masculine_noun:** which means *help*. Strong's #353 BDB #33.

361.   **Feminine_noun:** which means *help*. Strong's #360 BDB #33.

362.   **Adjective:** which means *terrible, dreadful, awe-inspiring*. Strong's #366 BDB #33.

363.   **Feminine_substantive:** ʾêymâh (הָמיֵא) [pronounced *ay-MAW*], which means *terror, dread, horror, fear; idols*. Strong's #367 BDB #33. Gen. 15:12 Exodus 15:16 23:27 Job 13:21 20:25 Psalm 55:4

ʾêymâh (הָמיֵא) [pronounced *ay-MAW*]	*terror, dread, horror, fear; idols*	feminine singular substantive	Strong's #367 BDB #33

364.   **Masculine_plural_proper_noun:** Êymîym (םיִמיֵא) [pronounced *ay-MEEM*], which means *terror, dread, horror, fear;* and is transliterated *Emim [terrors]*. Singular is spelled: Êymâh (הָמיֵא) [pronounced *ay-MAW*]. Strong's #368 BDB #34. Gen. 14:5 Deut. 2:10

Êymîym (םיִמיֵא) [pronounced *ay-EEM*]	*terror, dread, horror, fear; and is transliterated Emim [terrors]*	masculine plural proper noun	Strong's #368 BDB #34

BDB: *[The Emim are] ancient inhabitants of Moab.*[24]

365. **Substantive_of_negation:** ʾayin (אַיִן) [pronounced *AH-yin*], which means *naught, nothing;* or it can be used as a particle of negation; *no, not.* The Hebrew construct is ʾêyin (אֵין) [pronounced *AYH-yin*]. I don't know that there is a difference and my sources disagree as to which one it is. It can mean *in the condition of being not = without.* Just as *to him* is often rendered *he has;* we often supply a verb for this substantive and render it *there is no.* Strong's #369 BDB #34. Gen. 2:5 7:8 11:30 19:31 20:7 28:17 30:1 31:2 37:24, 30 39:9, 11 40:8 41:8 42:13 45:6 47:4 Exodus 2:12 5:10 9:14 14:11 17:1 21:11 22:2 Deut. 1:32 4:12 21:18 28:32 32:4, 18 Judges 3:25 7:12 11:34 18:7 19:28 1Sam. 1:2 2:2 3:1 9:2, 4, 7 10:14, 24 11:3 14:6 17:50 18:25 19:11 20:2 21:1, 4 22:8 24:11 26:12 27:1 30:4 2Sam. 3:22 14:6 15:3 18:18 19:6 20:1 21:4 22:42 1Kings 3:18 5:4 6:18 8:9, 23, 46 Job 1:8 2:13 3:9 7:21 8:22 18:19 19:7 20:21 21:33 Psalm 7:2 10:4 19:3 32:2 33:16 34:9 55:19 59:13 73:4 103:16 105:34 142:4 Prov. 1:24 6:7 7:19 10:25 Eccles. 2:11

ʾêyn (אֵין) [pronounced *ān*]	*nothing, not, [is] not; not present, not ready;* expresses non-existence, absence or non-possession; *[there is] no [none, not one, no one, not]*	particle of negation; substantive of negation	Strong's #369 BDB #34
ʾayin (אַיִן) [pronounced *AH-yin*]	*naught, nothing; no, not; not present; not ready;* expresses non-existence, absence or non-possession; *[there is] no [none, not one, no one, not]*	particle of negation; substantive of negation	Strong's #369 BDB #34
ʾêyin (אֵין) [pronounced *AYH-yin*]	*in the condition of being not = without, nothing, no, not; there is no [none, no one, not]*	substantive of negative	Strong's #369 BDB #34

366. **Substantive + kol:** 2Sam. 12:3 Eccles. 1:9

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[24] *The Brown-Driver-Briggs Hebrew and English Lexicon;* courtesy of e-sword; Strong's #368.

ʾêyn (אֵיִן) [pronounced *ān*]	*nothing, not, [is] not; not present, not ready;* expresses non-existence, absence or non-possession; *[there is] no [none, not one, no one, not]*	particle of negation; substantive of negation	Strong's #369 BDB #34
ʾayin (אַיִן) [pronounced *AH-yin*]	*naught, nothing; no, not; not present; not ready;* expresses non-existence, absence or non-possession; *[there is] no [none, not one, no one, not]*	particle of negation; substantive of negation	Strong's #369 BDB #34
kôl (כֹּל) [pronounced *kohl*]	*the whole, all of, the entirety of, all;* can also be rendered *any of*	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
kôl (כֹּל) [pronounced *kohl*]	*every, each, all of, all; any of, any*	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
kôl (כֹּל) [pronounced *kohl*]	with a plural noun, it is rendered *all of, all; any of*	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481

Literally, these two words mean *nothing of all*... However, together, they mean *none, nothing, [there is] nothing [to]*. The words *nothing at all* express this combination very well.

367.   **Substantive+preposition:** ʾayin (אַיִן) [pronounced *AH-yin*], which means *naught, nothing;* or it can be used as a particle of negation; *no, not*. With the bêyth preposition. Strong's #369 BDB #34. Prov. 5:23 8:24

bᵉ (בְּ) [pronounced *bᵉʰ*]	*in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within*	a preposition of proximity	No Strong's # BDB #88

ʾêyn (אֵין) [pronounced *ān*]	*nothing, not, [is] not; not present, not ready;* expresses non-existence, absence or non-possession; *[there is] no [none, not one, no one, not]*	particle of negation; substantive of negation	Strong's #369 BDB #34
ʾayin (אַיִן) [pronounced *AH-yin*]	*naught, nothing; no, not; not present; not ready;* expresses non-existence, absence or non-possession; *[there is] no [none, not one, no one, not]*	particle of negation; substantive of negation	Strong's #369 BDB #34

With the bêyth preposition, it means, literally, *in nothing, with nothing;* and together, they mean *in not, in defect of, when there was not, without; before there were.*

368. **Substantive+preposition:** ʾayin (אַיִן) [pronounced *AH-yin*], which means *naught, nothing;* or it can be used as a particle of negation; *no, not.* Strong's #369 BDB #34. Kaph = Strong's #none BDB #453. Psalm 73:2

ʾêyn (אֵין) [pronounced *ān*]	*nothing, not, [is] not; not present, not ready;* expresses non-existence, absence or non-possession; *[there is] no [none, not one, no one, not]*	particle of negation; substantive of negation	Strong's #369 BDB #34
ʾayin (אַיִן) [pronounced *AH-yin*]	*naught, nothing; no, not; not present; not ready;* expresses non-existence, absence or non-possession; *[there is] no [none, not one, no one, not]*	particle of negation; substantive of negation	Strong's #369 BDB #34

With the kaph preposition, it means, literally, *as nothing, like nothing;* and together, they mean *almost nothing, almost, well nigh.*

369. **Combo:** Gen. 28:17

ʾêyn (וְאִי) [pronounced *ān*]	*nothing, not, [is] not; not present, not ready;* expresses non-existence, absence or non-possession; *[there is] no [none, not one, no one, not]*	particle of negation; substantive of negation	Strong's #369 BDB #34
zeh (זֶה) [pronounced *zeh*]	*here, this, this one; thus;* possibly *another*	masculine singular demonstrative adjective with a definite article	Strong's #2088, 2090 (& 2063) BDB #260
kîy (יִכ) [pronounced *kee*]	*for, that, because; when, at that time, which, what time*	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
ʾîm (אִם) [pronounced *eem*]	*if, though; lo, behold; oh that, if only; when, since, though when* (or, if followed by a perfect tense which refers to a past event)	primarily an hypothetical particle	Strong's #518 BDB #49

The particle ʾîm (אִם) can be used as a demonstrative (*lo, behold*), an interrogative (usually expecting a negative response and often used with other particles and rhetorically), and as a conditional particle (*if, though*); an indication of a wish or desire (*oh that, if only;* this is a rare usage).

Owen translates these words as *this is none other than;* the KJV: *this is none other but;* the CLV: *but is not this rather;* Green's literal: *This [is] nothing except*.

370.   **Substantive+preposition:** ʾayin (אַיִן) [pronounced *AH-yin*], which means *naught, nothing;* or it can be used as a particle of negation; *no, not*.   Strong's #369 BDB #34. Kaph = Strong's #none BDB #453. Exodus 5:11 8:10 Psalm 73:2

kîy (יִכ) [pronounced *kee*]	*for, that, because; when, at that time, which, what time*	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471

ʾêyn (אֵין) [pronounced *ān*]	*nothing, not, [is] not; not present, not ready; expresses non-existence, absence or non-possession; [there is] no [none, not one, no one, not]*	particle of negation; substantive of negation	Strong's #369 BDB #34
ʾayin (אַיִן) [pronounced *AH-yin*]	*naught, nothing; no, not; not present; not ready; expresses non-existence, absence or non-possession; [there is] no [none, not one, no one, not]*	particle of negation; substantive of negation	Strong's #369 BDB #34

With the kîy conjunction, we do not have a given meaning in BDB or in Gesenius. Literally, this would mean *for [there is] nothing, because [there is] not;* and together, these two words have been translated *that [they were] nowhere* [KJV, MKJV]; *that [they were] not* [LTHB]; *that [they were] nowhere [to be found]* [NKJV]; *they were not to be found* [ESV, Owen]; *that they were not found* [HNV, WEB]; *that they could not be found* [NASB]; *that they are not* [Young]; *they weren't there* [HCSB]. These means are taken from Psalm 73:2.

371. **Substantive+preposition:** ʾayin (אַיִן) [pronounced *AH-yin*], which means *naught, nothing;* or it can be used as a particle of negation; *no, not.* With the lâmed preposition. Strong's #369 BDB #34.

ʾêyn (אֵין) [pronounced *ān*]	*nothing, not, [is] not; not present, not ready; expresses non-existence, absence or non-possession; [there is] no [none, not one, no one, not]*	particle of negation; substantive of negation	Strong's #369 BDB #34
ʾayin (אַיִן) [pronounced *AH-yin*]	*naught, nothing; no, not; not present; not ready; expresses non-existence, absence or non-possession; [there is] no [none, not one, no one, not]*	particle of negation; substantive of negation	Strong's #369 BDB #34

With the lâmed preposition, it means, literally, *to nothing, for nothing;* and together, they mean *to him [whom] [it is] not.*

372.   **Substantive+preposition:** ʾayin (אִין) [pronounced *AH-yin*], which means *naught, nothing;* or it can be used as a particle of negation; *no, not.* With the min preposition. Strong's #369 BDB #34. Gen. 5:24 43:5 44:26 Exodus 3:2 12:30 33:15 Deut. 22:26 Prov. 5:17 8:8 Eccles. 1:7

ʾêyin (וְיִא) [pronounced *AYH-yin*]	*in the condition of being not = without, nothing, no, not; there is no [none, no one, not]*	substantive of negative	Strong's #369 BDB #34
ʾêyn (וְיִא) [pronounced *ān*]	*nothing, not, [is] not; not present, not ready;* expresses non-existence, absence or non-possession; *[there is] no [none, not one, no one, not]*	particle of negation; substantive of negation	Strong's #369 BDB #34
ʾayin (וְיִא) [pronounced *AH-yin*]	*naught, nothing; no, not; not present; not ready;* expresses non-existence, absence or non-possession; *[there is] no [none, not one, no one, not]*	particle of negation; substantive of negation	Strong's #369 BDB #34

With the min preposition, it means, literally, *from nothing, out from nothing;* and together, they mean *so that not, because that [there is] not; no one* .

373.   **Substantive:** probably irregular for above (1Sam. 21:9). Strong's #371 BDB #35.

374.   **Feminine_noun:** ʾêyphâh/ʾêphâh (הָפֵיא/הָפֵא) [pronounced *ay-FAW*], which means, *a measure [for grain];* transliterated *ephah.* We have transliterated that ephah, primarily because we do not have a precise measurement to correspond with it, other than it being equivalent to 10 omers Exodus 16:36). According to Scofield, an ephah was equal to about 3 pecks or 5 quarts. This would make an omer to be a half a quart = 1 pint = 2 cups.[25]   Strong's #374 BDB #35. Exodus 16:36 Judges 6:19 1Sam. 1:24 17:17

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[25] My guess was: I cannot find some reference material on this right now, so my guess is that an ephah is a measurement used when making a meal for a larger group (like an extended family) whereas an omer is used for a smaller group (say, a few people). As a wild guess, an omer might be one or two cups whereas the ephah would be more like 10–20 cups.

ʾêyphâh/ʾêphâh (הָפֵיא/הָפֵא) [pronounced *ay-FAW*]	*a measure [for grain];* transliterated *ephah;* and it is equivalent to approximately *½ a quart* or *2 cups*	feminine singular construct	Strong's #374 BDB #35

375.   **Substantive:** this appears to be *there is*. Strong's #375

376.   BDB #35.

377.   **Masculine_noun:** ʾîysh (שׁיִא) [pronounced *eesh*], which means *man, each, each one, each man, everyone*. When found with a feminine singular suffix, it can mean *husband*. It can refer to people in general, without reference to gender, as it does in the midst of this verse; and it can refer to *men* by gender, distinguishing them from *women,* which is what we find at the end of this verse. Interestingly enough, this word is found only three times in the plural (Judges 9:49 Psalm 141:4 Prov. 8:4 Isa. 53:3). Although this word in the singular is not used very often in the collective sense, it is found that way in Gen. 32:6 Exodus 11:7 Deut. 4:3. This not-too-unusual construction occurs in Lev. 17:8, 10, 13 18:6 20:2, 9 22:18 and several other passages. Since the absolute and the construct state of ʾîysh are the same, this could read *a man a man* or *a man of man*. This verbiage tends to be found in Leviticus and Numbers and I haven't seen it used that way elsewhere (although ʾîysh occurs over 1500 times in the Old Testament; so I may have missed a few places). This particular construction is used during a list of prohibitions or acts which have negative consequences and my instinct is to translate this *any man*. and pass it off as a grammatical variance so as not to loose our attention.   Now, even though BDB doesn't seem to mention this, *Young's Literal Translation of the Holy Bible* allows for: the house of **each** in his day and *The Emphasized Bible* reads: at the house of **each one** upon his day. Now, even though BDB doesn't seem to mention this, Gesenius confirms that this noun can also be used to mean *each, every one*. In this verse, as throughout most of Scripture, *man* is used in the collective sense, the plural being found only in Prove. 8:4 Psalm 141:4 and Isa. 53:3. We know that this is taken in the collective sense as is takes a plural verb in Joshua 9:7. (**I need to go to Gesenius and do this by** points).   Some translators render this as *a certain* and affix it to the next noun. I've misspelled the plural in many places. Strong's #376 BDB #35. Gen. 2:23 3:6, 16 4:1 6:9 7:2 9:5 10:5 11:3 12:20 13:8, 11 14:24 15:10 16:3 19:4, 8 20:7, 8 23:6 24:13, 16 25:27 26:7, 11 27:11 29:22, 32 30:15 31:49 32:6, 28 33:1 34:7, 14 37:15, 28 38:1, 21 39:1, 11 40:5 41:11 42:11 43:3, 16 44:1 45:1, 22 46:32 47:2, 20 49:6 Exodus 1:1 2:1, 13 4:10, 19 5:9 7:12 10:7, 23 11:1 12:3 15:3 16:15, 20 17:9 18:7, 21 19:13 21:7, 18 22:1, 31 25:2, 20 28:21 30:12, 33 31: 32:1 33:4 Lev. 17:3 18:6 Deut. 1:13, 16 2:14 3:20 4:3 16:17 17:2 20:5 21:15, 21 22:21, 23 25:20 34:6 Joshua 9:6, 7 22:14 Judges 1:4, 24 2:6, 21 3:15 9:49 14:15 17:6 19:1 (20:5) 1Sam. 1:1, 11 2:17 4:2 7:11 8:22 9:1, 2 10:3, 11 13:2, 14 14:2, 12 15:3 16:16 17:2 18:5, 23 20:15, 41 21:1, 14 22:2, 6, 18 23:3, 13 24:2 25:2, 11 26:2, 15 27:2, 3 28:1, 14 29:2, 4 30:1, 2 31:1, 3 2Sam. 1:2, 11 4:2

13:3, 29 14:5 15:1, 6 16:5, 13 17:1, 8 18:10, 28 19:7, 28 20:1, 7 21:4, 6 22:48
23:7   24:9   1Kings 1:5, 9   2:2, 32   3:13   4:25   5:6   7:14, 30   8:2   9:5, 22
1Chron. 12:8, 30 16:3, 43 Job 1:1, 4 2:12 14:12 Psalm 12:2 34:12 41:9 55:22
59:2 62:3, 9 64:6 Prov. 2:12 3:31 5:21 6:11 7:19 8:4 10:23 Eccles. 1:8

ʾîysh (שׁיִא) [pronounced *eesh*]	*a man, a husband; anyone; a certain one; each, each one, each man, everyone*	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
ʾîysh (שׁיִא) [pronounced *eesh*]	*a man; a husband; one of virile age; an inhabitant of, a citizen of* [when followed by a genitive of a place]; *companion of, solider of, follower of* [when followed by a genitive of king, leader, etc.]; *anyone, someone, a certain one, each, each one, each man, everyone*	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
ʾănâshîym (םיִשָׁנַא) [pronounced *uh-NAW-sheem*]; ʾîyshîym (םיִשׁיִא) [pronounced *ee-SHEEM*]	*men; inhabitants, citizens; companions; soldiers, followers; some of the men*	masculine plural noun	Strong's #376 BDB #35

378. **Masculine_proper_noun:** ʾÎysh-Tôwb (בוט-שׁיִא) [pronounced *eesh-TOB*[v]], which means *man of Tob* and is transliterated *Ishtob*. Strong's #382 BDB #36. 2Sam. 10:6

ʾÎysh-Tôwb (בוט -שׁיִא) [pronounced *eesh-TOB*[v]]	*man of Tob* and is transliterated *Ishtob*	masculine singular proper noun:	Strong's #382 BDB #36

379. **Masculine_proper_noun:** ʾÎysh-Bôsheth (תֶשֹׁבּ-שׁיִא) [pronounced *eesh-BOH-sheath*], which means *man of Baal* and is transliterated *Ishbosheth*. Strong's #378 BDB #36. The Doctrine of Ishbosheth 2Sam. 2:8

ʾÎysh-Bôsheth (תֶשֹׁבּ-שׁיִא) [pronounced *eesh-BOH-sheath*]	*man of Baal;* transliterated *Ishbosheth*	masculine singular proper noun	Strong's #378 BDB #36

380. **Masculine_proper_noun:**   which means *man of majesty;* transliterated . Strong's #379 BDB #36.

381.   **Masculine_noun:** ʾîyshôwn (אִישׁוֹן) [pronounced *ee-SHONE*], which means, *pupil, black [of the eye]; middle of the night.* The NIV Study Bible says something about this meaning the *little man of the eye.* However, I do not have a clue as to the origin of this spurious idea. Check the passages for yourself; this noun is found only in this passage, Psalm 17:8 Prov. 7:2, 8 20:20.* Strong's #380 BDB #36. Deut. 32:10 Prov. 7:2, 9

ʾîyshôwn (אִישׁוֹן) [pronounced *ee-SHONE*]	*pupil, black [of the eye]; middle of the night*	masculine singular noun	Strong's #380 BDB #36

382.   **Adverb** ʾakᵉ (אַךְ) [pronounced *ahkᵉ*], which means *surely, truly, certainly, no doubt, only, only this once, yet, but, only.* Here, it would be given the latter two renderings. It is often used in the restrictive sense, emphasizing what comes after over what comes before or restricting the action to what comes after as opposed to what comes before. Or, it simply acts as a restrictive adverb. ʾakᵉ (אַךְ) [pronounced *ahk*], which means *surely;* however, when it is in contrast to what precedes, it means *howbeit;* when it is in contrast to other ideas, it should be rendered *only.* Here it is used in a restrictive sense, allowing it to be rendered *howbeit, yet, but, only.* Strong's #389 BDB #36. Gen. 7:23 9:4 18:32 20:12 23:13 26:9 27:13 29:14 34:15 44:28 Exodus 10:17 12:15 21:21 31:13 Deut. 16:15 Joshua 3:4 Judges 3:24 6:39 7:19 20:39 1Sam. 1:23 8:8 12:20 16:6 18:8, 17 20:39 21:4 25:21 29:9 2Sam. 2:10 3:13 23:10 1Kings 9:24 Job 2:6 13:15, 20 14:22 16:7 18:21 19:13 **(see Gesenius for a better job of this)** Psalm 23:6 62:1 73:1, 13, 18 68:6

ʾakᵉ (אַךְ) [pronounced *ahkᵉ*]	*surely, truly, certainly, no doubt, only, but; only now, just now, only this once; nothing but*	adverb of restriction, contrast, time, limitation, and exception. Also used as an affirmative particle	Strong's #389 BDB #36
ʾakᵉ (אַךְ) [pronounced *ahkᵉ*]	*surely, truly, certainly, no doubt, only, but; only now, just now, scarcely; only this once; nothing but, merely* [before a substantive]*; quite, altogether* [before an adjective]	adverb of restriction, contrast, time, limitation, and exception. Also used as an affirmative particle.	Strong's #389 BDB #36

This particle is found many times in this psalm, and it can be used in a restrictive sense (as in *only*) or in an emphatic or affirmative sense, as in *surely, truly, certainly.*

383. **Proper_noun_location:** ʾAkkad (דַּכַּא) [pronounced *ahk-KAHD*], which means, *strengthen; a fortress; subtle;* transliterated *Akkad*. Strong's #390 BDB #37. Gen. 10:10

ʾAkkad (דַּכַּא) [pronounced *ahk-KAHD*]	*strengthen; a fortress; subtle;* transliterated *Akkad*	proper singular noun location	Strong's #390 BDB #37

384. **Masculine_proper_noun:** ʾÂkîysh (שׁיכָא) [pronounced *aw-KEESH*], which means *nothing* and is transliterated *Achish*. Strong's #397 BDB #37. 1Sam. 21:10 27:2 28:1 1Kings 2:39 (Psalm 34 inscription)

ʾÂkîysh (שׁיכָא) [pronounced *aw-KEESH*]	*I will blacken, I will terrify; only a man;* transliterated *Achish*	masculine proper noun	Strong's #397 BDB #37

385. **Verb:** ʾâkal (לַכָא) [pronounced *aw-KAHL*], which means *to eat*. This word is found more often in a figurative sense, and should be rendered *to devour, to consume, to destroy*. Strong's #398 BDB #37. Gen. 2:16 3:1 6:21 9:4 14:23 18:8 19:3 24:33 25:34 26:30 27:4 28:20 31:15, 38 32:32 37:20 39:6 40:17, 19 41:4, 20 43:2, 16, 32 45:18 47:22 49:27 Exodus 2:20 3:2 10:5 12:4, 15, 16 13:3, 6 15:7 16:3, 25, 32 18:12 21:28 22:6, 31 23:11 24:11 29:32, 34 Deut. 2:6 4:24, 28 5:25 16:3 20:14 31:17 32:6 Judges 6:21 Judges 14:14 18:13 1Sam. 1:7 2:36 9:13 20:5 28:20 30:11 2Sam. 2:26 12:3, 20 16:2 17:29 18:8 19:28, 35 22:9 1Kings 1:25, 41 2:7 4:20 1Chron. 12:39 Job 1:4, 13, 16 20:21, 26 21:25 Psalm 21:9 41:9 59:15 106:20, 28 Prov. 1:31 Eccles. 2:24

ʾâkal (לַכָא) [pronounced *aw-KAHL*]	*to eat; to dine; to devour, to consume, to destroy*	3rd person masculine singular, Qal imperfect	Strong's #398 BDB #37
ʾâkal (לַכָא) [pronounced *aw-KAHL*]	*to eat; to dine; to devour, to consume, to destroy; to enjoy; to taste; to diminish, to lessen, to take from*	3rd person masculine singular, Qal imperfect	Strong's #398 BDB #37
ʾâkal (לַכָא) [pronounced *aw-KAHL*]	*eat; dine; devour, consume, destroy; enjoy; taste; diminish, lessen, take from*	2nd person masculine singular, Qal imperative	Strong's #398 BDB #37
ʾâkal (לַכָא) [pronounced *aw-KAHL*]	*is eating; was devouring, is consuming, destroying; enjoying; tasting*	Qal active participle	Strong's #398 BDB #37

ʾâkal (לְכָא) [pronounced *aw-KAHL*]	*one who is eating; one devouring, consuming, destroying; enjoying; one who is tasting*	feminine singular, Qal active participle with the definite article	Strong's #398 BDB #37
ʾâkal (לְכָא) [pronounced *aw-KAHL*]	*those eating; the ones devouring, those consuming, those destroying; the ones enjoying; those who are tasting*	masculine plural, Qal active participle with the definite article	Strong's #398 BDB #37
ʾâkal (לְכָא) [pronounced *aw-KAHL*]	*to be eaten;* metaphorically: *to be consumed [destroyed] [by fire]*	3rd person masculine singular, Niphal imperfect	Strong's #398 BDB #37
ʾâkal (לְכָא) [pronounced *aw-KAHL*]	*to eat up; to consume, to destroy*	3rd person masculine singular, Piel imperfect	Strong's #398 BDB #37
ʾâkal (לְכָא) [pronounced *aw-KAHL*]	*to be devoured, to be consumed [by fire]*	3rd person masculine singular, Pual imperfect	Strong's #398 BDB #37
ʾâkal (לְכָא) [pronounced *aw-KAHL*]	*being devoured, being consumed [by fire]*	Pual participle	Strong's #398 BDB #37
ʾâkal (לְכָא) [pronounced *aw-KAHL*]	*to give to eat, to feed; to cause to consume, to devour*	3rd person masculine singular, Hiphil imperfect	Strong's #398 BDB #37

386. **Masculine_noun:** ʾôkel (לְכֹא) [pronounced *OH-kehl*], which means *food, grain, meal; prey, meat; provisions*. Strong's #400 BDB #38. Gen. 14:11 41:35 42:7 43:2, 4 44:1, 25 47:24 Deut. 2:6 Ruth 1:14a

ʾôkel (לְכֹא) [pronounced *OH-kehl*]	*food, grain, meal; prey, meat; eating; provisions*	masculine singular noun	Strong's #400 BDB #38

387. **Feminine_noun:** ʾôkᵉlâh (הָלְכֹא) [pronounced *oak-LAW*], which means *food, eating; object of devouring [consuming] [by beasts, by fire, in judgment]*. Strong's #402 BDB #38. Gen. 1:29 9:3 Exodus 16:15

ʾôkᵉlâh (הָלְכָא) [pronounced *oak-LAW*]	food, eating; object of devouring [consuming] [by beasts, by fire, in judgment]	feminine singular noun	Strong's #402 BDB #38

388. **Feminine_noun:** which means *an eating, a meal*. Strong's #396 BDB #38.

389. **Masculine_noun:** maʾăkâl (לָכֲאַמ) [pronounced *mah-uh-KAWL*], which means *food; corn*. It is unclear how this differs from its cognate ʾôkel, from whence it is derived. Strong's #3978 BDB #38. Gen. 2:9 3:6 6:21 40:17 Deut. 20:20 Psalm 44:11 1Chron. 12:40 Prov. 6:8

maʾăkâl (לָכֲאַמ) [pronounced *mah-uh-KAWL*]	food; fruit; produce corn; corn meal	masculine singular noun	Strong's #3978 BDB #38

390. **Feminine_noun:** maʾăkeleth (תֶלֶכֲאַמ) [pronounced *mah-uh-KEH-leth*], which means *knife*. This word is only found in four places in Scripture: Gen. 22:6, 10 (where Abraham was to sacrifice Isaac; it was the knife the Abraham took to cut Isaac's throat), Judges 19:29, and Prov. 30:14. Strong's #3979 BDB #38. Gen. 22:6 Judges 19:29

maʾăkeleth (תֶלֶכֲאַמ) [pronounced *mah-uh-KEH-leth*]	knife	feminine singular noun with the definite article	Strong's #3979 BDB #38

391. **Feminine_noun:** Strong's #3980 BDB #38.

392. **Feminine_noun:** makkôleth (תֶלֹכַמ) [pronounced *mahk-KOH-lehth*], which means, *food, nourishment, foodstuff*. Strong's #4361 BDB #38. 1Kings 5:11

makkôleth (תֶלֹכַמ) [pronounced *mahk-KOH-lehht*]	food, nourishment, foodstuff	feminine singular noun	Strong's #4361 BDB #38

393. **Adverb:** ʾâkên (ןֵכָא) [pronounced *aw-KAYN*], which means *surely, truly*. Strong's #403 BDB #38. Gen. 28:16 Exodus 2:14 1Sam. 15:32

ʾâkên (ןֵכָא) [pronounced *aw-KAYN*]	surely, truly	adverb	Strong's #403 BDB #38

394. **Verb:** which means *to press, to urge*. Strong's #404 BDB #38.

395. **Masculine_noun:** which means *pressure*. Strong's #405 BDB #38.

396. **Masculine_noun:** which means *ploughman, husbad*. Strong's #406 BDB #38.

397. **Arab_article:** which means *the*.   Preserved by Hebrews from Arabic. Strong's #none BDB #38.

398. **Masculine_noun:** which means *hail*. Strong's #417 BDB #38.

399. **Masculine_noun:** which means *tree*. Strong's #418 BDB #38.

400.   **Masculine_plural_noun:** which means *tree*. Strong's #484 BDB #38

401.   **Masculine_proper_noun:** ʾAlᵉmôwdâd (דָּדֹומְלַא) [pronounced *ahl-moh-DAWD*], which means *not measured;* transliterated *Almodad*. Strong's #486 BDB #38. Gen. 10:26

ʾAlᵉmôwdâd (דָּדֹומְלַא) [pronounced *ahl-moh-DAWD*]	*not measured;* transliterated *Almodad*	masculine singular proper noun	Strong's #486 BDB #38

402.   **Substantive:** which means *a band of soldiers*. Prov. 30:31. Strong's #510 BDB #39.

403.   **Proper_noun/location:** which means *;* transliterated *.* Strong's #513 BDB #39.

404.   **Adverb_of_negation:** ʾal (לַא) [pronounced *al*], which means *not*. It can mean ❶ *nothing;* ❷ it can act as the adverb of negative, much like μὴ; ❸ it can take on the idea of *nay [do not do so];* ❹ it is used simply as a negative, but, like the Greek μὴ, it is put only in what a re called subjective propositions, and thus is only found with the imperfect tense (the other negative in the Hebrew is not so confined); ❺ʾal is used most often as a conjunction of prohibiting, dehorting, deprecating, wishing that anything *not* be done. It can be used in an imprecation. ❻ It can be used interrogatively, meaning *whether* (?) When a negative reply is expected. Strong's #408 BDB #39. **More to do!** [see **Strong's #3808 BDB #518**]. Gen. 3:1 13:8 15:1 18:3 19:7 22:12 24:56 26:2 31:35 33:10 35:17 37:22 42:21 45:5 50:19 Exodus 3:3 14:13 19:15 20:20 32:22 Deut. 2:4 3:2, 26 20:3 1Sam. 2:3, 24 3:17 7:8 9:20 16:7 18:17 19:4 21:2 22:15 23:17 25:25 26:20 27:10 28:13 2Sam. 1:20 9:7 **13:12** 14:2 16:17 17:6 19:19 24:14 1Kings 2:16 1Chron. 16:22 Job 1:12 3:4, 9 Psalm 34:5 41:2 42:10 51:11 55:1 57 inscription 59 inscription, 5 103:2 Prov. 1:8 3:1 4:2 5:7 6:4, 20 7:24 8:10 9:8

ʾal (לַא) [pronounced *al*]	*no, not; nothing; none; neither, nor; do not, let not [with a verb]; let there not be [with an understood verb];*	adverb of negation; conjunction of prohibiting, dehorting, deprecating, desire that something *not* be done	Strong's #408 BDB #39

ʾal can mean ❶ *nothing;* ❷ it can act as the adverb of negative, much like μὴ; ❸ it can take on the idea of *nay [do not do so];* ❹ it is used simply as a negative, but, like the Greek μὴ, it is put only in what a re called subjective propositions, and thus is only found with the imperfect tense (the other negative in the Hebrew is not so confined); ❺ ʾal is used most often as a conjunction of prohibiting, dehorting, deprecating, wishing that anything *not* be done. It can be used in an imprecation. ❻ It can be used interrogatively, meaning *whether* when a negative reply is expected; *have [you] not*.

405.   **Preposition:** ʾel (לְא) [pronounced *el*], which denotes direction and means *in, into, toward, unto, to, regarding, against*. ʾel is used with Strong's #935 as a euphemism for sex. The verb is bôwʾ (בּוֹא) [pronounced *bo*] which means, in the Qal stem, *come in, go, go in;* requires a direct object, as it is the subject of the verb which is being brought somewhere. (Strong's #935   BDB #97). When followed by the preposition ʾel (אֶל), I have translated this *to come in unto; to come in into;* and *to come in to*. The latter is the least correct when it comes to individual words being translated; however, it makes the most English sense, and when the two words are strung together, it is a very reasonable rendering. It makes little sense to say the Law was *placed* or *put into, unto* or *toward* the priests; so in this context (Deut. 30:9), it would mean *to give*. Although *unto* is a good rendering, it is also rather archaic. There is also a clear inference of hostility here in Job 2:5, and BDB allows *against* in that situation. We find this preposition used this way in Gen. 4:8, when Cain rises up *against* Abel. In this case, with our understanding of *their eyes being on Job,* we might get away with the rendering *on;* however, bêyth generally means *in, into, by, at* and *against*. Strong's #413 BDB #39. [Second set of basic meanings to be found in Gesenius, p. 47]. Gen. 1:9 2:18 3:1 4:4 6:4 7:1 8:9 9:8 11:3 12:1 13:4 14:3 15:1 16:1 17:1 18:1, 6 19:2 20:2 21:12 22:1 23:3 24:2 25:6 26:1 27:1 28:1 29:13 30:1 31:3 32:3 33:12 34:4 35:1 36:6 37:2 38:3 39:8 41:14, 57 42:7 43:2 44:4 45:1 46:28 47:3 48:2 49:1 50:4 Exodus 1:9 2:7 3:1 4:1 5:1 6:1 7:1 8:1 9:1 10:1 11:1 12:1, 22 13:1 14:1, 24 15:13 16:1 17:4 18:5 19:3 20:19 21:6 22:7 23:13 24:1 25:1 26:3 27:20 28:1 29:4 30:11 31:1 32:1 33:1 Deut. 1:1 2:1 3:2, 23 4:1 5:1 16:6 17:5 20:2 21:2 22:2, 13, 23 26:1 28:32 31:9 34:1 Joshua 1:16 8:9 9:1 10:18 13:22 15:15 17:8 Judges 1:1, 10 6:19 20:16 1Sam. 1:14, 27 3:12 4:19, **21** 5:4, 6 6:8, 11, 15 7:3, 7 **10:22** 11:2 12:17 13:12, 17b, 23 14:19, 26 15:1 16:1 17:3 18:10 19:1 20:4, 25 21:1 22:1 23:2 24:3 25:1, 25 26:1–2 27:1 28:1 29:3 30:1, 3 31:11 2Sam. 1:2, 24 2:5, 9 **3:27** **6:10** 9:8 14:2 15:2 16:2 17:2 18:2 19:5 20:3, 23 21:1 22:7 23:10, 23 24:2 1Kings 1:11 2:7 3:1, 5 4:28 5:1 6:8 7:4 8:1, 6 9:2 1Chron. 12:1 16:20 Job 1:7, 8 2:3a 2:5 3:22 5:8 7:8 9:4 13:3 15:13, 21 Psalm 2:5 7:6 33:14, 15 34:5 51 inscription 52 inscription 56:3 59:9 62:1 99:6 142:1 Prov. 2:18 5:8 6:6 7:22 8:4 Eccles. 1:5

ʾel (לְא), [pronounced *ehl*]	*unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to*	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
ʾel (לְא), [pronounced *ehl*]	*unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to, in respect to; because of; according to*	directional preposition (respect or deference may be implied); expanded meanings given	Strong's #413 BDB #39

There are two basic sets of meanings for ʾel:

(1) ʾel acts as a preposition which signifies, in general, *to tend to anything, to verge to or towards any place,* whether it is reached and even entered or not, whether it be by motion or turning and direction of the body or of the mind, turning to anything in thought.[26] Under this general heading, we have nine uses: ❶ Of motion to a place, or *to, towards*. Under this heading, ʾel is also used as a particle of giving or selling. ❷ ʾEl is used for the *turning* or the *direction* to anything, and can be used of the mind as well as the body. ❸ The motion or turning can be hostile, and mean *against*. ❹ ʾEl is used when one reaches a terminus or a mark; *even to*. Under this heading, we have two additional applications (a) the use of ʾel in measure, e.g. *even to* the length of a cubit; (b) *even out of,* as being removed out of something like a thorn hedges which go around a field (Job 5:5). ❺ This preposition is used when the limit is entered into, and is rendered *in*. When it is used of a number or multitude into which one enters, it may be rendered *among*. ❻ ʾEl is used in adding or super-adding, and rendered *besides, together with, besides these*. ❼ ʾEl is used regarding anything, having respect or regard to anything, hence (a) *as to, in respect to, because of;* and (b) *concerning* (after verbs of speaking, narrating or telling). ❽ Metaphorically, ʾel can be used as expressive of rule or standard and be rendered *according to*. Finally, ❾ when ʾel is prefixed to prepositions which denote rest in a place, it give them the signification of motion or direction *to* or *towards* a place.

(2) The second set of meanings: ʾel is used of *remaining at,* or *in a place* to which one tends. Under this category, we have three divisions: ❶ *at,* by or *near;* ❷ *in, among;* ❸ also, ʾel is placed before particles, which imply a rest in a place, without change of sense.[27]

406. **Compound prepositions:** ʾel + tachath (תַּחַת) [pronounced *TAH-khahth*]; see Strong's #8478 **BDB #1065**.

407. **Masculine_proper_noun:**   which means *are my eyes;* transliterated . Strong's #454 BDB #41.

408. **Masculine_proper_noun:** which means *;* transliterated . Strong's #454&462 BDB #41.

409. **Pronoun/demonstrative_adjective:** ʾêl (לֵא) [pronounced *ale*], which means, *these, those*. Strong's #411 BDB #41. Gen. 19:25 26:3 Deut. 4:42

ʾêl (לֵא) [pronounced *ale*]	*these, those*	pronoun/demonstrative plural adjective (for masculine and feminine nouns)	Strong's #411 BDB #41

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[26] Most of this is quoted or paraphrased from H. W. F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament;* ©1979 by Baker Books; .p. 46–47.

[27] I don't follow this third use at all, but it, along with the other two, are taken from H. W. F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament;* ©1979 by Baker Books; p. 47.

410. **Pronoun/demonstrative_adjective:** ʾêlleh (הֵלֶּא) [pronounced *ALE-leh*], which means *these, these things*. This is actually the plural of zeh, and is called a pronoun by Gesenius and in the BDB; and a demonstrative adjective by Owen. It is always in the plural. *These things* is a rarer usage of this pronoun, and it can refer to what has preceded (Gen. 9:19 10:20, 31) or to what follows (Gen. 6:9 10:1). Strong's #428 BDB #41. Gen. 2:4 6:9 9:19 10:1 14:3 15:1 19:8 20:8 21:28 22:1, 23 24:28 25:4 27:46 29:13 31:43 32:17 33:5 34:21 35:26 36:1, 17 37:1 38:25 39:7 41:35 43:7 46:8 48:1, 8 49:28 Exodus 1:1 4:9 6:14 10:1 11:8 19:6, 7 24:8 25:39 28:4 32:4 Deut. 1:1 3:5 4:6 5:3 16:12 17:19 20:15 22:5, 17 Joshua 8:22 14:1 Judges 2:4 13:23 18:18 1Sam. 2:23 4:8 6:17 7:16 10:7 11:6 14:6 16:10 17:11 18:23 19:7 21:12 23:2 24:16 25:9 29:3 31:4 2Sam. 2:13 3:39 7:17 13:21 14:19 16:2 21:22 23:1 24:17 1Kings 4:2, 27 8:59 9:13 1Chron. 3:1 12:1 11:10 Job 8:2 10:13 12:3, 9 16:2 Psalm 15:5 73:12

ʾêlleh (הֵלֶּא) [pronounced *ALE-leh*]	*these, these things; they*	demonstrative plural adjective with the definite article (often the verb *to be* is implied)	Strong's #428 BDB #41
dᵉbârîym (םיִרָבְּד) [pronounced *dawᵇ-vawr-EEM*]	*words, sayings, doctrines, commands; things, matters, reports*	masculine plural noun	Strong's #1697 BDB #182
ʾêlleh (הֵלֶּא) [pronounced *ALE-leh*]	*these, these things*	demonstrative plural adjective with the definite article	Strong's #428 BDB #41

The phrase *the words the these* can either refer to what will immediately follow this phrase (see Gen. 2:4 6:9 11:10), or it refers back to what has come before (see Gen. 9:19 10:20, 29, 31). Obviously, since a quotation does not follow, then this refers back to what precedes this. Given the addition of the kaph preposition, Goliath is making the same announcement as he has made before (from 1Sam. 17:23). Together, they are often translated *these things*.

411. **Combo:** Gen. 15:10 1Kings 7:9

kôl (לֹכ) [pronounced *kohl*]; also kôl (לֹכ) [pronounced *kohl*]	*all, all things, the whole, totality, the entirety, everything*	masculine singular noun without the definite article	Strong's #3605 BDB #481
ʾêlleh (הֵלֶּא) [pronounced *ALE-leh*]	*these, these things*	demonstrative plural adjective with the definite article (often the verb *to be* is implied)	Strong's #428 BDB #41

Kôl ʾêlleh together simply mean *all these ___* .

412. **Masculine_proper_noun:** ʾÊlâ (אֵלָא) [pronounced *ay-LAW*], which means, *oak; transliterated Elah, Ela*. Strong's #414 BDB #41. 1Kings 4:18*

ʾÊlâ (אֵלָא) [pronounced *ay-LAW*]	*oak; transliterated Elah, Ela*	masculine singular proper noun	Strong's #414 BDB #41

413. **Masculine_singular_noun:** ʾêl (לֵא) [pronounced *ALE*], and it means *God, god, mighty one, strong, hero*. The same word is found in Deut. 32:4, 12. Strong's #410 BDB #42. The Names of God **The Opposition** (Eli) Gen. 14:18 16:13 17:1 21:33 28:3 31:29 33:20 35:1 46:3 49:25 Exodus 6:3 15:2, 11 20:5 Deut. 3:24 4:24 5:9 Joshua 22:22 Job 15:13 18:21 20:29 1Sam. (1:20) 2Sam. 22:31 23:5 1Chron. (6:28) Psalm 10:11 29:1, 3 52:1 57:2 63:1 73:1 89:6 95:3 99:8 106:14 118:27 149:6 Prov. 3:27

ʾÊl (לֵא) [pronounced *ALE*]	*God, god, mighty one, strong, hero; transliterated El*	masculine singular noun	Strong's #410 BDB #42
ʾêl (לֵא) [pronounced *ALE*]	*God, god, mighty one, strong, hero; strength, power; mighty things in nature*	masculine singular noun	Strong's #410 BDB #42

414. **Masculine_noun:** ʾĔlôhah (הַהלֵא) [pronounced *el-OH-hah*], which means, *God, a false god*. is a word for God or deity found primarily in Job (e.g., Job 3:4, 23 4:9, 17 5:17 6:4, 8, 9) and found scattered throughout the Bible in approximately a dozen other places. This is its first occurrence in the Bible, although the book of Job certainly preceded this book in time. This name of God is found 41 times in the book of Job. Strong's #433 BDB #43. The Doctrine of the Names of God Deut. 32:15 32:17 Job (1:1) 3:4 11:5 15:8 19:6 Psalm 114:7

ʾĔlôhah (הַהלֵא) [pronounced *el-OH-hah*]	*God, a false god*	masculine singular noun	Strong's #433 BDB #43

ʾĔlôhah (הַהלֵא) [pronounced *el-OH-hah*] is a word for God or deity found primarily in Job (e.g., Job 3:4, 23 4:9, 17 5:17 6:4, 8, 9) and found scattered throughout the Bible in approximately a dozen other places. This name for God occurs 41 times in the book of Job.

415. **Masculine_plural_noun:** ʾĕlôhîym[28] (םיִהלא) [pronounced *el-o-HEEM*], which means *gods* or *God*. This word can refer to the Godhead or to foreign gods. Like it or not, when this word is used, either the Trinity is being referred to or one

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[28] Since this is so commonly referred to in reference books, we will use the designation *Elohim* as well.

member of the Trinity when the essence of deity is being emphasized. Strong's #430 BDB #43. The Doctrine of the Deity of the Holy Spirit Biblical Contradictions? The Doctrine of the Names of God **The Opposition** (Eli) Gen. 1:1 2:2 3:1 4:25 5:1 6:2 7:9 8:1 17:3 19:29 20:3 21:2 22:1 23:6 24:3 25:11 26:24 27:20 28:4 30:2 31:5 32:1 33:5 35:1, 2. 5 39:9 40:8 41:16 42:18 43:23 44:16 45:5 46:1 48:9 50:17 Exodus 1:17 2:23 3:1 4:5 5:1 6:2 7:1 8:10 9:1 10:3 12:12 13:17 14:19 15:2 16:12 17:9 18:1, 11 19:3, 17 20:1, 3, 23 21:6, 13 22:8, 20 23:13, 19 24:10 29:45 31:3 32:1, 11 Deut. 1:6 2:6 3:3 4:1, 7, 28, 34 5:2, 7 16:1 17:1, 3 20:1, 18 21:1 22:5 31:15 32:17 Joshua 22:22 Judges 1:3, 7 2:12 9:13 16:23 (20:26) 1Sam. 1:17 4:7 **8:8** 12:19 13:13 14:15 15:15 16:15 17:26 18:10 19:20 20:12 22:3 23:7 25:22 26:8, 19 28:13 29:9 30:6 2Sam. 2:27 7:23 12:7, 16 14:11 15:24 14:23 18:28 19:13 21:14 22:3 23:1 24:2, 23 1Kings 1:17 2:3 3:5 4:29 5:3 8:15 9:6, 9 1Chron. 10:10 11:1 14:10, 12 16:1 Job 1:1 2:2 Psalm 7:1 41:13 44:1 47:7 51:1, 10 52:7 54:1 55:1 56:1 57:1, 2 59:1 61:1 63:1 62:1 64:1 (89:6) 96:4 99:5 106:47 118:28 136:2 Prov. 2:5 3:4 Eccles. 1:13 2:24 Zech. 12:7

ʾĔlôhîym (מיִהֹלֱא) [pronounced *el-o-HEEM*]	*God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim*	masculine plural noun	Strong's #430 BDB #43
ʾĕlôhîym (מיִהֹלֱא) [pronounced *el-o-HEEM*]	*gods, foreign gods, god; God; rulers, judges; superhuman ones, angels; transliterated elohim, Elohim*	plural masculine noun	Strong's #430 BDB #43

Context inevitably tells us whether this is the God, the Creator of the Universe, or foreign gods, which are the result of fertile imagination at best and representative of demons at worst. They are distinguished in a variety of ways (1) there will be the word *other* associated with the Hebrew word (Ex. 20:3 23:13 Joshua 24:2); (2) there will be a modifying word to indicate that *gods* is different from the God (Ex. 18:11); (3) the word *gods* is specifically differentiated from Yᵉhowah in the immediate context (Ex. 22:19); (4) God would be associated with a singular verb (Deut. 4:34) and gods with plural verbs (Ex. 32:1, 23); (5) or gods will be modified by *foreign* or *of the Gentiles* (Gen. 35:2, 4 Deut. 31:16 2Kings 18:33).

416. **Masculine_proper_noun:** which means *God has loved*. Strong's #419 BDB #44.

417. **Masculine_proper_noun:** ʾElᵉdâʿâh (הָעָדְלֶא) [pronounced *ehl-daw-ĢAW*], which means *God of knowledge, God has known; God has called;* transliterated *Eldaah*. Strong's #420 BDB #44. Gen. 25:4

ʾElᵉdâʿâh (הָעְדְלָא) [pronounced *ehl-daw-ĠAW*]	*God of knowledge, God has known; God has called; transliterated Eldaah*	masculine singular proper noun:	Strong's #420 BDB #44

418. **Masculine_proper_noun:** ʾElᵉzâbâd (אָלְזֶד) [pronounced *elᵉ-zaw-BAWD*], which means *God has given*. Strong's #443 BDB #44. 1Chron. 12:12

ʾElᵉzâbâd (אָלְזֶד) [pronounced *elᵉ-zaw-BAWD*]	*God has given; transliterated Elzabad*	masculine singular proper noun	Strong's #443 BDB #44

419. **Masculine_proper_noun:** ʾElᵉchân ân (וְנָחְלָא) [pronounced *ehl-khaw-NAWN*], which means *God has been gracious; whom God has been graciously bestowed; grace or gift of God;* transliterated *Elhanan*. Strong's #445 BDB #44. 2Sam. 21:19 23:24 1Chron. 11:26

ʾElᵉchânân (וְנָחְלָא) [pronounced *ehl-khaw-NAWN*]	*God has been gracious; whom God has been graciously bestowed; grace or gift of God; transliterated Elhanan*	masculine singular proper noun	Strong's #445 BDB #44

420. **Masculine_proper_noun:** ʾĕlîyʾâᵇv (בְיִלָא) [pronounced *el-ee-AWᴮV*], which means *God is father*. Strong's #446 BDB #45. 1Sam. 16:6 17:13 1Chron. 6:22–25 **12:9** 15:18 16:5

ʾĔlîyʾâᵇv (בְיִלָא) [pronounced *el-ee-AWᴮV*]	*God is father; transliterated Eliab*	masculine proper noun	Strong's #446 BDB #45

421. **Masculine_proper_noun:** ʾĔlîyʾêl (לָאִילָא) [pronounced *uh-lee-ALE*], which means *God is (my) God, El is my El;* transliterated *Eliel*. Strong's #447 BDB #45. 1Chron. (6:22–25) 11:47 **12:11** 15:9

ʾĔlîyʾêl (לָאִילָא) [pronounced *uh-lee-ALE*]	*God is (my) God, El is my El; transliterated Eliel*	masculine singular proper noun	Strong's #447 BDB #45
ʾĔlîyʾêl (לָאִילָא) [pronounced *uh-lee-ALE*]	*God is (my) God; transliterated Eliel*	masculine singular proper noun	Strong's #447 BDB #45

422. **Masculine_proper_noun:** which means *God has come*. Strong's #448 BDB #45.

423. **Masculine_proper_noun:** which means *God has come*. Strong's #449 BDB #45.

424. **Masculine_proper_noun:** ʾElᵉyâdâʿ (אָ לְיֵע) [pronounced *ehlᵉ-yaw-DAWĠ*], which means *God knows*. Strong's #450 BDB #45. 2Sam. 5:15

ʾElᵉyâdâʿ (אֶלְיָדָע) [pronounced *ehlᵉ-yaw-DAWĢ*]	*God knows; transliterated Eliada*	masculine singular proper noun	Strong's #450 BDB #45

425. **Masculine_proper_noun:** ʾÊlîyâh (הֵילֵא) [pronounced *ay-LEE-yaw*], which means *Yah is God;* transliterated *Elijah*. Strong's #452 BDB #45. Psalm (96:2)

426. **Masculine_proper_noun:** ʾĔlîyhûw (אֱלִיהוּ) [pronounced el-ee-HOO], which means *He is [my] God; God of him;* transliterated *Elihu*. Strong's #453 BDB #45. 1Chron. (6:22–25) **12:20**

ʾĔlîyhûw (אֱלִיהוּ) [pronounced el-ee-HOO]	*He is [my] God; God of him; transliterated Elihu*	masculine singular proper noun	Strong's #453 BDB #45
ʾĔlîyhûwʾ (אֱלִיהוּא) [pronounced el-ee-HOO]	*He is [my] God; God of him; transliterated Elihu*	masculine singular proper noun	Strong's #453 BDB #45

427. **Masculine_proper_noun:** ʾElᵉyachᵉbâʾ (אֶלְיַחְבָּא) [pronounced *el-yakh-BAW*], which means *[whom] God hides;* transliterated *Eliahba*. Strong's #455 BDB #45. 2Sam. 23:32 1Chron. 11:33

ʾElᵉyachᵉbâʾ (אֶלְיַחְבָּא) [pronounced *el-yakh-BAW*]	*[whom] God hides; transliterated Eliahba*	masculine singular proper noun	Strong's #455 BDB #45

428. **Masculine_proper_noun:** ʾĔlîychôreph (אֱלִיחֹרֶף) [pronounced *ehl-ee-KHOH-rehf*], which means *God of Autumn, Autumn God;* transliterated *Elihoreph, Elichoreph*. Strong's #456 BDB #45. 1Kings 4:3*

ʾĔlîychôreph (אֱלִיחֹרֶף) [pronounced *ehl-ee-KHOH-rehf*]	*God of Autumn, Autumn God; transliterated Elihoreph, Elichoreph*	masculine singular proper noun	Strong's #456 BDB #45

429. **Masculine_proper_noun:** which means *God is king*. Strong's #458 BDB #45.

430. **Masculine_proper_noun:** which means *God has added*. Strong's #460 BDB #45.

431. **Masculine_proper_noun:** ʾĔlîyʿezer (אֱלִיעֶזֶר) [pronounced *ul-ee-EH-zehr*], which means *El [God] of help; God is help;* transliterated *Eliezer*. Strong's #461 BDB #45. Gen. 15:2 Exodus 18:4 1Chron. 15:24

ʾĔlîyʿezer (אֱלִיעֶזֶר) [pronounced *ul-ee-EH-zehr*]	*El [God] of help; God is help; transliterated Eliezer*	masculine singular proper noun	Strong's #461 BDB #45

432.   **Masculine_proper_noun:** ʾĔlîyʿâm (מֶעִילָא) [pronounced *ehl-ee-ĢAWM*], which means *God is kinsman;* transliterated *Eliam.* Strong's #463 BDB #45. 2Sam. 11:3, 34

ʾĔlîyʿâm (מֶעִילָא) [pronounced *ehl-ee-AWM*]	*God is [my] kinsman; God of the people;* transliterated *Eliam*	masculine singular proper singular noun	Strong's #463 BDB #45

433.   **Masculine_proper_noun:** ʾĔlîyphaz (זְפִילָא) [pronounced *ehl-ee-FAHZ*], which means *God of gold, my God is fine gold;* transliterated *Eliphaz.* Strong's #464 BDB #45. Gen. 36:4 Job 2:11

ʾĔlîyphaz (זְפִילָא) [pronounced *ehl-ee-FAHZ*]	*God of gold, my God is fine gold;* transliterated *Eliphaz*	masculine singular proper noun	Strong's #464 BDB #45

434.   **Masculine_proper_noun:** ʾĔlîyphâl (לְפִילָא) [pronounced *el-ee-FAWL*], which means *God has judged, whom God judges;* transliterated *Eliphal.* Strong's #465 BDB #45. 1Chron. 11:35

ʾĔlîyphâl (לְפִילָא) [pronounced *el-ee-FAWL*]	*God has judged, whom God judges;* transliterated *Eliphal*	masculine singular proper noun	Strong's #465 BDB #45

435.   **Masculine_proper_noun:** ʾĔlîypᵉlêhûw (אֱלִיפְלֵהוּ) [pronounced *el-ee-peh-LAY-hoo*], which means *may God distinguish him;* transliterated *Eliphelehu.* Strong's #466 BDB #45. 1Chron. 15:18

ʾĔlîypᵉlêhûw (אֱלִיפְלֵהוּ) [pronounced *el-ee-peh-LAY-hoo*]	*may God distinguish him;* transliterated *Eliphelehu*	masculine singular proper noun	Strong's #466 BDB #45

Also spelled ʾĔlîypᵉlêh (אֱלִיפְלֵה) [pronounced *el-ee-peh-LAY*].

436.   **Masculine_proper_noun:** ʾĔlîyphâleţ (טֶלְפִילָא) [pronounced *el-ee-FEH-let*] which means *God is deliverance.* Strong's #467 BDB #45. 2Sam. 5:16 1Chron. 14:6

ʾĔlîyphâleţ (טֶלְפִילָא) [pronounced *el-ee-FEH-let*)	*God is deliverance, God of deliverance;* transliterated *Eliphelet, Elpalet, Eliphalet*	masculine singular proper noun	Strong's #467 BDB #45
ʾElᵉphâleţ (טֶלְפָלֶא) [pronounced *elᵉ-PAW-let*)	*God is deliverance, God of deliverance;* transliterated *Eliphelet, Elpalet, Eliphalet*	masculine singular proper noun; pausal form (according to Owen)	Strong's #467 BDB #45

Possibly spelled ʾĚlîyphâleṭ (טֶלְפִּילָא) [pronounced *el-ee-FEH-let*) in the parallel Samuel passage. However, further along in this Chronicles passage, we will come upon an *Eliphelet*. Therefore, I think that this is a different person.

Transliterated *Elpelet* and *Eliphelet;* and I think these should have received different Strong's numbers.

437.   **Masculine_proper_noun:** which means *Rock is God*. Strong's #468 BDB #45.

438.   **Masculine_proper_noun:** ʾĕlîytsâphân (אֱלִיצָם) [pronounced *ehl-ee-tsaw-FAW*], which means *God has protected*. Strong's #469 BDB #45. Exodus 6:22 1Chron. 15:8

ʾĚlîytsâphân (וֹפְצָלָא) [pronounced *ehl-ee-tsaw-FAWN*]	*God has protected; God of treasure;* transliterated *Elizaphan, Elzaphan*	masculine singular proper noun	Strong's #469 BDB #45

Also spelled ʾElᵉtsâphân (וָפִצְלָא) [pronounced *ehl-tsaw-FAWN*].

439.   **Masculine_proper_noun:** ʾĚlîyqâʾ (אָקִילָא) [pronounced *el-ee-KAW*], which means *God of rejection, my God rejects;* transliterated *Elika*. Strong's #470 BDB #45. 2Sam. 23:25

ʾĚlîyqâʾ (אָקִילָא) [pronounced *el-ee-KAW*]	*God of rejection, my God rejects;* transliterated *Elika, Eliqa*	masculine singular proper noun	Strong's #470 BDB #45

440.   **Masculine_proper_noun:** which means *God sets up*. Strong's #471 BDB #45.

441.   **Feminine_proper_noun:** (עֲבֶשׁילָא) [pronounced *ehl-ee-SHEH-bah*], which means *God is an oath;* transliterated *Elisheba*. Strong's #472 BDB #45. Exodus 6:23

(עֲבֶשׁילָא) [pronounced *ehl-ee-SHEH-bah*], which	*God is an oath;* transliterated *Elisheba*	feminine singular proper noun	Strong's #472 BDB #45

442.   **Masculine_proper_noun:** ʾĚlîyshûwaʿ (אֱלִישׁוּע) [pronounced *el-ee-SHOO-ahǵ*], which means *God is wealth; God is salvation;* transliterated *Elishua*. Check spelling and placement. Strong's #474 BDB #46. 2Sam. 5:15

ʾĚlîyshûwaʿ (_ אֱלִישׁוּע) [pronounced *el-ee-SHOO-ahǵ*]	*my God is wealth, God is riches; God is salvation;* transliterated *Elishua*	masculine singular proper noun	Strong's #474 BDB #46

443.   **Masculine_proper_noun:** which means *God restores*. Strong's #475 BDB #46.

444.   **Masculine_proper_noun:** ʾĔlîyshâmâʿ (אֱלִישָׁמָע) [pronounced *el-ee-shaw-MAWĠ*] which means *God has heard, God of hearing*.   Strong's #476   BDB #46. 2Sam. 5:16

ʾĔlîyshâmâʿ (אֱלִישָׁמָע) [pronounced *el-ee-shaw-MAWĠ*	*God has heard, God of hearing*	masculine singular proper noun	Strong's #476 BDB #46

445.   **Masculine_proper_noun:**   which means *God is salvation*.   Strong's #477 BDB #46.

446.   **Masculine_proper_noun:**   which means *God has judged*.   Strong's #478 BDB #46.

447.   **Masculine_proper_noun:** ʾElᵉnâʿam (מֵעָנְלָא) [pronounced *ehl-NAW-ģahm*], which means *God is delight, God is pleasantness;* and is transliterated *Elnaam*. Strong's #493 BDB #46. 1Chron. 11:46*

ʾElᵉnâʿam (מֵעָנְלָא) [pronounced *ehl-NAW-ģahm*]	*God is delight, God is pleasantness;* and is transliterated *Elnaam*	masculine singular proper noun	Strong's #493 BDB #46

448.   **Masculine_proper_noun:**   which means *God has given*. Strong's #494 BDB #46.

449.   **Masculine_proper_noun:**   which means *God has testified*.   Strong's #496 BDB #46.

450.   **Masculine_proper_noun:**   which means *God has adorned*.   Strong's #497 BDB #46.

451.   **Masculine_proper_noun:** ʾElᵉʿûwzay (אֱלְעוּזַי) [pronounced *ehl-ģoo-ZAH-ee*], which means *God is my strength; God is defensive [God is my defense?]* transliterated *Eluzai*. Strong's #498 BDB #46. 1Chron. 12:5

ʾElᵉʿûwzay (אֱלְעוּזַי) [pronounced *ehl-ģoo ZAH-ee*]	*God is my strength; God is defensive [God is my defense?]* transliterated *Eluzai*	masculine singular proper noun	Strong's #498 BDB #46

452.   **Masculine_proper_noun:** ʾElᵉʿâzâr (רֶזֶעְלָא) [pronounced *elᵉ-ģaw-ZAWR*], which means *God has helped;* and is transliterated *Eleazar*. Strong's #499 BDB #46. Exodus 6:23 28:1 1Sam. 7:1 2Sam. 23:9 1Chron. 11:12

ʾElᵉʿâzâr (רֶזֶעְלָא) [pronounced *elᵉ-ģaw-ZAWR*]	*God has helped;* and is transliterated *Eleazar*	masculine proper noun	Strong's #499 BDB #46

453.   **Masculine_proper_noun:**   which means *God has made*. Strong's #501 BDB #46.

454.   **Masculine_proper_noun:**   which means *God of doing?*. Strong's #508 BDB #46.

455.   **Masculine_proper_noun:** ʾElᵉqânâh (הֲנָקְלָא) [pronounced *elᵉ-kaw-NAW*], which means *God has created* or *God has taken possession of;* it is transliterated

Elkanah. Strong's #511 BDB #46. Exodus 4:24 1Sam. 1:1 1Chron. 6:22–25 **12:6** 15:23

ʾElᵉqânâh (הֶנְקָלֶא) [pronounced *elᵉ-kaw-NAW*]	*God has created* or *God has taken possession of, God has obtained*; it is transliterated *Elkanah*	masculine singular proper noun	Strong's #511 BDB #46

456. **Verb2:** ʾâlâh (הָלָא) [pronounced *aw-LAW*], which means *to swear, to curse, to take an oath*. You may think that this word is very close to one of the names for *God* and you are correct. In a curse, this is taking God's name in vain or using God's name casually. In the Hiphil it means *to adjure, to take an oath*. Strong's #422 BDB #46. Judges 17:2a 1Kings 8:31

ʾâlâh (הָלָא) [pronounced *aw-LAW*]	*to swear, to curse, to take an oath*	3rd person masculine singular, Qal imperfect	Strong's #422 BDB #46
ʾâlâh (הָלָא) [pronounced *aw-LAW*]	*to put under a curse, to put under an oath*	3rd person masculine singular, Hiphil imperfect	Strong's #422 BDB #46

457. **Feminine_noun:** ʾâlâh (הָלָא) [pronounced *aw-LAW*], which means *oath, curse, execration; attestation, solemn oath, statement under oath, vow, guarantee, pledge, judicial oath, solemn declaration, solemn promise; a pact, an agreement, an obligation, a commitment, a verbal contract*. We first find this word used in Gen. 24:41, and although most translators use the word *oath*, even a superficial examination of that context finds that this is not the best rendering of ʾâlâh. An *oath* is something that you make to someone else. This is a *solemn promise* which the speaker extracts from the listener. Therefore, in this context, it is more of *an agreement, a pact, an obligation, a commitment, a verbal contract*. The speaker lays out the pact and the listener agrees to it. There is a word by which the listener *swears* or *gives an oath* to the first person, but that is a different Hebrew word altogether. That is the word shebûʿâh (שְׁ בֻעָה) [pronounced *sheb-oo-AH*], which is not a synonym for ʾâlâh (although they are obviously related words as we find the former in Gen. 24:8 (with its verb cognate in v. 9) and the latter in Gen. 24:4. Obviously *cursing* has nothing to do with either of these passages. Abraham first makes his servant solemnly agree to not take a wife for Isaac from the Canaanites (Gen. 24:2–3, 7). Abraham's servant was sent to Laban to get a wife for Isaac and if one would not go with him, then the servant would be free of Abraham's *solemn obligation which he extracted from his servant*. This is the way this one word should be translated: *a solemn obligation extracted from or agreed to by the listener (or the second party)*. This reasonably fits the context of Gen. 26:28 1Kings 8:31. Recall that Israel has already told Yahweh that they would do all that he has spoken. Therefore, they had given tacit agreement to His pronouncements of right and wrong. Now for the problem passages: ʾâlâh is translated *curse* in Num. 5:21, 23, 27 Deut. 29:19–21 30:7 Neh. 10:29 Job 31:30. In Numbers, there is another

word for *curse*, which is used; and our word, ʾâlâh could be translated *a solemn obligation* throughout, or *the result of a solemn obligation*., without doing damage to the gist of the passage (all of thes words, including the word for *cursing,* will be examined again at that time). Deut. 29:19–21 is similar, inasmuch as God has set up a solemn pact or agreement with Israel—the Law—to which Israel has agreed; and in that pact are promises of cursing (or discipline) to those who disobey God's Word. There are promises in the Law which are positive and those which are negative; in Deut. 29, we can bear this in mind and not necessarily translate ʾâlâh as *a curse*. So it seems to be with all the passages where ʾâlâh is translated *curse*. Furthermore, ʾâlâh can mean *a cursing* (see Deut. 30:7 Psalm 10:7 59:12);[29] however, it appears to me that *cursing* is a short-cut for saying that a solemn promise has been made which involves the cursing to whomever this promise is made. That is, Yahweh makes a solemn promise and this solemn promise includes His wrath to fall upon someone. Strong's #423 BDB #46. (verb is #422) Gen. 24:21 26:28 Lev.? Num. 5:21 Deut. 30:7 1Kings 8:31 Psalm 10:7 59:12

ʾâlâh (הָלָא) [pronounced *aw-LAW*]	*an oath, a solemn oath, a statement given under oath, a vow, a guarantee, a pledge, a judicial oath, solemn promise, a solemn declaration, a pact, an agreement or obligation, a verbal commitment or contract a curse, an execration*	feminine singular noun	Strong's #423 BDB #46

458. **Verb:** which means *to wail*. Strong's #421 BDB #46.

459. **Feminine_noun:** ʾalᵉyâh (הָיְלַא) [pronounced *al-YAW*], which means *rump, fat tail [of sheep, ram]*. Strong's #451 BDB #46. Exodus 29:22 1Sam. 9:24

ʾalᵉyâh (הָיְלַא) [pronounced *al-YAW*]	*rump, fat tail [of sheep, ram]*	feminine singular noun	Strong's #451 BDB #46

460. **Conjunction:** which means *if, though*. Late Hebrew. Eccles. 6:5 Esther 7:4. Strong's #432 BDB #47.

461. **Proper_noun:** which means *6ᵗʰ month* (August–September). Strong's #435 BDB #47.

462. **Proper_noun/location:** which means *;* transliterated . Strong's #442 BDB #47.

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[29] Also examine in particular Deut. 29:12, 14, 19, 20, and 21—Yahweh goes back and forth between the meanings *giving a verbal guarantee* and *cursing*.

463.   **Verb:** ʾâlach (אָלַח) [pronounced *aw-LAHKH*], which means *to become sour* [like milk]. It is only found in poetry and in the Niphal, where it means *corrupted [morally], to be tainted*. Strong's #444 BDB #47. Job 15:16

464.   **Masculine_noun:** ʾĕ lîyl (לִילֱא) [pronounced *el-EEL*], which means *of nothing, empty, vain; weak, deficient, insufficient;* as a substantive: *empty, vanity, idol*. has a meaning which is unclear, but it is probably close to *worthless, feeble, poor, weak, insufficient*. This describes the power of the idols in our lives. The first time we find this word used is in Lev. 19:4. This is something which takes the place of God, is our own personal opinion of Who and What God is, usually modeled after our own selves, often our own best selves. It is the use of ʾĕlîyl in Job 13:4 which indicates that this is something of little or no value; when found in Isa. 2:20, things of earthly value (things which are molded perhaps to be gods) are called *idols;* and in the gods of other peoples are called *idols* in Psalm 96:5 Isa. 10:11 91:1, 3. Strong's #457. BDB #47. Lev. 26:1 Psalm 96:5 Job 13:4

ʾĕ lîyl (לִילֱא) [pronounced *el-EEL*]	*of nothing, empty, vain; weak, deficient, insufficient;* as a substantive: *empty, vanity, idol*	masculine plural adjective; can be used as a substantive	Strong's #457 BDB #47

Given this word's similarity to ʾĕlôhîym (םיהֹלֱא) [pronounced *el-o-HEEM*], I think that we could reasonably render the plural substantive as *false gods, empty gods, idols*. The LXX took these even a step further, branding them as *demons* in Psalm 96:5.

465.   **Masculine_proper_noun_person/location:** ʾĂlîyshâh (הָשׁילֱא) [pronounced *uhl-ee-SHAW*], which means, *God of the coming one;* transliterated *Elishah*. Strong's #473 BDB #47. Gen. 10:4

ʾĂlîyshâh (הָשׁילֱא) [pronounced *uhl-ee-SHAW*]	*God of the coming one; transliterated Elishah*	masculine singular proper noun person/location	Strong's #473 BDB #47

466.   **Feminine_noun:** which means *oak*. Strong's #427 BDB #47.

467.   **Masculine_noun:** ʾallôwn (זֹולַא) [pronounced *ahl-LONE*], which means *oak, great tree*. Strong's #437 BDB #47. Gen. 35:8

ʾallôwn (זֹולַא) [pronounced *ahl-LONE*]	*oak, great tree*	masculine singular noun	Strong's #437 BDB #47

468.   **Masculine_proper_noun:** which means . Strong's #438 BDB #47.

469.   **Proper_noun:** Gen. 35:8*

ʾAllôwn (זֹולַא) [pronounced *ahl-LONE*]	*oak, great tree*	masculine singular noun	Strong's #437 BDB #47

Bâkûwth (תוֹכֻּב) [pronounced *baw-KOOTH*]	*weeping;* transliterated *Bakuth, Bacuth*	proper noun	a form of Strong's #1068 BDB #114

Together, these two words make up the proper noun Strong's #439 BDB #47.

470. **Interjection:** *Woe* is an onomatopoetic word in the Hebrew, related to the verb *to cry out, to wail*. This interjection is ʾalᵉlay (אַלְלַי) [pronounced *ah-lᵉ-LAH-ee* (this is a slight departure from Strong's and from the New Englishman's Hebrew Concordance] and is only found in this passage and Micah 7:1. Strong's #480 BDB #47. Job 10:15

471. **Verb:** ʾâlam (אָלַם) [pronounced *aw-LAHM*], which means *to bind*. Strong's #481 BDB #47. Gen. 37:7

ʾâlam (אָלַם) [pronounced *aw-LAHM*]	*to be dumb; to be bound*	3ʳᵈ person masculine singular, Niphal imperfect	Strong's #481 BDB #47
ʾâlam (אָלַם) [pronounced *aw-LAHM*]	*to bind*	3ʳᵈ person masculine singular, Piel imperfect	Strong's #481 BDB #47
ʾâlam (אָלַם) [pronounced *aw-LAHM*]	*binding*	Piel participle	Strong's #481 BDB #47

472. **Feminine_noun:** ʾâlum (אָלֻם) [pronounced *aw-LOOM*], which means *sheaf*. Strong's #485 BDB #48. Gen. 37:7

ʾâlum (אָלֻם) [pronounced *aw-LOOM*]	*sheaf, something which is bound*	feminine singular noun	Strong's #485 BDB #48

The form above is actually masculine; it is the passive participle of Strong's #481 BDB #47. This word is only found 6 times in Scripture.

473. **Masculine_noun:** ʾêlem (אֵלֶם) [pronounced *Ā-lehm*], which means *silence;* possibly *mute, dumb*. Strong's #482 BDB #48. Psalm 56:inscription

ʾêlem (אֵלֶם) [pronounced *Ā-lehm*]	*silence;* possibly *mute, dumb*	masculine singular noun	Strong's #482 BDB #48

474. **Adjective:** ʾillêm (אִלֵּם) [pronounced *ihl-LAME*], which means *dumb, unable to speak, mute, silent, speechless*. Strong's #483 BDB #48. Exodus 4:11

ʾillêm (אִלֵּם) [pronounced *ihl-LAME*]	*dumb, unable to speak, mute, silent, speechless*	adjective	Strong's #483 BDB #48

475.   **Adjective:** which means *forsaken [of Israel]*. Strong's #488 BDB #48.

476.   **Masculine_noun:** which means *widowhood*. Strong's #489 BDB #48.

477.   **Feminine_noun:** ʾalᵉmânâh (הַנָמְלָא) [pronounced *alᵉ-maw-NAW*], which means *widow; desolate house, desolate place*. Strong's #490 BDB #48. Gen. 38:11 Exodus 22:22, 24 Deut. 16:11 Psalm 68:5 146:9 1Kings 7:14

ʾalᵉmânâh (הַנָמְלָא) [pronounced *alᵉ-maw-NAW*]	*widow; desolate house, desolate place*	feminine singular noun	Strong's #490 BDB #48
The spelling in this case would be: ʾalᵉmânôwth (תוֹנָמְלָא) [pronounced *alᵉ-maw-NOHTH*].			

478.   **Feminine_noun:** ʾalᵉmânûwth (תוֹנָמְלָא) [pronounced *ahl-maw-NOOTH*], which means *widow, widowhood*. Strong's #491 BDB #48. Gen. 38:14 2Sam. 20:3

ʾalᵉmânûwth (תוֹנָמְלָא) [pronounced *ahl-maw-NOOTH*]	*widow, widowhood*	feminine singular noun	Strong's #491 BDB #48

479.   **Adjective:** ʾalᵉmônîy (אַלְ מֹנִי) [pronounced *ahl-moh-NEE*], which means *some one, a certain one*. This word is always found with pêlônîy (פְּ לֹנִי) [pronounced *pᵉloh-NEE*]. This has a pleasant, almost goofy, alliteration going on. Together, they are translated variously as *such a one, such a one* (Young); *my friend* (NIV); *a certain one* [or, *friend*] (NASB). I am thinking that this is a friendly greeting, along the lines of *buddy, my buddy* or *friend, o friend*. This phrase is only found here and in 1Sam. 21:3 2Kings 6:8.* Strong's #492 BDB #48. [see Strong's #6423 BDB #811]. Ruth 4:1 1Sam. 21:2

ʾalᵉmônîy (אַלְ מֹנִי) [pronounced *ahl-moh-NEE*]	*some one, a certain one*	adjective	Strong's #492 BDB #48

480.   **Propernoun_location:** ʾEllâçâr (רָסֶלָא) [pronounced *el-law-SAWR*], which means, *God is chastener;* transliterated *Ellasar*. BDB: *a town in Babylonia, approximately 28 miles (50 kilometers) E of Ur*. Strong's #495 BDB #48. Gen. 14:1

ʾEllâçâr (רָסֶלָא) [pronounced *el-law-SAWR*]	*God is chastener;* transliterated *Ellasar*	proper noun singular location	Strong's #495 BDB #48

481.   **Verb1:** ʾâlaph (אַלָף) [pronounced *aw-LAHF*], which has several different meanings: it means ❶ *to accustom oneself, to become accustomed to, to familiarize onself with something;* ❷ *to become* tame (use of animals who have become accustomed to man; ❸ *to learn* (from the idea of becoming accustomed to something); ❹ *to join together, to associate*. In the Piel, this means *to teach*. It is found in that latter use here and in Job 33:33. Strong's #502 BDB #48.   Job **15:5**

482. **Masculine_noun1:** which means *cattle*. This meaning is in the plural form only. Strong's #504 BDB #48.

483. **Adjective1:** ʾallûwph (אַלּוּף) [pronounced *ahl-LOOF*], which means *tame, docile; friend, intimate; leader, ruler, prince, chief; clans*. This is one of the true homonyms which I have found in the Hebrew language. Translating some words, as we have found, is quite difficult, and the easy way out is to call a word a homonym and then allow it to mean whatever it is that you want it to mean. If I am going to err, I would rather err on the side of the most conservative approach possible to the language—that is, by first assuming there are no homonyms, and then backing away from that position only when absolutely forced to. ʾAllûph means *tame, docile* (Psalm 144:14 Jer. 11:19); and can refer to a *friend* or *intimate* (Psalm 55:14 Prov. 16:28 Jer. 13:21). However, it is also closely aligned to the word for *a thousand* and refers to a *leader, ruler, prince, chief* or a *chiliarch* (Gen. 36:15–19 Exodus 15:15 Jer. 3:4). Because this word is related to the word *thousands,* some translators have sloppily assigned it the meaning of *clans;* however, this is a word for leadership, not for those under leadership. Strong's #441 BDB #48. [see **Strong's #441 BDB #49**]. (1Sam. 6:19 Zech. 12:5) Gen. 36:15, 17 Exodus 15:15 Psalm 55:13 Prov. 2:17

ʾallûph (אַלּוּף) [pronounced *ahl-LOOF*]	*tame, docile; friend, intimate; leader, ruler, prince, chief; clans*	masculine singular adjective	Strong's #441 BDB #48

484. **Masculine_noun:** ʾeleph (אֶלֶף) [pronounced *EH-lef*], which probably means *thousands*. For personal reasons, I would not be surprised if this word turned out to refer to a much lower amount, e.g., *five hundred*. We have beat into our brains a system based upon *tens*. This was not the case for all ancient civilizations. Given the Roman notation for *5's, 50's, 500's* and *5000's,* there is no reason to suppose that the ancient Hebrews functioned on a base-10 numbering system. The Arabic numbering system, which we use today, was not commonly used until the late 1500's.[30] ʾEleph which has several meanings. I first of all examined similar words to make certain that a change in the vowel point would not change to meaning to a similar and also applicable word. No such changes would have likely occurred without rendering this verse nonsense. This word appears to be rendered *a thousand* most of the time, in some places where only that rendering would make sense, such as Exodus 18:21 and 25, which read, in part, leaders of thousands, leaders of hundreds, leaders of fifties, and leaders of tens (see also Exodus 38:25, 29 1Sam. 29:2). The other meaning is *families* (however, this is not the same word as we find used for families in the previous verse), which rendering is not found near as often (BDB gives the passages Judges 6:15 1Sam. 10:19 Micah 5:2). This same word is translated *kine* or *cattle* in Deut. 7:13 28:4, 18, 51; the reference is to the large number of cattle rather than to the animals themselves. In these few passages where this word could mean something other than *a thousand,* it could

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[30] *The World Book Encyclopedia;* ©1983 by World Book, Inc.; Vol. 16, p. 395.

be translated *a thousand* without obliterating the meaning. However, there are a significant number of passages where a rendering other than *one thousand* would not make sense. Furthermore, the context of this Num. 1:21 seems to indicate a head count (recall Num. 2:2: Take a census of all the congregation of the sons of Israel, by their families, by their fathers' households, according to the number of names, every male, **head by head**). The Septuagint offers a slightly different number: 46,400 (for those who are wondering, the words for *four* and for *five* are very different in the Hebrew). ʾeleph (אֶלֶךְ) [pronounced *EH-lef*], which means *thousand*. It is this single word which may be key to understanding the numbering system in the Hebrew. The Englishman's Concordance lists Strong's #504 and #505 together (but lists the *one* reference to #503 separately).   BDB lists #503 together with #505, but lists #504 separately(there is no difference between #504 and #505 in spelling; #503 has different vowel points). Gesenius, which is probably the most accurate here, lists #504 and #505 together, and calls #503 the Hiphil of the verb. Strong's #505 (and #504) BDB #48. Gen. 20:16 24:60 Exodus 12:37 18:21 20:6 32:28 Num. **1:21** Deut. 1:11, 15 5:10 Judges 1:4 3:29 5:8 **6:15** 1Sam. 4:2, 10 6:19 8:12 10:19 **11:8** 13:2, 5 15:4 17:5, 18 18:7 21:11 22:7 23:23 24:2 25:2 26:2 29:2 2Sam. 6:1 17:1 18:1, 3 19:17 24:9 1Kings 3:4 4:26 5:11, 14 7:26 8:63 1Chron. 12:14, 20, 24 16:15 Job 1:3 Psalm 68:17 1-5:8

ʾeleph (אֶלֶא), [pronounced *EH-lef*]	*a thousand, a family [unit], a clan; (500?); a military unit*	masculine singular noun	Strong's #505 (and #504) BDB #48
ʾelᵉpayim (אֶלְפַּיִם) pronounced *al-pah-YIM*]	*two thousand, two families, (1000?) (because of the dual form of the noun); two military units*	masculine dual noun	Strong's #505 (and #504) BDB #48
ʾălâpihîym (אֲלָפִים) pronounced *uh-law-FEEM*]	*thousands, families, [military] units*	masculine plural noun	Strong's #505 (and #504) BDB #48

485.   **Propernoun_location:** Strong's #507 BDB #49.

486.   **Verb:** Possibly the Hiphil of a verb (see information above).   Psalm 144:13.* Strong's #503 BDB #48.

487.   **Masculine_noun2:** ʾallûwph (אַלּוּף) [pronounced *ahl-LOOF*], and also ʾallûph (אַלֻּף) [pronounced *ahl-LOOF*], This is one tough word to figure out. Most translations go with *leader, a tribal leader, chief, sheik*. This is primarily applied to leaders of groups which are not Jewish. However, there are a few translations which render this *clans* (the JPS, an Jewish translation; the NRSV). Whereas, these translations are in the minority, they still caught my attention. In examining the different places where ʾallûph is found, most of the time, context would allow the translation to go either way—it could refer to *clans* or *familial groups* of people as well as to *clan leaders*. What makes it even more difficult, is that ʾallûph is a homonym. So, I

looked at the Greek—the Septuagint word which translations this particular word. The Septuagint uses the word hêgemôn (ἡγεμῶν) [pronounced *hayg-em-OWN*], which means *prince, governor, leader, chief*. (Strong's #2232). Therefore, I will settle upon this as the true meaning of ʾallûph as well. Let me add, ʾallûph is also closely aligned to the word for *a thousand* and refers to a *leader, ruler, prince, chief* or a *chiliarch* (Gen. 36:15–19 Exodus 15:15 Jer. 3:4). This is one of the true homonyms which I have found in the Hebrew language. Translating some words, as we have found, is quite difficult, and the easy way out is to call a word a homonym and then allow it to mean whatever it is that you want it to mean. If I am going to err, I would rather err on the side of the most conservative approach possible to the language—that is, by first assuming there are no homonyms, and then backing away from that position only when absolutely forced to. ʾAllûph means *tame, docile* (Psalm 144:14 Jer. 11:19); and can refer to a *friend* or *intimate* (Psalm 55:14 Prov. 16:28 Jer. 13:21). However, it is also closely aligned to the word for *a thousand* and refers to a *leader, ruler, prince, chief* or a *chiliarch* (Gen. 36:15–19 Exodus 15:15 Jer. 3:4). Because this word is related to the word *thousands,* some translators have sloppily assigned it the meaning of *clans;* however, this is a word for leadership, not for those under leadership. Finally, this is its rendering according to BDB, Gesenius and Scofield. Strong's #441 BDB #49. [see **Strong's #441 BDB #48**]. 1Sam. (6:19) **1Chron. 1:51** Zech. 12:5

488. **Verb** occurs only here, and is rendered *urged* (Owen, Young, NASB) and *prodded* (NIV). I'm thinking that *nagged* might be a good up-to-date rendering. Strong's #509 BDB #49. Judges 16:16*

489. **Gentilic_adjective:** which means *,* transliterated . Strong's #512 BDB #49.

490. **Proper_noun/location:** which means *;* transliterated . Strong's #514 BDB #49.

491. **Proper_noun/location:** which means *;* transliterated . Strong's #515 BDB #49.

492. **Hypothetical particle:** ʾîm (אִם) [pronounced *eem*], which means *if*. Actually, it can be used as a demonstrative (*lo, behold*), an interrogative (usually expecting a negative response and often used with other particles and rhetorically), and as a conditional particle (*if, though*); an indication of a wish or desire (*oh that, if only;* this is a rare usage). The Hebrew does not distinguish these as obviously as does the Arabic. My thinking is that most of the time we could render this with an *if,* unless the second related clause has a negative in it, in which case we would render it *though*. In this passage, we are referring to many successive nights.[31] This may be similar to the Greek 1st class conditional clause (*if—and it's true*). When part of a quotation, and at other times, this preposition expects a negative response (Job 4:17). Job 6:6b begins with the hypothetical particle which generally is translated *if,* but after a negative clause, it emphasizes a contrasted idea. In examining some of the translations for this particle in the KJV (and there are many), and throwing in the negative construct which follows, I am going to render this

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[31] *The New Brown-Driver-Briggs-Gesenius Hebrew-English Lexicon;* Hendrickson, ©1979, p. 50.

certainly [is] not... This is also used as an interrogative particle and it is probably used here in Job 8:3 to continue the question. Job 8:18 begins with the hypothetical particle, *if.* Barnes claims that it can function as an emphatic particle and also mean *certainly*. I didn't seem to find much of a case for that in BDB, but Gesenius writes: *Its primary power I regard as demonstrative, lo! Behold!* [32] Seeing that we begin the next couple verses with an emphatic interjection, I don't know that we should allow this word to be an emphatic interjection as well. I think that we could see this as a 1st class condition type *if,* as found in the Greek, if this were followed by the perfect tense, but it is not. Therefore, I think that we should stick with *if.* ʾÎm is often immediately followed by a Maqqêph ( ) [pronounced *mak-KAYF*], which looks like a hyphen and is not pronounced. It unites two words for the purpose of pronunciation. The pronunciation is moved to the last syllable of the next word. ʾÎm can be used as a particle of conceding, and would be translated *though, although*. Strong's #518   BDB #49. [there is more to be found about the conditional in **1Sam. 12:14**] Gen. 4:7 13:9, 16 14:23 15:4 17:17 18:3 20:7 21:23 23:8 24:33 25:22 26:29 28:15, 17, 20 30:1, 27 31:8 32:8 33:8 34:15 37:8 38:9 39:6 40:14 42:15 43:4 47:6 Exodus 1:16 8:2 12:4, 9 13:13 15:26 16:4 17:7 18:23 19:5 21:3 22:2 23:22 28:34 32:32 33:13 Num. 14:28 Deut. 1:35 5:25 20:11 21:14 22:2, 25 30:10 32:41 Joshua   Judges 6:31 13:16 15:7 20:28 Ruth (1:17) 2:21 1Sam. 1:11 3:9, 14 6:3 8:19 **12:14**, 25 14:9 15:17 17:9 19:11 20:6 24:6, 20, 21 25:22 26:10 27:5 28:10 30:15 2Sam. 3:13 13:33 14:11, 19 15:8 18:3 19:7 20:20 24:13 1Kings 1:27, 51, 52 2:4, 8 3:14 6:12 8:19, 29 9:4 Job 4:17 6:6, 12, 13, 28 8:3, 4, 18 9:20, 32 10:4 17:16 20:6 21:6 Psalm 7:3, 12 41:6 59:15 63:6 78:34 89:35 95:7, 11 Prov. 1:10 2:1 4:12 6:1, 28 9:12

ʾîm (אִם) [pronounced *eem*]	*if, though; lo, behold; oh that, if only; when, whenever; since, though when* (or, if followed by a perfect tense which refers to a past event)	primarily an hypothetical particle	Strong's #518 BDB #49

The particle ʾîm (אִם) can be used as a demonstrative (*lo, behold*), an interrogative (usually expecting a negative response and often used with other particles and rhetorically), and as a conditional particle (*if, though*); an indication of a wish or desire (*oh that, if only;* this is a rare usage).

Could this been translated, *assuming that?* See Gen. 47:16

Gesenius writes: *Its primary power I regard as demonstrative, lo! Behold!* [33]

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[32] *Gesenius Hebrew Chaldee Lexicon to the Old Testament,* Baker Books; ©1979; p. 55.

[33] *Gesenius Hebrew Chaldee Lexicon to the Old Testament,* Baker Books; ©1979; p. 55.

> When following an oath, either stated or implied, ʾîm, by itself, functions as an emphatic negative. According to the Geneva Bible: *The Hebrews in swearing begin commonly with "If" and understand the rest, that is, that God will punish him who breaks the oath: here the wicked show that they are afraid lest that happen to them which they would do to others*.[34]

> When this particle ʾîm (מַא) [pronounced *eem*] is found twice (as it is here), it can be translated, ...*whether...or*...

493. **Hypothetical/particle:** Exodus 12:9

kîy (יִ) [pronounced *kee*]	*for, that, because; when, at that time, which, what time*	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
ʾîm (מַא) [pronounced *eem*]	*if, though; lo, behold; oh that, if only; when, whenever; since, though when (or, if followed by a perfect tense which refers to a past event)*	primarily an hypothetical particle	Strong's #518 BDB #49

> This is variously translated *but* (Owens, ESV, WEB),

494. **Hypothetical particle/negative:** ʾîm (מַא) [pronounced *eem*], which means *if* (Strong's #518 BDB #49) and when it is followed by the negative particle lôʾ (אֹל or אוֹל) [pronounced *low*] (Strong's #3808 BDB #518), together they mean *unless*. However, when followed by lôʾ, it can become an emphatic affirmative. Young translated this as *if not;* NASB, KJV, Rotherham and Owen as *surely;* and the NIV does not even translate these words (Joshua 7:12 or 14:9). The best analogy I can come up with in English is a lawyer grilling a suspect on the stand, and he would say, "Isn't it true that you are the one who stole Charlie Brown's purse?" The lawyer is not asking if something is *not* true; by throwing in the *not* he is expecting or desirous of a the affirmative answer, "Yes, it is true." In fact, he is looking more for an affirmative answer with that question than with the question, "Is it true that you stole Charlie Brown's purse?" These two together are often a part of the formula of swearing; together they form a strong affirmation and asservation (Job 1:11 2:5 22:20 Isa. 5:9).   Gen. 24:21, 38 37:32 42:16 43:9 44:23 Exodus 4:8 Joshua 7:12 **14:9** Judges 2:22 1Sam. 2:16 **20:9** 2Sam. 19:13 Job 1:11 17:2 Psalm 7:12 95:11

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[34] From **http://www.biblestudytools.com/commentaries/geneva-study-bible/genesis/genesis-26.html** accessed March 10, 2013

ʾîm (אִם) [pronounced *eem*]	*if, though; lo, behold; oh that, if only; when, since, though when* (or, if followed by a perfect tense which refers to a past event)	primarily an hypothetical particle	Strong's #518 BDB #49
lôʾ (לֹא or לוֹא) [pronounced *low*]	*not, no*	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518

Together, ʾîm lôʾ (אִם לֹא) [pronounced *eem low*] act as an emphatic affirmative and they mean *if not, surely, unless*.

Here, the interrogative, followed later by these two particles, should be rendered *whether...or not*.

ʾîm lôʾ (אִם לֹא) [pronounced *eem low*]	*if not, surely; unless; isn't it true (that)?; is it [this] not?*	emphatic affirmative	Strong's #518 BDB #49 Strong's #3808 BDB #518

The particle ʾîm (אִם) [pronounced *eem*] generally means *if,* but can also function as an interrogative particle. Strong's #518 BDB #49. Sometimes when ʾîm is followed by the negative particle lôʾ (לֹא or לוֹא) [pronounced *low*] (Strong's #3808 BDB #518), together they can function as an emphatic affirmative. This is asking a question, using a negative, but expecting an affirmative answer.

Let me offer you an analogy in English: a lawyer is grilling a suspect on the stand, and he says, "Isn't it true that you are the one who stole Charlie Brown's purse?" The lawyer is not asking if something is *not* true; by throwing in the *not* he is expecting or desirous of the affirmative response: "Yes, it is true." In fact, he is looking more for an affirmative answer with that question than with the question, "Is it true that you stole Charlie Brown's purse?" These two together are often a part of the formula of swearing; together they form a strong affirmation and asservation (Job 1:11 2:5 22:20 Isa. 5:9).

495.   **Hypothetical particle/negative:** Gen. 30:1 Exodus 17:7

ʾîm (אִם) [pronounced *eem*]	*if, though; lo, behold; oh that, if only; when, since, though when* (or, if followed by a perfect tense which refers to a past event)	primarily an hypothetical particle	Strong's #518 BDB #49

ʾêyn (אֵין) [pronounced *ān*]	*nothing, not, [is] not; not present, not ready;* expresses non-existence, absence or non-possession; *[there is] no [none, not one, no one, not]*	particle of negation; substantive of negation	Strong's #369 BDB #34

This is variously translated,

With the 2nd person masculine singular suffix, this is variously translated

496. **Hypothetical compound/negative:** Exodus 8:21

kîy (כִּי) [pronounced *kee*]	*for, that, because; when, at that time, which, what time*	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
ʾîm (אִם) [pronounced *eem*]	*if, though; lo, behold; oh that, if only; when, since, though when* (or, if followed by a perfect tense which refers to a past event)	primarily an hypothetical particle	Strong's #518 BDB #49
ʾêyn (אֵין) [pronounced *ān*]	*nothing, not, [is] not; not present, not ready;* expresses non-existence, absence or non-possession; *[there is] no [none, not one, no one, not]*	particle of negation; substantive of negation	Strong's #369 BDB #34

With the 2nd person masculine singular suffix, this is variously translated, *else, if you will not* (Owens); .

497. **Additional compounds:** see **BDB #471 & 49**.

498. Combination: Gen. 24:33

ʿad (עַד) [pronounced *ġahd*]	*as far as, even to, up to, until; while, so long as; to, even to [some certain limit]; even to [unto], unto*	preposition	Strong's #5704 BDB #723

ʾîm (מָא) [pronounced *eem*]	*if, though; lo, behold; oh that, if only; when, since, though when* (or, if followed by a perfect tense which refers to a past event)	primarily an hypothetical particle	Strong's #518 BDB #49

Together, the preposition ʿad (עַד) [pronounced *g̱ahd*] and particle ʾîm (מָא) [pronounced *eem*] mean, *until, until when*.

499. **Interrogative particle:** However, ʾîm (מָא) [pronounced *eem*], can also be used as an **interrogative particle**. Still, this does not give us an easy rendering. In rhetoric, this is used to expect a negative answer. in Job 6:13, this is prefixed to another particle ʾîm (אִם) [pronounced *eem*], but even BDB was stumped by this particular usage. BDB, Keil and Delitzsch and Gesenius find this occurring only one other time in Num. 17:28, a passage which does not exist in the English. However, this is Num. 17:13 in the English. This particle can be hypothetical or interrogative; as an hypothetical particle, this can be used without a verb and it is used of a real condition. When we have two sentences, the first introduced by the disjunctive particle ha (ה) [pronounced *hah*] (Strong's #none BDB #209) and the second by the hypothetical particle ʾîm (מָא) [pronounced *eem*] (Strong's #518 BDB #49), this is a disjunctive question. A disjunctive question may express a real alternative or the same thought may be repeated in a different form as two parallel clauses. In the latter case, the answer *no* is expected. We can express this negative in several ways—*this can't be true; that makes no sense; this isn't right*. This is why many translations have the word *or* in the second clause. The simple rendering in Job 11:7 is *or* followed by a question. Strong's #518 BDB #50. (I didn't split this until Job 11:7, so some of the references above belong here). Here, at the end of the sentence, it can mean something else. Young, Rotherham, the KJV and the NASB all render this *or not;* the NIV ignores it altogether (Judges 2:22). Gen. 27:21 47:18 Judges 2:22 1Sam. 20:9 23:23 2Sam. 17:6 1Chron. 12:17 Job 11:7

ʾîm (מָא) [pronounced *eem*]	*if, though; lo, behold; oh that, if only; when, since, though when* (or, if followed by a perfect tense which refers to a past event)	primarily an hypothetical particle, but also functions as an interrogative particle	Strong's #518 BDB #49

I need to expand this and possible place it back into Gen. 38:9.

When we have two sentences, the first introduced by the disjunctive particle ha (ה) [pronounced *hah*] (Strong's #none BDB #209) and the second by the hypothetical particle ʾîm (מַא) [pronounced *eem*] (Strong's #518 BDB #49), this is a disjunctive question. A disjunctive question may express a real alternative or the same thought may be repeated in a different form as two parallel clauses. In the latter case, the answer *no* is expected. We can express this negative in several ways—*this can't be true; that makes no sense; this isn't right*.

500. **Feminine_noun:** ʾâmâh (הָמָא) [pronounced *aw-MAW*], which means *maid, maidservant, handmaid, female servant, female slave*. Often, it is used as a term of humility, rather than one of actual station (Ruth 3:9 1Sam. 1:15 25:24). Strong's #519 BDB #51. Gen. 20:17 21:10 30:3 31:33 Exodus 2:5 20:10 21:7 23:12 Deut. 5:14 16:11 Judges 19:19 1Sam. 1:11 25:24 2Sam. 6:20 14:15 20:17 1Kings 1:13 3:20

ʾâmâh (הָמָא) [pronounced *aw-MAW*]	*maid, maidservant, handmaid, female servant, female slave*	feminine singular noun with the 2nd person masculine singular suffix	Strong's #519 BDB #51

501. **Verb:** ʾâmal (אָמַל) [pronounced *aw-MAHL*], which means *to be weak, to languish; to droop; to be sad; [a land] having been laid waste to*. Strong's #535 BDB #51. 1Sam. 2:5

ʾâmal (אָמַל) [pronounced *aw-MAHL*]	*to languish; to droop; to hang down one's head*	3rd person feminine singular, Qal perfect	Strong's #535 BDB #51
ʾâmal (אָמַל) [pronounced *aw-MAHL*]	*to be weak, to languish; to droop; to be sad; [a land] having been laid waste to*	3rd person feminine singular, Pual perfect; pausal form	Strong's #535 BDB #51

502. **Adjective:** which means *feeble*. Neh. 3:34.* Strong's #536 BDB #51.

503. **Adjective:** which means *feeble*. Psalm 6:2.* Strong's #537 BDB #51.

504. **Verb:** which means *to be wide, to make roomy*. Related to the womb of a woman. Just a guess. Strong's #none BDB #51.

505. **Feminine_noun:** ʾêm (מֵא) [pronounced *aim*], which means *mother*. Strong's #517 BDB #51. Gen. 2:24 3:20 20:12 21:21 24:28, 53 27:11 28:2 29:10 30:14 32:11 37:10 43:29 44:20 Exodus 2:8 20:12 21:15 22:30 23:19 Deut. 5:16 21:12 22:6 Judges 5:7 9:1 1Sam. 2:19 15:33 20:30 22:3 2Sam. 17:25 19:37 20:19 1Kings 1:11 2:13 3:27 Job 1:21 Psalm 51:5 Prov. 1:8 4:3 6:20 10:1

ʾêm (מֵא) [pronounced *aim*]	*mother [humans, animals]; grandmother used figuratively for an intimate relationship, for a nation; a metropolis, a great and leading city; metaphorically for the earth; point of departure or division*	feminine singular noun with the 2nd person masculine singular suffix	Strong's #517 BDB #51

506. **Feminine_noun:** which means *mother-city*. Strong's #522 BDB #52.

507. **Feminine_noun:** ʾammâh (הָמַא) [pronounced *ahm-MAW*], which means *cubit* (18 inches). Strong's #520 BDB #52. [Compare with **Strong's #1574 BDB #167**] Gen. 6:15 7:20 Exodus 25:10 26:2, 15 27:1 30:2 Deut. 3:11 (Judges 3:16) 1Sam. 17:4 2Sam. 8:1 1Kings 6:2, 10 7:2, 10 1Chron. 11:23

ʾammâh (הָמַא) [pronounced *ahm-MAW*]	*(a) cubit* (18 inches); often *cubits* in the singular	feminine singular noun	Strong's #520 BDB #52

A *cubit* is the distance between the elbow and the end of the outstretched middle finger; roughly 18 inches.

ʾammâthayim (םִיַתָמַא) [pronounced *ahm-mawth-ah-YIHM*]	*2 cubits* (36 inches)	feminine dual noun	Strong's #520 BDB #52
ʾammôwth (תוַמַא) [pronounced *ahm-MOHTH*]	*cubits* (18 inches)	feminine plural noun	Strong's #520 BDB #52

508. **Feminine_noun:**

ʾammâh (הָמַא) [pronounced *ahm-MAW*]	*foundation; support, holder; beginning, head; metropolis*	feminine singular noun	Strong's #520 BDB #52

This is the same noun which is used to mean *cubit*.

509. **Proper_noun/location:** ʾAmmâh (אָמַה) [pronounced *ahm-MAW*], which means *foundation; beginning; metropolis;* transliterated *Ammah*. Strong's #520 BDB #52. 2Sam. 8:1

ʾAmmâh (הָמַא) [pronounced *ahm-MAW*]	*foundation; beginning; metropolis;* transliterated *Ammah*	proper feminine singular noun/location	Strong's #520 BDB #52

This is the same noun which is used to mean *cubit*.

510. **Feminine_noun:** ʾummâh (הֻמָּא) [pronounced *oom-MAW*], which means *tribe, people*. Strong's #523 BDB #52. Psalm 57:9 (masculine; possibly a mistake?) 149:7 (questionable reading)

ʾummâh (הֻמָּא) [pronounced *oom-MAW*]	tribe, people; nation	feminine plural noun	Strong's #523 BDB #52

511. **Verb:** ʾâman (אָמַן) [pronounced *aw-MAHN*], which means, in the Hiphil, *to stand firm, to believe, to trust*. In the Niphal, or the passive voice, it means, among other things, *to be well-founded, firm, stable, of long continuance, perennial, faithful, trustworthy, sure, certain;* something that someone can *lean upon*. This is a word that some of you actually recognize. You're thinking, *is that...?* and it is. We transliterate this word *amen*. Most Christians think that this is the word that you just affix to the end of a prayer; but it is equivalent to ending a prayer with the phrase *I believe it* or *I believe You* or *I am entrusting this to You*. Actually, it is not quite the same as ending a prayer with any of those three phrases, because when you end a prayer with any of those three phrases, that indicates that you have some cognizance of what you just did, as opposed to the person who just says *amen* at the end of a prayer because that's just the way he's always ended a prayer. The Niphal is generally the passive of the Qal, but it also indicates a state of being, progress or development. To indicate a continuous action, I have insert the verb *remains* rather than the verb *is*. The word itself can mean several things: *confirmed, faithful, certain, lasting, steadfast, dependable, trustworthy, entrusted, reliable;* note that I am giving the English equivalents as adjectives, and not as verbs—the participle behaves like an adjective here, or a predicate nominative. In the Hiphil and with the lâmed preposition (as it is found here) *to trust to, to believe*. ʾÂman (אָמַן) [pronounced *aw-MAHN*], means, according to BDB, *confirm, support*. Strong's offers: *build up, support, to foster, to trust*. In the Hiphil In the it means *to stand firm, to believe, to trust*. ʾÂman can mean *to be confirmed, to be faithful, to be true; to be certain, to be dependable, to be trustworthy, to be entrusted, to be reliable*. When used as a noun, this can mean *nourisher, supporter, foster-father, foster-mother, nurse*. In the Hiphil, the causal stem, ʾâman means *to lean upon, to build upon, to trust, to confide in, to believe, to stand firm*. Strong's #539 BDB #52. Gen. 15:6 45:26 Exodus 4:1, 5 14:31 (17:12) 19:9 Num. 12:7 Deut. 1:32 9:23 28:59 Judges 11:20 Ruth 4:16 1Sam. 2:35 3:20 22:14 25:28 27:12 2Sam. 7:16 Job 4:18 9:16 12:20 15:22, 311 2Sam. 4:4 20:19 1Kings 8:26 1Chron. 17:23 Psalm 12:1 19:7 78:8, 37 89:28 106:12, 24

ʾâman (אָמַן) [pronounced *aw-MAHN*]	to prop, to stay, to sustain, to support; to found, to build up	3rd person masculine singular, Qal imperfect	Strong's #539 BDB #52

ʾâman (אָמַן) [pronounced *aw-MAHN*]	*one who stands firm, the faithful [one], the unshaken one; one who is secure*	feminine singular, Qal passive participle	Strong's #539 BDB #52
ʾâman (אָמַן) [pronounced *aw-MAHN*]	*those who stand firm, the faithful [ones], the unshaken ones; those who are secure*	masculine plural, Qal passive participle	Strong's #539 BDB #52
ʾâman (אָמַן) [pronounced *aw-MAHN*]	*those standing firm, the ones believing, those trusting, the ones being caused to believe*	masculine plural, Hiphil participle	Strong's #539 BDB #52
ʾâman (אָמַן) [pronounced *aw-MAHN*]	*to stand firm, to believe, to trust, caused to believe*	3rd person masculine singular, Hiphil imperfect	Strong's #539 BDB #52
ʾâman (אָמַן) [pronounced *aw-MAHN*]	*to be verified, well-founded, firm, stable, of long continuance, perennial, faithful, trustworthy, sure, certain;* something that someone can *lean upon*	3rd person masculine plural, Niphal imperfect	Strong's #539 BDB #52
ʾâman (אָמַן) [pronounced *aw-MAHN*]	*founded, firm, stable, stabilized; long continuance, perennial; faithful, trustworthy, sure, verified, verifiable; dependable*	Niphal participle	Strong's #539 BDB #52
ʾâman (אָמַן) [pronounced *aw-MAHN*]	*nourisher, supporter, foster-father, foster-mother, nurse, nanny*	masculine singular, Qal active participle	Strong's #539 BDB #52

The verb itself has to do with being *faithful, trustworthy and dependable;* the person here is someone that can be trusted and depended upon.

512.   **Masculine_noun:** which means *faithfulness*. Strong's #544 BDB #53.

513.   **Adverb:** ʾâmên (אָמֵן) [pronounced *aw-MAYN*], which means *verily, truly*. Strong's #543 BDB #53. 1Kings 1:36 Psalm 41:13 89:52 106:48

ʾâmên (אָמֵן) [pronounced *aw-MAYN*]	*firm; metaphorically, faithful, faithfulness, fidelity*	verbal adjective	Strong's #543 BDB #53
ʾâmên (אָמֵן) [pronounced *aw-MAYN*]	*truly, verily, Amen!, this is truth, for real*	adverb	Strong's #543 BDB #53

514. **Masculine_noun:** which means *master-workman, artist, artisan*. Strong's #542 BDB #53.

515. **Masculine_noun:** which means *trusting, faithfulness*. Strong's #529 BDB #53.

516. **Feminine_noun:** ʾĕmûwnâh (הֱמוּנָא) [pronounced *eh-moo-NAWH*], which means *faithfulness, dependability; firmness, steadiness, steadfast; security*. It means this is something that you can lean into; you can brace yourself against it; you can steady yourself with it. Used to describe God. This is how you would like the hands of your surgeon to be described (Ex. 17:12). As an attribute of God, this is generally rendered *faithfulness,* however, I would lean more toward *dependable*. In using this word, I think of a principal that I worked under, one with whom I did not always get along. Generally speaking, you always knew where he stood and you always knew where you stood in relationship to him. This is ʾĕmûnâh. Strong's #530 BDB #53. Exodus 17:12 Deut. 32:4 1Sam. 26:23 Psalm 33:4 89:1 96:13

ʾĕmûwnâh (הֱמוּנָא) [pronounced *eh-moo-NAWH*]	*faithfulness, dependability; firmness, steadiness, steadfast; security*	feminine singular noun	Strong's #530 BDB #53

Although this is related to the feminine singular noun *truth* (Strong's #571 BDB #54), neither BDB nor Gesenius give the specific meaning *truth* to this noun (although many translations do).

517. **Feminine_noun:** which means *bringing up, nourishment*. Strong's #545 BDB #53.

518. **Adverb:** ʾâmᵉnâh (הָנְמָא) [pronounced *aw-mᵉ-NAW* or *om-NAW*], which means *indeed, truly, surely, certainly, in truth*. Only found in Gen. 20:12 and Joshua 7:20.* Strong's #546 BDB #53. Gen. 20:12 Joshua 7:20

ʾâmᵉnâh (הָנְמָא) [pronounced *aw-mᵉ-NA* or *om-NAW*]	*indeed, truly, surely, certainly, in truth*	adverb	Strong's #546 BDB #53

519. **Feminine_noun:** which means *faith, support*. Strong's #548 BDB #53.

520. **Adverb:** ʾumᵉnâm (הֻנְמָא) [pronounced *oom-NAWM*], which means *indeed; truly, in truth, verily*. Always used in an interrogative sentence (BDB). Strong's #552 BDB #53. 1Kings 8:27

ʾumᵉnâm (אֻמְנָם) [pronounced *oom-NAWM*]	*indeed; truly, in truth, verily*	adverb	Strong's #552 BDB #53

According to BDB, this is always found in an interrogative sentence;[35] and it appears to be no different than Strong's #551 BDB #53 (which has a singular vowel point difference).

521.   **Adverb:** ʾâmᵉnâm (אָמְנָם) [pronounced *awmᵉ-NAWM*], which means *certainly, no doubt, indeed, surely, most assuredly, unequivocally, for sure, for certain*. It is listed as meaning *verily, truly;* it is a word used in asseverations [pronounced *uh-SEV-uh-RAY-shuns*], which is an emphatic assertion. We find this word used in Scripture only nine times, most of them in Job (Ruth 3:12 2Kings 19:17 Job 9:2 12:2 19:4, 5 34:12 36:4 Isa. 37:18).* A change of the first vowel point gives us the same word used as an interrogative instead. However, we need to update this word, as no one uses the word *verily* or *truly* any more. A more modern equivalent would be **certainly,** *no doubt, indeed, surely,* **most assuredly***, unequivocally, for sure, for certain*. It is a hard call to whether Job is being truthful in Job 9:2 or sarcastic. It is possible that Job is saying, *well, duh!* Strong's #551 BDB #53.   Job 9:2 **12:2** 19:4, 5

522.   **Feminine_substantive:** ʾĕmeth (תֶּמֶא) [pronounced *EH-meth*], which means *firmness, faithfulness, truth, certainty, stability, perpetuity, fidelity, reliable, stable, dependable*. The idea is that one is consistent and fulfills their obligations or their promises. These two words are often found together (Psalm 25:10 40:11 57:4 108:5).   Strong's #571   BDB #54.   Gen. 24:27, 47   32:10   42:16   47:29 Exodus 18:21 Deut. 17:4 22:20 Joshua 2:12 24:14 Judges 9:15 1Sam. 12:24 2Sam. 2:6 7:28 15:20 1Kings 2:4 3:6 Psalm 15:2 19:9 51:6 54:5 57:3, 10 61:7 146:6 Prov. 3:3 8:7

ʾĕmeth (תֶּמֶא) [pronounced *EH-meth*]	*firmness, faithfulness, truth, certainty, stability, perpetuity, fidelity, reliable, stable, dependable*	feminine singular noun	Strong's #571 BDB #54

The NET Bible: *The word "truth" (תֶּמֶא, 'emet) is derived from the verbal root וְמָא ('aman) which means "to support." There are a number of derived nouns that have the sense of reliability: "pillars," "master craftsman," "nurse," "guardian." Modifiers related to this group of words includes things like "faithful," "surely," "truly" (amen). In the derived stems the verb develops various nuances: The Niphal has the meanings of "reliable, faithful, sure, steadfast," and the Hiphil has the meaning "believe" (i.e., consider something dependable). The noun "truth" means what is reliable or dependable, firm or sure.*[36]

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[35] *The Brown-Driver-Briggs Hebrew and English Lexicon;* courtesy of e-sword; Strong's #552.

[36] From **https://bible.org/netbible/index.htm?pro8.htm** (footnote); accessed November 1, 2015.

523. **Masculine_noun2:** ʾâmôwn (וֹמָא) [pronounced *aw-MONE*], which means *artificer, architect, master workman, skilled workman, craftsman*. Strong's #525 BDB #54. Prov. 8:30

ʾâmôwn (וֹמָא) [pronounced *aw-MONE*]	*artificer, architect, master workman, skilled workman, craftsman*	masculine singular noun	Strong's #525 BDB #54

524. **Masculine_proper_noun:** which is transliterated . It means *master workman*. Strong's #526 BDB #54.

525. **Masculine_proper_noun:** ʾAmᵉnôwn (וֹנַמָא) [pronounced *ahmᵉ-NOHN*], which means *faithful;* transliterated *Amnon*. Strong's #550 BDB #54. 2Sam. 3:2 13:1

ʾAmᵉnôwn (וֹנַמָא) [pronounced *ahmᵉ-NOHN*]	*faithful;* transliterated *Amnon*	masculine singular proper noun	Strong's #550 BDB #54
His full and proper name is ʾĂmîynôwn (וֹנִימֲא) [pronounced *uhm-ee-NOHN*].			

526. **Masculine_proper_noun:** which means *true;* transliterated .   Strong's #573 BDB #54.

527. **Masculine_proper_noun:** Hêymân (וָמיֵה) [pronounced *hay-MAWN*], which means *faithful;* transliterated *Heman*.   Strong's #1968   BDB #54.   1Kings 4:31 1Chron. 15:17, 19 16:41

Hêymân (וָמיֵה) [pronounced *hay-MAWN*]	*faithful;* transliterated *Heman*	masculine singular proper noun	Strong's #1968 BDB #54

528. **Masculine_proper_noun:** which means *;* transliterated .   Strong's #4104 BDB #54.

529. **Verb:** ʾâmêtz (ץֵמָא) [pronounced *aw-MAYTS*], and this word means *to be strong, firm, stout, bold, alert*. In the Piel, this means *to strengthen, to make firm, to assure, to secure [for one's self], to harden, to make obstinate*. In the Hiphil, it means *to exhibit strength, to be strong*. The Hithpael means *to harden onself, to strengthen onself, to be of a firm mind*. Strong's #553 BDB #54. Gen. 25:23 Deut. 2:30 3:28 Joshua 1:6 10:25 Ruth 1:18 2Sam. 22:18 Job 4:4 16:5 Psalm 89:21 142:7 Prov. 8:28

ʾâmêtz (ץֵמָא) [pronounced *aw-MAYTS*]	*to be strong [firm, alert; eager], to be strong [in the feet], to be fast [or swift-footed]; to prevail over*	3rd person masculine singular, Qal imperfect	Strong's #553 BDB #54

ʾâmêtz (אָמַץ) [pronounced *aw-MAYTS*]	*to make strong [firm, alert; eager], to make [the mind, the feet] strong; to strengthen, to restore; to harden; to appoint, to choose*	3rd person masculine singular, Piel imperfect	Strong's #553 BDB #54
ʾâmêtz (אָמַץ) [pronounced *aw-MAYTS*]	*make strong [firm, alert; eager], make [the mind, the feet] strong; strengthen, restore; harden; appoint, choose*	2nd person masculine singular, Piel imperative	Strong's #553 BDB #54
ʾâmêtz (אָמַץ) [pronounced *aw-MAYTS*]	*to be strong [firm, alert; eager] [used of the mind]*	3rd person masculine singular, Hiphil imperfect	Strong's #553 BDB #54
ʾâmêtz (אָמַץ) [pronounced *aw-MAYTS*]	*to be strong [firm, alert]; to strengthen oneself; to harden onself; to be of a fixed mind*	3rd person masculine singular, Hithpael imperfect	Strong's #553 BDB #54

530. **Masculine_noun:** ʾômets (אֹמֶץ) [pronounced *OH-metz*] and this word is found only here. Its verbal cognate means *to be strong, to be bold, to assure, to secure;* therefore, it would mean something along the lines of *strength, boldness, assurance*. Strong's #555 BDB #55. Job 17:9

531. **Feminine_noun:** ʾamᵉtxâh (אַמְצָה) [pronounced *amᵉ-TZAW*], which means *strength*. Its verbal cognate means *to be strong, to be bold, to assure, to secure;* therefore, it would mean something along the lines of *strength, boldness, assurance*. Strong's #556 BDB #55. Zech. 12:5*

532. **Masculine_proper_noun:** which means *strength?;* transliterated . Strong's #531 BDB #55.

533. **Adjective:** which means *strong*. Only in the plural. Strong's #554 BDB #55.

534. **Adjective:** ʾammits (אַמַּץ) [pronounced *ahm-MEETS*], which means *strong, firm, mighty*. Strong's #533 BDB #55. 2Sam. 15:12

ʾammits (אַמַּץ) [pronounced *ahm-MEETS*] (with an alternate spelling)	*strong, firm, mighty*	masculine singular adjective	Strong's #533 BDB #55

535. **Masculine_proper_noun:** which means *;* transliterated . Strong's #557 BDB #55.

536. **Masculine_proper_noun:** which means *has been mighty;* transliterated . Strong's #558 BDB #55.

537.   **Masculine_noun:** which means *power, strength, force*. Strong's #3981 BDB #55.

538.   **Verb:** ᵓâmar (רָמָא) [pronounced *aw-MAHR*], which means *to say, to speak, to utter*. It means that God is promising through the agency of Moses. By itself, ᵓâmar merely means *to say, to utter*. Whereas this word occurs over 4000 time in Scripture (making it possibly the second most frequently occurring verb in the Hebrew), it is only found in the Hiphil here and in Deut. 26:17–18. In examining these two verses and thinking of the situation involved here, the Israelites have declared through Moses their promise to God and God has declared through Moses His promise to them—Moses acts as an intermediary. Only through him are the two parties able to make such a promise or such a declaration; this is why this occurs only here in Scripture. A better translation might be: "You have declared [through me] Yᵉhowah today to be to your God, and [you promise] to walk in His ways and to keep His statutes and His commandments and His judgments and to listen to His voice. And Yᵉhowah has declared [through me] to you today to be His people, a personal treasure, as He has spoken to you, and to keep all His commandments." (Deut. 28:17–18). This is a statement that in the Hebrew jumps out at you because this is the only place in Scripture which has this particular construction. The noun cognate is below. Strong's #559 BDB #55. Gen. 1:3 2:16 3:1 4:1 5:29 6:3 7:1 8:15 9:1 10:9 11:1 12:1, 13 13:8 14:19 15:1 16:2 17:1 18:3 19:2 20:2 21:1 22:1, 14 23:3 24:2 25:22 26:2 27:1 28:1 29:4 30:1 31:1 32:2, 9, 28 33:5 34:4 35:1 37:6, 17 38:8 39:7 40:7 41:9 42:1, 2 43:2 44:1 45:3, 9, 17 46:2 47:1 48:1 49:1 50:4 Exodus 1:9 2:6, 14 3:3 4:1 5:1, 16 6:1, 6 7:1, 19 8:1, 5 9:1 10:1 11:1 12:1 13:1 14:1 15:1 16:3, 9 17:2 18:3 19:3 20:1 21:5 22:9 23:13 24:1 25:1 30:11 31:1 32:1 33:1, 5, 12 Deut. 1:5, 42 2:2 3:2 4:6 5:1, 30 17:11 20:3 21:7 22:14 26:18 34:4 Judges 1:1 14:3 1Sam. 1:8 2:30 **4:21** 11:12 12:18 15:1 16:1 17:8 18:7 19:2 20:1 21:1 22:3 23:1 24:1 25:5 26:1 27:1 28:1 29:3 30:6 31:4 2Sam. 1:3 11:15 13:4 14:2 15:2 16:2 17:1 18:2 19:2, 29 20:1, 16 21:1, 4 22:2 23:3 24:1 1Kings 1:2 2:1, 17 3:5, 22 5:2, 5 6:11 8:12 9:3 1Chron. 16:18 Job 1:5 3:2 8:10, 9:27 Psalm 2:7 12:4 29:9 32:5 33:9 41:4 52 inscription 54 inscription 55:6 64:5 105:11 106:23, 34 118:2 142:5 Prov. 1:11 3:28 4:4 5:12 7:4, 13 9:4 Eccles. 1:2 2:1, 15

ᵓâmar (רָמָא), [pronounced *aw-MAHR*]	to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer	3rd person masculine singular, Qal imperfect	Strong's #559 BDB #55

Although most of the conversations between people in the Old Testament use this same verb over and over again, in the English, we often mix it up, using words like, *to ask, to answer, to reply;* depending upon the context.

To comport with English usage, I sometimes translate this *to reply, to answer;* however, strictly speaking, this is not the Hebrew word for that.

ʾâmar (רְמֳא) [pronounced *aw-MAHR*]	*say, speak, utter; say [to oneself], think; command; promise; explain; intend*	2nd person masculine singular, Qal imperative	Strong's #559 BDB #55
ʾâmar (רְמֳא) [pronounced *aw-MAHR*]	*saying, speaking, saying [to oneself], thinking*	Qal active participle	Strong's #559 BDB #55
ʾâmar (רְמֳא) [pronounced *aw-MAHR*]	*the one saying, one speaking, the person saying [to oneself], who is thinking*	Qal active participle with the definite article	Strong's #559 BDB #55
ʾâmar (רְמֳא) [pronounced *aw-MAHR*]	*the ones saying, those speaking, the persons saying [to oneself], those who are thinking*	masculine plural, Qal active participle	Strong's #559 BDB #55
lâmed (ל) [pronounced *lᵉ*]	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510
ʾâmar (רְמֳא) [pronounced *aw-MAHR*]	*to say, to speak, to utter; to say [to oneself], to think*	Qal infinitive construct	Strong's #559 BDB #55

Literally, this means *to say,* and often, this is equivalent to quotation marks being started. The simplest rendering here is *saying*. However, this does not always mean that a quotation is to follow (although it usually does). What we have hear is something which is more akin to our expression *to wit* or *meaning, namely, by interpretation, to explain, that is, in other words*.[37]   Its repeated use in 1Kings 2:4 seems to bear this out.

ʾâmar (רְמֳא) [pronounced *aw-MAHR*]	*to be told, to be said, to be called*	3rd person masculine singular, Niphal imperfect	Strong's #559 BDB #55
ʾâmar (רְמֳא) [pronounced *aw-MAHR*]	*to life onself up, to boast [about oneself], to act proudly*	3rd person masculine singular, Hithpael imperfect	Strong's #559 BDB #55

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[37] When doing this kind of work, utilizing an outstanding thesaurus is imperative (I use Roget's Fifth Edition Thesaurus).

ʾâmar (רָמֶא) [pronounced *aw-MAHR*]	*to cause to say; to avow, to avouch*	3rd person masculine singular, Hiphil imperfect	Strong's #559 BDB #55

539. **Masculine_noun:** ʾêmer (רֶמֶא) [pronounced *AY-mer*], which means *word, discourse; command, mandate; utterance, speech, discourse, that which proceeds from the mouth; appointment, decree, plan, purpose*. It appears to be identical to ʾômer (רֶמֹא) [pronounced *OH-mer*] (Strong's #562) and it means *speech, word, utterance, that which came from the mouth*. BDB #56. The only difference in the two Strong numbers is the vowel pointing. Gesenius treats them as the same word. BDB appears to, but it is hard to tell. This word is mostly found in poetry. The masculine and feminine forms seem to be distinguished primarily by useage and form. The masculine is generally found in the plural (Gen. 49:21 Deut. 32:1) and generally in prose writing (Num. 24:4 Joshua 24:27). The feminine form is generally in the singular and generally found in poetry (Gen. 4:33 Psalm 18:30 119:11, 38). The masculine form is found in poetical writings (Job 22:28 Psalm 5:1 19:14) and the feminine is occasionally found in prose and in the plural (2Sam. 22:31). The feminine seems to be used most often as a singular collective—that is, a word in the singular which would take a singular verb, yet refers to more than just one word (Prov. 30:5 Ia. 5:24). I do not see a distinction in meaning between these two (actually three) basic forms. The verbal cognate is above. **I need to examine these differences more closely**. Strong's #561 BDB #56. Gen. 49:21 Deut. 32:2 Judges 5:29 Job 8:2 20:29 Psalm 19:3, 14 54:2 68:11 Prov. 1:2 2:1 4:5 5:7 6:2 7:24 8:8

ʾêmer (רֶמֶא) [pronounced *AY-mer*]	*utterance, speech, word, saying; discourse; promise; command, mandate*	masculine singular noun	Strong's #561 & #562 BDB #56

Also spelled ômer (רֶמֹא) [pronounced *OH-mer*]. Gesenius treats these as the same word; Strong gives them two different Strong's #'s.

ʾêmer (רֶמֶא) [pronounced *AY-mer*]	*word, discourse; command, mandate; utterance, speech, discourse, that which proceeds from the mouth; appointment, decree, plan, purpose*	masculine singular noun	Strong's #561 (& #562) BDB #56
ʾămârîym (םיִרָמֲא) [pronounced *uh-maw-REEM*]	*words, commands, mandates; speech, that which proceeds from the mouth*	masculine plural noun	Strong's #561 (& #562) BDB #56

ʾômer (רֶמאֹ) [pronounced OH-mer]	word, discourse; command, mandate; utterance, speech, discourse, that which proceeds from the mouth; appointment, decree, plan, purpose	masculine singular noun	Strong's #562 (& #561) BDB #56

540.   **Feminine_noun:** ʾimᵉrâh (הָרְמִא) [pronounced *imᵉ-RAW*], which means *utterance, speech, word; hymn, sacred poem*. It is often used in the phrase *the Word of God* or *the Word of Jehovah* (2Sam. 22: 31 Psalm 12:6 18:30 10:19 Prov. 30:5 Isa. 5:24). Whereas, translating this as *promise* is almost legitimate (*command* would be equally reasonable), the most accurate translation is *word*. Strong's #565 BDB #57. ʾimᵉrâh (הָרְמִא) [pronounced *imᵉ-RAWH*] and it means *utterance, word, speech.* The two words seem to be distinguished primarily by usage and form. The feminine noun is found only in poetry (Gen. 4:33 Psalm 18:30 119:11, 38), usually in the singular, and is often used or the *Word of God*. The feminine is occasionally found in prose and in the plural (2Sam. 22:31). The feminine seems to be used most often as a singular collective—that is, a word in the singular which would take a singular verb, yet refers to more than just one word (Prov. 30:5 Ia. 5:24). Done above? Strong's #561&#565 BDB #57. Bible translations Gen. 4:23 2Sam. 22:31 Psalm 12:6 105:19   147:15 Prov. 7:1

ʾimᵉrâh (הָרְמִא) [pronounced *imᵉ-RAW*]	*utterance, speech, word; song, hymn, sacred poem*	feminine singular construct	Strong's #565 BDB #57
ʾimᵉrâh (הָרְמִא) [pronounced *imᵉ-RAWH*]	*utterance, word [often of God], speech;* possibly a *song, hymn* or *sacred poem*	feminine singular construct	Strong's #565 (feminine of #561) BDB #57

This is often found in poetry as *the Word of God, the Word of Jehovah*.

ʾămârôwth (תוֹרָמֲא) [pronounced *uh-mawr-OHTH*]	*words; promises; commandments*	feminine plural construct	Strong's #565 BDB #57

541.   Not/sure: Strong's #565 BDB #57.

542.   **Masculine_proper_noun:** ʾÔwmâr (רָמוֹא) [pronounced *oh-MAWR*], which means *speaker, eloquent;* and is transliterated *Omar*.   Strong's #201   BDB #57. Gen. 36:11

ʾÔwmâr (רָמוֹא) [pronounced *oh-MAWR*]	*speaker, eloquent;* and is transliterated *Omar*	masculine singular proper noun	Strong's #201 BDB #57

543. **Masculine_noun:** *top, summit*. Strong's #534 BDB #57.

544. **Masculine_proper_noun:** which means *top, summit* and is transliterated . Strong's #564 BDB #57.

545. **Proper_noun_collective:** ʾĚmôrîy (יִרְמֵא) [pronounced *eh-moh-REE*], which means *mountaineer* (possibly); and is transliterated *Amorites*. Strong's #567 BDB #57. **Doctrines of the Amorites** Gen. 10:16 14:7, 13 15:16 48:22 Exodus 3:8 13:5 23:23 33:2 Deut. 1:4 2:24 3:2 4:46 20:17 Judges 1:34 3:3 1Sam. 7:14 2Sam. 21:2 1Kings 4:19 9:20

ʾĚmôrîy (יִרְמֵא) [pronounced *eh-moh-REE*]	*mountaineer* (possibly); and is transliterated *Amorite*	masculine singular, gentilic adjective; with the definite article	Strong's #567 BDB #57

546. **Masculine_proper_noun:** which means *Amorite?* and is transliterated . Strong's #566 BDB #57.

547. **Masculine_proper_noun:** which means *Yah has promised* and is transliterated . Strong's #568 BDB #57.

548. **Masculine_noun:** *word, command*. Found in the book of Esther. Strong's #3982 BDB #57.

549. **Masculine_proper_noun:** ʾAmᵉrâphel (לְפַרְמַא) [pronounced *am-raw-FEL*], which means *sayer of darkness: fall of the sayer* and is transliterated *Amraphel*. King of Shinar; probably Hammurabi? Strong's #569 BDB #57. Gen. 14:1

ʾAmᵉrâphel (לְפַרְמַא) [pronounced *am-raw-FEL*]	*sayer of darkness: fall of the sayer* and is transliterated *Amraphel*	masculine singular proper noun	Strong's #569 BDB #57

550. **Adverb:** ʾemesh (מֶאשׁ) [pronounced *EH-mesh*], which means, *yesterday, last night;* figuratively *recently; night, evening*. Strong's #570 BDB #57. Gen. 19:34 31:29

ʾemesh (מֶאשׁ) [pronounced *EH-mesh*]	*yesterday, last night;* figuratively *recently; night, evening*	adverb	Strong's #570 BDB #57

551. **Proper_noun_location:** ʾÔn (אן) [pronounced *ohn*], which means *strength, vigor; sorrow;* and is transliterated *On*. Strong's #204 BDB #58. Gen. 41:45 46:20

ʾÔn (אן) or ʾÔwn (וןא) [pronounced *ohn*]	*strength, vigor; sorrow;* and is transliterated *On*	proper singular noun location	Strong's #204 BDB #58

552. **Interjection:** ʾânnāʾ (אֲנָא) [pronounced *AWN-naw*], which means *oh now; ah now; I [we] beseech [pray] you*. Interjection of entreaty. Strong's #577 BDB #58. Gen. 50:17 Exodus 32:31 Psalm 118:25

ʾânnâ (אָנָא) or ʾânnâh (הָנָא) [pronounced *AWN-naw*]	*oh, oh now; ah now; I [we] beseech [pray] you; alas!*	Interjection of entreaty	Strong's #577 BDB #58

ʾÂnnâ is a contraction of the words Strong's #253 or #162 (an onomatopoetic interjection of lamentation, meaning *ah, alas*); and Strong's #4994 (a particle used for a submissive and modest request, meaning *now; I pray you, I urge you*).

According the Gesenius, when followed by an imperative or a future apocopated, it is an optative; it is used elsewhere absolutely[38] (I don't know if I grasp that).

553. **Feminine_noun:** which means *hare*. Strong's #768 BDB #58.

554. **Verb1:** which means *to mourn*. Strong's #578 BDB #58.

555. **Feminine_noun:** which means *mourning*. Strong's #592 BDB #58.

556. **Feminine_noun:** which means *mourning*. Strong's #8396 BDB #58.

557. **Masculine_proper_noun:** which means *lament of the people* and is transliterated . Strong's #593 BDB #58.

558. **Verb2:** from whence comes *vessel, utensil*. Strong's #none BDB #58.

559. **Masculine/feminine_noun:** ʾonîy (יְנָא) [pronounced *on-EE*], which means *ships, fleet, navy*. Collective noun. Strong's #590 BDB #58. 1Kings 9:26

ʾonîy (יְנָא) [pronounced *on-EE*]	*ships, fleet, navy*	masculine/feminine singular noun	Strong's #590 BDB #58

BDB tells us that the masculine is the noun and that the feminine is the collective.

560. **Feminine_noun:** ʾănîyyâh (הָיְנָא) [pronounced *uh-nee-YAW*], which means *a ship; shipmen, seamen*. Strong's #591 BDB #58. Gen. 49:13 Judges 5:17 1Kings 9:27 3

ʾănîyyâh (הָיְנָא) [pronounced *uh-nee-YAW*]	*a ship; shipmen, seamen*	feminine plural noun	Strong's #591 BDB #58

561. **Verb3:** ʾânâh (הָנָא) [pronounced *aw-NAW*], which means *to be opportune, to meet, to encounter opportunely*. Strong's #579 BDB #58. Exodus 21:13

ʾânâh (הָנָא) [pronounced *aw-NAW*]	*to meet with anyone, to allow to meet, cause to meet; to cause anything to happen to anyone*	3rd person masculine singular, Piel imperfect	Strong's #579 BDB #58

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[38] H. W. F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament;* ©1979 by Baker Books; p. 63.

ʾânâh (הֲנָא) [pronounced *aw-NAW*]	*to be sent, be allowed to meet, to be caused to meet; to alight upon someone; to befall*	3rd person masculine singular, Pual imperfect	Strong's #579 BDB #58
ʾânâh (הֲנָא) [pronounced *aw-NAW*]	*to seek occasion (to quarrel, to harm, to hurt), cause oneself to meet*	3rd person masculine singular, Hithpael imperfect	Strong's #579 BDB #58

562. **Feminine_noun:** tôănâh (תֹּאֲנָה) [pronounced *toh-uh-DAW*], which means *an occasion, a time of copulation*. This is spoken of a wild ass in Jer. 2:24. Listed as two different nouns (see below), but with the same spelling. Strong's #8385 BDB #58.

563. **Feminine_noun:** tôănâh (תֹּאֲנָה) [pronounced *toh-uh-DAW*], which means *opportunity, a meeting, an occasion,* or *ground of quarrel*. This word occurs only here; however, its verb cognate (Strong's #579 BDB #58) means *to be opportune, to meet, to encounter opportunely, to approach*. Strong's #8385 BDB #58. Judges 14:4*

564. **Feminine_noun:** which means *opportunity*. Strong's #577 BDB #58.

565. **Verb:** ʾânach (חֲנָא) [pronounced *aw-NAHCH*], which means *to sigh, to groan [in pain, in grief]; to gasp; to moan*. Strong's #584 BDB #58. Exodus 2:23

ʾânach (חֲנָא) [pronounced *aw-NAHCH*]	*to sigh, to groan [in pain, in grief]; to gasp; to moan*	3rd person masculine plural, Niphal imperfect	Strong's #584 BDB #58

566. **feminine_noun:** ʾănâchâh (הֲחֲנָא) [pronounced *uhn-aw-KHAW*], which means *a groan, a sigh, sighing, groaning; an expression of grief or physical distress*. Strong's #585 BDB #58. Job 3:24

ʾănâchâh (הֲחֲנָא) [pronounced *uhn-aw-KHAW*]	*a groan, a sigh, sighing, groaning; an expression of grief or physical distress*	feminine singular noun	Strong's #585 BDB #58

567. **1st person singular pronoun:** ʾânîy (יְנָא) [pronounced *aw-NEE*], which is the 1st person, singular pronoun in the Hebrew; it simply means *I;* by itself, in answer to a question, it means *I am, it is I*. Strong's #589 BDB #58. Gen. 6:17 9:9 14:23 15:7 17:1 18:13 22:5 24:45 27:8 28:13 31:44 34:30 37:10 41:15 42:18 43:14 45:3 48:7 49:29 50:19 Exodus 6:2 7:3 8:22 9:14, 27 10:1 11:4 12:12 13:15 14:4 15:26 16:12 18:6 22:27 25:9 29:46 31:6 33:16 Judges 13:11 1Sam. 1:3, 26 3:13 4:16 12:2 14:40 16:1 17:9 19:3 20:20 21:15 23:4 24:17 25:24 26:6 33:14 2Sam. 3:13 7:8 11:11 12:12 13:4, 13 15:20 16:19 17:15 18:2 19:20 20:17 21:6 1Kings 1:5 3:17 5:8 Job 1:15 7:11 Psalm 2:6, 7 41:4 51:3 52:8 55:16 56:3 59:16 118:7 Prov. 1:26 8:12 Eccles. 1:11, 12

ʾânîy (יְנָא) [pronounced *aw-NEE*]	*I, me;* in answer to a question, it means *I am, it is I*	1ˢᵗ person singular, personal pronoun	Strong's #589 BDB #58

568. **Proper_noun_location:** Strong's #588 BDB #58.

569. **1ˢᵗ person plural pronoun:** Only Jer. 42:6. Strong's #580 BDB #59.

570. **1ˢᵗ person plural pronoun:** ʾânôkîy (אֹכִי) [pronounced *awn-oh-KEE*], which is the 1ˢᵗ person singular personal pronoun. This apparently takes on many forms; I took this from 1Sam. 12:23. Strong's #595 BDB #59. Gen. 3:10 4:9 7:4 15:1 16:5 18:27 19:19 20:6 21:24 23:4 24:3, 24 25:22 26:24 27:11 28:15 29:33 30:1 31:5, 38 32:11 35:11 37:16 38:17 39:9 40:16 41:9 43:9 46:3 47:30 48:21 50:4 Exodus 2:9 3:6 4:10 7:17 8:2, 28 17:9 19:9 20:1 23:20 32:18 Deut. 4:1 5:1 Judges 5:3 1Sam. 1:8, 15 2:23 3:11 4:16 9:19 10:8 12:23 15:14 16:3 17:8 18:18 20:5 21:2 22:22 23:17 24:4 30:13 2Sam. 1:8 2:6, 20 3:13 7:2 12:7 13:28 14:18 15:28 17:12 18:12 19:35 20:17 24:12 1Kings 2:2 3:7 Psalm 46:10

ʾânôkîy (יֹכְנָא) [pronounced *awn-oh-KEE*]	*I, me;* (sometimes a verb is implied)	1ˢᵗ person singular personal pronoun	Strong's #595 BDB #59

571. **1ˢᵗ_person_plural_pronoun:** ʾănachᵉnûw (וּנְחֲנַא) [pronounced *uh-NAHKH-noo*], which means *we*. Strong's #587 BDB #59. Gen. 13:8 19:13 29:4 37:7 42:11 43:8 44:9 46:34 47:3 Exodus 10:26 Deut. 1:28 5:3, 26 1Sam. 8:20 14:8 20:42 23:3 30:14 2Sam. 5:1 1Kings 3:18 Psalm 95:7 103:14

ʾănachᵉnûw (וּנְחֲנַא) [pronounced *uh-NAHKH-noo*]	*we;* (sometimes a verb is implied)	1ˢᵗ person plural pronoun	Strong's #587 BDB #59

572. **1ˢᵗ_person_plural_pronoun:** abbreviated from above. Strong's #5168 BDB #59. Gen. 42:11 Exodus 16:7

nachᵉnûw (וּנְחַנ) [pronounced *nahkh-NOO*]	*we;* (sometimes a verb is implied)	1ˢᵗ person plural pronoun	Strong's #5168 BDB #59

573. **Masculine_noun:** which means *plummet*. Strong's #594 BDB #59.

574. **1ˢᵗ_person_singular_pronoun:** listed as different, but the spelling, apart from the vowel points, is identical. Same Strong and BDB numbers.

575. **Verb:** ʾânan (אָן) [pronounced *aw-NAHN*], a word occurring but twice in the OT (here and Lam. 3:39) and it means *complain* (insofar as we know). The Hithpael is the intensive, reflexive stem, so this complaining was like a person you have upset, and he wanders off muttering caustic things, almost out of your hearing. A participle is a verb which can act as a noun, emphasizing the action of the verb. An English example: *the hearing impaired*. So this should be translated, then the people

became like those complaining [to themselves]...   Strong's #596   BDB #59.
Num. 11:1

576. **Verb:** which means *to compel, to constrain*. Strong's #597 BDB #60.

577. **Verb:** ʾânaph (אָנַף) [pronounced *aw-NAHF*], which means *to breathe, to breathe through the nostrils, to snort; to be angry*. Only used in the figurative sense. Strong's #599 BDB #60. Deut. 1:37 4:21 1Kings 8:46 Psalm 2:12 60:1

ʾânaph (אָנַף) [pronounced *aw-NAHF*]	to breathe [hard], to breathe through the nostrils, to snort; to be angry	3rd person masculine singular, Qal imperfect	Strong's #599 BDB #60
ʾânaph (אָנַף) [pronounced *aw-NAHF*]	to be angry (always of God), to show oneself to be angry	3rd person masculine singular, Hithpael imperfect	Strong's #599 BDB #60

578. **Masculine_noun:** ʾaph (אַף) [pronounced *ahf*], which means *nose, nostril,* but is also translated *face, brow, anger*. It strictly means *nose, nostril* (Gen. 2:7 3:19 7:22 19:1 24:47). We have translated this *face, brow,* and several other things. However, as we sometimes find in the Hebrew, a part of the body can stand for a particular emotion, and ʾaph seems to correlate well with the substantive *anger* (Gen. 27:45 30:2 39:19 44:18). The idea is then when a person was angry with you, the tilt of his head revealed his nostril or nose as being the most prominent feature. Strong's #639 BDB #60. Gen. 2:7 3:19 7:22 19:1 24:47 27:45 30:2 39:19 42:6 44:18 49:6 Exodus 4:14 11:8 15:8 22:24 32:10 Judges 2:14 6:39 1Sam. (1:5) 11:6 17:28 20:30, 41 24:8 25:23, 41 2Sam. 6:7 12:5 14:4 22:9 24:1, 20 1Kings 1:23 Job 6:27 14:13 16:9 18:4 19:11 20:23 28:14 Psalm 2:5, 12 10:4 55:3 56:7 78:31 95:11 103:8 106:40 110:5

ʾaph (אַף) [pronounced *ahf*]	nose, nostril, but is also translated face, brow, anger, wrath	masculine singular construct	Strong's #639 BDB #60
ʾaphayim (אַפַּיִם) [pronounced *ah-fah-YIM*]	face; noses, nostrils, but is also translated brows, face; anger, fierce anger, fierce wrath	masculine dual noun	Strong's #639 BDB #60

579. **Preposition+noun:** 1Sam. 25:23 2Sam. 18:28

lâmed (ל) [pronounced *l^e*]	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510

ʾaph (אַף), [pronounced *ahf*]	*nose, nostril*, but is also translated *face, brow, anger, wrath*	masculine singular noun with the 3ʳᵈ person masculine singular suffix	Strong's #639 BDB #60
ʾaphayim (אַפַּיִם) [pronounced *ah-fah-YIM*]	*face; noses, nostrils,* but is also translated *brows, face; anger, fierce anger*	masculine dual noun	Strong's #639 BDB #60

Together, these probably mean *before the face of;* however, I do not have any citations for this.

580. **Masculine_proper_noun:** which means and is transliterated . A son of Nadab in 1Chron. 2:30–31. Strong's #639 BDB #60.

581. **Feminine_noun:** which means *an unclean bird*. Strong's #601 BDB #60.

582. **Verb:** which means *to cry, to groan*. Strong's #602 BDB #60.

583. **Feminine_noun:** ʾănâqâh (אֲנָקָה) [pronounced *uh-naw-KAW*], which means *clamor; crying; groaning; lamenting*. Strong's #603 BDB #60. Psalm 12:5

ʾănâqâh (אֲנָקָה) [pronounced *uh-naw-KAW*]	*clamor; crying; groaning; lamenting*	feminine singular noun	Strong's #603 BDB #60

This is a homonym for some kind of a lizard or reptile, so named for the sound it makes (although the LXX and the Vulgate render this *shrew-mouse*). Strong's #604 BDB #60.

584. **Feminine_noun:** ʾănâqâh (אֲנָקָה) [pronounced *uh-naw-KAW*], which means *ferret, shrew-mouse*. Strong's #604 BDB #60. Lev. 11:30*

ʾănâqâh (אֲנָקָה) [pronounced *uh-naw-KAW*]	*lizard, reptile*	feminine singular noun	Strong's #604 BDB #60

This is a homonym for and adjective which means *clamor; crying; groaning; lamenting*. The lizard or reptile is so named for the sound it makes (although the LXX and the Vulgate render this *shrew-mouse*). Strong's #603 BDB #60.

585. **Verb:** ʾânash (שָׁנָא) [pronounced *aw-NAHSH*], which means *to be weak (sick, frail); to be incurable; to be desperate (incurable), to be desperately wicked, woeful, very sick (metaphorically)*. Strong's #605 BDB #60. 2Sam. 12:15

ʾânash (שָׁנָא) [pronounced *aw-NASH*]	*to be weak (sick, frail); to be incurable; to be desperate (incurable), to be desperately wicked, woeful, very sick (metaphorically)*	3ʳᵈ person masculine singular, Qal imperfect	Strong's #605 BDB #60

ʾânash (שָׁנַא) [pronounced *aw-NASH*]	*being weak (sick, frail); being incurable; being desperate or incurable, being desperately wicked, woeful, being very sick (metaphorically)*	Qal passive participle	Strong's #605 BDB #60
ʾânash (שָׁנַא) [pronounced *aw-NASH*]	*to be (become) very ill, to be (become) sick*	3rd person masculine singular, Niphal imperfect	Strong's #605 BDB #60

586.   **Masculine_noun:** ʾĕnôwsh (שׁוֹנֶא) [pronounced *en-OHSH*], which means *mortal, mortal man, mankind; fallen man, depraved man, feeble man [liable to disease and calamity]; peons, hoi polloi, the great unwashed, rabble*. This is a word found generally in poetry. Barnes alleges that this word does not mean so much as *mortal man* as *feeble man; i.e., man liable to disease and calamity, **fallen man**, depraved man.* It is often a word applied to the lower classes of men; i.e., *peons, hoi polloi, the great unwashed, rabble, wretched man, peasant*. Zodhiates mentions that depravity of man is in view when this word is used. This is very close to a verb which is rendered *weak, sick*. Strong's #582 BDB #60. Gen. 6:4 17:23, 27 18:2 29:19 41:11 Deut. 3:11 1Sam. 2:33 2Sam. 23:17 Job 4:17 9:2 14:19 Psalm **8:4** 10:188 55:13 56:1 73:5 103:15

ʾĕnôwsh (שׁוֹנֶא) [pronounced *en-OHSH*]	*mortal, mortal man, mankind; fallen man, depraved man, feeble man [liable to disease and calamity]; peons, hoi polloi, the great unwashed, rabble*	masculine singular noun	Strong's #582 BDB #60

When this word is used for man, the emphasis is either a reference to man in his fallen state (the emphasis does not have to be upon sin; it can be upon man's fragility and mortal nature) or upon the lower classes of man, *the peons, peasants, hoi polloi, the great unwashed, rabble*.

However, in times like this, the reference is to angels. My educated guess here is, they have taken upon the form of mortal man. To anyone else, they could not be distinguished from mortal men.

ʾănâshîym (מִישֵׁנָא) [pronounced *uh-NAW-sheem*]	*mortals, mortal men, mankind; fallen men, depraved men, feeble men [liable to disease and calamity]; peons, hoi polloi, the great unwashed, rabble*	masculine plural noun	Strong's #376 (& #582?) BDB #35 (& 60)

When this word is used for man, the emphasis is either a reference to man in his fallen state (the emphasis does not have to be upon sin; it can be upon man's fragility and mortal nature) or upon the lower classes of man, *the peons, peasants, hoi polloi, the great unwashed, rabble.*

However, in times like this, the reference is to angels. My educated guess here is, they have taken upon the form of mortal man. To anyone else, they could not be distinguished from mortal men.

I don't know if there is a difference in meaning here between the singular or plural?

587. **Masculine_proper_noun:** ʾĔnôwsh (שׁוֹנֱא) [pronounced *ehn-OHSH*], which means *a man;* and is transliterated *Enos.* A son of Seth. Strong's #583 BDB #60. Gen. 4:26 5:6

ʾĔnôwsh (שׁוֹנֱא) [pronounced *ehn-OHSH*]	*a man, a mortal, mortal man; fallen (or feeble) man;* and is transliterated *Enos, Enosh*	masculine singular proper noun	Strong's #583 BDB #60

588. **Masculine_noun:** which means *soft, delicate.* Strong's #none BDB #61.

589. **Feminine_substantive:** ʾîshshâh (הַשֵּׁא) [pronounced *eesh-SHAW*], which means *woman, wife.* It is the name that Adam gave to the woman. Whereas his name can be used collectively for males and females (whether ʾâdâm or ʾîysh), her name is not use collectively for males and females. Strong's #802 BDB #61. Gen. 2:22 3:1 4:1 6:2, 18 7:2 8:16 11:29 12:5 13:1 14:16 16:1 17:15 18:9 19:15 20:2, 3 21:21 23:19 24:3 25:1, 10 26:7, 34 27:46 28:2 29:21 30:4 31:17, 35, 50 32:22 33:5 34:4, 21 36:2, 10 37:2 38:6 39:7 41:45 44:27 45:19 46:5, 19 49:31 Exodus 1:19 2:2 3:22 4:20 6:20 11:2 15:20 18:2 19:15 21:3 22:16, 24 26:3 32:2 Lev. 18:22 Deut. 2:34 3:6 5:21 17:2, 17 20:7, 14 21:11, 15 22:24 Joshua 2:1 Judges 1:12 4:4, 19 11:1 13:2 16:1 19:1 21:11, 16 Ruth 1:8 Judges 3:3 1Sam. 1:2, 4, 15 14:50 15:3 18:6 19:11 21:4 22:19 25:3 27:3 28:7 2Sam. **1:26** 2:2 5:13 11:21 12:8 14:2 15:16 17:19 19:5 20:3, 16 1Kings 2:17 3:16, 17 4:11 9:16 1Chron. 2:18 16:3 Job 2:9 Prov. 2:16 5:19 6:23 7:10 9:13

ʾîshshâh (הַשֵּׁא) [pronounced *eesh-SHAW*]	*woman, wife; female [of animals]*	feminine singular construct	Strong's #802 BDB #61

This is the name which Adam gave the woman. Whereas his name may be used collectively for men and women together, this word strictly refers to the female gender. This word is primarily translated *woman, wife* and is used of women bearing children (Num. 31:18); for a woman as belonging to a man (Gen. 2:24, 25 Deut. 20:7); for women conceiving (Ex. 2:2 Lev. 12:2); etc. The point that I am making is this is strictly a *woman.* This can be rendered as *each one* under certain circumstances (Ex. 11:2 Ruth 1:8 Jer. 9:19).

ʾîshshâh (הָשִׁא) [pronounced *eesh-SHAW*]	*each, every*	feminine singular pronoun	Strong's #802 BDB #61

This is the same word used for *woman, wife*.

nâshîym (םיִשָׁנ) [pronounced *naw-SHEEM*]	*women, wives*	feminine plural noun; irregular plural of Strong's #802	Strong's #802 BDB #61

590.   **Combo:** Exodus 26:17

ʾîshshâh (הָשִׁא) [pronounced *eesh-SHAW*]	*each, every*	feminine singular pronoun	Strong's #802 BDB #61

This is the same word used for *woman, wife*.

ʾel (לֶא), [pronounced *ehl*]	*unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to*	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
ʾâchôwth (תוֹחַא), [pronounced *aw-KHOWTH*]	*another;* this is the same word used to mean, *sister, half-sister; relative*	feminine singular; pronominal use	Strong's #269 BDB #27

These words are variously translated *together, one against another, one [to] another, each to her sister, one to the other, each to her sister [piece], to each other*.

591.   **2ⁿᵈ personal pronoun (feminine singular):** Strong's #859 BDB #61. (there are several forms of this) Gen. 12:11 24:23 39:9 Exodus 12:22 Deut. 5:27 1Sam. 24:18 25:33 2Sam. 1Kings 2:15 Prov. 7:4

ʾatᵉ (תַא) [pronounced *aht-TAW*]	*you* (often, the verb *to be* is implied)	2ⁿᵈ person feminine singular, personal pronoun	Strong's #859 BDB #61

592. **2nd personal pronoun (masculine singular):** ʾattâh (הַתָּא) [pronounced *aht-TAW*], which means *you*. Strong's #859 BDB #61. Gen. 3:11 4:7 6:18 7:1 9:7 13:14 15:15 16:13 17:9 20:7 21:22 22:12 23:6 24:44 26:29 27:18 28:13 29:4, 14 30:26 31:43 32:12 38:23 41:40 43:8 45:10 49:3 Exodus 2:14 3:5 4:16 7:2 8:2 9:2 10:4 14:16 16:8 18:14 19:23 20:10 24:1 25:40 27:20 28:1 30:23 31:13 32:22 33:1 Deut. 1:37 2:18 4:33 5:14, (27) 16:11 21:9 Judges 4:9, 22 1Sam. 8:5 9:27 13:11 15:6 16:1 17:33 19:3 20:8 21:1 22:13 23:17 24:11 25:5 26:14 28:1, 2 29:6 30:13 2Sam. 1:8 2:20 3:25 7:5 12:7 13:4 15:19 16:8 17:3, 6 18:13 19:13 20:4 22:29 1Kings 1:13 2:5 3:6 5:3, 9 6:12 8:19 9:4 Job 1:10 Psalm 2:7 23:4 41:10 55:13 56:8 59:5 61:5 62:12 63:1 99:4 110:4 118:28 142:3

ʾattâh (הַתָּא) [pronounced *aht-TAW*]	*you* (often, the verb *to be* is implied)	2nd person masculine singular, personal pronoun	Strong's #859 BDB #61

593. **2nd personal pronoun (feminine plural):** Strong's #859 BDB #61. (there are several forms of this)

ʾattên (וְתַא) [pronounced *aht-TAYN*]	*you* (often, the verb *to be* is implied)	2nd person feminine plural, personal pronoun	Strong's #859 BDB #61
ʾattênâh (הֵנַתַא) [pronounced *aht-tay-NAW*]	*you* (often the verb *to be* is implied)	2nd person feminine plural, personal pronoun	Strong's #859 BDB #61

594. **2nd personal pronoun (masculine plural):** ʾattem (מֶתַא) [pronounced *aht-TEM*], which means *you all, you guys, you*. Strong's #859 BDB #61. Gen. 42:9 44:10 45:8 50:20 Exodus 5:11 10:11 12:22 13:4 14:14 19:4 20:22 23:9 32:30 Deut. 1:40 2:4 4:3 20:3 Judges 2:1 18:8 1Sam. 7:3 8:17 10:19 12:14, 20 14:40 17:8 23:21 2Sam. 2:5 19:9 21:4 1Kings 9:6 1Chron. 15:12 Psalm

ʾattem (מֶתַא) [pronounced *aht-TEM*]	*you all, you guys, you* (often, the verb *to be* is implied)	2nd person masculine plural, personal pronoun	Strong's #859 BDB #61

595. **Masculine_proper_noun:** which means and is transliterated . A King of Judah. Strong's #609 BDB #61.

596. **Verb:** which means *to be sorrowful, to be distressed*. Strong's #none BDB #61.

597. **Masculine_noun:** ʿâçôwn (ןוֹסָא) [pronounced *aw-SOWN*], which means *mischief, evil, harm, hurt*. Strong's #611 BDB #62. Gen. 42:4 44:29 Exodus 21:22

ʿâçôwn (ןוֹסָא) [pronounced *aw-SOWN*]	*mischief, evil, harm, hurt*	masculine singular noun	Strong's #611 BDB #62

598.   **Verb:** which means *to gather, to store*. Strong's #none BDB #62.

599.   **Masculine_noun:** ʾâçâm (אָסָם) [pronounced *aw-SAWM*], which means *barn; storehouse; store, supply*. Strong's #618 BDB #62. Prov. 3:10

ʾâçâm (אָסָם) [pronounced *aw-SAWM*]	*barn; storehouse; store, supply*	masculine singular noun	Strong's #618 BDB #62

600.   **Masculine_proper_noun:** which means *thorn bush* and is transliterated . Strong's #619 BDB #62.

601.   **Feminine_proper_noun:** ʾÂçᵉnath (אָסְנַת) [pronounced *aw-seh-NAHTH*], which means *belonging to Neith (a goddess)* and is transliterated *Asenath*. Strong's #621 BDB #62. Gen. 41:45 46:20

ʾÂçᵉnath (אָסְנַת) [pronounced *aw-seh-NATH*]	*belonging to Neith (a goddess) and is transliterated Asenath*	feminine singular proper noun	Strong's #621 BDB #62

602.   **Verb:** ʾâçaph (אָסַף) [pronounced *aw-SAHF*], which means *relocate, transfer, transport, gather, to gather and remove, to remove*. *Commute* would be a good modern rendering. In the Niphal, it means *to be assembled, to be gathered, to assemble, to gather*. This word appears to be used when things which were in one place have now been moved to another. In the Piel participle, ʾaçaph is a reference to those who are following the ark—they are gathering up the rear, you might say. This is translated *the rear guard* (Owen, Rotherham, NASB, NRSV and almost everyone else) and *he who is gathering up* (Young). There are times when I struggle with the correct nuance of a word in a particular context. Here, should ʾâçaph refer to relocating Israel or should it refer being a rear guard? Recall that this passage in Isaiah (Isa. 58:8) is poetry and that God is speaking. There is nothing wrong with the conveyance of two true meanings and two true concepts. Just as the pillar of cloud and fire led the Israelites in the desert (Ex. 13:21), so God's glory continues to be a guide to Israel. And just as His righteousness leads Israel, so His glory provides the rear guard. Strong's #622 BDB #62. The Doctrine of Fasting (Isa. 58:8) Gen. 6:21 25:8 29:3, 7, 22 30:23 34:30 35:29 42:17 49:1, 29, 33 Exodus 3:16 4:29 9:19 23:10, 16 32:26 Num. 11:30 Deut. 16:13 22:2 32:23 Joshua 6:9 20:4 Judges 2:10 3:13 6:33 9:6 10:17 18:25 19:15 20:14 1Sam. 5:8 13:5 14:19 15:6 17:1 (18:29) 2Sam. 10:15, 17 11:27 12:28 14:14 17:11 21:13 23:9 1Chron. 15:4 Psalm 47:9 104:22, 29 Eccles. 2:26 Zech. 12:3

ʾâçaph (אָסַף) [pronounced *aw-SAHF*]	*to collect, to relocate, to transfer, to transport, to gather (together), to gather and remove, to remove*	3rd person masculine plural, Qal perfect	Strong's #622 BDB #62

| ʾâçaph (אָסַף) [pronounced aw-SAHF] | collect, assemble, gather; take away, draw back, take out of the way; kill, destroy | 2nd person masculine singular, Qal imperative | Strong's #622 BDB #62 |
| ʾâçaph (אָסַף) [pronounced aw-SAHF] | to be assembled, to be gathered, to assemble, to gather | 3rd person masculine plural, Niphal perfect | Strong's #622 BDB #62 |

The full BDB meanings (and some from Gesenius) for the Niphal are *to assemble, be gathered; to be gathered to one's fathers; to be brought in or into (association with others), to be received; to be taken away, removed, perish*.

| ʾâçaph (אָסַף) [pronounced aw-SAHF] | be assembled, be gathered, assemble, gather | 2nd person masculine plural, Niphal imperative | Strong's #622 BDB #62 |
| ʾâçaph (אָסַף) [pronounced aw-SAHF] | assembled, gathered, assembling, gathering | Niphal participle | Strong's #622 BDB #62 |

603. **Masculine_noun:** which means *gathering*. Strong's #625 BDB #63.

604. **Masculine_proper_noun:** ʾÂçâph (אָסָף) [pronounced aw-SAWF], which means *gatherer, collector* and is transliterated *Asaph*. Strong's #623 BDB #63. 1Chron. 15:17 16:5

| ʾÂçâph (אָסָף) [pronounced aw-SAWF] | gatherer, collector and is transliterated Asaph | masculine singular proper noun | Strong's #623 BDB #63 |

605. **Masculine_noun:** ʾâçîph/ʾâçîyph (אָסִף/אָסִיף) [pronounced aw-SEEF], which means, *ingathering, harvest*. Strong's #614 BDB #63. Exodus 23:16 **

| ʾâçîph/ʾâçîyph (אָסִף/אָסִיף) [pronounced aw-SEEF] | ingathering, harvest | masculine singular noun | Strong's #614 BDB #63 |

606. **Feminine_noun:** which means *a collecting, a gathering*. Strong's #626 BDB #63.

607. **Feminine_noun:** which means *a collection, members, assemblies*. Strong's #627 BDB #63.

608. **Masculine_noun:** which means *a collection, rabble*. Strong's #628 BDB #63.

609. **Masculine_proper_noun:** which means *don't know* and is transliterated . Strong's #630 BDB #63.

610. **Verb:** ʾâçar (אָסַר) [pronounced aw-SAWHR], which means *to bind, to tie [up, together, to]; to imprison, to make captive, to restrain*. In relationship to cattle, it

means *to yoke*.   Therefore, this reads: to a binding of.   The concept in Psalm 105:22 is *control, governing power, authority over*. As a masculine plural, Qal passive participle, we would render this *the bound ones, the restrained ones, prisoners*. See below for Pual. Strong's #631 BDB #63. Gen. 39:20 40:3 42:15, 24 46:29 49:11 Exodus 14:6 Judges 16:5, 6, 25 1Sam. 6:7, 10 2Sam. 3:34 Job 12:18 Psalm 105:22 118:27 146:8 (7) 149:8

ʾâçar (רסָא) [pronounced *aw-SAWHR*]	*to bind, to tie [up, together, to]; to imprison, to confine, to make captive; to restrain*	3rd person masculine singular, Qal imperfect	Strong's #631 BDB #63
BDB gives these Qal meanings: *to tie, bind; to tie, harness; to bind (with cords); to gird (rare and late); to begin the battle, make the attack; of obligation of oath (figurative)*. Strong's says that the basic meaning is *to yoke, hitch;* adding, by analogy *to fasten* (in any sense), *to join battle; - to bind, fast, gird, harness, hold, keep, make ready, order, prepare, prison (-er), put in bonds, set in array, tie*.			
ʾâçar (רסָא) [pronounced *aw-SAWHR*]	*binding, tying [up, together, to]; imprisoning, confining, making captive; restraining*	Qal active participle	Strong's #631 BDB #63
ʾâçar (רסָא) [pronounced *aw-SAWHR*]	*bound, tied [up, together, to]; imprisoned, confined, captive, captivity; restrained*	Qal passive participle	Strong's #631 BDB #63
ʾâçar (רסָא) [pronounced *aw-SAWHR*]	*those who are bound; the ones who have been tied [up, together, to]; those who have been imprisoned, prisoners; ones who are confined; men who are held captive; those who are restrained*	masculine plural, Qal passive participle	Strong's #631 BDB #63
ʾâçar (רסָא) [pronounced *aw-SAWHR*]	*bind, tie [up, together, to]; imprison, confine, make captive; restrain*	2nd person masculine singular, Qal imperative	Strong's #631 BDB #63

The meaning of this verb often depends upon the object. In general, it means *to bind, to tie up, to tie to*. With men, it means *to bind, to put in bonds; to imprison, to make captive, to restrain*. It can be used to designate a *prisoner* or a *house of prisoners [i.e, a prison]*. However, ʾâçar can also be used metaphorically for a man taken by the love of a woman (SOS 7:6). ʾÂçar can be used to *bind, fasten, attach* animals to a vehicle; *to attach, to bind* or *to join* oneself in battle with one's fellow soldiers; *to bind, to bond, to prohibit [oneself]*; i.e., *to bind oneself with a vow of abstinence, to promise to abstain from something which is permitted;* in other words, *to prohibit, to forbid*. This differs from a vow, as a vow is often something one promises to do.

ʾâçar (רַסָא) [pronounced *aw-AWHR*]	*to be bound; to be imprisoned [confined, made captive]*	3ʳᵈ person masculine singular, Niphal imperfect	Strong's #631 BDB #63
ʾâçar (רַסָא) [pronounced *aw-AWHR*]	*you are to be bound; you are to be imprisoned; you will remain confined; let you be kept in prison*	2ⁿᵈ person masculine singular, Niphal imperative	Strong's #631 BDB #63
ʾâçar (רַסָא) [pronounced *aw-AWHR*]	*to be taken in war, to be made captive*	3ʳᵈ person masculine singular, Pual imperfect	Strong's #631 BDB #63

611. **Pual_verb:** which means *to be taken prisoner*. This is really just the Pual of above which Strong treated as a separate verb. Strong's #612 BDB #64.

612. **Masculine_noun:** ʾâçîyr (רִיסָא) [pronounced *aw-SEER*], which means *prisoner, captive, bondman*. Strong's #615 BDB #64. Gen. 39:20 Judges 16:21 1Chron. 3:17 Job 3:18 Psalm 68:6

ʾâçîyr (רִיסָא) [pronounced *aw-SEER*]	*prisoner, captive, bondman*	masculine plural noun	Strong's #615 BDB #64

613. **Masculine_collective_noun:** which means *prisoners*. Strong's #616 BDB #64.

614. **Masculine_proper_noun:** ʾAççîyr (רִיסָא) [pronounced *ahs-SEER*], which means *prisoner;* transliterated *Assir*. Strong's #617 BDB #64. Exodus 6:24

ʾAççîyr (רִיסָא) [pronounced *ahs-SEER*]	*prisoner;* transliterated *Assir*	masculine singular proper noun	Strong's #617 BDB #64

615. **Masculine_noun:** which means *bond, binding obligation*. Strong's #632 BDB #64.

616. **Feminine_noun:** which means *bond of the covenant*. Strong's #4562 BDB #64.

617. **Proper_noun/location:**   which means *correction, corrections;* transliterated .
      Strong's #4149 BDB #64.

618. **Masculine_proper_noun:** which means *;* transliterated . Strong's #634 BDB #64.

619. **Masculine_proper_noun:** which means *;* transliterated . Strong's #635 BDB #64.

620. **Masculine_noun:** môwçêrôwth (מֹוסֵרֹות) [pronounced *moh-say-ROHTH*], which
      means *bonds, bands.* Only in the plural. Also found as môwçêrîym (מֹוסְרִים)
      [pronounced *moh-say-REEM*]. Strong's #4147 BDB #64. Psalm 2:3

môwçêrôwth (מֹוסֵרֹות) [pronounced *moh-say-ROTHERHAM*]	*bonds, bands; restraints; often used metaphorically*	masculine plural noun	Strong's #4147 BDB #64

621. **Proper_noun_location:** môwçêrâh (מֹוסֵרָה) [pronounced *moh-say-RAW*], which
      means *bonds, bands;* and is transliterated . This is where Aaron died.
      Strong's #4147 BDB #64.

622. **Proper_noun_location:** môçêrôwth (מֹסֵרֹות) [pronounced *moh-say-ROHTH*], which
      means *bonds [maybe?];* and is transliterated . Strong's #4149 BDB #64.

623. **Masculine_proper_noun:**   which means *Ashur has given a brother* and is
      transliterated *Esaruhadden*. Strong's #634 BDB #64.

624. **Feminine_proper_noun:** which is transliterated *Esther*. Strong's #635 BDB #64.

625. **Conjunction:** ʾaph (אַף) [pronounced *ahf*], which means *in fact, furthermore, also,
      yea, even, indeed*. I like the rendering of JPS and the NASB in Psalm 44:9 (*yet*).
      This word appears to have two different purposes: (1) A surprise is then mentioned
      or the unexpected is said. (2) A reference is made to a preceding sentence and it
      is expanded or emphasized and we would translate this word *yea, à fortiori, the
      more so, how much more* (following an affirmative clause), *how much less* (following
      a negative clause), *furthermore, **in fact***. Job is not so much asking a question as
      he is stating the majesty and power of God, and then contrasting his puny words
      with all of that. It is a statement of personal demeaning. It is sarcastic. God is all
      of these things—Job will stipulate to that—and God is righteous in all that He does;
      therefore Job says, "I'd better be extra extra careful in the argument that I make
      here. His sarcasm is not rendered towards God, but toward Bildad. What is
      indicated is addition, especially of something greater or a strong contrast is set up.
      In Job 9:14, I think we can get by with the simple rendering of *so*. The reason that
      so many translators opt for a question is that it illustrates roughly the statement
      made by Job. ʾaph (אַף) [pronounced *ahf*] and it means *yea, also,* although it can be
      used as an adversative and to introduce emphatically a new thought. It is often
      found in prose and poetry in reference to a previous sentence and then translated
      yea, à fortiori, the more so, how much more. It is possible that *then* would be
      appropriate here, but used in a very emphatic way. Strong's #637 BDB #64.

Gen. 18:23 40:16 Lev. 26:16 Deut. 2:11 31:27 33:3 Judges 5:29 1Sam. 2:7
1Kings 8:27 1Chron. 8:32 Job 4:19 6:27 9:14 14:3 15:4 19:4 20:14 Psalm 44:9
68:8 96:10 Eccles. 2:9

ʾaph (אַף) [pronounced *ahf*]	*in fact, furthermore, also, yea, even, indeed; even though*	a conjunction which signifies *addition* or *emphasis*	Strong's #637 BDB #64

This word appears to have two different purposes: (1) A surprise is then mentioned or the unexpected is said. (2) A reference is made to a preceding sentence and it is expanded or emphasized and we would translate this word *yea, à fortiori, the more so, how much more* (following an affirmative clause), *how much less* (following a negative clause), *furthermore, in fact*.

626.   **Compound conjunction:** ʾaph (אַף) [pronounced *ahf*] and it means *also, yea, even, indeed*. It is often found in prose and poetry in reference to a previous sentence and then should be translated *furthermore, in fact, yea, à fortiori, the more so, how much more.* It is possible that *then* would be appropriate here, but used in a very emphatic way. Strong's #637 BDB #64. Eliphaz follows this with another conjunction, kîy (כִּי) [pronounced *kee*], which means *when, that, for, because*. Strong's #3588 BDB #471. Now, together, they mean something entirely different; they mean *in fact, more than; but also; but even; much more; how much more* [when an affirmation precedes]; *how much less* [when a negation precedes].[39] Gen. 3:1 1Sam. 14:30 21:5 23:3 2Sam. 4:11 16:11 1Kings 8:27 Job 15:16

ʾaph (אַף) [pronounced *ahf*]	*in fact, furthermore, also, yea, even, indeed*	conjunction	Strong's #637 BDB #64
kîy (כִּי) [pronounced *kee*]	*when, that, for, because*	explanatory conjunction; preposition	Strong's #3588 BDB #471

Together, these two conjunctions mean *in fact, more than; but also; but even; much more; how much more* [when an affirmation precedes]; *how much less* [when a negation precedes].[40]

Together, these two conjunctions mean *in fact, more than; but also; but even; much more; how much more* [when an affirmation precedes]; *how much less* [when a negation precedes]; *is it even so*.[41] According to BDB, in a question, these mean *indeed [is it] that*.[42] Let me suggest, in a question, that this would mean *is it indeed true that, is it really true that, do I understand correctly that*.

[39] H.W.F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament;* ©1979 by Baker Books; p. 69.

[40] H.W.F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament;* ©1979 by Baker Books; p. 69.

[41] H.W.F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament;* ©1979 by Baker Books; p. 69.

[42] *The Brown-Driver-Briggs Hebrew and English Lexicon;* Hendrickson Publishers; ©1996; p. 65.

627.   **Masculine_noun:** ʾêphod/ʾêphôwd (דֹופֵא/דֹפֵא) [pronounced *ay-FOHD*], which means is transliterated *ephod*. Because this is a transliteration rather than a translation (so it is in the Greek as well), its exact meaning is unknown. In general, it appears to refer to a religious artifact of no specific sort and can refer to an idol as well as to the religious clothing to be worn by priests to God. In Judges 8:27, it apparently was made into some sort of an idol. It might have been originally constructed as an artistic object to represent Israel's defeat of Midian, but it soon took on a whole other meaning and it was taken as having a divine nature of sorts. The Polychrome Bible renders this *an Ephod-idol*. In this case, it apparently was made into some sort of an idol. We actually do not know exactly what an *ephod* is. It was apparently some sort of an outfit that the priest wore when determining God's will (Ex. 28, 39). In Judges 8:27, it is probably some sort of an idol. In Judges 17:5, we don't know for certain—it appears as though Micah is making crude duplicates of what is found in and about the tent of God, while adding a few of his own religious icons. Therefore, first guess is that this is like the outfit worn by the priest (since he already constructed an idol); second guess is that it is kind of like that, but more of an idol. It is difficult to determine what this word actually stands for, as it is transliterated rather than translated. It appears at times like this to stand for a piece of clothing and at others to be a religious artifact of sorts. Strong's #646 BDB #65. Exodus 25:7 28:4 29:5 Judges 8:27 17:5 18:14 1Sam. 2:18, 28 21:9 22:18 23:6, 9 30:7 2Sam. 6:14 1Chron. 15:27

ʾêphod/ʾêphôwd (דֹופֵא/דֹפֵא) [pronounced *ay-FOHD*]	*priestly garment, shoulder-cape or mantle, outer garment;* transliterated *ephod*	masculine singular noun with the definite article	Strong's #646 BDB #65

From BDB: *worn by an ordinary priest and made of white stuff; worn by the high priest - more costly, woven of gold, blue, purple, scarlet, and linen threads provided with shoulder-pieces and a breast piece of like material, ornamented with gems and gold*.

628.   **Verb:** ʾâphad (דַפָא) [pronounced *aw-FAHD*], which means *to bind, to gird [on the ephod], to put on [the ephod]*. Exodus 29:5 Lev. 8:7.* Strong's #640 BDB #65. Exodus 29:5

ʾâphad (דַפָא) [pronounced *aw-FAHD*]	*to bind, to gird [on the ephod], to put on [the ephod]*	2nd person masculine singular, Qal perfect	Strong's #640 BDB #65

629.   **Feminine_noun:** ʾêphuddâh (הָדֻפֵא) [pronounced *ay-food-DAW*], which means *ephod*. Strong's #642 BDB #65. Exodus 28:8

ʾêphuddâh (הָדֻפֵא) [pronounced *ay-food-DAW*]	*ephod*	feminine singular noun	Strong's #642 BDB #65

This word is obviously transliterated as *ephod,* but it is only found 3x in Scripture (Exodus 28:8 39:5 and Isa. 30:22, where it is translated *ornament*).

BDB's full definitions: *1) ephod; 1a) priestly garment, shoulder-cape or mantle, outer garment; 1a1) worn by an ordinary priest and made of white stuff; 1a2) worn by the high priest - more costly, woven of gold, blue, purple, scarlet, and linen threads provided with shoulder-pieces and a breast piece of like material, ornamented with gems and gold; 1b) a metallic covering for idols, a plating over.* It is hard to tell whether this refers to exactly the same thing as the other word for *ephod* does.

630.   **Masculine_noun:** which means *palace*. Strong's #643 BDB #66.

631.   **Verb:** ʾâphâh (הָפָא) [pronounced *aw-FAW*], which means *to bake, to cook.* Strong's #644 BDB #66. Gen. 19:3 40:1, 17 41:10 Exodus 12:39 16:23 1Sam. 8:13 28:24

ʾâphâh (הָפָא) [pronounced *aw-FAW*]	*to bake, to cook*	3rd person feminine singular, Qal imperfect	Strong's #644 BDB #66
ʾâphâh (הָפָא) [pronounced *aw-FAW*]	*bake, cook*	2nd person masculine plural; Qal imperative	Strong's #644 BDB #66
ʾâphâh (הָפָא) [pronounced *aw-FAW*]	*baker, chef, cook*	masculine singular, Qal active participle with the definite article	Strong's #644 BDB #66
ʾâphâh (הָפָא) [pronounced *aw-FAW*]	*baked, to br baked, to be cooked*	3rd person feminine singular, Niphal imperfect	Strong's #644 BDB #66

632.   **Masculine_noun:** which means *that which is baked, a baked good*. Lev. 2:4.* Strong's #3989 BDB #66.

633.   **Enclitic particle:** ʾêphôw (וֹפֵא) [pronounced *ay-FOH*] and it means *then, here, now; so; (who) then, (what) then (with interrogative); then (with imperative - i.e. know then); if...then (with adverb)*. Strong's #645 BDB #66. Gen. 27:33 43:11 Exodus 33:16 Job 9:24 19:6, 23 Prov. 6:3

| ʾêphôw (וֹפֵא) [pronounced *ay-FOH*]; ʾêphôw (אֹופֵא) [pronounced *ay-FOH*] | *then, here, now; so; (who) then, (what) then (with interrogative); then (with imperative - i.e. know then); if...then (with adverb)* | enclitic, demonstrative particle | Strong's #645 BDB #66 |

634. **Masculine_proper_noun:** ʾĂphîyach (אֲפִיחַ) [pronounced *ahf-EE-ʸahkh*], which means *not sure* and is transliterated *Aphiah*. Strong's #647 BDB #66. 1Sam. 9:1

ʾĂphîyach (אֲפִיחַ) [pronounced *ahf-EE-ʸahkh*]	transliterated *Aphiah*	masculine proper noun	Strong's #647 BDB #66

635. **Verb:** which means *to disappear, to depart*. Strong's #none BDB #66.

636. **Masculine_substantive:** ʾôphel (לֶפֶא) [pronounced *OH-fell*], which means *darkness, absence of light; darkness of calamity; gloom;* metaphorical for *unreceptive of spiritual information;* figurative for *calamity*. It is usually rendered *darkness* in the KJV, with the singular exceptions of *privily* (Psalm 11:2) and *obscurity* (Isa. 29:18). We will go with **gloom**. Barnes says that this refers to t a thick darkness, as when the sun has set. It is from the word which means *to go down, to set*. It is a poetic word used to refer to intense, deep darkness. Another word for *darkness*—this time *darkness, gloom, the gloom of the underworld, the darkness of calamity*.   Keil and Delitzsch call this *midnight darkness, the entire absence of sunlight*. Strong's #652 BDB #66. The Doctrine of Fasting (Isa. 58:10) Job 3:6 10:22

ʾôphel (לֶפֶא) [pronounced *OH-fell*]	*darkness, absence of light; darkness of calamity; gloom;* metaphorical for *unreceptive of spiritual information;* figurative for *calamity*	masculine singular substantive:	Strong's #652 BDB #66

637. **Adjective:** which means *gloomy*. Amos 5:20.* Strong's #651 BDB #66.

638. **Feminine_noun:** ʾăphêlâh (הֲכֵלֶפַא) [pronounced *uf-ay-LAW*], which means *darkness, gloominess, calamity;* figuratively, *wickedness, evil*.   Strong's #653 BDB #66. Exodus 10:21, 22 Prov. 4:19 7:9

ʾăphêlâh (הֲכֵלֶפַא) [pronounced *uf-ay-LAW*]	*darkness, gloominess, calamity;* figuratively, *wickedness, evil*	feminine singular noun	Strong's #653 BDB #66

639. **Adjective:** ʾâphîyl (לִיפַא) [pronounced *aw-FEEL*], which means *not ripened, unripe; darkened, concealed, late*. Exodus 9:32.* Strong's #648 BDB #66. Exodus 9:32*

ʾâphîyl (לִיפַא) [pronounced *aw-FEEL*]	*not ripened, unripe; darkened, concealed, late in coming*	feminine plural adjective	Strong's #648 BDB #66

640. **Masculine_noun:** maʾăpheh (מַאֲפֶה) [pronounced *mah-uh-FEH*], which means *darkness*. Although this word is only found here, there is strong cognate evidence for its meaning. Strong's #3990 BDB #66. Joshua 24:7*

641. **Feminine_noun:** which means *deep darkness*. Strong's #3991 BDB #66.

642. **Verb:** which means *to turn*. Meaning dubious. Strong's #none BDB #66.

643. **Masculine_noun:** ʾôphân/ʾôwphân (אוֹפָן/אוֹפַן) [pronounced *oh-FAWN*], which means *wheel*. Strong's #212 BDB #66. Exodus 14:25 1Kings 7:30

ʾôphân/ʾôwphân (אוֹפָן/אוֹפַן) [pronounced *oh-FAWN*]	*wheel*	masculine singular noun	Strong's #212 BDB #66

644. **Masculine_noun:** which means *circumstance, condition*. Strong's #655 BDB #67.

645. **Verb:** which means *to be confused, to be helpless*. The meaning is dubious as is the word itself. It is only found in Psalm 88:16. Strong's #6323 BDB #67.

646. **Verb:** ʾâphêç (אָפֵס) [pronounced *aw-FACE*], which means *to cease, to fail, to come to an end; to break*. Strong's #656 BDB #67. Gen. 47:15

ʾâphêç (אָפֵס) [pronounced *aw-FACE*]	*to cease, to fail, to come to an end; to break*	3rd person masculine singular, Qal imperfect	Strong's #656 BDB #67

647. **Masculine_substantive:** ʾepheç (אֶפֶס) [pronounced *EH-fes*], which means *ceasing, end, extremity* and expresses *non-existence*. Strong's #657 BDB #67. Deut. 32:36 1Sam. (1:5) 2:10 2Sam. 9:3 Job 7:6 Psalm 2:8 59:13

ʾepheç (אֶפֶס) [pronounced *EH-fes*]	*ends, extremities, extremity, extreme limits; ceasing; soles [extremities] of feet in dual*	masculine plural substantive construct	Strong's #657 BDB #67
ʾepheç (אֶפֶס) [pronounced *EH-fes*]	*no farther, none besides; not, without; nothing; only*	adverb	Strong's #657 BDB #67

ʾepheç is used as both a substantive and as an adverb with, of course, different meanings.

648. **Proper_noun_location:** Paç Dammîym (פַס דִּמַד) [pronounced *Pahs dah-MEEM*] Strong's #658&6450 BDB #67.

Paç Dammîym (פַס דִּמַד) [pronounced *Pahs dah-MEEM*]	*boundary (edge) of blood;* and is transliterated *Pas-dammim*	proper noun/location	Strong's #658 & #6450 BDB #67

This is probably equivalent to ʾEpheç Dammîym (אֶפֶס דִּמַד) [pronounced *EH-fes dah-MEEM*], which is found in 1Sam. 17:1.

649. **Compound negative/conjunction:** ʾepheç (אֶפֶס) [pronounced *EH-fes*], which means *ceasing, end, extremity* and expresses *non-existence*. (Strong's #657 BDB #67) and kîy (כִּי) [pronounced *kee*], which means *when, that, for, because*. (Strong's #3588 BDB #471). Together, they mean *only that, nevertheless, save that, howbeit, however*. Judges 4:9 2Sam. 12:14

ʾepheç (אֶפֶס) [pronounced *EH-fes*]	*no farther, none besides; not, without; nothing; only*	adverb	Strong's #657 BDB #67
kîy (כִּי) [pronounced *kee*]	*when, that, for, because*	explanatory conjunction; preposition	Strong's #3588 BDB #471

ʾepheç followed by the kîy conjunction mean *only that, simply; however, nevertheless; nevertheless because; save that, however*.

650. **Masculine_noun:** which means *two extremities*. Found only in the dual. Strong's #657 BDB #67.

651. **Proper_noun_location:** ʾepheç dammîym (אֶפֶס דַּמִים) [pronounced *EH-fes dah-MEEM*], which means *edge [or brink] of water;* and is transliterated *Ephes-dammim*. Second half of noun is also found as a part of Strong's #6450. Strong's #658 BDB #67. 1Sam. 17:1

ʾEpheç Dammîym (אֶפֶס דַּמִים) [pronounced *EH-fes dah-MEEM*]	*edge [or brink, boudnary] of water [blood];* and is transliterated *Ephes-dammim*	proper noun/location	Strong's #658 BDB #67

652. **Verb:** ʾâphaph (אָפַף) [pronounced *aw-FAHF*], which means *to surround, to encompass*. Strong's #661 BDB #67. 2Sam. 22:5

ʾâphaph (אָפַף) [pronounced *aw-FAHF*]	*to surround, to encompass*	3rd person masculine singular, Qal imperfect	Strong's #661 BDB #67

653. **Verb:** ʾâphaq (אָפַק) [pronounced *aw-FAHK*], which means *to hold, to be strong*. Strong's #662 BDB #67. The Doctrine of Aphek Gen. 43:31 45:1

ʾâphaq (אָפַק) [pronounced *aw-FAHK*]	*to hold, to be strong*	1st person singular, Qal imperfect	Strong's #662 BDB #67

ʾâphaq (קפַאָ) [pronounced *aw-FAHK*]	*to hold onself back, to restrain oneself; to control himself; to force oneself, to compel oneself*	3rd person masculine singular, Hithpael imperfect	Strong's #662 BDB #67

654. **Masculine_noun:** ʾâphîyq (קיִפַאָ) [pronounced *aw-FEEK*], which means *a tube; channel, ravine; of hollow bones; strong, robust*. Strong's #650 BDB #67. 2Sam. 22:16

ʾâphîyq (קיִפַאָ) [pronounced *aw-FEEK*]	*a tube; channel, ravine; of hollow bones; strong, robust*	masculine singular noun	Strong's #650 BDB #67

655. **Proper nouns:** ʾĂphêq (קֵפאָ) [pronounced *uh-FAKE*], which means *nothing* and is transliterated *Aphek*. Strong's #663 BDB #67. ʾĂphêkâh (הָקֵפאָ) [pronounced *uh-FAY-kaw*]. Strong's #664 BDB #68. Joshua 15:53. We have another similarly named city, Aphik—actually, Aphîyq (קיפאָ) [pronounced *uh-FEEK*]. Because the only original difference between the two is the yod (which could be an error), and since this is associated with Asher in Judges 1:31, this is probably the same city. Strong's #663 BDB #67. (notice that both BDB and Strong's have both assumed that they are equivalent). The Doctrine of Aphek Judges 1:31 1Sam. 4:1d 29:1

Aphîyq (קיפאָ) [pronounced *uh-FEEK*]	*to hold, to be strong; transliterated Aphik, Aphek*	masculine proper noun; location	Strong's #663 BDB #67
ʾĂphêq (קֵפאָ) [pronounced *uh-FAYK*]	*to hold, to be strong; transliterated Aphek, Aphik*	masculine proper noun; location	Strong's #663 BDB #67

This is probably equivalent to Aphîyq (קיפאָ) [pronounced *uh-FEEK*] ʾĂphêq (קֵפאָ) [pronounced *uh-FAYK*]; a reasonable assumption made by both BDB and Strong. The only true difference between these proper nouns in the original languages is the yodh, which generally constitutes a slightly different spelling of the same word.

656. **Proper_noun/location:** Strong's #664 BDB #68.

657. **Masculine_noun:** ʾêpher (רֶפֵאָ) [pronounced *Ā-fer*], which means *ashes;* figuratively, *worthlessness*. Strong's #665 BDB #68. Gen. 16:27 2Sam. 13:19 Job 2:8 Psalm 147:16

ʾêpher (רֶפֵאָ) [pronounced *Ā-fer*]	*ashes;* figuratively, *worthlessness*	masculine singular noun	Strong's #665 BDB #68

658. **Masculine_noun:** *covering, bandage*. Strong's #666 BDB #68.

659. **Masculine_noun:** *sedan, litter, palanquin*. Strong's #668 BDB #68.

660. **Masculine_proper_noun:** ʾEphᵉrayim (מֵיַרְפֶא) [pronounced *ef-RAH-yim*], which is transliterated *Ephraim*. Strong's #669 BDB #68. Gen. 41:52 46:20 48:1 50:23 Deut. 34:2 Judges 1:29 1Sam. 1:1 9:4 14:22 2Sam. 2:9 13:23 18:6 20:21 1Kings 4:8 1Chron. 12:30 Psalm 60:7

ʾEphᵉrayim (מֵיַרְפֶא) [pronounced *ef-RAH-yim*]	*to bear fruit, to be fruitful; double ash heap* transliterated *Ephraim*	masculine proper noun	Strong's #669 BDB #68

661. **Proper_noun/location:** *Ephrath* may mean *sign, wonder*. Possibly the first name for the city of Bethlehem. Strong's #672 BDB #68. The **City of Bethlehem** Gen. 35:16 48:7 Psalm 132:6

ʾEphᵉrâth (תָרְפֶאח) [pronounced *ehfᵉ-RAWTH*]	*ash heap; a place of fruitfulness;* transliterated *Ephrath*	proper singular noun; location or person	Strong's #672 BDB #68
ʾEphᵉrâthâh (הָתְרְפֶא) [pronounced *ehfᵉ-RAW-thaw*]	*ash heap; a place of fruitfulness;* transliterated *Ephrathah*	proper singular noun; location or person; with the directional hê	Strong's #672 BDB #68

This is also spelled ʾEphᵉrâth (תָרְפֶאח) [pronounced *ehfᵉ-RAWTH*].

This generally refers to a place and it may be identical to Bethlehem (or it is a general area where Bethlehem is located—see Micah 5:1). This is a place near Bethel where Rachel died and was buried. This can also be a woman's name (1Chron. 2:19, 50 4:4).

662. **Gentilic_adjective:** ʾEphᵉrâthîy (אֶ פְרָתִי) [pronounced *ef-raw-THEE*], which means *to bear fruit, to be fruitful* and is transliterated Ephrathite. An Ephrathite is a person from the stock of Ephraim. The essential difference between the two words is that the *m* on the end of Ephraim is dropped, and the new word is known as the adjective gentilic of its noun cognate. English translators have traditionally added the *ite* or *ites* ending. Strong's #673 BDB #68. Ruth 1:1 1Sam. 1:1 17:12

ʾEphᵉrâthîy (אֶ פְרָתִי) [pronounced *ef-raw-THEE*]	*to bear fruit, to be fruitful* and is transliterated Ephrathite	gentilic adjective	Strong's #673 BDB #68

663. **Masculine_noun:** môwphêth (תֵפוֹמ) [pronounced *moe-FAITH*], which is a *wonder, sign, miracle; a proof [of divine involvement]a sign [of a future event]*. Strong's #4159 BDB #68. (how come?) Exodus 4:21 7:3 11:9 Deut. 4:34 34:11 1Chron. 16:12 Psalm 105:5

môwphêth (תֵפוֹמ) [pronounced *moe-FAITH*]	*a wonder, sign, miracle; a proof [of divine involvement] a sign [of a future event]*	masculine singular noun	Strong's #4159 BDB #68

664.   **Masculine_proper_noun:** ʾEtsᵉbôwn (וּבְצֶא) [pronounced *ehts-BONE*], which means, *hasting to discern; I will be an enlargement;* transliterated *Ebon, Etsbon*. Strong's #675 BDB #68. Gen. 46:16

ʾEtsᵉbôwn (וּבְצֶא) [pronounced *ehts-BONE*]	*hasting to discern; I will be an enlargement; transliterated Ebon, Etsbon*	masculine singular proper noun	Strong's #675 BDB #68

665.   **Preposition/substantive:** êtsel (לֵצֶא) [pronounced *AY-tsel*],which means *by, beside*. Proximity is the key to this preposition. Only compound also found below. Strong's #681 BDB #69. Gen. 39:15, 16 41:3 Deut. 16:21 1Sam. 5:2 17:30 20:19, 41 1Kings 1:9 2:29 3:20 4:12 Prov. 7:8, 12 8:30

êtsel (לֵצֶא) [pronounced *AY-tsel*]	*a side; near, by, beside*	preposition/substantive	Strong's #681 BDB #69
min (מן) [pronounced *mihn*]	*from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than*	preposition of separation	Strong's #4480 BDB #577
êtsel (לֵצֶא) [pronounced *AY-tsel*]	*a side; near, by, beside*	preposition/substantive with the 3ʳᵈ person masculine singular suffix	Strong's #681 BDB #69

Together, min + êtsel mean *from one's side, from beside, from proximity to; contiguous to, beside*.

666.   **Verb:** ʾâtsal (לַצֶא) [pronounced *aw-TSAHL*], which means *set aside, reserve; lay aside, reserve, withdraw, withhold*. a word found only in Gen. 27:36 Num. 11:17, 25 Ecc. 2:10 and Ezek. 42:6. It's meaning in BDB is given as *lay aside, reserve, withdraw, withhold*. It would be reasonable, because of its use in Gen. 27:36b[43] to translate this word *set aside, reserve*. Strong's 680 BDB #69. Gen. 27:36 Num. 11:17 or 25 Eccles. 2:10

ʾâtsal (לַצֶא) [pronounced *aw-TSAHL*]	*to set aside, to reserve; to lay aside, to reserve, to withdraw, to withhold*	3ʳᵈ person masculine singular, Qal imperfect	Strong's 680 BDB #69

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[43] Isaac has just given the blessing that he was saving for Esau to Jacob; and Esau whines, "He took away my birthright and now look, he has taken away my blessing. Have you not *reserved* [or, *set aside*] a blessing for me?"

This verb + the negative means *kept not, did not keep from*.

ʾâtsal (לְצַא) [pronounced *aw-TSAHL*]	*to be withdrawn*	3rd person masculine singular, Niphal imperfect	Strong's 680 BDB #69
ʾâtsal (לְצַא) [pronounced *aw-TSAHL*]	*to withdraw*	3rd person masculine singular, Hiphil imperfect	Strong's 680 BDB #69

667. **Masculine_proper_noun:** Strong's #672 BDB #69.

668. **Proper_noun/location:** Strong's #682 BDB #69.

669. **Masculine_noun:** ʾâtsîyl (לִיצַא) [pronounced *aw-TSEEL*], which means, *side, corner, chief; nobles (figuratively)*. Strong's #678 BDB #69. Exodus 24:11 Isa. 41:9*

ʾâtsîyl (לִיצַא) [pronounced *aw-TSEEL*]	*side, corner, chief; nobles (figuratively)*	masculine singular noun	Strong's #678 BDB #69

670. **Feminine_noun:** *joining, joint*. Strong's #679 BDB #69.

671. **Masculine_proper_noun:** *Yahweh has reserved, Jehovah has set apart*. Strong's #683 BDB #69.

672. **Masculine_proper_noun:** Strong's #684 BDB #69.

673. **Verb:** *to lay up, to store up*. Strong's #686 BDB #69.

674. **Masculine_proper_noun:** ʾÊtser (רֶצֶא) [pronounced *AY-tser*], which means, *treasure, covenant;* transliterated *Ezer*. Strong's #687 BDB #69. Gen. 36:21

ʾÊtser (רֶצֶא) [pronounced *AY-tser*]	*treasure, covenant; transliterated Ezer*	masculine singular proper noun	Strong's #687 BDB #69

675. **Substantive:** ʾôwtsâr (רָצוֹא) [pronounced *oh-TSAR*], which means *a depository, a storehouse, a treasury*. It is where things are laid up in storage, whether it be grain, gold or rain. Strong's #214 BDB #69. Deut. 28:12 1Kings 7:51 Psalm 33:7 Prov. 8:21 10:2

ʾôwtsâr (רָצוֹא) [pronounced *oh-TSAR*]	*a depository, a storehouse, a treasury; treasures*	masculine plural noun with the 3rd person masculine plural suffix	Strong's #214 BDB #69

676. **Masculine_noun:** which means *wild goat*. Strong's #689 BDB #70.

677. **Masculine_proper_noun:** which means *;* transliterated . Strong's #690 BDB #70.

678. **Verb:** ʾârab (בְרָא) [pronounced *aw-RA^BV*], which means *to ambush, to lay in wait, to hide*. As a participle, it means *an ambushing*. As a masculine plural participle, it means *bushwackers, ambushers, ambushes*. In the Judges 9:25 context, as *they* rob everyone who passes by, *they* more likely refers back to *ambushers* rather than to *ambushes*. Strong's #693 BDB #70. The Doctrine of Hebron. Joshua 8:2, 4, 18 Judges 9:25, 32, 33 16:2, 9a 21:20 1Sam. 15:5 22:8 Psalm 10:9 59:3 Prov. 1:11 7:12

ʾârab (בְרָא) [pronounced *aw-RA^BV*]	*to ambush, to lay in wait, to hide; to lurk*	3rd person masculine singular, Qal imperfect	Strong's #693 BDB #70
ʾârab (בְרָא) [pronounced *aw-RA^BV*]	*to ambush, to lay in wait, to hide, caused to lay in wait*	3rd person masculine singular, Hiphil imperfect	Strong's #693 BDB #70

679. **Masculine_noun:** maʾărâb (מַאְרָב) [pronounced *mah-uh-RAW^BV*], which means *place of ambush, ambushment, hiding place, hideaway, enclosure, hidden encampment*. and it is the noun cognate for the verb *to ambush*. We are referring the *place from where they would ambush* the people and city of Ai. Strong's #3993 BDB #70. Joshua **8:9** Psalm 10:8

680. **Proper_noun/location:** which means *ambush, to lay in wait; to hide;* transliterated . Strong's #694 BDB #70.

681. **Gentilic_adjective:** ʾAr^ebîy (יבְרָא) [pronounced *ahr-BEE*], which means *an ambush; native of Arabia,* transliterated *Arbite*. Strong's #701 BDB #70. 2Sam. 23:35

ʾAr^ebîy (יבְרָא) [pronounced *ahr-BEE*]	*an ambush; native of Arabia,* transliterated *Arbite*	gentilic singular adjective with the definite article	Strong's #701 BDB #70

682. **Masculine_noun:** which means *ambuscade*. Strong's #696 BDB #70.

683. **Feminine_noun:** ʾărubbâh (הָבֵרָא) [pronounced *ur-oob-BAW*], which means *lattice, window, sluice; chimney; a dove house; an area enclosed with lattice*. Strong's #699 BDB #70. Gen. 7:11 8:2

ʾărubbâh (הָבֵרָא) [pronounced *ur-oob-BAW*]	*lattice, window, sluice; chimney; a dove house; an area enclosed with lattice*	feminine singular noun	Strong's #699 BDB #70

684. **Proper_noun/location:** which means *;* transliterated . Strong's #700 BDB #70. 1Kings 4:10*

ʾĂrubbôth (תוֹבֵרָא) [pronounced *uhr-oob-both*]	*windows;* transliterated *Arubboth, Aruboth*	feminine plural, proper noun/location	Strong's #700 BDB #70

685. **Masculine_noun:** which means *ambush*. Strong's #3993 BDB #70.

686. **Verb:** ʾârag (גָרָא) [pronounced *aw-RAHG*], which means *weave, braid*. Strong's #707 BDB #70. Exodus 28:32 Judges 16:13b 1Sam. 17:7 2Sam. 21:19 1Chron. 11:23

ʾârag (גָרָא) [pronounced *aw-RAHG*]	*to weave, to braid*	3rd person masculine singular, Qal imperfect	Strong's #707 BDB #70
ʾârag (גָרָא) [pronounced *aw-RAHG*]	*weaver;* figuratively, *intrigue*	Qal active participle	Strong's #707 BDB #70

687. **Masculine_noun:** Strong's #708 BDB #71.

688. **Masculine_noun:** which means *purple*. Strong's #710 BDB #71.

689. **Masculine_noun:** ʾargâmân (וְמַגְרָא) [pronounced *ahr-gaw-MAWN*], which means *purple, red-purple (dye, thread, fabric, stuff)*. Strong's #713 BDB #71. Exodus 25:4 26:1 27:16 28:5

ʾargâmân (וְמַגְרָא) [pronounced *ahr-gaw-MAWN*]	*purple, red-purple (dye, thread, fabric, stuff)*	masculine singular noun	Strong's #713 BDB #71

690. **Masculine_proper_noun:** ʾArd (דְרָא) [pronounced *ahrd;ahrd-ehd*], which means *wander, fugitive; I will subdue;* transliterated *Ard*. Strong's #714 BDB #71. Gen. 46:21

ʾArd (דְרָא) [pronounced *ahrd; ahrd-ehd*]	*wander, fugitive; I will subdue;* transliterated *Ard*	masculine singular proper noun	Strong's #714 BDB #71

691. **Gentilic_adjective:** which means , transliterated . Strong's #715 BDB #71.

692. **Masculine_proper_noun:** which means *;* transliterated . Strong's #720 BDB #71.

693. **Gentilic_adjective:** ʾĂrôwdîy (יְדוֹרַא) [pronounced *ahr-oh-DEE*], which means *I will subdue; I will roam,* transliterated *Arodi; Arodite*. Strong's #722 BDB #71. Gen. 46:16

ʾĂrôwdîy (יְדוֹרַא) [pronounced *ahr-oh-DEE*]	*I will subdue; I will roam,* transliterated *Arodi; Arodite*	gentilic singular adjective; possibly a proper noun	Strong's #722 BDB #71
Most of Gad's sons appear to have names which are gentilic adjectives.			

694. **Masculine_proper_noun:** which means *;* transliterated . Strong's #715 BDB #71.

695. **Proper_noun/location:** which means *;* transliterated . Strong's #719 BDB #71.

696. **Gentilic_adjective:** ʾarᵉvâdîy (יְדֶוְרַא) [pronounced *ahr-vaw-DEE*], which means *I will break loose,* transliterated *Arvadite.* Strong's #721 BDB #71. Gen. 10:18

ʾarᵉvâdîy (יְדֶוְרַא) [pronounced *ahr-vaw-DEE*]	*I will break loose, transliterated Arvadite*	gentilic singular adjective with the definite article	Strong's #721 BDB #71

697. **Masculine_proper_noun:** which means *;* transliterated . Strong's #742 BDB #71.

698. **Masculine_proper_noun:** which means *;* transliterated . Strong's #743 BDB #71.

699. **Verb:** which means *to pluck; to gather*. Strong's #717 BDB #71.

700. **Feminine_noun:** ʾĂrâyâh (הֶיָרַא) [pronounced *uhr-aw-YAW*] which means *a herding place for an animal, a stall, crib, manger*. Strong's #220,723 BDB #71. 1Kings 4:26

ʾĂrâyâh (הֶיָרַא) [pronounced *uhr-aw-YAW*	*a herding place for an animal, a stall, crib, manger*	feminine singular noun	Strong's #723 (and #220) BDB #71

Spelled here ʾurvâh (הֶוְרַא) [pronounced *oor-VAW*].

701. **Noun:** ʾărîy (יְרַא) [pronounce, *uh-REE*], which means *lion*. Although some have asserted that this word comes from the word *pluck, gather, pull;* in reference to the lion's eating habits—pulling his prey apart or tearing its flesh into pieces. Bochart claims that this is incorrect, but that the word comes from the Hebrew word *to see,* in reference to the vision of the lion or from the fire of the lion's eyes. Gen. 49:9 Num. 23:24 24:9 Deut 33:22 Judges 14:5, 8, 9, 18 1Sam. 1:23 17:10 23:20 1Kings 7:29, 36 10:19–20 13:24–26, etc. (Over 50 more times) Strong's #738 BDB #71. 1Sam. 17:34 Job 4:11 2Sam. 2:23 17:10 23:20 1Kings 7:29 1Chron. 11:22 12:8 Psalm 7:2

ʾărîy (יְרַא) [pronounced *uh-REE*]	*lion*	masculine singular noun	Strong's #738 BDB #71

702. **Masculine_noun:** ʾarᵉyêh (הֶיַרַא) [pronounced *ahr-YAY*], which means *lion*. Strong's #744 BDB #71. The New Englishman's Hebrew Concordance lists this as Strong's #738, although that is a slightly different word). Gen. 49:9 Judges 14:5

ʾarᵉyêh (הֶיַרַא) [pronounced *ahr-YAY*]	*lion*	masculine singular noun	Strong's #744 BDB #71

This appears to be equivalent to ʾărîy (יְרַא) [pronounced *uh-REE*]. Strong's #738 BDB #71.

703. **Masculine_proper_noun:** who is an officer of Pekahiah in 1Kings 15:25. Possibly corrupted text. Strong's #745 BDB #72.

704. **Feminine_proper_noun:** ʾĂrîyʾêl (לֵאִירֲא) [pronounced *ar-ee-ALE*], which means *lioness of Eternal life; possibly lion-like [men];* and is transliterated *Ariel*. Strong's #739–740 BDB #72. 2Sam. 23:20 1Chron. 11:22

ʾĂrîyʾêl (לֵאִירֲא) [pronounced *ar-ee-ALE*]	*lioness of Eternal life; possibly lion-like [men]; and is transliterated Ariel*	feminine singular proper noun	Strong's #739–740 BDB #72

705. **Masculine_proper_noun:** ʾArᵉêlîy (יִלֵאְרַא) [pronounced *ahr-ay-LEE*], which means *lion of God, heroic;* and is transliterated Areli, Arelite. Strong's #692 BDB #72. Gen. 46:16

ʾArᵉêlîy (יִלֵאְרַא) [pronounced *ahr-ay-LEE*]	*lion of God, heroic;* and is transliterated Areli, Arelite	masculine singular proper noun; also a gentilic adjective	Strong's #692 BDB #72

706. **Masculine_noun:** which means *hero, lion of God.* Meaning and spelling dubious. Strong's #691 BDB #72.

707. **Masculine_noun:** which means *hearth, altar-hearth.* Strong's #741 BDB #72.

708. **Proper noun (questionable):** Baʾărûwmâh (הָמוּרֲאַב) [pronounced *bah-uh-ROO-maw*], and it is thought to be a proper noun referring to the city Arumah from whence Abimelech ruled (it is not mentioned anywhere else in Scripture except in Judges 9:41). Much more information fo be found in Judges 9:31. Strong's #725 BDB #72. Judges **9:31**

709. **Proper_noun_location:** which means *lion of something;* and is transliterated . Strong's #725 BDB #72.

710. **Masculine_proper_noun:** ʾĂravᵉnâh (הָנְוַרֲה) [pronounced *ar-ahv-NAW*], which means *joyful shouting of Yah; make shine;* and is transliterated *Aruanah*. Strong's #728 BDB #72. 2Sam. 24:16

ʾĂravᵉnâh (הָנְוַרֲה) [pronounced *ar-ahv-NAW*]	*joyful shouting of Yah; make shine;* and is transliterated *Araunah; Aravnah, Avarnah, Aranyah*	masculine singular proper noun; with the definite article	Strong's #728 BDB #72

There are alternate spellings, which are the basis for the various transliterations above.

711. **Verb:** which means *to be firm; to withdraw, to retreat.* Strong's #none BDB #72.

712. **Masculine_noun:** ʾerez (זֶרֲא) [pronounced *EH-rez*], which means *cedar.* Feminine in Ezek. 17:22. Strong's #730 BDB #72. 2Sam. 5:11 7:2 1Kings 4:33 5:6 6:9 7:2 9:11 Psalm 29:5 148:9

ʾerez (אֶרֶז) [pronounced *EH-rez*]	*cedar*	masculine singular noun	Strong's #730 BDB #72

713. **Feminine_collective_noun:** which means *cedar panels, cedar work*. Strong's #731 BDB #72.

714. **Adjective:** which means *firm, strong*. Strong's #729 BDB #72.

715. **Proper_noun_location:** Mêrôwz (מֵרוֹז) [pronounced *may-ROSE*], which means *refuge;* and is transliterated *Meroz*. Strong's #4789 BDB #72.

Mêrôwz (מֵרוֹז) [pronounced *may-ROSE*]	*refuge;* transliterated *Meroz*	masculine singular, proper noun; location	Strong's #4789 BDB #72

716. **Verb:** ʾârach (חָרָא) [pronounced *aw-RAHKH*], which means *to wander, to journey, to walk, to go; to decree, to appoint*. In the participle, it means *the wanderer, the traveler, the wayfarer*. Strong's #732 BDB #72. Judges 19:16 2Sam. 12:4

ʾârach (חָרָא) [pronounced *aw-RAHKH*]	*to wander, to journey, to walk, to go; to decree, to appoint*	3rd person masculine singular, Qal imperfect	Strong's #732 BDB #72
ʾârach (חָרָא) [pronounced *aw-RAHKH*]	*wandering, journeying, walking*	Qal active participle	Strong's #732 BDB #72
ʾârach (חָרָא) [pronounced *aw-RAHKH*]	*a wanderer, traveler, wayfarer*	Qal active participle used as a substantive	Strong's #732 BDB #72

717. **Verb:** ʾârakͤ (רָאךְ) [pronounced *aw-RAHK*], which means *to be long, to prolong*. In the Hiphil, it means *to postpone anger, to live long, to prolong, to be patient, to continue long, to tarry long*. We will go with *patient,* although I am not 100% comfortable with that. Strong's #748 BDB #73. Exodus 20:12 Deut. 4:26, 40 5:16, 33 17:20 22:7 Joshua 24:31 1Kings 3:14 8:8 Job 6:11

ʾârakͤ (רָאךְ) [pronounced *aw-RAHK*]	*to make long, to extend; to stretch out; to be long, to prolong*	3rd person masculine singular, Qal imperfect	Strong's #748 BDB #73
ʾârakͤ (רָאךְ) [pronounced *aw-RAHK*]	*to prolong [days]; to make [tent cords, poles] long, to lengthen; to be long; to grow long, to continue long, to live long; to retard; to delay, to tarry; to defer*	3rd person masculine singular, Hiphil imperfect	Strong's #748 BDB #73

718. **Masculine_noun:** ʾôrach (חרֹא) [pronounced *OH-rahkh*], and it means *path, way, highway; those on the path, a traveler; a caravan;* used figuratively as *way [of righteousness]*. Feminine in Proverbs 16, 19. It can be used figuratively, as in the *ways* of righteousness (Psalm 25:4 119:15); and it can be used for those on the path, whether it be an individual (*traveler*) or a group of people (*a caravan*). A proper noun which means traveler varies only by a vowel point (that means that it was indistinguishable in the written Hebrew language from our word); the feminine plural cognate of ʾôrach means *caravan* (only in Gen. 37:25 Isa. 21:13—feminine. gender Strong's #736 BDB #73). Furthermore, the New Englishman's Hebrew Concordance does not treat these as different words. Strong's #734 BDB #73. Gen. 18:11 49:17 Judges 5:6 Job 6:18–19, 22 Psalm (23:3) 142:3 Prov. 1:19 2:8, 15 3:6 4:14 5:5 8:20 9:15 10:17

ʾôrach (חרֹא) [pronounced *OH-rahkh*]	*a [well-trodden] road; way, path;* metonyms: *traveler; traveling company, caravan;* metaphorically: *a course [way] of living [or action]; mode, manner, way; a path of life*	masculine singular noun	Strong's #734 BDB #73
ʾºrâthôwth (תוֹתָרֳא) [pronounced *oh-raw-THOHTH*]	*[well-trodden] paths, ways, paths;* figuratively, *way of life, mode of life; habits*	masculine plural noun	Strong's #734 BDB #73

719. **Masculine_proper_noun:** which means *traveler?* and is transliterated . Strong's #733 BDB #73.

720. **Feminine_noun:** which means *meal, allowance*. Strong's #737 BDB #73.

721. **Feminine_noun:** ʾôrach (ארֹא) [pronounced *OH-rahkh*], which means *a [well-trodden] road; way, path;* metonyms: *traveler; traveling company, caravan;* metaphorically: *a course [way] of living [or action]; mode, manner, way; a path of life*. Strong's #736 BDB #73.

ʾôrºchah (הָחְרֹא) [pronounced *ohrº-KHAH*]	*a band of travelers; traveling company, caravan*	feminine singular noun	Strong's #736 BDB #73

722. **Masculine_proper_noun:** ʾĂrºyôwkº (וירְיְו) [pronounced *uhr-YOKE*], which means *lion-like;* and is transliterated *Arioch*. Strong's #746 BDB #73. Gen. 14:1

ʾĂrºyôwkº (וירְיְו) [pronounced *uhr-YOKE*]	*lion-like;* and is transliterated *Arioch*	masculine singular proper noun	Strong's #746 BDB #73

723. **Verb:** ʾârak^e (רָאַךְ) [pronounced *aw-RAHK*], which means *to make long, to extend, to stretch out; to be long; to grow long, to continue long; to display length*. Strong's #748 BDB #73. Gen. 26:8 Judges 2:8

ʾârak^e (רָאַךְ) [pronounced *aw-RAHK*]	to make long, to extend, to stretch out; to be long; to grow long, to continue long; to display length	3rd person masculine singular, Qal imperfect	Strong's #748 BDB #73
ʾârak^e (רָאַךְ) [pronounced *aw-RAHK*]	to make long, to extend, to lengthen; to prolong [one's life]; to be long, to be long-lived; to retard, to delay, to defer	3rd person masculine singular, Hiphil imperfect	Strong's #748 BDB #73

724. **Masculine_noun:** ʾôrek^e (רֹאַךְ) [pronounced *OH-reck*], which means *length; forbearance, self-restraint*. Strong's #753 BDB #73. [Hebrew messtup: Gen. 6:15 13:17 Judges 3:16 Psalm 21:4 23:6] Exodus 25:10 27:1, 9 28:16 30:2 Deut. 3:11 1Kings 6:2 7:2 Prov. 3:2

ʾôrek^e (רֹאַךְ) [pronounced *OH-reck*]	length; forbearance, self-restraint	masculine singular noun with the 3rd person masculine singular suffix	Strong's #753 BDB #73

725. **Combination of nouns:** ʾôrek^e (רְכֶרֹא:) [pronounced *OH-reck*], which means *length; forbearance, self-restraint*. Strong's #753 BDB #73. This plus the noun yôwm (יוֹם) [pronounced *yohm*], which means *days*. Strong's #3117 BDB #398. [Hebrew messtup and plural messtup: Psalm 21:4 23:6] Exodus 26:2 Prov. 3:2

ʾôrek^e (רֹאַךְ) [pronounced *OH-reck*]	length; forbearance, self-restraint	masculine singular construct	Strong's #753 BDB #73
yâmîym (יָמִים) [pronounced *yaw-MEEM*]	days, a set of days; time of life, lifetime; a specific time period, a year	masculine plural noun	Strong's #3117 BDB #398

Together, these mean *length of days;* i.e., *longevity, long life*.

726. **Adjective:** ʾerek^e (אֶרֶךְ) [pronounced *EH-rek*], which means *slow, patient, long*. Strong's #750 BDB #74. Psalm 103:8

ʾerek^e (אֶרֶךְ) [pronounced *EH-rek*]	slow, patient, long	adjective, masculine singular construct	Strong's #750 BDB #74

727. **Adjective:** ʾărûkâh (אֲרֻכָה) [pronounced *uh-rook-KAW*], which means *long*. Strong's #752 BDB #74. 2Sam. 3:1

ʾărôwk (אָרוֹךְ) [pronounced *uh-ROKE*]	*long*	masculine singular adjective	Strong's #752 BDB #74
ʾărûkâh (אֲרֻכָה) [pronounced *uh-rook-KAW*]	*long*	feminine singular adjective	Strong's #752 BDB #74

728. **Feminine_noun:** ʾărûchâh (אֲרֻה) [pronounced *uh-roo-KHAW*], which means *health, healing [or a wound], the application of a bandage, restoration*. The meaning in the Bible is always metaphorical and refers more to the healing which follows the application of a long bandage (and the healing need not be a physical healing). Strong's #724 BDB #74. The Doctrine of Fasting (Isa. 58:8)

729. **Proper_noun/location:** ʾErekᵉ (רֶאֶךְ) [pronounced *EH-rehk*], which means *long, length;* transliterated *Erech*. Strong's #751 BDB #74. Gen. 10:10

ʾErekᵉ (רֶאֶךְ) [pronounced *EH-rehk*]	*long, length;* transliterated *Erech*	proper singular noun/location	Strong's #751 BDB #74

730. **Gentilic_adjective:** ʾArkîy (יִכְרַא) [pronounced *ahr-KEE*], which means *from Arkansas,*[44] transliterated *Archite*. Strong's #757 BDB #74. 2Sam. 15:32 16:16 17:5

ʾArkîy (יִכְרַא) [pronounced *ahr-KEE*]	*from Arkansas,*[45] transliterated *Archite*	Gentilis adjective	Strong's #757 BDB #74

731. **Proper_noun:** ʾĂrâm (מֲרָא) [pronounced *uh-RAWM*], which means *the highland; exalted;* and is transliterated *Aram*. It simply refers the Aram, the Aramæans, Syria or the Syrians. This is used with both a feminine singular verb and a masculine singular verb in 2Sam. 10. Strong's #758 BDB #74. [Scattered in BDB's definition of Aram are Strong #'s 760 and 763]. Gen. 10:22 22:21 25:20 Judges 3:8, 10 10:6 2Sam. 8:5 15:8 Psalm 60 inscription

ʾĂrâm (מֲרָא) [pronounced *uh-RAWM*]	*the highland, high region; exalted;* and is transliterated *Aram;* sometimes rendered *Syria, Mesopotamia*	proper noun, singular	Strong's #758 BDB #74

732. **Proper_noun:** Gen. 24:10 Judges 3:8 Psalm 60 inscription

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[44] Just a joke, derivation unknown.

[45] Just a joke, derivation unknown.

ʾĂram (אֲרַם) [pronounced *uh-RAHM*]	*the highland, high region; exalted;* and is transliterated *Aram;* sometimes rendered *Syria, Mesopotamia*	proper noun, singular construct	Strong's #758 BDB #74

The difference between this noun and Strong's #758 is the vowel point, which was added much later (we have an *a* here instead of an *â*. This is simply the construct state of ʾĂrâm.

Nâhărayim (נַהֲרַיִם) [pronounced *naw-huh-rah-YIM*]	*two rivers; two streams*	masculine dual noun	Strong's #5104 BDB #625

Together, these nouns are ʾĂram Nâhărayim (נַהֲרַיִם אֲרַם) [pronounced *uh-RAHM-naw-huh-rah-YIM*] and together are listed as Strong's #763 BDB #74. We could reasonably render this as *Aram of the two rivers,* which is Mesopotamia. This would refer to the area between the Euphrates and the Tigris rivers. Together, they are transliterated as *Aram-naharaim*.

733. **Proper_noun:** Psalm 60 inscription

ʾĂram (אֲרַם) [pronounced *uh-RAHM*]	*the highland, high region; exalted;* and is transliterated *Aram;* sometimes rendered *Syria, Mesopotamia*	proper noun, singular construct	Strong's #758 BDB #74
Tsôwbâh (צוֹבָה) [pronounced *tzoh*[b]*-VAW*]	transliterated *Zobah*	Proper noun, territory	Strong's #6678 BDB #844

Together, these two nouns are treated as one by Strong and assigned Strong's #760. BDB gives the definitions *exalted station, exalted conflict* and identifies this as the land northeast of Damascus. Zobah, this word taken by itself, is a separate kingdom during the times of Saul, David and Solomon, also according to BDB.

734. **Adjective gentilic:** ʾĂrammîy (אֲרַמִּי) [pronounced *uh-rahm-MEE*], which means, *exalted;* transliterated/translated *Aramæan, Aramite; Syrian.* Strong's #761 BDB #74. Gen. 25:20 28:5 31:20 1Chron. 7:14

ʾĂrammîy (אֲרַמִּי) [pronounced *uh-rahm-MEE*]	*exalted;* transliterated/translated *Aramæan, Aramite; Syrian*	gentilic adjective	Strong's #761 BDB #74

735. **Adverb:** which means *Aramæan.* Used only of the language. Strong's #762 BDB #74.

736.   **Masculine_noun:** which means *citadel*. Strong's #759 BDB #74.

737.   **Masculine_proper_noun:** Arᵉmônîy (יׄנמרָא) [pronounced *ahr-moh-NEE*], which means *palatial, one of the palace;* transliterated *Armoni*. Strong's #764 BDB #74. 2Sam. 21:8

Arᵉmônîy (יׄנמרָא) [pronounced *ahr-moh-NEE*]	*palatial, one of the palace; transliterated Armoni*	masculine singular proper noun	Strong's #764 BDB #74

738.   **Masculine_proper_noun:** ʾĂrân (וׄרָא) [pronounced *uh-RAWN*], which means *;* transliterated *Aran*. Strong's #765 BDB #75. Gen. 36:28

ʾĂrân (וׄרָא) [pronounced *uh-RAWN*]	*joyous; transliterated Aran*	masculine singular proper noun	Strong's #765 BDB #75

739.   **Masculine_noun:** which means *fir, cedar*. Strong's #766 BDB #75.

740.   **Masculine_proper_noun:** which means *;* transliterated . Strong's #767 BDB #75.

741.   **Proper_noun/location:**   which means *;* transliterated .   Strong's #1835,3120 BDB #75.

742.   **Masculine_proper_noun:** which means *;* transliterated . Strong's #770 BDB #75.

743.   **Masculine_proper_noun:** which means *;* transliterated . Strong's #771 BDB #75.

744.   **Proper_noun:** ʾArᵉnôn (וׄנרָא) [pronounced *ahr-NOHN*], which means *rushing stream;* transliterated *Arnon*. A stream in Moab. Strong's #769 BDB #75. Deut. 2:24 3:8 4:48

ʾArᵉnôn (וׄנרָא) [pronounced *ahr-NOHN*]	*rushing stream; transliterated Arnon*	proper singular noun:	Strong's #769 BDB #75

BDB: *[The Arnon is] a river and surrounding valley in south Palestine, forms the border between Moab and the Amorites.*

745.   **Masculine_noun:** ʾărôwn (וׄרָא) [pronounced *uh-ROHN*], which means *ark, chest*. This is also found in the feminine gender. Strong's #727 BDB #75. The Doctrine of the Ark of the Covenant Gen. 50:26 Exodus 25:10 26:33 30:6 31:7 Joshua 3:11 1Sam. 3:3 4:3 14:18 2Sam. 6:2 15:24 1Kings 2:26 3:15 6:19 8:1 1Chron. 13:3 16:1 Psalm 132:8

ʾărôwn (וׄרָא) [pronounced *uh-ROHN*]	*ark, chest; Ark*	masculine singular construct	Strong's #727 BDB #75

746.   **Location:** Strong's #774 BDB #75.

747.   **Masculine_proper_noun:** ʾArᵉpakᵉshad (דַשְׁכַּפְרַא) [pronounced *ahr-pahk-SHAHD*], which means *I shall fail as the breast: he cursed the breast-bottle;* transliterated *Arpakshad, Arphaxad*. Strong's #775 BDB #75. Gen. 10:22 11:10

ʾArᵉpakᵉshad (דַשְׁכַּפְרַא) [pronounced *ahr-pahk-SHAHD*]	*stronghold of the Chaldees; I shall fail as the breast: he cursed the breast-bottle; transliterated Arpakshad, Arphaxad*	masculine singular proper noun	Strong's #775 BDB #75

748.   **Feminine_noun:** ʾerets (עָרֶא) [pronounced *EH-rets*], which means *earth (all or a portion), land*. It can mean ❶ *planet earth* (Gen. 18:18, 25 22:18 Job 37:12); ❷ *a specific portion of the earth,* such as a *country, region, or territory* (Gen. 11:28, 31 21:21 Psalm 78:12—you will note that in these instances, ʾerets is in the construct and generally translated *the land of*); ❸ *the ground, the soil* (Gen. 1:11–12, 30 18:2 33:3 Lev. 19:9); ❹ and ʾerats is found in miscellaneous phrases. Strong's #776 BDB #75. (cp Strong's #127 **BDB #9**). Gen. 1:1, 10 2:1 4:12 6:4 7:4 8:1 9:1 10:4, 8 11:1, 2, 31 12:1, 5 13:6 14:19 15:7 16:3 17:8 18:2, 18, 25 19:1, 23 20:1 21:21 22:2,18 23:2 24:3, 52 25:6 26:1, 3 27:28 28:4, 12 29:1 30:25 31:3, 18 32:3, 9 33:3, 18 34:1 35:6 36:5 37:1, 10 38:9 40:15 41:19, 54 42:5, 6 43:1 44:8, 11 45:6, 17 46:6 47:1 48:3, 12 49:15 50:5, 13 Exodus 1:7 2:15 3:8 4:3 5:5 6:1, 4 7:2 8:5 9:5, 23 10:5 12:1 13:5 14:3 15:12 16:1, 3 18:3 19:1, 5 20:2 22:21 23:9 29:46 31:17 32:1 33:1 Deut. 1:5 2:5 3:2 4:1, 15–18 5:6 16:3, 20 17:14 20:1 22:6 34:1 11:3 Joshua 3:11 Judges 1:2 **5:4** 16:24 1Sam. 2:8 3:19 4:5 5:3 12:6 13:3, 7 14:15 17:46 20:41 21:11 22:5 23:23 24:8 25:23 26:7 27:1 28:3 29:11 30:16 31:9 2Sam. 1:2 2:22 7:9 12:17 13:31 14:4, 20 15:4 17:26 18:8, 28 20:10 21:14 22:8, 43 23:4 24:6, 20 1Kings 1:23, 40 2:2 4:10 6:1 8:9 (9:7) 9:8 1Chron. 1:10 14:17 Job 1:1, 20 2:13a 3:14 9:24 12:8 14:8 16:18 18:4 19:9 Psalm 2:2, 8 7:5 9:4 10:18 33:5 41:2 52:5 57:5 59:13 61:2 63:1, 9 99:1 103:11 106:17 110:6 114:7 142:5 Prov. 2:21 3:19 8:23 10:30 Eccles. 1:4

ʾerets (עָרֶא) [pronounced *EH-rets*]	*earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]*	feminine singular noun with the definite article	Strong's #776 BDB #75
ʾerets (עָרֶא) [pronounced *EH-rets*]	*earthward (all or a portion thereof), on [toward, upon] the earth [ground]; on [upon, toward] the land [territory, country, continent; ground, soil]*	feminine singular noun with the directional hê	Strong's #776 BDB #75

| ʾărâtsôwth (תּוֹצְרָא) [pronounced *uh-raw-TSOHTH*] | *lands, countries* | feminine plural noun with the definite article | Strong's #776 BDB #75 |

749. Combo: Deut. 2:9

| min (וּמ) [pronounced *mihn*] | *from, off, out from, out of, away from, on account of, since, than, more than* | preposition of separation | Strong's #4480 BDB #577 |
| ʾerets (עֶרָא) [pronounced *EH-rets*] | *earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]* | feminine singular noun with the 3rd person masculine plural suffix | Strong's #776 BDB #75 |

From their land = any of their land.

750. Noun: mᵉʾêrâh (הָרֵאְמ) [pronounced *meh-ay-RAW*], which means, *curse, execration.* It is another word for *curse,* found only here and Prov. 3:33 28:27 Mal. 2:2 3:9. I actually would like a better, different definition, but for now, we will go with *curse.* It is the noun cognate of ʾârar. Strong's #3994 BDB #76. Deut. 28:20 Prov. 3:33

| mᵉʾêrâh (הָרֵאְמ) [pronounced *meh-ay-RAW*] | *curse, execration* | masculine singular noun | Strong's #3994 BDB #76 |

751. Masculine_proper_noun: which means *not sure* and is transliterated . Strong's #777 BDB #76.

752. Verb: ʾârar (רָרָא) [pronounced *aw-RAHR*], which means *to curse, to bitterly curse.* The previous words given did not appear to be curses—that is, they did not appear to be used in the negative sense, although that could be implied. What seems to be the case is that they were given promises or extracted promises. Here, it means *curse,* pure and simple (Gen. 12:3 Exodus 22:28 Judges 5:23 Mal. 2:2). Qâᵇvaᵇv (קָבב) [pronounced *kawᵇ-VAᴮV*] and it simply means *curse.* This particular word is found only in Num. 22–25 and nowhere else in the Bible. The word translated *curse* in v. 6 is ʾârar (אָרר) [pronounced *aw-RAHR*] is the word commonly used for *curse* as far back as Gen. 3:14, 17 4:11 12:3 and all the way to Mal. 3:9. My educated guess is that qâᵇvaᵇv is perhaps the Hebrew equivalent of the Balaam's word for *curse.* {Qâᵇvaᵇv (קָבב) [pronounced *kaw-ᴮVAᴮV*] Strong's #6895 BDB #866}. Strong's #779 BDB #76. Gen. 3:14 4:11 5:29 9:25 12:3 27:29 49:7 Num. 5:24 22:11 Joshua 6:26 9:23 Judges 5:23 1Sam. 26:19 Job 3:8

| ʾârar (רָרָא) [pronounced *aw-RAHR*] | *to curse, to bitterly curse; put under a curse* | 3rd person masculine singular, Qal imperfect | Strong's #779 BDB #76 |

ʾârar (רַרָא) [pronounced *aw-RAHR*]	*cursing [with bitterness], puting under a curse; the one cursing*	Qal active participle	Strong's #779 BDB #76
ʾârar (רַרָא) [pronounced *aw-RAHR*]	*those who curse, ones who [bitterly] curse, ones receiving a curse*	masculine plural, Qal passive participle	Strong's #779 BDB #76
ʾârar (רַרָא) [pronounced *aw-RAHR*]	*cursed, being [bitterly] cursed, receiving a curse*	Qal passive participle	Strong's #779 BDB #76
ʾârar (רַרָא) [pronounced *aw-RAHR*]	*cursed, to be cursed, to be bitterly cursed; being cursed at*	Niphal passive participle	Strong's #779 BDB #76
ʾârar (רַרָא) [pronounced *aw-RAHR*]	*to curse, to bitterly curse; to cause to curse; to produce a curse; to put under a curse*	3rd person masculine singular, Piel imperfect	Strong's #779 BDB #76
ʾârar (רַרָא) [pronounced *aw-RAHR*]	*to be made a curse, to be cursed*	3rd person masculine singular, Hophal imperfect	Strong's #779 BDB #76

753. **Feminine_noun:** which means *a curse*. Strong's #3994 BDB #76.

754. **Proper_noun_location:** ʾărâraţ (טרָרֲא) [pronounced *uhr-aw-RAHT*], which means *the cursed reversed; precipitation of a curse;* and is transliterated *Ararat*. BDB: a mountainous region of eastern Armenia, between the river Araxes and the lakes Van and Oroomiah, the site where Noah's ark came to rest. Strong's #780 BDB #76. Gen. 8:4

ʾărâraţ (טרָרֲא) [pronounced *uhr-aw-RAHT*]	*the cursed reversed; precipitation of a curse; and is transliterated Ararat*	proper singular noun location	Strong's #780 BDB #76

755. **Verb:** ʾâras (שַׂרָא) [pronounced *aw-RAHS*], which means *to betroth, to marry, to get married to, to espouse, to make one a wife; to become engaged to*. Strong's #781 BDB #76. Exodus 22:16 Deut. 20:7 22:27, 28 2Sam. 3:14

ʾâras (שַׂרָא) [pronounced *aw-RAHS*]	*to erect, to build, to build up;* an unused root in the Bible	3rd person masculine singular, Qal perfect	Strong's #781 BDB #76

ʾâras (שָׁרָא) [pronounced *aw-RAHS*]	to betroth, to marry, to get married to, to espouse, to make one a wife; to become engaged to	3rd person masculine singular, Piel perfect	Strong's #781 BDB #76
ʾâras (שָׁרָא) [pronounced *aw-RAHS*]	to be married [betrothed]	3rd person masculine singular, Pual perfect	Strong's #781 BDB #76

756. **Feminine_noun:** ʾăresheth (תֶשְׁרֶא) [pronounced *ahr-EH-sheth*], which means *a desire, a longing; a request*. Strong's #782 BDB #77. Psalm 21:2*

ʾăresheth (תֶשְׁרֶא) [pronounced *ahr-EH-sheth*]	a desire, a longing; a request	feminine singular construct	Strong's #782 BDB #77

757. **Masculine_proper_noun:** which means *not sure* and is transliterated *Artaxerxes*. Strong's #783 BDB #77.

758. **Masculine_proper_noun:** which means *something? of God* and is transliterated . Strong's #840 BDB #77.

759. **Masculine_proper_noun:** which means *not sure* and is transliterated . Strong's #841 BDB #77.

760. **Masculine_proper_noun:** which means *not sure* and is transliterated *Mannasite*. Strong's #844 BDB #77.

761. **Gentilic_adjective:** which means *;* and is transliterated *Manassite*. Strong's #845 BDB #77.

762. **Masculine/feminine_noun:** ʾesh (שֵׁא) [pronounced *aysh*], which means *fire* (Lev. 1:7); *lightning* (Gen. 19:24 Exodus 9:23–24); and it is often used to mean *a supernatural fire, the presence of Yahweh or the attendance of a theophany* (Ex. 3:2 13:21). We could easily stretch this to mean *offerings of fire* in the plural. Strong's #784 BDB #77. Gen. 15:17 19:24 22:6 Exodus 3:2 9:23 12:8 13:21 14:24 19:18 22:6 24:17 29:14 32:20 Num. 9:16 11:1 Deut. 1:33 4:11 5:4 Joshua 13:14 Judges 1:8 6:21 1Sam. 30:1 2Sam. 14:30 22:9 23:7 1Kings 9:16 1Chron. 14:12 Job 1:16 8:5 Psalm 29:7 46:9 68:2 105:32 106:18 118:12 148:8 Prov. 6:27

ʾesh (שֵׁא) [pronounced *aysh*]	fire, lightning, supernatural fire; presence of Yᵉhowah, the attendance of a theophany	feminine singular noun with the definite article	Strong's #784 BDB #77

763. **Feminine_noun:** which means *fire, from fire, from their fire*.   Jer. 6:29.* Strong's #800 BDB #77.

764. **Feminine_noun:** ʾîshshâh (הֶשָׁא) [pronounced *eesh-SHAW*], which means *a fire offering, a burnt offering; an offering, sacrifice*.   Possibly a masculine in

Joshua 13:14. Gesenius and BDB list this as a masculine noun, but the Hebrew Concordance and Owen have it as a feminine plural construct. It is mostly found in Leviticus and is used one for sacrifices which are not burned (Lev. 24:7, 9). Strong's #801 BDB #77. Exodus 29:18 30:20 1Sam. 2:28

ʾîshshâh (הָשֵּׁא) [pronounced *eesh-SHAW*]	*a fire offering, a burnt offering; an offering, sacrifice*	masculine singular noun	Strong's #801 BDB #77

This is said to be equivalent to Strong's #800, although a vowel point is different. One source says this word occurs 65 in the OT; another says none. These two same sources have #800 not occurring at all.

765. **Not sure:** softer form of *there is, are*. Strong's #786 BDB #78.

766. **Masculine_proper_noun:** ʾAshᵉbêl (לֵבְשַׁא) [pronounced *ahshᵉ-BAYL*], which means, *a man in God: a man of Baal: fire of Bel: I will make a path; flowing;* transliterated *Ashbel*. Strong's #788 BDB #78. Gen. 46:21 (1Chron. 7:10)

ʾAshᵉbêl (לֵבְשַׁא) [pronounced *ahshᵉ-BAYL*]	*a man in God: a man of Baal: fire of Bel: I will make a path; flowing; transliterated Ashbel*	masculine singular proper noun	Strong's #788 BDB #78

767. **Gentilic_adjective:** which means *,* transliterated *.* Strong's #789 BDB #78.

768. **Masculine_proper_noun:** ʾEshᵉbân (ןבשֵׁא) [pronounced *ehsh-BAWN*], which means *vigorous; fire of discernment;* transliterated *Eshban*. Strong's #790 BDB #78. Gen. 36:26

ʾEshᵉbân (ןבשֵׁא) [pronounced *ehsh-BAWN*]	*vigorous; fire of discernment; transliterated Eshban*	masculine singular proper noun	Strong's #790 BDB #78

769. **Masculine_noun:** which means *foundation, bottom, lower part*. Strong's #793 BDB #78.

770. **Feminine_plural_noun:** ʾashᵉdôth (תֹדשֵׁא) [pronounced *ahsh-DOTH*], which means, *foundation, slopes, mountain slopes*. Young consistently renders it *springs*. Strong's #794 BDB #78. Deut. 3:17 4:49 Joshua 12:3, 8

ʾashᵉdôth (תֹדשֵׁא) [pronounced *ahsh-DOTH*]	*foundation; slopes, mountain slopes; cliffs; transliterated Ashdoth*	feminine plural noun; possible a proper noun	Strong's #794 & #798 BDB #78

It is unclear whether this is a proper noun, or a descriptor for a proper noun. It is not used anywhere else as a noun. Although Owens lists this as BDB #78, it is only located in my BDB #820. #798 is the plural of Strong's #794 BDB #78, where all of its locations and forms are found.

771. **Proper_noun/location:** ʾashᵉdôwd (אַשְׁדּוֹד) [pronounced *ash-DOHD*], which means *fortress, castle* (according to Barnes) and transliterated *Ashdod*.   Strong's #795 BDB #78. The Doctrine of the City of Ashdod. 1Sam. 5:1, 5 6:18

ʾAshᵉdôwd (אַשְׁדּוֹד) [pronounced *ash-DOHD*]	*fortress, castle* (according to Barnes) and transliterated *Ashdod*	proper noun; location; with the directional hê	Strong's #795 BDB #78

772. **Gentilic_adjective:** ʾashᵉdôwdîym (אַשְׁדּוֹדִים) [pronounced *ash-dohd-DEEM*], which means *fortress, castle* (according to Barnes); or of *Ashdod,* which is transliterated *Ashdodites* or *people of Ashdod*. Strong's #796 BDB #78. The Doctrine of the City of Ashdod. 1Sam. 5:3

ʾAshᵉdôwdîym (אַשְׁדּוֹדִים) [pronounced *ash-dohd-EEM*]	*fortress, castle* (according to Barnes); or of *Ashdod,* which is transliterated *Ashdodites* or *people of Ashdod*	gentilic adjective	Strong's #796 BDB #78

773. **Adverb:** *in the language of Ashdod [i.e., the Philistines]* or *of Ashdod.* Strong's #797 BDB #78. The Doctrine of the City of Ashdod

774. **Proper_noun:** ʾashᵉdôth (תִּדְשָׁא) [pronounced *ahsh-DOHTH*], which means, *slopes, cliffs;* transliterated *Ashdoth*. Strong's #798 BDB #78. See above

775. **Verb:** which means *to support*. Strong's #none BDB #78.

776. **Feminine_noun:** which means *buttress*. Strong's #803 BDB #78.

777. **Proper_noun_gentilic/territory:** ʾAshshûwr (הוּשָׁא) [pronounced *ahsh-SHOOR*], which means *a step;* transliterated *Assur* or *Assyria*.   Strong's #804 & #838 BDB #78. Gen. 2:14 10:11, 22 25:18

ʾAshshûwr (הוּשָׁא) [pronounced *ahsh-SHOOR*]	*a step; successful;* transliterated *Asshur, Assur* or *Assyria*	proper singular noun gentilic/territory	Strong's #804 & #838 BDB #78

778. **Gentilic_adjective:** ʾĂshûwrîy (יְרוּשָׁא) [pronounced *uhsh-oo-REE*], which means *steps,* transliterated *Asherite, Asshurites, Asshurim*. This appears to be found only in Gen. 25:3, despite the close association, in the Hebrew, with the prper noun translated *Assyria* above. Strong's #805 BDB #79. Gen. 25:3 2Sam. 2:9

ʾĂshûwrîy (יְרוּשָׁא) [pronounced *uhsh-oo-REE*]	*steps,* transliterated *Asherite, Asshurites, Asshurim*	gentilic singular adjective	Strong's #805 BDB #79
Possibly equivalent to Strong's #843 BDB #81 (Judges 1:32).			

779. **Masculine_proper_noun:** which means *;* transliterated . Strong's #807 BDB #79.

780. **Masculine_noun:** which means *testicle*. Strong's #810 BDB #79.

781. **Masculine_noun:** ʾeshᵉkôl (לְכֹּשֶׁא) [pronounced *ehsh-KOHL*], which means *cluster [of grapes, of flowers]; stem*. Strong's #811 BDB #79. Gen. 40:10

ʾeshᵉkôl (לְכֹּשֶׁא) [pronounced *ehsh-KOHL*]	*cluster [of grapes, of flowers]; stem*	masculine singular noun	Strong's #811 BDB #79

782. **Masculine_proper_noun:** ʾEshᵉkôl (לְכֹּשֶׁא) [pronounced *esh-KOHL*], which means *cluster;* transliterated *Eshcol*. Strong's #812 BDB #79. Gen. 14:13 Deut. 1:24

ʾEshᵉkôl (לְכֹּשֶׁא) [pronounced *esh-KOHL*]	*cluster;* transliterated *Eshcol*	masculine singular proper noun	Strong's #812 BDB #79

783. **Masculine_proper_noun:** ʾashᵉkᵉnaz (זַנְכְשֶׁא) [pronounced *ash-kehn-AHZ*], which means *a man as sprinkled; fire as scattered;* transliterated *Ashkenaz*. Strong's #813 BDB #79. Gen. 10:3

ʾashᵉkᵉnaz (זַנְכְשֶׁא) [pronounced *ash-kehn-AHZ*]	*a man as sprinkled; fire as scattered;* transliterated *Ashkenaz*	masculine singular proper noun	Strong's #813 BDB #79

784. **Verb:** which means *to be firm, to be firmly rooted*. Strong's #none BDB #79.

785. **Masculine_noun:** ʾêshel (לֶשֶׁא) [pronounced *AY-shel*], which means *tamarisk tree, tree; trees, grove*. It could be used collectively for *trees* or a *grove*. Strong's #815 BDB #79. Gen. 21:33 1Sam. 22:6 31:13

ʾêshel (לֶשֶׁא) [pronounced *AY-shel*]	*tamarisk tree, tree; trees, grove*	masculine singular noun with the definite article	Strong's #815 BDB #79

Treasury of Scriptural Knowledge: *The original word eshel, has been variously translated a grove, a plantation, an orchard, a cultivated field, and an oak; but it may denote a kind of tamarisk, as it is rendered by Gesenius*.[46]

786. **Verb:** ʾâsham (אֹשֶׁא) [pronounced *aw-SHAHM*], which means *to be guilty, to offend, to be offensive, to be ceremonially unclean*. It is translated *to be guilty* or *to offend* in the Qal stem. Here we are not speaking of a great criminal act or some horrible act of immorality; someone has inadvertently (or possibly on purpose) come in contact with that which is ceremonially unclean. This is a weak verb which minimizes the offense of the person. Ceremonially uncleanness is pretty much the same as coming into close contact with the old sin nature. There is not much else that could be read into this. It doesn't say how, except that *touch* could encompass a wide range of activities, including *eating*. For this reason, **I like the word**

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[46] *Treasury of Scriptural Knowledge;* by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, Gen. 21:33.

offensive** more than **guilty. Strong's #816 BDB #79. Somewhere in Gen–Lev. Judges 21:22 Psalm 34:21

ʾâsham (אָשַׁם) [pronounced *aw-SHAHM*]	*to be guilty, to offend, to be offensive, to be ceremonially unclean*	3rd person masculine plural, Qal imperfect, pausal form	Strong's #816 BDB #79

787. **Adjective:** ʾâshêm (אָשֵׁם) [pronounced *aw-SHAME*], which means *guilty; obliged to offer a guilt offering; one who offers a sacrifice for a trespass; faulty, at fault.* Strong's #818 BDB #79. Gen. 42:21 2Sam. 14:13

ʾâshêm (אָשֵׁם) [pronounced *aw-SHAME*]	*guilty; obliged to offer a guilt offering; one who offers a sacrifice for a trespass; faulty, at fault*	masculine singular adjective	Strong's #818 BDB #79

788. **Masculine_noun:** ʾâshâm (אָשָׁם) [pronounced *aw-SHAWM*], which means *guilt-offering, trespass offering; compensation, restitution [offering]*. It is found once in Gen. 26:10, where its meaning (guilt for an offense) is relatively well-defined, and now here else until this passage. Its verbal cognate is found prior to this passage in Lev. 4:13, 22, 27 5:2, 3, 5. Scofield says it appears that in the guilt-offering (or, trespass-offering), there is likely restitution involved (Lev. 5:16 6:5); however, the guilt offering is prominent in Lev. 5–7, 14, 19—yet we only find restitution in Lev. 5 and 6. This might be because the emphasis is upon forgiveness by God through a sacrifice as oppose to forgiveness by making restitution (which is works). The Hebrew concordance lumps some of 816 with 817. Strong's #817 BDB #79. Guilt for an offense, guilt, offense The Doctrine of ʾÂshâm Gen. 26:10 1Sam. 6:3, 4, 8 Psalm 68:21

ʾâshâm (אָשָׁם) [pronounced *aw-SHAWM*]	*guilt, fault, blame, responsibility [for sinful actions]; a guilt-offering; possibly this word can apply to the actions for which one is guilty (trespass, offense)*	masculine singular noun	Strong's #817 BDB #79

What appears to be the case with this word is, the *guilt* or *fault* is so closely identified with the *guilt offering,* that the same word is used for both.

789. **Feminine_noun:** ʾashemâh (אַשְׁמָה) [pronounced *ash'-MAWH*]. The feminine of a word usually softens the word somewhat. The first time we find this word, the priest has sinned, bringing *guilt* or *offensiveness* upon the people (Lev. 4:3). Temporarily, I am going to go with the word *offensiveness*; and here, it is not the day this person sinned and was offensive but the day when this was officially recognized by his offering. Strong's #819 (and 817) BDB #80. Lev. 6:5

790. **Proper_noun_location:** which means and is transliterated Ashenah?. Strong's #828 BDB #80.

791. **Masculine_noun:** which means *conjurer, necromancer*. Strong's #825 BDB #80.

792. **Feminine_noun:** which means *a quiver [for arrows]*. Strong's #827 BDB #80.

793. **Masculine_proper_noun:** which means *quiver [for arrows]* and is transliterated . Strong's #828 BDB #80.

794. **Masculine_noun:** ʾeshᵉpâr (רָפְשָׁא) [pronounced *eshᵉ-PAWR*], which means *a measured portion; a measure [of something], a cup [of something]; a piece of meat; a date-cake, a cake, roll*. Might be way wrong here. Strong's #829 BDB #80. 2Sam. 6:19 1Chron. 16:3

ʾeshᵉpâr (רָפְשָׁא) [pronounced *eshᵉ-PAWR*]	*a measured portion; a measure [of something], a cup [of something]; a piece of meat; a date-cake, a cake, roll*	masculine singular noun	Strong's #829 BDB #80

This is a very obscure word, found only twice in Scripture. Gesenius seems to prefer the idea that this is a measure of something, and refers to the work of Lud. de Dien.[47] BDB seems less dogmatic and offers several possibilities.

795. **Proper_noun_location:** ʾAshᵉqᵉlôwn (אַשְׁקְלוֹן) [pronounced *ashᵉ-kᵉl-OHN*], which means *weighting place [market];* and is transliterated *Ashkelon*. Strong's #831 BDB #80. Judges 1:18 1Sam. 6:17 2Sam. 1:20

ʾAshᵉqᵉlôwn (אַשְׁקְלוֹן) [pronounced *ashᵉ-kᵉl-OHN*]	*weighing place [market]; and is transliterated Ashkelon*	proper noun; location	Strong's #831 BDB #80

796. **Gentilic_adjective:** which is transliterated *Ashkelonite*. Strong's #832 BDB #80.

797. **Verb:** ʾâshar (רַשָׁא) [pronounced *aw-SHAHR*], which means *to go straight, to go on, to advance; to make progress*. Strong's #833 BDB #80. Gen. 30:13 Psalm 41:2 Prov. 3:18 4:14 9:6

ʾâshar (רַשָׁא) [pronounced *aw-SHAHR*]	*to go straight, to go on, to advance; to make progress; to be successful, to prosper, to be fortunate*	3rd person masculine singular, Qal imperfect	Strong's #833 BDB #80

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[47] H. W. F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament;* ©1979 by Baker Books; p. 87.

ʾâshar (רַשָׁא) [pronounced *aw-SHAHR*]	*go straight, go on, advance, walk; make progress; be successful, prosper, be fortunate*	2nd person masculine singular, Qal imperative	Strong's #833 BDB #80
ʾâshar (רַשָׁא) [pronounced *aw-SHAHR*]	*to go [straight] on, advance; to lead on (causative); to set [make] right; to pronounce happy [blessed, fortunate], call blessed*	3rd person masculine singular, Piel imperfect	Strong's #833 BDB #80
ʾâshar (רַשָׁא) [pronounced *aw-SHAHR*]	*to be advanced, be led [on]; to be made happy [fortunate, blessed], be blessed*	3rd person masculine singular, Pual imperfect	Strong's #833 BDB #80
ʾâshar (רַשָׁא) [pronounced *aw-SHAHR*]	*being advanced, being led [on]; being made happy [fortunate, blessed], being blessed*	Pual participle	Strong's #833 BDB #80

798. **Masculine plural construct noun:** ʾashᵉrêy (יְרשַׁא) [pronounced *ahshᵉ-RAY*], which means *blessedness, happiness*. It appears only to be found in the masculine plural construct. It is generally rendered *happiness [to], blessed [is, are]*. It means that either the subject is happy or they are in a desirable position. Strong's #835 BDB #80. Psalm 2:12 32:1 33:12 34:8 41:1 106:3 146:5 Prov. 3:13 8:32

ʾashᵉrêy (יְרשַׁא) [pronounced *ahshᵉ-RAY*]	*blessedness, blessings, happinesses*	masculine plural construct	Strong's #835 BDB #80

ʾashᵉrêy is only found in the masculine plural construct. It is generally rendered *happiness [to], blessed [is, are]*. It means that either the subject is happy or they are in a desirable position and is reasonably rendered *blessings [and happiness to]*.

799. **Masculine_noun:** ʾôsher (רֶשָׁא) [pronounced *OH-sher*], which means *happiness*. Strong's #837 BDB #81. Gen. 30:13*

ʾôsher (רֶשָׁא) [pronounced *OH-sher*]	*happiness*	masculine singular noun	Strong's #837 BDB #81

800. **Feminine_noun:** ʾăshûwr (אַשּׁוּר) [pronounced *uh-SHOOR*], which means *step, footstep, going, mode of life*. It can be used for walking in the footprints laid by God (Job 23:11). 1Strong's #838 & #839 BDB #81. Psalm 73:2

801.   **Masculine_proper_noun:** ʾÂshêr (אָשֵׁר) [pronounced *aw-SHARE*], which means *happiness;* transliterated *Asher*. Strong's #836 BDB #81. Gen. 30:13 35:26 46:17 49:20 Exodus 1:4 Judges 1:31 1Kings 4:16 1Chron. 12:36

ʾÂshêr (אָשֵׁר) [pronounced *aw-SHARE*]	*happiness;* transliterated *Asher*	masculine singular proper noun	Strong's #836 BDB #81

802.   **Gentilic_adjective:** ʾÂshêrîy (אָשֵׁרִי) [pronounced *aw-shay-REE*], which means *happy;* and is transliterated *Asherite*. This is an alternate reading or an alternate possibility for this passage. Strong's #843 BDB #81. Judges 1:32 2Sam. 2:9

ʾÂshêrîy (אָשֵׁרִי) [pronounced *aw-shay-REE*]	*happy, happiness;* transliterated *Asherite, Asherites*	gentilic adjective with the definite article	Strong's #843 BDB #81

803.   **Feminine_noun:** which means *box-tree*. Strong's #839 (& #8391) BDB #81.

804.   **Proper noun (feminine):** ʾĂshêrâh (אֲשֵׁרָה) [pronounced *uh-shay-RAW*], which means *happy;* transliterated as Asherah. This word refers to the goddess or to the statue or the altar to the female goddess. Strong's #842 BDB #81. Mentioned in Doctrine of Ashtaroth Deut. 16:21 Judges 3:3

ʾĂshêrâh (אֲשֵׁרָה) [pronounced *uh-shay-RAW*]	*happy;* transliterated *Asherah;* refers to the goddess, a figurine which represent the goddess; or a grove or shrine where she is worshiped	feminine singular, proper noun	Strong's #842 BDB #81
ʾĂshêrôwth (אֲשֵׁרוֹת) [pronounced *uh-shay-ROHTH*]	*happy;* transliterated *Asherahs, Asheroth;* refers to the female goddesses, the figurines which represent the goddess; or groves or shrines where she is worshiped	feminine plural, proper noun	Strong's #842 BDB #81

805.   **Relative_pronoun:** ʾăsher (אֲשֵׁר) [pronounced *uh-SHER*], which generally means *that, which, when, who* or *how*. It is a particle of relation, a sign of relation or a connecting link. Although a fairly specific particle of relation in other Semitic languages, it has been weakened considerably in the Hebrew and it demands another word to define more precisely the relation. The relative pronoun ʾăsher (אֲשֵׁר) [pronounced *uh-SHER*], can also be translated *the fact that* = *how* (Deut. 29:16). Before the relative pronoun, often the pronoun *he, she, it* is implied. This is particularly true with a preposition. Therefore, here, with the lâmed preposition, this can be rendered *to [for] him who, to [for] those who* (see Gen. 43:16 47:24). Strong's #834 BDB #81. See **BDB #455** for prefixed kaph preposition and see

BDB #775 for compounded with lᵉmaʻan. [Deut. 6:3 9:25 29:15, 16 Job 8:14 9:17 Psalm 95:10—short "a" messtup] Gen. 1:7 2:2 3:1, 3 5:5 8:1 9:2 12:1 17:10 4:11 10:14 11:5 13:14 14:5 15:4 16:15 19:5 20:3 22:2 23:8 24:2 26:1 28:4 30:2 33:5 34:1 35:27 36:5 37:6 38:10 39:1, 23 40:3 41:55 42:9 44:1 45:4 48:6 50:5 Exodus 1:8 3:5, 7 4:9 5:2 6:1, 4 8:12 9:3, 21 11:5 12:7 13:3 14:12 15:26 16:1, 16 17:5 18:3 19:4, 6 20:1 21:1 22:9 24:3 25:2 26:5 28:3 29:1 30:6, 32 31:6 32:1 33:1 Deut. 1:1 4:1 5:1 16:2 17:1 20:5 21:1 34:1 Joshua 1:3 2:10 4:21 14:11 22:31 Ruth 2:2 1Sam. 1:17 2:22 **10:7** 12:17 14:19 15:2 16:7 17:1 18:5 19:3 20:13, 19 21:2 22:2 24:5 26:3 27:1 29:1 30:2, 4 31:7 2Sam. 1:4 **2:5 3:8** 7:14 12:3 14:7 15:2 18:1 20:3 23:8 24:2 1Kings 1:8 3:13 4:2 5:3 6:2 7:3 8:4 9:1 1Chron. 16:1 Job 3:23 8:14 9:17 19:29 Psalm 7 inscription 24:4 41:8, 9 55:14 64:3 **95:10** 106:34 Prov. 2:15 3:12 6:7 Eccles. 1:7, 10 2:3

ʾăsher (רֶשֶׁא) [pronounced *uh-SHER*]	*that, which, when, who, whom; where; in that, in which, in what*	relative pronoun; sometimes the verb *to be* is implied	Strong's #834 BDB #81
ʾăsher (רֶשֶׁא) [pronounced *uh-SHER*]	*that, so that, in that; for that, since; which; when, at what time; who, whom; where, wherever; the fact that = how; because that, because; as, like as; yea, even, yea even; until that; then, so* [in an apodosis]; *what*	relative pronoun; sometimes the verb *to be* is implied	Strong's #834 BDB #81

ʾăsher (רֶשֶׁא) [pronounced *uh-SHER*] is actually used in a number of different ways; it can mean *that, so that, in that; for that, since; which; when, at what time, while; who; where, wherever; the fact that = how; in order that, because that, because; as, like as; yea, even, yea even; until that; then, so* [in an apodosis].

When this is close to a 3ʳᵈ person masculine singular suffix, this can be translated *whose*.

The relative pronoun ʾăsher (רֶשֶׁא) [pronounced *uh-SHER*] can also be used as the subject of a verb, as well as the direct object of a verb.[48] It can be translated *who, whoever, whomever, whom, [one] which, [one] whom; whatever*. Similarly, but rarely, this relative pronoun can be used as the defining adjunct for a 1ˢᵗ or 2ⁿᵈ person pronoun: *I who, you who*.

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[48] *The Brown-Driver-Briggs Hebrew and English Lexicon;* Hendrickson Publishers; ©1996; p. 82.

ʾăsher (רֶשֶׁא) [pronounced *uh-SHER*] can be used to introduce and apodosis and be rendered *if, when*.

ʾăsher (רֶשֶׁא) [pronounced *uh-SHER*] can be sometimes redundant in later Hebrew.

806.   **Compound Hebrew words:** the relative pronoun ʾăsher (רֶשֶׁא) [pronounced *uh-SHER*], which means *that, which, when* or *who*. It is a particle of relation, a sign of relation or a connecting link. Strong's #834   BDB #81. Combined with the untranslated word ʾêth (את) [pronounced *ayth*]. ʾÊth is the mark of a direct object (it can also be used as a preposition denoting *nearness*). Strong's #853 (and #854) BDB #84 (and #85). Together, when ʾêth is first, they mean *how*.[49] It can also be rendered *that which*. When ʾêth comes second, they mean *which is near*. Gen. 9:24 27:45 28:15 30:26, 29 49:1 Exodus 4:15 10:2 16:5 20:7 33:12, 19 Deut. 4:3 5:11 Joshua 5:1 Judges 3:19 1Sam. 12:24 13:14 16:3, 23 25:8, 35 28:8 31:11 2Sam. 19:19, 35 1Kings 2:5 5:8 8:24

ʾêth (חֵא) [pronounced *ayth*]	generally untranslated; sometimes translated *to, towards*	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
ʾăsher (רֶשֶׁא) [pronounced *uh-SHER*]	*that, which, when, who, whom; where*	relative pronoun	Strong's #834 BDB #81

Together, they mean *to whom, towards whom; how, that which, what, whatever; whom, whomever*. Possibly *when, whenever*.

807.   **Compound relative pronoun/preposition:** the bêyth prefixed preposition and (רֶשֶׁא) [pronounced *uh-SHER*] together mean *where, wheresoever*. **Check BDB on this on p. 84 for additional meanings**. Bêyth = Strong's #none BDB #88; ʾăsher = Strong's #834   BDB #81. Gen. 21:17 Deut. 1:21 Judges 5:27 17:8 1Sam. 23:13   1Chron. 17:1

bᵉ (ב) [pronounced *bᵉʰ*]	in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within	a preposition of proximity	Strong's# none BDB #88
ʾăsher (רֶשֶׁא) [pronounced *uh-SHER*]	*that, which, when, who, whom; where*	relative pronoun	Strong's #834 BDB #81

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[49] *The Brown-Driver-Briggs Hebrew-English Lexicon;* Hendrickson, ©1996, p. 83, bottom middle of first column.

The bêyth preposition and ʾăsher together mean *where, wherever, wheresoever; in the place where*. Literally, these would be translated *in which, in that, in whom*.

808. **Compound_relative pronoun/preposition:** Gen. 34:28 1Sam. 6:15

ʾăsher (רֶשֲׁא) [pronounced *uh-SHER*]	*that, which, when, who, whom; where*	relative pronoun	Strong's #834 BDB #81
bᵉ (ב) [pronounced *bᵉʰ*]	*in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within*	a preposition of proximity	Strong's# none BDB #88

I don't know if there is a specialized meaning of ʾăsher and the bêyth preposition (I could not find anything in BDB or Gesenius). Literally, they mean *which [is] in [near, with, among] [it]*. The meanings which other translators have ascribed to this combination are *in which [are], containing*.

809. **Compound preposition/relative pronoun:** Not much evidence here for any particular meaning. 1Sam. 2:22 10:8 24:11 28:2 30:23

ʾêth (את) [pronounced *ayth*]	generally untranslated; sometimes translated *to, towards*	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
ʾăsher (רֶשֲׁא) [pronounced *ash-ER*]	*that, which, when, who, whom; where*	relative pronoun	Strong's #834 BDB #81

ʾêth + ʾăsher (רֶשֲׁא חֶא) [pronounced *ayth-ash-ER*] possibly mean *that which; what*. Taking ʾeth as the identical preposition, together these could mean *with that, with that which*. Owen uses *how* in 1Sam. 2:22.

810. **Compound_particles:** Judges 3:19 4:11 1Sam. 6:15 2Sam. 17:2

ʾăsher (רֶשֲׁא) [pronounced *ash-ER*]	*that, which, when, who, whom; where*	relative pronoun	Strong's #834 BDB #81
ʾêth (חֶא) [pronounced *ayth*]	*with, at, near, by, among, directly from*	preposition (which is identical to the sign of the direct object); with the 3ʳᵈ person masculine singular suffix	Strong's #854 BDB #85

Together, ʾăsher ʾêth literally mean *which [is] with*. I'm not sure if there is a more specialized meaning. Other translations give the meanings *that [was] beside [it]; beside [it]; in [it]; along with [it]*.

811.   **Kaph_compound:** kaʾăsher (כַּאֲשֶׁר) [pronounced *kah-uh-SHER*], which is the compound of the preposition kaph (כ) (No Strong's # BDB #453), which, means *like, as;* and the relative pronoun ʾăsher (אֲשֶׁר) [pronounced *uh-SHER*] (Strong's #834 BDB #81), which means *which, that, when* or *who*. Together, literally, we have *as which;* however, it means *as which, as one who, as, like as, just as*. BDB classifies these two together as a separate word, and gives the meanings *according as, as, when*. Gesenius does likewise, giving the meanings *as who, as one who, according to [that] which, according as, according to what manner, because, as if, as though, as, so as* (used of time). (Maybe **just as?** Joshua 4:14). Gesenius gives only Job 10:19 and Zech. 10:6 as support for *as though, as if,* so I will go with *as one who* in Job 10:19. In Judges 3:18, these two are variously rendered *when* (KJV, NASB, NRSV, Owen, Rotherham, Young—in fact, the verb *to be* is ignored by the KJV and Owen); and *after* (NAB, NIV, REB, all of which also ignore the verb). The kaph prefixed preposition (*as, like*) preceding and the relative pronoun ʾăsher (אֲשֶׁר) [pronounced *ash-ER*], which means *that, which, when* or *who*. When used together, BDB actually gives them a separate listing as kaʾăsher (כַּאֲשֶׁר) [pronounced *kah-uh-SHER*], and they mean *according as, as, when, according to that which, as that which*. The kaph preposition = Strong's #none BDB #453. ʾăsher = Strong's #834 BDB #81. Together they = Strong's #834 BDB #455. For ʾăsher link, see **BDB #81**. Gen. 7:9, 16 8:21 12:4 17:23 18:5, 33 20:13 21:1 24:22, 51 26:29 27:4, 40 29:10 30:25 32:2, 31 34:12 37:23 40:14 41:13 43:2 44:1 47:11 50:6, 12 Exodus 1:12 2:14 5:13 7:6 8:15 9:12 10:10 12:25 13:11 16:24, 34 17:10 21:22 23:15 27:8 32:19 33:11 Deut. 1:11, 19, 31, 44 2:1 3:2 4:5 5:12 16:10 20:17 22:26 34:9 Joshua 1:3, 17 4:1, 14, 23 8:5 Judges 1:7 2:15 3:18 6:27, 36 7:17 8:33 9:33 16:22 1Sam. 1:14, 16,24 2:35 4:9 6:6 8:1, 6 12:8 17:20 23:11 24:1 26:20, 24 28:17 2Sam. 3:9 7:10, 15, 25 10:2 12:21 13:23, 29 15:26 16:16 19:3 20:12 24:19 1Kings 1:37 2:24 3:6 5:5, 12 8:20 9:2 1Chron. 15:15 17:13 Job 10:19 Psalm 33:22 56:6

kaph or kᵉ (כ) [pronounced *kᵉ*]	*like, as, according to; about, approximately*	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
ʾăsher (אֲשֶׁר) [pronounced *ash-ER*]	*that, which, when, who, whom; where*	relative pronoun	Strong's #834 BDB #81

Together, kaʾăsher (כַּאֲשֶׁר) [pronounced *kah-uh-SHER*] means *as which, as one who, as, like as, as just, according as; because; according to what manner, in a manner as, when, about when*. Back in 1Sam. 12:8, I rendered this *for example*. In Gen. 44:1, I have translated this, *as much as*.

812. **Compound:** 2Sam. 9:8

ʾăsher (רֶשֲׁא) [pronounced *ash-ER*]	*that, which, when, who, whom; where*	relative pronoun	Strong's #834 BDB #81
kaph or kᵉ (כ) [pronounced *kᵉ*]	*like, as, according to; about, approximately*	preposition of comparison, resemblance or approximation; with a pronominal suffix	No Strong's # BDB #453

Together, these two words probably have a very specific meaning; however, I was unable to find it in Gesenius. With the 1ˢᵗ person singular suffix, we have the following renderings: *(such) as I am, as I, like me*.

Together, these two words probably have a very specific meaning; however, I was unable to find it in Gesenius. With the 2ⁿᵈ person masculine singular suffix, we have the following renderings: *(such) as you are, as you, like you*.

813. **Compound:** Prov. 3:10

kîy (יכ) [pronounced *kee*]	*for, that, because; when, at that time, which, what time*	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
ʾêth (חֵא) [pronounced *ayth*]	*generally untranslated; sometimes translated to, toward (s)*	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
ʾăsher (רֶשֲׁא) [pronounced *uh-SHER*]	*that, which, when, who, whom; where; in that, in which, in what*	relative pronoun; sometimes the verb *to be* is implied	Strong's #834 BDB #81

Owen translates these 3 words as *for whom*.

814. **Compound preposition/relative pronoun:** the lâmed prefixed preposition (*to, for*) following and the relative pronoun ʾăsher (רֶשֲׁא) [pronounced *uh-SHER*], which means *that, which, when* or *who*. When used together, often ownership is the meaning given. Therefore, it is reasonable to render this *which [belongs] to*. In Gesenius and BDB, the best I can come up with for this combination is *to him who* or *for him who*. However, we find this rendered as *both* (Owen), *both those who* (NASB), *belonging both to them* (Rotherham). What occurs here is that this phrase is repeated and this is where the translators come up with *both*. ʾăsher = Strong's #834 BDB #81. Lâmed = Strong's #none BDB #510. Gen. 27:9 43:16 47:24 Exodus 16:16 Joshua **17:16** Judges 6:11, 25 1Sam. 30:27

lâmed (ל) [pronounced lᵉ]	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510
ʾăsher (רֶשֶׁא) [pronounced ash-ER]	that, which, when, who, whom; where	relative pronoun	Strong's #834 BDB #81

Literally, this means *for which, to which, for that, regarding which, regarding whom*, etc. Before the relative pronoun, often the pronoun *he, she, it* is implied. This is particularly true with a preposition. Therefore, here, this can be rendered *to [for] him who, to [for] those who* (see Gen. 43:16 47:24). Translators render this *to that which, as, according to what* in Gen. 27:8. This may be possible translated *because*.

Before the relative pronoun, often the pronoun *he, she, it* is implied. This is particularly true with a preposition. Therefore, here, this can be rendered *to [for] him who, to [for] those who* (see Gen. 43:16 47:24).

815.   **Compound:** Exodus 29:29

ʾăsher (רֶשֶׁא) [pronounced uh-SHER]	that, which, when, who, whom; where	relative pronoun; sometimes the verb *to be* is implied	Strong's #834 BDB #81
lâmed (ל) [pronounced lᵉ]	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510

Literally, this is *which [is] to...* It means, *which belongs to...*

816.   **Compound:** Gen. 31:1 Exodus 5:11 29:27 2Sam. 18:8

min (מן) [pronounced min]	from, off, out from, of, out of, away from, on account of, since, than, more than	preposition of separation	Strong's #4480 BDB #577
ʾăsher (רֶשֶׁא) [pronounced uh-SHER]	that, which, when, who, whom; where	relative pronoun; sometimes the verb *to be* is implied	Strong's #834 BDB #81

Together, the min preposition and the relative pronoun can mean *from where; from wherever; more than*.

817.   **Combo:** from which to? Exodus 29:27

min (מן) [pronounced min]	from, off, out from, of, out of, away from, on account of, since, than, more than	preposition of separation	Strong's #4480 BDB #577

ʾăsher (רֶשֲׁא) [pronounced *uh-SHER*]	*that, which, when, who, whom; where*	relative pronoun; sometimes the verb *to be* is implied	Strong's #834 BDB #81

Together, the min preposition and the relative pronoun can mean *from where; from wherever; more than*.

lâmed (ל) [pronounced *lᵉ*]	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510

Lit., this is, *from which [is] to, from whom to, from what [is] to*. Possibly, *from what is to, from what belongs to, from what is associated with*.

818. **Compound interrogative/relative pronoun:** interrogative mîy (מִי) [pronounced *mee*], which is generally translated *who* (or, *whom*). Strong's #4310 BDB #566. With this is the relative pronoun ʾăsher (רֶשֲׁא) [pronounced *uh-SHER*], which generally means *that, which, when* or *who*. There are some who allow for this to mean *how, in what way*. If legitimate, this is not the normal use. Strong's #834 BDB #81. Together, they literally mean *who that* or *who whom*. Even Young wasn't that literal. Although I could not find support for this in the Lexicons, I am thinking that this might be rendered *whoever* or simply *who*. **Check BDB again on this p. 84**. Judges 5:21

819. **Compound_preposition/relative_pronoun:** Gen. 27:44 Deut. 3:20 Judges 4:24 5:7 1Sam. 30:4

ʿad (דַע) [pronounced *ǵahd*]	*as far as, even to, up to, until*	preposition	Strong's #5704 BDB #723
ʾăsher (רֶשֲׁא) [pronounced *uh-SHER*]	*that, which, when, who, whom; where*	relative pronoun	Strong's #834 BDB #81

Together, ʿad and ʾăsher mean *until that, until*. Generally used of an event which occurred in the past.

820. **Compound interrogative/relative_pronoun:** Gen. 47:6 Exodus16:5 32:35 1Sam. 24:5 30:14 2Sam. 3:30 6:8 8:8 15:20 21:1 1Kings 9:9 1Chron. 13:10

ʿal (לַע) [pronounced *ǵahl*]	*upon, beyond, on, against, above, over, by, beside*	preposition of proximity	Strong's #5921 BDB #752
ʾăsher (רֶשֲׁא) [pronounced *ash-ER*]	*that, which, when, who, whom; where*	relative pronoun	Strong's #834 BDB #81

Literally, these translate to mean *upon which, over which, over that*. This combination of ʿal and ʾăsher mean *because, because that, in that; as much as*.

ʿal (לַע) [pronounced *ǵahl*]	*upon, beyond, on, against, above, over, by, beside*	preposition of proximity	Strong's #5921 BDB #752
ʾăsher (רֶשָׁא) [pronounced *ash-ER*]	*that, which, when, who, whom; where*	relative pronoun with the definite article	Strong's #834 BDB #81

This combination of ʿal and ʾăsher (with the definite article) mean *to the [place] which [that]*.

821. **Compound_preposition/Relative_pronoun:** 1Sam. 26:21

tachath (תחַתּ) [pronounced *TAH-khahth*]	*underneath, below, under, beneath; instead of, in lieu of; in the place [in which one stands] [when found in accusative position]; on the basis of*	preposition	Strong's #8478 BDB #1065
ʾăsher (רֶשָׁא) [pronounced *ash-ER*]	*that, which, when, who, whom; where*	relative pronoun	Strong's #834 BDB #81

not sure

822. **Verb:** which means *to found, to establish*. Strong's #377 BDB #84.

823. **Feminine_noun:** ʾeshîyshâh (הָשׁישִׁאֲ) [pronounced *ash-ee-SHAW*], which means *[pressed] raisin-cake*. Strong's #809 BDB #84. 2Sam. 6:19 1Chorn. 16:3

ʾeshîyshâh (הָשׁישִׁאֲ) [pronounced *ash-ee-SHAW*]	*[pressed] raisin-cake; pressed grape cakes*	feminine singular noun	Strong's #809 BDB #84

824. **Masculine_noun:** which means *foundations exposed by ruin*. Strong's #808 BDB #84.

825. **Proper_noun_location:** which means *nothing;* and is transliterated . Strong's #847 BDB #84.

826. **Gentilic_adjective:** which means *nothing;* which is transliterated . Strong's #848 BDB #84.

827. **Masculine_proper_noun:** which means *nothing* and is transliterated . Strong's #850 BDB #84.

828.   **Proper_noun_location:** ʾeshᵉtᵉmôaʿ (אֶשְׁתְּמֹעַ) [pronounced *esh-teh-MOH-aǵ*], which means *nothing;* and is transliterated *Eshtemoa*.   Strong's #851   BDB #84. 1Sam. 30:28

ʾeshᵉtᵉmôaʿ (֖ אֶשְׁתְּמֹע) [pronounced *esh-teh-MOH-aǵ*]	transliterated *Eshtemoa*	proper noun; location	Strong's #851 BDB #84

The spelling of this place is different each time we find it.

829.   **Masculine_proper_noun:**   which means *nothing* and is transliterated .   Strong's #851 BDB #84.

830.   **Direct_object_indicator:** ʾêth (אֵ‎ת) [pronounced *ayth*], which is the untranslated mark of a direct object, also known as *the mark of an accusative*. It can also be used as a preposition denoting *nearness* (Strong's #854   BDB #85).   Context determines the usage. Strong's #853 BDB #84. Much more information under **Doctrine of ʾêth** (in 1Sam. 12:7) Gen. 1:1 2:3 3:8 4:1 5:2 6:2 7:4, 16 8:1, 9 9:1 10:8 11:5 12:5, 12, 20 13:6, 10 14:4 15:3, 5, 7 16:3 18:7, 19 20:2 21:1, 2 23:5 24:1 25:56? 25:2, 9, 26 26:3, 14 27:1, 8 28:1, 4 29:3, 19 30:4, 9, 14, 26 31:1, 23, 27, 55 32:7 33:1 34:2, 3, 8, 21, 30 35:2, 3, 4, 9, 29 36:1, 7 37:2, 4 38:3, 8 39:4, 5 40:3, 4, 8, 15, 17 41:4, 8, 13, 39, 43 42:4, 17, 30, 36 43:2, 18 44:1 45:2, 3, 4, 8, 11 46:5 47:6, 19, 21, 23, 26 48:1, 3, 10, 11, 17 49:1, 28, 29 50:2, 3, 13, 21 Exodus 1:8, 12, 14 2:1, 2, 3 3:1, 9, 16 4:15 5:2, 5 6:4, 5, 6, 8 7:2, 6 8:1, 14, 28 9:1, 10, 15, 28 10:1, 5, 10, 11 11:1, 2 12:6, 7, 9, 32 13:3, 18 14:4, 9 15:1 16:3, 6, 21 17:2, 3 18:1, 10, 20 19:4, 5 20:1, 20, (23) 21:5 22:5, 23, 24, 31 23:9, 33 24:3 25:9, 11, 13, 22, 39 26:1, 7, 31 27:1, 2, 5, 6 28:1, 11, 15 29:1, 3, 7, 35 30:1, 3, 5, 35 31:3, 6 32:3, 4, 10, 11 33:2 Deut. 1:3 2:1, 33 3:2, 6 4:1, 10 5:1, 32 16:1 17:2 20:4, 8 21:4 22:2 27:1 29:18 (see below) 34:1, 6 Joshua 4:24 8:13 Judges 1:1, 6, 33 2:1 1Sam. 1:5, 23 2:28 3:12 5:2 8:7 10:18 12:7, 9, 20 13:3 14:11, 23   15:1, 2 16:3, 5, 13 17:1 18:3, 4 19:1, 15 20:1, 9 21:2, 9 22:1 23:1, 7 24:2, 5, 10 25:2 26:2, 8 27:6 28:1, 2, 15 29:1 30:1 31:2 2Sam. 1:1 2:5, 7 3:11, 26 4:11 6:17 14:3 15:5, 25 16:6 17:2, 13, 19 18:1, 12, 17 19:4 20:3, 21 21:1, 12 22:1 23:11, 16 24:1 1Kings 1:3, 33 2:1 3:1 4:7 5:1 6:9 7:24 8:1, 4, 21, 43, 48 9:1 1Chron. 16:1 Job 1:7 3:1 Psalm 2:3   15:4   34 inscription 56 inscription 59 inscription 103:1 106:7, 26 133:3 142:7 Prov. 1:19, 23 2:17 3:7 5:22 6:22, 31 8:31 Eccles. 1:13 2:3

ʾêth (אֵ‎ת) [pronounced *ayth*]	generally untranslated; sometimes translated *to, toward (s)*	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84

ʾêth (אֶת) [pronounced *ayth*]	*them;* untranslated mark of a direct object; occasionally *to them, toward them*	sign of the direct object affixed to a 3rd person masculine plural suffix	Strong's #853 BDB #84
ʾêth (אֶת) [pronounced *ayth*]	*him, it; he;* untranslated mark of a direct object; occasionally *to him, toward him*	sign of the direct object affixed to a 3rd person masculine singular suffix	Strong's #853 BDB #84
ʾêth (אֶת) [pronounced *ayth*]	*her, it;* untranslated generally; occasionally *to her, toward her*	sign of the direct object with the 3rd person feminine singular suffix	Strong's #853 BDB #84
ʾêth (אֶת) [pronounced *ayth*]	*you, you [all];* untranslated mark of a direct object; occasionally *to you, toward you*	sign of the direct object affixed to a 2nd person masculine plural suffix	Strong's #853 BDB #84
ʾêth (אֶת) [pronounced *ayth*]	*you;* untranslated mark of a direct object; occasionally *to you, toward you*	sign of the direct object affixed to a 2nd person masculine singular suffix	Strong's #853 BDB #84
ʾêth (אֶת) [pronounced *ayth*]	*me;* untranslated mark of a direct object; occasionally *to me, toward me*	sign of the direct object affixed to a 1st person singular suffix	Strong's #853 BDB #84
ʾêth (אֶת) [pronounced *ayth*]	*us;* untranslated mark of a direct object; occasionally *to us, toward us*	sign of the direct object affixed to a 1st person plural suffix	Strong's #853 BDB #84
ʾêth (אֶת) [pronounced *ayth*]	*him;* generally untranslated; occasionally *to him, toward him*	sign of the direct object with a 3rd person masculine singular suffix	Strong's #853 BDB #84

	with, at, near, by, among, directly from	preposition with a 3ʳᵈ person masculine singular suffix	Strong's #854 BDB #85

If you will notice, most of the translation flows except for this simple, generally untranslated particle. ʾêth can also be a preposition, which does not necessarily make this an easier translation, but simply offers another possible rendering.

831. **Direct object + :** dir obj ok here Gen. 20:7 (without the direct object) 25:5 (with direct object)

ʾêth (חֶא) [pronounced *ayth*]	generally untranslated; sometimes translated *to, toward (s)*	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
kôl (לֹכ) [pronounced *kohl*]; also kôl (לֹכ) [pronounced *kohl*]	*all, all things, the whole, totality, the entirety, everything*	masculine singular noun without the definite article	Strong's #3605 BDB #481

The sign of the direct object indicates to me that *all things* is a reasonable rendering.

ʾăsher (רֶשֲׁא) [pronounced *ash-ER*]	*that, which, when, who, whom; where*	relative pronoun	Strong's #834 BDB #81

I could not find any indication that these three words together mean anything other than *all that, all things which [that] [is, are]*.

832. **Preposition:** ʾêth (חֶא) [pronounced *ayth*], which means *with, at, near, by, among, directly from*. This is a little tricky as this same word is often untranslated and used to designate a direct object. A good up-to-date rendering might be *directly from*. This can also refer to being in one's possession or in one's keeping. This can also mean *to proceed from someone*. The key to this word is *close association with, close proximity to* beyond simple geographical proximity. Strong's #854 BDB #85. Much more information to be found in **Doctrine of ʾêth** (in 1Sam. 12:7) Gen. 4:1 5:22 6:9 7:7 8:1, 16 9:8 12:4 13:5 14:2, 9 15:18 17:3, 19 19:33 20:16 21:18 22:3 24:32, 49 26:10 27:15 28:4 30:29 31:24 32:7 33:15 34:5, 9 35:2 37:2 39:2 40:4 41:12 42:4 43:3 44:9 45:1 46:6 49:25, 29 50:7, 13 Exodus 1:1 2:21, 24 6:4 12:38 13:19 17:5 18:22 20:23 25:22, 39 28:1, 41 29:21 31:6, 18 33:21 Num. 8:11 Deut. 1:30 5:3 17:12 27:1 Deut. 5:24 28:8 (see above) 29:15 Judges 1:3, 16 2:1 3:7, 19 1Sam. 2:13 6:15 7:16 9:3, 7 12:2, 7 13:22 14:17, 20, 33 16:5 17:9 21:1 22:3 23:23 24:18 25:15 26:2 28:1 29:3, 6 30:4, 21 2Sam. 1:11 (2:5) 3:12 6:1 13:26 14:19 15:11 16:3, 14 17:8 18:1 19:7 20:15 24:2 1Kings 2:3 (3:1?) 6:12, 32 8:5 9:25 1Chron. 18:12 Job 2:7, 10, 13 12:3 Psalm **12:4** 34:3 Prov. 1:11 2:1 3:28 5:17 7:1 8:18

ʾêth (אֶת) [pronounced *ayth*]	*with, at, near, by, among, directly from*	preposition (which is identical to the sign of the direct object)	Strong's #854 BDB #85

This preposition can also refer to being in one's possession or in one's keeping. This can also mean *to proceed from someone*. The key to this word is *close association with, close proximity to* beyond simple geographical proximity.

833. **Compound_preposition:** Gen. 46:15

wᵉ (or vᵉ) (וְ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251
ʾêth (אֶת) [pronounced *ayth*]	*with, at, near, by, among, directly from*	preposition (which is identical to the sign of the direct object)	Strong's #854 BDB #85

The wâw conjunction with the preposition may mean *together with*. Literally, they mean, *and with*.

834. **Compound_preposition:** kîy + ʾêth (את) [pronounced *ayth*]. I find this in 1Sam. 9:13, but cannot make sense out of the combination. I have combed both lexicons with no luck under both words. It is unclear whether ʾeth functions as a preposition or as the sign of a direct object. 1Sam. 9:13

835. **Compound_preposition:** Min (*from, off*) and ʾêth (אֵם) [pronounced *ayth*] (which means *with, among*) together they mean *from proximity with, from with, from close proximity to*. A good up-to-date rendering might be *directly from*. This can also refer to being in one's possession or in one's keeping. This can also mean *to proceed from someone*. Strong's #854 BDB #85. Gen. 8:8 17:27 19:24 23:20 25:10 26:27 38:1 42:24 44:28 47:22 49:30 50:13 Exodus 5:20 25:2 27:21 29:28 30:16 Deut. 2:6 3:4 Joshua 15:18 21:16 Judges 1:14 19:2 1Sam. 2:23 7:14 8:8, 9 16:14 2Sam. 3:13 15:3, 28 21:12 24:24 1Kings 1:27 2:16 6:33 Job 2:10 Psalm 24:5 118:23

min (מִן) [pronounced *mihn*]	*from, off, out from, out of, away from, on account of, since, than, more than*	preposition of separation	Strong's #4480 BDB #577
ʾêth (אֵם) [pronounced *ayth*]	*with, at, near, by, among, directly from*	preposition (which is identical to the sign of the direct object)	Strong's #854 BDB #85

Together, min ʾêth mean *from proximity with, from with, from close proximity to, to proceed from someone*. A good up-to-date rendering might be *directly from*. The idea is, the person that these prepositions refer to is supposed to directly be involved in the action or in whatever is being requested.

836. **Masculine_proper_noun:** Strong's #856 BDB #87.

837. **Masculine_proper_noun:** ʾIttay (יִתַּא) [pronounced *iht-TAH-ee*], which means *with me;* transliterated Ithai, Ittai. Strong's #863 BDB #87. 2Sam. 15:19 18:2 23:29 1Chron. 11:31

ʾIttay (יִתַּא) [pronounced *iht-TAH-ee*]	*with me;* transliterated Ithai, Ittai	masculine singular proper noun	Strong's #863 BDB #87

Alternate spelling: ʾĪthay (יִתַּא) [pronounced *ee-THAH-ee*].

838. **Masculine_proper_noun:**   which means *with me in God;* transliterated . Strong's #384 BDB #87.

839. **Verb:** ʾâthâh (הָתָא) [pronounced *aw-THAWH*] and it is a word which means *to come* and is found only in Hebrew poetry. Also spelled ʾâthâh (הָתָא) ʾâthâ (אַתָא) [pronounced *aw-THAW*]. Strong's #857 BDB #87. Deut. 33:2 Job 3:25 16:22 Psalm 132:6 Prov. 1:27

ʾâthâh (הָתָא) [pronounced *aw-THAWH*]	*to come, to arrive; to happen to anyone, to come upon; to go, to pass by*	3rd person masculine singular, Qal imperfect	Strong's #857 BDB #87
ʾâthâh (הָתָא) [pronounced *aw-THAWH*]	*to bring*	3rd person masculine singular, Hiphil imperfect	Strong's #857 BDB #87

840. **Masculine_noun:** Strong's #2976 BDB #87.

841. **Proper_noun/location:** ʾêthâm (םָתֵא) [pronounced *ay-THAWM*], which means *with them: their plowshare;* transliterated *Etham*. Strong's #864 BDB #87. Exodus 13:20

ʾêthâm (םָתֵא) [pronounced *ay-THAWM*]	*with them: their plowshare;* transliterated *Etham*	proper singular noun/location	Strong's #864 BDB #87

842. **Verb:** which means *to take short steps*. Strong's #none BDB #87.

843. **Feminine_noun:** ʾâthôwn (ןוֹתָא) [pronounced *aw-THOHN*], which means *ass, she-ass, donkey*. Strong's #860 BDB #87. Gen. 12:16 32:15 45:23 49:11 Judges 5:10 1Sam. 9:3 Job 1:3

ʾâthôwn (וֹתָאַ) [pronounced *aw-THOHN*]	*ass, she-ass, donkey*	feminine singular noun	Strong's #860 BDB #87

844. **Masculine_proper_noun:** Strong's #867 BDB #87.

845. **Masculine_noun**: which means *gallery, porch*. Strong's #862 BDB #87.

846. **Proper_noun/location:** which means *vestige, footprint;* transliterated . Strong's #671 BDB #87.

847. **Masculine_noun:** ʾêth (אֶת) [pronounced *ayth*], which means *a ploughshare, a cutting instrument of iron for plowing*. Strong's #855 BDB #88.

ʾêth (אֶת) [pronounced *ayth*]	*a ploughshare, a cutting instrument of iron for plowing*	masculine singular noun with a 3rd person masculine singular suffix	Strong's #855 BDB #88

2.   ב   Vêyth [pronounced *vayth*] (2)   Written *b* or *v* or *^bv* and spoken *v* or *b-v*;

בּ   Bêyth [pronounced *bayth*] (2)   Written and spoken *b*

1.   The second letter of the Hebrew alphabet. Also used to mean *two;* with two dots over it, it means 2000.

2.   **Preposition:** bêyth preposition b^e (בּ) [pronounced *b^{eh}*] and it denotes proximity. It is translated *in, among, into, against, with, at, through, by*. The word *while* is the bêyth preposition, generally translated *in, into;* proximity it is indicated with this preposition. When bêyth is followed by an infinitive construct, it forms a periphrasis for the gerund, generally translated as a verb and conjunction in the English. (Joshua 24:24): generally the key to bêyth is proximity and Young renders this *to* and Rotherham renders is *unto*. The proximity implied is more one of time. Therefore, the literal *in their being created* of Gen. 2:4 could be reasonably rendered *while they were created* or *when they were created*. The implication of this kind of phrasing could also be translated *after that*, as in Gen 33:18 Exodus 3:12 13:17 (again, the proximity is one of time rather than of place). Proximity of time does not mean within a few minutes or a few hours. If the event spoken of, such as the exodus, took a long period of time (forty years), that period of time is treated as a block of time and proximity of time is relative to the length of time referred to (Deut. 4:25 23:5 Joshua 5:4 2Kings 2:1).[50] Therefore, we could render this *when, during, while*. Being a preposition of proximity, bêyth could be rendered *to, up to*. Bêyth can also place a limiting geographical limit upon something, being translated *within*. The prefixed preposition bêyth used twice in

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[50] BDB, pp. 90–91. I didn't look up the references.

apposition to each other, held together by the common wâw conjunction. When verbs in the infinitive construct are preceded by the prefixed preposition bᵉ, bᵉ acts as a temporal conjunction; that is, *in their being created = when they were created* (Gen. 2:4); *in their being in the field = when they were in the field* (Gen. 4:8).[51] When followed by an infinitive, the bêyth preposition forms a periphrasis for the gerund and is commonly expressed by the conjunctions *while, when, in that, after that, if, though, even if*. This is followed by the bêyth preposition and a bêyth preposition followed by an infinitive often forms a periphrasis for the gerund[52] and is commonly expressed by the conjunctions *while, when, after that*. What several translators did was just leave out the first couple Hebrew words. In Psalm 105:27, the bêyth preposition means *among*. **Broken down by classes:** Generally, this is found as bᵉ (בְּ) [pronounced *bᵉ*], but prior to some monosyllabic words, it is occasionally bã (בָּ) [pronounced *baw*]. Gesenius breaks this down into three classes. (A). It's primary use is with the ablative and it is generally rendered by our English *in*. When the thing referred to is a multitude or a group, then bᵉ can mean *in, among, in the midst of*. It can refer to the limits of something, the boundaries within which something falls, e.g., *within* the gates (Ex. 20:10), *within* three years (Dan. 11:20). Once and awhile, this is used after verbs of motion, carrying the connotation of *into*. (B). The second class of usages has to do with the designation of *nearness* or *vicinity* or *motion to a place,* so as to be *at* or *near* it. Proximity is the key. It may be rendered *at, by, near, on, before, in the presence of, upon*. With regards to motion, the bêyth can mean *to, unto, upon*. This preposition differs from ʾel (אֶל) [pronounced *el*], as the latter implies motion to a place, whether the end is arrived at or not. Bêyth signifies that the end was reached and that's where the subject is remaining. Often the end or termination of the motion or action is signified by bêyth, rather than just direction. The motion can be down to (*to, upon, in, upon, over*) or *against*. In this same class, it can have a more metaphorical use, either related to the kaph prefixed preposition (*in* Our image, *according to* Our likeness—bêyth is first and kaph is second); or it can be used much like the kaph preposition (*like, as, in the manner of*—Job 34:36 37:10 Psalm 37:20 39:7 Isa. 44:4 48:10). Since the two are so similar and easily mistaken one for the other, it would be a strong possibility with a damaged manuscript, possible that these are scribal errors in some of these latter instances (Job 34:36 has manuscripts which differ with regards to which preposition is used). Bêyth is used for *for, at* when a price, reward or exchange is involved. "I will serve you seven years *for* Rachel." (Gen. 29:18). A life *for* a life, an eye *for* an eye (Ex. 21:24) is another example. Finally, in this second class, this can refer to having respect to anything: *in respect to, on account of, in that, about concerning*. (C) The third class of uses may be called the bêyth of accompaniment or of instrument, which is related to the notion of *nearness*. Here, bêyth may be rendered *with, by* or *through*. *With*

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[51] *The New Brown-Driver-Briggs-Gesenius Hebrew-English Lexicon;* Hendrickson, ©1979, pp. 90–91.

[52] Okay, a periphrasis is *a round about way of speaking or saying something*. A gerund is a verb which often functions as a noun (in English, our gerunds often end in *ing*).

can denote either instrumentality or accompaniment. (D) the 4th class refers to the motion to a place; it means *to, unto, upon, up to*. The question one might ask is *how is this different from ʾel?* ʾEl denotes the action of movement to a place, or toward a place; bêyth indicates that we have arrived or that we have not arrived; we have reached the end and that is where we are. (E) In BDB, we read: *[bêyth is] occasionally [used]...with verbs of speaking, thinking, hearing, mentioning, knowing, to denote the object of the action*.[53] Although that does not exactly apply in Joshua 9:19 with the verb nâgaʿ (נָגַע) [pronounced *naw-GAHG̱*], which means *to touch, to reach out and touch,* but it is close. However, here in Judges 18:29, we have the very rare usage *as, in respect to, on account of*.[54] (F) There is the causal use, which can include the meaning *through*. The use of bêyth is often similar to the Greek preposition en (ἐν), which means *in,* but can be used to mean *by means of, with*. The key to understanding the bêyth preposition is proximity. It is used when two things are closely associated with one another with regards to space, the bêyth preposition is used. Strong's #none BDB #88. Gen. 1:1 2:2 **3:16** 4:7 6:3 8:1 9:2, 14 10:5 11:2 12:3 13:2 14:1 15:1 16:3 18:1 19:1 21:5 22:3 23:2 24:1 26:1 27:4 29:2, 20 30:1, 16 31:2, 7 32:1 33:8 34:1 35:1 36:5 37:1 39:2 40:3 41:2 42:1 43:1 44:1 45:1 46:2 47:1, 16 48:3 49:1 50:4 Exodus 1:5 2:3 3:2 4:1, 9 5:1 6:1 7:3 8:2 9:2 10:1 11:2 12:1, 3 13:2 14:3 15:1 16:1 17:1 18:3 19:1 20:4 21:2 22:2 23:3 24:4 26:2 27:7 28:17 29:2 30:4 31:2 32:2, 10 33:3 Deut. 1:22 2:4 4:3, 15–18 5:1, 28 9:1, 4 16:1 17:1, 8 20:2 21:1 22:23 28:20 30:2 31:11 Joshua 3:11 4:9 6:5 9:1, 5, 19 10:11 15:18 22:8 23:4, 8 24:24, 32 Judges 1:1, 14 2:19, **22** 3:4, 15 5:23 7:7 16:2 1Sam. 1:3 3:13 5:12 6:**10**, 19 7:3, 5 8:11 10:2, 22 11:2 13:2 14:6, 19 15:2 16:1 17:1, 24 19:2, **4** 20:1 21:3 22:4, 10 23:1, 29 (24:1) 25:1 26:1 27:1 28:1 29:1 30:1 31:1, **4** 2Sam. 1:1 2:1 **3:27** 14:3 15:4 16:2 17:5 20:1 21:1 22:1 23:2, 17 24:1 1Kings 1:1 2:2 3:2 4:7 5:6 6:1 7:3 8:2 9:2 1Chron. 6:32 12:1, 19 16:1 Job 1:1 3:3 6:28 15:26 19:2 Psalm 2:4 7:1 15:1 19:13 23:2 24:3 32:2 33:1, 3 34 inscription 44:5 52 inscription 54 inscription 56 inscription 59 inscription, 7 61:2 62:4 63 inscription 73:3 99:2 103:5 105:1, 27 106:3 110:2 118:5, **7** 136:5 142 inscription B[e] [בְּ) [pronounced *b[e]*] seems to have both causal force with a disjunction implied here, as the first phrase is spoken from the standpoint of the Israelite (*my righteousness*) and the second from the Israelite in the third person (*your face*). Prov. 1:14 2:10 3:19 5:10 6:2 7:6 8:2 9:5, 11 10:5 Eccles. 1:1 2:1

b[e] (בְּ) [pronounced b[eh]]	*in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within*	a preposition of proximity	No Strong's # BDB #88

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[53] *The Brown-Driver-Briggs Hebrew-English Lexicon;* Hendrickson, ©1996, p. 90.

[54] I am footnoting this, because it is a very rare usage. H.W.F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament;* ©1979 by Baker Books; p. 98.

Although the bêyth preposition is primarily a preposition of proximity, it can also mean *in, among, in the midst of; at, by, near, on; throughout; before, in the presence of, upon; with; to, unto, upon, up to; in respect to, on account of; because of; by means of, about, concerning*. It is reasonable to translate this preposition *during* when a temporal sense is apropos.

bᵉ (בְ) [pronounced *b^{eh}*]	*in, into, through; among, in the midst of; at, by, near, on, before, in the presence of, upon; with; to, unto, upon, up to; in respect to, on account of; by means of, about, concerning*	primarily a preposition of proximity; however, it has a multitude of functions	No Strong's # BDB #88

When verbs in the infinitive construct are preceded by the bêyth preposition, bᵉ acts as a temporal conjunction; that is, *in their being created = when they were created* (Gen. 2:4); *in their being in the field = when they were in the field* (Gen. 4:8).[55]

When the bêyth preposition is followed by an infinitive, it forms a periphrasis for the gerund and is commonly expressed by the conjunctions *while, when, in that, after that, if, though, even if*.[56]

There are a couple of ways the bêyth preposition might be understood here: it can be taken as a causal preposition, meaning *through, on account of;* or it may be taken as a concessive conjunction, and rendered *when, though*.[57] Neither of these uses are common.

Other translators have dealt with it in the following ways:			
The Amplified Bible	It is because...whereas it is because...	NASB	Because of...but *it is* because of
The Emphasized Bible	for....whereas it is for...	NIV	because of...no, it is on account of
Young's Translation	for...seeing for...	KJV	for...but for...

3.   **Compound preposition:**

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[55] *The New Brown-Driver-Briggs-Gesenius Hebrew-English Lexicon;* Hendrickson, ©1979, pp. 90–91.

[56] Okay, a periphrasis is *a round about way of speaking or saying something*. A gerund is a verb which often functions as a noun (in English, our gerunds often end in *ing*).

[57] *The Brown-Driver-Briggs Hebrew and English Lexicon;* Hendrickson Publishers; ®1996; pp. 90–91.

bᵉ (בְ) [pronounced bᵉʰ]	in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within	a preposition of proximity	Strong's# none BDB #88
lâmed (ל) [pronounced lᵉ]	to, for, towards, in regards to, with reference to, belonging to	preposition	No Strong's # BDB #510

No particular meaning assigned by BDB, Gesenius or by Seow. Such a usage may not exist, per se.

4.   **Preposition:** bᵉmôw (בְמוֹ) [pronounced bᵉMOW],which is equivalent to the bêyth preposition , but used primarily in poetry. Strong's #1119 BDB #91. Job 16:4

5.   **Verb:** bâʾar (רָאַב) [pronounced baw-AHR] and it means *to make distinct, plain, to expound; letters on a tablet*. It is found only in the Piel and it is found only in Deut. 1:5 27:8 and Habak. 2:2. According to the New Englishman's Concordance it is in the Piel imperative here. Strong's #874 BDB #91. Deut. 1:5 27:8

bâʾar (רָאַב) [pronounced baw-AHR	to make distinct, to make clear [plain], to expound; letters on a tablet	3ʳᵈ person masculine singular, Piel perfect	Strong's #874 BDB #91

Clarke: *to make bare, clear, etc., fully to explain, this law.*[58] The Pulpit Commentary: *The Hebrew word here used...signifies primarily to cut or dig, then to cut into, to grave, and then to cut or dig out so as to make evident, to declare, to make plain.*[59]

6.   **Feminine_noun:** bᵉʾêr (רְאָב) [pronounced bᵉ-AIR], which means *well, pit; spring*. Strong's #875 BDB #91. Gen. 14:10 16:14 21:19 24:11, 20 26:15, 18 29:2 Exodus 2:15 2Sam. 17:18 Psalm 55:23 Prov. 5:15 The Doctrine of Sheol

bᵉʾêr (רְאָב) [pronounced bᵉ-AIR]	well, pit; spring	feminine singular noun	Strong's #875 BDB #91

7.   **Noun_location:** Strong's #876 BDB #91.

8.   **Noun_location:** Strong's #879 BDB #91.

9.   **Noun_location:** Strong's #883 BDB #91. Gen. 16:14 24:62 25:11

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[58] Adam Clarke, *Commentary on the Bible;* from e-Sword, Deut. 1:5.

[59] *The Pulpit Commentary;* 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, Deut. 1:5.

bᵉˀêr (רְאֵב) [pronounced *bᵉ-AIR*]	*well, pit; spring*	feminine singular noun	Strong's #875 BDB #91
lâmed (ל) [pronounced *lᵉ*]	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510
chay (יַח) [pronounced *KHAH-ee*]	*life*	substantive; masculine singular noun	Strong's #2416 BDB #311
rôˀîy (יִאר) [pronounced *row-EE*]	*looking, seeing, sight; vision, appearance; spectacle, example, gazing-stock*	masculine singular noun	Strong's #7210 BDB #909

The word above is exactly how this is spelled here. The **Hebrew Dictionary** associates this final word with Strong's #7203 and BDB associates it with Strong's #7208. All of these are forms of the verb *to see* (Strong's #7200); Strong's #7210 is exactly the form found in this passage.

These 3 words + the preposition are taken as one word, a proper noun:

Bᵉˀêr Lahey Rôˀîy (רְאֵב יַהַל יִאר) [pronounced *bᵉ-AIR-lah-HAY-row-EE*]	*Well to Life of Seeing, Well of the Living One Who Sees Me;* transliterated *Beer Lachay Roi, Beer-lahai-roi*	proper masculine noun	Strong's #883 BDB #91

10. **Noun_location:** Bᵉˀêr Shâbaʿ (עַבָשׁ רְאֵב) [pronounced *bᵉayr SHAWᴮ-vahǵ*], which means *well of the oath* and is transliterated *Beersheba*. Strong's #884 BDB #92. Gen. 21:14, 31 22:19 26:23 28:10 46:1 1Sam. 3:20 8:2 2Sam. 3:10 17:11 24:2 1Kings 4:25

Bᵉˀêr Shâbaʿ (עַבָשׁ רְאֵב) [pronounced *bᵉayr SHAWᴮ-vahǵ*]	*well of the oath [seven]* and is transliterated *Beersheba, Beer-sheba*	proper noun; location	Strong's #884 BDB #92

11. **Masculine_proper_noun:**   which means *a well* and is transliterated   . Strong's #878 BDB #92.

12. **Masculine_proper_noun:**   which means *a well* and is transliterated   . Strong's #880 BDB #92.

13. **Proper_noun_location:** Bᵉˀêrôth (בְּ אֵ ֹת) [pronounced *bᵉ-ā-ROHTH*], which means *wells;* and is transliterated *Beeroth*. Strong's #881 BDB #92. 2Sam. 4:2

Bᵉˊêrôth (בְּאֵרֹת) [pronounced *bᵉ̄-ā-ROTH*]	*wells;* and is transliterated *Beeroth*	proper singular noun; location	Strong's #881 BDB #92

14.   **Gentilic_adjective:** Bᵉˊêrôthîy (יתְרֵאְב) [pronounced *bᵉ-ā-ro-THEE*], which means *wells;* and is transliterated *Beerothite*. Strong's #886 BDB #92. 2Sam. 23:37

Bᵉˊêrôthîy (יתְרֵאְב) [pronounced *bᵉ-ā-ro-THEE*]	*wells; an inhabitant of Beeroth;* transliterated *Beerothite*	gentilic adjective; singular noun; with the definite article	Strong's #886 BDB #92

15.   **Proper_noun_location:** which means *a well of?;* and is transliterated . Strong's #885 BDB #92.

16.   **Masculine_proper_noun:** Bᵉˊêrîy (יְראְב) [pronounced *beh-ay-REE*], which means *my well;* and is transliterated *Beeri*. Strong's #882 BDB #92. Gen. 26:34

Bᵉˊêrîy (יְראְב) [pronounced *beh-ay-REE*]	*my well;* and is transliterated *Beeri*	masculine singular proper noun	Strong's #882 BDB #92

17.   **Masculine_noun:** which means *cistern, pit, well*. Strong's #877 BDB #92.

18.   **Masculine_noun:** bôwr (רֹוב) [pronounced *bohr*], which means *pit, cistern, well*. Strong's #953 BDB #92. Gen. 37:20 40:15 41:14 Exodus 12:29 21:33 1Sam. 13:6 19:22 2Sam. 3:26 23:15, 20 1Chron. 11:17 Psalm 7:15 Prov. 5:15

bôwr (רֹוב) [pronounced *bohr*]	*pit, cistern, well; prison, dungeon; grave, sepulcher; the dead*	masculine singular noun with the definite article	Strong's #953 BDB #92

Although this word properly means *pit, well;* it is therefore associated with being in the ground, suggesting that some ancient prisons were in the ground as well (see Gen. 40:15). The association between being in the ground and a *grave* is obvious.

19.   **Noun_location:** Sirâh (סֶַה) [pronounced *sih-RAWsee-RAW?*], which means *a turning, a departure;* transliterated *Sirah*. Strong's #953&5626 BDB #92.

bôwr (רֹוב) [pronounced *bohr*]	*pit, cistern, well*	masculine singular construct	Strong's #953 BDB #92
Sirâh (סֶַה) [pronounced *sih-RAWsee-RAW?*]	*a turning, a departure;* transliterated *Sirah*	proper noun, singular; location; with the definite article	Strong's #5626 BDB #92

20.   **Proper_noun_location:** Bor-ashan (בֹּור־עָשׁ) [pronounced *bohr-ǧaw-SHAWN*], which means *a smoking pit;* and is transliterated . Strong's #953&6228 BDB #92. 1Sam. 30:30 Prov. 1:12

bôwr (רוֹב) [pronounced *bohr*]	*pit, cistern, well; prison; sepulcher, grave*	masculine plural noun	Strong's #953 BDB #92
ʿâshân (עָשָׁן) [pronounced *ǵaw-SHAWN*]	*smoke; vapor, dust; anger*	masculine singular noun	Strong's #6227 BDB #798

These two words together make up the city of....

Bor-ashan (בּוֹר־עָשָׁן) [pronounced *bohr-ǵaw-SHAWN*]	*a smoking pit;* and is transliterated *Bor-ashan*	proper noun; location	Strong's #953 & 6228 BDB #92

21.   **Masculine_proper_noun:**   which means *nothing* and is transliterated   . Strong's #1275 BDB #92.

22.   **Proper_noun_location:** Bêrôthay (יַתֹרֵב) [pronounced *bay-roh-THAH-ā*], which means *belonging to Hadadezer;* and is transliterated *Berothai*. Strong's #1268 BDB #92. 2Sam. 8:8

Bêrôthay (יַתֹרֵב) [pronounced *bay-roh-THAH-ā*]	*cypress grove;* and is transliterated *Berothai*	proper singular noun; a location	Strong's #1268 BDB #92

Either an alternate spelling or a different city with a similar name is:

Bêrôwthâh (הָתוֹרֵב) [pronounced *bay-roh-THAW*]	*cypress grove;* and is transliterated *Berothai*	proper singular noun; a location	Strong's #1268 BDB #92

23.   **Gentilic_adjective:** Bêrôthîy (יַתֹרֵב) [pronounced *bay-roh-THEE*], which means *my wells,* and is an inhabitant of Berothah; transliterated *Berothite*. Strong's #1307 BDB #92. 1Chron. 11:39

Bêrôthîy (יַתֹרֵב) [pronounced *bay-roh-THEE*]	*my wells,* and is an inhabitant of Berothah; transliterated *Berothite*	masculine singular, gentilic adjective	Strong's #1307 BDB #92

24.   **Verb:** bâʾash (שַׁאַב) [pronounced *baw-AHSH*], which means *to have a bad smell, to stink*. Strong's #887 BDB #92. Gen. 34:30 Exodus 5:21 7:18 8:14 16:20, 24 1Sam. 13:4 27:12 2Sam. 10:6 16:21

bâʾash (שַׁאַב) [pronounced *baw-AHSH*]	*to have a bad smell, to stink, to smell rank; to be evil, to be of an evil nature; to have a poor disposition*	3rd person masculine singular, Qal imperfect	Strong's #887 BDB #92

bâʾash (שָׁאַב) [pronounced *baw-AHSH*]	*to make fetid; to become hateful [or, odious]; to stink, to emit [or, produce] a stench; to act wickedly and cause onself shame, to make oneself odious*	3rd person masculine singular, Hiphil imperfect	Strong's #887 BDB #92
bâʾash (שָׁאַב) [pronounced *baw-AHSH*]	*to make oneself odious, to become odious, to cause to stink, to become malodorous*	3rd person masculine singular, Niphal perfect	Strong's #887 BDB #92
bâʾash (שָׁאַב) [pronounced *baw-AHSH*]	*to make fetid; to become hateful [or, odious]; to stink, to emit [or, produce] a stench; to act wickedly and cause onself shame, to make oneself odious*	3rd person masculine singular, Hithpael imperfect	Strong's #887 BDB #92

25. **Masculine_noun:** which means *stench*. Strong's #889 BDB #93.

26. **Feminine_noun:** which means *noxious weeds, stinking weeds*. Strong's #890 BDB #92.

27. **Masculine_plural_noun:** which means *stinking or worthless things, wild grapes*. Strong's #891 BDB #93.

28. **Feminine_noun:** which means *apple of one's eye, pupil of one's eye*. Strong's #892 BDB #93.

29. **Masculine_proper_noun:** which means *stinky* and is transliterated . Strong's #893 BDB #93.

30. **Proper_noun_location:** Babel (לְבֶּב) [pronounced *baw-BEHL*], which means *confusion (by mixing), confusion of speech; stammering; gate of god;* transliterated *Babel, Babylon*. Strong's #894 BDB #93. Gen. 10:10 11:9

Babel (לְבֶּב) [pronounced *baw-BEHL*]	*confusion (by mixing), confusion of speech; stammering; gate of god; transliterated Babel, Babylon*	proper singular noun; location	Strong's #894 BDB #93

31. **Verb:** bâgad (דָּגַב) [pronounced *baw-GAHD*], which means *to behave deceitfully, to act covertly, to act fraudulently, to act in bad faith, to behave faithlessly; to oppress, to afflict; to deal or to act treacherously*. Its noun cognate is *cover, covering;* so we have something being hidden from sight. Strong's #898 BDB #93. Exodus 21:8 Judges 9:23 1Sam. 14:33 Job 6:15 Psalm 59:5 73:15 78:57 Prov. 2:22

bâgad (דַגָּב) [pronounced *baw-GAHD*]	*to behave deceitfully, to act covertly, to act fraudulently, to act in bad faith, to behave faithlessly; to oppress, to afflict*	3rd person masculine plural, Qal perfect	Strong's #898 BDB #93
bâgad (דַגָּב) [pronounced *baw-GAHD*]	*those behaving deceitfully, those acting covertly, ones who act fraudulently, ones who act in bad faith, faithless ones; oppressors, those who afflict [others]*	masculine plural, Qal active participle	Strong's #898 BDB #93

32. **Masculine_noun:** beged (דֶגֶּב) [pronounced *BEH-ged*], which means *treachery; garment, clothing*. It is a homonym; it means *treachery* on the one hand (Isa. 24:16) and *garment, clothing* on the other (Lev. 6:4   Judges 8:26).   Strong's #899 BDB #93. Gen. 24:53 27:15 28:20 37:29 38:14 39:11 41:42 Exodus 28:2 29:5 31:10 Judges 14:12 17:10 1Sam. 19:13 27:9 2Sam. 1:2, 11 3:31 13:31 14:2 19:24 20:12 1Kings 1:1 Prov. 6:27

beged (דֶגֶּב) [pronounced *BEH-ged*]	*garment, clothing; treachery*	masculine singular noun with the definite article	Strong's #899 BDB #93

The latter use of this noun is comparatively rare (see Isa. 24:16 Jer. 12:1). This is in contrast to hundreds of passages where beged means *clothing, garment*. There is a verbal cognate, however, which supports the rare translation.

bᵉgâdîym (םיִדָגְּב) [pronounced *bᵉ-gaw-DEEM*]	*garments, clothes, clothing, apparel;* possibly blankets	masculine plural noun	Strong's #899 BDB #93

33. **Noun plural abstract:** which means *men of treachery*. Strong's #900 BDB #93.

34. **Adjective:** which means *treacherous*. Strong's #901 BDB #93.

35. **Masculine_noun1:** bad (דַּב) [pronounced *bahd*], which means *white linen for priestly garments* (1Sam. 2:18 22:18 2Sam. 6:14). Strong's #906 BDB #94. Exodus 28:42 1Sam. 2:18 22:18 2Sam. 6:14 1Chron. 15:27

bad (דַּב) [pronounced *bahd*]	*white linen for priestly garments*	masculine singular noun	Strong's #906 BDB #94

There are several different renderings for this homonym; however, the context here is clear as it is in 1Sam. 2:18.

36. **Verb:** which means *to devise, to invent [in a bad sense]*. Strong's #908 BDB #94.

37. **Verb:** which means *to be separate, to be isolated*. Strong's #909 BDB #94.

38. **Masculine_noun2:** bad (דַּב) [pronounced *bahd*], which means *separation, by itself, alone*. Most translators ignore the lâmed preposition, as it is difficult to translate into something which makes sense in the English (see Num. 11:14 Deut. 1:9 8:3 2Sam. 10:8). Bad is a homonym; it can mean *separation, by itself, alone* (Gen. 2:18 21:28 Zech. 12:12–14; Strong's #905 BDB #94); *white linen for priestly garments* (1Sam. 2:18 22:18 2Sam. 6:14; Strong's #906 BDB #94); and, in the plural, *empty, idle talk* (Job 11:3 Isa. 16:6 Jer. 48:30; Strong's #907 BDB #95). However, in the plural, it can also refer to the *parts* of something, particularly those *parts which are an extension of that something*. Examples would be the *members* or *limbs* of a man (Job 18:13) or of a crocodile (Job41:4); the *rods* or *shoots* of a vine (Ezek. 17:6 19:4); the *poles* used for carrying the ark (Ex. 25:13–15 35:12); as well as the *bars* or *gate* of a fortress (Job 17:16 Hosea 11:6). With the primary focus of this word being *separation,* but with an allowance for it to be an extension of something, what better word to describe either the *gates* or *bars* of Hades? Barnes (Job 17:16) suggests that the entrance or gates into Sheol refers simply to death and the grave. Barnes explains and I have paraphrased: the primary focus of this word is separation—it can mean separation from the truth, separation from prudence, separation from wisdom and propriety. This can refer to both lying and to vain, empty talk. Since this had the feminine suffix (referring back to the city of Hazor), I rendered this as *by herself alone*. When followed by the preposition min, it means *apart from* or *besides,* which is what we have here in Joshua 17:5. Strong's #905 BDB #94. Gen. 26:1 Exodus 30:34 Deut. 3:5 4:35 29:14 Joshua 11:13 17:5 22:29 Judges 3:20 1Sam. 7:3 21:1 Job 15:19 **17:16** 18:13 Psalm 83:18 148:13

bad (דַּב) [pronounced *bahd*]	*separation, by itself, (being) alone, apart (from); besides; a part*	masculine singular noun	Strong's #905 BDB #94

39. **Masculine_noun3:** bad (דַּב) [pronounced *bahd*] Exodus 25:13 27:6 30:4 1Kings 8:7

badîym (בַּדִּים) [pronounced *bahd-EEM*]	*parts (e.g., limbs, shoots), bars; possibly poles, staves*	masculine plural noun	Strong's #905 BDB #94

This word has several meanings as a noun; and can also function as an adverb and as a preposition.

In the plural, it can also refer to the *parts* of something, particularly those *parts which are an extension of that something*. Examples would be the *members* or *limbs* of a man (Job 18:13) or of a crocodile (Job41:4); the *rods* or *shoots* of a vine (Ezek. 17:6 19:4); the *poles* used for carrying the ark (Ex. 25:13–15 35:12); as well as the *bars* or *gate* of a fortress (Job 17:16 Hosea 11:6).

40.   **Compound:** Exodus 30:34

bad (דַּב) [pronounced *bahd*]	*separation, by itself, (being) alone, apart (from); besides; a part*	masculine singular noun	Strong's #905 BDB #94
bᵉ (ב) [pronounced *bᵉʰ*]	*in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within*	a preposition of proximity	No Strong's # BDB #88
bad (דַּב) [pronounced *bahd*]	*separation, by itself, (being) alone, apart (from); besides; a part*	masculine singular noun	Strong's #905 BDB #94

This is various translated: *part for part, part to part, of each...an equal part, component by component, weight for weight; a like weight, equal weight [amount] of each, an equal quantity, (in) equal amounts [measures]*.

41.   **Prepositional_compound:** lâmed (Strong's #none BDB #510) and bad (בַּד) [pronounced *bahd*] (Strong's #905 BDB #94) which means *alone, by themselves, by oneself*. Lâmed (Strong's #none BDB #510) and bad (בַד) [pronounced *bahd*] (Strong's #905 BDB #94) together mean *in a state of separation, by itself, alone, apart*. Gen. 2:18 21:28 30:40 32:24 42:38 43:32 44:20 47:26 Exodus 12:16, 37 18:14, 18 22:20, 27 24:1 26:9 Deut. 1:9, 12 22:25 Judges 3:20 6:37 8:26 20:15 1Sam. 7:3 2Sam. 13:32 17:2 18:24 20:21 1Kings 4:23 5:16 8:39 Job 1:15 Psalm 51:4 148:13 Prov. 5:17 9:12

lâmed (ל) [pronounced *lᵉ*]	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510
bad (דַּב) [pronounced *bahd*]	*separation, by itself, alone*	masculine singular noun	Strong's #905 BDB #94

Together, the lâmed preposition and bad (דַּב) mean *in a state of separation, by itself, alone, only; apart*.

With the 2ⁿᵈ person masculine singular suffix, this means, *by yourself [alone], for you alone*.

With the 3ʳᵈ person masculine singular suffix, this means, *by himself [alone], for him alone*.

This may possibly be translated *besides, as well as* in 1Kings 4:23.

42.   **Prepositional_compound:** Exodus 12:37 1Kings 4:23

lâmed (ל) [pronounced *lᵉ*]	*to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by*	directional/relational preposition	No Strong's # BDB #510
bad (דַּב) [pronounced *bahd*]	*separation, by itself, alone*	masculine singular noun	Strong's #905 BDB #94

Together, the lâmed preposition and bad (דַּב) mean *in a state of separation, by itself, alone, only; apart*.

min (מן) [pronounced *min*]	*from, off, out from, of, out of, away from, on account of, since, than, more than*	preposition of separation	Strong's #4480 BDB #577

This phrase may possibly be translated *besides, as well as* in 1Kings 4:23.

43.   **Prepositional_compound:** Gen. 46:26

min (מן) [pronounced *min*]	*from, off, out from, of, out of, away from, on account of, since, than, more than*	preposition of separation	Strong's #4480 BDB #577
bad (דַּב) [pronounced *bahd*]	*separation, by itself, alone*	masculine singular noun	Strong's #905 BDB #94

These two words mean, *apart from, not including, beside, besides*.

44.   **Prepositional_compound:** Gen. 26:1

min (מן) [pronounced *min*]	*from, off, out from, of, out of, away from, on account of, since, than, more than*	preposition of separation	Strong's #4480 BDB #577
lâmed (ל) [pronounced *lᵉ*]	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510
bad (דַּב) [pronounced *bahd*]	*separation, by itself, alone*	masculine singular noun	Strong's #905 BDB #94

These three words together mean, *beside, besides, apart from, aside from; in addition to; subsequent to*.

45.   **Prepositional_compound:** bad (בַּד) [pronounced *bahd*] (Strong's #905 BDB #94), when followed by min (מן) [pronounced *mihn*] (Strong's #4480 BDB #577), means *apart from, besides*. Deut. 3:5 Judges 8:26

bad (דַּב) [pronounced *bahd*]	*separation, by itself, alone*	masculine singular noun	Strong's #905 BDB #94

min (מִן) [pronounced *mihn*]	*from, off, out from, out of, away from, on account of, since, than, more than*	preposition of separation	Strong's #4480 BDB #577

Bad (דַּב) [pronounced *bahd*] (Strong's #905 BDB #94), when followed by min (מִן) [pronounced *mihn*] (Strong's #4480 BDB #577), means *apart from, besides*.

46. **Masculine singular noun?:** bâdâd (בָּדָד) [pronounced *baw-DAWD*], which means *alone, in solitary, desolate*. It is only found in Lev. 13:46 Num. 23:9 Deut. 32:12 33:28 Psalm 4:8 Isa. 27:10 Jer. 15:17 49:31 Lam. 1:1 3:28 Micah 7:14.* Strong's #910 BDB #94. No scriptural ref. yet

47. **Masculine_proper_noun:** Bᵉdad (בְּדַד) [pronounced *behd-AHD*], which means *solitary;* transliterated *Bedad*. Strong's #911 BDB #95. Gen. 36:35

Bᵉdad (בְּדַד) [pronounced *behd-AHD*]	*solitary;* transliterated *Bedad*	masculine singular proper noun	Strong's #911 BDB #95

48. **Masculine plural noun3:** bad (בַּד) [pronounced *bahd*] which means, in the plural, *empty, idle talk* (Job 11:3 Isa. 16:6 Jer. 48:30). Strong's #907 BDB #95. Job 11:3

49. **Verb:** bâdal (בָּדַל) [pronounced *baw-DAHL*] means *separate, divide, sever, differentiate, distinguished, make a distinction*. The key is separation—when you differentiate between two things, you are separating them from one another. We connect these meanings in the English as well, as the same words show up classified together in Roget's Thesaurus under *sever*. We first find this word used in the Hiphil in Gen. 1 where God has *divided, separated, severed,* or *distinguished* the day from the night, the waters above from the waters below in Gen. 1:4, 6–7, 14, 18. This is a word which is found but 43 times in the Old Testament, a scattered evenly throughout. We find bâdal in most often in Leviticus (Lev. 1:17 5:8 10:10 11:47 20:24–26), as a great deal of Leviticus is the distinguishing between Israel and the Gentile nations. Strong's #914 BDB #95. Gen. 1:4, 6 Exodus 26:33 Lev. 20:24 Deut. 4:41 Joshua 16:9 1Kings 8:53 1Chron. 12:8

bâdal (בָּדַל) [pronounced *baw-DAHL*]	*to separate, [disjoin, sever]; to divide into parts; to distinguish, to make a distinction, to show a difference; to select [out from a group]; to divide into parts; to shut out*	3ʳᵈ person masculine singular, Hiphil perfect	Strong's #914 BDB #95

To separate from, to shut out; when followed by a min preposition.

| bâdal (לְדֵּב) [pronounced *baw-DAHL*] | *separating, [disjoining, severing]; dividing into parts; distinguishing, making a distinction, showing a difference; selecting [out from a group]; dividing into parts; shuting out* | Hiphil participle | Strong's #914 BDB #95 |
| bâdal (לְדֵּב) [pronounced *baw-DAHL*] | *to be separated, to separate oneself; to be secluded [shut out]; to depart, to withdraw, to be set apart* | 3ʳᵈ person plural, Niphal perfect | Strong's #914 BDB #95 |

To depart from a place when that place is preceded by a min preposition.

50.   **Masculine_noun:** which means *piece, severed piece*. Strong's #915 BDB #95.

51.   **Feminine_noun:** which means *separate place*. Strong's #3995 BDB #95.

52.   **Masculine_noun:** which means *an alloy, tin, dross*. Strong's #913 BDB #95.

53.   **Masculine_noun:** bᵉdôlach (חַלֹדְּב) [pronounced *behd-OH-lahkh*], which means *a gum resin, bdellium*. Strong's #916 BDB #95. Gen. 2:12

| bᵉdôlach (חַלֹדְּב) [pronounced *behd-OH-lakh*] | *a gum resin, bdellium* | masculine singular noun | Strong's #916 BDB #95 |

54.   **Masculine_proper_noun:** Bᵉdân (בֶּז) [pronounced *bᵉDAWN*], which means *nada* and is transliterated *Bedan*. Strong's #917 BDB #95. 1Sam. 12:11

| Bᵉdân (בֶּז) [pronounced *bᵉDAWN*] | transliterated *Bedan* | masculine proper noun | Strong's #917 BDB #95 |

55.   **Masculine_proper_noun:** Bᵉdân, which is, in the Hebrew, בֶּז [pronounced *bᵉDAWN*], which is transliterated *Bedan*. 1Sam. 12:11 1Chron. 7:17.* Strong's #917 BDB #96. 1Sam. 12:11

56.   **Masculine_noun:** which means *fissure, rent, breach*. Strong's #919 BDB #96.

57.   **Verb:** which means *to mend, to repair*. Strong's #918 BDB #96.

58.   **Masculine_noun:** bohûw (והֹב) [pronounced *BOH-hoo*], which means *emptiness, empty, void, waste*. Strong's #922 BDB #96. Gen. 1:2 Jer. 4:23 Isa. 34:11

| bohûw (והֹב) [pronounced *BOH-hoo*] | *emptiness, empty, void, waste* | masculine singular noun: | Strong's #922 BDB #96 |

59.   **Masculine_noun:** which means *a costly stone [perhaps porphyry]*. Strong's #923 BDB #96.

60.   **Verb:** bâchal (לָחַב) [pronounced *baw-KHAHL*], which means *to strike with terror, to terrify; to cause to despond; to overwhelm; hurry, to hasten [as if to tremble] to so anything*. in the Niphal, *dismayed, disquieted, disturbed, terrified*. In the Piel, it means *to disquiet, to disturb, to terrify*. The KJV gives the renderings *troubled {terrified)* (Gen. 45:3), *amazed* (Ex. 15:15), *afraid* (Job 21:6), *dismayed* (Isa. 21:3), *vexed* (Psalm 6:2), *hasteneth* (Prov. 28:22) and *speedily* (Zeph. 1:18). However, I am leaning toward a more all-purpose word, **overwhelmed,** used by Owens here. Strong's #926 BDB #96. Gen. 45:3 Exodus 15:15 1Sam. 28:21 2Sam. 4:1 Job 21:6 Psalm 2:5 83:15, 17 90:7 104:29

bâchal (לָחַב) [pronounced *baw-KHAHL*]	*to be overwhelmed, to be confounded; to tremble, to be terrified; to suddenly perish, to suddenly be destroyed*	3rd person masculine singular, Niphal imperfect	Strong's #926 BDB #96
bâchal (לָחַב) [pronounced *baw-KHAHL*]	*to overwhelm; to strike with terror, to terrify; to cause to despond; hurry, to hasten [as if to tremble] to so anything*	3rd person masculine singular, Piel imperfect	Strong's #926 BDB #96
bâchal (לָחַב) [pronounced *baw-KHAHL*]	*to be overwhelmed; to be terrified; to be hurried [as if to tremble] to so anything; to be swift*	3rd person masculine singular, Pual imperfect	Strong's #926 BDB #96
bâchal (לָחַב) [pronounced *baw-KHAHL*]	*to overwhelm; to strike with terror, to terrify; hurry, to hasten [as if to tremble] to so anything; to thrust from a place*	3rd person masculine singular, Hiphil imperfect	Strong's #926 BDB #96

61.   **Feminine_noun:** which means *dismay, sudden terror, sudden ruin*. Strong's #928 BDB #96.

62.   **Feminine_noun:** bᵉhêmâh (הֵמֶהְב) [pronounced *bᵉhay-MAW*], which means *mammal, beast, animal, cattle*. It is often used in the collective sense (a singular standing for a plural). It is an onomatopoetic word, imitating the braying of a mule. Strong's #929 BDB #96. Gen. 1:24 2:20 3:14 6:7, 20 7:2 8:1, 17, 20 9:10 34:23 36:6 47:18 Exodus 8:17 9:9 11:5 12:12 13:2 19:13 20:10 22:10 Deut. 2:35 3:7 4:17 5:14 20:14 1Sam. 17:44 1Kings 4:33 Job 18:3 Psalm 73:22 147:9 148:10

bᵉhêmâh (הֲמֵהְב) [pronounced *bᵉhay-MAW*]	*beasts [a collective of all animals]; mammal (s), beast, animal, cattle, livestock [domesticated animals]; wild beasts*	feminine singular noun often used in the collective sense	Strong's #929 BDB #96

63. **Masculine_noun:** which means *behemoth, hippopotamus*. Strong's #930 BDB #97.

64. **Feminine_noun:** bôhen (בֹהֶן) [pronounced *BOH-hen*], which means *thumb, big toe*. Strong's #931 BDB #97. Exodus 29:20 Judges 1:6

bôhen (בֹהֶן) [pronounced *BOH-hen*]	*thumb, big (great) toe*	feminine singular noun	Strong's #931 BDB #97
This word is found 14x in Exodus and Leviticus; and 4x in Judges.			
In Scripture, we always find the concept of the thumb and big toe together when using this word.			

65. **Masculine_noun:** which means *armless eruption on the skin*. Strong's #933 BDB #97.

66. **Feminine_noun:** bahereth (בַהֶרֶת) [pronounced *bah-HEH-reth*] whith the phrase *bright spot*, which I suppose conveys something to the modern reader, but since this word is found only in Lev. 13 and 14:56, context would indicate that this should be translated *blemish* or *discoloration*. One might first qualify that with the word *new* or *unusual*. and then just use the word *blemish* once it has been identified. Strong's #934 BDB #97. Lev. 13:2

67. **Adjective:** which means *bright, brilliant* [used of light]. Job 37:21.* Strong's #925 BDB #97.

68. **Verb:** bôwʾ (אוֹב) [pronounced *boh*], which means *to come in, to come, to go in, to go, to enter*. We find the same word used three times in Job 2:11. In v. 11a, it is found in the Qal active participle and it means *a coming of*. It is followed by the preposition *upon*. In v. 11b, bôʾ is in the 3ʳᵈ person masculine plural, Qal imperfect and should be rendered *they came*. The imperfect indicates that a journey of some length was involved. In v. 11c, we have the prefixed lâmed preposition and the Qal infinitive construct of bôwʾ, meaning *to come, to come of*. As a participle with a definite article, it means *the ones coming in*. Bôwʾ generally requires a direct object, as it is the object which is being brought somewhere. It is used in Deut. 22:13 to refer to sex in marriage. The idea in Deut. 33:2 is that He came into the lives of the Israelites; He came into their reality. With a direct object in the Hiphil, it means *to bring*. In the Hiphil, the causative stem, it means *to take in, to bring, to come in with, to carry;* and, surprisingly enough, it is translated quite consistently by the KJV when found in the Hiphil stem. Here, we could go with tradition, and render this

advance. In 1Sam. 9:6, we have the Qal infinitive absolute followed by the 2ⁿᵈ person masculine singular, Qal imperfect of bôw', which literally means *a coming he will come,* which obviously doesn't make a lot of sense. The masculine singular refers back to *all* and the idea is that, all that he says, it comes to pass. Strong's #935 BDB #97. somewhere and Gen. 2:19 4:3 6:4, 13, 17 7:7 7:1, 16 8:9, 11 10:19 12:5 13:10 14:5 15:12 16:2, 4 18:11, 19, 21 19:1, 10 20:3, 9 22:9 23:2, 10 24:1, 30, 63, 67 25:18, 29 26:10, 27 27:4, 18 28:11 29:6, 9, 13 30:3, 4, 14 31:18 32:6, 13 33:1, 11, 14 34:5 35:6 37:2, 10, 25, 28 38:2, 8, 9 39:11, 14 40:6 41:14, 29 42:5, 19, 20, 21 43:2, 9, 16, 18, 21 44:14, 32 45:16, 18 46:1, 7, 8, 32 47:1, 7 48:2, 5 49:6 50:10 Exodus 1:1 2:10, 16 3:1, 13 4:6, 12 5:1 6:8, 11 7:10 8:1, 3 9:1 10:1, 3, 4 11:1 12:23 13:5 14:16, 28 15:17, 19 16:1, 22 17:8 18:5, 6, 19, 22 19:1, 4, 9 20:20 21:3 22:9, 12 23:19, 27 24:3 25:14 26:11 27:7 28:29 29:30 30:20 32:2, 3 33:8 Deut. 1:7, 19 4:1, 5, 21, 38 6:23 16:6 17:9 20:19 21:12, 13 22:13 26:1 31:11 33:2 Joshua 2:1, 3 3:4, 15 6:1, 11 8:11 10:13 13:1 21:45 23:14, 15 Judges 1:7, 14 2:1 3:22 6:18 8:4 9:24, 31 11:18, 34 12:9 13:9, 12 15:14 18:10 19:3, 14 20:34 21:12 1Sam. 1:19, 22 2:14 4:5, 16 5:1, 5 7:1, 13 8:4 9:7, 14, 22 10:7, 9, 27 11:9 13:10 14:20 15:5, 15 16:2, 12 17:12, 18, 54 18:6, 27 19:7, 16 20:1, 8, 40 21:1, 14 22:5 23:7 24:3 25:5, 27 26:1 27:8, 9, 11 28:4 29:6 30:1, 3, 23 31:4 2Sam. 1:2, 10 2:23, 24 3:13 3:22 4:8 9:10 13:10 14:3, (4), 10, 23, 32 15:2, 4 16:5, 21 17:2, 14, 25 18:9 19:3, 41 20:3, 12 23:13, 16, 19 24:6 1Kings 1:1, 3, 13, 42 2:13, 40 3:1, 7, 24 4:28, 34 7:14, 51 8:3, 6, 65 9:9, 28 1Chron. 4:38 5:1 10:12 16:1 Job 1:6 2:1, 11 3:6 12:6 14:3, 14, 18 17:10 20:22 Psalm 41:6 44:17 51 inscription 52 inscription 54 inscription 55:5 63:9 78:54 90:10 95:6 96:8 105:18, 40 118:19, 25 Prov. 1:26 2:10, 18 3:25 4:14 6:3, 10, 29 7:20 10:24 Eccles. 1:4, 5 2:12, 16 Zech. 12:9

bôw' (אוֹב) [pronounced *boh*]	*to come in, to come, to go in, to go, to enter, to advance; to attain*	3ʳᵈ person masculine singular, Qal imperfect	Strong's #935 BDB #97
The BDB meanings are: *to enter, come in; to come; to come with; to come upon, fall or light upon, attack (enemy); to come to pass; to attain to; to be enumerated; to go.*			
bôw' (אוֹב) [pronounced *boh*]	*come [in], go [in], enter, advance*	2ⁿᵈ person masculine singular, Qal imperative	Strong's #935 BDB #97
bôw' (אוֹב) [pronounced *boh*]	*entering [coming, going, advancing] [in]; those entering [going, coming (in)]*	Qal active participle	Strong's #935 BDB #97

bôwʾ (אוֹב) [pronounced *boh*]	*the one entering [coming, going, advancing] [in]; he who enters [goes, comes (in)]*	Qal active participle with the definite article	Strong's #935 BDB #97
bôwʾ (אוֹב) [pronounced *boh*]	*ones entering [coming, going, advancing] [in]; those entering [going, coming (in)]*	masculine plural, Qal active participle	Strong's #935 BDB #97
bôwʾ (אוֹב) [pronounced *boh*]	*to take in, to bring [near, against, upon], to come in with, to carry, to cause to come [in], to gather, to bring to pass*	3rd person masculine singular, Hiphil imperfect	Strong's #935 BDB #97
bôwʾ (אוֹב) [pronounced *boh*]	*take in, bring [near, against, upon], come in with, carry, cause to come [in], gather, bring to pass*	2nd person masculine singular, Hiphil imperative	Strong's #935 BDB #97
bôwʾ (אוֹב) [pronounced *boh*]	*taking in, bringing [near, against, upon], coming in with, carrying, causing to come [in], gathering, bringing to pass*	Hiphil participle	Strong's #935 BDB #97
bôwʾ (אוֹב) [pronounced *boh*]	*to be brought, brought in; to be introduced, be put*	3rd person masculine singular, Hophal imperfect	Strong's #935 BDB #97
bôwʾ (אוֹב) [pronounced *boh*]	*those being brought [in], the ones being introduced, those being put [placed]*	masculine plural, Hophal participle	Strong's #935 BDB #97

When used of the sun, this verb can mean *to enter [a chamber];* in other words, *to set.* BDB gives a definitive list of the passages where this is used this way (including Gen. 15:12, 17 28:11 Exodus 17:12 22:25), and points out that the verb used for the sun rising is yâtsâʾ (אָצָי) [pronounced *yaw-TZAWH*] (Strong's #3318 BDB #422).[60]

69.   **Combined with a preposition:** 1Kings 8:65 1Chron. 13:5

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[60] *The Brown-Driver-Briggs Hebrew and English Lexicon;* Hendrickson Publishers; ©1996; p. 98.

lâmed (ל) [pronounced *lᵉ*]	*to, for, towards, in regards to, with reference to, as to, with regards to, belonging to*	directional/relational preposition	No Strong's # BDB #510
bôwʾ (אוּב) [pronounced *boh*]	*to come in, to come, to go in, to go, to enter*	Qal infinitive construct	Strong's #935 BDB #97

The lâmed preposition + the Qal infinitive construct of bôwʾ are literally *to an entering of;* they could be reasonably rendered *the entrance of;* and are often transliterated as *Lebo*.

70.   **Combined with a preposition:** 2Sam. 5:25

min (מן) [pronounced *mihn*]	*from, off, out from, out of, away from, on account of, since, than, more than*	preposition of separation	Strong's #4480 BDB #577
leave this blank			
ʿad (דע) [pronounced *ĝahd*]	*as far as, even to, up to, until*	preposition	Strong's #5704 BDB #723
bôwʾ (אוּב) [pronounced *boh*]	*to come in, to come, to go in, to go, to enter*	Qal infinitive construct with the 2ⁿᵈ person masculine singular suffix	Strong's #935 BDB #97

This prepositions min and ʿad combined with the Qal infinitive construct of *to go, to come* can be rendered *from ___ to ___; from ___ as far as ___; from ___ to as far as ___*.

71.   **Noun:** mâbôʾ (אוּבמ) [pronounced *mawᵇ-VOH*), which means *an entrance, a coming in, an entering in a going in; an approach; place where the sun sets, the west, toward the west*. According to BDB, *entrance, a coming in, an entering;* according to the KJV, it means *a going down, an entrance into, a coming in, an entry*. [Its verbal cognate, above, means *to go, to come, to go in, to come in*. Strong's #935 BDB #97]. Strong's #3996(&3997) BDB #99. Joshua 1:4 23:4 Judges 1:24 Psalm 104:19 Prov. 8:3

mâbôʾ (אוּבמ) [pronounced *mawᵇ-VOH*)	*an entrance, a coming in, an entering in a going in; an approach; place where the sun sets, the west, toward the west*	masculine singular construct	Strong's #3996 (& #3997) BDB #99

72.   **Masculine_noun:** môwbâʾ (מ וֹבָא) [pronounced *mohᵇ-VAW*], which means *incoming, entrance, entering; going in*. This is only found in 2Sam. 3:25 and Ezek. 43:11 and appears to be a form of Strong's #3996. Strong's #4126 BDB #100. 2Sam. **3:25**

môwbâʾ (מוֹבָא) [pronounced *moh^b-VAW*]	*incoming, entrance, entering; going in*	masculine singular noun with the 2nd person masculine singular suffix	Strong's #4126 BDB #100

This is only found in 2Sam. 3:25 and Ezek. 43:11 and appears to be a form of Strong's #3996, intentionally changed in order to match môwtsâʾ (Strong's #4161 BDB #425). This could very well be a part of phrase popularly used at this time.

73.   **Feminine_noun:** t^ebûwʾâh (הַאוּבְתַ) [pronounced *t^eb-oo-AW*], which means *product; crops, yield; income, revenue; gain (of wisdom) (figuratively); product of lips (figuratively)*. Redo pronunciation. Strong's #8393 BDB #100. Gen. 47:24 Exodus 23:10 Deut. 16:15 22:9 Joshua 5:12 Prov. 3:9, 14 8:19 10:16

t^ebûwʾâh (הַאוּבְתַ) [pronounced *t^eb-oo-AW*]	*produce, product; crops, harvest, yield; income, revenue; gain (of wisdom) (figuratively); product of lips (figuratively)*	feminine singular noun	Strong's #8393 BDB #100

I don't know if there is a significant difference between the singular and the plural.

74.   **Verb:** bûwz (בוז) [pronounced *booz*], which means *to despise, to hold in contempt, to see as insignificant; to show disdain [towards someone]*.   Strong's #936 BDB #100. Prov. 1:7 6:30

bûwz (בוז) [pronounced *booz*]	*to despise, to hold in contempt, to see as insignificant; to show disdain [towards someone or something]*	3rd person masculine singular, Qal imperfect	Strong's #936 BDB #100

75.   **Masculine_substantive:** bûz (בוז) [pronounced *booz*] which means *contempt, shamed*. a word found in Gen. 38:23 and more often in the poetic literature. Strong's #937 BDB #100. Gen. 38:23 Job 12:5

bûz (בוז) [pronounced *booz*]	*contempt, shamed*	masculine singular substantive	Strong's #937 BDB #100

76.   **Feminine_noun:** which means *contempt*. Strong's #939 BDB #100.

77.   **Masculine_proper_noun:**   Bûwz (בוז) [pronounced *booz*], which means *contemptible, contempt, despised, plundered;* and is transliterated *Buz*. Strong's #938 BDB #100. Gen. 22:21

Bûwz (בוז) [pronounced *booz*]	*contemptible, contempt, despised, plundered;* and is transliterated *Buz*	masculine singular proper noun	Strong's #938 BDB #100

78. **Gentilic_adjective:** which means *;* and is transliterated . Strong's #940 BDB #100.

79. **Masculine_proper_noun:** which means *not sure* and is transliterated . Strong's #941 BDB #100.

80. **Masculine_proper_noun:** which means *not sure* and is transliterated . Strong's #942 BDB #100.

81. **Verb:** bûwkᵉ (רוּבְ) [pronounced *book*], which means *to perplex, to confuse, to be confused, to be in confusion*. Strong's #943 BDB #100. Exodus 14:3

bûwkᵉ (רוּבְ) [pronounced *book*]	*to perplex, to confuse, to be confused, to be in confusion*	3ʳᵈ person masculine singular, Niphal imperfect	Strong's #943 BDB #100
bûwkᵉ (רוּבְ) [pronounced *book*]	*perplexed, confused*	Niphal passive participle	Strong's #943 BDB #100
Owens, Webster, WEB: *entangled;* .MKJV: *tangled;* AOB, CEV: *wandering*.			

82. **Feminine_noun:** which means *confusion, confounding*. Strong's #3998 BDB #100.

83. **Masculine_noun1:** bûwl (לוּב) [pronounced *bool*], which means *Bul, Marcheswan, 8ᵗʰ month;* corresponds to Nov-Dec.; transliterated *Bul*. Strong's #945 BDB #100. 1Kings 6:38

bûwl (לוּב) [pronounced *bool*]	*Bul, Marcheswan, 8ᵗʰ month;* corresponds to Nov-Dec.; transliterated *Bul*	masculine singular noun1	Strong's #945 BDB #100

84. **Masculine_noun2:** which means *product, produce*. See above. Strong's #945 BDB #100 (it's on BDB #385).

85. **Verb:** bûwç (סוּב) [pronounced *booc*], which means *to tread down, to trample [with the feet], to trample [to pieces];* metaphorically used to mean *to place under subjection*. Strong's #947 BDB #100. Psalm 44:5 60:12

bûwç (סוּב) [pronounced *booç*]	*to tread down, to trample [with the feet], to trample [to pieces];* metaphorically used to mean *to place under subjection; to reject*	3ʳᵈ person masculine singular, Qal imperfect	Strong's #947 BDB #100
One of the common images of the ancient world was a victor walking over the bodies of those he has defeated in battle (Job 40:12 Psalm 7:5 Isa. 10:6 63:3 Daniel 7:23).			
bûwç (סוּב) [pronounced *booç*]	*treading down, trampling [with the feet], trampling [to pieces], trodden down*	masculine singular, Qal participle	Strong's #947 BDB #100

bûwç (בוס) [pronounced booç]	to tread [trample] [down with the feet], metaphorically used to mean to profane (pollute) [a holy place with common feet], to desecrate	3rd person masculine singular, Pilel (Pilpel) imperfect	Strong's #947 BDB #100
bûwç (בוס) [pronounced booç]	to be trodden down; to be trodden under foot [used of a corpse]	3rd person masculine singular, Hophal imperfect	Strong's #947 BDB #100
bûwç (בוס) [pronounced booç]	to be trampled upon; to tread; to kick out [of an infant's blind movements, of Jerusalem (figuratively]; to be thrown out	3rd person masculine singular, Hithpalel (Hithpolel) imperfect	Strong's #947 BDB #100

86.   **Proper_noun/location:** Yᵉbûwç (סובְי) [pronounced yeᵇVOOS], which probably means [place of the] Jebusites.   Strong's #2982   BDB #101.   Joshua 10:1   1Chron. 11:4

Yᵉbûwç (סובְי) [pronounced yeᵇVOOS]	[place of the] Jebusites	proper noun/location	Strong's #2982 BDB #101

87.   **Gentilic_adjective:** Yᵉbûçîy (יְסֵבִי) [pronounced yᵉvoo-SEE], which means Jebusite. It almost has a French sound, does it not? Strong's #2983 BDB #101. Gen. 10:16   15:21 Exodus 3:8 13:5 23:23 33:2 Deut. 20:17 Judges 1:21 3:3 Joshua 18:28   2Sam. 5:6 24:16 1Kings 9:20

Yᵉbûçîy (יְסֵבִי) [pronounced yᵉvoo-SEE]	an inhabitant or descendant of Jebus; transliterated Jebusite	adjective gentilis with the definite article	Strong's #2983 BDB #101

88.   **Feminine_noun:** which means a down-treading, a subjugation. Strong's #4001 BDB #101.

89.   **Feminine_noun:** which means down treading, ruin, downfall. Strong's #8395 BDB #101.

90.   **Feminine_noun:** bêytsâh (הָצֵיב) [pronounced bay-TSAW], which means egg. Strong's #1000 BDB #101. Deut. 22:6

bêytsâh (הָצֵיב) [pronounced bay-TSAW]	egg	feminine singular noun	Strong's #1000 BDB #101

91. **Masculine_noun:** bûwts (בּוּץ) [pronounced *boots*], which means *byssus, cloth [or clothing] made of byssus [fine cotton of a bright, white color], fine white Egyptian linen*. Strong's #948 BDB #101. 1Chron. 15:27

bûwts (בּוּץ) [pronounced *boots*]	*byssus, cloth [or clothing] made of byssus [fine cotton of a bright, white color], fine white Egyptian linen*	masculine singular noun	Strong's #948 BDB #101

92. **Feminine_noun:** which means *emptiness*. Strong's #950 BDB #101.

93. **Feminine_noun:** which means *emptiness*. Strong's #4003 BDB #101.

94. **Verb:** which means *to make clear, to explain, to clear up*. Strong's #952 BDB #101.

95. **Verb:** bôwsh (שׁוּב) [pronounced *bôsh*], which means *anxious, ashamed, disconcerted, discouraged;* and maybe *apprehensive, disappointed*. BDB gives its meaning as *to be ashamed*. It also gives the meanings *disconcerted, disappointed, confounded*. The KJV primarily goes with *ashamed,* but then throws in *confounded* a few times as well. The problem that I am having is that *ashamed* and *confounded* are two different words entirely, and choosing one over the other would certainly change the meaning of any verse. In looking through the concordance on bôwsh, there are times when I wonder if either of these translations are right (e.g., Judges 3:25). I am wondering if *discouraged, became anxious, impatient* might not be better renderings.   Also, we have possibly two other words for *ashamed* (Num. 12:14 2Sam. 10:5 Psalm 34:5 Isa. 33:9 Jer. 2:26) and for *confounded* (see Jer. 14:3 Ezek. 36:32). This word is found several times in conjunction with the word *trust* (Job 6:20 Psalm 22:5 25:2). About the only way that I can come up with a decent translation, is to take the possibilities and try them out. *Yes* would mean that such a meaning would be quite reasonable; *no* means that meaning just would not fit into the context; *?* or *maybe* means that it could fit, but the meaning is changed considerably or the meaning would seem forced (and *maybe* means it is more reasonable than *?*). From the chart, so far, the most likely candidates for the meaning of bôsh are *anxious, ashamed, disconcerted, discouraged;* and maybe *apprehensive, disappointed*. The words which are the closest in meaning are *anxious, apprehensive* and *disconcerted*. Now, sometimes those can be the result of *shame, confusion, having been confounded*. Therefore, I will go with those for the meaning of bôwsh. In the Polel, this means *to delay in shame*. Strong's #954 BDB #101. Gen. 2:25 Exodus 32:1 Judges 3:25 5:28 2Sam. 19:5 Job **6:2** 19:3 Psalm 83:17 Prov. 10:5

bôwsh (שׁוּב) [pronounced *bôsh*]	*to be anxious [or, ashamed, disconcerted, discouraged]; and maybe to be apprehensive [or, disappointed]*	3rd person masculine singular, Qal imperfect	Strong's #954 BDB #101

bôwsh (שׁוּב) [pronounced *bôsh*]	*anxious, ashamed, disconcerted, discouraged;* and maybe *apprehensive, disappointed*	Qal infinitive absolute	Strong's #954 BDB #101
bôwsh (שׁוּב) [pronounced *bôsh*]	*to delay* [when followed by a gerund]; properly *to put to shame one who waits*	3rd person masculine singular, Pilel imperfect	Strong's #954 BDB #101
bôwsh (שׁוּב) [pronounced *bôsh*]	*to put anyone to shame* [especially on account of frustrated endeavors]; *to disgrace; to do shameful things, to act shamefully*	3rd person masculine singular, Hiphil imperfect	Strong's #954 BDB #101
bôwsh (שׁוּב) [pronounced *bôsh*]	*putting anyone to shame* [especially on account of frustrated endeavors]; *disgracing; doing shameful things, acting shamefully*	Hiphil participle	Strong's #954 BDB #101
bôwsh (שׁוּב) [pronounced *bôsh*]	*to blush, to be ashamed* [disconcerted, disappointed] [in front of one another]	3rd person masculine singular, Hithpolel imperfect	Strong's #954 BDB #101

I am assuming that the Hithpael and the Hithpolel are the same thing.

	Anxious	Apprehensive	Ashamed, shamed	confounded, confused	disconcerted	discouraged	disappointed	impatient
Qal Perfect:								
Ezra 8:22	?	yes	maybe	?	no	?	no	no
Ezra 9:6	yes	yes	maybe	no	?	no	?	no
Job 6:20	yes	?	?	yes	yes	yes	yes	no
Psalm 22:5	yes	?	yes	?	yes	yes	yes	?
Psalm 71:24	?	maybe	yes	maybe	yes	yes	yes	?
Isa. 19:9	?	maybe	yes	yes	yes	yes	yes	?
Jer. 2:36	maybe	maybe	maybe	maybe	yes	yes	maybe	no

	Anxious	Apprehensive	Ashamed, shamed	confounded, confused	disconcerted	discouraged	disappointed	impatient
Jer. 9:19	yes	?	yes	yes	yes	yes	yes	no
Jer. 51:51	yes	yes	yes	?	yes	yes	yes	no

Qal perfect:

2Kings 19:26	maybe	maybe	yes	yes	yes	yes	yes	no
Job 19:3	no	yes	yes	no	?	?	no	no
Psalm 6:10	maybe	yes	yes	maybe	yes	yes	maybe	maybe
Psalm 31:1	yes	yes	yes	yes	yes	yes	yes	yes
Hosea 13:15	?	maybe	maybe	maybe	maybe	maybe	maybe	maybe
Micah 7:16	maybe	maybe	maybe	yes	yes	maybe	maybe	no

Hithpolel Future (Hithpael—the intensive reflexive):

Gen. 2:25	yes	yes	yes	maybe	maybe	maybe	maybe	no

96.   **Feminine_noun:** bûshâh (הָשוב) [pronounced *boo-SHAW*], which means *shame*. Psalm 89:46 Micah 7:10 Obad. 5:10 Ezek 7:18.* Strong's #955 BDB #102. Psalm 89:45

bûshâh (הָשוב) [pronounced *boo-SHAW*]	*shame*	feminine singular noun	Strong's #955 BDB #102

97.   **Feminine_noun:** which means *shame*. Hosea 10:6.* Strong's #1317 BDB #102.

98.   **Feminine_noun:** bôsheth (בֹּשֶׁת) [pronounced *BOH-sheth*], which means *shame, dishonor; profanation, sacrilege, desecrated and vile; idol* [which brings shame upon those who worship it]. It can also refer to *ignominy, a vile and ignominious condition;* and it can refer to an *idol,* which brings shame upon those who worship it. Strong's #1322 BDB #102. [Synonym = **Strong's #3639   BDB #484**]. 1Sam. 20:30 Psalm 44:15

bôsheth (בֹּשֶׁת) [pronounced *BOH-sheth*]	*shame, dishonor; profanation, sacrilege, desecrated and vile; an idol* [which brings shame upon those who worship it]	feminine singular noun	Strong's #1322 BDB #102

99.   **Masculine_noun:** which means *a man's privates (?)*. Strong's #4016 BDB #102.

100.   **Verb:** which means *to divide, to cut through*. Strong's #958 BDB #102.

101.   **Verb:** bâzâh (הָזָב) [pronounced *baw-ZAW*], which means *to despise*. One instance of the Niphal is given a different Strong's number (#5240) because it is spelled differently and the reading is suspect (1Sam. 15:9). Strong's #959 BDB #102. Gen. 25:34   1Sam. 2:30   10:27   15:9   17:42   2Sam. 6:16   12:9   Psalm 15:4   51:17 73:20

bâzâh (הָזָב) [pronounced *baw-ZAW*]	*to despise, to regard with contempt, to hold in contempt*	3rd person masculine singular, Qal perfect	Strong's #959 BDB #102
bâzâh (הָזָב) [pronounced *baw-ZAW*]	*to be despised, to be regarded with contempt, despicable, contemptible*	feminine singular, Niphal participle	Strong's #959 BDB #102

102.   **Adjective:** which means *despised*. Strong's #960 BDB #102.

103.   **Masculine_noun:** which means *contempt*. Strong's #963 BDB #102.

104.   **Verb:** bâzaz (זַזָב) [pronounced *baw-ZAHZ*], which means *to spoil, to plunder, **to pillage**, to despoil, to depredate, to freeboot, to ransack*. Strong's #962 BDB #102. Gen. 34:27   Deut. 2:35   3:7   20:14   Joshua 8:2   11:14   1Sam. 14:36

bâzaz (זַזָב) [pronounced *baw-ZAHZ*]	*to spoil, to plunder, to pillage, to despoil, to take as plunder; to depredate, to freeboot, to ransack*	3rd person plural, Qal imperfect	Strong's #962 BDB #102
bâzaz (זַזָב) [pronounced *baw-ZAHZ*]	*to be spoiled [plundered, pillaged, despoiled]*	3rd person plural, Niphal imperfect	Strong's #962 BDB #102
bâzaz (זַזָב) [pronounced *baw-ZAHZ*]	*to be taken as spoil, to be taken as plunder*	3rd person plural, Pual imperfect	Strong's #962 BDB #102

105.   **Masculine_noun:** baz (זַב) [pronounced *bahz*], which means *a robbery, spoil, booty, that which is taken in war*. (One form of this appears to be Strong's #897). Strong's #957 BDB #103. Deut. 1:39

baz (זַב) [pronounced *bahz*]	*a robbery, spoil, booty, that which is taken in war*	masculine singular noun:	Strong's #957 BDB #103

106.   **Feminine_noun:** which means *spoil, booty*. Strong's #961 BDB #103.

107.   **Proper_noun_location:** which means *;* and is transliterated . Strong's #964 BDB #103.

108. **Masculine_noun:** which means *a lightning flash (?)*. Strong's #965 BDB #103.

109. **Proper_noun_location:** Bezeq (בֶּ֫זֶק) [pronounced *BEH-zehk*], which means *lightning, lightning flash;* and is transliterated *Bezek*. Strong's #966 BDB #103. Judges 1:4 1Sam. 11:8

Bezeq (בֶּ֫זֶק) [pronounced *BEH-zehk*]	*lightning, lightning flash; and is transliterated Bezek*	proper noun; location	Strong's #966 BDB #103

110. **Verb:** which means *to scatter*. Strong's #967 BDB #103. Psalm 68:30

bâzar (בַּ֫זַר) [pronounced *baw-ZAHR*]	*to scatter, to disperse*	3rd person masculine singular, Piel perfect	Strong's #967 BDB #103

BDB suggests that this should read bazzêr (בַּזֵּר) [pronounced *bahz-ZAIR*] instead, which is the 2nd person masculine singular, Piel imperative. The difference in the Piel forms is only the vowel points, which were added long after the text was written. The Septuagint, Syriac and Vulgate all have the 2nd person, Piel imperative; the MT has the 3rd person, Piel perfect.

111. **Masculine_proper_noun:** which means *nada* and is transliterated . Strong's #968 BDB #103.

112. **Verb1:** which means *to feel loathing for*. Strong's #973 BDB #103.

113. **Verb2:** which means *to gain an inheritance through greed*. Prov. 20:21.* Strong's #973 BDB #103.

114. **Verb:** bâchan (וֹחֵב) [pronounced *baw-KHAHN*], and it means *to examine, to [carefully] scrutinize, to test, to try, to prove; to look out, to watch*. The second verb is the Qal perfect of bâchan (בַּ֫ח) [pronounced *baw-KHAHN*], which means *to examine, to try, to scrutinize, to prove*. God is allowed *to scrutinize, to prove, to examine and to try us;* we are not given the same opportunity. When God does this, His motives are *to determine the essential qualitites of the object, especially integrity. It is used almost exclusively in the spiritual sense.*[61] When we do this, we do so because we doubt God's integrity. This is why it is right for God *to scrutinize us* but it is wrong for us *to try Him*. In a classroom situation, I gave tests to "A" students, even when I knew almost in certainty that they would make an "A" on the test. God knows with absolute certainty what tests we will pass and which we will fail. However, we are being observed by an whole cloud of witnesses, all of angelic creation, who cannot see into our souls (although they are exceptional perceptive and intuitive do to their centuries of observation and their great intelligence); furthermore, we ourselves are encouraged when we are tested and we pass; and we are reproved, often by ourselves, when we are tested and we fail. It is incorrect

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[61] *The Complete Word Study Old Testament;* Dr. S. Zodhiates; p 2304.

to think of this as meaning *to tempt to sin*. They have put God's patience and character to the test. They do this because they have no faith in Him. Strong's #974 BDB #103. Gen. 42:15 Job 7:18 12:11 Psalm 7:9 95:8

bâchan (בָחַן) [pronounced *baw-KHAHN*]	*to examine, to [carefully] scrutinize, to test, to try, to prove; to look out, to watch*	Qal active participle	Strong's #974 BDB #103
bâchan (בָחַן) [pronounced *baw-KHAHN*]	*to be proved, to be tried, to be tested*	3rd person masculine singular, Niphal imperfect	Strong's #974 BDB #103
bâchan (בָחַן) [pronounced *baw-KHAHN*]	*to be proved, to be tried, to be tested*	3rd person masculine singular, Pual imperfect	Strong's #974 BDB #103

Some take bâchan in Ezek. 21:18 to be a noun: *trial, proof*.

115. **Masculine_noun:** which means *a testing*. Strong's #976 BDB #103.

116. **Masculine_noun:** which means *a watchtower*. Isa. 32:14.*   Strong's #975 BDB #103.

117. **Masculine_noun:** which means *siege towers*. Isa. 23:13.*   Strong's #971 BDB #103.

118. **Masculine_noun:** which means *an assayer*. Jer. 6:27.* Strong's #969 BDB #103.

119. **Verb:** bâchar (בָחַר) [pronounced *baw-KHAHR*], which means *to choose*. It is pretty consistently rendered *choose* throughout the Authorized Version. However, it is also followed by the bêyth preposition, which is generally not translated. With the bêyth preposition, it can refer to divine choice (Isa. 44:2 Ezek. 20:5 1Sam. 10:24) and to man's choice (Deut. 30:19 Prov. 3:31 Isa. 66:3). In the Qal participle, it means *chosen*. Strong's #977 BDB #103. The Doctrine of Fasting (Isa. 58:5) Gen. 6:2 13:10 Exodus 14:6 17:9 18:25 Deut. 4:37 7:7 16:2 17:8 21:5 Judges 5:8 10:14 20:15 1Sam. 2:28 8:18 10:24 13:2 16:8 17:40 20:30 24:2 2Sam. 6:1, 21 10:9 15:15 16:18 17:1 19:38 24:12 1Kings 3:8 8:16 1Chron. 154:2 Job 15:5 Psalm 33:12 47:4 89:19 Prov. 1:29 3:31 8:10 10:20

bâchar (בָחַר) [pronounced *baw-KHAHR*]	*to choose;* Gesenius also lists *to prove, to try, to examine, to approve, to choose, to select; to love, to delight in [something], to desire*	3rd person masculine singular, Qal imperfect	Strong's #977 BDB #103

bâchar (רַחָב) [pronounced *baw-KHAHR*]	*choose; Gesenius also lists prove, try, examine, approve, select; love, delight in [something], desire*	2nd person masculine singular, Qal imperative	Strong's #977 BDB #103
bâchar (רַחָב) [pronounced *baw-KHAHR*]	*chosen, selected; examined and approved*	Qal passive participle	Strong's #977 BDB #103
bâchar (רַחָב) [pronounced *baw-KHAHR*]	*a chosen one; one who has been chosen; one who has been examined and approved*	Qal passive participle	Strong's #977 BDB #103
bâchar (רַחָב) [pronounced *baw-KHAHR*]	*to be chosen, to be preferable, preferable, excellent; to be chosen [by anyone]; to please [someone]*	3rd person masculine singular, Niphal imperfect	Strong's #977 BDB #103
bâchar (רַחָב) [pronounced *baw-KHAHR*]	*chosen, choice; preferable, excellent; pleasing [someone]*	masculine singular, Niphal participle	Strong's #977 BDB #103
bâchar (רַחָב) [pronounced *baw-KHAHR*]	*to be chosen*	3rd person masculine singular, Pual imperfect	Strong's #977 BDB #103

120. **Masculine_noun:** bâchûr (רוּתָב) [pronounced *baw-KOOR*], which means *a youth, young man, unmarried man; young man [who is a warrior]; young men, choicest young men, men in the prime of their lives, the flower of youth, the quintessence of adult life*. Most of the time, this is simply rendered *young men* (Deut. 32:25 Judges 14:10 Ruth 3:10). Strong's #970 BDB #104. Judges 14:10 1Sam. 8:16 9:2 2Sam. (20:14) Psalm 78:31 (89:19) 148:12

bâchûr (רוּתָב) [pronounced *baw-KOOR*]	*a youth, young man, unmarried man; young man [who is a warrior]; the flower of youth, the quintessence of adult life*	masculine singular noun	Strong's #970 BDB #104
bachûwrîym (םיִרוּחַב) [pronounced *bah-khoo-REEM*]	*young men, choicest young men, men in the prime of their lives, the flower of youth, the quintessence of adult life*	masculine plural noun	Strong's #970 BDB #104

121.   **Feminine_plural_abstract_noun:** which means *youth*. Strong's #970 BDB #104.

122.   **Masculine_noun:** bâchîyr (רִיחָב) [pronounced *baw-KHEER*], which means *chosen, chosen one, elect*. BDB calls it a masculine noun (which is how it is used; New Englishman's Concordance calls it an adjective. Strong's #972 BDB #104. 1Sam. 26:2 2Sam. 21:6 1Chron. 16:13 Psalm 105:6 106:5, 23

bâchîyr (רִיחָב) [pronounced *baw-KHEER*]	*chosen, chosen ones, elect [ones]*	masculine plural noun with the 2nd person masculine singular suffix	Strong's #972 BDB #104

123.   **Proper_noun_location:** Bachûrîym (םִיריוחַב) [pronounced *bahk-oo-REEM*], which means *young men; young men's village;* and is transliterated . Strong's #980 BDB #104. 2Sam. 3:16 16:5 17:18 19:16 1Kings 2:8

Bachûrîym (םִיריוחַב) [pronounced *bahk-oo-REEM*]	*young men; young men's village;* and is transliterated *Bahurim*	proper singular noun; location	Strong's #980 BDB #104

124.   **Proper_noun:** Yibᵉchar (יִבְחַר) [pronounced *yibᵉ-KHAHR*], which means *Jehovah chooses;* transliterated *Ibhar*. Strong's #2984 BDB #104. 2Sam. 5:15

Yibᵉchar (יִבְחַר) [pronounced *yibᵉ-KHAHR*]	*Jehovah chooses;* transliterated *Ibhar*	masculine singular, proper noun	Strong's #2984 BDB #104

125.   **Masculine_noun:** mibᵉchâr (רָחבְמ) [pronounced *miᵇv-KHAWR*], which means *choicest ones, best ones*. This is found in Gen. 23:6 Exodus 15:4 Deut. 12:11 Isa. 22:7 37:24. Feminine in Ezek. 24:5. Strong's #4005 BDB #104. Gen. 23:6 Exodus 15:4

mibᵉchâr (רָחבְמ) [pronounced *miᵇv-KHAWR*]	*election; choice; the most excellent, the best; chosen, picked*	masculine singular noun	Strong's #4005 BDB #104

126.   **Masculine_noun:** which means *choice*. Strong's #4004 BDB #104.

127.   **Masculine_proper_noun:** Mibᵉchâr (רָחבְמ) [pronounced *miᵇv-KHAWR*], which means *election; choice; the most excellent, the best;* transliterated *Mibhar*. Strong's #4006 BDB #104. 1Chron. 11:38

Mibᵉchâr (רָחבְמ) [pronounced *miᵇv-KHAWR*]	*election; choice; the most excellent, the best; transliterated Mibhar*	masculine singular proper noun	Strong's #4006 BDB #104

128.   **Gentilic_adjective:** Bachărûwmîy (יִמורֲחַב) [pronounced *bahkh-uhr-oo-MEE*], which means *choice youths,* transliterated *Bacharumite*. Strong's #978&1273 BDB #104. 2Sam. 23:31 1Chron. 11:33*

Bachărûwmîy (יְמוֹרֲחַב) [pronounced *bahkh-uhr-oo-MEE*]	*choice youths,* transliterated *Bacharumite*	gentilic singular adjective	Strong's #978 (& #1273) BDB #104

Spelled Barᵉchûmîy (יְמֵחֲרַב) [pronounced *bahr-khu-MEE*] in 2Sam. 23:21. Strong's #1273 BDB #104. All that happened was, a letter was transposed in the Samuel text.

129. **Verb:** bâţâʾ (אָטָּב) [pronounced *baw-TAW*], which means *to speak rashly, to speak thoughtlessly*. This is an onomatopoetic word, as is our word for *babble*. Here, and in Num. 30:8, we have the noun *to speak rashly* (Strong's #4008 BDB #105), and the verb is found in Lev. 5:4 Psalm 106:33 (32?) Prov. 12:18 (Strong's #981 BDB #104).* This would even apply to the very emotional *I swear to God that I will...* Num. 30:6 (30:7 in Hebrew). Strong's #981 BDB #104. Psalm 106:33

bâţâʾ (אָטָּב) [pronounced *baw-TAW*]	*to babble, to talk idly;* in Piel, *to speak rashly, to speak thoughtlessly, to speak without thinking*	3rd person masculine singular, Piel imperfect	Strong's #981 BDB #104

130. **Masculine_noun:** which means *rash utterance*. Strong's #4008 BDB #105.

131. **Verb:** bâţach (חַטָּב) [pronounced *baw-TAHKH*], which means *to trust, to rely upon, to have confidence in, to be secure in*. This is a very interesting word as it is only found once in the Pentateuch, four times in the Judges, no where in 1 or 2Samuel, Joshua, Ruth, Nehemiah, Ezra or Esther; but it is found several times in Job, Psalms, Provers, Isaiah and Jeremiah. Bob Thieme used to describe this word as picking up your troubles and body slamming them on the Lord. There is a similar word in the Arabic which means *to throw one on the ground*, which is no doubt from when he got this meaning. It means *to trust, to rely upon, to have confidence in, to be secure in;* it means to essentially take everything that you have and place it in the care of Jesus Christ so that you do not have to worry about a thing. In the participle, this means *trusting*. Strong's #982 BDB #105. Judges 9:26 18:7, 10, 27 Job 6:20 11:18 Psalm 21:7 32:10 33:21 41:9 44:6 52:7 55:23 56:3 62:8, 10 118:8–9 146:3 Prov. 3:5

bâţach (חַטָּב) [pronounced *baw-TAHKH*]	*to trust, to rely upon, to have confidence [hope] in, to be secure in; to fear nothing for oneself*	3rd person masculine singular, Qal imperfect	Strong's #982 BDB #105
bâţach (חַטָּב) [pronounced *baw-TAHKH*]	*trust [in, on], rely upon, have confidence [hope] in, be secure in; fear nothing for oneself*	2nd person masculine singular, Qal imperative	Strong's #982 BDB #105

bâţach (חָטַב) [pronounced *baw-TAHKH*]	*trusting, relying upon; having confidence in; the one trusting, the one relying upon, who has confidence*	Qal active participle with the definite article	Strong's #982 BDB #105

This verb means *to throw one down on his back, to thrown in the face; to body slam;* the idea being *to pick up one's cares and to throw them on someone else.*[62]

bâţach (חָטַב) [pronounced *baw-TAHKH*]	*to cause to trust [rely upon], to persuade one to trust [to have confidence in]; to make secure*	3rd person masculine singular, Hiphil imperfect	Strong's #982 BDB #105

132. **Masculine_noun:** bᵉţach (חָטַב) [pronounced *BEH-tahkh*], which means, as a noun, *security, safety, confidence*. The meaning *confidence* is found in Gen. 34:25. As an adverb, beţach means *safely, without fear, securely, confidently*. It can also refer to someone who acts without caution, as he believes himself to be safe and secure (Judges 8:11). Strong's #983 BDB #105. Gen. 34:25 Judges **8:11** 18:7 1Sam. 12:11 1Kings 4:25 Job 11:18 18:14 Psalm 78:53 Prov. 1:33 3:23 10:9

bᵉţach (חָטַב) [pronounced *BEH-tahkh*]	as a noun, *security, safety, confidence*	masculine singular noun	Strong's #983 BDB #105
bᵉţach (חָטַב) [pronounced *BEH-tahkh*]	as an adverb, *safely, without fear, securely, confidently*	adverb	Strong's #983 BDB #105

133. **Feminine_noun:** which means *trusting*. Isa. 30:15.* Probably the infinitive of verb. Strong's #985 BDB #105.

134. **Masculine_noun:** which means *trust, hope*. Strong's #986 BDB #105.

135. **Feminine_plural_noun:** The second line begins with the wâw conjunction and the feminine plural of a word found only here, but closely related to the verb which means *trust,* and the noun which means *security*. This is translated *security* (Owen), *are secure* (KJV, NAB, NASB, NIV, Noyes, NRSV), *have confidence* (Young), *are prosperous* (Keil and Delitzsch), and *there is security* (*The Emphasized Bible*). As you can see, the main problem with these translations is that this word is not a verb and it is in the plural. Let's go with *measures of security,* not in reference to personal security systems but to divine security systems. Strong's #987 BDB #105. Job 12:6*

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[62] H. W. F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament;* ©1979 by Baker Books; p. 112.

136. **Masculine_noun:** The noun meaning *trust* is miᵇvᵉţâch (מִבְטָח) [pronounced *miᵇviTAWKH*], means *trust, confidence;* the concept is something that you lean on, place your weight upon, take refuge in, trust in, place your confidence on. With this noun, we have the concept of certain and firm confidence as well as complete security. Strong's #4009 BDB #105. (Job 8:14 wrong S#)

137. **Masculine_noun_location:** Bᵉţach (חַטֶב) [pronounced *BEH-tahkh*], which means, as a noun, *security, safety, confidence;* transliterated *Betah.* Strong's #984 BDB #105. 2Sam. 8:8*

Bᵉţach (חַטֶב) [pronounced *BEH-tahkh*]	*security, safety, confidence;* transliterated *Betah*	masculine singular noun; a location	Strong's #984 BDB #105

138. **Masculine_plural_noun:** which means *water melons*. Strong's #20 BDB #105.

139. **Verb:** which means *to cease, to be futile, to be vain*. Strong's #988 BDB #105.

140. **Feminine_noun:** beţen (בֶטֶן) [pronounced *BEH-ten*], which means *womb; belly, stomach* [in reference to a man]; *inside; appetite, craving*. primarily means womb, and, so far in the Bible, has been used in no other way (Gen. 25:23–24 30:2 36:27 are all of the prior references).[63] Beţen (בֶּטֶן) [pronounced *BEH-ten*], should be rendered *belly, stomach* when in reference to a man (Judges 3:21 Job 15:2 20:15, 20 32:19) or a woman who is not pregnant (Num. 5:21–22); and *womb* when it is in reference to a pregnant woman (Gen. 25:23–24 30:2 Deut. 28:4 Job 1:21). Metaphorically, been can refer to the *inside of someone* (Job 32:18) or refer to one's *appetite* or *craving* (Prov. 13:25 18:20). [See also Strong's #7355–6, 7355 BDB #933]. Since this refers often to the stomach as the place where the food goes, it is rendered *appetite* (The Complete Jewish Bible) or *craving* (the NIV). This would give us: For he does not know tranquility in his craving [or, appetite]. This is a very reasonable interpretation, as the previous verses relay an insatiability of the appetite. Our only problem—and it is not a great one—is that we use fairly specific, specialized meanings of both beţen and of shâlêv. However, we are not completely wrenching them apart from their basic meanings; we are simply putting an intentional spin on their meanings, one which is in keeping with the context. This use of beţen is rare, but not unheard of (see Prov. 13:25 18:20). Strong's #990 BDB #105. Gen. 25:23 30:2 38:27 Num. 5:21 Judges 3:21–22 13:5 1Kings 7:20 Job 1:21 3:10, 11 15:35 19:17 20:15, 20 Psalm 44:25

beţen (בֶטֶן) [pronounced *BEH-ten*]	*womb; belly, stomach* [in reference to a man]; *inside; appetite, craving*	feminine singular noun	Strong's #990 BDB #105

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[63] It is also found in Num. 5:22, 27 Deut. 7:13 28:4, 11, 18, 33 30:9; these are **all** the references to it in the Torah.

All of the BDB meanings: *1) belly, womb, body; 1a) belly, abdomen; 1a1) as seat of hunger; 1a2) as seat of mental faculties; 1a3) of depth of Sheol (figuratively); 1b) womb.*

In 1Kings 7:20, Owens translates this *the rounded projection*.

141. **Location:** Strong's #991 BDB #106.

142. **Masculine_noun:** bôţᵉnîm (בָּטְנִים) [pronounced *BOHT-neem*], which means, *pistachio nuts; nuts*. Strong's #992 BDB #106. Gen. 43:11*

bôţᵉnîm (בָּטְנִים) [pronounced *BOHT-neem*]	*pistachio nuts; nuts*	masculine plural noun	Strong's #992 BDB #106

This appears to be that odd *o* in the Hebrew, which is looks like the long *â* in the Hebrew.

143. **Proper_noun/location:** which means *pistachio nuts;* transliterated . Strong's #993 BDB #106.

144. **Particle_of_entreaty:** bîy (בִּי) [pronounced *bee*], which means *please, I pray, excuse me*. It is often used before addressing a superior or in showing respect to a stranger. It is often used before addressing a superior. It can be rendered *I pray, excuse me,* and it is often rendered *oh,* when addressing God. This word is quite obviously related to the word bîyn. Strong's #994 BDB #106. [see below; Strong's #995 BDB #106]. Gen. 43:20 44:18 Exodus 4:10 Joshua 7:8 Judges 6:13, 15 1Sam. 1:26 1Kings 3:17 Psalm (142:7?)

bîy (בִּי) [pronounced *bee*]	*please, I pray, excuse me [please];* this is used to introduce an entreaty or a request	particle of entreaty	Strong's #994 BDB #106

145. **Verb:** bîyn (בִּין) [pronounced *bean*], which means *to discern, to perceive, to consider, to understand, to reconsider, to think something over carefully*. In the imperative, it could mean *examine*. In the Polel (intensive stem), it means *to carefully examine*. Owens and The New Englishman's Hebrew Concordance both list this as the Hithpolel and Zodhiates as the Hithpael; this is the reflexive of the Piel (intensive) stem. This is why some translators give this the rendering *reconsider; think it over carefully* would be a reasonable rendering. Everyone when they think, think to themselves, so adding a reflexive intensive means that God is giving this serious reflection. The negative negates all of that, meaning that even under the most serious reflection, God is not going to relent on His actions because someone is suffering from great misfortune as the result of their own bad decisions. When followed by a preposition or an accusative, it means *to turn one's mind to, to attend to*. Strong's #995 BDB #106. The Doctrine of Tongues (Isa. 28:9) Gen. 41:33 Deut. 1:13 4:6 32:7, 10 1Sam. 3:8 16:18 2Sam. 12:19 1Kings 3:9, 12 1Chron. 15:22 Job 6:24, 30 9:11 11:11 13:1 14:21 15:8 18:2 Psalm 19:12 32:9 73:17 Prov. 1:2, 5 2:5 7:7 8:5, 9 10:13

bîyn (וְיָב) [pronounced *bean*]	*to discern, to perceive, to consider, to understand, to reconsider, to think something over carefully*	3rd person masculine singular, Qal imperfect	Strong's #995 BDB #106
bîyn (וְיָב) [pronounced *bean*]	*to discern, to perceive, to consider; to reconsider; to think it over carefully*	3rd person masculine singular, Piel perfect	Strong's #995 BDB #106
bîyn (וְיָב) [pronounced *bean*]	*to be intelligent, to be prudent, to be skillful*	3rd person masculine singular, Niphal imperfect	Strong's #995 BDB #106
bîyn (וְיָב) [pronounced *bean*]	*being intelligent, being prudent, being skillful*	Niphal participle	Strong's #995 BDB #106
bîyn (וְיָב) [pronounced *bean*]	*intelligent, perceptive; prudent, skillful; well-instructed*	Niphal participial construct	Strong's #995 BDB #106
bîyn (וְיָב) [pronounced *bean*]	*one with intelligence, a perceptive person; a prudent man, the skillful one; a well-instructed person; discerning*	masculine singular, Niphal participle	Strong's #995 BDB #106

Clarke: *Understanding [is the Niphal participle]* מינבנ *nebonim, persons of discernment, judicious men.*[64]

bîyn (וְיָב) [pronounced *bean*]	*to declare, to explain; to perceive, to turn the mind to anything, to discern, to understand, to know, to be acquainted with*	3rd person masculine singular, Hiphil imperfect	Strong's #995 BDB #106

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[64] Adam Clarke, *Commentary on the Bible;* from e-Sword, Deut. 1:13.

bîyn (וֹיב) [pronounced *bean*]	*the one who understands [knows, perceives, is acquainted with]; the one with discernment; the one declaring [explaining]*	masculine singular, Hiphil participle with the definite article	Strong's #995 BDB #106
bîyn (וֹיב) [pronounced *bean*]	*declare, explain; perceive, turn the mind [to anything], discern, understand, learn, know, become acquainted with*	2nd person masculine singular, Hiphil imperative	Strong's #995 BDB #106
bîyn (וֹיב) [pronounced *bean*]	*to show oneself discerning or attentive, consider diligently; to examine thoroughly*	3rd person masculine singular, Hithpolel imperfect	Strong's #995 BDB #106
bîyn (וֹיב) [pronounced *bean*]	*to teach, to instruct*	3rd person masculine singular, Polel imperfect	Strong's #995 BDB #106

146.   **Masculine_proper_noun:** Strong's #946 BDB #107.

147.   **Preposition:** bayin (וֹיב) [pronounced *bah-YIN*] or bêyn (וֹיב) [pronounced *bane*], which means *in the midst of;* however, here, it is found twice, and that corresponds most closely to our word *between*. The preposition bêyn (בֵּין) [pronounced *bane*], which means *in the midst of, between, among*. It is often found in conjunction with other prepositions. Here, it is found with the min (מִ) [pronounced *min*] preposition, so it means *out from among, from between, from the midst of*. Strong's #996 BDB #107. Gen. 1:4, 6 3:15 9:12 10:12 13:3 15:17 16:5 17:2 , 7 20:1 23:15 26:28 30:35 31:37 32:16 42:23 Exodus 8:23 9:4 11:7 12:6 13:9 14:2 16:1 18:16 22:11 26:33 28:39 30:8 31:13 Lev. 26:46 Deut. 1:1 5:5 Joshua 8:9 18:11 22:27, 34 24:7 Judges 4:5 Ruth 1:17 1Sam. 7:12 14:4, 42 17:1, 3 20:3 24:12 26:13 2Sam. 3:1 14:6 18:9 19:35 21:7 1Kings 3:9 5:12 7:28, 46 Psalm 68:13 104:12 Prov. 6:19

bêyn (וֹיב) [pronounced *bane*]	*in the midst of, between, among;* when found twice, it means *between*	preposition	Strong's #996 BDB #107

bayin (בַיִן) [pronounced *bah-YIN*]	*in the midst of, between, among;* when found twice, it means *between*	preposition	Strong's #996 BDB #107

When this preposition is found more than once, it is most accurately rendered *between* (and translated only once).

148. **Compound_preposition:** Gen. 1:6 Deut. 17:8 2Sam. 19:35

bêyn (בֵין) [pronounced *bane*]	*in the of midst, between, among;* when found twice, it means *between*	preposition	Strong's #996 BDB #107
lâmed (ל) [pronounced *lᵉ*]	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510

Bêyn (בֵין) [pronounced *bane*] followed by lâmed (ל) [pronounced *lᵉ*] can mean *between, an interval...unto, a difference between*. Used disjunctively to mean *whether...or*. This is often used with verbs of dividing, judging, knowing, teaching, etc. where distinguishing between two things is required.

149. **Compound_preposition:** bêyn (בֵין) [pronounced *bane*], which means *in the midst of, between, among*. It is often found in conjunction with other prepositions. Here, it is found with the min (מִן) [pronounced *min*] preposition, so it means *out from among, from between, from the midst of*. Bêyn = Strong's #996 BDB #107. One or two references from above Gen. 49:10 Exodus 25:22

min (מִן) [pronounced *min*]	*from, off, out from, of, out of, away from, on account of, since, than, more than*	preposition of separation	Strong's #4480 BDB #577
bêyn (בֵין) [pronounced *bane*]	*in the of midst, between, among;* when found twice, it means *between*	preposition	Strong's #996 BDB #107

This phrase means *out from among, from between, from the midst of*.

150. **Preposition:** bênayim (בֵּנַיִם) [pronounced *bay-NAH-yim*], which means *the betweens, the gap, the midst, two intermediates, the space between two armies*. Dual of the preposition above. Found only in 1Sam. 17:4, 23.* Strong's #996 & #1143 BDB #108. 1Sam. 17:4

bênayim (בֵּנַיִם) [pronounced bay-NAH-yim]	the betweens, the gap, the midst, two intermediates, the space between two armies	dual of the preposition between (Strong's #996 BDB #114)	Strong's #996 & #1143 BDB #108

The word *bênayim* is found only here an in v. 23. The *man of the gap* or *the man of the midst* is roughly equivalent to our more modern *the one standing in the gap*.

151. **Preposition:** feminine form of above. Means *between*. Strong's #996 BDB #108.

152. **Feminine_noun:** bîynâh (הָנִיב) [pronounced *bee-NAW*], which means *understanding, discernment; intelligence, insight; skill; act; faculty; object; personified*. Strong's #998 BDB #108. Deut. 4:6 Job 20:3 Prov. 1:2 2:3 3:5 4:1 7:4 8:14 9:6

bîynâh (הָנִיב) [pronounced bee-NAW]	understanding, discernment; intelligence, insight; skill; act; faculty; object; personified	feminine singular noun	Strong's #998 BDB #108

153. **Proper Masculine_noun:** Yâbîyn (יָבִין) [pronounced *yaw-BEEN*], which means *intelligent; God [is] intelligent; whom God observes;* transliterated *Jabin*. Strong's #2985 BDB #108. Judges 4:2

Yâbîyn (יָבִין) [pronounced yaw-BEEN]	intelligent; God [is] intelligent; whom God observes; transliterated Jabin	masculine singular, proper noun	Strong's #2985 BDB #108

154. **Huh?** Strong's #4000 BDB #108.

155. **Feminine_noun:** tᵉbûwnâh (הָנוּבְת) [pronounced *t'voo-NAWH*], which means *intelligence, understanding, insight; the act of understanding; skill; the faculty of understanding; the object of knowledge; teacher (personification)*. Strong's #8394 BDB #108. Exodus 31:3 1Kings 4:29 7:14 1Chron. 12:32 Psalm 78:72 136:5 147:3 Prov. 2:2 3:13 5:1 8:1 10:23

tôwbunâh/tᵉbûwnâh / tâbûwn (וּבַת /הָנוּבְת/הָנֻבֹות} [pronounced toh-boo-NAW/tehb-oo-NAW/ taw-BOON]	intelligence, understanding, insight	feminine singular noun	Strong's #8394 BDB #108

tᵉbûwnâh (הֲנוּבְתּ) [pronounced *t'voo-NAWH*]	*intelligence, understanding, insight; the act of understanding; skill; the faculty of understanding; the object of knowledge; teacher (personification)*	feminine singular noun with the 3ʳᵈ person masculine singular suffix	Strong's #8394 BDB #108
tᵉbûwnâh (הֲנוּבְתּ) [pronounced *t'voo-NAWH*]	*intelligence, understanding, insight*	feminine singular noun	Strong's #8394 BDB #108

156. **Feminine_noun:** *castle, palace*. Strong's #1002 BDB #108.
[no BDB #109]

157. **Masculine_noun:** bayith (תֵיַב) [pronounced *BAH-yith*][65], which means *house, household, habitation* as well as *inward*. It is so translated throughout the Bible (Gen. 6:14 7:1 12:1, 15, 17 14:14 Num. 18:1, 11, 13, 31). Why we do not find it here clearly in one of the more literal translations, I have no idea, but it is there in the original. Then it is followed by the lâmed preposition once again and the word for *veil*. Although it can refer to a temporary nomad hut (Gen. 27:15 33:17), it usually does not. Usually we find domiciles with door posts, gates, etc (see, for instance, Exodus 12:7 Deut. 6:9 11:20). For some reason, in 1Sam. 19:9, 4this noun is in the construct form, which means that it should be connected to the noun which follows—however, this is not followed by a noun. The difference between this and the construct form is a matter of a few vowel points. The construct form is bêyth (תֵיַב) [pronounced *bayth*]. I do not have an explanation for this. Strong's #1004 BDB #108. (Num. 16:7 —wrong reference) Gen. 6:14 7:1 12:1 14:14 15:2 17:12 18:19 19:2 20:13 24:2 27:15 28:2, 17 29:13 30:30 31:14 33:17 34:19 35:2 36:6 38:11 39:2, 11 40:3 41:10, 40 42:19 43:16 44:1 45:2, 18 46:27 47:12, 14, 24 50:4 Exodus 1:1, 21 2:1 3:22 6:14 7:23 8:3, 9, 24 9:19, 20 10:6 12:3, 7 13:3 16:31 19:3 20:2 22:7 23:19 25:27 26:29, 33 28:26 30:4 Deut. 5:6 20:5 21:12 22:2 Job 1:4 Judges 1:22 6:15, 27 8:27 16:21 (20:26) 1Sam. 1:7, 21 15:34 17:25 18:10 19:9 20:15 21:15 22:1 23:18 24:21 25:1 27:3 28:24 31:9 2Sam. 1:12 5:9 12:8 13:7 14:8, 31 15:16 16:2 17:18 19:5 20:3 21:1 23:5 24:17 1Kings 1:53 2:24 3:1 4:6 5:3 6:1 7:1, 25 8:6 9:1 1Chron. 6:32 (chart comparison) 16:43 Job 1:4 3:15 Psalm 23:6 52 inscription 55:14 59 inscription 118:3 Prov. 1:13 2:18 3:33 5:8 6:31 7:6 8:2 9:1 Eccles. 2:4, 7

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[65] Why not BAH-yeeth?

bayith (תֵּיב) [pronounced *BAH-yith*]	*house, residence; household, habitation* as well as *inward*	masculine singular noun with the 3rd person masculine singular suffix	Strong's #1004 BDB #108

BDB definitions: *1) house; 1a) house, dwelling habitation; 1b) shelter or abode of animals; 1c) human bodies (figuratively); 1d) of Sheol; 1e) of abode of light and darkness; 1f) of land of Ephraim; 2) place; 3) receptacle; 4) home, house as containing a family; 5) household, family; 5a) those belonging to the same household; 5b) family of descendants, descendants as organized body; 6) household affairs; 7) inwards (metaphorically); 8) (TWOT) temple; 9) on the inside; 10) within.* Add to this concept, *a dynasty*.

Also, *a holder, a receptacle; housing*. It is a place where a thing/place normally goes or stays.

bâttiym (םיִתָב) [pronounced *baht-TEEM*]	*houses, residences; buildings; households; holders, receptacles*	masculine plural noun	Strong's #1004 BDB #108
bayith (תֵּיב) [pronounced *BAH-yith*]	*house-ward, to the [his] house [residence; household, habitation]; inward, toward the center (middle, interior)*	masculine singular noun with the definite article and the directional hê	Strong's #1004 BDB #108

158. **Combo:** Exodus 25:11

min (ןִמ) [pronounced *mihn*]	*from, off, out from, out of, away from, on account of, since, than, more than*	preposition of separation	Strong's #4480 BDB #577
bayith (תֵּיב) [pronounced *BAH-yith*]	*house, residence; household, habitation* as well as *inward*	masculine singular noun	Strong's #1004 BDB #108

These two together perhaps mean *within, from within*.

wᵉ (or vᵉ) (ﬞו or ו) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251
min (ןִמ) [pronounced *mihn*]	*from, off, out from, out of, away from, on account of, since, than, more than*	preposition of separation	Strong's #4480 BDB #577

chûts (חוּץ) (ץוח) [pronounced *khoots*]	*outside, outward; street*	masculine singular noun	Strong's #2351 BDB #299

These 5 words are translated variously as, *within and without, inside and out(side)*.

159. **Proper_noun_locality:** Strong's #1006 BDB #110.

160. **Proper_noun_locality:** bêth ʾâwen (בֵּת אָוֶן) [pronounced *bayth-AW-wen* or *bayth-AW-ven*], which is transliterated *Beth-aven*.   Strong's #1007   BDB #110. 1Sam. 13:5

bêth ʾâwen (בֵּת אָוֶן) [pronounced *bayth-AW-wen* or *bayth-AW-ven*]	transliterated *Beth-aven;* it means *house of iniquity*	Proper noun locality	Strong's #1007 BDB #110

161. **Proper_noun_locality:** Bêyth-ʾêl (בֵּית לֵא) [pronounced *bayth-AYHL*], which means *house of God*. In general, *El* refers to the name of a pagan God, not to the God of Israel. Throughout most of Canaan, Baal supplanted El in the Canaanite pantheon of gods; however, Bethel was an exception to this. Between the two syllables, we find a maqqêph (‑) (מַקֵּף) [pronounced *mahk-KAYF*], which looks like an exalted hyphen and is not pronounced. The maqqêph unites two words for the purpose of pronunciation. The accent is moved to the last syllable of the next word. This is what we find in Gen. 12:8   28:19   35:6   Joshua 18:13, 22   Judges 20:26. Strong's #1008 BDB #110. Gen. 12:8   13:3   31:13   35:1   Judges 1:22   20:26   1Sam. 7:16   13:2   30:27

Bêyth-ʾêl (בֵּית לֵא) [pronounced *bayth-AYHL*]	*house of God;* transliterated *Bethel*	masculine proper noun	Strong's #1008 BDB #110

162. **Adjective gentilic:** Strong's #1017 BDB #111.

163. **Proper_noun_locality:** Strong's #1018 BDB #111.

164. **Proper_noun_locality:** Strong's #1009 BDB #111.

165. **Proper_noun_locality:** Strong's #1010 BDB #111.

166. **Proper_noun_locality:** Strong's #1011 BDB #111.

167. **Proper_noun_locality:** Strong's #1012 BDB #111.

168. **Proper_noun_locality:** Strong's #1013 BDB #111.

169. **Proper_noun_locality:** Strong's #1019 BDB #111.

170. **Proper_noun_locality:** Strong's #1014 BDB #111.

171. **Proper_noun_locality:** Strong's #1004 BDB #111.

172. **Proper_noun_locality:** Strong's #1015 BDB #111.

173. **Proper_noun_locality:** Strong's #1016 BDB #111.

174. **Proper_noun_locality:** Strong's #1027 (& #1028) BDB #111.

175.   **Proper_noun_locality:** Strong's #1031 BDB #111.

176.   **Proper_noun_locality:**   Bêyth-chôwrôwn (תיֵב ןׂורֹוח) [pronounced *bayth-khoh-ROHN*], which means, *house of caves;* and which is transliterated *Beth-horon*. Strong's #1032 (& #358) BDB #111. 1Sam. 13:18 1Kings 9:17

Bêyth-chôwrôwn (תיֵב ןׂורֹוח) [pronounced *bayth-khoh-ROHN*]	*house of caves [hollowness],* transliterated *Beth-horon, Beth-choron*	Proper noun locale	Strong's #1032 (& #358) BDB #111
From Strong's #1004 and #2356.			
There was an upper and a lower Beth-horon.			
BDB: *two towns in Ephraim* *1a) Upper Beth-horon - town on the mountains of Ephraim* *1b) Lower Beth-horon - town located 800 feet (245 meters) lower than Upper Beth-horon.*[66]			

177.   **Proper_noun_locality:** Strong's #1020 BDB #111.

178.   **Proper_noun_locality:** Bêyth-kâr (בֵית פָ) [pronounced *bayth-KAWR*], which means *house of pasture* and is transliterated *Beth-car*. Strong's #1033 BDB #111. 1Sam. 7:11

Bêyth-kâr (בֵית פָ) [pronounced *bayth-KAWR*]	*house of pasture* and is transliterated *Beth-car*	proper noun locality	Strong's #1033 BDB #111

179.   **Proper_noun_locality:** Strong's #1021 BDB #111.

180.   **Proper_noun_locality:** Strong's #1034 BDB #111.

181.   **Proper_noun_locality:** bêyth lechem (תיֵב םֶחֶל) [pronounced *bayth-LEH-khem*], which means *house of bread* and is transliterated *Bethlehem*. Strong's #1035 BDB #111. Gen. 35:19 48:7 1Sam. 16:4 17:12 20:6 2Sam. 2:32 23:14 1Chron. 11:16

Bêyth Lechem (םֶחֶל) (תיֵב) [pronounced *bayth-LEH-khem*]	*house of bread* and is transliterated *Bethlehem*	proper noun, location	Strong's #1035 BDB #111

182.   **Proper_noun:** Beth-Jeshimoth is mentioned only in Num. 33:49, Joshua 13:20 and here (Joshua 12:3 and Ezek. 25:9?). It means *house of the desert* and was the last stopping place of the Israelites prior to crossing over the Jordan River. It was one of the cities near Heshbon. Strong's #1020 BDB #111. Joshua 12:3

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[66] *The Brown-Driver-Briggs Hebrew and English Lexicon;* courtesy of e-sword; Strong's #1032.

183. **Gentilic_adjective:** Bêyth Hallach^emîy (יְמִחַלַּהתֵיּב) [pronounced *bayth-hahl-lahkh^e-MEE*], which is the gentilic adjective of a city which means *place of food, place of bread* and is transliterated *Bethlehemite*. Strong's #1022 BDB #112. 1Sam. 16:1 17:58 2Sam. 21:19

Bêyth Hallach^emîy (יְמִחַלַּהתֵיּב) [pronounced *bayth-hahl-lahkh^e-MEE*]	*place of food, place of bread; from the city of Bethlehem;* and is transliterated *Bethlehemite*	gentilic adjective, referring to a city	Strong's #1022 BDB #112

184. **Proper_noun/location:** Strong's #1036 BDB #112.

185. **Proper_noun/location:** which means *house of;* transliterated . Strong's #1038 BDB #112. 2Sam. 20:14

Bêyth (תֵיּב) [pronounced *bayth*]	*house of...*	part of a proper noun, location	Strong's #1004 BDB #108
Maʿăkâh (הָכֲעַמ) [pronounced *mah-ğuk-AW*]	*pressure, she presses, squeezes; oppression;* and is transliterated *Maacah, Maachah*	feminine singular proper noun	Strong's #4601 BDB #590
Together, they are Beth-Maacah, Bethmaachah, Beth-maakah. Strong's #1038 BDB #112.			

186. **Proper_noun/location:** bêyth hammer^echâq (הָמֵחְרַק תֵיּב) [pronounced *bayth-hahm-mer-khehk*] which means *a house afar off, remote house;* transliterated *Beth-hammerhaq, Beth-merhak*. Strong's #1023 BDB #112. 2Sam. 15:17

bayith (תֵיּב) [pronounced *BAH-yith*]	*house, residence; household, habitation* as well as *inward*	masculine singular noun with the definite article	Strong's #1004 BDB #108
mer^echâq (קָחְרֶמ) [pronounced *mehr-KHAWK*]	*distant place, distance, far country, a place far off*	masculine singular noun	Strong's #4801 BDB #935
bêyth hammer^echâq (הָמֶחְרַק תֵיּב) [pronounced *bayth-hahm-mer-khehk*]	*a house afar off, remote house;* transliterated *Beth-hammerhaq, Beth-merhak*	masculine singular, proper noun; location	Strong's #1023 BDB #112

187. **Proper_noun/location:** which means *house [place of] of chariots;* transliterated . Strong's #1024 BDB #112.

188. **Proper_noun/location:** which means *place [house] of the leopard;* transliterated . Strong's #1039 BDB #112.

189. **Proper_noun/location:** which means *house of;* transliterated . Strong's #1040 BDB #112.

190. **Proper_noun/location:** which means *house of;* transliterated . Strong's #1041 BDB #112.

191. **Proper_noun/location:** which means *house of the valley;* transliterated . Strong's #1025 BDB #112.

192. **Proper_noun/location:** which means *temple of Andt;* transliterated . Strong's #1042 BDB #112.

193. **Proper_noun/location:** Bêyth-ʿĂnâth (בֵּי תֶעַת) [pronounced *bayth-ǵuh-NAWTH*], which means *house of response [or affliction];* possibly, *temple of Andt;* transliterated Beyth-Anath. Strong's #1043 BDB #112. Judges 1:33

Bêyth-ʿĂnâth (בֵּי תֶעַת) [pronounced *bayth-ǵuh-NATH*]	*house of response [or affliction]; possibly, temple of Andt; transliterated Beyth-Anath*	proper singular noun; location	Strong's #1043 BDB #112

194. **Proper_noun/location:** which means *house of the shepherds;* transliterated . Strong's #1026 BDB #112.

195. **Proper_noun/location:** which means *place [house] of the depression;* transliterated . Strong's #1026

196. **Gentilic_adjective:** ʿArᵉbâthîy (יתָבְרַע) [pronounced *ǵahr-baw-THEE*], which means *desert house; house of depression; native of Arabah,* transliterated *Arbathite*. Strong's #6164 BDB #112. 2Sam. 23:31 1Chron. 11:32

ʿArᵉbâthîy (יתָבְרַע) [pronounced *ǵahr-baw-THEE*]	*desert house; house of depression; native of Arabah, transliterated Arbathite*	Gentilic singular adjective with the definite article	Strong's #6164 BDB #112

197. **Proper_noun/location:** which means *place [house] of escape;* transliterated . Strong's #1046 BDB #112.

198. **Gentilic_adjective:** Palᵉţîy (יטִלַפּ) [pronounced *pahl-TEE*], which means *escape, place [house] of escape,* transliterated *Paltite, Palti*. Strong's #6407 BDB #112. 2Sam. 23:26

Palᵉţîy (יטִלַפּ) [pronounced *pahl-TEE*]	*escape, place [house] of escape, transliterated Paltite, Palti*	gentilic singular adjective with the definite article	Strong's #6407 BDB #112

Either *a descendant of Palti or an inhabitant of Beth-palet*.[67]   This explains its weird placement in BDB; we would expect it to be found in BDB #812, where it is equivalent to the proper noun Strong's #6406 BDB #812 (you may remember Michal's second husband having this name).

199.   **Proper_noun/location:** Beth means *house of;* it is not much different than our custom of adding the word *town* or *village* to the name of a small city. Pᵉˁôr (פְעוֹר) [pronounced *Pᴱ-gore*] means *chasm, opening*.   Strong's #1047 BDB #112. Deut. 3:29 4:46 34:6

Bêyth (תֵיב) [pronounced *bayth*]	*house of...*	part of a proper noun, location	Strong's #1004 BDB #108
Pᵉˁôwr (רועְפ) [pronounced *peh-ĢOHR*]	*cleft;* transliterated *Peor*	masculine singular proper noun	Strong's #6465 BDB #822

Together, these nouns are transliterated *Beth Peor*. Strong's #1047 BDB #112.

200.   **Proper_noun/location:** which means *place [house] of dispersion;* transliterated . Strong's #1048 BDB #112.

201.   **Proper_noun/location:**   which means *house of rock;* transliterated . Strong's #1049 BDB #112.

202.   **Proper_noun/location:** BêythRechôwb (בֵית)(בּוחֵר) [pronounced *beyth-reh-KHOHBⱽ*], which means *place [house] of street [market?]; house of Rehob; region of breadth;* transliterated *Beth-Rehob*. Strong's #1050 BDB #112. 2Sam. 10:6

Bêyth Rechôwb (בֵית־בּוחֵר) [pronounced *beyth-reh-KHOHBⱽ*]	*place [house] of street [market?]; house of Rehob; region of breadth; transliterated Beth-Rehob*	proper singular noun/location	Strong's #1050 BDB #112

203.   **Proper_noun/location:** which means *house of;* transliterated . Strong's #1051 BDB #112.

204.   **Proper_noun/location:** Bêyth Shᵉʾân   (בֵית־שאָנ) [pronounced *bayth-SHAWN*], which means *house of quiet, place of quiet;* and is transliterated *Bethshan, Beth Shan, Beth-shan* or *Beth Shean*. Strong's #1052 BDB #112. **The Doctrine of Beth-Shan** (1Sam. 31:10) Judges 1:27 1Sam. 31:10 2Sam. 21:12 1Kings 4:12

Bêyth Shᵉʾân (בֵית־שאָנ) [pronounced *beyth-SHAWN*]	*house of quiet, place of quiet;* and is transliterated *Bethshan, Beth-shan, Beth Shan* or *Beth Shean*	proper noun; location	Strong's #1052 BDB #112

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[67] *The Brown-Driver-Briggs Hebrew and English Lexicon;* courtesy of e-sword; Strong's #6407.

There are alternative spellings: We have the spelling above with an inserted maqaf (which is like a high hyphen) in Joshua 17:11, 16 Judges 1:27 1Chron. 7:29. We have the slightly abbreviated form Bêyth Shân (שָׁן‑תֵּיב) in 1Sam. 31:10, 12; as well as the abbreviated form Bêyth Shan (שַׁן‑תֵּיב) [pronounced *bayth-SHAHN*] in 2Sam. 21:12. The two abbreviated forms differ from one another only in one vowel point, which vowel point was added perhaps a millennium later. The two spellings which are actually different account for the different transliteration found in the KJV and in other older English versions.

This is made up of two words: Strong's #1004 and #7599.

205. **Proper_noun/location:** which means *house or place of the acacia;* transliterated . Strong's #1029 BDB #112.

206. **Masculine_proper_noun:** Bêyth shemesh (שֶׁמֶשׁ בֵּית) [pronounced *bayth-SHEM-esh*], which means *House of the Sun* and is transliterated *Beth-shemesh*. Bêyth is the word for *house* in the Hebrew and *shemesh* means *sun,* giving us *The House of the Sun*. Strong's #1053 BDB #112. The City of Beth-shemesh Judges 1:33 1Sam. 6:9, 13 1Kings 4:9

Bêyth shemesh (שֶׁמֶשׁ תֵּיב) [pronounced *bayth-SHEM-esh*]	*House of the Sun, sun temple;* and is transliterated *Beth-shemesh*	masculine proper noun	Strong's #1053 BDB #112

207. **Gentilic_adjective:** of above. Strong's #1030 BDB #113.

208. **Proper_noun/location:** which means *place [house] of apples;* transliterated . Strong's #1054 BDB #113.

209. **Masculine_noun:** which means *house, palace*. Strong's #1055 BDB #113.

210. **Preposition:** which means *between*. Strong's #not given BDB #113.

211. **Masculine_noun:** bâkâʿ (בָּכָא) [pronounced *baw-KAW*], which means *weeping, sorrow, lamentation;* transliterated *Baca*. Strong's #1056 BDB #113.

212. **Masculine_noun:** bᵉkâʾîym (בְּכָאִים) [pronounced *bᵉ-kaw-EEM*], which means *balsam trees, mulberry trees, weeping willow trees;* root means *to weep*. Plural of Strong's #1056. Strong's #1057 BDB #113.

bᵉkâʾîym (בְּכָאִים) [pronounced *bᵉ-kaw-EEM*]	*balsam trees, mulberry trees, weeping willow trees;* root means *to weep*	masculine plural noun	Strong's #1057 BDB #113

213. **Verb:** bâkâh (בָּכָה) [pronounced *baw-KAW*], which means *to weep, to cry, to bewail*. Strong's #1058 BDB #113. Gen. 21:16 23:2 27:38 29:11 33:4 37:35 42:23 43:30 45:14 46:29 50:1 Exodus 2:6 Deut. 1:45 21:12 34:8 Judges 2:4, 5 1Sam. 1:7, 10 20:41 24:16 30:4 2Sam. 1:12 12:21 13:36 15:23, 30 18:33 19:1 Job 1:12

bâkâh (הָכַּב) [pronounced *baw-KAW*]	*to weep [for] (in grief, humiliation, or joy), to weep [bitterly], to weep upon [i.e., to embrace and week], to cry [for], to bewail*	3ʳᵈ person masculine plural, Qal imperfect	Strong's #1058 BDB #113
bâkâh (הָכַּב) [pronounced *baw-KAW*]	*weeping [for] (in grief, humiliation, or joy), weeping [bitterly], weeping upon, crying [for], bewailing*	Qal active participle	Strong's #1058 BDB #113
bâkâh (הָכַּב) [pronounced *baw-KAW*]	*weeping, lamenting, bewailing*	Piel participle	Strong's #1058 BDB #113

214. **Masculine_noun:** which means *weeping*. Found only in Ezra 10:1. Strong's #1059 BDB #113.

215. **Masculine_noun:** bekîy (יְכֶּב) [pronounced *behk-EE*], which means *weeping; a dropping [of water]; a distillation [of water]*. Could this also refer to the condensation of water? Strong's #1065 BDB #113. Gen. 45:2 Deut. 34:8 2Sam. 13:36

bekîy (יְכֶּב) [pronounced *behk-EE*]	*weeping; a dropping [of water]; a distillation [of water]*	masculine singular noun	Strong's #1065 BDB #113

216. **Feminine_noun:** which means *weeping*. Found only in Gen. 35:3. Strong's #4349 BDB #113.

217. **Feminine_noun:** bekîyth (תיִכְּב) [pronounced *behk-EETH*], which means, *weeping, mourning*. Strong's #1068 BDB #114. Gen. 50:4*

bekîyth (תיִכְּב) [pronounced *behk-EETH*]	*weeping, mourning*	feminine singular noun	Strong's #1068 BDB #114

218. **Proper_noun:** Bôkîym (בֹּכִים) [pronounced *boh-KEEM*], which means *weeping, crying; weepers;* transliterated *Bochum*. and this proper noun is only found in Judges 1:1, 5. It comes from the verb bâkâh (בָּכה) [pronounced *baw-KAW*], which means *to weep, to cry, to bewail* (Strong's #1058 BDB #113). Strong's #1066 BDB #114. Judges 2:1, 5

Bôkîym (בֹּכִים) [pronounced *boh-KEEM*]	*weeping, crying; weepers;* transliterated *Bochum*	proper masculine noun with the definite article; the active plural participle of *to weep, to cry*	Strong's #1066 BDB #114

219. **Verb:** bâkar (רַכָּב) [pronounced *baw-KAHR*], which means *to bear a firstborn, to be born first, to bear new fruit*. Obviously, the use of this word with respect to one's birthright or order of birth will be much more limited than the use of the nouns. It is only found in Lev. 27:26 Deut. 21:16 Jer. 4:31 Ezek. 47:12.*   Strong's #1069 BDB #114. The Doctrine of the Firstborn

bâkar (רַכָּב) [pronounced *baw-KAHR*]	*to bear a firstborn; to give the right of primogeniture to anyone; to bear early or new fruit*	3rd person masculine singular, Piel imperfect	Strong's #1069 BDB #114
bâkar (רַכָּב) [pronounced *baw-KAHR*]	*to be a firstborn, to be born first; to be made first*	3rd person masculine singular, Pual imperfect	Strong's #1069 BDB #114
bâkar (רַכָּב) [pronounced *baw-KAHR*]	*a woman who brings forth her first child*	Hiphil participle	Strong's #1069 BDB #114

220. **Masculine_noun:** bᵉkôwr (רוּכְּב) [pronounced *bᵉKOHR*], which means *firstborn*. Strong's #1060 BDB #114. The Doctrine of the Firstborn Gen. 10:15 25:13 27:19 35:23 36:15 38:6 41:51 43:33 46:8 48:14 49:3 Exodus 4:22 6:14 11:5 12:12 13:1 22:29 Deut. 21:15, 16 1Sam. 8:2 17:13 2Sam. 3:2 1Chron. 2:13 3:1 8:1 Job 1:13 18:13 Psalm 89:27 105:36

bᵉkôwr (רוּכְּב) [pronounced *bᵉKOHR*]	*firstborn;* metaphorically used for *anything which is chief* or *first* of its kind	masculine singular noun with the definite article	Strong's #1060 BDB #114

221. **Masculine_proper_noun:** Beker (רֶכֶּב) [pronounced *BEH-ker*], which means, *young camel;* which is transliterated *Beker, Becher.* Strong's #1071 BDB #114. Gen. 46:21 1Chron. 8:1

Beker (רֶכֶּב) [pronounced *BEH-ker*]	*young camel;* which is transliterated *Beker, Becher*	masculine singular proper noun	Strong's #1071 BDB #114

222. **Adjective gentilic:** Strong's #1076 BDB #114

223. **Masculine_proper_noun:** Strong's #1074 BDB #114

224.   **Masculine_proper_noun:** Bikᵉrîy (יִרְכִּב) [pronounced *bihk-REE*], which means *youthful;* transliterated *Bichri, Bikri.* Perhaps an **gentilic adjective**. Strong's #1075 BDB #114. 2Sam. 20:1

Bikᵉrîy (יִרְכִּב) [pronounced *bihk-REE*]	*youthful;* transliterated *Bichri, Bikri*	masculine singular proper noun	Strong's #1075 BDB #114

225.   **Feminine_noun:** *a young camel, a dromedary.* Strong's #1072, 1070 BDB #114

226.   **Feminine_noun:** bᵉkôwrâh (הָרוֹכְּב) [pronounced *bᵉkoh-RAW*], which means *rights and responsibilities of the firstborn, privileges of the firstborn, birthright [of the firstborn].* The first time this word is found is Gen. 4:4, where responsibility is emphasized before privilege. By virtue of being born first, each firstborn has certain rights and privileges which are bestowed upon him. We have several instances in the Bible where this is taken away. In the plural, bᵉkôwrâh has the less technical use of referring to the firstborn animals of a flock (Deut. 12:6, 17   14:23 Neh. 10:36). However, so that you don't go wacky on me and cite this as an example of why Deuteronomy was written by someone different than Genesis (which is where we find this word used more often), we find it used to mean *rights of the firstborn* in Deut. 21:17. The fact that we do not find this word in the other books of the Law indicates that there was never, by God's Law, a set of definite rights and responsibilities which belonged to the firstborn. That was a matter of tradition and culture, but not Law. Strong's #1062 BDB #114. Gen. 4:4 25:31 27:36 43:33 Deut. 21:17 The Doctrine of the Firstborn

bᵉkôwrâh (הָרוֹכְּב) [pronounced *bᵉkoh-RAW*]	*rights and responsibilities of the firstborn, privileges of the firstborn, birthright [of the firstborn], primogeniture*	feminine singular noun	Strong's #1062 BDB #114
bᵉkôrôwth (חוֹרֹכְּב) [pronounced *beh-koh-ROWTH*]	*firstborn animals [of a flock], first lings, offspring*	feminine plural noun	Strong's #1062 BDB #114

227.   **Masculine_proper_noun:** Bᵉkôwrath (בְּכוֹרַת) [pronounced *bᵉk-oh-RAHTH*], which means *firstborn;* and is transliterated *Becorath.* Strong's #1064 BDB #114. 1Sam. 9:1*

Bᵉkôwrath (בְּכוֹרַת) [pronounced *bᵉk-oh-RAHTH*]	*firstborn;* transliterated *Becorath*	masculine proper noun	Strong's #1064 BDB #114

228.   **Feminine_noun:** bᵉkîyrâh (הָרִיכְּב) [pronounced *bᵉ-kee-RAW*], which means *firstborn* [always of women]. Although listed as an adjective in Wigram's Concordance, it always acts as a noun. This word is only found in Gen. 19, 20 and 1Sam. 14:49.

Strong's #1067 BDB #114. The Doctrine of the Firstborn Gen. 19:31 27:26 1Sam. 14:49

bᵉkîyrâh (הַרִיכְּב) [pronounced bᵉ-kee-RAW]	*firstborn [always of women]*	feminine singular noun with the definite article	Strong's #1067 BDB #114

229.   **Feminine_noun:** *first ripe fig, early fig.* Strong's #1063 BDB #114

230.   **Masculine_noun:** bikkûwr (רוּכִּב) [pronounced *bihk-KOOR*], which means, *first-fruits; 1a) the first of the crops and fruit that ripened, was gathered, and offered to God according to the ritual of Pentecost; 1b) the bread made of the new grain offered at Pentecost; 1c) the day of the first-fruits (Pentecost).* Strong's #1061 BDB #114. Exodus 23:16

bikkûwr (רוּכִּב) [pronounced bihk-KOOR]	*first-fruits; 1a) the first of the crops and fruit that ripened, was gathered, and offered to God according to the ritual of Pentecost; 1b) the bread made of the new grain offered at Pentecost; 1c) the day of the first-fruits (Pentecost)*	masculine singular noun	Strong's #1061 BDB #114

231.   **Masculine_proper_noun:** Strong's #1081 BDB #114

232.   **Verb:** bâlag (גַלָּב) [pronounced *baw-LAHG*], which means *gleam, to smile, to turn your lips up like a clown* (perhaps not that graphic—I record that to indicate the sarcasm that Job is employing here). The corresponding Arabic word means *to be bright, to shine forth,* e.g. the dawn. We find this use in Joel 2:2. The more idiomatic use is found in Psalm 39:14 Job 9:27 10:20. Strong's #1082 BDB #114. Job 9:27 10:20

233.   **Masculine_proper_noun:** Strong's #1083 BDB #114

234.   **Masculine_proper_noun:** Strong's #1084 BDB #114

235.   **Feminine_noun:** *smiling, cheerfulness.* Strong's #4010 BDB #114

236.   **Masculine_proper_noun:** Bildad (דַּדְלֵב) [pronounced *bihl-DAHD*], which means *confusing (by mingling) love; Bel has loved; old friendship; son of contention;* transliterated *Bildad.* Strong's #1085 BDB #115. Job 2:11

Bildad (דַּדְלֵב) [pronounced bihl-DAHD]	*confusing (by mingling) love; Bel has loved; old friendship; son of contention; transliterated Bildad*	masculine singular proper noun	Strong's #1085 BDB #115

237.   **Proper_noun/location:** Strong's #1088 BDB #115

238. **Verb:** bâlâh (הָלָב) [pronounced *baw-LAW*] means *to fall, to fall away; to waste away [physically, mentally]; to become completely and fully used up; to fail; to be brought to nothing*. It is used here for the sandals and the clothing worn by the Israelites over the forty years—it never really occurred to them until that day that their clothing did not become old and worn out. BDB cites Job 21:13 as this verb standing for having lived a full and complete life, however, I believe that was a matter of an improper translation which has simply been with us for a long time. See Gen. 18:12 Isa. 50:9 51:6 65:22 Lam. 3:4. Strong's #1086 BDB #115. Gen. 18:12 Deut. 29:5 Job 13:28 21:13 Psalm 32:3 1Chron. 17:9

bâlâh (הָלָב) [pronounced *baw-LAW*]	*to fall, to fall away; to waste away [physically, mentally]; to become completely and fully used up; to fail; to be brought to nothing*	3rd person masculine singular, Qal imperfect	Strong's #1086 BDB #115
bâlâh (הָלָב) [pronounced *baw-LAW*]	*to consume, to wear out [by use], to fall apart completely; to enjoy, to use to the full; to afflict, to trouble*	3rd person masculine singular, Piel imperfect	Strong's #1086 BDB #115

239. **Adjective:** bâleh (בָּל ה) [pronounced *baw-LEH*], which means *old, worn out*. Strong's #1087 BDB #115. Joshua 9:4

240. **Masculine_noun:** *worn out things, rags*. Strong's #1094 BDB #115

241. **Feminine_noun:** *destruction*. Strong's #8399 BDB #115

242. **Adverb:** bal (לַב) [pronounced *bahl*], which means *nothing, not, not yet, scarcely; lest* [when followed by a future]. Strong's #1077 BDB #115. Psalm 32:9? 46:5 57:9 96:10 147:20 Prov. 9:13 10:30

bal (לַב) [pronounced *bahl*]	*nothing, not, not yet, scarcely; lest* [when followed by a future]; *so that...not*	adverb	Strong's #1077 BDB #115

243. **Negative/substantive:** bᵉlîy (יִלְב) [pronounced *bᵉLEE*], which means *not, without*. Strong's #1097 BDB #115. The Doctrine of Belial (1Sam. 2:12) Gen. 31:20 Exodus 14:11 Deut. 4:42 2Sam. 1:21 Job 4:20 18:15 Psalm 59:4 63:1

bᵉlîy (יִלְב) [pronounced *bᵉLEE*]	*without; no, not*	negative adverb	Strong's #1097 BDB #115

bᵉlîy (יְלְב) [pronounced *bᵉLEE*]	*a wearing out; destruction; a defect, a failure; a state of being without*	substantive	Strong's #1097 BDB #115

244. **Negative+preposition:** Although most of the translations have the rendering *without*, this, according to BDB, is the meaning when bᵉlîy is alone or combined with the bêyth preposition. Strong's #1097 BDB #115.

245. **Negative + preposition:** the min preposition and the negative bᵉlîy (בְּלִי) [pronounced *bᵉLEE*], and together they mean *from want of, for lack of, on account of there being no, from the deficiency of no, so that there is no*. Strong's #1097 BDB #115. Exodus 14:11

min (וְמ) [pronounced *min*]	*from, off, out from, of, out of, away from, on account of, since, than, more than*	preposition of separation	Strong's #4480 BDB #577
bᵉlîy (יְלְב) [pronounced *bᵉLEE*]	*a wearing out; destruction; a defect, a failure; a state of being without*	substantive	Strong's #1097 BDB #115

The min preposition and the negative bᵉlîy (יְלְב) [pronounced *bᵉLEE*], and together they mean *from want of, for lack of, on account of there being no, from the deficiency of no, so that there is no*.

246. **Masculine_noun:** which means *nothingness*.   Strong's #1099 and #1097 BDB #116.

247. **Masculine_noun:** bᵉlîyyaʾal (לַעַיִּלְב) [pronounced *bᵉleey-YAH-ġahl*], which means *without value, worthless, ruin, good-for-nothing, ungodly, wicked,* but is transliterated *Belial*. We might give it the more updated rendering of *sons of bitches*. This is translated by the KJV as *Belial, naughty, ungodly, wicked;* BDB gives its meanings as *worthlessness, ruin, destruction, good-for-nothing*. I prefer *without any value*. as it has a more degrading connotation, even though it means the same as *worthless* and *good-for-nothing*. The NIV renders this word with *wicked, troublemaker(s), scoundrel(s)*. Rotherham renders this *the Abandoned One*. This is the first time that we find this word in God's Word. The key is that this noun is transliterated into the Greek and used as a name for Satan (II Cor. 6:15), who is the embodiment of lawlessness and evil. The original rendering is actually good, as it identifies the parent of the person found here—Satan is the father of those who lead others away from God. Now the sons of Eli were men of Belial; they did not know Yᵉhowah (1Sam. 2:12). These men are more than lost—they are leading others astray as well. In the majority, this word is found in conjunction with

sons, man (men) as in *sons of Belial*. (Judges 19:22[68] 20:13 1Sam. 1:16 2:12 10:27 2Sam. 16:7 20:1 Psalm 18:4 Prov. 16:27) and it is occasionally found apart from this phrase (Deut. 15:9 Job 34:18 Psalm 41:8 101:3 Prov. 6:12 19:28 Nahum 1:15*). Strong's #1100 BDB #116. **The Doctrine of Belial** (1Sam. 2:12) Deut. **13:13** Judges 19:22 20:5, 13a 1Sam. 1:16 2:12 25:**17**, 25 30:22 2Sam. 20:1 22:5 23:6 Psalm 41:8 Prov. 6:12

bᵉlîy (בְלִי) [pronounced *bᵉLEE*]	*not, without*	negative particle/substantive	Strong's #1097 BDB #115
yâˁal (לַעַי) [pronounced *yaw-ĠAHL*]	*to profit, to benefit, to avail*	Hiphil verb	Strong's #3276 BDB #418

Together, bᵉlîy + yâˁal form bᵉlîyyaʾal (לַעַיִלְב) [pronounced *bᵉlee-YAH-ġahl*], which means *without value, no profit;* and it is transliterated *Belial*. It is separately identified as Strong's #1100 BDB #116.

bᵉlîyyaʾal (לַעַיִלְב) [pronounced *bᵉlee-YAH-ġahl*]	*without value, lacking character, worthless, ruin, good-for-nothing, useless, without fruit; wicked or ungodly [men]; transliterated Belial*	masculine singular noun	Strong's #1100 BDB #116
bᵉlîyyaʾal (לַעַיִלְב) [pronounced *bᵉlee-YAH-ġahl*]	*without value, lacking character, worthless, ruin, good-for-nothing, unprofitable, useless, without fruit; wickedness, vileness; destruction; wicked or ungodly [men]; transliterated Belial*	masculine singular noun	Strong's #1100 BDB #116

A *son [or daughter] of Belial* means *a person without character, lacking character; a worthless, good-for-nothing person*.

248. **Adverb/Preposition:** bilˁădêy (יְדַעְלְב) [pronounced *billᵉ-uh-DAY*], which means, *apart from, except, without, besides*. Strong's #1107 BDB #116. Gen. 14:24 41:16, 44 2Sam. 22:32

bilˁădêy (יְדַעְלְב) [pronounced *billᵉ-uh-DAY*]	*apart from, except, without, besides*	particle of depreciation; adverb/preposition	Strong's #1107 BDB #116

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[68] You just about cannot find men of *less value* than what is found in this passage*.*

There is a slightly different spelling for this word.

249. **Combo:** 2Sam. 22:32

min (מִן) [pronounced *min*]	*from, off, out from, of, out of, away from, on account of, since, than, more than*	preposition of separation	Strong's #4480 BDB #577
bilᵉʿădêy (יְדַעְלָב) [pronounced *billᵉ-uh-DAY*]	*apart from, except, without, besides*	particle of depreciation; adverb/preposition	Strong's #1107 BDB #116

This reads mibalᵉʿădêy (יְדַעְלָבִמ) [pronounced *mee-bahl-guh-DAY*], which means *without; except; besides.*

250. **Adverb/particle of negation:** bilᵉtîy (יתְלִב) [pronounced *billᵉ-TEE*], which means *not*. **See below**. Strong's #1115 BDB #116. Gen. 3:11 19:21 21:26 43:3 47:18 Exodus 9:17 22:20 Deut. 3:3 4:21 (Joshua **8:22** Job **14:12**) 1Sam. 2:2 20:26 2Sam. 14:7

bilᵉtîy (יתְלִב) pronounced *billᵉ-TEE*]	*not*	adverb/particle of negation	Strong's #1115 BDB #116
bilᵉtîy (יתְלִב) pronounced *billᵉ-TEE*]	*without, besides, except*	preposition/adverb	Strong's #1115 BDB #116
bilᵉtîy (יתְלִב) pronounced *billᵉ-TEE*]	*besides that, unless that, unless*	conjunction	Strong's #1115 BDB #116

Bilᵉtîy actually has several applications: ❶ an adverb of negation (*not*); ❷ as a preposition/adverb which means *without, besides except;* ❸ as a conjunction which means *besides that, unless that, unless*.

251. **Compound_preposition:** bilᵉʿădêy (בְּלַעֵד) [pronounced *billᵉ-uh-DAY*], which means, *apart from, except, without* (Strong's #1107 BDB #116). With the preposition min, it means *apart from, without, besides, except*. Joshua 22:19

252. **Compound prepositions:** bilᵉtîy (בַּל תִּי) [pronounced *billᵉ-TEE*], which means, *without, besides except* (Strong's #1115 BDB #116). With the preposition ʿad (Strong's #5704 BDB #723), it means *so long as* when followed by a noun; *until not* when followed by a verb in the perfect tense. (Joshua **8:22** Job **14:12**)

253. **Compound prepositions:** bilᵉtîy (בַּל תִּי) [pronounced *billᵉ-TEE*], which means, *without, besides except* (Strong's #1115 BDB #116). With the preposition min, it means *because not, on account of not*. None yet

254. **Compound_preposition:** Gen. 38:9 Exodus 8:22 20:20 Deut. 17:12 1Kings 6:6

lâmed (ל) [pronounced *lᵉ*]	to, for, towards, in regards to, with reference to, as to, with regards to, belonging to	preposition	No Strong's # BDB #510
bilᵉtîy (יִתְלְב) pronounced *billᵉ-TEE*]	*not*	adverb/particle of negation	Strong's #1115 BDB #116

This combination means *in that not, so that this [will not happen], so as not*. With the verb *to be,* this might be rendered *there will not be*.

255.   **Verb:** which means *to trouble*. Strong's #1089 BDB #117.

256.   **Feminine_noun:** ballâhâh (בַּלָּה) [pronounced *bahl-law-HAW*], which means *terror, dreadful event, calamity, destruction*. Strong's #1091 BDB #117. Job 18:11, 14 Psalm 73:19

257.   **Feminine_proper_noun:** Bilᵉhâh (הָהְלִב) [pronounced *bihl-HAW*], which means *terror, dread, destruction; trouble;* transliterated *Bilhah*. Strong's #1090 BDB #117. Gen. 29:29 30:3 35:22, 23 37:2 46:25

Bilᵉhâh (הָהְלִב) [pronounced *bihl-HAW*]	*terror, dread, destruction; troubled; timid;* transliterated *Bilhah*	feminine singular proper noun	Strong's #1090 BDB #117

Wenstrom suggests that her name means *carefree*.[69] Smith says *timid, bashful*.[70] Easton suggests: *faltering; bashful*.[71]

258.   **Proper_noun/location:** which means *terror, dread, destruction;* transliterated . Strong's #1090 BDB #117.

259.   **Masculine_proper_noun:** Bilᵉhân (בְלְהַו) [pronounced *bihl-HAWN*] which means *their decrepitude;* transliterated *Bilhan*. Strong's #1092 BDB #117. Gen. 36:27

Bilᵉhân (בְלְהַו) [pronounced *bihl-HAWN*	*their decrepitude;* transliterated *Bilhan*	masculine singular proper noun	Strong's #1092 BDB #117

Wenstrom and Constable suggest that her name means *carefree*.[72] Smith says *timid, bashful*.[73] Easton suggests: *faltering; bashful*.[74]

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[69] From **https://www.gracenotes.info/bible_studies/genesis.pdf** (p. 457) accessed August 10, 2017.

[70] Dr. William Smith, *Smith's Bible Dictionary;* 1894; from e-Sword, topic: Bilhah.

[71] M.G. Easton M.A., D.D., *Illustrated Bible Dictionary;* 1897; from e-Sword, topic: Bilhah.

[72] From **https://www.gracenotes.info/bible_studies/genesis.pdf** (p. 457) accessed August 10, 2017. Constable from **http://www.studylight.org/commentaries/dcc/genesis-29.html** accessed August 12, 2017.

[73] Dr. William Smith, *Smith's Bible Dictionary;* 1894; from e-Sword, topic: Bilhah.

[74] M.G. Easton M.A., D.D., *Illustrated Bible Dictionary;* 1897; from e-Sword, topic: Bilhah.

260. **Masculine_proper_noun:**   which means *;* transliterated *.*   Strong's #1095 BDB #117.

261. **Verb1:** bâlal (לָלַב) [pronounced *baw-LAHL*] which means, *to pour over, to pour together; to mingle, mix, confuse, confound* and it is from this that we determine that *tevel* means *confusion*. See tevel (לָ בֶ תֶּ) [pronounced *TEH-vel*] (Strong's #8397). Strong's #1101 BDB #117. Gen. 11:7 Exodus 29:40 Lev. 20:12

bâlal (לָלַב) [pronounced *baw-LAHL*]	*to pour over, to pour together; to mingle, mix, confuse, confound* and it is from this that we determine that *tevel* means *confusion*	3rd person masculine plural, Qal imperfect	Strong's #1101 BDB #117
bâlal (לָלַב) [pronounced *baw-LAHL*]	*pouring (over, together); mixing, mingling; confusing, confounding*	Qal active participle	Strong's #1101 BDB #117
bâlal (לָלַב) [pronounced *baw-LAHL*]	*being pouring (over, together); being mixed, having been mingled; being confused, confounded*	Qal passive participle	Strong's #1101 BDB #117
bâlal (לָלַב) [pronounced *baw-LAHL*]	*to mix oneself [among others]*	3rd person masculine plural, Hithpoel imperfect	Strong's #1101 BDB #117
bâlal (לָלַב) [pronounced *baw-LAHL*]	*to fade away*	3rd person masculine plural, Hiphil imperfect	Strong's #1101 BDB #117

262. **Verb2:** bâlal (לָלַב) [pronounced *baw-LAL*] means to *give provender*. Strong's #1101 BDB #117.

263. **Masculine_noun:** which means *fodder*. Strong's #1098 BDB #117.

264. **Masculine_noun:** which means *snail*. Strong's #7642 BDB #117.

265. **Masculine_noun:** tevel (לָ בֶ תֶּ) [pronounced *TEH-vel*] could be very difficult to determine, as it occurs only twice in the Bible (Lev. 18:23 20:12). It is used with bestiality in the first passage and incest with this passage. Therefore, it cannot mean either of those things. What helps us with this word is that it's verbal cognate is bâlal (לַבֶּ) [pronounced *baw-LAL*] found at the other end of the Strong's Hebrew Lexicon. The verb is used much more often and it means to *mingle, mix confuse, confound* and it is from this that we determine that tevel means *confusion*. Strong's #8397 BDB #117. Lev. 20:1

266. **Masculine_noun:** which means *confusion, obscurity*. Strong's #8400 BDB #117.

267. **Verb:** bâlam (בָּלַם) [pronounced *BAW-lahm*], which means *to curb, to hold in; to hold fast; to shut*. Strong's #1102 BDB #117. Psalm 32:9*

bâlam (בָּלַם) [pronounced *BAW-lahm*]	*to curb, to hold in; to hold fast; to shut*	Qal infinitive construct	Strong's #1102 BDB #117

268. **Verb:** which means *to gather figs*. Strong's #1103 BDB #118.

269. **Verb:** bâlaʿ (עָלַב) [pronounced *baw-LAHG̱*], which means *to engulf, to swallow up, to swallow down*. It does not mean *even for a moment,* as some Bibles translate it (RSV and NASB, for instance) but it means *engulf, swallow up*. We saw this same word used when the seven thin ears of corn swallowed up the seven fat ears in Joseph's dream (Gen. 41:7, 24) and when the earth swallows up the degenerate idolaters in Exodus 15:12. In the Piel, this is often used figuratively for destruction or ruin (Lam. 2:8 Isa. 3:12); but not always (Num. 4:20 Prov. 19:28 Ec. 10:12). Therefore, we will go with the rendering *devour*. You might have the most precious dog or cat, but put them down in front of some real meat and see how they react. They will eat with the eagerness and voracity of a wild beast. This is the idea behind this word. Strong's #1104 BDB #118. Gen. 41:7 Exodus 7:12 15:12 Num. 4:20 2Sam. 20:19 Job 2:3 8:18 10:8 20:15 Psalm 55:9 106:17 Prov. 1:12

bâlaʿ (עָלַב) [pronounced *baw-LAHG̱*]	*to engulf, to swallow up, to swallow down; to devour, to consume, to destroy*	3rd person feminine singular, Qal imperfect	Strong's #1104 BDB #118
bâlaʿ (עָלַב) [pronounced *baw-LAHG̱*]	*to be destroyed, to be lost; to be engulfed, to be devoured*	3rd person feminine singular, Niphal imperfect	Strong's #1104 BDB #118
bâlaʿ (עָלַב) [pronounced *baw-LAHG̱*]	*to engulf, to swallow up, to swallow down; to devour; to destroy, to give over to destruction, to take away altogether, to lay waste to*	3rd person feminine singular, Piel imperfect	Strong's #1104 BDB #118
Barnes: *The word rendered "destroy," properly means to "swallow up;" to "devour" with the idea of greediness. Isa. 28:4 Exodus 7:12 Jon. 1:17 Jer. 51:34. Then it is used in the sense of "destroy," Job. 20:18 Prov. 1:12.*[75]			

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[75] Albert Barnes, *Barnes' Notes on the Old Testament;* from e-Sword, Psalm 55:9.

Of this verb, the NET Bible writes: *Traditionally* עָלַב *(bala') has been taken to mean "swallow" in the sense of "devour" or "destroy" (cf. KJV), but this may be a homonym meaning "confuse" (see BDB 118 s.v.* עָלַב*; HALOT 135 s.v. III **עָלַב*). "Their tongue" is the understood object of the verb (see the next line).*[76] Although BDB does make a reference to the meaning *confuse,* it is not clear that such a translation is necessary here or in other passages. However, one might make a the argument that poetic language can cast a wider net for definitions.

bâlaʿ (עָלַב) [pronounced *baw-LAHG̣*]	*to be swallowed up; to be destroyed, to perish*	3rd person feminine singular, Pual imperfect	Strong's #1104 BDB #118

270.   **Masculine_noun:** belaʿ (עָלַב) [pronounced *BEH-lahģ*], which means *a swallowing, a devouring*. Strong's #1105 BDB #118. Psalm 52:4

belaʿ (עָלַב) [pronounced *BEH-lahģ*]	*a swallowing, a devouring; a consuming, destruction*	masculine singular noun	Strong's #1105 BDB #118

271.   **Masculine_proper_noun:** Belaʿ (עָלַב) [pronounced *BEH-lahģ*], which means *a swallowing, a devouring*. Strong's #1106 BDB #118. Gen. 14:2 36:31 46:21

Belaʿ (עָלַב) [pronounced *BEH-lahģ*]	*a swallowing, a devouring; a consuming, destruction;* transliterated *Bela*	masculine singular proper noun	Strong's #1106 BDB #118

272.   **Adjective_gentis:** Strong's #1108 BDB #118.

273.   **Masculine_proper_noun:**   which is transliterated *Balaam*.   Strong's #1109 BDB #118.

274.   **Proper_noun/location:** which means *;* transliterated . Strong's #1109 BDB #118.

275.   **Verb:** which means *to waste, to lay waste*. Strong's #1110 BDB #118.

276.   **Masculine_proper_noun:**   which means *;* transliterated .   Strong's #1114 BDB #118.

277.   **Feminine_noun:** bâmâh (הָמָב) [pronounced *baw-MAW*], which means *a high place, elevation, height, mountain; fortress, castle; legitimate altars [built in high places]*. What is being tread upon is *the heights* or *the high places* (Strong's #1116 BDB #119) of the seas (Strong's #3220 BDB #410). Strong's #1116 BDB #119. The Doctrine of the **High Places** 1Sam. 9:12 10:5, **13** 2Sam. 1:19, 25 22:34 1Kings 3:2 9:26 1Chron. **16:39** Job 9:8

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[76] *The Net Bible®; ©* 1996-2006 by Biblical Studies Press (BSP); taken from e-Sword; also found at **http://www.bible.org/netbible/index.htm,** Psalm 55:9.

bâmâh (הֲמָב) [pronounced *baw-MAW*]	*a high place, elevation, height, mountain; fortress, castle; legitimate altar [built in a high place]*	feminine singular noun	Strong's #1116 BDB #119

Bâmâh has several meanings. When I read *the high place,* I immediately think of idolatry and the phallic cults, but this word has multifarious uses. (1) *a high place, an elevation, a height, a mountain*. It is found as a general word which can refer to mountains or hills without any religious connotation (2Sam. 1:19, 25   Jer. 26:18   Micah 3:12). This is considered to be its most primitive meaning, *as Akkadian and Ugaritic suggest.*[77] (2) Bâmah can refer to *a fortress, a castle* [which has been built upon a mountain or a hill]. This can be used in a figurative sense (Psalm 18:24) or a literal sense (Ezek. 43:7). (3) *heights, high places* with regards to the seas (Job 9:8); and with regards to clouds (Isa. 14:14). What we tend to associate with bâmâh primarily is (4) *high places* where idiolatry took place. (5) However, bâmâh also refers to legitimate altars and sanctuaries which are built upon hills or mountains as well. (6) Finally, bâmâh is used for a *sepulchral mound,* a use we find in Ezek. 43:7 Isa. 53:9.

278. **Propernoun_location:** Strong's #1117,1120 BDB #119.

279. **Masculine_proper_noun:**   which means *;* transliterated .   Strong's #1118 BDB #119.

280. **Masculine_noun:** bên (וֶב) [pronounced *bane*] (we tend to pronounce it *behn*) and it means *son, descendant*. In the plural, it can mean *sons* or *descendants*. Strong's #1121 BDB #119. Gen. 3:16 4:17 5:4 6:1, 2 7:7 8:16 9:1, 24 10:1 11:5, 11 12:4 14:12 15:2 16:11 19:12, 37 21:2, 7 22:2, 20 23:3 24:3, 15 25:3 26:34 27:1 27:29 28:9 29:1 30:1 31:1, 28 32:11 33:19 34:2, 5 35:5, 17 36:5 37:2 38:1 41:46, 50 42:1, 38 43:29 45:9, 10 46:5, 10 47:29 48:1, 2 49:1, 9 50:12 Exodus 1:1, 16 2:1, 23 3:9 4:20, 22 5:14 6:5, 15 7:2, 7 9:4 10:2, 9 11:7 12:5, 24 13:2, 8 14:2, 3 15:1 16:1 17:1, 3 18:3 19:1 20:5, 10 21:4, 9 22:24 23:12 24:5 25:2 27:20 28:1 29:1, 4 30:12, 14 31:2, 10 32:2, 29 33:5 Deut. 1:3, 28 2:4 3:14 4:9 5:9, 12 16:11 17:20 21:5, 15 22:6 34:7, 8 Joshua 4:21 17:6 Judges 1:1, 13 1Sam. 1:1 9:1, 2 11:8 12:2 13:1, 22 14:3 15:6 16:1 17:12 18:17 19:1 20:27 22:7 23:6 24:16 25:8 26:5 27:2 28:18 30:3, 7 31:2 2Sam. 1:4 12:3, 26 14:1, 6 15:27 16:3 17:10 19:2, 5, 17 20:1 21:2, 6, 7 22:45 23:1, 29 1Kings 1:5, 9 2:1, 4 3:6 4:2, 3 5:5 6:1 7:14 8:1, 19 9:6 1Chron. 1:5 11:6 16:13 Job 1:2, 6 2:2 5:7 Psalm 2:7 7 inscription 29:1, 6 34:11 57:4 62:9 103:7, 13 106:37 Prov. 1:1, 8 2:1 3:1 4:1, 3 5:1, 7 6:1 7:1, 7, 24 8:4 10:1 Eccles. 1:1, 13 2:3 Isa. 7:14

bên (וֶב) [pronounced *bane*]	*son, descendant*	masculine singular construct	Strong's #1121 BDB #119

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[77] *The New Bible Dictionary;* editor J. D. Douglas; ©Inter-Varsity Fellowship, 1962; ®by W. B. Eerdmans Publishing Co.; p.525.

bânîym (בָנֵים) [pronounced *baw-NEEM*]	*sons, descendants; children; people; sometimes rendered men; young men, youths*	masculine plural construct	Strong's #1121 BDB #119

281. **Masculine_proper_noun:** Strong's #1122 BDB #122.

282. **Masculine_proper_noun:** which means *son of Abinadab;* transliterated . Strong's #1125 BDB #122. 1Kings 4:11*

Ben-ʾăbîynâdâb (בֶּדֲנִיבָא־ָנֶב) [pronounced *behn-ab-EE-naw-DAWB*]	*son of Abinadab; transliterated Ben-abinadab, son of Abinadab*	masculine singular proper noun	Strong's #1125 BDB #122 (from Strong's #1121 and #40)

283. **Masculine_proper_noun:** Benʾôwnîy (יִנוֹא־ֶנֶב) [pronounced *behn-oh-NEE*], which means *son of my sorrow;* transliterated *Ben-oni, Benoni.* Strong's #1126&206 BDB #122. Gen. 35:18*

Benʾôwnîy (יִנוֹא־ֶנֶב) [pronounced *behn-oh-NEE*]	*son of my sorrow; transliterated Ben-oni, Benoni*	masculine singular proper noun	Strong's #1126 & #206 BDB #122

284. **Masculine_proper_noun:** which means *son of a man, son of Beger;* transliterated . Strong's #1127 BDB #122. 1Kings 4:13*

Ben-geber (רֶבֶג־ֶנֶב) [pronounced *behn-GHEH-ber*]	*son of Geber, son of a man, son of a hero; transliterated Ben-geber*	masculine singular proper noun	Strong's #1127 BDB #119

285. **Masculine_proper_noun:** which means *son of Deker;* transliterated . Strong's #1128 BDB #122. 1Kings 4:9*

Benˑdeqer (רֶקֶד־ֶנֶב) [pronounced *ben-DEH-kehr*]	*son of Deqer, son of a lance, son of piercing [stabbing]; transliterated Ben-Decker, Ben-Dekar*	masculine singular proper noun	Strong's #1121 BDB #119

286. **Masculine_proper_noun:** which means *son of (god) Hadad;* transliterated . Apparently in the Aramaic? Strong's #1130 BDB #122.

287. **Masculine_proper_noun:** which means *;* transliterated . Strong's #1132 BDB #122.

288. **Masculine_proper_noun:** which means *son of Chur;* transliterated . Strong's #1133 BDB #122. 1Kings 4:8*

Benchûwr (בֶּן־חוּר) [pronounced *ben-KHOOR*]	*son of Chur, son of whiteness*; transliterated *Ben Hur, Ben Chur*	masculine singular proper noun	Strong's #1121 BDB #119
This name is from Strong's #1121 and Strong's #2354.			

289. **Masculine_proper_noun:**   which means *;* transliterated *.*   Strong's #1121 BDB #122.

290. **Masculine_proper_noun:**   which means *son (man) of might;* transliterated *.* Strong's #1134 BDB #122.

291. **Masculine_proper_noun:**   which means *;* transliterated *.*   Strong's #1135 BDB #122.

292. **Masculine_proper_noun:**   which means *son of mercy;* transliterated *.* Strong's #1136&2618 BDB #122. 1Kings 4:10*

Ben-chesed (בֶּן־חֶסֶד) [pronounced *behn-KHEH-sehd*]	*son of grace;* transliterated *the son of Hesed, Ben Chesed, Ben-chesed*	masculine singular proper noun	Strong's #1136 BDB #122 (from Strong's #1121 and #2617)

293. **Masculine_proper_noun:** Ben–ʿAmmîy (בֶּן־עַמִּי) [pronounced *behn-ahm-MEEN*], which means *son of my people;* transliterated *Benammi.*   Strong's #1151 BDB #122. Gen. 19:38

Ben–ʿAmmîy (בֶּן־עַמִּי) [pronounced *behn-ahm-MEEN*]	*son of my people;* transliterated *Benammi*	masculine singular proper noun	Strong's #1151 BDB #122

294. **Masculine_proper_noun:**   which means *;* transliterated *.*   City of Dan. Strong's #1139 BDB #122.

295. **Proper_noun/location:** which means *;* transliterated *.* Strong's #1142 BDB #122.

296. **Masculine_proper_noun:** Binᵉyâmîyn (בִּנְיָמִין) [pronounced *bin-yaw-MEEN*], which is transliterated *Benjamin,* but which means *son of [my] right hand*. Benjamin was the last son of Jacob, born of Rachel, the woman whom he loved. She suffered greatly during childbirth and died as a result of it. Prior to her death, she named her son *Ben-oni,* which means *son of my sorrow;* Jacob named the boy *Benjamin,* which means *son of the right hand* (Gen. 35:18). Strong's #1144 BDB #122. Gen. 35:18, 24 42:4 43:14 44:12 45:12 46:19 49:27 Judges 1:21 1Sam. 9:1, 16 10:2 13:2, 15 14:16 2Sam. 2:9 19:17 21:14 23:29 1Kings 4:18 1Chron. 11:31 12:2, 16 Psalm 68:27

Binᵉyâmin (בִנְיָמִן) [pronounced *bin-yaw-MIN*]	transliterated *Benjamin*, it means *son of [my] right hand*	masculine proper noun	Strong's #1144 BDB #122
Also spelled Binᵉyâmîyn (בִנְיָמִין) [pronounced *bin-yaw-MEEN*].			
Binᵉyâmîyn (בִנְיָמִין) [pronounced *bin-yaw-MEEN*]	transliterated *Benjamin*, it means *son of [my] right hand*	masculine proper noun	Strong's #1144 BDB #122
Spelled here Binᵉyâmîn (בִנְיָמִן) [pronounced *bin-yaw-MIN*].			

297. **Gentilic_adjective:** Ben yᵉmîynîy (בֶן־יְמִינִי) [pronounced *ben-yᵉmee-NEE*], which means *son of [my] right hand* and is rendered *Benjamite*. Strong's #1145 BDB #122. Judges 3:15 1Sam. 4:12 9:1, 20 22:7 2Sam. 16:11 19:16 20:1 1Kings 2:8 Psalm 7 inscription

Ben yᵉmîynîy (בֶן־יְמִינִי) [pronounced *ben-yᵉmee-NEE*]	*son of [my] right hand* and is rendered *Benjamite*	gentilic adjective	Strong's #1145 BDB #122
Here this is spelled Ben hayᵉmîynîy (בֶן־הַיְמִינִי) [pronounced *behn-hay-mee-NEE*].			
bên (בֶן) [pronounced *bane*]	*son, descendant*	masculine singular construct	Strong's #1121 BDB #119
ʾîysh (אִיש) [pronounced *eesh*]	*a man, a husband; anyone; a certain one; each, each one, each man, everyone*	masculine singular construct	Strong's #376 BDB #35
yᵉmîynîy (יְמִינִי) [pronounced *yᵉmee-NEE*]	*[my] right hand* and is transliterated *Jamite, Jamin, Yamin*	gentilic adjective	Strong's #3228 BDB #412
These three nouns taken together are sometimes rendered *a Benjamite*. Strong's #1145 BDB #122.			
Owen says that this is BDB #122; and e-sword KJV+ has it as Strong's #1145. There are multiple forms of Strong's #1145; and this is the second form:			
Ben-yᵉmîynîy (בֶן־יְמִינִי) [pronounced *ben-yem-ee-NEE*] Ben-ha-yemînîy (בֶן־הַיְמִינִי) [pronounced *behn-ha-yehm-ee-NEE*] and Ben-ʾîysh yemîynîy (יְמִינִי בֶן־אִיש) [pronounced *ben-eesh' yem-ee-NEE*].			

298. **Masculine_proper_noun:** Strong's #1148 BDB #123.

299. **Feminine_noun:** bath (בַת) [pronounced *bahth*], which means *daughters* or *villages*. It means *daughters;* however, in the plural, it can refer to villages, as in Num. 32:42

Joshua 15:45, 47 Judges 1:27, 11:26 Jer. 49:2. I am not totally convinced of this myself, although the Judges 1:27 passage by itself seems to indicate this alternative rendering. Strong's #1323 BDB #123. (Also see **Strong's #1330** BDB #143 and Strong's #5291 BDB #655). Gen. 5:4 6:1 11:11 17:17 19:8 20:12 24:3 25:20 26:34 27:46 28:1 29:6 30:13 31:26, 28 34:1 36:2 37:34 38:2 41:45 46:7 49:22 Exodus 1:16 2:1, 16 3:22 6:23, 25 10:9 20:10 21:4 32:2 Num. 21:25 Deut. 5:14 16:11 22:15 Judges 1:12 11:26 Ruth 1:11 1Sam. 1:4, 16 8:13 14:49 17:25 18:17 25:44 30:3 2Sam. 1:20 12:3 13:18 14:27 17:25 19:5 21:8 1Kings 3:1 4:11 7:8 9:16, 24 1Chron. 18:1 Job 1:2 Psalm 106:37

bath (תַּב) [pronounced *bahth*]	*daughter; village*	feminine singular noun with the 3rd person masculine singular suffix	Strong's #1323 BDB #123

Owens translates this *branches* in Gen. 49:22.

300. Proper_noun/location Strong's #1337 BDB #123.

301. Feminine_proper_noun**:** Bathsheba‛ (עֲבֶשׁ־תַּב) [pronounced *bahth-SHEH-bahǵ*], which means *daughter of an oath;* transliterated *Bathsheba*. Strong's #1339 BDB #124. 2Sam. 11:3 12:24 1Kings 1:11 2:13 Psalm 51 inscription

Bathsheba‛ (עֲבֶשׁ־תַּב) [pronounced *bahth-SHEH-bahǵ*]	*daughter of an oath;* transliterated *Bathsheba*	feminine singular proper noun	Strong's #1339 BDB #124

302. **Feminine_proper_noun:** which means *daughter of opulence;* transliterated . Strong's #1340 BDB #124.

303. **Feminine_proper_noun:** which means *worshipper of Yah [Jehovah];* transliterated . Strong's #1332 BDB #124.

304. **Verb:** bânâh (הָנָב) [pronounced *baw-NAWH*], which means *to build, to rebuild, to restore*. We have this verb meaning the latter in Num. 32:24, 37–38 Joshua 6:26 1Kings 16:34 Isa. 45:13 Amos 9:14. In the perfect tense, we are speaking of a completed action. Therefore, the house has been completed. It may or may not be completely furnished and the fixtures may be in or not; but the house itself, the building of it, has been completed. BDB definitions. Strong's #1129 BDB #124. The Doctrine of Fasting (Isa. 58:12) Gen. 2:22 4:17 8:20 10:11 11:4 12:7 13:18 16:2 22:9 26:25 30:3 33:17 35:7 Exodus 1:11 17:15 24:4 32:5Deut. 20:5 22:8 Joshua 6:26 19:50 22:23 Judges 1:26 6:24, 28 21:4 Ruth 4:11 1Sam. 2:35 7:17 14:35 2Sam. 5:9 7:5 24:21 1Kings 2:36 3:1, 2 5:3, 18 6:1, 7, 12 7:1 8:13 9:1 1Chron. 6:10 8:12 11:8 14:1 (15:1) Job 3:14 12:14 20:19 Psalm 51:18 89:2 118:22 147:2 Prov. 9:1 Eccles. 2:4

bânâh (הֶנֶב) [pronounced *baw-NAWH*]	*to build, to construct; to erect; to rebuild, to restore*	3rd person masculine singular, Qal imperfect	Strong's #1129 BDB #124

Dr. Robert Dean: *[This] means to carefully build and construct something through the use of craftsmanship...it is something that is thought out, something that has been prepared for and planned, not something that is done haphazardly...[it] is the same word used to describe God's creation of Eve in the garden of Eden*.[78]

bânâh (הֶנֶב) [pronounced *baw-NAWH*]	*build, construct; erect; rebuild, restore*	2nd person masculine singular, Qal imperative	Strong's #1129 BDB #124
bânâh (הֶנֶב) [pronounced *baw-NAWH*]	*building, constructing; erecting; rebuilding, restoring*	Qal active participle	Strong's #1129 BDB #124
bânâh (הֶנֶב) [pronounced *baw-NAWH*]	*builder, one who constructs; the one who erects [rebuilds, restores]*	masculine singular, Qal active participle	Strong's #1129 BDB #124
bânâh (הֶנֶב) [pronounced *baw-NAWH*]	*to be built up, to be rebuilt, to be restored; to be set up, be established, be fixed; to be firmly established; to be established, be stable, be secure, be enduring; to be fixed, be securely determined; to be directed aright, be fixed aright, be steadfast; to prepare, be ready; to be prepared, be arranged, be settled*	3rd person masculine singular, Niphal imperfect	Strong's #1129 BDB #124

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[78] From **Dean Bible.org**; accessed December 10, 2015.

bânâh (הֶנָב) [pronounced *baw-NAWH*]	*to establish, set up, accomplish, do, make firm; to fix, make ready, prepare, provide, provide for, furnish; to direct toward (moral sense); to arrange, order*	3rd person masculine singular, Hiphil imperfect	Strong's #1129 BDB #124
bânâh (הֶנָב) [pronounced *baw-NAWH*]	*to be established, be fastened; to be prepared, be ready*	3rd person masculine singular, Hophal imperfect	Strong's #1129 BDB #124
bânâh (הֶנָב) [pronounced *baw-NAWH*]	*to set up, establish; to constitute, make; to fix; to direct*	3rd person masculine singular, Polel imperfect	Strong's #1129 BDB #124
bânâh (הֶנָב) [pronounced *baw-NAWH*]	*to be established, to be prepared*	3rd person masculine singular, Pulal imperfect	Strong's #1129 BDB #124
bânâh (הֶנָב) [pronounced *baw-NAWH*]	*to be established, to be restored*	3rd person masculine singular, Hithpolel imperfect	Strong's #1129 BDB #124

305. **Masculine_proper_noun:** which means *;* transliterated . Strong's #1131 BDB #125.

306. **Masculine_proper_noun:** Bânîy (יִנָב) [pronounced *baw-NEE*], which means *built;* transliterated *Bani*. Strong's #1137 BDB #125. 2Sam. 23:36

Bânîy (יִנָב) [pronounced *baw-NEE*]	*built; posterity;* transliterated *Bani*	masculine singular proper noun	Strong's #1137 BDB #125

307. **Masculine_proper_noun:** which means *;* transliterated . Strong's #1138 BDB #125.

308. **Feminine_noun:** which means *structure*. Strong's #1140 BDB #125.

309. **Masculine_proper_noun:** Bᵉnâyâh (הָיַנֶב) [pronounced *bᵉn-aw-YAW*], which means *Yah [Jehovah] has built up;* transliterated *Benaiah*. Strong's #1141 BDB #125. 2Sam. 8:18 20:23 23:20 1Kings 2:25 4:4 1Chron. 11:22 15:18 16:5

Bᵉnâyâh (בְּנָיֵה) [pronounced *bᵉn-aw-YAW*]	*Yah [Jehovah] has built up;* transliterated *Benaiah*	masculine singular proper noun	Strong's #1141 BDB #125

Also spelled Bᵉnâyâhûw (וְהָיֶנֵד) [pronounced *bᵉn-aw-YAW-hoo*].

310. **Masculine_noun:** which means *structure*. Strong's #1146 BDB #125.

311. **Proper_noun/location:** which means *El [God] causes to build;* transliterated . Strong's #2995 BDB #125.

312. **Masculine_proper_noun:** which means *he causes to build;* transliterated . Strong's #2996 BDB #125.

313. **Masculine_proper_noun:** which means *Yah [Jehovah] builds up;* transliterated . Strong's #2997 BDB #125.

314. **Masculine_noun:** which means *structure*. This is simply the construct? Strong's #4011 BDB #125.

315. **Masculine_proper_noun:** Mᵉbunnay (מְבֻנַּי) [pronounced *mehb-oon-NAH-ee*], which means *built up; building of Jehovah;* transliterated *Mebunnai*. Strong's #4012 BDB #125. 2Sam. 232:27

Mᵉbunnay (מְבֻנַּי) [pronounced *mehb-oon-NAH-ee*]	*built up; building of Jehovah;* transliterated *Mebunnai*	masculine singular proper noun:	Strong's #4012 BDB #125

He appears to be equivalent to Sibbechai (or Sibbecai).

316. **Feminine_noun:** tabᵉnîyth (תַּבְנִית) [pronounced *taᵇvᵉ-NEETH*] and it means *model, resemblance, pattern, figure*. Found in Exodus 25:9, 40 1Chron. 28:11 Ezek. 10:8 Strong's #8403 BDB #125. Exodus 25:9, 40 Deut. 4:16, 18 Joshua 22:28 Psalm 106:20

tabᵉnîyth (תַּבְנִית) [pronounced *taᵇvᵉ-NEETH*]	*model, resemblance, pattern, figure, a form; a building*	feminine singular construct	Strong's #8403 BDB #125

317. **Masculine_noun:** ʼabᵉnêţ (אַבְנֵט) [pronounced *ahb-NATE*], which means, *belt, girdle, sash, waistband; of high priest; of other priests; of high official*. Strong's #73 BDB #126. Exodus 28:4 29:9

ʼabᵉnêţ (אַבְנֵט) [pronounced *ahb-NATE*]	*belt, girdle, sash, waistband; of high priest; of other priests; of high official*	masculine singular noun	Strong's #73 BDB #126

318. **Masculine_proper_noun:** which means *;* transliterated . Strong's #1150 BDB #126.

319. **Masculine_proper_noun:** which means *in the secret of Yah;* transliterated . Strong's #1152 BDB #126.

320. **Masculine_proper_noun:** which means *;* transliterated . Strong's #1153 BDB #126.

321. **Masculine_noun:** which means *unripe grapes, sour grapes*. Strong's #1155 & #1154 BDB #126.

322. **Verb:** which means *to be remote, to be distant*. Strong's #none BDB #126.

323. **Substantive/preposition:** baʿad (דַעַב) [pronounced *BAH-ǵad*], which means *for, for the sake of, on account of, on behalf of, behind, upon, round about*. It is one of those rare prepositions which does not take up five pages in BDB. In fact, it is explained in less than a full page. However, its meanings are still multifarious. Here, it is simplest just to render it *for* (in accordance with most translations in Job 2:4) as BDB says that it almost is equivalent to *for the sake of, on account of*. This is a substantive of separation and when used as a preposition it means *away from, behind, about*. With the verb sîym, it can mean *to seal up, to place a hedge about, to fence about* (Job 1:10 3:23 9:7 Lam. 3:7). With a genitive, it generally connotes separation and is translated *from, behind, about, away from*; however, it can also mean *through* (as in *through* a window) and *on behalf of*, as we find it used in Lev. 9:7. In Job 6:22, this has the 1st person suffix, so it can be rendered *for my sake, for the sake of me, on my account*. Baʿad, with a verb indicating closing or shutting, means *behind, upon, round about*. Strong's #1157 (#5704 with מ) BDB #126. Gen. 20:7 26:8 Exodus 8:28 32:30 Lev. 9:7 Judges 3:22–23 5:28 1Sam. **1:6** 4:18 7:9 **19:12** 2Sam. 6:16 10:12 12:16 20:21 Job 1:10 2:4 6:22 Prov. 6:26 7:6 Zech. 12:8

baʿad (דַעַב) [pronounced *BAH-ǵad*]	*by, near; because of; behind, after; about, round about; between [two things], through; into, among; pro, for; away from, behind; on behalf of*	generally a preposition of separation or nearness	Strong's #1157 BDB #126

Even though baʿad is covered in roughly half a page in both BDB and Gesenius, it still has a great many meanings (and only some of their material overlapped). With verbs of falling, letting down, leaning forward so as to look out, it means *through, out through* (lit., *away from*) a window, etc. With verbs of shutting, it means to shut *behind, after, up* or *upon*. It can be used as follows: to seal *up;* to hedge *about;* to fence *round about*. It has metaphorical uses: *on behalf of, for the sake of, on account of*. This preposition can denote nearness, as in *by, near; between [two things]; into, among; pro, for* (in the sense of exchanging).

Although BDB lists this word only as a preposition, Owen lists it as a substantive construct in Job 2:4 and as two prepositions in 2Sam. 20:21.

Gesenius adds the meanings *pro, for;* in the sense of exchanging (1Sam. 7:9 2Sam. 20:21); *a supplication, an atonement; a consultation [or an oracle, as in Jer. 21:2 Isa. 8:19], a bribe* (Job 6:22).

The meaning in 2Sam. 20:21, as associated with a wall, seems to be *over [a wall]*.

324. **Verb:** which means *to inquire, to cause to swell, to boil up*. Strong's #1158 BDB #126.

325. **Masculine_proper_noun:** Bôʿaz (זֹעַב) [pronounced *BOG-ahz*], which means *quickness, fleetness;* transliterated *Boaz*. Strong's #1162 BDB #126. 1Kings 7:21

Bôʿaz (זֹעַב) [pronounced *BOG-ahz*]	*quickness, fleetness; transliterated Boaz*	masculine singular proper noun	Strong's #1162 BDB #126

326. **Verb:** bâʿaṭ (תֵּעַט) [pronounced *baw-ǴAHT*], which is said to mean *to tread, to trample down, to kick at;* metaphorically, *treat with contempt, to contemn, to neglect*. Actually, these represent the accepted meanings, as this word is only found twice in Scripture, both times indicating some sort of rebellion (Deut. 32:15 1Sam. 2:29*). Furthermore, it has no cognates. Here, it is found with an object and in Deuteronomy, it is not. In Deuteronomy, it only has a subject (*Jeshurun,* which appears to be a proper noun which refers to Israel, but in a negative sense). Personally, I would go with the meaning *to rebel [against]* or *to profane, to become profane*. Strong's #1163 BDB #127. Deut. 32:15 1Sam. **2:29**

bâʿaṭ (תֵּעַט) [pronounced *baw-ǴAHT*]	*to tread, to trample down, to kick at;* metaphorically, *treat with contempt, to contemn, to neglect*	3rd person masculine singular, Qal imperfect	Strong's #1163 BDB #127

327. **Verb:** bâʿal (לְעַב) [pronounced *baw-AHL*], which means, *to marry, to be lord [husband] over; to rule [dominion] over, to possess*—used primarily in relationship to a wife or mistress. Strong's #1166 BDB #127. Gen. 20:3 Deut. 21:12 22:22

bâʿal (לְעַב) [pronounced *baw-AHL*]	*to marry, to be lord [husband] over; to rule [dominion] over, to possess*—used primarily in relationship to a wife or mistress	3rd person masculine singular, Qal imperfect	Strong's #1166 BDB #127

There seems to be an odd usage of this verb, when found with the bêyth preposition, where it means *to fear, to loathe, to reject, to look down upon*.[79]

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[79] H. W. F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament;* ©1979 by Baker Books; p. 130.

bâ‘al (לְעַב) [pronounced *baw-AHL*]	*married to, being subject to [a lord, a husband]; ruled over by, possessed by [a husband]; used primarily in relationship to a wife or mistress*	feminine singular, Qal passive participle, construct form	Strong's #1166 BDB #127
bâ‘al (לְעַב) [pronounced *baw-AHL*]	*to become the wife of, to be married to, to be subject to [a lord, a husband]; to be ruled over, to be possessed*—used primarily in relationship to a wife or mistress	3rd person feminine singular, Niphal imperfect	Strong's #1166 BDB #127

328. **Masculine_noun:** baʿal (לְעַב) [pronounced *BAH-ǵahl*], and it means *owner, lord, husband*. Apart from idolatry, it is a good word. It is occasionally used for a husband, as he is known as the *lord or master*. Strong's #1167 BDB #127. [Lev. 21:4 Deut. 22:22] Gen. 20:3 37:19 49:23 Exodus 21:3, 22, 29 22:8, 11 24:14 Deut. 4:3 21:13 22:22 Joshua 24:11 Judges 2:11 1Sam. 7:4 23:11 2Sam. 1:6 11:26 21:12 Psalm 106:28 Prov. 1:17, 19 3:27

baʿal (לְעַב) [pronounced *BAH-ǵahl*]	*owner, lord, husband; master;* transliterated *Baal* when referencing the heathen god	masculine singular noun with the definite article	Strong's #1167 BDB #127
baʿălêy (יְלַעַב) [pronounced *bah-ǵuh-LAY*]	*aristocracy, leaders, baal's, lords, masters; landowners, movers and shakers, supervisors, administrators, citizens, inhabitants; owners*	masculine plural noun	Strong's #1181 (plural of Strong's #1167 & 1168) BDB #127

329. **Masculine_plural_noun:** baʿălêy (יְלַעַב) [pronounced *bah-ǵuh-LAY*], which means *aristocracy, leaders, baal's, lords, landowners, movers and shakers, supervisors, administrators, citizens, inhabitants*. Strong's treats it as a separate word; BDB and the New Englishman's Concordance treat it as a form of Strong's #1167. It is a form of the word *baal,* which certainly can refer to the God Baal, but can also refer to the influential people of a city. They were not to speak to just the rabble but to the movers and shakers of Shechem. What appears to be the case is that this is actually a reference to *landowners* or to people who both have a say in their government as well as a stake in it decisions. Therefore, we will go with the

translations *supervisors* or *aristocracy*. Strong's #1181 BDB #127. Joshua 24:11 Judges **9:2**, 46 20:5

baʿălêy (בַעֲלֵי) [pronounced *bah-ġuh-LAY*]	*aristocracy, leaders, baal's, lords, landowners, movers and shakers, supervisors, administrators, citizens, inhabitants;* possibly *people*	masculine plural noun	Strong's #1181 BDB #127

330.   Proper noun: 2Sam. 6:2

Baʿălêy (בַּעֲלֵי) [pronounced *bah-guh-LAY*]	*aristocracy, leaders, baal's, lords, landowners, movers and shakers, supervisors, administrators, citizens, inhabitants*	masculine plural noun	Strong's #1181 BDB #127
Yᵉhûwdâh (יְהוּדָה) [pronounced *yᵉhoo-DAW*]	possibly means *to praise, to be praised;* and is transliterated *Judah*	masculine proper noun/location	Strong's #3063 BDB #397

Together, these are transliterated *Baal-Judah*. Strong's #1184 BDB #127.

331.   **Proper_noun_location:** Baʿal Pᵉʿôwr (לַעַב רוֹעְפ) [pronounced *BAH-ġahl pᵉ-ĠOHR*], which means *lord of the open mouth, lord of appetite, lord of voracious greed;* and is transliterated *Baal Peor*. Strong's #1187 BDB #128 (the latter word is possibly taken from Strong's #6473 BDB #822). Deut. 4:3 Psalm 106:28

Baʿal Pᵉʿôwr (רוֹעְפ לַעַב) [pronounced *BAH-ġahl pᵉ-ĠOHR*]	*lord of the open mouth, lord of appetite, lord of voracious greed;* and is transliterated *Baal Peor*	proper noun	Strong's #1187 BDB #128

There is a separate listing for the proper noun *Peor* in Scripture, and the verb *peor* means *to open wide [the mouth or other chasm];* figuratively, *to have voracious greed, to have an eager desire*. Strong's #6473 BDB #822. It is unclear whether *Baal Peor* is simply a place where Baal is worshiped; or whether this is a title for this particular god, or whether this is a reference to *Baal [worshiped at] Peor*.

332.   **Feminine_noun1:** baʿălâh (בַּעֲלה) [pronounced *bah-ġuh-LAW*], which means *mistress; possessed of, endued with [a demonic spirit]*. Strong's #1172 BDB #128. **1Sam. 28:7**

baʿălâh (בַּעֲלה) [pronounced *bah-ġuh-LAW*]	*mistress; possessed of, endued with [a demonic spirit]*	feminine singular construct	Strong's #1172 BDB #128

Baʿălâh is the feminine form of baʿal (which we may recognize as *baal*). Baʿal properly means *owner, lord, husband*. Strong's #1167   BDB #127. Therefore, the apparently disparate meanings assigned here to baʿălâh are reasonable.

333.   **Proper_noun/location:** Strong's #1171 BDB #128.

334.   **Proper_noun/location:** which means *possessor of abundance;* transliterated . Strong's #1174 BDB #128.

335.   **Masculine_proper_noun:**   which means *Baal is gracious;* transliterated . Strong's #1177 BDB #128. Gen. 36:38

Baʿal (לַעַב) [pronounced *BAH-ġahl*]	*owner, lord, husband;* transliterated *Baal* when referencing the heathen god	masculine singular noun	Strong's #1177 BDB #128
chânan (וֲנַח) [pronounced *khaw-NAHN*]	*to bend, to stoop over, to show grace [favor] [often as a superior would do on behalf of an inferior], to show mercy, to be gracious*	Qal imperfect form of verb used as a proper noun	Strong's #2603 , #2589 BDB #335

Together, these are transliterated *Baalhanan, Baal-hanan*. Strong's #1177 BDB #128.

336.   **Proper_noun/location:**   which means *possessor of a court;* transliterated . Strong's #1178 BDB #128. 2Sam. 13:23

Baʿal (לַעַב) [pronounced *BAH-ġahl*]	*owner, lord, husband;* transliterated *Baal* when referencing the heathen god	masculine singular noun	Strong's #1167 BDB #127
châtsôwr (רֹוצָח) [pronounced *khaw-TSOHR*]	*enclosure, court; settled abode; settlement, village, town*	masculine singular noun	a form of Strong's #2691 & #2699 BDB #346–347

Together, these are transliterated *Baalhazor, Baal-hazor*. Strong's #1178 BDB #128.

337.   **Proper_noun/location:** which means *;* transliterated . Strong's #1179 BDB #128. Judges 3:3

Baʿal (לַעַב) [pronounced *BAH-ġahl*]	*owner, lord, husband;* transliterated *Baal* when referencing the heathen god	masculine singular noun	Strong's #1167 BDB #127

| Cherᵉmôwn (חֶרְמוֹן) [pronounced khehrᵉ-MOHN] | *sanctuary; sacred [mountain];* and is transliterated *Hermon* | proper noun mountain | Strong's #2768 BDB #356 |

Together, these are transliterated *Baal Hermon; Baal-hermon* and are given Strong's #1179 BDB #128.

338.   **Proper_noun/location:** which means *;* transliterated . Strong's #1186 BDB #128.

339.   **Masculine_proper_noun:**   which means *;* transliterated .   Strong's #1187 BDB #128.

340.   **Proper_noun/location:** which means *possessor of breaches;* transliterated *Baal Perazim*. Strong's #1188 BDB #128. 2Sam. 5:20

| Baʿal (לַעַב) [pronounced *BAH-ġahl*] | *owner, lord, husband;* transliterated *Baal* when referencing the heathen god | masculine singular noun | Strong's #1167 BDB #127 |
| Pᵉrâtsîym (פְּרָתִים) [pronounced *pᵉraw-TZEEM*], | *a bursting forth, a breach, a break, a rupture [in a wall], gap* | masculine plural noun | Strong's #6556 BDB #829 |

Together, these are transliterated *Baal Perazim* and are given Strong's #1188 BDB #128.

341.   **Proper_noun/location:** which means *;* transliterated . Strong's #1189 BDB #128. Exodus 14:2

| Baʿal (לַעַב) [pronounced *BAH-ġahl*] | *owner, lord, husband;* transliterated *Baal* when referencing the heathen god | masculine singular noun | Strong's #1167 BDB #127 |
| Tsâphôwn (צָפוֹן) [pronounced *tsaw-FOHN*] | *north, northern, northward; north wind* | feminine singular noun | Strong's #6828 BDB #860 |

Together, these make up the location *Baal Zephon*. Strong's #1189 BDB #128.

342.   **Proper_noun/location:** which means *;* transliterated . Strong's #1190 BDB #128.

343.   **Proper_noun/location:**   which means *possessor of palms;* transliterated . Strong's #1193 BDB #128.

344.   **Feminine_noun:** baʿălâh (בַּעֲלָה) [pronounced *bah-ġuh-LAW*], which means *mistress; necromancer*. Strong's #1172 BDB #128.

baʿălâh (בַּעֲלה) [pronounced *bah-ğuh-LAW*]	*mistress; possessed of, endued with [anything]; a sorceress, necromancer*	feminine singular noun	Strong's #1173 BDB #128

345.   **Proper_noun/location:** Baʿălâh (בַּעֲלה) [pronounced *bah-ğuh-LAW*], which means *mistress; possessed of, endued with [anything]; a sorceress;* transliterated *Baalah.* Strong's #1173 BDB #128. 1Chron. 13:6

Baʿălâh (בַּעֲלה) [pronounced *bah-ğuh-LAW*]	*mistress; possessed of, endued with [anything]; a sorceress; transliterated Baalah*	feminine singular proper noun; location	Strong's #1173 BDB #128

346.   **Proper_noun/location:** Baʿâlâth (תְּלָעַב) [pronounced *Bah-awl-AWTH*], which means *mistress;* transliterated *Baalath.* Strong's #1191 BDB #128.

Baʿâlâth (תְּלָעַב) [pronounced *Bah-awl-AWTH*]	*mistress; transliterated Baalath*	proper singular noun/location	Strong's #1191 BDB #128

This is a modification of Strong's #1172, which means *mistress,* but it may also refer to a *prostitute.*

347.   **Proper_noun/location:** Bᵉʿâlôwth (תּוֹלָעַב) [pronounced *beh-ğaw-LOTH*], which means *mistresses;* transliterated *Baalath, Bealoth.* Strong's #1175 BDB #128.

Bᵉʿâlôwth (תּוֹלָעַב) [pronounced *beh-ğaw-LOTH*]	*mistresses; transliterated Baalath, Bealoth*	proper singular noun/location	Strong's #1175 BDB #128

348.   **Proper_noun/location:**   which means *mistress of a well;* transliterated . Strong's #1192 BDB #128.

349.   **Proper_noun/location:** Bᵉʿelᵉyârâʿ (בְּעֶלְיתע) [pronounced *beh-el-yaw-DAW*], which means *Baal knows;* transliterated *Beeliada.*   Strong's #1182   BDB #128. 1Chron. 14:7*

Bᵉʿelᵉyârâʿ (בְּעֶלְיתע) [pronounced *beh-el-yaw-DAW*]	*Baal knows; transliterated Beeliada*	masculine singular, proper noun	Strong's #1182 BDB #128

350.   **Proper_noun:** Baʿalᵉyâh (בַּעַלְיה) [pronounced *bah-ğahl-YAW*], which means *Yah is Lord;* transliterated *Bealiah.* Strong's #1183 BDB #128. 1Chron. 12:5

Baʿalᵉyâh (בַּעַלְיה) [pronounced *bah-ğahl-YAW*]	*Yah is Lord [Baal]; transliterated Bealiah*	masculine singular proper noun	Strong's #1183 BDB #128

According to Strong, this is one of the times when the first vowel point paṭah is pronounced *eh* rather than *ah,* as evidenced (possibly) by its transliteration. Although some Hebrew lexicons and grammars provide for this alternate pronunciation, Seow does not. In the interest of consistency (which a language is not), I will pronounce anything which looks like a paṭah *ah.*

351. **Masculine_proper_noun:** which means *;* transliterated *Bel.* Strong's #1078 BDB #128.

352. **Masculine_proper_noun:** which means *Bel, protect the king;* transliterated . Strong's #1112 BDB #128.

353. **Masculine_proper_noun:** which means *son of delight;* transliterated . Strong's #1185 BDB #128.

354. **Masculine_proper_noun:** Baʿănâʾ (אֲנֶעַב) [pronounced *bah-ǵuhn-AW*], which means *in the affliction; in distress; son of distress;* transliterated *Baana, Baanah.* Strong's #1195 BDB #128. 1Kings 4:12

Baʿănâʾ (אֲנֶעַב) [pronounced *bah-ǵuhn-AW*],	*in the affliction; in distress; son of distress;* transliterated *Baana, Baanah*	masculine singular proper noun	Strong's #1195 BDB #128

355. **Masculine_proper_noun:** Baʿănâh (הָנֶעַב) [pronounced *bah-ǵuhn-AW*], which means *in distress; son of distress;* transliterated *Baanah.* Strong's #1196 BDB #128. 2Sam. 23:29 1Chron. 11:30

Baʿănâh (הָנֶעַב) [pronounced *bah-ǵuhn-AW*]	*in distress; son of distress;* transliterated *Baanah*	masculine singular proper noun	Strong's #1196 BDB #128

This appears to be equivalent to Baʿănâʾ (אֲנֶעַב) [pronounced *bah-ǵuhn-AW*]. Strong's #1195 BDB #128.

356. **Verb1:** bâʿar (רַעָב) [pronounced *baw-ǴAHR*], which means, in the Qal stem, *to burn* (Ex. 3:5 Num. 11:1). The Hiphil is the causative stem—generally speaking, when a person is causing something to burn, the Hiphil is used; when the object itself is said to burn, the Qal is used (the Piel is a whole different story). In the Piel, the result of burning might be inferred—that is, it is completely *consumed, removed, eaten up* (Num. 24:22 Deut. 21:9 1Kings 14:10). Here, in Deut. 26:14, it is found in the Piel, so it means: and I have not removed [or, consumed] [any] of it. Strong's #1197 BDB #128. (Synonym: **Strong's #3857** BDB #529) Exodus 3:2, 3 Deut. 4:11 5:23 17:7 21:9 22:24 26:14 Judges 15:5, 14 20:13a 2Sam. 4:11 22:9, 13 Job 1:16 Psalm 2:12 83:14 106:18

bâʿar (רַעָב) [pronounced *baw-ǴAHR*]	*to burn, to begin to burn, to kindle; to be burning; to consume*	3rd person feminine singular, Qal imperfect	Strong's #1197 BDB #128

bâˤar (רַעָב‬) [pronounced *baw-ĢAHR*]	*is burning, is beginning to burn, kindling; burning; being consumed [with fire]*	Qal active participle	Strong's #1197 BDB #128
bâˤar (רַעָב‬) [pronounced *baw-ĢAHR*]	*to burn; to completely consume; to de-pasture; to take away, to [utterly] remove, to purge; to devour, to devastate*	3rd person masculine singular, Piel imperfect	Strong's #1197 BDB #128
bâˤar (רַעָב‬) [pronounced *baw-ĢAHR*]	*to kindle, to cause a fire to burn, to cause to burn, to burn up, to consume, to destroy*	3rd person feminine singular, Hiphil imperfect	Strong's #1197 BDB #128
bâˤar (רַעָב‬) [pronounced *baw-ĢAHR*]	*the one kindling [a fire], the person who causes a fire to burn, causing to burn, burning up, consuming, destroying*	masculine singular, Hiphil participle	Strong's #1197 BDB #128

357.   **Feminine_noun:** bᵉˤêrâh (הַרֶעָב‬) [pronounced *be-ay-RAW*], which means *burning, fire*. Strong's #1200 BDB #129. Exodus 22:6

bᵉˤêrâh (הַרֶעָב‬) [pronounced *be-ay-RAW*]	*burning, fire*	feminine singular noun	Strong's #1200 BDB #129

358.   **Proper_noun/location:**   which means *burning;* transliterated . Strong's #8407 BDB #129.

359.   **Masculine_collective_noun:** beˤîyr (רִיעָב‬) [pronounced *beh-ĢERE*], which means *beasts, cattle, animals*. Strong's #1165 BDB #129. Gen. 45:17 Exodus 22:5

beˤîyr (רִיעָב‬) [pronounced *beh-ĢERE*]	*beasts, cattle, animals*	masculine singular collective noun	Strong's #1165 BDB #129

360.   **Verb2:** which means *to be brutish*. I would think that this is related to the noun directly below, which would indicate that it means to be animal-like (or stupid, overbearing and self-centered) in one's reasoning and thinking. Strong's #1197 BDB #129. Exodus 22:5

bâˤar (רַעָב‬) [pronounced *baw-ĢAHR*]	*to be stupid, dull-hearted, unreceptive, to be brutish, barbaric*	3rd person masculine singular, Qal imperfect	Strong's #1197 BDB #128

bâʿar (רַעָב) [pronounced *baw-ĢAHR*]	*to become brutish*	3ʳᵈ person masculine singular, Niphal imperfect	Strong's #1197 BDB #128
bâʿar (רַעָב) [pronounced *baw-ĢAHR*]	*to feed, to graze*	3ʳᵈ person masculine singular, Piel imperfect	Strong's #1197 BDB #128
bâʿar (רַעָב) [pronounced *baw-ĢAHR*]	*to cause to be grazed over*	3ʳᵈ person masculine singular, Hiphil imperfect	Strong's #1197 BDB #128

361. **Masculine_noun:** bazar (בַּעֵר) [pronounced *BAH-ġahr*], which means *brutishness*. Only in poetry. Its cognates are directly related to animals. The idea is that the thinking of an animal is limited; it is completely self-serving; and it is over-bearing. Strong's #1198 BDB #129. Psalm 73:22

362. **Feminine_proper_noun:** which means *;* transliterated . Strong's #1199 BDB #129.

363. **Masculine_proper_noun:** Bᵉʿôwr (בֹּעֵוֹר) [pronounced *beh-ĢORE*], which means *a burning;* transliterated *Beor*. Strong's #1160 BDB #129. Gen. 36:32

Bᵉʿôwr (בֹּעֵוֹר) [pronounced *beh-ĢORE*]	*a burning;* transliterated *Beor*	masculine singular proper noun	Strong's #1160 BDB #129

364. **Masculine_proper_noun:** which means *;* transliterated . Strong's #1202 BDB #129.

365. **Masculine_proper_noun:** which means *;* transliterated . Strong's #1201 BDB #129.

366. **Proper_noun/location:** which means *house of Ashtoreth;* transliterated . Strong's #1203 BDB #129.

367. **Verb:** bâʿath (תַעָב) [pronounced *baw-ĢAHTH*] and it means *to fall upon, to fall upon suddenly* and therefore *to startle, to terrify* due to the surprise. Not found in the Qal. Strong's #1204 BDB #129. 2Sam. 22:5 Job 3:5 9:34 13:11, 21 15:24 18:11

bâʿath (תַעָב) [pronounced *baw-ĢAHTH*]	*to fall upon, to fall upon suddenly* and therefore *to startle, to terrify* due to the surprise	3ʳᵈ person feminine singular, Piel perfect with the 3ʳᵈ person masculine singular suffix	Strong's #1204 BDB #129
bâʿath (תַעָב) [pronounced *baw-ĢAHTH*]	*to be frightened, to be terrified*	3ʳᵈ person feminine singular, Niphal perfect	Strong's #1204 BDB #129

368. **Feminine_noun:** which means *terror, dismay*. Strong's #1205 BDB #130.

369. **Masculine_noun:**   which means *terrors, alarms* [often occasioned by God]. Jer. 8:15 14:19.* Strong's #1161 BDB #130.

370. **Masculine_proper_noun:**   which means *to strip [off];* transliterated . Strong's #1209 BDB #130.

371. **Masculine_noun:** which means *onion*. Strong's #1211 BDB #130.

372. **Masculine_proper_noun:** Bᵉtsalᵉʾêl (לֵאָלְצָב) [pronounced *behts-ahl-ALE*], which means *in (the) shadow (that is, protection) of God;* transliterated *Bezaleel, Betsalel*. Strong's #1212 BDB #130. Exodus 31:2

Bᵉtsalᵉʾêl (לֵאָלְצָב) [pronounced *behts-ahl-ALE*]	*in (the) shadow (that is, protection) of God;* transliterated *Bezaleel, Betsalel*	masculine singular proper noun	Strong's #1212 BDB #130
1) son of Uri and grandson of Hur; a skilled Judahite artisan in all works of metal, wood, and stone and one of the architects of the tabernacle			
2) an Israelite, one of the sons of Pahath-moab, in the time of Ezra who had taken a strange wife (BDB).			

373. **Masculine_proper_noun:** which means *stripping;* transliterated . Strong's #1213 BDB #130.

374. **Verb:** bâtsaʿ (עַצָּב) [pronounced *baw-TZAHĢ*] and it means *to cut off, to break off, to gain by violence*. This is a most interesting word in the Hebrew, being rendered both *to cut off, to break off, to gain by violence* (Isa. 38:12 Ezek. 22:12 Habak. 2:9); and *to perfect, to complete, to finish* (Isa. 10:12 Lam. 2:17 Zech. 4:9). Strong's #1214 BDB #130. Job **6:9** Psalm **10:3** Prov. 1:19

bâtsaʿ (עַצָּב) [pronounced *baw-TZAHĢ*]	*to cut off, to break off, to gain by violence* (Isa. 38:12 Ezek. 22:12 Habak. 2:9); and *to perfect, to complete, to finish* (Isa. 10:12 Lam. 2:17 Zech. 4:9)	3ʳᵈ person plural, Qal perfect; pausal form	Strong's #1214 BDB #130
Although it appears as though we have an homonym here, the deal is that bâtsaʿ comes from the a word comes from a weaver, who, when finished with his work, cuts off the web between the thrum (whatever the hell that is) and the loom.			
bâtsaʿ (עַצָּב) [pronounced *baw-TZAHĢ*]	*cutting off, breaking off, gaining; completing, finishing*	Qal active participle	Strong's #1214 BDB #130

| bâtsaʿ (עָצַב) [pronounced *baw-TZAHĢ*] | *to cut off, to break off, to sever; to finish, to complete, to accomplish; to gain by violence* | 3rd person masculine singular, Piel imperfect | Strong's #1214 BDB #130 |

375. **Masculine_noun:** betsaʿ (עֶצַב) [pronounced *BEH-tsahģ*], which means *greed, materialism lust; unjust gain or profit [taken by bribery, violence, looting]*. Although this gain might be taken by violence or looting, it can also be taken as a bribe (1Sam. 8:3). Strong's #1215 BDB #130. Gen. 37:26 Exodus 18:21 Judges 5:19 1Sam. 8:3 Prov. 1:19

| betsaʿ (עֶצַב) [pronounced *BEH-tsahģ*] | *greed, materialism lust; bribery; unjust gain or profit [taken by bribery, violence, looting]; [enemies as] prey* | masculine singular noun with the definite article | Strong's #1215 BDB #130 |

376. **Location:** Strong's #130 BDB #6814.

377. **Masculine_noun:** which means *mire*. Jer. 38:22.* Strong's #1206 BDB #130.

378. **Feminine_noun:** which means *swamp*. Where rushes grow. Strong's #1207 BDB #130.

379. **Proper_noun_locale:** bôwtsêts (בּוֹצֵץ) [pronounced *boh-TZAYTZ*], which is transliterated *Bozez*. Its meaning is difficult to ascertain; it could be related to the verb *to cut off, to break off, to gain by violence*. It could simply be a foreign name whose meaning could not be determined from the Hebrew. It is also very similar to the words for *swamp* and *mire*. Strong's #949 BDB #130. 1Sam. 14:4*

| bôwtsêts (בּוֹצֵץ) [pronounced *boh-TZAYTZ*] | transliterated *Bozez* | proper noun locale | Strong's #949 BDB #130 |

The meaning of *Bozez* is difficult to ascertain; it could be related to the verb *to cut off, to break off, to gain by violence*. It could simply be a foreign name whose meaning could not be determined from the Hebrew. It is also very similar to the words for *swamp* and *mire*. According to the REB, it means *Shining*.

380. **Verb:** which means *to swell*. Strong's #1216 BDB #130.

381. **Masculine_noun:** bâtsêq (קָצֵב) [pronounced *baw-TSAYK*], which means *dough [leavened, before being leavened], flour*. Strong's #1217 BDB #130. Exodus 12:34 2Sam. 13:8

| bâtsêq (קָצֵב) [pronounced *baw-TSAYK*] | *dough [leavened, before being leavened], flour* | masculine singular noun | Strong's #1217 BDB #130 |

382. **Location:** Strong's #130 BDB #1218.

383. **Verb:** bâtsar (רַצֶב) [pronounced *baw-TZAHR*], which means *to cut off, to cut away, to cut out, to dig up, to restrain, to withhold*. That confuses the issue and the New Englishman's Hebrew Concordance of the Old Testament helps us out here. In the Qal imperfect, it means *to cut out;* and, by application, *to gather, to harvest* (i.e., they are cutting out the produce from the field; see Lev. 25:5, 11 Deut. 24:21 Judges 9:27; compare Psalm 76:12*). In the Qal participle (also called the Poel in NEHC), it is translated *grape-gatherer* (Jer. 6:9 49:9 Obad. 5*). It means *walled-up, fenced, fortified* in the Qal passive participle (called the Paül in the NEHC). In the Niphal, it means *to restrain, to withhold, to hinder* (Gen. 11:6 Job 42:2*) and in the Piel it means *to fortify* (Isa. 22:10 Jer. 51:33*). Strong's #1219 BDB #130. Deut. 1:28 3:5 Judges **9:27** 2Sam. 20:6

bâtsar (רַצֶב) [pronounced *baw-TZAR*]	*to cut off, to cut away, to cut out, to dig up, to restrain, to withhold*	3rd person masculine singular, Qal imperfect	Strong's #1219 BDB #130

By application of *to cut out, to dig up,* this word can mean *to gather, to harvest,* insofar as they are cutting out the harvest from the field.

bâtsar (רַצֶב) [pronounced *baw-TZAR*]	*walled-up, fenced, fortified*	Qal passive participle	Strong's #1219 BDB #130
bâtsar (רַצֶב) [pronounced *baw-TZAR*]	*to be restrained, to be hindered, to be difficult, to be inaccessible*	3rd person masculine singular, Niphal imperfect	Strong's #1219 BDB #130
bâtsar (רַצֶב) [pronounced *baw-TZAR*]	*to fortify, to rebuild; to render a defense inaccessible*	3rd person masculine singular, Piel imperfect	Strong's #1219 BDB #130

With the negative, *to not be restrained, to not be withheld*.

384. **Masculine_noun:** which means *precious ore, gold, gold ring*. Strong's #1220 (& #1222) BDB #131.

betser (רֶצֶב) [pronounced *BEH-tsehr*]	*precious ore, gold, gold ring; gold ore; remote fortress; dearth*	masculine singular noun	Strong's #1220 (& #1222?) BDB #131

385. **Feminine_noun:** Betser (רֶצֶב) [pronounced *BEH-tsehr*], which means *gold ore; remote fortress; dearth;* transliterated *Bezer*. Strong's #1221 BDB #131. Deut. 4:43

Betser (רֶצֶב) [pronounced *BEH-tsehr*]	*gold ore; remote fortress; dearth;* transliterated *Bezer*	masculine singular proper noun	Strong's #1221 BDB #131

386. **Feminine_noun:** which means *enclosure*. Strong's #1223 BDB #131.

387. **Proper_noun/location:** Botsᵉrâh (הָרְצָב) [pronounced *bots-RAW*], which means, *sheepfold; enclosure; fortress;* transliterated *Botsrah, Bozrah.* Strong's #1224 BDB #131. Gen. 36:33

Botsᵉrâh (הָרְצָב) [pronounced *bots-RAW*]	*sheepfold; enclosure; fortress;* transliterated *Botsrah, Bozrah*	proper singular noun/location	Strong's #1224 BDB #131

388. **Maculine_noun:** which means *stronghold.* Strong's #1225 BDB #131.

389. **Feminine_noun:** bâtstsârâh (בַּצָּה) [pronounced *bahts-TSAW-raw*], which means *dearth, destitution, restraint, drought.* This may seem like some variant ideas, but *restraint* seems to be the predominant one, indicating a *restraint of rain,* which is a *drought,* which results in *dearth, destitution.* Strong's #1226 BDB #131. Psalm **10:1**

390. **Masculine_noun:** bâtsîyr (בָּצִיר) [pronounced *baw-TSEER*], which means *vintage, annual produce [of grapes].* Strong's #1208 (& #1210) BDB #131. Judges 8:2

391. **Noun:** mibᵉtsâr (רָצְבִמ) [pronounced *mibᵛᵉ-TZAR*], which means *strongholds, fenced, fortress, fortification, fortified city.* It refers to a city where there have been precautions taken in order to preserve its integrity from attack from without. (See verb at Strong's #1219 BDB #130). Strong's #4013 BDB #131. Deut. 1:28 9:1 Joshua 10:20 1Sam. 6:18 2Sam. 24:6 Psalm 89:40

mibᵉtsâr (רָצְבִמ) [pronounced *mibᵛᵉ-TZAR*]	*stronghold, fenced, fortress, fortification, fortified city*	masculine singular noun	Strong's #4013 BDB #131

392. **Proper_masculine_noun:** Strong's #1230 BDB #131.

393. **Verb:** which means *to test, to prove.* Strong's #none BDB #131.

394. **Masculine_proper_noun:** which means *proven, proved;* transliterated . Strong's #1232 BDB #131.

395. **Masculine_proper_noun:** which means *proven, proved;* transliterated . Strong's #1231 BDB #131.

396. **Verb:** bâqaʿ (עָקָב) [pronounced *baw-KAHG*], which means *to cleave, to break open, too break through.* Here, as a Pual participle, it means *to be torn through.* In the Piel, this word has four separate sets of meanings: (1) *to separate, to divide, to cut [open or apart], to split;* (2) *to tear apart, to tear into pieces* (like a wild beast); (3) *to break forth, to break open, to burst out;* (4) *to sit upon eggs [to hatch them].* **Only the Piel meanings were more than BDB copying.** Strong's #1234 BDB #131. The Doctrine of Fasting (Isa. 58:8) Gen. 7:11 Exodus 14:16, 21 Joshua 9:4, 13 Judges 15:19 1Sam. 6:14 2Sam. 23:16 1Kings 1:40 1Chron. 11:18 Prov. 3:20

bâqaʿ (עָקָב) [pronounced *baw-KAHG*]	*to cleave, to break open, to divide; to break through*	3ʳᵈ person masculine plural, Qal imperfect	Strong's #1234 BDB #131

bâqaʿ (עָקַב) [pronounced *baw-KAHĢ*]	*cleave, break open, divide; break through*	2nd person masculine singular, Qal imperative	Strong's #1234 BDB #131
bâqaʿ (עָקַב) [pronounced *baw-KAHĢ*]	*to be cleft, be rent open, be split open; to be broken into*	3rd person masculine plural, Niphal imperfect	Strong's #1234 BDB #131
bâqaʿ (עָקַב) [pronounced *baw-KAHĢ*]	*to separate, to divide, to cut [open or apart], to split; to tear apart, to tear into pieces* (like a wild beast); *to break forth, to break open, to burst out; to sit upon eggs [to hatch them]*	3rd person masculine plural, Piel imperfect	Strong's #1234 BDB #131
bâqaʿ (עָקַב) [pronounced *baw-KAHĢ*]	*to be ripped open, to be torn open [through]; to be rent; to be broken into*	3rd person masculine plural, Pual imperfect	Strong's #1234 BDB #131
bâqaʿ (עָקַב) [pronounced *baw-KAHĢ*]	*to break into, to break through*	3rd person masculine plural, Hiphil imperfect	Strong's #1234 BDB #131
bâqaʿ (עָקַב) [pronounced *baw-KAHĢ*]	*to be broken into*	3rd person masculine plural, Hophal imperfect	Strong's #1234 BDB #131
bâqaʿ (עָקַב) [pronounced *baw-KAHĢ*]	*to burst open; to be ripped open, to be torn open; to be rent*	3rd person masculine plural, Hithpael imperfect	Strong's #1234 BDB #131

397. **Masculine_noun:** beqaʿ (עָקַב) [pronounced *BEH-kahǵ*], which means *fraction, half, half a shekel, half-shekel, a [particular] weight;* transliterated .   Strong's #1235 BDB #132. Gen. 24:22

beqaʿ (עָקַב) [pronounced *BEH-kahǵ*]	*fraction, half, half a shekel, half-shekel, a [particular] weight;* transliterated	masculine singular construct	Strong's #1235 BDB #132

398. **Feminine_noun:** biqᵉʿâh (הָקְב) [pronounced *bik-ĢAW*], which means *valley, cleft, plain [country]; a widely extended plain*. Strong's #1237 BDB #132. Gen. 11:2 Deut. 34:3 Joshua 12:7

biqᵉˁâh (הְקָב) [pronunced *bik-ǦAW*]	*valley, cleft, plain [country]; a widely extended plain*	feminine singular noun	Strong's #1237 BDB #132

399. **Masculine_noun:** which means *fissure, breath*. Strong's #1233 BDB #132.

400. **Verb:** which means *to be luxuriant, to be profuse, to be abundant*. Strong's #1238 BDB #132.

401. **Verb:** which means *to be empty*. Strong's #1238 BDB #132.

402. **Masculine_noun:** which means *flask*. Strong's #1228 BDB #132.

403. **Masculine_proper_noun:** which means *;* transliterated . Strong's #1227 BDB #132.

404. **Masculine_proper_noun:** which means *;* transliterated . Strong's #1229 BDB #132.

405. **Proper_noun/location:** Yabbôq (קָבַי) [pronounced *yahb-BOHK*], which means *an emptying, a pouring our [forth]; transliterated Jabbok*. Strong's #2999 BDB #132. Gen. 32:22 Deut. 2:37 3:16

Yabbôq (קָבַי) [pronounced *yahb-BOHK*]	*an emptying, a pouring our [forth]; transliterated Jabbok*	proper singular noun/location	Strong's #2999 BDB #132

406. **Verb:** which means *to inquire*. Strong's #1239 BDB #133.

407. **Masculine_noun:** bâqâr (רָקב) [pronounced *baw-KAWR*], which means *ox, herd, cattle*. Strong's #1241 BDB #133. Gen. 12:16 13:5 18:7 20:14 21:27 24:35 26:14 32:7 33:13 34:28 45:10 46:32 47:1 50:8 Exodus 9:3 10:9 12:32 20:24 22:1 29:1 Deut. 16:2 21:3 Judges 3:31 1Sam. 11:5, 7 14:32 15:9 16:2 27:9 30:20 2Sam. 6:6 12:2 17:29 24:22 1Kings 1:9 4:23 7:25 8:5, 63 1Chron. 12:40 Job 1:3 Eccles. 2:7

bâqâr (רָקב) [pronounced *baw-KAWR*]	*bull, cow, ox,* collectively: *herd, cattle, oxen*	masculine singular collective noun	Strong's #1241 BDB #133

408. **Masculine_noun:** which means *herdsman*. Strong's #941,951 BDB #133.

409. **Masculine_noun:** bôqer (רְקב) [pronounced *BOH-ker*], which means *morning*. Strong's #1242 BDB #133. Gen. 1:5 19:27 20:8 21:14 22:3 24:54 26:31 28:18 29:25 31:55 40:6 41:8 44:3 49:27 Exodus 7:15 8:20 9:13 10:13 12:10 14:24 16:7 18:13 19:16 23:18 24:4 27:21 29:34 30:7 Deut. 16:4 Judges 19:25 1Sam. 1:19 3:15 5:4 9:19 11:11 14:36 15:12 17:20 19:2 20:35 25:22 29:10 2Sam. 2:27 17:22 23:4 24:11 1Kings 3:21 1Chron. 16:40 Job 1:5 Psalm 46:5 55:17 59:16 73:14 (Additional meanings only found in Psalm 46) Prov. 7:18

bôqer (רְקב) [pronounced *BOH-ker*]	*morning, daybreak, dawn; the next morning*	masculine singular noun with a definite article	Strong's #1242 BDB #133

410.   **Feminine_noun:**   which means *a seeking*.   Ezek. 34:12.*   Strong's #1243 BDB #134.

411.   **Feminine_noun:**   which means *punishment [after an examination], inquisition*. Strong's #1244 BDB #134.

412.   **Verb:** bâqash (שקַב) [pronounced *baw-KAHSH*], which means **to seek**, *to search, to desire, to strive after, to attempt to get, to require, to demand, to ask, to seek with desire and diligence*. Re: Joshua 22:23: the only given meaning in Gesenius which is close to what others have given is *to require, to demand;* however, there are only a handful of passages which support this meaning, so I will go with the more common rendering of the verb. This verb is not found in the Qal. Strong's #1245 BDB #134. Gen. 31:39 37:15, 16 43:9, 30 Exodus 2:15 4:19, 24 10:11 33:7 Deut. 4:29 Joshua 2:22 22:23 Judges 4:22 6:29 14:4 18:1 Ruth 3:1 1Sam. 9:3 10:2 13:14 14:4 16:16 19:2, 10 20:1, 16 22:23 23:10 24:2 25:26, 29 26:2 27:1 28:7 2Sam. 3:17 4:8 16:11 17:3, 20 20:19 21:1 1Kings 1:2 2:40 1Chron. 16:10 Job 10:6, 21 Psalm 24:6 34:14 54:3 63:9 105:4 Prov. 2:4

bâqash (שקַב) [pronounced *baw-KAHSH*]	*to seek, to search, to desire, to strive after, to attempt to get, to require, to demand, to ask, to seek with desire and diligence*	3rd person masculine singular, Piel imperfect	Strong's #1245 BDB #134
bâqash (שקַב) [pronounced *baw-KAHSH*]	*seek, search out, desire, strive after, attempt to get, require, demand, ask, seek with desire and diligence*	2nd person masculine singular, Piel imperative	Strong's #1245 BDB #134
bâqash (שקַב) [pronounced *baw-KAHSH*]	*is seeking, is searching, desiring, striving after, attempting to get, is requiring, demanding, asking, seeking with desire and diligence*	Piel participle	Strong's #1245 BDB #134
bâqash (שקַב) [pronounced *baw-KAHSH*]	*the ones seeking, those who are searching; the ones who desire, those attempting to get, the ones demanding (requiring, striving after, asking, seeking with desire and diligence)*	masculine plural Piel participle with the definite article	Strong's #1245 BDB #134

413.   **Masculine_noun:** which means *request, entreaty*. Strong's #1246 BDB #135.

414. **Masculine_noun1:** bar (הַב) [pronounced *bahr*], which means *son, heir*. Chaldean.
      Strong's #1247 BDB #135.

bar (הַב) [pronounced *bahr*]	*son, heir*	masculine singular noun1	Strong's #1248 BDB #135

This noun is found used in this way four times in Scripture; in Psalm 2:11 Prov. 31:2.
Compare with Strong's #1249, where this means *chosen, beloved; clear, pure; empty;*
Strong's #1250, where it means *corn, corn cleared from its chaff; field, country;*
Strong's #1248, where it means *son, heir, grandson;* and Strong's #1251, the chaldean,
where it means *field, open field, country*. By the way, most of the various lexicons and
concordances mixed up the correct Strong # with at least one of these meanings

415. **Masculine_noun1:** bar (הַב) [pronounced *bahr*], which means *son, heir*.
      Strong's #1248 BDB #135. Psalm **2:12**

bar (הַב) [pronounced *bahr*]	*son, heir, grandson*	masculine singular noun1	Strong's #1248 BDB #135

This noun is found used in this way four times in Scripture; in Psalm 2:11 Prov. 31:2.
Compare with Strong's #1249, where this means *chosen, beloved; clear, pure; empty;*
Strong's #1250, where it means *corn, corn cleared from its chaff; field, country;* and the
Chaldean equivalent, Strong's #1247, where it means *son, heir, grandson;* and
Strong's #1251, the Chaldean, where it means *field, open field, country*. As an aside,
most of the various lexicons and concordances mixed up the correct Strong # with at
least one of these meanings.

416. **Masculine_noun2:** bar (הַב) [pronounced *bahr*], which means *chosen, beloved;
      clear, pure; empty*. **See above**. Strong's #1249 BDB #135.

bar (הַב) [pronounced *bahr*]	*chosen, beloved; clear, pure; empty*	masculine singular noun2	Strong's #1249 BDB #135

Compare with Strong's #1247, where it means *son, heir, grandson* (in the Chaldean);
Strong's #1248 where it means *son, heir, grandson* (Hebrew); Strong's #1249, where it
means *chosen, beloved; clear, pure; empty;* and Strong's #1250, where it means *corn,
corn cleared from its chaff; field, country;* and Strong's #1251, the Chaldean, where it
means *field, open field, country*. As an aside, most of the various lexicons and
concordances mixed up the correct Strong # with at least one of these meanings.

417. **Masculine noun3:** bar (הַב) [pronounced *bahr*], which means *corn, corn cleared
      from its chaff, grain, wheat; field, country*. **See above**. Strong's #1250 BDB #135.
      Gen. 41:49 42:3 45:23

bar (הַב) [pronounced *bahr*]	*field, open field, country; corn, corn separated from its chaff*	masculine singular noun3	Strong's #1250 BDB #135

Compare with Strong's #1247, where it means *son, heir, grandson* (in the Chaldean); Strong's #1248 where it means *son, heir, grandson* (Hebrew); Strong's #1249, where it means *chosen, beloved; clear, pure; empty;* and Strong's #1250, where it means *corn, corn cleared from its chaff; field, country;* and Strong's #1251, the Chaldean, where it means *field, open field, country*. As an aside, most of the various lexicons and concordances mixed up the correct Strong # with at least one of these meanings.

418. **Masculine noun3:** bar (רַב) [pronounced *bahr*], which means *field, country*. Chaldean. **See above**. Strong's #1251 BDB #135.

bar (רַב) [pronounced *bahr*]	*field, open field, country* (Chaldean)	masculine singular noun3	Strong's #1251 BDB #135

Compare with Strong's #1247, where it means *son, heir, grandson* (in the Chaldean); Strong's #1248 where it means *son, heir, grandson* (Hebrew); Strong's #1249, where it means *chosen, beloved; clear, pure; empty;* and Strong's #1250, where it means *corn, corn cleared from its chaff; field, country;* and Strong's #1251, the Chaldean, where it means *field, open field, country*. As an aside, most of the various lexicons and concordances mixed up the correct Strong # with at least one of these meanings.

419. **Verb1:** bârâʾ (אָרְב) [pronounced *baw-RAWH*], which means *to be created [spoken of heaven and earth; of birth; of something new]; of miracles; to be born*. It is the verb used for *creation*. It does mean *to shape, to fashion by cutting, to carve;* but it is used for *creating something out of energy or creating that which is immaterial*. Strong's #1254 BDB #135. Gen. 1:1 2:3, 4 5:1, 2 6:7 Deut. 4:32 Joshua 17:15 Psalm **51:10** 89:12 104:30 148:5 Prov. (3:18)

bârâʾ (אָרְב) [pronounced *baw-RAWH*]	*to create; to create something from energy [or from the immaterial]; to create that which is immaterial; to produce; to shape, to fashion*	3rd person masculine singular, Qal imperfect	Strong's #1254 BDB #135

Gesenius adds the following Qal meanings: *to cut, to carve out; to form by cutting; to create, to be born, to bear [or sire]; to eat, to feed, to grow fat*. The meanings above are used with God as the subject and what He is creating, producing or fashioning could be *heaven and earth, individual man, women; Israel; new conditions and circumstances; miracles; transformations*.

bârâʾ (אָרְב) [pronounced *baw-RAWH*]	*to be created [spoken of heaven and earth; of birth; of something new]; of miracles; to be born*	3rd person plural, Niphal perfect	Strong's #1254 BDB #135

| bârâʾ (אָרְב) [pronounced *baw-RAWH*] | *to cut, to cut down [out]; to form, to fashion* | 3ʳᵈ person masculine singular, Piel imperfect | Strong's #1254 BDB #135 |
| bârâʾ (אָרְב) [pronounced *baw-RAWH*] | *to make fat, to fatten; to be fat, to make oneself fat* | 3ʳᵈ person masculine singular, Hiphil imperfect | Strong's #1254 BDB #135 |

This is the Hiphil of the verb used *to create*. It is possible that this is a homonym rather than another form of this verb. The homonym means *to shape, to fashion by cutting, to carve;* but it is used for *creating something out of energy or creating that which is immaterial.* BDB presents these as different verbs altogether.

420. **Feminine_noun:** which means *a creation, a created thing*. Strong's #1278 BDB #135.

421. **Verb2:** bârâʾ (אָרְב) [pronounced *baw-RAW*], which means *to be fat*. This is a homonym and its only secondary use is found here. Normally we would poo poo such a thing; however, this is the only time this verb is found in the Hiphil and there is an extensively used adjective cognate which means *fat*. Here, it means *to make oneself fat*. See above. Strong's #1254 BDB #135. 1Sam. 2:29

| bârâʾ (אָרְב) [pronounced *baw-RAW*] | *to be fat, to make oneself fat* | Hiphil infinitive construct | Strong's #1254 BDB #135 |

The homonym means *to shape, to fashion by cutting, to carve;* but it is used for *creating something out of energy or creating that which is immaterial*.

422. **Adjective:** which means *fat*. Ezek. 34:20.* Strong's #1274 BDB #135.

423. **Adjective:** bârîyʾ (אִירָב) [pronounced *baw-REE*], which means *fat, healthy, well-fed; firm; plenteous*. Strong's #1277 (& #1274) BDB #135. Gen. 41:2, 5, 18 Judges 3:17 1Kings 4:23 Psalm 73:4

| bârîyʾ (אִירָב) [pronounced *baw-REE*] | *fat, healthy, well-fed; firm; plenteous* | masculine singular adjective | Strong's #1277 (& #1274) BDB #135 |

424. **Feminine_noun:** birᵉyâh (הָיְרִב) [pronounced *beer-YAW*], which means *food*. Strong's #1279 BDB #135. 2Sam. 13:3, 7, 10.*

| birᵉyâh (הָיְרִב) [pronounced *beer-YAW*] | *food* | feminine singular noun | Strong's #1279 BDB #135 |

425. **Masculine_singular_noun:** bârâd (דָרָב) [pronounced *baw-RAWD*], which means *hail; hail stones;* used figuratively for *God's judgement*. Strong's #1259 BDB #135. Exodus 9:18 Joshua 10:11 Psalm 105:32 148:8

bârâd (דָרָב) [pronounced *baw-RAWD*]	*hail; hail stones; used figuratively for God's judgement*	masculine singular noun	Strong's #1259 BDB #135

426.   **Verb:** which means *to hail [as in ice storm]*. Strong's #1258 BDB #136.

427.   **Adjective:** bârôd (דֹּרָב) [pronounced *baw-RODE*], which means *spotted, marked*. Strong's #1261 BDB #136. Gen. 31:10

bârôd (דֹרָב) [pronounced *baw-RODE*]	*spotted, marked*	masculine plural adjective	Strong's #1261 BDB #136

428.   **Proper_noun/location:** Bered (דֶרֶב) [pronounced *BEH-rehd*], which means *hail;* transliterated *Bered*. Also a masculine singular proper noun. Strong's #1260 BDB #136. Gen. 16:14

Bered (דֶרֶב) [pronounced *BEH-rehd*]	*hail;* transliterated *Bered*	proper singular noun/location	Strong's #1260 BDB #136

429.   **Verb1:** bârâh (הָרָב) [pronounced *baw-RAW*], which means *to cut, to cut apart; to eat; to choose [i.e., to cut and separate out]*. Strong's #1262 BDB #136. 2Sam. 3:35 12:17 13:5, 6, 10

bârâh (הָרָב) [pronounced *baw-RAW*]	*to cut, to cut apart; to eat; to choose [i.e., to cut and separate out]*	3rd person masculine singular, Qal imperfect	Strong's #1262 BDB #136
bârâh (הָרָב) [pronounced *baw-RAW*]	*to cut apart to eat, to eat*	3rd person masculine singular, Piel imperfect	Strong's #1262 BDB #136
bârâh (הָרָב) [pronounced *baw-RAW*]	*to give to eat, to cause to eat*	3rd person masculine singular, Hiphil imperfect	Strong's #1262 BDB #136

430.   **Feminine_noun:** which means *food*. Strong's #1267 BDB #136.

431.   **Feminine_noun:** bᵉrîyth (תיִרְב) [pronounced *bᵉreeth*], which means *pact, alliance, treaty, alliance, covenant*. This can be used between men or between man and God. Strong's #1285 BDB #136. Gen. 6:18 9:9 14:13 15:18 17:2 21:27 26:28 31:44 Exodus 2:24 6:4 19:5 23:32 24:7 31:16 Deut. 4:13 5:2 17:2 Judges 2:1 1Sam. 4:3 11:1 18:3 20:8 23:18 2Sam. 3:12 15:24 23:5 1Kings 3:15 5:12 6:19 8:1 1Chron. 15:25 16:6 Psalm 44:17 55:20 103:18 106:45 Prov. 2:17

bᵉrîyth (תיִרְב) [pronounced *bᵉreeth*]	*covenant; pact, alliance, treaty, alliance, contract*	feminine singular noun with the 3rd person masculine singular suffix	Strong's #1285 BDB #136

432. **Verb:** which means *to bore, to pierce*. Strong's #none BDB #137.

433. **Feminine_proper_noun:** which means *to bore, to pierce;* transliterated . Strong's #1269 BDB #137.

434. **Masculine_noun:** bareᵉzel (לְזְרַב) [pronounced *barᵉ-ZELL*], which means *iron*. We have a minor problem here, as historians generally place the use of iron in the 12th century B.C., yet this word is used as far back as Gen. 4:22, and it is found several times in the book of Job (19:24 20:24 28:2 40:18 41:27). Whether it technically refers to iron, or whether it was a word for something hard, and was given a more specialized meaning later is unknown to me. In any case, this word is used figuratively (Deut. 4:20 28:23 1Kings 8:51 Jer. 11:4), as well as literally for *iron, iron-ore, stone containing iron;* as well as specifically *iron* in such passages as 2Chron. 2:7, 14   Ezek. 22:18, 20 27:12. I personally subscribe to a theory of history where technology is gained, then lost, gained then lost; and varies from people to people. The Dark Ages are an example of a time period during which the technologies of previous generations were lost in part. Strong's #1270 BDB #137. Gen. 4:22 Deut. 3:11 4:20 Judges 1:19 4:3 1Sam. 17:7 2Sam. 12:31 23:7 1Kings 6:7 8:51 Job **19:24** 20:24 Psalm 2:9 105:18 149:8

bareᵉzel (לְזְרַב) [pronounced *barᵉ-ZEL*]	*iron [ore, implements, utensils, furniture];* metaphorically to denote *hardness, firmness; obstinance*	masculine singular noun with the definite article	Strong's #1270 BDB #137

435. **Masculine_proper_noun:** Bareᵉzillay (יַלְזְרַב) [pronounced *bar-zil-LAH-ee*], which means, *iron [-hearted]; my iron;* transliterated *Barzillai*. Strong's #1271 BDB #137. 2Sam. 15:27 19:31 21:8 1Kings 2:7

Bareᵉzillay (יַלְזְרַב) [pronounced *bar-zil-LAH-ee*]	*iron [-hearted]; my iron;* transliterated *Barzillai*	masculine singular proper noun	Strong's #1271 BDB #137

436. **Verb:** bârach (חַרְב) [pronounced *baw-RAHKH*], which means *to go through, to flee*. Strong's #1272 BDB #137. [Synonym: **Strong's #5127** BDB #630]. Gen. 16:6, 8 27:43 31:20, 21, 27 35:1 Exodus 2:15 14:5 26:28 Judges 9:21 1Sam. 19:12 20:1 21:10 22:17 23:6 2Sam. 4:3 13:34 15:14 19:9 1Kings 2:7, 39 1Chron. 8:13 12:15 Job 20:24 Psalm 57 inscription

bârach (חַרְב) [pronounced *baw-RAHKH*]	*to go [pass] through, to flee [away]; to hasten, to come quickly; to reach across*	3rd person masculine singular, Qal imperfect	Strong's #1272 BDB #137
bârach (חַרְב) [pronounced *baw-RAHKH*]	*flee [away], go [pass] through, hasten, come quickly; reach across*	2nd person masculine singular, Qal imperative	Strong's #1272 BDB #137

bârach (חַרְב) [pronounced *baw-RAHKH*]	*going [pass] through, fleeing [away]; hastening, coming quickly; reaching across*	Qal active participle	Strong's #1272 BDB #137
bârach (חַרְב) [pronounced *baw-RAHKH*]	*to pass [go] through, to cause to flee; to put to flight; to expel, to chase [drive] away*	3ʳᵈ person masculine singular, Hiphil imperfect	Strong's #1272 BDB #137
bârach (חַרְב) [pronounced *baw-RAHKH*]	*passing [going] through, causing to flee; putting to flight; expelling, chasing [driving] away*	Hiphil participle	Strong's #1272 BDB #137

437. **Adjective:** which means *fleeing*. Strong's #1281 BDB #138.

438. **Masculine_proper_noun:** which means *fleeing;* transliterated . Strong's #1282 BDB #138.

439. **Masculine_noun:** bᵉrîyach (חיִרְב) [pronounced *bᵉree-AHKH*], which means *a wood bar*. It is the bar of wood across a tavern or the bar reaching from post to post of a city gate. Strong's #1280 BDB #138. Exodus 26:26 Deut. 3:5 Judges 16:3 1Sam. 23:7 1Kings 4:13 Psalm 147:13

bᵉrîyach (חיִרְב) [pronounced *bᵉree-AHKH*]	*bar, a wood bar, bar for city gates; cross bars; figuratively used to mean of tribulation, a fortress, of the earth as a prison*	masculine singular noun	Strong's #1280 BDB #138

440. **Masculine_noun:** which means *flight, fugitive*. Strong's #4015 BDB #138.

441. **Masculine_proper_noun:** which means *;* transliterated . Strong's #1275 BDB #138.

442. **Gentilic_adjective:** Bêrîy (יִהֵב) [pronounced *bay-REE*], which means *my well, of the well;* transliterated *Berites*. Strong's #1276 BDB #138. 2Sam. 20:14*

Bêrîy (יִהֵב) [pronounced *bay-REE*]	*my well, of the well; transliterated Berites*	gentilic singular adjective	Strong's #1276 BDB #138

443. **Verb:** bârakᵉ (הַבךָ) [pronounced *baw-RAHKᵉ*], which means *to kneel down, to bend there knees,* and therefore *to bless, to make happy, to prosper*. Although the Piel is the intensive stem, I don't know that I see a difference between the Qal and the Piel uses of this verb. It is found early on in the Bible, occurring in Gen. 1:22, 28 where God blesses man. Although the animals were created before man and told to multiply, God did not bless them. On the receiving end, when we are blessed,

God makes us happy, He prospers what we have, He makes our hearts glad. I have had problems with the idea of us *blessing* God for a long time. It just does not make a lot of sense to me. I am thinking that in this context, and in similar contexts, when we *bless* God or are *to offer blessing before God,* that perhaps this is a metonymy for *offering thankfulness or gratitude for the blessings given us;* or *to do that which causes God to be happy.* The former connotation would be in phrasings such as this (*before the face of God*) and the latter when God is simply the direct object of the verb. This is a way of expressing thankfulness to God. This word is found nearly 350 times in the Bible. Now, I don't know about you, but I can conceive of being *blessed* by God; that is, it is easy for me to comprehend God giving me great wealth (I am not speaking only of material wealth here); but I have a more difficult time related to the idea of me *blessing* God. However, in a situation like this, our very lives are a *blessing* to God. Now this is an anthropopathism, to be sure, where our concept of being blessed is placed upon God. But the reality of the situation is that, by our lives, by the doctrine in our soul, by the integrity of our day-to-day walk, we are a *blessing* to God. That is, we glorify Him and His wisdom. This is exactly the same word that we find in Job 1:10, where God is said to *bless* the production of Job's hands. This word will show up several times in the book of Job (Job 1:11 2:5, 9) and receive the rendering *curse* from most translators and *bless* from one or two others. Even the Septuagint had troubles here, rendering this verse not as a translation but as n an interpretation. In Job 1:11 and 2:5, the Septuagint will go with the Greek word for *bless* and give two completely different renderings for this verb in Job 1:5 and 2:9. There are several views on this. Most people believe that there are antithetical meanings for this word; that it can mean both *to bless* and *to curse.* Their best argument, from what I can tell, is quoting 1Kings 21:10, 13, where *bless* does not appear to be the correct rendering. Others maintain that this should be rendered *bless* at all times. This will be how we will handle the word, as long as the interpretation of the verse will allow for it.[80] An additional meaning of this word comes to mind; perhaps it means that you desire for the person who is being *blessed* to get what he *deserves,* so to speak. This usage would allow for an antithetical meaning, depending upon the tone of voice. We have a similar phrase, *thank you,* which, in most cases, is genuine, or, at worst, perfunctory. However, if the next time you and a friend have a $60 dinner, you tip the waitress $1 right to her face, there is a reasonable chance that she will also say *thank you* but it won't mean *thank you*. This is called an antiphrastic euphemism. *This is the use of a word or phrase that usually has one meaning in common speech, but is used to mean the opposite.*[81] Keil and Delitzsch offer that this word has to do with a benediction or a benedictory salutation pronounced at parting (see Gen. 24:60 32:1 47:10 Joshua 22:6 2Sam. 13:25 1Kings 8:66); and in this verse, render this word, *bidden farewell*..Such a translation would hold up throughout Job but not in 1Kings 21. However the real explanation is found in emendations—see

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[80] A more thorough covering of this verb can be found in *Barnes' Notes,* Vol. III, pp. 97–98.

[81] *When Critics Ask;* Geisler and Howe, ©1992, Victor Books, p. 224.

Job 1:5c for a full explanation. Strong's #1288 BDB #138. The Doctrine of Bârakᵉ
Gen. 1:22 5:2 9:1, 26 12:2, 3 14:19 17:16 18:18 22:17, 18 24:1, 11, 27 25:11
26:3, 4   27:4, 29   28:1, 30:27   31:55   32:26   35:9   39:5   47:7   48:3   49:25
Exodus 12:32 18:10 23:25 Deut. 1:11 2:6 16:10 21:5 28:2, 6 Joshua 8:33
Judges 5:2, 24 17:2b Ruth 1:19a 4:14 1Sam. 2:20 9:13 (12:11) 13:10 15:13
23:21 25:13, 32 26:25 2Sam. 2:5 6:11, 29 14:22 18:28 19:39 21:3 22:47
1Kings 1:47, 48 2:45 5:7 8:14, 15 Job 1:5c, 10 Psalm **10:3** 34:1 41:13 62:4
63:3 68:19 95:6 96:2 103:1 104:1 106:48 118:25 147:13 Prov. 3:33 5:18

bârakᵉ (הְרַבְּ) [pronounced *baw-RAHKᵉ*]	*to bless; to kneel down, to bend the knees,* and therefore *to invoke God, to ask for a blessing, to bless;* also *to praise, to salute, to curse*	3ʳᵈ person masculine singular, Qal imperfect	Strong's #1288 BDB #138
bârakᵉ (הְרַבְּ) [pronounced *baw-RAHKᵉ*]	*blessed, blessed be [is], blessings to; happiness to [for], happiness [is]; praised is, celebrated is*	Qal passive participle	Strong's #1288 BDB #138
God blesses man; man praises and celebrates God.			
bârakᵉ (הְרַבְּ) [pronounced *baw-RAHKᵉ*]	*to be blessed, to bless oneself*	3ʳᵈ person masculine singular, Niphal imperfect	Strong's #1288 BDB #138
bârakᵉ (הְרַבְּ) [pronounced *baw-RAHKᵉ*]	*to invoke God, to praise, to celebrate, to adore, to bless [God]; to bless [men], to invoke blessings; to bless* [as God, man and other created things], *therefore to cause to prosper, to make happy; to salute anyone* [with a blessing]; *to curse*	3ʳᵈ person masculine singular, Piel imperfect	Strong's #1288 BDB #138
Wenstrom: *"Bless" is the verb barakh* (הְרַבְּ)*, which means, "to endue with power for success, prosperity, fecundity, longevity, etc."* [82]			

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[82] Wenstrom from **http://www.gracenotes.info/BIBLE_STUDIES/GENESIS.pdf** (Gen. 25) accessed June 15, 2015.

What makes the most sense to me is Bullinger's explanation,[83] that the original text has *to curse* here, rather than *to bless;* and that it was written this way, so that no one read this as, I have translated it below (surely, he will curse You to Your face). Bullinger says that there is a note to this effect placed in the margin to indicate that this change has been made. See 1Kings 21:10, 13 Job 1:5, 11 2:5, 9 Psalm 10:3.

bârak[e] (הְבֵּך) [pronounced *baw-RAHK[e]*]	*one who is blessing [praising, celebrating, adoring], one being blessed [praised, celebrated]; prospering; being prospered; happy*	masculine singular, Piel participle; construct form	Strong's #1288 BDB #138
bârak[e] (הְבֵּך) [pronounced *baw-RAHK[e]*]	*blessing [praising, celebrating, adoring], being blessed [praised, celebrated]; prospering; being prospered; happy*	Piel participle	Strong's #1288 BDB #138
bârak[e] (הְבֵּך) [pronounced *baw-RAHK[e]*]	*those blessing [praising, celebrating, adoring], the ones invoking blessings; those who cause to prosper, the ones making happy; those saluting anyone [with a blessing]*	masculine plural, Piel participle	Strong's #1288 BDB #138
bârak[e] (הְבֵּך) [pronounced *baw-RAHK[e]*]	*invoke God, praise, celebrate, bless [God]; bless [men], invoke blessings; to bless* [as God or man] and therefore *cause to prosper* or *make happy; salute anyone* [with a blessing]; *curse*	2nd person masculine singular, Piel imperative	Strong's #1288 BDB #138
bârak[e] (הְבֵּך) [pronounced *baw-RAHK[e]*]	*to be blessed, to be praised, to be caused to prosper [by God]*	3rd person masculine singular, Pual imperfect	Strong's #1288 BDB #138
bârak[e] (הְבֵּך) [pronounced *baw-RAHK[e]*]	*be blessed, being praised, causing one to prosper [by God]*	Pual participle	Strong's #1288 BDB #138

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[83] *Figures of Speech Used in the Bible;* E. W. Bullinger; ©originally 1898; reprinted 1968 Baker Books; p 1021.

bârak^e (בְרַךְ) [pronounced *baw-RAHK^e*]	*to cause to kneel down*	3rd person masculine singular, Hiphil imperfect	Strong's #1288 BDB #138
bârak^e (בְרַךְ) [pronounced *baw-RAHK^e*]	*to bless oneself, to invoke happiness for ourselves*	3rd person masculine singular, Hithpael imperfect	Strong's #1288 BDB #138

444. **feminine_noun:** berek (בֶרֶךְ) [pronounced *BEH-rehk*], which means *knee; weak from fear*. Strong's #1290 BDB #139. Gen. 30:3 48:12 50:23 1Kings 8:54 Job 3:12

berek (בֶרֶךְ) [pronounced *BEH-rehk*]	*knee; weak from fear*	feminine singular noun	Strong's #1290 BDB #139

445. **Feminine_noun:** b^erâkâh (בְרָכָה) [pronounced *braw-KAW*], which means *blessing, prosperity*. For those who have been under Colonel Thieme's ministry, his churches' name is Berachah. Strong's #1293 BDB #139. Gen. 12:2 27:12, 35 Gen. 28:4 33:11 39:5 49:25 Exodus 32:29 Deut. 16:17 Joshua 15:19 Judges 1:15 1Sam. 25:27 30:26 2Sam. 7:29 Psalm 24:5 133:3 Prov. 10:6

b^erâkâh (בְרָכָה) [pronounced *braw-KAW*]	*blessing, benediction, invocation of good; extremely fortunate and happy; a gift, a present; peace, prosperity*	feminine singular noun	Strong's #1293 BDB #139

446. **Proper_noun_location:** B^erâkâh (בְרָתה) [pronounced *b^er-aw-KAW*], which means *blessing* and is transliterated *Beracah*. Strong's #1294 BDB #139. 1Chron. 12:3

B^erâkâh (בְרתה) [pronounced *b^er-aw-KAW*]	*blessing* and is transliterated *Beracah*	masculine singular proper noun; also a location	Strong's #1294 BDB #139

447. **Masculine_proper_noun:** which means *blessed;* transliterated . Strong's #1263 BDB #140.

448. **Feminine_noun:** b^erêkâh (בְרֵכָה) [pronounced *b^e-ray-KAW*], which means *pool, pond*. Strong's #1295 BDB #140. 2Sam. 2:13 Eccles. 2:6

b^erêkâh (בְרֵכָה) [pronounced *b^e-ray-KAW*]	*pool, pond; a reservoir*	feminine singular noun	Strong's #1295 BDB #140

449. **Masculine_proper_noun:** which means *El [God] blesses;* transliterated . Strong's #1292 BDB #140.

450.   **Masculine_proper_noun:**   which means *Yah blesses;* transliterated . Strong's #3000 BDB #140.

451.   **Masculine_proper_noun:** Berekᵉyâhûw (בֶּרֶכְכֵהוּ) [pronounced *beh-rehk-YAW-hoo*], which means *Yah blesses;* transliterated *Berechiah*.   Strong's #1296 BDB #140. 1Chron. 15:17

Berekᵉyâhûw (בֶּרֶכְכֵהוּ) [pronounced *beh-rehk-YAW-hoo*]	*Yah blesses; transliterated Berechiah*	masculine singular proper noun	Strong's #1296 BDB #140

Also spelled Berekᵉyâhûw (בֶּרֶכֵה) [pronounced *beh-rehk-YAW*] and this is probably equivalent to Strong's #3000 BDB #140.

452.   **Verb:** which means *to twist a rope of two strands*. Strong's #none BDB #140.

453.   **Masculine_noun:** which means *variegated cloth*. Strong's #1264 BDB #140.

454.   **Masculine_proper_noun:** Beraʿ (עֶרֶב) [pronounced *BEH-rahǵ*], which means *son of evil;* transliterated *Bera*. The King of Sodom. Strong's #1298 BDB #140. Gen. 14:2

Beraʿ (עֶרֶב) [pronounced *BEH-rahǵ*]	*son of evil; transliterated Bera*	masculine singular proper noun	Strong's #1298 BDB #140

455.   **Masculine_proper_noun:**   Bᵉrîyʿâh (הָעִירְב) [pronounced *bᵉree-ǴAW*], which means *in trouble, misfortune; with a friend;* transliterated *Beriah*. somewhat differently, but sounds very similar to *in misfortune*. This is taken from *evil* (or, *misfortune*) is the Hebrew word râʿâh (תה) [pronounced *raw-ǴAW*], which means *evil, misery, distress, injury*. Strong's #7451 BDB #949. It is preceded by the bêyth preposition, which then gives us bᵉrâʿâh (בְתה) [pronounced *bᵉraw-ǴAW*], which means *in misfortune, in evil, against misfortune, by evil*. Strong's #1283 BDB #140. Gen. 46:17 1Chron. 7:23

Bᵉrîyʿâh (הָעִירְב) [pronounced *bᵉree-ǴAW*]	*in trouble, misfortune; with a friend;* transliterated *Beriah*	masculine singular proper noun	Strong's #1283 BDB #140

456.   **Gentilic_adjective:** which means *,* transliterated . Strong's #1284 BDB #140.

457.   **Verb:**   which means *to flash, to gleam, to lighten*   [used of lightning]. Strong's #1299 BDB #140.

458.   **Masculine_noun:** bârâq (קֶרְב) [pronounced *baw-RAWK*], which means *lightning*. In this case, the reference is to the glistening of the sword or the sharp point of the arrow which pierced Job's body. Strong's #1300 BDB #140. 2Sam. 22:15 Job 20:25

bârâq (קָרְב) [pronounced *baw-RAWK*]	*lightening, lightening flash;* possibly more definitions	masculine singular noun	Strong's #1300 BDB #140

There is no difference between this proper noun and the proper noun, *Bârâq*, which is transliterated *Barak*. Strong's #1301 BDB #140.

bᵉrâqîym (םיִקָרְב) [pronounced *beh-raw-KEEM*]	*lightenings, lightening flashes;* possibly more definitions	masculine plural noun	Strong's #1300 BDB #140

459.   **Masculine_proper_noun:** Bârâq (קָרְב) [pronounced *baw-RAWK*], which means *lightening, lightening flash;* transliterated *Barak*. This is a proper name not related to *blessing* (bᵉrâkâh—Strong's #1293 BDB #139), but to *lightning* or *lightning flash* (bârâq—Strong's #1300 BDB #140). Strong's #1301 BDB #140. Judges 4:6 (1Sam. 12:11)

Bârâq (קָרְב) [pronounced *baw-RAWK*]	*lightening, lightening flash;* transliterated *Barak*	masculine singular, proper noun	Strong's #1301 BDB #140

There is no difference between this proper noun and the masculine singular noun, bârâq, which means *lightening*. Strong's #1300 BDB #140.

460.   **Feminine_noun:** bârᵉqath (תָקְרָב) [pronounced *baw-rehk-AHTH/baw-REH-kehth*], which means *flashing gem, emerald, carbuncle* (or some other precious stone). Strong's #1304 BDB #140. Exodus 28:17

bârᵉqath (תָקְרָב) [pronounced *baw-rehk-AHTH/baw-REH-kehth*]	*flashing gem, emerald, carbuncle* (or some other precious stone)	feminine singular noun	Strong's #1304 BDB #140

461.   **Feminine_noun:** which means *emerald*. Ezek. 28:13. Strong's #1304 BDB #140.

462.   **Masculine_proper_noun:**   which means *;* transliterated .   Strong's #1302 BDB #140.

463.   **Masculine_noun:** a word found only in Judges 8:7 & 16; according to Gesenius, it means *threshing wains,* including the instruments used to tread out corn. Gesenius goes into great detail, saying that they are made of thick timber and have the lower side armed and jagged with iron or fire-stones in order to rub out the corn. BDB offers that it means *briars*. There is one word in the Hebrew dictionary nearby which gives some credence to the view of Gesenius; but passage context seems to favor BDB. Young goes with *threshing instruments;* Rotherham with *nettles;* and Owen, the NIV and the NASB go with *briars (briers)*. Strong's #1303 BDB #140. Judges 8:7

464.   **Verb:** bârar (רַרָב) [pronounced *baw-RAHR*], which means *to separate, to sever, to choose, to select, to separate and remove [i.e., to cleanse], to explore, to search*

out, to prove. As a participle, it means *chosen*. Strong's #1305 BDB #140.
1Sam. 17:8 2Sam. 22:27 1Chron. 7:40 16:41

bârar (בָּרַר) [pronounced *baw-RAHR*]	*to separate, to sever, to choose, to select, to separate and remove [i.e., to cleanse], to explore, to search out, to prove*	3rd person masculine singular, Qal imperfect	Strong's #1305 BDB #140
bârar (בָּרַר) [pronounced *baw-RAHR*]	*selected, chosen; those who have been selected, chosen ones*	masculine plural, Qal passive participle; with the definite article	Strong's #1305 BDB #140
bârar (בָּרַר) [pronounced *baw-RAHR*]	*separate, sever, choose, select, separate and remove [i.e., cleanse]; explore, search out, prove*	2nd person masculine singular, Qal imperative	Strong's #1305 BDB #140
bârar (בָּרַר) [pronounced *baw-RAHR*]	*to purge oneself; to purify oneself; to be made pure; to be purged*	3rd person masculine singular, Niphal imperfect	Strong's #1305 BDB #140
bârar (בָּרַר) [pronounced *baw-RAHR*]	*purging oneself; one who is purified, pure, being made pure*	masculine singular, Niphal participle	Strong's #1305 BDB #140
bârar (בָּרַר) [pronounced *baw-RAHR*]	*to purge, to purify*	3rd person masculine singular, Piel imperfect	Strong's #1305 BDB #140
bârar (בָּרַר) [pronounced *baw-RAHR*]	*to purify; to purge [an arrow], to sharpen or polish [an arrow]; to separate out [corn on a threshing floor]*	3rd person masculine singular, Hiphil imperfect	Strong's #1305 BDB #140
bârar (בָּרַר) [pronounced *baw-RAHR*]	*to purge onself [from defilement]; to reform; to act honorably or graciously; to show yourself to be just, pure, or kind*	3rd person masculine singular, Hithpael imperfect	Strong's #1305 BDB #140

465.   **Adjective2:** bar (בַּר) [pronounced *bahr*], and it means *pure, clean* [often in a moral sense]; *free from impurities, free from stains, free from corruption*. As a masculine plural construct, it stands in for a noun, and means *those free from impurities; [those who are] pure, [those who are] undefiled*. This is a word found rarely in the Bible and only in poetry (Job 11:4 Psalm 19:8 24:4 73:1 Prov. 14:4 SOS 6:9, 10*). Strong's #1249 BDB #141. Where is #I? Job 11:4 Psalm 19:8 24:4 73:1

bar (בַּר) [pronounced *bahr*]	*pure, clean* [often in a moral sense]; *free from impurities, free from stains, free from corruption*	masculine singular adjective in the construct form	Strong's #1249 BDB #141
bar (בַּר) [pronounced *bahr*]	*pure, clean* [often in a moral sense]; *free from impurities, free from stains, free from corruption*	masculine plural adjective used as a substantive	Strong's #1249 BDB #141

When used as a masculine plural substantive, this adjective means *those free from impurities; [those who are] pure, [those who are] undefiled*.

466.   **Masculine noun3:** which means *grain, corn*. Strong's #1250 BDB #141.

467.   **Masculine_noun1:** which means *lye, potash*. Strong's #1253 BDB #141.

468.   **Masculine_noun2:** bôr (בֹּר) [pronounced *bohr*], which means *cleanness, pureness*. Strong's #1252 BDB #141. 2Sam. 22:21, 25

bôr (בֹּר) [pronounced *bohr*]	*cleanness, pureness*	masculine singular noun	Strong's #1252 BDB #141

469.   **Feminine_noun:** which means *lye, alkali, potash, soap*. Used in conjunction with washing. Strong's #1287 BDB #141.

470.   **Masculine_noun:** which means *field*. Strong's #1250 BDB #141.

471.   **Masculine_plural_noun:** bar^e^bûr (בַּרְבֻּר) [pronounced *bahr-BOOR*], which means *birds [fattened for table of Solomon]; fowl*. Strong's #1257 BDB #141. 1Kings 4:23*

bar^e^bûr (בַּרְבֻּר) [pronounced *bahr-BOOR*]	*birds [fattened for table of Solomon]; fowl*	masculine plural noun	Strong's #1257 BDB #141

472.   **Masculine_noun:** b^e^rôwsh (בְּרוֹשׁ) [pronounced *b^e^rohsh*], which means *cypress, fir; juniper; pine; a noble tree; stateliness, luxuriance; material for temple*. Strong's #1265 BDB #141. 2Sam. 6:5 1Kings 5:8 6:15 9:11

bᵉrôwsh (הְבוֹשׁ) [pronounced bᵉrohsh]	cypress, fir; juniper; pine; a noble tree; stateliness, luxuriance; material for temple	masculine singular noun	Strong's #1265 BDB #141

Possibly the idea behind *luxuriance* is, certain kinds of wood are used in a higher class of building; e.g., for us, a mahogany door would be seen as more luxurious than a pine door.

473. **Masculine_noun:** which means *cypress, fir*. Strong's #1266 BDB #141.

474. **Masculine_proper_noun:** Birᵉshaʿ (עֶשְׁרִב) [pronounced *beer-SHAHÇ*], which means *with iniquity;* transliterated *Birsha*. Strong's #1306 BDB #141. Gen. 14:2

Birᵉshaʿ (עֶשְׁרִב) [pronounced *beer-SHAHÇ*]	*with iniquity;* transliterated *Birsha*	Masculine singular proper noun	Strong's #1306 BDB #141

475. **Verb (I think):** which means *to have a sweet odor, to be sweet, to be pleasant*. Strong's #1307 BDB #141. See BDB #92

476. **Masculine_noun:** bôsem/besem (חֶשׂב/חֶשֹׂב) [pronounced *BOH-sehm/BEH-sehm*], which means *spice; perfume, fragrance, smell, sweet odor; balsam, balsam tree*. Is there a difference between the singular and the plural? Strong's #1314 BDB #141. Exodus 25:6 30:23

bôsem/besem (חֶשׂב/חֶשֹׂב) [pronounced *BOH-sehm/BEH-sehm*]	*spice; perfume, fragrance, smell, sweet odor; balsam, balsam tree*	masculine plural noun	Strong's #1314 BDB #141

477. **Femininine_proper_noun:** Bâsᵉmath (תֶמְשָׂב) [pronounced *baws-MAHTH*], which means *perfume, fragrance;* and is transliterated *Basemath, Bashemath*. Strong's #1315 BDB #142. Gen. 26:34 36:3 1Kings 4:15

Bâsᵉmath (תֶמְשָׂב) [pronounced *baws-MATH*]	*perfume, fragrance;* and is transliterated *Basemath, Bashemath*	femininine singular proper noun	Strong's #1315 BDB #142

478. **Masculine_proper_noun:** which means and is transliterated . Strong's #3005 BDB #142.

479. **Masculine_proper_noun:** Mibᵉsâm (חֶשָׂבמ) [pronounced *mihb-SAWM*], which means *sweet odor, fragrance;* and is transliterated *Mibsam*. Strong's #4017 BDB #142. Gen. 25:13

Mibᵉsâm (חֶשָׂבמ) [pronounced *mihb-SAWM*]	*sweet odor, fragrance;* and is transliterated *Mibsam*	masculine singular proper noun	Strong's #4017 BDB #142

480. **Verb:** bâsar (רָשַׂב) [pronounced *baw-SAHR*], which means *to make one cheerful [with good news]; to announce [good news]; to bear glad tidings, to bring good news*. Generally, this is a very positive word. With the definite article and the participle, this means *the bearer of tidings, the bringer of news*. Strong's #1319 BDB #142. 1Sam. 4:17 31:9 2Sam. 1:20 4:10 18:19, 26, 31 1Kings 1:42 Psalm 68:11 96:2

bâsar (רָשַׂב) [pronounced *baw-SAHR*]	*to make one cheerful [with good news]; to announce [good news]; to bear glad tidings, to bring good news*	3rd person masculine singular, Piel imperfect	Strong's #1319 BDB #142
bâsar (רָשַׂב) [pronounced *baw-SAHR*]	*bringing good news, bears news, announcing good news*	Piel participle	Strong's #1319 BDB #142
bâsar (רָשַׂב) [pronounced *baw-SAHR*]	*a bearer of good news, the bringer of news; a messenger*	masculine singular, Piel participle	Strong's #1319 BDB #142
bâsar (רָשַׂב) [pronounced *baw-SAHR*]	*to receive good news*	3rd person masculine singular, Hithpael imperfect	Strong's #1319 BDB #142

481. **Masculine_noun:** bâsâr (רָשָׂב) [pronounced *baw-SAWR*], which means *flesh,* referring to that which is more than just the epidermis of the body. This word is first used in Gen. 2:21, 35 where God had taken a rib from Adam and then closed up the flesh thereof. This is a word used to express the humanity of man, as separate from animals, from angels and from God (Gen. 6:3, 12–13). It can be used nontechnically for the epidermis; that is, for the skin which is seen (Ex. 28:42). And it is used for the flesh of the animal sacrifices (Lev. 7:17–18). In Lev. 13:13, it is is the portion of flesh beneath the epidermis which should not be seen; the muscle and fat tissue. Bâsâr (רָשָׂב) [pronounced *baw-SAWR*] and it is consistently translated correctly in the KJV; however, most of the other versions vary between *flesh* and *body* when referring to a person. It is this word which connects us most closely with the earth and with our old sin nature, but also a neutral word which just differentiates us as mankind (Gen. 2:21–23 6:13, 17 Eccles. 5:6 Isa. 40:6 Joel 2:28). It is also used of animal meat (Lev. 7:15). [Bâsâr (רָשָׂב) [pronounced *baw-SAWR*] is properly translated *flesh;* however, it can be used as a euphemism for the male organ (Gen. 17:11, 414, 23), *flesh* in terms of being related (Gen. 29:14 Judges 9:2), for man as different from God (Gen. 6:3 Psalm 56:5); for animals (Gen. 7:15–16 Isa. 31:3); for living things (Gen. 6:17, 19 Lev. 17:14). However, we will translate this *meat* because that is the proper meaning of this word in this context relative to our culture.] Strong's #1320 BDB #142. The Doctrine of Fasting (Isa. 58:7) Gen. 2:21 6:3, 12 7:15 8:17 9:4 17:11, 13 29:14 37:27 40:19 41:2 Exodus 4:7 12:8 16:3 21:28 22:31 28:42 29:14 30:32 Lev. 13:13 15:2

Num. 11:4 Deut. 5:26 16:4 Judges 6:19 1Sam. 2:13 17:44 2Sam. 5:1 19:12
Job 2:5 21:6 Psalm 56:4 63:1 Prov. 2:22 5:11 Eccles. 2:3

bâsâr (בְּשָׂר) [pronounced *baw-SAWR*]	*flesh; body; animal meat*	masculine singular noun with a 2nd person masculine singular suffix	Strong's #1320 BDB #142

482. **Feminine_noun:** bᵉsôwrâh (הַבְּשׁוֹרָה) [pronounced *bᵉs-oh-RAW*], which means *good news, glad tidings;* implication: *a reward for good news.* Strong's #1309 BDB #142. 2Sam. 4:10 18:20

bᵉsôwrâh (הַבְּשׁוֹרָה) [pronounced *bᵉs-oh-RAW*]	*good news, glad tidings;* implication: *a reward for good news*	feminine singular noun	Strong's #1309 BDB #142

There are two very similar spellings for this noun (as is generally true with the long ô).

483. **Proper_noun_location:** Bᵉsôwr (בְּשׂוֹר) [pronounced *bᵉSOHR*], which means possibly *tidings, reward;* and is transliterated *Besor.* A wady or brook in Philistine territory. Strong's #1308 BDB #143. 1Sam. 30:9

Bᵉsôwr (בְּשׂוֹר) [pronounced *bᵉSOHR*]	possibly *tidings, reward;* and is transliterated *Besor*	Proper_noun/location	Strong's #1308 BDB #143

484. **Verb:** bâshal (לָשַׁב) [pronounced *baw-SHAHL*], which means *to cook [with fire]; to ripen [with the heat of the sun]; to seethe.* although it is often translated *boil* in Exodus 12:9—and Exodus 12:9 says **not** to boil the lamb. And, the difference between the two words is not the stem, although in Deut. 16:7 it is in the Piel stem and in Exodus 12:8 it is found in the Pual stem. The only difference here is Pual is the passive of the Piel. However, there are ways of causing meat to seethe. It can seethe in liquid—that is, in its mother's milk or in water, which is forbidden by Exodus 12:8; or it can *seethe* in fire, which is required. A consistent translation, using neither *cook* nor *boil* would have solved this problem. Strong's #1310 BDB #143. Gen. 40:10 Exodus 12:9 16:23 23:19 29:31 Deut. **16:7** 1Sam. 2:13, 15 2Sam. 13:8

bâshal (לָשַׁב) [pronounced *baw-SHAHL*]	*to cook [with fire], to bake; to ripen [with the heat of the sun]; to seethe; to boil*	3rd person masculine singular, Qal imperfect	Strong's #1310 BDB #143
bâshal (לָשַׁב) [pronounced *baw-SHAHL*]	*cook [with fire], bake; ripen [with the heat of the sun]; seethe; boil*	2nd person masculine plural, Qal imperative	Strong's #1310 BDB #143
bâshal (לָשַׁב) [pronounced *baw-SHAHL*]	*to cook [especially flesh], to bake, to simmer, to smoulder; to boil*	3rd person masculine singular, Piel imperfect	Strong's #1310 BDB #143

bâshal (לְשֵׁב) [pronounced *baw-SHAHL*]	*to be cooked [baked]; to be boiled [simmered]*	3rd person masculine singular, Pual imperfect	Strong's #1310 BDB #143
bâshal (לְשֵׁב) [pronounced *baw-SHAHL*]	*cooked [baked]; boiled [simmered]*	Pual participle	Strong's #1310 BDB #143
bâshal (לְשֵׁב) [pronounced *baw-SHAHL*]	*to ripen [with the heat of the sun]*	3rd person masculine singular, Hiphil imperfect	Strong's #1310 BDB #143

485. **Adjective:** bâshêl (לְשֵׁב) [pronounced *baw-SHALE*], which means *cooked, boiled*. Strong's #1311 BDB #143. Exodus 12:9

| bâshêl (לְשֵׁב) [pronounced *baw-SHALE*] | *cooked, boiled* | masculine singular adjective | Strong's #1311 BDB #143 |

486. **Feminine_noun:** which means *cooking places*. In the plural. Strong's #4018 BDB #143.

487. **Masculine_proper_noun:**   which means *cooked?* and is transliterated . Strong's #1312 BDB #143.

488. **Proper_noun_location:** Bâshân (שֵׁב) [pronounced *baw-SHAWN*], which means *sandy soil; fruitful; flat;* and is transliterated *Bashan*. Strong's #1316 BDB #143. Deut. 1:4 3:1 4:43 1Kings 4:13 Psalm 68:15

| Bâshân (שֵׁב) [pronounced *baw-SHAWN*] | *sandy soil; fruitful; flat;* and is transliterated *Bashan* | proper singular noun; a location; with the definite article | Strong's #1316 BDB #143 |

489. **Proper_noun_location:** which means *;* and is transliterated . Strong's #5044 BDB #143.

490. **Verb:** which means *to trample (?)*. Strong's #1318 BDB #143.

491. **Masculine_proper_noun:** Bᵉthûwʾêl (לֵאותְב) [pronounced *behth-oo-ALE*], which means *destroyed of God, God destroys; man of God; a virgin of God; a house of God, dweller in God;* and is transliterated *Bethel, Bathuel*. Strong's #1328 BDB #143. Gen. 22:22 24:15 25:20 28:2

| Bᵉthûwʾêl (לֵאותְב) [pronounced *behth-oo-ALE*] | *destroyed of God, God destroys; man of God; a virgin of God; a house of God, dweller in God;* and is transliterated *Bethuel, Bathuel* | masculine singular proper noun | Strong's #1328 BDB #143 |

492. **Proper_noun_location:** which means *man (lace?) of God;* and is transliterated .
      Strong's #1328 BDB #143.

493. **Feminine_noun:** bᵉthûwlâh (הָלֹותְב) [pronounced *beth-oo-LAWH*], which means
      virgin; a virginal male; a newly married woman; cities; states. Strong's #1330
      BDB #143. (Also see **Strong's #1323** BDB #123 and Strong's #5291 BDB #655).
      Gen. 24:16 Exodus 22:16 Deut. 22:15, 23 Judges 19:24 21:11 2Sam. 13:2
      1Kings 1:2 Psalm 148:12

| bᵉthûwlâh (הָלֹותְב) [pronounced *beth-oo-LAWH*] | *virgin; a virginal male; a newly married woman, a young woman* | feminine singular noun | Strong's #1330 BDB #143 |
| bᵉthûwlâh (הָלֹותְב) [pronounced *beth-oo-LAWH*] | *virgin; a virginal male; a newly married woman, young women; cities; states* | feminine plural noun | Strong's #1330 BDB #143 |

There are instances where this noun, in conjunction with Israel, could be taken to mean
the people of Israel or *the congregation of Israel*. 229

494. **Feminine_noun:** bᵉthûwlîym (םיִלֹותְב) [pronounced *bᵉthoo-LEEM*], which means
      virginity, indications [signs, tokens; proof] of virginity. Strong's #1331 BDB #144.
      Deut. 22:14 Judges 11:38

| bᵉthûwlîym (םיִלֹותְב) [pronounced *bᵉthoo-LEEM*] | *virginity, indications [signs, tokens; proof] of virginity* | feminine singular noun | Strong's #1331 BDB #144 |

495. **Verb:** which means *to cut, to cut off, to cut down.* Strong's #1333 BDB #144.

496. **Verb:** bâthar (רַתָב) [pronounced *baw-THAHR*], which means *to cut [up], to cut in
      two; to divide [up].* Strong's #1334 BDB #144. Gen. 15:10

| bâthar (רַתָב) [pronounced *baw-THAR*] | *to cut [up], to cut in two; to divide [up]* | 3ʳᵈ person masculine singular, Qal imperfect | Strong's #1334 BDB #144 |
| bâthar (רַתָב) [pronounced *baw-THAR*] | *to cut [up], to cut in two; to divide [up]* | 3ʳᵈ person masculine singular, Piel imperfect | Strong's #1334 BDB #144 |

497. **Masculine_noun:** bether (רֶתֶב) [pronounced *BEH-thehr*], which means *a part, a
      piece, of the parts of an animal cut in half for a sacrifice.* Strong's #1335
      BDB #144. Gen. 15:10

| bether (רֶתֶב) [pronounced *BEH-thehr*] | *a part, a piece, of the parts of an animal cut in half for a sacrifice* | masculine singular noun | Strong's #1335 BDB #144 |

498.   **Proper_noun/location:** Bether (בֶתֶר) [pronounced *BEH-thehr*], which means *mountains of cutting, cleft mountains, mountains of separation;* transliterated . Identical to noun above. Strong's #1336 BDB #144.

499.   **Proper_noun/territory:** Bith^e^rôwn (בַּתרוֹן) [pronounced *bith^e^-ROHN*], which means *a region divided by mountains; a valley which divides mountains; division, cleft, ravine* and is transliterated Bithron. Strong's #1338 BDB #144. **2Sam. 2:29***

Bith^e^rôwn (בַּתרוֹן) [pronounced *bith^e^-ROHN*]	*a region divided by mountains; a valley which divides mountains; division, cleft, ravine* and is transliterated Bithron	roper noun/territory	Strong's #1338 BDB #144

Whether this is understood as a proper noun or not is immaterial, as the meaning of the proper noun would have been taken from the region which it describes.

500.   **Masculine_noun:** bath (תַב) [pronounced *bahth*], which means *a unit of liquid measure;* transliterated *bath*. Feminine in Isa. 5:10. Strong's #1324 BDB #144. 1Kings 7:26

bath (תַב) [pronounced *bahth*]	*a unit of liquid measure;* transliterated *bath*	masculine singular noun	Strong's #1324 BDB #144

According to BDB, a bath is *equal to dry measure ephah*.[84]

501.   **Feminine_noun:** which means *precipice, steep*. Strong's #1327 BDB #144.

502.   **Feminine_noun:** which means *end, destruction*. Strong's #1326 BDB #144.

3.   ג   Gîymel [pronounced *GHEE-mel*] (3)   Written and spoken *g*

1.   **Letter:** ג or ﮒ; 3rd letter of the Hebrew alphabet. Written gîymel or gîmel and pronounced *GHEE-mel*. In post Biblical literature, it is used for the number 3 and so found in the margin of the printed Massoretic text. With two dots on top, it means 3000; but it is not found used that way in Old Testament. Strong's #none BDB #144.

2.   **Verb:** gâʾâh (הָאָג) [pronounced *gaw-AW*], which means *to rise up; to grow up; to be lifted up, be raised up, be exalted [in victory]; to triumph*. What is implied by this word is the idea of *pride, exaltation*. Strong's #1342 BDB #144. Exodus 15:1 Job 8:11 (9:7) 10:16

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[84] *The Brown-Driver-Briggs Hebrew and English Lexicon;* courtesy of e-sword; Strong's #1324.

gâʾâh (הָאַג) [pronounced *gaw-AW*]	*to rise up; to grow up; to be lifted up, be raised up, be exalted [in victory]; to triumph*	3rd person masculine singular, Qal imperfect	Strong's #1342 BDB #144

3. **Adjective:** which means *proud*. Related to scribal error in Isa. 16:6 (misspelling of below). Strong's #1341 BDB #144.

4. **Adjective:** which means *proud*. Strong's #1343 BDB #144.

5. **Feminine_noun:** gêʾâh (הָאֵג) [pronounced *gay-AW*], which means *pride, arrogance*. Strong's #1344 BDB #144. Prov. 8:13.*

gêʾâh (הָאֵג) [pronounced *gay-AW*]	*pride, arrogance*	feminine singular noun:	Strong's #1344 BDB #144

6. **Feminine_noun:** gaʾăvâh (גַאֲה) [pronounced *gah-uh-VAW*], which means *majesty, magnificence; ornament, splendor; arrogance, pride; a swelling [rising] up [of the seas]*. This is used mostly in a negative sense in the psalms (Psalm 10:2 31:19, 24 36:12); but occasionally in a positive sense (Psalm 68:35). Strong's #1346 BDB #144. Psalm 10:2 46:3 73:6

gaʾăvâh (גַאֲה) [pronounced *gah-uh-VAW*]	*majesty, magnificence; ornament, splendor; arrogance, pride; a swelling [rising] up [of the seas]*	feminine singular noun with the 3rd person masculine singular suffix	Strong's #1346 BDB #144

7. **Masculine_noun:** gâʾôwn (וֹאַג) [pronounced *gaw-OHN*], which means *pride, arrogance, pomp; glory, splendor, excellence, majesty, exaltation*. Gâʾôwn is obviously a word that can be taken in two ways, and it is found evenly distributed in those two ways throughout Scripture. Strong's #1347 BDB #144. Exodus 15:7 Psalm 59:12 Prov. 8:13

gâʾôwn (וֹאַג) [pronounced *gaw-OHN*]	*pride, arrogance, pomp; glory, splendor, excellence, majesty, exaltation*	masculine singular noun	Strong's #1347 BDB #144

Gâʾôwn is obviously a word that can be taken in two ways, and it is found evenly distributed in those two ways throughout Scripture.

8. **Feminine_noun:** gêʾûwth (תוֹאֵג) [pronounced *gay-OOTH*], which means *majesty; a rising up (of column of smoke); a swelling (of sea)*. BDB only. Strong's #1348 BDB #145. Psalm 89:9

gêʾûwth (תוֹאֵג) [pronounced *gay-OOTH*]	*majesty; a rising up (of column of smoke); a swelling (of sea)*	feminine singular noun	Strong's #1348 BDB #145

9. **Masculine_proper_noun:** which means *mighty of El;* transliterated . Strong's #1345 BDB #145.

10. **Adjective:** which means *proud*. Strong's #1349 BDB #145.

11. **Feminine_noun:** which means *pride*. Strong's #1466 BDB #145.

12. **Verb1:** gâʾal (לָאַג) [pronounced *gaw-AHL*], which means *to redeem, to purchase*. We find it translated *avenger* in Num. 35:12, and elsewhere as *revenger, kinsman, kinsman-redeemer;* however, this is the verb for *redeem* found in the Qal participle. The verb is so ancient as to its origins, that its original meaning is lost to antiquity, if it were any different. There are several implications here—near relationship and payment, which is why this is sometimes rendered *kinsman-redeemer*. In the Qal participle, is means *redeemer, avenger, kinsman, kinsman-redeemer*. Those who render this as a kinsman-redeemer do so more by interpretation rather than by translation. The proper rendering for the verb here is *redeeming, purchasing*. Strong's #1350 BDB #145. Kinsman-Redeemer Gen. 48:16 Exodus 6:6 15:13 Lev. 25:25 Num. 4:8 35:12 Joshua 20:3 Ruth 2:20b 3:9b 2Sam. 14:11 Job 3:5 19:25 **more work to be done!** Psalm 103:4 106:10

gâʾal (לָאַג) [pronounced *gaw-AHL*]	*to act as a kinsman, to do the part of the next-of-kin, to act as a kinsman-redeemer; marrying a brother's widow to raise up a child to him; to redeem [from slavery, land, by payment], to claim; to purchase; to exact vengeance*	3rd person masculine singular, Qal imperfect with a 3rd person masculine plural suffix	Strong's #1350 BDB #145

With God as the subject, *to redeem [individuals from death; Israel from Egyptian bondage, Israel from exile].*

There seems to be another set of meanings for this verb: *to stain, to defile. The word means either to "redeem," or to "defile," "pollute," "stain." These senses are not very closely connected, and I know not how the one has grown out of the other, unless it be that redemption was accomplished with blood, and that the frequent sprinkling of blood on an altar rendered it defiled, or unclean. In one sense, blood thus sprinkled would purify, when it took away sin; in another, it would render an object unclean or polluted...The word means to defile, stain, or pollute, in the following places, namely,: it is rendered "pollute" and "polluted" in Mal. 1:7, 12 Zep. 3:1 Lam. 4:14 Ezra 2:62 Neh. 7:64 "defile" or "defiled" in Isa. 59:3 Dan. 1:8 Neh. 13:29; and "stain" in Isa. 63:3.*[85]

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[85] Albert Barnes, *Barnes' Notes on the Old Testament;* from e-Sword, Job 3:5.

gâʾal (לַאֲג) [pronounced *gaw-AHL*]	*redeeming, purchasing; redeemer, kinsman-redeemer, purchaser*	Qal active participle	Strong's #1350 BDB #145
gâʾal (לַאֲג) [pronounced *gaw-AHL*]	*to redeem oneself, to be redeemed, to be purchased*	3rd person masculine singular, Niphal imperfect	Strong's #1350 BDB #145

13. **Abstract_noun:** which means *redemption*. Strong's # BDB #145.

14. **Feminine_noun:** which means *kin, redemption, right of redemption, price of redemption*. Strong's #1353 BDB #145. Lev. 25?

15. **Masculine_proper_noun:** Yigᵉʾâl (לְאָגִי) [pronounced *yihg-AWL*], which means *He redeems; avenger;* transliterated *Jigal, Igal, Igeal*. Strong's #3008 BDB #145. 2Sam. 23:36

Yigᵉʾâl (לְאָגִי) [pronounced *yihg-AWL*]	*He redeems; avenger;* transliterated *Jigal, Igal, Igeal*	masculine singular proper noun	Strong's #3008 BDB #145

16. **Verb2:** gâʾal (אֵל) [pronounced *gaw-AHL*]—means *to stain, to defile, to pollute*. The way that came about is that a fallen man was redeemed by the sprinkling of blood upon the altar. The blood stained the altar; the blood became defiled or the altar became defiled; so this exact same verb was used later in Scripture (during the time of the prophets—and never in the Qal) to mean *stain, defile*. This is why you find the renderings *stain* and *sully* in this list of translations. Strong's #1351 BDB #146. Job 3:5

17. **Masculine_noun:** which means *a defilement, a defiling*. Strong's #1352 BDB #146.

18. **Verb:** which means *to restrain, to withhold, to collect*. Strong's #none BDB #146.

19. **Masculine_noun:** which means *a cistern, a pool*. Strong's #1360 BDB #146.

20. **Masculine_noun:** gab (בַּג) [pronounced *gahᵇv*], which means *structure [of a thing], backbone, convex portion [of a thing]*. I should tell you means *fortress* and just leave it at that, but it Strong's #1354 BDB #146. There may be some bleeding into #1356. 1Kings 7:33 Job 13:12 15:26

gab (בַּג) [pronounced *gahᵇv*]	*structure [of a thing], backbone, convex portion [of a thing]*	masculine singular noun	Strong's #1354 BDB #146

This is one of the more unusual words in the Old Testament which seems to have a different meaning wherever it is found. BDB and Gesenius at first list the meaning as *anything convex, curved, gibbous;* e.g., *a back, a mound*, and then they go to town with almost each and every different occurrence of the word, given meanings like *the back of animals, of man; back of a shield, bulwark, fortress, a vaulted house, a vault, a rim, the circumference of a wheel, the eyebrow, bow of the eye, back or surface of the altar.* I might adjust that ever so little to mean *the backbone, the structure, the basic strength and structure of the thing in context.* However, because of Lev. 14:9, the passage where we have a reference to *eyebrows,* we cannot get away from the fact that this does refer to something *curvaceous* as well. This is a word which may have metamorphized from being that which was curved to the structure of something. Barnes suggests that this *is a knob, a protuberant ornament of silver, brass or ivory on a harness or a bridle. When applied to a shield, it means the convex part or the back of it—the part which was presented to an enemy, and which was made swelling and strong.*[86]

Full BDB listing of meanings: *convex surface, back; back (of man); mound (for illicit worship); boss (convex projection of shield); bulwarks, breastworks (of arguments - figuratively); brow, eyebrow; rim (of wheel).*

21.   **Proper_noun/location:** Gôb (בֹּג) [pronounced *gohbᵛ*], which means *cistern;* transliterated *Gob*. Strong's #1359 BDB #146. 2Sam. 21:18

Gôb (בֹּג) [pronounced *gohbᵛ*]	*cistern;* transliterated *Gob*	proper singular noun/location	Strong's #1359 BDB #146

Spelled here Gôwb (בֹּוג) [pronounced *gohbᵛ*].

22.   **Masculine_proper_noun:** which means *;* transliterated .   Strong's #1373 BDB #146.

23.   **Proper_noun/location:** which means *mound, height;* transliterated . Strong's #1405 BDB #146.

24.   **Masculine_noun:** which means *locust*. Strong's #1357 BDB #146.

25.   **Masculine collective noun:** which means *locusts*. Strong's #1462 BDB #146.

26.   **Verb:** gâbah (גָּבַה) [pronounced *gawᵇ-VAH*], which means *to be high, to be exalted [elevated]; to take courage; to lift oneself up [in pride or arrogance]; to be proud, arrogant*. Might have to revise the Hiphil. Strong's #1361 BDB #146. 1Sam. 10:23

gâbah (גָּבַה) [pronounced *gawᵇ-VAH*]	*to be high, to be exalted [elevated]; to take courage; to lift oneself up [in pride, arrogance]; to be proud or arrogant*	3rd person masculine singular, Qal imperfect	Strong's #1361 BDB #146

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[86] *Barnes' Notes; Job,* F. C. Cook, editor; reprinted 1996 by Baker Books; p. 285.

gâbah (גָּבַה) [pronounced *gaw^b-VAH*]	*to make high, to exalt [elevate]*	3rd person masculine singular, Hiphil imperfect	Strong's #1361 BDB #146

27. **Adjective:** gâbôhha (גָּבֹהַּ) [pronounced *gaw^b-VOH-ah*], which means *high, exalted*. This is usually used in connection with hills. First of all, *high* is almost always found in connection with mountains and very rarely do we find it meaning *proud* or *prideful*. However, we do have some exceptions (Psalm 138:6 Isa. 5:15). These two exceptions allow us to view this word more metaphorically than we would otherwise. Strong's #1362, #1364 BDB #147. Gen. 7:19 Deut. 3:5 1Sam. **2:3** 9:2 Psalm 103:11

gâbôhah (גָּבֹהַ) [pronounced *gaw^b-VOH-ah*]	*high, exalted; proud, arrogant; powerful*	adjective construct	#1362, #1364 BDB #147

28. **Masculine_noun:** gô^bvahh (גֹּבַהּ) [pronounced *GOH^b-VAH*], which means *height*. However, it means, more metaphorically, *majesty, magnificence* (in the positive sense) and *pride, arrogance* (in the negative sense). We certainly still uses the word in the same way, in both the positive and negative sense, as in, "Look at her, actin' so high and mighty!"[87] Or, in the positive sense, "He has a high position in the firm." Strong's #1363 BDB #147. 1Sam. 16:7 17:4 Psalm **10:4** 103:11

gô^bvahh (גֹּבַהּ) [pronounced *GOH^b-VAH*]	*height*	masculine singular construct	Strong's #1363 BDB #147

29. **Feminine_noun:** which means *haughtiness*. Strong's #1365 BDB #147.

30. **Adjective:** which means *having a bald forehead*. Strong's #1371 BDB #147.

31. **Feminine_noun:** which means *bald forehead*. Strong's #1372 BDB #147.

32. **Masculine_noun:** g^ebûwl (גְּבוּל) [pronounced *g^eb-VOOL*], which means *border, boundary, territory*. Strong's #1366 BDB #147. Gen. 10:19 23:17 47:21 Exodus 8:2 10:4 13:7 23:31 Deut. 2:4 3:14 16:4 Joshua 12:3 13:16, 30 15:12 18:5, 16 Judges 1:18 2:9 19:29 1Sam. 5:6 6:9 7:13, 14 10:2 11:3 13:18 27:1 2Sam. 21:5 1Kings 1:3 4:21 1Chron. 6:54, 66 Psalm 147:14

g^ebûwl (גְּבוּל) [pronounced *g^eb-VOOL*]	*border, boundary, territory [within a border], region, territory [of darkness]; edge*	masculine singular noun with the definite article	Strong's #1366 BDB #147

33. **Feminine_noun:** which means *border, boundary*. Strong's #1367 BDB #148.

34. **Feminine_noun:** gab^eluth (תִּלְבַּג) [pronounced *gahb-LOOTH*], which means, *twisting; lace; end*. Strong's #1383 BDB #148. Exodus 28:22 **

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[87] Yeah, I know, I've lived in the South too long.

gab^eluth (תַלְבַּג) [pronounced *gahb-LOOTH*]	*twisting; lace; end*	feminine singular noun	Strong's #1383 BDB #148

35. **Feminine_plural_noun:** mig^ebâlâh (הָלָבְגִמ) [pronounced *mihg-baw-LAW*], which means *a border, an end; twisted thing* (e.g., *twisted cords*). Strong's #4020 BDB #148. Exodus 28:14*

mig^ebâlâh (הָלָבְגִמ) [pronounced *mihg-baw-LAW*]	*a border, an end; twisted thing, twisted cords*	feminine plural noun	Strong's #4020 BDB #148

36. **Verb:** gâ^bval (לַבָּג) [pronounced *ga^b-VAHL*], which means, *to bound, to border, to form a boundary*. Strong's #1379 BDB #148. Exodus 19:12, 23 Joshua 18:20

gâ^bval (לַבָּג) [pronounced *ga^b-VAHL*]	*to bound, to border, to form a boundary*	3rd person masculine singular, Qal imperfect	Strong's #1379 BDB #148
gâ^bval (לַבָּג) [pronounced *ga^b-VAHL*]	*to set bound, to make a border, to form a boundary*	3rd person masculine singular, Hiphil imperfect	Strong's #1379 BDB #148
gâ^bval (לַבָּג) [pronounced *ga^b-VAHL*]	*set the bounds, make a border, form a boundary*	2nd person masculine singular, Hiphil imperative	Strong's #1379 BDB #148

37. **Proper_noun/location:** which means *border;* transliterated . Strong's #1380 BDB #148.

38. **Gentilic_adjective:** Gib^elîy (יִלְבַּג) [pronounced *ghihb-LEE*], which means *stone squarer; border,* transliterated *Gebalite*. Or foregoing. Strong's #1382 BDB #148. 1Kings 5:18

Gib^elîy (יִלְבַּג) [pronounced *ghihb-LEE*]	*stone squarer; border,* transliterated *Gebalite*	gentilic singular adjective	Strong's #1382 BDB #148

It is unclear whether we should understand this to refer to a particular group of people who have skills when it comes to squaring up stones; or whether this word has two meanings: (1) An inhabitant of Gebal; a Gebalite and (2) a squarer of stones; one who cuts and possibly places stones into place for a building. Obviously, this could be a people who specialized in this skill.

39. **Proper_noun/location:** which means *border;* transliterated . Strong's #1381 BDB #148.

40. **Adjective:** which means *crooked-backed, hump-backed*. Strong's #1384 BDB #148.

41. **Feminine_noun:** which means *curd, cheese*. Strong's #1385 BDB #148.

42.　**Masculine_noun:** gabᵉnûnnîym (גַּבְנֻנִּים) [pronounced *gah*ᵇ*v-noon-NEEM*], which means *peaks, mountain peak, summits, rounded summit*.　Strong's #1386 BDB #148.　Psalm 68:15

gabᵉnûnnîym (גַּבְנֻנִּ֫ים) [pronounced *gah*ᵇ*v-noon-NEEM*]	*peaks, mountain peak, summits, rounded summit*	masculine plural noun	Strong's #1386 BDB #148

43.　**Proper_noun:** Gebaʿ (גֶּבַע) [pronounced *GEH*ᵇ*-vahǵ*], which is transliterated Geba.　Strong's #1387 BDB #148.　Judges 20:33　Gibeah, Gibeon and Geba 1Sam. 13:3　14:5　2Sam. 5:25

Gebaʿ (גֶּבַע) [pronounced *GEH*ᵇ*-vahǵ*]	transliterated *Geba*	proper noun	Strong's #1387 BDB #148

44.　**Masculine_proper_noun:**　Strong's #1388　BDB #148.　1Chron. 2:49*

45.　**Feminine_noun1:** gibᵉʿâh (הָעֶבְגּ) [pronounced *gi*ᵇ*v*ᵉ*-ÇAW*], which means *hill*. This is the consistent rendering of the KJV.　Strong's #1389　BDB #148.　(Joshua 9:3) Gen. 49:26　Exodus 17:9　Judges 7:1　1Sam. 7:1　10:5　13:15　23:19　26:1 2Sam. 2:24　Psalm 148:9　Prov. 8:25

gibᵉʿâh (הָעֶבְגּ) [pronounced *gi*ᵇ*v*ᵉ*-ÇAW*]	*hill; this same word is transliterated Gibeah*	feminine singular noun construct	Strong's #1389 BDB #148

46.　**Proper_feminine_noun2:** Gibᵉʿâh (הָעֶבְגּ) [pronounced *gi*ᵇ*v*ᵉ*-ÇAW*], which is transliterated *Gibeah*.　Strong's #1390　BDB #149.　Gibeah, Gibeon and Geba Judges 19:12　20:33　1Sam. 13:2　14:2　15:34　22:6　23:19　26:1　2Sam. 21:6 23:29　1Chron. 11:31

Gibᵉʿâh (הָעֶבְגּ) [pronounced *gi*ᵇ*v*ᵉ*-ÇAW*]	transliterated *Gibeah; this same word means hill*	proper feminine singular noun; construct form	Strong's #1390 BDB #149

47.　**Proper_feminine_noun2:** Gibᵉʿath (גִּבְעַת) [pronounced *gi*ᵇ*v*ᵉ*-ÇAHTH*], which means *hill* (it is in the construct form) is transliterated *Gibeath*.　Strong's #1394 BDB #149.　(See Strong's #1389　BDB #148).　Gibeah, Gibeon and Geba 1Sam. 10:5

Gibᵉʿath (גִּבְעַת) [pronounced *gi*ᵇ*v*ᵉ*-ÇAHTH*]	*hill* (it is in the construct form) is transliterated *Gibeath*	proper feminine noun	Strong's #1394 BDB #149

This is simply the construct of the feminine noun for *hill*.

48.　**Gentilic_adjective:** Gibᵉʿâthîy (גִּבְעָתִי) [pronounced *gihb*ᵉ*-ǵaw-THEE*], which means *hill* and is transliterated *Gibathite* or *Gibeathite*.　Strong's #1395　BDB #149. 1Chron. 12:3*

Gibᵉʿâthîy (גִּבְעָתִי) [pronounced *gihbᵉ-ǵaw-THEE*]	*hill* and is transliterated *Gibathite* or *Gibeathite*	gentilic singular adjective	Strong's #1395 BDB #149

49. **Masculine_noun:** gᵉbîyaʿ (עִיבְגּ) [pronounced *ghehb-EE-ǵah*], which means *cup, bowl, chalice*. Strong's #1375 BDB #149. Gen. 44:2 Exodus 25:31

gᵉbîyaʿ (עִיבְגּ) [pronounced *ghehb-EE-ǵah*]	*cup, bowl, chalice*	masculine singular noun	Strong's #1375 BDB #149

50. **Feminine_plural_noun:** migᵉbâʿâh (הָעָבְגִמ) [pronounced *mihg-baw-ǴAW*], which means *(hemispherical) cap, head gear, turban*. Strong's #4021 BDB #149. Exodus 28:40 29:9 ****

migᵉbâʿâh (הָעָבְגִמ) [pronounced *mihg-baw-ǴAW*]	*(hemispherical) cap, head gear, turban*	feminine plural noun	Strong's #4021 BDB #149

This particular noun occurs but 4 times in the Old Testament (3x in Exodus and once in Leviticus).

51. **Proper_noun:** Gibᵉʿôwn (וֹעְבִגּ) [pronounced *gibvᵉ-ǴOHN*], which means *hill, hill-city* and is transliterated *Gibeon*. Its root word is gibᵉʿâh (גִּבְעָה) [pronounced *gibᵉ-ǴAW*], which means *hill* (Strong's #1389 BDB #148). Strong's #1391 BDB #149. Gibeah, Gibeon and Geba Joshua 9:3 2Sam. 2:12 20:8 1Kings 3:4 9:2 1Chron. 14:16 16:39

Gibᵉʿôwn (וֹעְבִגּ) [pronounced *gibvᵉ-ǴOHN*]	*hill, hill-city;* transliterated *Gibeon*	proper noun, masculine singular	Strong's #1391 BDB #149

52. **Gentilic_adjective:** Gibᵉʿînîy (יִנֹעְבִגּ) [pronounced *giᵇv-ǵoh-NEE*], which is transliterated *Gibeonite*. Strong's #1393 BDB #149. Gibeah, Gibeon and Geba 2Sam. 21:1 1Chron. 12:4

Gibᵉʿînîy (יִנֹעְבִגּ) [pronounced *giᵇv-ǵoh-NEE*]	*(little) hill, hilly, hill-city;* transliterated *Gibeonite*	masculine singular, gentilic adjective with the definite article	Strong's #1393 BDB #149

53. **Masculine_noun:** gibᵉʿol (לֹעְבִגּ) [pronounced *ghihb-ǴOHL*], which means *bud, calyx [of a flower]*. Strong's #1392 BDB #149. Exodus 9:31*

gibᵉʿol (לֹעְבִגּ) [pronounced *ghihb-ǴOHL*]	*bud, calyx [of a flower]*	masculine singular noun:	Strong's #1392 BDB #149

54. **Verb:** gâbar (רַבָגּ) [pronounced *gawᵇ-VAHR*], which means *to be strong, to be mighty, to exhibit greater strength than, to be stronger than, to prevail over*. In the

Hiphil, it means *to confirm a covenant verbally;* in the Hithpael, it means *to show oneself mighty against someone else, to behave proudly, to hold oneself up as mighty.* Strong's #1396 BDB #149. Gen. 7:18 49:26 Exodus 17:11 1Sam. 2:9 2Sam. 1:23 11:23 1Chron. 5:1b–2 Job 15:25 21:7 Psalm 12:4 103:11

gâbar (רֻבַּג) [pronounced *gawᵇ-VAHR*]	*to be strong, to be mighty, to exhibit greater strength than, to be stronger than, to prevail over*	3ʳᵈ person masculine singular, Qal imperfect	Strong's #1396 BDB #149
gâbar (רֻבַּג) [pronounced *gawᵇ-VAHR*]	*to make strong [robust]; to strengthen, to exert one's strength*	3ʳᵈ person masculine singular, Piel imperfect	Strong's #1396 BDB #149
gâbar (רֻבַּג) [pronounced *gawᵇ-VAHR*]	*to make strong [firm]; to confirm [a covenant verbally]; to prevail*	3ʳᵈ person masculine singular, Hiphil imperfect	Strong's #1396 BDB #149
gâbar (רֻבַּג) [pronounced *gawᵇ-VAHR*]	*to show oneself strong [mighty] [against someone else], to be proud, to behave proudly, to be insolent; to hold oneself up as mighty*	3ʳᵈ person masculine singular, Hithpael imperfect	Strong's #1396 BDB #149

55.   **Masculine_noun:** geber (רֶבֶּג) [pronounced *geᵇ-VAIR*], which means *men,* as separate from women and children. Psalm 18:25 is the #1399. Strong's #1397 #1399 BDB #149. Exodus 10:11 12:37 Deut. 2:8 22:5 Joshua 7:14 Judges 5:30 2Sam. 23:1 Job 3:3, 23 Psalm 34:8 52:7 89:48 Prov. 6:34

geber (רֶבֶּג) [pronounced *GEHᴮ-vehr*]	*men,* as separate from women and children; *a male; male offspring, a male [man]-child; a strong man; a warrior [with strength and ability]*	masculine singular noun with the definite article	Strong's #1397 (& #1399) BDB #149

56.   **Proper_masculine_noun:** Geber (רֶבֶּג) [pronounced *GHEH-ber*], which means *warrior;* transliterated *Geber.* Strong's #1398 BDB #150. 1Kings 4:19

Geber (רֶבֶּג) [pronounced *GHEH-Berachah*]	*warrior;* transliterated *Geber*	proper singular masculine noun	Strong's #1398 BDB #150

57.   **Proper_noun:** which means *not sure* and is transliterated .   Strong's #1402 BDB #150.

58.   **Masculine_adjective/noun:** gibbôwr (רוֹבִּג) [pronounced *gib-BOAR*], which means *strong men, mighty men, soldiers*. In the singular, it means *strong man, mighty*

man, soldier, warrior, combatant, soldier, veteran. As an adjective, it means *strong, mighty, valiant*. Strong's #1368 BDB #150. Gen. 6:4 10:8 Joshua 1:14 6:2 8:3 10:2, 7 Judges 5:13, 15 6:12 11:1 Ruth 2:1 1Sam. 2:4 9:1 14:52 17:51 2Sam. 1:19, 25 16:6 17:8 20:7 22:26 23:8 1Kings 1:8 1Chron. 1:10 5:24 9:40 12:1, 28 Psalm 24:8 **52:1** 89:19 103:20

gibbôwr (גּוֹבֻּר) [pronounced *gib-BOAR*]	*strong men, mighty men, soldiers*	masculine plural noun	Strong's #1368 BDB #150
gibbôwr (גּוֹבֻּר) [pronounced *gib-BOAR*]	*strong man, mighty man, soldier, warrior, combatant, veteran*	masculine singular noun/adjective	Strong's #1368 BDB #150
gibbôwr (גּוֹבֻּר) [pronounced *gib-BOAR*]	*strong, mighty, valiant*	adjective	Strong's #1368 BDB #150

The original word would be properly applied to one of rank or distinction; a man of "power" — power derived either from office, from talent, or from wealth. It is a word which is often applied to a hero or warrior: Isa. 3:2 Ezek. 39:20 2Sam. 17:10 Psalm 33:16 120:4 127:4 Daniel 11:3 Gen. 6:4 Jer. 51:30.[88]

This appears to be an adjective which began to be used more commonly as a noun.

59.   **Feminine_noun:** gᵉbûwrâh (הָּרוּבֻג) [pronounced *gᵉvoo-RAW*],   which means *strength, might*.   Strong's #1369 BDB #150.   Exodus 32:18   Deut. 3:24   Judges 5:31 Psalm 20:6 54:1 106:2, 8 150:2 Prov. 8:14

gᵉbûwrâh (הָּרוּבֻג) [pronounced *gᵉvoo-RAW*]	*strength, might; fortitude, military virtue; power; victory*	feminine singular noun with the 3ʳᵈ person masculine singular suffix	Strong's #1369 BDB #150
gᵉbûwrâh (הָּרוּבֻג) [pronounced *gᵉvoo-RAW*]	*strength, might; mighty deeds (or acts)* in the plural	feminine plural construct	Strong's #1369 BDB #150

60.   **Masculine_noun:** gebîyr (רִיבֻג) [pronounced *gheb-EER*], which means *lord, master, ruler*. Gen. 27:29, 37. Strong's #1376 BDB #150. Gen. 27:29

gebîyr (רִיבֻג) [pronounced *gheb-EER*]	*lord, master, ruler*	masculine singular noun:	Strong's #1376 BDB #150

61.   **Feminine_noun:** which means *lady, queen*. Strong's #1377 BDB #150.

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[88] Albert Barnes, *Barnes' Notes on the Old Testament;* from e-Sword, Psalm 52:1.

62.   **Feminine_noun:** gᵉbereth (תְּרֶבְגּ) [pronounced *gheb-EH-rehth*], which means *mistress [of servants]; lady; queen*. Strong's #1404 BDB #150. Gen. 16:4

gᵉbereth (תְּרֶבְגּ) [pronounced *gheb-EH-rehth*]	*mistress [of servants]; lady; queen; she is the opposite of a maid*	feminine singular noun	Strong's #1404 BDB #150

63.   **Masculine_proper_noun:**   which means *man of Ēl* and is transliterated . Strong's #1403 BDB #150.

64.   **Verb:** which means *to be firm, to be massive*. Strong's #none BDB #150.

65.   **Masculine_noun:** which means *crystal*. Strong's #1378 BDB #150.

66.   **Masculine_noun:** gâg (גָּג) [pronounced *gawg*], which means *roof, top, housetop; top or surface [of the altar of incense]*. Strong's #1406 BDB #150. Exodus 30:3 Deut. 22:8 1Sam. 9:25 2Sam. 11:2 16:22 18:24

gâg (גָּג) [pronounced *gawg*]	*roof, top, housetop; top or surface [of the altar of incense]*	masculine singular noun	Strong's #1406 BDB #150

67.   **Verb:** gâdal (דַּדָגּ) [pronounced *gaw-DAHD*], which means *to penetrate, to cut*. Strong's #1407, 1410, 1412, 1413 BDB #151.

68.   **Masculine_noun:** gᵉdûwd (גְּדוּד) [pronounced *gᵉDOOD*], which means *troop, band [of soldiers], division, detachment*. Strong's #1416 BDB #151. Gen. 41:35 1Sam. 30:8 2Sam. 3:22 22:30 Job 19:12 1Chron. 7:4 12:18

gᵉdûwd (גְּדוּד) [pronounced *gᵉDOOD*]	*troop, band [of soldiers], division, detachment; marauding or raiding band of men; an incision, cutting [of the skin]; furrow [of a field]*	masculine singular noun with the definite article	Strong's #1416 (& #1417–1418) BDB #151

A detachment of soldiers *cut through* or *break up* their enemies. Although Strong lists these as homonyms, they are really the same Hebrew word.

69.   **Masculine/feminine_noun:** which means *furrow, cutting*. Strong's #1417 & #1418 BDB #151.

70.   **Masculine_noun:**   which means *coriander*.   Strong's #1407   BDB #151. Exodus 16:31 **

gad (דַּגּ) [pronounced *gahd*]	from, *cutting, furrowing;* translated, *coriander*	masculine singular noun	Strong's #1409 BDB #151

This refers to the plant of the seed which resembles manna.

71.   **Masculine_noun:** gâd (גָּד) [pronounced *gawd*], which means, *fortune, good fortune*. Strong's #1409 BDB #151. Gen. 30:11

gâd (גָּד) [pronounced *gawd*]	*fortune, good fortune*	masculine singular noun	Strong's #1409 BDB #151

BDB combines this with Strong's #1408 BDB #151, and spells it with the short *a*. However, Gesenius combines the two and spells them both with the long *a*. Furthermore, it is spelled with the long *a* in Gen. 30:11 and according to E-sword's BDB and Strong's dictionaries. The proper name *Gad* is also spelled with the long *a*.

Bear in mind that, originally, there were no vowels in the Hebrew writings. This is not some great controversy. I just mention it by way of information.

72.   **Masculine_proper_noun III:** Gâd (גָּד) [pronounced *gawd*], which is transliterated *Gad*. Strong's #1410 BDB #151. Gen. 30:11 35:26 49:19 Exodus 1:4 1Sam. 13:7 22:5 46:16 2Sam. 24:5 1Chron. 12:8

Gâd (גָּד) [pronounced *gawd*]	*invader; troop; fortune;* transliterated *Gad*	masculine proper noun	Strong's #1410 BDB #151

73.   **Gentilic_adjective:** Gâdîy (גָּדִי) [pronounced *gaw-DEE*] transliterated *Gadite*. Strong's #1425 BDB #151. Deut. 3:12 4:43 2Sam. 23:36 1Chron. 12:37

Gâdîy (גָּדִי) [pronounced *gaw-DEE*]	*invader; troop; fortune;* transliterated *Gadite;* an inhabitant or descendent of Gad	gentilis adjective with the definite article	Strong's #1425 BDB #151

74.   **Masculine_proper_noun:**   which means *not sure* and is transliterated . Strong's #1424 BDB #151.

75.   **Masculine_proper_noun:**   which means *my fortune* and is transliterated . Strong's #1426 BDB #151.

76.   **Masculine_proper_noun:** which means *Ēl is my fortune* and is transliterated . Strong's #1427 BDB #151.

77.   **Proper_noun_location:** which means *;* and is transliterated . Strong's #1412 BDB #151.

78.   **Proper_noun_location:** Mᵉgiddôwn (מְגִדּוֹן) [pronounced *mᵉg-ihd-DOHN*], which means *rendezvous; a place of crowds;* and is transliterated *Megiddon, Megiddo*. Strong's #4023 BDB #151. Judges 1:27 1Kings 4:12 9:15

Mᵉgiddôwn (מְגִדּוֹן) [pronounced *mᵉg-ihd-DOHN*]	*rendezvous; a place of crowds;* and is transliterated *Megiddon, Megiddo*	proper noun; location	Strong's #4023 BDB #151

Also spelled Megiddôw (מְגִדּוֹ) [pronounced *meh-gihd-DOH*].

79. **Feminine plural substantive:** gâdâh (גָּדָה) [pronounced *gaw-DAW*], and this is the first word that I am aware of that Joshua is the first writer to use. Recall that his vocabulary is not near as rich as that of Moses or Job (or of the writers of Genesis, for the most part). So it is remarkable when we come to a word like this, which is only found here and in Joshua 4:18 1Chron. 12:15 Isa. 8:7.* It means *banks*. Strong's #1415 BDB #152. Joshua 3:15 1Chron. 12:15

gâdâh (גָּדָה) [pronounced *gaw-DAW*]	*bank [of a river], shore*	feminine plural noun with the 3rd person masculine singular suffix	Strong's #1415 [plural = #1428] BDB #152

80. **Masculine_noun:** gᵉdîy (גְּדִי) [pronounced *gᵉ-DEE*], which means *kid* (as in a young goat). Strong's #1423 BDB #152. Gen. 27:9 38:17 Exodus 23:19 Judges 14:6 1Sam. 10:3 16:20

gᵉdîy (גְּדִי) [pronounced *gᵉʰ-DEE*]	*kid (as in a young goat)*	masculine singular construct	Strong's #1423 BDB #152

81. **Feminine_plural_noun:** which means *kids*. SOS 1:8.* Strong's #1429 BDB #152.

82. **Verb:** gâdal (גָּדַל) [pronounced *gaw-DAWHL*], which, in the Qal, means *to grow strong, to become great, to grow up, to become mighty*. However, it also has the connotation, in the Piel, of *causing one to be magnified, making one great, powerful, causing one to grow* (hair: Num. 6:5, plants: Jonah 4:10 Isa. 44:14, children: 2Kings 10:6 Isa. 1:2 23:4). The idea is what is man that God would magnify him? Strong's #1431 BDB #152. Gen. 12:2 19:13, 19 21:8, 20 24:35 25:27 26:13 38:11, 14 41:40 48:19 Exodus 2:10 Joshua 3:7 4:14 Judges 11:2 Ruth 1:13a 1Sam. 2:21, (26) 3:19 12:24 20:41 26:24 2Sam. 7:17, 22 12:3 1Kings 1:37 Job 1:13 2:13 7:17 19:5 Psalm 34:3 41:9 55:12 Eccles. 1:16 2:4, 9 Zech. 12:7

gâdal (גָּדַל) [pronounced *gaw-DAHL*]	*to be [become] great; to grow; to be greatly valued [celebrated, praised]; to twist together, to bind together*	3rd person masculine singular, Qal imperfect	Strong's #1431 BDB #152
gâdal (גָּדַל) [pronounced *gaw-DAHL*]	*to make great, to cause to be lifted high, to magnify, to do great things* (in a good or bad sense)	3rd person masculine singular, Hiphil perfect	Strong's #1431 BDB #152

gâdal (לְדַג) [pronounced *gaw-DAHL*]	*to make [one] great, to cause to be magnified, to value highly,* thus *to praise, to celebrate; to make rich and powerful; to cause one to grow [something]; to nourish*	3ʳᵈ person masculine singular, Piel perfect	Strong's #1431 BDB #152

83. **Masculine_participle/verbal_adjective:** gâdêl (לְדַג) [pronounced *gaw-DAIL*], which means *to become great, to grow up*. The difference between this and the masculine singular, Qal perfect verb is the vowel point, which should be a Pattach (ˍ) but is, in the text, a Tsêrêy (ˌ), a difference which did not exist in the original manuscript (there were no vowel points in the original manuscript). Given how close these are, we might assume this was merely a slip of the pen—however, we find this same slip of the pen in at least 3 other passages (Gen. 26:13 2Chron. 17:12 Ezek. 16:26). Therefore, we must give some stock to the idea that we do have a different word here with the same consonants (making it indistinguishable in the original, Pre-Massoretic, Hebraic text). BDB also suggests that it is a masculine participle, which makes even more sense. Strong's #1432 BDB #152. **Gen. 26:13 1Sam. 2:26**

gâdêl (לְדַג) [pronounced *gaw-DAIL*]	*to become great, to grow up*	masculine singular participle/verbal adjective	Strong's #1432 BDB #152

The difference between this and the masculine singular, Qal perfect verb is the vowel point, which should be a Pattach (ˍ) but is, in the text, a Tsêrêy (ˌ), a difference which did not exist in the original manuscript (there were no vowel points in the original manuscript). Given how close these are, we might assume this was merely a slip of the pen—however, we find this same slip of the pen in at least 3 other passages (Gen. 26:13 2Chron. 17:12 Ezek. 16:26). Therefore, we must give some stock to the idea that we do have a different word here with the same consonants (making it indistinguishable in the original, Pre-Massoretic, Hebraic text). BDB also suggests that it is a masculine participle, which makes even more sense.

84. **Masculine_noun:** gôdel (לְדֹג) [pronounced *GO-del*] should possibly refer more to *strength, might, and immutability*. The key is that this word has both a good sense (Num. 14:19 Deut. 3:24) and a bad (Isa. 9:9 10:12). In the latter cases, *greatness* does not really correctly render the concept. When God's ways and heart are *immutable,* this is a good thing. When our heart is *immutable,* this is not necessarily a good thing. Strong's #1433 (& 1431) BDB #152. Deut. 3:24 5:24 2Sam. 7:15 Psalm 150:2

gôdel (גֹּדֶל) [pronounced GO-del]	strength, might; magnitude, greatness; magnificence, majesty; immutability; arrogance, insolence	masculine singular noun with the 3rd person masculine singular suffix	Strong's #1433 BDB #152

Perhaps, the key to the meaning of this word is, it is used in both a good sense (Num. 14:19 Deut. 3:24) and a bad (Isa. 9:9 10:12). *Greatness, magnificence* and *majesty* don't seem to have negative counterparts; however, when God's ways and heart are *immutable,* this is a good thing. When our heart is *immutable,* this is not necessarily a good thing.

85.   **Masculine_plural_noun:**   geᵈdilîym (גְּדִלִים) [pronounced *gehd-il-LEEM*], which means *tassels, twisted [intertwined] threads, festoons [on capitals of columns]*. Only found in Deut. 22:11 1Kings 7:17 Strong's #1434 BDB #152. Deut. 22:11 1Kings 7:17*

geᵈdilîym (גְּדִלִים) [pronounced *gehd-il-LEEM*]	tassels, twisted [intertwined] threads; pockets? belt loops?; festoons [on capitals of columns]	masculine plural noun	Strong's #1434 BDB #152

86.   **Adjective:** gâdôwl (גָּדוֹל) [pronounced *gaw-DOHL*], which means *great in quantity, great in magnitude and extent, mighty, vast, unyielding, immutable, significant, astonishing*. Perhaps that its size is related to getting its own way all of the time. The literal translation here would be a little awkward: the mighty fear which Moses did before the eyes of all Israel; it could better be rendered the mighty fearful deeds which Moses performed in the sight of Israel. As is often done in the Hebrew, the adjective is used as a substantive and it means *great things,* **significant and astonishing [or, mind-blowing] things**. It can refer to *the eldest* in a family and it can refer to being great in terms of power, nobility, and wealth. In Joshua 20:6, it should be rendered *the great priest* (not, *the high priest*). Owen goes with *the high priest,* as does Rotherham, NASB, NIV and the KJV. Young translates this *chief priest,* which is more correct. We are not speaking necessarily of the *high priest* of the land, but probably of that city. We find this particular word in the Pentateuch so used in two passages only; the parallel passage to this in Num. 35; and in Lev. 21:10. On the other hand, we don't find the term *high priest* anywhere else anyway, so going with that rendering is not a real problem. Strong's #1419 BDB #152. **Used as an adjective:** Gen. 1:16 4:13 10:12, 21 12:2 15:12 18:18 19:11 20:9 21:8 27:1, 42 29:2, 7 39:9 41:29 44:12 45:7 46:3 50:10 Exodus 3:3 6:6 7:4 11:3 12:30 14:31 18:11, 22 Deut. 1:7 4:6 5:22 34:12 Joshua **20:6** 22:10 Judges 2:7 5:15 1Sam. 2:17 4:10, 17 5:9 (twice) 6:9 7:10 12:16, 22 14:20 17:13 18:17 19:5 20:2 23:5 25:36 28:10 2Sam. 20:8 1Kings 4:13 5:17 1Chron. 12:14 Psalm 106:21 136:7 **Used as a substantive:** Exodus 15:16 32:10 Deut. 1:17 2:7 8:15 9:26 28:59 Joshua 10:2 Judges 2:7

1Sam. 22:15 25:2 30:2 2Sam. 3:38 7:9 13:15, 36 15:23 18:7 19:4 23:10
1Kings 1:40 2:22 3:4, 6 7:9 8:42 Job 1:3 3:19 9:10 Psalm 57:10 96:4 99:2
I simply need to integrate these references!!

gâdôwl (לוֹדָּג) [pronounced *gaw-DOHL*]	*large, great or mighty [in power, nobility, wealth; in number, or magnitude and extent], loud; elder, older, important, distinguished; vast, unyielding, immutable, significant, astonishing*	masculine singular adjective with a definite article	Strong's #1419 BDB #152

When used as a substantive, as here, gâdôwl means *a great [mighty, noble] man; the oldest (eldest)*.

gᵉdûwllâh (הָלוּדְּג) [pronounced *ghed-ool-LAW*]	*large, great or mighty [in power, nobility, wealth; in number, or magnitude and extent], loud; elder, older, important, distinguished; vast, unyielding, immutable, significant, astonishing*	feminine singular adjective	Strong's #1420 BDB #153
gᵉdôlôwth (תוֹלֹדְּג) [pronounced *gᵉ-doh-LOHTH*]	*great things, mighty things, immutable things; significant, astonishing, incredible and/or mind-blowing things; proud things, impious things*	feminine plural adjective (it can also function as a substantive)	Strong's #1419 BDB #152

87.   **Feminine_noun:** gᵉdûwllâh (הָלוּדְּג) [pronounced *gᵉhed-ool-LAW*], which means *magnitude, greatness, great actions; magnificence, majesty [of God]*. Strong's #1420 BDB #153. 2Sam. 7:21, 23

gᵉdûwllâh (הָלוּדְּג) [pronounced *ghed-ool-LAW*]	*magnitude, greatness, great actions; magnificence, majesty [of God]*	feminine singular noun with the definite article	Strong's #1420 BDB #153

There are two other slightly different spellings of this word with roughly the same pronunciation.

88.   **Masculine_noun:** migᵉdâl (לָּדְגמ) [pronounced *mihgᵉ-DAWL*], which means *tower; an elevated stage [pulpit, platform]; a raised garden bed; a city fortified with a tower*. Apparently, the dagesh in the daleph is a dagesh lene rather than a dagesh forte,

although it does not follow the rules. Strong's #4026 BDB #153. Gen. 11:4 35:21 Judges 9:46, 49 Psalm 61:3

migᵉdâl (לְדָּגְמ) [pronounced *mihg-DAWL*]	tower; an elevated stage [pulpit, platform]; a raised garden bed; a city fortified with a tower	masculine singular noun	Strong's #4026 BDB #153
migᵉdâlâh (הָלָדְּגְמ) [pronounced *mihg-daw-LAW*]	tower; an elevated stage [pulpit, platform]; a raised garden bed; a city fortified with a tower	feminine singular noun	Strong's #4026 BDB #153

89.   **Proper_noun/location:** which means *tower of God;* transliterated . Strong's #4027 BDB #154.

90.   **Proper_noun/location:** which means *tower of God;* transliterated . Strong's #4028 BDB #154.

91.   **Proper_noun/location:** which means *flock-tower;* transliterated . Strong's #4029 BDB #154.

migᵉdâl (לְדָּגְמ) [pronounced *mihg-DAWL*]	tower; an elevated stage [pulpit, platform]; a raised garden bed; a city fortified with a tower	masculine singular construct	Strong's #4026 BDB #153
ʿêder (רֶדֵע) [pronounced *ĢAY-der*]	flock, herd	masculine singular noun	Strong's #5739 BDB #727

These two words together mean *the tower of the herd;* and they are often transliterated *Migdal Eder* or *the Tower of Eder*. Strong's #4029 BDB #154.

92.   **Masculine_noun:** migᵉdôwl (לוֹדְּגִמ) [pronounced *mihg-DOHL*], which means *tower*. Strong's #4024 BDB #154. 2Sam. 22:51

migᵉdôwl (לוֹדְּגִמ) [pronounced *mihg-DOHL*]	tower	masculine singular noun	Strong's #4024 BDB #154

93.   **Proper_noun/location:** Migᵉdôwl (לוֹדְּגִמ) [pronounced *mihg-DOHL*], which means *tower;* transliterated *Migdol*. Strong's #4024 BDB #154. Exodus 14:2

Migᵉdôwl (לוֹדְּגִמ) [pronounced *mihg-DOHL*]	tower; transliterated *Migdol*	masculine singular proper noun; location	Strong's #4024 BDB #154

94.   **Verb:** gâdaʿ (עַדָּג) [pronounced *gaw-DAHĢ*], which means *to cut down, to cut in two; to prune, to break*. Verb = Strong's #1438 BDB #154. Proper noun = Strong's #1439 BDB #154. (Judges 6:intro) Judges 21:6 1Sam. 2:31

gâdaʿ (גָּדַע) [pronounced *gaw-DAHG*]	*to cut down, to cut in two; to prune, to break*	1ˢᵗ person singular, Qal perfect	Strong's #1438 BDB #154

95. **Proper_noun:** gideʿôwn (גִּדְעוֹן) [pronounced *gideᵉ-OWN* or *gidê-GOHN*], and it is taken from the verb gâdaʿ (גָּדַע) [pronounced *gaw-DAH*], which means *to cut down, to cut in two*. Verb = Strong's #1438 BDB #154. Proper noun = Strong's #1439 BDB #154. Judges 6:intro

96. **Masculine_proper_noun:**   which means *;* transliterated .   Strong's #1441 BDB #154.

97. **Proper_noun/location:** which means *;* transliterated . Strong's #1440 BDB #154.

98. **Verb:** gâdaph (גָּדַק) [pronounced *gaw-DAHF*], which means *to revile, to blaspheme*. Piel verb. Strong's #1442 BDB #154. Psalm 44:16

99. **Feminine_noun:** which means *taunt*. Strong's #1422 BDB #154.

100. **Masculine_plural_noun:** which means *reviling, reviling words*. Strong's #1421 BDB #154.

101. **Verb:** gâdar (גָּדַר) [pronounced *gaw-DAHR*], which means *to wall up, to wall off, to erect a wall, to build a wall*. The Qal active participle means, therefore, *the erector, the fortifier, the guy who builds outside walls*. Strong's #1443 BDB #154. The Doctrine of Fasting (Isa. 58:12) Job 19:8

102. **Masculine_noun:** geder (גֶּדֶר) [pronounced *geh-DEHR*], which means *fence, wall; well*. It is not clear if this is any different than the noun below. The vowels do not really change anything, apart from the pronunciation. Strong's #1444 BDB #154.

103. **Masculine_noun:** gâdêr (גָּדֵר) [pronounced *gaw-DARE*], which means *fence, wall; a place fortified with a wall*. May be identical to the word above. Strong's #1447 BDB #154. Psalm 62:3

gâdêr (גָּדֵר) [pronounced *gaw-DARE*]	*fence, wall; a place fortified with a wall*	masculine singular noun	Strong's #1447 BDB #154

104. **Proper_noun/location:** which means *wall?;* transliterated .   Strong's #1445 BDB #155.

105. **Feminine_noun:** geᵉdêrâh (גְּדֵרָה) [pronounced *gehd-ay-RAW*], which means *enclosure, hedge, wall*. Strong's #1448 BDB #155. 1Sam. 24:3 Psalm 89:40

geᵉdêrâh (גְּדֵרָה) [pronounced *geᵉhday-RAW*]	*fence [of a vineyard]; wall [or a city]; enclosure, a place fortified with a wall [a stall in the open fields]; hedge*	feminine plural construct	Strong's #1448 BDB #155

106. **Proper_noun/location:** Strong's #1449 BDB #155.

107. **Gentilic_adjective:** which means *;* transliterated . Of foregoing. Strong's #1452 BDB #155.

108. **Proper_noun/location:** which means *;* transliterated . Strong's #1450 BDB #155.

109. **Proper_noun/location:** which means *;* transliterated . Strong's #1453 BDB #155.

110. **Gentilic_adjective:** which means *;* transliterated . Strong's #1451 BDB #155.

111. **Proper_nouns:** Geder (גֶּ דֶ ר) [pronounced *GEH-der*], which means *wall* or *bulwark;* transliterated *Gedor*. Strong's #1445 BDB #155. In Joshua 15:36, in a list of cities given to Judah (which includes the cities mentioned above), we have the city Gᵉdêrâh (גֶ דֵרה) [pronounced *gᵉday-RAW*]. Strong's #1448 BDB #155. Without the vowel points (inserted thousands of years after this was first recorded), the difference between these two words is the addition of the hê at the end of Gederah. For this reason, some have assumed that these cities are identical. We have a mention of someone from this city (assuming that it is one city) in 1Chron. 27:28, where Baal-hanan the Gederite is mentioned; he had charge of the olive and sycamore trees in the Shephelah, which is the general area that we are speaking of. Gederite is actually gᵉdêrîy (גֶ דֵרי) [pronounced *gʾday-REE*]. Strong's #1450 BDB #155. These words are likely unrelated to the city of Gederoth or its citizenry, Gederathites (Strong's #1450 BDB #155 and Strong's #1452 BDB #155, respectively). Keil and Delitzsch suggest that this could be the Gedor mentioned in Joshua 15:58. That city is gᵉdôr (גֶ דוֹ ר) [pronounced *gʾDOOR*], and you will note the addition of a letter in Gedor. The long *o* can be written as a vowel point or as a regular letter in the Hebrew, indicating that it is very possible that Geder = Gedor. Strong's #1446 BDB #155. Joshua 12:13 1Chron. [12:7]

Geder (גֶּ דֶ ר) [pronounced *GEH-der*]	*wall* or *bulwark;* transliterated *Gedor*	masculine singular proper noun	Strong's #1446 BDB #155

112. **Masculine_proper_noun:** Gᵉdôwr (גֶ דוֹ ר) [pronounced *gʾDOOR*], which means *wall, enclosure;* transliterated *Gedor*. Strong's #1446 BDB #155. 1Chron. 12:7

Gᵉdôwr (גֶ דוֹ ר) [pronounced *gʾDOOR*]	*wall, enclosure;* transliterated *Gedor*	masculine singular proper noun	Strong's #1446 BDB #155

113. **Proper_noun/location:** These words are likely unrelated to the city of Gederoth. Strong's #1450 BDB #155.

114. **Gentilic_adjective:** Gᵉdêrâthîy (גֶ דֵתִי) [pronounced *gᵉd-ay-raw-THEE*], which means *a wall;* transliterated *Gederathite*. Gederathites Strong's #1452 BDB #155. 1Chron. 12:4

Gᵉdêrâthîy (גְדֵרָתִי) [pronounced *gᵉd-ay-raw-THEE*]	*a wall;* transliterated *Gederathite; an inhabitant of Gederoth*	gentilic adjective with the definite article	Strong's #1452 BDB #155

115. **Verb1:** which means *to heap up*. Strong's #none BDB #155.

116. **Masculine_noun1:** gâdîysh (שִׁידָג) [pronounced *gaw-DEESH*], which means *stacks, heaps* [of grain or corn]. This noun is only found in Exodus 22:6 Judges 15:5 Job 5:26 21:32.* Strong's #1430 BDB #155. Exodus 22:6 Judges 15:5

gâdîysh (שִׁידָג) [pronounced *gaw-DEESH*]	*stacks, heaps* [of grain or corn]	masculine singular noun	Strong's #1430 BDB #155

117. **Verb2:** which means *unknown*. Strong's #none BDB #155.

118. **Masculine_noun2:** gâdîysh (פִּידָש) [pronounced *gaw-DEESH*], which means *tomb*. Actually, it is only found here with this particular meaning and there is no other cognate which clearly points to this meaning. Some have suggested a different noun belongs here (shortening it to gedesh), but that begs the question and does not give us a noun which has a clear meaning of *tomb*. This noun really means *stack, heap*. See masculine noun1 above. Strong's #1430 BDB #155. Job 21:32

119. **Verb:** which means *depart, to be cured, to be healed*. I guess the disease is departing? Strong's #1455 BDB #155.

120. **Feminine_noun:** which means *healing*. Strong's #1456 BDB #155.

121. **Verb:** which means *to bend, to crouch'*. Strong's #1457 BDB #155.

122. **Verb:** which means *to dig, to bore, to hollow out*. Strong's #1461 BDB #155.

123. **Masculine_noun2:** which means *pit, ditch, trench*. Strong's #1356 BDB #155.

gêbîym (מִיבֵּג) [pronounced *gayb-EEM*]	*pits, ditches, trenches*	masculine plural noun2	Strong's #1356 BDB #155
This word is found thrice in Scripture and with 2 very different meanings. 1Kings 3:9 (*beams, rafters*); 2Kings 3:16 (*ditches*); Jer. 14:3 (*pits*).			

124. **Proper_noun/location:** which means *trenches;* transliterated . Strong's #1374 BDB #155.

125. **Masculine_noun3:** gêbîym (מִיבֵּג) [pronounced *gayb-EEM*], which means *beams, rafters*. Strong's #1356 BDB #155. 1Kings 6:9

gêbîym (מִיבֵּג) [pronounced *gayb-EEM*]	*beams, rafters*	masculine plural noun3	Strong's #1356 BDB #155
This word is found thrice in Scripture and with 2 very different meanings. 1Kings 3:9 (*beams, rafters*); 2Kings 3:16 (*ditches*); Jer. 14:3 (*pits*).			

126.   **Masculine_proper_noun:**   which means *;* transliterated .   Strong's #1463 BDB #155.

127.   **Masculine_proper_noun:** Mâgôwg (גוֹגמ) [pronounced *maw-GOGUE*], which means *land of Gog* transliterated, *Magog*. Strong's #4031 BDB #156. Gen. 10:2

Mâgôwg (גוֹגמ) [pronounced *maw-GOHGUE*]	*land of Gog* transliterated, *Magog*	masculine singular proper noun	Strong's #4031 BDB #156

128.   **Verb:** gûwd (דוּג) [pronounced *gewd,good*], which means *to invade, to attack*. Strong's #1464 BDB #156. Gen. 49:19

gûwd (דוּג) [pronounced *gewd,good*]	*to invade, to attack; to raid*	3rd person masculine singular, Qal imperfect	Strong's #1464 BDB #156

129.   **Verb:** which means *to project, to be convex*. Strong's #none BDB #156.

130.   **Masculine_noun:** gav (וַּג) [pronounced *gahv*], which means *back*.   See Strong's #1460 below. Strong's #1458 BDB #156. None (see below)

131.   **Masculine_noun1:** gêv (וֵּג) [pronounced *gayv*], which means *back, trunk*. Strong's #1458, #1459 [Aramaic] and #1460 BDB #156. 1Sam. 5:4 Prov. 12:13

gêv (וֵּג) [pronounced *gayv*]; also gav (וַּג) [pronounced *gahv*]	*back; trunk; midst*	masculine singular noun with the 3rd person masculine singular suffix	Strong's #1458 , #1459 [Aramaic] & #1460 BDB #156

132.   **Masculine_noun2:** gêv (וֵּג) [pronounced *gayv*], which means *midst*. An Aramaism. See above. Strong's #1460 BDB #156. None (see above)

133.   **Feminine_noun2:** gêvâh (הָּ) [pronounced *gay-VAW*], which means *back*. Strong's #1465 BDB #156. Job 20:25

134.   **Feminine_noun:** gᵉwîyyâh (הָיִוְּג) [pronounced *ghev-ee-YAW*], which means *body [of man or animal], dead body, corpse*. Strong's #1472 BDB #156. Gen. 47:18 1Sam. 31:10 Psalm 110:6

gᵉwîyyâh (הָיִוְּג) [pronounced *ghev-ee-YAW*]	*body [of man or animal], dead body, carcass, corpse*	feminine singular noun	Strong's #1472 BDB #156

135.   **Masculine_substantive:** gôwy (יוֹג) [pronounced *GOH-ee*], which means *people, nation*. You recognize this word as *goy*. In the plural it is used predominantly (if not exclusively) for Gentile nations (Gen. 10:5 Lev. 20:38 Deut. 28:65). Does it stand for Israel in Psalm 106:5? The plural is gôwyîm (םיִוֹג) [pronounced *goh-YEEM*], which means *[Gentile] nations, Gentiles*. In the singular, this often stands for the

nation Israel (Gen. 12:2   17:20   Num. 14:12   Joshua 4:1).   Strong's #1471 BDB #156. The Doctrine of Fasting (Isa. 58:2) Gen. 10:4 12:2 14:1 15:14 17:4, 20 18:18 20:1 21:13, 18 22:18 25:23 26:4 35:11 46:3 48:19 Exodus 9:24 19:6 32:10 33:13 Deut. 4:6, 27, 38 17:14 20:15 Joshua 4:1 5:6 12:23 Judges 2:20, 21 4:2 1Sam. 8:5, 20 2Sam. 7:23 22:44 1Kings 4:31 1Chron. 14:17 Psalm 2:1 10:16 33:10 44:2, 11 59:5 96:3 106:5, 27 110:6 118:10 147:20

gôwy (גּוֹי) [pronounced *GOH-ee*]	*people, nation*	masculine singular noun	Strong's #1471 BDB #156
gôwyîm (גּוֹיִם) [pronounced *goh-YIHM*]	*Gentiles, [Gentile] nations, people, peoples, nations*	masculine plural noun with the 2nd person masculine singular suffix	Strong's #1471 BDB #156
Also spelled gôwyîym (גּוֹיִים) [pronounced *goh-YEEM*].			
This can be used as a proper noun.			

136. **Verb:** gûwz (גּוּז) [pronounced *gooz*], and this word is found only here and in Num. 11:31. I am going to break tradition and render this *grabbed up and swept away*. This allows us to be consistent in the rendering of this word, rather than *brought* and *cut off* (KJV), *brought* and *is gone* (NASB), *cut off* and *passed quickly* (Rotherham); only Young was consistent (*cut off*). Strong's #1468 BDB #156. Psalm 90:10

137. **Proper_noun/location:** which means *;* transliterated . Strong's #1470 BDB #156.

138. **Masculine_proper_noun:** which means *;* transliterated . Strong's #1471 BDB #156.

139. **Proper_noun/location:** Gôwlân (גּוֹלָן) [pronounced *go-LAWN*], which means *their captivity; their rejoicing;* transliterated *Golan*.   Strong's #1474   BDB #156. Deut. 4:43

Gôwlân (גּוֹלָן) [pronounced *go-LAWN*]	*their captivity; their rejoicing;* transliterated *Golan*	proper singular noun/location	Strong's #1474 BDB #156

140. **Masculine_proper_noun:** Gûwnîy (גּוּנִי) [pronounced *goo-NEE*], which means *protected, my defender;* transliterated *Guni*.   Strong's #1476   BDB #156. Gen. 46:24

Gûwnîy (גּוּנִי) [pronounced *goo-NEE*]	*protected, my defender;* transliterated *Guni*	masculine singular proper noun	Strong's #1476 BDB #156

141. **Gentilic_adjective:** which means *,* transliterated . Strong's #1477 BDB #156.

142. **Verb:** gâvaʿ (עֲוַג) [pronounced *gaw-VAHG̱*], which means *to expire, to perish, to die, to be about to die*. The phrase *give up the ghost*, which is found in the KJV, is strictly an English expression. It is not inaccurate insofar as an expression of what occurs at death—our soul and spirit are taken up; however, this is entire inaccurate when it comes to representing the phrase in the Hebrew, which is simply a verb which means *to expire*. Strong's #1478 BDB #157. Gen. 6:17 7:21 25:8 35:29 49:33 (Ex or Lev. or Num.?) Job 3:11 10:18 13:19 14:10

gâvaʿ (עֲוַג) [pronounced *gaw-VAHG̱*]	*to expire, to perish, to die, to be about to die*	3ʳᵈ person masculine singular, Qal imperfect	Strong's #1478 BDB #157

There seems to be the sense here of taking one's last breath. The full listing of BDB meanings: *to expire, die, perish, give up the ghost, yield up the ghost, be dead, be ready to die; to be about to die*. Gesenius adds *to be destroyed*. Zodhiates adds, *to breath out one's life;* saying [this word] may not always connote the precise moment of death.

The Bible Query: *"give up the ghost"...is a rough translation of the Hebrew word gâva', which literally means "to breathe out" or "to expire." A more precise translation would be "breathed his last"* [89]

Clarke gives us a list of passages with this phrase in them: Gen. 25:8, 17 35:29 44:33 Job 3:11 10:18 11:20 13:19 14:10 Lam. 1:19.

143. **Verb:** which means *to shut, to close*. Strong's #1479 BDB #157.

144. **Feminine_noun:** gûwphâh (גוּפָה) [pronounced *goo-FAW*], which means *body, corpse*. Strong's #1480 BDB #157. 1Chron. 10:12

gûwphâh (גוּפָה) [pronounced *goo-FAW*]	*body, corpse*	feminine singular construct	Strong's #1480 BDB #157

145. **Verb1:** gûwr (גּוּר) [pronounced *goor*], which means *to temporarily reside, to sojourn*. However, that is so outdated, we will render this *to [temporarily] reside, to visit*. As a masculine plural participle, this would be rendered *visitors, temporary residents, sojourners*. In Job 19:15, The JPS obviously took this a step further to call them dependents; and Keil and Delitzsch chose, because of the context, to call them *slaves* instead, admitting to a wider application, but especially to *domestics*. Strong's #1481 BDB #157. Gen. 12:10 19:9 20:1 21:23 26:3 35:27 47:4 [See all three forms of the verb in **Strong's #1481 BDB #158**]. Exodus 3:22 6:4 12:48, 49 Judges 5:17 17:7–8 19:1 2Sam. 4:3 1Chron. 16:19 Job 19:15 Psalm 15:1 56:6 59:3 61:4 105:12, 23

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[89] *Bible Query;* March 2006 version. Copyright (c) Christian Debater(tm) 1997-2006.; from e-Sword, Gen. 25:8 (slightly edited).

gûwr (גּוּר) [pronounced *goor*]	*to reside, to temporarily reside, to sojourn; to reside without ownership; to gather together with, band together with*	3ʳᵈ person masculine singular, Qal imperfect	Strong's #1481 BDB #157

NET Bible footnote: The Hebrew verb גּוּר (gur) means "to live temporarily without ownership of land." Abraham's family will not actually possess the land of Canaan until the Israelite conquest hundreds of years later.[90]

gêr (גֵּר) [pronounced *gare*]	*visitor, temporary resident, sojourner*	masculine singular, Qal active participle	Strong's #1481 BDB #157
gârîym (גֵּרִים) [pronounced *gaw-REEM*]	*visitors, temporary residents, sojourners*	masculine plural, Qal active participle	Strong's #1481 BDB #157

146. **Location:** which means *sojourning, dwelling;* transliterated . Strong's #1483 BDB #158.

147. **Proper_noun/location:** which means *dwelling of Baal;* transliterated . Strong's #1485 BDB #158.

148. **Masculine_singular_noun:** gêr (גֵּר) [pronounced *gare*] which means *sojourner, stranger, immigrant [or, outsider], temporary resident*. Some people will be attracted to the Jews and move to live with them; others will be dwelling in the land and chose to live among them; others might be slaves. In any case, these people can be grouped under the classification *sojourners* or *strangers*. Unfortunately, the former designation is archaic and the latter does not really communicate that we are simply dealing with a non-Jew; therefore, I have translated the Hebrew word *immigrant, outsider, temporary resident*. Strong's #1616 BDB #158. Gen. 15:13 23:4 Exodus 2:22 12:19, 48 18:3 20:10 22:21 23:9 Lev. **17:8** Deut. 1:16 5:14 16:11 Joshua 8:33 2Sam. 1:13 Psalm 146:8 (9)

gêr (גֵּר) [pronounced *gare*]	*sojourner, stranger, immigrant [or, outsider], temporary resident [inhabitant]; newcomer without inherited [property] rights*	masculine singular noun	Strong's #1616 BDB #158

149. **Feminine_noun:** which means *lodging place*. Strong's #1628 BDB #158.

150. **Proper_noun/location:** which means *;* transliterated . Strong's #3017 BDB #158.

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151. **Masculine_noun:** mâgûwr (רוּגָמ) [pronounced *maw-GOOR*], which means *sojourning, sojourning-place; dwelling-place, dwelling, abode*. The KJV gives this far too many meanings (*stranger, sojourning, pilgrimage, dwelling*), seeing that the word only occurs only ten times in Scripture. This appears to mean where someone lives temporarily or where someone visits. For some of us, this might be a vacation home. For others, this might mean mom's house back home. For others, it may be a hotel room in a city where you must travel to in order to work. Strong's #4033 BDB #158. Gen. 17:8 28:4 36:7 37:1 47:9 Exodus 6:4 Job **18:19** Psalm 55:15

mâgûwr (רוּגָמ) [pronounced *maw-GOOR*]	*sojourning, sojourning-place; residing, residence, dwelling-place, dwelling, abode; possibly travels, traveling*	masculine singular noun	Strong's #4033 BDB #158

152. **Feminine_noun:** which means *storehouse, granary*. Strong's #4035 BDB #158.

153. **Verb2:** gûwr (רוג) [pronounced *goor*], which means *to stir up, to quarrel, to have strife; to gather together*. Strong's #1481 BDB #158.

154. **Masculine_noun:** which means *whelp, quarrelsome?* Strong's #1484 BDB #158.

155. **Masculine_noun:** gûwr (רוג) [pronounced *gurr*], which means *whelp, cub, young [lion]*. Strong's #1482 BDB #158.

gûwr (רוג) or gur (רֵג) [pronounced *gurr*]	*whelp, cub, young [lion]*	masculine singular noun	Strong's #1482 BDB #158

156. **Verb3:** gûwr (רוג) [pronounced *goor*], which means *to dread, to be afraid of, to stand in awe of*. Now, if you have studied any of the material which I have, you know that I am leery of homonyms in general—it is not that they don't exist, it is that several words are given a plethora of meanings so that they correspond with whatever traditional meaning has been given to a particular passage. However, this is not the case with gûwr, which has three primary meanings: (1) *to temporarily reside, to sojourn, to stay temporarily;* (2) *to stir up, to strive with, to quarrel with;* and, (3) *to dread, to be in fear of*. Whereas I have my doubts about the second set of meanings, the first and third sets of meanings are accurate, as there are a plethora of passages which both demand a different meaning along with a handful of words, found in not a few passages, which are cognates. This particular verb is found four times in Job, used twice with the first set of meanings (Job 19:15 28:4), and twice with the third set (Job 19:29 41:25). The continual use of this word in such passages as Exodus 12:49 Lev. 16:29 17:10, 12, 13 etc., all of which refer to *a stranger sojourning* somewhere, indicates that this is not necessarily a regular house guest or family member. **See above for primary meanings.** Strong's #1481 BDB #158. Gen. 12:10 32:4 Deut. 1:17 Judges 5:17 1Sam. 18:15 Job **19:29** Psalm 33:8 56:6?

gûwr (גוּר) [pronounced *goor*]	*(1) to temporarily reside, to sojourn, to stay temporarily; (2) to stir up, to strive with, to quarrel with; and, (3) to dread, to be afraid of, to stand in awe of*	3rd person masculine singular, Qal imperfect (this verb is a homonym; all basic meanings are given)	Strong's #1481 BDB #158

157. **Masculine_noun:** which means *fear, terror*. Strong's #4032 BDB #159.

158. **Feminine_noun:** mᵉgûwrâh (מְגוּרָה) [pronounced *mᵉgoo-RAW*], which means *fear, terror*. Strong's #4034#4035 BDB #159. Psalm **34:4** Prov. 10:24

mᵉgûwrâh (מְגוּרָה) [pronounced *mᵉgoo-RAW*]	*fears, terrors; barn, storehouse*	feminine plural noun	Strong's #4034 #4035 BDB #159
mᵉgûwrâh (מְגוּרָה) [pronounced *mᵉgoo-RAW*]	*fear, terror; barn, storehouse*	feminine singular noun	Strong's #4034 #4035 BDB #159

The alternate spelling, mᵉgôwrâh (מְגוֹרָה) [pronounced *mᵉgoh-RAW*] is found in Prov. 10:34. The oddball meanings *barn, storehouse* are found only in Haggai 2:19 proceeds from the verb *to temporarily reside* (Strong's #1481 BDB #157). The other meanings proceed from the homonymic verb which means *to dread, to fear* (Strong's #1481 BDB #158). There is even a third homonymic verb which means *to stir up strife, to quarrel* (Strong's #1481 BDB #158). All three verbs are spelled identically.

159. **Masculine_noun:** which means *clod, lump*. Strong's #1487 BDB #159.

160. **Masculine_noun:** which means *treasurer*. Loan-word. Strong's #1489 BDB #159.

161. **Verb:** which means *to cut, to cut off, to sever*. Strong's #1491 BDB #159.

162. **Feminine_noun:** gâzîyth (גָזִית) [pronounced *gaw-ZEETYH*], which means, *a cutting, hewing; squaring [a stone]*. Strong's #1496 BDB #159. 1Kings 5:17 6:36 7:9

gâzîyth (גָזִית) [pronounced *gaw-ZEETYH*]	*a cutting, hewing; squaring [a stone]; a hewn stone (s)*	feminine singular noun	Strong's #1496 BDB #159

163. **Gentilic_adjective:** Gîzôwnîy (גִזוֹנִי) [pronounced *ghee-zoh-NEE*], which means *shearer, quarryman; inhabitant of Gizon,* transliterated *Gizonite*. Strong's #1493 BDB #159. 1Chron. 11:33*

Gîzôwnîy (גִזוֹנִי) [pronounced *ghee-zoh-NEE*]	*shearer, quarryman; inhabitant of Gizon,* transliterated *Gizonite*	gentilic singular adjective with the definite article	Strong's #1493 BDB #159

164.   **Verb:** gâzaz (גָּזַז) [pronounced *gaw-ZAHZ*], which means *to shear*. Strong's #1494 BDB #159. Gen. 31:19 38:12, 13 1Sam. 25:2, 4 2Sam. 13:23 Job 1:20

gâzaz (גָּזַז) [pronounced *gaw-ZAHZ*]	*to cut [hay]; to shear [a flock]*	3rd person masculine singular, Qal imperfect	Strong's #1494 BDB #159
gâzaz (גָּזַז) [pronounced *gaw-ZAHZ*]	*shearers, sheep-shearers, men who shear sheep*	masculine plural, Qal active partciple	Strong's #1494 BDB #159
gâzaz (גָּזַז) [pronounced *gaw-ZAHZ*]	*to be shorn; [when used of enemies]: to be cut off, to be cut down; to be slain*	3rd person masculine singular, Niphal imperfect	Strong's #1494 BDB #159

165.   **Masculine_noun:**   which means *a shearing, a mowing*.   Strong's #1488 BDB #159.

166.   **Feminine_noun:** which means *fleece*. Strong's #1492 BDB #159.

167.   **Masculine_proper_noun:**   which means *;* transliterated .   Strong's #1495 BDB #159.

168.   **Verb:** gâzal (גָּזַל) [pronounced *gaw-ZAHL*], which means *to flay [skin off another's body]; to remove, to take [carry] away from; to pluck off [away from]; to absorb, to drink up; takes to oneself, claims for oneself; to despoil [with fraud, injustice]*. It is used when something is removed from someone else or taken away. Violence is sometimes involved, but it is not a necessary element to the use of this word. *Rob* is a reasonable translation, but, for me, it seems to tie it to closely to a street mugging or a burglary, and that is too confining. *Remove from, take away from* is perhaps a better way to render this word. Strong's #1497 BDB #159. Gen. 21:25 31:31 Lev. (6:2) 19:13 Judges 21:22 2Sam. 23:21 1Chron. 11:23 Job 20:19 Prov. 4:16

gâzal (גָּזַל) [pronounced *gaw-ZAHL*]	*to flay [skin off another's body]; to remove, to take [carry] away from; to pluck off [away from]; to absorb, to drink up; takes to oneself, claims for oneself; to despoil [with fraud, injustice]*	3rd person masculine singular, Qal imperfect	Strong's #1497 BDB #159
gâzal (גָּזַל) [pronounced *gaw-ZAHL*]	*to be taken away, to rob, to seize [used of sleep]*	3rd person masculine singular, Niphal imperfect	Strong's #1497 BDB #159

This is also an unsed root, which means *to chirp, to coo [like a dove]*.

169. **Masculine_noun:** gâzêl (לֶ֫זֶג) [pronounced *gaw-ZALE*] which means, *extortion; violent robbery; attaining goods by force or wrongdoing.* However, I am going to go with *extortion* instead. It only occurs four times in the Old Testament (Lev. 6:2 Prov. 62:10 Isa. 61:8 Ezek. 22:29). It is the substantive cognate of a verb which might mean *to violently rob* which is found much more extensively in the Bible. Strong's #1498 BDB #160. Lev. 6:2 Psalm 42:10

gâzêl (לֶ֫זֶג) [pronounced *gaw-ZALE*]	*extortion; violent robbery; attaining goods by force or wrongdoing*	masculine singular noun	Strong's #1498 BDB #160

Aben Ezra and Kimchi interpret this word to mean *that which is unlawfully obtained; unrighteous wealth.*[91]

170. **Feminine_noun:** which means *plunder, spoil.* Strong's #1500 BDB #160.

171. **Masculine_noun:** gôwzâl (לָזֹוג) [pronounced *go-ZAWL*], which means *a young pigeon, a young eagle; young birds*. Strong's #1469 BDB #160. Gen. 15:9

gôwzâl (לָזֹוג) [pronounced *go-ZAWL*]	*a young pigeon, a young eagle; young birds*	masculine singular noun	Strong's #1469 BDB #160

There is an alternate spelling.

172. **Masculine_noun:** which means *locusts.* Strong's #1501 BDB #160.

173. **Masculine_noun:** which means *stock, stem.* Strong's #1503 BDB #160.

174. **Verb:** gâzar (רַזָג) [pronounced *gaw-ZAHR*], which means, *to cut in two, divide; to cut down; to cut off, destroy, exterminate; to decree*. **More work should be done on the verb!** Strong's #1504 BDB #160. 1Kings 3:25 Psalm 136:13

gâzar (רַזָג) [pronounced *gaw-ZAHR*]	*to cut in two, divide; to cut down; to cut off, destroy, exterminate; to decree*	3rd person masculine singular, Qal imperfect	Strong's #1504 BDB #160
gâzar (רַזָג) [pronounced *gaw-ZAHR*]	*cut in two, divide; cut down; cut off, destroy, exterminate; decree*	2nd person masculine singular, Qal imperative	Strong's #1504 BDB #160
gâzar (רַזָג) [pronounced *gaw-ZAHR*]	*to be cut off, separated, excluded; to be destroyed, cut off; to be decreed*	3rd person masculine singular, Niphal imperfect	Strong's #1504 BDB #160

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[91] Dr. John Gill, *John Gill's Exposition of the Entire Bible;* from e-Sword, Psalm 62:10 (edited and updated).

175.   **Masculine_noun:** gezer (גֶזֶר) [pronounced *GEH-zer*], which means *pieces, parts*. It is only found here and in Gen. 15:17.* Strong's #1506 BDB #160. Gen. 15:17 Psalm 136:13*

gezer (גֶזֶר) [pronounced *GEH-zer*]	*pieces, parts*	masculine singular noun	Strong's #1506 BDB #160

176.   **Proper_noun_location:** Gezer (גֶזֶר) [pronounced *GEH-zer*], which means *a piece, a portion;* and is transliterated *Gezer*. Strong's #1507 BDB #160. Judges 1:29 2Sam. 5:25 9:15

Gezer (גֶזֶר) [pronounced *GEH-zer*]	*a piece, a portion;* and is transliterated *Gezer, Gazer*	proper singular noun; location	Strong's #1507 BDB #160

BDB: *a Levitical city on the border of Ephraim*.[92]

177.   **Gentilic_adjective:** Strong's #1511 BDB #160.

178.   **Adjective:** gᵉzêrâh (גְזֵרה) [pronounced *g'zay-RAWH*], and, although it is found nowhere else in the Old Testament, this word is closely related to the verb above (Strong's #1504). Strong's #1509 BDB #160. Lev. 16:22

179.   **Feminine_noun:** which means *cutting, separation*. Strong's #1508 BDB #160.

180.   **Feminine_noun:** magᵉzêrâh (הָרֶזְגַמ) [pronounced *mahg-zay-RAW*], which means *cutting instrument, axe*. Strong's #4037 BDB #160. 1Sam. 2Sam. 12:31

magᵉzêrâh (הָרֶזְגַמ) [pronounced *mahg-zay-RAW*]	*cutting instrument, axe*	feminine plural construct	Strong's #4037 BDB #160

181.   **Feminine_noun:** gechel (לְחֶג) [pronounced *GHE-khehl*], which means *coal, burning coal; fiery (or, hot) coals, embers*. Strong's #1513 BDB #160. 2Sam. 14:7 22:9 Prov. 6:28

gechel (לְחֶג) [pronounced *GHE-kehl*]	*coal, burning coal; fiery (or, hot) coals, embers*	masculine singular noun	Strong's #1513 BDB #160
gacheleth (תֶלֶחַג) [pronounced *gah-KHEH-leth*]	*coal, burning coal; fiery (or, hot) coals, embers*	feminine singular noun	Strong's #1513 BDB #160

182.   **Verb:** which means *to kindle*. Strong's #none BDB #161.

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[92] *The Brown-Driver-Briggs Hebrew and English Lexicon;* Hendrickson Publishers; ©1996; p. 160.

183.   **Masculine_proper_noun:** Gacham (גַּחַם) [pronounced *gah-KHAHM*], which means *sun burnt; flame;* and is transliterated *Gaham, Gacham*.   Strong's #1514 BDB #161. Gen. 22:24*

Gacham (גַּחַם) [pronounced *gah-KHAHM*]	*sun burnt; flame;* and is transliterated *Gaham, Gacham*	masculine singular proper noun	Strong's #1514 DB #161

184.   **Masculine_noun:** gâchôwn (גָּחוֹן) [pronounced *gaw-KHOHN*], which means *belly of a reptile*. Strong's #1512 BDB #161. Gen. 3:14 Lev. 11:42*

gâchôwn (גָּחוֹן) [pronounced *gaw-KHOHN*]	*belly of a reptile*	masculine singular noun	Strong's #1512 BDB #161

185.   **Masculine_proper_noun:**   which means *not sure* and is transliterated . Strong's #1515 BDB #161.

186.   **Masculine_noun:** gayᵉ᾽ (אִיַג) [pronounced *GAH-ee*], which means *valley*. Strong's #1516 BDB #161. Deut. 3:29   4:46   34:6   1Sam. 13:18   17:3, 52   2Sam. 8:13 1Chron. 4:39 Psalm 23:4

gayᵉ᾽ (אִיַג) [pronounced *GAH-ee*]	*valley, ravine, a steep valley, narrow gorge*	masculine singular construct	Strong's #1516 BDB #161

187.   **Proper_noun_location:** gayᵉ᾽ (גֵּיא) [pronounced *GAH-ee*], which means *valley*. Strong's #1516 BDB #161. With this, we have the masculine singular construct of bên (בֵּן) [pronounced *bane*] (we tend to pronounce it *behn*), which means *son, descendant*. Strong's #1121 BDB #119. Along with this, we have the proper noun Hinnôm (הִנֹּם) [pronounced *hin-NOHM*], which means *nothing* and is transliterated *Hinnom*. Strong's #2011 BDB #244.

gayᵉ᾽ (אִיַג) [pronounced *GAH-ee*]	*valley*	masculine singular construct	Strong's #1516 BDB #161
bên (בֵּן) [pronounced *bane*]	*son, descendant*	masculine singular construct	Strong's #1121 BDB #119
Hinnôm (הִנֹּם) [pronounced *hin-NOHM*]	Transliterated *Hinnom*	proper masculine noun	Strong's #2011 BDB #244

In the Hebrew, this looks slightly different than simply the combination of the nouns, as the first two words are constructs: Gêy Ben-Hinnom (גֵּי־בֶן־הִנֹּם) (בֵּן) [pronounced *gay-ben-hin-NOHM*], which means *Valley of the sons of Hinnom*. Strong's #1516 BDB #161, Strong's #1121 BDB #119, Strong's #2011 BDB #244.

188. **Masculine_noun:** gîyd (דִיג) [pronounced *geed*], which means *thread; thong; nerve, tendon; sinew*. Strong's #1517 BDB #161. Gen. 32:32

gîyd (דִיג) [pronounced *geed*]	*thread; thong; nerve, tendon; sinew*	masculine singular noun	Strong's #1517 BDB #161

189. **Verb:** gîyach (גִּיחַ) [pronounced *GEE-ahkh*], which means *to burst forth*. Strong's #1518 BDB #161. Judges 20:33 (additional note on BDB #1122) there is a different spelling as well

190. **Proper_noun/location:** Gîyach (גִּיחַ) [pronounced *GHEE-ahkh*], which means *a spring, fountain;* transliterated *Giah*. Strong's #1520 BDB #161. 2Sam. 2:24*

Gîyach (גִּיחַ) [pronounced *GHEE-ahkh*]	*a spring, fountain;* transliterated *Giah*	proper singular noun/location	Strong's #1520 BDB #161

191. **Proper_noun/location:** Gîychôwn (גִּיחוֹן) [pronounced *ghee-KHOWN*], which means *a bursting forth;* transliterated *Gihon*. Strong's #1521 BDB #161. Gen. 2:13 1Kings 1:33

Gîychôwn (גִּיחוֹן) [pronounced *ghee-KHOWN*]	*a bursting forth;* transliterated *Gihon*	proper singular noun/location	Strong's #1521 BDB #161

192. **Verb:** gîyl (גִּיל) [pronounced *geel*], which means *to go in a circle; the leap for joy, to rejoice*. Gesenius also gives the meanings *to tremble [with sudden movements and heart palpitations]*. They don't appear to be necessary. Also spelled gûwl (גּוּל) [pronounced *gool*]. Strong's #1523 BDB #162. Psalm **2:11** 51:8 96:11 118:24 149:2 Prov. 2:14

gîyl (גִּיל) [pronounced *geel*]	*to go in a circle; the leap for joy, to rejoice*	3rd person masculine plural, Qal imperfect	Strong's #1523 BDB #162
gîyl (גִּיל) [pronounced *geel*]	*to go in a circle; the leap for joy, to rejoice*	2nd person masculine plural, Qal imperative	Strong's #1523 BDB #162

Gesenius also gives the meanings *to tremble [with sudden movements and heart palpitations]*. They don't appear to be necessary. It is possible that passages like Psalm 2:11 have caused others to give this word an additional, but contrary meaning. However, its usage here with the traditional meaning is easy to explain.

193. **Masculine_noun1:** gîyl (גִּיל) [pronounced *geel*], which means *rejoicing; a circle; age*. Strong's #1524 BDB #162. Job 3:22

gîyl (גִּיל) [pronounced *geel*]	*rejoicing; a circle; age*	masculine singular noun	Strong's #1524 BDB #162

194. **Masculine_noun2:** which means *circle, age*. **See above**. Strong's #1524 BDB #162.

195. **Feminine_noun:** which means *rejoicing*. Strong's #1525 BDB #162.

196. **Proper_noun/location:** Gîlôh (גִּלֹה) [pronounced *ghee-LOH*], which means *exile;* transliterated *Giloh*. Strong's #1542 BDB #162. 2Sam. 15:12

Gîlôh (גִּלֹה) [pronounced *ghee-LOH*]	*exile;* transliterated *Giloh*	proper singular noun/location	Strong's #1542 BDB #162

197. **Adjective_gentilic:** Gîylônîy (גִּילֹנִי) [pronounced *ghee-loh-NEE*], which means *an inhabitant of Giloh;* transliterated *Gilonite*. Strong's #1526 BDB #162. 2Sam. 15:12 23:34

Gîylônîy (גִּילֹנִי) [pronounced *ghee-loh-NEE*]	*an inhabitant of Giloh;* transliterated *Gilonite*	masculine singular gentilic adjective with the definite article	Strong's #1526 BDB #162

198. **Masculine_noun:** which means *chalk, lime*. Strong's #1615 BDB #162.

199. **Masculine_proper_noun:** Strong's #1529 BDB #162.

200. **Verb:** which means *shear, shave*. Strong's # BDB #162.

201. **Masculine_noun:** which means *barber*. Strong's #1532 BDB #162.

202. **Proper_noun_location:** Gilᵉbôʿa (גִּלְבֹּעַ) [pronounced *gil-BOH-ahǵ*], which means *nothing;* and transliterated *Gilboa*. Strong's #1533 BDB #162. (Judges 7:3) 1Sam. 28:4 31:1 2Sam. 1:6 21:12

Gilᵉbôʿa (גִּלְבֹּעַ) [pronounced *gil-BOH-ahǵ*]	*fountain of ebullition; swollen heap;* transliterated *Gilboa*	proper noun; location	Strong's #1533 BDB #162

BDB: *a mountain-ridge at the southeastern end of the plain of Jezreel, site of the death of Saul and Jonathan*.

203. **Masculine_noun:** geled (גֶּלֶד) [pronounced *GEH-led*], which means *skin*. This is not the normal word for *skin* and it is found only here. It is very close to the idea of *to make naked* and probably refers to exposed skin from the peeling away of the epidermis. Keil and Delitzsch say that this signifies the scurfy scaly surface of the skin, as it is found in the Talmud with reference to the scab of a healing wound. Strong's #1539 BDB #162. Job 16:15*

204. **Verb:** gâlâh (גָּלָה) [pronounced *gaw-LAWH*], which means *to depart, to uncover, to remove, to reveal* in the Qal; *to reveal, to publish* in the Niphal; *to cause to be carried away, to cause to be removed, to carry away* in the Hiphil and Hophal; and *to uncover, to disclose, to lay bare [secret plans or secret places], to discover* in the Piel. Rotherham suggests *to unveil*. It is not always used in a negative sense, however. The connection in these apparently diverse meanings is that when a

covering is picked up and removed, then what is under the covering is revealed. Gesenius tells us that this word was particularly used of the face when taking away a veil (the veil is *taken away* while the face is *revealed* or *uncovered*). Strong's #1540 BDB #162. Gen. 35:7 Lev. 18:6 Deut. 22:30 Judges 18:30 Ruth 3:4 4:4 1Sam. 2:27 3:7, 21 4:21 9:15 14:8 22:8 2Sam. 6:20 7:27 15:19 22:16 1Chron. 6:15 8:6 Job 12:22 20:27

| gâlâh (הָלָג) [pronounced *gaw-LAWH*] | *to uncover, [one's ear to hear something]; to reveal, to disclose, to make naked; to remove, to depart; to make [a land] naked of inhabitants, to emigrate, to be led into exile* | 3rd person masculine singular, Qal imperfect | Strong's #1540 BDB #162 |
| gâlâh (הָלָג) [pronounced *gaw-LAWH*] | *to be uncovered, to be made naked; to be revealed; to appear; to depart, to uncover, to remove, to reveal* | 3rd person masculine singular, Niphal imperfect | Strong's #1540 BDB #162 |

The Niphal can be used in both a reflexive and passive way: *(reflexive); to uncover oneself; to discover or show oneself; to reveal himself (of God); (passive); to be uncovered; to be disclosed, be discovered; to be revealed*.

gâlâh (הָלָג) [pronounced *gaw-LAWH*]	*to cause to be carried away, to cause to be removed, to carry away*	3rd person masculine singular, Hiphil perfect	Strong's #1540 BDB #162
gâlâh (הָלָג) [pronounced *gaw-LAWH*]	*to uncover (nakedness); nakedness; to disclose, discover, lay bare; to make known, show, reveal*	3rd person masculine singular, Piel imperfect	Strong's #1540 BDB #162
gâlâh (הָלָג) [pronounced *gaw-LAWH*]	*to be uncovered*	3rd person masculine singular, Pual imperfect	Strong's #1540 BDB #162
gâlâh (הָלָג) [pronounced *gaw-LAWH*]	*to be taken into exile; to be carried away, to be removed; to be made naked; to have been laid bare*	3rd person masculine singular, Hophal imperfect	Strong's #1540 BDB #162

gâlâh (גָּלָה) [pronounced *gaw-LAWH*]	*to be uncovered; to uncover oneself; to reveal oneself; to carry away, to lead into exile*	3rd person masculine singular, Hithpael imperfect	Strong's #1540 BDB #162

205. **Feminine_noun:** gôwlâh (גֹּלָה) [pronounced *goh-LAW*], which means *exiles, exile*. This word is used both to describe the event as well as to describe those who were taken away (or, more often, those who returned). However, Zodhiates tells us that this means *emigration, evacuation, exile, banishment; exiles, captives.* He goes on to say, *This word...refers to anyone who has been deported as a slave or to the captivity itself...[it] is used with reference to the Babylonian exile of Judah, which was the result of the rebellion against God.*[93] In this case, of course, it refers to the deportation of the Northern Kingdom. Strong's #1473 BDB #163. 1Chron. **5:22**

206. **Feminine_noun:** *exile*. Strong's #1546 BDB #163.

207. **Masculine_noun:** *table, tablet*. Strong's #1549 BDB #163.

208. **Masculine_proper_noun:** Gâlᵉyath (גָּלְיַת) [pronounced *gohl-YAHTH*], which possibly means *conspicuous* and is transliterated *Goliath*. Strong's #1555 BDB #163. 1Sam. 17:4 21:9 22:10 2Sam. 21:19

Gâlᵉyath (גָּלְיַת) [pronounced *gohl-YAHTH*]	*conspicuous* and is transliterated *Goliath*	masculine proper noun	Strong's #1555 BDB #163

209. **Masculine_proper_noun:** Strong's #3020 BDB #163.

210. **Verb:** gâlach (גָּלַח) [pronounced *gaw-LAHKH*], which means *to shave [one's beard or head], to shave off, to cut off; to shave oneself;* metaphorically *to shave [a land by fire and sword].* In the Piel, as we find here, it means *to shave, to shave off.* The Pual is the passive of the Piel, meaning that Samson himself receives the shaving of the head. Strong's #1548 BDB #164. Gen. 41:14 Deut. 21:12 Judges 16:19, 20 2Sam. 10:4 14:26

gâlach (גָּלַח) [pronounced *gaw-LAKH*]	*to shave [one's beard or head], to shave off, to cut off; to shave oneself;* metaphorically *to shave [a land by fire and sword], to devastate*	3rd person masculine singular, Piel imperfect	Strong's #1548 BDB #164
gâlach (גָּלַח) [pronounced *gaw-LAKH*]	*to be shaven [of one's beard or head], to be shorn*	3rd person masculine singular, Pual imperfect	Strong's #1548 BDB #164

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[93] *The Complete Word Study Old Testament;* Dr. S. Zodhiates; ©1994 AMG Publishers; p. 2308.

gâlach (חָלַג) [pronounced *gaw-LAKH*]	*to shave oneself [of one's beard or head], to shave off, to cut off [from oneself]*	3rd person masculine singular, Hithpael imperfect	Strong's #1548 BDB #164

211. **Masculine_noun:** gâlâl (לָלָג) [pronounced *gaw-LAWL*], which means *an circumstance, cause, reason. account of, for the sake of*. Strong's #1558 BDB #164. Gen. 12:13 30:27 39:5 Deut. 1:37

gâlâl (לָלָג) [pronounced *gaw-LAWL*]	*an circumstance, cause, reason*	masculine singular noun	Strong's #1558 BDB #164
bᵉ (ב) [pronounced *bᵉʰ*]	*in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within*	a preposition of proximity	No Strong's # BDB #88
gâlâl (לָלָג) [pronounced *gaw-LAWL*]	*an circumstance, cause, reason*	masculine singular noun	Strong's #1558 BDB #164

Together, the bêyth preposition and gâlâl mean *because of, on account of, for the sake of.*

The Pulpit Commentary on Deut. 1:37: *The Hebrew word gâlâl (לָלָג) [pronounced gaw-LAWL] comes from a root meaning "to roll," and signifies primarily a turn in events, a circumstance, an occasion or reason. Moses [is not shifting the blame here; he simply] reminds the Israelites that the misconduct of the people was what led to God's being angry also with him.*[94]

212. **Verb:** gâlal (לָלַג) [pronounced *gaw-LAHL*], which means *to roll, to roll away*. *Gilgal* is actually a word play from the word *to roll, to roll away,* which is the Hebrew word gâlal (לָלַג) [pronounced *gaw-LAHL*], which is found and explained in Joshua 5:9. Strong's #1556 BDB #164. The Doctrine of Gilgal Gen. 29:3, 10 43:18 Joshua 5:9 1Sam. 14:33 2Sam. 20:12

gâlal (לָלַג) [pronounced *gaw-LAHL*]	*to roll, to roll away*	3rd person masculine singular, Qal imperfect	Strong's #1556 BDB #164
gâlal (לָלַג) [pronounced *gaw-LAHL*]	*to roll up, to flow down*	3rd person masculine singular, Niphal imperfect	Strong's #1556 BDB #164

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[94] *The Pulpit Commentary;* 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, Deut. 1:37 (edited).

gâlal (גָּלַל) [pronounced *gaw-LAHL*]	*to roll*	3rd person masculine singular, Pilpel imperfect	Strong's #1556 BDB #164
gâlal (גָּלַל) [pronounced *gaw-LAHL*]	*to be rolled [away]*	3rd person masculine singular, Poal imperfect	Strong's #1556 BDB #164
gâlal (גָּלַל) [pronounced *gaw-LAHL*]	*to roll oneself [away, down, together]*	3rd person masculine singular, Hithpoel imperfect	Strong's #1556 BDB #164
gâlal (גָּלַל) [pronounced *gaw-LAHL*]	*rolling around; lay wallowing*	Hithpoel participle	Strong's #1556 BDB #164
gâlal (גָּלַל) [pronounced *gaw-LAHL*]	*to roll oneself*	3rd person masculine singular, Hithpalpel imperfect	Strong's #1556 BDB #164
gâlal (גָּלַל) [pronounced *gaw-LAHL*]	*to roll away*	3rd person masculine singular, Hiphil imperfect	Strong's #1556 BDB #164
gâlal (גָּלַל) [pronounced *gaw-LAHL*]	*to roll, to roll away [down]; to cause to roll [away]*	3rd person masculine singular, imperfect	Strong's #1556 BDB #164

213. **Masculine_noun:** gal (גַּל) [pronounced *gahl*], which means *a heap [of stones], a wave [used figuratively for chastisement of Jehovah], spring.* Strong's #1530 BDB #164. Gen. 31:46 2Sam. 18:17 Job 15:28 Psalm 89:9

gal (גַּל) [pronounced *gahl*]	*a heap [of stones], a wave [used figuratively for chastisement of Jehovah], spring*	masculine plural noun	Strong's #1530 BDB #164

214. **Masculine_proper_noun:** gallîym (גַּלִּים) [pronounced *gahl-LEEM*], which means *heaps, waves, billows;* it can also mean *balls of dung;* it is transliterated *Gallim.* Strong's #1554 BDB #164. 1Sam. 25:44

Gallîym (גַּלִּים) [pronounced *gahl-LEEM*]	*fountains; heaps, waves, billows;* it can also mean *balls of dung;* it is transliterated *Gallim*	masculine proper noun	Strong's #1554 BDB #164

215. **Proper_noun/location:** which means *heaps* and is transliterated . Strong's #1554 BDB #164.

216. **Proper_noun/location:** Gal^eʿêd (דְעִלְגַ) [pronounced *gahl^e-ĢAYD*], which means *witness-pile, hill of witness;* and is transliterated *Galeed.* Strong's #1567 BDB #165. Gen. 31:47

Gal^eʿêd (דְעִלְגַ) [pronounced *gahl^e-ĢAYD*]	*witness-pile, hill of witness;* and is transliterated *Galeed, Gilead*	proper noun; location	Strong's #1567 BDB #165

217. **Masculine_noun:** gêl (גֵל) [pronounced *gayl*], which means *excrement, fecal matter, feces, dung*. References to fecal matter in Scripture emphasize its temporality and worthlessness, if not its filth and offensiveness. Strong's #1561 BDB #165. Job 20:6

218. **Feminine_noun:** gûllâh (הָלֵג) [pronounced *gool-LAW*], which means *fountain, spring; basin, bowl; a ball, a small globe*. It can refers to the basin which would refer to a pool or a well or other water source; however, it can also refer to the bowl of a lamp (the portion which holds oil). Strong's #1543 BDB #165. Judges 1:15 1Kings 7:41

gullâh (הָלֵג) [pronounced *gool-LAW*]	*fountain, spring; basin, bowl; a ball, a small globe; bowl of a lamp that holds the oil*	feminine plural noun	Strong's #1543 BDB #165

The key to its meaning is the quality of roundness.

219. **Masculine_noun:** which means *dung*. Strong's #1557 BDB #165.

220. **Masculine_proper_noun:**   which means *dung* and is transliterated . Strong's #1559 BDB #165.

221. **Masculine_proper_noun:**   which means *his dung?* and is transliterated . Strong's #1562 BDB #165.

222. **Adjective:** gâlîyl (לִילָג) [pronounced *gaw-LEEL*], which means *turning, folding [of a door]*. Strong's #1550 BDB #165. 1Kings 6:34

gâlîyl (לִילָג) [pronounced *gaw-LEEL*]	*turning, folding [of a door]*	masculine plural adjective	Strong's #1550 BDB #165

223. **Masculine_noun:** Gâlîyl (לִילָג) [pronounced *gaw-LEEL*], which means *cylinder, rod, circuit, district;* transliterated *Galilee.* Strong's #1551 BDB #165. 1Kings 9:11

Gâlîyl (לִילָג) [pronounced *gaw-LEEL*]	*cylinder, rod, circuit, district;* transliterated *Galilee*	masculine singular noun	Strong's #1551 BDB #165

This spelling is identical to Strong's #1550 BDB #165. It is also spelled gâlîylâh (הָלִילָג) [pronounced *gaw-lee-LAW*].

224.   **Feminine_plural_noun:** gᵉlîylâh (גְּלִילָה) [pronounced *gᵉlee-LAW*], which means *region, border, boundary, territory, **districts***. It is found only in the plural and only four times in the Bible (Joshua 13:2 22:10 Ezek. 47:8 Joel 3:4 (4:4)). It is rendered *circuits* (Young) and *regions* (NASB, NIV, Owen, Rotherham). Keil and Delitzsch suggest *circles,* as in the circles of the well-defined districts and outlying areas around the city or area referred to. Strong's #1552 BDB #165. Joshua 13:2 22:10, 11

225.   **Proper_noun_location:** which means *circles [of stones];* and is transliterated . Strong's #1553 BDB #165.

226.   **Masculine_plural_noun:** gillûwl (גִּלּוּל) [pronounced *gool-LAW*], which is translated consistently *idol* in the Authorized Version (this word is found but twice in the Pentateuch: here and Deut. 29:17) and five times in Kings, once in Jer. 50:2 and almost 40 times in Ezekiel. Rotherham footnotes its meaning as *Lit.: "rounded or rolled things."* Translators have rendered this word as *piled-up heaps or log, blocks, shapeless things, doll-images, dingy things, contemptuous designation of an idol*. **I wonder if these might not be phallic images**, which would represent life and fertility as idols, yet God associates them here with carcasses. Strong's #1544 BDB #165. Lev. 26:30

227.   **Masculine_noun:** galᵉgal (לְגַלְגַּ) [pronounced *gahl-GAHL*], which means *wheel, whirl, whirlwind*. According to Keil and Delitzsch: [galᵉgal] *...signifies a wheel and a whirling motion, such as usually arises when the wind changes suddenly , then also whatever is driven about in the whirling*.[95] It is also used of anything which the wind takes a hold of and carries along. It is anything which the wind takes a hold of and carries along. The wind could take something round and cause it to roll; it would not take a stone cube and move it; therefore, this word has come to mean *wheel*. However, we do not find this word used until the psalms and the prophets, meaning that its meaning could have been derived from the city. Strong's #1534 BDB #165. [Synonym: **Strong's #5591** BDB #704]. Psalm 83:13 Doctrine of Gilgal

228.   **Masculine_noun:** which means *wheel*. Isa. 28:28.* Strong's #1536 BDB #166.

229.   **Proper_noun:** Gilᵉgâl (לְגַלְגַּ) [pronounced *gilᵉ-GAWL*], which means *sacred circle of stones* and is transliterated *Gilgal*. It is perhaps a wordplay of the Hebrew word galᵉgal (גַּלְגַּל) [pronounced *gahl-GAHL*], which means *wheel, whirl, whirlwind*. However, we do not find this word used until the psalms and the prophets, meaning that its meaning could have been derived from the city. (See Strong's #1534 BDB #165).   Strong's #1537   BDB #166.   [The Doctrine of Gilgal Joshua 5:9—pronunciation and Hebrew is messtup] Judges 2:1 1Sam. 7:16 15:12 2Sam. 19:15

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[95] Keil & Delitzsch's *Commentary on the Old Testament;* ©Psalms; 1966 Hendrickson Publishers, Inc.; Vol. 5, p. 554.

Gilᵉgâl (לְגִלְגָּל) [pronounced *gilᵉ-GAWL*]	*sacred circle of stones* and is transliterated *Gilgal*	proper noun, location with the definite article	Strong's #1537 BDB #166

230. **Feminine_noun:** gûlᵉgôleth (תֵלְגָּלְגֻ) [pronounced *goolᵉ-GOH-leth*], which means *skull, head;* figuratively, *each person, each man; head count*. Strong's #1538 BDB #166. Exodus 16:16 1Chron. 10:10

gûlᵉgôleth (תֵלְגָּלְגֻ) [pronounced *goolᵉ-GOH-leth*]	*skull, head;* figuratively, *each person, each man; head count*	feminine singular noun	Strong's #1538 BDB #166

231. **Feminine_noun:** which means *roll, writing, book*. Strong's #4039 BDB #166.

232. **Verb:** which means *to wrap up, to fold together*. Strong's #1563 BDB #166.

233. **Masculine_noun:** which means *wrapping, garment*. Strong's #1545 BDB #166.

234. **Masculine_noun:** which means *embryo*. Strong's #1564 BDB #166.

235. **Adjective:** galᵉmûwd (דוּמְלַג) [pronounced *gahlê-MOOD*], which means, *barren, desolate; unproductive, unfruitful*. It only occurs four times in Scripture (Job 3:7 15:34 30:3 Isa. 49:21*). Rendered *barren* (*The Emphasized Bible*, NASB, NAB, NKJV, NRSV, Owen, REV), *sterile* (NJB) and *solitary* (*The Amplified Bible*, KJV). Barnes writes: *The Hebrew word used here...means properly hard; then sterile, barren, as of a hard and rocky soil. It does not means properly solitary, but that which is unproductive and unfruitful. It is used of a woman who is barren, Isa. xlix. 21, and also of that which is lean, famished, emaciated with hunger; Job xv. 34; xxx. 3.*[96] The closest verb is found once in 2Kings 2:8* (Strong's #1563 BDB #166); and if these words are related, it might mean *wrapped up*. However, it is possible that these words may be unrelated. Strong's #1565 BDB #166. Job **3:7** 15:34

galᵉmûwd (דוּמְלַג) [pronounced *gahlê-MOOD*]	*barren, desolate; unproductive, unfruitful*	masculine singular adjective	Strong's #1565 BDB #166

Galᵉmûwd only occurs four times in Scripture (Job 3:7 15:34 30:3 Isa. 49:21*). Rendered *barren* (*The Emphasized Bible*, NASB, NAB, NKJV, NRSV, Owen, REV), *sterile* (NJB) and *solitary* (*The Amplified Bible*, KJV). Barnes writes: *The Hebrew word used here...means properly hard; then sterile, barren, as of a hard and rocky soil. It does not means properly solitary, but that which is unproductive and unfruitful. It is used of a woman who is barren, Isa. xlix. 21, and also of that which is lean, famished, emaciated with hunger; Job xv. 34; xxx. 3.*[97]

236. **Verb:** which means *to expose, to lay bare*. Strong's #1566 BDB #166.

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[96] *Barnes' Notes,* Baker Books, ©1996; Vol. III, p. 129.

[97] *Barnes' Notes,* Baker Books, ©1996; Vol. III, p. 129.

237. **Masculine_proper_noun:** gilᵉˁâd (דְּעָלִג) [pronounced *gil-ĢAWD*]. Strong's #1568
      BDB #166. Gen. 31:21 37:25 Deut. 2:36 3:10 4:43 34:1 Judges 5:17 7:3
      1Sam. 13:7 2Sam. 2:9 17:26 24:6 1Kings 4:13 Psalm 60:7

Gilᵉˁâd (דְּעָלִג) [pronounced *gil-ĢAWD*]	*rocky region;* transliterated *Gilead*	masculine proper noun with the definite article	Strong's #1568 BDB #166

238. **Adjective_gentis:** Gilᵉˁâdîy (יִדָעָלְג) [pronounced *ghil-aw-DEE*], which means *rocky
      region;* transliterated *Gileadite*. Strong's #1569 BDB #167. 2Sam. 17:27 19:31
      1Kings 2:7

Gilᵉˁâdîy (יִדָעָלְג) [pronounced *ghil-aw-DEE*]	*rocky region;* transliterated *Gileadite*	adjective gentis with the definite article	Strong's #1569 BDB #167

239. **Verb:** which means *to sit up, to sit*. Strong's #1570 BDB #167.

240. **Verb:** gâmâʾ (אָמָג) [pronounced *gaw-MAW*], which means *to drink up, to swallow
      [liquids]*. Strong's #1572 BDB #167. Gen. 24:17

gâmâʾ (אָמָג) [pronounced *gaw-MAW*]	*to swallow [liquids]*	3rd person masculine singular, Piel imperfect	Strong's #1572 BDB #167
gâmâʾ (אָמָג) [pronounced *gaw-MAW*]	*cause to drink [up], to make [one] swallow [liquids]*	2nd person masculine singular, Hiphil imperative	Strong's #1572 BDB #167

241. **Masculine_noun:** gômeʾ (אֶמֹג) [pronounced *GOH-meh*], which means *reed,
      papyrus, rush; bulrushes*. The word translated papyrus comes from a Hebrew word
      meaning *to drink up, to absorb;* this is because the papyrus drinks up or absorbs
      moisture in great quantities. As I recall from my youth, where I lived, you could see
      where a stream of water was by the tall papyrus which grew along side of it. Once
      you moved away from the stream a dozen or so feet, there would be no more
      papyrus. The Egyptians used papyrus to make their clothing, shoes, baskets and,
      of course, writing material. The Greek word is papuros (πάπυρος) [pronounced
      PAP-u-ross] from whence we derive our word *paper*. Papyrus: Strong's #1573
      BDB #167. Exodus 2:3 Job 8:11

gômeʾ (אֶמֹג) [pronounced *GOH-meh*]	*reed, papyrus, rush; bulrushes*	masculine singular noun	Strong's #1573 BDB #167

242. **Masculine_noun:** gômed (דֶמֹג) [pronounced *GO-Med*], which should be translated
      a half-cubit, a short cubit; 9–15 inches. 13–15 inches long is the stimation of some
      translations (e.g., *The New English Bible*). Strong's #1574 BDB #167. [compare
      with **Strong's #520 BDB #52**]. Judges 3:16

gômed (גֹּמֶד) [pronounced *GO-mehd*]	*a half-cubit, a short cubit; 9–15 inches*	masculine singular noun	Strong's #1574 BDB #167

243.   **Proper_noun_gentis:** Strong's #1575 BDB #167.

244.   **Verb:** gâmal (גָּמַל) [pronounced *gaw-MAHL*], which means *to recompense, to reward, to requite, to yield; to wean, to ripen*. It probably should be listed as a homonym. BDB gives the meanings *deal fully or adequately, wean, ripen*. The KJV version gives the renderings *did, weaned, rewarded, dealt bountifully, have regarded, hath bestowed, yielded, requite, recompense;* and this word occurs only 37 times in the Bible! This word definitely means *weaned,* as we see in Gen. 21:8 Psalm 131:2 Isa. 28:9). I think that we could render this word *recompense* in all other cases and not lose its meaning. Strong's #1580 BDB #168. The Doctrine of Gâmal Gen. 21:8 50:15, 17 Deut. **32:6** 1Sam. 1:22, 23 24:17 2Sam. 19:36 22:21 Psalm 7:4 103:10 142:7 Prov. 3:30

gâmal (גָּמַל) [pronounced *gaw-MAHL*]	*to produce [fruit]; to wean; to do, to make; to give, to recompense; to reward, to bestow [blessings as a result of a stage of growth; when followed by עַל]*	3rd person masculine singular, Qal perfect	Strong's #1580 BDB #168
gâmal (גָּמַל) [pronounced *gaw-MAHL*]	*to be weaned; to receive [a reward, a blessing]*	3rd person masculine singular, Niphal perfect	Strong's #1580 BDB #168

245.   **Masculine_noun:** gᵉmûwl (גְּמוּל) [pronounced *gᵉ-MOOL*], and it means *[proper] recompense, dealing, benefit*. Strong's #1576 BDB #168. The Doctrine of Gâmal Judges 9:16 Psalm 103:2

gᵉmûwl (גְּמוּל) [pronounced *gᵉ-MOOL*]	*[proper] recompense, dealing, benefit*	masculine plural noun with a 3rd person masculine singular suffix	Strong's #1576 BDB #168

246.   **Feminine_noun:** gᵉmûwlâh (הַגְּמוּלָה) [pronounced *gᵉ-moo-LAW*], which means *reward, dealing, recompense*. Strong's #1578 BDB #168. 2Sam. 19:36 The Doctrine of Gâmal

gᵉmûwlâh (הַגְּמוּלָה) [pronounced *gᵉ-moo-LAW*]	*reward, dealing, recompense*	feminine singular noun with the definite article	Strong's #1578 BDB #168

 Masculine_noun: tagᵉmûwl (תַּגְּמוּל) [pronounced *tah-gᵉ-MOOL*], which means *benefit*. Only found in Psalm 116:12. Incorrectly listed in my BDB as Strong's #1583 (an obvious misprint). Strong's #8408 BDB #168. The Doctrine of Gâmal

247. **Masculine_noun:** gâmâl (גָּמָל) [pronounced *gaw-MAWL*], which means *camel*. Strong's #1581 BDB #168. Gen. 12:16 24:10 30:43 31:17, 34 32:7 37:25 Exodus 9:3 1Sam. 15:3 27:9 30:17 1Chron. 12:40 Job 1:3

gâmâl (גָּמָל) [pronounced *gaw-MAWL*]	*camel* (this is obviously a transliteration)	masculine singular noun	Strong's #1581 BDB #168

248. **Adverb:** gam (גַּם) [pronounced *gahm*], which means *also, furthermore, in addition to, even, moreover*. Here, it is probably used as an emphatic. With the 3ʳᵈ person plural pronoun, Young translates this *even they,* Rotherham as *they also;* Owen as *also they;* NIV simply renders the two words as *also;* and the NASB gives it possibly the most up-to-date rendering *likewise,* placed at the beginning of the sentence. When gam is repeated, it means *both...and, furthermore...as well as, also...also, that...so*. In Job 18:5, the TEV renders this *still,* which is an inspired rendering. Strong's #1571 BDB #168. Gen. 3:6 4:4 6:3 7:3 10:21 14:7 16:13 17:16 19:21 20:4, 12 22:20 27:31, 33 29:27 30:3 31:15 33:7 35:17 38:10 40:15 43:8 44:10, 16 46:4, 34 47:3 48:11 50:9, 18 Exodus 1:10 3:9 4:9, 10 7:11 10:24 11:3 12:31, 32 18:18, 23 33:17 Deut. 3:3 22:22 Joshua 1:15 2:12 7:11 9:4 22:7 24:18 Judges 1:3, **22** 2:3, 10, 17, 21 3:22 5:4 6:35 7:18 8:9, 31 11:17 19:19 Ruth 1:12 **2:21** 1Sam. 1:6 2:15, 26 4:17 8:8, 20 10:11 12:14, 16, 23 13:4 14:15 15:29 16:8 17:36 18:5 19:20 20:27 22:7 23:17 24:11 25:13, 16 **26:25** 28:6, 19 31:5 2Sam. 14:7 15:19 16:23 17:5 18:2 19:30 20:26 1Kings 1:6 2:5 3:13 4:15 7:20 Job 1:6 2:1, 10 7:11 12:3 13:2, 16 16:4, 19 18:5 19:18 21:7, 8 Psalm 8:7 19:13 41:9 52:7 95:9 118:11 133:1 148:12 Prov. 1:26 Eccles. 2:1 Zech. 12:2

gam (גַּם) [pronounced *gahm*]	*also, furthermore, in addition to, as well; even, moreover*	adverb	Strong's #1571 BDB #168

Gam has five primary usages. ❶ It is used to denote *in addition to* or a continuation of or an adding to a previous thought or point. It is often rendered *also*. ❷ Gam can be used as an intensifier (*even*) and is sometimes used this way with a negative. ❸ Gam can be used to make a sentence emphatic (*yea, indeed, truly*) or it can simply be used to give considerable emphasis to the next word. ❹ It can be rendered *even if* when followed by an imperfect verb. ❺ Finally, it can be rendered as an adverb—*however, but*—but usually followed by a negative particle.

BDB gives these meanings: *also, even, indeed, moreover, yea; also, moreover (giving emphasis); neither, neither...nor (with negative); even (for stress); indeed, yea (introducing climax); also (of correspondence or retribution); but, yet, though (adversative); even, yea, yea though (with 'when' in hypothetical case)*.

I rendered this *even though* in Psalm 95:9.

| gam (גַּם) [pronounced *gahm*] | *both...and, furthermore...as well as, also...also, that...so; either...or (but not used disjunctively)* | when gam is repeated | Strong's #1571 BDB #168 |

249. **Conjunction/adverb_combination:** This is a guess on my part. Gen. 6:4 13:5 14:16 15:14 20:12 21:13 24:14 32:6 37:7 38:22 42:22 44:9 Exodus 2:19 3:9 4:14 6:4 8:21 12:38 18:23 19:9 21:29 33:12 Deut. 2:6 Judges 2:3 1Sam. 4:17 28:23 2Sam. 1:4 19:40 20:26 21:20 1Kings 1:6 2:5 3:13 8:41 1Chron. 10:13 12:38 Psalm 148:12 Eccles. 1:11

| wᵉ (or vᵉ) (וְ or וּ) [pronounced *weh*] | *and, even, then; namely; when; since, that; though* | simple wâw conjunction | No Strong's # BDB #251 |
| gam (גַּם) [pronounced *gahm*] | *also, furthermore, in addition to, even, moreover* | adverb | Strong's #1571 BDB #168 |

Together, the wâw conjunction and the gam particle might mean *and also, together with, along with, joined with, and, furthermore, and furthermore*.

250. **Adverb/conjunction_combination:** gam + kîy. Found in Ruth 2:21 Psalm 23:4 Lam. 3:8 Isa. 1:15 Hosea 8:10 9:16. Psalm 23:4

| gam (גַּם) [pronounced *gahm*] | *also, furthermore, in addition to, even, moreover* | adverb | Strong's #1571 BDB #168 |
| kîy (כִּי) [pronounced *kee*] | *for, that, because; when, at that time, which, what time* | explanatory or temporal conjunction; preposition | Strong's #3588 BDB #471 |

Together, they can mean *yea, though; yea, when; even when; also [is it] that*.

251. **Adverb/negation_combination:** gam + lôʾ Exodus 5:2 1Sam. 16:8

| gam (גַּם) [pronounced *gahm*] | *also, furthermore, in addition to, even, moreover* | adverb | Strong's #1571 BDB #168 |
| lôʾ (לֹא or לוֹא) [pronounced *low*] | *not, no* | negates the word or action that follows; the absolute negation | Strong's #3808 BDB #518 |

I am thinking that the gist of gam and lôʾ together (even though they are separated in this verse) is *neither, not even*.   The idea, of course, is that Jesse is causing another son to pass before Samuel, and Samuel indicates that he is *not* the right person *also* (or, *either*). This did not come out of a lexicon, but it seemed to make sense in 1Sam. 16:8.

252.   **Combination:** probably not a combination that means anything. Gen. 26:21

gam (גַּם) [pronounced *gahm*]	*also, furthermore, in addition to, even, moreover*	adverb	Strong's #1571 BDB #168
ʿal (עַל) [pronounced *ǵahl*]	*upon, beyond, on, against, above, over, by, beside*	preposition of proximity	Strong's #5921 BDB #752

253.   **Masculine_noun:** which means *pit*. Strong's #1475 BDB #170.

254.   **Verb:** gâmar (גָּמַר) [pronounced *gaw-MAHR*], which means *to complete, to finish, to end, to come to an end; to leave off, to fail*. Strong's #1584 BDB #170. Psalm 7:9 57:2

gâmar (גָּמַר) [pronounced *gaw-MAHR*]	*to complete, to finish, to end, to come to an end; to leave off, to fail*	Qal active participle	Strong's #1584 BDB #170

How do we explain this group of meanings? When someone has completed or finished a work, then he comes to an end of dealing with that work; he leaves off from working on that work.

255.   **Masculine_proper_noun:** Gômer (גֹּמֶר) [pronounced *GOH-mehr*], which means *complete;* transliterated *Gomer*. Strong's #1586 BDB #170. Gen. 10:2

Gômer (גֹּמֶר) [pronounced *GOH-mehr*]	*complete;* transliterated *Gomer*	masculine singular proper noun	Strong's #1586 BDB #170

256.   **Masculine_proper_noun:** which means *has accomplished;* transliterated . Strong's #1587 BDB #170.

257.   **Verb:** gânab (גָּנַב) [pronounced *gaw-NAH^BV*], which means *to steal, to take away by theft; to deceive*. The Pual is the passive intensive and here this means *to be secretly brought, to be brought by stealth*. Strong's #1589 BDB #170. Gen. 30:33 31:19, 20, 39   40:15   44:8 Exodus 20:15   21:16   22:1, 7, 12 Deut. 5:19 2Sam. 15:6 19:3, 41 21:12 Job 4:12 21:18 Prov. 6:30 9:17

gânab (גָּנַב) [pronounced *gaw-NAH^BV*]	*to steal, to take away by theft; to deceive*	3rd person masculine singular, Qal imperfect	Strong's #1589 BDB #170

gânab (בְּנֵג) [pronounced *gaw-NAH^BV*]	*[the one] stealing [from], [one who] takes [by theft or deceit]*	Qal active participle; construct form	Strong's #1589 BDB #170
gânab (בְּנֵג) [pronounced *gaw-NAH^BV*]	*stolen [from], taken [by theft or deceit]*	Qal passive participle	Strong's #1589 BDB #170
gânab (בְּנֵג) [pronounced *gaw-NAH^BV*]	*to be stolen [from]*	3rd person masculine singular, Niphal imperfect	Strong's #1589 BDB #170
gânab (בְּנֵג) [pronounced *gaw-NAH^BV*]	*to steal [away]; to deceive*	3rd person masculine singular, Piel imperfect	Strong's #1589 BDB #170
gânab (בְּנֵג) [pronounced *gaw-NAH^BV*]	*to be stolen away; to be brought by stealth [secrecy]*	3rd person masculine singular, Pual imperfect	Strong's #1589 BDB #170
gânab (בְּנֵג) [pronounced *gaw-NAH^BV*]	*to go [do something] by stealth; to steal away*	3rd person masculine singular, Hithpael imperfect	Strong's #1589 BDB #170

258. **Feminine_noun:** genêbâh (הְבֵנְג) [pronounced *ghen-ay-BAW*], which means, *a thing stolen, something taken; a theft*. Strong's #1591 BDB #170. Exodus 22:3–4 ****

genêbâh (הְבֵנְג) [pronounced *ghen-ay-BAW*]	*a thing stolen, something taken; a theft*	feminine singular noun	Strong's #1591 BDB #170

259. **Masculine_noun:** gannâb (בְּנַג) [pronounced *gahn-NAWB*], which means *thief*. Strong's #1590 BDB #170. Exodus 22:2 Prov. 6:30

gannâb (בְּנַג) [pronounced *gahn-NAWB*]	*thief*	masculine singular noun	Strong's #1590 BDB #170

260. **Masculine_proper_noun:** which means *;* transliterated . Strong's #1592 BDB #170.

261. **Masculine_plural_noun:** which means *chests, treasury*. Strong's #1595 BDB #170.

262. **Masculine_noun:** which means *treasury*. Strong's #1597 BDB #170.

263. **Verb:** the Hiphil imperfect of gânan (נַג) [pronounced *gaw-NAHN*], which means *to cover, surround, defend* (the first two words are not different meanings but an extension of the concept of *defend*. The KJV fairly consistently renders this *defend*. Strong's #1598 BDB #170. Zech. 12:8

264. **Masculine_noun:** gan (גַן) [pronounced *gahn*], which means *a garden, enclosure, an enclosed garden*. Strong's #1588 BDB #171. The Doctrine of Fasting (Isa. 58:11) Gen. 2:8, 9 3:1 13:10 (Eccles. 2:5)

gan (גַן) [pronounced *gahn*]	*a garden, enclosure, an enclosed garden*	masculine singular noun	Strong's #1588 BDB #171

265. **Feminine_noun:** gannâh (הַנַג) [pronounced *gahn-NAW*], which means, *garden, orchard*. Strong's #1593–1594 BDB #171. Eccles. 2:5

gannâh (הַנַג) [pronounced *gahn-NAW*]	*garden, orchard*	feminine plural noun	Strong's #1593 & #1594 BDB #171
This is also spelled ginnâh (הַנַג) [pronounced *ghihn-NAW*]. Strong's #1594.			

266. **Masculine_proper_noun:** which means *;* transliterated . Strong's #1527 BDB #171.

267. **Masculine_noun:** which means . Strong's #1599 BDB #171. Neh. 12:4

268. **Masculine_noun:** mâgên (מָגֵן) [pronounced *maw-GAYN*], which means *shield, smaller shield; protection*. Strong's #4043 BDB #171. Gen. 15:1 Judges 5:8 2Sam. 1:21 22:3, 31 Psalm 7:10 59:11 89:18 Prov. 2:7 6:11

mâgên (מָגֵן) [pronounced *maw-GAYN*]	*shield, smaller shield; protection; an armed [man] [used in a negative sense]*	masculine singular noun	Strong's #4043 BDB #171

269. **Feminine_noun:** which means *covering*. Strong's #4044 BDB #171.

270. **Verb:** mâgan (מָגַן) [pronounced *maw-GAHN*], which means *to deliver up [over]; to give; to make [anyone anything]*. Strong's #4042 BDB #171. Gen. 14:20 Prov. 4:9

mâgan (מָגַן) [pronounced *maw-GAHN*]	*to deliver [up, over]; to give; to make [anyone anything]*	3rd person masculine singular, Piel imperfect	Strong's #4042 BDB #171

271. **Verb:** gâʿâh (גָּעַה) [pronounced *gaw-ĢAW*], which means *to moo, to low, to bellow*. The word itself is onomatopoetic. Strong's #1600 BDB #171. 1Sam. 6:12

gâʿâh (גָּעַה) [pronounced *gaw-ĢAW*]	*to moo, to low, to bellow*	Qal infinitive absolute	Strong's #1600 BDB #171

272. **Location:** Strong's #1601 BDB #171.

273. **Verb:** gâʿal (גָּעַל) [pronounced *gaw-ĢAHL*] and it means *to loathe, to abhor; [it is something fouled, soiled and therefore] rejected*. It is a strong term for intense hatred. This is something which has been fouled, soiled and rejected. This verb, *abhor*, is found mostly in this chapter of Leviticus (and 2Sam. 1:21 Job 21:10

Jer. 14:19   Ezek. 16:45).   In the Hiphil, it means *to cause to abhor*.   Check Gesenius. Strong's #1602 BDB #171. Lev. 26:30 2Sam. 1:21 Job 21:10

gâʿal (גָּעַל) [pronounced *gaw-ĢAHL*]	*to loathe, to abhor; to reject with loathing, to cast away*	3rd person masculine singular, Qal imperfect	Strong's #1602 BDB #171
gâʿal (גָּעַל) [pronounced *gaw-ĢAHL*]	*to be defiled; to cast away; to be loathed or abhorred*	3rd person masculine singular, Niphal perfect	Strong's #1602 BDB #171
gâʿal (גָּעַל) [pronounced *gaw-ĢAHL*]	*[something is fouled, soiled or defiled and therefore] rejected; to show aversion to; to cause to be cast away [abhorred, rejected]*	3rd person masculine singular, Hiphil imperfect	Strong's #1602 BDB #171

274.   **Masculine_noun:** which means *a loathing*. Strong's #1604 BDB #172.

275.   **Masculine_proper_noun:** Gaal's name means *loathed, abhorred*. The leaders of Shechem had to look far and wide to find someone with even less character than Abimelech, but they finally managed to find the guy. Strong's #1603 (See Strong's #1602) BDB #172. Judges 9:26

276.   **Verb:** gâʿar (גָּעַר) [pronounced *gaw-ĢAHR*], and it means *to rebuke, to rebuff, to castigate*. Strong's #1605 BDB #172. Gen. 37:10 Ruth 1:16 Psalm 106:9

gâʿar (גָּעַר) [pronounced *gaw-ĢAHR*]	*to rebuke, to rebuff, to castigate*	3rd person masculine singular, Qal imperfect	Strong's #1605 BDB #172

277.   **Feminine_noun:** geʿârâh (הָּגָעַר) [pronounced *gheh-ǧaw-RAW*], which means *a rebuke, reproof; chiding*. Strong's #1606 BDB #172. 2Sam. 22:16

geʿârâh (הָּגָעַר) [pronounced *gheh-ǧaw-RAW*]	*a rebuke, reproof; chiding*	feminine singular construct	Strong's #1606 BDB #172

278.   **Feminine_noun:** which means *a rebuke*. Strong's #4045 BDB #172.

279.   **Verb:** gâʿash (גָּעַשׁ) [pronounced *gaw-ĢAHSH*], which means *to shake, to quake*. Strong's #1607 BDB #172. 2Sam. 22:8

gâʿash (גָּעַשׁ) [pronounced *gaw-ĢAHSH*]	*to shake, to quake*	3rd person masculine singular, Qal imperfect	Strong's #1607 BDB #172
gâʿash (גָּעַשׁ) [pronounced *gaw-ĢAHSH*]	*to be shaken up, to be convulsed*	3rd person masculine singular, Pual imperfect	Strong's #1607 BDB #172

gâʿash (עָגֵשׁ) [pronounced *gaw-ĠAHSH*]	*to shake back and forth, to toss; to reel to and fro*	3rd person masculine singular, Hithpael imperfect	Strong's #1607 BDB #172
gâʿash (עָגֵשׁ) [pronounced *gaw-ĠAHSH*]	*to reel to and fro*	3rd person masculine singular, Hithpoel imperfect	Strong's #1607 BDB #172

280. **Proper_noun_location:** Gaʿash (שַׁעַג) [pronounced *GAH-ġahsh*], which means *shaking, quivering;* and is transliterated *Gaash.* Strong's #1608 BDB #172. Judges 2:9 2Sam. 23:30 1Chron. 11:32

Gaʿash (שַׁעַג) [pronounced *GAH-ġahsh*]	*shaking, quivering; earthquake;* transliterated *Gaash*	proper singular noun; location	Strong's #1608 BDB #172

281. **Masculine_proper_noun:** Gaʿetâm (מָתְעַג) [pronounced *gahġ-TAWM*], which means *a burnt valley;* and is transliterated *Gatam.* Strong's #1609 BDB #172. Gen. 36:11

Gaʿetâm (מָתְעַג) [pronounced *gahġ-TAWM*]	*a burnt valley;* and is transliterated *Gatam*	masculine singular proper noun:	Strong's #1609 BDB #172

282. **Feminine_noun:** gephen (גֶפֶן) [pronounced *GEH-fehn*], which means *vine, vine tree [used figuratively of Israel; metaphorically for stars fading at Jehovah's judgment; and figuratively of prosperity].* Strong's #1612 BDB #172. Gen. 40:9 49:11 1Kings 4:25 Psalm 105:33

gephen (גֶפֶן) [pronounced *GEH-fehn*]	*vine, vine tree [used figuratively of Israel; metaphorically for stars fading at Jehovah's judgment; and figuratively of prosperity]*	feminine singular noun with the 3rd person masculine plural suffix	Strong's #1612 BDB #172

283. **Masculine_noun:** gaph (גַף) [pronounced *gahf*], which means *back; body; self [himself, herself]; height, elevation.* Strong's #1610 BDB #172. Exodus 21:3 Prov. 9:3

gaph (גַף) [pronounced *gahf*]	*back; body; self [himself, herself]; height, elevation*	masculine singular noun	Strong's #1610 BDB #172
gaphîym (גַפִּים) [pronounced *gah-FEEM*]	*height (s), elevation*	masculine plural noun	Strong's #1610 BDB #172

284. **Masculine_noun:** gôpher (גֹפֶר) [pronounced *GOH-fer*], which means *pitch trees, resinous trees, pine, fur, cypress, cedar; gopher* and is transliterated, *gopher*. Strong's #1613 BDB #172. Gen. 6:14

gôpher (גֹפֶר) [pronounced *GOH-fer*]	*pitch trees, resinous trees, pine, fur, cypress, cedar; gopher* and is transliterated, *gopher*	masculine singular noun	Strong's #1613 BDB #172

285. **Feminine_noun:** gâphᵉrîyth (גָפְרִית) [pronounced *gphᵉ-REETH*], which means *brimstone, sulphur, pitch,* possibly *oil, natural gas;* figuratively of *Jehovah's wrath, judgement or breath*. This is apparently a foreign word and perhaps refers to a *pitch* of some sort which would contain combustible elements, e.g., sulphur. Strong's #1614 BDB #172. נֶּ. 19:24 Job 18:15

gâphᵉrîyth (גָפְרִית) [pronounced *gophᵉ-TEETH*]	*brimstone, sulphur, pitch,* possibly *oil, natural gas;* figuratively of *Jehovah's wrath, judgement or breath*	feminine singular noun	Strong's #1614 BDB #172

286. **Masculine_proper_noun:** Gêrâʾ (גֵרָא) [pronounced *gay-RAW*], which means *a grain;* transliterated *Gera*. Strong's #1617 BDB #173. Gen. 46:21 Judges 3:15 2Sam. 16:5 19:16 1Kings 2:8

Gêrâʾ (גֵרָא) [pronounced *gay-RAW*]	*a grain;* transliterated *Gera*	masculine singular, proper noun	Strong's #1617 BDB #173

287. **Masculine_noun:** which means *itch, scab*. Strong's #1618 BDB #173.

288. **Masculine_proper_noun:** Gârêb (גֵרֶב) [pronounced *gaw-RABE*], which means *itch, scab;* and is transliterated *Gareb*.   Strong's #1619 BDB #173. 2Sam. 23:38 1Chron. 11:40

Gârêb (גֵרֶב) [pronounced *gaw-RABE*]	*itch, scab;* and is transliterated *Gareb*	masculine singular proper noun	Strong's #1619 BDB #173

289. **Proper_noun_location:** Gârêb (which means *itch, scab;* and is transliterated . Strong's #1619 BDB #173.

290. **Gentilic_adjective:** Girᵉgâshîy (גִרְגָשִי) [pronounced *ghihr-gaw-SHEE*], which means, *dwelling on clay soil;* transliterated *Girgashite*. Strong's #1622 BDB #173. Gen. 10:16 15:21

Girᵉgâshîy (גִרְגָשִי) [pronounced *ghihr-gaw-SHEE*]	*dwelling on clay soil;* transliterated *Girgashite*	gentilic singular noun/adjective with the definite article	Strong's #1622 BDB #173

291. **Verb:** gârad (דָּרַג) [pronounced *gaw-RAHD*], which means *to scrape [oneself], to scratch [oneself]*. Job 2:8. Strong's #1623 BDB #173. Job 2:8

gârad (דָּרַג) [pronounced *gaw-RAHD*]	*to scrape [oneself], to scratch [oneself]*	3rd person masculine singular, Hithpael imperfect	Strong's #1623 BDB #173

292. **Verb:** gârâh (הָרַג) [pronounced *gaw-RAW*], which means *to stir up strife, to cause strife, to excite strife*. in the Piel; *to engage in strife* in the Hithpael. Strong's #1624 BDB #173. Deut. 2:5, 9, 24

gârâh (הָרַג) [pronounced *gaw-RAW*]	*to stir up strife, to cause strife, to excite strife; to meddle; to stir up*	3rd person masculine singular, Piel imperfect	Strong's #1624 BDB #173
gârâh (הָרַג) [pronounced *gaw-RAW*]	*to excite oneself against; to engage in strife; to be irritated, to be angry; to engage in war*	3rd person masculine singular, Hithpael imperfect	Strong's #1624 BDB #173
gârâh (הָרַג) [pronounced *gaw-RAW*]	*excite oneself against; engage in strife; be irritated, be angry; wage war, engage in war*	2nd person masculine singular, Hithpael imperative	Strong's #1624 BDB #173

293. **Masculine_noun:** gârôwn (גרון) [pronounced *gaw-ROHN*], which means *neck [the exterior], throat [the interior]*. Strong's #1627 BDB #173. The Doctrine of Fasting (Isa. 58:1) Psalm 149:6

gârôwn (גרון) [pronounced *gaw-ROHN*]	*neck [the exterior], throat [the interior]*	masculine singular noun	Strong's #1627 BDB #173

294. **Feminine_noun:** which means *contention, strife, hostility*. Strong's #8409 BDB #173.

295. **Verb:** which means *to cut, to cut off, to exterminate*. Strong's #1629 BDB #173.

296. **Masculine_noun:** gar^ezen (זְרַג) [pronounced *gahr-ZEHN*], which means *axe*. Strong's #1631 BDB #173. Deut. 20:19 1Kings 6:7

gar^ezen (זְרַג) [pronounced *gahr-ZEHN*]	*ax, hatchet*	masculine singular noun	Strong's #1631 BDB #173

This word is only found in Deut. 19:5 20:19 1Kings 6:7 Isa. 10:15. It certainly appears to mean *ax*.

297. **Gentilic_adjective:** Gir^ezîy (גִּרְזִי) [pronounced *gir^e-ZEE*], which means *a land eaten off, naked, barren;* and is transliterated *Gezerite, Gezrite.* From Strong's #1507. Strong's #1511 BDB #173. 1Sam. 27:8

Gir^ezîy (גִּרְזִי) [pronounced *gir^e-ZEE*]	*a land eaten off, naked, barren;* transliterated *Gezerite, Gezrite; Girzite; Gizrite, Girizite*	gentilic adjective with the definite article	Strong's #1511 (from #1507) BDB #173

298. **Proper_noun_location:** which means *;* and is transliterated *.* Strong's #1630 BDB #173.

299. **Masculine_noun:** which means *a basin.* Perhaps some other kind of vessel perhaps like a basket. Ezra 1:9.* Strong's #105 BDB #173.

300. **Masculine_noun:** gôwrâl (גּוֹרָל) [pronounced *goh-RAWL*], which means *allocation, lot (or, lots), [land] allotment, portion, recompense, retribution; what falls to anyone because of a lot; inheritance;* metaphorically for *one's lot in life.* BDB spends nearly a page on this word, allowing for such translations as *lot, allotment, portion, recompense, retribution* (see Isa. 17:14   Jer. 13:25). Gesenius calls this the metaphysical use, of which we have a similar saying. When we are about ready to do something that we do not know the outcome to, or whether we should do it or not, we occasionally say, "Let's just roll the dice and see what happens." The difference between this word and chêleq is emphasis. Gôral seems to emphasize their rightful recompense as well as to the system involved in distributing the land; and chêleq emphasizes the division of the land.   Therefore, it is uncertain as to whether this refers to *what* will be done to the men of Gibeah in recompense for what they did; or to the system of choosing the tribe to attack Benjamin. Most translations favor the latter interpretation, as it is more often found (in fact, I believe that every instance of this word in the KJV is rendered *lot* or *lots*. Strong's #1486 BDB #174. [Chêleq is **Strong's #2506 BDB #324**]. Joshua **15:1** 18:11 21:20 Judges 1:3 **20:9** 1Sam. (10:20) 1Chron. 6:54 Prov. 1:14

gôwrâl (גּוֹרָל) [pronounced *goh-RAWL*]	*allocation, lot (or, lots), [land] allotment, portion, recompense, retribution; what falls to anyone because of a lot; inheritance;* metaphorically for *one's lot in life*	masculine singular noun	Strong's #1486 BDB #174

301. **Adjective:** which means *.* Strong's #1632 BDB #175.

302. **Verb1:** which means *to lay aside, to leave, to save.* Strong's #1633 BDB #175.

303. **Masculine_noun:** gerem (גֶּרֶם) [pronounced *GHEH-rehm*], which means *bone, strength, self.* Strong's #1634 BDB #175. Gen. 49:14

gerem (גֶּרֶם) [pronounced *GHEH-rehm*]	*bone, strength, self*	masculine singular noun:	Strong's #1634 BDB #175

304. **Verb2:** which means *to break bones, to break*. Strong's #1633 BDB #175.

305. **Masculine_noun:** gôren (גֹּרֶן) [pronounced *GOH-ren*], which means *threshing floor*. It is a place where grain is stored. Strong's #1637 BDB #175. Gen. 50:10 Deut. 16:13 Judges 6:37 1Sam. 23:1 2Sam. 6:6 24:16

gôren (גֹּרֶן) [pronounced *GOH-ren*]	*threshing floor*	masculine singular noun	Strong's #1637 BDB #175

306. **Verb:** gâraʿ (גָּרַע) [pronounced *gaw-RAHĠ*], which means *to diminish, to restrain, to withdraw*. Keil and Delitzsch compare it to an Arabic word, which means *to suck in*. Strong's #1639 BDB #175. Exodus 5:8, 11, 19 21:10 Deut. 4:2 Job 15:4, 8

gâraʿ (גָּרַע) [pronounced *gaw-RAHĠ*]	*to diminish, to restrain, to withdraw, to reduce, to lessen*	3rd person masculine singular, Qal imperfect	Strong's #1639 BDB #175

It actually means *to shave off* [a beard], and therefore *to cut off, to take away, to detract, to withhold*. When followed by the preposition ʾel (אֶל), it means *to take in, to lay up, to put in store for oneself*. In Job 15:8, the NASB renders this verb *to limit*.

gâraʿ (גָּרַע) [pronounced *gaw-RAHĠ*]	*to be diminished, to be restrained, to be withdrawn*	3rd person masculine singular, Niphal imperfect	Strong's #1639 BDB #175
gâraʿ (גָּרַע) [pronounced *gaw-RAHĠ*]	*diminished, restrained, withdrawn; lessened, reduced*	Niphal participle	Strong's #1639 BDB #175
gâraʿ (גָּרַע) [pronounced *gaw-RAHĠ*]	*to withdraw; to draw up*	3rd person masculine singular, Piel imperfect	Strong's #1639 BDB #175

307. **Feminine_noun:** migᵉrâʿâh (הַעָרְגְמ) [pronounced *mihg-raw-AW*], which means *a ledge, an offset, recess, rebatement*. Strong's #4052 BDB #175. 1Kings 6:6*

migᵉrâʿâh (הַעָרְגְמ) [pronounced *mihg-raw-AW*]	*a ledge, an offset, recess, rebatement*	feminine singular noun	Strong's #4052 BDB #175

308. **Verb:** gâraph (גָּרַף) [pronounced *gaw-RAHF*], which means *to sweep away, to sweep*. It is only found here. Keil and Delitzsch claim that this means *to collect*

together, to make into a ball, to clench.[98] Strong's #1640 BDB #175. [The Doctrine of Fasting (Isa. 58:4)] Judges 5:21*

gâraph (גָּרַף) [pronounced *gaw-RAHF*]	*to sweep away, to sweep*	3rd person masculine singular, Qal perfect; with the 3rd person masculine plural suffix	Strong's #1640 BDB #175

309. **Masculine_noun:** ʾegᵉrôwph (אֶגְרֹף) [pronounced *egᵉ-ROHF*], which means *fist*. Strong's #106 BDB #175. The Doctrine of Fasting (Isa. 58:4) Exodus 21:18

ʾegᵉrôwph (אֶגְרֹף) [pronounced *egᵉ-ROHF*]	*fist*	masculine singular noun with the 3rd person masculine singular suffix	Strong's #106 BDB #175

310. **Feminine_noun:** which means *shovel*. Strong's #4053 BDB #175.

311. **Verb:** gârar (גָּרַר) [pronounced *gaw-RAHR*], which means *to drag, to drag away*. Strong's #1641 BDB #176. 1Kings 7:9

gârar (גָּרַר) [pronounced *gaw-RAHR*]	*to drag, to drag away; to scrape; to sweep; to saw; to gargle (produce rough sounds from the throat); to bring up food again*	3rd person masculine singular, Qal imperfect	Strong's #1641 BDB #176
gârar (גָּרַר) [pronounced *gaw-RAHR*]	*to be scraped together; to chew the cud*	3rd person masculine singular, Niphal imperfect	Strong's #1641 BDB #176
When used of riches, this is *to collect and scrape together riches from every quarter*.			
gârar (גָּרַר) [pronounced *gaw-RAHR*]	*sawn, sawing*	Poal participle	Strong's #1641 BDB #176
This is an odd verb with many different meanings, depending upon the stem.			
gârar (גָּרַר) [pronounced *gaw-RAHR*]	*sweeping (away) [used of a whirlwind]; roaring*	Hithpoel participle	Strong's #1641 BDB #176

312. **Feminine_noun:** which means *cud*. Strong's #1625 BDB #176.

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[98] Keil & Delitzsch *Commentary on the Old Testament;* 1966 Hendrickson Publishers, Inc.; Vol. 7, p. 554.

313.   **Feminine_noun:** gêrâh (הֵרָג) [pronounced *gay-RAW*], which means *a small weight; weight of 16 barley grains, weight of 4-5 carob beans; 20th part of a shekel;* transliterated *gerah*. A weight. Strong's #1626 BDB #176. Exodus 30:13

gêrâh (הֵרָג) [pronounced *gay-RAW*]	*a small weight; weight of 16 barley grains, weight of 4-5 carob beans; 20th part of a shekel; transliterated gerah*	feminine singular noun	Strong's #1626 BDB #176

314.   **Masculine_noun:** which means *a berry*. Strong's #1620 BDB #176.

315.   **Feminine_noun:** gar^egerôwth (תוֹרְגְרַג) [pronounced *gahr-gehr-OHTH*], which means *neck; neck ornament; throat*. Plural noun. Strong's #1621 BDB #176. Prov. 1:9 3:3 6:21

gar^egerôwth (תוֹרֵגְרַג) [pronounced *gahr-gehr-OHTH*]	*neck; neck ornament; throat*	feminine plural noun despite its use in the singular sense	Strong's #1621 BDB #176

316.   **Feminine_noun:** m^egêrâh (הָרֵגְמ) [pronounced *mehg-ay-RAW*], which means *saw [for stone cutting]*. Strong's #4050 BDB #176. 2Sam. 12:31 1Kings 7:9

m^egêrâh (הָרֵגְמ) [pronounced *mehg-ay-RAW*]	*saw [for stone cutting]*	feminine singular noun with the definite article	Strong's #4050 BDB #176

This is taken from Strong's #1641 BDB #176.

317.   **Proper_noun/location:** G^erâr (רָרְג) [pronounced *gher-AWR*], which means *a lodging place, dwelling;* transliterated *Gerar*. Strong's #1642 BDB #176. Gen. 10:19 20:1 26:1, 6

G^erâr (רָרְג) [pronounced *gher-AWR; possibly ^erawr*]	*a lodging place, dwelling; transliterated Gerar*	proper singular noun; location	Strong's #1642 BDB #176

318.   **Verb:** which means *to bray, to pound, to grind coarse; to rush*. Strong's #none BDB #176.

319.   **Verb:** which means *to be crushed*. Strong's #1638 BDB #176.

320.   **Masculine_noun:** which means *a crushing*. Strong's #1643 BDB #176.

321.   **Verb:** gârash (שַׁרָג) [pronounced *gaw-RASH*] and it means *to cast out, to throw out, to drive out*. When God told Moses that he would *cast out* the Gentiles from the land of Canaan before them, He used the same word (Ex. 23:28 34:11 Num. 22:11). This verb is primarily found in the Piel during the first seven books of the Bible and the meanings given are primarily Piel meanings (BDB and Gesenius do not really distinguish between the Qal and the Piel). It's occurrences in the Qal

primarily refer to *divorce* (e.g., Lev. 21:7 Num. 30:9). Strong's #1644 BDB #176.
Gen. 3:24 4:14 21:10 Exodus 2:16 6:1 10:11 12:39 23:28 33:2 Lev. 21:7, 14
Joshua **24:18** Judges 2:3 9:41 11:2 1Sam. 26:19 1Kings 2:27 1Chron. 17:21
Psalm 34 inscription

gârash (שַרְג) [pronounced *gaw-RASH*]	*to cast [thrust, throw, drive] out, to expel; to plunder, to spoil; to put forth [fruit]; to drive [cattle to a pasture]*	3rd person masculine singular, Qal imperfect with the 3rd person masculine singular suffix	Strong's #1644 BDB #176
gârash (שַרְג) [pronounced *gaw-RASH*]	*to be expelled, to be driven away; to be tossed [driven, agitated] [by the sea]; to be carried off*	3rd person masculine singular, Niphal imperfect with the 3rd person masculine singular suffix	Strong's #1644 BDB #176
gârash (שַרְג) [pronounced *gaw-RASH*]	*to expel, to cast out, to throw out, to drive out [away]*	3rd person masculine singular, Piel imperfect with the 3rd person masculine singular suffix	Strong's #1644 BDB #176
gârash (שַרְג) [pronounced *gaw-RASH*]	*to be thrust [cast, thrown, driven] out*	3rd person masculine singular, Pual imperfect with the 3rd person masculine singular suffix	Strong's #1644 BDB #176

322. **Masculine_noun:**   which means *a thing thrust, a thing thrust forth out]*. Strong's #1645 BDB #177.

323. **feminine_noun:** which means *expulsion, violence*. Strong's #1648 BDB #177.

324. **Masculine_proper_noun:** which means *expelled;* transliterated . Son of Moses and Siporah. Strong's #1647 BDB #177.

325. **Masculine_proper_noun:** Gêr͏ᵉshôwm (םושרֵג) [pronounced *gay-rehsh-OWN*], which means *exile, refugee;* transliterated *Gershon, Gershom*. Strong's #1648 BDB #177. Gen. 46:11 Exodus 2:22 6:16 18:3 1Chron. 15:7

Gêr͏ᵉshôwm (םושרֵג) [pronounced *gay-rehsh-OHM*]	*exile, refugee; to cast out;* transliterated *Gershon, Gershom*	masculine singular proper noun	Strong's #1648 BDB #177
Also spelled Gêr͏ᵉshôwn (ןושרֵג) [pronounced *gay-rehsh-OWN*].			

Gêr^eshôwn (וֹשְׁרֵג) [pronounced *gay-rehsh-OWN*]	*exile, refugee, to cast out;* transliterated *Gershon, Gershom*	masculine singular proper noun	Strong's #1648 BDB #177

Also spelled Gêr^eshôwm (םוֹשְׁרֵג) [pronounced *gay-rehsh-OHM*].

326. **Gentilic_adjective:** which means , transliterated . Strong's #1649 BDB #177.

327. **Masculine plural:** mig^erâsh (שָׁרְגִמ) [pronounced *mig^e-RAWSH*], which means *common, common-land, pasture land; open land; open space [around a building]*. It apparently is land not owned by anyone in specific. Young renders this *suburbs*. Strong's #4054 BDB #177. Joshua 14:4 21:3, 8 1Chron. 13:2

mig^erâsh (שָׁרְגִמ) [pronounced *mig^e-RAWSH*]	*common, common-land, pasture land; open land; open space [around a building]*	masculine plural noun	Strong's #4054 BDB #177

328. **Verb:** which means *to be bulky*. Strong's #none BDB #177.

329. **Masculine_proper_noun:** Geshem (םֶשֶׁגּ) [pronounced *GHEH-shehm*], which means *rain, showers;* transliterated *Geshem*. Strong's #1654 BDB #177.

Geshem (םֶשֶׁגּ) [pronounced *GHEH-Shem*]	*rain, showers; violent rain, heavy shower*	masculine singular noun	Strong's #1653 BDB #177

330. **Masculine_noun:** geshem (םֶשֶׁגּ) [pronounced *GHEH-shehm*], which means *rain, showers; violent rain, heavy shower*. Strong's #1653 BDB #177. Gen. 7:12 8:2 Psalm 68:9 105:32

geshem (םֶשֶׁגּ) [pronounced *GHEH-Shem*]	*rain, showers; violent rain, heavy shower*	masculine singular noun	Strong's #1653 BDB #177

331. **Verb:** which means *to be rained up; to cause [send] rain*. Strong's #1652 BDB #177.

332. **Masculine_noun:** which means . Strong's #1656 BDB #177.

333. **Proper_noun/location:** Goshen (ןֶשׁגֹ) [pronounced *GOH-sheen*], which means, *a drawing near;* and is transliterated *Goshen*. A district in Egypt. Strong's #1657 BDB #177. Gen. 45:10 46:28 47:1 50:8 Exodus 8:22 9:26

Goshen (ןֶשׁגֹ) [pronounced *GOH-sheen*]	*a drawing near;* and is transliterated *Goshen*	proper noun/location	Strong's #1657 BDB #177

> BDB: *[Goshen is] a region in northern Egypt, east of the lower Nile, where the children of Israel lived from the time of Joseph to the time of Moses.*[99]

334. **Masculine_proper_noun:** which means *;* transliterated . Strong's #1658 BDB #177.

335. **Verb:** which means *to strengthen, to make firm*. Strong's #none BDB #178.

336. **Masculine_proper_noun:** Gᵉshûwr (גושׁר) [pronounced *gᵉsh-OOR*], which means *to join; a bridge, a land of bridges* and is transliterated *Geshur*. This word is used of the land and the people. Strong's #1650 BDB #178. 2Sam. 3:3 13:37, 38 14:23 15:8

Gᵉshûwr (גושׁר) [pronounced *gᵉsh-OOR*]	*to join; a bridge, a land of bridges* and is transliterated *Geshur*	masculine singular proper noun	Strong's #1650 BDB #178

337. **Gentilic_adjective:** Gᵉshûwrîy (גרושׁי) [pronounced *gᵉh-shoo-REE*], which means *bridges, land of bridges;* is transliterated *Geshurite*. Strong's #1651 BDB #178. 3:14 1Sam. 27:8 (2Sam. 2:9)

Gᵉshûwrîy (גרושׁי) [pronounced *gᵉh-shoo-REE*]	*to join; a bridge, a land of bridges;* is transliterated *Geshurite, Geshuri, Geshuriy*	gentilic adjective with the definite article	Strong's #1651 BDB #177

338. **Verb:** which means *to feel with the hand, to feel, to stroke*. Strong's #1659 BDB #178.

339. **Gentilic_adjective:** which means *wine press,* transliterated . Strong's #1660–1661,1663 BDB #178.

340. **Proper_noun/location:** which means *;* transliterated . Strong's #1664–1665 BDB #178.

341. **Masculine_proper_noun:** Gether (גֶּתֶר) [pronounced *GHEH-thehr*], which means *fear;* and is transliterated *Gether*. Strong's #1666 BDB #177. Gen. 10:23

Gether (גֶּתֶר) [pronounced *GHEH-thehr*]	*fear;* and is transliterated *Gether*	masculine singular proper noun:	Strong's #1666 BDB #177

4.   ד (ד at the beginning of a word)   D   Dâhleth [pronounced *DAW-leth*] Written and spoken *d*

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[99] *The Brown-Driver-Briggs Hebrew and English Lexicon;* courtesy of e-sword; Strong's #1657.

1.   **Letter:** Dâhleth, the fourth letter of the Hebrew alphabet. Equivalent to 4 and, with two dots above it, 4000. There is no evidence that it was used this way in Old Testament times. Strong's #none BDB #178

2.   **Verb:** dâʾab (דָּאַב) [pronounced *daw-AWᴮV*], which means *to become faint, to languish*. Strong's #1669 BDB #178. 1Sam. 2:33 (where it is mistakenly written אדְב).

dâʾab (דָּאַב) [pronounced *daw-AWᴮV*]	*to melt [away]; to become faint, to languish*	infinitive construct	Strong's #1669 BDB #178

3.   **Feminine_noun:** which means *faintness, failure of mental energy, dismay*. Job 41:14.* Strong's #1670 BDB #178.

4.   **Masculine_noun:** which means *faintness, languishing*. Strong's #1671 BDB #178.

5.   **Verb:** dâʾag (גאַד) [pronounced *daw-AHG*], which means *to be anxious, to be concerned, to fear*. Strong's #1672 BDB #178. 1Sam. **9:4** 10:2 (21:7)

dâʾag (גאַד) [pronounced *daw-AHG*]	*to be anxious, to be concerned, to fear*	3rd person masculine singular, Qal perfect	Strong's #1672 BDB #178

The Possible Meanings of Dâʾag				
Scripture	**Passage**	**to be anxious**	**to be concerned**	**to fear**
1Sam. 9:5	"...lest my father cease from the donkeys and have dâʾag-ed for us"	reasonable and likely	reasonable and likely	reasonable and likely (not in the sense of startled)
1Sam. 10:2	"...you father has forsaken the donkeys and has been dâʾag-ed for you..."	reasonable and likely	reasonable and likely	reasonable and likely (not in the sense of startled)
Psalm 38:18	For my iniquity I will confess; I dâʾag from my sin.	reasonable and likely	reasonable and likely	reasonable and likely (not in the sense of startled)

The Possible Meanings of Dâʾag				
Scripture	**Passage**	**to be anxious**	**to be concerned**	**to fear**
Isa. 57:11	"...and whom have you dâʾag-ed and so you fear that you lie and did not remember Me and you have not placed upon your heart?"	reasonable	reasonable	reasonable and likely
Jer. 17:8	"And he is like a tree being planted by water and by a stream: he sends out his roots and is not afraid when the heat comes and his leaves are green. And in the year of drought, he is not dâʾag and he does not cease from bearing fruit."	reasonable	reasonable	reasonable and likely
Jer. 38:19	Then said the king Zedekiah to Jeremiah, "I am dâʾag-ing the Jews who have deserted to the Chaldeans lest they give me into their hand and they abuse me."	reasonable	reasonable	reasonable and likely
Jer. 42:16	"And the sword which you are fearing from it there will overtake you in the land of Egypt; and the famine which you are dâʾag-ing from it there will follow after you [in] Egypt and you will die."	reasonable	reasonable	reasonable and likely
What I had really hoped to find in this chart is a reason to abandon two of the meanings and hold to the third. However, in all instances, all three meanings are apropos, although *to fear* (in the sense of being *anxious* about something and *fearing the worst*) seems to be the most applicable throughout.				

6.   **Masculine_proper_noun:** Dôʾêg (דֹּאֵג) [pronounced *doh-AYG*], which means *anxious, concerned, fear* and is transliterated *Doeg*. The pertinent verb here is

dâʾag (דָּאַג) [pronounced *daw-AHG*], which means *to be anxious, to be concerned, to fear*. You will note that the consonants are exactly the same, which is the root of the word. This means that they likely mean the same thing. My guess is that Doeg was a difficult birth which caused his mother to be concerned; even to be afraid. And so she named her son accordingly (Strong's #1672 BDB #178). Strong's #1673 BDB #178. 1Sam. 21:7 22:9 Psalm 52 inscription

Dôʾêg (דֹּהֵג) [pronounced *doh-AYG*]; also spelled דּוֹאֵג	*anxious, concerned, fear and is transliterated Doeg*	masculine proper noun	Strong's #1673 BDB #178

7. **Feminine_noun:** which means *anxiety, anxious care*. Strong's #1674 BDB #178.

8. **Verb:** which means *to fly swiftly, to dart through*. Strong's #1675 BDB #178.

9. **Feminine_noun:** which means *a bird of prey, possibly a kite*. Strong's #1676 BDB #178.

10. **Feminine_noun:** which means *a bird of prey, possibly a kite*. Strong's #1772 BDB #178.

11. **Masculine_noun:** which means *rest*. Either reading or meaning is doubtful. Deut. 33:25.* Strong's #1679 BDB #179.

12. **Verb:** which means *to move gently, to glide, to glide over*. Strong's #1680 BDB #179.

13. **Masculine_noun:** dôwb (בֹּוד) [pronounced *do^bv*], which means *bear*. Strong's #1677 BDB #179. 1Sam. 17:34 2Sam. 17:8

dôwb (בֹּד or בֹּוד) [pronounced *doh^bv*]	*bear*	masculine singular noun	Strong's #1677 BDB #179

14. **Feminine_noun:** dibbâh (הַבַּד) [pronounced *dihb-BAW*], which means *a whispering, a defamation, a defaming; a [negative] report*. Strong's #1681 BDB #179. Prov. 10:18

dibbâh (הַבַּד) [pronounced *dihb-BAW*]	*a whispering, a defamation, a defaming; a [negative] report, slander*	feminine singular noun	Strong's #1681 BDB #179

15. **Masculine_noun:** which means *dove's dung*. What a cool idea for a word. 2Kings 6:25.* Strong's #1686 BDB #179.

16. **Feminine_noun:** d^bêlâh (דְּבֵלָה) [pronounced *d^bay-LAW*], which means *a lump of pressed figs*. Strong's #1690 BDB #179. 1Sam. 25:18 30:12 1Chron. 12:40

d^bêlâh (דְּבֵלָה) [pronounced *d^b^ay-LAW*]	*a fig-cake, a lump of pressed figs, a cake of pressed figs*	feminine singular noun	Strong's #1690 BDB #179

17. **Proper_noun_location:** Strong's #1689 BDB #179.

18. **Masculine_proper_noun:**   which means *a lump of pressed figs?* and is transliterated . Strong's #1691 BDB #179.

19. **Proper_noun_location:** which means *a lump of pressed figs?;* and is transliterated . Strong's #1015 BDB #179.

20. **Verb:** dâbaq (קָבַד) [pronounced *daw^b-VAHK*], which means *to cling, to cleave, to hold close, to keep close, to adhere*. When followed by the bêyth preposition, the rendering of *to cling to* or *to adhere to* seems to be reasonable (Deut. 11:22 30:20 Job 19:20). Hophal: *to cleave fast*. Strong's #1692 BDB #179. Gen. 2:24 19:19 31:23 34:2 Joshua 23:8 Ruth 2:8, 21 1Sam. 14:22 31:2 2Sam. 1:6 20:2 23:10 Job 19:20 Psalm 44:25 63:8

dâbaq (קָבַד) [pronounced *daw^b-VAHK*]	*to cling, to cleave, to hold close, to keep close, to adhere*	3rd person masculine singular, Qal imperfect	Strong's #1692 BDB #179
dâbaq (קָבַד) [pronounced *daw^b-VAHK*]	*to cause to adhere, to make to cleave; to follow hard; to com e upon, to reach, to be caused to reach*	3rd person masculine plural, Hiphil imperfect	Strong's #1692 BDB #179

The idea is, they follow so closely behind, it is almost as though they are attached to those they follow.

dâbaq (קָבַד) [pronounced *daw^b-VAHK*]	*to*	3rd person masculine plural, imperfect	Strong's #1692 BDB #179

Because so many ancient commentaries depend upon the KJV, which reads *to follow after* at this point, it is important that you see just what this verb actually means. This is the same word which is used of Adam *clinging to* his wife (Gen. 2:24); no fundamentalist wants to see this word interpreted as Adam *following after* his wife. This word is also found in Ruth 1:14 1Kings 11:2 Job 19:20 29:10. This does reasonably mean *to follow after, to pursue* when found in the Hiphil (see Judges 20:45 1Sam. 14:22 2Sam. 1:6). Barnes concurs, writing: *dâbaq* - means properly to cleave to; to adhere; to be glued to; to stick fast. Then it means *to attach oneself to anything; and then, to pursue or follow after*. The idea here is that of *adhering to, or cleaving to*.[100]

21. **Adjective:** dâbêq (קָבַד) [pronounced *daw-BAKE*], which means *clinging, cleaving, adhering to*. Strong's #180 BDB #1695. Deut. 4:4

dâbêq (קָבַד) [pronounced *daw-BAKE*]	*clinging, cleaving, adhering to*	masculine plural adjective with the definite article	Strong's #180 BDB #1695

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[100] Albert Barnes, *Barnes' Notes on the Old Testament;* from e-Sword, Psalm 63:8.

22.　**Verb:** dâbar (רִבַּד) [pronounced *daw^b-VAHR*], which means *to speak, to declare, to proclaim, to announce*. In the Piel, it is stronger and it can carry with it the idea of providing guidance and direction, if not a set of mandates (and this would be determined by context). What kind of intensification is determined by context. In Judges 12:6, the Piel puts the emphasis on upon *enunciation*. The Piel may call for *talk, backed with action; give your opinion; expound; make a formal speech; speak out; talk it around*. It can be rendered *to promise, to propose [marriage], to speak kindly of, to plot against, to destroy*. Again, like many of the words used by Job, this could take on different meanings. Most often, the Piel could be simply rendered *to speak*. Strong's #1696 BDB #180. The Doctrine of Tongues (Isa. 28:14) Gen. 8:15 12:4 16:13 17:3 18:5 19:14 20:8 21:1 23:3 24:7, 30 27:5, 6 28:15 29:9 31:24 32:19 34:3 35:13 37:4 39:10 41:9, 28 42:7 43:19 44:2 45:12, 15 49:28 50:4, 21 Exodus 1:17 4:10 5:23 6:2, 11, 27 7:2 8:15, 29 9:1 10:29 11:2 12:3, 25 13:1 14:1, 2 16:10, 12 19:6, 8 20:1, 19, 22 23:22 24:3 25:1, 2, 22 28:3 29:42 30:11 31:1, 13 32:7, 34 33:1 Deut. 1:1, 11 2:1, 16 3:26 4:12, 33, 45 5:1, 4, 26 20:2 29:13 31:1 Joshua 1:3 5:14 22:4 Judges 2:15 5:12 6:36, 39 9:37 12:6 16:10 19:30 Ruth 2:13 1Sam. 1:13 2:3 3:9, 17 8:21 9:25 **10:25** 11:4 14:19 15:16 16:4 17:23 19:1, 3 20:23 24:16 25:9, 39 28:17 2Sam. 2:27 7:17 14:3, 10 17:6 19:7, 29 20:16, 18 22:1 23:2 24:12 1Kings 1:14, 42 2:4, 14 3:22 4:32 5:5 6:12 8:15, 20 9:5 Job 1:16 2:10, 13 11:5 13:7, 13, 22 19:7, 11 Psalm 2:5 12:3 15:2 34:13 41:6 47:3 41:4 52:3 62:11 63:11 73:8 99:7 Prov. 2:12 8:6 Eccles. 1:8 2:15

dâbar (רִבַּד) [pronounced *daw^b-VAHR*]	*to speak, to say, to declare, to proclaim, to announce*	3rd person masculine singular, Qal perfect	Strong's #1696 BDB #180
dâbar (רִבַּד) [pronounced *daw^b-VAHR*]	*to speak, to declare, to proclaim, to announce; to lead, to guide; to rule, to direct; to follow; to lay snares, to plot against; to destroy*	3rd person masculine singular, Qal perfect	Strong's #1696 BDB #180
This includes a group of meanings given in Gesenius.			
dâbar (רִבַּד) [pronounced *daw^b-VAHR*]	*speaking, declaring, proclaiming, announcing; leading, guiding; ruling, directing*	Qal active participle	Strong's #1696 BDB #180
dâbar (רִבַּד) [pronounced *daw^b-VAHR*]	*speakers of, proclaimers of, announcers of*	masculine plural construct, Qal active participle	Strong's #1696 BDB #180

dâbar (רַבָּד) [pronounced *daw^b-VAHR*]	*to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce*	3rd person masculine singular, Piel imperfect	Strong's #1696 BDB #180
dâbar (רַבָּד) [pronounced *daw^b-VAHR*]	*speaking, talking [and backed with action], giving an opinion, expounding, making a formal speech, speaking out; promising, proposing, speaking kindly of, declaring, proclaiming, announcing*	Piel participle	Strong's #1696 BDB #180
dâbar (רַבָּד) [pronounced *daw^b-VAHR*]	*the one speaking, the one talking [and backed with action], the thing giving an opinion, the thing that is expounding, (making a formal speech, speaking out; promising, proposing, speaking kindly of, declaring, proclaiming, announcing)*	Piel participle with the definite article	Strong's #1696 BDB #180

The Piel stem is intensive, making dâbar is stronger. It can carry with it the idea of providing guidance and direction, if not a set of mandates (and this would be determined by context). The kind of intensification is determined by context. The Piel may call for *talk, backed with action; give your opinion; expound; make a formal speech; speak out; talk it around, to give a somber and tragic report*.

dâbar (רַבָּד) [pronounced *daw^b-VAHR*]	*speaking, talking [and back with action], giving an opinion, expounding, making a formal speech, speaking out, promising, proposing, speaking kindly of, declaring, proclaiming, announcing*	Piel participle	Strong's #1696 BDB #180

dâbar (רַבָּד) [pronounced *daw^b-VAHR*]	*those speaking, the ones talking [and back with action], those giving an opinion [expounding, making a formal speech, speaking out, promising, proposing, speaking kindly of, declaring, proclaiming, announcing]*	masculine plural, Piel participle	Strong's #1696 BDB #180
dâbar (רַבָּד) [pronounced *daw^b-VAHR*]	*speak [on, further], talk [and back with action], give an [your] opinion, expound, make a formal speech, speak out; continue [to speak], promise, propose, declare, proclaim, announce*	2nd person masculine singular, Piel imperative	Strong's #1696 BDB #180
dâbar (רַבָּד) [pronounced *daw^b-VAHR*]	*to subdue, to lead away; put to flight; to speak*	3rd person masculine singular, Hiphil imperfect	Strong's #1696 BDB #180

This is from the verb *to speak,* and the meaning here is taken from the 2nd group of Qal meanings, which are *to lead, to guide; to rule, to direction; to bring to order, to subdue* (the final two are taken from the Arabic). This is the only place where we find this verb used in the Hiphil, and it obviously presents some problems here.

We do apparently have a similar usage in Psalm 18:47 (...the God who gave me vengeance and subdued peoples under me...) and 2Chron. 22:10 (Now when Athaliah the mother of Ahaziah saw that her son was dead, she arose and destroyed all the royal family of the house of Judah). Add in Psalm 47:3 here as well.

dâbar (רַבָּד) [pronounced *daw^b-VAHR*]	*to be spoken of; to be decreed; spoken for*	3rd person masculine singular, Pual imperfect	Strong's #1696 BDB #180
dâbar (רַבָּד) [pronounced *daw^b-VAHR*]	*to speak together, to speak [talk] to one another*	3rd person masculine singular, Niphal imperfect	Strong's #1696 BDB #180
dâbar (רַבָּד) [pronounced *daw^b-VAHR*]	*speaking with; what has been spoken*	Hithpael participle	Strong's #1696 BDB #180

23.   **Masculine_noun:** dâbâr (רְבַּד) [pronounced *daw*ᵇ*-VAWR*], which means *word, saying, doctrine, thing, matter, command*. It occurs well over 1300 times in the Old Testament and its verbal cognate occurs over a thousand times; five times just in this chapter). This should indicate that we probably have a reasonable idea as to what this word really is; and we do; it means *word, saying, doctrine, command*. It is something which proceeds from the mouth and the context determines its exact parameters. Its primary meaning is what is said; this can be extrapolated to refer to the content of what is said, and hence the translation *things, matters, reports*. Strong's #1697 (or #1696) BDB #182. Gen. 11:1 15:1 18:14 19:8, 21 20:8, 10 21:11 22:1, 20 24:28 27:34 31:1 32:19 34:18 37:8, 11 41:28 42:16 43:7 44:2, 6 45:27 47:30 Exodus 1:18 2:14 4:10, 15 5:9, 11 8:10 9:4 12:24 14:12 16:4 18:11, 16, 19 20:1 22:9 23:7, 8 24:3, 14 32:28 33:4 Lev. 23:37 Deut. 1:1, 14 2:7, 26 4:2, 9 5:5, 22 16:19 17:1, 4, 8 22:14 Joshua 2:14 Judges 2:4 3:19 6:29 18:7 19:19 20:9 Ruth 3:18 1Sam. 2:23 3:11, 17, 18 4:16 9:9 10:2, 16 11:4 12:16 14:12 15:1, 10 16:18 17:11, 27 18:8 19:7 20:2 21:2, 12 22:15 24:6, 7 25:9, 36 26:16, 19 28:10, 18, 20 30:24 2Sam. 1:4 3:8 7:7 13:20, 21 14:3, 12, 20 15:3, 6 16:23 17:4 18:13 19:9, 29 20:17, 21 22:1 23:1 24:3 1Kings 1:7 2:4 3:10 4:27 5:7 6:11, 38 8:20, 26, 56 9:15 1Chron. 10:13 11:1, 3 16:15, 37 Job 2:13 19:28 Psalm 7 inscription 19:3 41:8 52:4 55:21 56:4, 5 59:12 64:3, 5 103:20 105:27 106:12 (110:4) 148:8 Prov. 1:6, 23 4:4 10:19 Eccles. 1:1, 8, 10

dâbâr (רְבַּד) [pronounced *daw*ᵇ*-VAWR*]	*word, saying, doctrine, thing, matter, command; business, occupation; case; something; manner*	masculine singular noun with the definite article	Strong's #1697 BDB #182

A more full set of BDB meanings: *word of man: speech, discourse, saying, word, as the sum of that which is spoken; word of command, royal edict; message, report, tidings; advice, counsel, promise, request; charge, complaint; decision, sentence; theme, story; saying, utterance, sentence; title of writings; phrase, clause*. As *the word of God: a divine communication in the form of commandments, prophecy, and words of help to His people*. It can also mean *matter, affair, thing about which one speaks; business, occupation; cause, case for judicial investigation; something, anything (indefinite); way, manner; reason*.[101] E. W. Bullinger adds *account, schedule*.[102]

dᵉbârîym (םיִרָבְּד) [pronounced *daw*ᵇ*-vawr-EEM*]	*words, sayings, doctrines, commands; things, matters, affairs; reports*	masculine plural noun	Strong's #1697 BDB #182

24.   **Combo:** Gen. 40:1 48:1

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[101] From **http://biblehub.com/hebrew/1697.htm** accessed April 26, 2018.

[102] E. W. Bullinger, *Companion Bible Notes;* 1909 in the Public Domain; from e-Sword, 1Kings 9:15.

ʾachar (רַחַא) [pronounced *ah-KHAHR*]	*after, following, behind; afterwards, after that; another*	preposition/adverb	Strong's #310 BDB #29
dᵉbârîym (םיִרָבְּד) [pronounced *daw^b-vawr-EEM*]	*words, sayings, doctrines, commands; things, matters, reports*	masculine plural noun with the definite article	Strong's #1697 BDB #182
ʾêlleh (הֶלֵא) [pronounced *ALE-leh*]	*these, these things*	demonstrative plural adjective with the definite article	Strong's #428 BDB #41

Literally, this reads, *after the words the these;* but this means *after these things, following these events*.

25. **Combo:** Gen. 39:17

kaph or kᵉ (כ) [pronounced *kᵉ*]	*like, as, just as; according to, after; about, approximately*	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
dᵉbârîym (םיִרָבְּד) [pronounced *daw^b-vawr-EEM*]	*words, sayings, doctrines, commands; things, matters, reports*	masculine plural noun with the definite article	Strong's #1697 BDB #182
ʾêlleh (הֶלֵא) [pronounced *ALE-leh*]	*these, these things*	demonstrative plural adjective with the definite article	Strong's #428 BDB #41

Literally, this is the phrase *as the words the these* or *like these words*. In Gen. 39:17, this is translated *the same story* (ESV, ERV, GNB, HCSB, Owen); *these same words* (Green's Literal Translation, the Scriptures 1998); *according to these words* (ACV, WEB); *with words like these* (VW); and *the same thing* (JPCT). This phrase can refer back to what follows (see Gen. 2:4   6:9   11:10) or what comes right before (see Gen. 9:19   10:20, 29, 31).

26. **Combo:** 2Sam. 18:13

kôl (לֹכ) [pronounced *kohl*]	*every, each, all of, all; any of, any*	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
dâbâr (רָבָּד) [pronounced *daw^b-VAWR*]	*word, saying, doctrine, thing, matter, command; business, occupation; case; something; manner*	masculine singular noun	Strong's #1697 BDB #182

It is possible that these two words together mean *everything*.

27. **Combo:**

28. **Combo:** 2Sam. 20:21

lô ʾ (אֹל or אוּל) [pronounced *low*]	*not, no*	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
kên (כֵּן) [pronounced *kane*]	*so, therefore, thus; then, afterwards; upright, honest; rightly, well; [it is] so, such, so constituted*	properly, an active participle; used primarily as an adverb	Strong's #3651 BDB #485
dâbâr (רָבָד) [pronounced *daw^b-VAWR*]	*word, saying, doctrine, thing, matter, command; business, occupation; case; something; manner*	masculine singular noun with the definite article	Strong's #1697 BDB #182

Literally, this means *[This is] not therefore the word*. Translators of 2Sam. 20:21 have translated it: *the matter [is] not so* (WEB, Young); *such is not the case* (NASB); *that is not true* (ESV); *that's not how it is* (Complete Jewish Bible); *that's not the way things are* (NET Bible); *that is not what I want* (Emphasized Bible, NCV); *that is not the (my, our) plan* (Easy English, GNB).

29. **Combo:** Gen. 12:17 20:11 43:18 Exodus 8:12 2Sam. 18:5

ʿal (לַע) [pronounced *ǵahl*]	*upon, beyond, on, against, above, over, by, beside*	preposition of proximity	Strong's #5921 BDB #752
dâbâr (רָבָד) [pronounced *daw^b-VAWR*]	*word, saying, doctrine, thing, matter, command*	masculine singular construct	Strong's #1697 BDB #182

Together, ʿal dâbâr (רָבָד לַע) [pronounced *ǵahl-daw^b-VAWR*] mean *because of, because of [that], for the sake of, for the cause of [that]*.

30. **Combo:** Deut. 22:24

ʿal (לַע) [pronounced *ǵahl*]	*upon, beyond, on, against, above, over, by, beside*	preposition of proximity	Strong's #5921 BDB #752
dâbâr (רָבָד) [pronounced *daw^b-VAWR*]	*word, saying, doctrine, thing, matter, command*	masculine singular construct	Strong's #1697 BDB #182

ʾăsher (רֶשֲׁא) [pronounced *uh-SHER*]	*that, which, when, who, whom; where*	relative pronoun; sometimes the verb *to be* is implied	Strong's #834 BDB #81

Together, ʿal dâbâr (לַע רָבָד) [pronounced *ǵahl-daw*^b*-VAWR*] mean *because, because of, because of that, for the sake of, for the cause of that*.

31. **Combo:** Gen. 22:16 24:9 30:31 34:14 Exodus 1:18 9:5 33:17 Deut. 3:26 4:32 2Sam. 15:6 17:6 24:3 1Kings 1:27

dâbâr (רָבָד) [pronounced *daw*^b*-VAWR*]	*word, saying, doctrine, thing, matter, command*	masculine singular noun with the definite article	Strong's #1697 BDB #182
zeh (הֶז) [pronounced *zeh*]	*here, this, this one; thus;* possibly *another*	masculine singular demonstrative adjective with a definite article	Strong's #2088, 2090 (& 2063) BDB #260

Together, dâbâr zeh mean *this thing, this matter, this command*. Literally, together, they would be translated *the word the this*.

32. Combo: Exodus 16:16, 32 29:1

zeh (הֶז) [pronounced *zeh*]	*here, this, this one; thus;* possibly *another*	masculine singular demonstrative adjective with a definite article	Strong's #2088, 2090 (& 2063) BDB #260
dâbâr (רָבָד) [pronounced *daw*^b*-VAWR*]	*word, saying, doctrine, thing, matter, command; business, occupation; case; something; manner*	masculine singular noun with the definite article	Strong's #1697 BDB #182

This [is] the matter, this [is] the thing, this [is] the doctrine, this [is] the command, this is what. Literally, this is, *the this the word*.

33. **Masculine_noun:** deber (רֶבֶד) [pronounced *DE*^B*-ver*], which means, *pestilence, plague, widespread sickness; punishment from God in the form of pestilence; punishment as the sin unto death*. is uniformly rendered *pestilence* in the KJV (with the exception of Hosea 13:14, which should read in part: Where is your pestilence, O Death?). Zodhiates gives the rendering *punishment from God resulting in death* rather than BDB's *pestilence, plague*. We find this word used continually with the word *famine,* albeit mostly by Jeremiah (2Chron. 20:9 Jer. 21:9 29:17–18 32:24 Ezek. 6:11). Furthermore, *famine* should be understood as corresponding more closely to *economic depression* with an emphasis upon hunger. In glancing at the several passages, I would be apt to conclude that this is almost always **punishment**

from God resulting in death; often taking the form of a quick, fatal illness. A strong case could be made for the rendering ***sin unto death*** for believers and *the **final punishment*** for unbelievers (obviously the final punishment in life). Strong's #1698   BDB #184.   Exodus 5:3   9:3   2Sam. 24:13   1Kings 8:37   Psalm **78:50**

deber (דֶּבֶד) [pronounced *DE^B-ver*]	*pestilence, plague, widespread sickness; punishment from God in the form of pestilence; punishment as the sin unto death*	masculine singular noun	Strong's #1698 BDB #184

34.   **Masculine_noun:** which means *pasture*. Strong's #1699 BDB #184.

35.   **Feminine_plural_noun:** dôbᵉrâh (הָרְבֹּד) [pronounced *doh-behr-AW*], which means *floats, rafts*. Strong's #1702 BDB #184. 2Kings 5:23.*

dôbᵉrâh (הָרְבֹּד) [pronounced *doh-behr-AW*]	*floats, rafts*	feminine plural noun	Strong's #1702 BDB #184

36.   **Feminine_noun:** dibᵉrâh (דִּבְרָה) [pronounced *di^bvᵉ-RAW*], which means *manner, mode; cause, reason*. It is found only in Job 5:8 Psalm 110:4 Eccl. 3:18 7:14 8:2 (and Dan 2:30 4:17, as the Chaldean equivalent).* It is built upon the word for *word*. Strong's #1700 BDB #184. Job 5:8 Psalm 110:4

dibᵉrâh (דִּבְרָה) [pronounced ^dive-RAW]	*manner, mode; cause, reason*	feminine singular noun:	Strong's #1700 (and #1701) BDB #184
ʿal (לַע) [pronounced *ǵahl*]	*upon, beyond, on, against, above, over; on the ground of, because of, according to, on account of, on behalf of, concerning*	preposition of proximity	Strong's #5921 BDB #752
dibᵉrâh (דִּבְרָה) [pronounced *di^bvᵉ-RAW*]	*manner, mode; cause, reason*	feminine singular noun:	Strong's #1700 (and #1701) BDB #184

Together, ʿal dibᵉrâh mean *to the intent that, in order that, so that; for the sake of; concerning the matter of, concerning the condition of; according to the manner of, according to the order of*.

37.   **Feminine_noun:** dᵉbôwrâh (הָרֹובְּד) [pronounced *d^eb-voh-RAW*], which means *bee*. Strong's #1682 BDB #184. Deut. 1:44

dᵉbôwrâh (הָרוֹבְדּ) [pronounced *dᵉb-voh-RAW*]	*bee*	feminine singular noun	Strong's #1682 BDB #184

38. **Proper_feminine_noun:** Dᵉbôwrâh (הָרוֹבְדּ) [pronounced *dᵉb-voh-RAW*], and only two women in the Bible have this name: Rachel's nurse (Gen. 35:8) and Deborah of the judges (Judges 4–5). According to Zodhiates, *Deborah means "bee," perhaps emphasizing the organized life of that insect.*[103] Strong's #1683 BDB #184. Gen. 35:8 Judges 4:4

Dᵉbôwrâh (הָרוֹבְדּ) [pronounced *dᵉb-voh-RAW*]	*bee;* transliterated *Deborah*	feminine singular noun	Strong's #1683 BDB #184

39. **Masculine_noun:** dᵉbîyr (רִיבְדּ) [pronounced *dehb-EER*], which means *hindmost chamber, innermost room of the Temple of Solomon, holy of holies, the most holy place.* Strong's #1687 BDB #184. 1Kings 6:16 7:49 8:6

dᵉbîyr (רִיבְדּ) [pronounced *dehb-EER*]	*hindmost chamber, innermost room of the Temple of Solomon, holy of holies, the most holy place*	masculine singular noun	Strong's #1687 BDB #184

This is also spelled dᵉbir (רְבַדּ) [pronounced *dehb-EER*].

Owens translates this word *Oracle*.

40. **Proper_masculine_noun:** Dᵉbîyr (רִיבְדּ) [pronounced *dᵉbVEER*], which means *to speak, speaking, word;* and is transliterated *Debir*. Strong's #1688 BDB #184. Judges 1:11

Dᵉbîyr (רִיבְדּ) [pronounced *dᵉbVEER*]	*to speak, speaking, word; innermost chamber;* transliterated *Debir*	masculine singular, proper noun	Strong's #1688 BDB #184

41. **Masculine_noun:** which means *speaking*. Strong's #1699 BDB #184.

42. **Feminine_noun:** which means *word*. Strong's #1703 BDB #184.

43. **Masculine_noun1:** which means *mouth as an organ of speech*. Strong's #4057 BDB #184.

44. **Masculine_noun2:** midᵉbâr (רָבְדִמ) [pronounced *midᵉ-BAWR*], which means *wilderness, unpopulated wilderness, desert wilderness*. The word itself does not mean *desert,* per se, because it is a place where sheep are grazed (Joshua 2:22 Psalm 65:13). The only way it may be thought of as a desert is it often an

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[103] *The Complete Word Study Old Testament;* Dr. S. Zodhiates; ©1994 AMG Publishers; p. 652.

uninhabited (or *deserted*) land (Job 38:26 Jer. 9:1). Strong's #4057 BDB #184.
Gen. 14:6 16:7 21:14 36:24 37:22 Exodus 3:1 4:27 5:1 7:16 8:27 13:18 14:3
15:22 16:1 17:1 18:5 19:1 23:31 Deut. 1:1 2:1, 7 4:43 32:10 Joshua 1:4
Judges 1:16 11:22 1Sam. 4:8 13:18 17:28 23:14 24:1 25:1 26:2 2Sam. 2:24
15:23, 28 16:2 17:16 1Kings 2:34 9:18 1Chron. 12:8 Job 1:19 Psalm 29:8 55:7
63 inscription 95:8 106:9, 14

mid^ebâr (מִדְבָּר) [pronounced *mid^e-BAWR*]	*wilderness, unpopulated wilderness, desert wilderness; mouth*	masculine singular noun with the definite article	Strong's #4057 BDB #184
mid^ebâr (מִדְבָּר) [pronounced *mid^e-BAWR*]	*into the wilderness, toward the unpopulated wilderness, toward the desert wilderness; into the mouth*	masculine singular noun with directional hê; with the definite article	Strong's #4057 BDB #184

45.   **Verb:** which means *to become black to brown*. Strong's #none BDB #185.

46.   **Masculine_noun:** d^ebash (שַׁבָּד) [pronounced *d^{eb}-VAHSH*], which means *honey*. It is given this name because of its color. You may recall that the Land of Promise is often referred to as a land flowing with milk and *honey?* This is the word for *honey*. Strong's #1706 BDB #185. Gen. 43:11 Exodus 3:8 13:5 16:31 33:3 1Sam. 14:25 17:29 Job 20:17

d^ebash (שַׁבָּד) [pronounced *d^{eb}-VAHSH*]	*honey*	masculine singular noun	Strong's #1706 BDB #185
Barnes suggests that this word is also used for a grape product, wherein grapes are boiled down to the consistency of molasses and used as an article of food (I guess it is kind of like an unsweetened jam). At the time that he wrote, he said that ⅔^{rds} of the grapes in Syria were used to make this food, which is called, by the Arabs *dibs*. You will note that the spelling is similar enough to consider these words equivalent.			

47.   **Feminine_noun:** which means *hump [of a camel]*. Strong's #1707 BDB #185.

48.   **Verb:** dâgâh (הָגַד) [pronounced *daw-GAW*], which means *to multiply, to increase, to grow, to become numerous*. Strong's #1711 BDB #185. Gen. 48:16*

dâgâh (הָגַד) [pronounced *daw-GAW*]	*to multiply, to increase, to grow, to become numerous*	3rd person masculine singular, Qal imperfect	Strong's #1711 BDB #185

49.   **Masculine_noun:** dâg (גָּד) [pronounced *dawg*], which means *fish*. Strong's #1709 BDB #185. The Doctrine of Dagon, the Pagan God of the Philistines Gen. 9:2 1Kings 4:33

dâg (גָּד) [pronounced *dawg*]	*fishes*	masculine plural noun	Strong's #1709 BDB #185

50. **Feminine_noun:** dâgâh (הָגָד) [pronounced *daw-GAW*], which means *fish*. Strong's #1710 BDB #185. Gen. 1:26 Exodus 7:18 Deut. 4:18 Psalm 105:29

dâgâh (הָגָד) [pronounced *daw-GAW*]	*fish*	feminine singular noun generally used in the collective sense	Strong's #1710 BDB #185

51. **Verb:** which means *to fish, to catch fish*. Strong's #1770 BDB #185.

52. **Masculine_noun:** which means *fisher, fisherman*. Strong's #1728 & #1771 BDB #186.

53. **Masculine_proper_noun:** which means *; transliterated .* Strong's #1712 BDB #186.

54. **Feminine_noun:** which means *fishing, fishery*. Strong's #1729 BDB #186.

55. **Masculine_proper_noun:** Dâgôwn (זָגוֹן) [pronounced *daw-GOHN*], which means *corn, grain; his fish;* [or is simply a transliteration] and is transliterated *Dagan, Dakan*. God and idol of Philistines. Strong's #1712 BDB #186. The Pagan God Dagon (1Sam. 5) 1Sam. 5:2 1Chron. 10:10

Dâgôwn (זָגוֹן) [pronounced *daw-GOHN*]	*corn, grain; his fish* [or is simply a transliteration] and is transliterated *Dagan, Dakan*	masculine singular proper noun	Strong's #1712 BDB #186

56. **Verb1:** dâgal (לָגַד) [pronounced *daw-GAHL*], which means *to look, to behold*. It is never used this way in the Bible. Strong's #1713 BDB #186. Psalm 20:5

dâgal (לָגַד) [pronounced *daw-GAHL*]	*to carry [set up, erect, flaunt] a banner [standard, flag]*	3rd person masculine singular, Qal imperfect	Strong's #1713 BDB #186
dâgal (לָגַד) [pronounced *daw-GAHL*]	*set up as a banner, conspicuous, distinguished*	Qal participle	Strong's #1713 BDB #186
dâgal (לָגַד) [pronounced *daw-GAHL*]	*to be supplied [furnished, arrayed] with banners [standards, flags]*	3rd person masculine singular, Niphal imperfect	Strong's #1713 BDB #186

57. **Masculine_noun:** which means *a standard, a banner*. Strong's #1714 BDB #186.

58. **Verb2:** which means *to carry, to set up a standard, to set up a banner*. Strong's #1713 BDB #186.

59. **Verb:** which means *to heap up*. Meaning dubious. Strong's #none BDB #186.

60. **Masculine_noun:** dâgân (דָּגָן) [pronounced *daw-GAWN*], which means *corn, grain*. Strong's #1715 BDB #186. The Pagan God Dagon Gen. 27:28, 37

dâgân (דָּגָן) [pronounced *daw-GAWN*]	*corn, grain, wheat; cereal;* this probably includes: *barley, oats, and rye*	masculine singular noun	Strong's #1715 BDB #186
Dâgân (דָּגָן) [pronounced *daw-GAWN*]	*corn, grain, wheat; cereal;* transliterated *Dagan*	masculine singular proper noun	Strong's #1715 BDB #186

61. **Verb:** which means *to gather together as a brood*. Strong's #1716 BDB #186.

62. **Masculine_noun:** dadêy (דַּדֵּי) [pronounced *dah-DAY*], which means *breasts, nipples*. Strong's #1717 BDB #186. Prov. 5:19

dadêy (דַּדֵּי) [pronounced *dah-DAY*]	*breasts, nipples*	masculine dual noun with the 3rd person feminine singular suffix	Strong's #1717 BDB #186

63. **Verb:** which means *to move slowly*. Strong's #1718 BDB #186. (What about #1730, 1733?).

64. **Gentilic_adjective:** which means , transliterated . Strong's #1720 BDB #186.

65. **Gentilic_proper_noun:** Dôdânîym (דֹּדָנִים) [pronounced *doh-daw-NEEM*], which means *leaders,* transliterated *Dodanim, Rodanim*. Strong's #1721 BDB #186. Gen. 10:4

Dôdânîym (דֹּדָנִים) [pronounced *doh-daw-NEEM*]	*leaders,* transliterated *Dodanim, Rodanim*	gentilic proper singular noun	Strong's #1721 BDB #186
The matching noun in 1Chron. 1:7 is spelled with a rêysh (ר) instead of a dâleth (ד).			

66. **Gentilic_adjective/location:** Deḏân (דְּדָן) [pronounced *dehd-AWN*], which means *low country;* transliterated *Dedan*. Strong's #1719 BDB #186. Gen. 10:7 25:3

Deḏân (דְּדָן) [pronounced *dehd-AWN*]	*low country;* transliterated *Dedan*	gentilic singular adjective/location:	Strong's #1719 BDB #186
There is an alternate way of spelling this with an *eh* ending.			

67. **Verb:** which means *to astonish, to astound*. Strong's #1724 BDB #187.

68. **Verb:** which means *to rush, to dash*. Strong's #1725 BDB #187.

69. **Feminine_noun:** dahăhâr (דַּהֲרָה) [pronounced *dah-huh-HAWR*], which means *rushing, dashing; [frantic] galloping*. Strong's #1726 BDB #187. Judges 5:22*

dahăhâr (דַּהֲהַר) [pronounced *dah-huh-HAWR*]	*rushing, dashing; [frantic] galloping*	feminine singular noun	Strong's #1726 BDB #187

70. **Masculine_noun:** which means *elm or some other kinda tree*. Strong's #8410 BDB #187.

71. **Verb:** which means *to pine away [due to a disease]*. Strong's #1727 BDB #187.

72. **Verb:** which means *to swing, rock, dandle, fondle, love*. Strong's #none BDB #187.

73. **Masculine_noun:** dôwd (דּוֹד) [pronounced *dohd*], which means *beloved, love, uncle*. Throughout most of Scripture, this is rendered *uncle*. However, in Song of Solomon, dôd is rendered *beloved* and in Ezekiel it is rendered *love*. Strong's #1730 BDB #187. 1Sam. 10:14, 16 14:50 Prov. 7:18

dôwd (דּוֹד) [pronounced *dohd*]	*one who is loved, the object of love, beloved; uncle, a relative*	masculine singular construct	Strong's #1730 BDB #187
dôdîym (דֹּדִים) [pronounced *doh-DEEM*]	*love [between the sexes]*	masculine plural noun	Strong's #1730 BDB #187

74. **Feminine_noun:** dôwdâh (הַדּוֹד) [pronounced *doh-DAW*], which means *aunt, father's sister*. Strong's #1733 BDB #187. Exodus 6:20

dôwdâh (הַדּוֹד) [pronounced *doh-DAW*]	*aunt, father's sister*	feminine singular noun	Strong's #1733 BDB #187

75. **Masculine_proper_noun:** Dôwdôw (דּוֹדוֹ) [pronounced *doh-DOH*], which means *his beloved* and is transliterated *Dodo*. Strong's #1734 BDB #187. 2Sam. 23:9 1Chron. 11:12

Dôwdôw (דּוֹדוֹ) [pronounced *doh-DOH*]	*his beloved; loving; his uncle;* and is transliterated *Dodo*	masculine singular proper noun	Strong's #1734 BDB #187

76. **Masculine_proper_noun:** which means *nuthin'* and is transliterated . Strong's #1737 BDB #187.

77. **Masculine_proper_noun:** which means *nuthin'* and is transliterated . Strong's #1735 BDB #187.

78. **Masculine_proper_noun:** Dâvid (דָּוִד); also Dâvîyd (דָּוִיד) [pronounced *daw-VEED*], which means *beloved* and is transliterated *David*. Strong's #1732 BDB #187. 1Sam. 16:13 17:12 19:1 20:1 21:1 22:1 23:1, 29 (24:1) 25:1 26:1 27:1 28:1 29:2 30:1, 3 2Sam. 1:1 13:1 15:12 16:1 17:1 18:1, 24 19:11 20:1 21:1 22:1 23:1 24:1 1Kings 1:1 2:1 3:1 5:1 6:12 7:51 8:1 9:4 1Chron. 10:14 16:1

Psalm 7 inscription   15 inscription   23 inscription   34 inscription   41 inscription   52 inscription   55 inscription   56 inscription   59 inscription   63 inscription   103 inscription 133 inscription 142 inscription Prov. 1:1 Eccles. 1:1

Dâvid (דָּוִד); also Dâvîyd (דָּוִיד) [pronounced *daw-VEED*]	*beloved* and is transliterated *David*	masculine proper noun	Strong's #1732 BDB #187

79. **Masculine_noun:** dûwday (יְדֹוד) [pronounced *doo-DAH-ee*], which means *mandrake, love-apple; as exciting sexual desire, and favouring procreation*. Strong's #1736 BDB #188. Gen. 30:14

dûwday (יְדֹוד) [pronounced *doo-DAH-ee*]	*mandrake, love-apple; as exciting sexual desire, and favouring procreation*	masculine singular noun	Strong's #1736 BDB #188
dûwdâʾîym (יְאָדֹוד) [pronounced *doo-daw-EEM*]	*mandrakes, love-apples; as exciting sexual desire, and favouring procreation*	masculine plural noun	Strong's #1736 BDB #188

Oriental superstition believes that these apples are related to sexual power or potency.

80. **Masculine_noun:** dûd (דֹּוד) [pronounced *dood*], which means *pot, jar, kettle* (1Sam. 2:14 2Chron. 35:13 Job 41:20); and it is used for *a receptacle for carrying* (2Kings 10:7 Jer. 24:2); here, it is used for a receptacle for the carrying of bricks.* In our modern age, we have vessels which can be used to store food in the refrigerator, but then can be placed into the microwave to heat the food, and then, in a bachelor's home, used as the serving dish and the plate. It could be that these were vessels which had a dual purpose of storing or carrying food, and could also be used to cook the food in. The implication is that perhaps it had a handle. BDB suggests that this comes from a Syrian word which means *to disturb* (as in, *to boil*). 1Sam. 2:14 is the first occurrence of this word in Scripture.   Strong's #1731 BDB #188. **Ancient Jewish Cooking Vessels** 1Sam. 2:14 Psalm 81:6

dûd (דֹּוד) [pronounced *dood*]	*pot, jar, kettle; receptacle for carrying [something]*	masculine singular noun	Strong's #1731 BDB #188

Dûd means *pot, jar, kettle* (1Sam. 2:14 2Chron. 35:13 Job 41:20); and it is used for *a receptacle for carrying* (2Kings 10:7 Jer. 24:2); here, it is used for a receptacle for the carrying of bricks.* In our modern age, we have vessels which can be used to store food in the refrigerator, but then can be placed into the microwave to heat the food, and then, in a bachelor's home, used as the serving dish and the plate. It could be that these were vessels which had a dual purpose of storing or carrying food, and could also be used to cook the food in. The implication is that perhaps it had a handle. BDB suggests that this comes from a Syrian word which means *to disturb* (as in, *to boil*). 1Sam. 2:14 is the first occurrence of this word in Scripture

81.   **Verb:** *to be ill, to be unwell*. Strong's #1738 BDB #188.

82.   **Masculine_noun:** dᵉvay (יְוַד) [pronounced *dᵉvay*], which means *illness, languishing; faint*. This is a word we find used only twice in Scripture—here and Psalm 41:3.* Young renders this as *sickening* and then as *pestilence;* Rotherham: *disease* (both times); KJV: *sorrowful, languishing;* NKJV: *loathsome, illness;* NASB: *loathsome, illness; The Amplified Bible: diseased, languishing*. The adjectival cognate, found only in Isa. 1:5 Jer. 8:18 Lam. 1:22*, usually is rendered *faint* (Strong's #1742 BDB #188). Therefore, I am going to go with *languishing*. Strong's #1741 BDB #188. Job 6:7 Psalm 41:3*

dᵉvay (יְוַד) [pronounced *dᵉvay*]	illness, languishing; faint	masculine singular noun	Strong's #1741 BDB #188

83.   **Adjective:** dâwâh (דְּוָה) [pronounced *dawh-VAWH*] and it is a word found only one time in the Old Testament and that is Lev. 12:2 (Strong's #1738). Dâweh (דָּוֶה) [pronounced *daw-WEH,* or, quite posibly *daw-WAY*] which is also a word associated with *menstruation*. Dâweh is clearly tied to a woman menstruating in Lev. 15:33 and 20:18 Graven images are referred to by this adjective in Isa. 30:22 (usually translated *impure, unclean*). However, in Lam. 1:13 and 5:17, it is simply a reference to being *sick, faint, weakly*. Strong's #1739 BDB #188.

84.   **Masculine_noun:** which means *sickness*. Strong's #4064 BDB #188.

85.   **Adjective:** which means *faint [always of heart]*. Strong's #1742 BDB #188.

86.   **Masculine_noun:** which means *ink*. Strong's #1773 BDB #188.

87.   **Verb:** which means *to rinse, to cleanse away by rinsing; washing*. Strong's #1740 BDB #188.

88.   **Verb:** which means *to pound, to beat*. Strong's #1743 BDB #188.

89.   **Feminine_noun:** which means *mortar*. Strong's #4085 BDB #189.

90.   **Feminine_noun:** which means *an unclean bird;* possibly a *hoopoe*. Strong's #1744 BDB #189.

91.   **Feminine_noun:** which means *silence*. Identical to below Strong's #1745 BDB #189.

92.   **Masculine_proper_noun:** Dûwmâh (הָמוּד) [pronounced *doo-MAW*], which means *silence;* transliterated *Dumah*. Strong's #1746 BDB #189. Gen. 25:14

Dûwmâh (הָמוּד) [pronounced *doo-MAW*]	silence; transliterated *Dumah*	masculine singular proper noun	Strong's #1745 & 1746 BDB #189

This refers to a son of Ishmael, a tribe in Arabia (presumably descended from him); and a town located in the mountainous region of Judah.

93.   **Feminine_noun:** dûwmîyâh (הָימוּד) [pronounced *doo-me-YAW*], which means *silence; waiting; repose; silent expectation [of divine aid]; confidence [in God]; rest, quiet, ease from pain; [waiting in?] resignation*. Strong's #1747 BDB #189. Psalm 62:1

dûwmîyâh (הֵימוּד) [pronounced *doo-me-YAW*]	*silence; waiting; repose; silent expectation [of divine aid]; confidence [in God]; rest, quiet, ease from pain; [waiting in?] resignation*	feminine singular noun	Strong's #1747 BDB #189

94. **Masculine_noun:** which means *silence; in silence, silently*. As a noun and as an adverb. Strong's #1748 BDB #189.

95. **Verb:** dîyn (וְיִד) [pronounced *deen*], which means *to judge, contend, plead; to act as judge, minister judgment; to plead a cause; to execute judgment, requite, vindicate; to govern; to contend, strive*. Strong's #1777 BDB #189. This needs to be BDB #192 go further down....

dîyn (וְיִד) [pronounced *deen*]	*to judge, contend, plead; to act as judge, minister judgment; to plead a cause; to execute judgment, requite, vindicate; to govern; to contend, strive*	3rd person masculine singular, Qal imperfect	Strong's #1777 BDB #189
dîyn (וְיִד) [pronounced *deen*]	*to be at strife, quarrel*	3rd person masculine singular, Niphal imperfect	Strong's #1777 BDB #189

96. **Masculine_noun:** which means *dubious*. Strong's #1779 BDB #189. Go down to #192....

97. **Verb:** which means *to spring, to leap, to dance; to be joyous*. Strong's #1750 BDB #189.

98. **Masculine_noun:** which means *bulwark, siege-wall*. Strong's #1785 BDB #189.

99. **Verb:** which means *to heap up, to pile; to dwell; to circle, to goo about, to surround*. Strong's #1752 BDB #189.

100. **Masculine_noun:** which means *circle, ball; heap, pile*. Strong's #1754 BDB #189.

101. **Masculine_noun:** dôwr (רוֹד) [pronounced *dohr*], which means *generation; race; people; age, period, time period [of a generation], a time slice*. It is a time slice out of a group of people, a slice of a people (the Jews as versus other national groups) or just a time slice in general. It might be considered the *time period of a specific generation*. It is translated *age, generation, period*. Strong's #1755 BDB #189. Gen. 6:9 7:1 9:12 15:15 17:7 Exodus 1:7 12:17, 42 16:32 29:42 31:13 Deut. 1:35 2:14 32:20 Judges 2:10 3:2 1Chron. 16:15 Job 8:8 Psalm 12:7 24:6 61:6 73:15 106:31 Eccles. 1:4

dôwr (דּוֹר) [pronounced *dohr*]	*generation; race; people; posterity; age, period, time period [of a generation], a time slice*	masculine singular noun	Strong's #1755 BDB #189
dôwrîym (דּוֹרִים) [pronounced *dohr- EEM*]	*generations; races; peoples; posterity; ages, periods, time periods [of a generation]*	masculine plural noun	Strong's #1755 BDB #189
lâmed (ל) [pronounced *lᵉ*]	*to, for, towards, in regards to; belonging to*	directional/relationa l/ possessive preposition	No Strong's # BDB #510
dôwrîym (דּוֹרִים) [pronounced *dohr- EEM*]	*generations; races; peoples; posterity; ages, periods, time periods [of a generation]*	masculine plural noun with the 2ⁿᵈ person masculine plural suffix	Strong's #1755 BDB #189

This is variously translated, *throughout your generations [or, genealogy (ies)], to [for] your generations, throughout all future generations, throughout your people's generations; forever*.

This is variously translated, *throughout their generations [or, genealogy (ies)], to [for] their generations, throughout all future generations; forever*.

102. **Compound_nouns:** dôwr (דּוֹר) [pronounced *dohr*], which means *generation, age*. Here we have a doubling of the noun and it is literally *a generation and a generation* or *an age and an age*. It is rendered *age-old* (NASB, NJB); *of generation after generation* (Rotherham); *of many generations* (NKJV, NRSV, Young); *ancient* (REB); *of past generations* (God's Word™); *from ages past* (NAB). Strong's #1755 BDB #189. The Doctrine of Fasting (Isa. 58:12) Exodus 12:14 Psalm 61:6 106:31

dôwr (דּוֹר) [pronounced *dohr*]	*generation; race; people; age, period, time period [of a generation], a time slice*	masculine singular noun	Strong's #1755 BDB #189
wᵉ (or vᵉ) (וְ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251

| dôwr (דּוֹר)
[pronounced *dohr*] | *generation; race;*
people; age, period,
time period [of a
generation], a time slice | masculine singular
noun | Strong's #1755
BDB #189 |

The doubling of the noun is literally *a generation and a generation* or *an age and an age*. This phrase in Psalm 106:31 has been rendered *generation to generation* (NRSV); *the generations* (REB); *all generations* (JPS, NAB, NASB, NKJV, Young); *age to age* (NJB); *age-old* (NASB, NJB); *every generation* (God's Word™); *generation after generation* (Rotherham); *of many generations* (NIV, NKJV, NRSV, Young); *ancient* (REB); *of past generations* (God's Word™); *from ages past* (NAB).

103. **Compound_nouns:** dôwr (דּוֹר) [pronounced *dohr*], which means *generation, age*. Here we have a doubling of the noun and it is literally *to a generation and a generation* is rendered *from generation to generation* (Rotherham, NASB); *to all generations* (KJV, NRSV, REB, Young); *from age to age* (NJB). Strong's #1755 BDB #189. Exodus 3:15 Psalm 10:6 33:11 89:1, 4 146:10

lâmed (ל) [pronounced *lᵉ*]	*to, for, towards, in* *regards to, with* *reference to, as to, with* *regards to, belonging to*	preposition	No Strong's # BDB #510
dôwr (דּוֹר) [pronounced *dohr*]	*generation; race;* *people; age, period,* *time period [of a* *generation], a time slice*	masculine singular noun	Strong's #1755 BDB #189
wᵉ (or vᵉ) (וְ or וּ) [pronounced *weh*]	*and, even, then;* *namely; when; since,* *that; though*	simple wâw conjunction	No Strong's # BDB #251
dôwr (דּוֹר) [pronounced *dohr*]	*generation; race;* *people; age, period,* *time period [of a* *generation], a time slice*	masculine singular noun	Strong's #1755 BDB #189

This is literally *to a generation and a generation* is rendered *from generation to generation* (Rotherham, NASB); *to all generations* (KJV, NRSV, REB, Young); *from age to age* (NJB).

| lâmed (ל)
[pronounced *lᵉ*] | *to, for, towards, in*
regards to, with
reference to, as to, with
regards to, belonging to | preposition | No Strong's #
BDB #510 |

dôwr (רוֹד) [pronounced *dohr*]	*generation; race; people; age, period, time period [of a generation], a time slice*	masculine singular noun	Strong's #1755 BDB #189
dôwr (רוֹד) [pronounced *dohr*]	*generation; race; people; age, period, time period [of a generation], a time slice*	masculine singular noun	Strong's #1755 BDB #189

This is literally *to a generation a generation* is rendered *throughout all generations* (Owen); *to all generations* (CGV, Webster); *from generation to generation* (Jay Green, NET Bible); *throughout all generations* (ESV); *for generation after generation* (CLV); *(for) a generation and a generation* (Brenner); *all future generations* (The Voice); *for all generations* (ExB, Kaplan, NRSV); *to all generations* (Amp Bible; the Scriptures); *for all eternity* (JPS); *generation after generation* (CJB); *in every generation* (REB); *for all generations to come* (NJB); *from generation to generation* (Rotherham, NASB); *to all generations* (KJV, NRSV, REB, Young); *from age to age* (NJB). . These examples come from Exodus 3:15.

The NET Bible: *The repetition of "generation" in this expression serves as a periphrasis for the superlative: "to the remotest generation" (GKC 432 §133.l)*.[104]

This is literally *to a generation a generation* is rendered *from generation to generation* (Rotherham, NASB); *to all generations* (KJV, NRSV, REB, Young); *from age to age* (NJB).

104.   Combo: Exodus 17:16

min (מִן) [pronounced *min*]	*from, off, out from, of, out of, away from; some of; on account of, since, than, more than*	preposition of separation	Strong's #4480 BDB #577
dôwr (רוֹד) [pronounced *dohr*]	*generation; race; people; age, period, time period [of a generation], a time slice*	masculine singular noun	Strong's #1755 BDB #189
dôwr (רוֹד) [pronounced *dohr*]	*generation; race; people; age, period, time period [of a generation], a time slice*	masculine singular noun	Strong's #1755 BDB #189

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[104] From **https://bible.org/netbible/index.htm?exo3.htm** (footnote); accessed February 8, 2017.

Literally, this means *from a generation a generation*. It probably means, *from generation to generation; from this point on*. What is implied by v. 14 is, at some point, Amalek will be completely destroyed and exist no more. It is translated in the following ways:

105. **Proper_noun_location:** Dôwr (דּוֹר) [pronounced *dohr*], which means *period, generation, dwelling;* and is transliterated *Dor*. Strong's #1756 BDB #190. Judges 1:27 1Kings 4:11

Dôwr (דּוֹר) [pronounced *dohr*]	*period, generation, dwelling;* and is transliterated *Dor*	proper singular noun; location	Strong's #1756 BDB #190

Also spelled Dôʾr (דֹּאר) [pronounced *dohr*].

106. **Feminine_noun:** which means *pile*. Strong's #4071 BDB #190.

107. **Verb:** dûwsh (דּוּשׁ) [pronounced *doosh*], which means *to beat, to pound, to trample upon, to tread, to thresh*. Niphal: *to be trampled down*. Hophal: *to be threshed*. Strong's #1758 BDB #190. Judges 8:7

108. **Masculine_noun:** which means *threshing*. Strong's #1786 BDB #190.

109. **Feminine_noun:** which means *that which is threshed*. Strong's #4098 BDB #190.

110. **Masculine_noun1:** which means *a pygarg [a clean animal]*. Strong's #1788 BDB #190.

111. **Masculine_proper_noun2:** Dishôwn (דִּישׁוֹן) [pronounced *dee-SHOHN*], which means *thresher; a pygarg (a kind of antelope)* possibly *a mountain goat;* and is transliterated *Dishon*. Strong's #1787 BDB #190. Gen. 36:21

Dishôwn (דִּישׁוֹן) [pronounced *dee-SHOHN*]	*thresher; a pygarg (a kind of antelope)* possibly *a mountain goat;* and is transliterated *Dishon*	masculine singular proper noun	Strong's #1787 BDB #190

There are 3 other spellings of this name.

112. **Masculine_proper_noun:**   Dîyshân (דִּישָׁן) [pronounced *dee-SHAWN*], which means *thresher; a pygarg (a kind of antelope)* possibly *a mountain goat;* and is transliterated *Dishon*. Strong's #1789 BDB #190. Gen. 36:21

Dîyshân (דִּישָׁן) [pronounced *dee-HAWN*]	*thresher; a pygarg (a kind of antelope)* possibly *a mountain goat;* and is transliterated *Dishon*	masculine singular proper noun:	Strong's #1789 BDB #190

113. **Verb:** dâchah (דָּחָה) [pronounced *daw-KHAW*], which means *to push, to thrust, to push violently, to throw down*. *To chase, overflow, totter, sore, drive away or out,*

be outcast, be cast down. Niphal: *to be thrust down, to be cast down*. Pual: *to be thrust down*. Strong's #1760 BDB #190. Psalm 62:3 118:13 147:1

dâchah (הַחָד) [pronounced *daw-KHAW*]	*to push, to thrust, to push violently, to throw down*	3rd person masculine singular, Qal imperfect	Strong's #1760 BDB #190
dâchah (הַחָד) [pronounced *daw-KHAW*]	*being pushed down [thrown down, thrust down, cast down]; being driven [pushed, thrust] away*	feminine singular, Qal passive participle	Strong's #1760 BDB #190
dâchah (הַחָד) [pronounced *daw-KHAW*]	*to be pushed down, to be thrust down, to be cast down; to be driven [pushed, thrust] away*	3rd person masculine singular, Niphal imperfect	Strong's #1760 BDB #190
dâchah (הַחָד) [pronounced *daw-KHAW*]	*those who have been pushed [thrust, cast] down, the ones who have been driven [pushed, thrust] away; outcasts, exiles*	masculine plural, Niphal participle construct	Strong's #1760 BDB #190
dâchah (הַחָד) [pronounced *daw-KHAW*]	*to be thrust down; to be thrown down*	3rd person masculine singular, Pual imperfect	Strong's #1760 BDB #190

Also spelled dâchach (חַחָד)[pronounced *daw-KHAHCH*].

114. **Masculine_noun:** dᵉchal (דְּחַל) [pronounced *dᵉkhahl*], which means *falling, stumbling*. Psalm 56:13 116:8.* Strong's #1762 BDB #191. Psalm 56:13

dᵉchal (דְּחַל) [pronounced *dᵉkhahl*]	*falling, stumbling*	masculine singular noun	Strong's #1762 BDB #191

115. **Masculine_noun:** which means *a means of stumbling, occasion of stumbling*. Strong's #4072 BDB #191.

116. **Verb:** which means *to be thrust down*. Niphal only; see above. Jer. 23:12.* Strong's #1760 BDB #191.

117. **Masculine_noun:** which means *millet*. Strong's #1764 BDB #191.

118. **Verb:** which means *to drive, to hasten*. Strong's #1765 BDB #191.

119. **Feminine_noun:** which means *a thrust*. Strong's #4073 BDB #191.

120. **Verb:** dâchaq (דָּחַק) [pronounced *daw-KHAHK*], which means *to crowd, to thrust, to push [often in a great crowd]; to oppress*. We only find this verb Judges 2:18 and in Joshua 2:8.* Strong's #1766 BDB #191. Judges 2:18

dâchaq (דָּחַק) [pronounced *daw-KHAHK*]	*to crowd, to thrust, to push [often in a great crowd]; to oppress*	masculine plural, Qal active participle; with the 3rd person masculine plural suffix	Strong's #1766 BDB #191

121. **Masculine_noun:** which means *sufficiency, enough*. Specific combinations with various prepositions. Listed as a substantive. Strong's #1767 BDB #191.

122. **Proper_noun_location:** Dîy-zâhâb (בְהָז־יד) [pronounced *dee-zaw-HAWB^V*], which means *enough gold, where much gold is;* and is transliterated *Dizahab*. Strong's #1774 BDB #191. Deut. 1:1

Dîy-zâhâb (בְהָז־יד) [pronounced *dee-zaw-HAWB^V*]	*enough gold, where much gold is;* and is transliterated *Dizahab*	proper singular noun location	Strong's #1774 BDB #191

I added the bar in the name; that is not found in the Hebrew.

123. **Substantive:** day (דַי) [pronounced *dahy*], which means *sufficiency, enough, abundance*. Strong's #1767 BDB #191. Judges 6:5

day (דַי) [pronounced *dahy*]	*sufficiency, a large enough quantity, enough, abundance*	substantive which can act like an adverb	Strong's #1767 BDB #191

124. **Preposition/substantive:** min preposition (*from, off, out from*) with the substantive construct of day (דַי) [pronounced *dahy*], which means *sufficiency, enough, abundance*. When *day* is preceded by *min,* the meaning is *according as, as often as, whenever*. Strong's #1767 BDB #191. 1Sam. 1:7 7:16 18:30

min (מִן) [pronounced *mihn*]	*from, away from, out from, out of from, off, on account of*	preposition of separation	Strong's #4480 BDB #577
day (דַי) [pronounced *dahy*]	*sufficiency, a large enough quantity, enough, abundance*	substantive which can act like an adverb	Strong's #1767 BDB #191

When *day* is preceded by *min,* the meaning is *according as, as often as, whenever* when followed by an infinitive; also, *according to the multitude, abundance; every month, every year, monthly, yearly* [in the right context].

125. **Proper_noun_location:** Strong's #1769 BDB #192.

126. **Proper_noun_location:** which means *;* and is transliterated . Strong's #1776 BDB #192.

127. **Proper_noun_location:** which means *;* and is transliterated . Strong's #1775 BDB #192.

128. **Verb:** dîyn (דִּין) [pronounced *deen*], which means *to judge, to correctly evaluate, to evaluate, to condemn, to vindicate; to defend [the right of anyone]; to rule, to regulate; to contend with*. Although this is pretty consistently rendered as *judge*, I would prefer to go with *correctly evaluate* in the light of passages such as 1Sam. 2:10 Palm 54:1 Jer. 30:13. Judgement tends to carry with it a negative connotation, and this word seems to carry with it an honest evaluation, a correct determination of the situation at hand. Depending upon the outcome of the judgment, some translators render this *vindicate*, which puts the translator in the shoes of a commentator. That is to say, both *judge* and *vindicate* are correct renderings, but then a translator has to choose when to use one over the other. *Correctly evaluate* does not require that choice. Zodhiates gives this verb a much wider application, and says that it could mean *to rule, to regulate, to sway, to judge, to defend, to punish, to litigate, to content with, to plead*. In general, according to Zodhiates, dîyn means *to govern, to rule over* (whether judicially, legislatively or executively). Interestingly enough, this verb and its masculine noun cognate are not found in the book of Judges (although Zodhiates tells us that this word is identical in meaning to the verb and noun found in the book of Judges). Strong's #1777 BDB #192. Gen. 6:3 15:14 30:6 49:16 Deut. **32:36** 1Sam. **2:10** 2Sam. 19:9 Psalm **7:8** 54:1 96:10 110:6

dîyn (דִּין) [pronounced *deen*]	*to judge, to correctly evaluate, to evaluate, to condemn, to vindicate; to defend [the right of anyone]; to rule, to regulate; to contend with*	3rd person masculine singular, Qal imperfect	Strong's #1777 BDB #192

Although this is pretty consistently rendered as *judge*, I would prefer to go with *correctly evaluate* in the light of passages such as 1Sam. 2:10 Palm 54:1 Jer. 30:13. Judgement tends to carry with it a negative connotation, and this word seems to carry with it an honest evaluation, a correct determination of the situation at hand. Depending upon the outcome of the judgment, some translators render this *vindicate*, which puts the translator in the shoes of a commentator. That is to say, both *judge* and *vindicate* are correct renderings, but then a translator has to choose when to use one over the other. *Correctly evaluate* does not require that choice. Zodhiates gives this verb a much wider application, and says that it could mean *to rule, to regulate, to sway, to judge, to defend, to punish, to litigate, to content with, to plead*. In general, according to Zodhiates, dîyn means *to govern, to rule over* (whether judicially, legislatively or executively). Interestingly enough, this verb and its masculine noun cognate are not found in the book of Judges (although Zodhiates tells us that this word is identical in meaning to the verb and noun found in the book of Judges).

This is also spelled dûwn (דּוּן) [pronounced *doon*].

dîyn (דִּין) [pronounced *deen*]	*judging, contending, pleading; acting as judge, ministering judgment; pleading a cause; executing judgment, requiting, vindicating; governing*	Qal active participle	Strong's #1777 BDB #192
dîyn (דִּין) [pronounced *deen*]	*to be at strife with; to quarrel; to contend with*	3rd person masculine singular, Niphal imperfect	Strong's #1777 BDB #192
dîyn (דִּין) [pronounced *deen*]	*striving with; quarreling; being in contention with*	Niphal participle	Strong's #1777 BDB #192

129.   **Masculine_noun:** dîyn (דִּין) [pronounced *deen*], which means *judgment*. Strong's #1779 BDB #192. Deut. 17:8 Job 19:29

dîyn (דִּין) [pronounced *deen*]	*judgment; cause, plea; condemnation, judgment; dispute, legal suit, strife; government*	masculine singular noun	Strong's #1779 BDB #192

This is also spelled dûwn (דּוּן) [pronounced *doon*]. The noun and verb are spelled the same.

130.   **Feminine_proper_noun:** Dîynâh (דִּינָה) [pronounced *dee-NAW*], which means *judgment;* and is transliterated *Dinah*. Strong's #1783 BDB #192. Gen. 30:21 34:1 46:15

Dîynâh (דִּינָה) [pronounced *dee-NAW*]	*judgment;* and is transliterated *Dinah*	feminine singular proper noun	Strong's #1783 BDB #192

131.   **Masculine_proper_noun:** Dân (דָּן) [pronounced *dawn*], which means *judge* and is transliterated *Dan*. Strong's #1835 BDB #192. Gen. 14:14 30:6 35:25 46:23 49:16 Exodus 1:4 31:6 Deut. 34:1 Judges 1:34 1Sam. 3:20 2Sam. 3:10 17:11 24:2, 6 1Kings 4:25

Dân (דָּן) [pronounced *dawn*]	*judge* and is transliterated *Dan*	masculine proper noun	Strong's #1835 BDB #192

132.   **Gentilic_adjective:** Dânîy (דָּנִי) [pronounced *daw-NEE*], which means *judge, advocate; descendants of Dan, inhabitants of the territory of Dan* (often used collectively); transliterated *Danite*. Strong's #1839 BDB #193. 1Chron. 12:34

Dânîy (דָּנִי) [pronounced *daw-NEE*]	*judge, advocate; descendants of Dan, inhabitants of the territory of Dan (often used collectively); transliterated Danite*	gentilic adjective with the definite article	Strong's #1839 BDB #193

133.   **Masculine_proper_noun:** 2Sam. 24:6*

Dân (דָּן) [pronounced *dawn*]	*judge and is transliterated Dan*	masculine proper noun	Strong's #1835 BDB #192
yaʿan (יַעַן) [pronounced *YAH-ģahn*]	*because, therefore, because that, on account of (conjunction); because of, on account of (preposition); why (with interrogative pronoun) (preposition)*	conjunction; preposition	Strong's #3282 BDB #419 BDB #774

Together, these may be the proper noun *Dan-jaan,* a city unknown apart from this passage. Strong's #1842 BDB #193.

Most think that this text is corrupt, and that this should read: *Dan in the wood* or *Dan and Ijon*.

134.   **Masculine_noun:** dayân (דַּיָן) [pronounced *dah-YAWN*], which means *judge, advocate*. Strong's #1781 BDB #193. 1Sam. 24:15 Psalm 68:5

dayyân (דַּיָּן) [pronounced *dahy-YAWN*]	*judge, defender, advocate*	masculine singular noun	Strong's #1781 BDB #193

135.   **Proper_masculine_noun:** Dânîyyêʾl (דָּנִיֵּאל) [pronounced *daw-nee-YALE*], which means *El (God) is my judge; judge of El;* transliterated *Daniel*. Strong's #1840 BDB #193. 1Chron. 3:1

Dânîyyêʾl (דָּנִיֵּאל) [pronounced *daw-nee-YALE*]	*El (God) is my judge; judge of El;* transliterated *Daniel*	masculine singular, proper noun	Strong's #1840 BDB #193

Also spelled Dânîʾêl (דָּנִאֵל) [pronounced *daw-nee-ALE*].

136.   **Masculine_noun:** mâdôwn (מָדוֹן) [pronounced *maw-DOHN*], which means *strife, contention, object of contention*. Strong's #4066 (and #4079 and #4090) BDB #193. Prov. 6:14 10:12

mâdôwn (מָדוֹן) [pronounced *maw-DOHN*]	*strife, discord, contention, object of contention*	masculine singular noun	Strong's #4066 (and #4079 and #4090) BDB #193

137. **Masculine_noun:** mâdôwn (מָדוֹן) [pronounced *maw-DOHN*], which means *stature, size*. Strong's #4067 BDB #193, #551. See BDB #551

mâdôwn (מָדוֹן) [pronounced *maw-DOHN*]	*stature, size*	masculine singular noun	Strong's #4067 BDB #193, #551

138. **Proper_noun/location:** Mâdôwn (מָדוֹן) [pronounced *maw-DOHN*], which means *strife, contention;* transliterated *Madon*. Royal city of Canaanites. Strong's #4068 BDB #193.

139. **Masculine_proper_noun:** Mᵉdân (מְדָן) [pronounced *mehd-AWN*], which means *contention;* transliterated *Medan*. Strong's #4091 BDB #193. Gen. 25:2

Mᵉdân (מְדָן) [pronounced *mehd-AWN*]	*contention;* transliterated *Medan*	masculine singular proper noun	Strong's #4091 BDB #193

140. **Masculine_proper_noun:** Midᵉyân (מִדְיָן) [pronounced *mihd-YAWN*], which means *strife;* transliterated *Midian, Midjan*. Strong's #4080 BDB #193. Gen. 25:2 36:35 Exodus 2:15 3:1 4:19 18:1

Midᵉyân (מִדְיָן) [pronounced *mihd-YAWN*]	*strife;* transliterated *Midian, Midjan*	masculine singular proper noun	Strong's #4080 BDB #193

141. **Gentilic_adjective:** Midᵉyânîy (מִדְיָנִי) [pronounced *mihd-yaw-NEE*], which means *strife,* transliterated *Midianite*. Strong's #4084 BDB #193. Gen. 37:28

Midᵉyânîy (מִדְיָנִי) [pronounced *mihd-yaw-NEE*]	*strife,* transliterated *Midianite, Midianiy*	gentilic singular adjective	Strong's #4084 BDB #193
Midᵉyânîym (מִדְיָנִים) [pronounced *mihd-yaw-NEEM*]	*strife,* transliterated *Midianites*	masculine plural, gentilic singular adjective	Strong's #4084 BDB #193

142. **Feminine_noun:** mᵉdîynâh (מְדִינָה) [pronounced *mehd-ee-NAW*], which means *a judgeship, a jurisdiction;* by implication *a district (as ruled by a judge);* generally *a region, province*. Strong's #4082 BDB #193. Eccles. 2:8

mᵉdîynâh (הַמְּדִינָה) [pronounced *mehd-ee-NAW*]	*a judgeship, a jurisdiction;* by implication *a district (as ruled by a judge);* generally *a region, province*	feminine singular noun	Strong's #4082 BDB #193

With the exception of two references in Ecclesiastes, this appears to be a late term, used after 1Kings 20, found principally in Esther and Daniel.

143. **Masculine_proper_noun:** which means *;* transliterated . Strong's #3036 BDB #193.

144. **Masculine_proper_noun:** which means *;* transliterated . Strong's #7384 BDB #193.

145. **Verb:** dâkâʾ (אָכָּד) [pronounced *daw-KAW*], which means *to crush, to break into pieces.* Not found in Qal. Barnes describes this as *crushing, breaking in pieces;* like a breaking rocks with repeated blows from a hammer. BDB only. Strong's #1792 BDB #193. [This appears to be equivalent to Strong's #1794 BDB #194]. Job 19:2 Psalm 51:8 89:10

dâkâʾ (אָכָּד) [pronounced *daw-KAW*]	*to be crushed, to be broken into pieces; to be contrite*	3ʳᵈ person masculine singular, Niphal imperfect	Strong's #1792 BDB #193
dâkâʾ (אָכָּד) [pronounced *daw-KAW*]	*to crush, to break into pieces*	3ʳᵈ person masculine singular, Piel imperfect	Strong's #1792 BDB #193

This is also spelled dâkâh (הָכָּד) [pronounced *daw-KAW*] and it appears to be identical, although it is listed differently by BDB and by Strong's. Strong's #1794 BDB #194.

dâkâʾ (אָכָּד) [pronounced *daw-KAW*]	*to be crushed, to be shattered; to be made contrite*	3ʳᵈ person masculine singular, Pual imperfect	Strong's #1792 BDB #193
dâkâʾ (אָכָּד) [pronounced *daw-KAW*]	*to llow oneself to be crushed [broken into pieces]*	3ʳᵈ person masculine singular, Hithpael imperfect	Strong's #1792 BDB #193

146. **Adjective:** dakkâʾ (דַּכָּא) [pronounced *dahk-KAW*] and it means *crushed, contrite, pulverized.* This word refers to anything which is broken or beaten or pulverized into small particles—hence, it is often rendered *dust.* This word is only found in Psalm 34:19 90:3 Isa. 57:15, but its verb cognate is found much more often (e.g., Job 5:4 6:9 19:2 Isa. 53:5). In fact, interestingly enough, this verb is found only in poetry, the Psalms, Job, Jeremiah and Isaiah. Ditto for the adjective. Such a limited use may cause one to (1) doubt that Job was written prior to the book of Exodus; or, (2) doubt that Moses wrote this psalm. You see, when we find a word used in a specific time period and not outside that time period save for the

exception of one book, we wonder if that book may belong in the same time period as those where that word is found. Or, we wonder if Moses only used that word here and it is not found in the Pentateuch, then maybe he didn't write this psalm. This is not conclusive proof from which we should doubt the authenticity of this psalm, but it gives us pause to think critically. However, Moses used the noun cognate in Deut. 23:1.   Adjective: Strong's #1793   BDB #194.   Noun: Strong's #1795 BDB #194. The verb: dâkâ (דָּסא) [pronounced *daw-KAW*], and it means *to crush*. Strong's #1792 BDB #193. Job 4:19 5:4 6:9 Psalm 90:3

147. **Adjective:** dakâ (דָּסא) [pronounced *dah-KAW*], which means *crushed, broken [into very small pieces]; dusk; broken in spirit, humbled, contrite, cast down*. Strong's #1793 BDB #194. Psalm 34:18

dakâ (דָּסא) [pronounced *dah-KAW*]	*crushed, broken [into very small pieces]; dusk; broken in spirit, humbled, contrite, cast down*	masculine plural adjective construct	Strong's #1793 BDB #194

148. **Masculine_noun:** which means *dust [as pulverized]*. Strong's #1793 BDB #194.

149. **Verb:** dâkâh (הָכַּד) [pronounced *daw-KAW*], which means *to be broken to pieces, to be crushed*. In other stems*, to crouch, to be broken, to be contrite, to crush to pieces*.   Strong's #1794   BDB #194.   [This appears to be equivalent to Strong's #1792 BDB #193]. Psalm 10:10 44:19

150. **Masculine_noun:** which means *a crushing, a crashing, a dashing*. Strong's #1796 BDB #194.

151. **Adjective:** dak^e — dakᵉ (דַּךְ) [pronounced *dahk*], which means *crushed, oppressed*. This adjective is only found in Psalm 9:9 10:18 74:21 Prov. 26:28, but it has ample cognates to confirm its meaning. Strong's #1790 BDB #194. Psalm 10:18

152. **Feminine_noun:** which means *a crushing*. Strong's #1795 BDB #194.

153. **Verb:** dâlag (גַּלָד) [pronounced *daw-LAHG*], which means *to leap*. Strong's #1801 BDB #194. 2Sam. 22:30

dâlag (גַּלָד) [pronounced *daw-AHG*]	*to leap*	3rd person masculine singular, Qal imperfect	Strong's #1801 BDB #194
dâlag (גַּלָד) [pronounced *daw-LAHG*]	*to leap, to leap over*	3rd person masculine singular, Piel imperfect	Strong's #1801 BDB #194

154. **Verb:** dâlâh (הָלָד) [pronounced *daw-LAW*], which means *to draw out [water]; to dangle; a drawing device*. Strong's #1802 BDB #194. Exodus 2:16

dâlâh (הָלָד) [pronounced *daw-LAW*]	*to draw out [water]; to dangle; a drawing device*	3rd person feminine plural, Qal imperfect	Strong's #1802 BDB #194

dâlâh (הְלָד) [pronounced *daw-LAW*]	*to draw out [water]; to draw (up)*	3rd person feminine plural, Piel imperfect	Strong's #1802 BDB #194

155. **Masculine_noun:** dâl (לָד) [pronounced *dawl*], which means *door*. See below.... Strong's #1817 BDB #194. Psalm 141:2

156. **Feminine_noun:** which means *door*. Isa. 26:20.* I don't know how this is different from *door* below. Strong's #1817 BDB #194.

157. **Masculine_noun:** which means *bucket*. Strong's #1805 BDB #194.

158. **Feminine_noun:** which means *branch*. Strong's #1808 BDB #194.

159. **Feminine_noun:** deleth (תֶלֶד) [pronounced *DEH-lehth*], which means *doors, gates of a city*. Jer. 36:23 very different interpretations by BDB and Gesenius. Strong's #1817 BDB #195. Gen. 19:6 Exodus 20:6 Deut. 3:5 Joshua 6:26 Judges 3:23 11:31 19:27 1Sam. 3:15 21:13 23:7 2Sam. 13:17 1Kings 6:31, 33 7:50 Job 3:10 Prov. 8:34

deleth (תֶלֶד) [pronounced *DEH-lehth*]	*door, gate;* figuratively for *a door [gate] [to crocodile jaws]; door [lid of a chest]; lips of men; door [to an easily-accessible woman]*	feminine singular noun with the definite article	Strong's #1817 BDB #195

Spelled dâlâth (תָלָד) [pronounced *DAW-lawth*] in Isa. 26:20; used here figuratively for the door of a chamber where people hide.

d^elâthayim (םַיתָלְד) [pronounced *d^e-LAW-thah-yim*]	*doors, gates of a city;* figuratively for *the doors of the heavens*	feminine dual construct	Strong's #1817 BDB #195
d^elâthôwth (תוֹתָלְד) [pronounced *d^e-law-THOHTH*]	*doors, gates of a city;* figuratively for *the doors of the heavens*	feminine plural noun	Strong's #1817 BDB #195

The difference between the plural construct and the plural noun is simply the vowel points, which were added long after the original text was written.

160. **Masculine_proper_noun:** which is transliterated *dlâyâh*. It means *Yah has drawn*. Strong's #1806 BDB #195.

161. **Verb:** which means *to make turbid, to stir up, to trouble*. Strong's #1804 BDB #195.

162. **Verb:** dâlal (לַד) [pronounced *daw-LAHL*], which means *to hang down, to swing, to wave; to be low, to languish; to be feeble, to be weak*. In the Niphal (passive) stem, it means *to be brought low*. Strong's #1809 BDB #195. Judges 6:6 Psalm 142:6

dâlal (דָּלַל) [pronounced *daw-LAHL*]	*to hang down, to swing, to wave; to be low, to languish; to be feeble, to be weak*	1st person singular, Qal perfect	Strong's #1809 BDB #195

163. **Adjective:** dal (דַל) [pronounced *dahl*], and it means *frail, helpless, weak, low, poor, needy*. There is more here than mere financial lack. It is spoken of cows in Gen. 41:19, who certainly are often without cash; but that is not the point of that verse. They were *malnourished and **frail***. Strong's #1800 (masc.) #1803 (fem.) BDB #195. [see also Strong's #34 BDB #2 for synonym] Gen. 41:19 Exodus 23:3 30:15 Judges 6:15 1Sam. 2:8 (masc) 2Sam. 3:1 13:4 Job 5:16 20:10, 19 (masc.) Psalm 41:2 Prov. 10:15

dal (דַל) [pronounced *dahl*]	*frail, helpless, powerless, weak, listless, languid, sluggish; [one who is] low, poor, needy*	masculine singular noun/adjective	Strong's #1800 (and #1803) BDB #195

From Barnes: The word used in the Hebrew - דַל dal - means properly something hanging or swinging, as of pendulous boughs or branches; and then, that which is weak, feeble, powerless.

dallôwth (דַּלּוֹת) [pronounced *dahl*]	*frail, helpless, powerless, weak, listless, languid, sluggish; [one who is] low, poor, needy*	feminine singular noun/adjective	Strong's #1803 (and #1800) BDB #195

164. **Feminine collective noun1:** which means *hair, thrum*. Strong's #1803 BDB #195.

165. **Feminine_noun2:** which means *the poor, weak helpless ones*. Strong's #1803 BDB #195.

166. **Verb:** dâlaph (דָּלַף) [pronounced *daw-LAHF*], which means *to drop, to drip*. This verb is only found in Job 16:20 Psalm 119:28 and Eccles. 10:18.* We can only infer *tears* here because of the verb and the word *eye* which follows. Strong's #1811 BDB #196. Job 16:20

167. **Masculine_noun:** which means *a dropping [of rain]*. Strong's #1812 BDB #196.

168. **Verb:** dâlaq (דָּלַק) [pronounced *daw-LAHK*], which means *to burn, to hotly pursue*. The primary meaning is *to burn, to flame*. When followed by a bêyth, it means *set [whatever] on fire*. However, it has varied meanings based upon the idea of burning. For instance, it can refer to the *glow* of love; to *burning* lips (not necessarily related to the *burning* of love, but to one's oratory skills); and it can refer to the *heat* of pursuit. Strong's #1814 BDB #196. Gen. 31:36 1Sam. 17:53 Psalm 7:13 10:2

| dâlaq (קָלַד) [pronounced *daw-LAHK*] | *to burn, to flame; to hotly pursue* | 3rd person masculine singular, Qal imperfect | Strong's #1814 BDB #196 |
| dâlaq (קָלַד) [pronounced *daw-LAHK*] | *to kindle, to inflame* | 3rd person masculine singular, Hiphil imperfect | Strong's #1814 BDB #196 |

169.   **Feminine_noun:** which means *inflamation*. Strong's #1816 BDB #196.

170.   **Masculine_noun:** dâm (דָּם) [pronounced *dawm*], which means *blood,* often *visible blood* (although it is used for the juice of the grape—Gen. 49:11; it can be used, as here, for *bloodguilt* (Ex. 22:3   Ezek. 18:13) or, quite simply, responsibility for a transgression which has been made (Lev. 20:9). Of the 362 times this word occurs, 203 refer to death by violence and 103 refer to sacrificial blood. Strong's #1818 BDB #196. **I could spend more time with this!** Gen. 4:10, 11 9:4 37:22 42:22 49:11 Exodus 4:25 7:17 12:7 22:2 23:18 24:6 29:12 30:10 Deut. 17:8 21:7 22:8 1Sam. 14:32 19:5 25:26, 33 26:20 2Sam. 1:16 14:11 16:7 20:12 21:1 23:17 1Kings 2:5, 9 Psalm 51:14 55:22 59:2 106:38 Prov. 1:11 6:17

| dâm (דָּם) [pronounced *dawm*] | *blood, often visible blood; bloodshed, slaughter; bloodguilt; blood of the grape [wine]* | masculine singular noun with the definite article | Strong's #1818 BDB #196 |
| dâmîym (דָּמִים) [pronounced *daw-MEEM*] | *blood; bloodshed; a bloody [man]; bloodguilt; a slaying; guilt of a slaughter* | masculine plural noun | Strong's #1818 BDB #196 |

171.   **Verb1:** dâmâh (דָּמָה) [pronounced *daw-MAW*], which means *to be like, to resemble*. In the Piel, it means *to liken, to compare, to imagine, to think, to devise, to consider, to form an idea*. BDB only. Strong's #1819 BDB #197. Judges 20:5 2Sam. 21:5 Psalm 89:6

dâmâh (דָּמָה) [pronounced *daw-MAW*]	*to be like, to resemble*	3rd person masculine singular, Qal imperfect	Strong's #1819 BDB #197
dâmâh (דָּמָה) [pronounced *daw-MAW*]	*to liken, compare; to imagine, think*	3rd person masculine singular, Piel imperfect	Strong's #1819 BDB #197
dâmâh (דָּמָה) [pronounced *daw-MAW*]	*to make onself like*	3rd person masculine singular, Hithpael imperfect	Strong's #1819 BDB #197

dâmâh (הָמָד) [pronounced *daw-MAW*]	*to be like, to resemble?*	3rd person masculine singular, Niphal imperfect	Strong's #1819 BDB #197

172. **Feminine_noun:** dᵉmûwth (תומְד) [pronounced *dehm-OOTH*], which means *likeness, [shadow] image, similitude; model, pattern; [and, later] appearance [of something resembling something]*. Strong's #1823 BDB #198. Gen. 1:26 5:1, 3 Prov. (3:18)

dᵉmûwth (תומְד) [pronounced *dehm-OOTH*]	*likeness, [shadow] image, similitude; model, pattern; [and, later] appearance [of something resembling something]*	feminine singular noun	Strong's #1823 BDB #198
dᵉmûwth (תומְד) [pronounced *dehm-OOTH*]	*in the likeness of; like as, like, as*	adverb	Strong's #1823 BDB #198

173. **Masculine_noun:** which means *likeness*.   Psalm 17:12.*   Strong's #1825 BDB #198.

174. **Verb2:** dâmâh (זמַד) [pronounced *daw-MAW*], which means *to be silent, to be quiet, to rest, to cease; to make an end [to something, to lay waste, to desolate*. Very similar in meaning to Strong's #1826 below, but identical to Strong's #1819 above. Strong's #1820 BDB #198.

175. **Verb:** dâmam (םמַד) [pronounced *daw-MAHM*] and it means *be still, silent, cease, cut off*. It also means *to be astonished, to be confounded* (which would result in being silent—Ex. 15:16). The Niphal is the passive voice; they *have been made to be quiet;* they have been *silenced*. Strong's #1826 BDB #198. Exodus 15:16 Joshua 10:12, 13 1Sam. 2:9 14:9 Psalm 62:5

dâmam (םמַד) [pronounced *daw-MAHM*	*to be still, to stand still; to be silent; to be astonished [confounded]; to cease, to leave off*	3rd person masculine plural, Qal imperfect	Strong's #1826 BDB #198
dâmam (םמַד) [pronounced *daw-MAHM*	*be still, stand still; be silent; be astonished [confounded]; cease, leave off*	2nd person masculine plural, Qal imperative	Strong's #1826 BDB #198
dâmam (םמַד) [pronounced *daw-MAHM*	*to bring to silence; to bring to a standing still*	3rd person masculine plural, Poel imperfect	Strong's #1826 BDB #198

dâmam (דָּמַם) [pronounced *daw-MAHM*	*to cut off, to destroy*	3rd person masculine plural, Hiphil imperfect	Strong's #1826 BDB #198

Only the Hiphil carries this exact meaning; the other stems are more closely tied to the Qal meaning *to stand still, to be silent*. However, bringing someone to a place of standing still or of being silent (or causing someone to come to that point) could be understood as *to silence, to make still; to cut off, to destroy*.

dâmam (דָּמַם) [pronounced *daw-MAHM*	*to be cut off, to perish [used of men]; to be laid waste, to be silenced, to be made still*	3rd person masculine singular, Niphal imperfect	Strong's #1826 BDB #198

176. **Masculine_noun:** dŏmîy (דֳמִי) [pronounced *dŏ-MEE*], which means *cessation, pause, quiet, rest*. It is found only in Psalm 83:1 and Isa. 62:6 (and possibly Isa. 38:10*). Strong's #1824 BDB #198. Psalm 83:1

177. **Feminine_noun:** which means *whisper*. Strong's #1827 BDB #199.

178. **Feminine_noun:** which means *one who has been silenced, brought to silence*. Strong's #1822 BDB #199.

179. **Verb:** which means *to wail, to groan, to lament*. Strong's #1826 BDB #199.

180. **Masculine_noun:** which means *dung, shit, offal*. Strong's #1828 BDB #199.

181. **Proper_noun_location:** which means *shit hole, dung pit;* and is transliterated . Strong's #1829 BDB #199.

182. **Proper_noun_location:** which means *shit hole, dung pit;* and is transliterated . Strong's #4086 BDB #199.

183. **Feminine_noun:** which means *dung-place, dung-pit, shit hole*. Strong's #4087 BDB #199.

184. **Proper_noun_location:** which means *dung pit, shit hole;* and is transliterated . Strong's #4088 BDB #199.

185. **Proper_noun_location:** which means *dung pit, shit hole;* and is transliterated . Strong's #4089 BDB #199.

186. **Verb:** which means *to week, to cry*. Strong's #1830 BDB #199.

187. **Masculine_noun:** demaʿ (דֶּמַע) [pronounced *DEH-mahǵ*], which means *weeping, trickling; juice, wine*. Strong's #1831 BDB #199. Exodus 22:29*

demaʿ (דֶּמַע) [pronounced *DEH-mahǵ*]	*weeping, trickling; juice, wine; outflow of your presses*	masculine singular noun with the 2nd person masculine singular suffix	Strong's #1831 BDB #199

188. **Feminine_noun:** dimeʿâh (דִּמְעָה) [pronounced *dimᵉ-ǴAW*], which means *tears, weeping*. Collective noun. Strong's #1832 BDB #199. Psalm 56:8

dimᵉʿâh (דִּמְעָה) [pronounced *dimᵉ-ĞAW*]	*tears, weeping*	feminine singular collective noun	Strong's #1832 BDB #199

189. **Proper_noun_location:** Dameseq (קְשֶׁמַד) [pronounced *dahm-MEH-sehk*], which means *alertness;* and is transliterated *Damascus*. Strong's #1834 BDB #199. Gen. 14:15 15:2 2Sam. 8:5

Dameseq (קְשֶׁמַד) [pronounced *dahm-MEH-sehk*]	*alertness;* and is transliterated *Damascus*	proper singular noun; location	Strong's #1833 and #1834 BDB #199 and #200

There are at least two spellings of this word.

BDB lists #1833 on p. 200 as a separate noun, which refers to *damask, silk, Damascene cloth*. The vowel points and the pronunciation are different. Gesenius puts this all under #1933. There are 2 more alternate spellings for this noun.

190. **Masculine_noun:** which means *silk*. Meaning is uncertain. Strong's #1833 BDB #200.

191. **Masculine_noun:** dôwnag (דּוֹנַג) [pronounced *doh-NAHG*], which means *wax*. Strong's #1749 BDB #200. Psalm 68:2

dôwnâg (דּוֹנַג) [pronounced *doh-NAWG*]	*wax [as melting]*	masculine singular noun	Strong's #1749 BDB #200

Also spelled dôwnag (דּוֹנַג) [pronounced *doh-NAHG*].

192. **Proper_noun_location:** Strong's #1837 BDB #200.

193. **Proper_noun/location:** Dinᵉhâbâh (הָבָהְנִד) [pronounced *dihn-haw-BAW*], which means *give judgment;* transliterated *Dinhabah*. Strong's #1838   BDB #200. Gen. 36:32

Dinᵉhâbâh (הָבָהְנִד) [pronounced *dihn-haw-BAW*]	*give judgment;* transliterated *Dinhabah*	proper singular noun/location	Strong's #1838 BDB #200

194. **Verb:** dâʿakᵉ (דַּעַךְ) [pronounced *daw-ĞAHK*], and it means *to go out, to be extinguished* when speaking of a lamp; *to be made extinct, to dry up* when used of a torrent; *to be destroyed, to be wiped out* when speaking of assailants. This verb is found in the book of Job four of the nine times it occurs in Scripture. Strong's #1846 BDB #200. Job 6:17 17:1 18:5 21:17 Psalm 118:12

dâ‛ak͏ͤ (דָּעַךְ) [pronounced *daw-ĢAHK*]	*to go out, to be extinguished* when speaking of a lamp; *to be made extinct, to dry up* when used of a torrent; *to be destroyed, to be wiped out* when speaking of assailants	3rd person masculine singular, Qal imperfect	Strong's #1846 BDB #200
dâ‛ak͏ͤ (דָּעַךְ) [pronounced *daw-ĢAHK*]	*to become* extinct when speaking of people; *to be made extinct, to dry up* when used of a torrent	3rd person masculine singular, Niphal imperfect	Strong's #1846 BDB #200
dâ‛ak͏ͤ (דָּעַךְ) [pronounced *daw-ĢAHK*]	*to be extinguished; to be made extinct, to be destroyed, to be wiped out*	3rd person masculine singular, Pual imperfect	Strong's #1846 BDB #200

195. **Verb:** which means *to blemish, to fault*. Strong's #none BDB #200.

196. **Masculine_noun:** which means *blemish, fault*. Strong's #1848 BDB #200.

197. **Verb:** dâphaq (דָּפַק) [pronounced *daw-FAHK*], which means *to beat, to knock; to drive severely, to overdrive*. In the Hithpael, it means *to beat violently, to pound*. This is a rare word, being found only here and in Gen. 33:13 and SOS 5:2. Strong's #1849 BDB #200. Gen. 33:13 Judges 19:22

dâphaq (דָּפַק) [pronounced *daw-FAHK*]	*to beat, to knock; to drive severely, to overdrive*	3rd person plural Qal imperfect with the 3rd person masculine plural suffix	Strong's #1849 BDB #200
dâphaq (דָּפַק) [pronounced *daw-FAHK*]	*to beat violently*	3rd person plural, Hithpael imperfect with the 3rd person masculine plural suffix	Strong's #1849 BDB #200

198. **Proper_noun/location:** which means *;* transliterated *.* Strong's #1850 BDB #200.

199. **Proper_noun/location:** Diq͏ͤlâh (הִלְקָד) [pronounced *dihk-LAW*], which means *palm grove;* transliterated *Diklah*. Strong's #1853 BDB #200. Gen. 10:27

Diq͏ͤlâh (הִלְקָד) [pronounced *dihk-LAW*]	*palm grove;* transliterated *Diklah*	proper singular noun/location	Strong's #1853 BDB #200

200. **Verb:** dâqaq (קָקַד) [pronounced *daw-KAHK*], which means *to crush, to pulverize, to thresh; to be fine*. Strong's #1854 BDB #200. Exodus 30:36 32:20 2Sam. 22:43

dâqaq (קָקַד) [pronounced *daw-KAHK*]	*to crush, to pulverize, to thresh; to be fine*	3rd person masculine singular, Qal imperfect	Strong's #1854 BDB #200
dâqaq (קָקַד) [pronounced *daw-KAHK*]	*to pulverize, to crush, to make dust of*	3rd person masculine singular, Hiphil imperfect	Strong's #1854 BDB #200
dâqaq (קָקַד) [pronounced *daw-KAHK*]	*to be crushed, to be pulverized*	3rd person masculine singular, Hophal imperfect	Strong's #1854 BDB #200

201. **Adjective:** daq (קַד) [pronounced *dahk*], which means *thin, small, fine; gaunt*. Strong's #1851 BDB #201. Gen. 41:3 16:14

daq (קַד) [pronounced *dahk*]	*thin, small, fine; gaunt*	feminine plural, adjective; construct form	Strong's #1851 BDB #201

202. **Masculine_noun:** which means *veil, curtain (thin)*. Strong's #1852 BDB #201.

203. **Verb:** dâqar (תָקַר) [pronounced *daw-CAHR*], which means *to pierce, to pierce through, to thrust through*. Strong's #1856 BDB #201. Judges 9:54 1Sam. 31:4

dâqar (תָקַר) [pronounced *daw-CAHR*]	*to pierce, to pierce through, to thrust through*	3rd person masculine singular, Qal imperfect	Strong's #1856 BDB #201
dâqar (תָקַר) [pronounced *daw-CAHR*]	*to be pierced, to be pierced through, to be thrust through*	3rd person masculine singular, Niphal imperfect	Strong's #1856 BDB #201
dâqar (תָקַר) [pronounced *daw-CAHR*]	*to pierce, to pierce through, to thrust through; to slay*	3rd person masculine singular, Pual imperfect	Strong's #1856 BDB #201

204. **Masculine_proper_noun:** which means *piercing, sharp weapon, mattock, pick?;* is transliterated . Strong's #1857 BDB #201.

205. **Feminine_noun:** which means *piercing, stab, thrust*. Strong's #4094 BDB #201.

206. **Masculine_noun:** which means *aversion, abhorrence*. Strong's #1860 BDB #201.

207. **Masculine_noun:** dâr[eb]vân (זָ֫רֶם) [pronounced *dor[eB]-VAWN*], which means *goad*. Strong's #1861 BDB #201. 1Sam. 13:20, 21

dâr^{eb}vân (דָּרְבָם) [pronounced *dor^{eB}-VAWN*]	*goad, cattle prod*	masculine singular noun with a 3rd person masculine singular suffix	Strong's #1861 BDB #201

208. **Feminine_noun:** which means *goad*. Strong's #1861 BDB #201.

209. **Verb:** which means *go on foot, step by step, walk*. Strong's #none BDB #201.

210. **Feminine_noun:** which means *steep place, steep*. Strong's #4095 BDB #201.

211. **Masculine_proper_noun:** Dar^eda׳ (עַדְרַּד) [pronounced *dahr-DAHG̱*] which means, *pearl of knowledge;* transliterated *Darda*. Strong's #1862 BDB #201. 1Kings 4:31*

Dar^eda׳ (עַדְרַּד) [pronounced *dahr-DAHG̱*]	*pearl of knowledge; transliterated Darda*	masculine singular proper noun	Strong's #1862 BDB #201

212. **Masculine_proper_noun:** which means *;* transliterated *.* Strong's #1867 BDB #201.

213. **Verb:** dârak^e (רְדָךְ) [pronounced *daw-RAHK^e*] and it means *to march, to trample, to walk over, to walk; to bend [a bow—by stepping on it]; to enter [a place by walking].* This is not *treading water,* mind you, but walking over the water. It is used for treading, or walking over, the grapes or olives (Isa. 16:10 63:3 Amos 9:13 Micah 6:15); it is used to indicate dominance (Deut. 33:29 Job 22:15). When use in conjunction with a bow, it means *to bend* (1Chron. 5:18 Psalm 7:12 58:7 Jer. 51:3). Strong's #1869 BDB #201. Deut. 1:36 Joshua 1:3 Judges 5:21 **9:27** 1Sam. 5:5 1Chron. 8:40 Job 9:8 Psalm 7:12 64:3 Prov. 4:11

dârak^e (רְדָךְ) [pronounced *daw-RAHK*]	*to march, to trample, to walk over, to walk; to bend [a bow—by stepping on it]; to enter [a place by walking]*	3rd person masculine singular, Qal imperfect	Strong's #1869 BDB #201
dârak^e (רְדָךְ) [pronounced *daw-RAHK*]	*to cause to march, to cause to go, to cause to walk, to make walk; to lead; to tread [a threshing floor]; to overtake*	3rd person masculine singular, Hiphil imperfect	Strong's #1869 BDB #201

214. **Masculine_noun:** derek^e (רֶדֶךְ) [pronounced *DEH-rek^e*], which means *way, distance, road, journey, manner, course*. It could even mean *toward, to* (we must get our word *direction* from this).   This is found in the feminine gender in Judges 18:5 1Sam. 9:6. Strong's #1870 BDB #202. The Doctrine of Inspiration Gen. 3:24 6:12 16:7 18:19 19:2, 31 24:21 28:20 30:35 31:23 33:16 35:3 38:14 42:25 45:21 48:7 49:17 Exodus 3:18 4:24 5:3 8:27 13:17 18:8, 20 23:20 32:8 33:3 Num. 21:1 Deut. 1:2 2:1 3:1 5:33 17:16 22:4 28:68 Joshua 5:7 8:15 9:13 Judges 2:17, 19 5:10 8:11 9:37 17:8 18:5 1Sam. 1:18

4:13 6:9, 12 8:3 9:6 12:23 13:17b 15:2 17:52 18:14 21:5 24:3, 19 25:12 26:3
28:22 30:2 32:1 2Sam. 2:24 13:30 15:2, 23 16:13 18:23 22:22 Job 3:23 6:18
12:24 17:9 19:12 21:29 1Kings 1:49 2:2 3:14 8:25, 39 Psalm 2:12 10:5 32:8
51:13 95:10 103:7 110:7 146:9 Prov. 1:15 2:8, 13 3:6, 23 4:11, 26 5:8, 21 6:6,
23 7:8, 25 8:2, 32 9:6 10:9, 29

derekᵉ (דֶּרֶךְ) [pronounced *DEH-rekᵉ*]	*way, distance, road, path; journey, course; direction, towards; manner, habit, way [of life]; of moral character*	masculine singular construct	Strong's #1870 BDB #202

With the bêyth preposition, this means *in the way, along the way [road], near the road, by the way, on [your] journey*.

dᵉrâkîym (דְּרָכִים) [pronounced *deh-raw-KEEM*]	*ways, roads, paths; journeys, courses; works; towards; manner, habit, a way [of life, living]; of moral character*	masculine plural construct	Strong's #1870 BDB #202

215.   **Masculine_noun:** midᵉrâkᵉ (מִדְרָךְ) [pronounced *mihd-RAWK*], which means, *treading or stepping place, place to tread on; a place that is trodden down; an area where people walk*. Strong's #4096 BDB #204. Deut. 2:5

midᵉrâkᵉ (מִדְרָךְ) [pronounced *mihd-RAWK*]	*treading or stepping place, place to tread on; a place that is trodden down; an area where people walk*	masculine singular noun	Strong's #4096 BDB #204

216.   **Masculine_noun:** which means *drachma, daric, gold or silver coin; gold or silver utensils*. Strong's #150&1871 BDB #204.

217.   **Proper_noun/location:** ʾEdᵉreʿîy (יֶחְרְדֶא) [pronounced *ehd-REH-ee*], which means *goodly pasture; mighty;* transliterated *Edrei*. Strong's #154 BDB #204. Deut. 1:4 3:1

ʾEdᵉreʿîy (יֶחְרְדֶא) [pronounced *ehd-REH-ee*]	*goodly pasture; mighty;* transliterated *Edrei*	proper singular noun/location	Strong's #154 BDB #204

218.   **Verb:** which means *to walk rapidly, to hasten*. Strong's #none BDB #204.

219.   **Masculine_proper_noun:** which means *;* transliterated . Strong's #1874 BDB #204.

220.   **Masculine_noun:** which means *pearl, mother of pearl*. Strong's #1858 BDB #204.

221. **Masculine_noun:** dᵉrôwr (דְּרוֹר) [pronounced *dehr-ORE*], which means *a flowing, a free run, liberty;* possibly, *clear, pure*. Strong's #1865 BDB #204. Exodus 30:23

dᵉrôwr (דְּרוֹר) [pronounced *dehr-ORE*]	*a flowing, a free run, liberty;* possibly, *clear, pure*	masculine singular noun	Strong's #1865 BDB #204

222. **Feminine_noun:** which means *a swallow*. Strong's #1866 BDB #204.

223. **Masculine_noun:** dârôm (דָּרוֹם) [pronounced *daw-ROHM*], which means *south; south wind* (in poetry). Strong's #1864 BDB #204. Eccles. 1:6

dârôm (דָּרוֹם) [pronounced *daw-ROHM*]	*south; south wind* (in poetry)	masculine singular noun	Strong's #1864 BDB #204

224. **Masculine_noun:** darᵉdar (דַּרְדַּר) [pronounced *dahr-DAHR*], which means *thistle, thorn, fast growing useless plant*. Strong's #1863 BDB #205. Gen. 3:18

darᵉdar (דַּרְדַּר) [pronounced *dahr-DAHR*]	*thistle, thorn, fast growing useless plant*	masculine singular noun; used in a collective sense (for *thistles, useless plants*)	Strong's #1863 BDB #205

225. **Verb:** dârash (דָּרַשׁ) [pronounced *daw-RAHSH*], which means *to seek, to make inquiries concerning, to consult, to investigate, to study, to follow, to inquire; to require*. It does not mean *to care* as it is erroneously rendered by Owen's and the KJV (and others, I am sure). This word is used often for man *seeking or making inquiry* of God (Gen. 25:22 2Kings 8:8 Psalm 105:4). It appears to be used less often when God is the subject. We find God as the subject in Gen. 9:5 (three times) Deut. 18:19   Job 3:4 10:6 39:8). The difference between the two uses is a difference in the intelligence of the subject. Man is limited in his cognizance, so this verb is used to mean *seek, inquire* to fill in some of the gaps of his intelligence. However, since God is omniscient, He does not need to seek after knowledge. Here, God has *carefully examined* the land. God looking into things is an anthropopathism. He knows this in His omniscience already. This verb seems to give God's examination of the land a feeling of recent action. However, this is not its usage in Deut. 18:19. Here, we have prepositions which follow the verb and determine its meaning. The two prepositions, min (מֵן) [pronounced *min*], which denotes separation (*out from, away from, on account of*) and ʿim (עַם) [pronounced *im*], which means *with*. Together, these modify considerably the meaning of dârash. This same phrase is found in Deut. 23:21 and 1Kings 14:5. My feeling is that this is a colloquialism, meaning *exact out of him* (in the case of 1Kings 14:5, this would be to exact out from him information). An English colloquialism which might convey the same thing would be *And I myself will personally take it out of his hide; I personally will see to it that he pays for this decision*. The idea here is

accountability for one's decisions. The rendering of this phrase here might seem difficult or abstruse; however, the Septuagint's slant on this verse is: And whatever man will not listen to whatever words that prophet will speak in My name, I will take vengeance on him. The corresponding statement in Acts 3:23 is: And it shall be that every soul that does not heed that prophet, [he] will be utterly destroyed from among the people. This is why the rendering of this verse is obviously somewhat difficult, as it reads somewhat differently in the Hebrew, the Greek translation, and its usage in the first century. Strong's #1875 BDB #205. Gen. 9:5 25:22 Exodus 18:15 Deut. 4:29 11:2 17:4, 9 18:11, 18 22:2 Judges 6:29 1Sam. 9:9 28:7 1Chron. 10:13 16:11 Job 3:4 5:8 10:6 Psalm 10:4, 12, 15 24:6 34:4, 10 78:34 105:4 142:4 Eccles. 1:13

dârash (שָׁרַד) [pronounced *daw-RASH*]	*to seek, to make inquiries concerning, to consult, to investigate, to study, to follow, to inquire; to require*	3rd person masculine singular, Qal imperfect	Strong's #1875 BDB #205

The NET Bible writes: *The verb שָׁרַד (darash) means "to seek, inquire," and "to address someone, be concerned about something" (cf. Deut 11:12; Jer 30:14,17). Job wants the day to perish from the mind of God.*[105] The problem is that, this understanding is reasonable in Deut. 11:12; but it is harder to make that case for the Jeremiah passages.

The original meaning of this word appears to be *to tread a place with the feet;* hence, *to go to a place, to frequent a place;* therefore, this verb can be used for a city or place that is *frequented, celebrated*. Gesenius takes this further to mean *to apply oneself [to anything]; to study; to follow, to practice [anything]*. From that, Gesenius concludes that this word can mean *to care for, to take the care of;* and therefore, *to regard* and even *to reverence*.[106] You would *seek out* a place (or a person) because you have an interest in that place (or person); or a high regard for that place or person. This concept could then be applied to Jer. 30:14, 17.

dârash (שָׁרַד) [pronounced *daw-RASH*]	*seekers; investigators; those who make inquiry*	masculine plural, Qal active participle	Strong's #1875 BDB #205
dârash (שָׁרַד) [pronounced *daw-RASH*]	*to allow oneself to be enquired of, consulted (only of God); to be sought, be sought out; to be required (of blood)*	3rd person masculine singular, Niphal imperfect	Strong's #1875 BDB #205

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[105] From: **http://bible.org/netbible/index.htm?job3.htm** (footnote); accessed June 6, 2013.

[106] H. W. F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament;* ©1979 by Baker Books; pp. 209–210.

dârash (שָׁרַד) [pronounced *daw-RASH*]	*allowing oneself to be enquired of, consulted (only of God); sought, sought out; required (of blood)*	Niphal participle	Strong's #1875 BDB #205

In the participle, Owens translates this *a reckoning*.

226. **Masculine_noun:** which means, *study, exposition, midrash*. Strong's #4097 BDB #205

227. **Verb:** dâshâʾ (אָשָׁד) [pronounced *daw-SHAW*], which means *to sprout [up], to shoot up; to grow green*. Strong's #1876 BDB #205. Gen. 1:11

dâshâʾ (אָשָׁד) [pronounced *daw-SHAW*]	*to sprout [up], to shoot [up, forth]; to grow [green]*	3rd person masculine singular, Qal imperfect	Strong's #1876 BDB #205
dâshâʾ (אָשָׁד) [pronounced *daw-SHAW*]	*to bring forth [herbage], to cause to sprout [up], to make shoot [up, forth]; to cause to grow [green]*	3rd person masculine singular, Hiphil imperfect	Strong's #1876 BDB #205

228. **Masculine_noun:** desheh (הֶשֶׁד) [pronounced *DEH-sheh*], which means *grass; tender grass, tender herb; first sprouts [of the earth]*. Strong's #1877 BDB #206. Gen. 1:11 2Sam. 23:4 Psalm 23:2

desheh (הֶשֶׁד) [pronounced *DEH-sheh*]	*grass; tender grass, tender herb; first sprouts [of the earth]; herbage, flora, vegetation*	masculine singular noun	Strong's #1877 BDB #206

229. **Verb:** dâshên (וְשָׁד) [pronounced *daw-SHANE*], which means *to be fat, to become fat, to grow fat*. Psalm 23:5 is the only place where this word is translated *to anoint*. Compare to Exodus 27:3 Num. 4:13 Deut. 31:20 Psalm 20:3 Prov. 11:25 13:4 15:30 28:25 Isa. 34:6–7. The primary use of the verb in this portion of v. 5 is *to remove ashes* (Ex. 27:3   Num. 4:13). It also means *to become prosperous* (Deut. 31:30 Prov. 11:25 28:25 Isa. 34:7) and *to make [bones] fat* (that is, it adds meat to our bones; in the ancient world, the prosperous were heavier, as they could eat more and enjoy more leisure). Strong's #1878 BDB #206. The Doctrine of Anointing Exodus 27:3 Psalm 20:3 **23:5**

dâshên (וְשָׁד) [pronounced *daw-SHANE*]	*to be fat; to become fat [prosperous]; to anoint*	3rd person masculine singular, Qal perfect	Strong's #1878 BDB #206

dâshên (דָשֵׁן) [pronounced *daw-SHANE*]	*to make [bones (or anything)] fat; to be [or become] prosperous; to turn to ashes; to remove ashes, to clear from ashes*	3rd person masculine singular, Piel perfect	Strong's #1878 BDB #206
dâshên (דָשֵׁן) [pronounced *daw-SHANE*]	*to be made fat [prosperous]; to be satiated abundantly; to be abundantly filled*	3rd person masculine singular, Pual perfect	Strong's #1878 BDB #206
dâshên (דָשֵׁן) [pronounced *daw-SHANE*]	*to be anointed with fatness; to be smeared [used of a sword]*	3rd person masculine singular, Hothpael perfect	Strong's #1878 BDB #206

230. **Masculine_noun:** deshen (דֶּשֶׁן) [pronounced *DEH-shen*], which means *fatness, fat ashes, fertility, abundance; oil*. In this context, *oil* would be a reasonable rendering. Strong's #1880 BDB #206. Judges 9:9 Psalm 63:5

deshen (דֶּשֶׁן) [pronunced *DEH-shen*]	*fatness, fat ashes, fertility, abundance; oil*	masculine singular noun	Strong's #1880 BDB #206

231. **Adjective:** which means *fat*. Strong's #1879 BDB #206.

232. **Feminine_noun:** The word for law which is found in Deut. 33:2 is not a Semitic word, but a word which was later adopted from the Persian into the Chaldee and it was only used by Gentiles when referencing the Law of God (Ezra 7:12, 21, 25, 26 Dan. 6:6). Strong's #1881 BDB #206. Deut. 33:2

233. **Masculine_proper_noun:** Dâthân (דָתָן) [pronounced *daw-THAWN*], which means *nothing* and is transliterated *Dathan*. Strong's #1885 BDB #206. Psalm 106:17

Dâthân (דָתָן) [pronounced *daw-THAWN*]	transliterated *Dathan*	masculine proper noun	Strong's #1885 BDB #206

234. **Masculine_proper_noun:** Dôthân (דֹתָן) [pronounced *DOH-thawn*], which means *two wells;* transliterated *Dothan*. Strong's #1886 BDB #206. Gen. 37:17

Dôthân (דֹתָן) [pronounced *DOH-thawn*]	*two wells;* transliterated *Dothan*	masculine singular proper noun	Strong's #1886 BDB #206

The alternate spelling is Dôthayin (דֹתַיִן) [pronounced *doh-THAH-yihn*].

5.   ה   Hêʾ [pronounced *hay*]   (5) Written and Spoken *h*

1.   **Interrogative_particle:** hă (הֲ) [pronounced *heh*], which is one form of the interrogative particle (the difference is just the vowel point). This verse begins with the interrogative particle hê, written here as ha (הַ) [pronounced *hah*], and it acts almost like a piece of punctuation, like the upside-down question mark which begins a Spanish sentence so that you immediately recognize that what we have here is a question. We often use some form of the verb *to be* along with a question mark at the end to indicate that this is the word found in the Hebrew. Hă can be used as an indirect interrogation and be rendered *whether*. This particle is no different in semblance to the definite article. When we have two sentences, the first introduced by the disjunctive particle ha (ה) [pronounced *hah*] (Strong's #none BDB #209) and the second by the hypothetical particle ʾîm (מַא) [pronounced *eem*] (Strong's #518 BDB #50), this is a disjunctive question. A disjunctive question may express a real alternative or the same thought may be repeated in a different form as two parallel clauses. In the latter case, the answer *no* is expected. We can express this negative in several ways—*this can't be true; that makes no sense; this isn't right, untrue, incorrect, wrong*. This is why many translations have the word *or* in the second clause. Strong's #none BDB #209. The Doctrine of Fasting (Isa. 58:5, 6) Gen. 3:11 4:7 8:8 13:9 16:13 17:17 18:13 19:20 20:4 24:5 27:21 29:5 30:2 31:14 34:31 37:8 40:8 41:38 42:16 43:6 44:5 45:3 50:19 Exodus 2:7 4:11 10:7 14:11 16:4 17:7 Deut. 4:32 Joshua 1:9 22:17 24:58 Judges 2:22 4:6, 20 9:28 14:15 (doubled hă with negative) 18:5, 19 1Sam. 1:8 2:27 6:6 9:20 10:1, 11, 22 12:17 14:37, 45 15:17, 22 16:11 17:8 18:23 19:24 20:30 21:11 23:2, 10 24:16 26:1, 17 29:3 30:8 2Sam. 2:1 3:37 7:5 12:19 14:19 15:27 16:19 17:6 18:32 19:21 20:9 23:17, 19 24:13 1Kings 1:11 2:13 8:27 Job 1:8 4:17 6:13, 22 10:4 11:7 13:7 21:29 Psalm 54 inscription 56:8 Prov. 6:27 8:1

hă (הֲ) [pronounced *heh*]	interrogative particle which acts almost like a piece of punctuation, like the upside-down question mark which begins a Spanish sentence. The verb *to be* may be implied. This can be used in an indirect interrogation and translated *whether*.	Strong's #none BDB #209

Hă (הֲ) [pronounced *heh*] usually an interrogative particle; but can act as indirect interrogation and be translated *if, whether [or not]*.

hă (הֲ) [pronounced *heh*]	*if, whether [or not]*	usually an interrogative particle; but can be used after verbs like *seeing* to act as an indirect interrogation	Strong's #none BDB #209

If the negation lôʾ (אֵל or אוֹל) [pronounced *low*] is found in the same phrase, this can mean *whether...or not*...

2. **Interrogative_particle/negation:** Gen. 4:11 13:9 19:20 20:5 29:25 31:14 34:23 37:13 42:22 44:5, 15 Exodus 4:11, 14 14:12 33:16 Deut. 3:11 Judges 4:6 1Sam. 9:20, 21 10:1 26:14 2Sam. 2:26 3:38 10:5 11:10 13:4, 28 19:13 1Kings 1:11

hă (הֲ) [pronounced *heh*]	interrogative particle which acts almost like a piece of punctuation, like the upside-down question mark which begins a Spanish sentence. The verb *to be* may be implied.	Strong's #none BDB #209
lôʾ (אֵל or אוֹל) [pronounced *low*]	*not, no*	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518

Hă lôʾ together expect an affirmative answer and can be translated *is not?* Let me suggest, this might be understood to mean, *is it not true that?* Or, *isn't this the case that?* Or, *is it not obvious that?* These two words together present a question with an obvious, self-evident answer. This combination is found in Gen. 4:11 20:5 Job 1:10 Num. 23:26 1Kings 1:11.

3. **Combo:** Gen. 27:21

hă (הֲ) [pronounced *heh*]	interrogative particle which acts almost like a piece of punctuation, like the upside-down question mark which begins a Spanish sentence. The verb *to be* may be implied. This can be used in an indirect interrogation and translated *whether*.	Strong's #none BDB #209

ʾîm (מָא) [pronounced *eem*]	*if, though; lo, behold; oh that, if only; when, since, though when* (or, if followed by a perfect tense which refers to a past event)	primarily an hypothetical particle, but also functions as an interrogative particle	Strong's #518 BDB#49

When we have two sentences, the first introduced by the disjunctive particle ha (ה) [pronounced *hah*] (Strong's #none   BDB #209) and the second by the hypothetical particle ʾîm (מָא) [pronounced *eem*] (Strong's #518   BDB #49), this is a disjunctive question. A disjunctive question may express a real alternative or the same thought may be repeated in a different form as two parallel clauses. In the latter case, the answer *no* is expected. We can express this negative in several ways—*this can't be true; that makes no sense; this isn't right*.

lôʾ (אול or אל) [pronounced *low*]	*not, no*	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518

The combination of interrogative particle followed later by the hypothetical particle and the negative appears to mean *whether or not*.

4.   **Combo:** Gen. 24:23 44:19 Exodus 17:7

hă (הֲ) [pronounced *heh*]	interrogative particle which acts almost like a piece of punctuation, like the upside-down question mark which begins a Spanish sentence. The verb *to be* may be implied. This can be used in an indirect interrogation and translated *whether*.		Strong's #none BDB #209

Hă (הֲ) [pronounced *heh*] usually an interrogative particle; but can act as indirect interrogation and be translated *if, whether [or not]*.

yêsh (שֵי) [pronounced *yaysh*]	*being, substance, existence;* used as a substitute for *to be* (without reference to number or tense); there [is, are]; *to be present, to be ready, to exist*	substantive; the verb *to be* may be implied	Strong's #3426 BDB #441

Hă yêsh (הֲ שֵי) [pronounced *heh-YAYSH*] together appear to mean *if there is, if there be, whether there is*.

5.   **Interjection:** hêʾ (אֶה) [pronounced *hay*], which means *lo, behold!* Strong's #1887 BDB #210. Gen. 47:23 Ezek. 16:43*

hê' (אֵהַ) [pronounced *hay*]	*lo, behold!*	interjection	Strong's #1887 BDB #210

6. **Interjection:** which means *aha!, joy!* Strong's #1889 BDB #210.

7. **Masculine_noun:** hebel (לֶבֶה) [pronounced *HEH^B-vel*], which means *vapor, breath, unsubstantial, emptiness, meaningless, vacuous, idols*. It is usually rendered as *idols*. Unfortunately, this misdirects the emphasis of a verse. This word is rendered fairly consistently in the KJV as *vanities* and it means *vapor, breath;* and therefore, *that which is unsubstantial, **emptiness**, that which is empty or devoid of real content, vacuous;* and it is the combination of the three adjectives *ineffectual, meaningless,* and *trivial*. Whereas, this word should not be rendered *idols,* it can describe idols (Jer. 10:14–15) as well as the religion of heathen nations (Jer. 10:3). In this verse, *emptinesses* is more applicable to the heathen religious doctrine adhered to by the Israelites rather than to their manufactured idols, which is but one aspect of idolatry. We loose sight of the fact that what Israel engaged in was much more than manufacturing some graven images and prostrating themselves before these images. We lose the applicability of their failures to today; the key is their adherence to a false system of values, a heathen religion, a cult, that which is in opposition to the truth. This describes not only the Israelites of that day until today, but it also describes the typical Christian. I have been asked by those who are Catholics or who are charismatics why be concerned over a few minor differences in doctrine? God's truth is everything; we are to adhere to God's truth and those who deviate from it or place anything in its stead, whether the declarations of the pope or personal experiences, provoke God to jealousy with their no-god and with their empty doctrines. Examine Jer. 10:8 here. Strong's #1892 BDB #210. Deut. **32:21** Job 21:34 Psalm 42:9 Eccles. 1:2 2:1

hebel (לֶבֶה) [pronounced *HEH^B-vel*]	*vapor, breath; mist, darkness; unsubstantial, emptiness, empty, vanity, meaningless, vacuous; vain, vainly; idol*	masculine singular noun	Strong's #1892 BDB #210
Used figuratively for *something transitory and unsatisfactory*. Often used of things which are transitory, evanescent or frail.			
John W. Ritenbaugh: *"Vanity" (Hebrew hebel) is a vivid metaphor used 33 times in the book. Literally, it suggests a breath, something akin to vapor, like one's breath on a cold day, or a puff of smoke rising from a fire. Smoke and breath not only disappear quickly, but neither can they be grasped and held on to. Thus, vanity aptly portrays life as being insubstantial, rather flimsy, and passing.*[107]			

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[107] From **Bible tools** accessed June 17, 2018.

hebel (לְבָה) [pronounced *HEH^B-vel*]	*vapor, breath, unsubstantial, emptinesses, empty, vanities, [that which is] meaningless, vacuous; vain thinking; idols*	masculine plural noun	Strong's #1892 BDB #210

8. **Verb:** hâbal (לַבָה) [pronounced *haw^b-VAHL*], which means *to speak or act vainly [emptily], to be [become] vain; to be utterly vain* (with a cognate); *to breathe, to exhale*. Strong's #1891 BDB #211. Psalm 42:10

hâbal (לַבָה) [pronounced *haw^b-VAHL*]	*to speak or act vainly [emptily], to be [become] vain; to be utterly vain* (with a cognate); *to breathe, to exhale*	3rd person masculine singular, Qal imperfect	Strong's #1891 BDB #211
hâbal (לַבָה) [pronounced *haw^b-VAHL*]	*to cause to become vain; to fill with vain hopes; to seduce to vanity; to cause to worship idols*	3rd person masculine singular, Hiphil imperfect	Strong's #1891 BDB #211

9. **Masculine_proper_noun:** Hebel (לְבָה) [pronounced *HEH-behl*], which means *breath; empty, vain;* transliterated *Abel*. Strong's #1893 BDB #211. Gen. 4:2

Hebel (לְבָה) [pronounced *HEH-behl*]	*breath; empty, vain;* transliterated *Abel*	masculine singular proper noun	Strong's #1893 BDB #211

10. **Masculine_noun:** which means *ebony*. Strong's #1894 BDB #211.

11. **Verb:** which means *to divide*. Strong's #1895 BDB #211.

12. **Masculine_proper_noun:** which means *;* transliterated *.* Strong's #1896 BDB #211.

13. **Verb:** which means *to murmur*. Strong's #none BDB #211.

14. **Masculine_noun:** which means *a murmuring, a whisper, a musing*. Strong's #1901 BDB #211.

15. **Verb:** hâgâh (הָגָה) [pronounced *haw-GAW*], which means *to murmur, to mutter, to growl; to utter, to speak; to meditate [to speak to yourself in a low voice], to muse*. We find it used with the growl of a lion over his prey (Isa. 31:4); of the sound of low thunder (Job 37:2); of the muttering of enchanters (Isa. 8:19—in the Hiphil); of the sound of a harp when struck (Psalm 9:17 92:4); of the cooing of doves (Isa. 38:14); of the groaning and sighing of men (Isa. 16:7 Jer. 48:31). Because all of these meanings deal with actual sounds being made, we will have to assume where this is found in Scripture and rendered *meditate* (Joshua 1:8 Psalm 1:2 63:7 77:13 143:5), that we have someone who is reading the Law carefully and saying it softly to himself. Some of you who have studied things have found that saying it out loud

when you study is beneficial. When I used to give my students the opportunity to quickly study some things prior to a test or quiz, I would hear half of them reciting theorems and formulas to each other or others. So we are speaking of more than just reading, but studying with the idea of retaining what is studied. What this does not mean is the *meditate* as in *transcendantal meditation*. As Thieme once said, that is like trying to gain insight and inspiration from your old sin nature. The Hiphil is the causal stem—the ones spoken of in Isa. 8:19 are causing themselves *to mutter and growl* by going into a trance state. Thieme calls this *deep, hollow tones,* and speaks of Eggathrimuthos demons as projecting their voices so as to sound as though they are coming from the ground.[108] Strong's #1897 BDB #211. The Doctrine of Tongues (Isa. 8:19) Joshua 1:8 Psalm 2:1 63:6 Prov. 8:7

hâgâh (הָגָה) [pronounced *haw-GAW*]	*to murmur, to mutter, to growl; to utter, to speak; to sing, to celebrate, to meditate [to speak to yourself in a low voice], to muse*	3rd person masculine singular, Qal imperfect	Strong's #1897 BDB #211
hâgâh (הָגָה) [pronounced *haw-GAW*]	*to utter, to speak; to sing, to celebrate*	3rd person masculine singular, Poel imperfect	Strong's #1897 BDB #211
hâgâh (הָגָה) [pronounced *haw-GAW*]	*those who mutter, those who murmur, those who groan or speak in low voices*	masculine plural, Hiphil participle	Strong's #1897 BDB #211

16. **Masculine_noun:** hegeh (הֶגֶה) [pronounced *HEH-geh*], which means *a mumbling, rumbling, growling, moaning; a disquieting sound*. Often rendered *sigh* (Owen and Rotherham), but is a more disquieting sound, like a *rumbling, growling* or *moaning* (BDB). It is only found in Job 37:2 Psalm 90:9 Ezek. 2:10*, but there is a verbal cognate. Noun: Strong's #1899 BDB #211. Psalm 90:9. Verb: Strong's #1897 BDB #211

17. **Feminine_noun:** which means *meditation, musing*. Strong's #1900 BDB #212.

18. **Masculine_noun:** higgâyôwn (הִגָּיוֹן) [pronounced *hig-gaw-YOHN*], which means *resounding music, meditation*. This word is only found in Psalm 9:16 19:14 92:3 Lam 3:62.* It is the sound of striking a harp. My thinking is that the best rendering would be either *contemplation* or the literal *striking of the harp*. Strong's #1902 BDB #212. Psalm 19:14

19. **Verb:** which means *to remove*. Strong's #1898 BDB #212.

20. **Adjective:** which means *appropriate, suitable*. Strong's #1903 BDB #212.

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[108] R.B. Thieme, Jr., *Tongues;* ©1974, p. 50.

21. **Feminine_proper_noun:** Hâgâr (רָגָה) [pronounced *haw-GAWR*], which means *flight, fugitive;* transliterated *Hagar*. Strong's #1904 BDB #212. Gen. 16:1 21:9 25:12

Hâgâr (רָגָה) [pronounced *haw-GAWR*]	*flight, fugitive;* transliterated *Hagar*	feminine singular proper noun	Strong's #1904 BDB #212

22. **Gentilic_adjective:** Hagᵉrîy (יִרְגַה) [pronounced *hahg-REE*], which means *wanderer; fugitive,* transliterated *Hagri, Hageri, Hagerite*. Strong's #1905 BDB #212. 1Chron. 11:38

Hagᵉrîy (יִרְגַה) [pronounced *hahg-REE*]	*wanderer; fugitive,* transliterated *Hagri, Hageri, Hagerite*	gentilic singular adjective	Strong's #1905 BDB #212

23. **Verb:** which means *to make a loud noise*. Strong's #none BDB #212.

24. **Masculine_noun:** which means *a shout, a shouting, a cheer [of a group]*. Strong's #1959 BDB #212.

25. **Masculine_noun:** which means *joyous shout from a mountain top*. Found only in Ezek. 7:7. Strong's #1906 BDB #212.

26. **Masculine_proper_noun:** Hădad (דַדֶה) [pronounced *huhd-AHD*], which means *a shout, a shouting, a cheer; mighty;* transliterated *Hadad*. Strong's #1908 BDB #212. Gen. 36:35

Hădad (דַדֶה) [pronounced *huhd-AHD*]	*a shout, a shouting, a cheer; mighty;* transliterated *Hadad*	masculine singular proper noun	Strong's #1908 BDB #212

27. **Masculine_proper_noun:** Hădadᵉᶜezer (רֶעַדָה) [pronounced *huhd-ahd-ĜEH-zer*], which means *Hadad is a helper;* transliterated *Hadadezer*. Strong's #1909 BDB #212. 2Sam. 8:3

Hădadᵉᶜezer (רֶעַדָה) [pronounced *huhd-ahd-ĜEH-zer*]	*Hadad is a helper;* transliterated *Hadadezer*	masculine singular proper noun	Strong's #1909 BDB #212

28. **Location:** which means *;* transliterated *Hadadrimmon*. Strong's #1910 BDB #213.

29. **Verb:** which means *to stretch out [the hand]*. Strong's #1911 BDB #213.

30. **Masculine_proper_noun:** which means *;* transliterated . Strong's #3056 BDB #213.

31. **Proper_noun/location:** which means *;* transliterated *India*. Strong's #1912 BDB #213.

32.   **Masculine_proper_noun:**   Hădôwrâm (הֲדוֹרָה) [pronounced *huhd-oh-RAWM*], which means *noble honor;* transliterated *Hadoram*. Strong's #1913 BDB #213. Gen. 10:27 1Chron. 18:10

Hădôwrâm (הֲדוֹרָה) [pronounced *huhd-oh-RAWM*]	*noble honor; transliterated Hadoram*	masculine singular proper noun	Strong's #1913 BDB #213

33.   **Masculine_proper_noun:** Hidday (יִדְה) [pronounced *hihd-DAY*], which means *for the rejoicing of Jehovah;* transliterated *Hiddai, Hidday*. Strong's #1914 BDB #213. 2Sam. 23:30

Hidday (יִדְה) [pronounced *hihd-DAY*]	*for the rejoicing of Jehovah; transliterated Hiddai, Hidday*	masculine singular proper noun	Strong's #1914 BDB #213

34.   **Verb:** which means *to cast down, to tread down*. Strong's #1915 BDB #213.

35.   **Masculine_noun:** hădôm (הֹם) [pronounced *huh-DOHM*], which means *stool, footstool*. Strong's #1916 BDB #213. Psalm 99:5 110:1

hădôm (הֹם) [pronounced *huh-DOHM*]	*stool, footstool*	masculine singular noun	Strong's #1916 BDB #213

36.   **Masculine_noun:** which means *myrtle tree*. Strong's #1918 BDB #213.

37.   **Feminine_proper_noun:** which means *myrtle;* transliterated . Strong's #1919 BDB #213.

38.   **Verb:** hâdaph (פָדָה) [pronounced *haw-DAHF*], which means *to thrust [out], to push out, to drive out; to depose*. Strong's #1920 BDB #213. Joshua 23:5 Job 18:18 Prov. 10:3

hâdaph (פָדָה) [pronounced *haw-DAHF*]	*to thrust [out], to push out, to drive out; to depose*	3rd person masculine singular, Qal imperfect	Strong's #1920 BDB #213

39.   **Verb:** hâdar (רָדָה) [pronounced *haw-DARH*], which means, *to swell, to honor, to pay honor to, to show partiality towards; to adorn*. Strong's #1921 BDB #213. Exodus 23:3

hâdar (רָדָה) [pronounced *haw-DARH*]	*to swell, to honor, to pay honor to, to show partiality towards; to adorn*	3rd person masculine singular, Qal imperfect	Strong's #1921 BDB #213
hâdar (רָדָה) [pronounced *haw-DARH*]	*a swelling, being adorn*	Qal passive participle	Strong's #1921 BDB #213

hâdar (רָדַה) [pronounced *haw-DARH*]	*to be honored, to receive honor; to be shown partiality towards*	3rd person masculine singular, Niphal imperfect	Strong's #1921 BDB #213
hâdar (רָדַה) [pronounced *haw-DARH*]	*to honor oneself, to claim honor*	3rd person masculine singular, Hithpael imperfect	Strong's #1921 BDB #213
hâdar (רָדַה) [pronounced *haw-DARH*]	*to swell, to honor, to pay honor to, to show partiality towards; to adorn*	3rd person masculine singular, Qal imperfect	Strong's #1921 BDB #213

40. **Masculine_noun:** which means *ornament, adornment, splendor*. Strong's #1925 BDB #213.

41. **Masculine_noun:** hâdâr (רָדָה) [pronounced *haw-DAWR*], which means *majesty, splendor; ornament, adorning, decoration; honor*. This word is rendered variously as *goodly, honour, beauty, majesty, glorious, excellency, comeliness* and *glory* in the KJV, although it occurs only 30 times. Although it does occur in the Law twice (Lev. 23:40 Deut. 33:17), in 1Chron. 16:27, it is primarily found in poetry, chiefly in the Psalms and in Isaiah (Psalm 8:5 21:5 29:4 45:3 etc. Isa. 2:10, 19, 21 5:14 35:2 53:2). I think that we can safely render this as ***majesty, splendor***. Strong's #1926 BDB #214. Psalm 8:5 29:4 90:16 96:6 110:3 149:9

hâdâr (רָדָה) [pronounced *haw-DAWR*]	*splendor, magnificence, majesty*	masculine singular noun	Strong's #1926 BDB #214

Hadâr appears to speak of *splendor, magnificence* and *majesty*. This can be applied to God, to Jesus Christ, to Israel and even to Sheol, where its magnificence would refer to its great size and content (all unbelievers).

hâdâr (רָדָה) [pronounced *haw-DAWR*]	*majesty, splendor; ornament, adorning, decoration; honor*	masculine singular noun	Strong's #1926 BDB #214

42. **Feminine_noun:** hădârâh (הָרָדֶה) [pronounced *huh-daw-RAW*], which means *ornament, adornment, clothing [worn at priestly festivals]; beauty; glory, honor, majesty*. Only found in the construct form. Strong's #1927 BDB #214. Psalm 29:2 96:9

hădârâh (הָרָדֶה) [pronounced *huh-daw-RAW*]	*ornament, adornment, clothing [worn at priestly festivals]; beauty; glory, honor, majesty*	feminine singular construct	Strong's #1927 BDB #214

43. **Masculine_proper_noun:** Hădar (רַדֶה) [pronounced *hud-AHR*], which means *honor;* and is transliterated *Hadar*. A King in Edom. Strong's #1924 BDB #214. Gen. 36:39

Hădar (רַדֶה) [pronounced *hud-AHR*]	*honor;* and is transliterated *Hadar*	masculine singular proper noun	Strong's #1924 BDB #214

44. **Masculine_proper_noun:** which means and is transliterated . An official of Rehoboam's. Strong's #1913 BDB #214.

45. **Masculine_proper_noun:** Hădar⁽ᵉᶜ⁾ezer (רֶזֶעְרַדֶה) [pronounced *huhd-ahr-ĠEH-zehr*], which means *Hadar is a help;* and is transliterated *Hadarezer*. A king of Aram. Strong's #1928 BDB #214. (2Sam. 8:3)

Hădar⁽ᵉᶜ⁾ezer (רֶזֶעְרַדֶה) [pronounced *huhd-ahr-ĠEH-zehr*]	*Hadar is a helper;* and is transliterated *Hadarezer*	masculine singular proper noun	Strong's #1928 BDB #214

46. **Interjection:** which means *woe, alas!* Strong's #1929 BDB #214.

47. **Interjection:** which means *woe, alas!* Strong's #1930 BDB #214.

48. **Personal_pronoun:** hûwʾ (אוה) [pronounced *hoo*], which means *he, it*. There is the feminine version, hîyʾ (הִיא) [pronounced *hee*], which means *she, it*. Often, the verb *to be* can be implied by its use. It can be translated *she* or *it*. It is preceded by a definite article and often this personal pronoun is translated *it [is]*. It is used as a demonstrative pronoun in Judges 14:4. However, it could also be the subject of the verb hâyâh. This can be used as the far demonstrative, particularly with the definite article, for *that, those;* and this word is used as a pronoun, as an emphatic *he, she* or *it.* Twice in Deut. 30:3, Moses adds in the additional personal pronoun, hûwʾ (אוה) [pronounced *hoo*], in reference to God. It is like saying God *Himself,* or it is analogous to our use of *Thee* and *Thou* in a way. That is, the sentence structure is just fine without the use of a personal pronoun; however, Moses often includes it when referring to God as a matter of linguistic reverence and respect. Moses also adds in this pronoun when referring to Joshua, which, again, is a matter of linguistic respect shown to Joshua. Strong's #1931 BDB #214. Gen. 2:11, 12 3:6, 12 4:4, 22 6:3 7:2 10:8, 12 12:14 13:1 14:2, 3, 12 15:2 16:12 17:12, 14 18:1, 8 19:20, 33 20:2, 5 21:13 22:14, 20 23:2 24:7, 44 25:21, 29 26:7, 24 27:31 28:11 29:2, 12 30:16 31:16 32:2, 13, 18 33:3, 16 34:14 35:6 36:1 37:2, 32 38:11, 14 39:3 40:10 41:11 42:6 43:12, 32 44:5 45:20 47:6, 17 48:5, 7 49:13 50:14 Exodus 1:6, 10, 16 3:5, 8 4:14 5:6 6:26 8:19 9:34 10:13 12:2 13:2 16:15, 23 18:5 21:3, 21 22:9, 27 29:14 30:10 31:13, 14 32:9, 22 Num . 10:32 Deut. 1:16, 17 2:20, 32 3:1 4:6, 24 17:1, 5, 15 20:20 21:3, 17 22:17, 18, 24 29:3 31:3 Joshua 4:24 Judges 1:26 3:19, 29 5:29 13:18 14:4 1Sam. 1:3, 9, 28 9:13 14:18 15:29 16:12, 13 17:5 18:15, 19 19:9, 10 20:26, 33 21:5, 7, 9 22:9 23:22, 28 24:6 25:3, 20 27:2, 6 28:8, 25 29:11 30:20 31:5, 6 2Sam. 2:16 4:5 5:7 7:13 12:23 14:19, 27 15:30 17:2, 13 18:7 19:9 20:8 22:31 23:8 24:13

1Kings 1:6 2:8 3:3, 4, 27 4:15 5:5 6:1, 17, 38 8:1, 2, 19 1Chron. 11:4, 11 12:15
16:14 Job 1:1 2:8 3:4, 19 5:27 9:22, 24 13:16 Psalm 44:4 55:22 62:2 73:16
99:2 103:14 118:23 148:5 149:9 Prov. 3:6, 15 4:13 5:23 6:22, 32 7:11, 23
10:18, 22 Eccles. 1:5 2:1, 22, 24 Isa. 7:14

hûwʾ (אוה) [pronounced *hoo*]	*he, it; him, himself* as a demonstrative pronoun: *that, this (one); same*	3rd person masculine singular, personal pronoun; sometimes the verb *to be,* is implied	Strong's #1931 BDB #214

This pronoun can be used in the emphatic sense. Sometimes, the verb *to be* is implied when this pronoun is used.

This appears to allow, from time to time, a translation of *which [is]*.

hûwʾ (אוה) [pronounced *hoo*]	*that; this; same*	masculine singular, demonstrative pronoun with a definite article	Strong's #1931 BDB #214

Although the KJV renders this word as *this* most of the time, BDB gives this usage with the definite article as properly *that*.

This is identical to the 3rd person masculine singular, personal pronoun.

Hûwʾ is also used as a masculine singular, demonstrative pronoun and is rendered *that; this*.

hîyʾ (איה) [pronounced *hee*]	*she, it;* also used as a demonstrative pronoun: *that, this (one)*	3rd person feminine singular, personal pronoun; sometimes the verb *is,* is implied	Strong's #1931 BDB #214
hêmʾ (מֵה) [pronounced *haym*]	*they*	3rd person masculine plural, personal pronoun; sometimes the verb *is,* is implied	Strong's #1931 BDB #214

The masculine plural pronoun is also spelled hêmmâh (הָמֵה) [pronounced *heym-MAW*]. Isn't this under a different Strong's #?

49.   **Compound:** Gen. 9:3 1Sam. 10:19

ʾăsher (רֶשְׁא) [pronounced *ash-ER*]	*that, which, when, who, whom; where*	relative pronoun	Strong's #834 BDB #81
hûwʾ (אוה) [pronounced *hoo*]	*he, it;* as a demonstrative pronoun: *that, this (one)*	3rd person masculine singular, personal pronoun; sometimes the verb *to be* is implied	Strong's #1931 BDB #214

Could these two words together be rendered *he Who?*

50. **Verb1:** hâvâh (הֶוֲה) [pronounced *haw-VAW*], which means *to be, to become; to exist; to happen; to fall*. See below. Strong's #1933 BDB #216. Gen. 27:29 Eccles. 2:22

hâvâh (הֶוֲה) [pronounced *haw-VAW*]	*to be, to become; to exist; to happen; to fall*	3rd person masculine singular, Qal imperfect	Strong's #1933 BDB #216

This is also spelled hâvâʾ (אֶוֲה) [pronounced *haw-VAW*].

hâvâh (הֶוֲה) [pronounced *haw-VAW*]	*to be, to become; to exist; to happen; to fall*	2nd person masculine singular, Qal imperative	Strong's #1933 BDB #216
hâvâh (הֶוֲה) [pronounced *haw-VAW*]	*is, being, becomes; exists; is happening; falling*	Qal active participle	Strong's #1933 BDB #216

51. **Masculine_noun:** hôwd (דוה) [pronounced *hode*], which means *majesty, glory, magnificence; splendor, beauty*. In the KJV, it is rendered *honor, presence, majesty, glory* and, even, *goodly*. This is not the same as the word for glory, found less than twenty-five times in Scripture, mostly in the Psalms (this is the first occurrence of this word, outside of three occurrences in the book of Job (Job 37:22 39:20 40:10). Strong's #1935 BDB #217. [appears to be a synonym for the adjective ʾaddîyr (רי֫דַּא) [pronounced *ahd-DEER*], which means *glory, majestic, magnificence*. **Strong's #117 BDB #12**]. Num. 27:20 Psalm 8:1 **21:5** (complete examination of this word) 96:6 148:13 Prov. 5:9

hôwd (דוה) [pronounced *hohd*]	*majesty, honor, glory;* related to one's authority and/or royalty	masculine singular noun with the 3rd person masculine singular suffix	Strong's #1935 BDB #217

hôwd (הוד) [pronounced *hohd*]	*majesty, glory, magnificence; splendor, beauty*	masculine singular noun with the 3rd person masculine singular suffix	Strong's #1935 BDB #217

52.   **Verb2:** hâvâh (הָוַה) [pronounced *haw-VAW*], which means *to breathe; to gape, to yawn, to desire; to rush headlong into anything, to fall headlong, to perish*. Very few occurrences in the Hebrew. Strong's #1933 BDB #217.

hâvâh (הָוֶה) [pronounced *haw-VAW*]	*to breathe; to gape, to yawn, to desire; to rush headlong into anything, to fall headlong, to perish*	3rd person masculine singular, Qal imperfect	Strong's #1933 BDB #217

This verb is onomatopoetic hâvâh and it properly means *to breathe*. It can also mean *to breathe heavily,* as if you are running after something. When you chase after something, it is because you desire it or lust after it. This can also mean that you rush headlong into something, which could mean your *fall, ruin, calamity, injury,* or even *deep pit,* which helps to explain the meanings of its noun cognate.

hâvâh (הָוֶה) [pronounced *haw-VAW*]	*breathes; gapes, yawning, desires; rushing headlong into anything, falling headlong, perishing*	Qal active participle	Strong's #1933 BDB #217

53.   **Feminine_noun:** havvâh (הַוָה) [pronounced *hahv-VAW*], which means *desire; ruin, fall, calamity, destruction; injury, mischief; chasm, deep pit, hell, gulf*. With reference to Job 6:2: we don't know what the second noun is, as it is a possible error, so we will go with the word *ruin*. The deal is that it only occurs here and one slight change of one letter would causes it to be the more familiar word for *ruin, calamity*. The word which we find in the Massoretic text is hayyâh (הָיָּה) [pronounced *hay-YAW*], which is Strong's #1962 BDB #217. What is should probably by is Strong's #1942 BDB #217. A poor manuscript, or a slight mistake in copying could account for writing a yôwd instead of a wâw. This could also be regional difference in spelling. My problem is that either noun is in the feminine singular, but the verb in the next verse demands a masculine singular. What Job asks whether his palate could discern or not is havvâh (הַוָה) [pronounced *hahv-VAW*], which means *a great chasm, a deep pit, hell;* because of this, it can refer to *absolute ruin, engulfing calamity*. Strong's #1942 BDB #217. Job 6:2, 30 Psalm 52:2, **7** 55:11 57:1 Proverbs 10:3

havvâh (הַוָה) [pronounced *hahv-VAW*]	*desire; ruin, fall, calamity, destruction; injury, mischief; chasm, deep pit, hell, gulf*	feminine singular noun	Strong's #1942 BDB #217

The verbal cognate is onomatopoetic hâvâh (הָוָה) [pronounced *haw-VAW*], which properly means *to breathe*. Our noun is taken from the Piel or intensive stem, which would mean *to breathe heavily,* as if you are running after something. When you chase after something, it is because you desire it or lust after it. This can also mean that you rush headlong into something, which could mean your *fall, ruin, calamity, injury,* or even *deep pit*.

54. **Feminine_noun:** hayyâh (הַיָּה) [pronounced *hay-YAW*], which means *destruction*. (See Strong's #1962 BDB #217 above) Strong's #1942 BDB #217. Job 6:2

55. **Feminine_noun:** which means *ruin, disaster*. Strong's #1943 BDB #217.

56. **Proper_noun:** YHWH (יהוה) [pronunciation *unknown*], but this is rendered variously as *Jehovah, Yahweh, Yᵉhowah*. The problem is that there are no vowel points in the original Hebrew, those being added to the Massoretic text almost a millennium after the incarnation of our Lord. Most of the pronunciations are known, as Scripture was read and repeated throughout the ages; however, this word was not pronounced for a long time, due to its *holiness;* therefore, the original pronunciation was lost to history. Instead, the reader of Scripture used the word *Adonai* . In 1520, the pronunciation of Jehovah was proposed by Galatinus, placing the vowel points of *Adonai* into the Tetragrammaton YHWH, as well as replacing the *y* with a *j*. Strong's #3068 Strong's #3069 BDB #217. I carefully covered the pronunciation early on before I made and kept references (Leviticus? Exodus? Genesis?) The Doctrine of the Deity of the Holy Spirit; The Opposition (Eli) Gen. 2:4 3:1, 8 4:1 5:29 6:3 7:1 8:20 9:26 10:9 11:5 12:1 13:4 14:22 15:1 16:1 17:1 18:1 19:13 20:18 21:1 22:11 24:1 25:21 26:1 27:7 28:13 29:31 30:24 31:3 32:9 38:7 39:2 49:18 Exodus 3:2 4:1 5:1 6:1 7:1 8:1 9:1 10:1 11:1 12:1 13:1 14:1 15:1 16:3 17:1 18:1 19:3 20:2 22:11 23:17 24:1 25:1 27:21 28:12 29:11 30:8 31:1 32:5 33:1 Deut. 1:3 2:1 3:2 4:1 5:2 16:1 17:1 20:1 21:1 22:5 34:1 Judges 1:1 1Sam. 1:3 12:17 14:3 15:1 17:37 18:12 19:5 20:3 21:6 22:10 23:2 24:4 25:26 26:9 28:6 30:6 2Sam. 1:12 14:11 15:7 16:8 17:14 18:19 19:7 20:19 21:1 22:1 23:2 24:1 1Kings 1:17 2:3 3:1 5:3 6:1 7:12 8:1 9:1 1Chron. 10:13 16:2 Job 1:6 2:1 Psalm 2:2 7 inscription 15:1, 4 23:1 29:1 34:1 41:1 54:6 55:16 56:10 59:3, 5 64:10 73:28 99:1 103:1 106:1 110:1 118:1 133:3 142:1 Prov. 1:7 2:5 3:5 5:21 6:16 8:13 9:10 10:3

YHWH (יהוה) [pronunciation is possibly *yhoh-WAH*]	transliterated variously as *Jehovah, Yahweh, Yᵉhowah*	proper noun	Strong's #3068 BDB #217

57. **Proper noun deity:** Yâhh (הָי) [pronounced *yaw*], which means and is an abbreviated form of YHWH, the proper name for God in the Old Testament. It is found about 40 times in the psalms (all in the latter half of the book of Psalms), four times in Isaiah, as well as in Exodus 15:2 (the Song of Moses), 17:16 (its only non-poetical usage). Strong's #3050 BDB #219. Exodus 15:2 17:16 Psalm 68:4 106:1 118:5 148:1a

Yâhh (יָהּ) [pronounced *yaw*]	an abbreviated form of YHWH, the proper name for God in the Old Testament; transliterated *Yah, Jah*	proper masculine noun	Strong's #3050 BDB #219

This word occurs about 50 times in Scripture and is found primarily in psalms and songs. Let me suggest that the abbreviation is all about number of syllables and meter.

Clarke writes: *Yah, probably a contraction of the word* יהוה *(Yehovah), at least so the ancient Versions understood it. It is used but in a few places in the sacred writings. It might be translated The Self existent.*[109]

58.   **Masculine_proper_noun:** Yêhûwʾ (יֵהוּא) [pronounced *yay-HOO*], which means *Jehovah [is] He;* transliterated *Jehu*. Strong's #3058 BDB #219. 1Chron. 12:3

Yêhûwʾ (יֵהוּא) [pronounced *yay-HOO*]	*Jehovah [is] He; it is Jah [God];* transliterated *Jehu*	masculine singular proper noun	Strong's #3058 BDB #219

59.   **Masculine_proper_nouns:** Strong's #3059&#3099 BDB #219.

60.   **Masculine_proper_nouns:** Yôwʾâsh (יוֹאָשׁ) [pronounced *yoh-AWSH*], which means *Jah is strong; Yah has bestowed;* transliterated *Joash*. Strong's #3060&#3101 BDB #219. 1Chron. **12:3**

Yôwʾâsh (יוֹאָשׁ) [pronounced *yoh-AWSH*]	*Yah is strong; Yah has given [bestowed];* transliterated *Joash*	masculine proper noun	Strong's #3101 (& #3060) BDB #219

Alternate spellings: Yôʾash (יֹאָשׁ) [pronounced *yoh-AWSH*] which is Strong's #3101; and Yᵉhôwʾâsh (יְהוֹאָשׁ) [pronounced *yᵉ-hoh-AWSH*], which is Strong's #3060 BDB #219.

Yᵉhôwʾâsh (יְהוֹאָשׁ) [pronounced *yᵉ-hoh-AWSH*]	*Yah is strong; Yah has given [bestowed];* transliterated *Joash*	masculine proper noun	Strong's #3060 (& #3101) BDB #219

Alternate spellings: Yôwʾâsh (יוֹאָשׁ) [pronounced *yoh-AWSH*] and Yôʾash (יֹאָשׁ) [pronounced *yoh-AWSH*]. Both are Strong's #3101 BDB #219.

61.   **Masculine proper noun:** Yôwzâbâd (יוֹזָבָד) [pronounced *yoh-zaw-BAWD*], which means *Yah has bestowed, Yah has endowed;* transliterated *Jozabad*. Strong's #3075&#3107 BDB #220. 1Chron. **12:4**, 20

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[109] Adam Clarke, *Commentary on the Bible;* from e-Sword, Psalm 68:4.

Yôwzâbâd (יוֹזָבָד) [pronounced *yoh-zaw-BAWD*]	*Yah has bestowed, Yah has endowed; Yah has given; transliterated Jozabad*	masculine singular, proper noun	Strong's #3107 [& #3075] BDB #220

There is also an additional spelling for this noun.

62.   **Masculine_proper_noun:** Yôwchânân (יוֹחָן) [pronounced *yoh-khaw-NAWN*], which means *Jah has been gracious, Jah has given grace;* transliterated *Johanan.* Strong's #3110 [& #3076] BDB #220. 1Chron. **12:4**, 12

Yôwchânân (יוֹחָן) [pronounced *yoh-khaw-NAWN*]	*Jah has been gracious, Jah has given grace; transliterated Johanan*	masculine singular proper noun	Strong's #3110 [& #3076] BDB #220

There are actually two spellings of this proper noun, which accounts for the additional Strong's number. Most of the proper nouns in this general area of the lexicon have two spellings. We often do not see these additional spellings, as it has been the custom of many Bibles to present consistent English spellings throughout Scripture, so that when we come across *Ted* and *Edward,* we realize that it is the same person.

63.   **Masculine_proper_noun:** Yᵉhôwyâdâʿ (עְדָיוֹהִי) [pronounced *yᵉhoh-yaw-DAWĢ*], which means *Yah knows;* transliterated *Jehoiada.* Strong's #3077 & #3111 BDB #220. 2Sam. 8:18 20:23 23:20 1Kings 1:8 2:25 4:4 1Chron. 11:22 **12:27** 18:17

Yᵉhôwyâdâʿ (עְדָיוֹהִי) [pronounced *yᵉhoh-yaw-DAWĢ*]	*Yah knows; transliterated Jehoiada*	masculine singular proper noun	Strong's #3077 (& #3111) BDB #220
Yôwyâdâʿ (עְדָיוֹי) [pronounced *yoh-yaw-DAWĢ*]	*Yah knows; transliterated Joiada*	masculine singular proper noun	Strong's #3111 (& #3077) BDB #220

There is an alternate spelling for this proper noun (see the other Strong's number).

64.   **Masculine_proper_noun:**   which means *Uah appoints;* transliterated . Strong's #3078&#3112 BDB #220.

65.   **Masculine_proper_noun:**   which means *Yah raises up;* transliterated . Strong's #3204&#3659&#3079&#3113&#3137 BDB #220.

66.   **Masculine_proper_noun:** which means *Yah pleads or contends;* transliterated . Strong's #3080&#3114 BDB #220.

67.   **Masculine_proper_noun:**   which means *Yah is able;* transliterated . Strong's #3081&#3116 BDB #220.

68.   **Masculine_proper_noun:** Yôwnâdâb (בָדָנוֹי) [pronounced *yoh-naw-DAWB*], which means *Yah is willing; Yah is noble [liberal, has impelled];* transliterated *Jonadab.* Strong's #3082 & #3122 BDB #220. 2Sam. 13:3

Yôwnâdâb (בָדָנוֹי) [pronounced *yoh-naw-DAWB*]	*Yah is willing; Yah is noble [liberal, has impelled]; transliterated Jonadab*	masculine singular proper noun	Strong's #3082 & #3122 BDB #220

The more formal spelling of this is Yᵉhôwnâdâb (בָדָנוֹהִי) [pronounced *yah-hoh-naw-DAWB*], which is, properly Strong's #3082.

69. **Masculine_proper_noun:** yôwnâthân (וְתָנוֹי) [pronounced *yoh-naw-THAWN*], which is transliterated *Jonathan*. Strong's #3083 & #3129 BDB #220. 1Sam. 13:2 14:6, 8 18:1 19:1 20:1 23:16 31:2 2Sam. 1:4 9:1 15:27 17:17 21:7 23:32 1Kings 1:42 1Chron. 11:33

Yôwnâthân (וְתָנוֹי) [pronounced *yoh-naw-THAWN*]	*Jehovah has given, whom Jehovah gave, a gift of Jehovah; transliterated Jonathan*	masculine proper noun	Strong's #3129 (& #3083) BDB #220
Yᵉhôwnâthân (וְתָנוֹהִי) [pronounced *yᵉ-hoh-naw-THAWN*]	*Jehovah has given, whom Jehovah gave, a gift of Jehovah; alternate spelling; transliterated Jonathan*	masculine proper noun	Strong's #3083 (& #3129) BDB #220

There are two primary ways of spelling *Jonathan:* Yᵉhôwnâthân (וְתָנוֹהִי) [pronounced *yᵉ-hoh-naw-THAWN*], which is found 83 times, and Yôwnâthân (וְתָנוֹי) [pronounced *yoh-naw-THAWN*], which is found 42 times.

70. **Masculine proper nouns:** yᵉhôwʿaddâh (יְהוֹעַזה) [pronounced *yᵉhoh-ģahd-DAW*] and transliterated *Jehoaddah*. The reading here is probably dubious. Strong's #3085 BDB #221. 1Chron. 8:36

71. **Feminine_proper_noun:** which means *;* transliterated . Strong's #3086 BDB #221.

72. **Masculine_proper_noun:** which means *Yah is righteous;* transliterated . Strong's #3087&#3136 BDB #221.

73. **Masculine_proper_noun:** Yôwrâm (םָרוֹי) [pronounced *yoh-RAWM*], which means *Yah is exalted;* transliterated *Joram*. Strong's #3088&#3141 BDB #221. 2Sam. 8:10

Yôwrâm (םָרוֹי) [pronounced *yoh-RAWM*]	*Yah is exalted; transliterated Joram*	masculine singular proper noun	Strong's #3141 BDB #221

This is an abbreviated spelling for Yᵉhôwrâm (םָרוֹהִי) [pronounced *yeh-hoh-RAWM*]. Strong's #3088 BDB #221.

Yᵉhôwrâm (יְרוֹחָם) [pronounced *yeh-Holy of Holies-RAWM*]	*Yah is exalted;* transliterated *Joram*	masculine singular proper noun	Strong's #3088 BDB #221

Yôwrâm (יְרוֹם) [pronounced *yoh-RAWM*] is the abbreviated spelling for Yᵉhôwrâm. Strong's #3141 BDB #221.

74.   **Feminine_proper_noun:**   which means *Yah is an oath;* transliterated . Strong's #3089–90 BDB #221.

75.   **Masculine_proper_noun:** Hôwshêaˁ (עֵשׂוה) [pronounced *hoh-SHAY-ahǵ*], which means *deliverance, salvation* (Strong's #1954   BDB #448), is found only in Deut. 32:44 and in Num. 13:8, 16, where Moses had renamed him Joshua. Joshua is spelled Yᵉhôwshûaˁ (עֵושׂוהִי) [pronounced *yᵉhoh-SHOO-ahǵ*]. This is the name that Moses gave to him. It means *whose salvation [deliverance] is Yᵉhowah* or *Yᵉhowah is salvation*. The English equivalent from the Greek is *Jesus*. Strong's #3091 BDB #221. Exodus 17:9 24:13 32:17 33:11 Deut. 1:38 3:21 32:44 34:9 Joshua Intro. Judges 1:1 1Sam. 6:14 (Psalm 96:2)

Yᵉhôwshûaˁ (עֵושׂוהִי) [pronounced *yᵉhoh-SHOO-ahǵ*]	*whose salvation [deliverance] is Yᵉhowah* or *Yᵉhowah is salvation;* transliterated *Joshua, Jehoshua* or *Yeshuah*	masculine proper noun	Strong's #3091 BDB #221
Hôwshêaˁ (עֵשׂוה) [pronounced *hoh-SHAY-ahǵ*]	*deliverance, salvation* (Strong's #1954 BDB #448), is found only in Deut. 32:44 Num. 13:8, 16; transliterated *Hoshea*	masculine proper noun	Strong's #1954 BDB #448

76.   **Masculine_proper_noun:** Strong's #1953 BDB #221.

77.   **Masculine_proper_noun:** Yôwshâphâţûw (וטׇפָשׂוי) [pronounced *yoh-shaw-FAW-too*], which means *Yah [Jehovah] has judged;* transliterated *Joshaphat*. Strong's #3092&#3146 BDB #221. 2Sam. 8:16 20:24 1Kings 4:3 1Chron. 11:43 55:24 (?)

Yᵉhôwshâphâţ (טׇפָשׂוהִי) [pronounced *yᵉ-hoh-shaw-FAWT*]	*Yah [Jehovah] has judged;* transliterated *Jehoshaphat*	masculine singular proper noun	Strong's #3146 & #3092 BDB #221

Yôwshâphâţ (וֹטָפָשׁוֹי) [pronounced *yoh-shaw-FAWT*]	*Yah [Jehovah] has judged;* transliterated *Joshaphat*	masculine singular proper noun	Strong's #3146 & #3092 BDB #221

Alternate spellings: Yôwshâphâţ (וֹטָפָשׁוֹי) [pronounced *yoh-shaw-FAWT*] (transliterated *Joshaphat*); Yᵉhôwshâphâţ (טָפָשׁוֹהִי) [pronounced *yᵉ-hoh-shaw-FAWT*] (transliterated *Jehoshaphat*); and Yôwshâphâţûw (וֹטָפָשׁוֹי) [pronounced *yoh-shaw-FAW-too*] (transliterated *Joshaphatu*).

78. **Masculine_proper_noun:** yôwʾâb (בָאוֹי) [pronounced *YOH-awᵇv*], which means *Yah is father* and is transliterated *Joab*. David's sister's son. Strong's #3097 BDB #222. 1Sam. 26:6 2Sam. 2:13 8:16 12:26 14:1 17:25 18:2 19:1 20:7 23:18 24:2 1Kings 1:7 2:5 1Chron. 11:6, 39

Yôwʾâb (בָאוֹי) [pronounced *YOH-awᵇv*]	*Yah is father* and is transliterated *Joab*	masculine singular proper noun	Strong's #3097 BDB #222

79. **Masculine_proper_noun:** which is transliterated . Strong's #3098 BDB #222.

80. **Masculine_proper_noun:** Yôwʾêl (לֵאוֹי) [pronounced *yoh-ĀL*], which means *to whom Jehovah is God* or *worshiper of Jehovah;* and is transliterated *Joel*. Strong's #3100 BDB #222. 1Sam. 8:2 1Chron. 11:38 **15:7** (only 3 Joel's are covered here)

Yôwʾêl (לֵאוֹי) [pronounced *yoh-ĀL*]	*to whom Jehovah is God* or *worshiper of Jehovah;* and is transliterated *Joel*	masculine proper noun	Strong's #3100 BDB #222

81. **Masculine_proper_noun:** which means *has remembered* and is transliterated . Strong's #3108 BDB #222.

82. **Feminine_proper_noun:** Yôwkebed (דֶבֶכוֹי) [pronounced *yoh-KEH-behd*], which means *Jehovah is glory* and is transliterated *Jochebed*. Strong's #3115 BDB #222. Exodus 6:20

Yôwkebed (דֶבֶכוֹי) [pronounced *yoh-KEH-behd*]	*Jehovah is glory* and is transliterated *Jochebed*	feminine singular proper noun	Strong's #3115 BDB #222

83. **Masculine_proper_noun:** which means *is a witness* and is transliterated . Strong's #3133 BDB #222.

84. **Masculine_proper_noun:** Yôwʿezer (רֶזֶעוֹי) [pronounced *yoh-ĢEH-zer*], which means *Yah is a help* and is transliterated *Joezer*. Strong's #3134 BDB #222. 1Chron. 12:6

Yôwʿezer (יוֹעֶזֶר) [pronounced *yoh-ĞEH-zer*]	*Yah is a help* and is transliterated *Joezer*	masculine singular proper noun	Strong's #3134 BDB #222

85. **Masculine_proper_noun:**   which means *has aided* and is transliterated . Strong's #3135 BDB #222.

86. **Proper_noun:** yôwthâm (יוֹתָם) [pronounced *yoh-THAWM*], which means *yah is perfect, yah is complete*. It is abbreviated for *Jehovah is perfect, Jehovah is complete*. Strong's #3147 BDB #222. Judges 9:5

87. **Masculine_proper_noun:** which means and is transliterated . Canaanite king. Strong's #1944 BDB #222.

88. **Interjection:** which means *ah!, alas, ha*. Strong's #1945 BDB #222.

89. **Verb:** hûwm (םוה) [pronounced *hoom*], which means *to murmur, to roar, to throw into chaos, to discomfit, to cause a stir, to cause a disturbance*. Also given as hîym (הִים) [pronounced *heem*]. Strong's #1949 BDB #223. Deut. 7:23 Ruth 1:18 1Sam. 4:5 1Kings 1:45

hûwm (םוה) [pronounced *hoom*]	*to murmur, to roar, to throw into chaos, to discomfit, to cause a stir, to cause a disturbance*	3rd person masculine singular, Qal imperfect	Strong's #1949 BDB #223
hûwm (םוה) [pronounced *hoom*]	*to be disturbed, to be in commotion; to be throw into chaos, to be discomfited*	3rd person masculine singular, Niphal imperfect	Strong's #1949 BDB #223
hûwm (םוה) [pronounced *hoom*]	*to roar, to make a commotion; to cause a stir, to cause a disturbance*	3rd person masculine singular, Hiphil imperfect	Strong's #1949 BDB #223

Also spelled hîym (הִים) [pronounced *heem*].

90. **Feminine_noun:** mᵉhûmâh (מְהוּמָה) [pronounced *mᵉhoo-MAWH*], which means *chaos, widespread panic, tumult*. The Authorized version gives the noun cognate of Strong's #1949 five different translations (*vexation, tumult, destruction, trouble, discomfiture*) out of the twelve times it occurs in Scripture. These are not close enough for all of them to stand. Here, what we are seeing is *widespread panic due to the loud noise of war*. We'll go with *chaos*. Strong's #4103 BDB #223. Deut. 7:23 28:20 1Sam. 5:9, 11 14:20

mᵉhûmâh (מְהוּמָה) [pronounced *mᵉhoo-MAWH*]	*chaos, widespread panic, tumult*	feminine singular noun	Strong's #4103 BDB #223

91.   **Verb:** hûwn (הוּן) [pronounced *hoon*], which means *to be easy, to be light; to be ready*. In the Hiphil, it means *to make light, to regard as light*. Strong's #1951 BDB #223.

hûwn (הוּן) [pronounced *hoon*]	*to be easy, to be light; to be ready; to be in easy circumstances, to live comfortably, to be rich*	3rd person masculine singular, Hiphil imperfect	Strong's #1951 BDB #223

92.   **Masculine_noun:** chôwn (חוֹן) [pronounced *kohn*], which means *wealth, riches, substance; price, high value; sufficiency;* as adverb, *enough*. Found almost exclusively in the *wisdom* literature. Strong's #1952 BDB #223. Psalm 44:12 Prov. 1:13 3:9 6:31 8:18 10:15

chôwn (חוֹן) [pronounced *kohn*]	*wealth, riches, substance; price, high value; sufficiency;* as adverb, *enough*	masculine singular noun	Strong's #1952 BDB #223

93.   **Verb:** hâthath (תַתָה) [pronounced *haw-THAHTH*], which means *to shout [at], to be frantic at, to assail, to break in [upon], to rush [upon], to overwhelm, to imagine mischief*. Strong's #2050 BDB #223. Psalm 62:3

hâthath (תַתָה) [pronounced *haw-THAHTH*]	*to shout [at], to be frantic at, to assail, to break in [upon], to rush [upon], to overwhelm, to imagine mischief*	3rd person masculine singular, Poel imperfect	Strong's #2050 BDB #223

94.   **Verb:** which means *to dream, to rave*. Strong's #1957 BDB #223.

95.   **Masculine_noun:** which means *a lamentation, a wailing*. Strong's #1958 BDB #223.

96.   **Verb:** hâyâh (הָיָה) [pronounced *haw-YAW*], which means *to be*. Without a specific subject and object, it often means *and it will come to be, and it will come to pass, then it came to pass* (with the wâw consecutive). In this case, the verb does not match the gender of the nearby noun. However, what we have here is immediately after the verb, we have the phrase *to him;* literally, this is *And so he was to him thirty sons;* or, *And it was to him thirty sons*. In plain English, we would understand this as *And he had thirty sons* (which is, essentially, even the rendering of Owen, Rotherham and Young). When followed by a lâmed, then possession become a factor and *to have* is often used to render this verb. We often find it with the 2nd person masculine pronoun which is prefixed with the lâmed preposition. Without a specific subject and object, it is rendered by the KJV and Rotherham as *It came to pass,* by the NASB as *it came about,* by Young as *It cometh to pass*. Several translators rendered the wâw consecutive and hâyâh and the bêyth to follow as *when* (*The Amplified Bible,* NRSV, REB and NJB). Although I have scoured both BDB and Gesenius on this point and have found nothing on point (that is, directly

pertaining to this being followed by bêyth and an infinitive), it would seem that *when* is a good rendering. The NIV is one of the more free form, rendering this *One day when*... Literally, it means *it shall be to you;* however, we may render this as *you will have*. This verb is also translated *to have, to bring* in the KJV, but we will stick with *to be*. However, here we have hâyâh (הָיָה) [pronounced *haw-YAW*] (which simply means *to be*) used first as a 3ʳᵈ person masculine plural, Qal imperfect; and then as a Qal infinitive construct, following the lâmed prefixed preposition. This is followed by the phrase *Joshua in Jericho*. This verse is rendered variously as *When Joshua was in Jericho* (Owen), *And it cometh to pass in Joshua's being by Jericho* (Young), *And it came to pass while Joshua was at Jericho* (Rotherham), *Now it came about when Joshua was by Jericho* (NASB). The bêyth preposition indicates proximity. Young gives us perhaps the most literal of the translations and the others indicate that a time factor was involved; i.e., this all took place *while* Joshua was near Jericho. In the Niphal, it means *to become, to be made, to come to pass, to occur, to happen*. Strong's #1961 BDB #224. Gen. 1:2 2:5 4:2, 3, 8 5:4 6:1, 10 7:6 8:5 9:2 10:8 11:1 12:2, 10, 14 13:3 14:1 15:1 16:12 17:1 18:11 19:14 20:12 21:20 22:1 23:1 24:14, 60 25:3, 11 26:1, 7 27:1 28:3, 14 29:10 30:25 31:3, 10 32:5 33:9 34:5, 22, 25 35:3, 18 36:7 37:2 38:1 39:2, 7 40:1 41:1, 36 42:5, 35 43:2 44:9, 24 45:10 46:12 47:9, 24 48:1 49:15 50:9 Exodus 1:5 2:10, 11 3:1 4:3, 16 5:13 6:7, 28 7:1, 9 8:15, 16, 22 9:3, 9, 24 10:10 11:6 12:4, 41 13:5 14:20 15:2 16:5 17:11 18:3, 13, 19 19:5, 15, 16 20:3 21:4 22:21 23:1 24:12, 18 25:14 26:3 27:1 28:7, 35 29:9, 28 30:2, 21 32:1, 19 33:7 Num. 10:32 Deut. 1:3 2:16 3:4 4:20 5:7 20:2 21:3 22:23 27:9 (in the Niphal stem with an odd construction) Deut. 2:15 4:32 16:12 17:1 28:40 31:17, 24 Joshua 1:1, 17 5:1, 13 6:5 7:5 8:5, 20 15:18 24:32 Judges 1:1, 14 2:19 3:18 9:33 10:4 11:10 15:14 18:4 19:1, 30 Ruth 1:12a 1Sam. 1:1, 4 2:31 **12:14** 13:2 14:1 15:10 16:6 17:9 (Additional meanings only after 19) 19:7, 8 20:13 21:5 22:2 23:6 24:1 25:2, 7 27:6 28:1 29:3 30:1 31:8 2Sam. 1:1 2:7 5:2 12:18 13:1, 28 14:2 15:1 16:16 17:3, 9, 21 18:3, 22 19:2, 9, 25 20:3 21:1 22:19 23:11 24:9 1Kings 1:2, 21, 27 2:2, 37 3:12, 17 4:1 5:1, 7 6:1 7:8 8:8, 10, 54 9:1 Job 1:1, 4 2:1 3:4, 16 6:10, 21 10:19 Psalm 32:9 33:9 55:18 59:16 61:3 63 inscription, 7 64:7 99:8 105:12 106:36 118:14 142 inscription Prov. 1:14 3:7, 27 4:3 5:14 8:30 Eccles. 1:9 2:7 Zech. 12:3

hâyâh (הָיָה) [pronounced *haw-YAW*]	*to be, is, was, are; to become, to come into being; to come to pass*	3ʳᵈ person masculine singular, Qal imperfect	Strong's #1961 BDB #224

Without a specific subject and object, the verb hâyâh often means *and it will come to be, and it will come to pass, then it came to pass* (with the wâw consecutive). It may be more idiomatically rendered *subsequently, afterwards, later on, in the course of time, after which*. Generally, the verb does not match the gender whatever nearby noun could be the subject (and, as often, there is no noun nearby which would fulfill the conditions of being a subject).

When the object of this verb is preceded by the lâmed preposition, hâyâh often means *to become [something that it was not before]*.

BDB definitions: *1) to be, become, come to pass, exist, happen, fall out; 1a) (Qal); 1a1) - ----; 1a1a) to happen, fall out, occur, take place, come about, come to pass; 1a1b) to come about, come to pass; 1a2) to come into being, become; 1a2a) to arise, appear, come; 1a2b) to become; 1a2b1) to become; 1a2b2) to become like; 1a2b3) to be instituted, be established; 1a3) to be; 1a3a) to exist, be in existence; 1a3b) to abide, remain, continue (with word of place or time); 1a3c) to stand, lie, be in, be at, be situated (with word of locality); 1a3d) to accompany, be with*.

bᵉ (בְּ) [pronounced *bᵉʰ*]	*in, into, at, by, near, on, with, before, against, by means of, among, within*	a preposition of proximity	No Strong's # BDB #88
hâyâh (הָיָה) [pronounced *haw-YAW*]	*to be, is, was, are; to become, to come into being; to come to pass*	Qal infinitive construct	Strong's #1961 BDB #224

The infinitive construct, when combined with the bêyth preposition, can often take on a temporal meaning and may be rendered *when [such and such happens]*. It can serve as a temporal marker that denotes an event which occurs simultaneously with the action of the main verb.

hâyâh (הָיָה) [pronounced *haw-YAW*]	*to be, is, was, are; to become, to come into being; to come to pass*	Qal infinitive construct	Strong's #1961 BDB #224

The verb *to be* in the construct often carries with it a temporal meaning, e.g., *when [he] was, while [he] was*

hâyâh (הָיָה) [pronounced *haw-YAW*]	*to be, is, was, are;* without a specific subject and object, hâyâh can mean *and it will come to be, and it will come to pass, then it came to pass* (with the wâw consecutive)	3ʳᵈ person masculine singular, Qal imperfect	Strong's #1961 BDB #224

Hâyâh can also mean *to be intent [on doing something]; to become, to come into being; to be [with anyone]*.

BDB breaks the meaning of this verb down into 3 categories (1) *to fall out, to come to pass, to become, to be;* (2) *to come into being, to become;* (3) *to be.* Under the second category, BDB lists to meanings *to come, to go, to follow.*[110]

hâyâh (הָיָה) [pronounced *haw-YAW*]	*be, become; make, do; possibly, stay, remain, wait*	2nd person masculine singular, Qal imperative	Strong's #1961 BDB #224
hâyâh (הָיָה) [pronounced *haw-YAW*]	*to occur, to come to pass, to be brought about; to be done, to be finished, to be gone*	3rd person masculine singular, Niphal imperfect	Strong's #1961 BDB #224

97.   Hâyâh combination: Gen. 26:14 2Sam. 15:2

wa (or va) (ו) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore, consequently; because*	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced *haw-YAW*]	*to be, is, was, are; to become, to come into being; to come to pass*	3rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
lâmed (ל) [pronounced *lᵉ*]	*to, for, towards, in regards to*	directional/relational preposition with the 3rd person masculine singular suffix	No Strong's # BDB #510

This means, *and so he has*...

ʾăsher (רֶשָׁא) [pronounced *uh-SHER*]	*that, which, when, who, whom; where*	relative pronoun	Strong's #834 BDB #81
hâyâh (הָיָה) [pronounced *haw-YAW*]	*to be, is, was, are; to become, to come into being; to come to pass*	3rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
lâmed (ל) [pronounced *lᵉ*]	*to, for, towards, in regards to*	directional/relational preposition with the 3rd person masculine singular suffix	No Strong's # BDB #510

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[110] *The Brown-Driver-Briggs Hebrew and English Lexicon;* Hendrickson Publishers; ©1996; p. 225.

> Literally, this means *who is to him;* but together, these words mean *who has*...

98. **Feminine_noun:** which means *destruction*. Job 6:2. Also found on BDB 3217. Strong's #1962 BDB #228.

99. **Adjective:** hêyk^e (הֵיךְ) [pronounced *hayk*], which means *how, how then*. Strong's #1963 BDB #228. 1Chron. 13:12

hêyk^e (הֵיךְ) [pronounced *hayk*]	*how, how then*	interrogative adverb	Strong's #1963 BDB #228

> This adverb appears to be the Chaldean equivalent of ʾêyk (אֵיךְ) [pronounced *ayche*]; Strong's #349 BDB #32.

100. **Masculine_noun:** hêychâl (לָחֵיֶה) [pronounced *hay-KHAWL*], which means *palace, temple*. Strong's #1964 BDB #228. 1Sam. 1:9 3:3 2Sam. 22:7 1Kings 6:3, 17 7:21, 50 Psalm 29:9

hêychâl (לָחֵיֶה) [pronounced *hay-KHAWL*]	*a large, magnificent building; a palace, a palace of [Jehovah]; a temple, a portion of the Temple*	masculine singular noun with the 3rd person masculine singular suffix	Strong's #1964 BDB #228

> My guess is, this refers to a particular section of the Temple (probably the front) where most of the activity took place.

101. **Masculine_noun:** hîyn (וְיה) [pronounced *heen*], which means *hin; a unit of measure, about 5 quarts (6 liters); a vessel holding a hin of liquid*. It is a liquid measure. Strong's #1969 BDB #228. Exo 29:40 30:24

hîyn (וְיה) [pronounced *heen*]	*hin; a unit of measure, about 5 quarts (6 liters); a vessel holding a hin of liquid*	masculine singular noun	Strong's #1969 BDB #228

102. **Verb:** hâkar (תַר) [pronounced *haw-KAHR*], which means *to cause me to wonder, to wrong me*. Its meaning is quite dubious, as we have no cognates to give us a clue and it is found only here. Barnes spends over a quarter of a page on this word, and concludes that it means *to be stiff or rigid with stupor,* the idea being, to look upon the suffering of someone else without feeling or compassion.[111] Strong's #1970 BDB #229. Job 19:3*

103. **Adverb:** hâl^eâh (הָאְלָה) [pronounced *HAWL^e-aw*], which means *beyond, back, henceforth, hitherto, forward*. It has been translated *back, beyond, henceforward,*

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[111] *Barnes' Notes; Job,* F. C. Cook, editor; reprinted 1996 by Baker Books; p. 314, and he further references Schultens or Rosenmüller.

hitherto, and *forward* in its fifteen occurrences in the Old Testament. I believe the intention here is for it to be outside the tabernacle courtyard. From examining the other passages where this occurs (Gen. 19:9 35:21 1Sam. 10:3 18:9 20:22, for instance), *beyond* is a reasonable, but not perfect, translation. Strong's #1973 BDB #229. Gen. 19:9 Num. 17:2 (16:37 in English) 1Sam. 10:3 18:9 20:22, 37

hâlᵉâh (הָאְלָה) [pronounced *HAWLᵉ-aw*]	*farther, further, afar off, out there; beyond, back, henceforth, hitherto, forward; onwards [of time]*	adverb	Strong's #1973 BDB #229
hâlᵉâh (הָאְלָה) [pronounced *HAWLᵉ-aw*]	*distance, remoteness*	substantive always found with the definite article	Strong's #1973 BDB #229

104. **Verb:** which means *to be removed, to be removed a far off*. Micah 4:7. Strong's #1972 BDB #229.

105. **Demonstrative_Pronoun:** hallâz (הַלָּז) [pronounced *hahl-LAWZ*], which means *this, who, which*. Rare. Strong's #1975 BDB #229. 1Sam. 14:1 17:26

hallâz (הַלָּז) [pronounced *hahl-LAWZ*]	*this, who, which*	demonstrative pronoun	Strong's #1975 BDB #229

106. **Pronoun:** hallâzeh (הַלָּזֶה) [pronounced *hahl-law-ZEH*], which means *this, this one; the one yonder; who, which*.   Strong's #1976 BDB #229. Gen. 24:65 37:20

hallâzeh (הַלָּזֶה) [pronounced *hahl-law-EH*]	*this, this one, this very [one]; the one yonder; who, which*	demonstrative feminine pronoun	Strong's #1976 BDB #229

107. **Feminine don't know:** which means *don't know*. Ezek. 36:35. Strong's #1977 BDB #229.

108. **Verb:** hâlakᵉ (הָלָךְ) [pronounced *haw-LAHKᵉ*], which means *to go, to come, to depart, to walk*. Gesenius lists one of the secondary meanings for hâlakᵉ as *to go on, to go forward [in anything], to go on adding*. [Note to self: I began to mostly render this *depart* in Joshua 2:1 and following, but it did not always work (that excludes Job 1–14 and Psalm 95, 104; I stopped doing that part way through Joshua)]. It is one of the more common verbs in the Old Testament, being found about 500 times in just about every stem. Here, it is in the Hiphil—Moses has caused these people to walk or to go through the wilderness; our rendering of this word in the Hiphil would be *to lead*. What is indicated in Deut. 29:26 is an act of volition. They are not walking anywhere and they are not going anywhere; their volition makes a choice. For the Hiphil participle in Psalm 136:16, Young renders this *to Him leading,* Rotherham *to Him that led;* KJV, *to Him which led;* Owen, the

NIV and the NASB, *to him who led*. In the Hithpael, it means *to go for oneself, to walk up and down*. The latter is the choice of Rotherham, Owen and Young, so that is good enough for me. The participle is rendered variously as *those going* (Young); *travelers* (KJV, NASB and Owen, who all ignore the noun which follows); *frequenters* (Rotherham, whose translation does not make sense without the noun that follows). With the voluntative hê, it means *let us go, let us come, let us walk*. **BDB spends over 7 pages on this one word!** Strong's #1980 (and #3212) BDB #229. Gen. 2:14 3:8, 14 5:22 7:19 8:3 9:23 11:31 12:1, 4, 19 13:3, 5, 17 14:11 15:2 16:8 17:1 18:22 19:2, 32 21:14 22:2, 3, 5 24:4, 40, 42, 51 25:22, 32, 34 26:1, 16 27:5, 9 28:2, 5, 15, 20 29:1, 7 30:14 31:19, 30, 44 32:1, 6, 19 33:12 34:17 35:3 36:6 37:13, 17, 25 38:11, 19 41:55 42:19, 26, 33 43:8 45:17, 24 48:15 50:18 Exodus 2:1, 5, 8, 9 3:10, 11 4:18 5:3, 4, 11 7:15 8:25, 27 9:23 10:8, 9 12:28, 31 13:21 14:19, 21 15:19 16:4, 5 17:5 18:20 19:10, 19 21:19 23:23 32:1, 7 33:1, 14, 15 Deut. 1:19, 30, 33 2:7 4:3 5:30, 33 16:7 17:3 20:4, 5 29:5, 26 31:1 Joshua 2:1, 5, 21–22 3:2 4:18 5:6, 13 6:13 8:13 9:4, 12 18:4 23:13 24:3 Judges 1:3 2:17 4:6, 24 5:6, 10 6:21 9:8 17:10 18:19 19:11, 14, 27 21:20, 23 1Sam. 1:17, 18 2:26, 30, 35 3:9 6:6, 8, 12 8:3, 22 9:6, 9 10:2, 9 11:14 12:2 14:1, 19 15:3, 6 16:1 17:7 18:27 19:12 20:11, 13 22:1, 3, 5 23:2, 13 24:2 25:15, 27, 42 26:11, 19 28:7 29:10, 11 30:2, 31 31:12 2Sam. 2:19 3:1, 16, 31 6:4 7:3, 6 13:7, 34 14:8, 21, 23, 30 15:7, 9, 11, 12, 30 16:13 17:11, 17 18:21, 24 19:15 20:5, 21 21:12 23:17 24:1, 12 1Kings 1:12, 38, 49 2:2, 26, 29 3:3, 4 6:12 8:23, 25 9:4, 6 1Chron. 15:25 16:20, 43 Job 7:9 12:17 14:20 16:6, 22 19:10 20:25 Job 1:4, 7 Psalm 12:8 15:2 23:4 32:8 34 inscription, 11 46:8 55:14 56:13 68:21 89:15 73:9 95:1 104:26 105:41 106:9 136:16 142:3 Prov. 1:11, 15 2:7, 13 3:23, 28 4:12, 18 6:3, 12, 22, 28 7:18, 19, 22 8:20 9:5 10:9 Eccles. 1:4, 7 2:1, 14

| hâlakᵉ (רָלָה) [pronounced *haw-LAHKᵉ*] | *to go, to come, to depart, to walk; to advance* | 3ʳᵈ person masculine singular, Qal imperfect | Strong's #1980 (and #3212) BDB #229 |

When *water* is the subject, this can mean *to flow, to pour out*. When spoken of a lifestyle or a manner of life, *to walk* can be understood *to live, to follow a particular lifestyle or manner of life; to follow [in one's footsteps]*. This verb can also mean *to go away, to vanish; to go on, to go forward; to add to something [making it go forward, so to speak]; to grow*.

| hâlakᵉ (רָלָה) [pronounced *haw-LAHKᵉ*] | *those walking, those going, those who are departing; walkers, travelers* | masculine plural, Qal active participle | Strong's #1980 (and #3212) BDB #229 |

hâlakᵉ (רָלָה) [pronounced *haw-LAHKᵉ*]	*the one walking, the one who is going, the one is departing, the one who is advancing [traveling]*	Qal active participle with the definite article	Strong's #1980 (and #3212) BDB #229
hâlakᵉ (רָלָה) [pronounced *haw-LAHKᵉ*]	*is walking, is going, is departing, is advancing, is traveling*	Qal active participle	Strong's #1980 (and #3212) BDB #229
hâlakᵉ (רָלָה) [pronounced *haw-LAHKᵉ*]	*go, come, depart, walk; advance*	2ⁿᵈ person masculine plural, Qal imperative	Strong's #1980 (and #3212) BDB #229

James Rickard: *"Go" [is]...the Qal Imperative of the Hebrew verb HALAK,* רָלָה, *which means, "go or walk." The basic idea carried by the word is movement of some type, usually of people. As such, it is the opposite of sitting or lying down, or sleeping; a body without movement or taking no action in life. So right away we are told to take action that is the opposite of being lazy.*[112]

lâmed (ל) [pronounced *lᵉ*]	*to, for, towards, in regards to, with reference to, as to, with regards to, belonging to*	preposition with the 1ˢᵗ person plural suffix	No Strong's # BDB #510

Literally, this means *let us go to us;* however, the addition of the lâmed preposition and the suffix combined with this verb means *[let us] depart.*[113]

hâlakᵉ (רָלָה) [pronounced *haw-LAHKᵉ*]	*to lead [away], to cause to go [away], to bring, to cause to depart, to cause to come, to cause to walk*	3ʳᵈ person masculine singular, Hiphil imperfect with a 3ʳᵈ person masculine plural suffix	Strong's #1980 (and #3212) BDB #229
hâlakᵉ (רָלָה) [pronounced *haw-LAHKᵉ*]	*take [away], lead [away], cause to go [away], bring, cause to depart, cause to come, make walk*	2ⁿᵈ person masculine singular, Hiphil imperative	Strong's #1980 (and #3212) BDB #229

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[112] From **http://gracedoctrine.org/proverbs-chapter-6/** accessed September 21, 2015.

[113] H. W. F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament;* ©1979 by Baker Books; p. 224.

hâlak^e (הָלַה) [pronounced *haw-LAHK^e*]	*to go, to walk; to live, to follow some manner of life; to depart, to go away, to vanish; to fall upon [as a robber]; a vagrant?*	3rd person masculine singular, Piel imperfect	Strong's #1980 (and #3212) BDB #229
hâlak^e (הָלַה) [pronounced *haw-LAHK^e*]	*a vagrant, a vagabond; a robber, an attacker, an invader*	Piel participle	Strong's #1980 (and #3212) BDB #229
hâlak^e (הָלַה) [pronounced *haw-LAHK^e*]	*to go, to come, to depart, to walk [up and down, about]; to wander, to prowl; to go for oneself, to go about, to live [walk] [in truth]; to flow*	3rd person masculine singular, Hithpael imperfect	Strong's #1980 (and #3212) BDB #229
hâlak^e (הָלַה) [pronounced *haw-LAHK^e*]	*go, come, depart, walk [up and down, about]; wander, prowl; go for oneself, go about, live [walk] [in truth]*	2nd person masculine singular, Hithpael imperative	Strong's #1980 (and #3212) BDB #229
hâlak^e (הָלַה) [pronounced *haw-LAHK^e*]	*an attacker, a robber, a vagrant; one walking about [with evil intent]*	Hithpael participle	Strong's #1980 (and #3212) BDB #229

Although Strong treats #1980 and #3212 as two separate verbs, Gesenius and BDB treat them as the same verb.

109. **Masculine_noun:** hêlek (לֵהְךָ) (:הֵלֶה) [pronounced *HAY-lek*], which means *a dropping, traveler, wayfarer*. 1Sam. 14:26 2Sam. 12:4 Strong's #1982 BDB #237. 1Sam. 14:26 2Sam. 12:4 z

hêlek (לֵהְךָ) [pronounced *HAY-lek*]	*traveler, wayfarer; literally, a going of, a journey, way; possibly a flowing of a stream*	masculine singular construct	Strong's #1982 BDB #237

110. **Masculine_noun:** which means *step*. Strong's #1978 BDB #237.

111. **Feminine_noun:** hălîykâh (תְלִיסה) [pronounced *huhl-ee-KAW*], which means *a going, progress; a solemn procession; a way; a traveling company*. Strong's #1979 BDB #237. Psalm 68:24

hălîykâh (הֲלִיכָה) [pronounced *huhl-ee-KAW*]	a going, progress; a solemn procession; a way; a traveling company	feminine plural noun with the 2nd person masculine singular suffix	Strong's #1979 BDB #237

112. **Masculine_noun:** which means *a walk, a journey, a going*. Strong's #4108 & #4109 BDB #237.

113. **Feminine_plural_noun:** which means *a procession*. Strong's #8418 BDB #237.

114. **Verb1:** which means *to shine*. Strong's #1984 BDB #237.

115. **Masculine_noun:** Hêylêl (לֵלִיה) [pronounced *hay-LAYL*], which means *shining one; morning star; Lucifer*. Strong's #1966 BDB #237.

116. **Verb2:** hâlal (לָלָה) [pronounced *haw-LAHL*], which means *to be boastful, to praise*. More precisely, it means *to be clear, to be brilliant;* and in the Piel, it means *to sing, to celebrate, to praise*. That is its most common usage in conjunction with God. The Piel can either be viewed as an intensification of the verb stem or as an accomplished state. The Pual is the passive of the Piel stem and often describes an accomplished state (as does the Piel). So here, the young women are not objects of praise or boastfulness. As a masculine plural, Qal active participle, it means *the boasters, those boasting, those celebrating, the ones singing*. Strong's #1984 BDB #237. Gen. 12:15 1Sam. 21:13 2Sam. 14:25 22:4 1Chron. 16:4 Psalm 10:3 **34:2 52:1** 56:4 63:5, 11 73:3 78:63 96:4 106:1 148:1a, 5, 13 150:6 Eccles. 2:2

hâlal (לָלָה) [pronounced *haw-LAHL*]	to shine, to give light; to be clear, to be brilliant; to be boastful, to praise; to be foolish	2nd person masculine plural, Qal imperfect	Strong's #1984 BDB #237
hâlal (לָלָה) [pronounced *haw-LAHL*]	to make a show; [with grandiose words and external appearance]; therefore *the proud, the insolent*	participle meanings	Strong's #1984 BDB #237
hâlal (לָלָה) [pronounced *haw-LAHL*]	to make bright, to make shine; to shine, to give light	3rd person masculine singular, Hiphil imperfect	Strong's #1984 BDB #237
hâlal (לָלָה) [pronounced *haw-LAHL*]	to be praised; to glory, to boast onself, to be celebrated	3rd person masculine singular, Hithpael imperfect	Strong's #1984 BDB #237
hâlal (לָלָה) [pronounced *haw-LAHL*]	to be mad, to be foolish; to feign madness	3rd person masculine singular, Hithpoel imperfect	Strong's #1984 BDB #237

hâlal (לָלַה) [pronounced *haw-LAHL*]	*to praise, to sing, to celebrate; to glory*	3rd person masculine singular, Piel imperfect	Strong's #1984 BDB #237
hâlal (לָלַה) [pronounced *haw-LAHL*]	*praise, sing, celebrate*	2nd person masculine plural, Piel imperative	Strong's #1984 BDB #237
hâlal (לָלַה) [pronounced *haw-LAHL*]	*to be praised, to be celebrated*	3rd person masculine singular, Pual imperfect	Strong's #1984 BDB #237
hâlal (לָלַה) [pronounced *haw-LAHL*]	*praised, celebrated; one who is praised; one who is celebrated*	Pual participle	Strong's #1984 BDB #237
hâlal (לָלַה) [pronounced *haw-LAHL*]	*to make foolish, to make ashamed, to show to be foolish*	3rd person masculine singular, Poel imperfect	Strong's #1984 BDB #237
hâlal (לָלַה) [pronounced *haw-LAHL*]	*to be praised; to glory, to boast [about oneself]*	Hithpael infinitive construct	Strong's #1984 BDB #237

This, interestingly enough, is one form of the verb that we found back in 1Sam. 21:13: Then David changed his behavior before them [lit., *in their eyes*] and he **feigned madness** in their presence. The Hithpael is the passive (as per Gesenius) or reflexive (as per Zodhiates) of the Piel (intensive) stem. This verb appears to have an active use here in this psalm (and whenever else it has *God* as the object as in Isa. 41:16 Jer. 4:2). The meaning of this verb, and there are several, appear to stay within the general boundaries of their stems.

This word appears to be properly a homonym, with several meanings: it can mean *to sing, to praise; to be bright, to be clear; to boast, to glory about oneself; to be foolish, to be mad*. Even though there are a wide variety of uses, the variant meanings tend to remain within their respective stems. That is, the meanings of the Poel don't appear to bleed over into the Qal usage.

117. **Masculine_plural_noun:** chillûwlîym (חִלּוּלִים) [pronounced *khil-lu-LEEM*], which means *celebration; thanksgiving; merry-making, praising*. It refers to having some sort of a *Thanksgiving-type* celebration. It is only found in Lev. 19:24 and Judges 9:27. In Leviticus, this word was used for the celebration of the fourth year of a tree when it brings forth its first real harvest of fruit. That fruit was to be set aside for a praise-offering or a *thanksgiving offering* [which is this word] to God. The fruit would be eaten in conjunction with a *celebration of thanksgiving* to God. We don't hear of this more often as it was to be done only upon entering into the land. The trees that the Israelites planted anew upon their entrance into the land

were not to be eaten from for three years, and the fourth year would be the year that they *celebrate and partake of the harvest*. I will render this as a *thanksgiving-celebration*. Strong's #1974 BDB #239. Lev. **19:24** Judges **9:27**

118. **Masculine_proper_noun:** Mahălal°êl (לְאֶלֲלָהַמ) [pronounced *mah-hal-al-ALE*], which means *praise of God;* and is transliterated *Mahalaleel, Mahalalel*. Strong's #4111 BDB #239. Gen. 5:12

Mahălal°êl (לְאֶלֲלָהַמ) [pronounced *mah-hal-al-ALE*]	*praise of God;* and is transliterated *Mahalaleel, Mahalalel*	masculine singular proper noun:	Strong's #4111 BDB #239

119. **Feminine_noun:** hôlêlâh (הֲלֵלוֹה) [pronounced *hō-lay-LAW*], which means *madness, folly*. Strong's #1947 BDB #239. Eccles. 1:17 2:12

hôlêlâh (הֲלֵלוֹה) [pronounced *hō-lay-LAW*]	*madness, folly*	feminine plural noun	Strong's #1947 BDB #239

This word in only found in Ecclesiastes and comes from the verb hâlal (לְלָה) [pronounced *haw-LAHL*], which means, *to shine, to give light; to be clear, to be brilliant; to be boastful, to praise; to be foolish*. Strong's #1984 BDB #237. I believe that this definition is given primarily based upon the other thing (word) that Solomon studies.

120. **Feminine_noun:** which means *evil madness (?)*. Strong's #1948 BDB #239.

121. **Masculine_noun:** which means *praise*. Strong's #4110 BDB #239.

122. **Feminine_noun:** tᵉhîllâh (הֲלָהְת) [pronounced *tᵉhil-LAW*], which means *praise, a song of praise*. Strong's #8416 BDB #239. Doctrine of Tehillah (Ex. 15 Psalm 148) Exodus 15:11 Psalm 33:1 34:1 51:15 106:2, 12 **148:14** 149:1

tᵉhillâh (הֲלָהְת) [pronounced *tᵉhil-LAW*]	*praise; praise which reveals [information, doctrine]; doctrinal praise; a revealing of information [doctrine] [by shining a light upon something]; that which has been revealed [by shining a light upon it]*	feminine singular noun with a 3ʳᵈ person masculine singular suffix	Strong's #8416 BDB #239

The key to understanding this noun is, it does not simply refer to someone peppering his speech with *praise God;* but God is praised by the *content* of what is said about Him. This word seems to focus upon *shining a light upon God's works and deeds* more than upon His character (which are obviously revealed in His works and deeds).

When speaking of man, tᵉhillâh means *the shining of a light upon His saints; the act of making his saints renown; the revealing of His power and wisdom through His people*.

With respect to a city, tᵉhillâh means *praise for the city based upon what believers in the city have accomplished spiritually; praise [for the city] based upon its spiritual heritage; the shining of a light upon the city, revealing its spiritual heritage.* The city is not renown for its architecture, its great arts program, or its nightlife, but for believers who have executed the plan of God within the city.

123. What is placed in His angels is a word found only here.   Strong's #8417 BDB #1062. The closest word in meaning is the word for praise, which has the same consonants, but different vowel points.   Strong's #8416 (and 1984) BDB #239. Job 4:18 (this is the Strong's #8417)

124. **Verb:** châlam (חַם) [pronounced *khaw-LAHM*], which means *to hammer down, to strike down, to beat down; to break up, to be dissolved*. Strong's #1986 BDB #240. Judges 5:22

châlam (חַם) [pronounced *khaw-LAHM*]	*to hammer down, to strike down, to beat down; to break up, to be dissolved*	3ʳᵈ person plural, Qal perfect	Strong's #1986 BDB #240

125. **Masculine_proper_noun:** Strong's #1987 BDB #240.

126. **Feminine_noun:** halᵉmûwth (הַלמות) [pronounced *hahlᵉ-MOOTH*], which means *hammer, mallet*. Her right hand goes to the feminine construct of a word we find only here, but we saw its verbal cognate in v. 22. Strong's #1989 BDB #240. Judges 5:26*

halᵉmûwth (הַלמות) [pronounced *hahlᵉ-MOOTH*]	*hammer, mallet*	feminine singular construct	Strong's #1989 BDB #240

127. **Masculine_noun:** yahălôm (סֹלֲהַי) [pronounced *yah-hahl-OHM*], which means *a precious stone (known for its hardness),* possibly *a diamond, onyx or jasper*. Strong's #3095 BDB #240. Exodus 28:18

yahălôm (סֹלֲהַי) [pronounced *yah-hahl-OHM*]	*a precious stone (known for its hardness),* possibly *a diamond, onyx or jasper*	masculine singular noun	Strong's #3095 BDB #240

128. **Feminine_plural_noun:**   which means *strokes, blows [against the body]*. Prov. 18:6 19:29.* Strong's #4112 BDB #240.

129. **Adverb:** hălôm (סֹלֲה) [pronounced *huh-LOHM*], which means *here, hither, to or towards [a place], near*. I believe that 99% of the time we can go with *here*. Strong's #1988   BDB #240. Gen. 16:13 Exodus 3:5 1Sam. 10:22   14:16 2Sam. 7:18 1Chron. 17:15 Psalm 73:10

hălôm (סֹלֲה) [pronounced *huh-LOHM*]	*here, hither, to or towards [a place], near*	adverb	Strong's #1988 BDB #240

ʿad (דַע) [pronounced *ġahd*]	*as far as, even to, up to, until*	preposition	Strong's #5704 BDB #723
hălôm (מֹלֲה) [pronounced *huh-LOHM*]	*here, hither, to or towards [a place], near*	adverb	Strong's #1988 BDB #240

Together, these words mean *thus far* or *hitherto,* which is old English for *up to this [that] time, until this time, to now*. I think that a reasonable rendering would up, *up to this point in time, to this place in time, thus far*.

130. **Proper_noun_location:** Hâm (םָה) [pronounced *hawm*], which means, *hot, sunburnt;* transliterated *Ham*. Strong's #1990 BDB #241. Gen. 14:5*

Hâm (םָה) [pronounced *awm*]	*hot, sunburnt;* transliterated *Ham*	proper singular noun; location	Strong's #1990 BDB #241

BDB: *the place where Chedorlaomer and his allies smote the Zuzim, probably in the territory of the Ammonites, east of the Jordan; site uncertain.*[114] This is not the same Strong's # as the word transliterated *Ham* (Noah's son—Strong's #2526 BDB #325), although they appear to be identical.

131. **Don't know:** which means *moaning, wailing*. Very dubious. Strong's #1991 BDB #241.

132. **Masculine_proper_noun:** which means *;* transliterated . Strong's #4099 BDB #241.

133. **The 3ʳᵈ person plural pronoun:** hêmmâh (הָמֵה) [pronounced *haym-mawh*], which means *they, these*. This is also written hêm (םֵה) [pronounced *haym*]. Definite article info added 2/6/04 with Psalm 56:6; not yet changed for bracketed passages. Strong's #1992 (And #2007?) BDB #241. Gen. 3:7 6:2, 4 7:14 14:13, 24 21:29 25:16 33:6 34:21 37:16 40:12 41:19 42:8, 35 44:3 47:14 48:9 Exodus 1:19 5:7 6:27 7:11 8:21 9:32 14:3 15:23 18:22 19:13 24:2 28:5 29:33 30:4 32:15 Deut. 1:39 2:11 3:20 4:10 Judges 1:22 2:22 1Sam. 3:1 4:8 8:8 9:5, 14 [1Sam. 12:21 14:15, 22 17:19, 28 19:20 23:1 25:11 26:19] 27:8 28:1 29:4 [Job 8:10 1Chron. 8:32 Psalm 23:4] 34:20 56:6 63:9 [59:15 78:38 106:43] 2Sam. 2:24 4:6 12:8 13:30 17:17 20:8 21:2, 9 24:3 1Kings 1:41 8:40 9:20, 22 1Chron. 12:1, 15 Psalm 42:9 55:21 Prov. 1:9 4:22 6:16 Eccles. 1:7

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[114] *The Brown-Driver-Briggs Hebrew and English Lexicon;* courtesy of e-sword; Strong's #1990.

hêm (הֵם) [pronounced *haym*]	*they, those; themselves; these* [with the definite article]; *the others*	3rd person masculine plural personal pronoun; sometimes the verb *to be* is implied	Strong's #1992 BDB #241

As with many pronouns, the verb *to be* is often implied.

hêm (הֵם) [pronounced *haym*]	*those these* [with the definite article]	masculine plural demonstrative adjective	Strong's #1992 BDB #241
hêmmâh (הֵמָה) [pronounced *haym-mawh*]	*they, those; themselves; these* [with the definite article]	3rd person masculine plural personal pronoun	Strong's #1992 BDB #241
hênnâh (הֵנֵה) [pronounced *hayn-nawh*]	*they, those; these* [with the definite article]	3rd person feminine plural personal pronoun	Strong's #2007 BDB #241

134.   **Verb:** hâmâh (הָמָה) [pronounced *haw-MAW*], which means *to murmur, to growl, to roar, to be boisterous*. Strong's #1993 BDB #242. 1Kings 1:41 Psalm **46:6** 55:17 59:6 83:2 Prov. 1:21 7:11 9:13

hâmâh (הָמָה) [pronounced *haw-MAW*]	*to murmur, to growl, to roar; to be boisterous or turbulent; to be stirred up or in a commotion*	3rd person plural, Qal perfect	Strong's #1993 BDB #242

This verb is used for the sound of bees, the growl of a bear (Isa. 59:11), the snarl of a dog (Psalm 59:7, 15), the cooing of a turtle dove (Ezek. 7:15); for the sound of a harp (Isa. 14:11   16:11). Of other instruments of music (Jer. 48:36); the noise made by a shower (1Kings 18:41); the noise made by the sound of waves (Psalm 46:4 Isa. 51:15 Jer. 5:22 31:35) and the noise made by a disturbed and tumultuous peole(Psalm 46:7 59:7 83:3 Isa. 17:12). This verb is also used for internal emotion (e.g., a disquieting of the mind arising from cares, solicitude, or pity) and this can be compared to the sound of certain musical instruments (Isa. 16:11   Jer. 48:36). Finally, this can be used of a person who is wandering about because of unresolved or difficult issues in his or her mind (Prov. 7:11 9:13).

hâmâh (הָמָה) [pronounced *haw-MAW*]	*murmuring, growling, roaring; something that is being boisterous or turbulent; ones being stirred up or in a commotion*	feminine singular, Qal active participle	Strong's #1993 BDB #242

135. **Masculine_noun:** hâmôwn (הָמוֹן) [pronounced *haw-MOHN*], which means *multitude, crowd, throng*. This is almost always rendered *multitude* in the KJV. Although BDB renders this also *sound, murmur, roar, abundance,* I believe that is a meaning which is unnecessary, given the context of when it could be so taken. It is found about 80 times in Scripture. Strong's #1995 BDB #242. Gen. 17:4 Judges 4:7 1Sam. 4:14 14:16, 19 2Sam. 6:19 18:29

hâmôwn (הָמוֹן) [pronounced *haw-MOHN*	*multitude, crowd, throng; murmur, roar, abundance, tumult, sound, murmur, rush; confusion; great number; abundance, wealth*	masculine singular noun with the definite article	Strong's #1995 BDB #242

136. **Feminine_noun:** which means *sound, music [of instruments]*. Strong's #1998 BDB #242.

137. **Feminine_noun:** which means *rain storm*. Strong's #1999 BDB #242.

138. **Verb:** châmam (הָמַם) [pronounced *chaw-MAHM*], which means *to put to flight, to route; to put into a commotion;* [also from BDB and Gesnius]: *to make a noise, to move noisily, to confuse, to discomfit, to put to flight, to put into a commotion, to destroy utterly, to make extinct* (taking all of the meanings given by BDB and Gesenius). I would have to go with *to put to flight, to put into a commotion*. The NASB goes with the simple translation *routed*. According to the NIV Study Bible, this word implies terror and panic. This is found only a dozen times in Scripture. This is the same word used of the panic experienced by the Egyptians at the Sea of Reeds (Ex. 14:24) and we will see that same word used of the Philistines at Mizpah during the days of Samuel (1Sam. 7:10). Strong's #2000 BDB #243. Exodus 14:24 23:27 Deut. 2:15 Joshua **10:10** Judges **4:15** 1Sam. 7:10 2Sam. 22:15

châmam (הָמַם) [pronounced *chaw-MAHM*]	*to put to flight, to route; to put into a commotion; to make a noise, to move noisily, to confuse, to discomfit, to destroy utterly, to make extinct* (taking all of the meanings given by BDB and Gesenius)	3rd person masculine singular, Qal imperfect	Strong's #2000 BDB #243

139. **Verb:** which means *to rage, to be turbulent*. Strong's #1967? BDB #243.

140. **Masculine_proper_noun:** Chêymâm (הֵמִיַח) [pronounced *khey-MAWM*], which means *rage, turbulence; exterminating;* transliterated . Strong's #1967 BDB #243. Gen. 36:22

| Chêymâm (חֲמִיחַ) [pronounced *khey-MAWM*] | *rage, turbulence; exterminating;* transliterated *Hemam* | masculine singular proper noun | Strong's #1967 BDB #243 |

141. **Masculine_plural_noun:** which means *brushwood*. Strong's #2003 BDB #243.

142. **Feminine_noun:** which means *flood*. Strong's #4113 BDB #243.

143. **Feminine plural pronoun1:** hên (הֵן) [pronounced *hayn*], which means *them [feminine]*. Only with prefixes. Strong's #2004 BDB #243.

144. **Demonstrative adverb/interjection/hypothetical particle2:** hên (הֵן) [pronounced *hayn*], which means *lo!, behold, observe, look, look here, get this, listen, listen up*. Strong's #2005 BDB #243. The Doctrine of Fasting (Isa. 58:3, 9a) Gen. 3:22 4:14 15:2 39:8 44:8 Exodus 4:1 5:5 6:12 8:26 Deut. 5:24 1Sam. 3:4 12:2 16:11 28:7 Job 2:6 13:1,15 19:7 21:16 Psalm 51:5

| hên (הֵן) [pronounced *hayn*] | *lo!, behold, observe, look, look here, get this, listen, listen up* | demonstrative adverb/interjection | Strong's #2005 BDB #243 |

145. **Interjection/Demonstrative_particle:** hinnêh (הִנֵּה) [pronounced *hin-NAY*], which means *lo, behold,* or more freely, *observe, look here, look, listen, pay attention, get this, check this out, ya'll listen to this, holy crap, holy shit*. It often introduces to the person being spoken to something which directly affects him. In Judges 19:22, given the circumstances, we could even get away with the rendering *suddenly, unexpectedly*. Since I began giving a literal and a free translation, I should have been rendering the demonstrative particle *lo, behold!* Strong's #2009 (and #518, 2006) BDB #243. Gen. 1:29 6:12 8:11 9:9 11:6 15:3 16:2 17:4 18:2 19:2 20:3 22:1, 7 24:13, 15 25:24 26:8 27:1 28:12 29:2 30:3, 34 31:2 32:18 34:21 37:7 38:13 40:6 41:17, 18 42:2 43:21 46:2 47:1 48:1, 4 50:4, 18 Exodus 1:9 2:6 3:2, 4 7:15 8:2, 21 9:3, 18 10:4 14:10, 17 16:4, 10 17:6 19:9 23:20 24:8 31:6 32:9 33:21 Deut. 1:10 3:11 22:17 Joshua 8:20 23:14 Judges 1:2 6:15 7:17 13:5 19:22 1Sam. 2:31 3:4, 11 4:13 9:7, 11, 24 10:2, 11 12:1, 3 13:10 14:7 15:12 17:23 18:17 19:16 20:2 21:9 22:12 23:1 24:1 25:14 26:7 28:9 30:3 2Sam. 1:2 12:11 14:7 15:15 16:1 17:9 18:10 19:1 20:21 24:17 1Kings 1:14 2:8, 29 3:12 8:27 1Chron. 17:1 Job 1:12 2:6 3:7 Psalm 7:14 52:7 54:4 55:7 59:3 73:12, 15 133:1 Prov. 1:23 7:10 Eccles. 1:14 2:1, 11 Isa. 7:14 Zech. 12:2

| hinnêh (הִנֵּה) [pronounced *hin-NAY*] | *lo, behold,* or more freely, *observe, look here, look, listen, note, take note, duly note [that]; pay attention, get this, check this out* | interjection, exclamatory particle, demonstrative particle | Strong's #2009 (and #518, 2006) BDB #243 |

This seems to attempt to take others and put them in the place of the person saying this (so that they see the same thing); or to grab the attention of the reader. From the many times I have seen this word used in a narrative, I believe that we may update the translation to, *he observed [that]; he saw; suddenly, unexpectedly, dramatically*. This goes along with the idea that this word is to cause us to see things from the viewpoint of someone in the narrative.

When this is a part of the narrative, but not a part of what a person is saying, the intent of this word appears to be something which is observed by those in the narrative. Understood in this way, this might be reasonably translated *I see, he sees*. I have taken some liberties with this word in 1Kings 2:29 and translated this word *right now*.

In 1Kings 3:15, I believe that *and realized* is a good translation of *and behold*.

The NET Bible translates this *all right then* in Job 1:12, giving this explanation: *The particle* הִנֵּה *(hinneh, "behold") introduces a foundational clause upon which the following volitional clause is based*.[115] The Expanded Bible gives the same translation.[116]

The NET Bible: *The particle* הִנֵּהוּ *(vÿhinneh) introduces a dramatic sense of the immediate to the narrative; it has a deictic force, "and look! – there was...," or "all of a sudden this…."* [117]

The clause is introduced with the particle הִנֵּה (hinneh), introducing a foundational clause for the coming imperative: "since…do."[118]

Sometimes, hinnêh (הִנֵּה) [pronounced *hin-NAY*] is used to focus the listener on the *here and now;* the intent is to get the hearer to recognize reality, their decisions and the consequence of their decisions.

Here, with the suffix, I believe that this is best translated, *look at you; take note of your own actions; look at what is happening around you*.

Hinnêh can be used as a particle of incitement.

hinnêh (הִנֵּה) [pronounced *hin-NAY*]	*lo, behold,* or more freely, *observe, look here, look, listen, note, take note; pay attention, get this, check this out*	interjection, exclamatory particle, demonstrative particle with the 1st person singular suffix	Strong's #2009 (and #518, 2006) BDB #243

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[115] From **http://bible.org/netbible/index.htm?job1.htm** accessed April 30, 2013 (footnote).

[116] From **http://www.biblegateway.com/passage/?search=job%2001&version=EXB** accessed April 30, 2013.

[117] From **https://bible.org/netbible/index.htm?pro7.htm** (footnote); accessed October 11, 2015.

[118] From **https://bible.org/netbible/index.htm?gen16.htm** accessed November 30, 2013.

With the 1ˢᵗ person singular suffix, hinnêh literally means *behold me;* however, it is an idiom which seems to mean, *here I am, right here, yes sir*. This is when it is in direct response to a question. This phrase can also be used to place the hearer in the midst of the action as experienced by the speaker. This could also introduce the 1ˢᵗ person as the subject of the next verb.

When this is God, then He is telling the hearer to watch Him and to pay attention to Him—even though the viewer may not actually see God, but some great manifestation of Him.

With the 1ˢᵗ person plural suffix, hinnêh literally means *behold us;* however, it is an idiom which seems to mean, *here we are, right here, yes sir*. This is when it is in direct response to a question. This phrase can also be used to place the hearer in the midst of the action as experienced by the speaker. This could also introduce the 1ˢᵗ person plural as the subject of the next verb.

With the 3ʳᵈ person masculine plural suffix, hinnêh literally means *behold them;* however, it is an idiom which seems to mean, *they are here, they are right here*. Others translate this *and indeed they [are]* (NKJV); *behold, they [are]* (NASB, NEV); *they are now* (ESV, ExB, JPS, NET Bible, NLT, the Voice); *here they are* (NJB); *and, see, they are* (Leupold) (translations taken from Gen. 47:1).

146. **Combination:** Gen. 28:15 33:1 37:7 38:27 40:16 41:1 45:12 Exodus 4:1 5:16 Deut. 17:4 1Kings 3:21 5:5 Job 1:19

wᵉ (or vᵉ) (וִ or וְ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251
hinnêh (הֵנֵה) [pronounced *hin-NAY*]	*lo, behold,* or more freely, *observe, look here, look, listen, note, take note; pay attention, get this, check this out*	interjection, exclamatory particle, demonstrative particle	Strong's #2009 (and #518, 2006) BDB #243

Literally, these two words mean *and behold*. An argument could be made that this wâw conjunction plus the demonstrative could be translated *and suddenly*...; or, *and he saw that*..., or, *he observed [that]*..., or, *he realized [that]*... In Gen. 40:16, Owens translates this, *there were*.

Literally, this is *and behold* (NKJV, HRB, Heritage Bible). In 1Kings 5:5, this is translated: *so know that* (MEV); *therefore* (NIV, The Voice); *now* (ExB, ERV); *you see* (The Scriptures); *and so* (ISV, JPS); *so now* (CJB); *so* (CEB, HCSB, NAB, REB)[119].

147. **Particle combination:** Gen. 12:11 16:2 19:2 1Sam. 9:6

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[119] This appeared to be the most popular choice.

hinnêh (הִנֵּה) [pronounced hin-NAY]	lo, behold, or more freely, observe, look here, look, listen, pay attention, get this, check this out	interjection, demonstrative particle	Strong's #2009 (and #518, 2006) BDB #243
nâ' (אָנ) [pronounced naw]	now; please, I pray you, I respectfully implore (ask, or request of) you, I urge you	a primitive particle of incitement and entreaty	Strong's #4994 BDB #609

Although BDB gives a list of several passages where these are found together (Gen. 12:11 16:2 18:27, 31 19:2, 8, 19, 20 27:2 Judges 13:3 19:9 1Sam. 9:6 16:15 2Sam. 13:24 2Kings 2:16, 19 4:9 Job 13:18 33:2 40:15–16), all they offer is *behold, I pray* as a translation of the two together. Gesenius offers *behold, now!*

148. **Adverb:** hênnâh (הֵנָּה) [pronounced *HAYN-naw*], which means *hither, here*. It can be an adverb of time or of place. Here, we find it twice strung together with a conjunction, and so it means *hither and thither, this way or that, here or there*. Combined with ʿad found at BDB #723. Could it mean *now?* Strong's #2008 BDB #244. Gen. 15:15 21:23 42:15 45:5 Deut. 20:15 Joshua 3:9 8:20 1Sam. 1:16 20:21 2Sam. 1:10 4:6 14:32 20:16 Prov. 9:4

hênnâh (הֵנָּה) [pronounced HAYN-naw]	hither, here	adverb	Strong's #2008 BDB #244

149. **Preposition/adverb combination:** ʿad (דַע) [pronounced *ğahd*] which means *as far as, even to, up to, until*. Strong's #5704 BDB #723. This is followed by the adverb hênnâh (הֵנָּה) [pronounced *HAYN-naw*], which can be an adverb of place or of time. It can mean *to this time, hitherto*. Strong's #2008 BDB #244. Together, they mean *thus far, hitherto, up until this time*. My thinking is that the prepositional phrase does not extend backward into time indefinitely, but actually sets up some relatively close parameters. Gen. 44:28 Judges 16:13b 1Sam. 7:12 1Chron. 12:29

ʿad (דַע), [pronounced ğahd]	as far as, even to, up to, until	preposition	Strong's #5704 BDB #723
hênnâh (הֵנָּה) [pronounced HAYN-naw]	hither, here	adverb	Strong's #2008 BDB #244

Together, ʿad hênnâh mean *thus far, so far, hitherto, up until this time*. This prepositional phrase does not extend backward into time indefinitely, but sets up some relatively close parameters.

150. **Masculine_proper_noun:** Hinnôm (הִנֹּם) [pronounced *hin-NOHM*], which means *nothing* and is transliterated *Hinnom*. Strong's #2011 BDB #244.

Hinnôm (הִנֹּם) [pronounced *hin-NOHM*]	Transliterated *Hinnom*	proper masculine noun	Strong's #2011 BDB #244

151. **Interjection:** hâç (הַס) [pronounced *haws*], which means *hush, keep silence, silence*. BDB rightfully suggests that it is onomatopoetic. Also haç (הַס) [pronounced *hahs*]. Strong's #2013 BDB #245. Judges 3:19

hâç (הַס) [pronounced *haws*]	*hush, keep silence, silence, hold [your] peace [tongue], be still*	interjection; possibly the Piel imperative form of a verb	Strong's #2013 BDB #245

BDB rightfully suggests that it is onomatopoetic (it is not too different from our *shhh*).

This may possibly be...

hâsâh (הָסָה) [pronounced *haw-SAW*]	*to command to be silent, to command to hush*	3rd person masculine singular, Hiphil imperfect	Strong's #2013 BDB #245

152. **Verb:** hâphakᵉ (פָּהַךְ) [pronounced *haw-FAHKᵉ*], which means *to turn, to overturn, to convert, to change, to pervert;* in the **Niphal**, it means *to turn aside, to turn oneself, to change onself, to turn against, to be overturned, to be turned, to be changed*. The latter two meanings are applicable with followed by a lâmed or by an accusative. It can mean being changed for the better or for the worse. In the **Qal**, it has a plethora of meanings; in the **Qal**, it can mean ❶ *to turn, to turn oneself* (1Kings 22:34 Judges 20:39); ❷ *to overturn, to overthrow* (Gen. 19:21 Amos 4:11); ❸ *to turn, to convert, to change* (Psalm 105:25) and when fallowed by lâmed, it means *turned into something* (Lev. 13:3); ❹ *to pervert* (as in someone's words—Jer. 23:36), *to be perverse* (Isa. 29:16). The **Hithpael** is the reflexive intensive; so this bread is turning over rapidly on its own (see BDB for more **Hithpael** meanings). We find this particular construction of this verb in only three passages: Gen. 3:24 Judges 7:13 and Job 37:12. What is particularly notable is that Gen. 3:24 reads: ...and the flaming sword which *turned every direction* to guard the way to the tree of life. This tie to a brandished sword makes it easy to interpret this loaf of barley as standing for the sword of Gideon. Strong's #2015 BDB #245. Gen. 3:24 19:21 Exodus 7:15 10:18 14:5 Joshua 8:20 Judges **7:13** 1Sam. 4:19 10:6, 9 25:12 2Sam. 10:3 Job 12:15 19:19 20:15 Psalm 32:4 41:3 78:57 105:25 114:8

hâphak^e [(פָהַךְ) pronounced *haw-FAHK^e*]	*to turn [as a cake, a dish, one's hand or side], to turn oneself; to turn back, to flee; to overturn, to overthrow [e.g., cities]; to convert, to change; to pervert, to be perverse*	3rd person masculine plural, Qal imperfect	Strong's #2015 BDB #245
hâphak^e (פַהַךְ) [pronounced *haw-FAHK^e*]	*to turn oneself about; to be overthrown; to be turned, to be changed [mostly for the worst]*	3rd person masculine singular, Niphal imperfect	Strong's #2015 BDB #245
hâphak^e (פַהַךְ) [pronounced *haw-FAHK^e*]	*to turn oneself; to be turned against anyone [so to assail him]*	3rd person masculine singular, Hophal imperfect	Strong's #2015 BDB #245
hâphak^e (פַהַךְ) [pronounced *haw-FAHK^e*]	*to turn, to turn [transform] oneself; to change onself, to turn this way and that; to be turned; to roll oneself, to tumble*	3rd person masculine singular, Hithpael imperfect	Strong's #2015 BDB #245

153. **Masculine_noun:** Strong's #2016–2017 BDB #246.

154. **Feminine_noun:** hăphêkâh (הָסֵפֶה) [pronounced *huf-ay-KAW*], which means *overthrow, overturning*. Strong's #2018 BDB #246.

hăphêkâh (הָסֵפֶה) [pronounced *huf-ay-KAW*]	*overthrow, overturning*	feminine singular noun	Strong's #2018 BDB #246

155. **Adjective:** which means *crooked*. Strong's #2019 BDB #246.

156. **Feminine_noun:** which means *overthrow*. Strong's #4115 BDB #246.

157. **Feminine_plural_noun:** tah^epukôth (תּוֹכֻפֶהַת) [pronounced *tah-h^e-poo-KOHTH*], which means, *perversity; perverse things; foolishness; deceitful (fraudulent) things*. is generally translated *perverse* or *froward*. This is not the same word as we had in v. 5 (Strong's #6141). This particular word is found only here and in the book of Proverbs (2:12, 14   6:14   8:13   10:31–32   16:28, 30   23:33).* *The New Englishman's Concordance* has a somewhat different spelling. Strong's #8419 BDB #246. Deut. 32:20 Prov. 2:12 6:14 8:13 10:31

tah^epukôth (תּוֹכֻפֶהַת) [pronounced *tah-h^e-poo-KOHTH*]	*perversity; perverse things; foolishness; deceitful (fraudulent) things*	feminine plural noun	Strong's #8419 BDB #246

Since this is based upon the verb hâfak^e (פָהךְ) [pronounced *haw-FAHK^e*], which means *overturn, overthrow, turn;* I would go with the translations *insubordinate, insubordination, recalcitrant, recalcitrance*.

The NET Bible: *Heb "and a mouth of perverse things." The word "mouth" is a metonymy of cause for what is said; and the noun תּוּכִּפַהַת (tahpukhot, "perverse things") means destructive things (the related verb is used for the overthrowing of Sodom).*[120]

James Rickard: *TAHPUKAH, הַכִּפְהַת...means, "perversity, or a perverse thing." It is used only 10 times in the O.T. where most times "perversity" and "wisdom" are found in sharp contrast, as is the case here..."wisdom" can save from perverse words and from those who rejoice in the perversity of evil (Prov 2:12, 14); and "wisdom" likewise hates perverse speech. It is no surprise then that the mouths of wicked men only know perversity (Prov. 10:32).*[121]

James Rickard: *The only occurrence of TAHPUKAH outside of Proverbs is in Deut 32:20, where the LORD proclaims demise for the perverse generation. Deut 32:20 Then He said, "I will hide My face from them, I will see what their end shall be; for they are a perverse generation, sons in whom is no faithfulness."* [122]

158. **Proper_noun:** hôr (הֹר) [pronounced *hohr*], which is a mountain on the border of Edom. Strong's #2023 BDB #246. No Scriptural ref. yet

159. **Verb:** hârag (גָרַה) [pronounced *haw-RAHG*], which means *to kill, to slay,* and, occasionally, *to execute* (Ex. 32:27 Lev. 20:15–16 Deut. 13:10). Strong's #2026 BDB #246. Gen. 4:8, 14 12:12 20:4, 11 26:7 27:41 34:25 37:20 49:6 Exodus 2:14 4:23 5:21 13:15 21:14 22:24 23:7 32:12, 27 Num. 25:5 Joshua 8:24 Judges 7:25 8:17 9:5 20:5 1Sam. 16:2 22:21 24:10 2Sam. 3:30 10:18 12:9 14:7 23:21 1Kings 2:5, 32 9:16 Job 20:16 Psalm 10:8 59:11 78:47 136:18 Prov. 1:32 7:26

hârag (גָרַה) [pronounced *haw-RAHG*]	*to kill, to slay, to execute; to destroy, to ruin*	3rd person masculine singular, Qal perfect with the 1st person singular suffix	Strong's #2026 BDB #246

This word can refer to killing as a result of ruthless violence (Gen. 4:8, 14–15 12:12 20:11) or in war (Num. 31:7–8 Joshua 8:24), as a result of God killing an individual or a people (Gen. 20:4 Exodus 4:23). This word can be used for the killing of animals (Num. 22:29 Job 20:16) and it can mean *to destroy, to ruin* (Job 5:2 Prov. 7:26 Jer. 4:31). Therefore, the context tells us whether we are dealing with a justified or unjustified act.

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[120] From **https://bible.org/netbible/index.htm?pro8.htm** (footnote); accessed November 1, 2015.

[121] From **http://gracedoctrine.org/proverbs-chapter-8-2/** accessed November 18, 2015.

[122] From **http://gracedoctrine.org/proverbs-chapter-8-2/** accessed November 18, 2015.

hârag (גְרָה) [pronounced *haw-RAHG*]	*kill, slay, execute; destroy, ruin*	2nd person masculine singular, Qal imperative	Strong's #2026 BDB #246
hârag (גְרָה) [pronounced *haw-RAHG*]	*killing, slaying, executing; destroying, ruining*	Qal active participle	Strong's #2026 BDB #246
hârag (גְרָה) [pronounced *haw-RAHG*]	*those killed, the ones slain, those who have been executed [destroyed, ruined]*	masculine plural, Qal passive participle	Strong's #2026 BDB #246
hârag (גְרָה) [pronounced *haw-RAHG*]	*to kill, to put to death, to dispatch*	3rd person masculine singular, Polel perfect	Strong's #2026 BDB #246
hârag (גְרָה) [pronounced *haw-RAHG*]	*to kill, to put to death, to murder*	3rd person masculine singular, Hiphil perfect	Strong's #2026 BDB #246
hârag (גְרָה) [pronounced *haw-RAHG*]	*to be killed [slain, executed]; to be put to death; to die prematurely*	3rd person masculine singular, Hophal perfect	Strong's #2026 BDB #246

160.   **Verb:** hârâh (הָרָה) [pronounced *haw-RAW*], which means *to conceive, to become pregnant, to be with child*. Strong's #2029 BDB #247. Gen. 4:1, 17 16:4 19:36 21:2 25:21 29:32 30:5 38:3 49:26 Exodus 2:1 1Sam. 1:20 2:21 2Sam. 11:5 Job 3:3 15:35 Psalm 7:14

hârâh (הָרָה) [pronounced *haw-RAW*]	*to conceive, to become pregnant, to be with child; to conceive in the mind; to plan [something out], to devise, to plot*	3rd person feminine singular, Qal imperfect	Strong's #2029 BDB #247
hârâh (הָרָה) [pronounced *haw-RAW*]	*progenitors, ancestors, forefathers; conceivers*	masculine plural, Qal active participle	Strong's #2029 BDB #247
These meanings were taken from a variety of translations.			
hârâh (הָרָה) [pronounced *haw-RAW*]	*to be conceived*	3rd person feminine singular, Pual imperfect	Strong's #2029 BDB #247

hârâh (הָרָה) [pronounced *haw-RAW*]	*to conceive [in the mind]; to plot [something out], to contrive, to devise, to plot*	3rd person feminine singular, Poel imperfect	Strong's #2029 BDB #247

161. **Feminine_adjective:** hârâh (הָרָה) [pronounced *haw-RAW*], which means *pregnant, with child, having conceived*. The adjective and the verb are spelled alike, although both Owen and Zodhiates identify this as the adjective. Strong's #2030 BDB #248. Gen. 16:11 38:24 Exodus 21:22 Judges 13:5 1Sam. 4:19 2Sam. 11:5 Isa. 7:14

hârâh (הָרָה) [pronounced *haw-RAW*]	*pregnant, with child, having conceived*	feminine singular adjective	Strong's #2030 BDB #248

The adjective and the verb are spelled alike, although both Owen and Zodhiates identify this as the adjective.

162. **Masculine_noun:** hêrôn (הֵרֶה) [pronounced *hay-ROHN*], which means, *pregnancy, impregnated, conception*. Found only in Gen. 3:16 Ruth 4:13 and Hosea 9:11. Strong's #2032 BDB #248. Gen. 3:16 Ruth 4:13

hêrôn (הֵרֶה) [pronounced *hay-ROHN*]	*pregnancy, impregnated, conception*	masculine singular noun	Strong's #2032 BDB #248

Also spelled hêrâyôwn (הֵרָיֺה) [pronounced *hay-raw-YOHN*] and hêrôwn (הֵרֶה) [pronounced *hay-ROHN*].

163. **Adjective_gentis:** Strong's #2033 BDB #248.

164. **Masculine_proper_noun:** which means *;* transliterated . Strong's #2036 BDB #248.

165. **Masculine_proper_noun:** which means *;* transliterated . Strong's #2037 BDB #248.

166. **Masculine_noun:** which means *dubious*. Strong's #2038 BDB #248.

167. **Masculine_proper_noun:** Hârân (הָרָה) [pronounced *haw-RAWN*], which means *mountaineer;* transliterated *Haran*. Strong's #2039 BDB #248. Gen. 11:26

Hârân (הָרָה) [pronounced *haw-RAWN*]	*mountaineer; transliterated Haran*	masculine singular proper noun:	Strong's #2039 BDB #248

168. **Verb:** hâraç (סָרָה) [pronounced *haw-RAHS*], which means *to throw down, to break or tear down, to pull down; to overthrow; to destroy; to break through, to break in, ; to break away*. Strong's #2040 BDB #248. Exodus 15:7 19:21 23:24 Job 12:14 2Sam. 11:25

hâraç (סָרַה) [pronounced *haw-RAHS*]	*to throw down, to break or tear down, to pull down; to overthrow; to destroy; to break through, to break in; to break away*	3rd person masculine plural, Qal imperfect	Strong's #2040 BDB #248
hâraç (סָרַה) [pronounced *haw-RAHS*]	*throw down, break or tear down, pull down; overthrow; destroy; break through, break in; break away*	2nd person masculine singular, Qal imperative	Strong's #2040 BDB #248
hâraç (סָרַה) [pronounced *haw-RAHS*]	*to be torn down, to be broken or torn down, to be thrown down; to be overthrown; to be destroyed*	3rd person masculine plural, Niphal imperfect	Strong's #2040 BDB #248
hâraç (סָרַה) [pronounced *haw-RAHS*]	*to throw down, to break or tear down, to pull down; to overthrow; to destroy; to break through, to break in; to break away*	3rd person masculine plural, Piel imperfect	Strong's #2040 BDB #248

169. **Masculine_singular_noun:** har (רַה) [pronounced *har*], which means *hill, mountain, hill-country*. It is generally used in conjunction with a specific proper noun and in such a case refers to a particular mountain (e.g., Mount Hermon). However, by itself, it can refer to a mountain range or a mountainous area; or, as most translators render this, as *hill country*. Strong's #2022 (and #2042) BDB #249. Gen. 7:19 8:4 10:30 12:8 14:10 19:17 22:2, 14 31:21 36:8 Exodus 3:1 4:27 15:17 18:5 19:2 20:18 24:4, 12 25:40 26:30 27:8 31:18 32:1, 12 33:6 Deut. 1:2, 6, 24 2:1 3:8 4:11 5:4 34:1 Joshua 9:1 11:3 **13:6** Judges 1:9, 35 1Sam. 1:1 9:4 14:22 17:3 23:14, 26 25:20 26:13 31:1 2Sam. 1:5 13:34 16:13 20:21 21:9 1Kings 4:8 5:15 Psalm 2:6 15:1 46:2 95:4 99:9 110:3 133:3 Prov. 8:25

| har (רה) [pronounced *har*] | *hill; mountain, mount; hill-country, a mountainous area, mountain region* | masculine singular noun with the definite article | Strong's #2022 (and #2042) BDB #249 |
| har (רה) [pronounced *har*] | *mountains, hills* | masculine plural noun | Strong's #2022 (and #2042) BDB #249 |

170. **Masculine_noun:** hârâr (רָרָה) [pronounced *haw-RAWR*], which means *mountain, hill, hill country, mount*. Strong's #2042 BDB #249. Gen. 14:6

hârâr (הָרָר) [pronounced *haw-RAWR*]	*mountain, hill, hill country, mount*	masculine singular noun	Strong's #2042 BDB #249

171. **Masculine_proper_noun:** Mount Sinai, in the Hebrew, is har çînay (הַר סִנַי) [pronounced *har see-NAH-ee*] which is, literally, *mountain of Sinai*. However, what we generally translate Mount Hor is hôr hâhâr (הֹר הָהָר) [pronounced *hore-haw-hawr*] and it literally means *mountain of the mountain*. Because of where we find the word hâr in these two designations, the first is a proper designation and it is properly rendered *Mount Sinai*. However, if *Mount Hor* was the proper rendering, it would read not hôr hâhâr but hâr hôr. It would be better rendered *the incredible mountain* or *THE mountain* or even, *mountain of the mountain* but not *Mount Hor*. This is why we have the same name of two different mountains (here and in Num. 34:7) because this is **not** a proper name. Strong's #2042 BDB #249. (Hor is **Strong's #2023** BDB #246. and Sinai is Strong's #5514 BDB #696) Num. 20:22

172. **Adjective_gentilic:** Hărârîy (יִרְרֶה) [pronounced *huh-raw-REE*], which means *mountain dweller, mountaineer;* transliterated Hararite. Strong's #2043 BDB #251. 2Sam. 23:11 1Chron. 11:33

Hărârîy (יִרְרֶה) [pronounced *huh-raw-REE*]	*mountain dweller, mountaineer; transliterated Hararite*	gentilic singular adjective with the definite article	Strong's #2043 BDB #251
Also spelled Hârârîy (יְרָרֶה) [pronounced *haw-raw-REE*].			

173. **Masculine_proper_noun:** Hâshêm (חֵשָׁה) [pronounced *haw-SHAME*], which means *fat;* transliterated *Hashem*. Strong's #2044 BDB #251. 1Chron. 11:33*

Hâshêm (חֵשָׁה) [pronounced *haw-SHAME*]	*fat; transliterated Hashem*	masculine singular proper noun	Strong's #2044 BDB #251

174. **Masculine_proper_noun:** which means *;* transliterated . Strong's #2047 BDB #251.

175. **Verb:** hâthal (לַתָה) [pronounced *haw-THAHL*], which means *to deceive* when followed by the bêyth preposition; *to mock, to deride*. This is not a word that necessarily means two different things, it refers to someone whose deception is so foolish as to mock the person who is being deceived. Here, Job says that his friends would mock God by their attempted deception of Him. Possibly equivalent to or related to Strong's #8524 BDB #1068. Strong's #2048 BDB #251. Gen. 31:7 Exodus 8:29 Job 13:9

hâthal (לַתָה) [pronounced *haw-THAHL*]	*to deceive, to defraud, to use guile, to deal falsely*	3rd person masculine singular, Hiphil infinitive construct	Strong's #2048 BDB #251

This is an unusual word, insofar as, it is left out of the BDB in the Hiphil form. However, several other sources (Gesenius, BHSEk, the KJV concordance) all place this word in this form in this verse (Ex. 8:29).

hâthal (לָתֶה) [pronounced *haw-THAHL*]	*to deceive* when followed by the bêyth preposition; *to mock, to deride*	3rd person masculine singular, Piel imperfect	Strong's #2048 BDB #251
hâthal (לָתֶה) [pronounced *haw-THAHL*]	*to deceive*	3rd person masculine singular, Pual imperfect	Strong's #2048 BDB #251

This is not a word that necessarily means two different things, it refers to someone whose deception is so foolish as to mock the person who is being deceived. In Job 13:9, he says that his friends would mock God by their attempted deception of Him. This is the apparently the Piel of tâlal (לָלַת) [pronounced *taw-LAHL*], which is Strong's #8524 BDB #1068. Here, in Gen. 31:7, it is written hêthel (לְתֶה) [pronounced *hay-THEHL*].

Owens says that this is the Hiphil perfect in Gen. 31:7. The KJV+TVM of E-sword lists this as a Piel perfect; and the BDB lexicon of E-sword lists only a Piel and Pual of this verb.

176. **Masculine_plural_noun:** chăthûlîym (הֻתֻלׅים) [pronounced *huh-thool-LEEM*], which means *mockery*. This word is found only here, but we have a verbal cognate to help substantiate its meaning. Although some translations render this as *mockers,* that is only by way of interpretation. Job was surrounded by who spoke both deceptively and with mockery, although his reference was merely to what was being said around him. Strong's #2049 BDB #251. Job 17:1

6.   ו   Wâw [pronounced *wow*]   (6) Written and Spoken *w* (some say *v*)

1. **Letter:** ו which is the sixth letter and is used in modern Hebrew for the number six. However, we do not find that usage in ancient Hebrew. Because I have presented this as the wâw conjunction so many times, rather than the vâw conjunction, I will need to be consistent with a *w* rendering.

2. **Conjunction/adverb:** The wâw conjunction is w^e^ (or v^e^) (ו, or ו) [pronounced *weh*], and it means either *and* or *even*. The wâw conjunction the Hebrew letter wâw and the shiva vowel point (which is not a vowel, strictly speaking, but that is a different topic). No Strong's # BDB #251.[123] Gen. 24:56 48:16 Exodus 1:5 6:5, 8 15:23

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[123] Paraphrased, summarized and/or quoted from H.W.F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament;* ©1979 by Baker Books; pp. 233–235.

Joshua 4:9 Judges **11:31** 1Sam. 10:5 12:17 **21:5** 1Kings 9:15 Psalm 24:2 95:3

wᵉ (or vᵉ) (ִו or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
wᵉ (or vᵉ) (ִו or וּ) [pronounced *weh*]	*and; even; as well as; in particular, namely; when, while; since, seeing, though; so, then, therefore; or; but, but yet; who, which; or; that, in that; with; also, in addition to, at the same time*	simple wâw conjunction	No Strong's # BDB #251

There are times when it is not necessary to translate the wâw conjunction In the English, if there is a long list of things, we usually use an *and* before the final item in the list. Also, sentences which are related may be strung together with wâw conjunctions instead of wâw consecutives. The latter often indicates successive action; the former a series of statements which are not listed in order of occurrence. In the English, it is not necessary to introduce each separate sentence with an *and* (in fact, it is improper to do so).

I would suggest that *in fact, furthermore,* and *as well as* are reasonable translations for the wâw conjunction.

With a voluntative, cohortative or jussive, the wâw conjunction means *that, so that*. It expresses *intention*. The wâw conjunction can express informal inference or consequence (*so, then, therefore*); especially at the beginning of a speech. The wâw conjunction can connect alternative cases or contrasting ideas and be properly rendered *or, but, yet*. The wâw conjunction can also be rendered *for*.

The wâw conjunction can be used to mean *at the same time, when, while, simultaneously*.[124]

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[124] *At the same time* comes from *The Brown-Driver-Briggs Hebrew and English Lexicon;* Hendrickson Publishers; ©1996; p. 252; I added in the synonyms.

The wâw conjunction is used as ❶ a simple copulative, used to connect words and sentences, in which case it is usually rendered *and*. ❷ It can be used to explain one noun or clarify one noun with another, in which case it is rendered *even* or *yea* (see Job 5:19 Dan. 4:10). ❸ The wâw conjunction can introduce two nouns, where the first is the genus and the second is the species; in which case, we would render it *and particularly, and specially, and namely, and specifically* (and it can be used the other way as well) (see 2Kings 23:2 Psalm 18:1 Isa. 1:1 2:1 Zech. 14:21). ❹ It can be prefixed to a verb also by way of explanation; it could be reasonably rendered as a relative pronoun (*who, which*) (see Gen. 49:25 Job 29:12 Isa. 13:14). ❺ It can be used to begin an apodosis (the *then* portion of an *if...then...* statement) (see Gen. 2:4, 5 40:9 48:7). ❻ It is used between words and sentences in order to compare them or to mark their resemblance (1Sam. 12:15 Job 5:7). ❼ When doubled, it can mean *both...and...* (Num. 9:14 Joshua 7:24 Psalm 76:7). ❽ It can be prefixed to adversative sentences or clauses and rendered *but, and yet, although, otherwise* (Gen. 2:17 15:2 17:20 Judges 16:15 Ruth 1:21 Job 15:5 6:14). ❾ And, what we were after, is the wâw conjunction can be used in disjunctive sentences; that is, it can be rendered *or* (which will help us to understand what Jephthah does) (Ex. 21:17 Lev. 5:3 Deut. 24:7). ❿ it can introduce an idea which exceeds or adds to what has proceeded, being translated *also, in addition to, at the same time, and even*. 11. Finally, the wâw conjunction can be used before causal sentences and rendered *because, for, that, in that* (Gen. 18:32 30:27 Psalm 5:12 60:13); before conclusions or inferences, and therefore rendered *so that, therefore, wherefore* (2Kings 4:41 Isa. 3:14 Ezek. 18:32 Zech. 2:10); and before final and consecutive sentences, which mark an end or an object: *in order that* (Gen. 42:34 Job 20:10 Isa. 13:2). To paraphrase Gesenius, *frequently, it is put after verbs and sentences standing absolutely, especially those which imply time or condition* and is reasonably rendered *then*.[125]

Two wâw conjunctions may continue the thought of a compound conditional sentence. **When** this happens, **then** this will occur is the idea here.

3.   **Conjunction:** the wâw consecutive is generally a *w* with a patah wa (or va) (ו) [pronounced *wah*]. The wâw consecutive, which begins and peppers this verse, could be translated *now, and then,* or, simply *then.* There are two other wâw consecutives, appropriately translated in this verse. The waw consecutive was once called a waw conversative; it received the latter name because, it was thought, it would change an imperfect verb into the perfect tense and vice versa; it converted them.[126] My chief comment at this point is *why bother?* Why not make the verb the way you wanted it in the first place; why bother with a conversative? Luckily, those well-versed in the Hebrew have come to the same conclusion and the name and the meaning of the waw conversative changed. It is now called a waw consecutive,

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[125] H. W. F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament;* ©1979 by Baker Books; p. 234. When I give a slightly different rendering to a word which I have, 99% of the time, been translating one way, I thought that I should include some documentation for a different usage.

[126] *Biblical Hebrew,* Menahem Mansoor, Vol. 1, p. 184.

meaning consecutive action is being given.[127] Several waw consecutives in one verse grab us and tell us that we are in an historical narrative now which is chronological. The thrust of such a connective is essentially chronological or logical progression. Normally, the wâw consecutive indicates procession, however, it can serve to indicate contrast and be rendered *and yet* (see Gen. 32:31, which reads: "I have seen God face to face and yet my soul is delivered."). The weakest portion of the Lexicon of Gesenius is the explanation of the wâw conjunction and consecutive. At one time, linguists were all messtup over this. This is reflected in Gesenius, in Mansoor's *Biblical Hebrew,* and in Kelley's *Biblical Hebrew*. Zodhiates explanation of the difference is anemic and only BDB and Gibson's *Davidson's Introductory Hebrew Grammar~Syntax* get it right. The wâw conjunction is generally a simple copulative (although, in reality, it is more difficult and complex than that). And, generally speaking, I have rendered the wâw consecutive as *then* or *and then;* but that does not fully explain it. When it connects two verbs, particularly imperfects, then the first indicates the general character of the action and the second clarifies the first; or the action receives a closer definition in the second. Here we find three imperfects strung together by two wâw consecutives, but the action is not progressive and directional, but clarifying. We have the wâw consecutive, which, when it follows a setting of the time, can be rendered *that,* where the time of the action has been established. **I stopped around p. 87 for some of these thing's in Davidson's Hebrew**. No Strong's # BDB #253. Num. 11:1–2 Deut. 29:7 Joshua 4:15 15:1 Judges 3:19 1Sam. 12:18 Job 1:6 14:10 Psalm 95:3 Prov. 7:13

wa (or va) (ו) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore, consequently; because*	wâw consecutive	No Strong's # BDB #253
The wâw consecutive can mean *that, so that, so; in that* when used with a voluntative (a cohortative or a jussive).			
Two wâw consecutives with two perfect verbs are used informally with hypothetical force (*if...then...; and...when...*).			
When a wâw consecutive is followed by a kîy conjunction, the result is often a conditional or a causal sentence, and can be reasonably rendered *if...then; when...then; when...that; when....*			
A wâw consecutive is used to introduce the predicate or apodosis of a conditional statement.			

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[127] *Davidson's Introductory Hebrew Grammar~Syntax,* J.C.L. Gibson, pp. 83–84; *Biblical Hebrew, an Introductory Grammar,* Page H. Kelley, pp. 145–146.

The wâw consecutive can also be rendered *so, that, yet, therefore*. There are times when the wâw consecutive simply carries the action along and we do not need an English translation in order to indicate that.

It is often typical in the Hebrew for each sentence—in fact, each thought—to begin with a wâw consecutive (or a wâw conjunction). However, it is not necessary in an English translation to include a connective at every such juncture, as our language does not necessarily require that for successive thoughts or actions.

The chief function of the wâw consecutive is to mark the continuation of a piece of narrative or discourse over at least one but more often several stages. The sequence they establish is essentially chronological, though not necessarily one of strict succession. This sequence of frequently logical as well.[128] It is also common for wâw consecutive to link together a series of imperfect tense verbs. What is being emphasized is a chronological are logical narrative rather than continuous action.[129] When dealing with a narrative of chronological succession, it may be reasonable to translate the wâw consecutive *later, afterward, subsequently*. One could get away with translating the wâw consecutive *finally*.

Sometimes, the wâw consecutive followed by the verb *to be,* just indicates the beginning of a new section, a new chapter, a change of pace, or a change of scenery. Many times (but not here), one could get away with the translation, *Time passes, and*...

Wâw consecutives can be used before causal sentences like כִּי to mean *because, for, in that;* and a wâw consecutive can be used before conclusive or inferential sentences, and mean *so that, therefore, consequently, wherefore*.[130]

4.   **Two conjunctions:** this is taken from Davidson p. 86–87. Judges 2:18

w^e (or v^e) (וְ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
wa (or va) (וַ) [pronounced *wah*]	*and so, and then, then, and*	wâw consecutive	No Strong's # BDB #253

The wâw conjunction later followed by a wâw consecutive can sometimes form a conditional or a causal sentence, and be reasonably rendered *if...then; when...then; when..., but if..., though...;because...therefore* .

The wâw consecutive followed by the wâw conjunction is rendered variously as *so...but..., but when..., and...but*. Taken from 1Sam. 10:21

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[128] This is quoted almost verbatim from J.C.L. Gibson, *Davidson's Introductory Hebrew Grammar~Syntax;* 4th Edition, © T&T Clark Ltd., 1994, pp. 83–84.

[129] I said that; I am not certain if other Hebrew translators have.

[130] H. W. F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament;* ©1979 by Baker Books; p. 235.

5. **Masculine_noun:** wâw (וָו) [pronounced *vawv/wow*], which means, *hook, nail, pin, peg*. Strong's #2053 BDB #255. Exodus 26:32 27:10

wâw (וָו) [pronounced *vawv/wow*]	*hook, nail, pin, peg*	masculine singular noun (this is the name of the 6th Hebrew letter)	Strong's #2053 BDB #255

6. **Adjective:** which means *criminal, guilty*. Text dubious. Prov. 21:8.* Strong's #2054 BDB #255.

7. ז   Zâw-yin (7) Written and Spoken *z*

1. **Letter:** ז = 7th letter; used as the number 7 in modern times, but no evidence of such a usage in ancient Hebrew. BDB #255.

2. **Masculine_noun:** zᵉʾêb (זְאֵב) [pronounced *zeh-ABE*], which means *wolf*. Strong's #2061 BDB #255. Gen. 49:27

zᵉʾêb (זְאֵב) [pronounced *zeh-ABE*]	*wolf*	masculine singular noun	Strong's #2061 BDB #255

3. **Pronoun:** which means *go here and there, to move to and fro*. Strong's #2063 BDB #256.

4. **Masculine_noun:** which means *fly [as moving to and fro in the air]*. Strong's #2070 BDB #256.

5. **Masculine_proper_noun:** which means *; transliterated .* Strong's #2070 BDB #256.

6. **Verb:** zâbad (זָבַד) [pronounced *zaw-BAHD*], which means *to endow, to bestow upon, to endow with*. Strong's #2064 BDB #256. Gen. 30:20

zâbad (זָבַד) [pronounced *zaw-BAHD*]	*to endow, to bestow upon, to endow with*	3rd person masculine singular, Qal imperfect	Strong's #2064 BDB #256

7. **Masculine_noun:** zebed (זֶבֶד) [pronounced *ZEH-behd*], which means *endowment, gift*. Strong's #2065 BDB #256. Gen. 30:20

zebed (זֶבֶד) [pronounced *ZEH-behd*]	*endowment, gift*	masculine singular noun	Strong's #2065 BDB #256

8. **Masculine_proper_noun:** Zâbâd (זָבָד) [pronounced *zaw-BAWD*], which means *he endows, he has given; a gift;* transliterated *Zabad*. Strong's #2066 BDB #256. 1Chron. 11:41

Zâbâd (זָבָד) [pronounced *zaw-BAWD*]	*he endows, he has given; a gift;* transliterated *Zabad*	masculine singular proper noun	Strong's #2066 BDB #256

9. **Masculine_proper_noun:** Zâbûwd (זָבוּד) [pronounced *zaw-BOOD*], which means *given, bestowed;* transliterated *Zabud*. Strong's #2071 BDB #256. 1Kings 4:5*

Zâbûwd (זָבוּד) [pronounced *zaw-BOOD*]	*given, bestowed;* transliterated *Zabud*	masculine singular proper noun	Strong's #2071 BDB #256

10. **Masculine_proper_noun:** which means *;* transliterated . Strong's #2072 BDB #256.

11. **Feminine_proper_noun:** which means *;* transliterated . Strong's #2080 BDB #256.

12. **Masculine_proper_noun:** which means *a gift, a gift of;* transliterated . Strong's #2067 BDB #256.

13. **Masculine_proper_noun:** which means *my gift is God;* transliterated . Strong's #2068 BDB #256.

14. **Masculine_proper_noun:** Z^ebad^eyâh (זְבַדְיָה) [pronounced *z^e-bahd^e-YAW*], which means *Yah has bestowed [given];* transliterated *Zebadiah*. Strong's #2069 BDB #256. 1Chron. **12:7**

Z^ebad^eyâh (זְבַדְיָה) [pronounced *z^e-bahd^e-YAW*]	*Yah has bestowed [given];* transliterated *Zebadiah*	masculine singular proper noun	Strong's #2069 BDB #256
Z^ebad^eyâhûw (זְבַדְיָהוּ) [pronounced *z^e-bahd^e-YAW-hoo*]	*Yah has bestowed [given];* transliterated *Zebadiah*	masculine singular proper noun	Strong's #2069 BDB #256

An alternate spelling of this name adds a *ûw* to the end of it.

15. **Verb:** zâbach (זָבַח) [pronounced *zaw^b-VAHKH*], which means *to slaughter [usually an animal for sacrifice]*. Strong's #2076 BDB #256. Gen. 31:54 46:1 Exodus 3:18 5:3 8:8, 25 20:24 22:20 23:18 24:5 32:8 Deut. 16:2 17:1 Judges 2:5 16:23 1Sam. 1:3, 4, 21 2:13, 15, 19 6:15 10:8 11:15 15:15 16:2 28:24 2Sam. 6:13 15:12 1Kings 1:9 3:2, 4 8:5, 62 1Chron. 15:26 Psalm 54:6 106:37, 38

zâbach (זָבַח) [pronounced *zaw^b-VAHKH*]	*to slaughter [usually an animal for sacrifice]; to sacrifice [an animal]; to slay, to immolate [an animal sacrifice]*	3rd person masculine plural, Qal imperfect	Strong's #2076 BDB #256

zâbach (חָבַז) [pronounced *zaw^b-VAHKH*]	*slaughter [usually an animal for sacrifice]; sacrifice [an animal]; slay, immolate [an animal sacrifice]*	2nd person masculine plural, Qal imperative	Strong's #2076 BDB #256
zâbach (חָבַז) [pronounced *zaw^b-VAHKH*]	*slaughtering or sacrificing an animal [usually an animal for sacrifice]*	Qal active participle	Strong's #2076 BDB #256
zâbach (חָבַז) [pronounced *zaw^b-VAHKH*]	*those slaughtering or sacrificing [slaying] an animal [usually an animal for sacrifice]*	masculine plural, Qal active participle	Strong's #2076 BDB #256
zâbach (חָבַז) [pronounced *zaw^b-VAHKH*]	*the one [who is] slaughtering or sacrificing an animal [usually an animal for sacrifice]*	masculine singular, Qal active participle	Strong's #2076 BDB #256
zâbach (חָבַז) [pronounced *zaw^b-VAHKH*]	*to sacrifice, to sacrifice often, to sacrifice continually, to sacrifice as a practice [in the sense of the custom of sacrificing]*	3rd person masculine plural, Piel imperfect	Strong's #2076 BDB #256
zâbach (חָבַז) [pronounced *zaw^b-VAHKH*]	*sacrificing, those sacrificing [often, continually], sacrificing as a practice [in the sense of the custom of sacrificing]*	masculine plural, Piel participle	Strong's #2076 BDB #256

16.   **Masculine_noun:** zebach (חָבֶז) [pronounced *ZEH^B-vakh*], which means *slaughtered animal [used in a sacrificial offering], slaughter, slaughterings, sacrificial animal*. It is one of the several words for *sacrifice;* its verb cognate meaning *to slaughter an animal for sacrifice*. Strong's #2077 BDB #257. First noted in the Doctrine of Various Levitical Offerings Gen. 31:54 46:1 Exodus 10:25 12:27 18:12 23:18 29:28 Joshua 22:23 1Sam. 1:21 2:29 3:14 6:15 9:12, 13 10:8 11:15 15:22 16:3 20:6 2Sam. 15:12 1Kings 8:62 Psalm 106:28 Prov. 7:14

zebach (זֶבַח) [pronounced *ZEH^B-vakh*]	*slaughtered animal [used in a sacrificial offering], slaughter, sacrifice, slaughterings, sacrificial animal*	masculine singular noun	Strong's #2077 BDB #257
z^ebâchîym (מִיחָבְז) [pronounced *zehb-AW-kheem*]	*slaughtered animal [used in a sacrificial offering], slaughter, sacrifice, slaughterings, sacrificial animal*	masculine plural noun	Strong's #2077 BDB #257

17.   **Proper_masculine_noun:** Strong's #2078.   BDB #258.

18.   **Masculine_noun:** miz^ebêach (חֶבְזִמ) [pronounced *miz-BAY-ahkh*], which means *altar*. The dagesh here changes the pronunciation of of the bêyth to *b* instead of *^bv*. Zodhiates suggests, due to the context of Joshua 22:10, that the meaning would be better understood as *monument,* rather than *altar*. Strong's #4196 BDB #258. Gen. 8:20 12:7 13:4 22:9 26:25 33:20 35:1 Exodus 17:15 20:24 21:14 24:4 27:1, 5 28:43 29:12 30:1 31:8 32:5 Deut. 16:21 Joshua 22:10 Judges 2:2 1Sam. 2:28 7:17 14:35 2Sam. 24:18 1Kings 1:50 2:28 3:4 6:20 7:48 8:22 9:25 1Chron. 16:40 Psalm 51:19 118:27

miz^ebêach (חֶבְזִמ) [pronounced *miz-BAY-ahkh*]	*altar; possibly monument*	masculine singular noun with the definite article	Strong's #4196 BDB #258

19.   **Proper_masculine_noun:**   which means *bought;* and is transliterated . Strong's #2081 BDB #259.

20.   **Verb:** zâbal (לַבָז) [pronounced *zaw-BAHL*], which means *to exalt, to honor; to dwell with;* meanings are probable. Strong's #2082 BDB #259. Gen. 30:20*

zâbal (לַבָז) [pronounced *zaw-BAHL*]	*to exalt, to honor; to dwell with;* meanings are probable	3rd person masculine singular, Qal imperfect	Strong's #2082 BDB #259

21.   **Masculine_noun:** z^ebul/z^ebûwl (לוּבְז/לֻבְז) [pronounced *zeh-BOOL*] which means *a residence, habitation; an elevation, height, lofty abode, an exalted place*. Strong's #2073 BDB #259. 1Kings 8:13

z^ebul/z^ebûwl (לוּבְז/לֻבְז) [pronounced *zeh-BOOL*]	*a residence, habitation; an elevation, height, lofty abode, an exalted place*	masculine singular noun	Strong's #2073 BDB #259

22.   **Masculine_proper_noun:**   which means *elevation, height, lofty abode* and is transliterated . Strong's #2083 BDB #259.

23. **Masculine_proper_noun:** Z^ebûwlûn (זְבוּלֻן) [pronounced *z^eb-oo-LOON*], which means *exalted, honored* and is transliterated *Zebulun*. Strong's #2074 BDB #259. Gen. 30:20 35:23 46:14 Exodus 1:3 Judges 1:30 1Chron. 12:33

Z^ebûwlûn (זְבוּלֻן) [pronounced *z^eb-oo-LOON*]	*exalted, honored;* transliterated *Zebulun*	masculine singular proper noun	Strong's #2074 BDB #259

24. **Gentilic_adjective:** which means *honored; height, lofty abode,* and is transliterated *Zebulonite*. Collective noun with the definite article? Strong's #2075 BDB #259.

25. **Verb:** which means *to be clear [bright, transparent]*. Strong's #none BDB #259.

26. **Demonstrative_adjective/adverb:** zeh (זֶה) [pronounced *zeh*], which means *here, this, thus*. If this was supposed to be *this word,* the Hebrew would read *the word the this*. However, here we have *this the word;* therefore, the verb *to be* is implied. This is a demonstrative pronoun and an adverb both; it can be rendered *thus*. In Job 14:3, we could get away with rendering this *such a one*. After spending some time in Strong's, Gesenius and BDB, I am not coming up with a reason to render this *then,* although several translators go with that translation in Job 9:29. BDB: *[Zeh] is attached enclitically, almost as an adverb, to certain words, especially interrogative pronouns, to impart, in a manner often not reproducible in English idiom, directness and force, bringing the question or statement made into close relation with the speaker.*[131] The masculine singular, demonstrative adjective would most literally be rendered *this one,* but certainly could be rendered *another,* as many translators have done (Job 21:25). Strong's #2063, 2088, 2090 BDB #260. The Doctrine of Tongues (Isa. 28:14) Gen. 2:23 3:13 5:1, 29 6:15 7:1 9:12 11:6 12:7, 12 15:4, 7 17:10, 21 18:13 19:14, 20 20:5, 10 21:10, 26 24:5 25:30 26:3 27:21 28:15, 17 29:27, 33 31:1, 38, 52 32:2, 10 33:8 34:4, 15 35:17 37:6, 32 38:28 39:9 40:12 41:38, 39 42:15, 21 43:10, 11 44:5, 15 45:6, 17 48:4, 17 49:28 50:11, 24 Exodus 2:6 3:3 5:22 8:23 9:16 10:7 12:2, 25 13:3, 5, 14 15:1, 2 16:15 17:14 18:14 21:31 22:9 25:3, 19 26:13 30:13 32:1, 13 33:4 Deut. 1:5, 6 2:3 3:12 4:6, 8, 22 5:3, 24 17:4, 18 21:7 22:14, 26 29:3 32:6 34:4 Joshua 4:3 6:15 7:10 22:3 Judges 1:21 5:5 6:18 13:18 18:3 20:9, 16 Ruth 2:7 1Sam. 1:26 9:6, 11, 17, 18 12:20 14:4 15:14 17:3 18:8 20:2 21:9 22:8, 15 23:26 24:6 25:11 26:16 27:6 28:10 29:3 30:8, 13, 20 2Sam. 1:3, 17 7:6, 19 13:20 14:2 16:9 18:18 19:7, 36, 42 22:1 23:17 1Kings 2:23 3:6, 17 5:7 6:12 7:8, 28, 37 9:3, 8, 15 Job 1:16, 22 2:10, 11 9:29 10:13 12:9 14:3 18:24 19:26 21:25 Psalm 7:3 24:6 34:6 41:11 56:9 104:24 118:20, 23 Prov. 6:3 Eccles. 1:10

[131] *The Brown-Driver-Briggs Hebrew and English Lexicon;* Hendrickson Publishers; ©1996; p. 261.

		masculine singular demonstrative adjective with a definite article	Strong's #2088 , 2090 (& 2063) BDB #260
zeh (הֶ) [pronounced *zeh*]	*here, this, this one; thus;* possibly *another*		

All BDB definitions for zeh (הֶ) or zôʾth (תאֹז): *1) this, this one, here, which, this...that, the one...the other, another, such; 1a) (alone); 1a1) this one; 1a2) this...that, the one...the other, another; 1b) (appos to subst); 1b1) this; 1c) (as predicate); 1c1) this, such; 1d) (enclitically); 1d1) then; 1d2) who, whom; 1d3) how now, what now; 1d4) what now; 1d5) wherefore now; 1d6) behold here; 1d7) just now; 1d8) now, now already; 1e) (poetry); 1e1) wherein, which, those who; 1f) (with prefixes); 1f1) in this (place) here, then; 1f2) on these conditions, herewith, thus provided, by, through this, for this cause, in this matter; 1f3) thus and thus; 1f4) as follows, things such as these, accordingly, to that effect, in like manner, thus and thus; 1f5) from here, hence, on one side...on the other side; 1f6) on this account; 1f7) in spite of this, which, whence, how.*

		feminine of singular zeh; demonstrative pronoun, adverb; with the definite article	Strong's #2063 (& 2088, 2090) BDB #260
zôʾth (תאֹז) [pronounced *zoth*]	*here, this, this one; thus;* possibly *another*		

27. **Combo:** Gen. 34:15

		adverb of restriction, contrast, time, limitation, and exception. Also used as an affirmative particle	Strong's #389 BDB #36
ʾakᵉ (אַךְ) [pronounced *ahkᵉ*]	*surely, truly, certainly, no doubt, only, but; only now, just now, only this once; nothing but*		
bᵉ (ב) [pronounced *bᵉʰ*]	*in, into, at, by, near, on, with, before, against, by means of, among, within*	a preposition of proximity	No Strong's # BDB #88
zôʾth (תאֹז) [pronounced *zoth*]	*here, this, this one; thus;* possibly *another*	feminine of singular zeh; demonstrative pronoun, adverb	Strong's #2063 (& 2088, 2090) BDB #260

ESV, Owens and the WEB translate these words as *only on this condition*...

28. **Compounded_with_preposition:** With the prefixed bêyth preposition and the demonstrative feminine singular adjective zeh (ה זָ) [pronounced *zeh*], which means *here, this*. Strong's #2063, 2088, 2090 BDB #260. Together, they mean *in this [place], here, with this, on these conditions, herewith, thus provided, by this, through this, for this cause, in this manner*. Gen. 38:21 42:15, 33 48:9 Exodus 7:17 24:14 Joshua 3:10 1Sam. 1:26 9:11 11:2 16:8 2Sam. 11:12

bᵉ (ב) [pronounced *bᵉʰ*]	*in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within*	a preposition of proximity	Strong's #none BDB #88
zeh (זֶה) [pronounced *zeh*]	*here, this, thus*	demonstrative adjective	Strong's #2063 , 2088, 2090 BDB #260

Together, bᵉ zeh mean *in this [place], here, with this, on these conditions, herewith, thus provided, by this, through this, for this cause, in this manner, on this one*.

bᵉ (ב) [pronounced *bᵉʰ*]	*in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within*	a preposition of proximity	Strong's #none BDB #88
zôʾth (תֹאז) [pronounced *zoth*]	*here, this, this one; thus; possibly another*	feminine of singular zeh; demonstrative pronoun, adverb; with the definite article	Strong's #2063 (& 2088, 2090) BDB #260

Together, these words mean *by this, hereby;* and possibly, *in this [place], here, with this, on these conditions, herewith, thus provided, by this, through this, for this cause, in this manner, on this one*.

29.   **Compounded_with_preposition:** the kaph preposition and demonstrative feminine singular adjective zeh (ה זֶ) [pronounced *zeh*], which means *here, this*. According to BDB, together, they mean *the like of this, as follows, things such as this, as this*. Here, it is actually easier to go with *as this*. We have this repeated once or twice in Scripture, and it is rendered *and like this and like this,* literally. BDB suggests *thus and thus;* however, taking from other renderings, we might go with *accordingly and as follows*. Kaph = Strong's #none BDB #453. zeh = Strong's #2063, 2088, 2090 BDB #260. Gen. 45:23 Joshua 7:20 Judges 1:27 8:8 18:4 1Sam. 4:7 The entire phrase below is found in: 2Sam. 11:25 14:13

kaph or kᵉ (כ) [pronounced *kᵉ*]	*like, as, according to; about, approximately*	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
zôʾth (תֹאז) [pronounced *zoth*]	*here, this, thus*	feminine singular of zeh; demonstrative pronoun, adverb	Strong's #2063 (& 2088, 2090) BDB #260

The kaph preposition and demonstrative feminine singular adjective zeh (ה זֶ) [pronounced *zeh*], which means *here, this*. According to BDB, together, they mean *the like of this, as follows, things such as this, as this; accordingly, to that effect; in like manner*.

wᵉ (or vᵉ) (וֹ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
kaph or kᵉ (כ) [pronounced *kᵉ*]	*like, as, according to; about, approximately*	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
zôʾth (תאֹז) [pronounced *zoth*]	*here, this, thus*	feminine singular of zeh; demonstrative pronoun, adverb	Strong's #2063 (& 2088, 2090) BDB #260

Repeating the *zeh's* is generally rendered *this...that; one another*. However, here we have a repetition of both the kaph prepositions. Although BDB suggests *thus and thus,* translators various render this phrase *one as well as another; now one and now another; one person as well as the next; one person as easily as another; in one manner or another; one way at one time and another way at another*.

30.   **Phrase:** 2Sam. 17:15

kaph or kᵉ (כ) [pronounced *kᵉ*]	*like, as, just as; according to, after; about, approximately*	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
zôʾth (תאֹז) [pronounced *zoth*]	*here, this, this one; thus; possibly another*	feminine of singular zeh; demonstrative pronoun, adverb	Strong's #2063 (& 2088, 2090) BDB #260
wᵉ (or vᵉ) (וֹ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251
zôʾth (תאֹז) [pronounced *zoth*]	*here, this, this one; thus; possibly another*	feminine of singular zeh; demonstrative pronoun, adverb	Strong's #2063 (& 2088, 2090) BDB #260

31.   **Compound_kôl_zeh:** Literally, it is *each of this;* we might get a little sloppy and go with *each of these, every one of these, all of these.* Kôl = Strong's # BDB #481 and zeh = Strong's #2063 (#2088 #2090) BDB #260. Judges 20:16

32.   **Compound:** Could not find this listed. Gen. 27:20 29:25 Exodus 4:2 1Sam. 10:11 (with the verb)

mâh (הָמַ) [pronounced *maw*]	*what, how, why*	interrogative; exclamatory particle	Strong's #4100 BDB #552
zeh (הֶז) [pronounced *zeh*]	*here, this, thus*	demonstrative adjective	Strong's #2063 , 2088, 2090 BDB #260
zô'th (תאֹז) [pronounced *zoth*]	*here, this, this one; thus; possibly another*	feminine of singular zeh; demonstrative pronoun, adverb	Strong's #2063 (& 2088, 2090) BDB #260

Together, mâh zeh mean *what [is] this; how [can] this [be]; why [is] this [occurring]; what [do we have] here;* possibly *now explain this.* I could not find this listed in Gesenius, so this is my most reasonable guess.

mâh (הָמַ) [pronounced *maw*]	*what, how, why*	interrogative; exclamatory particle	Strong's #4100 BDB #552
zeh (הֶז) [pronounced *zeh*]	*here, this, thus*	demonstrative adjective	Strong's #2063 , 2088, 2090 BDB #260
hâyâh (הָיַה) [pronounced *haw-YAW*]	*to be, is, was, are; to become, to come into being; to come to pass*	3rd person masculine singular, Qal perfect	Strong's #1961 BDB #224

Together, mâh, zeh and hâyâh mean *what is this; how can this be; why is this [occurring];* possibly *what's up with.* I could not find this listed in Gesenius, so this is my most reasonable guess.

33.   **Compound:** Gen. 37:17 42:15 50:25 Exodus 11:1 13:19 33:1

min (ןמִ) [pronounced *min*]	*from, off, out from, of, out of, away from, on account of, since, than, more than*	preposition of separation	Strong's #4480 BDB #577
zeh (הֶז) [pronounced *zeh*]	*here, this, this one; thus; possibly another*	masculine singular demonstrative adjective	Strong's #2088 , 2090 (& 2063) BDB #260

This appears to mean *from here; away;* or, *from this [place], from here, from this*.

34. **Compounded_with_preposition:** With the prefixed preposition min (מ) [pronounced *min*], which means *from, out from;* and the demonstrative adjective zeh (ז ה) [pronounced *zeh*] (Strong's #2063, 2088, 2090 BDB #260), which means *here, this;* when found together twice and repeated, it means *on this side and on that side.* In Joshua 8:33, zeh is a masculine plural. (Ex. 38:15 Deut. 29:3 32:6 Joshua 4:3 6:15 7:10 Job 1:16 9:29 10:13 12:9 14:3 Psalm 104:24?) Joshua 8:33 1Sam. 30:13

ʾêy (אֵי) [pronounced *āy*]	*where*	adverb; with a suffix, the verb *to be* may be implied	Strong's #335 BDB #32
min (מ) [pronounced *mihn*]	*from, off, away from, out from, out of, on account of, since, above, than, so that not, beyond, more than, greater than*	preposition of separation	Strong's #4480 BDB #577
zeh (זֶה) [pronounced *zeh*]	*here, this, thus*	demonstrative adjective	Strong's #2088, 2090 (& 2063) BDB #260

Together, mizzeh (מִזֶּה) [pronounced *miz-ZEH*], mean *from here, hence.* With the adverb ʾêy (אֵי) [pronounced *āy*], this combination means *from where.*

35. **Compound_preposition:** Exodus 32:15 2Sam. 2:13

min (מ) [pronounced *mihn*]	*from, away from, out from, out of from, off, on account of*	preposition of separation	Strong's #4480 BDB #577
zeh (זֶה) [pronounced *zeh*]	*here, this, this one; thus; possibly another*	masculine singular demonstrative adjective	Strong's #2088, 2090 (& 2063) BDB #260
wᵉ (or vᵉ) (ו or ו) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
min (מ) [pronounced *mihn*]	*from, away from, out from, out of from, off, on account of*	preposition of separation	Strong's #4480 BDB #577

zeh (זֶה) [pronounced *zeh*]	*here, this, this one; thus; possibly another*	masculine singular demonstrative adjective	Strong's #2088 , 2090 (& 2063) BDB #260

The combination וּמִזֶּה preceded by מִזֶּה means *hence and hence; on this side...and on that side, on either side*.

36.   **Compound preposition, demonstrative pronoun:** Psalm 51:6

ʿal (לַע) [pronounced *ġahl*]	*upon, beyond, on, against, above, over, by, beside*	preposition of proximity	Strong's #5921 BDB #752
zeh (זֶה) [pronounced *zeh*]	*here, this, this one; thus; possibly another*	masculine singular demonstrative adjective	Strong's #2088 , 2090 (& 2063) BDB #260

Although I could not find an entry in BDB or Gesenius for this combination, they literally mean *upon this;* and are variously translated in Psalm 51:6 as *for this, for this cause, for this reason; therefore, so; on account of this; concerning this*. Let me suggest *based upon this* as another legitimate rendering.

37.   **Demonstrative pronoun:** which means *this*. Strong's #2090 BDB #262.
38.   **Demonstrative pronoun:**   which means *this*. See below.   Strong's #2097 BDB #262.
39.   **Demonstrative/relative_pronoun:** zûw (זוּ) [pronounced *zoo*], which means *this; which, that, where*. Undeclinable. Found only in poetry. Probably the poetic equivalent to *zeh* (although *zeh* is found in poetry). Strong's #2098 BDB #262. Exodus 15:13 Psalm 12:7 32:8 62:11 132:12 142:3

zûw (זוּ) [pronounced *zoo*]	*this; which, that, where*	both a demonstrative and relative pronoun; undeclinable	Strong's #2098 BDB #262
zôw (זוּ) [pronounced *zoh*]	*this; such; which, that, where*	both a demonstrative and relative pronoun; undeclinable	Strong's #2097 BDB #262

This is probably equivalent to #2098 and my source (the 1769 King James Version of the Holy Bible, also known as the Authorized Version, with embedded Strong's Numbers) lists it as Strong's #2090. I do not know who embedded these Strong's numbers, but this comes from e-sword.

40.   **Masculine_noun:** zâhâb (בָהָז) [pronounced *zaw-HAW^BV*], which means *gold; a measure of weight [related to gold]; [figuratively used for] brilliance, splendor.* Strong's #2091 BDB #262. Gen. 2:11 13:2 24:22, 35 41:42 44:8 Exodus 3:22 11:2 12:34 20:23 25:3 26:6 28:5 30:3 31:4 32:2 Deut. 17:17 1Sam. 6:4 2Sam. 1:25   8:7   12:30   21:4   1Kings 6:20   7:48   9:11 , 14, 28 Job 3:15 Psalm 19:10 105:37 Eccles. 2:8

zâhâb (בָהָז) [pronounced *zaw-HAW^BV*]	gold; a measure of weight [related to gold]; [figuratively used for] brilliance, splendor	masculine singular noun	Strong's #2091 BDB #262

41.   **Verb:** which means *to be foul, to be loathsome.* Strong's #2092 BDB #263.

42.   **Verb:** zâchar (רָהָז) [pronounced *zaw-KHAHR*], which means *to be light, to shine, to cast light upon something.* Strong's #2094 BDB #263. See below:

43.   **Masculine_noun:** which means *shining, brightness.* Strong's #2096 BDB #264.

44.   **Verb2:** zâchar (רהָז) [pronounced *zaw-KHAHR*], which means *to enlighten, to admonish, to instruct, to teach, to be warned, to give a warning.* It is only found in the Hiphil and the Niphal. It properly means *to shine, to cast light upon;* and comes to means *to cast light upon a subject.* *To enlighten* would be a good translation. Strong's #2094 BDB #264. Exodus 18:20 Psalm 19:11

zâchar (רהָז) [pronounced *zaw-KHAHR*]	to be enlightened, to be admonished, to be instructed [taught], to be warned	3rd person masculine singular, Niphal imperfect	Strong's #2094 BDB #264
zâchar (רהָז) [pronounced *zaw-KHAHR*]	to enlighten, to admonish, to instruct, to teach, to be warned, to give a warning	3rd person masculine singular, Hiphil imperfect	Strong's #2094 BDB #264
zâchar (רהָז) [pronounced *zaw-KHAHR*]	enlighten, admonish, instruct, teach, warn	2nd person masculine singular, Hiphil imperative	Strong's #2094 BDB #264

45.   **Masculine_proper_noun:** Zîv (זו) [pronounced *zeev*], which means *prominent; brightness;* transliterated *Ziv.* Strong's #2099 BDB #264. 1Kings 6:1, 37

Zîv (זו) [pronounced *zeev*]	prominent; brightness; transliterated *Ziv*	masculine singular proper noun	Strong's #2099 BDB #264

Also known as *the month of flowers;* roughly equivalent to our *May.*

46.   **Verb:** zûwb (בוז) [pronounced *zoo^bv*], which means *to flow, to issue, to discharge, to excrete.* It is closely related to the verb zûw^bv (זוּב) [pronounced *zoo^bv*], which means *flow, gush*, and, when in the participle, it acts as the corresponding adjective. This is the first occurrence of the noun in the Bible, however the verb has occurred several times in Exodus 3:8, 17, 13:5 etc. as in a land *flowing* with milk and honey.

The verb and the noun both occur several times throughout this chapter; in fact, this is the only place where the noun occurs and this accounts for nearly half of the places where the verb occurs. Strong's # 2100 BDB #264. Exodus 3:8 13:5 33:3 2Sam. 3:29 Psalm 105:41

zûwb (זוּב) [pronounced *zoo*ᵇ*v*]	*to flow, to gush; to issue, to discharge, to excrete; to flow away, to pine away, to die*	3ʳᵈ person masculine singular, Qal imperfect	Strong's #2100 BDB #264
zâb (זָב) [pronounced *zaw*ᵇ*v*]	*flowing, gushing; a discharge;* a reference to an illness	Qal active participle	Strong's #2100 BDB #264

47.   **Masculine_noun:** zôwb (זוֹב) [pronounced *zoh*ᵇ*v*], which means *a flowing, a discharge, an issue, a fluid, a liquid, monthly period of a woman*. Strong's #2101 BDB #264.

zôwb (זוֹב) [pronounced *zoh*ᵇ*v*]	*a flowing, a discharge, an issue, a fluid, a liquid, monthly period of a woman*	masculine singular noun	Strong's #2101 BDB #264

48.   **Verb:** which means *to put aside, to put away, to draw together, to contract*. Is this even found in the Bible? Strong's #2102 BDB #264.

49.   **Feminine_noun:** which means *corner*. Strong's #2106 BDB #265.

50.   **Masculine_noun:** which means *garner*. Strong's #4200 BDB #265.

51.   **Masculine collective noun:** which means *moving things*. Strong's #2123 BDB #265.

52.   **Masculine_proper_noun:** which means *; transliterated . Strong's #2124 BDB #265.

53.   **Masculine_proper_noun:** which means *; transliterated . Strong's #2125–2126 BDB #265.

54.   **Masculine_proper_noun:** which means *; transliterated . Strong's #2117 BDB #265.

55.   **Feminine_noun:** mᵉzûwzâh (הָזוּזְמ) [pronounced *mᵉ-zoo-SAW*], which means *side post, door-post, gate-post*. This is analogous to our *door frame,* except that it is apparently a great deal more solid. The singular emphasizes the singular nature of the door frame (which is just the opposite of our concept of *a pair of pants*). Strong's #4201 BDB #265. Exodus 12:7 21:6 1Sam. 1:9 1Kings 6:31, 33 7:5 Prov. 8:34

mᵉzûwzâh (הָזוּזְמ) [pronounced *mᵉ-zoo-SAW*]	*side post, door-post, gate-post; door frame*	feminine singular noun	Strong's #4201 BDB #265

This is analogous to our *door frame,* except that it is apparently a great deal more solid and possibly more ornate. The singular emphasizes the singular nature of the door frame (which is just the opposite of our concept of *a pair of pants*).

56.   **Masculine_proper_noun:**   which means *; transliterated .   Strong's #3151 BDB #265.

57.   **Masculine_noun:** which means *abundance, fullness*. Strong's #2123 BDB #265.

58.   **Masculine_plural_proper_noun:** Zûwzîym (זוּזִים) [pronounced *zoo-ZEEM*], which means *roving creatures,* transliterated *Zuzim*. BDB: *an ancient people of uncertain origin, perhaps, inhabitants of ancient Ammon east of the Jordan*. Strong's #2104 BDB #265. Gen. 14:5

Zûwzîym (זוּזִים) [pronounced *zoo-ZEEM*]	*roving creatures,* transliterated *Zuzim*	masculine plural proper noun	Strong's #2104 BDB #265

BDB: *an ancient people of uncertain origin, perhaps, inhabitants of ancient Ammon east of the Jordan*.[132]

59.   **Masculine_proper_noun:**   which means *; transliterated .   Strong's #2105 BDB #265.

60.   **Feminine_substantive/conjunction:** zûwlâh (זוּלָה) [pronounced *zoo-LAH*], which means *except, besides, only, save that*. Properly a feminine noun; however, only used as a conjunction or a preposition. Strong's #2108 BDB #265. Deut. 1:36 4:12 Joshua 11:13 1Sam. 21:9 2Sam. 7:22 1Kings 3:18

zûlâh (זוּלָה) [pronounced *zoo-LAH*]	*except, besides, only, save that, with the exception of*	preposition, conjunction	Strong's #2108 BDB #265

61.   **Verb2:** which means *to lavish*. Strong's #2107 BDB #266.

62.   **Verb:** which means *to feed*. Strong's #2109 BDB #266.

63.   **Masculine_noun:** mâzôwn (מָזוֹן) [pronounced *maw-ZONE*], which means, *food, sustenance, meat*. Strong's #4202 BDB #266. Gen. 45:23

mâzôwn (מָזוֹן) [pronounced *maw-ZONE*]	*food, sustenance, meat*	masculine singular noun	Strong's #4202 BDB #266

64.   **Verb:** which means *to tremble, to quake*. Strong's #2111 BDB #266.

65.   **Feminine_noun:** z^{e}vâ'âh (זְוָעָה) [pronounced *zev-aw-AW*] means *an object of trembling, an object of horror*. In the Hebrew, the wâw and the ayin are transposed in this verse. The picture here is you find someone who is entirely pathetic and you

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[132] *The Brown-Driver-Briggs Hebrew and English Lexicon;* courtesy of e-sword; Strong's #2104.

have the sense to fear, lest you be struck in a like manner. Strong's #2113 (and #2189) BDB #266. Ex Lev?

66.   **Verb1:** zûwr (רוז) [pronounced *zoor*], which means *estranged, separated, disengaged, alienated, sequestered, unauthorized*. I like *unauthorized personnel*. However, this is rarely used specifically as a verb—only in seven instances—and we find it primarily used as an adjective or a substantive as a verb in the Qal participle form. We have seen this word but three time prior to this passage: Exodus 29:33 30:9, 33. In two of these passages, it refers to a *stranger* someone with whom no one is completely familiar. However, Exodus 30:9 reads: "You will not offer any strange incense on this altar, or burnt offering or tribute; and you will not pour out a libation upon it." This term translated *stranger* appears to apply to one who is not a member or a part of a particular group given in context. *Unauthorized personnel* is another reasonable rendering. Now, as a verb, this means *estranged, separated, disengaged, alienated, sequestered unauthorized*. I like *unauthorized personnel*. However, we only find this used as a verb four times in the Qal (Job 19:13, 17 Psalm 58:3 78:30) and in the Niphal twice (Isa. 1:4 Ezek. 14:5). Strong's #2114 BDB #266. Exodus 29:33 30:33 Lev. 10:1 Deut. 32:16 1Kings 3:18 Job 19:13, 15, 17 Psalm 44:20 54:3 78:30 81:9 Prov. 2:16 5:3, 10 6:1 7:5

zûwr (רוז) [pronounced *zoor*]	*a stranger, an alien; an enemy; of another family; a strange woman, an adulteress; strange children [bastards]; unlawful; another; new, unheard of; unauthorized person*	feminine singular, Qal active participle	Strong's #2114 BDB #266
zûwr (רוז) [pronounced *zoor*]	*a stranger, an alien; an enemy; of another family; a strange man, an adulterer; strange children [bastards]; unlawful; another; new, unheard of; unauthorized person*	masculine singular, Qal active participle	Strong's #2114 BDB #266

The NET Bible: *Heb "stranger." The term* רוז *(zur, "stranger") probably refers to a neighbor who was not well-known. Alternatively, it could describe a person who is living outside the norms of convention, a moral misfit in the community. In any case, this "stranger" is a high risk in any financial arrangement.*[133]

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[133] From **https://bible.org/netbible/index.htm?pro6.htm** (footnotes); accessed September 8, 2015.

This verb occurs nearly 80 times in the Old Testament. This is nearly always found used as a noun or adjective.

zûwr (הזו) [pronounced *zoor*]	*to turn aside, to depart [especially from God]; to turn from the way, to lodge in another's house; to be a stranger, to be foreign; to be estranged [separated or alienated]*	3rd person masculine singular, Qal imperfect	Strong's #2114 BDB #266
zûwr (הזו) [pronounced *zoor*]	*turning aside, departing [especially from God]; turning from the way, lodging in another's house; being a stranger, being foreign; being estranged [separated or alienated]*	Qal active participle	Strong's #2114 BDB #266
zûwr (הזו) [pronounced *zoor*]	*to turn aside, to depart; to be alienated [separated, estranged]*	3rd person masculine singular, Niphal imperfect	Strong's #2114 BDB #266
zûwr (הזו) [pronounced *zoor*]	*to become alienated [separated, estranged], to become a stranger*	3rd person masculine singular, Hophal imperfect	Strong's #2114 BDB #266

67.   **Verb2:** zûwr (הזו) [pronounced *zoor*], which means *to be offensive, to be odious, to be loathsome*. Zûwr may look familiar to you, as Job has used it twice already in this one chapter, and it is generally translated *to be estranged, to be separated, to be alienated*. Although not found all that often as a verb in the Old Testament, it does show up nearly 70 times as a participle (admittedly a verb, but used as a substantive). Strong's #2114 BDB #266. It also appears to be the case that it means *to press down and out, to compress* (Judges 6:38 Job 39:15 Isa. 59:5). Strong's #2115 BDB #266. Even Strong gave it its own number. We also have a cognate for this second meaning, giving more credence to a second meaning (see **Strong's #2213 BDB #267**). However, several translations at this point say that this means *to be offensive, to be loathsome, to be odious*. Now this is not a long jump from *estrangement* or *separation*. That is, there is nothing wrong with a word having a formal meaning, and then having a colloquial or informal meaning as well, which is not but a stone's throw from the original meaning. The problem is that zûwr is only used here in this way. We do not find it anywhere else used to mean this. We have a cognate for this meaning found once in Scripture (Num. 11:20), and, although its use there is appropriate, it is also questioned (and I quite frankly do not know whether the problem really comes back to this use of the verb or whether

there is something more to it). To make things worse, we cannot back up this beloved rendering of zûwr and its cognate in either Num. 11:20 or Job 19:17 with the Greek; the Greek translation seems to be off in another place altogether in both instances (and their problem may simply be with the other two homonyms and not really knowing what to do with this particular usage. Now, I know that many of you would like me to simply state that this is the way it is, and that's it. I just can't do that with this translation. I prefer the *odious breath* translation, but must admit that the other rendering does not do damage to this context either. To strike up a compromise, it would not be unreasonable for Job, given his intelligence, to be using a play on words, to be both saying that *my breath is odious to my wife* and *my spirit has become estranged from my wife*. Now, you may have thought that we were done with that thought above—not yet—what follows is *to* (or, *for*) *my woman* (or, *wife*). With the meaning *to become estranged, to be alienated,* we would expect the min preposition, which means *from*. We have the lâmed preposition instead. Where zûwr (Strong's #2114) is found as a main verb, it is generally followed by min (exception: Psalm 69:8). However, here, when we expect a min, we get a lâmed, which goes along with the *odious breath* renderings. Formally: My spirit is alienated to my woman; less formally: My breath has become repulsive to my wife. This usage: Job 19:17.* Strong's #2114 BDB #266. Exodus 30:9 Job **19:17**, 27

zûwr (זוּר) [pronounced *zoor*]	*to be offensive, to be odious, to be loathsome*	3rd person masculine singular, Qal imperfect	Strong's #2114 BDB #266
zûwr (זוּר) [pronounced *zoor*]	*being offensive, being odious, one who is loathsome*	Qal active participle	Strong's #2114 BDB #266

There appear to be as many as 3 verbs with this same spelling. However, many understand the meaning of this verb (verb2) to be a logical extension from the base meaning (verb1), which is, *to be a stranger or foreigner, to be strange, to be estranged*.

68.   **Feminine_noun:** which means *a loathsome thing*. Num. 11:20.* Strong's #2214 BDB #266.

69.   **Verb3:** zûwr (זוּר) [pronounced *zoor*], which appears to be a true homonym. Where it usually means *to be strange, to be foreign, to become estranged;* here it means *to press down and out, to compress* (Judges 6:38 Job 39:15 Isa. 59:5). It is possible that this is a foreign word which the Israelites picked up in addition to their own use. We have a cognate for this second meaning (see Strong's #2213 BDB #267 below). Strong's #2115 (and Strong's #2114 and 2116) BDB #266. Judges 6:38 (Job 19:17)

70.   **Masculine_noun:** zêr (זֵר) [pronounced *zare*], which means *border moulding, crown, circlet*. Strong's #2213 BDB #267. Exodus 25:11 30:3

zêr (זֵר) [pronounced *zare*]	*border moulding, crown, circlet*	masculine singular noun	Strong's #2213 BDB #267

71.   **Adjective:** which means *girded, girt*. Strong's #2223 BDB #267.

72.   **Masculine_noun:** which means *a wound*. Strong's #4205 BDB #267.

73.   **Verb:** zâchach (חַתָז) [pronounced *zaw-KHAHKH*], which means *to be removed, to be displaced; to be loosened*. Strong's #2118 BDB #267. Exodus 28:28 **

zâchach (חַתָז) [pronounced *zaw-KHAHKH*]	*to be removed, to be displaced; to be loosened*	3rd person masculine singular, Niphal imperfect	Strong's #2118 BDB #267

74.   **Verb1:** which means *to shrink back, to crawl away*. Strong's #2119 BDB #267.

75.   **Feminine_noun:** zôcheleth (תֶלֶחֹז) [pronounced *zoh-KHEH-lehth*], which means *a crawling thing, a serpent;* transliterated *Zoheleth*.   Meaning uncertain. Strong's #2120 BDB #267. 1Kings 1:9*

zôcheleth (תֶלֶחֹז) [pronounced *zoh-KHEH-lehth*]	*a crawling thing, a serpent;* transliterated *Zoheleth*	feminine singular noun; possibly a proper noun	Strong's #2120 BDB #267

76.   **Verb2:** which means *to fear, to be afraid*. Strong's #2119 BDB #267.

77.   **Verb:** zûd (דָז) [pronounced *zood*], which means *to boil [over, up], to seethe, to act proudly, to act presumptuously, to act rebelliously, to act arrogantly*. Strong's #2102 BDB #267. Gen. 25:29 Exodus 18:11 21:14 Deut. 1:43 17:13

zûd (דָז) [pronounced *ood*]	*to boil [over, up], to seethe, to act proudly, to act presumptuously, to act rebelliously, to act arrogantly*	3rd person masculine singular, Qal imperfect	Strong's #2102 BDB #267
zûd (דָז) [pronounced *zood*]	*something cooked, pottage, baked beans*	Niphal participle	Strong's #2102 BDB #267
zûd (דָז) [pronounced *zood*]	*to cook; to seethe, to act proudly, to act presumptuously, to act with insolence [or, arrogantly]*	3rd person masculine singular, Hiphil imperfect	Strong's #2102 BDB #267

This is also spelled zîyd (דיִז) [pronounced *zeed*].

78.   **Adjective:** zêd (דֵז) [pronounced *zayd*], which means *arrogant, proud, swelling up, insolent, presumptuous*. This is consistently rendered *proud* in the KJV. This word is found only eight times in the psalms, six times in Psalm 119, in Prov. 21:24 Isa. 13:11 Jer. 43:2 Mal. 3:15 4:1. Barnes: *The word does not mean open sins,*

or flagrant sins, so much as those which spring from self-reliance or pride.[134]
Strong's #2086 BDB #267. Psalm 19:13

79. **Masculine_noun:** which means *insolence, presumptuousness*. Strong's #2087
BDB #268.

80. **Adjective:** which means *insolent, raging*. Only in the plural. Strong's #2121
BDB #268.

81. **Masculine_noun:** nâgîyd (דִיזָנ) [pronounced *naw-ZEED*], which means *boiled food,
soup, boiled, pottage*. Strong's #5138 BDB #268. Gen. 25:29

nâgîyd (דִיזָנ) [pronounced *naw-ZEED*]	*boiled food, soup, boiled, pottage*	masculine singular noun	Strong's #5138 BDB #268

82. **Masculine_noun:** zâdôwn (זֹודָן) [pronounced *zaw-DOHN*], which means *insolence,
presumptuousness*. Strong's #2087 BDB #268. Deut. 17:12 1Sam. 17:28

zâdôwn (זֹודָן) [pronounced *zaw-DOHN*]	*insolence, arrogance, swelling, pride; presumptuousness*	masculine singular noun	Strong's #2087 BDB #268

83. **Adjective:** which means *insolent, raging*. Only in plural. Strong's #2121
BDB #268.

84. **Masculine_noun:** which means *a thing sodden or boiled; pottage*. Strong's #5138
BDB #268.

85. **Masculine_proper_noun:**   which means *nada* and is transliterated .
Strong's #2126 BDB #268.

86. **Proper_noun_location:** Zîyph (ז יִ ף) [pronounced *ziff*], which means *nothing;* and
is transliterated *Ziph*. Strong's #2128 BDB #268. 1Sam. 23:14 26:2

Zîyph (ז יִ ף) [pronounced *ziff*]	transliterated *Ziph*	proper noun; location	Strong's #2128 BDB #268

87. **Gentilic_adjective:** zîyphîym (זִיפִים) [pronounced *zee-FEEM*], which means and
is transliterated *Ziphites*. Strong's #2130 BDB #268. 1Sam. 23:19 26:1
Psalm 54 inscription

zîyphîym (זִיפִים) [pronounced *zee-FEEM*]	transliterated *Ziphites*	plural gentilic adjective	Strong's #2130 BDB #268

88. **Masculine_proper_noun:**   which means *nada* and is transliterated .
Strong's #2129 BDB #268.

89. **Masculine_noun:** zayith (תַיִז) [pronounced *ZAH-yeeth*], which means *olive, olive
tree*. In the plural, this refers to an *olive orchard*. Strong's #2132 BDB #268.

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[134] *Barnes' Notes, Volume 4,* F. C. Cook, editor; reprinted 1996 by Baker Books; p. 176.

Gen. 8:11 Exodus 23:11 27:20 30:24 Judges 15:5, 33 1Sam. 8:14 2Sam. 15:30 Psalm 52:8

zayith (תַיִז) [pronounced *ZAH-yeeth*]	*olive, olive tree*	masculine singular noun	Strong's #2132 BDB #268
zayith (תַיִז) [pronounced *ZAH-yeeth*]	*olives, olive orchard*	masculine plural noun	Strong's #2132 BDB #268

90. **Masculine_proper_noun:** which means *olive-tree* and is transliterated . Strong's #2133 BDB #268.

91. **Masculine_proper_noun:** which means *foregoing?* and is transliterated . Strong's #2241 BDB #268.

92. **Verb:** zâkâh (הָכָז) [pronounced *zaw-KAW*], which means *to be clear, to be clean, to be pure; to be justified*. In the **Piel**, it means *to make pure, to make clean, to keep pure*. Strong's #2135 BDB #269. Psalm 51:4 73:13

zâkâh (הָכָז) [pronounced *zaw-KAW*]	*to be clear, to be clean, to be pure; to be justified*	3rd person masculine singular, Qal imperfect	Strong's #2135 BDB #269
zâkâh (הָכָז) [pronounced *zaw-KAW*]	*to make clean [pure]; to keep clean [pure]; to cleanse*	3rd person masculine singular, Piel imperfect	Strong's #2135 BDB #269
zâkâh (הָכָז) [pronounced *zaw-KAW*]	*to cleanse [oneself]; to make yourself clean, to purify onself*	3rd person masculine singular, Hithpael imperfect	Strong's #2135 BDB #269

93. **Verb:** zâkak[e] (ךַז) [pronounced *zaw-KAHK[e]*], which means *to be bright, clean, pure* in the Qal, and *to cleanse* in the Hiphil. Strong's #2141 BDB #269. Job 9:30 15:14

94. **Adjective:** zak[e] (ךַז) [pronounced *zahk*], which means, *pure, unmixed, uncorrupted, free from foreign substances;* and therefore, *clean;* figuratively, *righteous*. Strong's #2134 BDB #269. Exodus 27:20 30:34 Job 8:6 11:4 15:15 16:17

zak[e] (ךַז) [pronounced *zahk*]	*pure, unmixed, uncorrupted, free from foreign substances;* and therefore, *clean;* figuratively, *righteous*	masculine singular adjective	Strong's #2134 BDB #269
zak[e] (ךַז) [pronounced *zahk*]	*the pure one, the uncorrupted;* figuratively, *the righteous one*	masculine singular, adjective, used as a substantive	Strong's #2134 BDB #269

95. **Feminine_noun:** which means *glass*. Strong's #2137 BDB #269.

96. **Masculine_proper_noun:** which means *nothing* and is transliterated . Strong's #2140 BDB #269.

97. **Verb:** zâkar (רָכַז) [pronounced *zaw-KAHR*] means which means *remember, recall, call to mind*. Rotherham, in Joshua 23:7, renders this *to make memorial* and footnotes it as *to call to remembrance*. However, servants and the three proper nouns are all preceded by the lâmed preposition (*to, for, with respect to, in regards to*). This is not a matter of this verb always taking the lâmed preposition (as in Exodus 32:13 Neh. 6:14 Psalm 136:23), because it does not (Gen. 30:22 Deut. 8:18 1Sam. 1:11). In the Hiphil, it means *to bring to remembrance [before someone], to make mention of [often with praise and/or celebration], to remember, to call to one's own mind, to offer a memorial offering, to cause to be remembered*. In 1Sam. 4:18, *spoke of* is an excellent rendering, bringing in the construct aspect of the verb. Strong's #2142 BDB #269. Zâkar and the Name of God Gen. 8:1 9:15 19:29 30:22 40:14 41:9 42:9 Exodus 2:24 6:5 13:3 20:8, 24 23:13 32:13 Deut. 5:15 9:27 16:3 Joshua 23:7 Judges 8:34 16:28 1Sam. 1:11 4:18 25:31 2Sam. 8:16 14:11 18:18 19:19 20:24 1Kings 4:3 1Chron. 16:4 Job 21:6 Psalm 8:4 **20:7** 63:6 103:14 105:5 106:4, 7, 45

zâkar (רָכַז) [pronounced *zaw-KAHR*]	*to remember, to recall, to call to mind*	3rd person masculine singular, Qal imperfect, 2nd person masculine singular suffix	Strong's #2142 BDB #269
zâkar (רָכַז) [pronounced *zaw-KAHR*]	*remember, recall, call to mind*	2nd person masculine singular, Qal imperative, 1st person singular suffix	Strong's #2142 BDB #269
zâkar (רָכַז) [pronounced *zaw-KAHR*]	*remembering, recalling, calling to mind; those recalling, those remembering; who remember, who recall*	masculine plural, Qal active participle	Strong's #2142 BDB #269
zâkar (רָכַז) [pronounced *zaw-KAHR*]	*to be remembered [recalled, called to mind, called to memory]; to be born a male*	3rd person masculine singular, Niphal imperfect	Strong's #2142 BDB #269

zâkar (רָכַז) [pronounced *zaw-KAHR*]	*to speak of; to remember, to cause to be remembered, to call to one's own mind, to bring to remembrance [before someone]; to make mention of [often with praise and/or celebration], to offer a memorial offering*	3rd person masculine singular, Hiphil imperfect	Strong's #2142 BDB #269

When the Hiphil is associated with the *name of Jehovah* (or a similar phrase), we may translate it *to call upon, to invoke*. The relationship to the original words is, if Jesus Christ is in your memory center because you have studied the Word of God, certain circumstances will reasonably cause you to *invoke* His name from memory. See the exegesis of Psalm 20:7 for confirmation of this.

zâkar (רָכַז) [pronounced *zaw-KAHR*]	*causing others to remember [recall, call to mind]; recalling, remembering, calling to mind*	Hiphil participle	Strong's #2142 BDB #269
zâkar (רָכַז) [pronounced *zaw-KAHR*]	*recorder, recounter, the one remembering, record-keeper, keeper of the records, secretary, historian, in charge of official records*	masculine singular, Hiphil participle	Strong's #2142 BDB #269

When used as a noun, the Hiphil participle of zâkar can mean: *recorder, recounter, the one remembering, record-keeper, keeper of the records, secretary, historian, in charge of official records*.

98. **Masculine_proper_noun:** Strong's #2144 BDB #271.

99. **Masculine_noun:** zêker (רֶכֵז) [pronounced *ZAY-kehr*], which means *memory, remembrance, memorial*. Strong's #2143 BDB #271. Exodus 3:15 17:14 Job 18:16 Psalm 34:16 Prov. 10:7

zêker (רֶכֵז) [pronounced *ZAY-kehr*]	*memory, remembrance, memorial*	masculine singular noun with the 3rd person masculine plural suffix	Strong's #2143 BDB #271

100. **Masculine noun/adjective:** zâkâr (רָכָז) [pronounced *zaw-KAWR*], which means, *male, male offspring (whether animal or people);* this word is not used as a collective for males and females. There is no reference to age or position, but

simply to being a male. It is used in conjunction with circumcision in Gen. 17:10, 12, 14, 23 Lev. 6:11, 22; in conjunction with male offspring in the animal kingdom (Ex. 12:5 Lev. 1:5, 10); and males, as separate from females (Gen. 1:27 6:19 Num. 5:3); my point is that this is not a term which is used collectively for males and females, as ʾâdâm (אָדָם) [pronounced *aw-DAWM*]. Strong's #2145 BDB #271. [this is in contrast to Strong's #5347 BDB #666]. Gen. 1:27 5:2 6:19 7:3 17:10, 14 34:15, 24, 25 Exodus 12:5 13:12 Lev. 18:22 Deut. 4:16 Judges 21:11

zâkâr (זָכָר) [pronounced *zaw-KAWR*]	*male, male offspring (whether animal or people); this word is not used as a collective for males and females*	masculine singular noun	Strong's #2145 BDB #271

101. **Masculine_collective_noun:** zâkûwr (זָכוּר) [pronounced *zaw-KOOR*], which means *male*. However, there is no emphasis upon *males* exclusively in this four passages where this word is found (Ex. 23:17 34:23 Deut. 16:16 20:13).* Strong's #2138 BDB #271. Exodus 23:17 Deut. 16:16 20:13

zâkûwr (זָכוּר) [pronounced *zaw-KOOR*]	*male, males*	masculine singular collective noun	Strong's #2138 BDB #271

102. **Masculine_proper_noun:** Zikʰrîy (זִכְרִי) [pronounced *zihk-REE*], which means, *memorable;* transliterated *Zicri, Zichri, Zikri*. Strong's #2147 BDB #271. Exodus 6:21

Zikʰrîy (זִכְרִי) [pronounced *zihk-REE*]	*memorable; transliterated Zicri, Zichri, Zikri*	masculine singular proper noun	Strong's #2147 BDB #271

103. **Masculine_proper_noun:** which means *mindful;* transliterated . Strong's #2139 BDB #271.

104. **Masculine_noun:** zikʰrôwn (זִכְרוֹן) [pronounced *zihk-ROHN*], which means *a memorial, a reminder, a remembrance;* the Passover was to be a *memorial* to the Jewish people (Ex. 12:14 13:9). Stones were left stacked in a certain way to leave a remembrance of God's intervening (Ex. 28:12 Joshua 4:7). The same word is used in Esther of a book of *records* (Esther 6:1). What Job refers to specifically is Bildad's recalling of the wisdom from the past. Strong's #2146 BDB #272. Exodus 12:14 13:9 17:14 28:12 30:16 Job 13:12 Eccles. 1:11 2:16

zikʰrôwn (זִכְרוֹן) [pronounced *zihk-ROHN*]	*a memorial, a reminder, a remembrance*	masculine singular noun	Strong's #2146 BDB #272

105. **Masculine_proper_noun:** Zᵉkarᵉyâh (הְיַרְכְז) [pronounced *zᵉk-ahrᵉ-YAW*], which means *Yah [Jah, Jehovah] remembers;* transliterated *Zechariah*. Two spellings. Strong's #2148 BDB #272. 1Chron. 15:18 16:5

Zᵉkarᵉyâh (הְיַרְכְז) [pronounced *zᵉk-ahrᵉ-YAW*]	*Yah [Jah, Jehovah] remembers; transliterated Zechariah*	masculine singular proper noun	Strong's #2148 BDB #272

Also spelled Zᵉkarᵉyâhûw (וְהְיַרְכְז) [pronounced *zᵉk-ahrᵉ-YAW-hoo*].

Zᵉkarᵉyâhûw (וְהְיַרְכְז) [pronounced *zᵉk-ahrᵉ-YAW-hoo*]	*Yah [Jah, Jehovah] remembers; transliterated Zechariah; Zechariahu*	masculine singular proper noun	Strong's #2148 BDB #272

106. **Feminine_noun:** which means *memorial-offering*. Strong's #234 BDB #272.

107. **Masculine_noun:** which means *recorder*. Strong's #2142 BDB #272.

108. **Masculine_proper_noun:** which means *;* transliterated . Strong's #3152 BDB #272.

109. **Verb:** which means *to glide, to slip, to slide along*. Strong's #none BDB #272.

110. **Masculine_noun:** mizᵉlâgâh/mazᵉleg (גְלְזַמ/הָגְלְזִמ) [pronounced *mihz-law-GAW/mahz-LAYG*], which means *fork, flesh-hook, a 3-pronged fork; a sacrificial implement*. Strong's #4207 BDB #272. Exodus 27:3 1Sam. 2:13

mizᵉlâgâh/mazᵉleg (גְלְזַמ/הָגְלְזִמ) [pronounced *mihz-law-GAW/mahz-LAYG*]	*fork, flesh-hook, a 3-pronged fork; a sacrificial implement*	masculine plural noun	Strong's #4207 BDB #272

111. **Feminine_plural_noun:** which means *a sacrificial implement*. Strong's #4207 BDB #272.

112. **Verb1:** zâlal (לַלָז) [pronounced *zaw-LAHL*], which means *to shake, to tremble, to quake; to be agitated*. Homonym to below? Strong's #2151 BDB #272. Judges 5:5

zâlal (לַלָז) [pronounced *zaw-LAHL*]	*to shake, to tremble, to quake; to be agitated*	3ʳᵈ person plural, Qal perfect	Strong's #2151 BDB #272
zâlal (לַלָז) [pronounced *zaw-LAHL*]	*to be shaken, to tremble, to quake; to be agitated*	3ʳᵈ person plural, Niphal perfect	Strong's #2151 BDB #272

This verb appears to be a homonym with *to be a glutton, to look to satisfy one's own appetites, to satiate one's own lusts*.

113. **Masculine_noun:** which means *(quivering) tendrils*. Strong's #2150 BDB #272.

114.   **Verb2:** zâlal (לָלַז) [pronounced *zaw-LAHL*] found in the Qal participle in Deut. 21:20 Prov. 23:20, 21 28:7 Jer. 15:19 Lam. 1:11 and in the Niphal perfect in Isa. 64:1, 3.* *Glutton* seems to be the best rendering, as Prov. 23:20–21a read: Do not be with heavy drinkers of wine [or] with gluttoness eaters of meat; for the heavy drinker and the glutton will come to poverty. This is a person looking to satiate his own appetites above all else without regard for anyone else. It is a very specific brand of hedonism which is found in some people, particularly females, today. However, zâlal is used in aposition to *precious* in Jer. 15:19. The connection here, to my way of thinking, is that one who is completely interested in satiating his own appetites is essentially worthless to anyone else. When one's own motivation is one of self-pleasure, then, although he may be involved with other people, he does nothing but use those other people in the satisfying of his own appetite. Such a person can be personable, charming and sincere.   I have known alcoholics with this personality—charming and sincere as can be, but their immediate pleasure is their only desire and their only motivation.   The need of any other person is inconsequential. In this way, they are *worthless* to anyone else. In Lam. 1:11, this word is rendered *vile and abominable* (*The Amplified Bible*), *worthless* (*The Emphasized Bible,* RSV), *vile* (KJV, NASB), *despised* (NIV), and *lightly esteemed* (Young's)—*worthless* is the best rendering in that verse, as it is consistant with the rest of Scripture, the context of the verse and with the use of the word elsewhere.* Strong's #2151 BDB #272. Deut. 21:20

zâlal (לָלַז) [pronounced *zaw-LAHL*]	*to be light, to be worthless; to make light of*	3rd person plural, Qal perfect	Strong's #2151 BDB #272
zâlal (לָלַז) [pronounced *zaw-LAHL*]	*abject; worthless, insignificant; vile; a glutton*	Qal active participle	Strong's #2151 BDB #272

This is a person looking to satiate his own appetites above all else without regard for anyone else. It is a very specific brand of hedonism which is found in some people, particularly females, today. However, zâlal is used in aposition to *precious* in Jer. 15:19. The connection here, to my way of thinking, is that one who is completely interested in satiating his own appetites is essentially worthless to anyone else. When one's own motivation is one of self-pleasure, then, although he may be involved with other people, he does nothing but use those other people in the satisfying of his own appetite. Such a person can be personable, charming and sincere. I have known alcoholics with a particular personality—charming and sincere as can be, but their immediate pleasure is their only desire and their only motivation.   The need of any other person is inconsequential. In this way, they are *worthless* to anyone else. In Lam. 1:11, this word is rendered *vile and abominable* (*The Amplified Bible*), *worthless* (*The Emphasized Bible,* RSV), *vile* (KJV, NASB), *despised* (NIV), and *lightly esteemed* (Young's)—*worthless* is the best rendering in that verse, as it is consistant with the rest of Scripture, the context of the verse and with the use of the word elsewhere.

zâlal (זָלַל) [pronounced *zaw-LAHL*]	*to make light of; to despise*	3rd person masculine singular, Hiphil perfect	Strong's #2151 BDB #272

This verb appears to be a homonym with *to be a glutton, to look to satisfy one's own appetites, to satiate one's own lusts*.

115. **Feminine_noun:** zûllûwth (זֻלּוּת) [pronounced *zool-LOOTH*], which means *vileness, worthlessness; terror, trembling*. Strong's #2149 BDB #273. Psalm 12:8*

zûllûwth (זֻלּוּת) [pronounced *zool-LOOTH*]	*vileness, worthlessness; terror, trembling; a tempest*	feminine singular noun	Strong's #2149 BDB #273

BDB offers the first two definitions (which seems to be followed by all of the translations which I have) and Gesenius offers the latter three. This word occurs in this psalm only.

116. **Feminine_noun:** which means *raging heat*. Strong's #2152 BDB #273.

117. **Verb:** which means *to drip, to drop*. Strong's #2153 BDB #273.

118. **Feminine_proper_noun:** Zilᵉpâh (זִלְפָּה) [pronounced *zihl-PAW*], which means *a trickling* (as myrrh fragrant dropping) transliterated *Zilpah*. Leah's maid. Strong's #2153 BDB #273. Gen. 29:24 30:9 35:26 37:2 46:18

Zilᵉpâh (זִלְפָּה) [pronounced *zihl-PAW*]	*a trickling* (as myrrh fragrant dropping) transliterated *Zilpah*	feminine singular proper noun	Strong's #2153 BDB #273

ISBE says[135] the meaning of her name is unknown; Wenstrom suggests[136] her name means *intimacy* (I could not find anyone else with that opinion). Dr. Thomas Constable says that her name means: *small nose*.[137]

119. **Verb:** zâmam (זָמַם) [pronounced *zaw-MAHM*], which means *to consider, to purpose, to devise [a plot]; to plot [evil]; to imagine; to lie in wait*. Strong's #2161 BDB #273. Gen. 11:6

zâmam (זָמַם) [pronounced *zaw-MAHM*]	*to consider, to purpose, to devise [a plot]; to plot [evil]; to imagine; to lie in wait*	3rd person masculine singular, Qal imperfect	Strong's #2161 BDB #273

120. **Masculine_noun:** which means *plan, device [used in an evil sense]*. Strong's #2162 BDB #273.

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[135] *The International Standard Bible Encyclopedia;* James Orr, Editor; ©1956 Wm. B. Eerdmans Publishing Co.; ® by Hendrickson Publishers; from E-Sword; Topic: Zilpah.

[136] From **https://www.gracenotes.info/bible_studies/genesis.pdf** (p. 454) accessed August 10, 2017.

[137] From **http://www.studylight.org/commentaries/dcc/genesis-29.html** accessed August 12, 2017.

121. **Feminine_noun:** zîmmâh (הָמִז) [pronounced *zim-MAWH*], which means *pre-meditated evil, well-thought out wickedness, pre-planned harm; that which is immoral, degenerate and absolutely wrong, but well-thought out or planned*. It is very close to the word zâmam (זָמַם) [pronounced *zaw-MAM*], which is a verb for *plan, devise, purpose* (Strong's #2161 BDB #273) and to mᵉzîmmâh (מְזִמָּה) [pronounced *m'zim-MAWH*] which seems to mean *well-thought out wickedness or evil* and is possibly the same word essentially (Strong's 4209 BDB #273). Strong's #2154 BDB #273. Lev. 18:17 (also see the **Doctrine of Zîmmâh**, which is much more detailed; and why was 2161 listed as a Strong's #?). Judges 20:6 Job 17:11 Psalm (10:2) Prov. 10:23

zîmmâh (הָמִז) [pronounced *zim-MAWH*]	*pre-meditated evil, well-thought out wickedness, pre-planned harm; that which is immoral, degenerate and absolutely wrong, but well-thought out or planned*	feminine singular noun	Strong's #2154 BDB #273

122. **Feminine_proper_noun:** Zîmmâh (זִמָּה) [pronounced *zim-MAWH*], which means *pre-meditated evil, pre-planned harm;* transliterated . Strong's #2155 BDB #273.

123. **Feminine_noun:** mᵉzimmâh (הָמִזְמ) [pronounced *mᵉzim-MAW*], which means *[evil] counsel; malice; purpose, discretion, device*. In the plural, it would mean *schemes, plots, evil purposes*. Strong's #4209 BDB #273. Job 21:27 Psalm 10:2, 4 21:11 Prov. 1:4 2:11 3:21 5:2 8:12

mᵉzimmâh (הָמִזְמ) [pronounced *mᵉzim-MAW*]	*[evil] counsel; prudence; craftiness, malice; devising snares; purpose, discretion, device; acting with wisdom and foresight*	feminine singular noun	Strong's #4209 BDB #273
mᵉzimmôth (תוֹמִזְמ) [pronounced *mᵉzim-MOHTH*]	*schemes, plots, evil purposes; discretion; acting with wisdom and foresight*	feminine plural noun	Strong's #4209 BDB #273

124. **Gentilic_adjective:** Zamᵉzummîym (םיִמְזְמַז) [pronounced *zahm-zoom-MEEM*], which means *plotters, intrigue;* transliterated *Zamzummim, Zamzummims, Zamzumite*. Proper noun gentis. Strong's #2157 BDB #273. Deut. 2:20*

Zamᵉzummîym (םיִמְזְמַז) [pronounced *zahm-zoom-MEEM*]	*plotters, intrigue; transliterated Zamzummim, Zamzummims, Zamzumite*	masculine plural gentilic adjective	Strong's #2157 BDB #273

125. **Pual Verb:** which means *to be fixed, to be appointed*. Late verb. Strong's #2163 BDB #273.

126. **Masculine_noun:** which means *appointed time, time*. Strong's #2165 BDB #273.

127. **Verb1:** zâmar (רַמָז) [pronounced *zaw-MAHR*], which means *to sing; to make music in praise of God, to make melody;* properly *to cut off* (i.e., *to divide up [a song] into its various parts*). Its musical meaning is found only in the Piel and chiefly in poetry. **See below.** Strong's #2167–2168 BDB #274. Judges 5:3 2Sam. 22:50 Psalm 7:17 33:2 47:5 57:7, 9 59:17 61:8 105:2

zâmar (רַמָז) [pronounced *zaw-MAHR*]	*to sing; to make music in praise of God, to make melody;* properly *to cut off* (i.e., *to divide up [a song] into its various parts*)	1st person singular, Piel imperfect	Strong's #2167 & #2168 BDB #274

128. **Feminine_noun:** zimᵉrâh (הָרְמִז) [pronounced *zihm-RAW*], which means *music, melody, song [in praise of]; musical piece or song [to be accompanied by an instrument]*. Strong's #2172 BDB #274.

129. **feminine_noun:** zimᵉrâth (תָרְמִז) [pronounced *zim-RAWTH*], which means *song;* metonym for *the object of song (or praise)*. Strong's #2176 BDB #274. Exodus 15:2 Psalm 118:14

zimᵉrâth (תָרְמִז) [pronounced *zim-RAWTH*]	*song [of praise]; music, melody; instrumental music;* metonym for *the object of song (or praise)*	feminine singular noun	Strong's #2176 BDB #274

It is possible that this is equivalent to Strong's #2172 BDB #274, which is spelled zimᵉrâh (הָרְמִז) [pronounced *zim-RAW*], and which means *song, melody*.

130. **Masculine_noun:** zâmîyr (רִימָז) [pronounced *zaw-MEER*], which means *song; psalm*. Strong's #2158 BDB #274. 2Sam. 23:1 Psalm 95:2

zâmîyr (רִימָז) [pronounced *zaw-MEER*]	*song; psalm*	masculine singular noun	Strong's #2158 BDB #274

This word is also spelled zâmir (רִמָז) [pronounced *zaw-MEER*]; and zᵉmirâh (הָרִמְז) [pronounced *zem-ee-RAW*].

131. **Masculine_noun:** mizᵉmôwr (רוֹמְזִמ) [pronounced *mizê-MOHR*], which means *melody, song, poem, psalm*. For a long time, I had assumed that there was one word for *psalm;* however, there are three; this is one of them which is found a little less than a third of the time. Strong's #4210 BDB #274. Psalm 15 inscription 19 inscription 20 inscription 41 inscription 63 inscription 64 inscription 68 inscription 73 inscription

mizᵉmôwr (מִזְמוֹר) [pronounced *miz-MOHR*]	*melody, song, poem, psalm*	masculine singular noun	Strong's #4210 BDB #274

132.   **Verb2:** which means *to trim, to prune*. **See above**. Strong's #2168 BDB #274.

zâmar (זָמַר) [pronounced *zaw-MAHR*]	*to prune, to cut off* (i.e., *to divide up [something] into its various parts*)	2ⁿᵈ person masculine singular, Qal imperfect	Strong's #2168 (& #2167) BDB #274
zâmar (זָמַר) [pronounced *zaw-MAHR*]	*to be pruned, to be cut off* (i.e., *to be divided up into one's various parts*)	3ʳᵈ person masculine singular, Niphal imperfect	Strong's #2168 (& #2168) BDB #274

133.   **Masculine_noun:** which means *a trimming, a pruning*. Strong's #2159 BDB #274.

134.   **Feminine_noun:** which means *a branch, twig, shoot*. Strong's #2156 BDB #274.

135.   **Feminine_noun:** which means *a pruning knife*. Only in the plural (e.g., pruning shears). Strong's #4211 BDB #275.

136.   **Feminine_noun:** mᵉzammᵉrâh (הַמְזַמְּרָה) [pronounced *mehz-ahm-mehr-AW*], which means *snuffers; tweezers; Temple utensil*. Strong's #4212 BDB #275. 1Kings 7:50

mᵉzammᵉrâh (הַמְזַמְּרָה) [pronounced *mehz-ahm-mehr-AW*]	*snuffers; tweezers; Temple utensil*	feminine plural noun with the definite article	Strong's #4212 BDB #275

137.   **Feminine_noun:** zimᵉrâh (הַזִּמְרָה) [pronounced *zihm-RAW*], which means *best fruits, choice products*. Meaning is uncertain. Strong's #2173 BDB #275. Gen. 43:11*

zimᵉrâh (הַזִּמְרָה) [pronounced *zihm-RAW*]	*best fruits, choice products*	feminine singular noun	Strong's #2173 BDB #275
This word is only found in this verse, so its meaning is uncertain.			

138.   **Masculine_noun:** which means *mountain goat or mountain sheep*. An animal (what type is uncertain) allowed as food. Strong's #2169 BDB #275.

139.   **Masculine_proper_noun:** which means *;* transliterated . Strong's #2174 BDB #275.

140.   **Gentilic_adjective:** which means *,* transliterated . Strong's #2174 BDB #275.

141.   **Masculine_proper_noun:** Zimᵉrân (זִמְרָן) [pronounced *zihm-RAWN*], which means *musician, musical;* transliterated *Zimran*. Strong's #2175 BDB #275. Gen. 25:2

Zim^erân (וְרִמְזֵ) [pronounced *zihm-AWN*]	musician, musical*;* transliterated *Zimran*	masculine singular proper noun	Strong's #2175 BDB #275

142. **Masculine_proper_noun:** which means *;* transliterated .   Strong's #2180 BDB #275.

143. **Masculine_noun:** which means *kind, sort*. Strong's #2177 BDB #275.

144. **Masculine_noun:** zânâb (בְנָז) [pronounced *zaw-NAWB^V*], which means *tail; end , stump*. Strong's #2180 BDB #275. Exodus 4:4

zânâb (בְנָז) [pronounced *zaw-NAWB^V*]	*tail; end , stump*	masculine singular noun	Strong's #2180 BDB #275

145. **Verb:** zâna^bv (זֹב) [pronounced *zaw-NAHB^V*], which means *to cut off a tail;* it is used figuratively to striking the back of the enemy (while they are running away). Strong's #2179 BDB #275. Joshua 10:18

146. **Verb:** zânâh (הָנָז) [pronounced *zaw-NAW*], which means *to commit adultery, to fornicate, to [sexually] pursue*. As a participle, this describes a person often by their occupation and what they do at their occupation. Jephthah's mother was a fornicator. This was her modus operandi at work. She fornicated for a living. We might go with the more genteel *prostitute* as a translation. It more often means *to commit adultery* and less *to commit fornication,* according to Strong's. The key is the subject and the object. When the subject is married, they are committing adultery (Judges 19:4) and when they are not married, they are fornicating (which is committing adultery prior to marriage). This is clearly illustrated by Hos. 4:13: Therefore, your daughters *fornicate* and your daughters-in-law commit adultery (a different word than zânâh). This word is most often used of Israel going to other gods besides Yahweh (Ex. 34:15 Lev. 20:5 Judges 6:33). This verb is eventually followed by the preposition *after* and the KJV solved this by saying that Israel when *a-whoring after,* which is a good rendering in the Old English. However, we will need to be a little more up-to-date. We had a verb in the English, *chasing,* which was used colloquially for *skirt-chasing;* however, that would have a limited audience when it comes to understanding this verb and the preposition *after*. Therefore, we will go with the rendering *to [sexually] pursue*. Strong's #2181 BDB #275. Gen. 34:31 38:15, 24 Lev. 19:29 Deut. 22:21 23:18 31:16 Joshua 2:1 Judges 2:17 8:27 11:1 16:1 19:2 1Kings 3:16 Psalm 73:27 106:39 Prov. 6:26 7:10

zânâh (הָנָז) [pronounced *zaw-NAW*]	*to commit adultery, to fornicate, to [sexually] pursue; to be a cult prostitute; to be unfaithful (to God) (figuratively)*	3rd person masculine plural, Qal imperfect	Strong's #2181 BDB #275
zânâh (הָנָז) [pronounced *zaw-NAW*]	*adulteress, fornicator, sexually promiscuous person; harlot, whore, prostitute; a madam*	feminine singular, Qal active participle	Strong's #2181 BDB #275

Gesenius suggests these possible meanings as well: *hostess, keeper of a house of entertainment*.

The Preacher's Complete Homiletical Commentary: *The Rabbins derive תּוֹנז from זוּן, to feed, nourish; and the Targumist translates the word here, and in Joshua 2:1, by וקדנופ, pundekon, hostesses, tavern–keepers.*[138]

Here is the problem: have some religious types, over the years, not wanting prostitutes to play too big of a part in Old Testament, soften who these women are; or is this a reasonable understanding of this word?

zânâh (הָנָז) [pronounced *zaw-NAW*]	*to play the harlot, to fornicate, to be sexually promiscuous*	3rd person feminine singular, Pual imperfect	Strong's #2181 BDB #275
zânâh (הָנָז) [pronounced *zaw-NAW*]	*to cause to commit adultery; to force into prostitution; to commit fornication; to seduce for fornication*	3rd person masculine plural, Hiphil imperfect	Strong's #2181 BDB #275

147. **Masculine_noun:** z^enûwthîym (םיִתוּנז) [pronounced *zehn-oo-THEEM*], which means *fornications, acts of adultery, acts of prostitution*. Plural abstract intensive. Strong's #2183 BDB #276. Gen. 38:24

z^enûwthîym (םיִתוּנז) [pronounced *zehn-oo-THEEM*]	*fornications, acts of adultery, acts of prostitution; spiritual adulteries*	masculine plural noun; abstract intensive	Strong's #2183 BDB #276

[138] *The Preacher's Complete Homiletical Commentary;* edited by Joseph S. Exell, 1892; from e-sword, 1Kings 3:16–28.

148. **Feminine_abstract _noun:** zᵉnûwth (תׇנוׇת) [pronounced *zehn-OOTH*], which means, *adultery, infidelity; idolatry; fornication, harlotry*. Strong's #2184 BDB #276. (Gen. 38:15)

149. **Feminine_abstract_noun:** which means *fornication*. Strong's #8457 BDB #276.

150. **Verb1:** zânach (חׇנַז) [pronounced *zaw-NAHKH*], which means *to stink, to be rancid, to be corrupt;* metaphorically, it means *to be abominable,* and therefore, transitively, *to loath, to spit out, to reject, to spurn*. Context determines the shade of meaning which we adopt. Strong's #2186 BDB #276. Psalm 44:9, 23 89:38

zânach (חׇנַז) [pronounced *zaw-NAHTH*]	*to stink, to be rancid, to emit a foul odor, to be corrupt; metaphorically, it means to be abominable, and therefore, transitively, to loath, to spit out, to reject, to spurn*	3rd person masculine singular, Qal imperfect	Strong's #2186 BDB #276

The Qal is also found in a causative sense: *to render malodorous; to pollute; to profane*. See 1Chron. 28:19.

zânach (חׇנַז) [pronounced *zaw-NAHKH*]	*to stink, to be rancid, to emit a foul odor; to become odious; to forcefully reject someone*	3rd person masculine singular, Hiphil imperfect	Strong's #2186 BDB #276

151. **Verb2:** which means *to stink, to stench, to emit a foul odor*. Strong's #2186 BDB #276. See above.

152. **Verb:** which means *to leap*. Piel only. Strong's #2187 BDB #276.

153. **Verb:** zâʿakᵉ (חׇעַז) [pronounced *zaw-ǵahkᵉ*], which means *to extinguish*. Since this word is only found here, and since three other manuscripts have a slightly different word, it is believed that this is a corruption. Strong's #2193 BDB #276. Job 17:1*

154. **Masculine_proper_noun:** Zaʿăvân (זׇעֲוׇן) [pronounced *zah-ǵuhv-AWN*], which means *troubled;* transliterated *Zaavan*. Strong's #2190 BDB #276. Gen. 36:27

Zaʿăvân (זׇעֲוׇן) [pronounced *zah-ǵuhv-AWN*]	*troubled;* transliterated *Zaavan*	masculine singular proper noun	Strong's #2190 DB #276

155. **Verb:** zâʿam (עַז) [pronounced *zaw-ǴAHM*], which means *to be indignant, to denounce [or disparage out of indignation], denounced [as an affront to God's perfect character]*. This only occurs 12 times and yet is translated *indignant, defy, angry, abhor, abominable*. Its noun cognate, zaʿam (עַז) [pronounced *zah-ǴAHM*] is translated *indignant* except for Psalm 38:3. The key is that this word is used of those who do not measure up to God's perfect character; in fact, they fall so short of it, they are *denounced in indignation, denounced as an affront to God's perfect*

character, to denigrate or disparage out of indignation. BDB gives the renderings *to be angry with anyone [with the added dimension of punishment]; to curse*. Strong's #2194 BDB #276. Num. 23:8 Psalm 7:11

zâʿam (זָעַם) [pronounced *zaw-ĢAHM*]	*to be indignant, to denounce [or disparage out of indignation], denounced [as an affront to God's perfect character]*	Qal active participle	Strong's #2194 BDB #276

BDB gives the renderings *to be angry with anyone [with the added dimension of punishment]; to curse*. The definitions given are mine, based upon the usage of this verb elsewhere and its cognate.

156.   **Masculine_noun:** zaʿam (זַעַם) [pronounced *zah-ĢAHM*], which means *indignation*. Strong's #2195 BDB #276.

157.   **Verb:** zâʿaph (זָעַף) [pronounced *zaw-ĢAHF*], which means *to fret, to be sad, to be wroth, to be vexed, to be enraged, to be out of humour; to be angry; to appear perplexed, to appear troubled; to be sad-looking*. Strong's #2196 BDB #277.

zâʿaph (זָעַף) [pronounced *zaw-ĢAHF*]	*to fret, to be sad, to be wroth, to be vexed, to be enraged, to be out of humour; to be angry; to appear perplexed, to appear troubled; to be sad-looking*	3rd person masculine singular, Qal imperfect	Strong's #2196 BDB #277
zâʿaph (זָעַף) [pronounced *zaw-ĢAHF*]	*fretting, being sad, being wroth (angry enraged), being vexed, being out of humour; appearing perplexed (troubled, sad-looking)*	Qal active participle	Strong's #2196 BDB #277

158.   **Masculine_noun:** which means *storming, raging, rage*. Poetic and later. Strong's #2197 BDB #277.

159.   **Adjective:** which means *out of humor, vexed*. Strong's #2198 BDB #277.

160.   **Verb:** zâʿaq (זָעַק) [pronounced *zaw-ĢAHK*], which means *to cry out, to call, to cry*. It is often used for an utterance of horror, anxiety, alarm, distress, sorrow. In the Niphal (the passive stem), it means *to call together, to assemble*. In the Niphal, this could be taken to mean *that you have assembled yourself*. Strong's #2199 BDB #277. Exodus 2:23 Joshua 8:16 Judges 3:9, 15 4:10 6:6, 34, 35 18:22, 23 1Sam. 4:13 5:10 7:8 8:18 12:8 15:11 28:12 2Sam. 13:19 19:4, 28 20:4, 5 Psalm 142:1, 5

zâ‘aq (זָעַק) [pronounced *zaw-ĢAHK*]	*to cry out, to call, to cry*	3rd person masculine singular, Qal imperfect	Strong's #2199 BDB #277
zâ‘aq (זָעַק) [pronounced *zaw-ĢAHK*]	*to cry out; to occasion a cry, to proclaim; to call, to call upon; to call together, to assemble*	3rd person masculine singular, Hiphil imperfect	Strong's #2199 BDB #277
zâ‘aq (זָעַק) [pronounced *zaw-ĢAHK*]	*cry out; proclaim; call [out, upon; together], assemble*	2nd person masculine singular, Hiphil imperative	Strong's #2199 BDB #277
zâ‘aq (זָעַק) [pronounced *zaw-ĢAHK*]	*to call together, to assemble, to be assembled*	3rd person masculine singular, Niphal imperfect	Strong's #2199 BDB #277

161.   **Feminine_noun:** zᵉ‘âqâh (הָקָעֲז) [pronounced *zᵉh-ġaw-KAW*], which means *cry, outrage, cry of distress, outcry*. Strong's #2201 BDB #277. Gen. 18:20 Job 16:18

zᵉ‘âqâh (הָקָעֲז) [pronounced *zᵉh-ġaw-KAW*],	*cry, outrage, cry of distress, outcry*	feminine singular construct	Strong's #2201 BDB #277

162.   **Verb:** which means *to grow small, to be scanty*. Strong's #none BDB #277.

163.   **Masculine_noun:** which means *a little [used of quantity, amount]*. Strong's #2191 BDB #277.

164.   **Masculine_noun:** which means *a little, a trifle, a few*. Strong's #4213 BDB #277.

165.   **Feminine_noun:** zepheth (תֶפֶז) [pronounced *ZEH-fehth*], which means *pitch, tar, asphalt*. Strong's #2203 BDB #278. Exodus 2:3

zepheth (תֶפֶז) [pronounced *ZEH-fehth*]	*pitch, tar, asphalt*	feminine singular noun	Strong's #2203 BDB #278

166.   **Masculine_noun:** zêq (זֵק) [pronounced *zayk*], which means *missile, spark, brands; burning darts, burning arrows*. Strong's #2131 BDB #278.

zêq (זֵק) [pronounced *zayk*]	*missile, spark; shooting star; ray of light; burning dart, burning arrow*	masculine singular noun	Strong's #2131 BDB #278

This noun has a variety of spellings: ziq (זִק) [pronounced *zihk*] and zîyqâh (זִיָקה) [pronounced *zee-KAW*].

This is identical to the masculine plural noun ziqîym (זְקִים) [pronounced *zih-KEEM*], which means *chains, restraints, fetters*. Strong's #2131 BDB #279. The two nouns in view come from come from identical verbs which have two sets of meanings.

167. **Masculine_noun:** zâqân (זָקָן) [pronounced *zaw-KAWN*], which means *chin, beard*. Also found in the feminine. This is related to the word for *old*. Strong's #2206 BDB #278. 1Sam. 17:35 21:13 2Sam. 10:4 20:9 Psalm 133:2

zâqân (זָקָן) [pronounced *zaw-KAWN*]	*chin, beard, the bearded chin [of a man]*	masculine singular noun	Strong's #2206 BDB #278

168. **Verb:** zâqên (זָקֵן) [pronounced *zaw-KANE*], which means *to become old, to become aged*. Strong's #2204 BDB #278. Gen. 18:12 19:31 24:1 27:1 Joshua 13:1 Ruth 1:12a 1Sam. 8:5 12:2 19:32 1Kings 1:1

zâqên (זָקֵן) [pronounced *zaw-KANE*]	*to become old, to become aged*	3rd person masculine singular, Qal perfect	Strong's #2204 BDB #278

169. **Adjective:** zâqên (זָקֵן) [pronounced *zaw-KANE*], which means *old, elderly*. Alone in the plural, it means *elders*. Strong's #2205 BDB #278. Gen. 18:11, (12) 19:4 24:2 25:8 35:29 43:27 44:20 50:7 Exodus 3:16 4:29 10:9 12:21 17:5 18:12 19:7 24:1 Deut. 5:23 21:2 22:15 Joshua 8:33 Judges 2:7 1Sam. 2:22, 31, 32 4:3, 18 8:4 15:30 16:4 17:12 30:26 2Sam. 3:17 12:17 17:4, 15 19:11 1Kings 8:1 1Chron. 15:25 Psalm 148:12

zâqên (זָקֵן) [pronounced *zaw-KANE*]	*old, elderly, aged*	masculine singular adjective	Strong's #2205 BDB #278
zᵉqênîym (זְקֵינִים) [pronounced *zê-kay-NEEM*]	*old men; elders; chiefs, respected ones*	masculine plural adjective; used as a substantive	Strong's #2205 BDB #278

170. **Masculine_noun:** zôqen (זֹקֶן) [pronounced *ZOH-kehn*], which means *age, old age*. Strong's #2207 BDB #279. Gen. 48:10*

zôqen (זֹקֶן) [pronounced *ZOH-kehn*]	*age, old age*	masculine singular noun	Strong's #2207 BDB #279

171. **Feminine_noun:** ziqᵉnâh (זִקְנָה) [pronounced *zihk-NAW*], which means *old age*. Strong's #2209 BDB #279. Gen. 24:36

ziqᵉnâh (זִקְנָה) [pronounced *zihk-NAW*]	*old age*	feminine singular noun	Strong's #2209 BDB #279

172.   **Masculine_plural_noun:** zᵉqûnîym (זְקֻנִים) [pronounced *zeh-koo-NEEM*], which means *old age, extreme old age*. Strong's #2208 BDB #279. Gen. 21:2, 7 37:3 44:20

zᵉqûnîym (זְקֻנִים) [pronounced *zeh-koo-NEEM*]	*old age, extreme old age*	masculine plural noun (or adjective)	Strong's #2208 BDB #279

173.   **Verb:** zâqaph (זָקַף) [pronounced *zaw-KAHF*], which means *to raise up; to comfort [the afflicted]*. Strong's #2210 BDB #279. Psalm 146:8

zâqaph (זָקַף) [pronounced *zaw-KAHF*]	*to raise up; to comfort [the afflicted]*	Qal active participle	Strong's #2210 BDB #279

174.   **Verb1:** zâqaq (זָקַק) [pronounced *zaw-KAHK*], which means *to tie fast, to bind; to squeeze through [a strainer], to strain; to refine, to purify; to pour [out]*. Strong's #2212 BDB #279. Psalm 12:6

zâqaq (זָקַק) [pronounced *zaw-KAHK*]	*to tie fast, to bind; to squeeze through [a strainer], to strain; to refine, to purify; to pour [out]*	3ʳᵈ person masculine singular, Qal imperfect	Strong's #2212 BDB #279
zâqaq (זָקַק) [pronounced *zaw-KAHK*]	*to refine, to purify [metals]*	3ʳᵈ person masculine singular, Piel imperfect	Strong's #2212 BDB #279
zâqaq (זָקַק) [pronounced *zaw-KAHK*]	*to be purified, to be refined [used of metal and of wine]*	3ʳᵈ person masculine singular, Pual imperfect	Strong's #2212 BDB #279

175.   **Verb2:** which means *to bind, to fetter*. Strong's #2212 BDB #279.

176.   **Masculine_noun:** ziqîym (זִקִים) [pronounced *zih-KEEM*], which means *chains, restraints, fetters*. Only found in plural. Strong's #2131 BDB #279. Psalm 149:8

ziqîym (זִקִים) [pronounced *zih-KEEM*]	*chains, restraints, fetters*	masculine plural noun	Strong's #2131 BDB #279

This noun, apart from always being in the plural, is identical to Strong's #2131 BDB #278. That is the masculine singular noun zêq (זִק) [pronounced *zayk*], which means *missile, spark; shooting star; ray of light; burning dart, burning arrows*. This noun has a variety of spellings, and the two nouns in view come from come from identical verbs which have two sets of meanings.

177. **Masculine_noun:** which means *fetters, manacle*. Only in plural. Strong's #246 BDB #279.

178. **Verb:** zâra^bv (זָרַב) [pronounced *zaw-RAHBV*], which means *to be burnt, to scorch;* the meaning is dubious, as this word occurs only here. I like what Rotherham did and will also go with *thawed*. Strong's #2215 BDB #279. Job 6:17*

179. **Masculine_proper_noun:** which means *;* transliterated .   Strong's #2216 BDB #279.

180. **Proper_noun:** Zered (זֶרֶד) [pronounced *ZEH-rehd*], which means *exuberant in growth; lined with shrubbery;* transliterated *Zered*. Strong's #2218 BDB #279. Deut. 2:13

Zered (זֶרֶד) [pronounced *ZEH-rehd*]	*exuberant in growth; lined with shrubbery; transliterated Zered*	proper singular noun	Strong's #2218 BDB #279

181. **Verb:** zârâh (זָרָה) [pronounced *zaw-RAW*], which means *to scatter, to winnow*. Strong's #2219 BDB #279. Exodus 32:20 Ruth 3:2 (Job 9:7) 18:15 Psalm 44:11 106:27 Prov. 1:17

zârâh (זָרָה) [pronounced *zaw-RAW*]	*to scatter, to fan, to winnow*	3rd person masculine singular, Qal imperfect	Strong's #2219 BDB #279
zârâh (זָרָה) [pronounced *zaw-RAW*]	*to be scattered, to be dispersed*	3rd person masculine singular, Niphal imperfect	Strong's #2219 BDB #279
zârâh (זָרָה) [pronounced *zaw-RAW*]	*to scatter, to disperse, to winnow; to sift*	Piel infinitive construct with a 3rd person masculine plural suffix	Strong's #2219 BDB #279
zârâh (זָרָה) [pronounced *zaw-RAW*]	*to be scattered, to be spread out*	3rd person masculine singular, Pual imperfect	Strong's #2219 BDB #279
zârâh (זָרָה) [pronounced *zaw-RAW*]	*is scattered, is spread out, is dispersed*	Pual participle	Strong's #2219 BDB #279

182. **Verb:** zârach (זָרַח) [pronounced *zaw-RAHKH*], which means *to scatter rays, to shine forth, to break out; to majestically appear;* and even, when speaking of a plant, *to spring forth*. and this word is used primarily of the sun *rising* (Ex. 22:3 Judges 9:33 Eccle. 1:5). This is poetry, and in poetry, we are allowed a certain amount of leeway in our figures of speech. Therefore, I rendered this *majestically appeared*. We find this verb used once to refer to leprosy *breaking out* upon the skin (2Chron. 26:19). [It is closely related to another verb, zârah (זָרַה) [pronounced

zaw-RAH], which means *to scatter*. Strong's #2219 BDB #279] Strong's #2224 BDB #280. The Doctrine of Fasting (Isa. 58:10) Gen. 32:31 Exodus 22:2 Deut. 33:2 2Sam. 23:4 Job 9:7 Eccles. 1:5

zârach (חָרָז) [pronounced *zaw-RAHKH*]	*to rise, to come out; to appear; to scatter rays, to shine forth, to break out; to majestically appear;* and even, when speaking of a plant, *to spring forth*	3ʳᵈ person masculine singular, Qal imperfect	Strong's #2224 BDB #280
zârach (חָרָז) [pronounced *zaw-RAHKH*]	*rising, coming out; appearing; scattering rays, shining forth, breaking out; majestically appearing;* and even, when speaking of a plant, *springing forth*	Qal active participle	Strong's #2224 BDB #280

183.   **Proper_noun:** Zerach (חָרֶז) [pronounced *ZEH-rahkh*], which means, *dawning; shining; rising;* transliterated *Zerah, Zarah*. Strong's #2226 BDB #280. Gen. 36:13 38:30 46:12

Zerach (חָרֶז) [pronounced *ZEH-rahkh*]	*dawning; shining; rising; sunrise; scattering;* transliterated *Zerah, Zarah*	proper singular noun	Strong's #2226 BDB #280

184.   **Gentilic_adjective:** ʾEzᵉrâchîy (יִחְרְזֶא) [pronounced *ehz-raw-KHEE*], which means *a native (arising out of the soil);* transliterated *Ezrahite*. Probably placed out of BDB order. Strong's #250 BDB #280. 1Kings 4:31 Psalm 88 introduction

ʾEzᵉrâchîy (יִחְרְזֶא) [pronounced *ehz-raw-KHEE*]	*a native (arising out of the soil);* transliterated *Ezrahite*	singular gentilic adjective with the definite article	Strong's #250 BDB #280

185.   **Masculine_singular_noun:** ʾezᵉrâch (חָרְזֶא) [pronounced *ezᵉ-RAWKH*], which means *arising from the soil, home born, native*. Strong's #249   BDB #280. Exodus 12:19 Joshua 8:33

ʾezᵉrâch (חָרְזֶא) [pronounced *ezᵉ-RAWKH*]	*arising from the soil, home born, native*	masculine singular noun	Strong's #249 BDB #280

186.   **Masculine_noun:** mizᵉrâch (חָרְזִמ) [pronounced *mizᵉ-RAHKH*], which means *eastward, east, place of sun rising*. Strong's #4217 BDB #280. Exodus 27:13 Deut. 3:17, 27 4:41 Joshua 1:15 Judges 11:18 1Kings 7:25 1Chron. 4:39 12:15 Psalm 103:12

miz^erâch (חִרְזמ) [pronounced *miz^e-RAHKH*]	*eastward, east, place of sun rising*	masculine singular noun	Strong's #4217 BDB #280
miz^erâch (חִרְזמ) [pronounced *miz^e-RAHKH*]	*eastward, towards the east, to the place of sun rising*	masculine singular noun with the hê locale	Strong's #4217 BDB #280

187. **Verb:** zâram (זרַם) [pronounced *zaw-RAHM*], which means *to flood, to inundate with rain*. Barnes defined it as *to flow, to pour, to pour upon, to overwhelm, to wash away*.[139] It is found only in Psalm 77:17 (in the Poal) and in 90:5* (in the Qal). Its noun cognate, zerem (זֶ רְ ם) [pronounced *ZEH-rem*] is found in Job 24:8 Isa. 4:6 25:4 28:2 30:30 32:2 Habak. 3:10.* Verb: Strong's #2229 BDB #281. Noun: Strong's #2230 BDB #281. Psalm 90:5

188. **Verb:** zâraʻ (אַרְז) [pronounced *zaw-RAH*], which means, *to scatter, to disperse [seed], to sow, to produce [seed], to yield [seed];* metaphorically *to sow [justice, injustice, good, evil].* a word used *for planting seeds*, as we find it poetically used when Yahweh plants Israel in the land (Hos. 2:23); however, it is usually used in it common meaning *sowing [seed]* (Gen. 47:23 Lev. 25:22); however, it can be used for *sowing iniquity* (Prov. 22:8). Strong's #2232 BDB #281. Gen. 1:11, 29 26:12 47:23 Exodus 23:10, 16 Lev. 12:2 Deut. 21:4 22:9

zâraʻ (אַרְז) [pronounced *zaw-RAH*]	*to scatter, to disperse [seed], to sow, to produce [seed], to yield [seed]; metaphorically to sow [justice, injustice, good, evil]*	3rd person masculine singular, Qal imperfect	Strong's #2232 BDB #281
zâraʻ (אַרְז) [pronounced *zaw-RAH*]	*to be scattered [dispersed, sown]; metaphorically of a woman to be made fruitful; to [be caused to] conceive, to [become, be made] pregnant*	3rd person masculine singular, Niphal imperfect	Strong's #2232 BDB #281
zâraʻ (אַרְז) [pronounced *zaw-RAH*]	*to be scattered [dispersed, sown]*	3rd person masculine singular, Pual imperfect	Strong's #2232 BDB #281

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[139] *Barnes' Notes,* Vol. IV, book 3, p. 4.

zâraʿ (אָרַז) [pronounced *zaw-RAH*]	*to bear [produce, yield] [seed] [as a plant], to yield [seed]; metaphorically of a woman: to conceive seed; to be made fruitful*	3rd person masculine singular, Hiphil imperfect	Strong's #2232 BDB #281

189. **Masculine_noun:** zeraʿ (עֶרֶז) [pronounced *ZEH-rahǵ*], which means *a seed, a sowing, an offspring*. This appears to be almost exclusively rendered *seed* in the KJV. Strong's #2233 BDB #282. Gen. 1:11 3:15 4:25 7:3 8:22 9:9 12:7 13:15 15:3 16:10 17:7 19:32 21:12 22:17 24:7 26:3 28:4 32:12 35:12 38:8 46:6 47:19 48:4 Exodus 16:31 28:43 30:21 32:13 33:1 Deut. 1:8 4:37 34:4 1Sam. 1:11 2:20 8:15 20:42 24:21 2Sam. 4:8 22:51 1Kings 2:33 1Chron. 16:13 Psalm 105:6 106:27

zeraʿ (עֶרֶז) [pronounced *ZEH-rahǵ*]	*a seed, a sowing; an offspring, progeny, descendant; posterity*	masculine singular noun with the 3rd person masculine plural suffix	Strong's #2233 BDB #282

190. **Masculine_proper_noun:** Yizᵉreʿêl (לאֶעְרְזִי) [pronounced *yizᵉ-reh-ǴAIL*], which means *God will sow* and it is transliterated *Jezreel*. Other forms are below. Strong's #3157 BDB #283. 1Sam. 25:43 27:3 29:1 2Sam. 2:2, 9

Yizᵉreʿêl (לאֶעְרְזִי) [pronounced *yizᵉ-rᵉ-ǴAIL*]	*God will sow; that which God planted;* it is transliterated *Jezreel*	masculine proper noun	Strong's #3157 BDB #283
Yizᵉreʿêlîy (יְזְרֶעֵלִי) [pronounced *yizᵉ-rᵉ-ǵay-LEE*]	*God will sow; that which God planted;* it is transliterated *Jezreelite*	gentilic adjective; masculine form	Strong's #3158 BDB #283
Yizᵉreʿêlîyth (יְזְרֶעֵלִית) [pronounced *yizᵉ-rᵉ-ǵay-LEETH*]	*God will sow; that which God planted;* it is transliterated *Jezreelitess*	gentilic adjective; feminine form	Strong's #3159 BDB #283

191. **Masculine_noun:** which means *a sowing, a thing sown*. Strong's #2221 BDB #283.

192. **Masculine_noun:** which means *a vegetable*. Strong's #2235 BDB #283.

193. **Masculine_noun:** which means *a vegetable*. Plural only. Dan. 1:12.* Why does BDB list this separately? Strong's #2235 BDB #283.

194. **Masculine_noun:** which means *a place of sowing, a seedland*. Strong's #4218 BDB #283.

195. **Feminine_noun:** zᵉrôwaʿ (עוֹרְז) [pronounced *zᵉROH-ahǵ*] (there are about five different spellings) and this word literally means *arm, shoulder* and figuratively means *strength*. Strong's #2220 BDB #283. (Deut. 18:3—fix pronunciation)

Gen. 49:24 Exodus 6:6 15:16 Deut. 4:34 5:15 1Sam. 2:31 2Sam. 1:10 22:35
1Kings 8:42 Psalm 10:15 89:10

zᵉrôwaʿ (עוֹרְז) [pronounced *zᵉROH-ahǵ*]	*arm, shoulder* and figuratively means *strength*	feminine singular noun	Strong's #2220 BDB #283

196. **Feminine_noun:** which means *arm*. Strong's #248 BDB #283.

197. **Verb:** which means *to drip*. Psalm 72:6.* Probable reading. Strong's #2222 BDB #283.

198. **Masculine_noun:** which means *a drop, a dripping*. Strong's #2222 BDB #284.

199. **Verb:** zâraq (קָרְז) [pronounced *zaw-RAHK*], which means *to scatter, to sprinkle; to toss, to throw*. Strong's #2236 BDB #284. Exodus 9:8 24:6, 8 29:16 Job 2:12

zâraq (קָרְז) [pronounced *zaw-RAHK*]	*to scatter, to sprinkle; to toss, to throw*	3rd person masculine singular, Qal imperfect	Strong's #2236 BDB #284
zâraq (קָרְז) [pronounced *zaw-RAHK*]	*to be scattered, to be sprinkled*	3rd person masculine singular, Pual imperfect	Strong's #2236 BDB #284

200. **Masculine_noun:** mizᵉrâq (קָרְזִמ) [pronounced *mihz-RAWK*], which means *a bowl, a basin, a container for wine, a container for liquid [that is sprinkled, thrown or tossed]*. Strong's #4219 BDB #284. Exodus 27:3 1Kings 7:40

mizᵉrâq (קָרְזִמ) [pronounced *mihz-RAWK*]	*a bowl, a basin, a container for wine, a container for liquid [that is sprinkled, thrown or tossed]*	masculine plural noun with the definite article	Strong's #4219 BDB #284

201. **Verb:** which means *to sneeze*. Poel only. Strong's #2237 BDB #284.

202. **Feminine_noun:** zereth (תֶרֶז) [pronounced *ZEH-reth*], which means *span, a measure from spanning the fingers, a unit of measure, approx half-cubit, or the distance from the thumb to the little finger on an outstretched hand*. Strong's #2239 BDB #284. Exodus 28:16 1Sam. 17:4

zereth (תֶרֶז) [pronounced *ZEH-reth*]	*a span, a measure from spanning the fingers, a unit of measure, approx half-cubit, or the distance from the thumb to the little finger on an outstretched hand*	feminine singular noun	Strong's #2239 BDB #284.

If you spread out your fingers, the distance between the tips of the thumb and the little finger is a span, which is about six inches (maybe slightly larger).

203. **Masculine_proper_noun:** which means *nothing* and is transliterated . Strong's #2240 BDB #285.

204. **Masculine_proper_noun:** which means *nothing* and is transliterated . Strong's #2241 BDB #285.

205. **Masculine_proper_noun:** which means *nothing* and is transliterated . Strong's #2242 BDB #285.

8.   ח   Cheth or Heth (8) Written *ch* Spoken *kh*

206. **Letter:** Hêth and used as the numeral 8 on post Biblical Hebrew.

207. **Verb:** châbâ᾿ (אָבָה) [pronounced *khaw^b-VAW*], which means *to withdraw, to hide;* in the Niphal, it means *to hide oneself, to be hidden*. Strong's #2244 BDB #285. Gen. 3:8, 10 31:27 Judges 9:5 1Sam. 10:22 13:6 14:11 19:2 23:23 2Sam. 17:9

châbâ᾿ (אָבָה) [pronounced *khaw^b-VAW*]	*to withdraw, to hide*	3rd person masculine singular, Qal imperfect	Strong's #2244 BDB #285
châbâ᾿ (אָבָה) [pronounced *khaw^b-VAW*]	*to hide onself; to lie hiding; [fleeing away] secretly*	3rd person masculine singular, Niphal perfect	Strong's #2244 BDB #285
châbâ᾿ (אָבָה) [pronounced *khaw^b-VAW*]	*to withdraw, to hide; to hide themselves* (in the plural Hithpael)	3rd person masculine plural, Hithpael imperfect	Strong's #2244 BDB #285

208. **Masculine_noun:** machăbê᾿ (מַתֵא) [pronounced *mah-khuh^b-VAY*], which means *a hiding place, a hiding*. Plural absolute of same word in Isaiah. It is a hiding place from wind in Isa. 32:2. 1Sam. 23:23.* Listed separately in BDB and New Englishman's Hebrew Concordance of the Old Testament, but they appear to be the same noun. Strong's #4224 BDB #285. 1Sam. 23:23

machăbê᾿ (מַתֵא) [pronounced *mah-khuh^b-VAY*]	*a hiding place, a hiding*	masculine singular noun	Strong's #4224 BDB #285

209. **Verb:** which means *to love, to cherish*. Strong's #2245 BDB #285.

210. **Masculine_noun:** which means *bosom*. Strong's #2243 BDB #285.

211. **Masculine_proper_noun:** Chôbâb (חֹבָב) [pronounced *khoh-BAWB^V*], which means *cherished, love, loved;* transliterated *Hobab*. Strong's #2246 BDB #285. Judges 4:11

Chôbâb (חֹבָב) [pronounced *khoh-BAWB^V*]	*cherished, love, loved; transliterated Hobab*	masculine singular, proper noun	Strong's #2246 BDB #285

212. **Masculine_proper_noun:** which means *;* transliterated . Strong's #3160 BDB #285.

213. **Masculine_noun:** which means *a hiding, a hiding-place*. Strong's #2253 BDB #285.

214. **Masculine_proper_noun:** which means *;* transliterated . Strong's #2252 BDB #285.

215. **Verb:** châ^bvaţ (חָבַט) [pronounced *khaw^b-VAHT*], which means *to beat out, pound out*. Strong's #2251 BDB #286. Judges 6:11

216. **Verb1:** châ^bval (חָבַל) [pronounced *kha^b-VAHL*], which means *to writhe in pain and sorrow; to bring forth*. In the Qal *to bind, to pledge*. Some treat this as one verb. Strong's #2254 BDB #286. See **homonym** below. Exodus 22:25 Psalm 7:14

châ^bval (חָבַל) [pronounced *kha^b-VAHL*]	*to tighten a cord, to twist; to bind; to bind [someone] to a pledge; to take a pledge from someone*	3rd person masculine singular, Qal imperfect	Strong's #2254 BDB #286
châ^bval (חָבַל) [pronounced *kha^b-VAHL*]	*to conceive; to writhe in pain and sorrow; to bring forth*	3rd person masculine singular, Piel imperfect	Strong's #2254 BDB #286

217. **Masculine/feminine_noun1:** chebel (חֶבֶל) [pronounced *KHE^B-vel*], which means *rope, cord, bands; a measuring rope; a territory, lot, portion; a group [of things]*. Strong's #2256 BDB #286. Deut. 3:4 32:9 Joshua 17:5 1Sam. 10:5 2Sam. 17:13 22:6 1Kings 4:13 1Chron. 16:18 Job 18:10 Psalm 78:55 105:11 Prov. 5:22

chebel (חֶבֶל) [pronounced *KHE^B-vel*]	*rope, cord, bands; a measuring rope; a territory, region; lot, portion; a group [of things]*	masculine/feminine singular noun	Strong's #2256 BDB #286

Clarke: *ancient lands were measured by lines or cords of a certain length [and this is what this references]*.[140]

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[140] Adam Clarke, *Commentary on the Bible;* from e-Sword, Deut. 3:4 (edited).

We find this word translated in the KJV as *region, country, lot, cord, territory, portion, line, sorrow, rope, bands, tacklings, destruction, coast*. Chebel occurs fewer than sixty times and is given twelve different translations. That this refers to a *cord* or a *rope* is undeniable in Joshua 2:15 Jer. 38:6 (in both cases, men are lowered with a *rope*). It is used for the rope or cord which is used to drag a stone (2Sam. 17:13); the *rope* or *cord* for a tent (Isa. 33:20); and a *rope* used to bind (Esther 1:6 Job 40:25 Ezek 27:24). Chebel is used for *a measuring rope* or *a measuring line* (2Sam. 8:2 Zech. 2:5). Therefore, this word can figuratively be used for a *portion* or *lot* of land which has been measured out (1Kings 4:13 1Chron. 16:18). Then we have the bêyth preposition and the word chebel (לְבֶח) [pronounced *KHE^B-vel*], and it means *cord, territory, band;* actually, this has been given a myriad of renderings, but the idea is that this is a *rope* or *cord,* but it can also refer to *that which has been roped off or allotted to*. Since chebel generally refers to a rope or a band which ties things together, it can also be used less literally for a group of things. In 1Sam. 10:5, it refers to *a group of* or *a band of*.

218. **Masculine_noun2:** che^bvel (חֶ בֶ ל) [pronounced *KHE^B-vel*], which means *pain, pang*. Gesenius points out that this is particularly used of parturient women (young women about to give birth). In Job 21:17, che^bvel means intense, severe, concentrated pain (we find it used similarly in Job 39:3). This is clearly a homonym with a word that means *cord, line* (and perhaps the umbilical cord is the connection?). Strong's #2256 BDB #286. Job 21:17

219. **Masculine/feminine_noun:** which means *a pledge [as something binding]*. Strong's #2258 BDB #287.

220. **Masculine_noun:** which means *mast [probably]*. Strong's #2260 BDB #287.

221. **Masculine_noun:** which means *sailor*. Strong's #2259 BDB #287.

222. **Masculine_plural_noun:** which means *union*. Strong's #2256 BDB #287.

223. **Feminine_noun:** tach^ebûwlâh (הָלוּבְחַת) [pronounced *tahkh-boo-LAW*], which means *direction, counsel, guidance, good advice, (wise, prudent) counsel; the art of governing, governing, rule*. Probably related to rope pulling, which is used in guiding a ship. Strong's #8458 BDB #287. Prov. 1:5

tach^ebûwlâh (הָלוּבְחַת) [pronounced *tahkh-boo-LAW*]	*direction, counsel, guidance, good advice, (wise, prudent) counsel; the art of governing, governing, rule*	feminine singular noun	Strong's #8458 BDB #287

There is a slight difference in spelling in this passage.

I am not yet certain of the differences between the singular or the plural.

224. **Verb2:** châ^bval (תַבל) [pronounced *kha^b-VAHL*], which means *to act ruinously, to act corruptly*. Some treat this as one verb. Strong's #2254 BDB #287. See **homonym** above. Job 17:1

châᵇval (תְבַל) [pronounced *khaᵇ-VAHL*]	*to spoil, to corrupt; to act corruptly [or wickedly]*	3ʳᵈ person masculine singular, Qal imperfect	Strong's #2254 BDB #286
châᵇval (תְבַל) [pronounced *khaᵇ-VAHL*]	*to be destroyed*	3ʳᵈ person masculine singular, Niphal imperfect	Strong's #2254 BDB #286
châᵇval (תְבַל) [pronounced *khaᵇ-VAHL*]	*to spoil, to destroy, to lay waste to*	3ʳᵈ person masculine singular, Piel imperfect	Strong's #2254 BDB #286
châᵇval (תְבַל) [pronounced *khaᵇ-VAHL*]	*to be destroyed, to be exhausted*	3ʳᵈ person masculine singular, Pual imperfect	Strong's #2254 BDB #286

225. **Masculine_noun:** which means *destruction*. Piel of above. Strong's #2256 BDB #287.

226. **Feminine_noun:** which means *meadow-saffron, crocus*. Strong's #2261 BDB #287.

227. **Verb:** châbaq (קָבַח) [pronounced *khaw-BAHK*], which means *to clasp, to embrace*. Strong's #2263 BDB #287. Gen. 29:13 33:4 48:10 Prov. 4:8 5:20

châbaq (קָבַח) [pronounced *khaw-BAHK*]	*to clasp, to embrace; to fold one's hands with idleness*	3ʳᵈ person masculine singular, Qal imperfect	Strong's #2263 BDB #287
châbaq (קָבַח) [pronounced *khaw-BAHK*]	*to embrace; to embrace the rock or the dunghill means to lie (or make one's bed) upon them*	3ʳᵈ person masculine singular, Piel imperfect	Strong's #2263 BDB #287

228. **Masculine_noun:** chibbûq (קָבַח) [pronounced *khihb-BUK*], which means *a clasping, a folding of the hands;* there is an implication of laziness. Strong's #2264 BDB #287. Prov. 6:10

chibbûq (קָבַח) [pronounced *khihb-BUK*]	*a clasping, a folding of the hands;* there is an implication of laziness	masculine singular construct	Strong's #2264 BDB #287

229. **Verb:** châbar (רַבָח) [pronounced *khawb-VAHR*] which means *to join, to unite* (Gen. 14:5 Exodus 26:3). We have this used in a negative sense with regards to demonism only in Deut. 18:11 and Psalm 58:5. This word is used in a negative sense in Psalm 94:20 Hosea 4:17. When used in conjunction with demonism, it is always accompanied by its noun cognate: cheᵇver (חֶ בֶ ר) [pronounced *kheb-VER*], translated *enchantment, charm, company,* and *wide* in the KJV. It is associated with demonism in Deut. 18:11 Psalm 58:5 Isa. 47:9, 12. It is only found in three more places: Prov. 21:9 25:24 Hos. 6:9. I am a little hard-pressed for the

connection between the two very different meanings of the verb. There is an emphasis in the Old Testament of being bound by one's oath or word (Joshua 9:20) and this may be the connection between the disparate meanings. A third-party is bound by the statement of the one who makes it. Essentially, something is said to have a supernatural affect on another. In the Talmud, when one encounters a witch, they are instructed to say, "May a pot of boiling dung be stuffed into your mouth, you ugly witch," in order to remove her powers (Pᵉçâhîm 110a). From the reading which I have done, my take on this is that a phrase is repeated several times to, as it were, place a curse upon another or casts somewhat of a magical curse or spell upon them. It is possible that the connection is the *uniting* of the spirit world with our world. Strong's #2266   BDB #287. (verb).   Strong's #2267 BDB #288 (noun*) Gen. 14:3 Exodus 26:3, 6 28:7 Deut. **18:11** Job 16:4

châbar (חָבַר) [pronounced *khawb-VAHR*]	*to join [together], to unite; to adhere [to one another], to bind together; to fascinate, to charm; to be marked with stripes, lines, to be variagated*	3ʳᵈ person masculine plural, Qal imperfect	Strong's #2266 BDB #287
châbar (חָבַר) [pronounced *khawb-VAHR*]	*joined [together], united; those adhering [to one another], ones bound together; being marked with stripes, lines, being variegated*	feminine plural, Qal active participle	Strong's #2266 BDB #287
châbar (חָבַר) [pronounced *khawb-VAHR*]	*to unite with, to make an ally of; to unite, to join, to ally with, to connect [to, with]; to make an alliance; to bring into fellowship [with]*	3ʳᵈ person masculine plural, Piel imperfect	Strong's #2266 BDB #287
châbar (חָבַר) [pronounced *khawb-VAHR*]	*to be allied with, to be united [with]; to be joined together; to be associated with, to have fellowship with*	3ʳᵈ person masculine plural, Pual imperfect	Strong's #2266 BDB #287
châbar (חָבַר) [pronounced *khawb-VAHR*]	*to join together, to make or to enter into a confederacy; pile up (words)*	3ʳᵈ person masculine plural, Hiphil imperfect	Strong's #2266 BDB #287

| châbar (חָבַר) [pronounced *khawb-VAHR*] | *to join oneself to, make an alliance, league together; to join in fellowship [with]* | 3rd person masculine plural, Hithpael imperfect | Strong's #2266 BDB #287 |

230. **Masculine_noun:** cheber (חֶבֶר) [pronounced *KHEH^B-ver*], which means *company, association, spell*. Strong's #2267 BDB #288. Deut. **18:11**

231. **Masculine_proper_noun:** Cheber (חֶבֶר) [pronounced *KHEH^B-ver*], which means *comrad; company, association;* transliterated *Heber, Cheber*. Also spelled Chêber (חֵבֶר) [pronounced *KHAY^B-ver*]. Strong's #2268 BDB #288. Judges 4:11

| Cheber (חֶבֶר) [pronounced *KHEH^B-ver*] | *comrade; community, company, association;* transliterated *Heber, Cheber* | masculine singular, proper noun | Strong's #2268 BDB #288 |

Also Chêber (חֵבֶר) [pronounced *KHAY^B-ver*].

232. **Gentilic_adjective:** which is transliterated *Chebrey*. Strong's #2277 BDB #288.

233. **Feminine_noun:** which means *association, company*. Abstract noun. Strong's #2274 BDB #288.

234. **Adjective:** châ^{b}vêr (חָבֵר) [pronounced *cha^b-VAIR*], which means *united, associated*. Strong's #2270 BDB #288. Judges 20:11

235. **Masculine_noun:** châ^{b}vêr (חָבֵר) [pronounced *cha^b-VAIR*], which means *associate, companion*. Strong's #2270 BDB #288. None

236. **Feminine_noun:** which means *consort; wife*. Strong's #2278 BDB #289.

237. **Feminine_noun:** chôbereth (חֹבֶרֶת) [pronounced *khoh-BEH-rehth*], which means *a junction, a thing that joins, joined*. Strong's #2279 BDB #289. Exodus 26:4

| chôbereth (חֹבֶרֶת) [pronounced *khoh-BEH-rehth*] | *a junction, a thing that joins, joined* | feminine singular noun | Strong's #2279 BDB #289 |

238. **Masculine_noun:** which means *an associate, a partner in trade*. Strong's #2271 BDB #289.

239. **Feminine_noun:** chabburâh (הַחֲבַח) [pronounced *khahb-bu-RAW*], which means *stripe, bruise, mark, blow*. Strong's #2250 BDB #289. Gen. 4:23 Exodus 21:25

| chabburâh (הַחֲבַח) [pronounced *khahb-bu-RAW*] | *stripe, bruise, mark, blow* | feminine singular noun with the 1st person singular suffix | Strong's #2250 BDB #289 |

There are several alternate spellings of this word, including one with a single bêyth.

240.   **Feminine_noun:** which means *stripe, mark*. Strong's #2272 BDB #289.

241.   **Proper_noun:** Cheb^e^rôwn (וֹרְבֶח) [pronounced khe^b^v-ROHN], which means *association, league, joined* and is transliterated *Hebron*. McGee suggests that it means *fellowship, communion;* as Hebron was a place of fellowship with God, as we will see when we examine its history. Strong's #2275 BDB #289. Gen. 13:18 23:2 35:27 37:14 The Doctrine of Hebron Judges 1:10 2Sam. 2:1, 32 15:7, 9 1Kings 2:11 1Chron. 12:23 15:9

Cheb^e^rôwn (וֹרְבֶח) [pronounced khe^b^v-ROHN]	*association, league, joined;* transliterated *Hebron*	proper noun; location	Strong's #2275 BDB #289

242.   **Proper_noun:** Che^b^v^e^rôwn (וֹרְבֶח) [pronounced khe^b^v-ROHN], which means *association, league, joined, fellowship, communion;* transliterated *Hebron, Chebron*. McGee suggests that it means *fellowship, communion;* as Grandson of Levi. Strong's #2275 BDB #289. Exodus 6:18

Che^b^v^e^rôwn (וֹרְבֶח) [pronounced *khe^b^v-ROHN*]	*association, league, joined, fellowship, communion;* transliterated *Hebron, Chebron*	proper singular noun	Strong's #2275 BDB #289

243.   **Gentilic_adjective:** which is transliterated *Chebroney*. Strong's #2276 BDB #289.

244.   **Feminine_noun:** mach^e^bereth (תֶרֶבְחַמ) [pronounced *mahkh-BEH-rehth*], which means, *a thing joined, a place of joining, a junction, joint, a seam, a sewed piece, a coupling*. Strong's #4225 BDB #289. Exodus 26:4 28:27

mach^e^bereth (תֶרֶבְחַמ) [pronounced *mahkh-BEH-rehth*]	*a thing joined, a place of joining, a junction, joint, a seam, a sewed piece, a coupling*	feminine singular noun with the definite article	Strong's #4225 BDB #289

245.   **Feminine_noun:** which means *binder, clamp, joint*. Strong's #4226 BDB #289.

246.   **Masculine_proper_noun:**   which means *joined?* and is transliterated . Strong's #2249 BDB #289.

247.   **Verb:** châbash (בָחש) [pronounced *khaw-BAHSH*], which means *to bind, to bind on, to bind up, to join; to restrain; to saddle; to bandage; to govern*. Good word for a word study. Strong's #2280 BDB #289. Gen. 22:3 Exodus 29:9 2Sam. 16:1 17:23 19:26 1Kings 2:40 Psalm 147:3

châbash (בָחשׁ) [pronounced *khaw-BAHSH*]	*to bind, to bind on [around, up]; to wrap [a turban, scarf] around; to bind [by allegiance; law, rule]; to join; to restrain; to saddle [up]; to bandage; to govern*	3rd person masculine singular, Qal imperfect	Strong's #2280 BDB #289
châbash (בָחשׁ) [pronounced *khaw-BAHSH*]	*those being bound around, up]; being wrapped [a turban, scarf] around; being bound [by allegiance; law, rule]; joining; restraining; saddled [up with]; those governing*	masculine plural, Qal active participle	Strong's #2280 BDB #289
châbash (בָחשׁ) [pronounced *khaw-BAHSH*]	*to bind; to bandage; to restrain; to dam up*	3rd person masculine singular, Piel imperfect	Strong's #2280 BDB #289
châbash (בָחשׁ) [pronounced *khaw-BAHSH*]	*to be bound up*	3rd person masculine singular, Pual imperfect	Strong's #2280 BDB #289

248. **Verb:** which means *to be obscure, to be lowly, to be submissive*. Strong's #none BDB #290.

249. **Masculine_plural_noun:** which means *flat cakes, bread-wafers*. Strong's #4227 BDB #290.

250. **Feminine_noun:** machăᵇvath (מֲתַּת) [pronounced *mah-khahᵇ-VAHTH*], which means *flat plate, pan griddle (for baking)*. We find this word in Lev. 2:5 6:21 7:9 1Chron. 23:29 Ezek. 4:3.* it appears to be a flat pan or griddle used for baking breads. Strong's #4227 BDB #290. **Ancient Jewish Cooking Vessels**

251. **Masculine_noun:** which means *locust, grasshopper*. Strong's #2284 BDB #290.

252. **Masculine_proper_noun:** which means *locust, grasshopper* and is transliterated *Chagab?*. Strong's #2285 BDB #290.

253. **Masculine_proper_noun:** which means and is transliterated . Strong's #2286 BDB #290.

254. **Masculine_proper_noun:** which means and is transliterated . Strong's #2286 BDB #290.

255. **Verb:** châgag (גַג) [pronounced *khaw-GAHG*], which means *to move in a circle, to dance, to celebrate; to feast; to celebrate* [often, a feast, a feast day].

Strong's #2287 BDB #290. Exodus 5:1 12:14 23:14 Deut. 16:15 1Sam. 30:16

châgag (גָגַ) [pronounced *khaw-GAHG*]	*to move in a circle, to dance, to reel to be giddy, to feast; to celebrate* [often, a feast or a feast day]	3rd person masculine singular, Qal imperfect	Strong's #2287 BDB #290

This is the same word often translated *to keep a solemn feast* (Deut. 16:15). When we find this word used apart from the Law, it is a word of celebration, movement, dancing. I think what find over and over again in the KJV in the Law is an asceticizing of this word (compare Exodus 23:14 Lev. 23:39, 41 Num. 29:12); so instead of this referring to *keeping (or observing) a solemn feast;* this should, instead, refer to the *celebration of a feast-day*.

256.   **Masculine_noun:** chag (גַ) [pronounced *khahg*] and it means *festival gathering, feast, pilgrim feast;* a metonym for the *festive sacrifice, to victim, the animal to be slaughtered*. This word does occur in this chapter in vv. 6, 34, 39, 41; other than that, the word found in this chapter is not *feast* but *appointed time*. Strong's #2282 BDB #290. Exodus 10:9 12:14 13:6 23:15 32:5 Lev. 23:6 Deut. 16:10 1Kings 8:2, 65 Psalm 118:27

chag (גַ) [pronounced *khahg*]	*festival gathering, feast, pilgrim feast;* a metonym for the *festive sacrifice, to victim, the animal to be slaughtered*	masculine singular noun	Strong's #2282 BDB #290

The word גַח commonly means a festival or feast (Ex. 10:9 12:14); as well as the festival-sacrifice, the victim (Ex. 23:18 Mal. 2:3).

257.   **Feminine_noun:** which means *reeling*. Strong's #2283 BDB #291.

258.   **Masculine_proper_noun:**   which means *festal* and is transliterated *Haggai*. Strong's #2292 BDB #291.

259.   **Masculine_proper_noun:** Chaggîy (גַיְ) [pronounced *khag-GHEE*], which means *festal* and is transliterated *Chaggi, Haggi; Chaggite, Haggite*. Also an gentilic adjective. Strong's #2291 BDB #291. Gen. 46:16

Chaggîy (גַיְ) [pronounced *khag-GHEE*]	*festal* and is transliterated *Chaggi, Haggi; Chaggite, Haggite*	masculine singular proper noun; also an adjective gentis	Strong's #2291 BDB #291

260.   **Masculine_proper_noun:** which means *feast of Yah* and is transliterated . A Levite. Strong's #2293 BDB #291.

261. **Feminine_proper_noun:** Chaggîyth (תִּיגַח) [pronounced *khahg-GEETH*], which means *festive* and is transliterated *Haggith*. Strong's #2294 BDB #291. 2Sam. 3:4 1Kings 1:5 2:13

Chaggîyth (תִּיגַח) [pronounced *khahg-GEETH*]	*festive* and is transliterated *Haggith*	feminine singular proper noun	Strong's #2294 BDB #291

262. **Verb:** which means *to conceal*. Strong's #none BDB #291.

263. **Masculine_plural_noun:** which means *places of concealment*. Strong's #2288 BDB #291.

264. **Verb:** which means *to hobble, to hop*. Strong's #none BDB #291.

265. **Feminine_proper_noun:** which means *to hop* and is transliterated . Strong's #2295 BDB #291.

266. **Verb:** châgar (רַגָח) [pronounced *khaw-GAHR*], which means *to belt, to cinch, to gird, to encircle, to bind, to tie, to rope, to fasten around [onself]*. BDB gives the meanings *to gird, to gird on, to gird onself;* and the imperfect means that the action is incomplete or on-going—i.e., we still got girding going on. Rotherham translates this *begirt*. This is used of the action of a verb in conjunction with putting on a belt or the rope of a robe, so, rather than fall into a total gird-fest, we could also render this *belt, cinch, encircle, bind, tie, rope*. In other words, insofar as the English language goes, the best rendering of this word is *gird*. This appears to demand a preposition like *with,* meaning that it may be implied by the verb. Strong's #2296 BDB #291. Exodus 12:11 29:9 Deut. 1:41 Judges **3:16** 18:11 1Sam. 2:18 17:39 25:13 2Sam. 3:31 20:8 21:16 22:46

châgar (רַגָח) [pronounced *khaw-GAHR*]	*to belt, to cinch, to gird, to encircle, to bind, to tie, to rope, to fasten around [onself]*	3rd person masculine singular, Qal imperfect	Strong's #2296 BDB #291
châgar (רַגָח) [pronounced *khaw-GAHR*]	*was belted [cinched, girded] [to someone], encircled, being bound; [something] being tied [or, roped], being fasten around [onself], wearing*	Qal passive participle	Strong's #2296 BDB #291

châgar (רֶגָּח) [pronounced *khaw-GAHR*]	*those belted [cinched, girded] [to someone], the ones being encircled, those being bound; those being tied [or, roped], those being fasten around [onself], the ones wearing*	masculine plural, Qal passive participle	Strong's #2296 BDB #291

267. **Masculine_noun:** chăgôwr (רוּגֵח) [pronounced *khuh-GOHR*], which means *a binding; belt, girdle*. There is some disagreement concerning this word, but it does not seem to affect the meaning. Gesenius lists this as Strong's #2289 (however, there is more discussion than that). Strong's #2290 BDB #292. Gen. 3:7 1Sam. 18:4 2Sam. 20:8

chăgôwr (רוּגֵח) [pronounced *khuh-GOHR*]	*a binding; girdle, belt; loin covering, loin cloth; armor*	masculine singular noun	Strong's #2289 & #2290 BDB #292
chăgôwrâh (הָרוּגֵח) [pronounced *khuh-goh-RAW*]	*a binding; girdle, belt; loin covering, loin cloth; armor*	feminine plural noun	Strong's #2290 BDB #292

It is not clear from Gesenius or BDB how the masculine and feminine nouns differ in meaning.

268. **Adjective:** which means *belted, girt, girded*. Seems to be the same as above. Strong's #2289 BDB #292.

269. **Feminine_noun:** which means *girdle, loin-covering, belt*. Strong's #2290 BDB #292. 2Sam. 18:11 1Kings 2:5

chăgôwrâh (הָרוּגֵח) [pronounced *khuh-goh-RAW*]	*apron; girdle, belt; loin-covering*	masculine singular noun	Strong's #2290 BDB #292

270. **Feminine_noun:** which means *a girding, a cincture*. Strong's #4228 BDB #292.

271. **Verb:** which means *to be sharp, to be keen; to sharpen, to be sharpened*. Qal, Hiphil, Hophal. Strong's #2300 BDB #292.

272. **Adjective:** chad (דַח) [pronounced *khahd*], which means *sharp*. Strong's #2299 BDB #292. Psalm 57:4 Prov. 5:4

chad (דַח) [pronounced *khahd*]	*sharp*	feminine singular adjective	Strong's #2299 BDB #292

273. **Adjective:** which means *sharpened, sharp, pointed*. Strong's #2303 BDB #292.

274. **Masculine_proper_noun:** Chadad (דַדַח) [pronounced *khah-DAHD*], which means *sharp, pointed* and is transliterated Chadad, Hadad. Strong's #2301 BDB #292. Gen. 25:15

Chadad (דַדַח) [pronounced *khah-DAHD*]	*sharp, pointed* and is transliterated Chadad, Hadad	masculine singular proper noun	Strong's #2301 BDB #292
See Strong's #2316 BDB #293 below. These two words may be confounded with one another.			

275. **Verb1:** which means *to be sharp, to grow sharp*. Different spelling from above. Strong's #2300 BDB #292.

276. **Verb2:** châdâh (הָדָח) [pronounced *khaw-DAW*], which means *to make glad, to gladden*. Strong's #2302 BDB #292. Exodus 18:9 Job 3:6 Psalm 21:6

châdâh (הָדָח) [pronounced *khaw-DAW*]	*to be glad, to rejoice*	3rd person masculine singular, Qal imperfect	Strong's #2302 BDB #292
châdâh (הָדָח) [pronounced *khaw-DAW*]	*to make glad, to gladden*	2nd person masculine singular, Piel imperfect	Strong's #2302 BDB #292

277. **Feminine_noun:** ched^{e}vâh (הָוְדֶח) [pronounced *khehd^e-VAW*], which means *joy, gladness*. Strong's #2304 BDB #292. 1Chron. 16:27

ched^{e}vâh (הָוְדֶח) [pronounced *khehd^e-VAW*]	*joy, gladness*	feminine singular noun	Strong's #2304 BDB #292

278. **Masculine_proper_noun:** which means *God gives joy* and is transliterated . Strong's #3164 BDB #292.

279. **Masculine_proper_noun:** which means *may give joy?* and is transliterated . Strong's #3165 BDB #292.

280. **Verb:** châdal (לַדָח) [pronounced *khaw-DAHL*], which means *to cease and desist, to leave off, to cease, to leave, to forsake*. This is a word given many different renderings in the KJV: *ceased, left, forbear, were unoccupied, leave, forsake, left off, have failed* (and these are all Qal renderings). Gesenius renders this *to leave off, to cease, to desist;* as well as *to forsake, to leave*. The idea is someone who has left off from their work, or has ceased from their work; the idea that something may be left unfinished or undone is also a part of this verb. We will render this **cease and to desist;** but the root, according to Gesenius, has to do with becoming loose, flaccid, and often is used in terms of ceasing from one's labor. Strong's #2308 BDB #292. Gen. 11:8 18:11 41:49 Exodus 9:29 14:11 23:5 Judges 5:6 9:9 15:7 1Sam. 2:5 9:5 23:13 Job 3:17 7:16 10:20 14:5 16:6 19:14 Prov. 10:19

| châdal (לַדָח) [pronounced *khaw-DAHL*] | *to cease and desist, to leave off, to cease, to leave, to forsake* | 3rd person masculine singular, Qal imperfect | Strong's #2308 BDB #292 |
| châdal (לַדָח) [pronounced *khaw-DAHL*] | *cease and desist, leave off, cease, leave, forsake* | 2nd person masculine singular, Qal imperative | Strong's #2308 BDB #292 |

281.   **Adjective:** which means *forbearing, lacking*. Strong's #2310 BDB #293.

282.   **Masculine_noun:** which means *cessation*. Strong's #2309 BDB #293.

283.   **Masculine_proper_noun:**   which means *cessation; forbearance* and is transliterated . Strong's #2311 BDB #293.

284.   **Masculine_noun:** which means *brier*. Strong's #2312 BDB #293.

285.   **Masculine_proper_noun:** Chiddeqel (לְקָדח) [pronounced *khihd-DEH-kehl*], which means *rapid;* and is transliterated *Hiddekel* and translated, *Tigris*. Strong's #2313 BDB #293. Gen. 1:14

| Chiddeqel (לְקָדח) [pronounced *khihd-DEH-kehl*] | *rapid;* and is transliterated *Hiddekel* and translated *Tigris* | masculine singular proper noun | Strong's #2313 BDB #293 |

286.   **Verb:** which means *to surround, to enclose*. Strong's #2314 BDB #293.

287.   **Masculine_noun:** cheder (רֶדֵח) [pronounced *KHEH-dehr*], which means *chamber, room, private room; rec-room, private office; innermost part; inward parts*. Recall that we saw this word before in Judges 3:24 when we were speaking of the *rec-room* or *private office* of fat king Eglon. Here, it refers to the private bedroom of his betrothed. Strong's #2315(and#2316) BDB #293. Gen. 43:30 Exodus 8:3 Judges 3:24 15:1 16:9a 2Sam. 4:7 13:10 1Kings 1:15 Psalm 105:30 Prov. 7:27

| cheder (רֶדֵח) [pronounced *KHEH-dehr*] | *chamber, room, private room; private office; innermost part; inward parts* | masculine singular construct | Strong's #2315 (and #2316) BDB #293 |

288.   **Masculine_proper_noun:** Cheder (רֶדֵח) [pronounced *KHEH-dehr*], which means *chamber, room;* transliterated *Cheder, Heder, Hadar, Chadar*. Strong's #2316 BDB #293. Gen. 25:15

| Cheder (רֶדֵח) [pronounced *KHEH-dehr*] | *chamber, room;* transliterated *Cheder, Heder, Hadar, Chadar* | masculine singular proper noun | Strong's #2316 BDB #293 |

See Strong's #2301 BDB #292 above.

Because dâhleth (ד) and and rêhsh (ר) are often confounded in proper names, the proper noun found here could be this below:

Chadad (חָדַד) [pronounced *khah-DAHD*]	*sharp, pointed* and is transliterated Chadad, Hadad	masculine singular proper noun	Strong's #2301 BDB #292

289. **Masculine_proper_noun:** which means *chamber, room* and is transliterated . Location. Strong's #2317 BDB #293.

290. **Verb:** châdash (חָדָשׁ) [pronounced *khaw-DAHSH*], which means *to cut and to polish* [a sword]; *to renew or restore* [a building]; *to renew*. it brings back the gleam and the shine and the newness of the sword. In a similar fashion, it is used for the *repair and restoration* of buildings (2Chron. 15:8 24:4 Isa. 61:4). Therefore, this means *to renew;* it is only found in the Piel and the Hithpael. Strong's #2318 BDB #293. 1Sam. 11:14 Job 10:17 Psalm 51:10 103:5

châdash (חָדָשׁ) [pronounced *khaw-DAHSH*]	*to cut and to polish* [a sword]; *to renew or restore* [a building]; *to renew; to repair*	3rd person masculine singular, Piel imperfect	Strong's #2318 BDB #293
châdash (חָדָשׁ) [pronounced *khaw-DAHSH*]	*to renew [oneself], to restore [oneself]*	2nd person masculine singular, Hithpael imperfect	Strong's #2318 BDB #293

291. **Adjective:** châdâsh (חָדָשׁ) [pronounced *khaw-DAWSH*], which means *new, new thing; fresh*. Gesenius not consulted. Strong's #2319 BDB #294. Exodus 1:8 Deut. 20:5 22:9 Judges 5:8 15:13 1Sam. 6:7 2Sam. 6:3 21:16 Psalm 96 inscription Eccles. 1:9

châdâsh (חָדָשׁ) [pronounced *khaw-DAWSH*]	*new, new thing; fresh*	feminine singular adjective	Strong's #2319 BDB #294

Pastor John Griffith: *chadash - new, fresh, renewed in a spiritual or moral sense*.[141] His comment for Eccles. 1:10.

292. **Masculine_noun:** chôdesh (חֹדֶשׁ) [pronounced *KHOH-desh*], which means *new moon, month*. Strong's #2320 BDB #294. Gen. 7:11 8:4 29:14 38:24 Exodus 12:2 13:4 16:1 19:1 23:15 Deut. 1:3 16:1 Judges 19:2 1Sam. 6:1 [10:27] 20:5 27:7 2Sam. 2:11 1Kings 4:7 5:14 6:1 8:2 1Chron. 12:15 Job 21:21

chôdesh (חֹדֶשׁ) [pronounced *KHOH-desh*]	*new moon, month; monthly; first day of the month*	masculine singular noun	Strong's #2320 BDB #294

[141] From **http://www.ironrangebible.com/griffith/Ecclesiastes/Ecclesiastes_04.html** accessed June 15, 2018.

chŏdâshîym (חֳדָשִׁים) [pronounced *kho-daw-SHEEM*]	*new moons, months*	masculine plural noun	Strong's #2320 BDB #294

293.   **Combo:** Gen. 29:14

chôdesh (חֹדֶשׁ) [pronounced *KHOH-desh*]	*new moon, month; monthly; first day of the month*	masculine singular construct	Strong's #2320 BDB #294
yâmîym (יָמִים) [pronounced *yaw-MEEM*]	*days, a set of days; time of life, lifetime; a specific time period, a year*	masculine plural noun with the definite article	Strong's #3117 BDB #398

That the plural of *days* often refers to a year can be seen in Lev. 25:29 1Sam. 1:3, 20 2:19. That the plural of *days* can mean *years* seems to be borne out by 1Kings 1:1.

This may have a specific meaning. Gen. 29;14

294.   **Proper_feminine_noun:** Strong's #2321 BDB #295.

295.   **Proper_noun/location:**   which means *newness, new moon, new month;* transliterated . Strong's #2322 BDB #295.

296.   **Proper_noun/location:**   which means *newness, new moon, new month;* transliterated . Strong's #8483 BDB #295.

297.   **Verb:** which means *to be guilty; under obligation*. Strong's #2325 BDB #295.

298.   **Masculine_noun:** which means *debt*. Strong's #2326 BDB #295.

299.   **Proper_noun/location:** Chôwbâh (הֲבוֹח) [pronounced *khoh-BAW*], which means *hiding place;* transliterated *Hobah*. Strong's #2327 BDB #295. Gen. 14:15

Chôwbâh (הֲבוֹח) [pronounced *khoh-BAW*]	*hiding place;* transliterated *Hobah*	proper singular noun/location	Strong's #2327 BDB #295

BDB: *a city north of Damascus to which Abraham pursued the kings who had pillaged Sodom.*[142]

300.   **Verb:** which means *to draw round; to make a circle*. Strong's #2328 BDB #295.

301.   **Masculine_noun:** chûwg (גוח) [pronounced *khoog*], which means *circle, sphere; circuit, compass*. It is found only in Prov. 8:27   Job 22:14   Isa. 40:22. Strong's #2329 BDB #295. The Doctrine of Inspiration Prov. 8:27

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[142] *The Brown-Driver-Briggs Hebrew and English Lexicon;* courtesy of e-sword; Strong's #2327.

| chûwg (גוע) [pronounced *khoog*] | *circle, sphere, curvature; circuit, compass* | masculine singular noun | Strong's #2329 BDB #295 |

James Rickard: *"Circle" is noun CHUG, גוח that means "circle or horizon." Sometimes it is called "vault" for the atmospheric canopy over the earth. Compare Job 22:14; 26:10; Isa. 40:22. Job 26:10* "He has inscribed a circle on the surface of the waters at the boundary of light and darkness." *Isa 40:22a* It is He Who is enthroned above the circle (horizon) of the earth….[143]

302. **Feminine_noun:** which means *circle-instrument; compass.* Strong's #4230 BDB #295.

303. **Feminine_noun:** chîydâh (הָדיִח) [pronounced *khee-DAWH*], which means *something twisted, something involved; a subtlety, a fraud; a difficult sentence, dark sayings, riddle, enigmatic or perplexing question, saying; a poem, song, oracle, vision*. It is first found in Num. 12:8 and then not seen again until Judges 14:13–19 and then another half dozen times throughout Scripture. In the Psalms, we find this word only one other time: in Psalm 49:4. Strong's #2420 BDB #295. Judges 14:12 Psalm **78:2** Prov. 1:6

| chîydâh (הָדיִח) [pronounced *khee-DAWH*] | *something twisted, something involved; a subtlety, a fraud; a difficult sentence, dark sayings, riddle, enigmatic or perplexing question, saying; a poem, song, oracle, vision* | feminine singular noun | Strong's #2420 BDB #295 |

304. **Verb:** chûwd (חוד) [pronounced *khood*], which means *to propound a riddle, to put forth a riddle, to offer up a riddle, to propose an enigma, to set forth a parable*. Strong's #2330 BDB #295. Judges 14:12

305. **Feminine_noun:** Chavvâh (הָוַח) [pronounced *khahv-VAW*], which means *life, living;* transliterated *Eve*. Strong's #2332 BDB #295. Gen. 3:20 4:1

| Chavvâh (הָוַח) [pronounced *khahv-VAW*] | *life, living;* transliterated *Eve, Havah* | feminine singular noun | Strong's #2332 BDB #295 |

306. **Masculine_noun:** which means . Is this the correct Strong's? Strong's #3171 BDB #295.

307. **Feminine_noun:** chavvâh (הָוַח) [pronounced *khahv-VAW*], which means *life; family, tribe, village*. Strong's #2333 BDB #295.

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308. **Proper_noun_location:** chavvôwth (תֹּוַח) [pronounced *khahv-VOHTH*], which means *village, tent village;* transliterated *Havoth.* In other words, although this apparently specifies a specific area, it means *villages of Jair.* It does not mean *town* but *tent-villages.* This is the plural of Strong's #2333. Strong's #2334 BDB #295. Deut. 3:14 Num. 32:41 Judges 10:4 1Kings 4:13

Chavvôwth (תֹּוַח) [pronounced *khahv-VOHTH*]	*village, tent village;* transliterated *Havoth*	proper singular noun location	Strong's #2334 BDB #295
Yâʾîyr (רִיאִי) [pronounced *yaw-EER*]	*he enlightens* or *one giving light;* and is transliterated *Jair*	masculine singular proper noun	Strong's #2971 BDB #22

Together, these give us the name *Havoth-jair,* or *the villages of Jair.* BDB: *certain villages on the east of Jordan, in Gilead or Bashan, which were taken by Jair, the son of Manasseh, and called after his name; 60 or 23 or 30 cities in total.*[144]

309. **Gentilic_adjective:** Chivvîy (יִוּ) [pronounced *khihv-VEE*], which means *villagers,* transliterated *Hivite.* Strong's #2340 BDB #295. Gen. 10:17 34:1 36:2 Exodus 3:8 13:5 23:23 33:2 Deut. 20:17 Judges 3:3 2Sam. 24:7 1Kings 9:20

Chivvîy (וֹח) [pronounced *khihv-VEE*]	*villagers,* transliterated *Hivite*	masculine singular, gentilic adjective; with the definite article	Strong's #2340 BDB #295

310. **Gentilic_adjective:** Machăvîym (מַחֵוְים) [pronounced *mahkh-uhv-EEM*], which means *propagators;* transliterated *Mahavite.* Strong's #4233 BDB #296. 1Chron. 11:46*

Machăvîym (מַחֵוְים) [pronounced *mahkh-uhv-EEM*],	*propagators;* transliterated *Mahavite*	gentilic singular adjective with the definite article	Strong's #4233 BDB #296

311. **Verb3:** châvâh (הֵוָה) [pronounced *khaw-VAH*], which means *to breathe out; to live* and therefore, *to tell, to declare, to show.* Strong's #2331 BDB #296. Job 15:17 Psalm 19:2

312. **Feminine_noun:** which means *a declaration.* Strong's #262 BDB #296.

313. **Masculine_noun:** chôwach (חַ ו ח) [pronounced *KHOH-ahkh*], which means *a brier, a bramble, a hook, ring, fetter.* What ties these words together is that they attach themselves to one another. Strong's #2336–2337 BDB #296. 1Sam. 13:6

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[144] *The Brown-Driver-Briggs Hebrew and English Lexicon;* courtesy of e-sword; Strong's #2334.

chôwach (חוֹחַ) [pronounced *KHOH-ahkh*]	*a brier, a bramble, a hook, ring, fetter*	masculine plural noun (with the definite article)	Strong's #2336 & #2337 BDB #296

314. **Masculine_noun:** which means *hook, ring, fetter*. Strong's #2397 BDB #296.

315. **Masculine_noun:** chûṭ (טוח) [pronounced *khoot*], which means *thread, string, cord, line*. It is something which could be snapped easily in Judges 16:12. In its other occurrences, that may or may not be the case (Gen. 14:23 1Kings 7:15 Eccles. 4:12 SOS 4:3 Jer. 52:21*). However, nowhere do we find this word used where it could **not** conceivably be a *thread* or a very thin line of string. However, now I recall Thieme speaking of a Hebrew word for *faith,* where it was a thread, that, by itself, could be snapped easily; but when wound into a rope, took on the strength of the rope. Only in Joshua 2:18 do we find this word used where it could not conceivably be a *thread* or a very thin line of string. Strong's #2339 BDB #296. Gen. 14:23 Joshua 2:18 Judges 16:12   1Kings 7:15

chûṭ (טוח) [pronounced *khoot*]	*thread, string, cord, line*	masculine singular noun	Strong's #2339 BDB #296

316. **Proper_noun_location:** Chăvîylâh (הֲלִיֵוַח) [pronounced *khuh-vee-LAW*], which means *sand-land, wet sand* and is transliterated *Havilah*.   Strong's #2341 BDB #296. Gen. 2:11 10:7, 29 25:18 1Sam. 15:7

Chăvîylâh (הֲלִיֵוַח) [pronounced *khuh-vee-LAW*]	*circle; sand-land, sand region, wet sand* and is transliterated *Havilah, Chavilah*	proper noun, location	Strong's #2341 BDB #296

317. **Verb1:** chûwl (לוח) [pronounced *khool*], which means, *to turn, to turn around, to be twisted*. More specifically, it means ❶ *to dance [in a circle];* ❷ *to be twisted, to be hurled [on or against something;* ❸ *to twist oneself, to writhe, to writhe in pain* (used of giving birth); ❹ *to bring forth [in birth];* ❺ *to tremble* (probably from the palpitation of the heart); ❻ *to be strong, to be firm;* ❼ *to wait, to stay, to delay*. Allow me to add an eighth meaning: ❽ *to spin, to rotate on an axis*. This latter meaning is closer to the basic meaning of the verb and is obviously very applicable to the planet earth (Psalm 114:7). The short version for this meaning is *brought forth, born*. The indication is that there was pain and suffering and great upheaval in the earth prior to the existence of mountains; a guess of mine is that the world was less flat than Houston, but much flatter than the lower costal ranges in California. Strong's #2342 BDB #296. Gen. 8:9 Deut. 2:25 Judges **3:25** 21:21 1Sam. **31:3** 2Sam. **3:29** Job 15:7, 20 Psalm 29:8, 9 55:4 90:2 96:9 114:7 Prov. 8:24, 25

chûwl (לוח) [pronounced *khool*]	*to turn, to turn around, to be twisted*	3rd person masculine singular, Qal imperfect	Strong's #2342 BDB #296

chûwl (לוח) [pronounced *khool*]	*turn, turn around, writhe [in pain]; be twisted; tremble, fear*	2nd person masculine plural, Qal imperative	Strong's #2342 BDB #296
chûwl (לוח) [pronounced *khool*]	*to cause to tremble*	3rd person masculine singular, Hiphil imperfect	Strong's #2342 BDB #296

This word has a variety of Qal meanings, many of which proceed from the main meanings given (*to turn, to turn around, to be twisted*). Chûwl means ❶ to dance [in a circle]; ❷ to be twisted, to be hurled [on or against something; ❸ to twist oneself, to writhe, to writhe in pain (used of giving birth—Isa. 26:17 45:10 51:2); ❹ to bring forth [in birth]; ❺ to tremble (probably from the palpitation of the heart—see 1Chron. 16:30, Psalm 96:9); ❻ *to be strong, to be firm; ❼ to wait, to stay, to delay; ❽ to spin, to rotate on an axis*. This latter meaning is closer to the basic meaning of the verb and is obviously very applicable to the planet earth (Psalm 114:7).

Although this is not an uncommon verb, it is found primarily in poetry. This is the only time we find this verb in 1Samuel. As far as the books of Samuel, Kings and Chronicles go, this verb is found once in 1 and 2 Samuel each and twice in Chronicles.

chûwl (לוח) [pronounced *khool*]	*to be born*	3rd person masculine singular, Hophal imperfect	Strong's #2342 BDB #296
chûwl (לוח) [pronounced *khool*]	*to dance in a circle; to bring forth, to create, to form; to tremble; to wait for*	3rd person masculine singular, Pilel imperfect	Strong's #2342 BDB #296
chûwl (לוח) [pronounced *khool*]	*to be born; to be brought forth*	3rd person masculine singular, Pulal imperfect	Strong's #2342 BDB #296
chûwl (לוח) [pronounced *khool*]	*to twist oneself, to hurl onself; to rush violently; to writhe with pain; to wait for*	3rd person masculine singular, Hithpolel imperfect	Strong's #2342 BDB #296
chûwl (לוח) [pronounced *khool*]	*to be grieved [to be twisted inside]*	3rd person masculine singular, Hithpalpel imperfect	Strong's #2342 BDB #296

318. **Masculine_noun:** chôwl (לוח) [pronounced *kohl*], which means *sand*. Strong's #2344 BDB #297. Gen. 22:17 32:12 41:49 Exodus 2Sam. 17:11 1Kings 4:40

chôwl (לוח) [pronounced *kohl*]	*sand*	masculine singular noun, used as a collective noun	Strong's #2344 BDB #297

319. **Masculine_noun:** chîylâh (הֲלִיח) [pronounced *khee-LAW*], which means *a writhing [from fear], anguish; pain, agony, sorrow*. Also spelled chîyl (ליח) [pronounced *kheel*]. Strong's #2427 BDB #297. Exodus 15:14

chîylâh (הֲלִיח) [pronounced *khee-LAW*]; also spelled chîyl (לִיח) [pronounced *kheel*]	*a writhing [from fear], anguish; pain, agony, sorrow*	masculine singular noun	Strong's #2427 BDB #297

320. **Feminine_noun:** which means *anguish*. Strong's #2427 BDB #297.

321. **Masculine_noun:** chêyl (לִיח) [pronounced *khayl*], which means *rampart, fortress, defense fortification; ditch; an army*. Strong's #2426 BDB #298. 2Sam. 20:15

chêyl (לִיח) [pronounced *khayl*]	*rampart, fortress, defense fortification; ditch; an army*	masculine singular noun	Strong's #2426 BDB #298
Also spelled chêl (לֶח) [pronounced *khayl*].			

322. **Proper_noun/location:** Chêylâm (םָלֵח) [pronounced *khay-LAWM*], which means *stronghold, fortress;* transliterated *Helam, Chelam*. Strong's #2431 BDB #298. 2Sam. 10:16

Chêylâm (םָלֵח) [pronounced *khay-LAWM*]	*stronghold, fortress;* transliterated *Helam, Chelam*	singular proper noun/location	Strong's #2431 BDB #298
The alternate spelling is			

323. **Proper_noun/location:** which means *;* transliterated . Strong's #2432 BDB #298.

324. **Proper_noun/location:** which means *;* transliterated . Strong's #2473 BDB #298.

325. **Masculine_proper_noun:** which means *;* transliterated . Strong's #2497 BDB #298.

326. **Feminine_noun:** which means *anguish*. Strong's #2479 BDB #298.

327. **Masculine_noun:** mâchôwl (מחול) [pronounced *maw-KOHL*], which means *dance, dancing*. Strong's #4234 BDB #298. Psalm 149:3

mâchôwl (מחול) [pronounced *maw-KOHL*]	*dance, dancing*	masculine singular noun	Strong's #4234 BDB #298

328. **Feminine_noun:** mᵉchôwlâh (מְחוֹלָה) [pronounced *mᵉkhoh-LAW*], which means *dances, dancing* (which usually accompanies and celebrates a victory of some sort). For some reason, Young renders this *choruses*. Strong's #4246 BDB #298. Exodus 15:20 32:19 Judges 11:34 21:21 1Sam. 18:6 21:11 29:5

mᵉchôwlâh (הַלּוֹחֲמ) [pronounced *mᵉkhoh-LAW*]	*dances, dancing* (which usually accompanies and celebrates a victory of some sort)	feminine plural noun with the definite article	Strong's #4246 BDB #298

329. **Verb2:** chûwl (חול) [pronounced *khool*], which means *to be firm, to be strong;* it also means *to wait, to stay.* This is a homonym, its twin means *to twist, to be twisted around;* and its homonym has a reasonable amount of support for its divergent meaning. However, the meanings are related—a rope consists of strands of weaker rope which are *twisted around* together in order to make the resultant rope *strong.* *Strength* or *twisting,* rather than *prosperity,* are the emphasis in Psalm 10:5. Note the rendering of the Septuagint (*profaned*) and the Latin Vulgate renders this *defiled.* Therefore, we should take this to mean *twisted* or *deviant.* Strong's #2342 BDB #298. Job 20:21 Psalm 10:5

330. **Masculine_noun:** chayil (לַיִח) [pronounced *CHAH-yil*] and it means *efficiency, army, strength, valour, power, might;* as well as that which is gotten through strength—i.e., *wealth, substance.* Because one nation is stronger than a nation which it defeats, then it is able to rob them of their wealth. Therefore, chayil is used here as a metonymy[145] for *wealth.* The KJV adds the renderings *host, able, riches, worthily, virtuous, valour, valiant, activity, power.* *Substance* appears to be a good rendering for this verse, its first occurrence in Gen. 34:29 and Num. 31:9. *Army* (or, *host*) seems apropos for Gen. 47:6 Exodus 14:4, 9, 17 15:4. The TEV gives the interesting suggestion *qualified.* In Ruth 3:11, Rotherham and the KJV and the NKJV render this *virtuous.* In a footnote, Rotherham suggests *strong, worthy, capable,* citing Prov. 12:4 31:10, where the chayil is also used. Strong's #2428 BDB #298. Gen. 34:29 47:6 Exodus 14:4, 9 15:4 18:21 Deut. 3:18 8:17 33:11 Joshua 1:14 6:2 8:3 10:7 Judges 3:29 6:12 11:1 18:2 20:43 Ruth 2:1 3:11 4:11 1Sam. 2:4 9:1 10:26 14:48 16:18 17:20 18:17 31:12 2Sam. 2:7 8:8 13:28 17:10 22:33 23:20 24:2, 9 1Kings 1:42 1Chron. 5:24 7:2 8:40 Job 15:29 20:15, 18 21:7 Psalm 33:16 59:11 60:12 62:10 73:12 110:3 118:15

chayil (לַיִח) [pronounced *CHAH-yil*]	*army, force; strength, courage, power, might; efficiency; ability;* and that which is gotten through strength—*wealth, substance*	masculine singular noun	Strong's #2428 BDB #298

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[145] A metonymy [pronounced *me-TON-i-mee*] is the exchange of one noun for a related noun.

331. **Masculine_proper_noun:** Chûwl (לוח) [pronounced *khool*], which means, *circle;* and is transliterated *Hul, Chul*. Strong's #2343 BDB #299.

Chûwl (לוח) [pronounced *khool*]	*circle;* and is transliterated *Hul, Chul*	masculine singular proper noun	Strong's #2343 BDB #299

332. **Adjective:** chûwm (םוח) [pronounced *khoom*], which means *darkened, dark color, dark brown, black*. Strong's #2345 BDB #299. Gen. 30:32

chûwm (םוח) [pronounced *khoum*]	*darkened, dark color, dark brown, black*	masculine singular adjective	Strong's #2345 BDB #299

333. **Verb:** chûç (סוח) [pronounced *khoos*] and it means *to pity, to look upon with compassion*. Strong's #2347 BDB #299. Gen. 45:20 Deut. 13:8 Judges 12:9 1Sam. 24:10

chûç (סוח) [pronounced *khoos*]	*to pity, to have compassion, to look upon with compassion; to spare*	2nd person masculine singular, Qal imperfect	Strong's #2347 BDB #299

334. **Masculine_proper_noun:** Strong's #2349 BDB #299.

335. **Gentilic_adjective:** which means , transliterated . Strong's #2350 BDB #299.

336. **Masculine_noun:** chûts (ץוח) [pronounced *khoots*], which means *outside, street; out of the city (the fields, country, deserts); our of doors, abroad*. In the plural, it means *streets,* generally speaking.   See the *he locale* under Grammar. Strong's #2351 BDB #299. Gen. 9:22   15:5   19:16   24:11, 29, 31   39:13 Exodus 12:46 21:19 25:11 26:35 27:21 29:14 33:7 Joshua 2:19 Judges 12:9 19:25 1Sam. 9:26 2Sam. 12:17 22:43 1Kings 6:6 7:9 8:8 Job 18:17 Psalm 41:6 Prov. 1:20 5:16 7:12 8:26 Eccles. 2:25

chûts (ץוח) (ץוח) [pronounced *khoots*]	*outside, outward; street*	masculine singular noun	Strong's #2351 BDB #299
chûts (ץוח) (ץוח) [pronounced *khoots*]	*outside, street; out of the city (the fields, country, deserts); out of doors, abroad*	masculine singular noun with the definite article and the hê locale	Strong's #2351 BDB #299
The directional hê allows us to insert the words *to* or *toward* into the translation.			
chûtsôwth (תוצוח) [pronounced *khoo-TSOHTH*]	*fields, country, deserts; out of doors, abroad*	masculine plural noun with the definite article	Strong's #2351 BDB #299

Jamieson, Fausset and Brown: *or, "out places," "deserts," as opposite to (habitable) "world."* [146]

chûts (חוּץ) (חן) [pronounced *khoots*]	*the fields, country, deserts; out of doors, abroad*	masculine plural noun with the definite article	Strong's #2351 BDB #299

337. **Combination:** Exodus 33:7

min (מן) [pronounced *mihn*]	*from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than*	preposition of separation	Strong's #4480 BDB #577
chûts (חוּץ) (חן) [pronounced *khoots*]	*outside, outward; street*	masculine singular noun	Strong's #2351 BDB #299

Together, these seem to simply mean, *from without, outside, on the outskirts of*.

338. **Adjective:** chîytsôn (חיצין) [pronounced *khee-TSOWN*], which means *outer, outward, exterior, external; without;* as a substantive, *outer wall, exterior [wall]*. Strong's #2435 BDB #300. 1Kings 6:29

chîytsôn (חיצין) [pronounced *khee-TSOWN*]	*outer, outward, exterior, external; without;* as a substantive, *outer wall, exterior [wall]*	masculine singular adjective, acting as a substantive; with the definite article	Strong's #2435 BDB #300

339. **Verb2:** which means *to compress, to encompass, to bandage*. Strong's #none BDB #300.

340. **Masculine_noun:** which means *bosom*. Psalm 74:11 and probably a misprint for below. Strong's #2436 BDB #300.

341. **Masculine_noun:** chêyq (קיח or קח) [pronounced *khayk*], which means *bosom, hollow [portion of a chariot], lower [bottom] [portion of the altar]; midst*. The idea here is this is within Job. Strong's #2436 BDB #300. Exodus 4:6 2Sam. 12:3, 8 1Kings 1:2 3:20 Job 19:27 Psalm 89:50 Prov. 5:20 6:27

chêyq (קיח or קח) [pronounced *khayk*]	*bosom, chest; hollow [portion of a chariot], lower [bottom] [portion of the altar]; midst*	masculine singular noun	Strong's #2436 BDB #300

342. **Proper_noun/location:** Strong's #2712 BDB #301.

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[146] Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible;* 1871; from e-sword, Heb. 8:26.

343.   **Verb1:** which means *to be white, to grow white, to become pale*. Strong's #2357 BDB #301.

344.   **Masculine_noun1:** which means *white stuff*. Strong's #2353 BDB #301.

345.   **Masculine_noun:** which means *white stuff*. Strong's #2355 BDB #301.

346.   **Masculine_noun:** chôrîy (יִרֹח) [pronounced *khoh-REE*], which means *white bread, white cake*. Strong's #2751 BDB #301. Gen. 40:16

chôrîy (יִרֹח) [pronounced *khoh-REE*]	*white bread, white cake*	masculine singular noun	Strong's #2751 BDB #301

347.   **Masculine_proper_noun:** Chûr (רוח) [pronounced *koor*], which means *white cloth, something white;* transliterated *Hur, Chur*. Strong's #2354 BDB #301. Exodus 17:10 24:14 31:2

Chûr (רוח) [pronounced *koor*]	*white cloth, something white;* transliterated *Hur, Chur*	masculine singular proper noun	Strong's #2354 BDB #301

5 men in the Old Testament have this name. From BDB:

1)   a chief assistant to Moses and Aaron

2)   grandfather of Bezaleel, the chief artificer of the tabernacle; possibly the same as 1 above

3)   the 4th of the 5 kings of Midian who were slain with Balaam after Peor

4)   father of Rephaiah in the time of Nehemiah

5)   father of Ben-Hur who was commissariat officer for Solomon in Mount Ephraim.[147]

348.   **Masculine_proper_noun:** Chûwray (יַרֹח) [pronounced *khoo-RAH-ee*], which means *linen-worker, linen weaver;* transliterated *Hurai*. Strong's #2360 BDB #301. 1Chron. 11:32

Chûwray (יַרֹח) [pronounced *khoo-RAH-ee*]	*linen-worker, linen weaver;* transliterated *Hurai*	masculine singular proper noun	Strong's #2360 BDB #301

349.   **Masculine_proper_noun:** which means *;* transliterated .   Strong's #2359 BDB #301.

350.   **Masculine_proper_noun:** Chîyrâh (הָרִיח) [pronounced *khee-RAW*], which means *a nobler family;* transliterated *Hirah*. Strong's #2437 BDB #301. Gen. 38:1

Chîyrâh (הָרִיח) [pronounced *khee-RAW*]	*a nobler family;* transliterated *Hirah*	masculine singular proper noun	Strong's #2437 BDB #301

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[147] *The Brown-Driver-Briggs Hebrew and English Lexicon;* courtesy of e-sword; Strong's #2354.

351. **Verb2:** which means *to bend, to turn, to incline*. When used of man, it means *to be weak*. Strong's #none BDB #301.

352. **Masculine_noun1:** which means *hollow*. Strong's #2735 BDB #301.

353. **Proper_noun/location:** which means *;* transliterated *.* Strong's #2362 BDB #301.

354. **Verb1:** chûwsh (שוח) [pronounced *khoosh*], which means *to rush, to hasten, to come swiftly, to approach swiftly, to make haste, to move swiftly, to act quickly*. It sounds a little like our verbalized sound effect *whoosh*. It has a secondary meaning of *strong feelings of emotion, internal feelings of urgency*. Strong's #2363 BDB #301. [#2439 is related]. Deut. 32:35 Judges 20:37 1Sam. **20:38** Job 20:2 Psalm 55:8 Eccles. 2:25

chûsh (שוח) [pronounced *khoosh*]	*to rush, to hasten, to come swiftly, to approach swiftly, to make haste, to move swiftly, to act quickly*	3ʳᵈ person masculine singular, Qal imperfect	Strong's #2363 BDB #301

Notice that chûsh sounds a little like our verbalized sound effect *whoosh*. It has a secondary meaning of *strong feelings of emotion, internal feelings of urgency*.

chûsh (שוח) [pronounced *khoosh*]	*rush, hasten, come swiftly, approach swiftly, make haste, move swiftly, act quickly*	2ⁿᵈ person masculine singular, Qal imperative	Strong's #2363 BDB #301
chûsh (שוח) [pronounced *khoosh*]	*to show haste, to act quickly [swiftly], to hasten; to come [approach] quickly [swiftly]; to enjoy; to be excited*	3ʳᵈ person masculine singular, Hiphil imperfect	Strong's #2363 BDB #301

355. **Adverb:** which means *quickly [in reference to the passing of a human life]*. Psalm 90:10.* Strong's #2440 BDB #301.

356. **Verb2:** chûsh (חושׁ) [pronounced *khoosh*], which means *to feel, to enjoy (with the senses)*. See above. Strong's #2363 BDB #301.

357. **Masculine_proper_noun:** which means *a son;* transliterated *.* Strong's #2364 BDB #302.

358. **Gentilic_adjective:** Chushâthîy (יתָשֻׁ) [pronounced *khoo-shaw-THEE*], which means *haste; an inhabitant of Hushah;* transliterated *Hushathite*. Gentilic adjective of foregoing. Strong's #2843 BDB #302. 2Sam. 21:18 23:27 1Chron. 11:29

Chushâthîy (יתָשֻׁ) [pronounced *khoo-shaw-THEE*]	*haste; an inhabitant of Hushah;* transliterated *Hushathite*	gentilic singular adjective with the definite article	Strong's #2843 BDB #302

359. **Masculine_proper_noun:** Chûwshay (יֵשׁוּ) [pronounced *khoo-SHAH-ee*], which means *to make haste, to hurry;* transliterated *Hushai.* Strong's #2365 BDB #302. 2Sam. 15:32 16:16 17:5 1Kings 4:16

Chûwshay (יֵשׁוּ) [pronounced *khoo-SHAH-ee*]	*to make haste, to hurry;* transliterated *Hushai*	masculine singular proper noun	Strong's #2365 BDB #302

360. **Feminine_proper_noun:** which means *;* transliterated . Strong's #2366 BDB #302. See below.

361. **Masculine_proper_noun:** Chûwshîym (םיֵשׁוּ) [pronounced *khoo-SHEEM*], which means *one who makes haste;* transliterated *Chushim, Hushim.* Strong's #2366 BDB #302. Gen. 46:23

Chûwshîym (םיֵשׁוּ) [pronounced *khoo-HEEM*]	*one who makes haste;* transliterated *Chushim, Hushim*	masculine singular proper noun	Strong's #2366 BDB #302

There are 2 alternative spellings which are very similar.

362. **Masculine_proper_noun:** Chushâm (םָשֻׁ) [pronounced *khoo-SHAAWM*], which means *haste;* transliterated *Husham, Chusham.* Strong's #2367 BDB #302. Gen. 36:33

Chushâm (םָשֻׁ) [pronounced *khoo-SHAWM*]	*haste;* transliterated *Husham, Chusham*	masculine singular proper noun	Strong's #2367 BDB #302

There is a very similar, alternative spelling.

363. **Verb:** châzâh (הָזָח) [pronounced *khaw-ZAW*], which means *to see, to behold; to see [God],* therefore, *to enjoy His favor, to know Him;* [followed by bêyth preposition]: *to look upon, to contemplate; to choose.* This is the word for *see* used most often in poetry. It may be the very poetical word for *to see,* which can almost mean *to behold.* Strong's #2372 BDB #302. Exodus 18:21 24:11 2Sam. (15:27) Job 8:17 Psalm 46:8 63:2

châzâh (הָזָח) [pronounced *khaw-ZAW*]	*to see, to behold; to see [God],* therefore, *to enjoy His favor, to know Him; to choose*	3rd person masculine singular, Qal imperfect	Strong's #2372 BDB #302
châzâh (הָזָח) [pronounced *khaw-ZAW*]	*to look upon, to contemplate*	3rd person masculine singular, Qal perfect followed by the bêyth preposition	Strong's #2372 BDB #302

364. **Masculine_noun:** chôzeh (חֹזֶה) [pronounced *khoh-ZEH*], which means, *1) seer; 1a) seer; 1b) vision.* BDB definitions only. The present active participle of the verb above. Strong's #2374. 2Sam. (15:27) 24:11

chôzeh (חֹזֶה) [pronounced *khoh-ZEH*]	*seer; prophet; vision; covenant [based upon a vision]*	masculine singular noun	Strong's #2374 BDB #302

It is the present active participle of the verb châzâh (חָזָה) [pronounced *khaw-ZAW*], which means, *to see, to behold; to see [God],* therefore, *to enjoy His favor, to know Him; to choose.* Strong's #2372 BDB #302.

365. **Masculine_noun:** châzôwn (חָזוֹן) [pronounced *khaw-ZOHN*], which means *vision, a prophetic vision, a divine revelation; an oracle.* Strong's #2377 BDB #302. 1Sam. 3:1 1Chron. 17:15 Psalm 89:19

châzôwn (חָזוֹן) [pronounced *khaw-ZOHN*]	*vision, a prophetic vision, a divine revelation; an oracle*	masculine singular noun	Strong's #2377 BDB #302

366. **Feminine_noun:** which means *visions (prophecies).* Strong's #2376 BDB #303.

367. **Feminine_noun:** which means *vision, conspicuousness.* Strong's #2380 BDB #303.

368. **Masculine_noun:** chizzâyôwn (חִזָּיוֹן) [pronounced *khiz-zaw-YOHN*], which means *vision, night-vision; oracle, prophecy, revelation.* This does not *have* to have anything to do with divine revelation. Strong's #2384 BDB #303. 2Sam. 7:17 Job 20:8

chizzâyôwn (חִזָּיוֹן) [pronounced *khiz-zaw-YOHN*]	*vision, night-vision; oracle, prophecy, revelation*	masculine singular noun with the definite article	Strong's #2384 BDB #303

369. **Masculine_proper_noun:** which means *vision;* transliterated . Strong's #2383 BDB #303.

370. **Masculine_proper_noun:** which means *El sees;* transliterated . Strong's #2371 BDB #303.

371. **Masculine_proper_noun:** which means *vision of El;* transliterated . Strong's #2381 BDB #303.

372. **Masculine_proper_noun:** which means *Yah has seen;* transliterated . Strong's #2382 BDB #303.

373. **Masculine_proper_noun:** Yachăzîyʾêl (לְאִיזֶחַי) [pronounced *yahkh-uh-zee-ALE*], which means *El [God] sees; seen of El* transliterated . Strong's #3166 BDB #303. 1Chron. **12:4** 16:6

Yachăzîyʾêl (לְאִיזֱחַי) [pronounced *yahkh-uh-zee-ALE*]	*El [God] sees; seen of El* transliterated *Jahaziel*	masculine singular proper noun	Strong's #3166 BDB #303

374. **Masculine_noun:** machăzeh (הֶזֱחַמ) [pronounced *mahkh-uhz-EH*], which means *vision*. Strong's #4236 BDB #303. Gen. 15:1

machăzeh (הֶזֱחַמ) [pronounced *mahkh-uhz-EH*]	*vision*	masculine singular noun	Strong's #4236 BDB #303

375. **Feminine_noun:** mechĕzâh (הֶזֱחֶמ) [pronounced *mekh-ez-AW*], which means *light, place of seeing, window*. Strong's #4237 BDB #303. 1Kings 7:4, 5

mechĕzâh (הֶזֱחֶמ) [pronounced *mekh-ez-AW*]	*light, place of seeing, window*	feminine singular noun	Strong's #4237 BDB #303

376. **Masculine_proper_noun:** which means *visions;* transliterated . Strong's #4238 BDB #303.

377. **Verb2:** which means *to be opposite from*. Strong's #none BDB #303.

378. **Masculine_noun:** châzeh (הֶזֱח) [pronounced *khaw-ZEH*], which means *breast [of animals] [of an animal sacrifice]*. Strong's #2373 BDB #303. Exodus 29:26

châzeh (הֶזֱח) [pronounced *khaw-ZEH*]	*breast [of animals] [of an animal sacrifice]*	masculine singular noun with the definite article	Strong's #2373 BDB #303

379. **Masculine_proper_noun:** Chăzôw (וֹזֱח) [pronounced *khuhz-OH*], which means *vision, seeing; prophesying;* transliterated *Hazo, Chazo*. Strong's #2375 BDB #303. Gen. 22:22

Chăzôw (וֹזֱח) [pronounced *khuhz-OH*]	*vision, seeing; prophesying;* transliterated *Hazo, Chazo*	masculine singular proper noun	Strong's #2375 BDB #303

380. **Masculine_noun:** which means *thunder bolt, lightning flash*. Strong's #2385 BDB #304.

381. **Verb:** châzaq (קַזֱח) [pronounced *khaw-ZAHK*], which means *to be strong, firm, to strengthen*. The root means *to fasten upon, to seize, to grow firm;* and this word came to mean *to be strong, firm, to strengthen*. It has four different meanings in the Qal: it means (1) *to tie up, to bind;* (2) *to hold fast, to adhere to, to be stuck to;* (3) *to be strong, firm, to strengthen, to increase in prosperity;* and, (4) when followed by עַל, *to be urgent* (with someone), *to press, to coerce, to be persistent* (with someone). Related to these four basic meanings, when châzaq is followed by מִ

or עַל, it means *to prevail over, to be stronger than;* when followed by a lâmed, it means *to persist* (in something), *to be constant, to be earnest*. It has been used in the Qal imperative to mean *be of good courage, be strong* (Deut. 31:6 2Sam. 10:12). The Hiphil means *to take, to strengthen, to repair, to hold fast*. In Deut. 22:25, it is found in the Hiphil perfect. This is followed by the bêyth preposition and a feminine singular suffix. This all means the man has caused strength against her. Other translators render this *the man seizes her* (*The Amplified Bible*, NRSV), *the man force her* (*The Emphasized Bible*, KJV), *the man forces her* (NASB), *the man rapes her* (NIV), and *the man hath laid hold on her* (*Young's Literal Translation*). The Hiphil perfect of the same verb is translated *took, strengthened, repaired, hold fast* (2Sam. 15:5 2Chron. 26:8 Neh. 3:4 Job 27:6). In the Hiphil, this can mean *to seize, to hold fast to;* however, it still means *to make strong, to strengthen* and that is how it should be rendered. This is because this is followed by the bêyth preposition (*in, at, by*) and the word tôm (תֹּם) [pronounced *tohm*], which means *completeness, integrity*. The Hithpael is the reflexive of the Piel (or intensive stem). In this Hithpael, this means *to strengthen oneself,* and can be taken figuratively to mean *take courage* (there are other Hithpael meanings). Strong's #2388 BDB #304. Gen. 19:16 21:18 41:56 47:20 48:2 Exodus 4:4, 21 7:13 8:19 9:2, 12, 35 10:20 11:10 12:33 14:4, 17 19:19 Num. 13:20 Deut. 1:38 3:28 22:25 Joshua 1:6 10:25 11:20 23:6 Judges 1:28 3:12 7:8, 20 16:26 **19:4**,25, 29 20:22 1Sam. 4:9 15:27 17:35 23:16 30:6 2Sam. 1:11 2:7 3:6, 29 10:11 13:11, 14, 28 15:5 16:21 18:5 24:4 1Kings 1:50 2:2, 28 9:9 Job 2:3 8:15 18:9 Psalm 64:5 147:13 Prov. 3:18 4:13 7:13

châzaq (חָזַק) [pronounced *khaw-ZAHK*]	*to tie up, to bind; to hold fast, to adhere to, to be stuck to; to be strong, to be firm, to increase in prosperity, to strengthen*	3rd person masculine singular, Qal imperfect	Strong's #2388 BDB #304

When châzaq is followed by מִן or לַע, it means *to prevail over, to be stronger than;* when followed by a lâmed, it means *to persist* (in something), *to be constant, to be earnest*.

The BDB meanings are *to be strong, grow strong; to prevail, prevail upon; to be firm, be caught fast, be secure; to press, be urgent; to grow stout, grow rigid, grow hard (bad sense); to be severe, be grievous; to strengthen*.

châzêq (חָזֵק) [pronounced *khaw-ZAYK*]	*to be strong, firm, to strengthen*	Qal active participle	Strong's #2388 & #2390 BDB #304 & #305
châzaq (חָזַק) [pronounced *khaw-ZAHK*]	*be of good courage, be strong*	2nd person masculine singular, Qal imperative	Strong's #2388 BDB #304

châzaq (חָזַק) [pronounced *khaw-ZAHK*]	*to take hold [of something], to grab, to seize, to hold fast, to gain [take] possession of; to strengthen, to make strong, to support; to repair; to display strength [power]; to prevail [upon]*	3rd person masculine singular, Hiphil imperfect	Strong's #2388 BDB #304
châzaq (חָזַק) [pronounced *khaw-ZAHK*]	*take hold [of something], grab, seize, hold fast, take possession of; strengthen, make strong, support; repair; display strength [power]; prevail [upon]*	2nd person masculine singular, Hiphil imperative	Strong's #2388 BDB #304
châzaq (חָזַק) [pronounced *khaw-ZAHK*]	*holding [onto something], grabbing, holding fast, gaining [taking] possession of; strengthening, making strong, supporting; repairing; displaying strength [power]; prevailing [upon]*	Hiphil participle	Strong's #2388 BDB #304
châzaq (חָזַק) [pronounced *khaw-ZAHK*]	*those holding [onto something], the ones grabbing, those holding fast, the ones gaining [taking] possession of; strengthening, the ones making strong, those who are supporting; those who are repairing; the ones displaying strength [power]; those prevailing [upon]*	masculine plural Hiphil participle with the definite article	Strong's #2388 BDB #304

châzaq (חָזַק) [pronounced *khaw-ZAHK*]	*to be confirmed, to be established; to strengthen oneself, to take courage; to show oneself to be strong or energetic; to aid, to assist*	3rd person masculine singular, Hithpael imperfect	Strong's #2388 BDB #304
châzaq (חָזַק) [pronounced *khaw-ZAHK*]	*take courage, be strong [brave, courageous], show yourself to be strong [to aid, to assist]*	3rd person masculine singular, Hithpael imperative	Strong's #2388 BDB #304
châzaq (חָזַק) [pronounced *khaw-ZAHK*]	*to bind someone with a girdle; to make strong, to strengthen; to fortify [a city]; to heal; to harden, to make obstinate*	3rd person masculine singular, Piel imperfect	Strong's #2388 BDB #304
châzaq (חָזַק) [pronounced *khaw-ZAHK*]	*binding someone with a girdle; making strong, strengthening; fortifyomg [a city]; healing; hardening, making obstinate*	Piel participle	Strong's #2388 BDB #304
châzaq (חָזַק) [pronounced *khaw-ZAHK*]	*bind someone with a girdle; make strong, strengthen; fortify [a city]; heal; harden, make obstinate*	2nd person masculine singular, Piel imperative	Strong's #2388 BDB #304

In the imperative with an object, this may possibly mean, *give him respect, respect his authority, stand behind him*.

châzaq (חָזַק) [pronounced *khaw-ZAHK*]	*to tie up, to bind; to hold fast, to adhere to, to be stuck to; to be strong, to be firm, to increase in prosperity, to strengthen*	3rd person feminine singular, Qal imperfect	Strong's #2388 BDB #304

ʾĂram (אֲרָם) [pronounced *uh-RAHM*]	*the highland, high region; exalted;* and is transliterated *Aram;* sometimes rendered *Syria, Mesopotamia*	proper noun, singular	Strong's #758 BDB #74
min (מִן) [pronounced *mihn*]	*from, off, away from, out from, out of, from off; on account of, since, above, than, so that not, beyond, more than, greater than*	preposition of separation with the 1st person singular suffix	Strong's #4480 BDB #577

What appears to be the case is, the verb châzaq combines with the min preposition to mean *to be too strong for.* It is the min preposition which seems to add the concept of *greater than* or *more than,* which is not found in the verb alone.

382. **Adjective**: châzâq (קָזָח) [pronounced *khaw-ZAWK*], which means *strong, mighty* and is most often used with the substantive *hand.* Strong's #2389 BDB #305. Exodus 3:19   6:1   10:19   13:9   19:16   32:11   Deut. 3:24   4:34   5:15   34:12 Joshua 4:24   14:11   Judges 18:26   1Sam. 14:52   2Sam. 11:15   1Kings 8:42

châzâq (קָזָח) [pronounced *khaw-ZAWK*]	*strong, mighty,* (most often found with the substantive *hand*) also *fierce, intense*	feminine singular adjective	Strong's #2389 BDB #305

383. **Masculine_noun:** which means *strength*. Perhaps I should combine this with Strong's #2392. Strong's #2391 BDB #305.

384. **Feminine_noun:** which means *strength, force*. See below. Strong's #2393 BDB #305.

385. **Masculine_noun:** chôzeq (קֶזֹח) [pronounced *KHOH-zehk*], which means *strength, power*. Strong's #2392 BDB #305. Exodus 13:3

chôzeq (קֶזֹח) [pronounced *KHOH-zehk*]	*strength, power*	masculine singular noun	Strong's #2392 BDB #305

386. **Feminine_noun:** châzᵉqâh (קָזְח) [pronounced *khawzᵉ-KAW*], which means *strength, might, violence*. This is the same word used of Egypt over Israel back in Exodus 3:8. Even though it reads that they disputed with Gideon violently, the meaning refers more to great vigor and passion. Strong's #2394 BDB #306. Judges 4:3 8:1 1Sam. 2:16

bᵉ (בְּ) [pronounced bᵉʰ]	in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within	a preposition of proximity	Strong's #none BDB #88
châzᵉqâh (חָזְקָה) [pronounced khawzᵉ-KAW]	strength, might, violence; force	feminine singular noun	Strong's #2393 & #2394 BDB #305–306

With the bêyth preposition, this means *by force* or *with violence*.

Although both BDB and Gesenius list these Strong #'s separately, the primary difference is a vowel point, which could indicate nothing more than a slight difference in regional pronunciation, rather than an actual substantive difference. The definitions given from both sources are similar enough to consider these as the same word.

387. **Masculine_noun:** which means *swine, boar*. Strong's #2388 BDB #306.

388. **Verb:** châţâʾ (אָטָע) [pronounced *khaw-TAW*], which means *to sin, to miss, to miss the mark, to violate the law, to err*. This word occurs only eight times in Genesis (Gen. 20:6, 9 31:39 39:9 40:1 42:22 43:9 44:32) and only seven times in Exodus prior to Exodus 32 (Ex. 5:16 9:27, 34 10:16 20:20 23:33 29:36). After the Law, we find this word much more often—three times in Exodus 32 to describe the transgression of the Jews against God in the constructing of the golden calf (vv. 30–33), over fifteen times in Leviticus (a shorter book than Exodus and Genesis) and several times thereafter. It is not that there were not some laws of God which were understood and which could be transgressed. Job understood that there were certain laws of God, as did his friends, although they did not always agree on what these laws were or who had transgressed them. The most popular translation of this word is *sin*, however *transgress, miss, miss the mark, err* are also reasonable translations. However, it would be nice to update this word to a modern vocabulary, which will be difficult to do in this era of nonjudgmental everyone needs self-esteem mind set. When an object is given in context (such as, this particular verse), *deviate, stray from, go astray from or transgress* might be acceptable translations. When it comes to committing an act of sin, *commit a transgression* is wordy, but reasonable. Two other wordy, but good translations would be *subvert [God's Law], transgress [the Law]*. However, when this verb is found in the Piel, it appears to mean *unsin, purify* (Piel perfect: Exodus 29:36 Lev. 14:52 Num. 19:19 Ezek. 43:20, 22 45:18; Piel Infinitive: Lev. 14:49 Ezek. 43:23; Piel imperfect: Gen. 31:39 Lev. 8:15 9:15 2Chron. 29:24 Psalm 51:9; Piel participle: Lev. 6:26; and the Hithpael future: Num. 8:21 19:12, 13, 20 31:19, 20, 23 Job 41:25).[148] I wonder if there might be just a complete identification with sin here? This will take some more study; however, for right now, I will take the easy way out

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[148] This is a definitive listing of verses.

and go with the scholarship to date. The Brown Drive Briggs goes into detail with this verb in the Qal stems and their variations, but only devotes a paragraph to the Piel and related stems. Alfred Edersheim suggests the translation *unsinned*.[149] Judges 20:16 uses this word for a slinger missing a target. Prov. 19:2 uses this for *making a misstep, stumbling, falling*. Therefore, in Job 5:24, I will render this as *miss*. Strong's #2398 BDB #306. Gen. 20:6, 9 31:39 39:9 40:1 42:22 43:9 44:32 Exodus 5:16 9:27 10:16 20:20 23:33 29:36 32:30 Lev. 4:1 Num. 8:21 Deut. 1:41 20:18 Joshua 7:20 20:16 1Sam. 2:25 12:**10**, 23 14:33 15:24, 30 19:4 24:11 26:21 2Sam. 12:13 19:20 24:10 1Kings 8:31 Job 1:5, 22 2:10 5:24 Psalm 41:4 51:4, 7 106:6 Eccles. 2:26

châţâʾ (אָטָח) [pronounced *khaw-TAW*]	*to sin, to miss, to miss the mark, to violate the law, to err; to do wrong, to commit a transgression*	3rd person masculine singular, Qal imperfect	Strong's #2398 BDB #306
châţâʾ (אָטָח) [pronounced *khaw-TAW*]	*to sin, to miss, to miss the mark, to violate the law, to err; to do wrong; to deviate [from], to stray from, to go astray from* [with an object]	3rd person masculine singular, Qal imperfect	Strong's #2398 BDB #306
châţâʾ (אָטָח) [pronounced *khaw-TAW*]	*sinning [against], missing [the mark], violating the law, erring; doing wrong; deviating [from], straying from, going astray from* [with an object]	Qal active participle	Strong's #2398 BDB #306
châţâʾ (אָטָח) [pronounced *khaw-TAW*]	*the sinner, the one sinning [against], the one missing [the mark], the one violating the law, the one in error; the one doing wrong; the one deviating [from], the one straying from* or *going astray from* [with an object]	Qal active participle with the definite article	Strong's #2398 BDB #306

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[149] *Bible History Old Testament,* by Alfred Edersheim, ©1995, p. 236.

chấţâʾ (אָטָח) [pronounced *khaw-TAW*]	*to bear the blame [for sin], to take the consequences for sin; to bear loss; to make a sin offering; to purify from sin [uncleanness]*	3rd person masculine singular, Piel imperfect	Strong's #2398 BDB #306
chấţâʾ (אָטָח) [pronounced *khaw-TAW*]	*to sin, to miss the mark, to induce [cause, lead into] to sin [violate the law], to bring into guilt [condemnation, punishment]; to cause to sin; to cause to be accused of sin; to declare guilty, to condemn*	3rd person masculine singular, Hiphil imperfect	Strong's #2398 BDB #306
chấţâʾ (אָטָח) [pronounced *khaw-TAW*]	*to miss oneself, to lose oneself; to wander from the way; to purify oneself of uncleanness [sin] transgression*	3rd person masculine singular, Hithpael imperfect	Strong's #2398 BDB #306

389. **Masculine_noun:** chêţᵉʾ (אְטָח) [pronounced *kheyt*], which means *sin, offense, fault; penalty for sin, calamity*. Strong's #2399 BDB #307. Gen. 41:9 Deut. 21:22 22:26 Psalm 51:5 103:10

chêţᵉʾ (אְטָח) [pronounced *kheyt*]	*sin, offense, fault; penalty for sin, guilt for sin; calamity*	masculine singular noun	Strong's #2399 BDB #307

390. **Masculine_noun/adjective:** chaţţâʾ (אָטַח) [pronounced *khat-TAW*], which means *sinners, deviates, deviants, transgressors*. This is an adjective used exclusively as a substantive. This word occurs surprisingly few times in the Old Testament (18, and only 3 times in the Pentateuch). Strong's #2400 BDB #308. Gen. 13:13 1Sam. 15:18 1Kings 1:21 Psalm 51:13 105:35 Prov. 1:10

chaţţâʾ (אָטַח) [pronounced *khat-TAW*]	*sinners, deviates, deviants, transgressors; criminals; those subject to condemnation*	masculine plural noun	Strong's #2400 BDB #308

391. **Feminine_noun:** which means *sinful thing*. Strong's #2402 BDB #308.

392. **Feminine_noun:** chăţâʾâh (הָאָטַח) [pronounced *khuht-aw-AW*], which means *sin, sin offering; sacrifice for sin*. Different vowel pointing and ends in an *h* is how this

is differentiated from below. This is found far less often. Strong's #2401 BDB #308. Gen. 20:9 Exodus 32:21, 30 Psalm 32:1

chăṭâʾâh (הָאְטָח) [pronounced *khuht-aw-AW*]	*sin, sin offering; sacrifice for sin*	feminine singular noun	Strong's #2401 BDB #308

393. **Feminine_noun:** chaṭṭâʾth (תאְטַח) [pronounced *khat-TAWTH*], which means *misstep, slip of the foot; sin; sinfulness; a sin-offering; penalty, calamity, misfortune*. Strong's #2403 BDB #308. The Doctrine of Fasting (Isa. 58:1) Gen. 4:7 18:20 31:36 50:17 Exodus 10:17 29:14 30:10 32:30 Num. 8:7 Joshua 24:19 1Sam. 2:17 12:19 14:38 15:23 20:1 2Sam. 12:13 1Kings 8:34 Psalm 32:5 51:2 59:3, 12 Prov. 5:22 10:16

chaṭṭâʾth (תאְטַח) [pronounced *khat-TAWTH*]	*misstep, slip of the foot; sin; sinfulness; a sin-offering; penalty [for sin], calamity, misfortune*	feminine singular noun with a 1st person singular suffix	Strong's #2403 BDB #308

This is also spelled chaṭṭâʾâh (הָאְטַח) [pronounced *khat-taw-AW*].

394. **Verb:** which means *to cut or gather wood*. Strong's #2404 BDB #310.

395. **Feminine_plural_noun:** chăṭubôwth (תוּבְטַח) [pronounced *khut-oo-BOHTH*], which means *a colorful bedspread; a colored fabric, dark-hued stuffs;* possibly *pilows*. Strong's #2405 BDB #310. Prov. 7:16*

chăṭubôwth (תוּבְטַח) [pronounced *khut-oo-BOHTH*]	*a colorful bedspread; a colored fabric, dark-hued stuffs;* possibly *colorful pillows*	feminine plural construct	Strong's #2405 BDB #310

396. **Verb:** which means *to hold in, to restrain*. Strong's #2413 BDB #310.

397. **Verb:** châṭaph (ףַתָ) [pronounced *khaw-TAHF*], which means *to catch, to seize*. Judges 21:21 Psalm 10:9.* Strong's #2414 BDB #310. Psalm 10:9.

398. **Masculine_noun:** which means *a branch, twig*. Strong's #2415 BDB #310.

399. **Verb:** châyâh (הָיַח) [pronounced *khaw-YAW*], which means, *to live, to have life, to revive, to recover health, to be healed, to be refreshed*. It means, ❶ *to live, to have life;* ❷ *to continue safe and sound* (Joshua 6:17 Num. 14:38); ❸ *to live again, to revive* (I King 17:22 Ezek. 37:5); ❹ *to recover health, to be healed* (Gen. 20:7 Joshua 5:8); ❺ *to be refreshed* when one is weary or sad (Gen. 45:27 Judges 15:19). Notice how close it is to the verb hâyâh (הָה) [pronounced *haw-YAW*]? It means *to live, to have life;* in context, it means *to remain, to survive, to exist*. In the Piel stem, it does not mean to give life to a newly-born child (Job 33:4) nearly as often as it means *to sustain life, to deliver out of danger so that one remains alive, to preserve life* (Gen. 12:12 Exodus 1:17 1Sam. 27:11 Job 36:6). In the Hiphil, it means *to keep alive, to deliver from death, to grant life*. In the Piel,

It means, ❶ *to cause to live, to make alive;* ❷ *to keep alive;* ❸ *to call back to life; to restore life.* Strong's #2421 & #2425 BDB #310. Gen. 3:(20), 22 5:3 6:19 7:3 9:28 11:11 12:12, 13 17:18 19:19, 20, 32 20:7 27:40 31:32 42:2, 18 43:8 45:7, 27 47:19, 25 50:20, 22 Exodus 1:16, 17 19:13 22:18 33:20 Num. 24:23 Deut. 4:1 5:24, 33 6:24 16:20 20:16 32:39 Joshua 2:12 5:8 6:25 **9:15**, 19 Judges 8:19 15:19 1Sam. 2:6 10:24 27:9 2Sam. 1:10 8:2 12:3 16:16 1Kings 1:25, 31 1Chron. 11:8 Job 7:16 21:7 Psalm 33:19 41:2 89:48 118:17 Prov. 4:4 7:2 9:6

châyâh (הָיַח) [pronounced *khaw-YAW*]	to live, to have life, to revive, to recover health, to be healed, to be refreshed	3rd person masculine singular, Qal imperfect	Strong's #2421 & #2425 BDB #310

It means, ❶ *to live, to have life;* ❷ *to continue safe and sound* (Joshua 6:17 Num. 14:38); ❸ *to live again, to revive* (I King 17:22 Ezek. 37:5); ❹ *to recover health, to be healed* (Gen. 20:7 Joshua 5:8); ❺ *to be refreshed* when one is weary or sad (Gen. 45:27 Judges 15:19).

châyâh (הָיַח) [pronounced *khaw-YAW*]	*live, have life, revive, recover [your] health, be healed, be refreshed*	2nd person masculine singular, Qal imperative	Strong's #2421 & #2425 BDB #310
châyâh (הָיַח) [pronounced *khaw-YAW*]	*to keep alive, to preserve/save life; to deliver from death, to grant life*	3rd person masculine singular, Hiphil imperfect	Strong's #2421 & #2425 BDB #310
châyâh (הָיַח) [pronounced *khaw-YAW*]	*to cause to live, to make alive; to keep alive, to preserve; to call back to life; to restore life; to rebuild [a city]*	3rd person masculine singular, Piel imperfect	Strong's #2421 & #2425 BDB #310

400. **Adjective1/noun:** chay (יַח) [pronounced *KHAH-ee*], which means *living, alive.* It can be used of God, man, animals and of flesh. It is sometimes translated *raw*. Reorganized for Psalm 7 (1Sam. 26 and later). Strong's #2416 BDB #311. Gen. 27:46 [Lev. 13:13 14:6 Deut. 28:66 Ruth 2:20a Job 10:12 Psalm 104:33—these might go with below; I need to fix these references] Gen. 1:20 2:7, 9 3:1, 14, 20, 22 6:17 7:14 8:21 9:3 18:10 25:6, 7, 17 37:20 42:15 43:7 45:3, 26 46:30 47:28 Exodus 4:18 21:35 Deut. 4:4, 10 5:26 Joshua 8:23 Judges 8:19 1Sam. 1:11, 26, 2:15 14:39 15:8, 55 17:26 19:6 20:3 25:5, 29 26:11 28:10 29:5 2Sam. 2:27 12:5 14:11, 19 15:21 18:14, 18 22:47 23:11 1Kings 1:29 3:22 4:21 8:40 Job 19:25 Psalm 146:2 Prov. 3:2 4:10 5:6 6:23 10:11

chay (יַ)‎ [pronounced *KHAH-ee*]	*living, alive, active, lively, vigorous [used of man or animals]; green [vegetation]; fresh [used of a plant]; flowing [water]; reviving [of the springtime]; raw [flesh]*	adjective; can be used as a substantive; masculine singular noun	Strong's #2416 BDB #311
chay (יַ)‎ [pronounced *KHAH-ee*]	*life*	substantive; masculine singular noun	Strong's #2416 BDB #311
chayyâh (הַיָח)‎ [pronounced *khay-YAWH*]	*living thing, animal, life, organisms, life form; appetite, revival, renewal; community, family, assembled group, allied families, bands*	substantive; feminine singular noun; can be used in a collective sense	Strong's #2416 BDB #312
See below for feminine.			
chayyîym (םיִיַח)‎ [pronounced *khay-YEEM*]	*life, lives; a life of long duration, immortality; living, alive; sustenance; refreshment; prosperity, welfare, happiness*	masculine plural adjective with the definite article	Strong's #2416 BDB #311
See below for the masculine plural substantive.			

401. **Adjective/preposition_compound:** 1Sam. 25:6

lâmed (ל)‎ [pronounced *lᵉ*]	*to, for, towards, in regards to, with reference to, as to, with regards to, belonging to*	preposition	No Strong's # BDB #510
chay (יַ)‎ [pronounced *KHAH-ee*]	*living, alive*	adjective with the definite article; pausal form	Strong's #2416 BDB #311

Keil and Delitzsch actually spend some time examining the lâmed preposition and chay together, concluding that the meaning is obscure, and suggesting *long life* or *good fortune to you* might be the proper understandings of this word.[150]

402. **Compound:** Gen. 47:8, 9 2Sam. 19:34

yâmîym (יָמֵי) [pronounced *yaw-MEEM*]	*days, a set of days; time of life, lifetime; a specific time period, a year*	masculine plural construct	Strong's #3117 BDB #398
shânîym (שָׁנֵי) [pronounced *shaw-NEEM*]	*years*	feminine plural construct	Strong's #8141 BDB #1040
chayyîym (חַיַּי) [pronounced *khay-YEEM*]	*life, lives; a life of long duration, immortality; living, sustenance; refreshment; prosperity, welfare, happiness*	masculine plural adjective with the 1st person singular suffix	Strong's #2416 BDB #311

The phrase *days of years of my life* is called a *pleonasm* [pronounced *PLAY-oh-nasm*] or a *redundancy*.[151] There appears to be a redundancy of words, but there is not, as this is Scripture. In this case, perhaps the idea is *his full and complete life,* but he is not ready to live out this life in the palace with David.

These words together mean, *how many years I still have to live*.

Keil and Delitzsch: *How many days are there of the years of my life = how long shall I have yet to live*.[152]

chayyîym (חַיַּי) [pronounced *khay-YEEM*]	*life, lives; a life of long duration, immortality; living, sustenance; refreshment; prosperity, welfare, happiness*	masculine plural adjective with the 2nd person masculine singular suffix	Strong's #2416 BDB #311

The phrase *days of years of your life* is called a *pleonasm* [pronounced *PLAY-oh-nasm*] or a *redundancy*.[153] There appears to be a redundancy of words, but there is not, as this is Scripture. In this case, perhaps the idea is *his full and complete life,* but he is not ready to live out this life in the palace with David.

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[150] Keil and Delitzsch, Commentary on the Old Testament; from e-Sword; 1Sam. 25:4–8.

[151] *Figures of Speech Used in the Bible;* E. W. Bullinger; ©originally 1898; reprinted 1968 Baker Books; pp. 405, 413.

[152] Keil and Delitzsch, *Commentary on the Old Testament;* from e-Sword; 2Sam. 19:32–37.

[153] *Figures of Speech Used in the Bible;* E. W. Bullinger; ©originally 1898; reprinted 1968 Baker Books; pp. 405, 413.

These words together mean, *how many years have you lived?*

More or less from Keil and Delitzsch: *How many days are there of the years of your life = how long have you lived.*[154]

403. **Masculine_noun2:** chay (יַח) [pronounced *KHAH-ee*], which means *kinsfolk*. 1Sam. 18:18.* Possibly incorrectly pointed? Strong's #2416 BDB #311.

404. **Feminine_noun1:** chayyâh (הַיַח) [pronounced *khay-YAW*], which means *living thing, animal, organisms, life forms*. We have no little difficulty here. There are four different words assigned to one Strong's #. Now, occasionally we have homonyms, where the same word has one Strong's #, but then two different meanings (most often, however, they are related meanings, as we have seen). However, here we have four different words, found on pp. 311–313 of *The New Brown-Driver-Briggs-Gesenius Hebrew-English Lexicon*. To make matters more difficult, the *New Englishman's Hebrew Concordance* lists these as one word like Strong does. This particular word is used most often for the life of animals (Gen. 8:17 Lev. 11:2, 27 Psalm 104:25); however, it can refer to *life* in general (Job 33:18, 20, 22 Psalm 143:2). In this case, the word refers to life in general, as God took the life of all the first-born, man and beasts. The KJV usually renders this *beasts,* given the right context. My guess here, given this context, would be, generally, *mammals* or *wild animals*. **I may want to distinguish singular from plural (BDB #312 vs. 313?** Strong's #2416 BDB #312. Gen. 8:1, 17 9:2, 5 1Sam. 17:46 18:18 2Sam. 1:23 21:10 Psalm 52:5 68:10 78:50 104:5 148:10

chayyâh (הַיַח) [pronounced *khay-YAWH*]	*living thing, animal, life, organisms, lifeform; appetite, revival, renewal; community, family, assembled group, allied families, bands*	feminine singular noun	Strong's #2416 BDB #312

405. **Feminine_noun2:** chayyâh (הַיַח) [pronounced *khay-YAW*], which means *community*. Some dubious passages here. 2Sam. 23:13 = 1Chron. 11:15. See above. Strong's #2416 BDB #312.

406. **Adjective:** châyeh (הֶיַח) [pronounced *khaw-YEH*], which means *vigorous, strong, robust, having the vigor of life, lively*. Strong's #2422 BDB #313. Exodus 1:19

châyeh (הֶיַח) [pronounced *khaw-YEH*]	*vigorous, strong, robust, having the vigor of life, lively*	feminine plural adjective	Strong's #2422 BDB #313

407. **Masculine_substantive_plural_abstract:** chayyîym (םיִיַח) [pronounced *khay-YEEM*], means *being alive, being vigorous, having life, sustaining life, living*

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prosperously—it is life as opposed to death. It is the plural abstract emphatic word for *life;* although it is in the plural, in the English, we usually translate it in the singular. There is possibly another couple of ways of looking at this noun. We have a spiritual, a physical and a soulish life; an unbeliever has only a physical and a soulish life. Our human spirit is our immaterial portion which can commune with God; when our physical being, our soulish expressions to others and our spiritual lives all reflect God's glory and praise to Him, then we are singing to him in our lives. The other possible way to look at this is that, for many of us, our life consists of many lives. I personally have a life that appears to be different, depending upon where I lived and worked and what overall decisions which I had made for my life. This word takes into account these different transitions in our life. What this does not support is the concept of reincarnation, which we have covered previously. While most of the lexicons give this in the singular, it is probably best to give it in the plural as it is found: chayyîym (חיּים) [pronounced *khahy-YEEM*]—my trouble is with the double y's (). When a consonant in the middle of a word carries a dagesh with it, that consonant is doubled. How exactly you can end a syllable with a *y,* and then be able to pronounce it, I don't exactly know. My guess is that the first y is a part of the pronunciation of the vowel (like the Greek diphthong). The lexicons which I have which give a pronunciation for this (Strong's and the *New Englishman's Concordance*) both have this word in the singular. The word for *lives* is an plural abstract adjective used as a substantive. [**Verb (above):** Once we get past the pronunciation, this word is built upon the verb châyâh, which means *to live, to exist, to enjoy life*. [Strong's #2421 & 2425 BDB #310]. Strong's #2416 BDB #313. Gen. 7:11, 15 23:1 25:7 26:19 Exodus 1:14 6:16 22:4 23:11 Deut. 5:3 16:3 17:19 [Lev. 13:13 14:6 Deut. 4:9 28:66 Job 10:12 Psalm 104:33—these might go with above; I need to fix these references] 1Sam. **7:15** 2Sam. 15:21 19:6 1Kings 2:24 Job 3:20 Psalm 7:5 21:4 23:6 34:12 56:13 63:3, 4 103:4 133:3 142:5 Prov. 1:12 2:19 3:18 4:10 8:35 9:11 10:11 Eccles. 2:3

| chêy (חי) [pronounced *khay*] | *life, lives, living, being alive, having life, immortality, a long life, sustenance, sustaining life; refreshment; being vigorous; prosperity, welfare, happiness, living prosperously* | feminine singular substantive; adjective with the definite article | Strong's #2416 BDB #313 |

chayyîym (מִיַּח) [pronounced *khay-YEEM*]	*life, lives, living, being alive, having life, immortality, a long life, sustenance, sustaining life; refreshment; being vigorous; prosperity, welfare, happiness, living prosperously*	masculine plural substantive; masculine plural adjective with the definite article	Strong's #2416 BDB #313

408. **Combo:** for *years of life* see #8141.

409. **Feminine_noun_abstract:** chayûwth (תוּיַח) [pronounced *khah-YOUTH*], which means *life, living*. Strong's #2424 BDB #313. 2Sam. 20:3*

chayûwth (תוּיַח) [pronounced *khah-YOUTH*]	*life, living*	feminine singular noun abstract	Strong's #2424 BDB #313

This abstract noun occurs only here in 2Sam. 20:3.

410. **Feminine_noun:** mîchᵉyâh (הָיְחִמ) [pronounced *mee-kh'YAWH*] which means, *life, living, sustenance, life-sustenance, survival*. Although it is found only eight times in the Old Testament (Gen. 45:5 Lev. 13:10, 24 Judges 6:4 17:10 2Chron. 14:13 Ezra 9:8–9*), it seems to have almost half as many meanings (according to BDB). One of the best rules I have come up with (which may not be original with me) is that God the Holy Spirit often has given us clues as to the meaning of a word, if not a reasonable definition, the first time it occurs in Scripture. In Gen. 45:5, a purpose of Joseph's being taken into slavery is described by this one word mîchᵉyâh (however, it is not the only reason; more are given in Gen. 45:7–8). What happened, is that some translators allowed Gen. 45:7–8 and God's clearly stated purpose in these verses, *to preserve the lives of the Israelites*, to cloud the translating of v. 5. Mîchᵉyâh means simply *life, living, sustenance, life-sustenance, survival,* and in most instances, the words *sustenance, life-sustenance,* are good translations. Joseph would preserve the lives of the Israelites (v. 7), but a related concept is in view in this verse, and that is life-sustenance. Joseph would develop great storehouses of grain for life-sustenance. In Leviticus, we have a more difficult time with this word; however, in some diseases, flesh dies and peels off or falls off and in some instances, the flesh remains *viable;* it is the latter case here. Strong's #4241 BDB #313. Gen. 45:5 Lev. 4:23 Judges 6:4 17:10

mîchᵉyâh (הָיְחִמ) [pronounced *meet-kh'YAWH*	*life, living, sustenance, life-sustenance, survival*	feminine singular noun:	Strong's #4241 BDB #313

411. **Masculine_proper_noun:** which means *El [God] lives;* transliterated . Strong's #2419 BDB #313.

412. **Masculine_proper_noun:** Yᵉchîyʾêl (לְאִיחִי) [pronounced *yᵉhkh-ee-ALE*], which means *may El [God] live;* transliterated *Jehiel*. Strong's #3171 BDB #313. 1Chron. 15:18 16:5

Yᵉchîyʾêl (לְאִיחִי) [pronounced *yᵉhkh-ee-ALE*]	*may El [God] live; transliterated Jehiel*	masculine singular proper noun	Strong's #3171 BDB #313
Alternate spelling with pronunciation yekh-av-ale.			

413. **Masculine_proper_noun:** which means *;* transliterated .   Strong's #3172 BDB #313.

414. **Masculine_proper_noun:** Yᵉchîyyâh (יִחִיָה) [pronounced *yᵉkh-ee-YAW*], which means *may Yah [Jehovah] live;* transliterated *Jehiah*. Strong's #3174 BDB #313. 1Chron. 15:24*

Yᵉchîyyâh (יִחִיָה) [pronounced *yᵉkh-ee-YAW*]	*may Yah [Jehovah] live; transliterated Jehiah*	masculine singular proper noun	Strong's #3174 BDB #313

415. **Verb:** châkâh (הָכָה) [pronounced *khaw-KAWH*], and it means *to wait, to wait with anticipation, to long for*. The latter meanings are apropos when followed by the lâmed preposition, which is what we have here. The connection is that one will wait for something that one desires. Strong's #2442 BDB #314. Job 3:21 Psalm 33:20 106:13

châkâh (הָכָה) [pronounced *khaw-KAWH*]	*to wait, to wait with anticipation, to long for*	3rd person plural, Piel perfect	Strong's #2442 BDB #314
châkâh (הָכָה) [pronounced *khaw-KAWH*]	*those waiting [with anticipation], the ones longing for*	masculine plural, Piel participle with the definite article	Strong's #2442 BDB #314

416. **Verb:** which means *to be confused, to be vague; to have a speech impediment*. Strong's #none BDB #314.

417. **Proper_noun_location:** Chăkîylâh (תִּייָה) [pronounced *khuh-kee-LAW*], which means *dark, gloomy;* and is transliterated *Hachilah*. Strong's #2444 BDB #314. 1Sam. 23:19 26:1

Chăkîylâh (תִּייָה) [pronounced *khuh-kee-LAW*]	*dark, gloomy;* and is transliterated *Hachilah*	Proper_noun/location with the definite article	Strong's #2444 BDB #314

418. **Adjective:** chakelîyl (לִילְכַח) [pronounced *khahk-LEEL*] which means *dull [from wine], dark; dark flashing; brilliant; red, reddish*. Strong's #2447 BDB #314. Gen. 49:12

| chakelîyl (לִילְכַח) [pronounced *khahk-LEEL* | *dull [from wine], dark; dark flashing; brilliant; red, reddish* | masculine singular adjective: | Strong's #2447 BDB #314 |

419. **Feminine_noun:** which means *dullness [in the eyes from drunkenness]*. Strong's #2448 BDB #314.

420. **Masculine_proper_noun:** which means *dull, dark; wait for Yahweh* and is transliterated . Strong's #2446 BDB #314.

421. **Verb:** châkam (םַכָח) [pronounced *khaw-KHAHM*], which means *to be wise*. Logically, one would expect the Hiphil (the causative stem) to be used *to teach wisdom, to make wise, to cause one to be wise*. However, both the Piel and the Hiphil are used in that way (Piel:* Job 35:11   Psalm 105:22   119:98; Hiphil:* Psalm 19:7). Even more surprising than that is that this verb does not occur that often in the Old Testament (26 times). Strong's #2449 BDB #314. Exodus 1:10 1Kings 4:31 Psalm 19:7 105:22 Prov. 6:6 8:33 9:9 Eccles. 2:15

châkam (םַכָח) [pronounced *khaw-KHAHM*]	*to be wise, to become wise*	3rd person masculine singular, Qal imperfect	Strong's #2449 BDB #314
châkam (םַכָח) [pronounced *khaw-KHAHM*]	*be wise, become wise*	2nd person masculine singular, Qal imperative	Strong's #2449 BDB #314
châkam (םָכָח) [pronounced *khaw-KHAHM*]	*to teach wisdom, to make wise, to cause one to be wise*	3rd person masculine singular, Piel imperfect	Strong's #2449 BDB #314
châkam (םַכָח) [pronounced *khaw-KHAHM*]	*to be made wise; as a participle: wise, learned, instructed*	3rd person masculine singular, Pual imperfect	Strong's #2449 BDB #314
châkam (םַכָח) [pronounced *khaw-KHAHM*]	*to teach wisdom, to make wise, to cause one to be wise*	3rd person masculine singular, Hiphil imperfect	Strong's #2449 BDB #314
châkam (םַכָח) [pronounced *khaw-KHAHM*]	*to show oneself wise, deceive, show one's wisdom; to seem wise to oneself, to be wise in one's own eyes*	3rd person masculine singular, Hithpael imperfect	Strong's #2449 BDB #314

422. **Adjective:** châkâm (םָכָח) [pronounced *khah-KAWM*], which means *capable of knowing [judging]; intelligent, wise; subtle, crafty.* Here, it is used as a substantive for *wise man*. Strong's #2450 BDB #314. Gen. 41:33 Exodus 7:11 28:3 31:6 Deut. 1:13 4:6 16:19 32:6 Judges 5:29 2Sam. 13:3 14:2, 20 20:16 Job 5:13 15:2, 18 17:10 1Kings 2:9 3:12 5:7 Prov. 1:5 3:7 9:8 10:1, 6, 14 Eccles. 2:14

châkâm (חָכָם) [pronounced *khah-KAWM*]	*capable of knowing [judging]; intelligent, wise; skillful, adept, proficient; subtle, crafty*	feminine singular adjective construct	Strong's #2450 BDB #314

This word tends to be applied in a very positive way, even when those being spoken of might not be highly regarded in God's eyes. The Pharaoh of Egypt called in wise men in Exodus 7:11, just as the pharaoh of Joseph's day called in wise men in his era (Gen. 41:8). However, Joseph is proclaimed wise by the pharaoh in Gen. 41:39. This word can be applied to craftsmen who are well-skilled in their craft (Ex. 35:10). This word is used over and over again in the book of Proverbs (Prov. 3:5–7, 35) in a very positive sense. However, in 2Sam. 13:3, it is clearly used of a man who is intelligent, whose advice is accurate, but the intention is evil.

chăkâmîym (חֲכָמִים) [pronounced *khuh-kaw-MEEM*]	*wise men, those capable of knowing [judging]; intelligent men; men who are skillful [adept, proficient; subtle, crafty]*	masculine plural adjective acting as a substantive	Strong's #2450 BDB #314

Clarke: חכמים *chachamim, such as had gained knowledge by great labor and study.*[155]

423. **Feminine_noun:** châk^emâh (חָכְמָה) [pronounced *khawk^e-MAW*], which means *wisdom [in all realms of life], doctrine in the soul; skill [in war]*. Strong's #2451 BDB #315. Pronunciation is discussed in Prov. 1:2. Exodus 28:3 31:3 Deut. 4:6 34:9 2Sam. 14:20 20:22 1Kings 2:6 3:28 4:29 5:12 7:14 Job 15:8 Psalm 51:6 Prov. 1:2, 7 2:2 3:13 4:5 5:1 7:4 8:1 9:10 10:13 Eccles. 1:13, 16 2:3

châk^emâh (חָכְמָה) [pronounced *khawk^e-MAW*]	*wisdom [in all realms of life], doctrine in the soul; skill [in war]*	feminine singular noun	Strong's #2451 BDB #315

Whedon: *[The verb means] "to come to know, to gain a knowledge of, and also to know, to have a knowledge of." It is used in the first sense here - that the reader or pupil may attain to, or acquire, wisdom.*[156]

424. **Feminine_noun:** chok^emôwth (חָכְמָה) [pronounced *khok^e-MOHTH*], which means, *wisdom*. Strong's #2454 BDB #315. Prov. 9:1

chok^emôwth (חָכְמָה) [pronounced *khok^e-MOHTH*]	*wisdom*	feminine singular noun	Strong's #2454 BDB #315

[155] Adam Clarke, *Commentary on the Bible;* from e-Sword, Deut. 1:13.

[156] From **http://www.studylight.org/commentaries/whe/view.cgi?bk=19&ch=1** accessed November 4, 2014.

This is pointed with that weird "o" at the beginning, which looks like the "â".

425. **Masculine_proper_noun:** chakᵉmônîy (יָנְמְכַח) [pronounced *khak-mo-NEE*], which means *wise* and is transliterated *Hachmonite, Hakmonite, Hachmoni*. Strong's #2453 BDB #315. 1Chron. 11:11

chakᵉmônîy (יָנְמְכַח) [pronounced *khak-mo-NEE*]	*wise* and is transliterated *Hachmonite, Hakmonite, Hachmoni*	masculine singular proper noun	Strong's #2453 BDB #315

426. **Gentilic_adjective:** Tachᵉmônîy (יָנְמְחַת) [pronounced *takh-kem-oh-NEE*], which means, *sagacious, you make me wise;* and is transliterated *Tachmonite Tachemoni*. Strong's #8461 BDB #315. 2Sam. 23:8

Tachᵉmônîy (יָנְמְחַת) [pronounced *takh-kem-oh-NEE*]	*sagacious, you make me wise;* and is transliterated *Tachmonite Tachemoni*	gentilic singular adjective	Strong's #8461 BDB #315

427. **Verb:** which means *to be sick, to be diseased*. Strong's #2456 BDB #316.

428. **Masculine_plural_noun:** tachălûʾîym (תַּחֲלֻאִים) [pronounced *tah-chuh-loo-EEM*], which means *diseases, sicknesses*. Strong's #8463 BDB #316. Psalm 103:3

tachălûʾîym (תַּחֲלֻאִים) [pronounced *tah-chuh-loo-EEM*]	*diseases, sicknesses*	masculine plural noun	Strong's #8463 BDB #316

429. **Verb2:** which means *to sin, to defile*. Strong's #none BDB #316.

430. **Feminine_noun:** which means *rust*. Strong's #2457 BDB #316.

431. **Feminine_proper_noun:** which means *;* transliterated . Strong's #2458 BDB #316.

432. **Masculine_noun:** châlâb (בָלָח) [pronounced *khaw-LAWᴮV*], which means *milk*. In case you are wondering from whence did the NASB and Rotherham get the reading *fat* in Job 21:24, *milk* and *fat* are the same words in the Hebrew with different vowel pointing. Therefore, some have thought that the traditional pronunciation was incorrect and that the word *fat* belonged here instead. The Greek word here is steatos (στέατος) [pronounced *STEH-a-toss*], which means *fat*. [There is no Strong's # for this word]. Strong's #2461 BDB #316. Gen. 18:8 49:12 Exodus 3:8 13:5 23:19 33:3 Judges 4:19 5:25 1Sam. 7:9 17:18 Job 21:24

châlâb (בָלָח) [pronounced *khaw-LAWᴮV*]	*milk; cheese*	masculine singular noun	Strong's #2461 BDB #316

433. **Verb:** which means *to be covered*. Strong's #none BDB #316.

434. **Masculine_noun:** chêleb (בֶלֵח) [pronounced *KHAY-leᵇv*], which means *fat*. Strong's #2459 BDB #316. Gen. 4:4 45:18 Exodus 23:18 29:13, 22 Judges 3:22

1Sam. 2:15, 16   15:22   2Sam. 1:21   1Kings 8:64   Job 15:27   Psalm 63:5   73:7   147:14

| chêleb (חֵלֶב) [pronounced KHAY-le^{b}v] | fat; choicest, best part, abundance (of products of the land) | masculine singular construct | Strong's #2459 BDB #316 |

435.   **Proper_masculine_noun:** which means *crafty one;* transliterated . Strong's #2460 BDB #317.   2Sam. 23:29

| Chêleb (חֵלֶב) [pronounced KHAY-le^{b}v] | fat; choicest, best part, abundance (of products of the land); milk; transliterated *Heleb, Cheleb* | masculine singular proper noun | Strong's #2459 BDB #316 |

436.   **Proper_noun_location:** Chel^{e}bâh (חֶלְבָּה) [pronounced *khel^e-BAW*], which means *fertile, fertility;* transliterated . Strong's #2462 BDB #317. Judges 1:31

| Chel^{e}bâh (חֶלְבָּה) [pronounced *khel^e-BAW*] | *fertile, fertility;* transliterated *Helbah; Chelbah* | proper singular noun; location | Strong's #2462 BDB #317 |

437.   **Proper_noun/location:** which means *;* transliterated . Strong's #2463 BDB #317.

438.   **Feminine_noun:** chel^{e}b^{e}nâh (הַנְבְלֶח) [pronounced *kehl-behn-AW*], which means *an odorous gum, galbanum, a kind of resin or gum, ingredient of the holy incense.* Strong's #2464 BDB #317. Exodus 30:34*

| chel^{e}b^{e}nâh (הַנְבְלֶח) [pronounced *kehl-behn-AW*] | *an odorous gum, galbanum, a kind of resin or gum, ingredient of the holy incense* | feminine singular noun | Strong's #2464 BDB #317 |

439.   **Proper_noun/location:** ʾAch^{e}lâb (אַחְלָב) [pronounced *ahk^e-LAW^{B}V*], which means *fertile place; prosperous area;* transliterated *Ahlab, Achlab.*   Strong's #303 BDB #317. Judges 1:31

| ʾAch^{e}lâb (אַחְלָב) [pronounced *ahk^e-LAW^{B}V*] | *fertile place; prosperous area;* transliterated *Ahlab, Achlab* | proper singular noun; location | Strong's #303 BDB #317 |

440.   **Masculine_noun:** cheled (חֶלֶד) [pronounced *KHEH-led*], which means *mortal life, transitory life.* and this is translated BDB gives its meanings as *duration, world.* I wonder if *this mortal life* might not be the most accurate.   Strong's #2465 BDB #317. Job 11:17 Psalm 89:47

cheled (חֶלֶד) [pronounced *KHEH-led*]	*mortal life, transitory life*	masculine singular noun	Strong's #2465 BDB #317

In the KJV, cheled is translated *age* (Job 11:16 Psalm 39:5), *of the world* (Psalm 17:14 49:1), *transitory* (Psalm 89:47). BDB offers the definitions *age, duration of life, the world*. Gesenius adds *duration, time of life, life [as passing away quickly]*.

441.   **Masculine_proper_noun:** Chêled (חֶלֶד) [pronounced *KHAY-lehd*], which means *transient; weasel* and is transliterated *Heled, Cheled*. One of David's heroes. Strong's #2466 BDB #317. 1Chron. 11:30

Chêled (חֶלֶד) [pronounced *KHAY-lehd*]	*transient; weasel* and is transliterated *Heled, Cheled*	masculine singular proper noun	Strong's #2466 BDB #317

442.   **Masculine_noun:** which means *weasel*. Strong's #2467 BDB #317.

443.   **Feminine_proper_noun:**   which means *weasel* (feminine version) and is transliterated Cheledah.   Prophetess during Josiah's time.   Strong's #2468 BDB #317.

444.   **Masculine_proper_noun:** which means *weasels* and is transliterated Cheledday. Strong's #2469 BDB #317.

445.   **Verb1:** châlâh (חָלָה) [pronounced *chaw-LAW*], which means *to be sick, to be diseased, to be pained*. Qal meanings: ❶ *to be polished smooth* (e.g., the polishing of the ornaments of a woman); ❷ *to be worn down in strength, to be infirm;* ❸ *to be sick, to be diseased;* ❹ *to be pained*. Niphal meanings: ❶ *to be worn down in strength;* ❷ *to be sick, to become sick;* ❸ *to be careful, to be* solicitous (if followed by an עַ). Pual: *to make weak*. Hiphil: ❶ *to make sick, to make oneself sick, to make grievous* (spoken of a wound); ❷ *to make sad*. Hophal: *to be wounded*. Hithpael: ❶ *to become sick* (possibly with grief); ❷ *to feign oneself as* sick. In the Piel means something entirely different. I need to do a chart of these 4 sets of meanings. Strong's #2470 BDB #318. Gen. 48:1 Exodus 32:11 1Sam. 19:14 22:8 30:13 2Sam. 13:2

châlâh (הָלָה) [pronounced *chaw-LAW*]	*to be worn down in strength, to be weak, to be infirm; to be sick, to become sick; to be pained*	3rd person masculine singular, Qal imperfect	Strong's #2470 BDB #317

All of the Qal meanings: ❶ *to be polished smooth* (e.g., the polishing of the ornaments of a woman); ❷ *to be worn down in strength, to be infirm;* ❸ *to be sick, to be diseased;* ❹ *to be pained*. Niphal meanings: ❶ *to be worn down in strength;* ❷ *to be sick, to become sick;* ❸ *to be careful, to be* solicitous (if followed by an עַ). Pual: *to make weak*. Hiphil: ❶ *to make sick, to make oneself sick, to make grievous* (spoken of a wound); ❷ *to make sad*.

châlâh (הָלָח) [pronounced *chaw-LAW*]	*is worn down in strength, is weak, is infirm; being sick, becoming ill; having pained*	Qal active participle	Strong's #2470 BDB #317
châlâh (הָלָח) [pronounced *chaw-LAW*]	*to be [become, feel] weak [sick, ill]; to make sick, to afflict with illness; to stroke, to smooth [one's face]; to soothe, to caress; particularly to sooth [flatter] [a king or noble]; to ask, entreat, implore [another's favor, grace]; to pray, to beg*	3rd person masculine singular, Piel imperfect	Strong's #2470 BDB #317, #318
châlâh (הָלָח) [pronounced *chaw-LAW*]	*to makes oneself sick; to be made sick; to be tired [worn down in strength, weak]; to be [become] sick*	3rd person masculine singular, Niphal imperfect	Strong's #2470 BDB #317

Châlâh can mean, in the Niphal, *to be careful, to be solicitous* when followed by ʿal (לַע), as in Amos 6:6.

châlâh (הָלָח) [pronounced *chaw-LAW*]	*to be made weak, to become weak [dispirited]*	3rd person masculine singular, Pual imperfect	Strong's #2470 BDB #317
châlâh (הָלָח) [pronounced *chaw-LAW*]	*to make oneself sick [with grief]; to feign sickness [illness]*	3rd person masculine singular, Hithpael imperfect	Strong's #2470 BDB #317

The basic understanding of this word is *to polish, to wear down*. The end result is, something is worn down. When applied to a person, this can refer to *sickness, weakness* or simply being *worn down*.

châlâh (הָלָח) [pronounced *chaw-LAW*]	*to make sore, to make sick; to show signs of sickness; to become sick; to grieve; to make sad, to cause one to be sad; grievous [serious] [of a wound]*	3rd person masculine singular, Hiphil imperfect	Strong's #2470 BDB #317
châlâh (הָלָח) [pronounced *chaw-LAW*]	*to make sick, to cause one to be ill; to be wounded*	3rd person masculine singular, Hophal imperfect	Strong's #2470 BDB #317

446. **Piel_verb2:** châlâh (הָלָח) [pronounced *chaw-LAW*], which means *to mollify, to appease, to entreat the favor of*. The Qal, Niphal, Hiphil, Hithpael and Hophal have completely different meanings. It is because of the literal meaning of this verb, *to make the face [of anyone] sweet or pleasant* that we know which is the subject and which is the object. I split this verb up. Strong's #2470 BDB #318. 1Sam. 13:12 Job 11:19

châlâh (הָלָח) [pronounced *chaw-LAW*]	*to mollify, to appease, to entreat the favor of*	3rd person masculine singular, Piel imperfect	Strong's #2470 BDB #318

447. **Masculine_noun:** chŏlîy (יְלָח) [pronounced *khohl-EE*], which means *sickness, disease; affliction; sadness; evil, calamity*. Strong's #2483 BDB #318. Psalm 41:3

chŏlîy (יְלָח) [pronounced *kohl-EE*]	*sickness, disease; affliction; sadness; evil, calamity*	masculine singular noun	Strong's #2483 BDB #318

448. **Masculine_noun:** machăleh (הֶלֲחַמ) [pronounced *mahkh-ul-EH*], which means *sickness, disease, infirmity*. Strong's #4245 BDB #318. Exodus 15:26 23:25 1Kings 8:37

machăleh (הֶלֲחַמ) [pronounced *mahkh-uhl-EH*]	*sickness, disease, infirmity*	masculine singular noun	Strong's #4245 BDB #318

Also spelled machălâh (הֶלֲחַמ) [pronounced *mahkh-uhl-AW*].

449. **Feminine_noun:** which means *sickness, disease*. Strong's #4245 BDB #318.

450. **Masculine_noun:** which means *sickness, suffering*. Strong's #4251 BDB #318.

451. **Verb2:** which means *to mollify, to appease, to entreat the favor of*. Piel only. **See above**. Strong's #2470 BDB #318.

452. **Feminine_noun:** which means *unknown*. in Psalm song titles only. Strong's #4257 BDB #318.

453. **Masculine_noun:** which means *ornament*. Strong's #2481 BDB #318.

454. **Feminine_noun:** which means *jewelry*. Strong's #2484 BDB #318.

455. **Verb:** which means *to take from, to snatch from*. 1Kings 20:33.* Strong's #2480 BDB #319.

456. **Adjective:** chêlᵉkâh (חֵלְכָה) [pronounced *khayl-KAW*], which means *hapless, unfortunate*. These are *the defenseless, the poor, the wretched, the afflicted*. Strong's #2489 BDB #319. Psalm 10:8, 10, 14

457. **Verb:** châlal (לָלַח) [pronounced *khaw-LAHL*] which means *to bore, to pierce*. This verb has several sets of meanings, the two primary ones being: *to bore, to pierce* (BDB #319) and *to pollute, to defile, to profane* (BDB #320). Strong's #2490 BDB #319.

châlal (לָלַח) [pronounced *khaw-LAHL*]	*to bore, to pierce*	3rd person masculine singular, Qal perfect	Strong's #2490 BDB #319
châlal (לָלַח) [pronounced *khaw-LAHL*]	*wounding, piercing*	Piel participle	Strong's #2490 BDB #320
châlal (לָלַח) [pronounced *khaw-LAHL*]	*to be slain*	3rd person masculine singular, Pual perfect	Strong's #2490 BDB #319
châlal (לָלַח) [pronounced *khaw-LAHL*]	*to wound, to pierce [through]*	3rd person masculine singular, Poel perfect	Strong's #2490 BDB #319
châlal (לָלַח) [pronounced *khaw-LAHL*]	*to be wounded, to be pierced [with a weapon]*	3rd person masculine singular, Poel perfect	Strong's #2490 BDB #319

BDB differentiates between the Poel and the Poal; Gesenius only lists the Poal, and in the active sense.

There are 2 or more other sets of meanings below.

458. **Adjective/Masculine_noun:** châlâl (לָלָח) [pronounced *chaw-LAWL*], which means *slain, fatally wounded, wounded, pierced;* it is from a verb which means *to bore, to pierce*. BDB lists this as a noun, as does Owen; Gesenius and New Englishman's Concordance as an adjective. It describes the result of someone who has been pierced. BDB only. Strong's #2491 BDB #319. Gen. 34:27 Deut. 21:1 32:42 Joshua 11:6 **13:22** Judges 9:40 16:24 20:31, 39 1Sam. 17:52 31:1 2Sam. 1:19 23:8 1Chron. 5:22 Psalm 89:10 Prov. 7:26

| châlâl (לָלָח) [pronounced *chaw-LAWL*] | *slain, fatally wounded, wounded, pierced;* from a verb which means *to bore, to pierce* | masculine singular noun (or adjective) | Strong's #2491 BDB #319 |

Clarke comments: *Dr. Kennicott has largely proved that chalal (ללח), which we render wounded, slain, etc., means a soldier, warrior, hero.*[157]

| châlâl (לָלָח) [pronounced *chaw-LAWL*] | *defiled; profaned; profaned or defiled by a divorce* | masculine singular adjective (or noun) | Strong's #2491 BDB #319 |

459. **Feminine_noun:** challâh (לָלַח) [pronounced *khahl-LAW*], which means *cake, a kind of cake, perforated cake*. Strong's #2471 BDB #319. Exodus 29:2 2Sam. 6:19

| challâh (לָלַח) [pronounced *khahl-LAW*] | *cake, a kind of cake, perforated cake* | feminine singular noun | Strong's #2471 BDB #319 |

460. **Masculine/feminine_noun:** challôwn (זוֹלַח) [pronounced *khal-LOWN*], which means *window*. Strong's #2474 BDB #319. Gen. 8:6 26:8 Judges 5:28 1Sam. 19:12 2Sam. 6:16 1Kings 6:4 Prov. 7:6

| challôwn (זוֹלַח) [pronounced *khal-LOWN*] | *window* | masculine/feminine singular noun | Strong's #2474 BDB #319 |

461. **Masculine_noun:** châlîyl (לִיָלָח) [pronounced *khaw-LEEL*], which means *flute, pipe*. The literal meaning is *bored* or *pierced* instrument[158] (perhaps referring to the body of the instrument wherein the musical notes resonate). This was an instrument brought out during times of joy and mirth (1Kings 1:40 Psalm 68:25 Isa. 5:12). This description has not been used yet. Strong's #2485 BDB #319. 1Sam. 10:5 1Kings 1:40

| châlîyl (לִיָלָח) [pronounced *khaw-LEEL*] | *flute, pipe* | masculine singular noun | Strong's #2485 BDB #319 |

462. **Verb2:** châlal (לָלָח) [pronounced *khaw-LAHL*], which means *to play to pipe, to pipe*. Strong's #2490 BDB #320. 1Kings 1:40

| châlal (לָלָח) [pronounced *khaw-LAHL*] | *to play [the pipe]; to pipe;* plural participle: *pipe players, singers?* | 3rd person masculine singular, Qal perfect | Strong's #2490 BDB #320 |

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[157] Adam Clarke, *Commentary on the Bible;* from e-Sword, Psalm 89:10.

[158] *Barnes' Notes; 1Samuel to Esther;* F. C. Cook, editor; reprinted 1996 by Baker Books; p. 25.

châlal (לַלְח) [pronounced *khaw-LAHL*]	*people playing the pipes*	masculine plural, Piel participle	Strong's #2490 BDB #320
châlal (לַלְח) [pronounced *khaw-LAHL*]	*dancers; pipe players*	Polel participle	Strong's #2490 BDB #320

463.   **Feminine_noun:** which means *hole*. Strong's #4247 BDB #320.

464.   **Verb3:** châlal (לַלְח) [pronounced *khaw-LAHL*], which means *to pollute, to defile, to profane, to sully, to contaminate*. Its root means *to bore*, by implication meaning *wound, dissolve*. These are not the meanings of the word as used, but the root from which it comes. Although BDB give three separate definitions and listings for this verb, I think that we can correlate them. Men killed using swords and arrows, and those who died had been pierced. Because death is so closely associated with defilement and uncleanness, this word also came to mean *defiled, polluted*., as well as *pierce, bore*. It means *pollute, defile, profane*.[159] *Profane* is something properly applied in relationship to God and to that which is holy, such as the Sabbath (see Lev. 20:3 Neh. 13:18 Ezek. 23:39).[160] Although I personally like the word *defile*, it is on the archaic side for most; however, because of the recent trend of environmentalism, *pollute* has returned to us and its present-day meaning is apt. Another outstanding rendering (when not in reference to God or that which is holy) is the word *corrupt,* with additional synonyms *sully* and *contaminate.* See Gen. 49:4 Ezek. 28:16 This word is totally mistranslated in the KJV in Psalm 89:31, 34. [the antonym is Strong's #6918] Finally, in Deut. 20:6, the vineyard is, for all intents and purposes, virginal—it has not been used or harvested from. It is in a pristine state. The first harvest makes the vineyard *common, used, no longer in a pristine state*. Strong's #2490 BDB #319, BDB #320. The Doctrine of Consecration Gen. 10:8–9 49:4 Exodus 31:14 Lev. 19:29 Num. 31:8 Deut. 20:6 1Sam. 3:2 1Chron. 5:1b Psalm 55:20 89:31

châlal (לַלְח) [pronounced *khaw-LAHL*]	*to pollute, to defile, to profane, to sully, to contaminate*	3rd person masculine singular, Qal perfect	Strong's #2490 BDB #320

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[159] Châlal also means *begin* primarily when found in the Hiphil stem (see Gen. 11:6 Deut. 16:9 2Chron. 31:10), and rarely in the Piel (Deut. 20:6 28:30).

[160] For those who cannot distinguish between profanity, obscenity and the use of expletives, profanity is properly taking God's name in vain, by using in conjunction with expletives or using it in such a way as to trivialize God, as in *oh my God*.

châlal (לָלַח) [pronounced *khaw-LAHL*]	*to profane, to make [to treat as] common, defile, pollute; to violate the honour of, dishonour; to violate [break] (a covenant); to cast down, to destroy*	3rd person masculine singular, Piel perfect	Strong's #2490 BDB #320
châlal (לָלַח) [pronounced *khaw-LAHL*]	*those profaning, the ones making [treating as] common, defiling, polluting; violating the honour of, dishonouring; violating [breaking] (a covenant); those casting down, destroying*	masculine plural, Piel participle	Strong's #2490 BDB #320

In Deut. 20:6, the vineyard is, for all intents and purposes, virginal—it has not been used or harvested from. It is in a pristine state. The first harvest makes the vineyard *common, used, no longer in a pristine state*.

When applied to one's daughter or to a young woman, this can mean *to prostitute*.

châlal (לָלַח) [pronounced *khaw-LAHL*]	*to profane oneself, defile oneself, pollute oneself [ritually or sexually], to be profaned [polluted, contaminated, defiled]*	3rd person masculine singular, Niphal perfect	Strong's #2490 BDB #320
châlal (לָלַח) [pronounced *khaw-LAHL*]	*to profane [defile]; to let be profaned, to cause one to be contaminated [profaned, defiled]*	3rd person masculine singular, Hiphil perfect	Strong's #2490 BDB #320
châlal (לָלַח) [pronounced *khaw-LAHL*]	*to profane [defile, treat as common] [the name of God]*	3rd person masculine singular, Pual perfect	Strong's #2490 BDB #320

There are 3 other sets of meanings for this verb.

465. **Verb4:** châlal (לָלַח) [pronounced *khaw-LAHL*], which means, in the Hiphil, *to begin* (see Gen. 11:6 Deut. 16:9 2Chron. 31:10). It has a similar, but occasional, meaning in the Piel (Deut. 20:6 28:30). Strong's #2490 BDB #320. Gen. 11:6 44:12 [Joshua 3:7 Judges 13:5, 25 16:19 20:29 1Sam. 3:2, 12 22:15 1Chron. 1:10 Most of these references are misplaced]. Gen. 4:26 6:1 9:20 10:8 41:54 Deut. 2:24, 25 3:24 16:9

châlal (לְלַח) [pronounced *khaw-LAHL*]	*to begin, to start*	3rd person masculine singular, Hiphil perfect	Strong's #2490 BDB #320
châlal (לְלַח) [pronounced *khaw-LAHL*]	*begin, start*	2nd person masculine singular, Hiphil imperative	Strong's #2490 BDB #320
châlal (לְלַח) [pronounced *khaw-LAHL*]	*to be begun*	3rd person masculine singular, Hophal perfect	Strong's #2490 BDB #320

This odd meaning comes from *to open* which comes from *to pierce, to bore*.

This verb is a homonym which also means *to pollute, to defile, to profane, to sully, to contaminate; to pierce, to bore through; to begin*. Most of these 4 sets of meanings can be determined by context and by the stem of the verb.

466.   **Masculine_noun:** chôl (חֹל) [pronounced *khohl*], which means *profaneness, commonness, unholy [thing]; common, profane*. Strong's #2455 BDB #320. 1Sam. 21:4, 5

chôl (חֹל) [pronounced *kohl*]	*profaneness, commonness, unholy [thing]; common, profane*	masculine singular noun	Strong's #2455 BDB #320

Although this is a masculine noun, there are several passages where this acts more like an adjective (see 1Sam. 21:4 Ezek. 42:20 48:15).

467.   **Adjective1:** which means *profaned*. Strong's #2491 BDB #321.

468.   **Substantive/interjection:** châlîylâh (הָלִילָה) [pronounced *khaw-LEE-law*], which means *far be it [from me or you]*. BDB clarifies this as *ad profanum!;* whatever the hell that is in exclamatory Latin. Gesenius clears this up with the explanation that this means, literally, *to profane [something]*. This is because the word closest to châlîylâh in spelling is an adjective which means *profaned*. This substantive, called an adjective by Gesenius, is an exclamation of abhorrence. The New Englishman's Concordance probably more accurately describes this as an interjection, which is probably the correct view. The KJV renders this with the questionable phrase *God forbid* (which borders on taking God's name lightly). What is interesting is that we don't find this used by Joshua, or by Moses, for that matter, as, prior to this, it is only found thrice in Genesis (Gen. 18:25 44:7, 17) and twice in Job (Job 27:5 34:10). This is followed by the lâmed preposition and the 1st person plural suffix; it should be rendered *a profanity to us*. This rendering makes a great deal of sense in 1Sam. 2:30. The sons of Eli have greatly profaned God's Tent of Meeting. Strong's #2486 BDB #321. Gen. 18:25 44:7 Joshua 22:29 24:16 1Sam. **2:30** 12:23 14:45 20:2 22:15 24:6 26:11 2Sam. 20:20 23:17 1Chron. 11:19

châlîylâh (הָלִילָה) [pronounced *khaw-LEE-law*]	*far be it [from me or you], to profane [something], a profanity!, a blasphemy!*	adverb, substantive, interjection	Strong's #2486 BDB #321

Châlîylâh might be updated to *no way, impossible, ridiculous, absurd, that's wrong, that's so wrong, it's wrong, you're completely mistaken*.

469.   **Feminine_noun:** t^echillâh (הְלִחְת) [pronounced *t^e-khil-LAW*], which means *beginning, first, in the beginning; previously, prior to; at the commencement of*. Gesenius says *in the beginning, i.e., previously*.[161] What this might imply is that what follows occurred previously—that is, prior to the death of Joshua. The only problem with that is that this falls within a quotation. However, it would make more sense for this question to have been asked soon after settling into the inheritance of the land, rather than several decades later.   Young renders this *at the commencement*. Strong's #8462 BDB #321. Gen. 13:3 41:21 43:18 Judges 1:1 20:18 2Sam. 17:9 21:9 Prov. 9:10

t^echillâh (הְלִחְת) [pronounced *t^e-khil-LAW*]	*beginning, first, in the beginning; previously, prior to; at the commencement of*	feminine singular noun with the definite article	Strong's #8462 BDB #321

470.   **Verb1:** which means *to be healthy, to be strong*. See below. Strong's #2492 BDB #321.

471.   **Verb2:** châlam (חָלַם) [pronounced *khaw-LAHM*], which means *to dream; to be healthy to be strong*. Strong's #2492 BDB #321. Gen. 28:12 37:5 40:5 41:1, 5 42:9

châlam (חָלַם) [pronounced *khaw-LAHM*]	*to dream; to be healthy, to be strong*	3rd person masculine singular, Qal imperfect	Strong's #2492 BDB #321
châlam (חָלַם) [pronounced *khaw-LAHM*]	*is dreaming; being healthy, being strong*	Qal active participle	Strong's #2492 BDB #321

There are two different sets of meanings for this verb, both of which are shown above. Context determines which meaning is applicable.

châlam (חָלַם) [pronounced *khaw-LAHM*]	*to dream; to restore to health, to be made strong [again]*	3rd person masculine singular, Hiphil imperfect	Strong's #2492 BDB #321

There are two different sets of meanings for this verb, both of which are shown above.

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[161] H.W.F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament;* ©1979 by Baker Books; p. 861.

472. **Masculine_noun:**   chălôwm (חֲלוֹם) [pronounced *khuh-LOHM*], which means *dream*. Interestingly enough, this is a word which occurred 34 times in the book of Genesis (when dreams were a common way of God speaking to man) whereas this word is found but once in the book of Psalms—here (and, after the giving of the Law, it only occurs three more times in the remainder of the Law). Strong's #2472 BDB #321. Gen. 20:3 31:10, 24 37:5 40:5 41:7 42:9 1Sam. 28:6 1Kings 3:5, 15 Psalm 73:20

chălôwm (חֲלוֹם) [pronounced *khuh-LOHM*]	*dream*	masculine singular noun	Strong's #2472 BDB #321

473. **Feminine_noun:** It is the final substantive which BDB confidently identifies as a plant with thick, slimy juice; but most translators admit that we do not know what this was exactly. We find it only in this verse. Young chooses the translation *dreams* as the word is similar to the word for *dreams* (that is Strong's #2472 BDB #321). Gesenius says that context requires that this is some unsavoury and/or insipid kind of food. He and Barnes both spell it *purslain* and use that as more of an example rather than the unquestionable rendering. Gesenius says that Job speaks contemptuously of this thick, unsavory, insipid broth as one would speak of foolish speech (referring to what Eliphaz has said). Gesenius also suggests the white of an egg—if we look at this as the uncooked white of an egg, then we have a grasp as to how unsavory of a food this is—no amount of salt would make it palatable and no amount of Eliphaz's speech would make his position palatable. Strong's #2495 BDB #321. Job 6:6

474. **Masculine_noun:** challâmîysh (חַלָּמִישׁ) [pronounced *khahl-law-MEESH*], which means *hard stone, flint* and is only found in Deut. 8:15 32:13 Job 28:9 Psalm 114:8 Isa. 50:7.* Keil and Delitzsch give an ample background of this word in Keil & Delitzsch's *Commentary on the Old Testament;* ©1966 Hendrickson Publishers, Inc.; Vol. 5, p. 708 footnote. Strong's #2496 BDB #321. Deut. 32:13 Psalm 114:8

475. **Verb:** châlaph (חָלַף) [pronounced *chaw-LAHF*], which means *to pass [on]; to pass through, to pierce through; to come on [up], to sprout up; to revive, to flourish; to pass by, to ignore; to change [clothing]*. **Fully investigated on two occasions**. Strong's #2498 BDB #322. Gen. 31:7, 41 41:14 Judges 5:26 1Sam. 10:3 2Sam. 12:20 Job 4:15 9:11, **26** 11:10 14:7 20:24 Psalm 90:5

châlaph (חָלַף) [pronounced *chaw-LAHF*]	*to pass [on]; to pass through, to pierce through; to come on [up], to sprout up; to revive, to flourish; to pass by, to ignore; to change [clothing]*	3rd person masculine singular, Qal imperfect	Strong's #2498 BDB #322

Châlaph has so many meanings, that I believe it is a homonym, it's two basic meanings being *to pass [through, on, by]* and *to change*. Gesenius gives a plethora of meanings for just the Qal: *to pass by [on, through]; to perish, to come to nothing; to pass beyond; to transgress; to pierce through; to come on against [someone with hostility]; to come on [up], to sprout up; to revive, to flourish*. In the KJV, we have such Qal renderings as *stricken through* (Judges 5:26), *go on forward* (1Sam. 10:3), *groweth up* (Psalm 90:6), *is over* (SOS 2:11), *shall change* (Habak. 1:11), *shall be changed* (Psalm 102:26). BDB gives the meaning as *pass on, pass away, pass through, to come on anew, to sprout again* (the latter two dealing with grass). In Job 4:15, this verb is given several renderings: *doth pass* (*Young's Translation*), *glide* (Owen), *floated along* (Rotherham), *brushed across* (REB) and *slip* (NJB). It is given so many renderings because it appears to have quite a number of meanings. This is tough to determine how the word should be rendered, so I will go along with Gesenius where he claims this word is the equivalent of ʿâbar (עָבַר) [pronounced *ġaw^b-VAHR*] (Strong's #5674 BDB #716), which meaning is given as *to pass over, to pass through, to pass by*. However, with châlaph, according to Gesenius, what we are looking at is the swift motion of anything which is smooth and slippery. Therefore, we will render this *[quickly] glide by, to slide on through, to quickly pass through*. Barnes: *The idea is...that of making a rush upon a man, for the purpose of arresting him and bringing him to trial. There are frequent references to such trials in the book of Job*.[162]

châlaph (חָלַף) [pronounced *chaw-LAHF*]	*to change [clothing, garments]*	3rd person masculine singular, Piel imperfect	Strong's #2498 BDB #322
châlaph (חָלַף) [pronounced *chaw-LAHF*]	*to change, to interchange, to alter; to cause to revive; to sprout forth*	3rd person masculine singular, Hiphil imperfect	Strong's #2498 BDB #322
châlaph (חָלַף) [pronounced *chaw-LAHF*]	*to change, to interchange, to alter; to cause to revive; to sprout forth*	2nd person masculine singular, Hiphil imperative	Strong's #2498 BDB #322

476.   **Masculine_noun:** which means *an exchange, in return for*.   Strong's #2500 BDB #322.

477.   **Proper_noun/location:** which means *;* transliterated . Strong's #2501 BDB #322.

478.   **Masculine_noun:** which means *a passing away, a vanishing*. Strong's #2475 BDB #322.

479.   **Feminine_noun:** chălîyphâh (הֲפִילָח) [pronounced *khă-lee-FAW*], which means, *a change, change (of garments), replacement; change (of raiment); relays; relief (from death); changing, varying (course of life)*. and it is generally used for *changes* of

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[162] *Barnes' Notes,* Baker Books, ©1996; Vol. III, p. 238.

clothes (Gen. 45:22). It can also refer to a *changing* or *varying* or *a variation* of life (Psalm 55:20) for those whose continually commit evil acts. Strong's #2487 BDB #322. Gen. 45:22 Judges 14:12 1Kings 5:14 Job 10:17 14:14 Psalm 55:19

chălîyphâh (הֲפִילַח) [pronounced *khă-lee-FAW*]	*a change, change (of garments), replacement; change (of raiment); relays; relief (from death); changing, varying (course of life)*	feminine singular noun	Strong's #2487 BDB #322
chălîyphôwth (תֹוּפִילַח) [pronounced *khuh-lee-FOHTH*]	*changes, changes (of garments, rainment), replacements, exchanges; relays; changing, varying (courses of life); shifts*	feminine plural noun	Strong's #2487 BDB #322

480. **Masculine_noun:** which means *a knife*. Strong's #4252 BDB #322.

481. **Feminine_noun:** machălâpâh (מַחֲלֻפָּה) [pronounced *mah-khuh-law-FAW*], which means *strands, plaits, locks* (of hair). This word is only found here and in v. 19. Strong's #4253 BDB #322. Judges 16:13b

482. **Verb1:** châlats (חָלַץ) [pronounced *khaw-LAHTZ*] see below. Strong's #2502 BDB #322.

483. **Feminine_noun:** chălîytsâh (תֲלִיצָה) [pronounced *khahl-ee-SAW*], which means *spoils, that which is stripped off, what belonged to a dead man (armor, clothing, weapons, belt)*. Strong's #2488 BDB #322. 2Sam. 2:21

chălîytsâh (תֲלִיצָה) [pronounced *khahl-ee-AW*]	*spoils, that which is stripped off, what belonged to a dead man (armor, clothing, weapons, belt)*	feminine singular noun	Strong's #2488 BDB #322

484. **Feminine_noun:** which means *a robe of state*. This is taken off in ordinary life. Strong's #4254 BDB #323.

485. **Verb2:** châlats (עָלָח) [pronounced *khaw-LAHTI*, which means *to draw out, to take away; to set free, to deliver; to spoil, to despoil*. BDB indicates that this is two different words, both spelled the same. In a way this is true, in the English language, but the two uses mean basically the same thing in the Hebrew. In the Qal or the Niphal stems, châlats means *to remove, withdraw* (Lev. 14:40 Deut. 25:9–10 Hos. 5:6), yet, throughout this chapter (vv. 21, 27, 29–30, 32) it is rendered *armed* for war. In general, it means *to remove, to set apart, to partition out, to withdraw*. However, these men were *removed* from the rest of Israel and set

apart for war by *arming* them. It means *to remove, withdraw, to partition out or to set aside by arming someone, removed from the rest of Israel inasmuch as they are soldiers for war.* So they have been culled out from the rest of Israel, removed from the rest of Israel insofar as being armed for battle and being given equipment to use in war. In the Piel, it appears to mean *removed from danger*., used primarily in poetry (Job 36:15 Psalm 6:4 7:4 18:19). Strong's #2502 BDB #323. **See chart below:** The Doctrine of Fasting (Isa. **58:11**—chart) Num. 31:5 32:17 Deut. 3:18 Joshua 6:7 14:5 2Sam. 22:20 1Chron. 12:23 Psalm 7:4 34:7 60:5

châlats (חָלַץ) [pronounced *khaw-LAHTS*]	1) *to draw out, to draw off, to loose, to pull off; (2) to withdraw oneself, to depart*	3rd person masculine singular, Qal perfect	Strong's #2502 BDB #323
châlats (חָלַץ) [pronounced *khaw-LAHTS*]	*to be active, to be manly, to be ready and prepared, to be equipped [for war], to be arrayed [for war]*	3rd person masculine singular, Qal perfect	Strong's #2502 BDB #323
châlats (חָלַץ) [pronounced *khaw-LAHTS*]	*those made ready and prepared, ones being equipped [for war], those arrayed [for war], those who are armed [with weaponry]*	masculine plural, Qal passive participle	Strong's #2502 BDB #323
châlats (חָלַץ) [pronounced *khaw-LAHTS*]	*to draw out, to take away; to set free, to deliver; to spoil, to despoil, to plunder*	3rd person masculine singular, Piel perfect	Strong's #2502 BDB #323
châlats (חָלַץ) [pronounced *khaw-LAHTS*]	*to be made active, to be made vigorous*	3rd person masculine singular, Hiphil perfect	Strong's #2502 BDB #323
châlats (חָלַץ) [pronounced *khaw-LAHTS*]	*to be set free, to be delivered*	3rd person masculine singular, Niphal perfect	Strong's #2502 BDB #323
châlats (חָלַץ) [pronounced *khaw-LAHTS*]	*to gird oneself, to be made ready or prepared [for war]*	3rd person masculine singular, Niphal perfect	Strong's #2502 BDB #323

Sets of Meanings for Châlats (יָלֵץ) [pronounced *khaw-LAHTZ*]

Stem	First Set of Meanings	Second Set of Meanings
Qal	(1) *to draw out, to draw off, to loose, to pull off;* (2) *to withdraw oneself, to depart*	*to be active, to be manly, to be ready and prepared, to be equipped [for war], to be arrayed [for war]*
Piel	(1) *to draw out, to take away;* (2) *to set free, to deliver;* (3) *to spoil, to despoil.*	
Hiphil		*to be made active, to be made vigorous*
Niphal	*to be set free, to be delivered*	*to gird oneself, to be made ready or prepared [for war]*

Possibly the connection is that when one is strong and ready for war, one is able to set free, to deliver, to pull off. The only problem is that this (Isa. 58:11) is the only occurrence of the Hiphil and this is the only meaning applied to the Hiphil. However, *to be made strong, to strengthen, to cause to strengthen* is in keeping with the second set of meanings.

486. **Feminine dual noun:** chălâtsayim (חֲלָצַיִם) [pronounced *khuh-lawts-ah-YIM*], which means *loins*. Only found in dual. Strong's #2504 BDB #323. Gen. 25:11 1Kings 8:19

chălâtsayim (חֲלָצַיִם) [pronounced *khuh-lawts-ah-YIM*]	*loins;* related either to virility or to preparing for battle (another sort of virility)	feminine dual noun (only found in the dual)	Strong's #2504 BDB #323

487. **Masculine_proper_noun:** Chelets (חֶלֶץ) [pronounced *KHEH-lets*], which means *vigor; loins, liberation;* transliterated *Helez*. Strong's #2503 BDB #323. 2Sam. 23:26 1Chron. 11:27

Chelets (חֶלֶץ) [pronounced *KHEH-lets*]	*vigor; loins, liberation;* transliterated *Helez*	masculine singular proper noun	Strong's #2503 BDB #323

This is also spelled Chêlets (חֵלֶץ) [pronounced *KHAH-lets*].

488. **Verb1:** châlaq (חָלַק) [pronounced *chaw-LAHK*], which means *to divide, to apportion, to allot, to distribute, to share*. This is also a homonym, its twin means *to escape, to be slippery*. Strong's #2505 BDB #323. Gen. 14:15 49:7, 27 Exodus 15:9 Deut. 4:19 29:26 Joshua 13:7 18:2, 10 19:51 22:8 Judges 5:30 1Sam. 1:18 30:24 2Sam. 6:19 19:29 1Chron. 16:3 Job 21:17 Psalm 68:12 Prov. 2:16 Homonym below

chânaq (קָלַח) [pronounced *chaw-LAHK*]	*to divide, to apportion, to allot, to distribute, to share*	3ʳᵈ person masculine plural, Qal imperfect	Strong's #2505 BDB #323
châlaq (קָלַח) [pronounced *chaw-LAHK*]	*to be divided [apportioned], to divide oneself; to divide among themselves; to share*	3ʳᵈ person masculine plural, Niphal imperfect	Strong's #2505 BDB #323

This verb is a homonym; its twin means *to escape, to be slippery; to plunder, to pillage, to strip of possessions*.

châlaq (קָלַח) [pronounced *chaw-LAHK*]	*to divide, to apportion, to allot; to distribute, to disperse*	3ʳᵈ person masculine plural, Piel imperfect	Strong's #2505 BDB #323
châlaq (קָלַח) [pronounced *chaw-LAHK*]	*to be divided, to be apportioned [distributed]*	3ʳᵈ person masculine plural, Pual imperfect	Strong's #2505 BDB #323
châlaq (קָלַח) [pronounced *chaw-LAHK*]	*to cause to receive one's portion [inheritance];* metaphorical usage: *to make smooth; to flatter* [probably for the homonym here]	3ʳᵈ person masculine plural, Hiphil imperfect	Strong's #2505 BDB #323
châlaq (קָלַח) [pronounced *chaw-LAHK*]	*to divide [among themselves]*	3ʳᵈ person masculine plural, Hithpael imperfect	Strong's #2505 BDB #323

489.   **Masculine_noun:** chêleq (קָלֶח) [pronounced *KHAY-lek*], which means *portion, tract, territory, share, allotment; smoothness*. Although this generally refers to a *land* allotment, particularly in the book of Joshua, this is not always the case (see, for instance, 2Sam. 20:1 Job 20:29 27:13 31:2). Strong's #2506 (and #2511) BDB #324. [See **Strong's #1486** for synonym]. Gen. 14:24 31:14 Joshua 14:4 18:9 Judges (20:9) 1Sam. 30:24 2Sam. 20:1 Job 17:5 20:29 Psalm 73:26 142:5 Prov. 7:21 Eccles. 2:10

chêleq (קָלֶח) [pronounced *KHAY-lek*]	*portion, tract, territory, share, allotment; smoothness*	masculine singular noun	Strong's #2506 (and #2511) BDB #324

490.   **Masculine_proper_noun:**   which means *portion* and is transliterated . Strong's #2507 BDB #324.

491.   **Gentilic_adjective:** which means *portion,* transliterated *Gileadite*. Strong's #2516 BDB #324.

492. **Feminine_noun:** chelᵉqâh (הָקְלֶח) [pronounced *khelê-KAW*], which means *a parcel* or *portion* [of ground]; *allotment, field; smoothness, smooth part; flattery*. **See below**. Strong's #2513 BDB #324. 2Sam. (2:16) 14:30 23:11 1Chron. 11:13

chelᵉqâh (הָקְלֶח) [pronounced *chela-KAW*]	*a parcel* or *portion* [of ground]; *plot, allotment, field; smoothness, smooth part; flattery*	feminine singular noun	Strong's #2513 BDB #324

493. **Feminine_noun:** which means *a part, a portion*. Strong's #2515 BDB #324.

494. **Masculine_proper_noun:** which means *part, portion;* transliterated . Strong's #2517 BDB #324.

495. **Proper_noun/location:** which means *portion, possession;* transliterated . Strong's #2520 BDB #324.

496. **Proper_noun/location:** ChelᵉqathHatstsûrîym (חֶלְקַתהַצֻּרִים) [pronounced *khehl-KAHTH-hahts-tsoo-REEM*], which means *a field of swords, a field of rocks;* transliterated *Helkath-hazzurim*. Strong's #2521 BDB #324. 2Sam. 2:16

Chelᵉqath Hatstsûrîym (הַצֻּרִים) (חֶלְקַת) [pronounced *kehl-KATH-hahts-tsoo*]	*a field of swords [blades], a field of the adversaries; a field of rocks;* transliterated *Helkath-hazzurim*	proper noun/location	Strong's #2521 BDB #324

497. **Feminine_noun:** machălôqeth (מֲחֹקֶת) [pronounced *mah-khuh-LOW-keth*], which means *division, allotment, course, portion*. There is a masculine version of the same noun which means *portion, tract, territory*. I don't quite follow the difference other than this one, at least here, in Joshua 11:23, it deals more with the idea of dividing things up and the masculine cognate deals with particular divisions. Later, it became a technical term used for the organization of priests and Levites. Strong's #4256 BDB #324. Joshua 11:23 12:7 1Sam. 23:28

machălôqeth (מֲחֹקֶת) [pronounced *mah-khuh-LOW-keth*]	*division, allotment, course, portion*	feminine singular noun	Strong's #4256 BDB #324

498. **Verb2:** châlaq (קָלַח) [pronounced *chaw-LAHK*], which means *to be smooth, to be slippery*. Strong's #2505 BDB #325. [homonym is Strong's #2505 BDB #323]. Psalm 55:21 Prov. 7:5

châlaq (קָלַח) [pronounced *chaw-LAHK*]	*to be smooth, to be slipper; to be deceitful; to flatter*	3ʳᵈ person masculine singular, Qal imperfect	Strong's #2505 BDB #323

châlaq (קָלַח) [pronounced *chaw-LAHK*]	metaphorical usage: *to make smooth; to flatter*	3rd person masculine singular, Hiphil imperfect	Strong's #2505 BDB #323

499. **Masculine noun3:** which means *smoothness, seductiveness*. Strong's #2506 BDB #325.

500. **Adjective:** châlâq (קָלָח) [pronounced *kaw-LAWK*], which means *smooth; flattering; bland; slippery; deceitful*. Strong's#2509&#2510 BDB #325. Gen. 27:11 Prov. 5:3 6:23

châlâq (קָלָח) [pronounced *kaw-LAWK*]	*smooth; flattering; bland; slippery; deceitful*	masculine singular adjective	Strong's #2509 & #2510 BDB #325

501. **Feminine_noun2:** chelᵉqâh (הְקָלַח) [pronounced *khelᵉ-KAW*], which means *smooth and slippery place, smooth part, smoothness, flattery; allotment, a portion, a part [of land]; field*. Strong's #2513 BDB #324&#325. Gen. 27:16 33:19 Psalm 12:2 73:18

chelᵉqâh (הְקָלַח) [pronounced *khelᵉ-KAW*]	*smooth and slippery place, smooth part, smoothness, flattery; allotment, a portion, a part [of land]; field*	feminine singular noun	Strong's #2513 BDB #324 & #325

BDB treats this as a homonym, where the translations *allotment, a portion, a part [of land]; field* are Strong's #2513 BDB #324.

BDB treats this as a homonym, where the translations *smooth and slippery place, smooth part, smoothness, flattery* are Strong's #2513 BDB #325.

502. **Adjective:** challuq (חַלֻּק) [pronounced *khahl-LŪK*], which means *smooth*. Only in plural construct in 1Sam. 17:40.* Strong's #2512 BDB #325. 1Sam. 17:40

challuq (חַלֻּק) [pronounced *khahl-LŪK*]	*smooth*	masculine plural construct	Strong's #2512 BDB #325

503. **Feminine_noun:** which means *smoothness, flattery*. Strong's #2514 BDB #325.

504. **Feminine plural abstract noun:** which means *smoothness, slipperiness, flattery, fine promises*. Strong's #2519 BDB #325.

505. **Feminine_plural_noun:** which means *smoothness*. Strong's #5555 BDB #325.

506. **Verb:** châlash (שָׁלַח) [pronounced *khaw-LAHSH*], which means *to be weak, to be prostrate; to be disabled*. Strong's #2522 BDB #325. Exodus 17:13 Job 14:10

châlash (שָׁלַח) [pronounced *khaw-LASH*]	*to be weak, to be prostrate; to neutralize; to be disabled*	3rd person masculine singular, Qal imperfect	Strong's #2522 BDB #325

507. **Adjective:** which means *weak*. Strong's #2523 BDB #325.

508. **Feminine_noun:** chălûwshâh (הָשׁוּלֶח) [pronounced *khahl-oo-SHAW*], which means *defeat, being overcome; weakness, prostration*. Strong's #2476 BDB #325. Exodus 32:18*

chălûwshâh (הָשׁוּלֶח) [pronounced *khahl-oo-SHAW*]	*defeat, being overcome; weakness, prostration*	feminine singular noun	Strong's #2476 BDB #325

509. **Masculine_proper_noun:** Hâm (םָה) [pronounced *hawm*], which means *nothing* and is transliterated *Ham*. Of late, it was used for the people of Egypt. Strong's #2526 BDB #325. Gen. 5:32 6:10 7:13 9:18 10:1 Psalm 105:23 106:22

Hâm (םָה) [pronounced *hawm*]	*hot, sunburnt, brown; the Egyptian word means black; transliterated Ham; originally of a son of Noah and his ancestors; and later applied to Egypt*	proper noun, masculine	Strong's #2526 BDB #325

510. **Adjective:** which means *warm, hot*. A substitute for another word. Strong's #2525 BDB #326.

511. **Verb:** which means *to be hard, to be curdled*. Strong's #none BDB #326.

512. **Feminine_noun:** chemᵉʾâh (הָאְמֶח) [pronounced *khehᵉ-MAW*], which means *butter, curds; yogurt; cottage cheese*. and this is variously translated *butter, curds;* however, a big slab of butter after doing battle with the Israelites just does not sound all that good; I would think that this could be better rendered *a milk product;* which, in this case, would be butter, yogurt or cottage cheese or something along those lines.   Many of the translations of Job 20:17 suggest *butter,* which is also reasonable. Strong's #2529 BDB #326. Gen. 18:8 Judges 5:25 2Sam. 17:29 Job 20:17

chemᵉʾâh (הָאְמֶח) [pronounced *khehᵉ-MAW*]	*butter, curds; yogurt; cottage cheese*	feminine singular noun	Strong's #2529 BDB #326

513. **Verb:** châmad (דַמָח) [pronounced *khaw-MAHD*] means *to desire, to covet, to take pleasure in*. It is found first in Gen. 2:9 and 3:6 in the Niphal participle (*desirable*). As a participle, it could be rendered *coveting, desiring*. Strong's #2530 BDB #326.

Gen. 2:9 3:6 Deut. 5:21 Joshua 7:21 Job 20:20 Psalm 19:10 68:16 Prov. 1:22 6:25

châmad (חָמַד) [pronounced *khaw-MAHD*]	*to delight [in something]; to desire, to covet, to take pleasure in*	3ʳᵈ person masculine singular, Qal imperfect	Strong's #2530 BDB #326
As a participle: *that which is desired, something one takes delight in*.			
châmad (חָמַד) [pronounced *khaw-MAHD*]	*desired, desirous; coveted; pleasant, agreeable; precious*	Niphal participle	Strong's #2530 BDB #326
châmad (חָמַד) [pronounced *khaw-MAHD*]	*to strongly [greatly] desire [covet], to strongly take pleasure in [delight in]*	3ʳᵈ person masculine singular, Piel imperfect	Strong's #2530 BDB #326
This is possibly found as a feminine noun which means *desirableness, preciousness*.			

514. **Masculine_noun:** which means *desire, delight*. Strong's #2531 BDB #326.

515. **Feminine_noun:** chemᵉdâh (הֶדְמֶח) [pronounced *khemᵉ-DAW*], which means *desire, longing, yearning, delight*. Strong's #2532 BDB #326. Gen. 27:15 1Sam. 9:20 Psalm 106:24

chemᵉdâh (הֶדְמֶח) [pronounced *khemᵉ-DAW*]	*desire, desirable; longing, yearning, delight; regret (?)* [see 2Chron. 21:20]	feminine singular noun	Strong's #2532 BDB #326
chemᵉdâh (הֶדְמֶח) [pronounced *khemᵉ-DAW*]	*pleasant, precious; excellence*	adjective	Strong's #2532 BDB #326

516. **Feminine_noun:** which means *desirableness, preciousness*. Strong's #2530 BDB #326.

517. **Masculine_proper_noun:** Chemᵉdân (מְדָח) [pronounced *khehm-DAWN*], which means *desire;* transliterated *Hemdan*. Strong's #2533 BDB #326. Gen. 36:24

Chemᵉdân (מְדָח) [pronounced *khehm-DAWN*]	*desire;* transliterated *Hemdan*	masculine singular proper noun	Strong's #2533 BDB #326

518. **Masculine_noun:** which means *desire, desirable thing*. Strong's #4261 BDB #326.

519. **Masculine_noun:** which means *desirable, precious thing*. Strong's #4262 BDB #327.

520. **Verb:** which means *to contract affinity, to be joined by affinity*. Strong's #none BDB #327.

521. **Masculine_noun:** châm (חָם) [pronounced *khawm*], which means *a husband's father, a wife's father, a father-in-law*. This word is surprisingly only used in two passages: Gen. 38:13, 25 and 1Sam. 4:19, 21. Strong's #2524 BDB #327. Gen. 38:13 1Sam. 4:19

châm (חָם) [pronounced *shawm*]	*a husband's father, a wife's father, a father-in-law*	masculine singular noun	Strong's #2524 BDB #327

522. **Feminine_noun:** which means *a husband's mother, a wife's mother, a mother-in-law*. Strong's #2545 BDB #327.

523. **Feminine_noun:** chôwmâh (חֵֹמוח) [pronounced *khoh-MAW*], which means *a wall*. Strong's #2346 BDB #327. Exodus 14:22 Deut. 3:5 1Sam. 25:16 31:10 2Sam. 11:20 18:24 20:15 1Kings 3:1 4:13 9:15 Psalm 51:18 55:10

chôwmâh (חֵֹמוח) [pronounced *khoh-MAW*]	*a wall* [around a city]; less often for simple *a wall;* metaphorically, *a maiden, chaste and difficult to approach*	feminine singular noun	Strong's #2346 BDB #327
chôwmâh (חֵֹמוח) [pronounced *khoh-MAW*]	*double walls*	feminine dual noun	Strong's #2346 BDB #327
chôwmâh (חֵֹמוח) [pronounced *khoh-MAW*]	*walls*	feminine plural noun	Strong's #2346 BDB #327

524. **Feminine_noun:** which means *wrath*. Job 29:6 only. Strong's #2534 BDB #328.

525. **Verb:** which means *to sink, to hasten, to fall to the ground*. Strong's #unused BDB #328.

526. **Masculine_noun:** which means *lizard* (on list of unclean animals). Strong's #2546 BDB #328.

527. **Proper_noun/location:** which means *;* transliterated . Strong's #2547 BDB #328.

528. **Verb:** châmal (לַמָח) [pronounced *khaw-MAHL*], which means *to spare, to have compassion*. Generally speaking, this is used when someone is about to be killed, but the person about to do the killing has compassion upon his victim and spares him. Here, we either have Zophar using this word in an unusual way or we have a most primitive use of this word; I reject the latter option, as this word is found four times in the book of Job (6:10 16:13 20:13 27:22). Strong's #2550 BDB #328. Exodus 2:6 Deut. 13:8 1Sam. 15:3 23:21 2Sam. 12:4 21:7 Job 6:10 16:13 20:13 Prov. 6:34

châmal (לְמַח) [pronounced *khaw-MAHL*]	*to spare, to be sparing of anything; to use sparingly; to pity, to have compassion, to show mercy*	3rd person masculine singular, Qal imperfect	Strong's #2550 BDB #328

529. **Proper_noun:** Châmûwl (לוּמָח) [pronounced *khaw-MOOL*], which means *spared; pitied;* transliterated, *Hamul, Chamul.* Strong's #2538 BDB #328. Gen. 46:12

Châmûwl (לוּמָח) [pronounced *khaw-MOOL*]	*spared; pitied;* transliterated, *Hamul, Chamul*	masculine singular, proper noun	Strong's #2538 BDB #328

530. **Gentilic_adjective:** which means , transliterated . Strong's #2539 BDB #328.

531. **Feminine_noun:** chemᵉlâh (הָלְמֶח) [pronounced *khehm-LAW*], which means *compassion, mercy, graciousness; pity*. Strong's #2551 BDB #328. Gen. 19:16

chemᵉlâh (הָלְמֶח) [pronounced *khehm-LAW*]	*compassion, mercy, graciousness; pity*	feminine singular noun	Strong's #2551 BDB #328

532. **Masculine_noun:** which means *a thing pitied, an object of compassion*. Strong's #4263 BDB #328.

533. **Verb:** châmam (מָמַח) [pronounced *khaw-MAHM*], and it means *to be warm, to become warm.* Strong's #2552 BDB #328. Exodus 16:21 1Sam. 11:9 1Kings 1:2 Job 6:17

châmam (מָמַח) [pronounced *khaw-MAHM*]	*to be warm, to become warm*	3rd person masculine singular, Qal imperfect	Strong's #2552 BDB #328
châmam (מָמַח) [pronounced *khaw-MAHM*]	*to be made hot [burning] [with sexual lust]*	3rd person masculine singular, Niphal imperfect	Strong's #2552 BDB #328
châmam (מָמַח) [pronounced *khaw-MAHM*]	*to make warm*	3rd person masculine singular, Piel imperfect	Strong's #2552 BDB #328
châmam (מָמַח) [pronounced *khaw-MAHM*]	*to make onself warm*	3rd person masculine singular, Hithpael imperfect	Strong's #2552 BDB #328

534. **Masculine_noun:** chôm (םֹח) [pronounced *khohm*], which means *heat, hot, warm*. Strong's #2527 BDB #328. Gen. 8:22 18:1 1Sam. 11:11 21:6 2Sam. 4:5

chôm (חֹם) [pronounced *khohm*]	*heat, hot, warm*	masculine singular construct	Strong's #2527 BDB #328

535. **Adjective:** châm (חָם) [pronounced *khawm*], which means *hot, freshly baked, warm*. It is only found here and in Job 37:17.* Strong's #2525 BDB #328. Joshua 9:12

536. **Feminine_noun:** which means *heat, sun*. Chiefly poetic. Strong's #2535 BDB #328.

537. **Masculine_noun:** chammân (חַמָּן) [pronounced *khahm-MAWN*] and it is a Pillar used in idolatrous worship. *Sun-pillars* is a different word from those found early in this chapter—it is the word Strong's #2553 BDB #329. Lev. 26:30

538. **Proper_noun/location:** which means *hot spring?;* transliterated . Strong's #2540 BDB #329.

539. **Proper_noun/location:** which means *hot spring;* transliterated . Also proper noun. Strong's #2575 BDB #329.

540. **Proper_noun/location:** which means *;* transliterated . Strong's #2576 BDB #329.

541. **Masculine_proper_noun:** which means *;* transliterated . Strong's #2536 BDB #329.

542. **Verb:** châmaç (חָמַס) [pronounced *khaw-MAHSS*], which means *to be vehement, to be eager, to violate, to treat violently, to wrong, to tear off from oneself, to tear away violently*. In the Niphal, it means *to be treated with violence, to have something taken away by violence*. Basically, the word means *to be vehement, to be eager* (not in a good way, however). By application, it means *to violate, to treat with violence*. I am not 100% content with this. It is important to note that this word generally has an object, with the exception of Job 21:27. Strong's #2554 BDB #329. Job 15:33 21:27 Prov. 8:36

châmaç (חָמַס) [pronounced *khaw-MASS*]	*to be vehement; to be eager; to injure, to violate, to treat violently, to [do] wrong [physically, ethically], to tear off from oneself, to tear away violently*	3rd person masculine singular, Qal imperfect	Strong's #2554 BDB #329
châmaç (חָמַס) [pronounced *khaw-MASS*]	*to be treated with violence, to be violated*	3rd person masculine singular, Niphal imperfect	Strong's #2554 BDB #329

543. **Masculine_noun:** châmâç (חָמָס) [pronounced *khaw-MAWS*], which means *violence, wrong, cruelty, oppression; that which is gained by violence and wrongdoing*. This is the word that we find in Gen. 6 which prompts God to flood the earth. Strong's #2555 BDB #329. Gen. 6:11 16:5 49:5 Exodus 23:1

Judges 9:24 2Sam. 22:3 1Chron. 12:17 Job 16:17 19:7 Psalm 7:16 55:9 73:6 Prov. 3:31 4:17 10:6

châmâç (חָמָס) [pronounced *khaw-MAWS*]	*violence, wrong, cruelty, oppression; injustice; unrighteousness; that which is gained by violence and wrongdoing*	masculine singular noun	Strong's #2555 BDB #329

544. **Masculine_noun:** which means *name of a male ostrich*. Strong's #8464 BDB #329.

545. **Verb:** châmêts (חָמֵץ) [pronounced *khaw-MAYTS*], which means *to leaven*. It is found this way in Exodus 12:19–20, 34, 39 Hosea 7:4. It is also found in here, Psalm 71:4 (you couldn't even guess from your translation what word translates châmêts) and Isa. 63:1. Although we can't say much about the two passages in psalms, if *dyed* is the correct concept of this word in Isa. 63:1, and leavened is proper for the passages in the Law, then what we have here is a process, and a process which requires time for completion. My educated guess, given the reflexive nature of the verb and given the fact that this refers to some sort of an inner process, I would reasonably guess that this verb could mean *to ruminate*. Strong's #2556 BDB #329. Exodus 12:34 Psalm **73:21** Prov. 10:26

châmêts (חָמֵץ) [pronounced *khaw-MAYTS*]	*to leaven*	3rd person masculine singular, Qal imperfect	Strong's #2556 BDB #329
châmêts (חָמֵץ) [pronounced *khaw-MAYTS*]	*to taste something leavened*	3rd person masculine singular, Hiphil imperfect	Strong's #2556 BDB #329
châmêts (חָמֵץ) [pronounced *khaw-MAYTS*]	*to be embittered, to be grieved*	3rd person masculine singular, Hithpael imperfect	Strong's #2556 BDB #329

546. **Masculine_noun:** châmêts (חָמֵץ) [pronounced *khaw-MATES*], which means, *leaven, leavened bread, that which is leavened; ferment;* figuratively, *extortion*. Strong's #2557 BDB #329. Exodus 12:15 13:3 23:18 Deut. 16:3

châmêts (חָמֵץ) [pronounced *khaw-MATES*]	*leaven, leavened bread, that which is leavened; ferment;* figuratively, *extortion*	masculine singular noun	Strong's #2557 BDB #329

547. **Masculine_noun:** chômets (חֹמֶץ) [pronounced *KHOH-mets*], which means *vinegar*. It is an ancient world condiment. Keil and Delitzsch claim that it is a mixture of vinegar and oil, calling it a soup beverage which is still drunk in the east. The dipping of the bread into the vinegar makes that unlikely (when did you last dip your bread into your co-cola?). Strong's #2558 BDB #330. Ruth 1:14a

chômets (חֹמֶץ) [pronounced KHOH-mets]	*vinegar*	masculine singular noun:	Strong's #2558 BDB #330

548. **Adjective:** which means *seasoned [with salt or a salt herb].* Strong's #2548 BDB #330.

549. **Feminine_noun:** châmêts (חָמֵץ) [pronounced *khaw-MATES*], which means *anything leavened.* Only in Exodus 12:18, 20.* Strong's #2557 BDB #330.

mach^emetseth (מַחְמֶצֶת) [pronounced *makh-mehts-EHTH*]	*anything leavened, leaven*	feminine singular noun	Strong's #2557 BDB #330

550. **Verb2:** châmêts (חָמֵץ) [pronounced *khaw-MAYTS*], which means *to be red.* Strong's #2556 BDB #330.

551. **Verb2:** châmêts (חָמֵץ) [pronounced *khaw-MAYTS*], which means *to be ruthless.* Strong's #2556 BDB #330.

552. **Masculine collective noun:** which means *the ruthless.* Strong's #2541 BDB #330.

553. **Verb:** which means *to turn away.* Strong's #2559 BDB #330.

554. **Masculine_noun:** which means *curving, curve.* Strong's #2542 BDB #330.

555. **Verb1:** châmar (חָמַר) [pronounced *khaw-MAHR*], which means *to ferment, to boil, to foam up; to rise up in a heap; to swell up; to cover or coat with mortar.* This verb is given four separate listings in BDB, although it only appears six times in scripture (Ex. 2:3 Job 16:16 Psalm 46:3 75:8 Lam 1:20 2:11. The reason is, is there are several related masculine noun cognates. However, those noun cognates are all fairly similar (*clay, mortar; heap, e.g., a heap of clay or mortar; an homer, a measure of a heap of stuff*), and we studied them back in Judges 15:16. In fact, the meanings of the various masculine noun homonyms are all similar enough that we can see one flow from the other. Since we do not have particularly divergent masculine noun cognates, then there is not a reason for the verbs to vary either. About the only difference that I can see in the verbs is there is a passive and active meaning. The active use means *to pitch, to cover or coat with mortar* (which is likely red); or *to rise up into a heap;* the passive meaning is *to be made red, to be reddened.* Barnes, in Job, p. 295, gives the meanings *to boil up, to ferment, to foam.* Strong's #2560 BDB #330. Exodus 2:3 Job 16:16 Psalm 46:3

châmar (חָמַר) [pronounced *khaw-MAHR*]	*to ferment, to boil, to foam up; to rise up in a heap; to swell up; to daub, smear, cover or coat with mortar, asphalt*	3rd person masculine singular, Qal imperfect	Strong's #2560 BDB #330

We find a variety of meanings for this verb because it has so many diverse cognates. It only occurs 5 or 6 times in Scripture.

châmar (רָמַח) [pronounced *khaw-MAHR*]	*to be covered or coated with mortar; to be made red, to be reddened; to be troubled, to be in turmoil*	3rd person masculine singular, Poalal imperfect	Strong's #2560 BDB #330

556.   **Masculine_noun:** which means *wine*. Used in poetry. Strong's #2561 BDB #330.

557.   **Masculine_noun:** chêmâr (רָמַח) [pronounced *khay-MAWR*], which means *bitumen, asphalt, oil-based mortar; pitch; slime*. Strong's #2564 BDB #330. Gen. 11:3 14:10 Exodus 2:3

chêmâr (רָמַח) [pronounced *khay-MAWR*]	*bitumen, asphalt, oil-based mortar; pitch; slime*	masculine singular noun	Strong's #2564 BDB #330

558.   **Masculine_noun1:** chômer (רָמֹח) [pronounced *KHOH-mer*], which means, *clay, mortar; boiling [of water], foaming [of water]; a heap, a mound, a pile, a stack [of something]; a unit of measure [like a bushel]*. has several means, one of which is *clay, mortar* (Gen. 11:3 Exodus 1:14 Job 4:19). This *pile* or *heap* of mortar has two other related meanings. It can refer to the hardened clay, as in what kind of a house it is or what the house was made out of (Job 4:19), to bodies of *clay* (Job 13:12); it can refer to a *pile* or *stack* of something (Ex. 8:14 Habak. 3:15)[163]; and it can refer to a unit of Hebrew measure, an *homer* (much like our *bushel*). This is obviously a transliteration. Strong's #2563 BDB #330. Gen. 11:3 Exodus 1:14 Judges **15:16**

chômer (רָמֹח) [pronounced *KHOH-mer*]	*clay, mortar; boiling [of water], foaming [of water]; a heap, a mound, a pile, a stack [of something]; a unit of measure [like a bushel]*	masculine singular noun	Strong's #2563 BDB #330
chămârîm (םִרָמֲח) [pronounced *khuh-mawr-eem*]	*heaps, mounds, piles, stacks [of something]*	masculine plural noun	Strong's #2563 BDB #330

559.   **Verb2:** châmar (רָמַח) [pronounced *khaw-MAHR*], which means *to cover, to smear*. **See above**. Strong's #2560 BDB #330.

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[163] This is actually the rarest usage, these two being the only times this word is found used in this way; and the latter passage is dubious.

560. **Verb3:** châmar (רָמַח) [pronounced *khaw-MAHR*], which means *to make something into a heap or ruin*. Not used in Old Testament. **See above**. Strong's #2560 BDB #330.

561. **Masculine_noun2:** chômer (רֶמֹח) [pronounced *KHOH-mer*], which means *an heap*. **See above**. Strong's #2563 BDB #330.

562. **Masculine noun3:** chômer (רֶמֹח) [pronounced *KHOH-mer*], which means *a homer* (which is a dry measure). **See above**. Strong's #2563 BDB #330.

563. **Masculine_noun:** which means *an heap*. Strong's #2543 BDB #330.

564. **Verb4:** châmar (רַמָח) [pronounced *khaw-MAHR*], which means *to be red*. **See above**. Strong's #2560 BDB #330. Job 16:16

565. **Masculine_noun:** chămôwr (רוֹמֲח) [pronounced *khuh-MOHR*], which means *ass, male donkey, he-ass*. Strong's #2543 BDB #331. Gen. 12:16 22:3 24:35 30:43 32:5 36:24 42:26 43:18 44:3 45:23 47:17 49:14 Exodus 4:20 9:3 13:13 21:33 22:9 23:4 Deut. 5:14 22:3 Judges 1:14 15:15, 16 1Sam. 8:16 12:3 15:3 16:20 22:19 25:18 27:9 2Sam. 16:1 17:23 19:26 1Kings 2:40 1Chron. 12:40

chămôwr (רוֹמֲח) [pronounced *khuh-MOHR*]	*ass, male donkey, he-ass, burrow*	masculine singular noun	Strong's #2543 BDB #331

566. **Masculine_proper_noun:** Chămôwr Strong's #2544 BDB #331. Gen. 33:19 34:2

Chămôwr (רוֹמֲח) [pronounced *khuh-MOHR*]	*ass, male donkey, he-ass, burrow; transliterated Hamor*	masculine singular proper noun	Strong's #2544 BDB #331

567. **Masculine_proper_noun:** which means *; transliterated* . Strong's #2566 BDB #331.

568. **Masculine_noun:** yachᵉmûwr (רוֹמְחַי) [pronounced *yahk-MŪR*], which means *roebuck, a fallow deer, a red deer; possibly an extinct deer*. Strong's #3180 BDB #331. 1Kings 4:23

yachᵉmûwr (רוֹמְחַי) [pronounced *yahk-MŪR*]	*roebuck, a fallow deer, a red deer; possibly an extinct deer*	masculine singular noun	Strong's #3180 BDB #331

Treasury of Scriptural Knowledge: *Yachmur, rendered bubalus by the Vulgate, probably the buffalo; and though "the flesh of a buffalo does not seem so well tasted as beef, being harder and more coarse," yet in our times, "persons of distinction, as well as the common people, and even the European merchants, eat a good deal of it, in the countries where that animal abounds." Niebuhr, Descrip. de l'Arab p. 146.*[164]

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[164] *Treasury of Scriptural Knowledge;* by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, 1Kings 4:23.

George Haydock: *Yachmur means also a sort of wild-goat, like a stag.*[165]

569. **Masculine/feminine_noun:** chămishshâh (הֲשִמֵח) [pronounced *khuh-mish-SHAW*], which means *five*. There is an alternate spelling: châmêsh (שֵמֵח) [pronounced *khaw-MAYSH*]. Strong's #2568 BDB #331. Gen. 5:6, 30 7:20 11:11 12:4 14:9 18:28 25:7 43:34 45:6, 22 47:2 Exodus 16:1 22:1 26:3, 37 27:1, 14 30:23 Judges 3:3 1Sam. 6:4 17:5 21:3 22:18 25:18, 42 2Sam. 4:4 9:10 19:17 21:8 24:9 1Kings 4:32 6:10 7:3, 16 Job 1:3

chămishshâh (הֲשִמֵח) [pronounced *khuh-mish-SHAW*]	*five*	feminine singular numeral	Strong's #2568 BDB #331
châmêsh (שֵמֵח) [pronounced *khaw-MAYSH*]	*five*	masculine singular numeral	Strong's #2568 BDB #331

570. **Masculine_noun:** chômesh (שֹמֹח) [pronounced *KHOH-mehsh*], which means *belly, abdomen; fifth part, fifth rib*. See below Strong's #2570. Strong's #2569 BDB #332. Exodus   2Sam. 20:10

chômesh (שֹמֹח) [pronounced *KHOH-mesh*]	*belly, abdomen; fifth part, fifth rib*	masculine singular noun	Strong's #2569 BDB #332

571. **Verb:** châmash (שֵמֵח) [pronounced *khaw-MAHSH*], which means *to take a fifth part, to make into a fifth part; tax a fifth part; tax at 20%*. Piel only. Strong's #2567 BDB #332. Gen. 41:34

châmash (שֵמֵח) [pronounced *khaw-MAHSH*]	*to take a fifth part, to make into a fifth part; tax a fifth part; tax at 20%*	3rd person masculine singular, Piel imperfect	Strong's #2567 BDB #332

572. **Numeral:** chămishîym (םיִשמֵח) [pronounced *kheh-mih-SHEEM*], which means *fifty*. Strong's #2572 BDB #332. Gen. 6:15 7:24 8:3 9:28 18:24 Exodus 18:21 26:5 27:12 30:23 Deut. 1:15 22:29 Joshua (1:14) 1Sam. 6:19 8:12 2Sam. 15:1 24:24 1Kings 1:5 7:2 9:23, (28) 1Chron. 12:33

chămishîym (םיִשמֵח) [pronounced *khuh-mih-SHEEM*]	*fifty, fifties*	plural numeral	Strong's #2572 BDB #332

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[165] From **http://www.studylight.org/commentaries/hcc/1-kings-4.html** accessed April 10, 2016. He cites Deuteronomy xiv. 5. (Bochart, Anim. i. B. iii. 22.).

573. **Numeral_ordinal:** chămîyshîy (יְמִישֲׁח) [pronounced *khuh-mee-SHEE*], which means *fifth*. Strong's #2549 BDB #332. Gen. 1:23 30:17 47:24 2Sam. 3:4 1Kings 6:31 1Chron. 12:10

chămîyshîy (יְמִישֲׁח) [pronounced *khuh-mee-SHEE*]	*fifth*	masculine singular numeral ordinal; with the definite article	Strong's #2549 BDB #332
chămîyshîyth (תִּישֲׁמֵה) [pronounced *khuh-mee-SHEETH*]	*fifth*	feminine singular numeral ordinal; with the definite article	Strong's #2549 BDB #332

574. **Masculine_noun1:** chômesh (שֶׁמֹח) [pronounced *KHOH-mesh*], which means *belly, abdomen, stomach; fifth [rib]; fifth [part]*. Probably corrupt; meaning is dubious. Strong's #2570 BDB #332. 2Sam. **2:23**

chômesh (שֶׁמֹח) [pronounced *KHOH-mesh*]	*belly, abdomen, stomach; fifth [rib]; fifth [part]*	masculine singular noun with the definite article	Strong's #2569 & #2570 BDB #332

BDB seems to struggle with this word, but, in my estimation, without cause. 4 times it clearly refers to the *belly, stomach* or *abdomen* (2Sam. 2:23 3:27 4:6 20:10); one time, it refers to the *fifth part* of produce—i.e., it refers to a tax (Gen. 47:26). Its cognates, for the most part, are related to the numeral 5. What is likely the case is, this word was understood to mean *the fifth rib;* but was used commonly and metaphorically for the *stomach* or *abdomen*. The idea could have come from the idea of stabbing a person above or below the fifth rib was likely to result in death for that person, so that became the target area in battle (I doubt this myself, as it seems that the stomach or neck would be better targets). Given what happens in this context, one could reasonably argue that this word came to be used even in reference to the *stomach* below the ribs.

575. **Adjective:** chămushîym (םִישֻׁמֲח) [pronounced *kheh-moo-SHEEM*], which means *armed, in battle array, armed for battle; by fifties; in ranks of five; arrayed in divisions or ranks*. Young renders this *fifties;* Scofield, *ranks by five;* Barnes, *arrayed in divisions or ranks*. This word is found only in Exodus 13:18 Joshua 1:14 4:12 Judges 7:11 and it is nearly identical with two other words meaning *fifty* and *fifth;* the chief difference being a vowel point or two. Strong's #2571 BDB #332. Exodus 13:18 Joshua 1:14 Judges **7:11**

chămushîym (םִישֻׁמֲח) [pronounced *kheh-moo-SHEEM*]	*armed, in battle array, armed for battle; by fifties; in ranks of five; arrayed in divisions or ranks*	masculine plural adjective	Strong's #2571 BDB #332

576. **Masculine_noun:** chêmeth (תֶמֵח) [pronounced *KHAY-mehth*], which means *waterskin, container, bottle*. Strong's #2573 BDB #332. Gen. 21:14

chêmeth (תְמֶח) [pronounced *KHAY-mehth*]	*waterskin, skin [canteen], container, bottle*	masculine singular construct	Strong's #2573 BDB #332

577.   **Proper_noun/location:** Chămâth (תְמֶח) [pronounced *khuhm-AWTH*], which means *fortress, defense, citadel; sacred enclosure;* transliterated *Hamath*. Strong's #2574 BDB #332. Judges 3:3 2Sam. 8:9 1Kings 8:65 1Chron. 13:5 18:3

Chămâth (תְמֶח) [pronounced *khuhm-AWTH*]	*fortress, defense, citadel; sacred enclosure; transliterated Hamath*	proper singular noun/location	Strong's #2574 BDB #333

578.   **Proper_noun:** 1Chron. 13:6

lâmed (ל) [pronounced *lᵉ*]	*to, for, towards, in regards to, with reference to, as to, with regards to, belonging to*	directional/relational preposition	No Strong's # BDB #510
bôwʾ (אֹוב) [pronounced *boh*]	*to come in, to come, to go in, to go, to enter*	Qal infinitive construct	Strong's #935 BDB #97

The lâmed preposition + the Qal infinitive construct of bôwʾ are literally *to an entering of;* they could be reasonably rendered *the entrance of;* and are often transliterated as *Lebo*.

Chămâth (תְמֶח) [pronounced *khuhm-AWTH*]	*fortress, defense, citadel; sacred enclosure; transliterated Hamath*	proper singular noun/location	Strong's #2574 BDB #332

Together, these are rendered *the entrance of ramath, the entering of Hamath;* and transliterated *Lebo-Hamath*.

579.   **Proper_noun/location:** which means *great fortress; the great sacred enclosure;* transliterated . Strong's #2579 BDB #332.

580.   **Proper_noun/location:** which means *fortress; sacred enclosure;* transliterated . Probably equivalent to Strong's #2574 above. Strong's #2578 BDB #332.

581.   **Gentilic_adjective:** Chămâthîy (יתְמֶח) [pronounced *khuhm-aw-THEE*], which means *defense, citadel;* these are *descendants of Canaan,* transliterated *Hamathite*. Strong's #2577 BDB #332. Gen. 10:18

Chămâthîy (יתְמֶח) [pronounced *khuhm-aw-THEE*]	*defense, citadel;* these are *descendants of Canaan,* transliterated *Hamathite*	gentilic singular adjective with the definite article	Strong's #2577 BDB #332

582.   **Verb:** chânah (הַנָח) [pronounced *khaw-NAW*], which means *to bivouac, to camp, to encamp against; to lay siege to; to incline, to decline, to bend down*. It properly means *to incline;* it is used primarily *to pitch a tent, to encamp*. When followed by

the preposition ʿal (עַל) [pronounced *al*], it means *to encamp against someone else*. That is, when Israel bivouacked right there outside the town, this was clearly an act of aggression. They were not just passing through as was Moses and the children of Israel when they moved into the land. Here, it is followed by the bêyth preposition, so this will give us the location of their encampment. Strong's #2583 BDB #333. Gen. 26:17 33:18 Exodus 13:20 14:2, 9 15:27 17:1 18:5 19:2 Num. 1:52 Deut. 1:33 Joshua 10:31 Judges 6:4, 33 19:9 1Sam. 4:1b 11:1 13:5, 16 17:1 26:3 28:4 29:1 2Sam. 12:28 17:26 23:13 24:5 1Chron. 11:15 Job 19:12 Psalm 34:7

chânah (הֲנָה) [pronounced *khaw-NAW*]	*to bivouac, to camp, to encamp in* [or, *against*], *to set up camp; to lay siege to; to incline, to decline, to bend down*	3rd person masculine plural, Qal imperfect	Strong's #2583 BDB #333
chânah (הֲנָה) [pronounced *khaw-NAW*]	*bivouacking, camping, encamped in* [or, *against*], *setting up camp; laying siege to; inclining, declining, bending down*	feminine singular, Qal active participle	Strong's #2583 BDB #333

583. **Feminine_noun:** which means *cell, curved or vaulted roof, arch*. Strong's #2588 BDB #333.

584. **Feminine_noun:** chănîyth (תִּינֲח) [pronounced *khuh-NEETH*], which means *spear*. Strong's #2595 BDB #333. 1Sam. 13:19 17:7 18:10 19:9 20:33 21:8 22:6 26:7 2Sam. 1:6 21:19 23:7 1Chron. 11:11 12:34 Psalm 57:4

chănîyth (תִּינֲח) [pronounced *khuh-NEETH*]	*spear*	feminine singular noun	Strong's #2595 BDB #333
The plural form denotes *spearheads*.			

585. **Masculine_noun:** machăneh (הֲנֲחַמ) [pronounced *mah-khuh-NEH*], which means *camp, encampment*. It can refer to the *camp* or to those in the camp, who are often *soldiers* or *troops* (Ex. 14:24 Judges 4:16). It can even refer to a moving group or to a group which *camp* together temporarily, without that being the emphasis of the noun (Gen. 33:8 50:9). In fact, this word seems to have enjoyed a metamorphous from the book of Genesis to its later use, where it came to mean *camp, those in the camp.* This word is used with locusts in Joel 2:11. These are the singular meanings; the plural of this word has three different meanings, which we will take up at another time. In the plural, it has three meanings: ❶ *encampments* or *camps,* as we find it used above; ❷ *the courts* of Jehovah (i.e., where the priests were encamped); and, ❸ *the heavenly hosts;* i.e., angels. Strong's #4264 BDB #334. Gen. 32:2, 7 33:8 50:9 Exodus 14:19 16:13 19:16 29:14 32:17 33:7 Deut. 2:14

Joshua 3:2 **8:13** 10:5 11:4 Judges 4:15 7:15 8:10 1Sam. 4:3 11:11 13:17 14:15, 21 17:1 28:1 29:1 2Sam. 1:2 23:16 1Chron. 12:22 Psalm 106:16

machăneh (הֲנֶחַמ) [pronounced *mah-khuh-NEH*]	*camp, encampment; an army camp; those who are camped [army, company, people]; the courts [of Jehovah]; the heavenly host*	masculine singular construct	Strong's #4264 BDB #334

586. **Proper_noun_location:** Strong's #4265 BDB #334.

587. **Proper_noun/location:** Machănayim (םִיַנְחַמ) [pronounced *mahkh-uh-AH-yim*], which means *two camps;* transliterated *Mahanaim*. Strong's #4266 BDB #334. The Doctrine of the City of Mahanaim Gen. 32:2 2Sam. 2:8 17:24 19:32 1Kings 2:8 4:14

Machănayim (םִיַנְחַמ) [pronounced *mahkh-uh-AH-yim*]	*two camps;* transliterated *Mahanaim*	proper singular noun; location	Strong's #4266 BDB #334

588. **Masculine_proper_noun:** which means *nothing;* transliterated . Strong's #8465 BDB #334.

589. **Adjective_gentis:** which means *nothing,* and is transliterated . Strong's #8470 BDB #334.

590. **Feminine_noun:** which means *encamping, encampment*. Strong's #8466 BDB #334.

591. **Verb:** chânaţ (טַנָח) [pronounced *khaw-NAHT*], which means *to spice, to make spicy, to embalm; to ripen*. Strong's #2590 BDB #334. Gen. 50:2, 3

chânaţ (טַנָח) [pronounced *khaw-NAHT*]	*to spice, to make spicy, to embalm; to ripen*	3rd person masculine singular, Qal imperfect	Strong's #2590 BDB #334
chânaţ (טַנָח) [pronounced *khaw-NAHT*]	*embalming*	masculine plural abstract noun	Strong's #2590 BDB #334

592. **Masculine_plural_noun:** which means *embalming*. Strong's #2590 BDB #334.

593. **Feminine_noun:** chîţţâh (הָטִח) [pronounced *kheet-TAW*], which means *wheat*. Since it is in the plural, we might want to render it *wheat stalks*. Strong's #2406 BDB #334. Gen. 30:14 Exodus 9:32 29:2 Judges 15:1 1Sam. 6:13 12:17 2Sam. 4:6 17:28 1Kings 5:11 Psalm 147:14

chîţţâh (הַטִּ֫ח) [pronounced *kheet-TAW*]	*wheat, wheat plant; wheat flour; wheat stalks*	feminine plural noun	Strong's #2406 BDB #334

594. **Masculine_noun:** chêkᵉ (חֵךְ) [pronounced *khaykᵉ*], which means *age, ornament, embellishments [of a horse]; palate* or *interior of one's mouth*. The word for *palate* (actually, this word can stand for several interior items of the mouth). The Hebrews had another word for mouth, which generally referred to the opening of the mouth or made reference to what was said. This refers to the interior of the mouth or to a portion of the interior of the mouth. Our word for *mouth* can stand for either *the opening to* or *the interior of the mouth*. Strong's #2441 BDB #335. [See Strong's #5716 BDB #715; Strong's #6310 BDB #804]. Job 6:30 20:13 Psalm Prov. 5:3 8:7

chêkᵉ (חֵךְ) [pronounced *khaykᵉ*]	*age, ornament, embellishments [of a horse]; palate* or *interior of one's mouth; mouth*	masculine singular noun	Strong's #2441 BDB #335

595. **Verb:** chânakᵉ (חָנַךְ) [pronounced *khaw-NAKᵉ*], which means, *to dedicate; to train [up]*. generally rendered *dedicate* and is found twice in this verse, and in 1Kings 8:63 2Chron. 7:5 and Prov. 22:6 (all in the Qal stem).* In 1Kings 8:63, Solomon offers 22,000 oxen and 120,000 sheep—so the king and all the sons of Israel dedicated the house of Yᵉhowah. 2Chron. 7:5 is a parallel passage. Prov. 22:6 reads: *Dedicate* a child according to his way he should go; even when he is old, he will not depart from it." Obviously, this has to be more than some one-shot ceremony performed while the kid is an infant. It is a day-in and day-out process. For the child, it involves guidance and proper direction. So what is involved is more than a ceremony, but it is a day-in and day-out choosing of the impact and direction of the house. Strong's #2596 BDB #335. Deut. 20:5 1Kings 8:63

chânakᵉ (חָנַךְ) [pronounced *khaw-NAKᵉ*]	*to dedicate; to begin to use, to initiate use; to train [up]*	3ʳᵈ person masculine singular, Qal imperfect	Strong's #2596 BDB #335

Gesenius gives[166] this some unusual meanings: *to make narrow; to put something into the mouth; to give to be tasted; to imbue [someone with something]; to instruct, to train up*. When applied to inanimate things (Gesenius), it means *to initiate, to dedicate, to commence to use*.

596. **Masculine_proper_noun:** Chănôwk (חֲנוֹךְ) [pronounced *khun-OAK*], which means *dedicated; initiated, initiating;* transliterated *Enoch, Chanok, Chanoch, Hanoch*. Strong's #2585 BDB #335. Gen. 4:17 5:18 25:4 46:9 Exodus 6:14

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[166] H. W. F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament;* ©1979 by Baker Books; p. 292.

Chănôwk (וַנֹחֲךָ) [pronounced *khun-OAK*]	*dedicated; initiated, initiating;* transliterated *Enoch, Chanok, Chanoch, Hanoch*	masculine singular proper noun	Strong's #2585 BDB #335

597. **Adjective_gentis:** which means *nothing,* and is transliterated . Strong's #2599 BDB #335.

598. **Adjective:** chânîyk (רִינָח) [pronounced *khaw-NEEK*], which means *trained, instructed, trained servant, tried, experienced*. Strong's #2593 BDB #335. Gen. 14:14

chânîyk (רִינָח) [pronounced *khaw-NEEK*]	*trained, instructed, trained servant, tried, experienced*	masculine plural adjective acting as a substantive; with the 3rd person masculine singular suffix	Strong's #2593 BDB #335

599. **Feminine_noun:** which means *dedication, consecration*. Strong's #2598 BDB #335.

600. **Feminine_noun:** which means *hook fastened in jaw, a fish-hook*. Strong's #2443 BDB #335.

601. **Masculine_proper_noun:** which means *nothing;* transliterated . Strong's #2601 BDB #335.

602. **Masculine_noun:** which means *instrument for destroying sycomores?* Psalm 78:47.* Strong's #2602 BDB #335.

603. **Verb1:** chânan (וַנָח) [pronounced *khaw-NAHN*], which means *to bend, to stoop over, to show favor, to show grace as a superior would do on behalf of an inferior, to show mercy, to be gracious*. Here, this word is in the Hithpael imperfect; which is continuous, reflexive intensive action. It is generally translated *besought, to make supplication, to entreat*. However, all of these translations are rather dated. A better rendering would be *petition for grace, make a request for grace, appeal for grace, to entreat for mercy, to make a request as an inferior for something from a superior, to ask for gracious treatment.* This is generally followed by a lâmed preposition, which is not necessarily translated. Strong's #2603, 2589 BDB #335. [See homonym: Strong's #2610 BDB #337]. Gen. 33:5 42:21 43:29 Exodus 33:19 Deut. 3:23 Judges 21:22 2Sam. 12:22 1Kings 8:33, 47 9:3 Job 8:5, 9:1 19:16 19:21 Psalm 41:4 51:1 56:1 57:1 59:5 142:1

chânan (חָנַן) [pronounced *khaw-NAHN*]	*to bend, to stoop over, to show grace [favor] [often as a superior would do on behalf of an inferior], to show mercy, to be gracious; to be favorably inclined [toward someone]; to give [someone something] out of grace*	3rd person masculine singular, Qal imperfect	Strong's #2603, #2589 BDB #335

BDB treats Strong's #2589 as equivalent to this verb. Gesenius leaves out Strong's #2589. Obviously, Strong treats it as a separate verb with a different spelling.

BDB gives an odd second meaning to this verb: *to be loathsome*. Gesenius does not give this meaning to חָנַן.

chânan (חָנַן) [pronounced *khaw-NAHN*]	*show favor, show grace [as a superior would do on behalf of an inferior], show mercy, be gracious, be merciful*	2nd person masculine singular, Qal imperative	Strong's #2603, #2589 BDB #335
chânan (חָנַן) [pronounced *khaw-NAHN*]	*to be compassionate; to be pitied; to be an object of pity*	3rd person masculine singular, Niphal imperfect	Strong's #2603, #2589 BDB #335
chânan (חָנַן) [pronounced *khaw-NAHN*]	*to make gracious [favorable]; to be gracious; to make acceptable*	3rd person masculine singular, Piel imperfect	Strong's #2603, #2589 BDB #335
chânan (חָנַן) [pronounced *khaw-NAHN*]	*to direct favor [grace] to [towards]; to have mercy on [upon]; to be compassionate for; to lament for*	3rd person masculine singular, Poel imperfect	Strong's #2603, #2589 BDB #335
chânan (חָנַן) [pronounced *khaw-NAHN*]	*to be shown favor [grace, consideration]; to receive grace [favor]; to be favored [graced-out]*	3rd person masculine singular, Hophal imperfect	Strong's #2603, #2589 BDB #335

chânan (חָנַן) [pronounced *khaw-NAHN*]	*to petition for grace, to make a request for grace, to make an appeal for grace, to entreat for mercy, to make a request as an inferior for something from a superior, to ask for gracious treatment*	3rd person masculine singular, Hithpael imperfect	Strong's #2603, #2589 BDB #335

604. **Masculine_noun:** chên (חֵן) [pronounced *khayn*], which means *grace, favor, blessing.* Strong's #2580   BDB #336.   [Ruth 2:2, 10   1Sam. 1:18   Zech. 12:10—totally messtup spelling] Gen. 6:8 18:3 19:19 30:27 32:5 33:8 34:11 39:4, 21 47:25 50:4 Exodus 3:21 11:3 12:36 33:12 1Sam. 16:22 20:3 25:8 27:5 2Sam. 14:22 15:25 16:4 Prov. 1:9 3:4, 22, 34 4:9 5:19

chên (חֵן) [pronounced *khayn*]	*grace, favor, blessing; acceptance*	masculine singular noun	Strong's #2580 BDB #336

605. **Substantive/adverb:** chinnâm (חִנָּם) [pronounced *khin-NAHM*], which means *gratuitous, freely, for nothing; without cause, undeservedly.* By application, it can mean *without cause, undeservedly* particularly in connection to groundless hostility or attack (1Sam. 19:5 25:31 Psalm 35:7 109:3 119:161). Strong's #2600 BDB #336. Gen. 29:15 Exodus 21:2 1Sam. 19:5 25:31 2Sam. 24:24 Job 1:9 2:3 9:17 1Kings 2:31 Prov. 1:11 3:30

chinnâm (חִנָּם) [pronounced *khin-NAHM*]	*gratuitous, freely, for nothing; for no purpose, in vain, without cause, undeservedly*	substantive/adverb	Strong's #2600 BDB #336

606. **Masculine_proper_noun:** Strong's #2581 BDB #336.

607. **Masculine_noun:** which means *grace, favor.* Strong's #2433 BDB #336.

608. **Feminine_proper_noun:** channâh (חַנָּה) [pronounced *khahn-NAW*], which means *grace* with a feminine (*ah*) ending; it is transliterated *Hannah.* Strong's #2584. BDB #336. 1Sam. 1:1

Channâh (חַנָּה) [pronounced *khahn-NAW*]	*grace* with a feminine (*ah*) ending; it is transliterated *Hannah*	feminine singular proper noun	Strong's #2584. BDB #336

Barnes tells us that *Hannah* means *beauty, charm.*[167]

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[167] Albert Barnes, *Barnes' Notes on the Old Testament;* from e-Sword, 1Sam. 1:2.

609. **Masculine_proper_noun:** Chânân (חָנָן) [pronounced *khaw-NAWN*], which means *He is gracious; full of grace;* and is transliterated *Hanan, Chanan*. Strong's #2505 BDB #336. 1Chron. 11:43

Chânân (חָנָן) [pronounced *khaw-NAWN*]	*He is gracious; full of grace;* and is transliterated *Hanan, Chanan*	masculine singular proper noun	Strong's #2505 BDB #336

610. **Masculine_proper_noun:** Chânûwn (חָנוּן) [pronounced *khaw-NOON*], which means *favored, gracious;* transliterated *Hanun.* Strong's #2586 BDB #337. 2Sam. 10:1

Chânûwn (חָנוּן) [pronounced *khaw-NOON*]	*favored, gracious, graciously given;* transliterated *Hanun, Chanun*	masculine singular proper noun	Strong's #2586 BDB #337

611. **Adjective:** channûwn (חַנּוּן) (חַנּוּן) [pronounced *khahn-NOON*], which means *gracious.* Strong's #2587 BDB #337. Exodus 22:27 Psalm 103:8

channûwn (חַנּוּן) (חַנּוּן) [pronounced *khahn-NOON*]	*gracious, merciful*	adjective	Strong's #2587 BDB #337

612. **Feminine_noun:** which means *grace, favor*. Strong's #2594 BDB #337.

613. **Masculine_proper_noun:** which means *favor of Melqart;* transliterated . Strong's #2592 BDB #337.

614. **Masculine_proper_noun:** which means *Ēl is gracious;* transliterated . Strong's #2606 BDB #337.

615. **Masculine_proper_noun:** which means *favor of Hadad;* transliterated . Strong's #2582 BDB #337.

616. **Masculine_proper_noun:** which means *;* transliterated . Strong's #2607 BDB #337.

617. **Masculine_proper_noun:** which means *has been gracious;* transliterated . Strong's #2606 BDB #337.

618. **Proper_noun/location:** which means *;* transliterated . Strong's #2615 BDB #337.

619. **Feminine_noun:** t*echinnâh (תְּחִנָּת) [pronounced *t*e-khin-NAW*], which means *grace, supplication for grace; an entreaty, request, petition, or appeal for grace or favor or mercy*. The key here is, that because of the run on their negative volition, the heathen of the land have no reason to request for grace from God or from the Israelites. Strong's #8467 BDB #337. Joshua 11:20 1Kings 8:28 9:3 Psalm 55:1

t^echinnâh (הֲנִחְת) [pronounced *t^e-khin-NAW*]	*grace, supplication for grace; an entreaty, request, petition, or appeal for grace or favor or mercy*	feminine singular noun	Strong's #8467 BDB #337

620. **Masculine_proper_noun:** which means *;* transliterated . Strong's #8468 BDB #337.

621. **Abstract Masculine_noun:** tachănûnîym (תַּתְוּנִם) [pronounced *tah-khə-noo-NEEM*], which is generally rendered *supplications* in the KJV. These are *supplications for grace; requests for God's favor,* and *a response of grace to those supplications*. There are no great modern renderings; we can hang with *implore, entreat, petition, pray for grace, invoke grace*. Strong's #8469 BDB #337. Zech. 12:10

622. **Verb2:** chânan (חַן) [pronounced *khaw-NAHN*] means *to be loathsome*. Found only in Job 19:17 and I wonder if it isn't a misprint for Strong's #2610? Again, we have a problem with the rendering—this verb with this meaning is found here and only here. Its homonym, chânan (חַן) [pronounced *khaw-NAHN*], means *to show grace, to be gracious;* obviously not the word for this verse. Although we have at least one pair of homonyms in the Hebrew with antithetical meanings, I doubt that we have a second, particularly when that second is found only here. Keil and Delitzsch spend about a page on this very verb (chânan, not chânêph), and although they take the rendering *And my stench to my own brethren,* they say, *we may also translate: "My stinking is offensive," etc., or: "I stink to the children of my body."...; and this translation is not only **not** hazardous in a book that so abounds in derivations from the dialects, but it furnishes a thought that is as closely as possible connected with v. 17a.*[168] To be quite frank with you, I did not grasp much of what they argued about—I was only able to understand their conclusion. The gist of all this is that: (1) this could very likely be a foreign word from a similar dialect; (2) it is unlikely that the vocabulary form of that word is chânan.[169] Strong's #2610 BDB #337. [What is supposed, at least by me, is that this is possibly the verb chânêph (תֶּף) [pronounced *khaw-NAYF*], which means *to be polluted, to be profane*. Strong's #2610 BDB #337—see below]. Job 19:17

623. **Proper_noun/location:** which means *;* transliterated . Strong's #2609 BDB #337.

624. **Verb:** chânêph (חֲנָח) [pronounced *khaw-NAYPF*], which means *to be polluted, to be profane*. Strong's #2610 BDB #337. Job 19:17 Psalm 106:38

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[168] Keil & Delitzsch's *Commentary on the Old Testament;* ©1966 Hendrickson Publishers, Inc.; Vol. 4, p. 431 (emphasis mine).

[169] And, who knows, maybe Job is speaking tongue-in-cheek here; his children (or whoever is to follow) should treat him with grace, but they treat him as one who is to be abhorred.

chânêph (חֲנֵף) [pronounced *khaw-NAYPF*]	*to be polluted, to be profane*	3rd person feminine singular, Qal imperfect	Strong's #2610 BDB #337

625. **Masculine_noun:** which means *profaneness*. Isa. 32:6.* Strong's #2612 BDB #338.

626. **Adjective:** chânêph (חֲנֵף) [pronounced *khaw-NAYF*], which means *profane, irreligious, Godless, heathen, apostate*. This word is pretty consistently rendered *hypocrite* in the KJV. Gesenius renders this *profane, impious*. For those with a limited vocabulary, *Godless* is good; for those whose vocabulary is more extensive, we will go with *profane*. Strong's #2611 BDB #338. Job 8:13 13:16 15:34 17:8 20:5

627. **Feminine_noun:** which means *profaneness, pollution*. Jer. 23:15.* Strong's #2613 BDB #338.

628. **Noun:** The object of the verb is the substantive *strangling, suffocation* found only here (its verbal cognate is found in 2Sam. 17:23 Nahum 2:13.* Strong's #4267 BDB #338. Job 7:15.

629. **Verb:** chânaq (חָנַק) [pronounced *khaw-NAHK*], which means *to strangle [throttle] oneself, to chokes oneself [with a rope]; to hang oneself*. Strong's #2614 BDB #338. 2Sam. 17:23

chânaq (חָנַק) [pronounced *khaw-NAHK*]	*to strangle [throttle] oneself, to choke oneself [with a rope]; to hang oneself*	3rd person masculine singular, Niphal imperfect	Strong's #2614 BDB #338

The Niphal can be passive or reflexive.

chânaq (חָנַק) [pronounced *khaw-NAHK*]	*to strangle, to throttle; to choke*	3rd person masculine singular, Piel imperfect	Strong's #2614 BDB #338

630. **Masculine_noun:** which means *a strangling, a suffocation*. Strong's #4267 BDB #338.

631. **Verb:** châçad (חָסַד) [pronounced *khaw-sahd*], which means *to be good, to be kind, to be gracious towards; to show kindness toward oneself*. Strong's #2616 BDB #338. 2Sam. 22:26

châçad (חָסַד) [pronounced *khaw-sahd*]	*to be good, to be kind, to be gracious towards; to show kindness toward oneself*	3rd person masculine singular, Hithpael imperfect	Strong's #2616 BDB #338
châçad (חָסַד) [pronounced *khaw-sahd*]	*to put to shame; to be reproached*	3rd person masculine singular, Piel imperfect	Strong's #2616 BDB #338

632. **Masculine_noun:** cheçed (חֶסֶד) [pronounced *KHEH-sed*], which means *grace, benevolence, mercy, kindness.* However, there is also the word cheçed which means *shame, shamefulness, reproach* (found only twice in this passage and Prov. 14:34). Even though these words are spelled and pronounced the same, we know the meaning of the former, as it occurs over two hundred times in the Old Testament; and we know the meaning of the latter from context; also, the two nouns have the a homonym for their verbal cognates; spelled exactly the same. My personal opinion is that this is God's doing Who can turn a reproach into grace. Strong's #2617 BDB #338. (see homonym **BDB #340**). Gen. 19:19 20:13 21:23 24:12, 49 32:10 39:21 40:14 47:29 Exodus 15:13 20:6 Deut. (4:40) 5:10 Joshua 2:12 Judges 1:24 8:35 Ruth 1:8 2:20a 3:10 1Sam. 15:6 20:8 2Sam. 2:5 3:8 15:20 16:17 22:51 1Kings 2:7 3:6 8:23 Psalm 23:6 32:10 33:5, 18 44:26 51:1 52:1 57:3 59:10 61:7 62:12 89:1 63:3 103:4, 8, 11 106:1, 7 118:1 136:1, 45 Prov. 3:3

cheçed (חֶסֶד) [pronounced *KHEH-sed*]	*grace, benevolence, mercy, kindness; steadfast love*	masculine singular noun	Strong's #2617 BDB #338
chăçâdîym (חֲסָדִים) [pronounced *kuh-saw-DEEM*]	*gracious acts, gracious promises, acts of kindness (benevolence, mercy); graciousness, benevolence, mercies, kindnesses*	masculine plural noun with the definite article	Strong's #2617 BDB #338

In the plural, we may understand this to mean *gracious acts, gracious promises, acts of kindness (benevolence, mercy)*.

633. **Adjective:** châçîyd (חֲסִיד) [pronounced *khaw-SEED*], which means *kind, pious, gracious; gracious ones; saints, believers.* When used as a substantive, it is often rendered *saints*. However, we must bear in mind that it noun cognate is cheçed, which means *grace, mercy, benevolence.* Therefore, although *saints* is not a bad rendering, *gracious ones* is more accurate. This refers to more than believers; this refers to believers with doctrine. Strong's #2623 BDB #339. 1Sam. 2:9 2Sam. 22:26 Psalm 12:1 32:6 52:9 89:19 Prov. 2:8

châçîyd (חֲסִיד) [pronounced *khaw-SEED*]	*gracious, kind, pious; gracious one, one who is grace oriented; pious one*	masculine singular adjective	Strong's #2623 BDB #339
chăçîydîym (חֲסִידִים) [pronounced *khaw-see-DEEM*]	*gracious ones; saints, believers; those who are grace oriented*	masculine plural adjective with the 2nd person masculine singular suffix	Strong's #2623 BDB #339

634. **Feminine_noun:** which means *stork*. Strong's #2624 BDB #339.

635. **Verb2:** which means *to be reproached, to be ashamed*. Strong's #2616 BDB #340.

636. **Masculine_noun2:** A rarity in the Hebrew language: a homonym. We have seen the word cheçed (ד ֶ ס ֵ ח) [pronounced *KHEH-sed*], which means *grace.* However, there is also the word cheçed which means *shame, shamefulness, reproach* (found only twice in this passage and Prov. 14:34). Even though these words are spelled and pronounced the same, we know the meaning of the former, as it occurs over two hundred times in the Old Testament; and we know the meaning of the latter from context; also, the two nouns have the a homonym for their verbal cognates; spelled exactly the same. My personal opinion is that this is God's doing Who can turn a reproach into grace. Strong's #2617 **BDB #338** (grace) and BDB #340 (reproach). Their respective verbs are Strong's #2616 and are found on their respective pages in BDB.

637. **Verb:** châçâh (הָסָח) [pronounced *khaw-SAW*] and it means *to take refuge,* and hence *to trust [in]*. Its usage in Ruth 2:12 Psalm 57:1 61:4 91:4 allow for us to take the former meaning as primary and the latter by implication. Strong's #2620 BDB #340. Deut. 32:37 Judges 9:15 Ruth 2:12 2Sam. 22:3, 31 Psalm 2:12 7:1 34:8, 22 57:1 61:4 64:10 118:8

châçâh (הָסָח) [pronounced *khaw-SAW*]	*to take (seek) refuge; to flee for protection; and hence to trust [put confidence, have hope] [in]*	3rd person masculine singular, Qal imperfect	Strong's #2620 BDB #340
When followed by the bêyth preposition, the place of refuge is then noted.			
châçâh (הָסָח) [pronounced *khaw-SAW*]	*those taking (seeking) refuge; the ones fleeing for protection; and hence those trusting [put confidence, have hope] [in]*	masculine plural, Qal participle	Strong's #2620 BDB #340

638. **Proper_masculine_noun:** Chôçâh (הֹסָח) [pronounced *khoh-SAW*], which means *refuge;* transliterated *Hosah*. Strong's #2621 BDB #340. 1Chron. 16:38

Chôçâh (הֹסָח) [pronounced *khoh-SAW*]	*refuge;* transliterated *Hosah*	proper masculine singular noun	Strong's #2621 BDB #340

639. **Feminine_noun:** which means *refuge*. Isa. 30:3.* Strong's #2622 BDB #340.

640. **Masculine_noun:** machᵉçeh (הֶסֲחַמ) [pronounced *mahkhᵉ-SEH*], which means *refuge, shelter; the person to whom one flees*. Strong's #4268 BDB #340. Psalm 46:1 61:3 62:7 73:28 142:5

machᵉçeh (הְמַחֶ) [pronounced *mahkhᵉ-SEH*]	*refuge, shelter; the person to whom one flees*	masculine singular noun	Strong's #4268 BDB #340

641. **Proper_masculine_noun:** which means *Yah is a refuge;* transliterated . Strong's #4271 BDB #340.

642. **Verb:** which means *to finish off, to consume*. Strong's #2628 BDB #340.

643. **Masculine_noun:** châsîyl (לִיסָח) [pronounced *khaw-SEEL*], which means *a kind of locust; caterpillar; larva of the locust?*. Strong's #2625 BDB #340. 1Kings 8:37

châsîyl (לִיסָח) [pronounced *khaw-SEEL*]	*a kind of locust; caterpillar; larva of the locust?*	masculine singular noun	Strong's #2625 BDB #340

644. **Verb:** which means *to stop up, to muzzle*. Strong's #2629 BDB #340.

645. **Masculine_noun:** which means *muzzle*. Strong's #4269 BDB #340.

646. **Masculine_noun:** which means *wealth, treasure*. Strong's #2633 BDB #340.

647. **Adjective:** which means *strong*. Isa. 1:31 Amost 2:9.* Strong's #2634 BDB #340.

648. **Adjective:** chăsîyn (ןיִשָח) [pronounced *KHUS-eem*], which means *strong, mighty*. BDB only here. Aramaism. Psalm 89:9.* Strong's #2626 BDB #340. Psalm 89:9*

chăsîyn (ןיִשָח) [pronounced *KHUS-eem*]	*strong, mighty*	masculine singular, adjective	Strong's #2626 BDB #340

Although the BDB definition for this word is *strong, mighty;* the cognates are all related to *wealth, treasure* and *riches* (see Strong's #2633, 2630, where the consonants are the same).

649. **Verb:** chaspas (סָפסֻח) [pronounced *khas-PAS*], which means *a round thing; flake-like; scaled off, scale-like [in appearance];* from, *to peel, to shred, to scale*. Strong's #2636 BDB #341. Exodus 16:14*

chaspas (סָפסֻח) [pronounced *khas-PAS*]	*a round thing; flake-like; scaled off, scale-like [in appearance];* from, *to peel, to shred, to scale*	Pual participle; possibly acting as an adjective	Strong's #2636 BDB #341

650. **Proper_masculine_noun:** which means *;* transliterated . Strong's #2641 BDB #340.

651. **Verb:** châçêr (רֵסָח) [pronounced *khaw-SEHR*], which means *to lack, to need, to be lacking, to decrease*. In the Piel, to means *to cause to want, to caused to be devoid of*. Now, I realize that almost everyone has memorized this portion of this psalm, so you are going to be resistant to any slight change of translation. Here's another psalm that you memorized parts of: The Lord is my Shepherd; I shall not *want*. You

know what that last word is? Châçêr. See also Gen. 8:3 Deut. 2:7 Neh. 9:21. Strong's #2637 BDB #341. Gen. 8:3 18:28 Exodus 16:18 Deut. 2:7 Psalm 8:5 23:1 34:10 Prov. 10:21

châçêr (חָסֵר) [pronounced *khaw-SEHR*]	*to lack, to need, to be lacking, to be devoice [of anything], to be without; to decrease, to be lessened; to be wanting; to fail*	3rd person masculine singular, Qal imperfect	Strong's #2637 BDB #341

In the Qal absolute, this means *to suffer want*.

châçêr (חָסֵר) [pronounced *khaw-SEHR*]	*to cause to lack [to be lacking], to cause to want; to cause a decrease*	3rd person masculine singular, Piel imperfect	Strong's #2637 BDB #341
châçêr (חָסֵר) [pronounced *khaw-SEHR*]	*to cause to be lacking; to make [something] fail;* intransitive meaning: *to be in want*	3rd person masculine singular, Hiphil imperfect	Strong's #2637 BDB #341

652.   **Combo:** Deut. 2:7

lô ʾ (אוּל or אֵל) [pronounced *low*]	*not, no*	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
châçêr (חָסֵר) [pronounced *khaw-SEHR*]	*to lack, to need, to be lacking, to be devoice [of anything], to be without; to decrease, to be lessened; to be wanting; to fail*	2nd person masculine singular, Qal perfect	Strong's #2637 BDB #341
dâbâr (רָבָּד) [pronounced *daw[b]-VAWR*]	*word, saying, doctrine, thing, matter, command; business, occupation; case; something; manner*	masculine singular noun	Strong's #1697 BDB #182

Together, these words mean, *you have lacked nothing; you have needed nothing*.

653.   **Masculine_noun:** which means *want, poverty*. Strong's #2639 BDB #341.

654.   **Masculine_noun:** which means *want, lack*. Only in the construct. Strong's #2640 BDB #341.

655.   **Adjective:** châçêr (חֵסָר) [pronounced *khaw-SAYR*], which means *wanting, lacking, needing; void of*. Strong's #2638 BDB #341. 1Sam. 21:15 2Sam. 3:29 Prov. 6:32 7:7 9:4 10:13, 21

châçêr (חֵסָר) [pronounced *khaw-SAYR*]	*wanting, lacking, needing; void of*	masculine adjective construct	Strong's #2638 BDB #341

656.   **Masculine_noun:** cheçrôn (וֶרְסֶׇן) [pronounced *khehç-ROHN*], which means, *the thing lacking, defect, deficiency, wanting*. Strong's #2642 BDB #341. Eccles. 1:15*

cheçrôn (וֶרְסֶׇן) [pronounced *khehç-ROHN*]	*the thing lacking, defect, deficiency, wanting*	masculine singular noun	Strong's #2642 BDB #341

657.   **Masculine_noun:** mach°çôwr (רֹוסַחַמ) [pronounced *mahkh-SOHR*], which means *need, something needed, poverty, lack*. Strong's #4270 BDB #341. Judges 18:10 19:19, 20 Psalm 34:9 Prov. 6:11

mach°çôwr (רֹוסַחַמ) [pronounced *mahkh-BOHR*]	*need, something needed, want of anything, poverty, lack; a needy person*	masculine singular noun	Strong's #4270 BDB #341

658.   **Verb:** which means *to do secretly; to cover*. Strong's #2644 BDB #341.

659.   **Verb:** châphâh (הָפָח) [pronounced *khaw-FAW*], which means *to cover, to overlay; to veil*. Strong's #2645 BDB #341. 2Sam. 15:30 Psalm 68:13

châphâh (הָפָח) [pronounced *khaw-FAW*]	*to cover, to overlay; to veil*	3rd person masculine singular, Qal imperfect	Strong's #2645 BDB #341
châphâh (הָפָח) [pronounced *khaw-FAW*]	*covering, overlaying; veiling*	Qal active participle	Strong's #2645 BDB #341
châphâh (הָפָח) [pronounced *khaw-FAW*]	*being covered, being overlain; being veiled*	Qal passive participle	Strong's #2645 BDB #341
châphâh (הָפָח) [pronounced *khaw-FAW*]	*to overlay [with silver, gold, wood]*	3rd person masculine singular, Piel imperfect	Strong's #2645 BDB #341
châphâh (הָפָח) [pronounced *khaw-FAW*]	*to be covered; to be protected, to protect*	3rd person masculine singular, Pual imperfect	Strong's #2645 BDB #341

châphâh (חָפָה) [pronounced *khaw-FAW*]	*to be overlaid [with gold, silver, wood]; to be covered [with]*	3rd person masculine singular, Niphal imperfect	Strong's #2645 BDB #341

660.   **Verb:** châphaz (חָפַז) [pronounced *khaw-fahz*], which means *to run away in fear, to retreat in alarm, to move away from out of trepidation*. This is why the KJV renders this as *hasten* and as *tremble*. Qal: Deut. 20:3 2Sam. 4:4 2Kings 7:15 Job 40:23 Psalm 31:32 116:11* Niphal: 1Sam. 23:26 Psalm 48:5 104:7.* Strong's #2648 BDB #342. Deut. 20:3 1Sam. 23:26 2Sam. 4:4 Psalm 104:7

châphaz (חָפַז) [pronounced *khaw-fahz*]	*to run away in fear, to retreat in alarm, to flee in haste, to flee in fright; to move away from because of trepidation; to make haste*	3rd person masculine singular, Qal imperfect	Strong's #2648 BDB #342
châphaz (חָפַז) [pronounced *khaw-fahz*]	*to flee, to make haste*	3rd person masculine singular, Niphal imperfect	Strong's #2648 BDB #342

661.   **Masculine_noun:** chipâzôwn (חִפָּזוֹן) [pronounced *khihp-paw-ZONE*] which means *hurriedly, in haste, a hurried flight; trepidation*. Strong's #2649 BDB #342. Exodus 12:11 Deut. 16:3

chipâzôwn (חִפָּזוֹן) [pronounced *khihp-paw-ZONE*	*hurriedly, in haste, a hurried flight; trepidation*	masculine singular noun	Strong's #2649 BDB #342

662.   **Verb:** which means *to take with both hands, to fill the hands with*. Strong's #none BDB #342.

663.   **Masculine_noun:** chôphen (חֹפֶן) [pronounced *KHOH-fehn*], which means, *fists, hands, hollow of the hand*. Strong's #2651 BDB #342. Exodus 9:8

chôphen (חֹפֶן) [pronounced *KHOH-fehn*]	*fists, hands, hollow of the hand; handfuls*	masculine singular noun	Strong's #2651 BDB #342

664.   **Masculine_proper_noun:** Châpheníy (חָפְנִי) [pronounced *khawf-NEE*], which means *hollow of hand* and is transliterated *Hophni*. Strong's #2652 BDB #342. 1Sam. 1:3 2:34

Châpheníy (חָפְנִי) [pronounced *chaff-NEE*]	*hollow of hand?* and is transliterated *Hophni*	masculine singular proper noun	Strong's #2652 BDB #342

665.   **Verb:** which means *to enclose, to surround, to cover*. Strong's #2653 BDB #342.

666. **Masculine_noun:** chôwph (חוֹף) [pronounced *khohf*], which means *sea shore, shore, coast; [sheltered] cove.* Strong's #2348 BDB #342. Gen. 49:13 Deut. 1:7 Judges 5:17

chôwph (חוֹף) [pronounced *khohf*]	*sea shore, shore, coast; [sheltered] cove*	masculine singular construct	Strong's #2348 BDB #342

667. **Feminine_noun:** which means *canopy, chamber, covering, enclosing.* Strong's #2846 BDB #342.

668. **Masculine_proper_noun:** which means *;* transliterated *.* Strong's #2547 BDB #342.

669. **Masculine_proper_noun:** Chuppîym (חֻפִּים) [pronounced *khoop-PEEM*], which means *protected;* transliterated *Huppim, Chuppim.* Strong's #2650 BDB #342. Gen. 46:21

Chuppîym (חֻפִּים) [pronounced *khoop-PEEM*]	*protected;* transliterated *Huppim, Chuppim*	masculine singular proper noun	Strong's #2650 BDB #342

670. **Verb:** which means *to rub, to cleanse [particularly the head].* Strong's #none BDB #342.

671. **Adjective:** which means *clean.* Strong's #2643 BDB #342.

672. **Verb:** châphêts (חָפֵץ) [pronounced *khaw-FATES*], which means *to will, to desire, to take pleasure in, to delight in, to long to, to be inclined to.* It means *to incline, to be favorable* (intransitive meanings), *to will, to desire, to favor one, to delight in one, to love someone* (when the verb is directed towards a person). Strong's #2654 BDB #342. The Doctrine of Fasting (Isa. 58:2) Gen. 34:19 Deut. 21:14 Judges 13:23 1Sam. 2:25 18:22 19:2 2Sam. 20:11 22:20 24:3 1Kings 9:1 Job 9:3 13:3 21:14 Psalm 41:11 51:6 73:25

châphêts (חָפֵץ) [pronounced *khaw-FATES*]	*to will, to desire, to take pleasure in, to delight in, to long to, to be inclined to; to move, to bend down*	3rd person masculine singular, Qal perfect	Strong's #2654 BDB #342

673. **Adjective/verb:** which means *delighting in, having pleasure in.* Strong's #2655 BDB #343.

674. **Masculine_noun:** chêphets (חֵפֶץ) [pronounced *KHAY-fets*], which means *a delight, a pleasure.* Strong's #2656 BDB #343. The Doctrine of Fasting (Isa. 58:3) 1Sam. 15:22 18:25 2Sam. 23:5 1Kings 5:8 9:11 Job 21:21 Psalm 34:12 Prov. 3:15 8:11

chêphets (חֵפֶץ) [pronounced KHAY-fets]	a delight, a pleasure; desire; will; pursuit, ardor, affair; matter; something precious	masculine singular noun	Strong's #2656 BDB #343

With the 2nd person masculine singular suffix, this means, *what you want [expect, desire], your terms*.

With the 1st person singular suffix, this means, *what I want [expect, desire], my terms, my bidding*.

With the 3rd person masculine singular suffix, this means *what he wanted, what he desired, his terms, his bidding, his desires*.

chăphâtsîym (חֲפָצִים) [pronounced khuh-FAWTS-eem]	precious things; delightful things, pleasures; desires; pursuit, affairs; matters	masculine plural noun	Strong's #2656 BDB #343

675.   **Combination:** 1Kings 9:11

lâmed (ל) [pronounced lᵉ]	to, for, towards, in regards to, with reference to, as to, with regards to, belonging to	directional/relational preposition	No Strong's # BDB #510
kôl (כֹּל) [pronounced kohl]	every, each, all of, all; any of, any	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
chêphets (חֵפֶץ) [pronounced KHAY-fets]	a delight, a pleasure; desire; will; pursuit, ardor, affair; matter; something precious	masculine singular noun with the 3rd person masculine singular suffix	Strong's #2656 BDB #343

With the 3rd person masculine singular suffix, this means *what he wanted, what he desired, his terms, his bidding, his desires*.

This phrase, beginning with the lâmed preposition, seems to mean, *all that he wanted, everything that he needed [or, desired], all that he required*.

676.   **Feminine_proper_noun:**   which means *my delight is in her;* transliterated .   Strong's #2657 BDB #343.

677.   **Verb:**   which means *to bend down*. Strong's #2654 BDB #343.

678.   **Verb:** châphar (חָפַר) [pronounced chaw-FAHR], and it means *to dig [a well or pit]; to dig for, to search for, to search for that which is hidden, to search by digging; to explore*. BDB does list a third meaning as *to look around you,* but only allows that

for Job 11:17. However, this could be applied to Joshua 2:2; the two spies came to *look around* the land. Strong's #2658 BDB #343. Gen. 21:30 26:15, 18 Exodus 7:24 Deut. 1:22 Joshua 2:2 Job 3:21 6:20 11:18 Psalm 7:15

châphar (רָפַח) [pronounced *chaw-FAHR*]	*to dig [a well or pit]; to dig for, to search for, to search for that which is hidden, to search by digging; to explore*	3ʳᵈ person masculine singular, Qal imperfect with the 3ʳᵈ person masculine singular suffix	Strong's #2658 BDB #343

679. **Masculine_proper_noun:** Chêpher (רֶפַח) [pronounced *KHAY-fer*], which means *a pit, a well [from the word "to dig"]*; transliterated *Hepher, Chefer*. Strong's #2660 BDB #343. 1Kings 4:10 1Chron. 11:36

Chêpher (רֶפַח) [pronounced *KHAY-fer*]	*a pit, a well [from the word "to dig"]; transliterated Hepher, Chefer*	masculine singular proper noun	Strong's #2660 BDB #343

680. **Gentilic_adjective:** which means *,* transliterated *.* Strong's #2662 BDB #343.

681. **Proper_noun/location:** which means *;* transliterated *.* See above. Strong's #2660 BDB #343.

682. **Proper_noun/location:** which means *;* transliterated *.* Strong's #2663 BDB #343.

683. **Feminine_noun:** which means *mole [as a digger]*. Strong's #2661 BDB #344.

684. **Verb:** châphêr (רֶפַח) [pronounced *khaw-FAIR*], which means *to be ashamed, to be bashful, to blush*. The idea is that you blush because you are ashamed of yourself. This is another word which is translated *ashamed, confused* ro *confounded* by the KJV. This word occurs much less often in Scripture, and only in poetry. You may wonder how in the heck do we have two words in the same verse which are translated both *ashamed* and *confound?* The key is the English—the archaic (old) meaning of the word *confound* was *to make ashamed*. Gesenius gives the means as *shame mostly arising from disappointed hope*. In the Hiphil, the meaning is given by Gesenius as *put to shame, to cause dishonour*. Strong's #2659 BDB #344. Job 6:20 Psalm 34:5 83:17

châphêr (רֶפַח) [pronounced *khaw-FAIR*]	*to be ashamed, to feel shame [from a disappointing hope]; to be bashful, to blush*	3ʳᵈ person masculine plural, Qal imperfect, pausal form	Strong's #2659 BDB #344
châphêr (רֶפַח) [pronounced *khaw-FAIR*]	*to put to shame, to cause dishonor; to blush, to be ashamed*	3ʳᵈ person masculine singular, Hiphil imperfect	Strong's #2659 BDB #344

685. **Masculine_proper_noun:** Strong's #6548 BDB #344.

686. **Verb:** châphas (חָפַשׂ) [pronounced *khaw-FAHS*], which means *to search, to search for, to seek*. Strong's #2664 BDB #344. Gen. 31:35 44:12 1Sam. 23:23 28:8 Psalm 64:6 Prov. 2:4

châphas (חָפַשׂ) [pronounced *khaw-FAHS*]	*to search, to search for, to seek*	3rd person masculine singular, Qal imperfect	Strong's #2664 BDB #344
châphas (חָפַשׂ) [pronounced *khaw-FAHS*]	*to be sought out, to be sought for*	3rd person masculine singular, Niphal imperfect	Strong's #2664 BDB #344
châphas (חָפַשׂ) [pronounced *khaw-FAHS*]	*to search, to search for, to seek, to search through*	3rd person masculine singular, Piel imperfect	Strong's #2664 BDB #344
châphas (חָפַשׂ) [pronounced *khaw-FAHS*]	*to be sought out, to be sought for, to let oneself be searched for; to be hidden, to hide oneself; to be devised*	3rd person masculine singular, Pual imperfect	Strong's #2664 BDB #344
châphas (חָפַשׂ) [pronounced *khaw-FAHS*]	*to allow oneself to be sought for; to hide oneself; to pretend to be someone else, to disguise oneself*	3rd person masculine singular, Hithpael imperfect	Strong's #2664 BDB #344

687. **Masculine_noun:** chêphes (חֵפֶשׂ) [pronounced *KHAY-fehs*], which means *a shrew device, a plot; a counsel*. Strong's #2665 BDB #344. Psalm 64:6*

chêphes (חֵפֶשׂ) [pronounced *KHAY-fehs*]	*a shrew device, a plot; a counsel*	masculine singular noun	Strong's #2665 BDB #344

688. **Verb:** which means *to be free*. Strong's #2666 BDB #344.

689. **Masculine_noun:** which means *wide-spread garments for riding*. meaning dubious. Strong's #2667 BDB #344.

690. **Feminine_noun:** which means *freedom*. Strong's #2668 BDB #344.

691. **Adjective:** chophᵉshîy (חָפְשִׁי) [pronounced *khof-SHEE*], which means *free [from slavery]; free [from taxes, obligations]*. This adjective is used again and again for the freeing of slaves (see Exodus 21:2, 5 26:27 Deut. 15:12–13 Jer. 34:9–11, 14, 16). Strong's #2670 BDB #344. The Doctrine of Fasting (Isa. 58:6) Exodus 20:2 21:26 1Sam. 17:25 Job 3:19

chophᵉshîy (חָפְשִׁי) [pronounced *khof-SHEE*]	*free [from slavery]; free [from taxes, obligations]*	adjective	Strong's #2670 BDB #344

692. **Feminine_noun:**   which means *freedom, separateness*.   Strong's #2669 BDB #345.

693. **Verb:** châtsêb (בֵצֶח) [pronounced *khaw-TSAY^BV*], which means *to hew, to hew out, to cleave; to send out divided [flames of fire]; [figuratively] to destroy, to slay*. Strong's #2672 BDB #345. 1Kings 5:15 Psalm 29:7 Prov. 9:1

châtsêb (בֵצֶח) [pronounced *khaw-TSAY^BV*]	*to hew [carve] [out], to dig [out]; to cleave [apart], to send out divided [flames of fire]; [figuratively] to cut into pieces; to destroy, to slay*	3rd person masculine singular, Qal imperfect	Strong's #2672 BDB #345
châtsêb (בֵצֶח) [pronounced *khaw-TSAY^BV*]	*hewing, carving out, cleaving; sending out divided [flames of fire]; [figuratively] destroying, to slaying; possibly hewers [of stone]; as a substantive, stone masons*	Qal active participle	Strong's #2672 BDB #345
châtsêb (בֵצֶח) [pronounced *khaw-TSAY^BV*]	*to be graven [on stones]*	3rd person masculine singular, Niphal imperfect	Strong's #2672 BDB #345
châtsêb (בֵצֶח) [pronounced *khaw-TSAY^BV*]	*to be hewed out, to be carved, to be formed*	3rd person masculine singular, Pual imperfect	Strong's #2672 BDB #345
châtsêb (בֵצֶח) [pronounced *khaw-TSAY^BV*]	*to destroy, to slay*	3rd person masculine singular, Hiphil imperfect	Strong's #2672 BDB #345

694. **Masculine_noun:** which means *a hewing*. Strong's #4274 BDB #345.

695. **Verb:** châtsâh (הָצֶח) [pronounced *khaw-TSAW*], which means *to divide [in half], to cut in half [two], to halve; metaphorically to live half of one's life*. Strong's #2673 BDB #345. Gen. 32:7 33:1 Exodus 21:35 Psalm 55:23

châtsâh (הָצֶח) [pronounced *khaw-TSAW*]	*to divide [in half], to cut in half [two], to halve; metaphorically to live half of one's life*	3rd person masculine singular, Qal imperfect	Strong's #2673 BDB #345
châtsâh (הָצֶח) [pronounced *khaw-TSAW*]	*to be divided [in half], to be cut in half [two]*	3rd person masculine singular, Niphal imperfect	Strong's #2673 BDB #345

696. **Feminine_noun:** châtsôwth (תֹוצֲח) [pronounced *khaw-TSOHTH*], which means *mid, a division, middle, half*. Strong's #2676 BDB #345. Exodus 11:4

châtsôwth (תֹוצֲח) [pronounced *khaw-TSOHTH*]	*mid, a division, middle, half*	feminine singular noun	Strong's #2676 BDB #345

697. **Masculine_singular_noun:** chătsîy (יֲצֲח) [pronounced *khuh-TSEE*], which means *half, middle*. When affixed to the word *night,* it means the half-way point of night, and the two words can be then rendered as *midnight* (Owen, NASB, Rotherham). Strong's #2677 BDB #345. Exodus 12:29 24:6 25:10 26:12 27:5 Deut. 3:12 Joshua 8:33 16:3 Ruth 3:8 1Sam. 14:14 2Sam. 10:4 18:3 19:40 1Kings 3:25 7:31 1Chron. 12:31

chătsîy (יֲצֲח) [pronounced *khuh-TSEE*]	*half, middle*	masculine singular noun with the definite article	Strong's #2677 BDB #345

698. **Masculine_proper_noun:** mᵉnûchôwth (תֹוחֻנְמ) [pronounced *mᵉnoo-KHOHTH*], a form of which is found in Gen. 36:23 1Chron. 1:40 (Strong's #4506) and this passage. Strong's #2679 BDB #345. 1Chron. 2:52

699. **Masculine_noun:** chêtsîy (יִצֵח) [pronounced *khay-TZEE*], which means *arrow*. Strong's #2678 BDB #345. 1Sam. 20:36

chêtsîy (יִצֵח) [pronounced *khay-TZEE*]	*arrow*	masculine singular noun	Strong's #2678 BDB #345

700. **Masculine_proper_noun:** Yachᵉtsᵉʾêl (לֵאְצַחְי) [pronounced *yahkh-tsehALE*], which means, *God will allot; God divides;* transliterated *Jahzeel, Jachtseel*. Strong's #3183&#3185 BDB #345. Gen. 46:24

Yachᵉtsᵉʾêl (לֵאְצַחְי) [pronounced *yahkh-tsehALE*]	*God will allot; God divides;* transliterated *Jahzeel, Jachtseel*	masculine singular proper noun	Strong's #3183 & #3185 BDB #345
Strong's #3185 is the same name with a slightly different spelling: Yachᵉtsîy'êl (לֵאיִצַחְי) [pronounced *yahkh-tsee-ALE*].			

701. **Gentilic_adjective:** which means , transliterated . Strong's #3184 BDB #345.

702. **Feminine_noun:** which means *half of spoils*. Num. 31:36, 43. Strong's #4275 BDB #345.

703. **Feminine_noun:** machătsîyth (תיִצֲחַמ) [pronounced *mahkh-ats-EETH*], which means *half, middle; midday, noon*. Strong's #4276 BDB #345. Exodus 30:13

machătsîyth (תיצֶחַמ) [pronounced *mahkh-ats-EETH*]	*half, middle; midday, noon*	feminine singular construct	Strong's #4276 BDB #345

704. **Masculine_noun:** which means *bosom of a garment*. Strong's #2683 BDB #346.

705. **Masculine_noun:** which means *bosom*. Strong's #2684 BDB #346.

706. **Verb:** châtsats (ץֵצָח) [pronounced *khaw-tsahts*], which means *to sing; to shout, to yell; to spread out; to cut up; to divide; to set free, to liberate*. is said to mean *to divide*. In the Piel participle, we have the possible renderings *dividers [or spoil], sharpeners, archers*. This word is found only in three places, and in each case it is a different stem. In Prov. 30:27, it is the Qal participle; in Judges 5:11, it is the Piel participle; and in Job 21:21, it is a Pual perfect. This also has a noun cognate, which is also found but three times in Scripture (Strong's #2687 BDB #346), once rendered *arrows* (Psalm 77:17) and once rendered *gravel* or *gravel stones* (Prov. 20:17 Lam. 3:16). In the Pual, it is said by Gesenius to mean *to cut off, to be finished, to be ended*. There seems to be a lot of agreement for this, even though this is the only time (Job 21:21) that this occurs in the Pual stem (which is the passive, intensive stem; it is also a stem which indicates completed action). Strong's #2686 BDB #346. Judges 5:11 Job 21:21

châtsats (ץֵצָח) [pronounced *khaw-tsahts*]	*to sing; to shout, to yell; to spread out; to cut up; to divide; to set free, to liberate*	3rd person masculine singular, Qal imperfect	Strong's #2686 BDB #346
châtsats (ץֵצָח) [pronounced *khaw-tsahts*]	*to sing; to shout, to yell; to spread out; to cut up; to divide; to set free, to liberate*	3rd person masculine singular, Piel imperfect	Strong's #2686 BDB #346
châtsats (ץֵצָח) [pronounced *khaw-tsahts*]	*singers; shouters, those who yell; those who are spread out; those who have been set free [liberated]*	3rd person masculine plural, Piel participle	Strong's #2686 BDB #346
châtsats (ץֵצָח) [pronounced *khaw-tsahts*]	*to sing; to shout, to yell; to spread out; to cut up; to divide; to set free, to liberate*	3rd person masculine singular, Pual imperfect	Strong's #2686 BDB #346

The best way to deal with this is to first list the verses which are in question, and then show what other good translators have done in each of the six cases:

verse	Verb	Greek	NRSV	NASB	Rotherham	Young
Judges 5:11	By the voice of [a masculine plural, Piel participle] between the places of drawing water...	Disturbers (or, noisy ones)	musicians	those who divide flocks	bowmen	shouters
Job 21:21	For what *is* his delight in his house after him, and the number of his months [verb]	cut off	cut off	cut off	cut in twain	cut off
Proverbs 30:27	A king there is not to the locust, and it goes out—each one [Qal participle]	orderly	in rank	in ranks	in swarms	shouting
Noun						
Psalm 77:17	Poured out waters have thick clouds; the skies have given forth a noise. And, Your [plural noun] go up and down	arrows	arrows	arrows	arrows	arrows
Proverbs 20:17	Sweet to a man is the bread of falsehood and afterwards his mouth is filled [with] [singular noun]	[verse missing]	gravel	gravel	gravel	gravel
Lam. 3:16	And He breaks my teeth with [plural noun], He has covered me with ashes	gravel	gravel	gravel	gravel-stones	gravel

What we have here is pretty obvious; the translators agree amongst each other, probably a combination of going back to the Greek translation and deference to the KJV. Let me offer an entirely different translation, suggested in part by the NRSV and by Young: the verb means *to sing;* and the noun means *song*. Whereas, I am not enthralled by these renderings, and perhaps someone, in studying these verse, can come up with a better rendering. My translation does violence to the interpretation of Prov. 20:17 (in my opinion, it is unacceptable in that case). In re-examination, perhaps *shouting* or *yelling* would work for the verb; and *shout* or *yell* for the noun. The third possibility is that this means *to cut up, to divide* for the verb and the noun is the result of what has been cut up or divided, which would be *arrows, stones,* or *gravel*.

707. **Masculine_noun:** which means *gravel [because it is rock that has been divided]*.
    Strong's #2687 BDB #346.

708. **Masculine_noun:** chêts (חֵץ) [pronounced *khayts*], which means *arrow*. Is it possible that this means *arrows* in the plural and spear shaft in the singular? Strong's #2671   BDB #346.   Gen. 49:23   1Sam. 17:7   20:20   2Sam. 22:15   1Chron. 12:2 Job (16:13) Psalm 7:13 57:4 64:3 Prov. 7:23

chêts (חֵץ) [pronounced *khayts*]	*arrow; a wound [inflicted by an arrow]; a spear shaft*	masculine singular noun	Strong's #2671 BDB #346

709.   **Proper_noun_location:** Strong's #2688 BDB #346. Gen. 14:7

Chats^etsôn (חֲצְצֹן) [pronounced *khats-tsohn*]	*to sing; to shout, to yell; to prune;* transliterated *Hazazon, Hazezon*	possibly a form of the verb châtsats (חָצַץ) [pronounced *khaw-tsahts*]; Strong's #2686 BDB #346	Strong's #2688 BDB #346
Tâmâr (תָּמָר) [pronounced *taw-MAWR*]	*palm-tree, date-palm* and is transliterated *Tamar*	feminine singular proper noun	Strong's #8559 BDB #1071

Together, these words refer to a singular location, which means *division [dividing] of the palm tree; pruning of the palm tree*. There are two slightly different spellings for the first name. BDB says this city is probably Engedi.[170]

710. **Verb:** which means *archers, those dividing the spoil*. Piel only. Strong's #2686 BDB #346.

711. **Verb:** which means *to encompass, to surround*. Strong's #2689? BDB #346.

712. **Masculine/feminine_noun1:** châtsêr (חָצֵר) [pronounced *khaw-TZAHR*], which means *enclosure, court; castle; settled abode; settlement, village, town*. Strong's #2691&#2699 BDB #346. Gen. 25:16 Exodus 8:13 27:9 Deut. 2:23 2Sam. 17:18 1Kings 6:36 7:8, 12 8:64 Psalm 96:8

châtsêr (חָצֵר) [pronounced *khaw-TZAR*]	*courtyard, enclosure, area enclosed by a fence; court; castle; settled abode; settlement, village, town*	masculine/feminine singular noun	Strong's #2691 & #2699 BDB #346
chatsêrîym (חֲצֵרִים) [pronounced *khah-tzah-REEM*]	*enclosures, courts; settlements, villages, towns*	masculine plural noun	Strong's #2691 & #2699 BDB #346

This refers to the few settlements which are scattered around a city.

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[170] *The Brown-Driver-Briggs Hebrew and English Lexicon;* courtesy of e-sword; Strong's #2688.

This may refer to the proper noun *Hazerim*.

chatsêrîym (מִירֵצַח) [pronounced *khah-tzah-REEM*]	*enclosures, courts; settlements, villages, towns; transliterated Hazerim*	masculine plural proper noun	Strong's #2699 & #2691 BDB #346

713.   **Verb2:** which means *to settle, to dwell*. Strong's #none BDB #347.

714.   **Masculine_noun2:** châtsêr (רֵצָח) [pronounced *khaw-TZAHR*], which means *settled abode, settlement, village*. See above. Strong's #2691&#2699 BDB #347. 1Chron. 6:56 Psalm 10:8

715.   **Proper_noun_location:** which means *settled abode, settlement;* and is transliterated . Strong's #2693 BDB #347.

716.   **Proper_noun_location:** which means *settled abode, settlement;* and is transliterated . Strong's #2701–2702 BDB #347.

717.   **Proper_noun_location:** which means *settled abode, settlement;* and is transliterated . Strong's #2703–2704 BDB #347.

718.   **Proper_noun_location:** which means *settled abode, settlement;* and is transliterated . Strong's #2705 BDB #347.

719.   **Proper_noun_location:** which means *settled abode, settlement;* and is transliterated . Strong's #2694 BDB #347.

720.   **Proper_noun/location:** Châtsôr (רוֹצָח) [pronounced *khaw-TSOHR*], which means *comes from a Hebrew word meaning enclosure, court, settled abode, settlement, village;* therefore, we should expect to see this particular name in several places referring to several different cities, which is the way the find it; transliterated *Hazor*. Strong's #2674 BDB #347. Joshua 11:1 Judges 4:2, 17 1Sam. **12:9** 1Kings 9:15

Châtsôr (רוֹצָח) [pronounced *khaw-TSOHR*]	*enclosure, court, settled abode, settlement, village; transliterated Hazor*	proper noun; location	Strong's #2674 BDB #347

Châtsôr comes from a Hebrew word meaning *enclosure, court, settled abode, settlement, village;* therefore, we should expect to see this particular name in several places referring to several different cities, which is the way the find it; transliterated *Hazor*

721.   **Proper_noun_location:** which means *settled abode, settlement;* and is transliterated . Strong's #2675 BDB #347.

722.   **Masculine_noun:** which means *settled abode, haunt*. Strong's #2681 BDB #347.

723.   **Masculine_proper_noun:** Chetsᵉrôw (ורְצֶח) [pronounced *khehts-ROW*], which means *settled places; settlements* and is transliterated *Hezro*. Strong's #2695 BDB #347. 2Sam. 23:34 1Chron. 11:37

Chets‏ᵉrôw (וְרֶצַח) [pronounced *khehts-ROW*]	*settled places; settlements* and is transliterated *Hezrai, Hezro*	masculine singular proper noun	Strong's #2695 BDB #347

Also spelled Chets‏ᵉray (יַרֶצַח) [pronounced *khets-RAY*].

724. **Proper_noun_location:** Chets‏ᵉrôn (וְרֶצַח) [pronounced *khehts-RONE*], which means, *courtyard, surrounded by a wall;* transliterated *Hezron, Chezron, Chetsron*. Strong's #2696 BDB #348. Gen. 46:9 Exodus 6:14

Chets‏ᵉrôn (וְרֶצַח) [pronounced *khehts-RONE*],	*courtyard, surrounded by a wall;* transliterated *Hezron, Chezron, Chetsron*	Proper noun singular person/location	Strong's #2696 BDB #348

725. **Gentilic_adjective:** which means *, transliterated . Strong's #2697 BDB #348.

726. **Proper_noun/location:** Chătsêrôwth (תֹורֵצַח) [pronounced *khats-ay-ROWTH*], which means *settlement, villages; palaces* transliterated *Hazeroth; Chazeroth*. Strong's #2698 BDB #348. Deut. 1:1

Chătsêrôwth (תֹורֵצַח) [pronounced *khats-ay-ROWTH*]	*settlement, villages; palaces* transliterated *Hazeroth; Chazeroth*	proper singular noun/location	Strong's #2698 BDB #348

727. **Masculine_proper_noun:** Chătsar‏ᵉmâveth (תֶוֶמְרַצַח) [pronounced *khats-ahr-MAW-vehth*], which means *village of death;* transliterated *Hazarmaveth*. Strong's #2700 BDB #348. Gen. 10:26

Chătsar‏ᵉmâveth (תֶוֶמְרַצַח) [pronounced *khats-ahr-MAW-vehth*]	*village of death;* transliterated *Hazarmaveth*	masculine singular proper noun	Strong's #2700 BDB #348

728. **Masculine_noun:** châtsîyr (חַצ ר) [pronounced *khaw-TSEER*], which means *green grass, herbage;* in Isa. 34:13 35:7, it is said to mean *fence* (according to Gesenius) and hence, a *dwelling area, dwelling place*. BDB flat out renders it *settled abode, haunt*. The Arabic root of this word means *green*. It would make sense for this word to come into usage in two ways and develop two different meanings. Here, it is introduced in the book of Job and therefore, being Scripture, it finds itself as being a part of the Hebrew language. Strong's #2682 BDB #348. Job 8:12 Psalm 103:15 157:8

châtsîyr (חַצ ר) [pronounced *khaw-TSEER*]	*grass, green grass, herbage; fence; dwelling, dwelling area; settled abode*	masculine singular noun	Strong's #2682 BDB #348

729. **Feminine_noun:** chătsôtsᵉrâh (הָרְצֹצֲח or הָרְצֹצֲח) [pronounced *khuts-oh-tsᵉr-AW*], which means *clarion, trumpet*. Strong's #2689 BDB #348. 1Chron. 13:8 15:24 16:6

chătsôtsᵉrâh (הָרְצֹצֲח or הָרְצֹצֲח) [pronounced *khuts-oh-tsᵉr-AW*]	*clarion, trumpet*	feminine plural noun	Strong's #2689 BDB #348

730. **Verb:** chătsôtsêr (רֵצֹצֲח) [pronounced *khuts-oh-RAIR*], which means *to blow a trumpet, to sound a clarion*. Strong's #2690 BDB #348. 1Chron. 15:24

chătsôtsêr (רֵצֹצֲח) [pronounced *khuts-oh-RAIR*]	*blowing [sounding] a trumpet, sounding a clarion; those blowing [sounding] trumpets*	masculine plural, Hiphil participle	Strong's #2690 BDB #348
chătsôtsêr (רֵצֹצֲח) [pronounced *khuts-oh-RAIR*]	*trumpet or clarion players; blowing [sounding] a trumpet, sounding a clarion*	masculine plural, Piel participle	Strong's #2690 BDB #348

731. **Verb:** châqâh (הָקֲח) [pronounced *khaw-KAWH*], which means *to carve, to cut*. Strong's #2707 BDB #348. Exodus Or Lev.? 1Kings 6:35 Job 13:27

châqâh (הָקֲח) [pronounced *khaw-KAWH*]	*to carve, to cut*	3ʳᵈ person masculine singular, Qal imperfect	Strong's #2707 BDB #348
châqâh (הָקֲח) [pronounced *khaw-KAWH*]	*to carve, to engrave*	3ʳᵈ person masculine singular, Pual imperfect	Strong's #2707 BDB #348
châqâh (הָקֲח) [pronounced *khaw-KAWH*]	*something carved or engraved; something drawn or painted*	Pual participle with the definite article	Strong's #2707 BDB #348
châqâh (הָקֲח) [pronounced *khaw-KAWH*]	*to dig up, to hack up the ground; to make a trench; to engrave, to cut a limit*	3ʳᵈ person masculine singular, Hithpael imperfect	Strong's #2707 BDB #348

732. **Masculine_proper_noun:** which means *; transliterated . Strong's #2709 BDB #349.

733. **Verb:** châqaq (קָקֲח) [pronounced *khaw-KAK*], which means *to cut in, to decree, to inscribe*. It is found here in the Po'el participle, which does not seem to be any different in meaning than the Piel stem (in fact, Zodhiates does not even mention the Poel stem and identifies this as a Piel; and two Hebrew language books do not even mention the Poel stem. This verb is listed in my Hebrew concordance as occurring in the Poel, but not in the Piel. In any case, this would be the intensive

active use of this verb. This verb is clearly related to making an official decree, as it could mean to *engrave [in stone];* however, it is never used that way in Scripture. We have seen the masculine and feminine noun forms of this verb, translating the masculine as *decree, that which is decreed* and the feminine as *ordinances*. We find this word in the Poel participle consistently translated in the KJV as *lawgiver* (Gen. 49:10 Deut. 33:21 Judges 5:14 Psalm 60:7 108:8 Isa. 33:22). The NASB renders this *ruler's staff* in Genesis, *scepter* in Numbers, *ruler* in Deuteronomy. I am going to cautiously suggest that in the Poel participle, this be rendered *the act of decreeing* or *the one making a decree*.   In Judges 5:9, the verb is the Qal active participle, so it would mean *those who do the decreeing*. It is an interesting use here, as this would refer to the *lawmakers, lawgivers,* and very loosely to mean the *leaders* or *governors* of Israel. It's use as a *lawgiver* is unusual here because (1) God gave Israel the Law; and (2) Israel is not governing herself but is being governed by Jabin and that is enforced by Sisera. The key is that these are the men who would have a position of leadership, if they were not under the rule of Jabin. In the Hophal, this means *to engrave, to inscribe*. It does not mean to be *printed* (as per the KJV) in the way that we understand it. The kindred word in Arabic, *shafar,* means *to scratch, to scrape;* and hence, *to engrave, to write, to record,* but with engraving tools more than with the writing tools with which we are familiar.   It refers more to the process of cutting into something or engraving something with an engraving tool, as one would engrave letters on a tablet or lead or stone. Strong's #2710 BDB #349. **I still need to spend more time with all of this word.** Gen. 49:10 Num. 21:18 Judges 5:9, 14 Job **19:23** Psalm 60:7 Prov. 8:15, 27

châqaq (קָקַח) [pronounced *khaw-KAK*]	*to cut in, to carve out, to inscribe; to hack; to delineate; to decree, to ordain, to determine; to appoint; to describe*	3rd person masculine singular, Qal imperfect	Strong's #2710 BDB #349
Keil and Delitzsch: קָקַח *signifies...to prescribe, to measure off, to consign, and directly to mark out, which is done by means of firm impressions of the graver's tools*.[171]			
châqaq (קָקַח) [pronounced *khaw-KAK*]	*lawgivers; those who carve out; those who cut up [their enemies in battle]; engravers, scribes; painters; those who ordain or make decrees*	masculine plural, Qal active participle	Strong's #2710 BDB #349

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[171] Keil and Delitzsch, *Commentary on the Old Testament;* from e-Sword; Prov. 8:27.

Given the variety of Qal meanings, any of these are possible. In the KJV, we primarily see the participle rendered as *lawgivers, governors*. Zodhiates seems to think that we may understand this, in the participle, to mean *ruler, lawgiver, leader, commander*. Given the variety of things that this could mean, we are probably safe with one of those three renderings.

James Rickard: *"Decree" is our second category of authority over our souls. It is the verb CHAQAQ, קָקַח, in the Poel (intensive action) Imperfect. Its root means, "to cut in, inscribe, decree, or govern." The primary meaning of this verb is "to dig, to engrave," which extends to the idea of writing and thus meaning "to inscribe." It refers to the making of a decree or legal statute, in Isa 10:1; Prov 8:15.*[172]

The NET Bible: *This verb יְחֹקְקוּ (yĕkhoqqu) is related to the noun חֹק (khoq), which is a "statute; decree." The verb is defined as "to cut in; to inscribe; to decree" (BDB 349 s.v. קָקַח). The point the verse is making is that when these potentates decree righteousness, it is by wisdom. History records all too often that these rulers acted as fools and opposed righteousness (cf. Ps 2:1-3). But people in power need wisdom to govern the earth (e.g., Isa 11:1-4 which predicts how Messiah will use wisdom to do this very thing). The point is underscored with the paronomasia in v. 15 with "kings" and "will reign" from the same root, and then in v. 16 with both "princes" and "rule" being cognate. The repetition of sounds and meanings strengthens the statements.*[173]

châqaq (קָקַח) [pronounced *khaw-KAK*]	*what is decreed, what has been determined [or, ordained]*	Pual participle	Strong's #2710 BDB #349
châqaq (קָקַח) [pronounced *khaw-KAK*]	*to cut in, to engrave, to inscribe*	3rd person masculine singular, Hophal imperfect	Strong's #2710 BDB #349
châqaq (קָקַח) [pronounced *khaw-KAK*]	*to decree, to ordain, to determine*	3rd person masculine singular, Poel imperfect	Strong's #2710 BDB #349
châqaq (קָקַח) [pronounced *khaw-KAK*]	*lawgiver, lawmaker; leader, governor; scribe [engraver]; a scepter*	masculine plural, Poel participle	Strong's #2710 BDB #349

Barnes suggests a *lawgiver, judge, dispenser of laws*.[174]

734. **Masculine_noun:** chôq (קֹח) [pronounced *khoke*], which means *decree, that which is decreed; statute; boundary, defined limit; an appointed portion of labor, a task*. It is the masculine noun whose meanings are given as *something prescribed, a*

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[172] From **http://gracedoctrine.org/proverbs-chapter-8-2/** accessed November 18, 2015.

[173] From **https://bible.org/netbible/index.htm?pro8.htm** (footnote); accessed November 2, 2015.

[174] Albert Barnes, *Barnes' Notes on the Old Testament;* from e-Sword, Gen. 49:10.

statute, due; (BDB) and is translated also *portion* (Gen. 47:22), *law* (Gen. 47:26), *task* (Ex. 5:14), *ordinance* (Ex. 12:24), *statute* (Ex. 15:25)—those were just the first six occurrences in Scripture. From thereon in, it is almost consistently translated *statutes* with an occasional rendering of *decree, law, ordinance, custom, commandment* and even *ordinary* (Ezek. 16:27) and *measure* (Isa. 5:14). There is also the feminine form of this noun, chuqqâh (חֻקָּה) [pronounced *khook-KAWH*]. BDB gives its meanings as *something prescribed, enactment, statute*. The KJV gives the renderings *statutes, ordinances, manners* (Lev. 20:23). With rare exceptions (like Gen. 47:22 Ezek. 46:14), both words are generally found in the plural. My instinct is to translate the masculine by the words *decrees, that which is decreed* and the feminine as the softer *ordinances*. I may change this opinion later. Gesenius tends to be quite organized in this regard, so let me give you his renderings: ❶ *an appointed portion of labor, a task* (Ex. 5:14 Prov. 31:15); or *of food* (Prov. 30:8);❷) *a defined limit, a bound* (Job 26:10 Prov. 8:29 Isa. 5:14); ❸ *an appointed time* (Job 14:13 38:26); ❹ *an appointed law, a statute, an ordinance* (Gen. 47:26 Exodus 12:24). In Job 14:5, I will go with *decreed boundaries*. Strong's #2706 BDB #349. Gen. 47:22 Exodus 5:14 12:24 15:25, 26 18:16 30:21 Lev. 10:13 Num. 18:8, **but this should be dealt with earlier** Deut. 4:1 5:1 16:12 17:19 Judges 11:39 1Sam. 30:25 1Kings 3:14 8:58 9:4 Job 14:5, 13 Psalm 2:7 99:7 148:6 Prov. 8:29

chôq (חֹק) [pronounced *khoke*]	*decree, that which is decreed; statute; boundary, defined limit; an appointed portion of labor, a task*	masculine singular noun	Strong's #2706 BDB #349

The key concept here is the setting of a boundary or a limit. In Gen. 47:22, this is translated *a fixed allowance,* given the context.

chuqqîym (חֻקִּים) [pronounced *khook-KEEM*]	*decrees, those things which are decreed; statutes; boundaries, defined limitations; appointed portions of labor, tasks*	masculine plural noun	Strong's #2706 BDB #349

735. **Feminine_noun:** chuqqâh (חֻקָּה) [pronounced *khoo-KAWH*], which means *that which is established or defined; statute, ordinance, law*. It is the feminine of chôk and both have the verb cognate châqaq. Strong's #2708 BDB #349. Gen. 26:5 Exodus 12:14 13:10 27:21 28:43 29:9 2Sam. 22:23 1Kings 2:3 3:3 6:12 9:6 Psalm 89:31

chuqqâh (הֻקָּח) [pronounced *khoo-KAWH*]	*that which is established or defined; statute, ordinance, law [often of God]; enactment; practice, custom; limit; right, privilege*	feminine singular noun	Strong's #2708 BDB #349
chuqqôwth (תּוֹקָח) [pronounced *khoo-KOWTH*]	*those things which are established or defined; statutes, ordinances, laws [often of God]*	feminine plural noun	Strong's #2708 BDB #349

This word occurs 106 time in the Bible, mostly in the Torah; and is principally rendered *statute, ordinance;* but BDB and Gesenius also offer the translations: *enactment; practice, custom; limit; right, privilege*.

736.   **Masculine_noun:** chêqeq (חֵקֶק) [pronounced *CHAY-kek*], which means *personal decree, individual resolve [after a great deal of thought], statute, action prescribed*. From a verb which means *to cut, to engrave, to decree*.   It is only found in Judges 5:15 and Isa. 10:1. However, it has several cognates; the verb means This would refer to personal decrees or things determined after a great amount of thought. This is only found in the plural construct. Strong's #2711 BDB #349. Judges 5:15

chêqeq (חֵקֶק) [pronounced *CHAY-kek*]	*personal decree, individual resolve [after a great deal of thought], statute, action prescribed*	masculine plural construct	Strong's #2711 BDB #349

737.   **Verb:** châqar (רקח) [pronounced *khaw-KAHR*], which means *to search out, to search for, to investigate, to thoroughly investigate*. Strong's #2713 BDB #350. Judges 18:2 1Sam. 20:12 2Sam. 10:5 1Kings 7:47 Job 5:27 13:9 Psalm 44:21 (95:4)

châqar (רַקָח) [pronounced *khaw-KAHR*]	*to search out, to search for, to investigate, to thoroughly investigate*	3rd person masculine singular, Qal imperfect	Strong's #2713 BDB #350
châqar (רַקָח) [pronounced *khaw-KAHR*]	*to be search out [for]; to be found out; to be [thoroughly] investigated [ascertained, examined]*	3rd person masculine singular, Niphal imperfect	Strong's #2713 BDB #350
châqar (רַקָח) [pronounced *khaw-KAHR*]	*to search out [for0, to seek out [for], to [thoroughly] investigate [explore]*	3rd person masculine singular, Piel imperfect	Strong's #2713 BDB #350

738. **Masculine_noun:** chêqer (הֵקֶר) [pronounced *KHAY-ker*], which means *a careful investigation, a searching out* or *a searching for, an investigation, research, investigation, inquisition, study, examination, survey*. There is the very similar word châqar (חָקַר) [pronounced *khaw-KAHR*], which means *to search* (Strong's #2713 BDB #350) and its noun cognate is this word. I used to think that this might have mean *a thing searched out* or *searched for*. Barnes points out that the searching implied is done by digging or boring into the earth; the portion of the earth which lies outside of man's ordinary observation.[175] Unfortunately, there does not appear to be a simple, one-word modern translation, although we are probably close with the renderings *research, investigation, inquisition, study, examination, survey*. When used with the negative, this becomes an interesting study. Many of the miracles which are done by God do not have to conflict with the laws of nature. As we have discussed, many of the miracles which were performed in Egypt were mighty uses of the laws of nature (which God Himself decreed in the first place). They are called unsearchable because the observers cannot find out how they were done. This does not mean that these miracles were illusionary; they were real miracles, but often with natural, but unsearchable, causes. With the negative construct, this means *unsearchable*. A point which Keil and Delitzsch make concerning this word is that this word purposes to uncover that which is hidden or unseen, and therefore that which is immaterial or unknown. In this context, the desire is to know the nature thoughts or plans of God. When this word is translated *the hidden depths* or *the deep things,* we get the feeling that Zophar is referring to exotic and exceptionally confusing doctrines and divine truths. Quite the contrary—we are only speaking here of knowing that which they do not know and do not have any written revelation concerning. Strong's #2714 BDB #350. Judges 5:16 Job 5:9 8:8 9:10 11:7 Psalm (95:4)

chêqer (הֵקֶר) [pronounced *KHAY-ker*]	*a careful investigation, a searching out* or *a searching for, an investigation, research, investigation, inquisition, study, examination, survey*	masculine plural construct	Strong's #2714 BDB #350

739. **Masculine_noun:** mechᵉqâr (רְקְחֶמ) [pronounced *mehkhᵉ-KAWR*], which means *range, space, field*. Strong's #4278 BDB #350. Psalm 95:4

mechᵉqâr (רְקְחֶמ) [pronounced *mehkhᵉ-KAWR*]	*range, space, field; a recess*	masculine plural construct	Strong's #4278 BDB #350

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[175] *Barnes' Notes,* Vol. IV, book 3, p. 37.

It is found only here in the Hebrew Bible. It is rendered *hidden resources* (Rotherham), *range (as a place to be explored)* (BDB), *depths* (NASB, NIV, NRSV and Owens), *deep places* (*The Amplified Bible* and Young).

740.   **Verb:** chârêb (בֵרָח) [pronounced *khaw-RAW^BV*], which means *to be dry, to be dried up*. It also means *to waste, to lay waste, to be desolate*. The idea is that when a land goes without water, it both dries up and is desolate. In the Hiphil, with a human subject, it means *to lay waste, to make desolate*. As a participle, it is sort of like Samson's occupation, and it would be rendered *devastator, destroyer, exterminator, terminator, annihilator, ravager*. Strong's #2717 BDB #351. [BDB presents this word as a homonym which means, on the one hand, *to be desolate* and on the other *to be dry*]. Gen. 6:13 Judges 16:7, 24 Job 14:11 Psalm 106:9

chârêb (בֵרָח) [pronounced *khaw-RAW^BV*]	*to be dry, to be dried up; to waste, to lay waste, to be desolate*	3rd person masculine singular, Qal imperfect	Strong's #2717 BDB #351
chârêb (בֵרָח) [pronounced *khaw-RAW^BV*]	*devastator, destroyer, exterminator, terminator, annihilator, ravager*	participle	Strong's #2717 BDB #351
chârêb (בֵרָח) [pronounced *khaw-RAW^BV*]	with a human subject, it means *to lay waste, to make desolate*	3rd person masculine singular, Hiphil imperfect	Strong's #2717 BDB #351

741.   **Masculine_noun:** which means *dung, shit*. Used for dove turds. Strong's #2716 BDB #351.

742.   **Feminine_noun:** which means *draught house*. Say what? 2Kings 10:27.* Strong's #4280 BDB #351.

743.   **Verb1:** chârab (בְרָח) [pronounced *KHAW-rahb^v*], which means *to be dry, to be dried up; to be [make] wasted; to be [make] desolate*. Strong's #2717 BDB #351.

744.   **Adjective:** chârê^bv (חרב) [pronounced *khaw-RABV*], and it means *waste, desolation*. Strong's #2720 BDB #351. Job 5:15

745.   **Masculine_noun:** chôreb (חֹרֶב) [pronounced *khoh-RE^BV*], which means *extreme dryness, drought, heat*. This word is used for *dryness* as in the absence of dew. It is used of a physical ailment in Job 30:30. Strong's #2721 BDB #351. [The word *sword* is chere^bv (חֶרֶב) [pronounced *khe-RE^BV*] (see **Strong's #2719 BDB #352**). However, there is a very similar word:] As you will recall, the original text was written without vowels, so these would have been the same words in the original text (chr^bv). This is also the opinion of BDB and the Vulgate and Samaritan codices that this is the proper rendering. Deut. 28:22 Joshua 3:18 4:18 Job 5:15

746.   **Feminine_noun:** chârâbâh (הָבָרָח) [pronounced *khaw-raw-BAW*], which means *dry land, dry ground*. Strong's #2724 BDB #351. Gen. 7:22 Exodus 14:21

chârâbâh (הָבָרֲח) [pronounced *khaw-raw-BAW*]	*dry land, dry ground*	feminine singular noun	Strong's #2724 BDB #351

747.   **Masculine_noun:** char^ebôwnêy (יֹנוֹבְרַח) [pronounced *khahr-bohn-AY*], which means *drought, heat*. Strong's #2725 BDB #351. Psalm 32:4*

char^ebôwnêy (יֹנוֹבְרַח) [pronounced *khahr-bohn-AY*]	*drought, heat*	masculine plural construct	Strong's #2725 BDB #351

748.   **Verb2:** which means *to be desolate, to be wasted*. Strong's #2717 BDB #351. See above.

749.   **Adjective:** chârêb (בֵרָח) [pronounced *khaw-RABE*], which means *wasted, desolate, dry*. Strong's #2720 BDB #351.

750.   **Masculine_noun:** chôreb (בֶרֹח) [pronounced *KHOH-rehb*], which means *dryness, desolation, drought, heat; parching heat*. Strong's #2721 BDB #351. Gen. 31:40

chôreb (בֶרֹח) [pronounced *KHOH-rehb*]	*dryness, desolation, drought, heat; parching heat*	masculine singular noun	Strong's #2721 BDB #351

751.   **Masculine_proper_noun:** Chôrêb (בֵרֹח) [pronounced *khoh-RE^BV*], which means *waste, desert* and is transliterated *Horeb*. Strong's #2722 BDB #352. Exodus 3:1 17:6 33:6 Deut. 1:2 4:10 5:2 1Kings 8:9 Psalm 106:19

Chôrêb (בֵרֹח) [pronounced *khoh-RE^BV*]	*waste, desolate; desert* and is transliterated *Horeb*	proper noun	Strong's #2722 BDB #352

752.   **Feminine_noun:** chor^ebâh (הָבְרָח) [pronounced *khohr^b-VAW*], which means *waste, desolation*. In the plural, this means *waste places, desolated places, ruins, destroyed areas*. Strong's #2723 BDB #352. Job 3:14 The Doctrine of Fasting (Isa. 58:12)

chor^ebâh (הָבְרָח) [pronounced *khohr^b-VAW*]	*waste, desolation*	feminine singular noun	Strong's #2723 BDB #352
ch^orâbôwth (תוֹבָרֳח) [pronounced *khoh-raw-BOHTH*]	*waste places, desolated places, ruins, destroyed areas*	feminine plural noun	Strong's #2723 BDB #352

753.   **Verb3:** which means *to attack, to strike down*. Strong's # BDB #352.

754.   **Feminine_noun:** chereb (בֶרֶח) [pronounced *khe-RE^BV*], which means *sword*. Strong's #2719 BDB #352. Gen. 3:24 27:40 31:26 34:25 48:22 Exodus 5:3, 21

15:9 17:13 18:4 22:24 32:27 Deut. 20:13 Judges 1:8 1Sam. 13:19 14:20 15:8 17:39 18:4 21:8 22:10 25:13 31:4 2Sam. 1:12 12:9 15:14 18:8 20:8 23:10 24:9 1Kings 1:51 2:8 3:24 Job 1:15 Psalm 7:12 57:4 59:7 63:10 64:3 89:43 149:6 Prov. 5:4

chereb (בֶרֶח) [pronounced *khe-RE^BV*]	*sword, knife, dagger; any sharp tool*	feminine singular noun	Strong's #2719 BDB #352

755. **Masculine_proper_noun:** Strong's #2726 BDB #353.

756. **Verb:** chârag (גָרַח) [pronounced *khaw-RAHG*], which means *to shake from fear, to tremble, to quake*. Strong's #2727 BDB #353. 2Sam. 22:46

chârag (גָרַח) [pronounced *khaw-RAHG*]	*to shake from fear, to tremble, to quake*	3rd person masculine singular, Qal imperfect	Strong's #2727 BDB #353

757. **Masculine_noun:** which means *kind of a locust*. Strong's #2728 BDB #353.

758. **Verb:** chârad (דַרָח) [pronounced *chaw-rahd*], and it means *to tremble, to be terrified, to be frightened*. My original thinking was that this verb might allow for someone to simply shake, as if cold. However, all the other uses of this verb indicate fear of some sort. Strong's #2729 BDB #353. Gen. 27:33 42:28 Exodus 19:16, 18 Judges 8:12 Ruth 3:8 1Sam. 13:7 14:15 16:4 21:1 28:5 2Sam. 17:2 1Kings 1:49 Job 11:19

chârad (דַרָח) [pronounced *chaw-RAHD*]	*to tremble, to be terrified, to be frightened; to come trembling, to hasten; to be anxiously careful*	3rd person masculine singular, Qal imperfect	Strong's #2729 BDB #353

Followed by a preposition: *to fear for anyone; to take care of someone; to follow someone trembling; to go or come trembling*.

chârad (דַרָח) [pronounced *chaw-RAHD*]	*to make tremble, to cause to be terrified, to make frightened; to drive [away, out]; to rout [an army]*	3rd person masculine singular, Hiphil imperfect	Strong's #2729 BDB #353

759. **Adjective/verb:** chârêd (דָרֵח) [pronounced *khaw-RAYD*], which means *trembling, fearful, afraid*. Strong's #2730 BDB #353. 1Sam. 4:13

chârêd (דָרֵח) [pronounced *khaw-RAYD*]	*trembling, fearful, afraid*	masculine singular Adjective (also used as a verb)	Strong's #2730 BDB #353

760. **Proper_noun_location:** Strong's #5878 BDB #353.

761. **Gentilic_adjective:** Chărôrîy (יְרוֹרָח) [pronounced *khuhr-oh-EE*], which means *mountaineer; trembling; quaking,* transliterated . Strong's #2033 & 2733 BDB #353. 2Sam. 23:25 1Chron. 11:27

Hărôwrîy (יְרוֹרָח) [pronounced *huh-row-REE*]	*mountaineer;* transliterated *Harorite*	gentilic singular adjective for a location; with the definite article	Strong's #2033 BDB #353
Chărôwdîy (יְדוֹרָח) [pronounced *khuhr-ohd-EE*]	*trembling; quaking,* transliterated *Harodite*	gentilic singular adjective for a location; with the definite article	Strong's #2733 BDB #353

Strong's identifies this, along with BDB as Hărôwrîy (יְרוֹרָח) [pronounced *huh-row-REE*], which is how this is spelled in 1Chron. 11:27. Strong's #2033 BDB #353. However, this is read (with the definite article), as hahărôwdîy (יְדוֹרֵחַה) [pronounced *hah-huh-roh-dee*], given that the rho (ר) and dâleth (ד) are often confounded with one another. What we find in 2Sam. 23:25 is hachărôwdîy (יְדוֹרֵחַה) [pronounced *hah-khuh-roh-dee*]. Strong's #2733 BDB #353.

762. **Feminine_noun:** chărâdâh (הָדָרֲח) [pronounced *khuh-raw-DAW*], which means *trembling, fear, anxiety*. Strong's #2731 BDB #353. Gen. 27:33 1Sam. 14:15

chărâdâh (הָדָרֲח) [pronounced *khuh-raw-DAW*]	*trembling, fear, anxiety*	feminine singular noun	Strong's #2731 BDB #353

763. **Verb:** chârâh (הָרָח) [pronounced *khaw-RAWH*], which means *to kindle, to become angry*. This is obviously an anthropopathism—God does not get angry; but the picture here is God sees this, and he gets a little mad; He thinks about it, and He gets a little more angry; He thinks about it some more, and He begins to seethe and burn with anger. Just as I learned in the cub scouts, you begin a fire with some paper, which ignites some small twigs, which ignites some larger branches, which ignites the logs. This verb obviously must be in the imperfect, as this is a continued action of one's anger building up. But again, let me emphasize, this is an anthropopathism; God's character does not allow for Him to seethe with anger; this is language of accommodation so that we can have a human understanding of God's actions. We have all been upset over a situation that, when given time to reflect upon it, have become more and more angry. Every time we think about it some more, we get angrier. That is the meaning of this verb—it is just like kindling a fire. Strong's #2734 BDB #354. Gen. 4:5 18:30 30:2 31:35 34:7 39:19 44:18 45:5 Exodus 4:14 22:23 32:10 Num. **11:1** Judges 2:14 **6:39** 1Sam. 11:6 15:11 17:28 18:8 20:7 2Sam. 3:8 12:5 13:21 19:42 22:8 24:1 Job **19:11** Psalm 106:40

chârâh (הָרָח) [pronounced *khaw-RAWH*]	*to burn, to kindle, to become angry, to burn with anger; to evoke great emotion*	3rd person masculine singular, Qal imperfect	Strong's #2734 BDB #354

The preposition which follows this verb often determines or colors its meaning.[176]

When followed by the bêyth preposition, this means *to burn with anger against [someone]*. If following by *in his eyes,* the emphasis is upon the gaze of the person who is angered. Similarly used, but found less often, ʾel (לֶא) [pronounced *ehl*] and ʿal (לַע) [pronounced *ġahl*].

The lâmed preposition would be used to indicate toward whom the anger is directed or for whom the anger is kindled.

chârâh (הָרָח) [pronounced *khaw-RAWH*]	*to be angry with, to be incensed with [by]*	3rd person masculine singular, Niphal imperfect	Strong's #2734 BDB #354
chârâh (הָרָח) [pronounced *khaw-RAWH*]	*to burn, to make burn; to kindle [anger]*	3rd person masculine singular, Hiphil imperfect	Strong's #2734 BDB #354
chârâh (הָרָח) [pronounced *khaw-RAWH*]	*to fret oneself; to be angry*	3rd person masculine singular, Hithpael imperfect	Strong's #2734 BDB #354
chârâh (הָרָח) [pronounced *khaw-RAWH*]	*to emulate, to rival*	3rd person masculine singular, Tiphal (?) imperfect	Strong's #2734 BDB #354

764. **Masculine_noun:** chârôwn (וֹרָח) [pronounced *khaw-ROHN*], which means *heat, burning; a burning [of anger], the heat of anger, anger*. Strong's #2740 BDB #354. Exodus 11:8 15:7 32:12 1Sam. 28:18 Job 20:23 Psalm 2:5

chârôwn (וֹרָח) [pronounced *khaw-ROHN*]	*heat, burning; a burning [of anger], the heat of anger, anger, wrath, rage*	masculine singular noun	Strong's #2740 BDB #354

765. **Masculine_noun:** chŏrîy (יִרֳח) [pronounced *khŏ-REE*], which means *a burning, heat; fierce; great*. Strong's #2750 BDB #354. 1Sam. 20:34

chŏrîy (יִרֳח) [pronounced *khŏ-REE*]	*a burning, heat; fierce; great*	masculine singular construct	Strong's #2750 BDB #354

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[176] See H. W. F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament;* ©1979 by Baker Books; p. 303.

766. **Masculine_noun:** which means *a string of beads*. Only found in plural. Strong's #2737 BDB #354.

767. **Verb :** which means *to cut, to scratch, to tear*. Strong's #none BDB #354.

768. **Masculine_noun:** chereṭ (חֶרֶט) [pronounced *KHEH-reht*], which means, *an engraving tool, a stylus, a chisel, a pen*. Strong's #2747 BDB #354. Exodus 32:4 **

chereṭ (חֶרֶט) [pronounced *KHEH-reht*]	*an engraving tool, a stylus, a chisel, a pen*	masculine singular noun with the definite article	Strong's #2747 BDB #354

769. **Masculine_noun:** charᵉṭôm (חַרְטֹם) [pronounced *khahr-TOHM*], which means, *an engraver, a writer [possessing information of the occult]; a diviner, a magician, an astrologer*. This word can also be used of one familiar with the black arts (diviner, astrologer, magician). Strong's #2748 BDB #355. Gen. 41:8 Exodus 7:11 8:7 9:11

charᵉṭôm (חַרְטֹם) [pronounced *khahr-TOHM*]	*an engraver, a writer [possessing information of the occult]; a diviner, a magician, an astrologer, mystic*	masculine plural noun	Strong's #2748 BDB #355

770. **Masculine_noun:** which means *bag, purse*. Strong's #2754 BDB #355.

771. **Verb:** which means *to set in motion, to start*. Strong's #2760 BDB #355.

772. **Masculine_plural_noun:** which means *lattice [or some opening through which one might look]*. Strong's #2762 BDB #355.

773. **Masculine_noun:** which means *a weed, perhaps chick pea*. Strong's #2738 BDB #355.

774. **Verb1:** châram (חָרַם) [pronounced *khaw-RAHM*], which means *completely devoted to, devoted to,* or *completely destroyed*. The complete set of meanings are: ❶ *to shut in, to draw in;* ❷ *to contract the nose, to depress the nose;* ❸ *to prohibit [something being used for common use], to consecrate [to God], to devote [to God];* ❹ *to completely and utterly destroy, to extirpate*. Found in the Hiphil almost 50 times; once in the Qal. The connection between the latter two is that whatever is devoted to God is completely removed, either from man's use or from the planet earth. Strong's #2763 BDB #355. **The Doctrine of Devoting to God** Exodus 22:20 Lev. 21:18 (see above and below) Deut. 2:34 3:6 7:2 20:17 Joshua 2:10 6:18 8:26 10:1 11:11, 20 21:11 Judges 1:17 1Sam. 15:3 1Kings 9:21

châram (חָרַם) [pronounced *khaw-RAHM*]	*to completely devote to, to devote to, to devote to God via complete and total annihilation, to utterly destroy, to dedicate to destruction*	2nd person masculine plural, Hiphil perfect	Strong's #2763 BDB #355
châram (חָרַם) [pronounced *khaw-RAHM*]	*completely devoting to, devoting to, devoting to God via completely and totally annihilating, utterly destroying, dedicating to destruction*	Hiphil participle	Strong's #2763 BDB #355
châram (חָרַם) [pronounced *khaw-RAHM*]	*to be put under the ban, be devoted to destruction; to be devoted, be forfeited; to be completely destroyed*	3rd person masculine singular, Hophal imperfect	Strong's #2763 BDB #355

775. **Masculine_noun:** chêrem (חֵרֶם) [pronounced *KHĀ-rem*], which means *something completed devoted [to God], the act of completely devoting something to God, something dedicated to destruction, the curse, the ban,* or *something completely in God's possession,* whether good or bad. Part of what is implied is a *separation* of some sort. In fact, the Arabic word, *harem,* comes from this. *Harem* is a living area set aside for women. The complete meanings are: ❶ *a net* (Habak. 1:16–17); ❷ *something devoted entirely to God (implying that it is to be completely destroyed)* (Lev. 27:21 Deut. 7:26); ❸ *the act of completely devoting something to God, the ban* (Zech. 14:11 Mal. 3:24). Some things that were taken in battle were designated chêrem—they were not to be taken or used or sold by the Jews—these things were destroyed or burned. They completely belonged to God. When used in a negative sense, this word is often rendered *cursed thing.* (Deut. 7:26 13:17 Joshua 6:17–18 1Sam. 15:21). In Lev. 27:21, 28–29 Num. 18:14, chêrem is used in the good sense of something which has been set aside for God's exclusive ownership. If memory serves, this was later called corban (qorbân) and some would place their possessions under corban so that they would not have to share them with their needy parents. The corresponding verb means *to utterly destroy* (see above). It appears to have a completely different meaning in Mic. 1:2 and Hab. 1:15–17, where it is translated *net.* Strong's #2764 BDB #356. Lev. **27:21** Joshua **6:18** 7:1, 12 **The Doctrine of Devoting to God** 1Sam. 15:(3), 21

chêrem (חֵרֶם) [pronounced *KHĀ-rem*]	*something completed devoted [to God], the act of completely devoting something to God, something dedicated to destruction, the curse, a cursed thing, the ban,* or *something completely in God's possession,* whether good or bad; *net*	masculine singular noun with the definite article	Strong's #2764 BDB #356

776. **Proper_noun_location:** which means *sacred;* and is transliterated . Strong's #2765 BDB #356.

777. **Masculine_proper_noun:** which means *consecrated* and is transliterated . Strong's #2766 BDB #356.

778. **Proper_noun_location:** Chor^emâh (הָמְרֹח) [pronounced *khor^e-MAW*], which means *devoted [to God]; dedicated to destruction; cursed thing;* and it is transliterated *Hormah*. It is taken from the Hebrew word for *devoted* or *devoted to destruction,* which is chêrem (Strong's #2764 BDB #356). This possibly means asylum. Strong's #2767 BDB #356. Deut. 1:44 Judges 1:17 1Sam. 30:30

Chor^emâh (הָמְרֹח) [pronounced *khor^e-MAW*]	*devoted [to God]; dedicated to destruction; cursed thing;* and it is transliterated *Hormah*	proper noun; location	Strong's #2767 BDB #356

Chor^emâh can be taken in a positive or negative way.

779. **Proper_noun_mountain:** cher^emôwn (ןֹומְרֶח) [pronounced *Hermon*], which means *sacred [mountain];* and is transliterated *Hermon*. Strong's #2768 BDB #356. Deut. 3:8 4:48 Judges 3:3 Psalm 133:3 89:12

Cher^emôwn (ןֹומְרֶח) [pronounced *khehr^e-MOHN*]	*sanctuary; sacred [mountain];* and is transliterated *Hermon*	proper noun mountain	Strong's #2768 BDB #356

780. **Verb:** which means *slit, mutilate*. Check spelling and definitions. Strong's #2763 BDB #356.

châram (םַרָח) [pronounced *khaw-RAHM*]	*to split, to slit, to mutilate (a part of the body)*	3rd person masculine singular, Qal imperfect	Strong's #2763 BDB #356
châram (םַרָח) [pronounced *khaw-RAHM*]	*to divide*	3rd person masculine singular, Hiphil imperfect	Strong's #2763 BDB #356

781. **Masculine_noun:** which means *net, perforated, something perforated; maker of nets, hunter's net, fisherman's net*. Strong's #2764 BDB #357.

782. **Proper_noun_location:** which means *road, path;* and is transliterated . **See below** Strong's #2771 BDB #351.

783. **Masculine_proper_noun:** Chârân (וְרָח) [pronounced *khaw-RAWN*], which means *parched; mountaineer;* transliterated *Haran, Charan*. Strong's #2771 BDB #357. Gen. 11:31, 32 12:4 27:43 28:10 29:4

Chârân (וְרָח) [pronounced *khaw-RAWN*]	*parched; mountaineer; road, path* transliterated *Haran, Charan*	masculine singular proper noun/location	Strong's #2771 BDB #357

784. **Proper_noun_location:** which means *two hollows, caves, ravines;* and is transliterated . Strong's #2773 BDB #357.

785. **Masculine_proper_noun:** which means and is transliterated . Strong's #2774 BDB #357.

786. **Masculine_noun:** which means *sun*. Strong's #2775 BDB #357.

787. **Verb2:** chāram (חַם) [pronounced *khaw-RAM*] which has the diverse meanings *ban, devote and exterminate*. However, here, BDB lists it separately on another page as meaning *slit*. It might mean *to facially scar*. The other uses of this verb, whether it is a homonym or no, are never in the Qal. All we can be certain of is that there is some kind of disfigurement. Strong's #2763 BDB #356 (& #355) Lev. 21:18

788. **Masculine_noun2:** which means *net [something perforated]*. Strong's #2764 BDB #357.

789. **Masculine_noun:** cherᵉmêsh (שֶׁמְרֶח) [pronounced *khehr-MAYSH*], which means *sickle*. Strong's #2770 BDB #357. Deut. 16:9

cherᵉmêsh (שֶׁמְרֶח) [pronounced *khehr-MAYSH*]	*sickle*	masculine singular noun	Strong's #2770 BDB #357

790. **Masculine_proper_noun:** cheres (חֶרֶס) [pronounced *KHEH-res*], and it means *sun;* and possibly *itch, [red] rash, a sun-related epidermal problem*. (see Judges 8:13 14::18 Job 9:7; it is only found elsewhere in Deut. 28:27* for possibly a *sun* related epidermal problem). If the *ascent of Heres* is a particular place, this is the only time we hear of it in the Bible. Such a thing would not be unheard of since we are in the land controlled by the Midianites (although this is on the border between Gad and east Manasseh) and this will be the last showdown between Israel and Midian. Barnes suggests that it is probably a mountain pass. We have a mountain named Mount Heres in Judges 1:35 where the Amorites lived, having been too strong for the house of Joseph, but this is apparently in the territory of Dan where Dan, west Manasseh and Ephraim all meet (compare Joshua 19:41–42 and Judges 1:34–36). Since *Heres* means *sun,* it is not unlikely that two different mountain regions could be called *Heres*. In Isa. 19:18, we will come across the *city*

of the sun (i.e., Heliopolis). Strong's #2775 & #2776 BDB #357. Judges 1:35 (in conjunction with the word har) 2:9 8:13

cheres (חֶרֶס) [pronounced *KHEH-res*]	*sun;* transliterated *Heres*	masculine singular proper noun	Strong's #2775 & #2776 BDB #357
cheres (חֶרֶס) [pronounced *KHEH-res*]	*sun;* and possibly *itch, [red] rash, a sun-related epidermal problem*	masculine singular noun	Strong's #2775 & #2776 BDB #357

791. **Proper_noun_location:** which means *;* and is transliterated . Strong's #2776 BDB #357.

792. **Verb:** which means *to be clever, to be shrew, to invent, to originate, to split.* Strong's #none BDB #357.

793. **Masculine_proper_noun:** which means and is transliterated . Strong's #8475 BDB #357.

794. **Verb:** châraph (חָרַף) [pronounced *khah-RAHF*], which means *to defy, to reproach.* In the Piel, it means *to scorn, to reproach, to scornfully defy.* We might have a better understanding of this if we think of it as *they jeopardized their souls.* Before even discussing its definition, spend a little time and look this word up in 1Sam. 17:10, 26, 36 Psalm 42:10 57:3 74:18 Isa. 37:4 and see if you can even figure out what English word corresponds to châraph. Only because there are so many passages listed would you be able to see that this word is consistently translated either *defy* or *reproach.* Châraph is found 39 times in the Bible and it is consistently translated *defy* or *reproach* 37 times.[177] Its noun cognate is found over 75 times in the Hebrew translated **every single time** as a form of *reproach.* There are times when one word is so close to another that just a slight slip of the pen can affect its meaning. That is not the case here. A reproach to oneself, one's own family or one's inner circle, is to bring disgrace and dishonor upon yourself and/or them. When you reproach someone else, you defy, discredit, shame, or rebuke them; when someone reproaches you, they defy, discredit, shame or rebuke you. The Niphal is the passive stem, so the woman has been shamed or discredited. Strong's #2778 BDB #357 & #358. Lev. 19:20 Judges 5:18 8:15 1Sam. 17:10 2Sam. 21:21 23:9 Psalm 44:16 55:12 57:3 89:51

châraph (חָרַף) [pronounced *khah-RAHF*]	*to scorn, to reproach; to defy*	3rd person masculine singular, Qal imperfect	Strong's #2778 BDB #357 & #358

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[177] The other exception is Isa 18:6, which reads: ...beast of the earth *shall winter* upon them...

châr2aph (חָרַף) [pronounced *khah-RAHF*]	*to defy, to reproach, to scorn, to reproach, to scornfully defy; to discredit [taunt, shame, rebuke]*	3rd person masculine singular, Piel imperfect	Strong's #2778 BDB #357 & #358

795. **Feminine_noun:** cherᵉpâh (הָפְרָח) [pronounced *kher-PAW*], which means *a reproach, a taunt, scorn, shame, disgrace.* Strong's #2781 BDB #357. Gen. 30:23 34:14 Joshua 5:9 1Sam. 11:2 17:26 25:39 2Sam. 13:13 Job 16:10 19:5 Psalm 15:3 44:13 89:41 Prov. 6:33

cherpᵉâh (הָפְרֶח) [pronounced *kher-PAW*]	*a reproach, a taunt, scorn, shame, disgrace*	feminine singular noun	Strong's #2781 BDB #357

796. **Verb2:** which means *to gather fruit, to pluck.* Strong's #none BDB #358.

797. **Masculine_noun:** chôreph (חֶרֹח) [pronounced *KHOH-rehf*], which means *harvest time, autumn; winter.* Strong's #2779 BDB #358. Gen. 8:22

chôreph (חֶרֹח) [pronounced *KHOH-rehf*]	*harvest time, autumn; winter*	masculine singular noun	Strong's #2779 BDB #358

798. **Verb3:** which means *to remain in harvest time; to winter.* Isa. 18:6.* Why distinguish between this and *Verb2* above? Strong's #2778 BDB #357.

799. **Masculine_proper_noun:** which means *harvest; reproach;* transliterated . Strong's #2780 BDB #358.

800. **Masculine_proper_noun:** which means *autumn;* transliterated . Strong's #2756 BDB #358.

801. **Gentilic_adjective:** Chărîypîy (חֲרִיפִי) [pronounced *khuh-ree-FEE*], which means *harvest; reproach,* transliterated *Haruphite.* Strong's #2741 BDB #358. 1Chron. 12:5*

Chărîypîy (חֲרִיפִי) [pronounced *khuh-ree-FEE*]	*harvest; reproach,* transliterated *Haruphite*	gentilic adjective	Strong's #2741 BDB #358

You will notice a big difference between the pronunciation and the transliteration. That is because there are a couple of letters in question; one manuscript has one spelling, another, a different spelling. If my spelling is correct, then these would be related to the Hariph clan, mentioned in Neh. 7:24 (Strong's #2756).

802. **Verb4:** which means *to acquire, to gain.* Strong's #2778 BDB #357.

803. **Verb1:** chârats (עָרָח) [pronounced *khaw-RATS*], which means *to cut, to cut into; to mutilate; to sharpen* [used metaphorically for the tongue]; figuratively used to mean *to decide, to determine, to decree.* Strong's #2782 BDB #358. Exodus 11:7 Joshua 10:21 2Sam. 5:24 Job 14:5

| chârats (חָרַץ) [pronounced *khaw-RATS*] | *to cut, to cut into; to mutilate; to sharpen* [used metaphorically for the tongue]; figuratively used to mean *to decide, to determine, to decree* | 3rd person masculine singular, Qal imperfect | Strong's #2782 BDB #358 |

Barnes gives the meaning as *fixed, settled*. I believe the connection is that when something is cut into stone, it is permanently decreed.

804. **Adjective1:** which means *sharp, diligent*. Strong's #2742 BDB #358.

| chârûwts (חָרוּץ) [pronounce *khaw-ROOTS*] | *sharpened, sharp-pointed; sharp; diligent* | masculine singular adjective; also used as a substantive | Strong's #2742 BDB #359 |

This word also means *strict decision, decision (masculine noun); trench, moat, ditch (masculine noun); gold (used in poetry)*. This meaning seems to be the basic meaning of this noun, upon which the other meanings are based. For instance, gold seems to come from the idea that *gold* is a *sharp, bright* color.

805. **Masculine_noun2:** which means *strict decision*. Joel 4:14.* Strong's #2742 BDB #358. Prov. 10:4 (masculine plural adjective)

| chârûwts (חָרוּץ) [pronounce *khaw-ROOTS*] | *strict decision; something decided [upon]; a judgment* | masculine singular noun | Strong's #2742 BDB #359 |

This word also means *sharp-pointed, sharp, diligent (adjective); trench, moat, ditch (masculine noun); gold (used in poetry)*. The meaning of a *strict decision* seems to come from the idea that the *decision* is a *sharp, diligent* concept.

806. **Masculine noun3:** which means *trench, moat*. Strong's #2742 BDB #358.

| chârûwts (חָרוּץ) [pronounce *khaw-ROOTS*] | *a trench, moat, ditch* | masculine singular noun | Strong's #2742 BDB #359 |

This word also means *sharp-pointed, sharp, diligent (adjective); strict decision, decision (masculine noun); gold (used in poetry)*. The meaning of *trench, moat, ditch* seems to come from the idea that a *trench [moat, ditch]* is dug with a *sharp* implement.

807. **Masculine_noun4:** Prov. 8:10

| chârûwts (חָרוּץ) [pronounce *khaw-ROOTS*] | *gold* (used in poetry) | masculine singular noun | Strong's #2742 BDB #359 |

This word also means *sharp-pointed, sharp, diligent (adjective); strict decision, decision (masculine noun); trench, moat, ditch (masculine noun); gold (used in poetry)*. The meaning of gold seems to come from the idea that *gold* is a *sharp, bright* color.

808. **Masculine_proper_noun:** which means *strict decision; trench, moat;* transliterated . Same as above? Strong's #2743 BDB #358.

809. **Masculine_noun:** chârîyts (חָרִיץ) [pronounced *khaw-REETZ*], which means *a thing cut, a cut, a sharp instrument*. Strong's #2757 BDB #358. 1Sam. 17:18 2Sam. 12:31

chârîyts (חָרִיץ) [pronounced *khaw-REETZ*]	*a cutting, a piece (thing) cut (off); a cut; a sharp instrument; sharpened*	masculine plural construct	Strong's #2757 BDB #358

810. **Masculine_plural_noun:** which means *grape kernels, grape stones*. Huh? Strong's #2785 BDB #359.

811. **Verb2:** which means *to be yellow*. Strong's #none BDB #359.

812. **Masculine_noun5:** chârûwts (חָרוּץ) [pronounced *khaw-ROOTS*], which means *gold* (used in poetry). Strong's #2742 BDB #359. Psalm 68:13 Prov. 3:14

chârûwts (חָרוּץ) [pronounce *khaw-ROOTS*]	*gold* (used in poetry)	masculine singular noun	Strong's #2742 BDB #359

This word also means *sharp-pointed, sharp, diligent (adjective); strict decision, decision (masculine noun); trench, moat, ditch (masculine noun)*. The meaning of gold seems to come from the idea that *gold* is a *sharp, bright* color.

813. **Verb:** which means *to bind, to twist powerfully*. Strong's #none BDB #359.

814. **Feminine_noun:** char^e tsûbbôwth (חַרְצֻבּוֹת) [pronounced *khar-tzoob-BOHTH*], which means *bond, fetter, pang*. The problem with defining this word is that it only occurs in Psalm 73:4 and Isa. 58:6.* By the latter use, it appears as though it is some kind of a *band* or *restraining device*. There is an unused verb form which may mean *to bind, to twist powerfully* which appears to be its cognate. However, the key word is *unused*. We have no cognates nearby in BDB to help us out. However, Keil and Delitzsch tie its unused verb, char^e tsô^b v (חַרְצֹב) [pronounced *khahr-TZOH^B V*], to chatstsô^b v (חַצֹּב) [pronounced *khahtz-TZOH^B V*], which they tie to its cognate, which means pain (*châtsa^b v* means *to hew, to cut into pieces;* and the cognate which they tie chatstsô^b v to is ʿâtsa^b v, which means *pain;* anyway, it's a long way to Tipperary). Apparently, the Latin used is *tormenta,* which is taken from *torquere,* two words that most of us probably recognize, and from that we can get the word *pain*. Strong's #2784 BDB #359. The Doctrine of Fasting (Isa. 58:6) Psalm **73:4**

815. **Verb:** which means *to gnash, to grind [the teeth]*. Strong's #2786 BDB #359.

816. **Verb1:** which means *to be hot, to be scorched, to burn*. Strong's #2787 BDB #359.

817. **Masculine_noun:** which means *parched place*. Jer. 17:6.* Strong's #2788 BDB #359.

818. **Masculine_noun:** which means *violent heat, fever*. Deut. 28:22.* Strong's #2746 BDB #359.

819. **Masculine_proper_noun:** which means *violent heat, fever;* transliterated . Strong's #2744 BDB #359.

820. **Verb2:** which means *to become free, to be freeborn*. Strong's #none BDB #359.

821. **Masculine_noun2:** which means *noble*. Late word. Strong's #2715 BDB #359.

822. **Verb3:** which means *to bore, to pierce*. Strong's #none BDB #359.

823. **Masculine_noun3:** chûwr (חוּר) [pronounced *khoor*], which means *hole*. Strong's #2356 BDB #359. 1Sam. 14:11

chûwr (חוּר) [pronounced *khoor*]	*hole*	masculine plural noun (with the definite article)	Strong's #2356 BDB #359

824. **Masculine collective noun:** which means *hiding places of men, hole to hide in*. Strong's #2352 BDB #359.

825. **Proper_noun:** Chôrîy (יֹרח) [pronounced *khoh-REE*], which means *cave-dweller, troglodyte;* transliterated *Hori*. Same as above. Strong's #2753 BDB #360. Gen. 36:22

Chôrîy (יֹרח) [pronounced *khoh-REE*]	*cave-dweller, troglodyte;* transliterated *Hori*	proper noun	Strong's #2752 BDB #362
I see no difference between this and Strong's #2752 BDB #362. Owens gives the BDB page number as 360.			

826. **Adjective:** chôrîy (יֹרח) [pronounced *khoh-REE*], which means *cave-dweller, troglodyte*. Strong's #2752 BDB #362.

827. **Adjective_gentis:** Chôrîy (יֹרח) [pronounced *khoh-REE*], which means *cave-dweller, troglodyte;* transliterated *Horites*. Same as above. Strong's #2752 BDB #362. Gen. 14:5 36:20, 21, 29 Deut. 2:12

Chôrîy (יֹרח) [pronounced *khoh-REE*]	*cave-dweller, troglodyte;* transliterated *Horites*	adjective gentis; proper noun; with the definite article	Strong's #2752 BDB #362
Probably the aboriginal Idumaean. Used to generally identify the inhabitants of Mount Seir.			

828. **Masculine_noun:** cheres (שֶׁרֶח) [pronounced *KHEH-rehs*], which means *earthenware, earthen vessel, sherd, potsherd*. Strong's #2789 BDB #360. Job 2:8

cheres (שֶׁרֶח) [pronounced *KHEH-rehs*]	*earthenware, earthen vessel, sherd, potsherd*	masculine singular noun	Strong's #2789 BDB #360

829. **Masculine_noun3:** which means *an eruptive disease, an itch*. Strong's #2775 BDB #360.

830. **Feminine_collective_noun:** which means *potsherd*. Strong's #2777 BDB #360.

831. **Verb1:** chârash (שׁרָח) [pronounced *chaw-RAHASH*], which means *to cut in, to engrave, to inscribe; to fabricate [out of wood or metal]; to fabricate, devise or plot [evil]; to plough (cutting furrows)*. Strong's #2790 BDB #360. [Equivalent to chârash below (**Strong's #2790 BDB #361**); spelled chârêsh by BDB]. Gen. 4:22 Deut. 22:10 1Sam. 8:12 23:9 1Kings 7:14 Job 1:14 Prov. 3:29 6:14, 18

chârash (שׁרָח) [pronounced *chaw-RAHASH*]	*to cut in, to engrave, to inscribe; to fabricate [out of wood or metal]; to fabricate, devise or plot [evil]; to plough (cutting furrows)*	3rd person masculine singular, Qal imperfect	Strong's #2790 BDB #360
chârash (שׁרָח) [pronounced *chaw-RAHASH*]	*cutting in, engraving, inscribing; fabricating [out of wood or metal]; fabricating, devising or plotting [evil]; ploughing (cutting furrows)*	Qal active participle	Strong's #2790 BDB #360
chârash (שׁרָח) [pronounced *chaw-RAHASH*]	*craftsman [of metal]; engraver, fabricator [out of wood or metal]; fabricator, deviser or plotter [of evil]; a ploughman (one cutting furrows)*	masculine singular, Qal active participle	Strong's #2790 (& Strong's #2794) BDB #360
chârash (שׁרָח) [pronounced *chaw-RAHASH*]	*tools, weapons, instruments; craftsman [of metal]; worker, engraver, fabricator [out of wood or metal]*	Qal active participle, construct form	Strong's #2790 (& Strong's #2794) BDB #360
This form of the verb is found only here and given its own meaning by Strong.			

chârash (שַרָח) [pronounced *chaw-RAHASH*]	properly: *to fabricate [out of wood or metal];* metaphorically: *to fabricate, devise or plot [evil]*	3rd person masculine singular, Hiphil imperfect	Strong's #2790 BDB #360

There is a another usage of this verb which is very different, generally found in poetry, but sometimes in narrative as well. See Strong's #2790 BDB #361. BDB treats these as homonyms and Gesenius gathers up the definitions under one verb.

832. **Masculine_noun:** chârâsh (רָחֹ) [pronounced *khaw-RAWSH*], which means, *an engraver, artificer, metal worker; stone worker; metal craftsman; woodworker*. I have translated *craftsman*, following Owen's lead, is a man who can work with metal (1Sam. 13:19 Jer. 10:9), wood (2Sam. 5:11 Jer. 10:3), stone (2Sam. 5:11) and an engraver of stone (Ex. 28:11). It comes from the verb chârash (חַרֹ) [pronounced *khaw-RASH*] which means *cut, engrave, plough*. BDB #360 Strong's #2796. Exodus 28:10 38:23 1Sam. 13:19 2Sam. 5:11

chârâsh (רָחֹ) [pronounced *khaw-RAWSH*]	*an engraver, artificer, metal worker; stone worker; metal craftsman; woodworker*	masculine singular noun	Strong's #2796 BDB #360

833. **Feminine_noun:** chărôsheth (תֶשֶרֲח) [pronounced *khur-OH-shehth*], which means *carving, cutting, working, skillful working*. Strong's #2799 BDB #360. Exodus 31:5

chărôsheth (תֶשֶרֲח) [pronounced *khur-OH-sheath*]	*carving, cutting, working, skillful working*	feminine singular construct	Strong's #2799 BDB #360

834. **Masculine_noun:** chârîysh (שׁירָח) [pronounced *khaw-REESH*], which means *plowing, plowing-time*. Strong's #2758 BDB #361. Gen. 45:6 1Sam. 8:12

chârîysh (שׁירָח) [pronounced *khaw-REESH*]	*plowing, plowing-time*	masculine singular noun	Strong's #2758 BDB #361

835. **Feminine_noun:** machărêshâh (הֶשֵרֲחַמ) [pronounced *mah-khuh-ray-SHAW*], which means *ploughshare*. Strong's #4281 BDB #361. 1Sam. 13:20, 21

machărêshâh (הֶשֵרֲחַמ) [pronounced *mah-khuh-ray-SHAW*]	*ploughshare;* possibly *a sickle*	feminine singular noun with a 3rd person masculine singular suffix	Strong's #4281 BDB #361

machărêshâh (מַחֲרֵשָׁה) [pronounced *mah-khuh-ray-SHAW*]	*ploughshare; possibly the plural for scythes and sickles*	feminine plural noun (with a definite article)	Strong's #4281 , 4282 BDB #361

836. **Feminine_noun:** machăresheth (מַחֲרֵשֶׁת) [pronounced *mah-khuh-REH-sheth*], which means *ploughshare*. Strong's #4282 BDB #361. 1Sam. 13:20

machăresheth (מַחֲרֵשֶׁת) [pronounced *mah-khuh-REH-sheth*]	*ploughshare; possibly a scythe*	feminine singular noun with a 3rd person masculine singular suffix	Strong's #4282 BDB #361

837. **Verb2:** chârash (שָׁרַח) [pronounced *chaw-RAHSH*], which means *to be silent, to exhibit silence, to keep silent; to be deaf, to be dumb*. I should mention that this is the poetic use of this word; its use in prose is quite different (it means *to cut in, to engrave, to plough*). However, it could not be used that way in 1Sam. 10:27. Strong's #2790 BDB #361. (See **Strong's #2790 #360**). **Much more to do here!** Gen. 24:21 34:5 Exodus 14:14 Judges 14:18 16:2 18:19 1Sam. 7:8 10:27 2Sam. 13:20 19:9 Job 6:24 11:3 13:5, 13:5, 13, 19 Psalm 32:3 83:1

chârash (שָׁרַח) [pronounced *chaw-RASH*]	*to be silent, to exhibit silence, to keep silent; to be deaf, to be dumb*	3rd person masculine singular, Qal imperfect	Strong's #2790 BDB #361
chârash (שָׁרַח) [pronounced *chaw-RASH*]	*to be silent, to exhibit silence, to keep silent; to cause to be silent; to be deaf, to be dumb; to bear silently; to hold one's peace*	3rd person masculine singular, Hiphil imperfect	Strong's #2790 BDB #361
chârash (שָׁרַח) [pronounced *chaw-RASH*]	*being silent, exhibiting silence, keeping silent; causing to be silent; bearing silently; holding one's peace*	Hiphil participle	Strong's #2790 BDB #361
chârash (שָׁרַח) [pronounced *chaw-RASH*]	*to keep onself quiet*	3rd person masculine singular, Hithpael imperfect	Strong's #2790 BDB #361

Perhaps the tie of this verb to Strong's #2790 BDB #360 is this means *to cut off speech [speaking or hearing]*.

838. **Adjective:** chêrêsh (רֵחֵשׁ) [pronounced *khay-RAYSH*], which means *deaf* (literal or spiritual). Strong's #2795 BDB #361. Exodus 4:11

chêrêsh (חֵרֵשׁ) [pronounced *khay-RAYSH*]	*deaf* (literal or spiritual)	adjective	Strong's #2795 BDB #361

839. **Adverb:** cheresh (חֶרֶשׁ) [pronounced *KHEH-resh*], which means, as an adverb, *silently, secretly, surreptitiously*. This is confirmed by the verbal cognate. However, this is also found as a noun in 1Chron. 4:14 Neh. 11:35 Isa. 3:3. Strong's #2791 BDB #361. Joshua 2:1

840. **Verb3:** which means not known. Strong's #none BDB #361.

841. **Masculine_noun:** chôresh (חֹרֶשׁ) [pronounced *KHOH-resh*], which means *wood, wooded, height*. Sometimes transliterated *Horesh*. Strong's #2793 BDB #361. 1Sam. 23:15

chôresh (חֹרֶשׁ) [pronounced *KHOH-resh*]	*wood, wooded, a thick wood, a thicket of trees; sometimes transliterated Horesh*	masculine singular noun (sometimes taken for a proper noun)	Strong's #2793 BDB #361

842. **Verb4:** which means not known. Strong's #none BDB #361.

843. **Masculine_noun2:** which means *magic art, magic drug*. Strong's #2791 BDB #361.

844. **Masculine_proper_noun:** which means *magic art, magic drug;* transliterated . Same word as above. Strong's #2792 BDB #361.

845. **Masculine_proper_noun:** which means *magic art, magic drug;* transliterated . Strong's #2797 BDB #361.

846. **Proper_noun/location:** Chărôsheth (חֲרֹשֶׁת) [pronounced *khuh-roh-SHETH*], which means *woodland; magic drug, magic art;* transliterated *Harosheth*. Strong's #2800 BDB #361. Judges 4:2

Chărôsheth (חֲרֹשֶׁת) [pronounced *khuh-roh-SHETH*]	*woodland; magic drug, magic art; transliterated Harosheth*	proper singular noun/location	Strong's #2800 BDB #361

847. **Adjective:** which means *autumn, silent, sultry*. Applied to a hot eastern wind. Strong's #2759 BDB #362.

848. **Verb:** chârath (חָרַת) [pronounced *khaw-RAHTH*], which means *to grave, to engrave*. Strong's #2801 BDB #362. Exodus 32:16*

chârath (חָרַת) [pronounced *khaw-RAHTH*],	*being graven, having been engraved*	Qal passive participle	Strong's #2801 BDB #362

849. **Proper_noun_location:** Châreth (חָרֶת) [pronounced *KHAW-reth*], which means *to engrave;* and is transliterated *Hereth*. Strong's #2802 BDB #362. 1Sam. 22:5*

Châreth (תֶרֶח) [pronounced *KHAW-reth*]	*to engrave;* and is transliterated *Hereth*	Proper_noun/locati on	Strong's #2802 BDB #362

850.　**Verb:** châsak^e (שֶׂחֲ) [pronounced *khaw-SAHK^e*], which means *to hold in, to restrain, to preserve, to keep safely from something, to withhold, to refrain*. Strong's #2820 BDB #362.   The Doctrine of Fasting (Isa. 58:1)   Gen. 20:6   22:12   39:9   1Sam. 25:39 2Sam. 18:16 Job 7:11 16:5, 6 21:30 Psalm 19:13 Prov. 10:19

châsak^e (שֶׂחֲ) [pronounced *khaw-SAHK^e*]	*to hold in, to restrain, to preserve, to keep safely from something, to withhold, to refrain*	3rd person masculine singular, Qal imperfect	Strong's #2820 BDB #362
châsak^e (שֶׂחֲ) [pronounced *khaw-SAHK^e*]	*holding in, restraining, preserving, keeping safely from something, withholding, refraining*	Qal active participle	Strong's #2820 BDB #362
châsak^e (שֶׂחֲ) [pronounced *khaw-SAHK^e*]	*to assuage, to be spared [preserved]; to be restrained, to be reserved [for anything]*	3rd person masculine singular, Niphal imperfect	Strong's #2820 BDB #362

851.　**Verb:** châsaph (תֶשַׂף) [pronounced *khaw-SAHF*], which means *to strip off, to strip off [bark from a tree]; to make bare [or, naked], to make [a tree] bare [of leaves]; to draw [water from the surface]*. Strong's #2834 BDB #362. Psalm 29:9

châsaph (תֶשַׂף) [pronounced *khaw-SAHF*]	*to strip off, to strip off [bark from a tree]; to make bare [or, naked], to make [a tree] bare [of leaves]; to draw [water from the surface]*	3rd person masculine singular, Qal imperfect	Strong's #2834 BDB #362

852.　**Masculine_noun:** Strong's #2836 BDB #362.

853.　**Masculine_proper_noun:**   which means *;* transliterated .   Strong's #2817 BDB #362.

854.　**Masculine_noun:** mach^esôph (מֲשֶׂף) [pronounced *mahkh-SOHF*], which means *exposing, revealing; a laying bare, a stripping or peeling off [of bark]*. Strong's #4286 BDB #362. Gen. 30:37

mach^esôph (מֲשֶׂף) [pronounced *mahkh-SOHF*]	*exposing, revealing; a laying bare, a stripping or peeling off [of bark]*	masculine singular noun	Strong's #4286 BDB #362

855.　**Verb:** châshab (בַשֲׁ) [pronounced *khaw-SHAHBV*], which means *to think, to regard, to account, to count, to determine, to calculate*. It is translated a myriad of

ways in the KJV; among them: *thought* (Gen. 50:20), *meant* (Gen. 50:20), *devise* (1Sam. 18:25), *think* (Neh., 6:6), *cunning* (Ex. 35:35), *purposed* (Jer. 49:20), *conceived* (Jer. 49:30), *reckon* (Lev. 25:50), *count* (Lev. 25:52), *impute* (Lev. 17:4), *accounted* (1Kings 10:21). It occurs over 150 times in the Old Testament and is rendered in over ten different ways. In any case, this is a verb of *thinking and planning*. After spending sometime in my thesaurus, I am going to go with *an intelligent designer* for the Qal active participle. In the **Piel**, it means *to compute, to reckon, to consider, to think about, to mediate upon*. The **Niphal** is simply the passive stem, so châsha^b^v would be rendered *to be computed, to be reckoned, to be taken for*. When the Niphal is followed by the kaph preposition (as we have here), it can mean *to be taken for, to be made equal to someone*. Strong's #2803 BDB #362. Gen. 15:6 31:15 38:15 50:20 Exodus 26:1 28:6 31:4 38:23 Deut. 2:11 Joshua 13:3 1Sam. 1:13 18:25 2Sam. 4:2 14:13, 14 19:19 Job 6:26 13:24 18:2, 3 19:11, 15 Psalm 10:2 32:2 41:7 44:22 73:16 106:31

châshab (בַשֶׁ) [pronounced *khaw-SHAHB^V^*]	*to think, to account; to plan, to purpose, to devise, to mean; to charge, impute, reckon; to esteem, value, regard; to invent, to design*	3rd person masculine singular, Qal imperfect	Strong's #2803 BDB #362
châshab (בַשֶׁ) [pronounced *khaw-SHAHB^V^*]	*thought out, planned, regarded, accounting, counting, determining, calculated, imputed, reckoned*	Qal active participle	Strong's #2803 BDB #362
châshab (בַשֶׁ) [pronounced *khaw-SHAHB^V^*]	*to think, to regard, to be accounted, to count, to determine, to calculate, to be imputed, to be reckoned; to be taken for, to be like*	3rd person feminine singular, Niphal imperfect	Strong's #2803 BDB #362
châshab (בַשֶׁ) [pronounced *khaw-SHAHB^V^*]	*to compute, to reckon, to consider, to think about, to mediate upon*	3rd person feminine singular, Piel imperfect	Strong's #2803 BDB #362

856. **Masculine_noun:** chêsheb (בֶשֶׁ) [pronounced *KHAY-shehb*], which means, *belt, strap; girdle; ingenious work*. Strong's #2805 BDB #363. Exodus 28:8 29:5

chêsheb (בֶשֶׁ) [pronounced *KHAY-shehb*]	*belt, strap; girdle; band; ingenious work*	masculine singular noun	Strong's #2805 BDB #363

857. **Masculine_proper_noun:**   which means *consideration;* transliterated   .
     Strong's #2807 BDB #363.

858. **Masculine_proper_noun:**   which means *consideration;* transliterated   .
     Strong's #2815 BDB #363.

859. **Masculine_noun:**   which means *a reckoning, an account*.   Strong's #2808
     BDB #363.

860. **Proper_noun/location:** Chesh^ebôwn (וֹבְּשֶׁח) [pronounced *khesh-BOHN*], which
     means *stronghold;* transliterated *Heshbon, Cheshbon*. Strong's #2809 BDB #363.
     Deut. 1:4 2:24 3:2 4:46

Chesh^ebôwn (וֹבְּשֶׁח) [pronounced *khesh-BOHN*]	*stronghold;* transliterated *Heshbon, Cheshbon*	proper singular noun/location	Strong's #2809 BDB #363

Masculine_noun: chishshâbôwn (וֹבְּשֶׁח) [pronounced *cheesh-shaw-BOWN*], which
means *a device [for war], wartime invention*. Strong's #2810 BDB #364. Psalm 51:5

861. **Feminine_noun:** mach^eshâbâh (םַחְשָׁבָה) [pronounced *mahkh-SHAW^B-vawth*] [or,
     mah-KHĂSHEH-veth, New Englishman's Concordance; or, *makh-ash-EH-beth,*
     Strong's]; which means *thought, device, plan, purpose*. This is from whence (I
     think) we derive the word *machinations*. It is this which is frustrated in Job 5:12.
     Strong's #4284 BDB #364. Gen. 6:5 Exodus 31:4 2Sam. 14:14 Job 5:12 21:27
     Psalm 33:10 56:5 Prov. 6:18

mach^eshâbâh (םַחְשָׁבָה) [pronounced *mahkh-SHAW^B-vawth*]	*thought, device, plan, purpose; invention; one who meditates, purposes or plots; artificial work*	feminine singular noun	Strong's #4284 BDB #364
[Alternate pronunciations (which could involved a difference in vowel points): *mah-KHĂSHEH-veth,* New Englishman's Concordance; or, *makh-ash-EH-beth,* Strong's].			
Owens translates this *artistic designs;* others: *designs, ingenious designs, curious works, skillful works, cunning works, fabrications, plans*.			
Mach^eshâbâh is based upon the verb châshab (Strong's #2803).			

862. **Verb:** châshâh (תֶּה) [pronounced *chaw-SHAW*], which means *to be silent, to be
     inactive, to be still*. In the Hiphil, it means *to exhibit silence, to be silent, to be
     inactive, to do nothing, to make still, to cause to be quiet*.   Strong's #2814
     BDB #364. Judges 18:9

863. **Verb:** châshak^e (שֶׁחַד) [pronounced *khaw-SHAHK^e*], which means *to make dark,
     cause to be dark, to hide, conceal, to obscure, confuse (figuratively)to grow dark,
     to be dark*. Strong's #2821 BDB #364. Exodus 10:15 Job 3:9 18:6 Psalm 105:28

| châshak^e (שַׁחַ) [pronounced *khaw-SHAHK^e*] | *to be dark, to be darkened, to surround with darkness; to grow dim; to be black (or a dark color); to be hidden; to obscure, confuse (figuratively)* | 3rd person masculine singular, Qal imperfect | Strong's #2821 BDB #364 |
| châshak^e (שַׁחַ) [pronounced *khaw-SHAHK^e*] | *to darken, to make dark, cause to be dark, to b dark; to hide, conceal, to obscure, confuse (figuratively)* | 3rd person masculine singular, Hiphil imperfect | Strong's #2821 BDB #364 |

864.   **Masculine_noun:** chôshek^e (שֶׁחַ) [pronounced *KHOH-shek^e*], which means *darkness, obscurity, extraordinary [extreme] darkness.* and I would take issue with some of them (I didn't look them all up). In this passage, we would refer to a darkness of perplexity and distress. Strong's #2822   BDB #365.   Gen. 1:2   Exodus 10:21 14:20 Deut. 4:11 5:23 1Sam. 2:9 2Sam. 22:12 Job 3:4, 5 10:21 15:21, 30 19:8 20:26 Psalm 105:28 Prov. 2:13 Eccles. 2:13

| chôshek^e (שֶׁחַ) [pronounced *KHOH-shek^e*] | *darkness, obscurity, extraordinary [extreme] darkness;* metaphorically for *misery, adversity, sadness, wickedness; destruction; ignorance* | masculine singular noun | Strong's #2822 BDB #365 |

The idea of *extreme darkness* can be found in is use in Exodus 10:21 14:20; it can refer to a secret place or a hiding place in Job 12:22 34:22 Psalm 39:11–12 Isa. 45:3; and it can refer to a place of distress (Job 15:22, 23, 30 Isa. 5:3 9:1 29:18); dread (Job 2:4 3:4 Amos 5:18, 20 Zeph. 1:15); mourning (Isa. 47:5), perplexity or confusion (Job 5:14 12:25 19:8 Psalm 35:6); ignorance (Job 37:19 Eccl. 2:14); evil or sin (Isa. 5:20 Prov. 2:13); and obscurity (Eccl. 6:4).   These meanings and passages were taken directly out of BDB.

865.   **Adjective:** which means *obscure, low*. Strong's #2823 BDB #365.

866.   **Feminine_noun:** chăshêkâh (הֲכֶשַׁ) [pronounced *khuhsh-ay-KAW*], which means *darkness;* figuratively for *misery*. Strong's #2825 BDB #365. Gen. 15:20

| chăshêkâh (הֲכֶשַׁ) [pronounced *khuhsh-ay-KAW*] | *darkness;* figuratively for *misery* | feminine singular noun | Strong's #2825 BDB #365 |

867.   **Masculine_noun:** which means *dark place*. Strong's #4285 BDB #365.

868.   **Verb:** which means *to shatter*. Strong's #2826 BDB #365.

869. **Masculine_noun:** which means *amber*. Origin and exact meanings are dubious. Strong's #2830 BDB #365.

870. **Masculine_plural_noun:** which means *ambassadors, nobles, magistrates, officials*. Strong's #2831 BDB #365. Psalm 68:31

chashᵉman (חַשְׁמַן) [pronounced *khahsh-MAHN*]	*those who are fat; [rich] nobles, ambassadors, magistrates, officials; bronze* [Owen]	masculine plural noun	Strong's #2831 BDB #365
The word rendered "princes" here - chashmaniym - occurs nowhere else in the Scriptures. It means, according to Gesenius (Lexicon), the fat; then, the rich; the opulent; nobles. It is the word from which the name "Hasmonean" (or Asmonean), which was given by the Jews to the Maccabees, or Jewish princes in the time of the Jewish history between the Old and New Testaments, is supposed to have been derived. The Septuagint, the Vulgate, and the Syriac, render it "legates" or "ambassadors." Luther renders it "princes." The reference is undoubtedly to men of station or rank.[178]			
Jamieson, Fausset and Brown write: *literally, "fat ones," the most eminent from the most wealthy, and the most distant nation, represent the universal subjection*.[179]			
On the other hand, the NET Bible® renders this portion of the verse: They come with red cloth from Egypt,... and they write: *This noun, which occurs only here in the OT, apparently means "red cloth" or "bronze articles" (see HALOT 362 s.v. cf. חַשְׁמַן NEB "tribute"). Traditionally the word has been taken to refer to "nobles" (see BDB 365 s.v. חַשְׁמַן cf. NIV "envoys"). Another option would be to emend the text to hashmannim, "the robust ones," i.e., leaders).*[180]			
The Updated Bible has *bronze* being brought from Egypt, the idea being that this is tribute from Egypt.			

871. **Masculine_noun:** choshen (חֹשֶׁן) [pronounced *KHOH-shehn*], which means *breast-piece, sacred pouch of the high priest designed to hold the Urim and Thummim*. Strong's #2833 BDB #365. Exodus 25:7 28:4 29:5

choshen (חֹשֶׁן) [pronounced *KHOH-shehn*]	*breast-piece, sacred pouch of the high priest designed to hold the Urim and Thummim*	masculine singular noun with the definite article	Strong's #2833 BDB #365

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[178] Dr. John Gill, *John Gill's Exposition of the Entire Bible;* from e-Sword, Psalm 68:31.

[179] Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible;* from e-sword, Psalm 68:31.

[180] *The Net Bible®;* © 1996-2006 by Biblical Studies Press (BSP); taken from e-Sword; also found at **http://www.bible.org/netbible/index.htm,** Psalm 68:31.

872. **Verb:** châshaq (קשַׁח) [pronounced *khaw-SHAHK*], which means *be attached to, to long for; to love*. It is also translated *to set his love, delighted, attached*. This is always used with the bêyth preposition and an object of the preposition. The prefixed preposition bêyth means *in, into, at, by, with, against;* proximity is implied. We find it used this way in the Qal stem in Gen. 34:8 Deut. 7:7 10:15 21:11 Psalm 91:14 (Isa. 38:17 is likely a misreading). However, there is no bêyth preposition in 1Kings 9:19 or 2Chron. 8:6. We find this same word used with respect to constructing the tabernacle in Exodus 27:17 38:17, 28.* Although I am not entirely convinced, I think that the word *attached* basically covers the meaning of this word and that there are different ways of attaching things, the method corresponding to the preposition given. When used in a non-construction sense, the idea of attachment is still very much a part of the meaning, although it may have to be implied until I can find a suitable rendering. Right now I am going to go with *placed his love in, set his love with* (taking into account the preposition which follows). Without that preposition, I would go with the rendering *desire*. Strong's #2836 BDB #365. Gen. 34:8 Exodus 27:17 Deut. 7:7 10:15 21:11 1Kings 9:19

châshaq (קשַׁח) [pronounced *khaw-SHAHK*]	*to join together, to cleave to; to be attached to, to long for, to burn in love for; to love*	3rd person masculine singular, Qal imperfect	Strong's #2836 BDB #365

It's use in Deut. 21:11 suggests that this is a superficial desire rather than a deep love.

Often followed by the bêyth preposition.

When followed by the gerund, it means *to like to do [something]*.

châshaq (קשַׁח) [pronounced *khaw-SHAHK*]	*to join together; to cleave to; to fillet, to add connections*	3rd person masculine singular, Piel imperfect	Strong's #2836 BDB #365
châshaq (קשַׁח) [pronounced *khaw-SHAHK*]	*to join together; to add connections*	3rd person masculine singular, Pual imperfect	Strong's #2836 BDB #365
châshaq (קשַׁח) [pronounced *khaw-SHAHK*]	*being join together; adding silver connectors*	masculine plural, Pual participle	Strong's #2836 BDB #365

What appears to be the meaning is, silver hooks or connectors are added to the thing (here, in Exodus 27:17, to the poles).

873. **Masculine_noun:** chêsheq (קשֶׁח) [pronounced *KHAY-sheik*], which means *desire, thing desired; delight, pleasure*. Strong's #2837 BDB #366. 1Kings 9:1, 19

chêsheq (קֵשֶׁח) [pronounced *KHAY-sheik*]	*desire, thing desired; delight, pleasure*	masculine singular noun	Strong's #2837 BDB #366

This word is only found in 1Kings 9:1, 19 2Chron. 8:6 Isa. 21:4.

874. **Masculine_noun:** châshûwq/châshuq (קֵשֶׁח/קוּשֶׁח) [pronounced *khaw-SHOOK*], which means *fillet, ring clasping, ring binding; rings clasping a pillar of the tabernacle or silver rods between the pillars; a fence rail or rod connecting the posts or pillars*. Strong's #2838 BDB #366. Exodus 27:10

châshûwq/châshuq (קֵשֶׁח/קוּשֶׁח) [pronounced *khaw-SHOOK*]	*fillet, ring clasping, ring binding; rings clasping a pillar of the tabernacle or silver rods between the pillars; a fence rail or rod connecting the posts or pillars*	masculine plural noun	Strong's #2838 BDB #366

875. **Verb:** châshaq (קֵשֶׁח) [pronounced *khaw-SHAHK*], which means, *to furnish with fillets, to furnish with rings*. Strong's #2836 BDB #366. see above as well

876. **Masculine_noun:** chishshuq (קֵשֶׁח) [pronounced *khihsh-SHOOK*], which means *spoke of a wheel*. Strong's #2839 BDB #366. 1Kings 7:33

chishshuq (קֵשֶׁח) [pronounced *khihsh-SHOOK*]	*spoke of a wheel*	masculine singular noun	Strong's #2839 BDB #366

877. **Feminine_noun:** chash^e^râh (הְרָשֶׁח) [pronounced *skahsh-RAW*], which means *a collection, a mass; an accumulation*. 2Sam. 22:12 Psalm 18:12.* Strong's #2841 BDB #366. 2Sam. 22:12

chash^e^râh (הְרָשֶׁח) [pronounced *skahsh-RAW*]	*a collection, a mass; an accumulation*	feminine plural construct	Strong's #2841 BDB #366

878. **Masculine_noun:** chishshur (הֵשֶׁח) [pronounced *khihsh-SHUR*], which means *nave, hub of a wheel*. Strong's #2840 BDB #366. 1Kings 7:33

chishshur (הֵשֶׁח) [pronounced *khihsh-SHUR*]	*nave, hub of a wheel*	masculine singular noun	Strong's #2840 BDB #366

879. **Verb:** which means *to hasten, to hurry*. Strong's #none BDB #366.

880. **Masculine_noun:** which means *chaff*. Strong's #2842 BDB #366.

881. **Masculine_proper_noun:** Cheth (תֵח) [pronounced *khayth*], which is transliterated *Hittites*. (and #2844 & #2847?) Strong's #2845 BDB #366. Gen. 10:15 23:3 27:46 49:32

Cheth (תֵ֫ח) [pronounced *khayth*]	transliterated *Heth; Hittite*	masculine proper noun	Strong's #2845 BDB #366

882. **Gentilic_adjective:** Chittîy (יִתְח) [pronounced *khiht-TEE*], which is transliterated *Hittite*. Strong's #2850 BDB #366. Gen. 15:18 23:10 25:9 26:34 36:2 49:29 50:13 Exodus 3:8 13:5 23:23 33:2 Deut. 20:17 Judges 1:26 3:3 1Sam. 26:6 11:41 2Sam. 11:3 12:9 23:39 1Kings 9:20

Chittîy (יִתְח) [pronounced *khiht-TEE*]	a descendant of Heth; transliterated *Hittite*	gentilic adjective; with the definite article	Strong's #2850 BDB #366

883. **Verb:** châthâh (הָתָח) [pronounced *khaw-THAW*], which means *to take, to take a hold of, to seize; to snatch up, to take away from*. Only in the Qal. Strong's #2846 BDB #367. Psalm 52:5 Prov. 6:27

châthâh (הָתָח) [pronounced *khaw-THAW*]	*to take, to take a hold of, to seize; to snatch up, to take away from*	3rd person masculine singular, Qal imperfect	Strong's #2846 BDB #367

884. **Feminine_noun:** mach^etâh (הָתְחַמ) [pronounced *mahkh-TAW*], which means *a fire holder, fire pan, a tray, a censer, a snuff-dish*. Strong's #4289 BDB #367. Exodus 25:38 27:3 1Kings 7:50

mach^etâh (הָתְחַמ) [pronounced *mahkh-TAW*]	*a fire holder, fire pan, a tray, a censer, a snuff-dish*	feminine plural noun with the definite article	Strong's #4289 BDB #367

885. **Verb:** which means *to divide, to detemine*. Strong's #2852 BDB #367.

886. **Verb:** which means *to entwine, to enwrap*. Strong's #2853 BDB #367.

887. **Feminine_noun:** which means *swaddling-band*. Strong's #2854 BDB #367.

888. **Masculine_noun:** which means *bandage*. Strong's #2848 BDB #367.

889. **Verb:** which means *to seal, to affix a seal, to seal up*. Barnes to explain the verb *seal: The word seal in the Scriptures...is used with considerable latitude of signification. It is employed in the sense of shutting, closing, making fast—as when any thing was sealed, it was shut up or made fast. The Hebrews often used a seal where we would use a lock, and depended on the protection derived from the belief that one would not break open that which was sealed, where we are obliged to rely on the security of the lock against force. If there were honour and honesty among men everywhere, a seal would be as secure as a lock—as in a virtuous community a sealed letter is as secure as a merchant's iron "safe." To seal up the stars, means so to shut them up in the heavens, as to prevent their shining; to hide them from the view. They are concealed, hidden, made close—as the contents of a letter, a package, or a room are by a seal, indicating that no one is to examine them, and*

concealing them from the view. So God hides from our view the starts by the interposition of clouds.[181] Strong's #2856 BDB #367. Job 9:7

890. **Masculine_noun:** chôthâm (חֹתָם) [pronounced *khoh-THAWM*], which means *a seal, a signet ring*. Strong's #2368 BDB #368. Gen. 38:18 Exodus 28:11

chôthâm (חֹתָם) [pronounced *khoh-THAWM*]	*a seal, a signet ring*	masculine singular noun	Strong's #2368 BDB #368

This is also spelled chôwthâm (חוֹתָם) [pronounced *khoh-THAWM*].

891. **Masculine_proper_noun:** Chôwthâm (חֹתָם) [pronounced *khoh-THAWM*], which means *seal, signet-ring;* transliterated *Hotham, Chotham*. Strong's #2369 BDB #368. 1Chron. 11:44

Chôwthâm (חֹתָם) [pronounced *khoh-THAWM*]	*seal, signet-ring;* transliterated *Hotham, Chotham*	masculine singular proper noun	Strong's #2369 BDB #368

892. **Feminine_noun:** which means *a signet ring*. Gen. 38:25.* Strong's #2858 BDB #368.

893. **Verb:** which means *to circumcise*. Strong's #none BDB #368.

894. **Masculine_noun:** chôthên (חֹתֵן) [pronounced *khoh-THAIN*], which means *father-in-law*. Owen calls is a masculine singular construct and The Englishman's Hebrew Concordance of the Old Testament calls it a verb—in particular, the Qal participle of the verb. It also gives the Hithpael infinitive of the same word as meaning *son-in-law*. Strong's #2859 BDB #368. Exodus 3:1 18:1 Judges 1:16 4:11 19:4

chôthên (חֹתֵן) [pronounced *khoh-THAIN*]	*father-in-law, the wife's father*	Qal participle of verb; used as a substantive; masculine singular construct	Strong's #2859 BDB #368

The *husband's father* is slightly different.

895. **Masculine_noun:** châthân (חָתָן) [pronounced *khaw-THAWN*], which means *son-in-law, a daughter's husband, a bridegroom*. Strong's #2860 BDB #368. Gen. 19:12 Exodus 4:25 1Sam. 18:18 22:14

châthân (חָתָן) [pronounced *khaw-THAWN*]	*son-in-law, a daughter's husband, a bridegroom, husband*	masculine singular noun	Strong's #2860 BDB #368

896. **Verb:** châthan (חָתַן) [pronounced *khaw-THAHN*], which means *to be a son-in-law, to make oneself a daughter's husband*. In the Qal participle, it means *father-in-law*

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[181] *Barnes' Notes,* Baker Books, ©1996; Vol. III, pp. 210–211.

(see Exodus 3:1 4:18). Only found as a Qal participle and in various forms of the Hithpael. Strong's #2859 BDB #368. Gen. 34:9 Exodus 4:18 1Sam. 18:21 1Kings 3:1

châthan (וְתָן) [pronounced *khaw-THAHN*]	*to give one's daughter in marriage*	3ʳᵈ person masculine singular, Qal imperfect (rechek)	Strong's #2859 BDB #368
châthan (וְתָן) [pronounced *khaw-THAHN*]	*wife's father, wife's mother, father-in-law, mother-in-law*	masculine singular, Qal active participle	Strong's #2859 BDB #368
Should I put this up above?			
châthan (וְתָן) [pronounced *khaw-THAHN*]	*to be a son-in-law, to make oneself a daughter's husband*	3ʳᵈ person masculine singular, Hithpael imperfect	Strong's #2859 BDB #368
châthan (וְתָן) [pronounced *khaw-THAHN*]	*be a son-in-law, make oneself a daughter's husband*	2ⁿᵈ person masculine singular, Hithpael imperative	Strong's #2859 BDB #368

897. **Feminine_noun:** which means *a marriage, a wedding*. Strong's #2861 BDB #368.

898. **Verb:** which means *to seize, to snatch away*. The first verb, translated *snatches away, seizes forcibly, taketh away, hurries on,* is found only in this passage and there is only one cognate which would help us with this meaning, and that appears to be found only in one passage. Strong's #2862 BDB #368. [See noun cognate below]. Job 9:12*

899. **Masculine_noun:** (Prov. 23:28*—translated as both *prey* and *robber*). Strong's #2863 BDB #369.

900. **Verb:** which means *to dig, to row*. Strong's #2864 BDB #369.

901. **Masculine_noun:** machᵉtereth (תֶרֶתחַמ) [pronounced *makh-TEH-reth*] which means *a breaking in, a burglary*. Strong's #4290 BDB #369. Exodus 22:2 **

machᵉtereth (תֶרֶתחַמ) [pronounced *makh-THE-reth*]	*a breaking in, a burglary*	masculine singular noun with the definite article	Strong's #4290 BDB #369

902. **Verb:** châthath (תַתָן) [pronounced *khaw-THAHTH*], which means *dismay, discourage* and, on occasion, *broken in pieces* and even *to be afraid*. The Qal does have a passive meaning, which is equivalent to the Niphal. Strong's #2865 BDB #369. Joshua 1:9 8:1 10:25 1Sam. 2:10 17:11

châthath (תָתַח) [pronounced *khaw-THAHTH*]	*to break; to be broken, to be broken down [with fear], to be confounded*	3rd person masculine singular, Qal imperfect	Strong's #2865 BDB #369
châthath (תָתַח) [pronounced *khaw-THAHTH*]	*to be dismayed, discouraged; broken in pieces; to be afraid*	3rd person masculine plural, Niphal imperfect	Strong's #2865 BDB #369
châthath (תָתַח) [pronounced *khaw-THAHTH*]	*To be broken, to frighten*	3rd person masculine plural, Piel imperfect	Strong's #2865 BDB #369
châthath (תָתַח) [pronounced *khaw-THAHTH*]	*to break, to break into pieces; to frighten, to put to shame*	3rd person masculine plural, Hiphil imperfect	Strong's #2865 BDB #369

903.   **Noun/Adjective:** chath (תַח) [pronounced *khahth*], which means *broken, shattered; fearful, dismayed, confounded*. Why isn't this identical to the noun above? Strong's #2844 BDB #369. Gen. 9:2 1Sam. 2:4

| chath (תַח) [pronounced *khahth*] | *broken, shattered; fearful, dismayed, confounded* | masculine singular adjective (also a noun) | Strong's #2844 BDB #369 |
| chath (תַח) [pronounced *khahth*] | *fear, alarm; that which is broken or shattered* | masculine singular noun (also an adjective) | Strong's #2844 BDB #369 |

As a noun, this also means *fear, alarm;* as an adjective, this also means *broken, shattered; fearful, dismayed, confounded*.

904.   **Feminine_noun:** chittâh (הָתִח) [pronounced *khiht-TAW*], which means *terror, fear*. Strong's #2847 BDB #369. Gen. 35:5*

| chittâh (הָתִח) [pronounced *khiht-TAW*] | *terror, fear* | feminine singular construct | Strong's #2847 BDB #369 |

905.   **Masculine_noun:** chăthath (תַחְ) [pronounced *khuh-THAHTH*], and this word occurs only here in the Old Testament. However, this comes from the verb châthath חַת) [pronounced *khaw-THAHTH*], which is generally translated *dismay, discourage* and, on occasion, *broken in pieces* and even *to be afraid*. So rather than going with *casting down, terror,* or *downfall,* we will go with *discouragement*. Noun: Strong's #2866 BDB #369. Verb and noun: Job 6:21

906.   **Masculine_proper_noun:** which means *terror;* transliterated . Strong's #2867 BDB #369.

907.   **Masculine_noun:** which means *terror*. Only plural and Eccles. 12:5.* Strong's #2849 BDB #369.

908.   **Feminine_noun:** which means *terror*. Found only in Ezekiel. Strong's #2851 BDB #369.

909.   **Feminine_noun:** m^echittâh (הְתִחְמ) [pronounced *m^ech-iht-TAW*], which means *a breaking; destruction, ruin; consternation, alarm, terror, dismay; object of terror*. Strong's #4288 BDB #369. Psalm 89:40 Prov. 10:14

m^echittâh (הְתִחְמ) [pronounced *m^ech-iht-TAW*]	*a breaking; destruction, ruin; consternation, alarm, terror, dismay; object of terror*	feminine singular noun	Strong's #4288 BDB #369

910.   **End**

9.   ט   têyth [pronounced *tayth*] Written and spoken *t*

1.   **Letter:** têyth, which is the 9th letter and the numeral 9. Strong's #none BDB #370.

2.   **Verb:** which means *to sweep?*. Hell if I know. Pilpel. Isa. 14:23.* Strong's #2894 BDB #370.

3.   **Masculine_noun:** which means *bosom*. Isa. 14:23.* Strong's #4292 BDB #370.

4.   **Masculine_proper_noun:** which means *God is good; God is wise;* transliterated . Strong's #2870 BDB #370.

5.   **Masculine_proper_noun:** which means *good for nothing;* transliterated . Pointed differently than above, giving it a very different meaning.   Strong's #2870 BDB #370.

6.   **Verb:** ţâbach (חַבָט) [pronounced *taw^b-VAHKH*], which means *to slaughter, to butcher, to slay [animals]*. It can be used figuratively or poetically *to slaughter ruthlessly and without compassion*. Strong's #2873 BDB #370. Gen. 43:16 Exodus 22:1 1Sam. 25:11 Prov. 9:2

ţâbach (חַבָט) [pronounced *taw^b-VAHKH*]	*to kill or slaughter [cattle], to butcher [animals]; to kill or slay [men];* used figuratively *to slaughter ruthlessly and without compassion*	3rd person masculine singular, Qal perfect	Strong's #2873 BDB #370
ţâbach (חַבָט) [pronounced *taw^b-VAHKH*]	*kill or slaughter [cattle], butcher [animals]; kill or slay [men];* used figuratively *slaughter ruthlessly and without compassion*	2nd person masculine singular, Qal imperative	Strong's #2873 BDB #370

7. **Masculine_noun:** which means *a slaughtering, a slaughter*. Strong's #2874
    BDB #370. Gen. 43:16 Prov. 7:22 9:2

ţebach (חֶבֶט) [pronounced *teh-BAKH*]	*a slaughter [of animals], a slaughtering, butchery*	masculine singular noun	Strong's #2874 BDB #370

8. **Masculine_proper_noun:** Ţebach (חֶבֶט) [pronounced *teh-BAKH*], which means *a slaughter, murder, butchery; guarding of the body, a cook;* transliterated *Tebah.* Son of Nahor. Strong's #2875 BDB #370. Gen. 22:24*

Ţebach (חֶבֶט) [pronounced *teh-BAKH*]	*a slaughter, murder, butchery; guarding of the body, a cook; transliterated Tebah*	masculine singular proper noun	Strong's #2875 BDB #370

  Feminine_noun: ţivᵉchâh (הָחְוט) [pronounced *tiᵇv-KHAW*], which means *a thing slaughtered, a slaughter, a slaughtered meat*. Strong's #2878 BDB #370. 1Sam. 25:11 Psalm 44:22

ţivᵉchâh (הָחְוט) [pronounced *tiᵇv-KHAW*]	*a slaying of cattle; a slaughterhouse; a thing slaughtered, a slaughter, a slaughtered meat*	feminine singular noun with the 1ˢᵗ person singular suffix	Strong's #2878 BDB #370

9. **Masculine_noun:** ţabbâch (חֶבַט) [pronounced *tahb-BAWKH*], which means *cook, guard, bodyguard, executioner*. Strong's #2876 BDB #371. Gen. 37:36 39:1 40:3 41:10, 12 1Sam. **9:23**

ţabbâch (חֶבַט) [pronounced *tahb-BAWKH*]	*cook, guard, bodyguard, executioner*	masculine singular noun	Strong's #2876 BDB #371

The KJV generally translates this *guard*.

ţabbâchîym (םיִחָבַט) [pronounced *tahb-bawkh-EEM*]	*cooks, guard, guards, bodyguard, bodyguards, executioners*	masculine plural noun	Strong's #2876 BDB #371

These meanings may seem incongruous, but the word comes from a verb which means *to slaughter [animals]* as well *to slaughter*. Therefore, a cognate could refer both to *an executioner* or *an armed guard* as well as *a cook,* as such a one would have to slaughter animals in order to cook.

10. **Feminine_noun:** ţabbâchâh (טַבָּחָה) [pronounced *tahb-baw-KHAW*], which means *female cook*. Strong's #2879 BDB #371. 1Sam. 8:13*

ṭabbâchâh (טַבָּחַה) [pronounced *tahb-baw-KHAW*]	*female cook*	feminine singular noun	Strong's #2879 BDB #371

11.   **Masculine_noun:** which means *a slaughtering place*. Strong's #4293 BDB #371.

12.   **Proper_noun/location:** Ṭibᵉchath (תַחְבַּט) [pronounced *tihb-KHAHTH*], which means *extension;* transliterated *Tibhath*.   A Syrian city.   Strong's #2880 BDB #371. 1Chron. 18:8*

Ṭibᵉchath (תַחְבַּט) [pronounced *tihb-KHAHTH*]	*extension;* transliterated *Tibhath*	proper masculine singular noun/location	Strong's #2880 BDB #371

13.   **Verb1:** ṭâbal (לַבַט) [pronounced *tawᵇ-VAHL*], which means *to dip, to moisten, to place partway into blood*. Strong's #2881 BDB #371.   Gen. 37:31 Exodus 12:22

ṭâbal (לַבַט) [pronounced *tawᵇ-VAHL*]	*to dip [into], to moisten, to place partway into blood*	3ʳᵈ person masculine plural, Qal imperfect	Strong's #2881 BDB #371
ṭâbal (לַבַט) [pronounced *tawᵇ-VAHL*]	*to be dipped [into], to be moistened, to be placed partway into blood*	3ʳᵈ person masculine singular, Niphal imperfect	Strong's #2881 BDB #371

14.   **Masculine_proper_noun:**   which means *has dipped; purified;* transliterated . Strong's #2882 BDB #371.

15.   **Verb2:** which means *to wrap around, to wind about, to wrap up*. Strong's #none BDB #371.

16.   **Masculine_noun:** which means *turban*. Strong's #2871 BDB #371.

17.   **Verb:** ṭâbaʿ (עַבַט) [pronounced *tawᵇ-VAWĜ*], which means *to sink, to sink down*. Strong's #2883 BDB #371. Exodus 15:4 1Sam. 17:49 Prov. 8:25

ṭâbaʿ (עַבַט) [pronounced *tawᵇ-VAWĜ*]	*to sink, to sink down; to impress a seal, to seal*	3ʳᵈ person feminine singular, Qal imperfect	Strong's #2883 BDB #371
ṭâbaʿ (עַבַט) [pronounced *tawᵇ-VAWĜ*]	*to be sunk [down]; to be dipped, to be plunged*	3ʳᵈ person feminine singular, Pual imperfect	Strong's #2883 BDB #371
ṭâbaʿ (עַבַט) [pronounced *tawᵇ-VAWĜ*]	*to cause to sink [down] [to dip, to plunge]*	3ʳᵈ person feminine singular, Hophal imperfect	Strong's #2883 BDB #371

18. **Feminine_noun:** ţabbaʿath (תַעְבַּט) [pronounced *tahb-BAH-ġahth*], which means *signet, signet-ring (which indicates authority), ring*. Strong's #2885 BDB #371. Gen. 41:42 Exodus 25:12 26:24 27:4 28:23 30:4

ţabbaʿath (תַעְבַּט) [pronounced *tahb-BAH-ġahth*]	*signet, signet-ring (which indicates authority), ring*	feminine singular noun	Strong's #2885 BDB #371

19. **Masculine_proper_noun:** which means *;* transliterated . A family name among the Nethinim. Strong's #2884 BDB #371.

20. **Masculine_noun:** ţabbûwr (טַבּוּר) [pronounced *tahb-BOOR*], which means *navel;* which has come to mean *the center, the most prominent part, the highest part*. Strong's #2872 BDB #371. Judges 9:37

21. **Masculine_proper_noun:** which means *is good; is wise;* transliterated . Strong's #2886 BDB #372.

22. **Masculine_noun:** which means *10th month*.   Migh tnot be masculine? Strong's #2887 BDB #372.

23. **Proper_noun/location:** which means *none;* transliterated .   Strong's #2888 BDB #372.

24. **Verb:** ţâhêr (רֶהֶט) [pronounced *taw-HAIR*] which means *to be cleansed [clean, pure] [physically, of disease; ceremonially, of uncleanness]; to purify, to be clean morally, to be made clean; to declare clean*. In the Qal stem, it does not seem to have the force of an active voice, but is almost passive (Lev. 11:32 12:7); and in the Piel stem, it has more of an active force (Num. 8:6, 15 Neh. 13:30 Jer. 33:8), but not always is it the act of cleansing, but the act of *pronouncing* one cleansed (Lev. 13:6, 13, 17, 23). Strong's #2891 BDB #372. Genn. 35:2 Lev. 13:23 Job 4:17 Psalm 51:2, 7

ţâhêr (רֶהֶט) [pronounced *taw-HAIR*]	*to be cleansed [clean, pure] [physically, of disease; ceremonially, of uncleanness]; to purify, to be clean morally, to be made clean; to declare clean*	3rd person masculine singular, Qal imperfect	Strong's #2891 BDB #372
ţâhêr (רֶהֶט) [pronounced *taw-HAIR*]	*to cleanse [clean] [physically, ceremonially, morally]; to purify; to pronounce [declare] clean; to perform a ritual ceremony of cleansing*	3rd person masculine singular, Piel imperfect	Strong's #2891 BDB #372

ţâhêr (רֵהַט) [pronounced *taw-HAIR*]	*cleanse [clean] [physically, ceremonially, morally]; purify; pronounce [declare] clean; perform a ritual ceremony of cleansing*	3rd person masculine singular, Piel imperative	Strong's #2891 BDB #372
ţâhêr (רֵהַט) [pronounced *taw-HAIR*]	*to be cleansed [purified]; to be made clean; to be pronounced [declared] clean*	3rd person masculine singular, Pual imperfect	Strong's #2891 BDB #372
ţâhêr (רֵהַט) [pronounced *taw-HAIR*]	*to cleansed oneself [physically, of disease; ceremonially, of uncleanness]; to purify onself [ceremonially, morally]; to present oneself for purification [rites]*	3rd person masculine singular, Hithpael imperfect	Strong's #2891 BDB #372
ţâhêr (רֵהַט) [pronounced *taw-HAIR*]	*cleansed yourself [physically, of disease; ceremonially, of uncleanness]; purify yourself [ceremonially, morally]; present yourself for purification [rites]*	2nd person masculine singular, Hithpael imperative	Strong's #2891 BDB #372

25. **Masculine_noun:** which means *purity, purifying*. Strong's #2892 BDB #372.

26. **Masculine_noun:** ţôhâr (רֵהַט) [pronounced *TOH-hawr*], which means *splendor, majesty; brightness, clearness, luster*. Strong's #2892 BDB #372. Exodus 24:10 Psalm 89:44

ţôhâr (רֵהַט) [pronounced *TOH-hawr*]	*splendor, majesty; brightness, clearness, luster*	masculine singular noun	Strong's #2892 BDB #372

27. **Feminine_noun:** which means *a purifying, a cleansing*. Strong's #2893 BDB #372.

28. **Adjective:** ţâhôwr (רוֹהַט) [pronounced *taw-HOHR*], which means *clean, ceremonially clean; pure, physically pure* (like pure gold). Strong's #2889&2890 BDB #373. Gen. 7:2 8:20 Exodus 25:11 28:14 30:3 31:8 1Sam. 20:26 2Sam. 22:27 Job 14:4 17:9 Psalm 12:6 19:9 41:10

ţâhôwr (טָהוֹר) [pronounced *taw-BOHR*]	*clean, ceremonially clean; pure, unmixed, unalloyed, physically pure* (like pure gold); *clean [of a garment, as opposed to filthy]*	masculine singular adjective	Strong's #2889 & #2890 BDB #373

29. **Verb:** ţôwb (בוֹט) [pronounced *tow^b v*], which means *to be good [pleasant, beautiful, delightful], to be delicious, to be cheerful [happy, joyful], to be kind, to be well, to do well, to do right*. Even BDB has a difficult time with its usage in Judges 11:25 and presents this verb as a case by itself, meaning *are you really better than Barak?* Strong's #2895   BDB #373. Gen. 1:4   Deut. 5:33   Judges 11:25   16:25 1Sam. 2:26(**?**) 2Sam. 3:19, 36 14:32 15:26 1Kings 8:18 1Chron. 13:2

ţôwb (בוֹט) [pronounced *tow^b v*]	*to be good [pleasant, beautiful, delightful], to be delicious, to be cheerful [happy, joyful], to be kind, to be well, to do well, to do right*	3rd person masculine singular, Qal perfect (or a Qal participle)	Strong's #2895 BDB #373

Apparently, the 3rd person masculine singular, Qal perfect is identical to the Qal participle and to the masculine singular adjective as well (which is Strong's #2896 BDB #373). The masculine singular adjective means *pleasant, pleasing, agreeable, good, better; approved*.

ţôwb (בוֹט) [pronounced *tow^b v*]	*to do well; to do right [rightly]; to do good [to someone], to confer benefits [to someone]; to make attractive, to adorn; to make cheerful*	3rd person masculine singular, Hiphil perfect	Strong's #2895 BDB #373

30. **Adjective:** ţôwb (טוֹב) [pronounced *toe^b v*], which means *pleasant, pleasing, agreeable, good, better*. It has several applications, but here it refers to that which is *pleasing, agreeable,* or *good* to someone (in this case, to God). It is used ❶ to describe that which is *good;* ❷ *the goodness and* kindness of God (Psalm 65:12); ❸ *Goods,* wealth (Neh. 5:10); and, ❹ *welfare,* happiness (Psalm 16:2 106:5). Here it refers to the inherent goodness of God. Scofield uses *handsome* here. Strong's #2896 BDB #373. Gen. 1:4 (?) 2:9 3:5 6:2 15:15 16:6 18:7 19:8 24:16 25:8 26:7, 29 27:9 29:19 30:20 31:24, 29 40:16 41:5 49:15 Exodus 2:2 3:8 14:12 Deut. 1:14, 25 3:25 4:21 Joshua 7:21 9:25 Judges 8:2, 32 9:2, 11 15:2 18:19 Ruth 4:15 1Sam. 1:8, 23 (2:26) 3:18 8:14 9:2, 10 11:10 12:23 14:36 15:22 16:12, 23 19:4 20:7 24:17 25:3 26:16 27:1 29:6 2Sam. 3:13 10:6 13:22 14:17 15:3 16:12 17:7, 14 18:3 19:18, 35 24:22 1Kings 1:6, 42 2:18 3:9 8:36 Job 2:10 10:3 13:9 Psalm 34:8, 10 52:3 54:6 63:3 73:1 106:1 118:1 133:1 **136:1** Prov. 2:9, 20 3:4 4:2 8:11 Eccles. 2:1

ṭôwb (בוט) [pronounced *toh^b v*]	*pleasant, pleasing, agreeable, good, better; approved*	masculine feminine singular adjective which can act like a substantive	Strong's #2896 BDB #373

As a noun, this can mean *the good thing, that which is good [pleasing, approved, kind, upright, right]; goodness, uprightness, kindness, right; that which is fair [beautiful]*. Owens translates this *very well* in 1Kings 2:18.

The complete BDB listing for the meanings of this word is: *1) good, pleasant, agreeable (adjective); 1a) pleasant, agreeable (to the senses); 1b) pleasant (to the higher nature); 1c) good, excellent (of its kind); 1d) good, rich, valuable in estimation; 1e) good, appropriate, becoming; 1f) better (comparative); 1g) glad, happy, prosperous (of man's sensuous nature); 1h) good understanding (of man's intellectual nature); 1i) good, kind, benign; 1j) good, right (ethical); 2) a good thing, benefit, welfare (noun masculine); 2a) welfare, prosperity, happiness; 2b) good things (collective); 2c) good, benefit; 2d) moral good; 3) welfare, benefit, good things (noun feminine); 3a) welfare, prosperity, happiness; 3b) good things (collective); 3c) bounty*.

31. **Masculine_noun:** ṭûwb (בוט) [pronounced *too^b v*], which means *good things, goodness, prosperity, well-being, beauty*. The Latin used in Job 21:13 is *bonis* and the Greek is agathoîs (ἀναθοῖς), both of which mean *good*. Strong's #2898 BDB #375. Gen. 24:10 45:18 Exodus 33:19 1Sam. 3:18 15:9 Job 7:7 20:21 21:13, 16 Psalm 23:6 52:9 103:5

ṭûw^b v (בוט) [pronounced *too^b v*]	*good things, goodness, prosperity, well-being, beauty*	masculine singular noun with the definite article	Strong's #2898 BDB #375

32. **Feminine_noun:** ṭôwbâh (הבוט) [pronounced *TOWB-vaw*], which means *welfare, benefit, good, good things*. Strong's does not differentiate between the masculine and feminine forms of this word; and, although BDB does, it does not really give us a substantially different definition. Further differentiation would be difficult, as the *New Englishman's Hebrew Concordance* groups these words together. Strong's #2896 BDB #375. Gen. 20:15 44:4 50:20 Exodus 18:9 Judges 9:16 Job 21:25 1Sam. 2:24 2Sam. 2:6 16:12 18:17 1Kings 8:66 Psalm 106:5 Prov. 3:27

ṭôwbâh (הבוט) [pronounced *TOH^B-vaw*]	*welfare, benefit, good, good things*	feminine singular construct	Strong's #2896 BDB #375

33. **Proper_noun/location:** Strong's #2897 BDB #376.

34. **Verb:** which means *to spin*. Strong's #2901 BDB #376.

35. **Masculine_noun:** which means *that which is spun, yard*. Exodus 35:35. Strong's #4299 BDB #376.

36. **Verb:** which means *over-spread, over-lay, coat*. Strong's #2902 BDB #376.

37. **Masculine_noun:** which means *a coating*. Strong's #2915 BDB #376.

38. **Feminine_plural_noun:** ţûchôwth (תּוֹחֶט) [pronounced *too-KHOATH*], which means *inward parts, inner regions, hidden recesses; reins*. Strong's #2910 BDB #376. Psalm 51:6

ţûchôwth (תּוֹחֶט) [pronounced *too-KHOATH*]	*inner being; inward parts, inner regions, hidden recesses; reins*	feminine plural noun with the definite article	Strong's #2910 BDB #376

39. **Masculine_noun:** ţîyţ (טתט) [pronounced *teet*], which means *mud, mire, clay*. Strong's #2916 BDB #376.

ţîyţ (טתט) [proounced *teet*]	*mud, mire, clay, damp dirt*	masculine singular noun	Strong's #2916 BDB #376

40. **Verb:** ţûwl (טוּל) [pronounced *tool*], which means *to hurl, to cast, to throw; to cast out [of a country]; to throw down at length, to prostrate*. Gesenius says the Pilpel is the same as the Hiphil. Strong's #2904 BDB #376. 1Sam. 18:11 20:33

ţûwl (טוּל) [pronounced *tool*]	*to hurl, to cast, to throw; to cast out [of a country]; to throw down at length, to prostrate*	3rd person masculine singular, Hiphil imperfect	Strong's #2904 BDB #376
ţûwl (טוּל) [pronounced *tool*]	*to be prostrated; to be cast [as a lot]*	3rd person masculine singular, Hophal imperfect	Strong's #2904 BDB #376
ţûwl (טוּל) [pronounced *tool*]	*to prostrate; to cast forth, to cast out*	3rd person masculine singular, Pilpel imperfect	Strong's #2904 BDB #376

41. **Feminine_noun:** which means *a hurling*. Strong's #2925 BDB #376.

42. **Masculine_noun:** ţûwr (רוֹט) [pronounced *toor*], which means *row, course (of building);* from an unused root that means *to arrange in a regular manner, in rows*. Strong's #2905 BDB #377. Exodus 28:17 1Kings 6:36 7:2, 3

ţûwr (רוֹט) [pronounced *toor*]	*row, course (of building);* from an unused root that means *to arrange in a regular manner, in rows*	masculine singular noun	Strong's #2905 BDB #377

43. **Feminine_noun:** ţîyrâh (הָרִיט) [pronounced *tee-RAW*], which means *encampment, tent camp; walled dwelling places, battlement (metaphorically); row (of stones)walls, fences, hedges, enclosures*. Strong's #2918 BDB #377. Gen. 25:16 1Chron. 6:54

ţîyrâh (הָרִיט) [pronounced *tee-RAW*]	*encampment, tent camp; walled dwelling places, battlement (metaphorically); row (of stones)walls, fences, hedges, enclosures*	feminine singular noun	Strong's #2918 BDB #377

44.   **Masculine_proper_noun:** Yᵉţûwr (רוטיּ) [pronounced *yeht-OOR*], which means *enclosed, encircled;* transliterated *Jetur*. Strong's #3195 BDB #377. Gen. 25:15

Yᵉţûwr (רוטיּ) [pronounced *yeht-OOR*]	*enclosed, encircled;* transliterated *Jetur*	masculine singular proper noun; also used as a gentilic adjective	Strong's #3195 BDB #377

45.   **Verb:** which means *to rush, to dart*. Strong's #2907 BDB #377.

46.   **Verb:** ţâchâh (הָחט) [pronounced *taw-KHAW*], which means *to hurl, to shoot; to stretch out, to extend*. Strong's #2909 BDB #377. Gen. 21:16*

ţâchâh (הָחט) [pronounced *taw-KHAW*]	*to hurl, to shoot; to stretch out, to extend*	general meaning of this verb stem	Strong's #2909 BDB #377
ţâchâh (הָחט) [pronounced *taw-KHAW*]	*archers, those who draw the bow*	masculine plural Piel (Pilpel?) participle; construct form	Strong's #2909 BDB #377

47.   **Verb:** which means *to be besmeared*. Strong's #2902 BDB #377.

48.   **Verb:** ţâchan (ןחט) [pronounced *taw-KHAHN*], which means *to grind, to crush*. Grinding small amounts of grain was considered women's work in the ancient world, and grinding larger amounts between millstones was assigned to animals or to slaves—in either case, it was doubly demeaning to Samson (see also Exodus 11:5 Isa. 47:2 Lam. 5:13). Strong's #2912 BDB #377. Exodus 32:20 Judges 16:21

ţâchan (ןחט) [pronounced *taw-KHAHN*]	*to grind, to crush*	3rd person masculine singular, Qal imperfect	Strong's #2912 BDB #377

49.   **Masculine_noun:** which means *grinding mill*. Strong's #2911 BDB #377.

50.   **Feminine_noun:** which means *mill*. Strong's #2913 BDB #377.

51.   **Masculine_noun:** ţᵉchôwrîym (םירוחט) [pronounced *tᵉ-khoh-REEM*], which means *tumors, emerods*. Plural only. Strong's #2914 BDB #377. [synonym: Strong's #6076 BDB #779? See 1Sam. 6:11 for a comparison chart]. 1Sam. 6:**11**, 17

ṭᵉchôwrîym (טְחוֹרִים) [pronounced *tᵉ-khoh-REEM*]	*tumors, emerods*	masculine plural noun	Strong's #2914 BDB #377

52. **Feminine_plural_noun:** ṭôwphâphâh (הָפֹוט) [pronounced *toh-faw-FAW*], which means *bands, phylacteries, frontlets, marks*. Strong's #2903   BDB #377. Exodus 13:16

ṭôwphâphâh (הָפֹוט) [pronounced *toh-faw-FAW*]	*bands, phylacteries, frontlets, marks*	feminine plural noun	Strong's #2903 BDB #377

This is not the plural form of the word; but it is only found in the plural.

53. **Verb:** ṭâlâʾ (אָלְט) [pronounced *taw-LAW*], which means, *patched, variegated; spotted*. and it has been generally found in the Qal participle to refer to the *patched* or *variagated* markings of a sheep or goat (Gen. 30:32–33). Here, in the Pual participle, it means *patched*. Strong's #2921 BDB #378. Gen. 30:32 Joshua 9:5

ṭâlâʾ (אָלְט) [pronounced *taw-LAW*]	*to patch, to variegate; to spot*	3ʳᵈ person masculine singular, Qal imperfect	Strong's #2921 BDB #378
ṭâlâʾ (אָלְט) [pronounced *taw-LAW*]	*patched, variegated; spotted*	Qal passive participle	Strong's #2921 BDB #378
ṭâlâʾ (אָלְט) [pronounced *taw-LAW*]	*to be patched, to be variegated; to be spotted*	3ʳᵈ person masculine singular, Pual imperfect	Strong's #2921 BDB #378

54. **Proper_noun_location:** ṭᵉlâʾîym (טְלָאִים) [pronounced *tᵉlaw-EEM*],which means nothing and is transliterated *Telaim*. Probably equivalent to Telem. Strong's #2923 BDB #378. 1Sam. 15:4*

ṭᵉlâʾîym (טְלָאִים) [pronounced *tᵉlaw-EEM*],which	transliterated *Telaim*; probably equivalent to *Telem*; possibly means *place of lambs*	proper noun, location	Strong's #2923 BDB #378

Many suggest that this is equivalent to Telem (טֶלֶם) [pronounced *TEH-lem*], which means *lambs,* probably because of all the flocks in that area. It is found only in Joshua 15:24. Strong's #2928 BDB #378.

55. **Proper_noun_location:** Telem (טֶלֶם) [pronounced *TEH-lem*], which means *lambs,* probably because of all the flocks in that area. It is found only in Joshua 15:24. Strong's #2928 BDB #378. (1Sam. 15:4)

56.   **Verb:** which means *to tie a lamb to a stake, to confine*. Strong's #none BDB #378.

57.   **Masculine_noun:** ṭâleh (טָלֶה) [pronounced *TAW-leh*], which means *lamb*. This word is surprisingly found only twice in Scripture—1Sam. 7:9 and Isa. 65:25.* Its plural is found once in Isa. 40:11 (Strong gives the plural a separate number). Strong's #2924(#2922for plural) BDB #378. 1Sam. 7:9

ṭâleh (טָלֶה) [pronounced *TAW-leh*]	*lamb*	masculine singular noun	Strong's #2924 (#2922 for plural) BDB #378

58.   **Verb1:** which means *to rain lightly, to mist upon*. Strong's #none BDB #378.

59.   **Masculine_noun:** ṭal (טַל) [pronounced *tahl*], which means *night mist, mist, dew*. Strong's #2919 BDB #378. Gen. 27:28 Exodus 16:13 2Sam. 1:21 17:12 Psalm 110:3 133:3 Prov. 3:20

ṭal (לַט) [pronounced *tahl*]	*night mist, mist, dew*	masculine singular noun	Strong's #2919 BDB #378

60.   **Verb2:** which means *to cover over, to put a roof on, to roof*. Strong's #2926 BDB #378.

61.   **Verb:** which means *to oppress, to injure*. Strong's #none BDB #378.

62.   **Verb:** ṭâmêʾ (אֲמֵט) [pronounced *taw-MAY*], which means *to make unclean, to be unclean, to defile*; in the Piel, it generally means *to declare or to pronounce unclean*. BDBD only below. Strong's #2930 BDB #379. The Doctrine of Consecration Gen. 34:5 Lev. 19:31 (and before) Deut. 21:23 Psalm 106:39

ṭâmêʾ (אֲמֵט) [pronounced *taw-MAY*]	*to make unclean, to be unclean (sexually, religiously, ceremonially), to defile*	3rd person masculine plural, Qal imperfect	Strong's #2930 BDB #379
ṭâmêʾ (אֲמֵט) [pronounced *taw-MAY*]	*to defile oneself, be defiled (sexually, by idolatry, ceremonially); to be regarded as unclean*	3rd person masculine plural, Niphal imperfect	Strong's #2930 BDB #379
ṭâmêʾ (אֲמֵט) [pronounced *taw-MAY*]	*to declare or to pronounce unclean; to defile (sexually, religiously, ceremonially); to profane (God's name)*	3rd person masculine plural, Piel imperfect	Strong's #2930 BDB #379

ṭâmêʾ (אְמֵט) [pronounced *taw-MAY*]	*to be defiled*	3ʳᵈ person masculine plural, Pual imperfect	Strong's #2930 BDB #379
ṭâmêʾ (אְמֵט) [pronounced *taw-MAY*]	*to be unclean*	3ʳᵈ person masculine plural, Hithpael imperfect	Strong's #2930 BDB #379
ṭâmêʾ (אְמֵט) [pronounced *taw-MAY*]	*to be defiled*	3ʳᵈ person masculine plural, Hothpael imperfect	Strong's #2930 BDB #379

63. **Adjective:** ṭâmêʾ (טמא) [pronounced *taw-MAY*], which means *unclean*. Strong's #2931 BDB #379. Judges 13:4 Job 14:4

64. **Feminine_noun:** ṭumᵉʾâh (הָאְמֶט) [pronounced *toom-AW*], which means *uncleanness (sexual; of filthy mass; ethical and religious; ritual; local (of nations))*. Strong's #2932 BDB #380. 2Sam. 11:4

ṭumᵉʾâh (הָאְמֶט) [pronounced *toom-AW*]	*uncleanness (sexual; ethical and religious; ritual; local [of nations]); [sexually] polluted; an unclean thing*	feminine singular noun	Strong's #2932 BDB #380

65. **Feminine_noun:** ṭâmᵉʾâh (הָאְמֶט) [pronounced *taw-MAW*], which means *uncleanness of an ethical kind*. Strong's #2930 BDB #380.

66. **Verb:** ṭâmâh (נמֵ) [pronounced *taw-MAW*], which means *to be stopped up, to be stupid, to be regarded as unclean*. Niphal only. Given its only other use in Lev. 11:43, I think that we should go with *to be defiled, to be unclean*. Strong's #2933 BDB #380. Job 18:3

67. **Verb:** ṭâman (נמַט) [pronounced *taw-MAHN*], which means *to hide, to conceal; to bury*. In the Qal passive participle, this acts as a verbal adjective and should be rendered *hidden, hiding, concealed*. Strong's #2934 BDB #380. Gen. 35:4 Exodus 2:12 Joshua 2:6 Job 3:16 18:10 20:26 Psalm 64:5 142:3

ṭâman (נמַט) [pronounced *taw-MAHN*]	*to hide, to conceal; to bury*	3ʳᵈ person masculine singular, Qal perfect	Strong's #2934 BDB #380
ṭâman (נמַט) [pronounced *taw-MAHN*]	*hidden, concealed; buried*	Qal passive participle	Strong's #2934 BDB #380
ṭâman (נמַט) [pronounced *taw-MAHN*]	*to hide onself, to conceal onself; to be hidden, to be conceal; to be buried*	3ʳᵈ person masculine singular, Niphal perfect	Strong's #2934 BDB #380

ţâman (טָמַן) [pronounced *taw-MAHN*]	*to hide, to conceal; to bury; to cause to be hidden or conceal; to cause to be buried*	3rd person plural, Hiphil perfect	Strong's #2934 BDB #380

68. **Masculine_noun:** maţ^emôwn (מַטְמוֹן) [pronounced *maht-MOWN*], which means *hidden [in an underground storage]; hidden treasure, treasure*. Strong's #4301 BDB #380. Gen. 43:23 Job 3:21 Prov. 2:4

maţ^emôwn (מַטְמוֹן) [pronounced *maht-MOWN*]	*hidden [in an underground storage]; hidden treasure, treasure*	masculine singular noun	Strong's #4301 BDB #380

Also spelled maţ^emun (מַטְמֻן) [pronounced *maht-MOON*].

69. **Masculine_noun:** which means *basket*. Strong's #2935 BDB #380.
70. **Verb:** which means *soil, defile*. Strong's #2936 BDB #380.
71. **Verb:** which means *to wander, to stray*. Strong's #2937 BDB #380.
72. **Verb:** ţâ‛am (טָעַם) [pronounced *taw-ĠAHM*], which means *to taste; to perceive*. Strong's #2938 BDB #380. 2Sam. 3:35 19:35 Psalm 34:8

ţâ‛am (טָעַם) [pronounced *taw-ĠAHM*]	*to taste; to perceive; to eat*	3rd person masculine singular, Qal imperfect	Strong's #2938 BDB #380

73. **Masculine_noun:** ţa‛am (טַעַם) [pronounced *TAH-ġahm*], which means *taste, flavor of food; taste* [in the sense of *personal judgment*], *discretion; sentence of a king, a royal decree, behavior*. *Taste* (Ex. 16:31 Num. 11:8), *discretion* (Psalm 119:66 Prov. 11:22), *behavior* (1Sam. 21:13 Psalm 34:0). We have a similar use of the word *taste* in English; a person can have good taste in clothing, for example. My guess is that this is a word which changed slightly in its meaning over the centuries of use from the earlier times of Job and Moses to the later times of David. Strong's #2940 BDB #381. Exodus 16:31 1Sam. 21:13 25:33 Job 6:6 12:20 Psalm 34 inscription

ţa‛am (טַעַם) [pronounced *TAH-ġahm*]	*taste, flavor of food; taste* [in the sense of *personal judgment*], *discretion; sentence of a king, a royal decree, behavior*	masculine singular noun	Strong's #2940 BDB #381

74. **Masculine_noun:** mat^e‛ammîym (מַטְעַמִּים) [pronounced *maht-ġahm-MEEM*], which means *tasty, savory food, a well-prepared meal*. Strong's #4303 BDB #381. Gen. 27:4

			two additional spellings; not sure as to diff between plural and singular
matᵉʿammîym (מִֽימַעְטַמ) [pronounced *maht-ĝahm-MEEM*]	*tasty, savory food, a well-prepared meal*	masculine plural noun	Strong's #4303 BDB #381

75.   **Verb1:** ţâʿan (ןַעָט) [pronounced *taw-ĜAHN*], which means *to load*. Strong's #2943 BDB #381. Gen. 45:17*

ţâʿan (ןַעָט) [pronounced *taw-ĜAHN*]	*to load*	3ʳᵈ person masculine singular, Qal imperfect	Strong's #2943 BDB #381
ţâʿan (ןַעָט) [pronounced *taw-ĜAHN*]	*load*	2ⁿᵈ person masculine plural, Qal imperative	Strong's #2943 BDB #381

76.   **Verb2:** which means *to pierce, to wound*. Strong's #2944 BDB #381.

77.   **Verb:** which means *to extend, to spread*. Strong's #2946 BDB #381.

78.   **Masculine_plural_noun:** which means *dandling*. Abstract noun. Strong's #2949 BDB #381.

79.   **Masculine_noun:** ţêphach (חַפֶט) [pronounced *TAY-fahkh*], which means *a palm, open hand, span, a hand-breadth; projecting stones on he tops of which beams rest; coping*. Strong's #2947 BDB #381. 1Kings 7:9, 26

ţêphach (חַפֶט) [pronounced *TAY-fahkh*]	*a palm, open hand, span, a hand-breadth; projecting stones on he tops of which beams rest; coping*	masculine singular noun	Strong's #2947 BDB #381
ţᵉphâchôwth (תוֹחָפְט) [pronounced *teh-fawkh-OHTH*]	architectural term for: *projecting stones on he tops of which beams rest; coping*	masculine plural noun	Strong's #2947 BDB #381

80.   **Masculine_noun:** ţôphach (חַפֹט) [pronounced *TOH-fahkh*], which means *palm, span, handbreadth*. Strong's #2948 BDB #381. Exodus 25:25

ţôphach (טֹפַח) [pronounced *TOH-fahkh*]	*palm, span, handbreadth*	masculine singular noun	Strong's #2948 BDB #381

81. **Feminine_noun:** *cloak, covering, mantle.* Found only in Ruth 3:15 Isa. 3:22.* Strong's #4304 BDB #381. Ruth 3:15

82. **Verb:** ţâphal (טָפַל) [pronounced *taw-FAHL*], which I first thought meant *to smear, to plaster.* When working with drywall, there are certain imperfections—that is, where the tape is originally laid down to cover the seams. In order to cover over this imperfection, plaster (drywall mud) is smoothed over it. I am certain that in the ancient world, there was an analogous situation and they had a similar compound to cover over the imperfections found on the walls of their homes.   Job's imperfection will also be covered over. Imust admit having some misgivings at my first run at this word when reading Barnes, which caused me to investigate further in my word. This is found only in two other places: Job 13:4 and Psalm 119:69. We have seen those two passages rendered as *forgers* of lies (or, of a lie) in the KJV. So you know there is another interpretation of the meaning of this word, Gesenius says it can mean *to patch, to sew together, to weave together.* In the two other verses, the use *weaving together lies* suits the context of the passages fine. Gesenius adds the figurative meaning *to frame.* It means *to smear, to plaster, to strick, to glue;* metaphorically it is used *plaster over with lies* or *to cover over with lies.* Strong's #2950 BDB #381. Job 13:4 14:17

83. **Masculine_noun:** which means *scribe, marshal.* Strong's #2951 BDB #381.

84. **Verb:** which means *to trip, to take little steps.* Strong's #2952 BDB #381.

85. **Masculine_singular_(collective_noun:** ţaph (טַף) [pronounced *tahf*], which means *children, little children, little ones, young boys; young people up to the age of 20; families.* It is not found in the plural or in the construct. Strong's #2945 BDB #381. Gen. 34:29 43:8 45:19 46:5 47:12 50:8 Exodus 10:10 12:37 Deut. 1:39 2:34 3:6 20:14 Judges 18:21 2Sam. 15:22

ţaph (טַף) [pronounced *tahf*]	*children, little children, little ones, young boys; young people up to the age of 20; families*	masculine singular (collective) noun with the definite article	Strong's #2945 BDB #381

Although the ţaph (טַף) [pronounced *tahf*] can refer to little ones, it also can refer to young men who are under the age of 20 (Ex. 12:37) and to families as well (2Chron. 20:13).

86. **Verb:** which means *to be gross, to be stupid, to be abundant, to be large.* Strong's #2954 BDB #382.

87. **Feminine_proper_noun:** Ţâphath (טָפַת) [pronounced *taw-FATH*] which means *ornament; a dropping [of oinment];* transliterated *Taphath.*   Strong's #2955 BDB #382. 1Kings 4:11*

Ţâphath (תַּפַּט) [pronounced *taw-FAITH*	*ornament; a dropping [of oinment];* transliterated *Taphath*	feminine singular proper noun	Strong's #2955 BDB #382

88. **Verb:** which means *to chase, to pursue, to be continuous.* Strong's #2956 BDB #382.

89. **Feminine_proper_noun:** which means *;* transliterated *.* Strong's #4308 BDB #382.

90. **Adjective:** ţârîy (טרִי) [pronounced *taw-REE*], which probably means *fresh.* It is only found in two places—here and Isa. 1:6. Strong's #2961 BDB #382. Judges 15:15

91. **Verb:** which means *to toil, to be burdened.* Strong's #2959 BDB #382.

92. **Masculine_noun:** tôrach (חַרֹט) [pronounced *TO-rahk*], which means *load, burden.* It is a rarely used word (here and Isa. 1:14) with a rarely used verb cognate (Job 37:11); with such scant references, we will have to go with *load, burden;* although there are other Hebrew words which mean that. Strong's #2960 BDB #382. Deut. 1:12

tôrach (חַרֹט) [pronounced *TO-rahk*]	*weight, load, burden*	masculine singular noun	Strong's #2960 BDB #382

93. **Adverb:** ţerem (טֶרֶם) [pronounced *THE-rem*], which means *before that, previously; before the beginning, not yet.* Ţerem is an adverb of time. Strong's #2962(and#2958) BDB #382. Gen. 2:5 19:4 24:15 37:18 Exodus 1:19 9:30 10:7 12:34 Joshua 2:8 1Sam. 3:3, 7

ţerem (טֶרֶם) [pronounced *TEH-rem*]	*not yet; before, from before, before that, previously; before the beginning*	an adverb of time, sometimes used in the negative sense	Strong's #2962 (and #2958) BDB #382

94. **Adverb+preposition:** the bêyth preposition and the adverb of time, ţerem (טֶרֶם) [pronounced *TEH-rem*], which means *not yet, before that.* Strong's #2962 (and #2958) BDB #382. With the bêyth preposition, it means *before, before that, previously, prior to.* Gen. 27:4 41:50 45:28 Exodus 1:19 Judges 14:18 1Sam. 2:15 9:13 Prov. 8:25

b^e (ב) [pronounced *b^eh*]	*in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within*	a preposition of proximity	Strong's #none BDB #88
ţerem (טֶרֶם) [pronounced *TEH-rem*]	*before that, previously; before the beginning, not yet*	adverb	Strong's #2962 (and #2958) BDB #382

With the bêyth preposition, it means *before, before that, previously, prior to*.

95. **Verb:** ţâraph (פָרַט) [pronounced *taw-RAHF*], which means *to pull, to tear, to tear in pieces [like a wild animal]; to rend, to pluck off*. This means *to tear into pieces like a wild animal*. Strong's #2963 BDB #382. Gen. 37:33 44:28 49:27 Exodus 22:13 Job 16:9 18:4 Psalm 7:2

ţâraph (פָרַט) [pronounced *taw-RAHF*]	*to pull, to tear, to tear in pieces [like a wild animal]; to rend, to pluck off*	3rd person masculine singular, Qal imperfect	Strong's #2963 BDB #382

Owens translates this *ravenous* in Gen. 49:27.

ţâraph (פָרַט) [pronounced *taw-RAHF*]	*to be torn in pieces [like a wild animal]*	3rd person masculine singular, Niphal imperfect	Strong's #2963 BDB #382
ţâraph (פָרַט) [pronounced *taw-RAHF*]	*to be torn in pieces [like a wild animal]*	3rd person masculine singular, Pual/Poal imperfect	Strong's #2963 BDB #382
ţâraph (פָרַט) [pronounced *taw-RAHF*]	*torn into pieces [like a wild animal]; tearing into pieces*	Pual/Poal participle	Strong's #2963 BDB #382
ţâraph (פָרַט) [pronounced *taw-RAHF*]	*to tear up food [in order to make someone eat]; to feed, to provide food*	3rd person masculine singular, Hiphil imperfect	Strong's #2963 BDB #382

96. **Feminine_proper_noun:** Maţᵉrêd (דְרְטַמ) [pronounced *maht-RAID*], which means, *pushing forward, propulsion;* transliterated *Matrel*. Strong's #4308 BDB #382. Gen. 36:39

Maţᵉrêd (דְרְטַמ) [pronounced *maht-RAID*]	*pushing forward, propulsion;* transliterated *Matrel*	feminine singular proper noun	Strong's #4308 BDB #382

97. **Adjective:** ţârâph (פְרַט) [pronounced *taw-RAWF*], which means *freshly plucked, fresh plucked, freshly-plucked*. Strong's #2965 BDB #383. Gen. 8:11*

ţârâph (פְרַט) [pronounced *taw-RAWF*]	*freshly plucked, fresh plucked, freshly-plucked*	masculine singular adjective	Strong's #2965 BDB #383

98. **Masculine_noun:** ţereph (פֶרֶט) [pronounced *TEH-rehf*], which means *prey, food; meat; leaf*. Strong's #2964 BDB #383. Gen. 49:9

| ṭereph (טֶרֶף) [pronounced *THE-rehf*] | *prey, food; meat; leaf* | masculine singular noun | Strong's #2964 BDB #383 |

99.   **Feminine_noun:** ṭᵉrêphâh (הָפֶרֶט) [pronounced *tehr-ay-FAW*], which means *torn flesh, torn by an animal, that which is torn*. Strong's #2966 BDB #383. Gen. 31:39 Exodus 22:13, 31

| ṭᵉrêphâh (הָפֶרֶט) [pronounced *tehr-ay-FAW*] | *torn flesh, torn by an animal, that which is torn* | feminine singular noun | Strong's #2966 BDB #383 |

100.   **END OF ט.**

10.   י   yodh [pronounced *yode*] Written and spoken *y*

1.   **Letter:** י (yôwdh or yodh); used as the numeral 10 in post B Hebrew. Things can be added in order for this to mean 11, 12, etc. (See BDB).

2.   **Verb:** which means *to long for, to desire*. Psalm 119:131.* Strong's #2968 BDB #383.

3.   **Verb:**   which means *to befit, ,to be befitting, to be worthy, to be right*. Strong's #2969 BDB #383.

4.   **Verb1:** which means *to be foolish*. Strong's #2973 BDB #383.

5.   **Verb2:** yâʾal (לָאִי) [pronounced *yaw-AHL*], which means *to willingly chose, to be willing to, to give ascent to*. BDB gives its meanings variously as *to show willingness, to be pleased, to determine, to undertake*. According to the New Englishman's Concordance, this is found ONLY in the Hiphil. In the Niphal, the easier version, this means *to be foolish*. However, the Hiphil is tougher to follow. We find this verb in the Hiphil perfect in Gen. 18:27 and 31, translated in the NASB *venture,* and footnoted as *undertaken*. We don't see this verb again in the Hiphil perfect until Joshua 7:7, where it is translated *willing, content*. We find this verb several times in the Hiphil imperfect in Exodus 2:21 Joshua 17:12 Judges 1:27, 35 17:11. What appears to be the case is that this is an act of free will, this is an act where a person desires to do something, but it comes not from lust but from contentment from a comfortable position; even from a relaxed mental attitude. I have translated this *willingly chose, would be willing to*. Strong's #2974 BDB #383. Gen. 18:27 Exodus 2:21 Deut. 1:5 Joshua 7:7 17:12 Judges 1:27, 35 17:11 19:6 1Sam. 12:22 2Sam. 7:29 Job 6:9, 28

yâʾal (לָאִי) [pronounced *yaw-AHL*]	*to willingly chose, to be willing to, to willingly undertake; to give ascent to; to undertake, to attempt, to try*	3rd person masculine singular, Hiphil perfect (not found in the Qal)	Strong's #2974 BDB #383

6.   **Masculine_noun:** yᵉʾôr (רֹאִי) [pronounced *yᵉohr*], which means *river, stream, Nile stream, canal; mining shafts*.   Strong's #2975   BDB #384.   Gen. 41:1, 17 Exodus 1:22 2:3 4:9 7:15, 19 8:3 17:5 Psalm 78:44

yᵉʾôr (רֹאִי) [pronounced *yᵉohr*]	*river, stream, Nile stream, canal; mining shafts*	masculine singular noun with the definite article	Strong's #2975 BDB #384

7.   **Verb:** yâʾash (אִיָש) [pronounced *yaw-AHSH*], which means *to desist [from a person or thing]; to be void of hope, to be without hope; to be in vain. to despair, to be cast down in spirit*. Strong's #2976 BDB #384. 1Sam. 27:1 Eccles. 2:20

yâʾash (אִיָש) [pronounced *yaw-AHSH*]	*to despair, to be cast down in spirit*	3rd person masculine singular, Qal imperfect	Strong's #2976 BDB #384
yâʾash (אִיָש) [pronounced *yaw-AHSH*]	*to cause to despair, to make one cast down in spirit*	3rd person masculine singular, Piel imperfect	Strong's #2976 BDB #384
yâʾash (אִיָש) [pronounced *yaw-AHSH*]	*to desist [from a person or thing]; to be void of hope, to be without hope; to be in vain*	3rd person masculine singular, Niphal perfect	Strong's #2976 BDB #384

8.   **Masculine_proper_noun:** Strong's #2979 BDB #384

9.   **Verb:** yâbab (בַ) [pronounced *yawᵇ -VAᴮV*], which means *to cry out, to cry shrilly*, and this verb is found only here. Strong's #2980 BDB #384. Judges 5:28*

yâbab (בַ) [pronounced *yaw*	*to cry out, to cry shrilly*	3rd person feminine singular, Piel imperfect	Strong's #2980 BDB #384

10.   **Masculine_proper_noun:** Yôwbâb (בָּוֹי) [pronounced *yoh-BAWB*], which means *crying out loudly, a howler; a desert;* transliterated *Yobab, Jobab* Strong's #3103 BDB #384. Gen. 10:29 36:33

Yôwbâb (בָּוֹי) [pronounced *yoh-BAWB*]	*crying out loudly, a howler; a desert; transliterated Yobab, Jobab*	masculine singular proper noun	Strong's #3103 BDB #384

11.   **Verb:** yabal (לַבֵי) [pronounced *yah^b-VAWL*], which means *to carry along [often in a procession], to be borne along, to be led [often in a procession], to be led away [out of danger]*. This verb is used for God leading his people from captivity in Babylon (Isa. 55:12 Jer. 31:9). The Hophal is the passive of the Hiphil (causative stem). God is causing Job's body to be borne aloft, perhaps in a procession, from the womb to the tomb. Strong's #2986 BDB #384. Job 10:19 21:30, 32 Psalm 60:9 68:29

yabal (לַבֵי) [pronounced *yah^b-VAWL*]	to lead, to bring, to bear, to carry, to carry along [often in a procession]; to produce, to bring forth	3rd person masculine plural, Hiphil imperfect	Strong's #2986 BDB #384
yabal (לַבֵי) [pronounced *yah^b-VAWL*]	to be borne along; to be borne [to the grave]; to be brought, to be lead, to be carried	3rd person masculine plural, Hophal imperfect	Strong's #2986 BDB #384

12.   **Masculine_noun:** which means *watercourse, stream*. Strong's #2988 BDB #385.

yâbâl (לְבֵי) [pronounced *yaw-BAWL*]	a stream [of water], a flowing stream, a watercourse	masculine singular noun	Strong's #2988 BDB #385

13.   **Masculine_proper_noun:** Yâbâl (לְבֵי) [pronounced *yaw-BAWL*], which means *watercourse, stream* and is transliterated *Jabal*. Strong's #2989 BDB #385. Gen. 4:20

Yâbâl (לְבֵי) [pronounced *yaw-BAWL*]	a stream [of water], a flowing stream, a watercourse; and is transliterated *Jabal*	masculine singular proper noun	Strong's #2989 BDB #385

14.   **Masculine_noun:** which means *stream*. Strong's #3105 BDB #385. Jer. 17:8*

yûwbal (לַבוי) [pronounced *yoo-BAHL*]	stream, river	masculine singular noun	Strong's #3105 BDB #385

15.   **Masculine_proper_noun:** Yûwbâl (לְבוי) [pronounced *yoo-BAWL*], which means *stream* and is transliterated *Jubal*. Strong's #3106 BDB #385. Gen. 4:21

Yûwbâl (לְבוי) [pronounced *yoo-BAWL*]	stream, river; and is transliterated *Jubal*	masculine singular proper noun	Strong's #3106 BDB #385

16.   **Masculine_noun:** y^ebûwl (יְבוּל) [pronounced *y^ebVOOL*], which means *produce* from the land. Strong's #2981 BDB #385. Judges 6:4 Job 20:29

17.   **Masculine_noun:** which means *produce, outgrowth*. Strong's #944 BDB #385.

18. **Masculine_substantive:** yôwbêl (לֵבוֹי) [pronounced *yohᵇ-VAYL*], which means, *ram, ram's horn, trumpet, cornet; jubilee, jubilation;* possibly, *a cry of joy*. appears to mean *rams* (Joshua 6:4–6) when plural and *jubilee* when in the singular (see Lev. 25:10–13). The exception is when this is found in the singular in Exodus 19:13 and it means *ram's horn*. However, Gesenius does not even mention the rendering of *ram;* and my preference is to stay with as few meanings as possible for any given word. So, I will render this word *jubilee, jubilation(s)*. Yôwᵇvêl (יוֹבֵּמ) [pronounced *yoh-BALE*] literally means *ram's horn* (Ex. 19:13 Joshua 6:4–6) and Rotherham footnotes this as a *cry of joy*. *Jubilee* is a transliteration from the Latin, which is a transliteration of the later Greek translations (not the Septuagint), which is a transliteration of this word. The Greek is íωβελ which became jobeleus/jubeleus in the Vulgate, jubile in the KJV (ZPEG suggests that it may have been dissyllabic), and, finally, jubilee in most modern translations. We will not cover this doctrine, as the remainder of Lev. 25 and a portion of 27 will be devoted to this Year of Jubilee. The Septuagint renders this word by ἄφεσις [pronounced *Ah-fe-sis*] and it means *release (from captivity)* and *pardon, cancellation*. Strong's #3104 BDB #385. Exodus 19:13 Lev. 25:10 Joshua 6:4

yôbêl (לֵבוֹי); yôwbêl (לֵבוֹי) [pronounced *yohᵇ-VAYL*]	*ram, ram's horn, trumpet, cornet; jubilee, jubilation;* possibly, *a cry of joy*	masculine singular noun; with the definite article	Strong's #3104 BDB #385
		plural means *rams?*	

19. **Adjective:** which means *running, suppurating*. Strong's #2990 BDB #385.

20. **Masculine_noun:** which means *stream, river*. Strong's #180 BDB #385.

21. **Feminine_noun:** têbêl (לֵבַת) [pronounced *tayᵇ-VAYL*], which means *the fertile and inhabited earth, the habitable globe, world*. This is the word often used in poetry in connection to the creation of the entire earth. Strong's #8398 BDB #385. 1Sam. 2:8 2Sam. 22:16 Job 18:18 Psalm 24:1 33:8 96:10 Prov. 8:26, 31

têbêl (לֵבַת) [pronounced *tayᵇ-VAYL*]	*the fertile and inhabited earth, the habitable globe, world*	feminine singular noun	Strong's #8398 BDB #385
This word is often used in poetry in connection to the creation of the entire earth.			

22. **Proper_noun/location:** Yibᵉleᶜâm (בִלְעַם) [pronounced *yibᵉ-lᵉ-ĢAWM*], which means and transliterated *Ibleam*. Strong's #2991 BDB #385. Judges 1:27

Yibᵉleᶜâm (בִלְעַם) [pronounced *yibᵉ-lᵉ-ĢAWM*]	transliterated *Ibleam*	proper singular noun; location	Strong's #2991 BDB #385

23. **Masculine_noun:** which means *the husband's brother [in a Levirate marriage]*. Strong's #2993 BDB #386.

24. **Feminine_noun:** which means *sister-in-law*. Strong's #2994 BDB #386.

25. **Verb:** yâbam (יַבֵּם) [pronounced *yaw-BAHM*], which means *do the duty of; to perform levirate marriage, perform the duty of a brother-in-law; the duty due to a brother who died childless - to marry his widow and have a son for his name*. Perhaps take the place of a dead brother in marriage? Piel only. Strong's #2992 BDB #386. Gen. 38:8

yâbam (יַבֵּם) [pronounced *yaw-BAHM*]	*to do the duty of; to perform levirate marriage, perform the duty of a brother-in-law; to do the duty due to a brother who died childless, to marry his widow and have a son for his name*	3rd person masculine singular, Piel imperfect	Strong's #2992 BDB #386
yâbam (יַבֵּם) [pronounced *yaw-BAHM*]	*do the duty of; perform levirate marriage, perform the duty of a brother-in-law; the duty due to a brother who died childless - to marry his widow and have a son for his name*	2nd person masculine singular, Piel imperative	Strong's #2992 BDB #386

26. **Verb:** yâbêsh (יָבֵשׁ) [pronounced *yaw[B]-VEYSH*], which means *to be dry, to dry up, to wither*. Interestingly enough, this word was probably not even a part of the vocabulary of Moses. We find it used twice in Genesis (8:7, 14), several times in Job and from Joshua and onward, but never by Moses, whereas, he would be the person that you would most expect to use this word. Strong's #3001 BDB #386. Gen. 8:7, 14 Joshua 2:10 Job 14:11 15:30

yâbêsh (יָבֵשׁ) [pronounced *yaw[B]-VEYSH*]	*to be dry, to dry up, to wither*	3rd person masculine singular, Qal imperfect	Strong's #3001 BDB #386

27. **Adjective:** which means *dry, dried*. This might simply be the participle of the verb above? Strong's #3002 BDB #386.

28. **Proper_noun_location:** which means *dried up, withered;* and is transliterated *Jabesh-gilead*. Strong's #3003 BDB #386. 1Sam. 11:1 31:11 2Sam. 2:4 21:12

Yâbêsh (יָבֵשׁ) [pronounced *yaw[B]-VEYSH*]	*to be dry, dried up, withered;* transliterated *Jabesh*	cognate of verb (Strong's #3001); acts as a proper noun	Strong's #3003 BDB #386

Gal^eêd (דֶעְלַג) [pronounced *gahl^e-ĢAYD*]	*witness-pile, hill of witness;* and is transliterated *Gilead*	proper noun; location	Strong's #1567 BDB #165

Although some exegetes treat this as one noun, *Jabesh-gilead;* I think the idea is that this is the city *Jabesh* in *Gildean* (sort of like *Boston, Massachusetts*).

29. **Feminine_substantive:** yabbâshâh (הָשְׁבַּי) [pronounced *yahb-^bvaw-SHAW*], which means *dry ground, dry land;* but not to the point of complete absence of moisture. This was the word used when God caused *dry land* to appear out from the water during the six days of restoration (Gen. 1:9–10); it is used in Jonah 1:9 for the shore of the sea. In other words, this is ground which may contain some moisture; this is ground which is not covered with water. Because of this word being used rather than the word for absolute absence of moisture, there may not have been a supernatural drying of the ground. Strong's #3004 BDB #387. Gen. 1:9 Exodus 4:9 14:16 15:19 Joshua 4:22

yabbâshâh (הָשְׁבַּי) [pronounced *yahb-^bvaw-SHAW*]	*dry ground, dry land;* but not to the point of complete absence of moisture	feminine singular substantive	Strong's #3004 BDB #387

30. **Feminine_noun:** yabbesheth (תֶשְׁבַּי) [pronounced *yahb-BEH-sheth*], which means *dry land, dry ground*. The is ground made by God's hands. Exodus 4:9 Psalm 95:5.* Strong's #3006 BDB #387. Psalm 95:5

yabbesheth (תֶשְׁבַּי) [pronounced *yahb-BEH-sheth*]	*dry land, dry ground*	feminine singular noun	Strong's #3006 BDB #387

31. **Verb:** which means *to be a husbandman, to till*. Strong's #3009 BDB #387.

32. **Masculine_noun:** which means *field*. Strong's #3010 BDB #387.

33. **Verb1:** yâgâh (יגה) [pronounced *yaw-GAW*], which means *to suffer*. Not found in the Qal. In the Hiphil, it means *to cause grief, to cause sorrow, to make someone suffer, to afflict, to torment*. Strong's #3013 BDB #387. Job 19:2

34. **Masculine_noun:** yâgôwn (וֹגָי) [pronounced *yaw-GOHN*], which means *grief, sorrow, anguish*. Strong's #3015 BDB #387. Gen. 42:38 44:31

yâgôwn (וֹגָי) [pronounced *yaw-GOHN*]	*grief, sorrow, anguish*	masculine singular noun	Strong's #3015 BDB #387

35. **Feminine_noun:** tûwgâh (הָגוּת) [pronounced *too-GAW*], which means *grief, heaviness, sorrow*. Found in poetry. Strong's #8424 BDB #387. Prov. 10:1

tûwgâh (הֲגוּת) [pronounced *too-GAW*]	*grief, heaviness, sorrow*	feminine singular construct	Strong's #8424 BDB #387

36.   **Verb:** yâgâh (הֲגֵי) [pronounced *yaw-GAW*], which means *to thrust away, to remove, to push away; to repel*. Strong's #3014 BDB #387. 2Sam. 20:13

yâgâh (הֲגֵי) [pronounced *yaw-GAW*]	*to thrust away, to remove, to push away; to repel*	3rd person masculine singular, Hiphil imperfect	Strong's #3014 BDB #387

37.   **Feminine_noun:** which means *wine-press*. Strong's #1660 BDB #387.

38.   **Proper_noun:** Gath (תַג) [pronounced *gahth*], means *wine-press* and is transliterated *Gath*. Strong's #1661 BDB #387. The City of Gath Joshua 13:3a 1Sam. 5:8 6:17 17:4 21:10 27:2 2Sam. 1:20 15:18 21:20 1Kings 2:39 1Chron. 18:1 Psalm 56 inscription

Gath (תַג) [pronounced *gahth*]	*wine-press* and is transliterated *Gath*	masculine proper noun	Strong's #1661 BDB #387

39.   **Proper_noun/location:** which means *wine press of digging;* and is transliterated . Strong's #1662 BDB #387.

40.   **Proper_noun_location:** which means *wine press of something;* and is transliterated . Strong's #1667 BDB #387.

41.   **Gentilic_adjective:** Gittîy (יתִג) [pronounced *git-TEE*],which means *inhabitant of Gath* and possibly *wine press;* and transliterated *Gittite*. This means that the word here refers to the people of the city of Gath (see 1Sam. 15:18), not to the city itself. Strong's #1663 BDB #388. I have no clue why it is located here in BDB (it must have to do with *wine-press;* see above). The City of Gath Joshua 13:3a 2Sam. 6:10 15:18 18:2 21:19

Gittîy (יתִג) [pronounced *git-TEE*]	*inhabitant of Gath* and possibly *wine press;* and transliterated *Gittite*	gentilic singular adjective with the definite article	Strong's #1663 BDB #388

42.   **Feminine_substantive:** The next substantive is rather obscure, occurring only in Psalms 8:intro 81:intro and 84:intro.* This word is most similar to the proper noun Gittite, which leaves us with very little to go on. The Septuagint and the NIV suggest that this means *winepress*. Strong's #1665 BDB #388. Psalm 8 inscription 81 inscription

43.   **Proper_noun/location:** Gittâyim (גְּתַּם) [pronounced *ghiht-TAW-yihm*], which means *two winepresses;* transliterated *Gittaim*. Strong's #1664 BDB #388. 2Sam. 4:3

Gittâyim (גְּתַּם) [pronounced *ghiht-TAW-yihm*]	*two winepresses;* transliterated *Gittaim*	proper singular noun/location; with the directional hê	Strong's #1664 BDB #388

44. **Verb:** yâga‛ (עָגִי) [pronounced *yaw-GAH*], which means *to toil, to grow or to be weary, to become exhausted from toil, exertion, endurance* or *to become weary from same*. Strong's #3021 BDB #388. Joshua 7:3 2Sam. 23:10 Job 9:29

yâga‛ (עָגִי) [pronounced *yaw-GAH*]	*to toil, to grow or to be weary, to become exhausted from toil, exertion, endurance* or *to become weary from same*	3rd person masculine singular, Qal imperfect	Strong's #3021 BDB #388
yâga‛ (עָגִי) [pronounced *yaw-GAH*]	*to weary, to make wear, to exhaust with toil*	3rd person masculine singular, Piel imperfect	Strong's #3021 BDB #388
yâga‛ (עָגִי) [pronounced *yaw-GAH*]	*to make to toil, to cause to be weary, to make weary, to cause to become exhausted from toil*	3rd person masculine singular, Hiphil imperfect	Strong's #3021 BDB #388

45. **Masculine_noun:** yâgâ‛ (יְגַע) [pronounced *yaw-GAWĢ*], which means *gain, the product of one's labor*. This noun is only found here, although there is a reasonable amount of cognatic support for its meaning. Strong's #3022 BDB #388. Job 20:17

46. **Adjective:** yâgêa‛ (עָגֵי) [pronounced *yaw-GAY-ahģ*], which means *[one who is] weary, tired, exhausted; wearisome*. Strong's #3023 BDB #388. 2Sam. 17:2 Eccles. 1:8

yâgêa‛ (עָגֵי) [pronounced *yaw-GAY-ahģ*]	*[one who is] weary, tired, exhausted; wearisome*	masculine singular adjective	Strong's #3023 BDB #388

47. **Feminine_noun:** which means *wearying*. Strong's #3024 BDB #388.

48. **Adjective:** yâgîya‛ (עִיגִי) [pronounced *yaw-GEE-ahģ*], which means *wearied, exhausted, fatigued, tired*. This adjective is found only here in the masculine plural construct; however, there is great cognatic support for this meaning. Strong's #3019 BDB #388. Job 3:17

yâgîya‛ (עִיגִי) [pronounced *yaw-GEE-ahģ*]	*wearied, exhausted, fatigued, tired*	masculine plural adjective; construct form	Strong's #3019 BDB #388

49. **Masculine_noun:** y‛gîya‛ (עִיגִי) [pronounced *yehg-EE-aģ*], which means *toil, work, product, product of one's toil, that which is produced; acquired property [as a result of work]*. Strong's #3018 BDB #388. Gen. 31:42

y^egîyaʿ (עִיגְיַ) [pronounced *yehg-EE-aǵ*]	*toil, work, product, product of one's toil, that which is produced; acquired property [as a result of work]*	masculine singular construct	Strong's #3018 BDB #388

50. **Verb:** yâgôr (רֹגְי) [pronounced *yaw-GOHR*], which means, *to fear, to be afraid, to dread*. This only occurs7 times in Scripture (Qal Perfect: Deut. 9:19 28:60 Job 3:25 9:28 Psalm 119:39 Qal participle: Jer. 22:25 39:17*). Unfortunately, this verb does not occur enough to determine whether it should be followed by a preposition or whether it can be followed by a substantive. Most of the time, it follows the relative particle. Strong's #3025 BDB #388. Job 3:25 9:28

yâgôr (רֹגְי) [pronounced *yaw-GOHR*]	*to fear, to be afraid, to dread*	3rd person masculine singular, Qal perfect	Strong's #3025 BDB #388

Most of the time, it follows the relative particle.

51. **Adjective:** which means *fearing, fear of men*. Strong's #3016 BDB #388.

52. **Feminine_noun:** yâd (דָי) [pronounced *yawd*], which means *hand*. The Bible often speaks of *filling the hand* with something. This has nothing to do with liquids; when a hand is filled with a bow (2Kings 9:24), it means he caused his hand to grab or seize the bow. The hand has been filled because he cannot take up something else in his hand (and still properly handle the bow). We saw that throughout the book of Leviticus, when a priest was installed or consecrated, often the phrase was *fill the hand*. When the hands drop down (2Sam. 4:1), a person's strength has failed them, they have grown weak or feeble. The power to deliver is related to the word hand (Ex. 13:3, 14 Num. 23 Deut. 6:21 Isa. 50:2 59:1). Here, when the word *hand* is used, it is a reference to *leadership and guidance*. In the dual, this can refer to *sides* (see Psalm 104:25). The hand is the part of the body which is involved in enterprise and labour, so the concept behind *hands* is *power, strength, ability* (Lev. 5:7 14:21 Num. 6:21 Joshua 8:20). This word if often used for being under someone's control. The way this rendering came about is that yâd originally referred to the feet of a lizard, because they are so much like human hands; however, the meaning is *hand*. Yâd is also used figuratively to mean *the side of*. Strong's #3027 BDB #388. [synonym = **Strong's #3709**] Gen. 3:22 4:11 5:29 8:9 9:2 14:20 16:9 19:10, 16 21:18 22:6 24:2 25:26 27:16 31:29 33:10 34:21 37:21 38:18 39:1 42:37 43:34 46:4 47:24, 29 48:17 49:8, 24 Exodus 4:2 5:21 6:1 7:4 8:5 9:3 10:12 12:11 13:3, 9 14:8 15:9, 17 17:5, 12 19:13 21:13 23:1 24:11 26:17 28:41 29:9, 10 30:19 32:4, 19 Deut. 21:6, 10 16:10 16:15 17:7 34:12 [Num. 33:1 Deut. 2:6 4:28, 34 5:15 32:36 Joshua : Judges 1:2 8:6 18:10 1Sam. 2:13 4:13 9:16 11:7 12:3 13:22 14:10, 19, 26 15:12 16:2 17:22 18:10 20:16 21:3 22:6 23:4 24:4, 6 25:8 26:8 27:1 28:15 30:15 2Sam. 1:14 **8:3** 13:5 14:16 15:5 16:21 17:2 18:4, 18 19:43 20:9 21:20 22:21 23:6, 10 24:14 1Kings 7:32 8:15 1Chron. 4:40 6:31 13:9 Job 1:10, 11 2:5 Psalm 32:4 55:20

63:10   95:5   104:25   106:10, 26   149:6   Prov. 1:24   3:27   6:5, 10, 17   10:4   Eccles. 2:11, 24

yâd (דָי) [pronounced *yawd*]	*hand;* figuratively for *strength, power, control; responsibility*	feminine singular construct	Strong's #3027 BDB #388
All the BDB definitions: *1) hand; 1a) hand (of man); 1b) strength, power (figuratively); 1c) side (of land), part, portion (metaphorically) (figuratively); 1d) (various special, technical senses); 1d1) sign, monument; 1d2) part, fractional part, share; 1d3) time, repetition; 1d4) axle-trees, axle; 1d5) stays, support (for laver); 1d6) tenons (in tabernacle); 1d7) a phallus, a hand (meaning unsure); 1d8) wrists.*			
yâdayim (מִיַדָי) [pronounced *yaw-dah-YIHM*]	*[two] hands; both hands* figuratively for *strength, power, control* of a particular person	feminine dual noun	Strong's #3027 BDB #388
yâd (דָי) [pronounced *yawd*]	generally translated *hand*	feminine singular noun	Strong's #3027 BDB #388
yâd (דָי) [pronounced *yawd*]	*hand; strength, power (figuratively); side (of land), part, portion (metaphorically) (figuratively); (various special, technical senses); sign, monument; part, fractional part, share; time, repetition; axle-trees, axle; stays, support (for laver); tenons (in tabernacle); a phallus, a hand (meaning unsure); wrists*	feminine singular noun with the 3rd person masculine singular suffix	Strong's #3027 BDB #388
yâdôwth (תוֹדָי) [pronounced *yawd-OATH*]	*hands; strength, power (figuratively); parts, fractional parts, portions, shares*	feminine plural noun	Strong's #3027 BDB #388
yâdôwth (תוֹדָי) [pronounced *yawd-OHTH*]	*hands; strength, power (figuratively); sides (of land), parts, portions (metaphorically) (figuratively)*	feminine plural noun with the 3rd person masculine singular suffix	Strong's #3027 BDB #388

This plural may need some more work.

Yâd (יָד) [pronounced *yawd*] can connote *power, strength, ability; control; leadership, guidance*.

There are a handful of specialized uses for this noun: **a.** *a sign, a monument* (1Sam. 15:12 2Sam. 18:18); **b.** *a part, a fractional part* (Gen. 47:24 2Sam. 19:44 2Kings 11:7 Neh. 11:1); **c.** *time, repetition* (Gen. 43:34 Deut. 1:29).[182]

53.   **Feminine_noun+preposition:** Gen. 27:17 30:35 32:16 38:20 39:6 43:12 Exodus 4:13 16:3 Deut. 1:27 Judges 2:14 3:3 4:9 2Sam. 10:2, 10 12:25 15:36 16:8 18:2 21:8, 22 1Kings 2:25 8:53 1Chron. 11:3 16:7 Job 2:6

bᵉ (ב) [pronounced *bᵉʰ*]	*in, into, at, by, near, on, with, before, against, by means of, among, within*	a preposition of proximity	No Strong's # BDB #88
yâd (יָד) [pronounced *yawd*]	generally translated *hand*	feminine singular construct	Strong's #3027 BDB #388

This combination of the bêyth preposition and *hand* literally means *in a hand of, in [the] hand of;* and can be rendered *into the hand [s] of; by the hand of; in [under] the power [control] of, in the possession of; by the power of; with; through, by, by means of; before, in the sight of*.

54.   **Feminine_noun+preposition:** Gen. 16:5 22:6 32:13 35:4 39:3, 23 40:11 44:16 Exodus 22:4 Deut. 1:25 2:24 3:2, 3 20:13 23:31 32:15 Judges 3:10 4:7 1Sam. 9:8 2Sam. 3:8, 18 8:10 1Chron. 14:11 Job 1:12

bᵉ (ב) [pronounced *bᵉʰ*]	*in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within*	a preposition of proximity	No Strong's # BDB #88
yâd (יָד) [pronounced *yawd*]	generally translated *hand*	feminine singular noun with the 1st person singular suffix	Strong's #3027 BDB #388
yâd (יָד) [pronounced *yawd*]	generally translated *hand*	feminine singular noun with the 2nd person masculine singular suffix	Strong's #3027 BDB #388

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[182] *The Brown-Driver-Briggs Hebrew and English Lexicon;* Hendrickson Publishers; ©1996; p. 390.

yâd (יָד) [pronounced *yawd*]	generally translated *hand*	feminine singular noun with the 3rd person masculine singular suffix	Strong's #3027 BDB #388

This combination of the bêyth preposition and *hand* means *in my hand; in my power, under my control; with me; through me, by me, by means of me; at my hand* [i.e., *before me, in my sight*].

This combination of the bêyth preposition and *hand* means *in our hand; in our power, under our control; with us; through us, by us, by means of us; at our hand* [i.e., *before us, in our sight*].

This combination of the bêyth preposition and *hand* means *in your hand; in your power, in your possession; under your control; with you; through you, by you, by means of you; at your hand* [i.e., *before your, in your sight*].

This combination of the bêyth preposition and *hand* means *in his hand; in his power, in his possession; under his control; with him; through him, by him, by means of him; at his hand* [i.e., *before him, in his sight*].

This combination of the bêyth preposition and *hand* means *in their hand; in their power, in his possession; under their control; with them; through them, by them, by means of them; at their hand* [i.e., *before them, in their sight*].

55. **Feminine_noun+preposition:** yâd (יָד) [pronounced *yawd*] is the Hebrew word for *hand*. As a construct and with the lâmed preposition, it means *to the side of*. 1Sam. 4:18

baʿad (בַּעַד) [pronounced *BAH-ğad*]	*by, near; because of; behind, after; about, round about; between [two things], through; into, among; pro, for; away from, behind; on behalf of*	generally a preposition of separation or nearness	Strong's #1157 BDB #126
yâd (יָד) [pronounced *yawd*]	generally translated *hand*	feminine singular construct	Strong's #3027 BDB #388

This combination might only occur here, and, according to BDB, the reading is suspect. The various translations are *by the side of, toward the, by the*.

56. **Feminine_noun+preposition:** yâd (יָד) [pronounced *yawd*] is the Hebrew word for *hand*. With the preposition ʾel (אֶל) [pronounced *el*], it means *by the side of, into the custody of*. Noun = Strong's #3027 BDB #388. Preposition = Strong's #5921 BDB #752. Joshua 15:46 Judges 11:26

57. **Combo:** Deut. 2:37

| kôl (לֹכ) [pronounced *kohl*] | *every, each, all of, all; any of, any* | masculine singular construct not followed by a definite article | Strong's #3605 BDB #481 |
| yâd (דָי) [pronounced *yawd*] | *hand; strength, power (figuratively); side (of land), part, portion (metaphorically) (figuratively); (various special, technical senses); sign, monument; part, fractional part, share; time, repetition; axle-trees, axle; stays, support (for laver); tenons (in tabernacle); a phallus, a hand (meaning unsure); wrists* | feminine singular construct | Strong's #3027 BDB #388 |

These two together seem to mean *either side of*.

58.   **Feminine_noun+preposition:** yâd (דָי) [pronounced *yawd*] is the Hebrew word for *hand*. As a construct and with the lâmed preposition, it means *to the side of*. 1Sam. 19:3 1Chron. 18:17 Prov. 8:3

| lâmed (ל) [pronounced *lᵉ*] | *to, for, towards, in regards to* | preposition | No Strong's # BDB #510 |
| yâd (דָי) [pronounced *yawd*] | generally translated *hand* | feminine singular construct | Strong's #3027 BDB #388 |

Yâd as a construct and the lâmed preposition are literally rendered *to a hand of*; together, they mean *to the side of, beside, next to*.

59.   **Feminine_noun+preposition:** yâd (דָי) [pronounced *yawd*] is the Hebrew word for *hand*. As a construct and with the min preposition, it means *from the hand of; out of the hand of; out of the power of; from the power of*. Gen. 32:11 33:19 38:20 39:1 43:9 48:22 Exodus 2:19 3:8 18:9 Deut. 3:8 Judges 2:16, 18 2Sam. 3:18 Psalm 89:48

| min (מִן) [pronounced *mihn*] | *from, off, out from, out of, away from, on account of, since, than, more than* | preposition of separation | Strong's #4480 BDB #577 |
| yâd (דָי) [pronounced *yawd*] | generally translated *hand* | feminine singular construct | Strong's #3027 BDB #388 |

Yâd as a construct and the min preposition are literally rendered *from a hand of; together, they can also mean *out of the hand of; out of the power of; from the power of*.

60.   **Combination:** Exodus 2:5 2Sam. 15:18 Job 1:14

ʿal (לַע) [pronounced *ǵahl*]	*upon, beyond, on, against, above, over, by, beside*	preposition of proximity	Strong's #5921 BDB #752
yâd (דָי) [pronounced *yawd*]	*hand; strength, power (figuratively); side (of land), part, portion (metaphorically) (figuratively)*	feminine singular construct	Strong's #3027 BDB #388

Together, these mean *upon a hand of, on [at] the hand of; under the hand of; under [at] the guidance of; at the side of, along side of, along the shore [bank] of [a river]*.

ʿal (לַע) [pronounced *ǵahl*]	*upon, beyond, on, against, above, over, by, beside*	preposition of proximity	Strong's #5921 BDB #752
yâd (דָי) [pronounced *yawd*]	*hand; strength, power (figuratively); side (of land), part, portion (metaphorically) (figuratively)*	feminine singular noun with the 3rd person masculine singular suffix	Strong's #3027 BDB #388

Together, these mean *upon his hand, on [at] his hand; under his hand; under [at] his guidance; at his side, along side*.

yâdôwth (תוֹדָי) [pronounced *yawd-OHTH*]	*hands; strength, power (figuratively); sides (of land), parts, portions (metaphorically) (figuratively)*	feminine plural noun with the 3rd person masculine plural suffix	Strong's #3027 BDB #388

Together, these mean *upon their hand, on [at] their hand; under their hand; under [at] their guidance; at their side, along side*.

61.   **Location:** In Zebulun. Strong's #3030 BDB #591.

62.   **Verb1:** which means *to cast a lot*. Strong's #3032 BDB #391.

63.   **Verb2:** which means *to love*. Reference to *loved one, friend*. Strong's #3032 BDB #391.

64.   **Adjective:** yedîyd (דיִדְי) [pronounced *yehd-EED*], which means *beloved; lovely*. Strong's #3039 BDB #391. Psalm 60:5

yedîyd (יְדִידֶ) [pronounced *yehd-EED*]	*beloved; lovely*	masculine plural adjective with the 2nd person masculine singular suffix	Strong's #3039 BDB #391

65. **Feminine_noun:** which means *object of love, beloved, loved*. Strong's #3033 BDB #392.

66. **Feminine_proper_noun:** which means *beloved;* transliterated . Strong's #3040 BDB #392.

67. **Masculine_proper_noun:** Yᵉdîydᵉyâh (הַיְדִידְי) [pronounced *yed-ee-deh-YAW*], which means *beloved of Yah;* transliterated *Jedidiah*. Strong's #3041 BDB #392. 2Sam. 12:25*

Yᵉdîydᵉyâh (הַיְדִידְי) [pronounced *yed-ee-deh-YAW*]	*beloved of Yah;* transliterated *Jedidiah*	masculine singular proper noun	Strong's #3041 BDB #392

68. **Masculine_proper_noun:** which means *;* transliterated .   Strong's #3035 BDB #392.

69. **Masculine_proper_noun:** which means *;* transliterated . Strong's #4312

70. **Verb:** yâdâh (הָדָי) [pronounced *yaw-DAWH*], which means *to give thanks*. It actually has several meanings. ❶ It primarily means *to cast* or *throw* (Zech. 1:21 Lam. 3:53), a use actually not found too often in the Bible. ❷ In the Qal and the Hiphil, it means *to profess, to confess*. When you throw something, your hand is extended.   Gesenius suggests that this looks as though you are pointing at something, so here you are pointing something out (Psalm 32:5). It is either followed by an accusative, as in Psalm 28:13; or by the preposition ʿal (עַל) [pronounced *al*],which means *concerning*. ❸ The primary meaning of yâdâh is *to give thanks, to praise, to celebrate;* since these things naturally follow the acknowledgment or confession of benefits received. It is used in this way and followed by an accusative in Gen. 29:35 49:8 Psalm 7:18; and when followed by the lâmed prefixed preposition, as in Psalm 75:2 1Chron. 29:13 Ezra 3:11. It is used to praise the name of Yᵉhowah in 1Kings 8:33 Psalm 54:8. ❹ In the Hithpael, it means *to confess, to show oneself as guilty* (Dan. 9:4). It can also mean *to praise, to celebrate* n the Hithpael (2Chron. 30:2). Verb: yâdâh (הָדָי) [pronounced *yaw-DAWH*], which seems to have three different meanings. It means *to cast* or *throw* (Zech. 1:21 Lam. 3:53), a use not found too often in the Bible; it means, in the Hiphil, *to give thanks* (1Chron. 16:4, 7 23:30), and, in the Hithpael, *to confess* in terms of naming one's transgressions (Lev. 5:5 16:21 Prov. 28:13). Confess is the Hithpael perfect of yâdâh (הָדָי) [pronounced *yaw-DAWH*]. This word is used sparingly to cast or throw when found in the Qal or the Piel;[183] in the Hiphil, the

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[183] It is only used three times this way—Jer. 50:14 Lam. 3:53 and Zech. 1:21

causative stem, it is used to give thanks (1Chron. 16:4 23:30 Psalm 106:47) and occasionally *to confess* (1Kings 8:33, 35 Job 40:14—this is usually the infinitive and the imperative), and *to praise* (Psalm 54:6 76:10 99:3—this is usually in the imperfect tense). Finally, in the Hithpael, which is the reflexive intensive (the reflexive of the Piel stem), it means *confess* (Lev. 5:5 2Chron. 30:22 Ezra 10:1). The relationship between the meanings is that something is thrown or cast before God. In the Hiphil, the causative stem, a strong case could be made for there to first be motivation, which comes from God's Word in the soul. Strong's #3034 BDB #392. Gen. 29:35 49:8 Lev. 5:5 Num. 4:7 2Sam. 22:50 1Kings 8:33 1Chron. 16:8, 41 Psalm 7:17 32:5 33:2 44:8 52:9 54:6 57:9 99:3 105:1 106:1, 47 118:1, 19, 29 **136:1 see below and Gesenius p. 332 (I left out a couple things for the Hithpael)** 142:7

yâdâh (הֲדָיִ) [pronounced *yaw-AWH*]	*to throw, to cast*	2nd person masculine plural, Hiphil imperative	Strong's #3034 BDB #392
yâdâh (הֲדָיִ) [pronounced *yaw-AWH*]	*to profess, to confess; to* show or *point out* [with the hand extended]; *to give thanks, to praise, to celebrate*	3rd person masculine singular, Hiphil imperfect	Strong's #3034 BDB #392
yâdâh (הֲדָיִ) [pronounced *yaw-AWH*]	*give thanks, praise, celebrate; confess*	2nd person masculine plural, Hiphil imperative	Strong's #3034 BDB #392
yâdâh (הֲדָיִ) [pronounced *yaw-AWH*]	*to confess, to show oneself as guilty; to object, to cast against; to praise, to celebrate*	3rd person masculine plural, Hithpael imperfect	Strong's #3034 BDB #392

71.   **Feminine_noun:**   tôwdâh (הָדֹות) [pronounced *toe-DAW*], which means *thanksgiving; praise; a giving of praise to; a thanksgiving choir, procession, line*. Gesenius offers that this also means *confession,* noting both this passage and Ezra 10:11, and I didn't buy that at first, but the verb cognate seems to mean *to confess, to give praise* (the key to distinguishing these seems to be if the verb is followed by a preposition or not). This is a very tough word, because as soon as you allow both meanings, you allow a myriad of verses to be interpreted in two very different ways. For instance, is the offering in Lev. 7:12–15 an offering of thanksgiving or of confession? Ditto for 2Chron. 29:31 33:16. One of the nice things about the 1997 edition of *The Englishman's Hebrew Concordance of the Old Testament* is that in the back it has the English words and how many different Hebrew words match them. What I was expecting to find was several different Hebrew words for *thanksgiving* or for *confession,* but we do not. In fact, this is the word used for both of them and there are no other Hebrew words given (which

surprised me). I think that with a longer time spent with the cognate verb, we could allow for both meanings, which, in tern, allows for both meanings here. In the Septuagint, the corresponding Greek word means *to confess* in this passage, so we will go with that. In this passage, the rendering of *confession* appears to be the more apropos. I need to do a word study of this noun and ts cognate verbs. Strong's #8426 BDB #392.   Joshua **7:19** Psalm **56:12 95:2** 147:7

tôwdâh (הָדֹות) [pronounced *toe-DAW*]	*thanksgiving; praise, a giving of praise to; a thanksgiving choir; confession; admission, acknowledgment; a procession, a line*	feminine plural noun	Strong's #8426 BDB #392

This is a very difficult word, because as soon as you allow for the two basic meanings—*a confession* or *thanksgiving*—you allow for certain passages to be interpreted in two very different ways. For instance, is Lev. 7:12–15 (or 2Chron. 29:31 33:16 Psalm 56:12) about offering thanks, or is it a confession of sin? One of the nice things about the 1997 edition of *The Englishman's Hebrew Concordance of the Old Testament* is that in the back it has the English words and how many different Hebrew words match them. What I was expecting to find was several different Hebrew words for *thanksgiving* or for *confession,* but I did not. In fact, this is the word used for both of them. For *thanksgiving,* there is one additional Hebrew noun offered up, which is used but one time in Scripture; and the Hiphil of a verb is translated *thanksgiving* at least once. This is the *only* noun translated *confession*. This surprised me. The cognate verb allows for both meanings, which, in tern, allows for both meanings here. In the Septuagint, the corresponding Greek word means *to confess* in Joshua 7:19, but it means *praise, thanksgiving* in this passage. *Thanksgiving* appears to be the primary meaning, however.

72.   **Proper_masculine_noun:** Yᵉdûwthûwn (וְתוּדִי) [pronounced *yed-oo-THOON*], which means *praising;* transliterated *Jeduthun*.   Strong's #3038   BDB #393. 1Chron. 16:37 Psalm 62 inscription

Yᵉdûwthûwn (וְתוּדִי) [pronounced *yed-oo-THOON*]	*praising;* transliterated *Jeduthun*	proper masculine singular noun	Strong's #3038 BDB #393

Also spelled Yᵉdûthûwn (וְתֻדִי) [pronounced *yed-oo-THOON*] and yᵉdîythun (וְתִידִי) [pronounced *yed-ee-THOON*].

73.   **Proper_masculine_noun:** Yidᵉlâph (פְלָדִי) [pronounced *yihd-LAWF*], which means *weeping, he weeps; he distills water;* and is transliterated *Jidlaph, Yidlaph*. Strong's #3044 BDB #393. Gen. 22:22

Yidᵉlâph (יִדְלְדִי) [pronounced *yihd-LAWF*]	*weeping, he weeps; he distills water;* and is transliterated *Jidlaph, Yidlaph*	proper singular masculine noun	Strong's #3044 BDB #393

74.   **Verb:** yâdaʿ (עָדַי) [pronounced *yaw-DAHG̱*], which means *to know*. In the Hiphil, it means *to cause to know, to make one know, to instruct, to teach*. It is found 1000 times in the Old Testament. In the Niphal, it means *to be revealed, to be discovered, to be known, to make yourself known*. As a masculine plural participle, this stands in for the people that Job knows; the 1ˢᵗ person suffix makes certain that this is personalized. *Ones I know* is a reasonable rendering; *acquaintances* appears to be the literal rendering of choice. Strong's #3045 BDB #393. Gen. 3:5, 7 4:1 8:11 9:24 12:11 15:8 18:19 19:5 20:6 21:26 22:12 24:14 25:27 27:2 28:16 29:5 30:26 31:6 33:13 38:9 41:21, 39 42:23 43:7 44:15 45:1 47:6 48:19 Exodus 1:8 2:4, 14 3:7 4:14 5:2 6:3, 7 7:5 8:10 9:14 10:2 11:7 14:4 16:6 18:11, 16 21:36 23:9 29:46 31:13 32:1 33:5, 12, 13, 16 Deut. 1:13, 39 2:6 3:19 4:9, 35 20:20 21:1 22:2 34:6 39:6 Joshua 2:9 4:21, 24 Judges 2:10 3:1 8:16 16:9b, 20 18:14 19:22, 25 21:11 Ruth 3:3, 14 1Sam. 1:19 2:12 6:2, 3 10:8 12:17 14:3, 12 16:3, 16 17:28 18:28 20:3, 7 21:2 22:3, 6 23:9, 23 24:20 26:12 28:1, 15 2Sam. 1:5 7:20, 21 12:22 14:1 15:11 17:8, 10, 19 18:29 19:6 22:44 24:2, 13 1Kings 1:4, 27 2:5, 37 3:7 5:3, 6 8:38 9:27 1Chron. 12:32 16:8 Job 5:27 8:9 10:1 13:2 14:21 18:21 19:13 25:11 26:4 Psalm 32:5 41:11 51:6 55:13 56:9 59:13 73:16 81:5 .83:18 89:1 90:12 95:10 103:7, 14 105:1 106:8 142:3 Prov. 1:2, 23 3:6 4:1 5:6 7:23 9:9, 13 10:9, 32 Eccles. 1:17 2:14, 19

yâdaʿ (עָדַי) [pronounced *yaw-DAHG̱*]	*to know, to perceive, to acquire knowledge, to become acquainted with, to know by experience, to have a knowledge of something; to see; to learn; to recognize [admit, acknowledge, confess]*	3ʳᵈ person masculine singular, Qal imperfect	Strong's #3045 BDB #393

BDB also has these Qal meanings: . *to find out and discern; to discriminate, distinguish; to consider; to be (come) acquainted with; to know (a person carnally); to know how, be skillful in; to have knowledge, be wise*.

yâdaʿ (עַדְיָ) [pronounced *yaw-DAHĠ*]	*know; see; perceive, acquire knowledge, become acquainted, know by experience, have a knowledge of something; recognize, admit, acknowledge, confess*	2ⁿᵈ person masculine singular, Qal imperative	Strong's #3045 BDB #393
yâdaʿ (עַדְיָ) [pronounced *yaw-DAHĠ*]	*knowing, knowing by experience [or practice]; skilled; seeing; recognizing, admitting, acknowledging*	Qal active participle	Strong's #3045 BDB #393
yâdaʿ (עַדְיָ) [pronounced *yaw-DAHĠ*]	*those knowing, ones knowing by experience [or practice]; skilled ones; those seeing; ones recognizing, those admitting, those acknowledging*	masculine plural, Qal active participle	Strong's #3045 BDB #393
yâdaʿ (עַדְיָ) [pronounced *yaw-DAHĠ*]	*knowing, knowing by experience [or practice]; skilled; seeing; known, recognized*	Qal passive participle	Strong's #3045 BDB #393

Clark: *Known [is the Qal passive participle]* םיעדי *yeduim, persons practiced in the operations of nature, capable of performing curious and important works.*[184]

yâdaʿ (עַדְיָ) [pronounced *yaw-DAHĠ*]	*to cause to know, to make one know, to instruct, to teach; to show, to reveal*	3ʳᵈ person masculine singular, Hiphil imperfect; with a voluntative hê	Strong's #3045 BDB #393
yâdaʿ (עַדְיָ) [pronounced *yaw-DAHĠ*]	*cause to know, make one know, instruct, teach; show, reveal*	2ⁿᵈ person masculine singular, Hiphil imperative	Strong's #3045 BDB #393

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[184] Adam Clarke, *Commentary on the Bible;* from e-Sword, Deut. 1:13.

yâdaʿ (עָדַי) [pronounced *yaw-DAHĢ*]	*to be made known*	3rd person masculine singular, Hophal imperfect	Strong's #3045 BDB #393
yâdaʿ (עָדַי) [pronounced *yaw-DAHĢ*]	*to make oneself (be) known; to reveal onself*	3rd person masculine singular, Hithpael imperfect	Strong's #3045 BDB #393
yâdaʿ (עָדַי) [pronounced *yaw-DAHĢ*]	*to be known, to become known; to be instructed, to be taught by experience, to be punished*	3rd person masculine singular, Niphal imperfect	Strong's #3045 BDB #393
yâdaʿ (עָדַי) [pronounced *yaw-DAHĢ*]	*to make one know, to show*	1st person plural, Piel imperfect (with a voluntative hê)	Strong's #3045 BDB #393
yâdaʿ (עָדַי) [pronounced *yaw-DAHĢ*]	*to make one know, to show*	1st person plural, Poel imperfect (with a voluntative hê)	Strong's #3045 BDB #393
yâdaʿ (עָדַי) [pronounced *yaw-DAHĢ*]	*to be known*	3rd person masculine singular, Pual imperfect	Strong's #3045 BDB #393
yâdaʿ (עָדַי) [pronounced *yaw-DAHĢ*]	*known; one who is known; an acquaintance*	Pual participle	Strong's #3045 BDB #393

75.   **Combo:** Gen. 39:6

lôʾ (אֹל or אוֹל) [pronounced *low*]	*not, no*	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
yâdaʿ (עָדַי) [pronounced *yaw-DAHĢ*]	*to know, to perceive, to acquire knowledge, to become acquainted with, to know by experience, to have a knowledge of something; to see; to learn; to recognize [admit, acknowledge, confess]*	3rd person masculine singular, Qal perfect	Strong's #3045 BDB #393

ʾêth (אֶת) [pronounced *ayth*]	*with, at, near, by, among, directly from*	preposition (which is identical to the sign of the direct object) with the 3rd person masculine singular suffix	Strong's #854 BDB #85
mᵉʾûwmâh (הֲמוּאְמ) [pronounced *mᵉ-oo-MAW*]	*anything, in any way; at all;* it is usually found in negative sentences; therefore, with the negative, it is often rendered *nothing*	indefinite singular pronoun/adverb	Strong's #3972 BDB #548

Literally, this means, *and he did not know with him anything.* This is translated variously, *he had no concern having him anything.*

76.   **Feminine_noun:** daʿath (תַעַד) [pronounced *DAH-ahth*], which means *knowledge, knowing, perception, skill; intelligence, discernment, understanding, wisdom.* However, in this passage and elsewhere, it is obvious that the manslayer realizes what he has done. A manslayer does not flee if he does not realize that he has killed someone. So therefore, the bêyth preposition and the negative together with this word mean *unintentionally.* Strong's #1847 BDB #395. (this might be a little **messtup**, as it reads *masculine noun*). Gen. 2:9 Exodus 31:3 Lev. **4:2**? Deut. 4:42 Joshua **20:3,** 5 1Kings 7:14 Job 13:2 21:14 Prov. 5:2 8:9, 12

daʿath (תַעַד) [pronounced *DAH-ahth*]	*knowledge, knowing, perception, skill; intelligence, discernment, understanding, wisdom*	feminine singular noun with the definite article	Strong's #1847 BDB #395

 BDB says this is a masculine or feminine noun; not sure how or why here.

77.   **Feminine_noun:** dêʿâh (דֵּעָה) [pronounced *day-ǴAW*], which means *knowledge, knowing.* This is a rare word, showing up for the first time in Scripture right here (actually, it is found in Job 36:4 prior to this). Strong's #1844 BDB #395. 1Sam. 2:3

dêʿâh (דֵּעָה) [pronounced *day-ǴAW*]	*knowledge, knowing*	feminine singular noun	Strong's #1844 BDB #395

78.   **Feminine_noun:** daʿath (תַעַד) [pronounced *DAH-ǵahth*], which means *knowledge, knowing; intelligence, understanding, wisdom.* However, in this passage and elsewhere, it is obvious that the manslayer realizes what he has done. A manslayer does not flee if he does not realize that he has killed someone. So therefore, the bêyth preposition and the negative together with this word mean *unintentionally.* Strong's #1847 BDB #395. The Doctrine of Fasting (Isa. 58:2) The Doctrine of

Tongues (Isa. 28:9) Job 15:2 21:22 Psalm 73:11 Prov. 1:4, 7 2:5 3:20 8:10 9:10 10:14 Eccles. 1:16 2:21

daʿath (תַעַד) [pronounced *DAH-ǵahth*]	*knowledge, knowing; intelligence, understanding, wisdom*	feminine singular noun	Strong's #1847 BDB #395

James Rickard: *DAATH, תַעַד...means, "knowledge, perception, skill, discernment, understanding." This is GNOSIS doctrine turned into EPIGNOSIS doctrine in the right lobe of your soul.*[185]

James Rickard: *DAATH...is the wisdom of God given to mankind for edification.*[186]

79.　**Combo:** Deut. 4:42

bᵉ (ב) [pronounced *bᵉʰ*]	*in, into, at, by, near, on, with, before, against, by means of, among, within*	a preposition of proximity	No Strong's # BDB #88
bᵉlîy (יִלְב) [pronounced *bᵉLEE*]	*not, without*	negative/substantive	Strong's #1097 BDB #115
daʿath (תַעַד) [pronounced *DAH-ǵahth*]	*knowledge, knowing, perception, skill; intelligence, discernment, understanding, wisdom*	feminine singular noun	Strong's #1847 BDB #395

Although Owens lists this as a feminine plural noun, it appears to be singular to me.

These three words together appear to mean *unintentionally, accidentally*.

80.　**Masculine_proper_noun:** Strong's #3048 BDB #396.

81.　**Masculine_proper_noun:** Strong's #3037 BDB #396.

82.　**Masculine_proper_noun:** Yᵉdîyʿăʾêl (לָאֲעִידְי) [pronounced *yᵉdee-ǵuh-ALE*], which means *knowing God; God makes known;* transliterated *Jediael*. Strong's #3043 BDB #396. 1Chron. 7:10 11:45 **12:20**

Yᵉdîyʿăʾêl (לָאֲעִידְי) [pronounced *yᵉdee-ǵuh-ALE*]	*knowing God; God makes known;* transliterated *Jediael*	masculine singular proper noun	Strong's #3043 BDB #396

83.　**Masculine_proper_noun:** Strong's #1845B #396.

84.　**Masculine_noun:** yîddᵉʿônîy (נֹ,זְ) [pronounced *yid-dᵉ-ǵoh-NEE*], which means *demon-possessed person, necromancer, psychic, spiritist; the demon that*

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[185] From **http://gracedoctrine.org/proverbs-chapter-8-2/** accessed November 18, 2015.

[186] From **http://gracedoctrine.org/proverbs-chapter-8-2/** accessed November 18, 2015.

possesses a person. It refers to a person who is demon-possessed. The KJV uses the rendering *wizard,* but this conjures up a cartoon character in most peoples' minds. These may also speak through their host; although this demon possesses the body of its person whereas the ôwb demon only works through that person's vocal chords (some Christians who speak in tongues allow the working of the ôwb demon; this close contact with this demonic entity accounts for their trances, ecstatic behavior and, on occasion, visions). Freeman translates this *the knowing one*. Strong's #3049 BDB #396. Lev. 19:31 Deut. 18:11 1Sam. 28:3

yîddᵉˁônîy (יִדְּעֹנִי) [pronounced *yid-dᵉ-ģoh-NEE*]	*demon-possessed person, necromancer, psychic, spiritist; the demon that possesses a person*	masculine plural noun	Strong's #3049 BDB #396

85. **Masculine_noun:** môdaˁ (עֹדומ) [pronounced *moh-DAHĢ*], which means, *kinsman, relative; a near acquaintance, a close friend*. We find this word only in Ruth 2:1 Prov. 7:4* (we will find the feminine version of this noun in Ruth 3:2). It is tough to make a judgment upon the meaning of a word when it has no cognates and is found only two or three times in Scripture. However, by its use in Prov. 7:4 (Speak to wisdom: "You [are] my sister and *a close friend;* you call to the understanding." (Prov. 7:4), it is unlikely that this word means relative, but means *close acquaintance* or *close friend*. Strong's #4129 BDB #396. Ruth 2:1 Prov. 7:4*

môwdaˁ (עֹדומ) [pronounced *moh-DAHĢ*]	*kinsman, relative; a near acquaintance, a close friend*	masculine singular noun:	Strong's #4129 BDB #396

86. **Feminine_noun:** môdaˁath (מֹדַעַת) [pronounced *moh-DAH-gahth*], which probably means *relative* and is often rendered *kinsman*. It is found only here and is the feminine version of the noun found only in Ruth 2:1 and Prov. 7:4. Strong's #4130 BDB #396. Ruth 3:2

87. **Masculine_noun:** *knowledge, thought*. Strong's #4093 BDB #396.

88. **Adverb:** madduˁa (עַדֻּמ) [pronounced *mah-DOO-ahģ*], which means *why, wherefore, on what account,* and it is probably a contraction of a word which means *what being known*. Strong's #4069 BDB #396. [Why BDB puts this with the yôwd's is a mystery to me]. Gen. 26:27 Exodus 1:18 2:18 3:3 5:14 18:14 Judges 5:28 11:7, 26 1Sam. 20:2 21:1 2Sam. 3:7 11:10 12:9 13:4 16:10 18:11 19:41 24:21 1Kings 1:6 2:43 Job 3:12 18:2 21:4, 7

madduˁa (עַדֻּמ) [pronounced *mah-DOO-ahģ*]	*why, wherefore, on what account; how come,* and it is probably a contraction of a word which means *what being known*	adverb	Strong's #4069 BDB #396

89. **Adverb/hypothetical_particle:** maddu‘a (מַדּוּעַ) [pronounced *mah-DOO-ahǵ*], which means *why, wherefore, on what account,* and it is probably a contraction of a word which means *what being known*. Strong's #4069 BDB #396. ʾîm (אִם) [pronounced *eem*], which means *if.* ʾîm = Strong's #518 BDB #49. Together, they have no special meaning, according to Gesenius, and ʾîm often refers back to the hypothetical particle in the previous line and either continues the question or adds to the question; however, BDB says that maddu‘a is rhetorical when we have a double question, as we do here. Job 21:4

90. **Verb:** yâhab (בַהְי) [pronounced *yaw-HAWB^V*], which means *to give, to give here; to grant, to permit; to provide [with reflexive]; to place, to put to set; to ascribe*. Strong's #3051 BDB #396. Gen. 11:3 29:21 30:1 38:16 47:15 Exodus 1:10 Deut. 1:13 Judges 1:15 20:7 Ruth 3:15 1Sam. 14:41 2Sam. 16:20 Psalm 29:1 96:7

yâhab (בַהְי) [pronounced *yaw-HAWB^V*]	*to give, to give here; to grant, to permit; to provide [with reflexive]; to place, to put, to set; to ascribe*	3rd person masculine singular, Qal imperfect	Strong's #3051 BDB #396
yâhab (בַהְי) [pronounced *yaw-HAWB^V*]	*give, give here; grant, permit; provide [with reflexive]; place, put, set; ascribe*	2nd person masculine singular, Qal imperative with a voluntative hê	Strong's #3051 BDB #396
yâhab (בַהְי) [pronounced *yaw-HAWB^V*]	*come! come on! come now, go to*	Adverbial use of verb *to give;* an adverb of exhortation	Strong's #3051 BDB #396

The form of this verb is hâbâh (הָבָה) [pronounced *haw^b-VAW*], which, although this is said by Owen to be a 2nd person masculine singular, Qal imperative of yâhab, it is not the standard form of an imperative (which is often a shortened verb). It is used here as a stand-alone adverb of exhortation.

91. **Masculine_noun:** y^ehâb (בְהְי) [pronounced *yeh-HAWB^v*], which means *burden; lot; that which is given [lain, placed, provided]*. Strong's #3053 BDB #396. Psalm 55:22*

y^ehâb (בְהְי) [pronounced *yeh-HAWB^v*]	*burden; lot; that which is given [lain, placed, provided]*	masculine singular noun	Strong's #3053 BDB #396

This word only occurs here in Psalm 55:22, which is true of a number of words in this psalm. The meaning is almost as much traditional as anything else. However, there is a verb which seems to be the basis for this noun; and that verb means *to give, to place, to put*. So many have understood this as a *burden which has been placed upon us*.

92.   **Masculine_noun:** *gift*. Strong's #1890 BDB #396.

93.   **Masculine_proper_noun:** Strong's #3056 BDB #397.

94.   **Proper_noun/location:** Strong's #3055 BDB #397.

95.   **Masculine_proper_noun:** Strong's #3068 BDB #397.

96.   **Masculine proper noun/location:** Yᵉhûwdâh (הָדוּהְי) [pronounced *yᵉhoo-DAW*], which means nothing and is transliterated *Judah*. Strong's #3063 BDB #397. Gen. 29:35 35:23 37:26 38:1 43:3 44:14 46:12 49:8 Exodus 1:2 31:2 Deut. 34:2 Judges 1:1 1Sam. 11:8 15:4 17:1 18:16 22:5 23:3 27:6, 10 30:14, 26 2Sam. 1:18 6:2 12:8 19:11 20:2 21:2 24:1 1Kings 1:9 2:32 4:20 1Chron. 12:16 Psalm 60:7 63 inscription

Yᵉhûwdâh (הָדוּהְי) [pronounced *yᵉhoo-DAW*]	possibly means *to praise, to be praised;* and is transliterated *Judah*	masculine proper noun/location	Strong's #3063 BDB #397

97.   **Adjective gentilic (masculine):** *Jewish, Jew*. Strong's #3064 BDB #397.

98.   **Adjective gentilic (feminine):** *Jewess*. Strong's #3057 BDB #397.

99.   **Adjective gentilic (feminine):** *Jewess, Jewish* (as in, *Jewish* language). Strong's #3066 BDB #397.

100.   **Masculine_proper_noun:** Strong's #3065 BDB #397.

101.   **Feminine_proper_noun:** Yᵉhûwdîyth (תידוהְי) [pronounced *heh-hoo-DEETH*], which means, *Jewess, praised;* transliterated *Judith*. Strong's #3067 BDB #397. Gen. 26:34

Yᵉhûwdîyth (תידוהְי) [pronounced *heh-hoo-DEETH*]	*Jewess, praised;* transliterated *Judith*	feminine singular proper noun	Strong's #3067 BDB #397

102.   **Verb (Hithpael):** *to become a Jew*. Esther 8:17. Strong's #3054 BDB #397.

103.   **Masculine_proper_noun:** Strong's #3081 BDB #397.

104.   **Proper_noun/location:** Yahats (ץַהָי) [pronounced *YAH-hahts*], which means, *to stamp; threshing floor;* transliterated *Jahaz, Jahazah, Jahzah*. Strong's #3096 BDB #397. Deut. 2:32

Yahats (ץַהָי) [pronounced *YAH-hahts*]	*to stamp, trodden down; threshing floor;* transliterated *Jahaz, Jahazah, Jahzah*	proper singular noun/location	Strong's #3096 BDB #397
This proper noun is also spelled Yâhᵉtsâh (הָצָהְי) [pronounced *YAW-tsaw*] and this word can apparently be spelled with different vowel points as well.			

105. **Adjective:** yâhîyr (יָהִיר) [pronounced *yaw-heer*], which means *proud, haughty, arrogant, presumptuous*. Prov. 21:24 Habak. 2:5.* Strong's #3093 BDB #397. None

106. **Masculine_proper_noun:** which means *;* transliterated . Strong's #3068 BDB #398.

107. **Masculine_proper_noun:** Yôwb (בוּי) [pronounced *yobe*], which means *persecuted;* transliterated *Job*. Strong's #3102 BDB #398. Gen. 46:13

Yôwb (בוּי) [pronounced *yobe*]	*persecuted;* transliterated *Job*	masculine singular proper noun	Strong's #3102 BDB #398
He is also called *Jashub*.			

108. **Masculine_proper_noun:** Yôchâʾ (אֲחֹי) [pronounced *yoh-KHAW*], which means *Jehovah gives life; whom Jehovah graciously bestows;* transliterated *Joha, Jocha, Yocha*. Strong's #3109 BDB #398. 1Chron. 11:45

Yôchâʾ (אֲחֹי) [pronounced *yoh-KHAW*]	*Jehovah gives life; whom Jehovah graciously bestows;* transliterated *Joha, Jocha, Yocha*	masculine singular proper noun	Strong's #3109 BDB #398

109. **Masculine_noun:** yôwm (בוֹי) [pronounced *yohm*], which means *day*. Its use in Judges 19 suggests that it could very easily mean *sun*. The doubling of this noun could mean *day by day, daily, each day, each and every day*. Strong's #3117 BDB #398. The Doctrine of Fasting (Isa. 58:2) Gen. 1:5, 14 2:2 3:14 4:3, 14 6:3 8:3 11:32 14:1 17:12 18:1 19:37 21:4, 34 22:4, 14 24:1, 12 25:7, 24 26:8, 32 27:2, 41, 45 29:7, 14 30:14, 32 31:22, 23 32:32 33:13 34:25 35:3, 28 37:34 38:12 39:10 40:4, 7 41:1, 9 42:13, 17 47:8, 23 49:1 50:3 Exodus 2:13, 18 3:18 5:3, 6 6:28 7:25 8:22, 27 9:18 10:6, 22 12:6, 15 13:3, 4, 6 14:13 15:22 16:1, 4, 26, 29 19:10,15 20:8, 9 21:21 22:30 23:12 24:16 29:30, 36 31:15 Deut. 1:2, 46 2:1, 18 4:4, 9 5:1, 13 16:3 20:3, 19 21:12, 16 34:6, 8 Judges 1:21 2:7 1Sam. 1:3, 4, 20 2:19 5:4 9:29 12:2, 17–18 13:8, 22 14:1, 18 15:28 16:13 17:10 19:24 20:6, 19, 26 21:5 22:4, 8 23:14 24:4 25:10 26:8 27:1, 6, 7 28:1, 18 29:3 30:1, 12 31:6, 13 2Sam. 1:1, 2 7:12 13:23 14:22 15:20 16:3, 12 18:7, 18 19:13 20:3, 4 21:1 22:1 24:8, 13 1Kings 1:1, 25 2:1, 8 4:21, 22 5:7 1Chron. 12:22 Job 1:4, 5 2:1, 13 3:1 Psalm 2:7 7:11 23:6 32:3 41:1 52:1 55:23 56:1 59:16 61:8 103:15 110:3 118:24 Prov. 4:18 6:34 7:9, 14 8:30 9:11 10:27 Eccles. 2:3

yôwm (בוֹי) [pronounced *yohm*]	*day; time; today* or *this day* (with a definite article); possibly *immediately*	masculine singular noun with the definite article	Strong's #3117 BDB #398
Repeating yôwm means *daily, each day*.			

yôwmayim (יׇמִֹמו) [pronounced *yow-MAW-yihm*]	*two days, a pair of days*	masculine dual noun	Strong's #3117 BDB #398
yâmîym (מִיׇמִי) [pronounced *yaw-MEEM*]	*days, a set of days; time of life, lifetime; a specific time period, a year*	masculine plural noun with the definite article	Strong's #3117 BDB #398

That the plural of *days* often refers to a year can be seen in Lev. 25:29 1Sam. 1:3, 20 2:19. That the plural of *days* can mean *years* seems to be borne out by 1Kings 1:1.

110.   **Preposition+noun:** This is followed by the construct phrase *in days;* which is properly rendered *in the days of, during the time of, at the time of*. The concept here refers to a *particular* time. Yâmîym = Strong's #3117 BDB #398. Bêyth has no Strong's # BDB #88. Gen. 10:35 26:1, 15 Judges 5:6 15:1 1Chron. 13:3

bᵉ (ב) [pronounced *bᵉʰ*]	*in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within*	a preposition of proximity	No Strong's # BDB #88
yâmîym (מִיׇמִי) [pronounced *yaw-MEEM*]	*days, a set of days; time of life, lifetime; a specific time period, a year*	masculine plural construct	Strong's #3117 BDB #398

The construct phrase is literally *in days of;* and this phrase is properly rendered *in the days of, during the time of, at the time of*. The concept here refers to a *particular* time.

bᵉ (ב) [pronounced *bᵉʰ*]	*in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within*	a preposition of proximity	No Strong's # BDB #88
yâmîym (מִיׇמִי) [pronounced *yaw-MEEM*]	*days, a set of days; time of life, lifetime; a specific time period, a year*	masculine plural noun with the 3ʳᵈ person masculine singular suffix	Strong's #3117 BDB #398

This phrase means, literally, *in his days*. It is reasonably rendered *in his days, in his time, during his time*. This refers to a particular time period related to the person inferred by the suffix.

111.   **Preposition+noun:** Gen. 3:5 5:1 21:8 31:40 Exodus 6:28 2Sam. 12:18 21:12 1Kings 1:51 1Chron. 16:7 Psalm 20:9

| bᵉ (ב) [pronounced *bᵉʰ*] | *in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within* | a preposition of proximity | No Strong's # BDB #88 |
| yôwm (יוֹם) [pronounced *yohm*] | *day; time; today* (with a definite article) | masculine singular noun with the definite article | Strong's #3117 BDB #398 |

Together, these are literally translated *in the day*; however, we may understand it to mean *in that day; in this very day; at once, presently; lately; by day; in the daytime; throughout the day; in this day, at this [that] time; now; before that*. These interpretations often depend upon *when* the action of the verb takes place.

When followed by an infinitive, this can be rendered *in the day in which, in the day when, in the day that; when*.

112. **Preposition+noun:** Gen. 7:11 15:18 17:23 (+ an extra word) 18:11 30:35 39:11 48:20 Exodus 2:11 8:22 13:8 14:30 19:1 32:28 Deut. 17:9 Judges 3:30 1Sam. 3:1, 2 6:16 11:13 31:6 2Sam. 3:37 6:9 11:12 16:23 19:2 23:10 24:18 1Kings 2:26 8:64 Psalm 146:4

bᵉ (ב) [pronounced *bᵉʰ*]	*in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within*	a preposition of proximity	No Strong's # BDB #88
yôwm (יוֹם) [pronounced *yohm*]	*day; time; today* (with a definite article)	masculine singular noun with the definite article	Strong's #3117 BDB #398
hûwʾ (אוה) [pronounced *hoo*]	*that, this*	masculine singular, demonstrative pronoun (with the definite article)	Strong's #1931 BDB #214

The bêyth preposition, yôwm and hûw (with definite articles) mean *in that day, on that day, in [on] the same day*. Literally, this reads *in the day the that*.

| bᵉ (ב) [pronounced *bᵉʰ*] | *in, into, at, by, near, on, with, before, upon, against, by means of, among, within* | a preposition of proximity | No Strong's # BDB #88 |
| yâmîym (יָמִים) [pronounced *yaw-MEEM*] | *days, a set of days; time of life, lifetime; a specific time period, a year* | masculine plural noun with the definite article | Strong's #3117 BDB #398 |

hêm (מֵה) [pronounced *haym*]	*those, these* [with the definite article]	masculine plural demonstrative adjective	Strong's #1992 BDB #241
These 3 words simply mean *in those days*.			
bᵉ (ב) [pronounced *bᵉʰ*]	*in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within*	a preposition of proximity	No Strong's # BDB #88
yôwm (מוֹי) [pronounced *yohm*]	*day; time; today* (with a definite article)	masculine singular noun with the definite article	Strong's #3117 BDB #398
zeh (הֶז) [pronounced *zeh*]	*here, this, thus*	demonstrative adjective with the definite article	Strong's #2063, 2088, 2090 BDB #260
The bêyth preposition, yôwm and hûw (with definite articles) mean *in this day, on this day; in that day; in that same day; at this time*. Literally, this means, *in the day the that*...			

113. **Phrase:** Exodus 12:17, 41

bᵉ (ב) [pronounced *bᵉʰ*]	*in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within*	a preposition of proximity	No Strong's # BDB #88
ʿetsem (מֶצֶע) [pronounced *ǵeh-TSEM*]	*bone, substance, self; self-same, (very) same; corporeality, duration, existence,* and therefore *identity*	feminine singular substantive	Strong's #6106 BDB #782
yôwm (מוֹי) [pronounced *yohm*]	*day; time; today* or *this day* (with a definite article); possibly *immediately*	masculine singular noun with the definite article	Strong's #3117 BDB #398
zeh (הֶז) [pronounced *zeh*]	*here, this, this one; thus;* possibly *another*	masculine singular demonstrative adjective with a definite article	Strong's #2088, 2090 (& 2063) BDB #260

I believe that this would be properly translation, *on this very same day, on the very same day*.

114.   **Preposition+noun:** This is the lâmed prefixed preposition the definite article and the masculine plural of yôwm (מֹוי) [pronounced *yohm*], which means *day*. Strong's #3117 BDB #398.

115.   **Preposition+noun:** This is the kaph prefixed preposition the definite article and the masculine singular of yôwm (יֹם) [pronounced *yohm*], which means *day*. Strong's #3117   BDB #398.   Literally, this means *as the day*.   According to Gesenius, it means *in this day, at this time, now*.   Kaph = Strong's #none BDB #453.   Yôwm = Strong's #3117   BDB #398.   Gen. 25:31   The Doctrine of Fasting (Isa. 58:4) 1Sam. 2:16 9:27 1Kings 1:51

kaph or kᵉ (כ) [pronounced *kᵉ*]	*like, as, just as; according to, after; about, approximately*	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
The kaph preposition can be used of time, and translated *about, at; as, when, at the time of*.[187]			
yôwm (מֹוי) [pronounced *yohm*]	*day; time; today* (with a definite article)	masculine singular noun with the definite article	Strong's #3117 BDB #398
Literally, the kaph preposition and day mean *as the day*. According to Gesenius, together, they mean *in this day, at this time, now*.			

116.   **Phrase:** Gen. 39:11 50:20 Deut. 2:30 4:20 1Kings 8:24, 61

kaph or kᵉ (כ) [pronounced *kᵉ*]	*like, as, just as; according to, after; about, approximately*	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
The kaph preposition can be used of time, and translated *about, at; as, when, at the time of*.[188]			
yôwm (יֹם) [pronounced *yohm*]	*day; time; today* (with a definite article)	masculine singular noun with the definite article	Strong's #3117 BDB #398
Literally, the kaph preposition and day mean *as the day*. According to Gesenius, together, they mean *in this day, at this time, now*.			

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[187] As per *The Brown-Driver-Briggs Hebrew and English Lexicon;* Hendrickson Publishers; ©1996; p. 454.

[188] As per *The Brown-Driver-Briggs Hebrew and English Lexicon;* Hendrickson Publishers; ©1996; p. 454.

zeh (זֶה) [pronounced *zeh*]	*here, this, this one; thus; possibly another*	masculine singular demonstrative adjective	Strong's #2088 , 2090 (& 2063) BDB #260

The kaph preposition with what follows means, literally, *as this day*. Others have translated this *as it is this day, as on this day, as at this day; about this time; but one day; once such day*.

117.   **Phrase**: Gen. 39:11

wa (or va) (וַ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore, consequently; because*	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced *haw-YAW*]	*to be, is, was, are; to become, to come into being; to come to pass*	3rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224

Without a specific subject and object, the verb hâyâh often means *and it will come to be, and it will come to pass, then it came to pass* (with the wâw consecutive). It may be more idiomatically rendered *subsequently, afterwards, later on, in the course of time, after which*. Generally, the verb does not match the gender whatever nearby noun could be the subject (and, as often, there is no noun nearby which would fulfill the conditions of being a subject).

kaph or kᵉ (כְּ) [pronounced *kᵉ*]	*like, as, just as; according to, after; about, approximately*	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
yôwm (יוֹם) [pronounced *yohm*]	*day; time; today* (with a definite article)	masculine singular noun with the definite article	Strong's #3117 BDB #398
hûwʾ (הוא) [pronounced *hoo*]	*that, this*	masculine singular, demonstrative pronoun (with the definite article)	Strong's #1931 BDB #214

The kaph preposition with what follows means, literally, *as this day*. Others have translated this *as it is this day, as on this day, as at this day; about this time; but one day; once such day*.

Putting it all together, this entire phrase is translated: *And it came to pass about this time, But it happened about this time, Now it happened one day, Now on one such day, But one particular day, But it happened that one day*. In my paraphrased approach, I simply used the word *finally*. This is how various translators translated Gen. 39:11.

118. **Phrase:** 1Chron. 12:22

kîy (כִי) [pronounced *kee*]	*for, that, because; when, at that time, which, what time*	conjunction; preposition	Strong's #3588 BDB #471
lâmed (ל) [pronounced *lᵉ*]	*to, for, towards, in regards to, with reference to, as to, with regards to, belonging to*	directional/relational preposition	No Strong's # BDB #510
ʿêth (עֵת) [pronounced *ǵayth*]	*time, the right time, the proper time*	feminine singular construct	Strong's #6256 BDB #773
yôwm (יוֹם) [pronounced *yohm*]	*day; time; today* (with a definite article); possibly *immediately*	masculine singular noun	Strong's #3117 BDB #398
bᵉ (ב} [pronounced *bᵉʰ*]	*in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within*	a preposition of proximity	No Strong's # BDB #88
yôwm (יוֹם) [pronounced *yohm*]	*day; time; today* (with a definite article); possibly *immediately*	masculine singular noun	Strong's #3117 BDB #398

Although I could not find Gesenius' opinion on this, here is how this phrase has been translated: *For from day to day* (ESV, HNV, Rotherham, WEB): *for at the time [they came] daily* (LTHB); *For at that time [they came to David] day by day* (MKJV); *For day by day* (NASB); *From day to day* (God's Word™); *At that time, men came day after day* (HCSB); *for at that time, day by day* (Young); *indeed from day to day* (NRSV); *day in day out* (Tanakh). I would think a nice balance between the literal and the less than literal would be *For at that time, day after [upon] day;* or *For at that time...daily*.

119. **Construct_phrase:** Gen. 6:5

kôl (כֹּל) [pronounced *kohl*]	*the whole, all of, the entirety of, all;* can also be rendered *any of*	masculine singular construct followed by a definite article	Strong's #3605 BDB #481

| yôwm (יֹום) [pronounced *yohm*] | *day; time; today* (with a definite article); possibly *immediately* | masculine singular noun with the definite article | Strong's #3117 BDB #398 |

Together, kôl + yôwm are literally rendered *all the day;* together, they can also mean *all the time, continually, every day; throughout the entire day; perpetually, always*.

120. **Construct_phrase:** kôl (לֹכ) [pronounced *kohl*], which means *the whole, all of, the entirety of, all, every*. When used with a plural noun, we often translate it *all of* and with a singular noun, we translate it *every*. Strong's #3605 BDB #481. It is affixed to the definite article and the masculine plural noun yâmîym (יָמִים) [pronounced *yaw-MEEM*], which means *days*. Strong's #3117 BDB #398. Together, they mean *in all time, perpetually, for ever, always*. Gen. 5:5 43:9 44:32 Joshua 4:24 Deut. 4:40 5:29 17:19 22:29 1Sam. 2:23 7:13 25:7 28:2 2Sam. 13:37 19:13 1Kings 5:1 8:40 9:3 Job 1:5

| kôl (לֹכ) [pronounced *kohl*] | with a plural noun, it is rendered *all of; any of* | masculine singular construct with a masculine plural noun | Strong's #3605 BDB #481 |
| yâmîym (יָמִים) [pronounced *yaw-MEEM*] | *days, time of life, lifetime; a specific time period, a year* | masculine plural noun with the definite article | Strong's #3117 BDB #398 |

Together, kôl + yâmîym are literally rendered *all the days;* together, they can also mean *in all time, all the time, perpetually, forever, always; henceforth, from hereon in*.

kôl (לֹכ) [pronounced *kohl*]	with a plural noun, it is rendered *all of; any of*	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
yâmîym (יָמִים) [pronounced *yaw-MEEM*]	*days, time of life, lifetime; a specific time period, a year*	masculine plural construct	Strong's #3117 BDB #398
chayyîym (חַיִּים) [pronounced *khay-YEEM*]	*life, lives, living, being alive, having life, immortality, a long life, sustenance, sustaining life; refreshment; being vigorous; prosperity, welfare, happiness, living prosperously*	masculine plural substantive; masculine plural adjective with the 3rd person masculine singular suffix	Strong's #2416 BDB #313

Literally, this is *all days of his life;* and this could be translated *for the rest of his life, all his days, all the days of his life*.

121. **Combo:** 1Chron. 16:37

lâmed (ל) [pronounced *lᵉ*]	*to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by*	directional/relational preposition	No Strong's # BDB #510
dâbâr (רְבָּד) [pronounced *dawᵇ-VAWR*]	*word, saying, doctrine, thing, matter, command*	masculine singular construct	Strong's #1697 BDB #182
yôwm (םוי) [pronounced *yohm*]	*day; time; today* (with a definite article)	masculine singular noun	Strong's #3117 BDB #398
bᵉ (ב) [pronounced *bᵉʰ*]	*in, into, through; among, in the midst of; at, by, near, on, before, in the presence of, upon; with; to, unto, upon, up to; in respect to, on account of; by means of, about, concerning*	primarily a preposition of proximity; however, it has a multitude of functions	No Strong's # BDB #88
yôwm (םוי) [pronounced *yohm*]	*day; time; today* (with a definite article)	masculine singular noun with the 3rd person masculine singular suffix	Strong's #3117 BDB #398

Although all of these words strung together here are probably idiomatic, we do not know exactly what is meant. Various translators have offered up: *as every day's work required* (A Conservative Version, Hebrew Names Version, KJ2000, MKJV, NASB, NKJV, Updated Bible Version 2.11, WEB); *according to the matter day by day* (A Voice in the Wilderness); *as the daily work required* (God's Word™); *according to the daily requirements* (Holman Christian Standard Bible); *as each day required* (ESV, the Scriptures 1998); *as each day's work required* (*The Amplified Bible*); *to the matter of a day in its day* (Literal Translation of the Holy Bible); *according to each day's requirements* (NIV, NIV–UK).

122. **Preposition+noun:** min + y . 1Sam. 29:3 2Sam. 13:32

min (ןמ) [pronounced *mihn*]	*from, off, out from, away from, on account of, since, than, more than*	preposition of separation	Strong's #4480 BDB #577

yôwm (יוֹם) [pronounced *yohm*]	*day; today* (with a definite article)	masculine singular noun with the definite article	Strong's #3117 BDB #398

Together, these mean *since, from the time [day] when, since the day (time) of, from when, when*.

123.   **Prepositions+noun:** Psalm 96:2

min (מִן) [pronounced *mihn*]	*from, off, out from, out of, away from, on account of, since, than, more than*	preposition of separation	Strong's #4480 BDB #577
yôwm (יוֹם) [pronounced *yohm*]	*day; today* (with a definite article)	masculine singular noun with the definite article	Strong's #3117 BDB #398
lâmed (ל) [pronounced *lᵉ*]	*to, for, towards, in regards to, with reference to, as to, with regards to*	directional/relational preposition	No Strong's # BDB #510
yôwm (יוֹם) [pronounced *yohm*]	*day; today* (with a definite article)	masculine singular noun with the definite article	Strong's #3117 BDB #398

Literally, this is *from day to day;* together, these words may mean *every day, each and every day, daily*. In Psalm 96:2, this is translated variously as *from day to day* (most translations), *day by day* (BBE, LTHB), *every* day (NET Bible, NCV, GNB), *every day* (Easy English Bible); *day after day* (CEV, God's Word™, NIRV, NIV), *each day* (New Life Bible).

124.   **Preposition+noun:** mîyyâmîym (מִיָּמִים) [pronounced *mee-yaw-MEEM*], which is the combination of the min preposition (*from, out from*) and the plural of the word for *days*. Together, they mean *some while after, some time later*. This phrase occurs in Judges 11:11:4 14:8 15:1 1Sam. 1:3 and possibly nowhere else. There is no indication that this means more or less than a year. Min = Strong's #4480 BDB #577. Yâmîym = Strong's #3117 BDB #398. Judges 11:4 14:8 15:1 1Kings 1:6

min (מִן) [pronounced *mihn*]	*from, off, out from, out of, away from, on account of, since, than, more than*	preposition of separation	Strong's #4480 BDB #577

yâmîym (יָמִים) [pronounced *yaw-MEEM*]	*days, a set of days; time of life, lifetime; a specific time period, a year*	masculine plural noun	Strong's #3117 BDB #398

Literally, this is *from days;* however, together, they mean *some while after, some time later*.

min (מִן) [pronounced *mihn*]	*from, off, out from, out of, away from, on account of, since, than, more than*	preposition of separation	Strong's #4480 BDB #577
yâmîym (יָמָיו) [pronounced *yaw-MEEM*]	*days, a set of days; time of life, lifetime; a specific time period, a year*	masculine plural noun with the 3rd person masculine singular suffix	Strong's #3117 BDB #398

Literally, this is *from his days;* however, together, they mean *from his life, from his lifetime; while he lived*. See 1Sam. 25:28 1Kings 1:6 Job 38:12.

125.   **Prepositional phrase:** mîyyâmîym yâmîymah (מִיָּמִים יָמִימָה) (מִיָּמִים יָמִי מָה) [pronounced *mee-yaw-MEEM*], which is the combination of the min preposition (*from, out from*) and the plural of the word for *days,* followed by *days* again with the directional *hê* at the end. Literally, we have *from days to days,* but together, they mean *from year to year, each year, yearly*. We find this phrase in Exodus 13:10 Judges 11:40 21:19   1Sam. 1:3   2:19   Min = Strong's #4480   BDB #577.   Yâmîym = Strong's #3117 BDB #398. Exodus 13:10 1Sam. 1:3 2:19

min (מִן) [pronounced *mihn*]	*from, off, out from, out of, away from, on account of, since, than, more than*	preposition of separation	Strong's #4480 BDB #577
yâmîym (יָמִים) [pronounced *yaw-MEEM*]	*days, a set of days; time of life, lifetime; a specific time period, a year*	masculine plural noun	Strong's #3117 BDB #398
yâmîym (יָמִים) [pronounced *yaw-MEEM*]	*days, a set of days; time of life, lifetime; a specific time period, a year*	masculine plural noun with the hê ending	Strong's #3117 BDB #398

Literally, this is *from days to days;* however, together, they mean *from year to year, each year, yearly*.

In Those Days vs **In That Day**		
The Transliteration	bayyâmîym hâhêm	bayyôm hahû̓
The Hebrew	(הָהֵם בַּיָּמִים)	הַהוּא בַּיּוֹם
The Pronunciation	bay-yaw-MEEM haw-HAIM	bah-YOHM hah-HOO
The Literal Rendering	in the days the them (or, *these*)	in the day the that
What it is	We have *in days* adjoined to the masculine plural demonstrative adjective (which would, in other circumstances, be rendered *they, them*)	We have *in a day* followed by the 3rd person singular pronoun, which is also used as an emphatic (*that, those*)
The Meaning	This phrase refers to an unspecified period of time whose duration is implied by the context	This phrase refers to a particular point in time.
The Colloquial Rendering	*in those days*	*in that day, at that time, one day*
Strong's and BDB Numbers	Strong's #1992 BDB #241 (*these*) Strong's #3117 BDB #398 (*days*)	Strong's #1931 BDB #214 Strong's #3117 BDB #398 (*day*)
Found in	1Sam. 3:1	1Sam. 3:2 4:12

126. **Combo:** I may want to check other translations on this. Gen. 47:26 48:15 Exodus 10:6 Deut. 3:14 34:6 1Kings 8:8 9:13, 21

ʿad (עַד) [pronounced *ǵahd*]	*as far as, even to, up to, until; while, so long as; to, even to [some certain limit]; even to [unto], unto*	preposition of duration or of limits	Strong's #5704 BDB #723
yôwm (יוֹם) [pronounced *yohm*]	*day; time; today* (with a definite article)	masculine singular noun with the definite article	Strong's #3117 BDB #398
zeh (הֶז) [pronounced *zeh*]	*here, this, thus*	demonstrative adjective with the definite article	Strong's #2063 , 2088, 2090 BDB #260

The ʿad (דַע) [pronounced *ǵahd*] preposition, yôwm and hûw (with definite articles) literally mean *as far as this day;* and translated *even to this day, to this day, until this day; until this time, even to this day, even today*.

127. **Substantive/Adverb:** yômâm (םָמוֹי) [pronounced *yoh-MAWM*], which means *daily, daytime, by day, in the daytime*. Strong's #3119 BDB #401. Exodus 13:21 Deut. 1:33 Joshua 1:8 Judges 6:27 1Sam. 25:15 2Sam. 21:10 1Kings 8:59 Psalm 55:10 Prov. 32:4

yômâm (םָמוֹי) [pronounced *yoh-MAWM*]	substantive: *day, daily, daytime;* adverb: *by day, in the daytime*	substantive/adverb	Strong's #3119 BDB #401

128. **Feminine_noun1:** yôwnâh (הָנוֹי) [pronounced *yoh-NAW*], which means *dove, pigeon*. Strong numbers it #3128 for Psalm 56 inscription. Strong's #3123 BDB #401. Gen. 8:8 Psalm 55:6 56 inscription 68:13

yônâh (הָנוֹי) [pronounced *yoh-NAW*]	*dove, pigeon*	feminine singular construct	Strong's #3123 BDB #401

129. **Masculine_proper_noun2:** Yôwnâh (הָנוֹי) [pronounced *yoh-naw*], which means *dove* and is transliterated *Jonah*. Strong's #3124 BDB #402. (Psalm 56 inscription)

Yônâh (הָנוֹי) [pronounced *yoh-NAW*]	*dove, pigeon;* transliterated *Jonah*	feminine singular construct	Strong's #3124 BDB #402

130. **Proper_noun_location:** Yâvân (ןָוָי) [pronounced *yaw-VAWN*], which means *effervescing (hot and active);* and is transliterated *Javan;* also *Ionia, Greece*. Strong's #3120 BDB #402. Gen. 10:2

Yâvân (ןָוָי) [pronounced *yaw-VAWN*]	*effervescing (hot and active);* and is transliterated *Javan;* also *Ionia, Greece*	proper noun singular; also a location	Strong's #3120 BDB #402

131. **Gentilic_adjective:** which means *;* transliterated . Strong's #3125 BDB #402.

132. **Masculine_proper_noun:** Yᵉziwʾêl (לֵאוְזִי) [pronounced *yᵉz-ihv-ALE*], which means *assembly of God;* transliterated *Jeziel*. Strong's #3149 BDB #402. 1Chron. 12:3*

Yᵉziwʾêl (לֵאוְזִי) [pronounced *yᵉz-ihv-ALE*]	*assembly of God;* transliterated *Jeziel*	masculine singular proper noun	Strong's #3149 BDB #402

133. **Verb:** which means *to weight, to furnish with weights*. Related to *testicles?* Strong's #2109 BDB #402.

134.   **Masculine_noun:** which means *sweat*. Strong's #3154 BDB #402.

135.   **Feminine_noun:** zê'âh (הֵעָז) [pronounced *zay-ĢAW*], which means *sweat [from great physical activity]*. Strong's #2188 BDB #402. Gen. 3:19*

zê'âh (הֵעָז) [pronounced *zay-ĢAW*]	*sweat [from great physical activity]*	feminine singular noun	Strong's #2188 BDB #402

136.   **Verb:** yâchad (דַחָי) [pronounced *yaw-KHAHD*], which means *to be united; to make one, to declare one, to unite*. Strong's #3161 BDB #402. Gen. 49:6 Job 3:6

yâchad (דַחָי) [pronounced *yaw-HAHD*]	*to be united; to make one, to declare one, to unite*	3rd person masculine singular, Qal imperfect	Strong's #3161 BDB #402
yâchad (דַחָי) [pronounced *yaw-KHAHD*]	*to unite, to join together*	3rd person masculine singular, Piel imperfect	Strong's #3161 BDB #402

137.   **Adjective/substantive:** yâchîyd (דיִכָי) [pronounced *yaw-KHEED*], which means *single, solitary, only one* [as in *only*-begotten, *only* child]. Strong's #3173 BDB #402. Gen. 22:2 (Deut. 6:4) Judges 11:34 (see **Strong's #259** BDB #25) **The Opposition** (Eli) Psalm 68:6 Prov. 4:3

yâchîyd (דיִכָי) [pronounced *yaw-KHEED*]	*single, solitary, only one* [as in *only*-begotten, *only* child]	masculine plural adjective/substantive	Strong's #3173 BDB #402

138.   **Masculine_noun/adverb:** yachad (דַחָי) [pronounced *yah-khahd*], which means *union, joined together, unitedness*. Strong's #3162 BDB #403. Gen. 13:6 22:6 36:7 Exodus 19:8 26:24 Deut. 22:10 2Sam. 12:3 14:16 1Chron. 12:17 Job 3:18 Psalm 41:7

yachad (דַחָי) [pronounced *YAHKH-ahd*]	*union, joined together, unitedness, together, in unity*	masculine singular noun/adverb	Strong's #3162 BDB #403

139.   **Adverb:** yachad (דַחָי) [pronounced *YAH-khahd*], which means *together, alike, all together*. Strong's #3162 BDB #403. Joshua 9:2 Judges 6:33 1Sam. 11:11 17:10 1Chron. 10:6 Job 6:2 10:8 16:10 19:12 21:26 30:24 31:6 2Sam. 2:13 10:15 21:9 1Kings 3:18 Job 2:11 Psalm 2:2 19:9 33:15 34:3 42:9 55:14 133:1

yachad (דַחָי) [pronounced *YAHKH-ahd*]	*together, alike, all together; union, junction, mutually, with one another; equally*	adverb	Strong's #3162 BDB #403

There are several slightly different spellings of this adverb.

140. **Verb:** yâchal (לָחַי) [pronounced *yaw-KHAHL*], which means *to expect, to wait in [or, with] trust and confidence, to hope in, to trust in, to place confidence in.* No Qal forms. It means *to wait* in the Niphal and *await, to expect* in the Piel. Keil and Delitzsch point out that this does not mean *to hope*. Implicit in the meaning of this verb is the idea of *trust;* one waits because he has trust in the one he is waiting for. The lâmed tells us what the subject is waiting for or expecting or hoping for. Strong's #3176 BDB #403. Gen. (8:10) 8:12 1Sam. 10:8 13:8 2Sam. 18:14 Job 6:11 13:15 14:14 Psalm 33:18, 22 147:11

yâchal (לָחַי) [pronounced *yaw-KHAHL*]	*to cause to hope; to expect, to wait for, to have trust and confidence in, to hope in, to trust in, to place confidence in*	3rd person masculine singular, Piel imperfect	Strong's #3176 BDB #403
yâchal (לָחַי) [pronounced *yaw-KHAHL*]	*those who are cause to hope; the ones expecting, those who wait for, those who have trust and confidence in [hope in, trust in, place confidence in]*	masculine plural, Piel participle	Strong's #3176 BDB #403
yâchal (לָחַי) [pronounced *yaw-KHAHL*]	*to expect, to wait in [or, with] trust and confidence, to hope in, to trust in, to place confidence in*	3rd person masculine singular, Hiphil imperfect	Strong's #3176 BDB #403
yâchal (לָחַי) [pronounced *yaw-KHAHL*]	properly: *to be caused to hope;* but also: *to expect, to wait in [or, with] trust and confidence, to hope in, to trust in, to place confidence in*	3rd person masculine singular, Niphal imperfect	Strong's #3176 BDB #403

I don't know that I see a lot of difference in these meanings.

141. **Adjective/verb:** *waiting.* Strong's #3175 BDB #404.

142. **Feminine_noun:** tôwcheleth (תֶּלֶוֺת) [pronounced *to-KHEH-leth*], which means, *hope, expectation, confidence.* Strong's #8431 BDB #404. Prov. 10:28

tôwcheleth (תֹּלֶוֹת) [pronounced *to-KHEH-leth*]	*hope, expectation, confidence*	feminine singular noun	Strong's #8431 BDB #404

143. **Masculine_proper_noun:** Yachᵉlᵉʾêl (לֶאְלַחְיִ) [pronounced *yakh-leh-ALE*], which means *God waits, expectant of God,* transliterated *Jachleel, Jahleel, Yahleel.* Strong's #3177 BDB #404. Gen. 46:14

Yachᵉlᵉʾêl (לֶאְלַחְיִ) [pronounced *yakh-leh-ALE*]	*God waits, expectant of God,* transliterated *Jachleel, Jahleel, Yahleel*	masculine singular proper noun	Strong's #3177 BDB #404

144. **Gentilic_adjective:** which means *God waits, expectant of God,* transliterated *Jachleel, Jahleel, Yahleel.* Need to fix this. Strong's #3178 BDB #404.

145. **Verb:** yâcham (םַחָי) [pronounced *yaw-KHAHM*],*to be [become] hot; to be angry; to be warm with sexual desire; to mate [of animals].*   In Piel: *to conceive.* Strong's #3179 BDB #404. Gen. 30:38, 41 31:10 1Kings 1:1 Psalm 51:5

yâcham (םַחָי) [pronounced *yaw-KHAHM*]	*to be [become] warm (or, hot); to be angry; to be warm with sexual desire; to mate [of animals]; to breed*	3ʳᵈ person masculine singular, Qal imperfect	Strong's #3179 BDB #404
yâcham (םַחָי) [pronounced *yaw-KHAHM*]	*to conceive (sexual); to be warm with sexual desire; to have sexual intercourse; to conceive; to be in heat (used of animals)*	3ʳᵈ person masculine singular, Piel imperfect	Strong's #3179 BDB #404

Owens translates this *mating season* as a Piel infinitive construct.

146. **Feminine_noun:** chêmâh (המֵח) [pronounced *khay-MAW*], which means *fury, rage, heated anger.* It means *hot displeasure;* that is, there is a connotation of *heat* here; however, a more modern rendering would be *fury, rage, heated anger.* In some instances this could mean *poison.*   Strong's #2534   BDB #404. (see Strong's #3179) Gen. 27:44 Deut. 9:19 32:24 Job 19:29 Psalm 59:13 106:23 Prov. 6:34

chêmâh (המֵח) [pronounced *khay-MAW*]	*anger, fury, rage, heated anger, wrath; poison*	feminine singular noun with the 3ʳᵈ person masculine singular suffix	Strong's #2534 BDB #404

147. **Adjective:** yâchêph (ףחָי) [pronounced *yaw-KAYF*], which means, *barefoot, unshod.* Strong's #3182 BDB #405. 2Sam. 15:30

yâchêph (יָחֵף) [pronounced *yaw-KAYF*]	*barefoot, unshod*	masculine singular adjective	Strong's #3182 BDB #405

148. **Verb:** yâchar (יָחַר) [pronounced *yaw-KHAHR*], which means, *to delay, to tarry, to defer*. Strong's #3186 BDB #405. 2Sam. 20:5*

yâchar (יָחַר) [pronounced *yaw-KHAHR*]	*to delay, to tarry, to defer*	3rd person masculine singular, Qal imperfect	Strong's #3186 BDB #405

This word is found only here. It may be equivalent to or a form of Strong's #310 BDB #29.

149. **Masculine_noun:** *genealogy, a book of genealogy*. Strong's #3188 BDB #405.

150. **Verb:** yâchas (יָחַשׂ) [pronounced *yaw-KHAHS*], which means *to cause one's name to be recorded in genealogical tables*. Most of the time, this word is found in the Hithpael infinitive. The Hithpael is the reflexive of the Piel (intensive). Translating this is rather difficult; it sort of means, with the additional suffixes, etc. in this verse: *and [the] genealogical records of them for them*. It is variously rendered *...and they have their genealogy* (NASB); *and their genealogy* (KJV); *and these names are recorded in their family genealogy* (NLT); *and they have their genealogy* (Young); *and they had their own genealogical register* (Rotherham). Strong's #3187 BDB #405. 1Chron. 4:33 5:1, 7, 17

151. **Verb:** yâṭab (יָטַב) [pronounced *yaw-TA^BV*], which means *to be good, well, to be pleasing, to do good, to deal well, to make glad, to make a thing good*. In the Hiphil, it means *to do well, to cause to do well, to do rightly, to do good, to make merry, to make fit, to adjust*. Strong's #3190 BDB #405. Gen. 4:7 12:13, 16 32:9 34:18 40:14 41:37 45:16 Exodus 1:20 30:7 Deut. 1:23 4:40 5:16, 28 17:4 22:7 27:8 30:5 Joshua 22:30 24:20 Judges 17:13 19:22 Ruth 3:1, 10 1Sam. 2:23 16:17 18:5 20:13 24:4 25:31 2Sam. 3:36 18:4 1Kings 1:47 3:10 Psalm 33:3 51:19

yâṭab (יָטַב) [pronounced *yaw-TA^BV*]	*to be good [well, commendable, pleasing]; to do good [well, commendably], to make glad, to make a thing good*	3rd person masculine singular, Qal imperfect	Strong's #3190 BDB #405
yâṭab (יָטַב) [pronounced *yaw-TA^BV*]	*to do well, to cause to do well, to do rightly, to do good, to make merry, to make glad, to rejoice; to make fit, to adjust*	3rd person masculine singular, Hiphil imperfect	Strong's #3190 BDB #405

yâţab (בְטִיׇ) [pronounced *yaw-TA^BV*]	*in doing well, rightly; well, accurately; fitly; acting [or, living] well [honestly, rightly]; honestly, rightly*	Hiphil infinitive absolute	Strong's #3190 BDB #405

In Deut. 17:4, Owen translates this *diligently*. In this case, *properly* might be a good translation.

152.   **Masculine_noun:**   mêyţâb (בְטִיׇ) [pronounced *may-TAWB^v*], which means *the good or best [of anything]*. Strong's #4315 BDB #405. Gen. 47:6, 11 Exodus 22:5

mêyţâb (בְטִיׇ) [pronounced *may-TAWB^v*]	*the good or best [of anything]*	masculine singular construct	Strong's #4315 BDB #405

153.   **Masculine_noun:** yayin (יׇין) [pronounced *Yah-yin*], which means *wine*. Why in two places???? See below. Strong's #3196 BDB #405. 1Sam. 1:14

154.   **Feminine_proper_noun:**   M^ehêyţab^eʼêl (לְאׇבְטֵיהְמ) [pronounced *meh-hay-tahb-ALE*], which means *favored of God;* transliterated *Mehetabeel, Mehetabel*. Strong's #4105 BDB #405.

M^ehêyţab^eʼêl (לְאׇבְטֵיהְמ) [pronounced *meh-hay-tahb-ALE*]	*favored of God; transliterated Mehetabeel, Mehetabel*	feminine singular proper noun	Strong's #4105 BDB #405

155.   **Masculine_noun:** mêyţa^bv (מֵיׇטב) [pronounced *may-TAH^BV*], which means *the best*. Used only in the construct. Strong's #4315 BDB #406. 1Sam. 15:9

mêyţa^bv (מֵיׇטב) [pronounced *may-TAH^BV*]	*the best*	masculine singular construct	Strong's #4315 BDB #406

156.   **Masculine_noun:** yayin (יׇין) [pronounced *YAH-yin*], which means *wine*. It is probably a loan word. This is clearly a word associated with alcohol, as this is the word used when Noah got drunk after the flood. It is also forbidden to the Nazarite (Num. 6). Strong's #3196 BDB #406. Gen. 9:21 14:18 19:32 27:25 49:11 Exodus 29:40 1Sam. 1:14, 24 10:3 16:20 25:18 2Sam. 13:28 16:1 Job 1:13 1Chron. 12:40 Psalm 60:3   Prov. 4:17 9:2, 5 Eccles. 2:3

yayin (יׇין) [pronounced *YAH-yin*]	*wine*	masculine singular noun	Strong's #3196 BDB #406

157. **Verb:** yâkach (יָכַח) [pronounced *yaw-KAHK*], which means *to make a cause clear,*[189] *to adjudge, to prove, to render a decision*. When there appears to be a conflict, this word is used in the resolve of that conflict, to the outcome of that conflict. When no conflict is involved, then it appears to be the rendering of a decision after thinking things out. When there are parties involved in a dispute, it means *to hammer out a decision or an agreement to resolve a conflict, to render a decision*. As a participle, this means *a **mediator**, an arbitrator, an arbiter, a neutral third party, an intercessor, an intermediator, one who reconciles*. However, In Job 13:10 it is used with the direct object *you,* which changes its meaning. Then it means *to correct, to rebuke, to refute, to reprove*. The best place to get a handle on its meaning Is to go where it is first found in Gen. 20:16 21:25 24:14, 44 31:37, 42. We will pass over the first reference, as it is in the Niphal, and most of the occurrences of this word are in the Hiphil. In Gen. 21:25, Abraham has a disagreement with Abimelech over well water so Abraham goes directly to Abimelech and yâkach's with him. In Gen. 24:14, it is the woman who speaks to the servant of Abraham who is yâkach'ed by God for Isaac (v. 44 is a parallel verse). In Gen. 31:37, Laban and Jacob are having a dispute and Jacob says to place the matter between their respective kinsmen and let them decide (yâkach) as neutral third parties. In Gen. 31:42, God yâkach's concerning Laban and Jacob.   Strong's #3198 BDB #406. Gen. 20:16 21:25 24:14 31:37, 42 Lev. **19:17** 2Sam. 7:14 1Chron. 12:17 16:21 Job 6:25–26 9:33 13:10, 15 15:3 16:20 19:5 Psalm 105:14 Prov. 3:12 9:7, 8

yâkach (יָכַח) [pronounced *yaw-KAHK*]	BDB definitions: *to decide, judge; to adjudge, appoint; to show to be right, prove; to convince, convict; to reprove, chide; to correct, rebuke*	3rd person masculine singular, Hiphil imperfect	Strong's #3198 BDB #406
yâkach (יָכַח) [pronounced *yaw-KAHK*]	*decide, judge; adjudge, appoint; show to be right, prove; convince, convict; reprove, chide; correct, rebuke*	2nd person masculine singular, Hiphil imperative	Strong's #3198 BDB #406

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[189] This is from *Barnes' Notes,* Baker Books, ©1996; Vol. III, p. 224.

yâkach (חָכִי) [pronounced *yaw-KAHK*]	*the one deciding [judging; appointing]; showing onself to be right, one who proves [something]; one convincing [convicting; reproving, chiding; correcting, rebuking]*	masculine singular, Hiphil active participle	Strong's #3198 BDB #406
yâkach (חָכִי) [pronounced *yaw-KAHK*]	*deciding, judging; appointing; showing to be right, proving; convincing, convicting; reproving, chiding; correcting, rebuking*	masculine singular, Hiphil active participle	Strong's #3198 BDB #406
yâkach (חָכִי) [pronounced *yaw-KAHK*]	when there is a dispute involved: *to hammer out a decision or an agreement to resolve a conflict, to render a decision; to argue, to dispute*	3rd person masculine singular, Hiphil imperfect; apocopated form	Strong's #3198 BDB #406

When there is no dispute involved, this word means: it means *to correct, to rebuke, to refute, to appoint; to reprove, to correct [with punishment]*.

yâkach (חָכִי) [pronounced *yaw-KAHK*]	when there is no dispute involved, this word means: it means *to correct [with punishment], to convince; to rebuke, to refute, to reprove; to punish*	3rd person masculine singular, Hiphil imperfect; apocopated form	Strong's #3198 BDB #406

When there is a dispute involved: *to hammer out a decision or an agreement to resolve a conflict, to render a decision*.

James Rickard: *"Reproves" is the Hiphil (causative stem) verb YAKACH* חָכִי *that means, "to argue, to convince, to convict, to judge, to be right or to reprove."* [190]

yâkach (חָכִי) [pronounced *yaw-KAHK*]	*to be corrected; to be punished [chastened]*	3rd person masculine singular, Hophal imperfect	Strong's #3198 BDB #406

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[190] From **http://gracedoctrine.org/proverbs-chapter-9/** accessed December 9, 2015.

yâkach (חֲכָי) [pronounced *yaw-KAHK*]	*to reason, to reason together; to be argued with, to be argued down; to be reproved [rebuked]; to dispute*	3rd person masculine singular, Niphal imperfect	Strong's #3198 BDB #406
yâkach (חֲכָי) [pronounced *yaw-KAHK*]	*to be disputed with; to argue*	3rd person masculine singular, HIthpael imperfect	Strong's #3198 BDB #406

158. **Feminine_noun:** which means *a rebuke, a correction*. Different spelling and slightly different meaning than below. Same Strong's number, however. See below: Strong's #8433 BDB #406.

159. **Feminine_noun:** tôkachath (תַחֻּות) [pronounced *toh-KAH-khath*], which means *the act of arguing or disagreeing; arguing down, contradicting, speaking in opposition; a reproof, a rebuke with a correction; a punishment or correction; chastening*. It can be ❶ the *act of arguing* of *disagreeing;* ❷ *arguing down, contradicting, speaking in opposition;* ❸ *a rebuke with a correction;* ❹ *a punishing or chastening*. Strong's #8433 BDB #407. Job 13:6 Psalm 73:14 149:7 Prov. 1:23 3:10 5:12 6:23 10:17

tôkachath (תַחֻּות) [pronounced *toh-KAH-khath*]	*the act of arguing or disagreeing; arguing down, contradicting, speaking in opposition; a reproof, a rebuke with a correction; a punishment for correction; chastening*	feminine singular noun	Strong's #8433 BDB #407

In Psalm 149:7 and Hosea 4:9, this is spelled tôkachath (תּוֹכֵחת) [pronounced *toh-kay-kaw*]; and in these two passages, it takes on the more limited meanings of *punishment, correction, chastising*. This seems to be the spelling found most often?

160. **Verb:** yâkôl (לכִי) [pronounced *yaw-COAL*], which means *to be able, to have the ability, to have the power to*. Strong's #3201 BDB #407. [**more work to be done!**] Gen. 13:6, 16 15:5 19:19 29:8 30:8 31:35 32:24 34:14 36:7 37:4 43:32 44:1, 22 45:1 48:10 Exodus 2:3 7:21 8:18 9:11 10:5 12:39 15:23 18:18 19:23 33:20 Deut. 1:9 7:22 16:5 17:15 21:16 22:29 Joshua 7:12–13, 19 15:63 17:12 24:19, 50 Judges 2:14 11:35 14:13 16:5 Ruth 4:6 1Sam. 3:2 4:15 6:20 17:9 26:25 2Sam. 3:11 12:23 17:17 1Kings 3:9 5:3 8:10 9:21 Psalm 21:11 Eccles. 1:8

yâkôl (לִכָי) [also yâkôwl (לוּכָי)] [pronounced *yaw-COAL*]	*to be able, can, to have the ability, to have the power to; to be able to bear; to be able to bring oneself [to do anything]; to be lawful, to be permitted; to be powerful, to prevail*	3rd person masculine singular, Qal imperfect	Strong's #3201 BDB #407

With the negative, this means *cannot, to be unable to, to lack the ability to, to be powerless to, to lack permission to, to not be permitted to; to lack the power to.*

161. **Verb:** yâlad (דַלָי) [pronounced *yaw-LAHD*], which means *to give birth, to bear, to be born, to bear, to bring forth, to beget*. With a male, and in the Hiphil, or causative stem, this would be better rendered *sired, fathered, became the father of, became the ancestor of*. This is the word translated *beget, begot*. The Pual is the passive of the Piel (intensive) stem, and in the Pual, this can be rendered *was born, was sired by*. The Pual is used continually for actual birth (Gen. 4:26 6:1 10:21 24:15 Psalm 87:4–6), meaning that the Qal usage of the verb may not require one to be the father of the other; however, the Pual usage would require that. Seeing as how the Pual is used continually for birth (Gen. 4:26 6:1 10:21 24:15 Psalm 87:4–6), the image conjured up here is one of great travail and violent contractions. NIV Study Bible correctly suggests that this could read *became the father (ancestor, predecessor, or founder) of*.[191] Strong's #3205 BDB #408. Gen. 3:16 4:1, 18, 26 5:3 6:4, 10 10:1, 8, 21 11:10 16:1, 11 17:17 18:13 19:37 20:17 21:2, 7 22:20, 23 24:15, 24 25:2, 18, 24 29:32 30:1 31:8 34:1 35:16, 17, 26 36:4, 5 38:3, 28 40:20 41:50 44:27 46:15, 20, 22 48:5, 6 50:23 Exodus 1:15, 16, 19 2:2 6:20 21:4 Deut. 4:25 21:15 Judges 11:1 13:2, 5 18:29 1Sam. 1:20 2:5 4:19 2Sam. 3:2, 5 5:13 12:15, 24 14:27 1Kings 1:6 3:17, 26 1Chron. 1:10, 19 2:18 7:14 8:8, 29, 33 14:3, 4 21:8, 20 Job 1:2 3:1 11:12 15:35 Psalm 2:7 7:14 90:2 110:3 Isa. 7:14

yâlad (דַלָי) [pronounced *yaw-LAHD*]	*to give birth, to bear, to be born, to bear, to bring forth, to beget*	3rd person feminine singular, Qal perfect	Strong's #3205 BDB #408
yâlad (דַלָי) [pronounced *yaw-LAHD*]	*giving birth, bearing, being born, bearing, bringing forth, begetting*	feminine singular, Qal active participle	Strong's #3205 BDB #408

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[191] *The NIV Study Bible;* ©1995 by The Zondervan Corporation; p. 577.

yâlad (יָלַד) [pronounced *yaw-LAHD*]	*the one being born, bearing; the infant; the recently born child*	masculine singular, Qal passive participle; with the definite article	Strong's #3205 BDB #408
yâlad (יָלַד) [pronounced *yaw-LAHD*]	*is the father of, becomes the father of, fathers, sires to give birth, to bear, to be born, to bear, to bring forth, to beget;*	3rd person masculine singular, Qal perfect	Strong's #3205 BDB #408
yâlad (יָלַד) [pronounced *yaw-LAHD*]	*sired, fathered, became the father of, became the ancestor of; to became the founder of*	3rd person masculine singular, Hiphil perfect (specifically with a masculine subject)	Strong's #3205 BDB #408
yâlad (יָלַד) [pronounced *yaw-LAHD*]	*to cause a woman to bring forth; to have children; to impregnate a woman; to make [the earth] fruitful; to create; to sire, to father*	3rd person masculine singular, Hiphil perfect	Strong's #3205 BDB #408
yâlad (יָלַד) [pronounced *yaw-LAHD*]	*to be caused to be born, to be born*	3rd person masculine singular, Hophal perfect	Strong's #3205 BDB #408
yâlad (יָלַד) [pronounced *yaw-LAHD*]	*to declare oneself to be born, to cause one's name to be put into the genealogical records*	3rd person masculine singular, Hithpael perfect	Strong's #3205 BDB #408
yâlad (יָלַד) [pronounced *yaw-LAHD*]	*to be born;* in the participle, *being born, receiving birth*	3rd person masculine singular, Niphal perfect	Strong's #3205 BDB #408
yâlad (יָלַד) [pronounced *yaw-LAHD*]	*those being born, those receiving birth*	masculine plural, Niphal participle	Strong's #3205 BDB #408
yâlad (יָלַד) [pronounced *yaw-LAHD*]	*to aid a woman in giving birth;* this can mean, *midwifery; office [duty] of a midwife*	3rd person masculine singular, Piel perfect	Strong's #3205 BDB #408

yâlad (דְלָי) [pronounced *yaw-LAHD*]	*a midwife; one giving aid to a woman in giving birth*	feminine singular, Piel participle	Strong's #3205 BDB #408
yâlad (דְלָי) [pronounced *yaw-LAHD*]	*midwives; those giving aid to a woman in giving birth*	feminine plural, Piel participle	Strong's #3205 BDB #408
yâlad (דְלָי) [pronounced *yaw-LAHD*]	*to be born, to be born to; to be created*	3rd person masculine singular, Pual perfect	Strong's #3205 BDB #408

162. **Masculine_noun:** vâlâd (דְלָו) [pronounced *vaw-LAWD*], which means *offspring, child, boy*. Strong's #2056 BDB #409. Gen. 11:30*

vâlâd (דְלָו) [pronounced *vaw-LAWD*]	*offspring, child, boy*	masculine singular noun	Strong's #2056 BDB #409

163. **Masculine_noun:** yeled (דְלָי) [pronounced *YEH-led*], which means *child, son, boy, youth*. In the plural, it means *children, descendants*. Strong's #3206 BDB #409. Gen. 4:23 (11:30) 21:8, 14 30:26 32:22 33:1 37:30 42:22 44:20 Exodus 1:17 2:3, 6 21:4 21:22 1Sam. 1:2 2Sam. 6:23 12:15 1Kings 3:25 Job 21:11

yeled (דְלָי) [pronounced *YEH-led*]	*child, one born; son, boy, youth*	masculine singular noun	Strong's #3206 BDB #409
yᵉlâdîym (מִידְלָי) [pronounced *yᵉ-law-DEEM*]	*children, descendants*	masculine plural noun	Strong's #3206 BDB #409

164. **Feminine_noun:** yalᵉdâh (הָדְלָי) [pronounced *yahl-DAW*], which means *girl, damsel, young woman of a marriageable age*. Strong's #3207 BDB #409. Gen. 34:4

yalᵉdâh (הָדְלָי) [pronounced *yahl-DAW*]	*girl, damsel, young woman of a marriageable age*	feminine singular noun:	Strong's #3207 BDB #409

165. **Feminine_noun:** yalᵉdûwth (יַלְדוּת) [pronounced *yahlᵉ-DOOTH*], which means *childhood, youth, young men*. Psalm 110:3 Eccles. 11:9.* Strong's #3208 BDB #409. Psalm 110:3

yalᵉdûwth (יַלְדוּת) [pronounced *yahlᵉ-DOOTH*]	*childhood, youth, young men*	feminine singular noun	Strong's #3208 BDB #409

166.   **Adjective:** yillôwd (יִלּוֹד) [pronounced *yihl-LOHD*], which means *born*. Strong's #3209 BDB #409. Gen. 14:14 17:12 Exodus 1:22 2Sam. 5:14 12:14 21:16

yâlîyd (יָלִיד) [pronounced *yaw-LEED*]	*born; possibly son*	verbal adjective; masculine singular adjective	Strong's #3211 BDB #409

This could simply be an alternate spelling of Strong's #3209 BDB #409.

yillôwd (יִלּוֹד) [pronounced *yihl-LOHD*]	*born; possibly son*	verbal adjective; masculine plural adjective with the definite article	Strong's #3209 BDB #409

Apparently, this is also spelled yâlôwd (יָלוֹד) [pronounced *yaw-LOHD*].

167.   **Adjective:** X which means *born*. Only in the construct state. See above. Strong's #3211 BDB #409.

168.   **Feminine_noun:**   which means *kindred, birth, offspring*.   Strong's #4138 BDB #409. Gen. 11:28 12:1 24:4, 7 31:3 32:9 43:7 48:6

môwlᵉdeth (תֶּדְלוֹם) [pronounced *mohlᵉ-DETH*]	*birth, origin, native; kindred, family; progeny, [female] offspring, children; circumstances of birth*	feminine singular noun	Strong's #4138 BDB #409
môwlᵉdeth (תֶּדְלוֹם) [pronounced *mohlᵉ-DETH*]	*nativity, origin, offspring*	feminine plural noun	Strong's #4138 BDB #409

Somewhere, there appears to be a numbering problem. In the e-sword KJV+ that I have, this is listed as Strong's #4138. However, when I go to the proper BDB page, it is Strong's #4038. So I look up Strong's #4138 in the index, and I am taken to this word, on a different page, with a reference back to BDB #409! However, Gesenius has only Strong's #4138, with an entirely different word of Strong's #4038 (the same for the BDB in e-sword). Therefore, the mistake appears to be with my edition of BDB.

169.   **Masculine_proper_noun:** Strong's #4140 BDB #410.

170.   **Feminine_plural_noun:** tôwlᵉdôth (תֹּדְלוֹת) [pronounced *tohlᵉ-DOHTH*], which means *generations, results, proceedings, genealogies, history, course of history; origin; families; races*. This word is used a great deal in genealogies (e.g., Gen. 5:1 6:9 Exodus 6:16). Strong's #8435 BDB #410. Gen. 2:4 5:1 6:9 10:1 11:10 25:12 36:1 37:2 Exodus 6:16 28:10 1Chron. 5:7 8:28

tôwl^edôth (תֹּדְלֹות) [pronounced *tohl^e-DOTH*]	*generations, results, proceedings, genealogies, history, course of history; origin; families; races*	feminine plural construct	Strong's #8435 BDB #410

171.   **Combo:** Exodus 28:10

kaph or k^e (כ) [pronounced *k^e*]	*like, as, just as; according to, after; about, approximately*	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
tôwl^edôth (תֹּדְלֹות) [pronounced *tohl^e-DOTH*]	*generations, results, proceedings, genealogies, history, course of history; origin; families; races*	feminine plural noun with the 3rd person masculine plural suffix	Strong's #8435 BDB #410

This is variously translated: *according to their birth (s), in the order of their birth (s), according to their order of birth, according to their generations, according to their genealogical annals*.

172.   **Proper_noun/location:** Strong's #8434 BDB #410.

173.   **Verb:** which means *to howl, to make a howling*. Strong's #3213 BDB #410.

174.   **Masculine_noun:** which means *a howling [of beasts]*. Strong's #3214 BDB #410.

175.   **Feminine_noun:** which means *a howling*. Strong's #3215 BDB #410.

176.   **Feminine_noun:**   which means *a scab, a scurf, an eruptive disease*. Strong's #3217 BDB #410.

177.   **Masculine_noun:** yeleq (יֶלֶק) [pronounced *YEH-lehk*], which means *young locust, caterpillar, larvae, a kind of locust*. Strong's #3218 BDB #410. Psalm 105:33

yeleq (יֶלֶק) [pronounced *YEH-lehk*]	*young locust, caterpillar, larvae, a kind of locust*	masculine singular noun	Strong's #3218 BDB #410

This may not be quite as simple a differentiation as we would think, as this word is used for an insect with wings in Nahum 3:16.

178.   **Masculine_proper_noun:** Y^emûwʾêl (לְאומִי) [pronounced *yehm-oo-ALE*], which means *a day of God;* transliterated *Jemuel, Yemuel*. Strong's #3223 BDB #410. Gen. 46:10 Exodus 6:15

Y^emûwʾêl (לְאומִי) [pronounced *yehm-oo-ALE*]	*a day of God;* transliterated *Jemuel, Yemuel*	masculine singular proper noun	Strong's #3223 BDB #410

Masculine_singular_noun: yâm (ם) [pronounced *yawm*], which means *sea, lake, river, seaward, west, westward*. It can refer to *a sea* or a *lake* (this word can be found in Gen. 14:3 Num. 34:11 Deut. 4:49 Zech. 14:8 referring to a lake and in Isa. 19:5 27:1 referring to a river; therefore, it can be applied to any good-sized body of water). *I see no reason to doubt, therefore, that it may be used here to denote the collections of water, which were made by torrents pouring down from mountains, and which would after a little while wholly evaporate.*[192]   What is being tread upon is *the heights* or *the high places* (Strong's #1116 BDB #119) of the seas. This word has also denoted the direction of the Mediterranean from the Palestine area, so it meant *seaward,* and came to mean *west, westward,* in reference to direction. Strong's #3220 BDB #410. Gen. 1:10, 22, 26 9:2 12:8 13:14 14:3 22:17 28:14 32:12 41:49 49:13 Exodus 10:19 13:18 14:2 15:1 20:11 23:31 27:12 Deut. 1:7 2:1 3:17, 27 4:49 34:2 Joshua 8:9 12:7 15:4 18:14 19:11 Judges 5:15, 17 1Sam. 13:5 2Sam. 17:11 22:16 1Kings 4:20 5:9 7:23, 25 9:27 1Chron. 18:8 Job 9:8 14:11 Psalm 24:2 95:5 96:11 106:7 Prov. 8:29 Eccles. 1:7

yâm (ם) [pronounced *yawm*]	*sea, lake, river, seaward, west, westward*	masculine singular noun with the definite article	Strong's #3220 BDB #410
The word can be used by itself for specific seas, e.g. the Mediterranean Sea, the Red Sea, the Dead Sea; and for the Nile River.			
yammîym (םימי) [pronounced *yam-MEEM*]	*seas, lakes, rivers*	masculine plural noun with the definite article	Strong's #3220 BDB #410

179. **Masculine_noun:** yêm (ם) [pronounced *yaym*], which means, *hot springs(?); mules*. Strong's #3222 BDB #411. Gen. 36:24

yêm (ם) [pronounced *yaym*]	*hot springs(?); mules*	masculine plural noun	Strong's #3222 BDB #411

180. **Feminine_noun:** yâmîyn (ןימי) [pronounced *yaw-MEEN*], which means *the right hand, the right side, on the right, at the right; the south*. This word can be associated with blessing or prosperity. Strong's #3225 BDB #411. Gen. 13:9 24:49 48:13 Exodus 14:22 15:6 29:22 Deut. 2:27 5:32 17:11 Joshua 17:7 23:6 Judges 3:15–16 16:29 1Sam. 6:12 11:2 23:19 2Sam. 2:19 16:6 20:9 24:5 1Kings 2:19 7:39 Psalm 63:8 73:23 89:12 110:1 118:15 142:4 Prov. 3:16 4:27

yâmîyn (ןימי) [pronounced *yaw-MEEN*]	*[to] the right hand, the right side, on the right, at the right; the south*	feminine singular construct	Strong's #3225 BDB #411
This word can be associated with blessing or prosperity.			

[192] *Barnes' Notes,* Baker Books, ©1996; Vol. III, p. 271.

181.   **Adjective1:** which means *right hand, on the right*. Strong's #3227 BDB #412.

182.   **Gentilic_adjective:** 1Sam. 9:1, 4 2Sam. 20:1 1Kings 2:8 Esther 2:5

Y^emîynîy (יְנִימִי) [pronounced y^emee-NEE]	*[my] right hand* and is transliterated *Jamite, Jamin, Yamin*	gentilic adjective	Strong's #3228 BDB #412

183.   **Verb2:** yâman (יְמַי) [pronounced *yaw-MAHN*], which means *to go [turn] to the right, to choose the right; to be right-handed, to use the right hand*. Hiphil only Strong's #541&#3231 BDB #412. Gen. 13:9 2Sam. 14:19 1Chron. 12:2

yâman (יְמַי) [pronounced *yaw-MAHN*]	*to go [turn] to the right, to choose the right; to be right-handed, to use the right hand*	3rd person masculine singular, Hiphil imperfect	Strong's #3231 & #541 BDB #412

Strong's #541 appears to be found only in Isa. 30:21 and it appears to be simply an alternate spelling.

184.   **Proper_noun:** Yâmîyn (יְמִי) [pronounced *yaw-MEEN*], which means *right hand;* transliterated *Jamin, Yamin*. Strong's #3226 BDB #412. Gen. 46:10 Exodus 6:15

Yâmîyn (יְמִי) [pronounced *yaw-MEEN*]	*right hand;* transliterated *Jamin, Yamin*	masculine singular proper noun	Strong's #3226 BDB #412

185.   **Gentilic_adjective:** which means *,* transliterated *.* Strong's #3226 BDB #412.

186.   **Adjective:** y^emânîy (יְנַמִי) [pronounced *yehm-aw-NEE*], which means *right hand, right*. Strong's #3233 BDB #412. Exodus 29:20 1Kings 6:8 7:21

y^emânîy (יְנַמִי) [pronounced *yehm-aw-NEE*]	*right hand, right*	feminine singular adjective with the definite article	Strong's #3233 BDB #412

In 1Kings 7:21, Owens renders this *in the south*.

187.   **Masculine_proper_noun:** which means *;* transliterated *.*   Strong's #3226 BDB #412.

188.   **Gentilic_adjective:** which means *,* transliterated *.* Strong's #3228 BDB #412.

189.   **Masculine_proper_noun:** Yim^enâh (הַנְמִי) [pronounced *yihm-NAW*], which means *right hand; prosperity (being on the right hand);* transliterated *Jimnah, Imnah, Jimnite, Imnite*. Strong's #3232 BDB #412. Gen. 46:17

| Yim^enâh (הֲנְמִי) [pronounced *yihm-NAW*] | *right hand; prosperity (being on the right hand); transliterated Jimnah, Imnah, Jimnite, Imnite* | masculine singular proper noun; may acts as gentilic adjective | Strong's #3232 BDB #412 |

190. **Feminine_noun1:** têymân (ומֵ) [pronounced *tay-MAWN*], which means *south, southward, whatever is on the right (so the southern quarter); south (of territory); southern quarter (of the sky); toward the south, southward (of direction) south wind.* Strong's #8486 BDB #412. Exodus 26:18, 35 27:9 Deut. 3:27

| têymân (ומֵ) [pronounced *tay-MAWN*]; also spelled without the yohd (י) | *south, southward, whatever is on the right (so the southern quarter); south (of territory); southern quarter (of the sky); toward the south, southward (of direction) south wind* | feminine singular noun; with the directional hê (it means *southward* with the directional hê) | Strong's #8486 BDB #412 |

191. **Proper_noun/location:** Strong's #8487 BDB #412.

192. **Gentilic_adjective:** Têymânîy (יָנמִית) [pronounced *tay-maw-NEE*], which means *southward,* an inhabitant of Teman; transliterated *Temanite, Temani.* Strong's #8489 BDB #412. Gen. 36:33 Job 2:11

| Têymânîy (יָנמִית) [pronounced *tay-maw-NEE*] | *southward,* an inhabitant of Teman; transliterated *Temanite, Temani* | gentilic singular adjective | Strong's #8489 BDB #412 |

193. **Proper noun, the feminine singular2:** têtmân (תֵּ מָ) [pronounced *tay-MAHN*], which means *south, southward.* It is also a district of northern Edom and often refers to Edom. In such a case, we would transliterate it as Têymân. Strong's #8486 (and #8487 as a proper noun) BDB #412. Joshua 12:3 15:1

194. **Masculine_proper_noun:** Têymân (ומִית) [pronounced *tay-MAWN*], which means *south;* transliterated *Teman.* Strong's #8487 BDB #412. Gen. 36:11

| Têymân (ומִית) [pronounced *tay-MAWN*] | *south;* transliterated *Teman* | masculine singular proper noun | Strong's #8487 BDB #412 |

This name is also spelled without the yodh (י).

From BDB:[193]

1)   son of Eliphaz, grandson of Esau, and one of the dukes of Edom (noun proper masculine)

2)   the tribe descended from 1 noted for the wisdom of its people (noun proper masculine)

3)   the region occupied by the descendants of 1, located east of Idumea (noun proper locative)

195.   **Verb:** which means *huh*. Strong's #3235 BDB #413.

196.   **Verb:** which means *to touch*. Strong's #3237 BDB #413.

197.   **Verb:** yânâh (הָנַי) [pronounced *yaw-NAW*], which means, *to oppress, to suppress; to take advantage of, to cheat*. BDB gives the renderings *suppress, oppress, maltreat*. The NASB and translates this *do wrong*. The NRSV uses *cheat,* which I personally like; and *take advantage*, as found in the NIV, I like even more. Personally I would go with *take unfair advantage* or *exploit*. You will find that this meaning seems to work better than *vex, oppress,* etc. in passages such as Exodus 22:21 Isa. 49:26 Jer. 22:3 Ezek. 45:8 46:18. Strong's #3238 BDB #413. Exodus 22:21 Lev. 25:14

yânâh (הָנַי) [pronounced *yaw-AW*]	*to oppress, to suppress; to take advantage of, to cheat*	3rd person masculine singular, Qal imperfect	Strong's #3238 BDB #413
yânâh (הָנַי) [pronounced *yaw-NAW*]	*to treat violently, to maltreat; to do wrong to; to take advantage of, to cheat*	3rd person masculine singular, Hiphil imperfect	Strong's #3238 BDB #413

198.   **Verb:** yânaq (קַנָי) [pronounced *yaw-NAHK*], which means *to suck*. Strong's #3243 BDB #413. [BDB had Strong's # 5143 mentioned? However, this is probably equivalent to Strong's #3239 & 3241, which aren't even mentioned in the New Englishman's Hebrew Concordance]. Gen. 21:7 24:59 32:15 35:8 Exodus 2:7, 9 1Sam. 1:23 15:3 22:19 1Kings 3:21 Job 3:12 20:16

yânaq (קַנָי) [pronounced *yaw-NAHK*]	*to nurse; to suck, to suck* [a mother's breast]	3rd person masculine singular, Qal imperfect	Strong's #3243 BDB #413
yânaq (קַנָי) [pronounced *yaw-NAHK*]	*sucking, suckling*	Qal active participle	Strong's #3243 BDB #413

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[193]   *The Brown-Driver-Briggs Hebrew and English Lexicon;* courtesy of e-sword; Strong's #8487.

yânaq (קְנַי) [pronounced *yaw-NAHK*]	*nursing, nursing woman, nurse; nanny* (root word means *to suck*)	feminine singular, Hiphil participle	Strong's #3243 BDB #413
The Hiphil stem means *to give suck, to suckle; to cause to taste, to give to eat*.			
yânaq (קְנַי) [pronounced *yaw-NAHK*]	*to cause one to nurse [suck], to nurse; to give suck to*	3rd person feminine singular, Hiphil imperfect	Strong's #3243 BDB #413
yânaq (קְנַי) [pronounced *yaw-NAHK*]	*make one to nurse [suck], nurse; give suck to*	2nd person feminine singular, Hiphil imperative	Strong's #3243 BDB #413
yânaq (קְנַי) [pronounced *yaw-NAHK*]	*nurse, causing one to nurse [suck], being a nurse; giving suck to*	feminine singular, Hiphil participle	Strong's #3243 BDB #413

199. **Masculine_noun:** which means *young plant, sucker, sapling*. Strong's #3126 BDB #413.

200. **Feminine_substantive** of yôneqeth (יוֹנֶקֶת) [pronounced *yoh-NEH-keth*], which means *a shoot, a tender branch, a sucker;* and perhaps a *young plant*. I thought that *sucker* was more of a modern slangish term, but its Hebrew verb cognate means *to suck*. Strong's #3127 BDB #413. Job 8:16 14:7 15:30

201. **Feminine_plural_noun:** which means *young shoot, twig, sucker*. Only found in Ezek. 17:4.* Strong's #3242 BDB #413.

202. **Verb:** yâçar (רַסָי) [pronounced *yaw-SAHR*], which means *to establish, to found, to lay a foundation; to appoint, to ordain; to constitute, to establish [as laws]*. In the Piel, it means *to found, to lay a foundation stone, to appoint, to ordain*. Strong's #3245 BDB #413. Exodus 9:18 Joshua 6:26 1Kings 5:17 6:37 7:10 Psalm 2:2 8:2 24:2 89:11 Prov. 3:19 Zech. 12:1

yâçar (רַסָי) [pronounced *yaw-SAHR*]	*to establish, to found, to lay a foundation; to appoint, to ordain; to constitute, to establish [as laws]*	3rd person masculine singular, Qal imperfect	Strong's #3245 BDB #413
yâçar (רַסָי) [pronounced *yaw-SAHR*]	*to be established, to be founded; to be appointed, to be ordained; to support oneself, to lean or rest on one's arm; to sit together in council, to take counsel together*	3rd person plural, Niphal perfect	Strong's #3245 BDB #413

yâçar (רֵסִי) [pronounced *yaw-SAHR*]	*founding, establishing, appointing, ordaining; supporting oneself; leaning or resting on one's arm; sitting together in council, taking counsel together*	Niphal participle	Strong's #3245 BDB #413
yâçar (רֵסִי) [pronounced *yaw-SAHR*]	*to establish, to found, to lay a foundation, to lay a foundation stone; to appoint, to ordain*	3rd person plural, Piel perfect	Strong's #3245 BDB #413
yâçar (רֵסִי) [pronounced *yaw-SAHR*]	*to be established, to be founded; to be appointed, to be ordained*	3rd person plural, Pual perfect	Strong's #3245 BDB #413
yâçar (רֵסִי) [pronounced *yaw-SAHR*]	*foundation; being founded*	Pual participle	Strong's #3245 BDB #413
yâçar (רֵסִי) [pronounced *yaw-SAHR*]	*to be established, to be founded; to be appointed, to be ordained; a foundation*	3rd person plural, Hophal perfect	Strong's #3245 BDB #413

203. **Masculine_noun:** which means *foundation, beginning*. Strong's #3246 BDB #414.

204. **Feminine_noun:** yeçôwd (דוֹסִי) [pronounced *yehs-OHD*], which means *foundation, base; bottom*. Strong's #3247 BDB #414. Exodus 29:12 Prov. 10:25

yeçôwd (דוֹסִי) [pronounced *yehs-OHD*]	*foundation, base; bottom*	feminine singular noun	Strong's #3247 BDB #414

205. **Feminine_noun:** which means *foundation, city founded, foundation of city*. Psalm 87:1.* Strong's #3248 BDB #414.

206. **Masculine_noun:** which means *foundation, foundation laying*. Strong's #4143 BDB #414.

207. **Feminine_noun:** which means *foundation, appointment*. Strong's #4145 (& #4145) BDB #414.

208. **Feminine_plural_noun:** môwçâdôwth (תוֹדָסוֹמ) [pronounced *moh-saw-DOHTH*], which means *foundations*. Plural of above. Strong's #4146(&#4145) BDB #414. The Doctrine of Fasting (Isa. 58:12) 2Sam. 22:8, 16 Prov. 8:29

môwçâdôwth (תּוֹדָסֹומ) [pronounced *moh-sw-DOTH*]	*foundations*	feminine plural construct	Strong's #4146 (&#4145) BDB #414

209. **Masculine_noun:** which means *foundation*. Strong's #4144 BDB #414.

210. **Masculine_noun:** maççad (דַסַּד) [pronounced *mahç-SAHD*], which means *foundation*. Strong's #4527 BDB #414. 1Kings 7:9*

maççad (דַסַּד) [pronounced *mahç-SAHD*]	*foundation*	masculine singular noun	Strong's #4527 BDB #414

211. **Verb:** yâçakᵉ (סִיךְ) [pronounced *yaw-SAHK*], which means, *to pour, to anoint; to be poured*. Strong's #3251 BDB #414. Exodus 30:32*

yâçakᵉ (סִיךְ) [pronounced *yaw-SAHK*]	*to pour, to anoint; to be poured*	3ʳᵈ person masculine singular, Qal imperfect; pausal form	Strong's #3251 BDB #414

212. **Feminine_proper_noun:** Yiçᵉkâh (הָכְסִי) [pronounced *yihs-KAW*], which means *watching, observant, one who looks forth;* transliterated *Iscah, Yiska, Yiscah*. Strong's #3252 BDB #414. Gen. 10:29*

Yiçᵉkâh (הָכְסִי) [pronounced *yihs-KAW*]	*watching, observant, one who looks forth;* transliterated *Iscah, Yiska, Yiscah*	feminine singular proper noun	Strong's #3252 BDB #414

213. **Verb:** yâçaph (פַסִי) [pronounced *yaw-SAHPH*], which means *to add, to augment, to continue to do a thing*. It is very often followed by an infinitive to indicate what activity would be continued (or, in this case, discontinued). There appears to be no real difference between the Qal and the Hiphil. As an adverb it means *to continue to do a thing, again*. There is no problem finding additional references to this particular word—it is found over 300 times in the Old Testament. The problem is coming up with a consistent meaning. However, if we stick with the Qal stem (which is appropriate with so many references), we might be able to ascertain the correct meaning. In Gen. 8:12, we have the exact same morphology (except that it is in the feminine singular), along with the negative and the conjunction: Then he waited another seven days and sent forth the dove and she did not *continue* to return to him any more. We have the same morphology in Gen. 38:26: Then Judah recognized and said, "She is more righteous than I, inasmuch as I did not give her to Shelah, my son;" and he did not *continue* again to know her. From these two verses, the meaning would seem clear; however, we see that this verb can be clearly used to mean *to add, to append*. Lev. 22:14: But if a man eats that which is holy unintentionally, then he will *add* to is a fifth of it and he will give the holy to

the priest (also examine Lev. 26:18, 21 27:13, 15, 27). What has occurred in Num. 11:25 is that, although for the past couple days everyone has been mumbling negative human viewpoint, expressing their general dissatisfaction with their lot in life and with God's guidance, those upon whom God placed His Spirit not only expressed God's viewpoint, but they did not add to it their own personal views and misconceptions. Here, in Psalm 78:17, we find this in the Hiphil (causative) stem, which can assume even a reflexive sense; i.e., they caused themselves to continue to sin. Strong's #3254 BDB #414. Gen. 4:2 8:10, 12 18:29 25:1 30:24 37:5 38:5 Exodus 1:10 5:7 8:29 9:28 10:28 11:6 14:13 Num. 11:25 Num. 22:26 Deut. 1:11 3:26 4:2 5:22, 26 13:8 17:16 20:8 28:68 Joshua 7:12 Judges 2:21 3:12 8:28 9:37 10:13 11:14 13:1, 21 20:22 Ruth 1:17 1Sam. 3:6, 8, 17, 21 7:13 8:19 12:19 15:35 18:29 19:8, 21 20:13 23:4 25:22 27:4 2Sam. 2:22 3:9 7:10 12:8 14:10 18:22 19:13 24:1 2Kings :23 1Chron. 14:13 Job 17:9 20:9 Psalm 10:18 41:8 61:6 78:17 Prov. 1:5 3:2 9:9, 11 10:22 Eccles. 1:16 2:9

yâçaph (יֹסִף) [pronounced *yaw-SAHPH*]	*to add, to augment, to continue to do a thing*	3rd person masculine singular, Qal imperfect	Strong's #3254 BDB #414
yâçaph (יֹסִף) [pronounced *yaw-SAHPH*]	*adding, augmenting, continuing to do a thing*	Qal active participle	Strong's #3254 BDB #414
yâçaph (יֹסִף) [pronounced *yaw-SAHPH*]	*to add, to augment, to increase, to multiply; to add to do = to do again; to continue to*	3rd person masculine singular, Hiphil imperfect	Strong's #3254 BDB #414
yâçaph (יֹסִף) [pronounced *yaw-SAHPH*]	*to be added to, to join oneself; to be increased [e.g., in wealth]*	3rd person masculine singular, Niphal imperfect	Strong's #3254 BDB #414

214. **Verb_combination:** see below. 1Sam. 14:44 25:22

kôh (כֹה) [pronounced *koh*]	*so, thus, here, hence; now; in the meantime*	A.D. adverb	Strong's #3541 BDB #462
yâçaph (יֹסִף) [pronounced *yaw-SAHPH*]	*to add, to augment, to continue to do a thing*	3rd person masculine singular, Hiphil imperfect	Strong's #3254 BDB #414

The previous three words can be rendered *and more also*. It is used in the common oath, "May God do to me and more also." I believe it to be, "God will do to me and more also." See 1Sam. 3:17 14:44 20:13 25:12 2Sam. 3:9 etc.

215. **Verb combination:** Gen. 8:21 38:26 44:23 Exodus 14:13

lôʾ (אוּל or אֵל) [pronounced *low*]	*not, no*	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
yâçaph (חֶסָי) [pronounced *yaw-SAHPH*]	*to add, to augment, to continue to do a thing*	3rd person feminine singular, Qal perfect	Strong's #3254 BDB #414
yâçaph (חֶסָי) [pronounced *yaw-SAHPH*]	*to add, to augment, to increase, to multiply; to add to do = to do again; to continue to*	3rd person masculine singular, Hiphil imperfect	Strong's #3254 BDB #414

With the negative, this verb means *to stop, to discontinue [doing something], to no longer [do something], to never again [do something]*.

216. **Proper_masculine_noun:** Yôwçêph (חֵסוֹי) [pronounced *yoh-SAYF*], which means *he adds, he increases;* and is transliterated *Joseph*. Strong's #3130 BDB #415. Gen. 30:24 33:2 34:24 37:2 39:1 40:3 41:14 42:2 43:15 44:2 45:1 46:4 47:1 48:1 49:22 50:1 Exodus 1:5 13:19 Judges 1:22 2Sam. 19:20 Psalm 105:17

Yôwçêph (חֵסוֹי) [pronounced *yoh-SAYF*]	*he adds, he increases;* transliterated *Joseph*	proper masculine noun	Strong's #3130 BDB #415

217. **Masculine_proper_noun:** which means *he adds, he increases* and is transliterated *Joseph* (the Chaldaic form). Strong's #3084 BDB #415.

218. **Masculine_proper_noun:** which means *Yah adds?* and is transliterated . Strong's #3131 BDB #415.

219. **Verb:** yâçar (רַסָי) [pronounced *yaw-SAHR*] and it means *to be correct, to be admonished, to receive discipline. To correct [by blows or stripes], to chastise; to correct [with words] to admonish, to exhort; to dissuade [from anything]; to instruct, to teach*. in this situation, they were not being disciplined because they heard the voice, but the Law of God was an admonishment to them. Gesenius says the Hiphil is like the Qal and Piel. I added the causal meanings below. Strong's #3256 BDB #415. **spend more time on this!** Deut. 4:36 21:18 22:18? 1Chron. 15:22 Psalm 2:10 118:18 Prov. 9:7

yâçar (רַסָי) [pronounced *yaw-SAHR*]	*to correct [by blows or stripes], to chastise; to correct [with words] to admonish, to instruct*	3rd person masculine singular, Qal imperfect	Strong's #3256 BDB #415

yâçar (רֵסַיָ) [pronounced *yaw-SAHR*]	*correcting [by blows or stripes], chastising; correcting [with words]; admonishing, instructing*	Qal active participle	Strong's #3256 BDB #415
yâçar (רֵסַיָ) [pronounced *yaw-SAHR*]	*to correct [by blows or stripes], to chastise; to correct [with words] to admonish, to cause to be corrected; to dissuade [from anything]; to instruct, to be caused to be instructed*	3rd person masculine singular, Hiphil imperfect	Strong's #3256 BDB #415
yâçar (רֵסַיָ) [pronounced *yaw-SAHR*]	*to correct [by blows or stripes], to chastise; to correct [with words] to admonish, to exhort; to dissuade [from anything]; to instruct, to teach*	3rd person masculine singular, Piel imperfect	Strong's #3256 BDB #415
yâçar (רֵסַיָ) [pronounced *yaw-SAHR*]	*to be corrected, to be admonished, to receive discipline*	2nd person masculine plural, Niphal imperative	Strong's #3256 BDB #415

220. **Masculine_noun:** which means *one who reproves, a fault-finder*. Job 40:2.* although it occurs only once, there is good cognate evidence for its meaning. Strong's #3250 BDB #416.

221. **Masculine_noun:** mûwçâr (רָסומ) [pronounced *moo-SAWR*], which means *discipline [of the moral nature], chastening, correction; admonition; instruction, doctrine*. Strong's #4148 BDB #416. Job 20:3 Prov. 1:2 3:11 4:1, 13 5:12 6:23 7:22 8:10 10:17

mûwçâr (רָסומ) [pronounced *moo-SAWR*]	*discipline [of the moral nature], chastening, correction; admonition; instruction, doctrine*	masculine singular noun	Strong's #4148 BDB #416
Perhaps we should understand this word to mean the moral and religious instruction of the parents.			
What this word could logically mean, in context, is the training and teaching of the parents—both moral (the laws of divine establishment) and doctrinal (as related to the plan of God). This allows for lessons taught by chastening or by correction.			

222. **Verb:** yâ‛ad (דַעָי) [pronounced *yaw-ĜAHD*], which means, *to make an appointment, to meet [by appointment], to meet together, to gather, to assemble [by appointment]*.

BDB gives its meaning as *appoint*, This means, means, in the Hiphil *to summon, to arraign, to appoint a time to call, to appoint a time to assemble*. Strong's #3259 BDB #416. Exodus 20:8 25:22 29:42 30:6 Num. 16:11 Joshua 11:5 2Sam. 20:5 1Kings 8:5 Job 2:11 9:19

yâ‘ad (דַעַי) [pronounced *yaw-ĢAHD*]	*to appoint, to assign, to designate; to point out; to define; to espouse*	3rd person masculine singular, Qal imperfect	Strong's #3259 BDB #416
yâ‘ad (דַעַי) [pronounced *yaw-ĢAHD*]	*to make an appointment, to meet [by appointment], to meet together, to gather, to assemble [by appointment]; to come with someone to a place*	3rd person masculine plural, Niphal imperfect	Strong's #3259 BDB #416
yâ‘ad (דַעַי) [pronounced *yaw-ĢAHD*]	*those assembling; the ones meeting (gathering) together; the ones assembling by appointment; those coming with someone to a place*	masculine plural, Niphal participle with the definite article	Strong's #3259 BDB #416
yâ‘ad (דַעַי) [pronounced *yaw-ĢAHD*]	*to appoint someone to meet [at a particular place]; to summon to court; to call upon for a plea; to cause to meet*	3rd person masculine singular, Hiphil imperfect	Strong's #3259 BDB #416
yâ‘ad (דַעַי) [pronounced *yaw-ĢAHD*]	*to be set; to be placed before; to be fixed; to be appointed; to be turned*	3rd person masculine singular, Hophal imperfect	Strong's #3259 BDB #416

223. **Feminine_noun:** ‘êdâh (הָדֵע) [pronounced *ğā-DAWH*], translated *company, congregation, assembly, meeting*. Although this is generally used for a religious gathering, it can refer to an assembly of any kind. Strong's #5712 BDB #417. [‘êdâh (עֵה) [pronounced *ay-DAW*] and this also means a company of people assembled together by appointment or a group of people acting together in concert. At this point in time, I do not know the difference between the two words. Strong's #5712 BDB #417. Num. 14:5 (see also Strong's #6951) [Yâ‘ad (עַי) [pronounced *yaw-AHD*] and, although BDB gives its meaning as *appoint*, [Strong's #3259 BDB #416. Num. 16:11], it is akin to the its noun cognate ‘êdâh]] Exodus 12:3 16:1 17:1 Num. 16:11 Joshua 20:6 Judges 20:1 21:10 1Kings 8:5 Job 15:34 16:7 Psalm 7:7 106:17 Prov. 5:14

ʿêdâh (הָדֵע) [pronounced ğā-DAWH]	company, congregation, assembly, meeting; a company of people assembled together by appointment, a group of people acting together	feminine singular construct	Strong's #5712 BDB #417

224. **Masculine_noun:** môwʿêd (דֵעוֹמ) [pronounced *moh-ĞADE*], which means *a specific time, a pre-determined time, an appointed time,* as we find in Gen. 1:14 17:21 18:14 21:2. It is apparently used to refer to a particular sign or signal as well. The word *feast* confuses the issue somewhat in the same way that *convocation* confuses the meaning of *mîkᵉrâʾ*; the same way Christmas confuses the meaning of the first advent. This is one of those words that began by meaning one thing and then ended up meaning some which was related but distorted. During these *appointed or set times* God would expect the Jews to set aside some time for the exegeting of His Word and for sacrifices. The NASB, *Young's Literal Translation of the Holy Bible* and *The Emphasized Bible* accurately render this as either *appointed times* or *appointed seasons*. The NIV renders this word *anniversary* in Deut. 16:6. In this context, the pre-determined time refers both to the time of the day and to the yearly celebration of the Passover. How apropos that this would be a masculine noun (having been on some dates where the woman did not seem to have a grasp of the concept *pre-determined time*. This, with *tent,* is often rendered *the Tent of Meeting*. The problem with that rendering is that the concept of there being a specific time involved is lost. Strong's #4150 BDB #417. Gen. 1:14 17:21 18:14 21:2 Exodus 9:5 13:10 23:15 27:21 28:43 29:4 30:16 31:7 33:7 Lev. 23:2 Deut. 16:6 31:10 Joshua 8:14 Judges 20:38 1Sam. 2:22 9:24 20:35 2Sam. 20:5 24:15 1Kings 8:4 1Chron. 6:32

môwʿêd (דֵעוֹמ) [pronounced *moh-ĞADE*]	a specific (set, pre-determined, appointed) time; a point in time; a sacred season, a set feast; an appointed meeting; an appointed place [where people meet; of an assembly]; a specific sign or signal; an assembly	masculine singular noun with the definite article	Strong's #4150 BDB #417

225. **Masculine_noun:** which means *appointed place [for a soldier in the army]*. Strong's #4151 BDB #418.

226. **Feminine_noun:** which means *appointed [cities for refuge]*. Strong's #4152 BDB #418.

227. **Masculine_proper_noun:** which means *meeting with Yah;* transliterated . Strong's #5129 BDB #418.

228. **Masculine_proper_noun:** Yᵉʿîyʾêl (לְאִיעִי) [pronounced *yᵉ-ǵ-ee-ALE*], which means *carried away of El [God], El sweeps away;* transliterated *Jeiel*. Strong's #3260&#3273 BDB #418. 1Chron. 11:44 15:18 16:5

Yᵉʿîyʾêl (לְאִיעִי) [pronounced *yᵉ-ǵ-ee-ALE*]	*carried away of El [God], El sweeps away;* transliterated *Jeiel*	masculine singular proper noun	Strong's #3273 & #3260 BDB #418

There are two other spellings of this name: Yᵉʿûwʾêl (לְאוּעִי) [pronounced *yᵉ-ǵ-oo-ALE*] (Strong's #3260); Yᵉʿivʾêl (לְאִוְעִי) [pronounced *yᵉ-ǵih-VALE*].

229. **Verb:** which means *to sweep together, to carry away*. Strong's #3261 BDB #418.

230. **Masculine_noun:** yâʿ (עִי) [pronounced *yawǵ*], which means *shovel*. Strong's #3257 BDB #418. Exodus 27:3 1Kings 7:40

yâʿ (עִי) [pronounced *yawǵ*]	*shovel*	masculine plural noun with the definite article	Strong's #3257 BDB #418

231. **Masculine_proper_noun:** yᵉʿîyʾel (יְעִיאֵל) [pronounced *yᵉ-ǵee-EL*], which means possibly *God benefits* or *God collects*. There are differences in spelling (which might even indicate a different proper noun). An ancestor of Saul's. Strong's #3262 & #3273 BDB #418. 1Chron. (8:29)

232. **Verb:** which means *to give a nod, to give a sign, to command*. Strong's #3267 BDB #418.

233. **Verb:** which means *to cover*. Strong's #3271 BDB #418.

234. **Verb1:** yâʿal (לְעִי) [pronounced *yaw-ǴAHL*], which means *to profit, to avail, to benefit*. There are actually 3 sets of meanings: (1) *to ascend on high, to rise above;* (2) *to excel, to be useful;* (3) *to be useful, to profit, to aid* (in the Hiphil). Not found in the Qal. Strong's #3276 BDB #418. The Doctrine of Belial (1Sam. 2:12) Job 15:3 21:15 Prov. 10:2

yâʿal (לְעִי) [pronounced *yaw-ǴAHL*]	*to profit, to gain, to avail, to benefit*	3ʳᵈ person masculine plural, Hiphil imperfect (not found in Qal)	Strong's #3276 BDB #418

235. **Masculine_proper_noun:** Yôwʿêʾlâh (יוֹעֵאלָה) [pronounced *yoh-ǵay-LAW*], which means *may he avail;* transliterated *Joelah*. Strong's #3132 BDB #418. 1Chron. 12:7

Yôwʿêʾlâh (יוֹעֵאלָה) [pronounced *yoh-ǵay-LAW*]	*may he profit;* transliterated *Joelah*	masculine singular proper noun	Strong's #3132 BDB #418

This is possibly the feminine active participle of Strong's #3276, which means *to gain, profit, benefit, avail*.

236. **Verb2:** which means *to ascend*. Is this used? Strong's #3276 BDB #418.

237. **Masculine_noun:** yâ‘êl (עֵל) [pronounced *yaw-ĠAYL*], which means *mountain-goat*. 1Sam. 24:1 Job 39:1 Psalm 104:18.* Strong's #3277 BDB #418. 1Sam. 24:1

yâ‘êl (עֵל) [pronounced *yaw-ĠAYL*]	*mountain-goat, wild goat*	masculine singular noun	Strong's #3277 BDB #418

238. **Feminine_proper_noun:** Yâ‘êl (עֵל) [pronounced *yaw-ĠAIL*], which means transliterated *Jael*. Strong's #3278 BDB #418. Judges 4:17

Yâ‘êl (עֵל) [pronounced *yaw-ĠALE*]	transliterated *Jael*	feminine singular, proper noun	Strong's #3278 BDB #418

239. **Feminine_noun:** ya‘ᵉlâh (הַלְעַי) [pronounced *yahġ-LAW*], which means *female mountain goat, doe*. Strong's #3280 BDB #418. Prov. 5:19

ya‘ᵉlâh (הַלְעַי) [pronounced *yahġ-LAW*]	*female mountain goat, doe*	feminine singular noun	Strong's #3280 BDB #418

I am spelling this, and therefore pronouncing it, as found on Owens' work. Therefore, there are some differences between this and BDB.

240. **Conjunction/preposition:** ya‘an (וַעַי) [pronounced *YAH-ġahn*], which means, *because, therefore, because that, on account of* (conjunction); *because of, on account of* (preposition); *why* (with interrogative pronoun) (preposition). Strong's #3282 BDB #419. **See BDB #774** 1Kings 8:18 Prov. 1:24

ya‘an (וַעַי) [pronounced *YAH-ġahn*]	*because, therefore, because that, on account of* (conjunction); *because of, on account of* (preposition); *why* (with interrogative pronoun) (preposition)	conjunction; preposition	Strong's #3282 BDB #419 BDB #774

241. **Masculine_noun:** which means *ostrich*. Strong's #3283 BDB #419.

242. **Feminine_noun:** which means *greed*. Strong's #3284 BDB #419.

243. **Verb:** which means *to be weary, to faint*. Strong's #3286 BDB #419.

244. **Adjective:** yâ‘êph (חֵעַי) [pronounced *yaw-ĠĀF*], which means *faint, weary, tired, worn-out, exhausted*. Surprisingly enough, this word is found only four times in Scripture: Judges 8:15 2Sam. 16:2 Isa. 40:29 50:4*. Strong's #3287 BDB #419. Judges 8:15 2Sam. 16:2

yâʿêph (יָעֵף) [pronounced *yaw-ĞĀF*]	*faint, weary, tired, worn-out, exhausted*	masculine singular, adjective used as a substantive; with the definite article	Strong's #3287 BDB #419

245. **Feminine_noun:** tôwʿâphâh (הַפָעוֹת) [pronounced *toh-ğaw-FAW*], which means *eminence, lofty horns, summit, eminence (of towering horns, peaks, silver)*. Strong's #8443 BDB #419. Psalm 94:4

tôwʿâphâh (הַפָעוֹת) [pronounced *toh-ğaw-FAW*]	*eminence, lofty horns, summit, eminence (of towering horns, peaks, silver)*	feminine plural construct	Strong's #8443 BDB #419

246. **Verb:** yâʿats (יָעַץ) [pronounced *yaw-ĞAHTS*], which means *to be counseled, to let oneself be counseled; to consult one another, to deliberate; to decree [command, advise] [as the result of taking counsel]*. Qal: *to advise, to counsel; to take counsel; to decree; to consult for [anyone], to provide for; to predict, to declare future thing*. In the Niphal, which is generally the passive voice, is used more like a reflexive in Psalm 83:5, and it means *to conspire against, to consult with one another, to deliberate*. The Hithpael (Psalm 83:3) is the reflexive of the Piel, which is the intensive stem.   In other words, they work together intensively in counsel against the Israelites. Strong's #3289 BDB #419. Exodus 18:19 2Sam. 15:12 16:22 17:7 1Chron. 13:1 1Kings 1:12 Job 3:14 Psalm 32:8 62:4 83:3, 5

yâʿats (יָעַץ) [pronounced *yaw-ĞAHTS*]	*to advise, to counsel; to take counsel; to decree; to consult for [anyone], to provide for; to predict, to declare future thing*	3rd person masculine singular, Qal imperfect	Strong's #3289 BDB #419
When God is the subject, this means *to determine, to decree, to purpose;* whether the result of any counseling seems unlikely.			
yâʿats (יָעַץ) [pronounced *yaw-ĞAHTS*]	*counselor, consultant; counseling; making a determination [based upon counseling]*	masculine singular, Qal active participle	Strong's #3289 BDB #419

yâʿats (יָעַץ) [pronounced *yaw-ĢAHTS*]	*to be counseled, to let oneself be counseled; to consult one another, to deliberate; to decree [command, advise] [as the result of taking counsel]*	3rd person masculine singular, Niphal imperfect	Strong's #3289 BDB #419
yâʿats (יָעַץ) [pronounced *yaw-ĢAHTS*]	*counsel, advice; advising, receiving counsel*	3rd person masculine singular, Niphal participle	Strong's #3289 BDB #419
yâʿats (יָעַץ) [pronounced *yaw-ĢAHTS*]	*to be counseled, to consult one another*	3rd person masculine singular, Hithpael imperfect	Strong's #3289 BDB #419

247. **Feminine_noun1:** ʿêtsâh (הָעֵצָ) [pronounced *ģay-TZAW*], which means *wood* (used of materials for a building. Found in Prov. 27:9 Jer. 6:6.* Strong's #6098 BDB #not found? It is in Gesenius.

248. **Feminine_noun2:** ʿêtsâh (הָעֵצ) [pronounced *ģay-TZAW*], which means *counsel, advice, wisdom, purpose*. Strong's #6098 BDB #420. Judges 20:7 2Sam. 15:31 16:20 17:7 1Kings 1:12 Job 5:13 10:3 18:7 21:16 Psalm 33:10 73:23 106:13, 43 Prov. 1:25 8:14

ʿêtsâh (הָעֵצ) [pronounced *ģay-TZAW*]	*counsel, advice, wisdom, purpose; plan*	feminine singular noun with the 3rd person masculine singular suffix	Strong's #6098 BDB #420

249. **Feminine_noun:** môwʿêtsâh (הָעֵצוֹמ) [pronounced *moh-ģay-TSAW*], which means *counsel, plan, principle, device*. Used in both a good and bad sense. Strong's #4156 BDB #420. Prov. 1:31

môwʿêtsâh (הָעֵצוֹמ) [pronounced *moh-ģay-TSAW*]	*counsel, plan, principle, device* (used in both a positive and negative sense)	feminine plural noun	Strong's #4156 BDB #420

250. **Verb1:** which means *to be rugged, to be difficult, to be rough*. Used of a mountain. Strong's #3292 BDB #420.

251. **Masculine_noun1:** yaʿar (רַעַי) [pronounced *YAH-ģahr*], which means *wood, forest, thicket*. The *im* ending in the Hebrew simply makes this word plural. Strong's #3293 and #3264 (plural form) BDB #420. The City of Kiriath-jearim 1Sam. 13:26 22:5 2Sam. 18:6, 8 1Kings 7:2 Psalm 96:12 Eccles. 2:6

ya'ar (יַעַר) [pronounced *YAH-ǧahr*]	*wood, forest, thicket; a beehive; an excess of honey; a thicket of trees*	masculine singular noun with the definite article	Strong's #3293 and #3264 (plural form) BDB #420

A 2nd meaning of this word is *honeycomb* and the JPS reasonably suggests *beehive* (BDB names 1Sam. 14:25–26 SOS 5:1 as the only places where this rendering would be reasonable). This helps to explain the varying translations at this point.

This could possibly be a proper noun rendered *Jaar*.

252. **Verb2:** which means *meaning dubious; related to roughness of honeycomb?* Strong's #none BDB #421.

253. **Masculine_noun2:** which means *honeycomb*. Strong's #3293 BDB #421.

254. **Feminine_noun:** ya'ărâh (יַעְרָה) [pronounced *yah-ǧuh-RAW*], which means *honeycomb*. 1Sam. 14:27 Psalm 29:9.* Strong's #3295 BDB #421. 1Sam. **14:27** Psalm **29:9***

ya'ărâh (יַעְרָה) [pronounced *yah-ǧuh-RAW*]	*honeycomb; forest*	feminine singular construct	Strong's #3295 BDB #421

It appears as though this word is confounded with ya'ar (יַעַר) [pronounced *YAH-ǧahr*], which means *wood, forest, thicket;* and possibly *honeycomb, beehive*. Strong's #3293 and #3264 (plural form) BDB #420.

255. **Masculine_proper_noun:** ya'ᵉrâh (יַעְרָה) [pronounced *yaǧ-RAW*], which is transliterated *Jarah*. It is probably corrupt, given the Greek transliteration (*Iada*). Strong's #3294 BDB #421. 1Chron. 8:36

256. **Masculine_proper_noun:** Ya'ărêy-'ôrᵉgîym (יַעְרֵיאֹרְגִים) [pronounced *yah-ar-AY-oh-reg-EEM*], which means *woods of weavers, forest of weavers;* transliterated *Jaare-oregim, Jaareoregim*. Strong's #3296 BDB #421. 2Sam. 21:19

Ya'ărêy-'ôrᵉgîym (יַעְרֵיאֹרְגִים) [pronounced *yah-ar-AY-oh-rehg-EEM*]	*woods of weavers, forest of weavers;* transliterated *Jaare-oregim, Jaareoregim*	masculine singular proper noun:	Strong's #3296 BDB #421

His name is made up of from the plural of Strong's #3293 and the masculine plural active participle of Strong's #707.

257. **Proper_noun:** Strong's #3297 BDB #421

258. **Verb:** which means *to be fair, to be beautiful*. Strong's #3302 BDB #421.

259. **Adjective:** yâpheh (הֶפִי) [pronounced *yaw-FEH*], which means *fair, beautiful, attractive, handsome*. Strong's #3303 BDB #421. Gen. 12:11 29:17 39:6 41:2 Deut. 21:11 1Sam. 16:12 17:42 25:3 2Sam. 14:25, 27 1Kings 1:3

yâpheh (הֶפֶי) [pronounced yaw-FEH]	fair, beautiful, attractive; handsome	masculine singular adjective; construct form	Strong's #3303 BDB #421

260. **Adjective:** which means *pretty*. Strong's #3304 BDB #421.

261. **Masculine_noun:** yŏphîy (יְפִי) [pronounced *yohf-EE*], which means *splendor, brightness; beauty, gracefulness*. Strong's #3308 BDB #421. Prov. 6:25

yŏphîy (יְפִי) [pronounced yohf-EE]	splendor, brightness; beauty, gracefulness	masculine singular noun	Strong's #3308 BDB #421

This word has at least two other possible spellings.

262. **Proper_noun/location:** which means *;* transliterated *.* Strong's #3305 BDB #421.

263. **Proper_noun:** Yâphîyaʿ (יָפִיעַ) [pronounced *yaw-FEE-ahǵ*], which means *shining, bright;* transliterated *Japhia*. Probably misplaced. Strong's #3309 BDB #422. 2Sam. 5:15

Yâphîyaʿ (יָפִיעַ) [pronounced yaw-FEE-ahǵ]	shining, bright; enlightening; appearing transliterated Japhia	masculine singular, proper noun	Strong's #3309 BDB #422

264. **Verb:** yâphaʿ (יָפַע) [pronounced *yaw-FAHǴ*], which means *to shine out, to shine forth, to be caused to shine, to send out beams*. It is only found in the Hiphil. Strong's #3313 BDB #422. Job 3:4 10:3, 22

yâphaʿ (יָפַע) [pronounced yaw-FAHǴ]	to shine out, to shine forth, to cause to shine, to send out beams	3rd person masculine singular, Hiphil imperfect	Strong's #3313 BDB #422

265. **Verb:** yâtsâʾ (יָצָא) [pronounced *yaw-TZAWH*], which means *to go out, to come out, to come forth*. However, in this context it occasionally means *to revert*. It is found well over a thousand times in the Bible. In the Hiphil, it means *to cause to go out, to lead out, to bring out*. As a participial construct, it means *a going out of*. Strong's #3318 BDB #422. Gen. 1:12 2:10 4:16 8:7, 16 9:10 10:11 11:31 12:4 14:8, 18 15:4, 5 17:6 19:5, 6, 12, 23 24:5, 42, 53 25:25 27:3, 30 28:10 30:16 31:33 34:1, 24 35:11 38:24, 25, 28 39:12 40:14 41:45 42:15, 28 43:23, 31 44:4 45:1 46:26 47:10 48:12 Exodus 1:5 2:11 3:10, 11, 12 4:6, 14 5:10 6:6, 7, 26 7:4, 15 8:12, 18, 20 9:29 10:6 11:4, 8 12:17, 22 13:3, 4 14:8, 11 15:20 16:1, 3, 4 17:6, 9 18:1, 7 19:1, 17 20:2 21:2 22:6 23:15 25:32, 33 28:35 29:46 32:11, 24 33:7 Lev. 25:intro Deut. 1:27, 44 2:23, 32 3:1 4:20, 45 5:6 6:23 16:1, 3 17:5 20:1 21:2, 19 22:14, 23 29:7 33:2 Joshua 2:5 6:1, 22 8:17 9:12 16:1, 7 19:1, 12, 14 Judges 1:24 2:12, 15 3:19, 22 4:14 6:8 8:30 11:3, 34 15:19 19:27 20:14 21:23 1Sam. 2:3 8:20 9:11, 26 (10:20) 11:3, 7, 10 12:8 13:10 14:11 17:4, 20 18:5, 6 19:3 20:11 21:5 22:3 23:13 24:8 25:37 26:20 28:1

29:6 30:21 2Sam. 2:12, (24) 5:2 7:12 12:30 13:9 15:16 16:5, 7 18:2 19:7, 19
20:7 21:17 22:20 24:4, 20 1Kings 2:30, 36 3:7 4:33 6:1 8:9, 15, 19 9:9, 12
1Chron. 7:11 12:17, 33 Job 1:12 3:11 8:10, 16 10:18 14:2 15:13 20:25
Psalm 41:6 44:9 68:6, 7 73:7 136:11 142:7 Prov. 7:15

yâtsâ᾽ (אָצֵי) [pronounced *yaw-TZAWH*]	*to go [come] out, to go [come] forth; to rise; to flow, to gush up [out]*	3rd person masculine singular, Qal imperfect	Strong's #3318 BDB #422
yâtsâ᾽ (אָצֵי) [pronounced *yaw-TZAWH*]	*to go out, to come out, to come [go] forth; to rise; to flow, to gush up [out]; [of money:] to be expended, laid out, spent; promulgated; outgoing [end of a time period]*	3rd person masculine singular, Qal imperfect	Strong's #3318 BDB #422
yâtsâ᾽ (אָצֵי) [pronounced *yaw-TZAWH*]	*going [coming] out, going [coming] forth; rising*	Qal active participle	Strong's #3318 BDB #422
yâtsâ᾽ (אָצֵי) [pronounced *yaw-TZAWH*]	*the one going [coming] out, the one going [coming] forth; the one rising*	feminine singular, Qal active participle with the definite article	Strong's #3318 BDB #422
yâtsâ᾽ (אָצֵי) [pronounced *yaw-TZAWH*]	*those going [coming] out, those going [coming] forth; the ones rising*	masculine plural, Qal active participle	Strong's #3318 BDB #422
yâtsâ᾽ (אָצֵי) [pronounced *yaw-TZAWH*]	*go [come] out, go [come] forth; rise [up]; get out*	2nd person masculine singular, Qal imperative	Strong's #3318 BDB #422
yâtsâ᾽ (אָצֵי) [pronounced *yaw-TZAWH*]	*to cause to go out, to lead out, to bring out, to carry out, to draw out, to take out [of money]; to put forth, to lay out, to exact; to promulgate; to produce*	3rd person masculine singular, Hiphil imperfect	Strong's #3318 BDB #422
yâtsâ᾽ (אָצֵי) [pronounced *yaw-TZAWH*]	*cause to go out, lead out, bring out, carry out, draw out, take out [of money]; put forth, lay out, exact; promulgate; produce*	2nd person masculine singular, Hiphil imperative	Strong's #3318 BDB #422

yâtsâʾ (אֲצֵי) [pronounced *yaw-TZAWH*]	*causing to go out, leading out, bringing out, carrying out, drawing out, taking out [of money]; putting forth, laying out, exacting; promulgating; producing*	Hiphil participle	Strong's #3318 BDB #422
yâtsâʾ (אֲצֵי) [pronounced *yaw-TZAWH*]	*bring out [forth, here]; cause to go out, lead out, carry out, draw out, take out; [of money:] put forth, lay out, exact; promulgate; produce*	2nd person masculine singular, Hiphil imperative	Strong's #3318 BDB #422
yâtsâʾ (אֲצֵי) [pronounced *yaw-TZAWH*]	*to be brought forth, to be taken out*	3rd person masculine singular, Hophal imperfect	Strong's #3318 BDB #422
yâtsâʾ (אֲצֵי) [pronounced *yaw-TZAWH*]	*is brought forth, being taken out*	Hophal participle	Strong's #3318 BDB #422

266. **Adjective:** which means *coming forth*. Strong's #3329 BDB #425.

267. **Masculine_noun:** tseʾătsâʾ (צֶאֱצָא) [pronounced *tseh-ets-AW*], which means *issue, offspring*. This word is found only in Job and Isaiah and only in the plural. It means *offspring, produce* and comes from a more common verb *to go, to come out* (Strong's #3318 BDB #422). The idea is this is what comes out of the loins of the mother and father, so to speak. Strong's #6631 BDB #425. Job 5:25 21:8

268. **Masculine_noun:** môwtsâʾ (אֲצוֹמ) [pronounced *mow-TSAW*], which means *a going out, a sun rise, the place from which one goes out, that which goes out, that which is produced, origin, stock*. It is the *act of going forth, egressing, departure, embarkment, migration*. Strong's #4161 BDB #425. The Doctrine of Fasting (Isa. 58:11) Num. 33:2 2Sam. 3:25 Psalm 89:34

môwtsâʾ (אֲצוֹמ) [pronounced *mow-TSAW*]	*a going out, a sun rise, the place from which one goes out, that which goes out, that which is produced, origin, stock*	masculine singular construct	Strong's #4161 BDB #425

269. **Feminine_plural_noun:** which means *his origin, places of going out to, a privy*. Strong's #4163 BDB #426.

270. **Feminine_plural_noun:** tôwtsâʾôwth (תּוֹאָצֹות) [pronounced *toh-tzaw-OHTH*], which means *a limit, an end; exit; the place from which one goes out [i.e., a gate]; a place of exit, a termination*. A word found only in the plural collective (and also is spelled slightly differently in the New Englishman's Hebrew Concordance and in Gesenius),

and it means *a going out* or refers to *the place where one goes out*. It can refer to the *exit* or the *termination* of a thing. The REB renders this *as far as it stretched*. Strong's #8444   BDB #426.   The Doctrine of Tôwtsâʾôwth   Joshua 17:9 1Chron. 5:16 Psalm 68:20 Prov. 4:23

tôwtsâʾôwth (תּוֹאָצוֹת) [pronounced *toh-tzaw-OHTH*]	*a limit, an end; exit; a border, a going [out, forth]; the place from which one goes out [i.e., a gate]; a place of exit, an escape; an end, a termination; a source*	feminine plural construct	Strong's #8444 BDB #426

With regards to a boundary, this is an extremity point, the point at which a border changes compass direction.

Gesenius suggests that this means *fountain;* but that appears to be related to this passage only. Owens translates this *sources* (which seems to related some less tangentially to its actual meaning).

271.   **Verb:** yâtsab (בַצָי) [pronounced *yaw-TSAHB^V*] means *to set oneself [in a place], to station onself, to take a stand*. This verb is not found in the Qal; in the Hithpael, it means *to set oneself [in a place], to take a stand*. When followed by the lâmed preposition, it means *to stand up for, to stand by [someone]*. Strong's #3320 BDB #426. Exodus 2:4 8:20 9:13 14:13 19:17 Deut. 31:14 Joshua 1:5 24:1 Judges 20:2 1Sam. 3:9 5:2 10:19, 23 12:7, 16 17:16 2Sam. 18:13, 30 21:5 23:11 1Chron. 11:14 Job 1:6 2:1 Psalm 2:2

yâtsab (בַצָי) [pronounced *yaw-TSAHB^V*]	*to set oneself [in a place], to station onself, to take a stand*	3rd person masculine singular, Hiphil imperfect	Strong's #3320 BDB #426
yâtsab (בַצָי) [pronounced *yaw-TSAHB^V*]	*to set oneself [in a place], to take a stand*	3rd person masculine singular, Hithpael imperfect	Strong's #3320 BDB #426
yâtsab (בַצָי) [pronounced *yaw-TSAHB^V*]	*station yourselves, stand still, take your stand, stand up, stand here; take a stand*	2nd person masculine singular, Hithpael imperative	Strong's #3320 BDB #426

The Hithpael imperative is translated variously as *station yourselves, stand still, take your stand, stand up, stand here*.

When the Hithpael is followed by *to faces of,* it means *to stand, to stand firm [before anyone]*.

When the Hithpael is followed by the lâmed preposition, it means *to stand up for, to stand by [someone]*.

272. **Verb:** yâtsag (יַצֵּג) [pronounced *yaw-TSAHG*], which means *to make to stand, to set, to station, to place, to leave, to establish, to let stay*. It appears to be only found in the Hiphil. Strong's #3322 BDB #426.   Gen. 30:38   33:15   43:9   47:2 Exodus 10:24 Judges 7:5 1Sam. 5:2 2Sam. 6:17 1Chron. 16:1 Job 17:6

yâtsag (יַצֵּג) [pronounced *yaw-TSAHG*]	*to make to stand, to set, to station, to place, to leave, to establish, to let stay*	3rd person masculine plural, Hiphil imperfect	Strong's #3322 BDB #426
yâtsag (יַצֵּג) [pronounced *yaw-TSAHG*]	*to be stopped; to be detained, to be left behind, to remain*	3rd person masculine plural, Hophal imperfect	Strong's #3322 BDB #426

273. **Verb:** yâtsaʿ (יַצַע) [pronounced *yaw-TZAHG*], which means *to lay, to spread*. In Hiphil and Hophal only. Strong's #3331 BDB #426. The Doctrine of Fasting (Isa. 58:5)

274. **Masculine_plural_noun:** yâtsûwaʿ (עוּצִי) [pronounced *yaw-TSOO-ahģ*], which means *couch, bed*. This is found in the plural, as the bed is made of up several components. Strong's #3326 BDB #426 Gen. 49:4 1Kings 6:10 1Chron. 5:1b Job 17:13 Psalm 63:6

yâtsûwaʿ (עוּצִי) [pronounced *yaw-TSOO-ahģ*]	*story, a single floor; a chamber, a structure; an extension;* in poetry: *a couch, a bed*	masculine singular noun with the definite article	Strong's #3326 BDB #426–#427

The Pulpit Commentary: *Gesenius remarks that the word is used here and in 1Kings 6:10 in the masculine of the whole of the side structure, while in 1Kings 6:6 it is used in the feminine of the single stories*.[194]

yâtsûwaʿ (עוּצִי) [pronounced *yaw-TSOO-ahģ*]	*couch, bed*	masculine plural noun (plural, because a bed is made up of several components)	Strong's #3326 BDB #426

275. **Masculine_noun:** which means *flat surface*. Strong's #3326 BDB #427.

276. **Masculine_noun:** which means *couch, bed*. Strong's #4702 BDB #427.

277. **Verb:** yâtsaq (יַצֵק) [pronounced *yaw-TSAHK*], which means *to pour (out), to cast, to flow (out), to empty*. It is used for the simple pouring out of oil when anointing

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[194] *The Pulpit Commentary;* 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, 1Kings 6:5.

with oil (Gen. 28:18 35:14) to the casting of metal (Ex. 25:12 26:17). In this verse, *yâtsaq* is in the Hophal participle. The Hophal is the passive of the Hiphil (causative stem) and it is the rarest of the seven stems. Some of the renderings: *firm* (Young), *secure (firmly established)* (Owens), *established* (Rotherham). I will try to stay as close to the original meaning as possible, so I have rendered it *cast*. Strong's #3332 BDB #427. Gen. 28:18 Exodus 25:12 26:37 29:7 Joshua 7:23 1Sam. 10:1 2Sam. 13:9 15:24 1Kings 7:16, 23, 24, 46 Job 11:15 Psalm 41:9

yâtsaq (קָצִי) [pronounced *yaw-TSAHK*]	*to pour (out), to cast, to flow (out), to empty*	3rd person masculine singular, Qal imperfect	Strong's #3332 BDB #427
yâtsaq (קָצִי) [pronounced *yaw-TSAHK*]	*being poured (out), being cast, flowing (out), being emptied; cast [as liquid metal being poured out]; firm, hard*	Qal passive participle	Strong's #3332 BDB #427
yâtsaq (קָצִי) [pronounced *yaw-TSAHK*]	*to pour (out); to place, to set*	3rd person masculine singular, Piel imperfect	Strong's #3332 BDB #427
The ideas of *pouring, casting and placing* being connected.			
yâtsaq (קָצִי) [pronounced *yaw-TSAHK*]	*to lay out, to set down; to place, to set*	3rd person masculine singular, Hiphil imperfect	Strong's #3332 BDB #427
The Hiphil meanings of *yâtsaq* are very different from the other stems (Gesenius was helpful, but BDB was not). Joshua 7:23 2Sam. 15:24			
yâtsaq (קָצִי) [pronounced *yaw-TSAHK*]	*to pour (out), to cast, to flow (out), to empty*	3rd person masculine singular, Hophal imperfect	Strong's #3332 BDB #427
yâtsaq (קָצִי) [pronounced *yaw-TSAHK*]	*a casting, pouring, flowing;* other renderings: *firm* (Young), *secure (firmly established)* (Owens), *established* (Rotherham)	Hophal participle	Strong's #3332 BDB #427
In 1Kings 7:16, Owens renders this *molten (bronze);* Webster and WEB, *molten (brass)*.			

278.   **Feminine_noun:** which means *a casting [of metal]*. Strong's #3333 BDB #427.

279.   **Masculine_noun:** mûwtsâq (קצומ) [pronounced *moo-TSAWK*], which means *a casting [of metal]; a fusion; something poured out; dust compacted into a clod*. Strong's #4165 BDB #427. 1Kings 7:37

mûwtsâq (מוּצָק) [pronounced *moo-TSAWK*]	*a casting [of metal]; a fusion; something poured out; dust compacted into a clod*	masculine singular noun	Strong's #4165 BDB #427

280. **Feminine_noun:** which means *a pipe [through which oil is poured]* or *a casting*. Strong's #4166 BDB #427.

281. **Verb:** yâtsar (רָצַי) [pronounced *yaw-TSAHR*], which means *to form, to mold, to sculpt, to fashion; to destine, to foreordain; to form in the mind, to devise, to plan*. It is used of a potter working with clay. Strong's #3335 BDB #427. Gen. 2:7 Psalm 2:9 33:15 95:5 104:26

yâtsar (רָצַי) [pronounced *yaw-TSAR*]	*to form, to mold, to sculpt, to fashion; to destine, to predestine, to foreordain; to form in the mind, to devise, to plan*	3rd person masculine singular, Qal imperfect	Strong's #3335 BDB #427
yâtsar (רָצַי) [pronounced *yaw-TSAR*]	*molded, sculpted; fashioned; predestine, foreordain; devising [a plan]; planning*	Qal active participle	Strong's #3335 BDB #427
yâtsar (רָצַי) [pronounced *yaw-TSAR*]	*a potter, an artist; a creator*	masculine singular Qal active participle	Strong's #3335 BDB #427

The Qal imperfect means *to form, to mold, to sculpt, to fashion; to destine, to predestine, to foreordain; to form in the mind, to devise, to plan*.

yâtsar (רָצַי) [pronounced *yaw-TSAR*]	*to be formed, to be molded; to be created; to be destined, to be predestined, to be foreordained*	3rd person masculine singular, Niphal imperfect	Strong's #3335 BDB #427
yâtsar (רָצַי) [pronounced *yaw-TSAR*]	*to be predestined, to be destined, to be foreordained to be formed, to be molded; to be created;*	3rd person masculine singular, Pual imperfect	Strong's #3335 BDB #427
yâtsar (רָצַי) [pronounced *yaw-TSAR*]	*to be formed, to be molded; to be created; to be destined, to be predestined, to be foreordained*	3rd person masculine singular, Hophal imperfect	Strong's #3335 BDB #427

282. **Masculine_noun:** yêtser (רֵצֵי) [pronounced *YAY-tser*], which is generally translated *imaginations* in the KJV. It refers substantively to pottery shaped and formed by a potter. Physically it means *body, form;* ethereally, it means *purpose.* Strong's #3336 BDB #428. Gen. 8:21 Deut. 31:21 Job (17:7) Psalm 103:14

yêtser (רֵצֵי) [pronounced *YAY-tser*]	*body, form;* ethereally, it means *purpose*	masculine singular noun	Strong's #3336 BDB #428
BDB gives this list of definitions: *1) form, framing, purpose, framework; 1a) form; 1a1) pottery; 1a2) graven image; 1a3) man (as formed from the dust); 1b) purpose, imagination, device (intellectual framework).*			

283. **Masculine_proper_noun:** Yêtser (רֵצֵי) [pronounced *YAY-tsehr*], which means *a form, a conception, frame, thing framed, imagination, mind;* transliterated *Jezer, Yezer, Jester.* Strong's #3337 BDB #428. Gen. 46:24

Yêtser (רֵצֵי) [pronounced *YAY-tsehr*]	*a form, a conception, frame, thing framed, imagination, mind;* transliterated *Jezer, Yezer, Jester*	masculine singular proper noun	Strong's #3337 BDB #428

284. **Masculine_proper_noun:** which means *;* transliterated . Strong's #3339–3340 BDB #428.

285. **Masculine_plural_noun:** yᵉtsûrîym (יְצֻרִים) [pronounced *yᵉtzoo-REEM*], which means *forms, members.* Found only in Job 17:7.* Strong's #3338 BDB #428. Job 17:7

286. **Verb:** yâtsath (תַצֵי) [pronounced *yaw-TSAHTH*], which means *to set on fire, to burn, to kindle.* Strong's #3341 BDB #428. Joshua 8:8, 19 2Sam. 14:30

yâtsath (תַצֵי) [pronounced *yaw-TSAHTH*]	*to set on fire, to burn, to kindle*	3rd person masculine singular, Qal imperfect	Strong's #3341 BDB #428
yâtsath (תַצֵי) [pronounced *yaw-TSAHTH*]	*to be set on fire, to be burned, to be kindled; to be destroyed by fire; to kindle [anger] [against someone] [with the bêyth preposition]; to be left desolate*	3rd person masculine singular, Niphal imperfect	Strong's #3341 BDB #428
yâtsath (תַצֵי) [pronounced *yaw-TSAHTH*]	*to set on fire, to cause to burn, to kindle a fire in anything*	3rd person masculine singular, Hiphil imperfect	Strong's #3341 BDB #428

287. **Masculine_noun:** yeqeb (בֶקֶי) [pronounced *YEH-kehb*], which means *wine vat, wine press*. Strong's #3342 BDB #428. Deut. 16:13 Prov. 3:10

yeqeb (בֶקֶי) [pronounced *YEH-kehb*]	*wine vat, wine press*	masculine singular noun	Strong's #3342 BDB #428

288. **Verb:** yâqad (קַד) [pronounced *yaw-KAHD*], which also means *to burn, to kindle*. Strong's #3344 BDB #428. (Joshua 8:8)

289. **Masculine_noun:** which means *a burning, a kindling*. Strong's #3350 BDB #428.

290. **Masculine_noun:** which means *a burning mass*. Strong's #4168 BDB #428.

291. **Feminine_noun:** which means *hearth, a place of burning*. Strong's #4169 BDB #429.

292. **Proper_noun/location:** which means *;* transliterated . Strong's #3347 BDB #429.

293. **Masculine_proper_noun:** which means *;* transliterated . Strong's #3348 BDB #429.

294. **Masculine_proper_noun:** which means *;* transliterated . Strong's #3354 BDB #429.

295. **Feminine_noun:** yiqqâhâh (הֶָקִי) [pronounced *yihk-kaw-HAW*], which means *obedience, cleansing, purging; gathering*. Strong's #3349 BDB #429. Gen. 49:10 Prov. 30:17*

yiqqâhâh (הֶָקִי) [pronounced *yihk-kaw-HAW*]	*obedience, cleansing, purging; gathering*	feminine singular noun	Strong's #3349 BDB #429

296. **Masculine_proper_noun:** Yâqᵉţân (וֶטְקִי) [pronounced *yohk-TAWN*], which means *small, smallness; small dispute, contention;* transliterated *Joktan*. Strong's #3355 BDB #429. Gen. 10:25

Yâqᵉţân (וֶטְקִי) [pronounced *yohk-TAWN*]	*small, smallness; small dispute, contention;* transliterated *Joktan*	masculine singular proper noun:	Strong's #3355 BDB #429

297. **Proper_noun/location:** which means *;* transliterated . Strong's #3362 BDB #429.

298. **Verb:** yâqaʿ (עָקִי) [pronounced *yaw-KAHG̱*], which means, *to execute slowly [by exposure or impaling]; to hang.* to be *dislocated* or *removed from* as in Jacob's leg was dislocated when he wrestled Yᵉhowah (Gen. 32:25; see also Jer. 6:8 Ezek. 23:17–18). In the Hiphil, this refers to some sort of capital punishment—it is just not certain what (2Sam. 21:6, 9, 13 25:4).* Rotherham footnotes this as *to fasten,* to a stake, *to impale, to nail to—i.e.,* to crucify, as the Vul. rightly

translates[195] and cites both Fuerst and Davies Hebrew lexicons.   Considering that this does not seem to be the meaning as it is found elsewhere, I would hesitate to be that specific. Strong's #3363 BDB #429. Gen. 32:24 Num. 25:4 2Sam. 21:6, 13

yâqaʿ (עָקִי) [pronounced *yaw-KAHG̣*]	*to be dislocated, to be torn away;* metaphorically, *to be alienated*	3rd person masculine singular, Qal imperfect	Strong's #3363 BDB #429
yâqaʿ (עָקִי) [pronounced *yaw-KAHG̣*]	*to execute slowly [by exposure or impaling]; to hang, to hang upon a stake*	3rd person masculine singular, Hiphil imperfect	Strong's #3363 BDB #429
yâqaʿ (עָקִי) [pronounced *yaw-KAHG̣*]	*to be executed*	3rd person masculine singular, Hophal imperfect	Strong's #3363 BDB #429
yâqaʿ (עָקִי) [pronounced *yaw-KAHG̣*]	*those executed, those who were hanged*	masculine plural, Hophal participle with the definite article	Strong's #3363 BDB #429

299.   **Verb:** yâqats (יְקָי) [pronounced *yaw-KAHTS*], which means *to become awake, to awaken; to become active*. Strong's #3364 BDB #429. Gen. 9:24 28:16 41:4 1Kings 3:15

yâqats (יְקָי) [pronounced *yaw-BAHTS*]	*to become awake, to awaken; to become active*	3rd person masculine singular, Qal imperfect	Strong's #3364 BDB #429

300.   **Verb:** yâqar (יְקַר) [pronounced *yaw-KAHR*], which means *to be heavy; to be hard [to be understood; to be precious, to be prized, to be highly esteemed, to be appraised; to be honored*. For such a few entries in the New Testament, this could use some thinning down of the definitions.   Strong's #3365   BDB #429. 1Sam. 18:30 26:21

yâqar (יְקַר) [pronounced *yaw-KAHR*]	*to be heavy; to be hard [to be understood; to be precious, to be prized, to be highly esteemed, to be praised; to be honored*	3rd person masculine singular, Qal imperfect	Strong's #3365 BDB #429

301.   **Adjective:** yâqâr (רְקָי) [pronounced *yaw-KAWR*], which means *precious; dear; rare; heavy, weighty, honored; magnificent, splendid; quiet, meek*.   This is the first

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[195] *The Emphasized Bible*, p. 185.

occurrence of this word in Scripture, apart from Job 28:16 31:26. Strong's #3368 BDB #429. 1Sam. 3:1 2Sam. 12:30 1Kings 5:17 7:9 Prov. 1:13 3:15 6:26

yâqâr (יָקָר) [pronounced *yaw-KAWR*]	*precious; costly, highly valued [of gems, jewels]; dear; rare; heavy, weighty, honored; magnificent, splendid; quiet, meek*	masculine singular adjective	Strong's #3368 BDB #429

302. **Masculine_noun:** which means *preciousness, price, honor*. Strong's #3366 BDB #430.

303. **Adjective:** which means *very precious, dear*. Intransitive. Strong's #3357 BDB #430.

304. **Verb:** yâqôsh (יָקֹשׁ) [pronounced *yaw-KOHSH*], which means *to be entrapped (snared), to be caught by a bait, to be taken by a noose;* metaphorically, *to be snared or seduced by avarice*. Strong's #3369 BDB #430. Prov. 6:1

yâqôsh (יָקֹשׁ) [pronounced *yaw-KOHSH*]	*to lay snares (figuratively of devices of wicked)to trap (snare), to catch by bait, to take by a noose*	3rd person masculine singular, Qal perfect	Strong's #3369 BDB #430
yâqôsh (יָקֹשׁ) [pronounced *yaw-KOHSH*]	*a trapper, one who snares, one who uses bait to capture; a fowler, a bird catcher; used figuratively of devices of wicked used to trap or ensnare*	masculine singular, Qal active participle	Strong's #3369 BDB #430
yâqôsh (יָקֹשׁ) [pronounced *yaw-KOHSH*]	*to be entrapped (snared), to be caught by a bait, to be taken by a noose;* metaphorically, *to be snared or seduced by avarice*	2nd person masculine singular, Niphal perfect	Strong's #3369 BDB #430

The NET Bible: *The verb* יָקֹשׁ *(yaqash) means "to lay a bait; to lure; to lay snares." In the Niphal it means "to be caught by bait; to be ensnared" – here in a business entanglement*.[196]

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[196] From **https://bible.org/netbible/index.htm?pro6.htm** (footnotes); accessed September 8, 2015.

yâqôsh (שקי) [pronounced *yaw-KOHSH*]	*to be entrapped (snared), to be caught by a bait, to be taken by a noose;* metaphorically, *to be snared or seduced by avarice*	3ʳᵈ person masculine singular, Pual perfect	Strong's #3369 BDB #430

305. **Masculine_noun:** which means *bait-layer, fowler*. Strong's #3352 BDB #430.

306. **Masculine_noun:** yâqûwsh (שוקי) [pronounced *yaw-KOOSH*], which means *fowler, trapper, bait-layer*. Strong's #3353 BDB #430. Prov. 6:5

yâqûwsh (שוקי) [pronounced *yaw-KOOSH*]	*fowler, trapper, bait-layer*	masculine singular noun	Strong's #3353 BDB #430

307. **Masculine_noun:** môwqêsh (שקומ) [pronounced *moh-KAYSH*], which means properly *the bait* or *lure* for a trap; figuratively *trap, snare.* Strong's #4170 BDB #430. Exodus 10:7 23:33 Joshua 23:13 Judges 2:3 1Sam. 18:21 2Sam. 22:6 Psalm 64:5 106:36

môwqêsh (שקומ) [pronounced *moh-KAYSH*]	properly *the bait* or *lure* for a trap; figuratively *trap, snare*	masculine singular noun	Strong's #4170 BDB #430

308. **Masculine_proper_noun:** Yâqᵉshân (ושקי) [pronounced *yawk-SHAWN*], which means *insidious; snarer;* and is transliterated *Jokshan*. Strong's #3370 BDB #430. Gen. 25:2

Yâqᵉshân (ושקי) [pronounced *yawk-SHAWN*]	*insidious; snarer;* and is transliterated *Jokshan*	masculine singular proper noun	Strong's #3370 BDB #430

309. **Proper_noun/location:** which means *;* transliterated . Strong's #3371 BDB #430.

310. **Verb:** yârê' (ארי) [pronounced *yaw-RAY*] which means *to fear, to fear-respect, to reverence, to have a reverential respect*. Its use in Lev. 26:2 indicates that *reverence* is definitely a part of its meaning. The use of this word to describe someone in the Old Testament is similar to our calling someone a Christian today. Its only use, however, is not strictly in the sense of *reverential fear*. In Job 5:21–22, it is found in the Qal imperfect with the particle of negation, and it simply means *to fear, to be afraid*. Rotherham says it means *to shrink back in fear*. The idea is that reverence and fear might cause a person to assume the same position of shrinking back. As a participle, this acts like a noun or a verb. Strong's #3372 BDB #431. **More work needs to be done.** Gen. 3:10 15:1 18:15 19:30 20:8 21:17 26:7, 24 28:17 31:31 32:7, 11 35:17 42:35 43:18 46:3 50:19 Exodus 1:17 2:14 3:6 9:20, 30 14:10, 13 15:11 18:21 (20:18) Lev. 19:14 Deut. 1:19, 21, 29 2:4 3:2 4:10 5:5, 29 8:15 17:13 20:1, 8 21:21 Joshua 4:14 **10:8** 22:24 Judges 4:18

6:27 7:10 1Sam. 3:15 4:7 7:7 12:18 14:26 15:24 17:11 18:12 21:12 22:23
23:3 28:5, 13 31:4 2Sam. 1:14 7:23 13:28 14:15 1Kings 1:50 3:28 8:40
Job 1:9 5:22 6:21 Psalm 15:4 23:4 33:8, 18 34:7, 9 46:2 47:2 52:6 55:19
56:3 40:4 64:4, 9 99:3 103:11 118:4 147:11 Prov. 3:7, 25

yârêʾ (אְרָי) [pronounced *yaw-RAY*]	*to fear, to be afraid; to fear-respect, to reverence, to have a reverential respect*	3rd person masculine singular, Qal imperfect	Strong's #3372 BDB #431
yârêʾ (אְרָי) [pronounced *yaw-RAY*]	*fear, be afraid; have fear-respect, revere, have a reverential respect*	2nd person masculine singular, Qal imperative	Strong's #3372 BDB #431
yârêʾ (אְרָי) [pronounced *yaw-RAY*]	*who fears, who is afraid; one exhibiting fear-respect, one having reverence [a reverential respect]*	masculine singular, Qal active participle	Strong's #3372 BDB #431
yârêʾ (אְרָי) [pronounced *yaw-RAY*]	*fearing, being afraid; having fear-respect, showing reverence, having a reverential respect*	Qal active participle	Strong's #3372 BDB #431
yârêʾ (אְרָי) [pronounced *yaw-RAY*]	*those fearing, those who are afraid; ones who exhibit fear-respect, those who reverence [have a reverential respect]*	masculine plural, Qal active participle; with the 3rd person masculine singular suffix	Strong's #3372 BDB #431
yârêʾ (אְרָי) [pronounced *yaw-RAY*]	*to be fearful, be dreadful, be feared; to cause astonishment and awe, be held in awe; to inspire reverence or godly fear or awe, to be respected, to be reverence*	3rd person masculine singular, Niphal imperfect	Strong's #3372 BDB #431

yârêʾ (אֲרֵי) [pronounced *yaw-RAY*]	*to be feared, to be respected, to be reverence; terrible, dreadful, awesome; venerable, August; stupendous, admirable*	Niphal participle	Strong's #3372 BDB #431
yârêʾ (אֲרֵי) [pronounced *yaw-RAY*]	*that which is fearful, a terrible [thing, person], dreadful [thing]; awesome; venerable, August [thing]; stupendous, admirable [thing]*	masculine singular, Niphal participle	Strong's #3372 BDB #431
yârêʾ (אֲרֵי) [pronounced *yaw-RAY*]	*fearful, terrible, dreadful [things]; awesome; venerable, August [things]; stupendous, admirable [things]*	feminine plural Niphal participle	Strong's #3372 BDB #431
yârêʾ (אֲרֵי) [pronounced *yaw-RAY*]	*to make afraid, to put into fear, to terrify*	3rd person masculine singular, Piel imperfect	Strong's #3372 BDB #431

311. **Adjective:** yâriʾ (אֲרִי) [pronounced *yaw-RIH*], which means *fearing, reverencing; feared, fearful, dreaded, dreadful*. Strong's treats this and yârêʾ as two separate words; Gesenius as a verbal adjective; and BDB does not distinguish between this and Strong's #3372. The references in the Englishman's Concordance are often very verbal. [none of the preceding sentences are found in my exegesis]. The definite article and the Niphal participle of yârêʾ (אֲרֵי) [pronounced *yaw-RAY*] which is the verb for *fear;* in the participle, with the definite article, this acts like an adjective and should be translated *dreadful, fearful*. Strong's #3373(#3372) BDB #431. Gen. 22:12 42:18 Exodus 18:21 Deut. 20:8 Job 1:1b Psalm 60:4

yârêʾ (אֲרֵי) [pronounced *yaw-RAY*]	*who fears, who is afraid; one exhibiting fear-respect, one having reverence [a reverential respect]*	masculine singular, Qal active participle; also taken as an adjective; with the definite article	Strong's #3372 (#3373) BDB #431

yârîʾ (אָרְיִ) [pronounced *yaw-RIH*]	*those fearing, the ones reverencing; who are feared, those who are fearful, the dreaded [dreadful] ones*	masculine plural adjective with the 2nd person masculine singular suffix	Strong's #3373 (#3372) BDB #431

Strong's treats this and yârêʾ (Strong's #3372) as two separate words; Gesenius treats this as a verbal adjective; Owen takes this to be the masculine plural, Qal active participle of yârêʾ (Strong's #3372); and BDB similarly does not distinguish between this and Strong's #3372.

312. **Feminine_noun:** yirᵉʾâh (הָאְרִי) [pronounced *yirᵉ-ĢAW*], which means *fear, dread, terror, reverence, piety*. Strong's #3374 BDB #432. Gen. 20:11 Exodus 20:20 Deut. 2:25 2Sam. 23:3 Psalm 2:11 19:9 **34:11** 55:5 Prov. 1:7 2:5 8:13 9:10 10:27

yirᵉʾâh (הָאְרִי) [pronounced *yirᵉ-AW*]	*fear, dread, terror, reverence, respect, piety; it can also be used for the object of fear*	feminine singular construct	Strong's #3374 BDB #432

This word is often, but not exclusively, used in poetry. And it is often, but not exclusively, used for the fear-respect of God. Scofield, along with hundreds of other theologians, will tell you that yirᵉʾâh means *reverential trust;* don't kid yourselves—it also means *fear*. If you don't believe that the God of the Universe—Who will cast billions of people and billions of fallen angels into the Lake of Fire where they will burn forever—if you don't believe that you ought to fear Him, then you are way confused. David, who will spend eternity with God, transgressed God's commandments several times and God brought the hurt on him so bad that David wrote psalms that we have to this day which indicate that God caused him great pain and suffering on earth. This is clear in passages like Psalm 55:5 Jonah 1:10, 16.

313. **Masculine_noun:** môwrâʾ (אְרֹומ) [pronounced *moh-RAW*] and it means *fear, terror, dread*. This is the kind of fear which is **not** *fear/respect*. Although the acts of God might inspire this sort of fear, it is not a saving fear or a respectful fear (as the feminine form is). We find this in Gen. 9:2 Deut. 4:34 11:25 26:8 34:12 Psalm 9:20 76:11 Isa. 8:12–13 Mal. 1:6 2:5.* Strong's #4172 BDB #432. Gen. 9:2 Deut. 34:12

môwrâʾ (אְרֹומ) [pronounced *moh-RAW*	*fear, terror, dread*	masculine singular noun	Strong's #4172 BDB #432

314. **Masculine_noun:** which means *an appointment of terror* or *set them a master or teacher*. Strong's #4172 BDB #432. I don't get how this is different from above.

315. **Verb:** yârâʿ (אֲרָי) [pronounced *yaw-RAW*], which means *to throw, cast; to shoot; to point out, show; to direct, teach, instruct; to throw water, rain*. Hiphil meanings

taken from BDB only. Strong's #3384 BDB #432. Gen. 31:51 46:28 Exodus 4:15, 25 6:12 15:4 19:13 24:12 Deut. 17:10 2Sam. 11:20 Psalm (32:8) 64:4, 7 Prov. 4:4, 11 5:13 6:13

yârâʿ (אָרְיִ) [pronounced *yaw-RAW*]	*to throw, to cast; to lay, to set; to shoot arrows; to shoot through*	3rd person masculine plural, Qal imperfect	Strong's #3384 BDB #432
yârâʿ (אָרְיִ) [pronounced *yaw-RAW*]	*to be shot [through]*	3rd person masculine plural, Niphal imperfect	Strong's #3384 BDB #432
yârâʿ (אָרְיִ) [pronounced *yaw-RAW*]	*to throw, cast; to shoot; to point out, show; to direct, teach, instruct; to throw water, rain*	3rd person masculine singular, Hiphil imperfect	Strong's #3384 BDB #432

The Cambridge Bible suggests that this be translated *direct* (in Deut. 17:11), pointing out that this is the verb from which *Torah* is derived.[197]

yârâʿ (אַרְיִ) [pronounced *yaw-RAW*]	*a throwing, casting; a pointing out, a showing; teaching, instruction; thrown water, rain*	Hiphil infinitive construct with the 3rd person masculine plural suffix	Strong's #3384 BDB #432
yârâʿ (אָרְיִ) [pronounced *yaw-RAW*]	*throwing, casting; shooting; pointing [out], showing; directing, teaching, instructing; throwing water, rain*	Hiphil participle	Strong's #3384 BDB #432
yârâʿ (אָרְיִ) [pronounced *yaw-RAW*]	*archers, shooters, those shooting arrows, one casting down arrows; teachers, instructors*	masculine plural, Hiphil participle with the definite article	Strong's #3384 BDB #432

Also spelled yârâh (הָרְיִ) [pronounced *yaw-RAW*].

316. **Verb:** yârad (דַרְיִ) [pronounced *yaw-RAHD*], which means *to descend, to go down*. In the Hiphil, it means *cause to go down, cause to come down, to bring down*. It is often used of going from a higher elevation to a lower elevation, and that may be all that is in view here. It can also mean *to come to, to arrive at*. Strong's #3381 BDB #432. Gen. 11:5 12:10 15:11 18:21 24:16, 18 26:2 28:12 37:25, 35 38:1 39:1 42:2, 3, 38 43:4, 7, 11, 22 44:11, 21, 23 45:9, 13 46:3 Exodus 2:5 3:8

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[197] *The Cambridge Bible for Schools and Colleges;* 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, Deut. 17:11.

9:19 11:8 15:5 19:11, 21 32:1, 7 33:5, 9 Deut. 1:25 20:20 21:4 Joshua 3:13, 16 16:7 24:5 Doctrine of Gilgal Judges 1:9 4:15 5:13 7:4 19:11 Ruth 3:3 1Sam. 2:6 6:15, 21 9:25, 27 13:12 15:6 17:8 20:19 21:13 22:1 23:4, 6 25:1, 20 26:2 29:4 30:15, 24 2Sam. 5:17, 17:18 19:16 21:15 22:10 23:13 1Kings 1:25, 33, 53 2:6, 8, 9 5:9 1Chron. 11:15 Job 7:9 17:16 Psalm 7:16 55:15, 23 56:7 59:11 133:2 Prov. 1:12 5:5 7:27

yârad (דַרְיָ) [pronounced *yaw-RAHD*]	*to descend, to come down, to go down*	3rd person masculine singular, Qal imperfect	Strong's #3381 BDB #432
James Rickard: *"Descending" is YARAD,* דַרְיָ, *a verb meaning, "to go down, to descend" of spatial descent or downward motion. It is used figuratively of going down to Sheol, in Gen 37:35.*[198]			
yârad (דַרְיָ) [pronounced *yaw-RAHD*]	*descend, come down, go down*	2nd person masculine singular, Qal imperative	Strong's #3381 BDB #432
yârad (דַרְיָ) [pronounced *yaw-RAHD*]	*those descending, ones going down, those coming down, descending ones*	masculine plural, Qal participle	Strong's #3381 BDB #432
yârad (דַרְיָ) [pronounced *yaw-RAHD*]	*to cause to go down, to cause to come down, to bring down, to lead down*	3rd person masculine singular, Hiphil imperfect	Strong's #3381 BDB #432
yârad (דַרְיָ) [pronounced *yaw-RAHD*]	*cause to go [or, come] down, make come down, bring down, lead down; put off*	2nd person masculine singular, Hiphil imperative	Strong's #3381 BDB #432
yârad (דַרְיָ) [pronounced *yaw-RAHD*]	*to be brought down, to be taken down, to be lead down*	3rd person masculine singular, Hophal imperfect	Strong's #3381 BDB #432

317. **Masculine_proper_noun:** Yered (דֶרֶי) [pronounced *YEH-rehd*], which means *descent;* transliterated *Jared.* Strong's #3382 BDB #434. Gen. 5:15

Yered (דֶרֶי) [pronounced *YEH-rehd*]	*descent;* transliterated *Jared*	masculine singular proper noun	Strong's #3382 BDB #434

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[198] From **http://gracedoctrine.org/proverbs-chapter-7/** accessed October 20, 2015 (slightly edited).

318.   **Masculine_noun:**   môwrâd (דָרוֹמ) [pronounced *moh-RAWD*], which means, *descent, slope; steep place, hanging work, bevelled work; an ornamental appendage*. It appears to mean *descent* (some treat it as a proper noun). I guess that it is listed with the "y's" because of yârad (Strong's #3381 BDB #432). Strong's #4174 BDB #434. Joshua 7:5 1Kings 7:29

môwrâd (דָרוֹמ) [pronounced *moh-RAWD*]	*descent, slope; steep place, hanging work, bevelled work; an ornamental appendage*	masculine singular noun	Strong's #4174 BDB #434

319.   **Masculine_proper_noun:** Yârᵉdên (וַדְרָי) [pronounced *yawrᵉ-DAYN*], which is transliterated *Jordan*. Strong's #3383 BDB #434. Gen. 13:10 32:10 50:10 Deut. 1:1 2:29 3:8 4:(14), 21 Judges 3:28 1Sam. 13:7 31:7 2Sam. 2:29 10:17 17:22 19:15 20:2 24:5 1Kings 2:8 7:46 1Chron. 12:15

Yârᵉdên (וַדְרָי) [pronounced *yarᵉ-DAYN*]	*descender; flowing downward; the watering place;* transliterated *Jordan*	proper noun with the definite article	Strong's #3383 BDB #434

320.   **Verb:** yârâh (הָרָי) [pronounced *yaw-RAWH*], which means *to throw, to throw out, to throw down, to shoot*. I would think that *to throw down* (Gen. 31:51 Joshua 18:6) or *to throw out* (Ex. 15:4) would better suit this verb. This was a word which was in existence before the concept of the bow and arrow, and was applied to the use of an arrow, as in *to throw out,* however, better translated, when dealing with an arrow: *to shoot* (Ex. 19:13 1Sam. 20:36–37). In the Hiphil, this is almost a different word. It is generally translated *teach, instruct, enumerate* (Ex. 24:12   Deut. 33:10 Judges 13:8); although, a superficial glance seems to indicate that *inform* might be a better translation. However, in the Hiphil, we are dealing with the word teach, perhaps in the connection of throwing something in front of someone else(?). Both Rotherham and Young render this *show [me]* in Job 6:24, but that rendering does not seem to square with Deut. 10:10–11. In the Hiphil, it means *to cast, to sprinkle, to water, to send out the hand, to teach, to instruct* (I need to check Deut. 17:10–11). I believe that the implication of this verb in Job 8:10 is that Bildad will quote something which he learned in Philosophy 101.   Strong's #3384 BDB #434. The Doctrine of Tongues (Isa. 28:9); Exodus 15:25 Num. 21:30 Deut. 17:10 Judges 13:8 1Sam. (10:20) 20:20, 36 31:3 1Kings 8:36 Job 6:24 8:10 12:7 Psalm 32:8

yârâh (הָרָי) [pronounced *yaw-RAWH*]	*to throw, to throw out, to throw down, to shoot*	3rd person masculine singular, Qal imperfect	Strong's #3384 BDB #434

yârâh (הָרָי) [pronounced *yaw-RAWH*]	*to cast, to shoot; to sprinkle, to water, to send out the hand, to teach, to instruct*	3rd person masculine singular, Hiphil imperfect	Strong's #3384 BDB #434

The alternate spelling appears to be yârâ' (אֲרָי) [pronounced *yaw-RAW*].

yârâh (הָרָי) [pronounced *yaw-RAWH*]	*the shooters, the archers; the teachers, the instructors*	masculine plural, Hiphil participle; with the definite article	Strong's #3384 BDB #434
yârâh (הָרָי) [pronounced *yaw-RAWH*]	*shooting, teaching, instructing*	Hiphil participle	Strong's #3384 BDB #434

321. **Masculine_proper_noun:** which means *;* transliterated . Strong's #3139 BDB #435.

322. **Masculine_noun:** which means *early rain*. Strong's #3138 BDB #435.

323. **Masculine_noun1:** which means *(early) rain*. Strong's #4175 BDB #435.

324. **Masculine_noun2:** Môwreh (הֶרוֹמ) [pronounced *moh-REH*], which means *teacher;* transliterated *Moreh*. More information from Gesenius p. 459 needed here. Strong's #4175&4176 BDB #435. Gen. 12:6

Môwreh (הֶרוֹמ) [pronunced *moh-REH*]	*teacher; transliterated Moreh*	masculine singular noun	Strong's #4175 &4176 BDB #435

325. **Feminine_noun:** tôwrah (הָרוֹט) [pronounced *TOH-rah*], and it means *instruction, law, direction, regulations, protocol*. The corresponding verb means *to teach*. Strong's #8451(and#8452) BDB #435. Gen. 26:5 Exodus 12:49 13:9 16:4, 28 18:16 24:12 Lev. 7:1 Deut. 1:5 4:8 17:11 33:4 Joshua 8:31 2Sam. 7:19 1Kings 2:3 1Chron. 16:40 Psalm 19:8 78:1 105:45 Prov. 1:8 3:1 4:2 6:20 7:2

tôwrah (הָרוֹט) or (הַרֹט) [pronounced *TOH-rah*]	*instruction, doctrine; [human and divine] law, direction, regulation, protocol; custom; transliterated Torah*	feminine singular noun	Strong's #8451 and #8452 BDB #435
tôwrôwth (תֹורות) [pronounced *TOE-rowth*]	*instructions, doctrines; [human and divine] laws, directions, regulations, protocol; customs; transliterated Torah*	feminine plural noun	Strong's #8451 and #8452 BDB #435

326. **Masculine_proper_noun:** Strong's #3140 BDB #436.

327. **Proper_noun/location:** which means *;* transliterated *.* Strong's #3385 BDB #436.

328. **Masculine_proper_noun:** which means *;* transliterated *.* Strong's #3400 BDB #436.

329. **Masculine_proper_noun:** which means *;* transliterated *.* Strong's #3404 BDB #436.

330. **Verb:** which means *to be stupefied*. Strong's #7297 BDB #436.

331. **Proper_noun:** Yᵉrûwshâlayim (מְיַלָשׁוּרִי) [pronounced *yʾroo-shaw-LAH-yim*], which means *founded upon peace* and is transliterated *Jerusalem*. It is not necessarily an Hebrew word, originally. Jerusalem means *city of the Jebusites,* according to the NIV Study Bible, and *foundation of peace,* according to Barnes. It could mean *possession of Salem* as well. Joshua 10:1 is its first appearance in Scripture. However, it is possible that the *Salem* of Gen. 14 is the same city. Strong's #3389 BDB #436. Joshua 10:1 Judges 1:7 1Sam. 17:54 2Sam. 5:5 8:7 2Sam. 9:13 12:31 14:23 15:8 16:3 17:20 19:19 20:2 24:8 1Kings 2:11 3:1 8:1 9:15 1Chron. 15:3 Psalm 51:18 68:29 Eccles. 1:1 2:7

Yᵉrûwshâlayim (מְיַלָשׁוּרִי) [pronounced *yʾroo-shaw-LAH-yim*]	possibly means *founded upon peace* or *city of the Jebusites* (or both); it is transliterated *Jerusalem*	proper singular noun, location	Strong's #3389 BDB #436

332. **Masculine_noun:** yârêach (חֵרָי) [pronounced *yaw-RAY-ahkh*], which means *moon*. Use in poetry. Strong's #3394 BDB #437. Gen. 37:9 Deut. 4:19 17:3 Psalm 89:37 148:3

yârêach (חֵרָי) [pronounced *yaw-RAY-ahkh*]	*moon*	masculine singular noun	Strong's #3394 BDB #437

Apart from the vowel points, which were added long after the text was originally set down, this is identical to Strong's #3391 BDB #437, which masculine noun means *moon, month; moons, months*.

333. **Masculine_noun:** yerach (חֵרָי) [pronounced *YEH-rakh*], which means, *a month, a lunar month; a new moon*. *moons* or *months*. The reason it has two so divergent meanings is that each new moon meant a new month. When spoken of in the plural, it is not a reference to several different moons but to several different months which have gone by, each signified by a new moon. There is no indication here that the plants grew because of the moon but because several moons, or months, had passed. Generally speaking, when in the plural, this can only refer to *months;* however, when in the singular, context determines whether this means *moon* (Gen. 37:9 Deut. 4:19 17:3) or *month* (Deut. 21:13 1Kings 6:37–38).

Strong's #3391&3394 BDB #437. Exodus 2:2 Deut. 21:12 33:14 1Kings 6:37 8:2 Job 3:6

yerach (חֶרֶי) [pronounced *YEH-rakh*]	*a month, a lunar month; a new moon*	masculine singular noun	Strong's #3391 (& #3394) BDB #437
yᵉrâhîym (סיִהֶרְי) [pronounced *YEH-rakh*]	*months, lunar months; moons*	masculine plural noun	Strong's #3391 (& #3394) BDB #437

Except for the vowel points, this is equivalent to Strong's #3394.

334. **Masculine_proper_noun:** Yerach (חַרֶי) [pronounced *YEH-rahkh*], which means *new moons;* transliterated *Jerah, Jerach*. Strong's #3392 BDB #437. Gen. 10:26

Yerach (חַרֶי) [pronounced *YEH-rahkh*]	*new moons;* transliterated *Jerah, Jerach*	masculine singular proper noun	Strong's #3392 BDB #437

335. **Masculine_proper_noun:**   which means *;* transliterated .   Strong's #3386 BDB #437.

336. **Masculine_proper_noun:**   which means *;* transliterated .   Strong's #3398 BDB #437.

337. **Verb:** yâraṭ (יָרַט) [pronounced *yaw-RAHT*], which means *to throw someone headlong, to cast down, to be precipitate, to precipitate*. Intransitive meanings: *to be destructive, to be perverse*. Strong's #3399 BDB #437. Job 16:11

338. **Proper_noun:** Yᵉrêchôw (וחֶרְי) [pronounced *yᵉray-KHOH*], which means *city of the moon;* transliterated *Jericho*. (there are two other slightly different spellings and pronunciations as well). In the Greek, it is Iericho (᾿Ιεριχό, pronounced *ee-er-ee-KHOH*) (Strong's has the rough breathing; everywhere else I checked has the soft—Strong's #2410. Obviously, like most proper nouns, this is transliterated and not translated. Although the original meaning of *Jericho* is open to question, BDB connects it with *a region of fragrance* and W.F. Albright connects the name to the early Western Semitic moon-god, Yarih. Strong's #3405 BDB #437. Deut. 34:1 Joshua 6:1 2Sam. 10:5

Yᵉrêchôw (וחֶרְי) [pronounced *yᵉray-KHOH*]	*city of the moon;* transliterated *Jericho*	proper singular noun	Strong's #3405 BDB #437

There are 2 other very similar spellings as well.

339. **Feminine_noun:** yârekᵉ (רֵיךְ) [pronounced *yaw-REKᵉ*], which means *thigh, inner thigh; loin, side, base; shaft; uterus, reproductive system*. This word is also found in Gen. 24:2, 9 Exodus 32:25, 31–32 46:26 47:29 Exodus 1:5 25:31 Judges 3:16. In most of these verses, it is translated *thigh*, with the notable

exceptions of Gen. 46:26 and Exodus 1:5, where Jacob's immediate progeny were said to have come out of his yârek^e, which is rendered *loins* in these two verses (also, see Judges 8:30). This use connects it unquestionably with progeny; so we care causing the *loins* to fall here.   The same word is rendered *shaft* in Exodus 25:31 and 37:17, as in the *shaft* of the lampstand. This word is found translated *side* in Exodus 32:27 40:22, 24 Lev. 1:11 Num. 3:29, 35. So, to explain my translation: 1. It does not make much sense to cause someone's thigh or side *to fall, to be brought down, to die a violent death.* 2. Yârek^e is clearly associated with progeny (Gen. 46:26 Judges 8:30). 3. Yârek^e can be translated in the dual and there can be a *right* yârek^e (Ex. 28:42 Judges 3:21 SOS 7:1). 4. Yârek^e can also be clearly singular where there is no *left* or *right* yârek^e possible (Ex. 25:31 Num. 8:4). 5. Context should always be taken into account when rendering a translation. 6. The next word means *womb*. 7. The next word means *womb*. 8. Therefore, I have translated this *uterus* or *reproductive system*. Strong's #3409 BDB #437.   Gen. 24:2, 24 46:26 47:29 Exodus 1:5 25:31 28:42 32:27 Num. **5:21** Judges 3:16 8:30 15:8

yârek^e (יְרֵךְ) [pronounced *yaw-REK^e*]	*thigh, inner thigh; loin, side, base; shaft; uterus, reproductive system*	feminine singular construct	Strong's #3409 BDB #437

340.   **Masculine_noun:** y^erêkâh (הַכְרִי) [pronounced *yehr-ay-KAW*], which means *flank, side, extreme parts, recesses, remote regions;* possibly, *back, rear*. It is used for *remote regions* of an area (Judges 19:1   Isa. 14:13   Jer. 6:22   25:32). Strong's #3411 BDB #438. Gen. 49:13 Exodus 26:22 Judges 19:1 1Sam. 24:3 1Kings 6:16

y^erêkâh (הַכְרִי) [pronounced *yehr-ay-KAW*]	*flank, side, extreme parts, recesses, remote regions; back, rear; hinder*	feminine singular construct	Strong's #3411 BDB #438

Gesenius spells this yar^ekâh (הַכְרִי) [pronounced *yahr-KAW*].

This can refer to interior area, but *the parts farthest in* or *the inmost recesses*.

yar^ekâthayim (חַיִתָכְרִי) [pronounced *yahr-kaw-thah-YIM*]	*flanks, both sides, extreme parts, recesses, remote regions; haunches, buttocks* [but always used of inanimate objects]—*rear, back [of something]*	feminine dual construct	Strong's #3411 BDB #438

341.   **Proper_noun_location:** which means ; transliterated . Strong's #3412 BDB #438.

342.   **Masculine_proper_noun:**   which means ; transliterated .   Strong's #3413 BDB #438.

343. **Masculine_proper_noun:** Yᵉrêmôwth (יְרֵמוֹת) [pronounced *yᵉray-MOHTH*], which means *He is most high; elevations;* transliterated *Jeremoth*. There are two variations in spelling of this proper noun, both of which add a yohd after the resh (and there is also a slight change of the vowel point there as well). Strong's #3406 BDB #438. 1Chron. (8:27) 12:5

Yᵉrêmôwth (יְרֵמוֹת) [pronounced *yᵉray-MOHTH*]	*He is most high; elevations;* transliterated *Jeremoth*	masculine singular proper noun	Strong's #3406 BDB #438
Yᵉrîymôwth (יְרִימוֹת) [pronounced *yᵉree-MOHTH*]	*He is most high; elevations;* transliterated *Jerimoth*	masculine singular proper noun	Strong's #3406 BDB #438

There are two other slightly different spellings of this name.

344. **Verb:** yâraʿ (עָרַי) [pronounced *yaw-RAHG̱*], which means, *to grieve, to displease*. Bdb has *to quiver, to tremble*. Barnes suggests that it means *to be evil, to suffer evil, to come off ill*. For some reason, Owen lists an entirely different word and BDB has little or no information on the correct word here. Gesenius gives a reasonable background for this word, although neither list Job 20:26 as a passage where this word can be found (that is found in Strong's and in the New Englishman's Hebrew Concordance). However, in the NEHCOT, the KJV definitions are *grieve, displease, went ill with*. This may be why we have such diverse renderings as *broken, plague, consume, crushed* above. In looking through NEHCOT, I don not find any compelling reason to accept *to quiver* as the primary definition of this word (or even a secondary one). Therefore, I will go with *to grieve, to displease,* which seems to be in accordance with the passages where this word is found (Gen. 21:11–12 38:10 48:17 Deut. 15:10 28:54, 56 1Sam. 1:8 8:6 18:8 2Sam. 11:25, 27 20:6 1Chron. 21:7 Neh. 2:3, 10 13:8 Job 20:26 Psalm 106:32 Isa. 15:4 59:15 Jonah 4:1).* Strong's #3415 BDB #438. Gen. 21:11 2Sam. 11:25, 27 20:6 Job **20:26**

yâraʿ (עָרַי) [pronounced *yaw-RAHG̱*]	*to grieve, to displease; to tremble, to quiver*	3ʳᵈ person masculine singular, Qal imperfect	Strong's #3415 BDB #438

345. **Feminine_singular:** yᵉrîyʿâh (הַעִירִי) [pronounced *yᵉree-G̱AWH*] which means *the curtain* of a tent, most often found as the *curtains* of the tabernacle. Strong's #3407 BDB #438. Exodus 26:1 2Sam. 7:2 Psalm 104:2

	the curtain of a tent, most often found as the curtains of the tabernacle; a veil, tarp, drapery; a metonym for tent		
yᵉrîy'âh (הַעְיִרְי) [pronounced yᵉree-ĞAWH	*the curtain* of a tent, most often found as the *curtains* of the tabernacle; *a veil, tarp, drapery;* a metonym for *tent*	feminine singular noun with the definite article	Strong's #3407 BDB #438

346. **Masculine_proper_noun:** which means *curtains;* transliterated . Strong's #3408 BDB #438.

347. **Verb1:** which means *to grow green*. Strong's #none BDB #438.

348. **Masculine_noun:** yereq (קְרֶי) [pronounced *YEH-rehk*], which means *green, greenness, green plants, greenery, that which is green*. Strong's #3418 BDB #438. Gen. 1:30 9:3 Exodus 10:15

yereq (קְרֶי) [pronounced *YEH-rehk*]	*green, greenness, green plants, greenery, that which is green*	masculine singular noun	Strong's #3418 BDB #438

349. **Masculine_noun:** which means *herbs, herbage*. Strong's #3419 BDB #438.

350. **Masculine_noun:** which means *green thing*. Strong's #3387 BDB #438.

351. **Masculine_noun:** yêrâkôwn (וֹוקְרֶי) [pronounced *yay-raw-CONE*] which means, *paleness (in plants as well as in persons) for lack of moisture;* possibly, *diseased, off-color [and dying]*. In the KJV, the NASB and in *Young's Literal Translation*, one of the causes of death is *mildew;* which has got to be, quite frankly, the worst way to die. Pretty much when a person dies of mildew, you can rest assured it was the sin unto death. Strong's #3420 BDB #439. Deut. 28:22 1Kings 8:37

yêrâkôwn (וֹוקְרֶי) [pronounced *yay-raw-CONE*]	*paleness (in plants as well as in persons) for lack of moisture;* possibly, *diseased, off-color [and dying]*	masculine singular noun	Strong's #3420 BDB #439

352. **Adjective:** yᵉraqᵉraq (יְרַקְתָה) [pronounced *yᵉr-ahk-RAHK*], which means *greenish, pale green; greenish-yellow; yellowish*. Strong's #3422 BDB #439. Psalm 68:13

yᵉraqᵉraq (יְרַקְתָה) [pronounced *yᵉr-ahk-RAHK*]	*greenish, pale green; greenish-yellow; yellowish*	masculine singular adjective	Strong's #3422 BDB #439

353. **Masculine_proper_noun:** which means *;* transliterated . Strong's #3421 BDB #439.

354. **Verb2:** which means *to split*. Strong's #3417 BDB #439.

355. **Verb:** yârash (רְישׁ) [pronounced *yaw-RAHSH*], which means *to possess, to take possession of, to occupy a geographical area [by driving out the previous occupants], to take possession of anyone [or their goods]; to inherit, to possess; to*

expel, to drive out. In the Hiphil, it means *to cause to possess, to cause to inherit, to cause to dispossess*. Strong's #3423 BDB #439. There appears to be a disagreement on the final vowel, as it is given variously as *a, ê* and *ă*. Gen. 15:3, 4, 7 21:10 22:17 24:60 28:4 45:11 Exodus 15:9 Deut. 1:8, 21, 39 2:12, 24, 31 3:12 4:1, 38 5:31 9:23 16:20 17:14 21:1 31:3 Joshua 3:10 8:7 12:1 13:6 14:12 15:14, 63 17:12 23:5 Judges 1:19 2:6 11:23 14:15 18:7 1Sam. 2:7 2Sam. 14:7 Job 13:26 20:15 Psalm 44:2–3 83:12 1-5:44

yârash (רִישׁ) [pronounced *yaw-RASH*]	*to possess, to take possession of, to occupy a geographical area [by driving out the previous occupants], to take possession of anyone [or their goods]; to inherit, to possess; to expel, to drive out*	3rd person masculine singular, Qal imperfect	Strong's #3423 BDB #439
yârash (רִישׁ) [pronounced *yaw-RASH*]	*possess, take possession of, occupy a geographical area [by driving out the previous occupants], take possession of anyone [or their goods]; possess; expel, drive out*	2nd person masculine singular, Qal imperative	Strong's #3423 BDB #439
yârash (רִישׁ) [pronounced *yaw-RASH*]	*possessing, occupying [a geographical area by driving out the previous occupants], taking possession [of people or their goods]; inheriting; expelling, driving out; those possessing; the ones driving out; those inheriting; heirs*	Qal active participle	Strong's #3423 BDB #439
yârash (רִישׁ) [pronounced *yaw-RASH*]	*to be dispossessed of [one's land or possessions]; to be reduced to poverty, to be poor*	3rd person masculine singular, Niphal imperfect	Strong's #3423 BDB #439

yârash (רִישׁ) [pronounced *yaw-RASH*]	*to take possession of, to occupy a geographical area [by driving out the previous occupants], to take possession of anyone [or their goods]; to cast out of a possession, to make poor*	3rd person masculine singular, Piel imperfect	Strong's #3423 BDB #439
yârash (רִישׁ) [pronounced *yaw-RASH*]	*to give the possession of anything to anyone; to occupy; to expel one from their possession; to dispossess, to reduce to poverty; to blot out, to destroy*	3rd person masculine singular, Hiphil imperfect	Strong's #3423 BDB #439

356.   **Feminine_noun:**   which means *possession*.   Num. 24:18.*   Strong's #3424 BDB #440.

357.   **Feminine_noun:** yᵉrûshshâh (הָשְׁרִי) [pronounced *yᵉroosh-SHAW*], which means *a possession; inheritance, heritage*. This word is used primarily of land (Deut. 2:5, 9, 12) and in Judges 21:17, refers to the territory of Benjamin. Strong's #3425 BDB #440. Deut. 3:20 Judges 21:17 Psalm 61:5

yᵉrûshshâh (הָשְׁרִי) [pronounced *yᵉroosh-SHAW*]	*a possession; inheritance, heritage*	feminine singular noun	Strong's #3425 BDB #440

358.   **Feminine_noun:** resheth (תֶשֶׁר) [pronounced *REH-sheth*], which means *net*. It is taken from a verb which means *to seize, to take as a possession*. Strong's #7568 BDB #440. Exodus 27:4 Job 18:8 Psalm 10:9 57:6 Prov. 1:17

resheth (תֶשֶׁר) [pronounced *REH-sheth*]	*net, trap; a brazen net [or cris-cross design]*	feminine singular noun	Strong's #7568 BDB #440

359.   **Feminine_noun:** which means *possession*. Strong's #3424 BDB #440.

360.   **Feminine_proper_noun:**   which means *taken possession of [i.e., married]*; transliterated . Strong's #3388 BDB #440.

361.   **Feminine_noun:** yᵉrushshâh (הָשֶׁרִי) [pronounced *yer-oosh-SHAW*], which means *a possession, an inheritance*. Strong's #3425 BDB #440. Deut. 2:5

yᵉrushshâh (הָשֶׁרִי) [pronounced *yer-oosh-SHAW*]	*a possession, an inheritance*	feminine singular noun	Strong's #3425 BDB #440

362.   **Feminine_noun:** which means *net*. Strong's #7568 BDB #440.

363. **Masculine_noun:** môwrâsh (מוֹרָשׁ) [pronounced *moh-RAWSH*], which means *a possession*. Here, it refers figuratively to *thoughts* or *memories*. Job 17:11 Isa. 14:23 Obad. 17.* This word has been variously rendered as *treasures* (Noyes), *resolves* (Dr. Good), and *tenants* (Dr. Stock). Strong's #4180 BDB #440. Job 17:11

364. **Feminine_noun:** môwrâshâh (הַשָּׁרוֹם) [pronounced *mo-raw-SHAW*], which means *a possession, an heritage, inheritance* (used for land and people). Strong's #4181 BDB #440. Exodus 6:8

môwrâshâh (הַשָּׁרוֹם) [pronounced *mo-raw-SHAW*]	*a possession, an heritage, inheritance* (used for land and people)	feminine singular noun	Strong's #4181 BDB #440

365. **Proper_noun/location:** which means *possession;* transliterated . Strong's #4182 BDB #440.

366. **Gentilic_adjective:** which means *possession,* transliterated . Of foregoing. Strong's #4183 BDB #440.

367. **Masculine_noun:** tîyrôsh (שְׂרִית) [pronounced *tee-ROHSH*], which means *wine, fresh wine, freshly pressed wine, new wine*. Strong's #8492 BDB #440. Gen. 27:28 Prov. 3:10

tîyrôsh (שְׂרִית) [pronounced *tee-ROSH*]	*wine, fresh wine, freshly pressed wine, new wine*	masculine singular noun	Strong's #8492 BDB #440
Here, this is spelled tîyrôwsh (שׂוּרִית) [pronounced *tee-ROSH*].			

368. **Verb:** yâsam (יַשֶׂם) [pronounced *yaw-SAHM*], which means *to put, to place, to set, to appoint, to make*. Imperfect in Gen. 24:33? 50:26. Strong's #3455 BDB #441. Gen. 50:26*

yâsam (יַשֶׂם) [pronounced *yaw-SAHM*]	*to put, to place, to set, to appoint, to make;* possibly, *to be placed, to be put, to be set*	3rd person masculine singular, Qal imperfect	Strong's #3455 BDB #441

369. **Proper_noun:** Strong's #3478 BDB #441.

370. **Masculine_proper_noun:** which means *;* transliterated . Strong's #3480 BDB #441.

371. **Masculine_proper_noun:** Yisᵉsâkâr (רָכָשִׂי) [pronounced *yisᵉ-saw-KAWR*], which means *he will bring a reward; there is recompense;* transliterated *Issachar*. Strong's #3485 BDB #441. Gen. 30:18 35:23 46:13 49:14 Exodus 1:3 Judges 5:15 1Kings 4:17 1Chron. 7:1 12:32

Yisᵉsâkâr (רְכָשׂשִׂי) [pronounced *yisᵉ-saw-AWR*]	*he will bring a reward; there is recompense;* transliterated *Issachar*	masculine singular proper noun	Strong's #3485 BDB #441

Issachar comes from the word sâkâr (רָכָשׂ) [pronounced *saw-KAWR*], which means *remuneration, hire, wages*. (Strong's #7939 BDB #969).

372. **Substantive:** yêsh (שֵׁי) [pronounced *yaysh*], which means *being, substance, existence*. It often acts as a substantive plus the absolute status quo verb *to be;* e.g., *[if] there be* (1Sam. 20:8), *there is* (Esther 3:8), *there shall be* (Jer. 31:6). However, this acts not as a mere copula [pronounced *KOP-ye-la*], but existence is emphasized. In the KJV, the verbal portion of this is often italicized. The second word in the second line of Job 6:6 is the substantive of existence or being—*or is there, or does there exist*. We often render this *there is,* even though *there is* no verb. Strong's #3426 BDB #441. Gen. 28:16 42:1, 2 47:6 [Deut. 29:15 Judges 4:20 6:36 18:14 19:19 Ruth 1:12 Job 5:1 6:6, 30 11:18 14:7 16:4—fix spacing except for 9:11] Gen. 18:24 **23:8** 24:23 31:29 33:9 39:4 43:4 1Sam. 9:11 14:39 17:46 20:8 21:3 23:23 2Sam. 9:1 14:32 19:28 Psalm 7:3 Prov. 3:28 8:21 Eccles. 1:10 2:13

yêsh (שֵׁי) [pronounced *yaysh*]	*being, substance, existence;* used as a substitute for *to be* (without reference to number or tense); *there [is, are]; to be present, to be ready, to exist*	substantive with a 3ʳᵈ person masculine singular suffix; the verb *to be* may be implied	Strong's #3426 BDB #441

The substantive yêsh often acts as a substantive plus the absolute status quo verb *to be;* e.g., *[if] there be* (1Sam. 20:8), *there is* (Esther 3:8), *there shall be* (Jer. 31:6). However, this acts not as a mere copula [pronounced *KOP-ye-la*], but existence is emphasized. In the KJV, the verbal portion of this is often italicized. The second word in the second line of Job 6:6 is the substantive of existence or being—*or is there, or does there exist*. We often render this *there is,* even though *there is* no verb.

373. **Combo:** Gen. 39:4

kôl (לֹכ) [pronounced *kohl*]; also kol (לַכ) [pronounced *kol*]	*all, all things, the whole, totality, the entirety, everything*	masculine singular noun without the definite article	Strong's #3605 BDB #481

yêsh (שֵׁי) [pronounced *yaysh*]	*being, substance, existence;* used as a substitute for *to be* (without reference to number or tense); there [is, are]; *to be present, to be ready, to exist*	substantive; the verb *to be* may be implied	Strong's #3426 BDB #441
lâmed (ל) [pronounced *lᵉ*]	*to, for, towards, in regards to*	directional/relational preposition with a 3ʳᵈ person masculine singular suffix	No Strong's # BDB #510

This combination probably means *all that he had, all of his substance, all of his possessions, all of his wealth*.

374.   **Verb:** yâshab (בֵשָׁי) [pronounced *yaw-SHAHᴮV*], which means *to remain, to inhabit, to sit, to dwell*. In the Qal participle, masculine plural, it should be rendered *those inhabiting, those dwelling in, the inhabitants of, the ones dwelling in, dwellers of, those sitting [here], the ones sitting*. In the Qal participle, it should be rendered *inhabiting, dwelling in, sitting upon*. The Hiphil of this verb means *to cause one to dwell, to make sit, to cause one to sit*. Strong's #3427 BDB #442. The Doctrine of Fasting (Isa. 58:12) Gen. 4:16, 20 11:2 13:6, 7 14:7, 12 16:3 18:1 19:1, 25, 29 20:1, 15 21:16 22:5 23:10 24:3, 55 25:11, 27 26:6, 17 27:19, 44 29:14, 19 31:34 34:10, 30 35:1 36:7, 20 37:1 38:11 43:34 44:33 45:10 46:34 47:4, 6, 11 48:2 49:24 50:11, 22 Exodus 2:15 11:5 12:29, 40 15:14, 17 16:3, 29, 35 17:12 18:13, 14 23:31, 33 24:14 32:6 Deut. 1:4, 6, 44, 46 2:4, 10 3:2, 19 4:46 17:14 21:12 Joshua 2:22 5:8 7:9 8:9, 24 9:7 10:6 20:4 21:43 24:7, 8, 18 Judges 1:9, 11, 16, 27, 31 4:5 3:3, 22 4:5 5:10 9:41 11:17 16:9a 17:10 18:1, 7 Ruth 2:7 3:18 4:4a 1Sam. 1:9, 22, 23 2:8 4:4, 13 5:7 6:21 7:2 12:8, 11 13:16, 17 14:2 19:2, 9 20:5, 24 22:4 23:5, 14, 29 (24:1) 24:3 25:13 26:3 27:3, 8 28:23 30:21, 24 31:7, 11 2Sam. 1:1 5:6 7:1 13:20 14:28 15:8, 19 16:3, 18 18:24 19:8 23:8 1Kings 1:13, 48 2:12, 24, 36 3:6, 17 4:25 7:8 8:13, 25 9:16 1Chron. 8:13, 29 Job 2:8, 13 15:28 Psalm 2:4 10:8 (15:1) 24:1 29:10 33:14 55:19 61:7 68:6 99:1 110:1 (133:1) Prov. 3:29 9:14 Zech. 12:5

yâshab (בֵשָׁי) [pronounced *yaw-SHAHᴮV*]	*to remain, to stay; to dwell, to live, to inhabit, to reside; to sit*	3ʳᵈ person masculine singular, Qal imperfect	Strong's #3427 BDB #442
yâshab (בֵשָׁי) [pronounced *yaw-SHAHᴮV*]	*remain, stay; dwell, live, reside; sit*	2ⁿᵈ person masculine singular, Qal imperative	Strong's #3427 BDB #442

yâshab (בֵשֵׁי) [pronounced *yaw-SHAH^BV*]	*is inhabiting, is staying, remaining, dwelling, residing; sitting*	Qal active participle	Strong's #3427 BDB #442
yâshab (בֵשֵׁי) [pronounced *yaw-SHAHBV*]	*the one inhabiting, the one staying, the one dwelling in, the inhabitant of, the dweller of, the one sitting [here]*	Qal active participle with the definite article	Strong's #3427 BDB #442
yâshab (בֵשֵׁי) [pronounced *yaw-SHAHBV*]	*those inhabiting, those staying, those dwelling in, the inhabitants of, the ones dwelling in, dwellers of, those sitting [here], the ones sitting*	masculine plural, Qal active participle	Strong's #3427 BDB #442
yâshab (בֵשֵׁי) [pronounced *yaw-SHAH^BV*]	*to be inhabited*	3rd person masculine singular, Niphal imperfect	Strong's #3427 BDB #442
yâshab (בֵשֵׁי) [pronounced *yaw-SHAH^BV*]	*inhabited, being inhabited, inhabitable; hospitable land*	Niphal participle	Strong's #3427 BDB #442
yâshab (בֵשֵׁי) [pronounced *yaw-SHAH^BV*]	*to place, to make sit down, to make stay*	3rd person masculine singular, Piel imperfect	Strong's #3427 BDB #442
yâshab (בֵשֵׁי) [pronounced *yaw-SHAH^BV*]	*to cause to remain [stay, inhabit, sit, dwell]; to cause [a woman] to live [with someone]; to cause [a land] to be inhabited*	3rd person masculine singular, Hiphil imperfect	Strong's #3427 BDB #442
yâshab (בֵשֵׁי) [pronounced *yaw-SHAH^BV*]	*cause to remain [stay, inhabit, sit, dwell]; make [a woman] to live [with someone]; cause [a land] to be inhabited*	2nd person masculine singular, Hiphil imperative	Strong's #3427 BDB #442
yâshab (בֵשֵׁי) [pronounced *yaw-SHAHBV*]	*to be made to dwell [remain, stay, inhabit], to be inhabited*	3rd person masculine singular, Hophal imperfect	Strong's #3427 BDB #442

375. **Feminine_noun:** shebeth (תֶבֶשׁ) [pronounced *SHE^B-veth*], which means *seat, dwelling place; same place*. Actually just the infinitive of Strong's #3427. Strong's #7675 BDB #443. 2Sam. 23:7 Psalm 23:6, 8 68:16 133:1

shebeth (תֶבֶש) [pronounced *SHE^B-veth*]	*seat, dwelling place; same place*	feminine singular noun with the 1st person singular suffix	Strong's #7675 BDB #443

376. **Feminine_noun:** shîybâh (הָנִיש) [pronounced *SHEE-baw*], which means *sojourn, residence, dwelling*. Strong's #7871 BDB #444. 2Sam. 19:32*

shîybâh (הָנִיש) [pronounced *SHEE-baw*]	*sojourn, residence, dwelling; stay*	feminine singular noun	Strong's #7871 BDB #444

This appears to be identical to Strong's #7870; although according to my e-sword concordance, that word is not found anywhere.

377. **Masculine_proper_noun:** which means *;* transliterated *.*   Strong's #3428 BDB #444.

378. **Masculine_proper_noun:** YôshêbBashshebeth (תֶבֶשַׁב־בֵשֹׁי) [pronounced *yoh-SHABE-bahs-SHEH-beth*], which means *dwelling at rest; sitting in the seat;* transliterated *Joshes-bash-Shebeht, Josheb-basshebeth*.   Strong's #3429 BDB #444. 2Sam. 23:8

Yôshêb Bashshebeth (תֶבֶשַׁב־בֵשֹׁי) [pronounced *yoh-SHABE-bahsh-SHEH-beth*]	*dwelling at rest; sitting in the seat;* transliterated *Joshes-bash-Shebeht, Josheb-basshebeth*	masculine singular proper noun	Strong's #3429 BDB #444

379. **Masculine_proper_noun:** Yish^{e}bîw-B^{e}nôb (יִׁבֹובְנִׁב) [pronounced *yish-BOH-beh-NOHB*], which means *his dwelling [is] in Nob;* transliterated *Ishbi-benob, Jishbo-be-Nob*. Strong's #3430 BDB #444. 2Sam. 21:16

Yish^{e}bîw B^{e}nôb (יִׁבֹובְנִׁב) [pronounced *yish-BOH-beh-NOHB*]	*his dwelling [is] in Nob; dweller upon the height;* transliterated *Ishbi-benob, Jishbo-be-Nob*	masculine singular proper noun	Strong's #3430 BDB #444

380. **Masculine_proper_noun:** which means *;* transliterated *.*   Strong's #3436 BDB #444.

381. **Masculine_proper_noun:** which means *;* transliterated *.*   Strong's #3143 BDB #444.

382. **Masculine_noun:** môwshâb (בָׁשֹומ) [pronounced *moh-SHAW^{B}V*], which means *settlement, habitation, seat, assembly, dwelling-place, dwelling, dwellers*. It has three primary meanings: (1) *a seat, a place for sitting;* (2) *a sitting down, an assembly* [of persons] (Psalm 1:1   107:32); (3) *a settlement, a habitation* (Gen. 27:39 Lev. 25:29). In the latter case, it can also mean *time of habitation*

(Ex. 12:40) or *inhabitants, dwellers* (2Sam. 9:12). It appears to be used in the plural when the subject of the verse is plural, and in the singular when the subject of the verse is singular. Strong's #4186 BDB #444. Gen. 10:30 27:39 36:43 Exodus 10:23 12:20, 40 1Sam. 20:18 2Sam. 9:12 1Chron. **6:54**

môwshâb (בְשׂומ) [pronounced *moh-SHAH^{B}V*]	*a seat, a place for sitting; a sitting down, an assembly; a settlement, territory, a habitation; time of inhabitation; inhabitants*	masculine singular noun	Strong's #4186 BDB #444

383. **Masculine_noun:** tôwshâb (בָשׂות) [pronounced *toh-SHAWB'*], which means *emigrant, stranger, sojourner [not naturalized; without rights], temporary visitor*. Strong's #8453 BDB #444. Gen. 23:4 Exodus 12:45

tôwshâb (בָשׂות) [pronounced *toh-SHAWB^v*]	*emigrant, stranger, sojourner [not naturalized; without rights], temporary visitor*	masculine singular noun	Strong's #8453 BDB #444

384. **Feminine_noun:** tûwshîyâh (הָיֵשׂות) [pronounced *too-shee-YAW*], which means *sound, efficient, wisdom, abiding success*. The KJV gives the following renderings: *enterprise, anything, substance, sound wisdom, wisdom, that which is, the thing as it is, working*. This word is found in Job 5:12 6:13 11:6 12:16 26:3 30:22 Prov. 2:7 3:21 8:14 18:1 Isa. 28:29 Micah 6:9.* What is interesting is that many of these words are not found in the Pentateuch, or in any of the historical books, but they are found in Job and Proverbs and then here or there. My thinking is that these were words peculiar to a different region and that Job was possibly first studied seriously by Solomon, who wrote many of the proverbs. This is simply a theory at this point. BDB gives the possible meanings *sound, efficient, wisdom, abiding success*. Let's go with **wisdom** or **the application of wisdom to experience**. Although we would normally go with the renderings *wisdom* or *the application of wisdom to experience*, this time (in Job 5:12), this word is the result of one's wisdom, and therefore should be rendered *enterprise, purpose, undertaking*. Strong's #8454 BDB #444. Job 5:12 6:13 11:6 Prov. 2:7 3:21 8:14

tûwshîyâh (הָיֵשׂות) [pronounced *too-shee-YAW*]	*a lifting up; aid; counsel; wisdom, sound or efficient wisdom, the application of wisdom to experience; abiding success [= the effect or result of applying sound wisdom]*	feminine singular noun	Strong's #8454 BDB #444

The NET Bible: *The noun* הֲיְשׁוּת *(tushiyyah) has a two-fold range of meanings: (1) "sound wisdom" (so KJV, NRSV); "effective counsel" and (2) result (metonymy of effect): "abiding success" (BDB 444 s.v.; W. L. Holladay, Concise Hebrew and Aramaic Lexicon, 388; cf. NIV "victory"). It refers to competent wisdom and its resultant ability to achieve moral success (W. McKane, Proverbs [OTL], 80).*[199]

This word is found in Job and Proverbs, with two mentions from two prophets: Job. 5:12 6:13 12:16 Prov. 2:7 3:21 8:14 18:1 Mic. 6:9 Isa. 28:29.

385. **Masculine_proper_noun:** which means *;* transliterated *.*   Strong's #3144 BDB #444.

386. **Masculine_proper_noun:** Yôwshav^eyâh (הַיְוֹשׁוִּי) [pronounced *yoh-shahv-YAW*], which means *Jehovah makes equal;* transliterated *Joshaviah.*   Strong's #3145 BDB #444. 1Chron. 11:46*

Yôwshav^eyâh (הַיְוֹשׁוִּי) [pronounced *yoh-shahv-YAW*]	*Jehovah dwell; captivity [seat, alteration] of the Lord; Jehovah makes equal;* transliterated *Joshaviah*	masculine singular proper noun	Strong's #3145 BDB #444

387. **Masculine_noun:** which means *emptiness*. Strong's #3445 BDB #445.

388. **Verb:** which means *extend, hold out*. Hiphil only. Strong's #3447 BDB #445.

389. **Masculine_proper_noun:** Yîshay (יְשִׁי) [pronounced *yee-SHAH-ee*], which means *nothing* and is transliterated Jesse. Strong's #3448 BDB #445. 1Sam. 16:1 17:12 20:27 22:7 25:10 2Sam. 20:1 23:1 1Chron. 10:14 12:18

Yîshay (יְשִׁי) [pronounced *yee-SHAH-ee*]	*I possess;* transliterated *Jesse*	masculine proper noun	Strong's #3448 BDB #445

Also spelled ʾÎyshay (יְשִׁיא) [pronounced *ee-SHAH-ee*].

390. **Verb:** yâsham (מֵשִׁי) [pronounced *yaw-SHAM*], which means *to be desolate, to be ruined*. Strong's #3456 BDB #445. Gen. 47:19

yâsham (מֵשִׁי) [pronounced *yaw-SHAM*]	*to be desolate, to be ruined*	3rd person masculine singular, Qal imperfect	Strong's #3456 BDB #445

391. **Feminine_noun:** y^shîymâh (הַמִישִׁי) [pronounced *yesh-ee-MAW*], which means *desolation, destruction*. Strong's #3451 BDB #445. Psalm 55:15*

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[199] From **https://bible.org/netbible/index.htm?pro2.htm** (footnote) accessed November 20, 2014.

yᵉshîymâh (הְמִישִׁי) [pronounced *yesh-ee-MAW*]	*desolation, destruction*	feminine singular noun	Strong's #3451 BDB #445

392. **Masculine_noun:** yᵉshîymôwn (וּמִישִׁי) [pronounced *yᵉ-shee-MOAN*] which means *desert, waste-place*. It is found in Num. 21:20 23:28 Deut. 32:10 1Sam. 23:19, 24 26:1, 3 Psalm 68:7 78:40 106:14 107:4 Isa. 43:19–20.* Strong's #3452 BDB #445. Deut. 32:10 1Sam. 23:19 26:1 Psalm 68:7 106:14

yᵉshîymôwn (וּמִישִׁי) [pronounced *yᵉ-shee-MOAN*]	*desert, wasteland, waste-place;* transliterated *Jeshimon*	masculine singular noun with the definite article	Strong's #3452 BDB #445

Some translations occasionally render this *Jeshimon,* as a proper noun. Given the meaning of yᵉshîymôwn, this is probably a moot point.

393. **Masculine_proper_noun:** Yâshên (ישׁי) [pronounced *yaw-SHANE*], which means *sleeping;* transliterated *Jashen*. Strong's #3464 BDB #445. 2Sam. 23:32

Yâshên (ישׁי) [pronounced *yaw-SHANE*]	*sleeping;* transliterated *Jashen*	masculine singular proper noun	Strong's #3464 BDB #445

394. **Verb1:** yâshan (שׁי) [pronounced *yaw-SHAHN*] and it is a verb for *old*, found in very few places in the OT (Lev. 13:11 26:10 Deut. 4:25*). However, this is according to BDB. The exact same verb is also used for the word *sleep* (as found in Gen. 2:21) which is found sixteen times in the Old Testament. The only reason to treat this as a separate verb is because of its noun cognate, yâshîysh (שׁ י שׁ) [pronounced *yaw-SHEESH*] and it undoubtedly refers to an older person, one who is considered wise because of his age (this word is found only in Job 12:12 15:10 29:8 32:6); and because of its adjectival cognate, yâshân (שׁי) [pronounced *yaw-SHAWN*], also a relatively rare word found in only eight places (Lev. 25:22 26:10 Neh. 3:6 12:39 SOS 7:13 Isa. 22:11). I am not sure how to translate it in such a way to distinguish it from the other, more often used word for *old* , which is zâkên (זק) [pronounced *zaw-KANE*]. Strong's #3462 BDB #445. See below for tables. [note homonym below]. Lev. 13:11 Deut. 4:25

395. **Verb2:** yâshên (שׁי) [pronounced *yaw-SHAYN*], which means *to sleep, to go to sleep, to be asleep*. The only reason to treat this as a separate verb is because of its noun cognate, yâshîysh (שׁ י שׁ) [pronounced *yaw-SHEESH*] (BDB #450. Strong's #3453) and it undoubtedly refers to an older person, one who is considered wise because of his age (this word is found only in Job 12:12 15:10 29:8 32:6); and because of its adjectival cognate, yâshân (שׁי) [pronounced *yaw-SHAWN*] (Strong's #3465 BDB #445), also a relatively rare word found in only eight places (Lev. 25:22 26:10 Neh. 3:6 12:39 SOS 7:13 Isa. 22:11). It is something which is old; it has been kept in the same place for awhile. We have used the verb to describe one remaining in the same place (Lev. 11:13 Deut. 4:25) and we use it to mean sleep (Gen. 2:21 1Kings 19:5 Job 3:13), which means to remain in the same

place for awhile (in the case of Adam, he was anesthetized).   Strong's #3462 BDB #445. Gen. 2:21 41:5 Deut. 4:25 Judges 16:19 Job 3:13 Psalm 44:23 Prov. 4:16

yâshên (יָשֵׁן) [pronounced yaw-SHAYN]	to sleep, to go to sleep, to be asleep	3rd person masculine singular, Qal imperfect	Strong's #3462 BDB #445
yâshên (יָשֵׁן) [pronounced yaw-SHAYN]	to remain a long time; to grow old; to be stored up; to be festering [with leprosy]	3rd person masculine singular, Niphal imperfect	Strong's #3462 BDB #445
yâshên (יָשֵׁן) [pronounced yaw-SHAYN]	to cause to sleep, to make one go to sleep, to entice one to asleep	3rd person masculine singular, Piel imperfect	Strong's #3462 BDB #445

396.   **Adjective1:** yâshên (יָשֵׁן) [pronounced yaw-SHAYN], which means sleeping, asleep, slept. Strong's #3463 BDB #445. 1Sam. 26:7, 12 1Kings 3:20

yâshên (יָשֵׁן) [pronounced yaw-SHAYN]	sleeping, asleep, slept	verbal adjective	Strong's #3463 BDB #445

There are 4 other words which are identical to yâshên, except for the vowel points.

397.   **Adjective:** yâshân (יָשָׁן) [pronounced yaw-SHAWN], also a relatively rare word found in only eight places (Lev. 25:22 26:10 Neh. 3:6 12:39 SOS 7:13 Isa. 22:11*). It is something which is old; it has been kept in the same place for awhile. As an adjective, this word appears twice, acting as a substantive, meaning that which is stored, the old thing, the thing which remains. The connection between the two disparate meanings seems to be old, you have been around for awhile; and sleep, you remain in the same place for awhile. It is not the same as the other, more often used word for old , which is zâkên (זָקֵן) [pronounced zaw-KANE].   Strong's #3465 BDB #445. Lev. 26:10

398.   **Feminine_noun:** The construction of the next line is unusual. You would expect Moses to pen they are asleep; however, we have the noun for sleep and the 3rd person masculine plural, Qal imperfect of the verb to be. Originally, I was going to chalk this up to poetic license; however, God the Holy Spirit, via the doctrine of inspiration, can speak His exact words, even in poetry. This means that they continue to be in a state of sleep. That is, they aren't sleeping as we sleep, but they are in a state which is similar to sleep, inasmuch as they no longer interact with us who are awake. Sleep is Strong's #8142 & 8153 BDB #446. Gen. 28:16 31:40 Psalm 90:5 132:4 Prov. 3:24 4:16 6:4, 9

shᵉnath (תְנַשׁ) [pronounced shᵉnahth]	sleep; a state of sleep	feminine singular noun	Strong's #8153 (= #8142?) BDB #446

The spelling above appears to be for Strong's #8153; spellings for Strong's #8142: shênâh (הֶנַשׁ) [pronounced *shay-NAW*] and shênâʾ (אֶנַשׁ) [pronounced *shay-NAW*]; and there may be some other forms. They all appear to be either the same word; or at the very least, synonyms. There is some disagreement upon the vowel points and this appears to be in the construct form, although that does not fit in with the rest of the sentence.

399. **Verb:** yâshaʿ (עַשִׁי) [pronounced *yaw-SHAHḠ*], which means *to deliver, to save*. Joshua's name was in part built upon this word. This verb is found only in the Hiphil and Niphal and, in the participle, this should be translated *deliverer, savior;* and less literally, *redeemer, rescuer, lifesaver, liberator*.   Strong's #3467   BDB #446. Exodus 2:17 14:30 Deut. 20:4 22:27 Joshua 10:6 22:22 Judges 2:16 3:9, 15 6:31, 36 10:1 1Sam. 4:3 7:8 9:16 10:19, 27 11:3 14:6, 39 17:47 23:2, 5 25:26 2Sam. 3:18 14:4 22:3, 4, 42 Psalm 7:1, 10 12:1 33:16 34:6 44:3, 6 54:1 55:16 57:3 59:2 106:8, 10, 21 118:25

yâshaʿ (עַשִׁי) [pronounced *yaw-SHAHḠ*]	*to deliver, to save; to set free, to preserve; to aid, to give relief, to give help to*	3ʳᵈ person masculine singular, Hiphil imperfect	Strong's #3467 BDB #446
yâshaʿ (עַשִׁי) [pronounced *yaw-SHAHḠ*]	*delivering, saving; helping*	Hiphil participle	Strong's #3467 BDB #446
yâshaʿ (עַשִׁי) [pronounced *yaw-SHAHḠ*]	*to deliver, to save;* in this form, *the deliverer, the savior, the one saving (delivering, helping)*	Hiphil participle (with the definite article)	Strong's #3467 BDB #446
yâshaʿ (עַשִׁי) [pronounced *yaw-SHAHḠ*]	*deliverer, savior, saving;* less literally, *redeemer, rescuer, lifesaver, liberator*	masculine singular, Hiphil participle	Strong's #3467 BDB #446
yâshaʿ (עַשִׁי) [pronounced *yaw-SHAHḠ*]	*to be delivered, to saved; to be freed, to be preserved; to be helped; to conquer*	3ʳᵈ person masculine singular, Niphal imperfect	Strong's #3467 BDB #446

400. **Masculine_noun:** yêshaʿ (עַשִׁי) [pronounced *YAY-shahǵ*], which means *deliverance; aid; salvation; safety, welfare*.   It is rendered *safety* or *salvation* in the KJV (2Sam. 22:3 Job 5:4, 11 Psalm 12:5 18:2 Habak. 3:13, 18). This is the masculine noun; there is also the corresponding feminine noun which is also rendered *salvation* (see below Strong's #3444 BDB #447). Strong's #3468 BDB #447.

[Job 5:4, 11—fix pronunciation]   2Sam. 22:3, 51 (plural) 23:5 1Chron. 16:35 Psalm 24:5 44:4 51:12 62:1 85:1

yêshaʿ (עֶשִׁי) [pronounced YAY-shahǵ]	deliverance; aid; salvation; safety, welfare	masculine singular noun with the 3rd person masculine singular suffix	Strong's #3468 BDB #447

401. **Proper_noun:** Yêshûwaʿ (עושִׁי) [pronounced yay-SHOO-ahǵ], which means *salvation, deliverance;* and it is transliterated *Joshua* or *Jeshua*. This is equivalent to the Aramaic form found in Strong's #3443 BDB #1096. Strong's #3442 BDB #221. Psalm (96:2)

402. **Feminine_noun:** yᵉshûwʿâh (הָעושִׁי) [pronounced yᵉshoo-ǴAW], which means *deliverance, salvation*. Strong's #3444 BDB #447. Gen. 49:18 Exodus 14:13 15:2 1Sam. 2:1b 14:45 Psalm **21:1** 24:5 62:2 68:19 **96:2** 106:4 118:14 The Jewish Messiah

yᵉshûwʿâh (הָעושִׁי) [pronounced yᵉshoo-ǴAW]	deliverance, salvation	feminine singular noun	Strong's #3444 BDB #447

This word is transliterated *Joshua [Yeshuah];* the Greek equivalent to *Joshua* is *Jesus*. However, the actual proper noun *Joshua* is actually Yᵉhôwshûaʿ (עושׂוהְי) [pronounced yᵉhoh-SHOO-ahǵ]. However, this form, also found in Neh. 8:17, but usually translated Jeshua (see, for instance, Neh. 12:1, 7) is actually closer to the Greek name *Jesus*. First of all, there is no *j* in the Greek or the Hebrew. Often, in the Hebrew, their yodh (י = y) is transliterated with a *j*. The Greek will sometimes transliterate the Hebrew yodh with the Greek iota (ι = i). Secondly, the Greek has no equivalent letter for ה or ע so, when a word ends in either of those letters, the Greeks would transliterate this with an *s* on the end instead (in our English versions, we are often unaware of this, because, in order to maintain consistency with names, most English versions transliterate these names the same, Old or New Testaments, so that we don't think they are different people). Finally, in the Hebrew, there is the letter sîyn (שׂ = s) and the letter shîyn (שׁ = sh). The Greek transliterates either of these with a sigma (σ or ς at the end of a word), so Joshua or Jeshua is transliterated *Jesus*.

403. **Masculine_proper_noun:** Showaʿ (עוש) [pronounced SHOO-ahǵ], which means *wealth;* transliterated *Shua, Shuah*. This might be slightly misplaced. Strong's #7770 BDB #447. Gen. 38:2

Showaʿ (עַוש) [pronounced SHOO-ahǵ]	wealth; transliterated Shua, Shuah	masculine singular proper noun	Strong's #7770 BDB #447

404. **Adjective:** which means *free, independent, noble*. Strong's #7771 BDB #447.

405. **Masculine_noun:** which means *opulence*. Strong's #7769 BDB #447.

406. **Masculine_proper_noun:** Hôwshêaʿ (הוֹשֵׁעַ) [pronounced *hoh-SHAY-ahǵ*], which means *salvation, deliverance* and is transliterated *Hoshea.* Strong's #1954 BDB #448.

Hôwshêaʿ (הוֹשֵׁעַ) [pronounced *hoh-SHAY-ahǵ*]	*salvation* (Strong's #1954 BDB #448), is found only in Deut. 32:44 Num. 13:8, 16	masculine proper noun	Strong's #1954 BDB #448

407. **Masculine_proper_noun:** which means *Yah has saved* and is transliterated . Strong's #1955 BDB #448.

408. **Feminine_noun:** môwshâʿôwth (מוֹשָׁעוֹת) [pronounced *moh-shaw-ǴOHTH*], which means *saving acts, acts of deliverance, salvations; deliverances.* Found only in Psalm 68:21 in the plural.* Strong's #4190 BDB #448. Psalm 68:20*

môwshâʿôwth (מוֹשָׁעוֹת) [pronounced *moh-shaw-ǴOHTH*]	*saving acts, acts of deliverance, salvations; deliverances*	feminine plural noun	Strong's #4190 BDB #448

409. **Masculine_proper_noun:** which means *deliverance* and is transliterated *Mesha.* Strong's #4338 BDB #448.

410. **Masculine_proper_noun:** which means *deliverance* and is transliterated . Strong's #4337 BDB #448.

411. **Feminine_noun:** tᵉshûwʿâh (הָעוֹשֻׁתָ) [pronounced *tᵉ-shoo-ǴAW*], which means *deliverance, salvation.* Usually, this word is used in conjunction with God, as in God provides the deliverance or the salvation (1Sam. 11:13   2Kings 13:17   Psalm 38:22); it can be used in a temporal sense (Judges 15:18   2Sam. 19:2   Prov. 21:31), an eternal sense (Psalm 51:14   71:15); and there are times where it appears to be both (Psalm 119:41   146:3). Surprisingly enough, this is the first appearance of this word in Scripture (it is not found in any of the writings of Moses or in the book of Job; and it is found but this one time in the book of Judges). It is found 31 times in the Old Testament. Strong's #8668 BDB #448. Judges **15:18** 1Sam. 11:9, 13 19:5 2Sam. 19:2 23:10 Psalm 33:17 51:14 60:11 146:3

tᵉshûwʿâh (הָעוֹשֻׁתָ) [pronounced *tᵉ-shoo-ǴAW*]	*deliverance, salvation; victory*	feminine singular noun	Strong's #8668 BDB #448

412. **Masculine_noun:** yâshᵉphêh (הֵפְשָׁי) [pronounced *yaw-shehf-AY*], which means *jasper; some precious stone.* Strong's #3471 BDB #448. Exodus 28:20 ***

yâshᵉphêh (הֵפְשָׁי) [pronounced *yaw-shehf-AY*]	*jasper; some precious stone*	masculine singular noun	Strong's #3471 BDB #448

413. **Verb:** yâshar (רַשָׁי) [pronounced *yaw-SHAHR*], which means *to be smooth, straight, right;* figuratively, it means *to be pleasing, agreeable, right* (particularly when

followed by *in my eyes*). It can also be used in an ethical sense, meaning *straightforward, upright*. Yâshar has three chief meanings in the Qal: (1) *to go straight* (and 1Sam. 4:12 is the only passage quoted by BDB, even though it is in the Piel); (2) *to be pleasing, agreeable, to be right;* (3) *to be straightforward, to be upright, to be right* (in an ethical sense). The three Piel meanings are: (1) *to make smooth, to make straight, to make straight one's going, to go straightforward;* (2) *to lead straight along, to direct;* (3) *to esteem as right, to approve of*. Strong's #3474 BDB #448. Judges 14:3 1Sam. (**4:12**—not in 1Sam) 6:12 18:20, 26 2Sam. 17:4 1Kings 6:35 9:12 1Chron. 13:4 Prov. 3:6 4:25 9:15

yâshar (רֵשָׁי) [pronounced *yaw-SHAHR*]	*to be smooth, straight, right;* figuratively, it means *to be pleasing, agreeable, right* (particularly when followed by *in my eyes*)	3rd person masculine singular, Qal imperfect	Strong's #3474 BDB #448
yâshar (רֵשָׁי) [pronounced *yaw-SHAHR*]	*to make smooth, to make straight, to make straight one's going, to go straightforward; to lead straight along, to direct; to esteem as right, to approve of*	3rd person masculine singular, Piel imperfect	Strong's #3474 BDB #448
yâshar (רֵשָׁי) [pronounced *yaw-SHAHR*]	*those making smooth, the ones who make straight, those going straightforward; those leading straight along, the ones directing; those esteeming as right, the ones giving approval to*	masculine plural, Piel participle; with the definite article	Strong's #3474 BDB #448
yâshar (רֵשָׁי) [pronounced *yaw-SHAHR*]	*to be made level; to be laid smoothly out*	3rd person masculine singular, Pual imperfect	Strong's #3474 BDB #448
yâshar (רֵשָׁי) [pronounced *yaw-SHAHR*]	*being made level; laid smoothly out*	Pual participle	Strong's #3474 BDB #448
yâshar (רֵשָׁי) [pronounced *yaw-SHAHR*]	*to make straight, to look straight*	3rd person masculine singular, Hiphil imperfect	Strong's #3474 BDB #448

I may need to check Gesenius on the Pual and Hiphil.

414. **Adjective:** yâshâr (רָשָׁי) [pronounced *yaw-SHAWR*], which means *right, correct, accurate, lacking in contradictions, upright, straight, uniform, having internal integrity, even*. As a substantive, it refers to a man with morality, personal integrity and accurate thinking; *upright* simply does not convey enough; nor does *morally right, morally upright,* but I don't see many one or two-word options here. When teaching non-Euclidian geometry to my students, I taught them the concept of internal uniformity—that is, there could be no internal contradictions. When used of God, yâshâr means *no internal contradictions*. When describing man, it refers to *moral stability and stable, correct behavior and thinking*. Rotherham suggests *fair* or *equitable* as possible renderings. Strong's #3477 BDB #449. **Doctrine of the Lost Books** Exodus 15:26 Deut. 21:9 32:4 Joshua 9:25 10:13 Judges 17:6 1Sam. 12:23 29:6 2Sam. 1:18 19:6 Job 1:1, 8 8:6 17:8 Psalm 7:10 19:8 32:11 33:1, 4 64:10 73:1 Prov. 2:7 3:32 8:9

yâshâr (רָשָׁי) [pronounced *yaw-SHAWR*]	*right, correct, accurate, lacking in contradictions, upright, straight, uniform, having internal integrity, even*	feminine singular adjective which can act like a substantive; with a definite article	Strong's #3477 BDB #449

It is unclear whether this is a proper noun, as in the name of the book or of the person who wrote it; or whether this is a description of sorts of the book.

415. **Masculine_noun:** yôsher (רָשָׁי) [pronounced *YOH-shur*], which means *straightness [of the way],* figuratively: *uprightness, moral integrity; that which is right; that which ought to be done*. Strong's #3476 BDB #449. (see Strong's #3477 above) 1Kings 9:4 Job 6:25 Prov. 2:13 4:11

yôsher (רָשָׁי) [pronounced *YOH-shur*]	*straightness [of the way],* figuratively: *uprightness, moral integrity; that which is right; that which ought to be done*	masculine singular noun	Strong's #3476 BDB #449

416. **Noun:** yᵉshurûn (יְשֻׁרוּן) [pronounced *yesh-oo-ROOM* or *yᵉ-shoo-ROOM*], and it is a word built upon the word for *uprightness*. BDB gives this as a Poetical name for Israel—Israel as spiritually mature. Thieme gives this as a coined word of Moses (which is quite likely true), which refers to the handful of believers upon whose shoulders rest the fate of a nation—Thieme used to call such a person a *spiritual atlas*. There are not enough believers to make up a pivot, so it is these few believers who preserve a nation. And we have a large number of alternate readings: *good little people; darling honest one; a poetical and fond or pet name for Israel*.[200]

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[200] Rotherham's *The Emphasized Bible*, Kregel Publications, printed 1971; p. 232.

Let me give you the other passages where this word occurs: "Yᵉhowah from Sinai has come and He has risen from Seir for them; He has shone from Mount Paran and He has come—myriads of holy ones. At His right hand: springs for them. Also, He [is] loving peoples; all His holy ones [are] in your hand; and they, even they, sat down at your foot. He lifts up at Your words. A law Moses has commanded us, a possession of the assembly of Jacob; and He [or, he] is in Yêshurum king in gathering heads of people together, tribes of Israel." (Deut. 33:2–5). "There is none like the God of Yᵉshurun, riding the heavens in your help and in His excellency the skies." (Deut. 33:26). "And now hear, O Jacob, My servant, and Israel, whom I have chosen: thus proclaims Yᵉhowah, your Maker, and formed you out from the womb, Who will help you; Fear not, my servant Jacob, and Yᵉshurun, whom I have chosen." (Isa. 44:1–2). Notice there is a parallelism in vv. 1 and 2: Jacob was a scoundrel and a cad, who was also given the name Israel to refer to him when more mature (he was never a spiritual giant). Because Jacob was a scheming manipulator early in life and a whiner for the rest of his life, particularly when he did not get his way, giving him the name Israel is almost humorous in a way; it more points to his potential than what he actually achieved. The contrasting use of the name Jacob with Israel here and then Jacob with Yᵉshurun would indicate that the traditional view, that Yᵉshurun refers to a spiritually grown Israel, is the best explanation. Strong's #3484 BDB #449. Deut. **32:15**

417. **Masculine_proper_noun:** which means *uprightness* and is transliterated . Strong's #3475 BDB #449.

418. **Feminine_noun:** yishᵉrâh (הָרְשִׁי) [pronounced *yihsh-RAW*], which means *uprightness, integrity*. Strong's #3483 BDB #449. 1Kings 3:6*

yishᵉrâh (הָרְשִׁי) [pronounced *yihsh-RAW*]	*uprightness, integrity*	feminine singular noun	Strong's #3483 BDB #449

419. **Masculine_proper_noun:** which means *the upright one* and is transliterated . Strong's #3484 BDB #449.

420. **Masculine_noun:** mêyshârîym (םיִרָשׁיֵמ) [pronounced *may-shaw-REEM*], which means *evenness, uprightness, equity; equities, just acts, righteous decisions*. Always in the plural. Strong's #4339 BDB #449. Psalm 96:10 99:4 Prov. 1:3 2:9 8:6

mêyshârîym (םיִרָשׁיֵמ) [pronounced *may-shaw-REEM*]	*straightness [of the way], evenness, uprightness, equity; equities, justice, righteous or just acts, righteous decisions; peace, friendship*	masculine plural noun	Strong's #4339 BDB #449

Mêyshârîym is found about 20 times in Scripture, and never in the singular.

421. **Masculine_singular_noun:** mîyshôwr (רֹושׁימ) [pronounced *mee-SHORE*], which means *level country, plain, table-land, level place* (it comes from the word which means *straight, upright*). Strong's #4334 BDB #449. Deut. 3:10 4:43 Joshua 13:16

mîyshôwr (רֹושׁימ) [pronounced *meet-SHORE*]	*level country, plain, table-land, level place* (it comes from the word which means *straight, upright*)	masculine singular noun with the definite article	Strong's #4334 BDB #449

422. **Proper_noun/location:** which means *;* transliterated *Sharon*. Strong's #8289 BDB #450.

423. **Adjective:** which means *aged, decrepit*. 2Chron. 36:17.* Strong's #3486 BDB #450.

424. **Adjective:** yâshîysh (שׁי שׁי) [pronounced *yaw-SHEESH*] and it undoubtedly refers to an older person, one who is considered wise because of his age (this word is found only in Job 12:12 15:10 29:8 32:6). Barnes points out that this refers to one with gray hair, that it is a poetical word chiefly, and used for one who is decrepit with age (see Job 29:8 15:10 32:6 2Chron. 36:17). Strong's #3453 BDB #450. Job 12:12

425. **Masculine_proper_noun:** which means *aged; old;* transliterated . Strong's #3454 BDB #450.

426. **Feminine_noun:** yâthêd (דֵתָי) [pronounced *yaw-THADE*], which means *pin, stake, nail, peg*. Although some translations go with the translation *tent peg,* I think that *tent pin* more accurate renders the original Hebrew word. There is a word similar to this in Deut. 23:14 which means *spade, paddle* (see Gesenius on this). Strong's #3489 BDB #450. Exodus 27:19 Judges 4:21 5:26

yâthêd (דֵתָי) [pronounced *yaw-THADE*]	*pin, stake, nail, peg; tent pin, tent stake; nail, pin (figuratively); pin (used in weaving)*	feminine singular noun	Strong's #3489 BDB #450

427. **Verb:** which means *to beat with a club, to chastise*. Strong's #8456 BDB #450.

428. **Masculine_noun:** which means *name of a weapon, possibly a club, mace*. Strong's #3490 BDB #450.

429. **Masculine_noun:** yâthôwm (םֹותָי) [pronounced *yaw-THOHM*], which means *orphan; fatherless*. Strong's #3490 BDB #450. Exodus 22:22, 24 Deut. 16:11 Psalm 10:14, 18 68:5 146:9

yâthôwm (םֹותָי) [pronounced *yaw-THOM*]	*orphan; fatherless [child]*	masculine singular noun	Strong's #3490 BDB #450

430.   **Masculine_proper_noun:** Yithᵉmâh (הָמְתִי) [pronounced *yith-MAW*], which means *orphan;* transliterated *Ithmah*. Strong's #3495 BDB #450. 1Chron. 11:46*

Yithᵉmâh (הָמְתִי) [pronounced *yith-MAW*]	*orphan;* transliterated *Ithmah*	masculine singular proper noun	Strong's #3495 BDB #450

431.   **Adjective:** ʾêthân (וְתֵא) [pronounced *â-thawn*], which means, *perennial, ever-flowing, permanent, constant*. This is a word used primarily of water; however, in reference to a nation or a person, this is one which has been around for a long time in a position of importance; therefore, we will go with *well-established*. ʾêythân (אֵ) [pronounced *ay-THAWN*] and which means *perennial, ever-flowing,* and therefore, *permanent*. Strong's #386(388?) BDB #450. (Strong's places this with the aleph's and BDB with the yod's) Gen. 49:24 Exodus 14:27 Deut. 21:4 Job 12:19

ʾêthân (וְתֵא) [pronounced *â-thawn*]	*perennial, ever-flowing, permanent, constant; well-established*	masculine singular adjective	Strong's #386 (#388?) BDB #450

When associated with water, most translated this, *to its normal flow, perennial flow, normal course, usual flow* (see Exodus 14:27).

This is a word used primarily of water; however, in reference to a nation or a person, this is one which has been around for a long time in a position of importance.

432.   **Masculine_proper_noun:** ʾÊthânîym (םיִנָתֵא) [pronounced *â-thawn*]; alternate spelling. 1Kings 8:2

ʾÊthânîym (םיִנָתֵא) [pronounced *â-thawn*]; sometimes spelled with another yod	*perennial, ever-flowing, enduring, permanent, constant; well-established;* transliterated *Ethanim*	masculine plural noun; proper noun; with the definite article	Strong's #388 BDB #450

433.   **Masculine_proper_noun:** ʾÊythân (וְתֵיא) [pronounced *ay-THAWN*], which means *permanent, enduring;* transliterated *Ethan*. Strong's #387 BDB #450. 1Kings 4:31 1Chron. 15:17 Psalm 89 inscription

ʾÊythân (וְתֵיא) [pronounced *ay-THAWN*]	*permanent, enduring;* transliterated *Ethan*	masculine singular proper noun	Strong's #387 BDB #450

434.   **Proper_noun/location:** which means *;* transliterated . Strong's #3497 BDB #451.

435.   **Verb:** yâthar (רַתָי) [pronounced *yaw-THAHR*], which means *to remain over, to remain*. In the Niphal, it means *to be left over, to be left behind*. In the Niphal participle, it means *remaining, left over, left behind*. Strong's #3498 BDB #451. Gen. 30:35 32:24 44:20 49:4 Exodus 10:15 12:10 16:19 28:10 29:34

Joshua 11:11, 22 18:2 Judges 9:5 1Sam. 2:36 15:15 25:34 30:9 2Sam. 8:4 13:30 17:12 1Kings 9:20 Psalm 106:11 Prov. 2:21

yâthar (רתָיֵ) [pronounced *yaw-THAHR*]	*to be redundant, to abound; to be over and above, to be left over, to remain over, to remain; to be beyond measure, to exceed bounds, to be preeminent, to excel*	3rd person masculine singular, Qal imperfect	Strong's #3498 BDB #451
yâthar (רתָיֵ) [pronounced *yaw-THAHR*]	*the remaining in one; that which is left over, the remainder, the rest; gain*	Qal active participle with the definite article	Strong's #3498 BDB #451
yâthar (רתָיֵ) [pronounced *yaw-THAHR*]	*more, farther*	Qal active participle with the definite article used as an adverb	Strong's #3498 BDB #451
yâthar (רתָיֵ) [pronounced *yaw-THAHR*]	*to be left over, to be left behind, to remain; to excel, to be superior [to the rest]; to gain a victory*	3rd person masculine singular, Niphal perfect, pausal form	Strong's #3498 BDB #451
yâthar (רתָיֵ) [pronounced *yaw-THAHR*]	*the one remaining, the one left over, the one who is left behind*	masculine singular, Niphal participle with the definite article	Strong's #3498 BDB #451
yâthar (רתָיֵ) [pronounced *yaw-THAHR*]	*those remaining, the ones left over, those left behind*	masculine plural, Niphal participle	Strong's #3498 BDB #451
yâthar (רתָיֵ) [pronounced *yaw-THAHR*]	*the ones remaining, the ones left over, the ones who are left behind*	masculine plural, Niphal participle with the definite article	Strong's #3498 BDB #451

yâthar (רַתָי) [pronounced *yaw-THAHR*]	*to save over, to preserve alive; to cause someone to abound with something; to let remain, to leave; to make profit; to show [have] excess*	3rd person masculine singular, Hiphil imperfect	Strong's #3498 BDB #451

436. **Yather combo:** 2Sam. 17:12

lô ̓ (אול or אל) [pronounced *low*]	*not, no*	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
yâthar (רַתָי) [pronounced *yaw-THAHR*]	*to be left over, to be left behind, to remain; to excel, to be superior [to the rest]; to gain a victory*	3rd person masculine singular, Niphal perfect	Strong's #3498 BDB #451

Literally, this reads, *and he does not remain, and he is not left over*. With the word below, this appears to have the sense of, *and not one remains among him, and no one remains among him*. However, I should point out, I could not find justification for this in Gesenius.

bᵉ (ב) [pronounced *bᵉʰ*]	*in, into, through; among, in the midst of; at, by, near, on, before, in the presence of, upon; with; to, unto, upon, up to; in respect to, on account of; by means of, about, concerning*	primarily a preposition of proximity; however, it has a multitude of functions; with the 3rd person masculine singular suffix	No Strong's # BDB #88

However, BDB allows for the verb and the bêyth preposition to be translated *to be left of*.[201]

437. **Masculine_noun1:** yether (רתֶי) [pronounced *YEH-ther*] and it is rendered *excellency* (Gen. 49:3 Prov. 17:7), *residue, rest of, remainder* (Ex. 10:5 Lev. 14:17 1Kings 11:41 12:23), and *cord* (Judges 16:7 Job 30:11 Psalm 11:2). It is not clear to me how one would tie these meanings together. However, the most common usage appears to be *residue, remainder*. In Job 4:21, the tent-peg seems so apropos and poetic. Strong's #3499 BDB #451. [homonym = Strong's #3499 BDB #452; see below]. Gen. 49:3 Exodus 10:5 23:11 Deut. 3:11 1Sam. 13:2 2Sam. 10:10 12:28 21:2 Job 4:21

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[201] *The Brown-Driver-Briggs Hebrew and English Lexicon;* Hendrickson Publishers; ©1996; p. 451.

yether (רֶתֶי) [pronounced *YEH-ther*]	*residue, remainder, remnant, [the] rest [of]; other part; excess; abundantly (adverb); abundance, affluence; superiority, preeminence, excellency*	masculine singular construct	Strong's #3499 (#3498) BDB #451

438. **Masculine_noun2:** yether (רֶתֶי) [pronounced *YEH-ther*], which means *cord, bowstring*. Because of its usage in Psalm 11:2, *bowstring* seems to be the most accurate rendering. Keil and Delitzsch say that it could refer to a harp of guitar string, although we have no Scriptural evidence for that. This word is a homonym. Strong's #3499 BDB #452. [homonym = Strong's #3499 BDB #451; see above]. Judges 16:7

439. **Masculine_proper_noun:** Yether (רֶתֶי) [pronounced *YEH-thehr*], which means *abundance* and is transliterated *Jether, Yether*. Strong's #3500 BDB #452. 1Kings 2:5

Yether (רֶתֶי) [pronounced *YEH-thehr*]	*abundance* and is transliterated *Jether, Yether*	masculine singular proper noun	Strong's #3500 BDB #452

440. **Masculine_proper_noun:** Yithᵉrâʾ (אֶרְתִי) [pronounced *yihth-RAW*], which means *abundance;* and is transliterated *Ithra, Yithra*. Strong's #3501 BDB #452. 2Sam. 17:25

Yithᵉrâʾ (אֶרְתִי) [pronounced *yihth-RAW*]	*abundance;* and is transliterated *Ithra, Yithra*	masculine singular proper noun	Strong's #3501 BDB #452

441. **Feminine_noun:** which means *abundance, riches*. Strong's #3505 BDB #452.

442. **Masculine_proper_noun:** Yithᵉrôw (ורְתִי) [pronounced *yihth-ROW*], which means *his abundance; his excellence* and is transliterated *Jethro, Jether*. Strong's #3503 BDB #452. Exodus 3:1 4:18 18:1

Yithᵉrôw (ורְתִי) [pronounced *yihth-ROW*]	*his abundance; his excellence* and is transliterated *Jethro, Jether*	masculine singular proper noun	Strong's #3503 BDB #452

443. **Gentilic_adjective:** Yithᵉrîy (יִרְתִי) [pronounced *yihth-REE*], which means *excellence, preeminence;* a descendant of Jether; from the city of Jattir; transliterated *Ithrite, Yithrite*. Strong's #3505 BDB #452. 2Sam. 23:38 1Chron. 11:40

Yith^erîy (יִרְתִּי) [pronounced *yihth-REE*]	*excellence, preeminence; a descendant of Jether; from the city of Jattir; transliterated Ithrite, Yithrite*	gentilic singular adjective with the definite article	Strong's #3505 BDB #452

444. **Masculine_noun:** yôwthêr (רֵתוֹי) [pronounced *yoh-THAYR*], which means *1) superiority, advantage, excess (noun masculine); 2) excess, better (adverb); 3) besides, moreover, more (conjunction)*. Strong's #3148 BDB #452. Eccles. 2:15

yôwthêr (רֵתוֹי) [pronounced *yoh-THAYR*]	*1) superiority, advantage, excess (noun masculine); 2) excess, better (adverb); 3) besides, moreover, more (conjunction)*	masculine singular noun; adverb; conjunction	Strong's #3148 BDB #452

445. **Feminine_noun:** yôthereth (תֶרֶתֹי) [pronounced *yoh-THEH-rehth*], which means *appendage; overhang, protrusion, the caudate lobe of the liver of a sacrificial animal; the lobe or flap of the liver*. Strong's #3508 BDB #452. Exodus 29:13

yôthereth (תֶרֶתֹי) [pronounced *yoh-THEH-rehth*]	*appendage; overhang, protrusion, the caudate lobe of the liver of a sacrificial animal; the lobe or flap of the liver*	feminine singular noun with the definite article	Strong's #3508 BDB #452

446. **Masculine_noun:** yithrôn (וֹרתִי) [pronounced *yihth-ROWN*], which means *advantage, profit; preeminence, gain*. Strong's #3504 BDB #452. Eccles. 1:3 2:11

yithrôn (וֹרתִי) [pronounced *yihth-ROWN*]	*advantage, profit; preeminence, gain*	masculine singular noun	Strong's #3504 BDB #452

This word is found 10 times in the Bible; and only in the book of Ecclesiastes.

447. **Masculine_proper_noun:** Yith^erân (וֹרתִי) [pronounced *yihth-RAWN*], which means *superior, advantage, abundance?* and is transliterated *Ithran*. Strong's #3506 BDB #452. Gen. 36:26

Yith^erân (וֹרתִי) [pronounced *yihth-RAWN*]	*superior, advantage, abundance?* and is transliterated *Ithran*	masculine singular proper noun	Strong's #3506 BDB #452

448. **Masculine_proper_noun:** which means *abundance, superabundance* and is transliterated . Strong's #1956 BDB #452.

449. **Masculine_noun:** mêythârîym (מֵיתָרֶיךָ) [pronounced *may-thahr-EEM*], which means *cords [used to secure the tabernacle], strings [of bows]*. Strong's #4340 BDB #452. Psalm 21:12

mêythârîym (מֵיתָרֶיךָ) [pronounced *may-thar-EEM*]	*cords [used to secure the tabernacle], strings [of bows]*	masculine plural noun with the 2nd person masculine singular suffix	Strong's #4340 BDB #452

This word is always found in the plural and always with a suffix.

450. **Proper_noun_location:** Yattir (יַתִּר) [pronounced *yaht-TEER*], which means *nothing;* and is transliterated . Strong's #3492 BDB #452. 1Sam. 30:27

Yattîr (יַתִּר) [pronounced *yaht-TEER*]	this is transliterated *Jattir*	proper noun; a location	Strong's #3492 BDB #452

This is also spelled yattîyr (יַתִּיר) [pronounced *yaht-TEER*].

451. **Masculine_proper_noun:** Yith\`re\`âm (יִתְרְעָם) [pronounced *yithe-reh-ĠAWM*], which means *excellence of people; profit of the people* and is transliterated *Ithream*. Strong's #3507 BDB #453. 2Sam. 3:5

Yith\`re\`âm (יִתְרְעָם) [pronounced *yithe-reh-ĠAWM*]	*excellence of people; profit of the people;* transliterated *Ithream*	masculine singular proper noun	Strong's #3507 BDB #453

452. **Masculine_proper_noun:** Y\`thêth (תֵתִי) [pronounced *yeh-THAYTH*], which means *a nail;* and is transliterated *Jetheth*. Strong's #3509 BDB #453. Gen. 36:40

Y\`thêth (תֵתִי) [pronounced *yeh-THAYTH*]	*a nail;* and is transliterated *Jetheth*	masculine singular proper noun	Strong's #3509 BDB #453

11.   כ, final ך   Kaph (20) כ is written *k* and spoken *kh;* כּ is written and spoken *k*

1.   **Prefixed_substantive_and_preposition:** kaph or k\` (כ) [pronounced *k\`*], which means *like, as, according to*. **Adverb of quality:** ❸ When this is combined with numbers or measures of space or time given in round numbers, it means *about, approximately*. **Preposition:** ❶ It means *like, as* ❺ when this is combined with an infinitive, it can also take on the meaning *as, often, when, as soon as*. Strong's #none   BDB #453. [**The numbers match Gesenius, p. 378–379**]. Gen. 1:26 2:18 3:5 4:17 5:3 9:3 10:9 13:10 18:1 19:8 21:4, 16 22:17 24:30 25:25, **31** 26:4 28:14 29:13 30:34 32:12, 19 33:10 34:15 38:11, 24 39:10 40:5

41:12 42:30 43:33 44:2 45:23 48:5 49:4 Exodus 4:6 5:7 8:10 9:14 11:1 15:5
16:14 19:18 21:7 22:17 23:24 24:10 26:30 28:8 29:41 30:32 32:13 33:9
Lev. 18:3 Deut. 3:20 16:6 20:8 30:2 31:24 Joshua 1:7, 15, 17 3:4, 8, 15 4:1
5:1 7:3 8:19 10:13 Judges 1:20 2:4 3:29 8:2 18:1, 10 21:22 1Sam. 2:2, 13
4:18, 20 5:10 10:9 Job 3:16 10:19 (see below) 13:2—Hebrew spacing might be
improved] 1Sam. 1:24 9:16 13:14 14:2, 7, 14, 21 15:22 17:7 19:7 20:3 21:5
22:2 25:2, 9 26:15 29:9 30:24 2Sam. 2:18 3:39 9:8 12:3 13:36 15:6 18:3, 27
19:14 21:19 22:21 23:4 24:3 1Kings 1:21 2:3, 6 3:12 4:20 5:7 7:8 9:1
1Chron. 11:3 12:8 16:19 17:3 Job 2:10 3:16 21:12 Psalm 2:9 7:2, 8 23:9 29:6
51 inscription 52:2 55:6, 12 59:6 62:3, 12 64:3 103:5 106:9, 45 118:12 133:2
Prov. 1:12 2:4 3:12 4:18 5:4 6:5 7:1, 22 Eccles. 2:13 Zech. 12:8

kaph or k^e (כ) [pronounced k^e]	*like, as, just as; according to, after; about, approximately*	preposition of comparison, resemblance or approximation	No Strong's # BDB #453

The kaph preposition can be used of time, and translated *about, at; as, when, at the time of*.[202]

kaph or k^e (כ) [pronounced k^e]	*like, as, just as; according to, after; about, approximately;* combined with an infinitive, it can also take on the meaning *as, often, when, as soon as*	preposition of comparison, resemblance or approximation	No Strong's # BDB #453

This can be used like κατά, which means *according to a norm, standard or rule*.

2. **Kaph doubled:** We then have *as...and as*. When we find this repeated, the two kaph's signify completeness of correspondence between two objects. Gesenius suggests *as...so; how...thus; as well...as*.   Strong's #none   BDB #453. Joshua 14:11 Judges 8:18 14:11 1Sam. 30:24

kaph or k^e (כ) [pronounced k^e]	*like, as, according to; about, approximately*	preposition of comparison or approximation	No Strong's # BDB #453

When the kaph preposition is doubled, it should be rendered *as...and as, as...so; how...thus; as well...as*.

3. **Compound_preposition:** kaph or k^e (כ) [pronounced k^e], which means *like, as, according to*. Strong's #none   BDB #453. K^e is rarely combined with any

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[202] As per *The Brown-Driver-Briggs Hebrew and English Lexicon;* Hendrickson Publishers; ©1996; p. 454.

preposition. We find it very occasionally affixed to bêyth preposition b^e (בְּ) [pronounced *b^{eh}*] and it denotes proximity. It is translated *in, among, into, against, with, at, through, by*. Strong's #none BDB #88. This compound is found in Judges 20:32 1Sam. 6:14 14:14 (where it is thought to be corrupt) 1Kings 13:6 Isa. 1:26 Jer. 33:7, 11 I haven't studied know what they mean together. Gesenius offers a reference to his grammar book and BDB, although mentioning the two together, never really offers us a rendering for them.

kaph or k^e (כְּ) [pronounced *k^e*]	*like, as, according to; about, approximately*	preposition of comparison or approximation	No Strong's # BDB #453
b^e (בְּ) [pronounced *b^{eh}*]	*in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within*	a preposition of proximity	Strong's #none BDB #88

It is unclear from Gesenius and BDB what these two prepositions mean together. BDB says that this particular passage (1Sam. 14:14) is apparently corrupt.

4. **Kaph_compound:** with zeh (זֶה) [pronounced *zeh*] See **Strong's #2063**.

5. **Kaph_compound:** for ka'ăsher (כַּאֲשֶׁר) [pronounced *kah-uh-SHER*], see **BDB #81**.

6. **Kaph_compound:** for kaph + asher, see **BDB #81**.

7. **Kaph_compound:** 1Sam. 25:9

kaph or k^e (כְּ) [pronounced *k^e*]	*like, as, according to; about, approximately*	preposition of comparison or approximation	No Strong's # BDB #453
kôl (כֹּל) [pronounced *kohl*]	with a plural noun, it is rendered *all of; any of*	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481

Do these mean something together? I believe I put this with the kôl definition.

8. **Adverb/conjunction:** k^{e}môw (כְּמוֹ) [pronounced *k^{e}moh*], which means *like, as, when; thus, so*. It appears to be equivalent to the prefixed preposition kaph. It means *like, as, when;* it is equivalent to the kâph prefixed preposition when used before suffixes. It can also be taken as a demonstrative adverb of quality, and translate it *thus, so*. Strong's #3644 BDB #455. Gen. 19:15 44:15 Exodus 10:14 11:6 15:8, 11 Deut. 4:32 5:14 1Sam. 10:24, [27] 1Kings 3:12 Job 1:8 10:22 12:3 14:9 19:22 Psalm 29:6 61:6 63:5 73:15 89:46

k^{e}mô (כְּמוֹ) [pronounced *k^{e}moh*]	*like, as, when; thus, so; when, afterwards, as soon as*	adverb/conjunction	Strong's #3644 BDB #455

9.   **Combo:** Gen. 44:15

ʾîysh (שִׁיא) [pronounced *eesh*]	*a man, a husband; anyone; a certain one; each, each one, each man, everyone*	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
ăsher (רֶשֲׁא) [pronounced *ash-ER*]	*that, which, when, who, whom; where*	relative pronoun	Strong's #834 BDB #81
kᵉmô (וְמָכ) [pronounced *kᵉmoh*]	*like, as, when; thus, so; when, afterwards, as soon as*	adverb/conjunction with the 1ˢᵗ person masculine singular suffix	Strong's #3644 BDB #455

This appears to mean, *a man like me*.

10.   **Verb:** kâʾab (בַאָכ) [pronounced *kaw-AHᴮV*], which means *to be in pain, to be sore; to have pain; to be sorrowful*. Strong's #3510 BDB #456. Gen. 34:25 Job 14:22

kâʾab (בַאָכ) [pronounced *kaw-AHᴮV*]	*to be in pain, to be sore; to have pain; to be sorrowful*	3ʳᵈ person masculine singular, Qal imperfect	Strong's #3510 BDB #456
kâʾab (בַאָכ) [pronounced *kaw-AHᴮV*]	*those who are in pain, those who are sore; those in pain; those with sorrow*	masculine plural, Qal active participle	Strong's #3510 BDB #456
kâʾab (בַאָכ) [pronounced *kaw-AHᴮV*]	*to cause pain [hurt], to cause harm; to mar*	3ʳᵈ person masculine singular, Qal imperfect	Strong's #3510 BDB #456

11.   **Masculine_noun:** kᵉʾêb (בֵאָכ) [pronounced *kᵉAYᴮV*], which means *pain [mental, physical]; anguish, sorrow*. Strong's #3511 BDB #456.   Job 2:13 16:6

kᵉʾêb (בֵאָכ) [pronounced *kᵉAYᴮV*]	*pain [mental, physical]; anguish, sorrow*	masculine singular noun	Strong's #3511 BDB #456

12.   **Masculine_noun:** makᵉʾôb (בֹאְכַמ) [pronounced *mahk-OHBV*], which means *anguish, pain [affliction] [of soul]; sorrow*. Also spelled makᵉʾôwb (בוֹאְכַמ) [pronounced *mahk-OHBV*]. Strong's #4341 BDB #456. Exodus 3:7 Psalm 32:10 Eccles. 1:18 2:23

makᵉʾôb (בֹאְכַמ) [pronounced *mahk-OHBV*]	*anguish, suffering, pain [affliction] [of soul]; sorrow*	masculine singular noun	Strong's #4341 BDB #456

Also spelled makᵉʾôwb (בוֹאְכַמ) [pronounced *mahk-OHBV*].

13. **Verb:** kâʾâh (כָּאָה) [pronounced *kaw-AW*], which means *to be fearful, faint-hearted, disheartened, to restrain, to terrify*. Strong's #3512 BDB #456. 1Sam. (3:13)

kâʾâh (כָּאָה) [pronounced *kaw-AW*]	*to be fearful, faint-hearted, disheartened, to restrain, to terrify*	Qal meanings	Strong's #3512 BDB #456

14. **Adjective:** *cowed*. Strong's #2489 BDB #456.

15. **Masculine_noun:** kôwkâb (כּוֹכָב) [pronounced *koh-KAW^{B}V*], which means *star;* figuratively, it is used of *Messiah, brothers, youth, numerous progeny, personification, God's omniscience (figuratively)*. Strong's #3556 BDB #456. Gen. 1:16 15:5 22:17 26:4 37:9 Exodus 32:13 Deut. 1:10 4:19 Judges 5:20 Job 3:9 Psalm 147:4

kôwkâb (כּוֹכָב) [pronounced *koh-KAW^{B}V*]	*star;* figuratively, it is used of *Messiah, brothers, youth, numerous progeny, personification, God's omniscience*	masculine plural noun with the definite article	Strong's #3556 BDB #456

16. **Verb:** kâbêd (דָבַכ) [pronounced *kaw^b-VADE*], which means *to honor, to glorify, to be great, to be vehement, to be heavy, weighty, burdensome.* In the Piel, it means (1) *to make heavy, to make insensible* as well as (2) *to honor, to do honor to*. Kâbêd appears to be one of those words which is a true homonym. It has several different meanings: ❶ *to be heavy,* but this word is rarely used this way (Job 6:3 is probably the only occurrence with only this meaning and inference). Its use tends to be more figurative, e.g., ❷ *to be honored* (Job 14:21 Isa. 66:5 Ezek. 27:25); ❸ *to be great, vehement, plentiful, of enormity of wickedness* (Gen. 18:20 Judges 20:34 Neh. 5:18); ❹ (a) *to be troublesome, burdensome* when followed by ʾal (על) [pronounced *al*], e.g., *the wrath of God is heavy upon*. (2Sam. 13:25 Neh. 5:18 Isa. 24:30); (b) *heavier than, more burdensome than* when followed by ʾal (אל) [pronounced *al*]; ❺ *indolence, dullness* and to any hindrance of the senses (Gen. 48:10 Isa. 59:1). And these are only the Qal meanings. That this word is undoubtedly used in a positive sense, is clear in Exodus 20:12 a Piel use (and Isa. 26:15, a Niphal use); and that it has a negative connotation is also unquestionable (Ex. 8:32 9:34, Hiphil uses). It is the cognate (of #3519 below). There is some disagreement concerning the spelling of kâ^{b}vêd—BDB and Owen have a short *a* (pattah) at the end; The New Englishman's Concordance and Gesenius both offer either the long *ê* or a short *a*. Strong's #3513 BDB #457. **More time to this; I haven't delved into the Hiphil, etc.!** Gen. 12:10 18:20 34:19 47:4 48:10 Exodus 5:9 (7:14) 8:15 9:7, 34 10:1 14:4 20:12 28:2 Lev. 10:3 Deut. 5:16 Judges 1:35 20:34 1Sam. 2:29, 30 5:6, 11 6:6 9:6 15:30 22:14 31:3 2Sam. 6:20 13:25 14:26 23:19 1Kings 1Chron. 17:18 Job 14:21 Psalm 15:4 32:4 149:8 Prov. 3:9 4:8 8:24

kâbêd (כָּבֵד) [pronounced *kaw^b-VADE*]	*to honor, to glorify, to recognize; to be great, to be vehement, to be heavy, weighty, burdensome; to be insensible, to be dull*	3rd person masculine singular, Qal imperfect	Strong's #3513 BDB #457
kâbêd (כָּבֵד) [pronounced *kaw^b-VADE*]	*to be honored [respected, recognized], to be held in honor, to be glorified; to show oneself to be great or glorious [reflexive use], to be heavy, being made heavy; being made abundant; to be abundant or rich*	3rd person masculine singular, Niphal imperfect	Strong's #3513 BDB #457
kâêbd (כָּבֵד) [pronounced *kaw^b-VADE*]	*[who is; what is] honored, respected, recognized, held in honor, glorified; made heavy, being made abundant; abundant, rich*	Niphal participle	Strong's #3513 BDB #457
kâbêd (כָּבֵד) [pronounced *kaw^b-VADE*]	*those who are honored [respected, recognized; held in honor or high regard, glorified; rich]; men with abundant wealth; being made heavy, being made abundant*	masculine plural, Niphal participle	Strong's #3513 BDB #457
kâbêd (כָּבֵד) [pronounced *kaw^b-VADE*]	*to make heavy, to make insensible; to honor, to do honor to*	3rd person masculine singular, Piel imperfect	Strong's #3513 BDB #457
kâbêd (כָּבֵד) [pronounced *kaw^b-VADE*]	*make heavy, make insensible; honor, do honor to*	2nd person masculine singular, Piel imperative	Strong's #3513 BDB #457
kâbêd (כָּבֵד) [pronounced *kaw^b-VADE*]	*to be made honourable, to be honoured*	3rd person masculine singular, Pual imperfect	Strong's #3513 BDB #457

| kâbêd (דְבֵכ) [pronounced *kaw^b-VADE*] | *to make heavy, to be oppressive; to make unresponsive; to make dull; to cause to be honoured, to increase with honors; to acquire honor (glory) for oneself; to harden [the heart]* | 3rd person masculine singular, Hiphil imperfect | Strong's #3513 BDB #457 |
| kâbêd (דְבֵכ) [pronounced *kaw^b-VADE*] | *to make oneself heavy, make oneself dense, make oneself numerous; to honour oneself; to multiply oneself* | 3rd person masculine singular, Hithpael imperfect | Strong's #3513 BDB #457 |

17. **Adjective:** kâbêd (דְבֵכ) [pronounced *kaw^b-VAYD*], which means *heavy, grievous*. It has both a physical meaning as well as a metaphorical one (the hippies adopted a similar metaphorical meaning for this word in the 60's). We could get away with *overweight* in this context. Strong's #3515 BDB #458. Gen. 13:2 41:31 43:1 47:4 50:9, 10 Exodus 4:10 7:14 8:24 9:3, 18 10:14 12:38 17:12 18:18 19:16 1Sam. 4:18 1Kings 3:9

| kâbêd (דְבֵכ) [pronounced *kaw^b-VAYD*] | *heavy, overweight, abundant, numerous, dull; hard, difficult, burdensome, grievous; severe; very oppressive, numerous, rich* | masculine singular adjective | Strong's #3515 BDB #458 |

18. **Masculine_noun:** kâbêd (דְבֵכ) [pronounced *kaw-BADE*], which means *liver*. Strong's #3516 BDB #458. Exodus 29:13 Prov. 7:23

| kâbêd (דְבֵכ) [pronounced *kaw-BADE*] | *liver* | masculine singular noun with the definite article | Strong's #3516 BDB #458 |

19. **Masculine_noun:** which means *heaviness, weight [or a stone]*. Strong's #3514 BDB #458.

20. **Feminine_adjective1:** k^ebûwddâh (הֻוּד בְכּ) [pronounced *ke^b-vood-DAW*], which means *glory, abundance, honor, glorious*. This is only found in 3 passages and the masculine version is found below. Strong's #3520 BDB #458.

21. **Masculine_noun2:** kâbôwd (דֹובָכ) [pronounced *kaw^b-VODE*], which means *glory, abundance,* or *honor*. In 1Sam. 2:8, Owen calls it a masculine singular adjective; Zodhiates and BDB as a masculine singular noun (the noun and adjective are

spelled identically). As the latter half of a construct, it acts the same way. Strong's #3519 BDB #458. **More time to this!** Gen. 31:1 45:13 49:6 Exodus 16:7 24:16 28:2 29:43 33:18 Lev. 10:3 (Num. 14:21) Deut. 5:24 Joshua 7:19 19:9 1Sam. 2:8 4:21 6:5 1Kings 3:13 8:11 Psalm 7:5 8:5 **21:5** (word study) 29:1 57:5 62:7 63:2 73:24 96:3 104:31 106:20 149:4 [change to a noun throughout; I previously listed this as an adjective; do a study on this word!!!] Prov. 3:16 8:18

kâbôwd (כֹּוד) [pronounced *kaw*^b-*VODE*]	*glory, honor* [with an emphasis upon *power, wealth* and/or *abundance*]	masculine singular adjective which sometimes acts as a noun; with the 3rd person masculine plural suffix	Strong's #3519 BDB #458

Owen sometimes calls this a masculine singular adjective.

22.   **Feminine singular (collective) noun:** k^{eb}vûwddâh (כְּבוּזֹה) [pronounced *k*^{eb}*voo-DAW*], which means *abundance, riches*. This is found only in Judges 18:21 Psalm 45:13 Ezek. 23:41. The masculine form of this noun is what is found most often. Strong's #3520 BDB #459. Judges 18:21

23.   **Feminine_noun:** k^ebêduth (תֵדֵבְּכ) [pronounced *keb-ay-DOOTH*], which means *heaviness, difficultness, with difficulty*. Strong's #3517 BDB #459. Exodus 14:25*

k^ebêduth (תֵדֵבְּכ) [pronounced *keb-ay-DOOTH*]	*heaviness, difficultness, with difficulty*	feminine singular noun	Strong's #3517 BDB #459

24.   **Verb:** kâkâh (הָכָּ) [pronounced *kaw-KAW*], which means *to be quenched, to be extinguished*. Strong's #3518 BDB #459. 1Sam. 3:3 2Sam. 14:7 21:17

kâkâh (הָכָּ) [pronounced *kaw-KAW*]	*to be quenched (extinguished, put out); to go out; to cover over, to hide* [the primary meanings]	3rd person masculine singular, Qal imperfect	Strong's #3518 BDB #459
kâkâh (הָכָּ) [pronounced *kaw-KAW*]	*to quenched, to extinguish, to put out; to perish*	3rd person masculine singular, Piel imperfect	Strong's #3518 BDB #459

25.   **Location:** Kâbûwl (לוּבָּכ) [pronounced *kaw-BOOL*], which means, *binding;* transliterated *Cabul, Kabul*. Strong's #3521 BDB #459. Joshua 19:27 1Kings 9:13*

Kâbûwl (לוּבָּכ) [pronounced *kaw-BOOL*]	*binding;* transliterated *Cabul, Kabul*	proper noun, location	Strong's #3521 BDB #459

> BDB: *a city on the border of Asher and located approx 10 miles (16 kilometers) east of Akko; modern 'Kabul'.*[203]

> BDB: *a district in Galilee given by Solomon to Hiram and contemptuously called 'Cabul' by Hiram.*[204]

26. **Verb:** which means *to bind*. Strong's #none BDB #459.

27. **Masculine_noun:** kebel (כֶבֶל) [pronounced *KEH-behl*], which means *chains, restraints; fetters, shackles*. Strong's #3525 BDB #459. Psalm 105:18 149:8

kebel (כֶבֶל) [pronounced *KEH-behl*]	*chain (s), restraint (s); fetter (s), shackle (s)*	masculine plural noun	Strong's #3525 BDB #459

28. **Verb:** which means *to wrap around, to wrap up*. Strong's #none BDB #460.

29. **Proper_noun/location:** which means *to wrap up, to wrap around*; transliterated . Strong's #3522 BDB #460.

30. **Proper_noun/location:** which means *;* transliterated . Strong's #4343 BDB #460.

31. **Masculine_proper_noun:** Mak^ebannay (מַכְבַנַי) [pronounced *mahk^e-bahn-NAH-ee*], which means *;* transliterated *Machbanai*. Strong's #4344 BDB #460. 1Chron. 12:13

Mak^ebannay (כְבַנַי ַמ) [pronounced *mahk^e-bahn-NAH-ee*]	*bond of the Lord;* transliterated *Machbanai*	masculine singular proper noun	Strong's #4344 BDB #460

32. **Verb:** kâbaç (סַבַכ) [pronounced *kaw-BAHÇ*], which means *to wash [by treading], to wash; to trample with the feet*. Based upon BDB and Gesenius, but without much examination. Strong's #3526 BDB #460. Gen. 49:11 Exodus 19:10 2Sam. 19:24 Psalm 51:2, 7

kâbaç (סַבַכ) [pronounced *kaw-BAHÇ*]	*to wash [by treading], to wash; to trample with the feet*	3rd person masculine singular, Qal imperfect	Strong's #3526 BDB #460
kâbaç (סַבַכ) [pronounced *kaw-BAHÇ*]	*wash [by treading], wash; trample with the feet*	2nd person masculine singular, Qal imperative	Strong's #3526 BDB #460

[203] *The Brown-Driver-Briggs Hebrew and English Lexicon;* Hendrickson Publishers; ©1996; p. 459.

[204] *The Brown-Driver-Briggs Hebrew and English Lexicon;* Hendrickson Publishers; ©1996; p. 459.

kâbaç (סָבַכְ) [pronounced kaw-BAHÇ]	washer, one treading [upon clothes to wash them], fuller	3rd person masculine singular, Qal participle	Strong's #3526 BDB #460
kâbaç (סָבַכְ) [pronounced kaw-BAHÇ]	to wash [garments, a person]; to make wash	3rd person masculine singular, Piel imperfect	Strong's #3526 BDB #460
kâbaç (סָבַכְ) [pronounced kaw-BAHÇ]	to be washed	3rd person masculine singular, Pual imperfect	Strong's #3526 BDB #460
kâbaç (סָבַכְ) [pronounced kaw-BAHÇ]	to be washed out	3rd person masculine singular, Hothpael imperfect	Strong's #3526 BDB #460

33.   **Verb1:** which means *to be much, to be many, to be abundant, to be numerous.* Strong's #3527 BDB #460.

34.   **Adjective:** kâbbîyr (כּבִּר) [pronounced *kab-BEER*], which is rendered *great, mighty, strong* by the various translators. This word is found only in poetry (Job, six times and Isaiah, four times), and is rendered *strong, much, most, mighty, many* in the KJV. It is similar to the noun *glory*. In general, it means *great, mighty;* with regards to quantity, it means *much, many*. Strong's #3524 BDB #460. Job 8:2 Psalm 34:10

kâbbîyr (כּבִּר) [pronounced *kab-BEER*]	great, mighty, strong, powerful; with regards to quantity, it means *much, many*	masculine plural adjective also used as a substantive	Strong's #3524 BDB #460

35.   **Feminine_noun:** kibᵉrâh (הָרְבִכ) [pronounced *kihb-RAW*], which means *distance, measure, length*. Strong's #3530 BDB #460. Gen. 35:16 48:7

kibᵉrâh (הָרְבִכ) [pronounced *kihb-RAW*]	distance, measure, length	feminine singular noun	Strong's #3530 BDB #460

36.   **Adverb:** kebâr (רָבְכ) [pronounced *kehb-AWR*], which means *an extent of time; formerly, already, long ago, a great while*. Strong's #3528 BDB #460. Eccles. 1:10 2:12

kebâr (רָבְכ) [pronounced *kehb-AWR*]	an extent of time; formerly, already, long ago, a great while	adverb	Strong's #3528 BDB #460

37.   **Proper_noun/location:** which means *already;* transliterated *Kebar*. A canal or river. Strong's #3529 BDB #460.

38.   **Verb:** which means *to intertwine*. Strong's #none BDB #460.

39. **Masculine_noun:** kᵉbîyr (כְּבִיר) [pronounced *kᵉveer*], which means *a pillow; something netted, like a quilt or fly-net*. It is only found in 1Sam. 19:13, 16.* Strong's #3523 BDB #460. 1Sam. 19:13

kᵉbîyr (כְּבִיר) [pronounced *kᵉveer*]	*a pillow; something netted, like a quilt or fly-net*	masculine singular noun	Strong's #3523 BDB #460

40. **Feminine_noun:** which means *a sieve*. Strong's #3531 BDB #460.

41. **Masculine_noun:** makᵉbêr (הֲבְכַמ) [pronounced *mahk-BEAR*], which means *a grating, lattice work; a netted cloth, a covering*. Strong's #4345 BDB #460. Exodus 27:4

makᵉbêr (הֲבְכַמ) [pronounced *mahk-BEAR*]	*a grating, lattice work; a netted cloth, a covering*	masculine singular noun	Strong's #4345 BDB #460

42. **Masculine_noun:** which means *a grating, a lattice-work*. Strong's #4346 BDB #460.

43. **Masculine_noun:** kebeç (שֶׂבֶכ) [pronounced *keh-BEHÇ*], which means *a lamb, sheep, young ram*. Strong's #3532 BDB #461. Exodus 12:5 29:38

kebeç (שֶׂבֶכ) [pronounced *keh-BEHÇ*]	*a lamb, sheep, young ram*	masculine singular noun	Strong's #3532 BDB #461

44. **Feminine_noun:** kibsâh (הָשְׂבִכ) [pronounced *kihb-SAW*], which means *ewe-lamb, lamb, a female lamb*. Strong's #3535 BDB #461. Gen. 21:28

kibsâh (הָשְׂבִכ) [pronounced *kihb-SAW*]	*ewe-lamb, lamb, a female lamb*	feminine singular noun	Strong's #3535 BDB #461

Also spelled kabsâw (הָשְׂבַכ) [pronounced *kahb-SAW*].

45. **Masculine_noun:** keseb (בֶשֶׂכ) [pronounced *KEH-sehb*], which means *a lamb, a young ram, a sheep*. Strong's #3775 BDB #461. Gen. 30:32

keseb (בֶשֶׂכ) [pronounced *KEH-sehb*]	*a lamb, a young ram, a sheep*	masculine singular noun	Strong's #3775 DB #461

46. **Feminine_noun:** which means *a ewe lamb*. Strong's #3775 BDB #461.

47. **Verb:** kâbash (שַׂבָכ) [pronounced *kaw-BAHSH*], which means *to subdue, to bring into bondage, to dominate, to force*. It is found in most of the stems. The Niphal is the passive, so the land has been caused to be subdued. Strong's #3533 BDB #461. Gen. 1:28 Joshua 18:1 2Sam. 8:11

kâbash (שָׁבַכ) [pronounced *kaw-BASH*]	*to subdue, to bring into bondage, to dominate, to force [a woman]; originally to tread on with the feet, to trample underfoot*	3rd person masculine singular, Qal imperfect	Strong's #3533 BDB #461
kâbash (שָׁבַכ) [pronounced *kaw-BASH*]	*to be subdued, to be brought into bondage, to be dominated*	3rd person masculine singular, Niphal imperfect	Strong's #3533 BDB #461
kâbash (שָׁבַכ) [pronounced *kaw-BASH*]	*to subject, to subdue, to dominate*	3rd person masculine singular, Piel imperfect	Strong's #3533 BDB #461
kâbash (שָׁבַכ) [pronounced *kaw-BASH*]	*to bring into bondage*	3rd person masculine singular, Hiphil imperfect	Strong's #3533 BDB #461

48. **Masculine_noun:** which means *a footstool*. Strong's #3534 BDB #461.

49. **Masculine_noun:** kibᵉshân (שָׁבַכֶן) [pronounced *kihb-SHAWN*], which means *a kiln for lime or pottery; furnace [for smelting metal]*. Strong's #3536 BDB #461. Gen. 19:28 Exodus 9:8 19:18

kibᵉshân (שָׁבַכֶן) [pronounced *kihb-SHAWN*]	*a kiln for lime or pottery; furnace [for smelting metal]*	masculine singular noun with the definite article	Strong's #3536 BDB #461

50. **Verb1:** which means *to toil severely, to be fatigued, to be weary, to harass, to tread*. Strong's #none BDB #461.

51. **Feminine_noun:** kad (דַכ) [pronounced *kahd*], which means *water-jar, jar, pitcher, vessel [for drawing and carrying water]*. I prefer to stay with *pitcher,* as it is too easy to visualize a glass jar, which would be incorrect. Strong's #3537 BDB #461. Gen. 24:14 Judges 7:16

kad (דַכ) [pronounced *kahd*]	*water-jar, jar, pitcher, vessel [for drawing and carrying water]*	feminine singular noun	Strong's #3537 BDB #461

52. **Masculine_noun:** kîydôwr (כִּידוֹר) [pronounced *kee-DOHR*], which means *a spark*. In Job 41:19 only (however, see Strong's #3593 below). Strong's #3590 BDB #461.

53. **Masculine_noun:** which means *a precious stone*. Strong's #3539 BDB #461.

54. **Verb2:** which means *to shoot, to run down [often by an attacking force, a hawk, a star]*. Strong's #none BDB #461.

55. **Masculine_noun:** kîydôwr (כִּידוֹר) [pronounced *kee-DOHR*], which means *onset, warlike disturbance, military tumult*. This word is said to be found only in Job 15:24,

however its plural construct is found in Job 41:19 (it is given the Strong's #3590); there, it appears to mean *sparks*. Strong's #3593 BDB #461. Job 15:24.

56.   **Masculine_noun:** which means *ball, circle, cordon*. Strong's #1754 BDB #462.

57.   **Masculine_proper_noun:** Kᵉdorᵉlâʿômer (רְמֹעָלְרָדְכ) [pronounced *ked-or-law-OH-mer*], which means *handful of sheaves;* transliterated *Chedorlaomer*. Strong's #3540 BDB #462. Gen. 14:1

Kᵉdorᵉlâʿômer (רְמֹעָלְרָדְכ) [pronounced *ked-or-law-OH-mehr*]	*handful of sheaves; transliterated Chedorlaomer*	masculine singular proper noun	Strong's #3540 BDB #462

58.   **Adverb:** kôh (הֹכ) [pronounced *koh*], which means *so, thus, here, hence*. When it is used twice with the bêyth preposition, it means *in this manner...in that manner*. Kôh is repeated, which often gives us a special meaning (*here...there; on this side...on that side; hither...thither*). It appears as though the meaning *the same* works well here in 1Sam. 3:17. When used of place, it can mean *here, hither, there*; when used of time, it can mean *now, hitherto, in the meantime*. Strong's #3541 BDB #462. Gen. 15:5 22:5 24:30 31:8, 37 32:4 45:9 50:17 Exodus 2:12 3:14 4:22 5:1 8:1 9:1 10:3 11:4 19:3 20:22 32:27 Joshua 6:3 7:13 Ruth 1:17 2:8 1Sam. 2:27 3:17 11:7, 9 14:9 15:2 17:27 18:25 20:7 25:5, 22 27:11 2Sam. 3:9, 35 7:5 12:7, 11 15:26 16:7, (10) 18:33 19:13 24:12 1Kings 2:23 5:11

kôh (הֹכ) [pronounced *koh*]	*so, thus, here, hence; now; in the meantime*	adverb	Strong's #3541 BDB #462
Kôh is repeated, which often gives us a slight change of meaning (*here...there; on this side...on that side; hither...thither*).			

59.   **Combination:** Gen. 22:5 28:15 Exodus 7:16

ʿad (דַע) [pronounced *ĝahd*]	*as far as, even to, up to, until*	preposition	Strong's #5704 BDB #723
kôh (הֹכ) [pronounced *koh*]	*so, thus, here, hence; now; in the meantime*	adverb	Strong's #3541 BDB #462
Together, these two particles mean *as far as here, yonder; hitherto, until now, until then; meanwhile*.			
ʾîm (מִא) [pronounced *eem*]	*if, though; lo, behold; oh that, if only; when, since, though when* (or, if followed by a perfect tense which refers to a past event)	primarily an hypothetical particle	Strong's #518 BDB #49

The particle ʾîm (מָא) can be used as a demonstrative (*lo, behold*), an interrogative (usually expecting a negative response and often used with other particles and rhetorically), and as a conditional particle (*if, though*); an indication of a wish or desire (*oh that, if only;* this is a rare usage).

These 3 particles probably mean something when used together.

60.   **Combo:** Gen. 28:15

ʿad (דַע) [pronounced *ǵahd*]	*as far as, even to, up to, until*	preposition	Strong's #5704 BDB #723
kôh (הֹכ) [pronounced *koh*]	*so, thus, here, hence; now; in the meantime*	adverb	Strong's #3541 BDB #462

Together, these two particles mean *as far as here, yonder; hitherto, until now, until then; meanwhile.*

61.   **Adverb:** kâkâh (הָכָּכ) [pronounced *KAW-kaw*], which means *thus, so.* Strong's #3602 BDB #462. Exodus 12:11 29:35 1Sam. 2:14 10:18b 19:17 2Sam. 17:21 1Kings 1:6 9:8 Job 1:5

kâkâh (הָכָּכ) [pronounced *KAW-kaw*]	*like this; thus, so; according [as, to]*	adverb	Strong's #3602 BDB #462

62.   **Combo:** Exodus 29:35

kâkâh (הָכָּכ) [pronounced *KAW-kaw*]	*like this; thus, so*	adverb	Strong's #3602 BDB #462
lâmed (ל) [pronounced *lᵉ*]	*to, for, towards, in regards to; belonging to*	directional/relational/ possessive preposition	No Strong's # BDB #510
kôl (לֹכ) [pronounced *kohl*]	*the whole, all, the entirety, every*	masculine singular noun	Strong's #3605 BDB #481
ʾăsher (רֶשָׁא) [pronounced *ash-ER*]	*that, which, when, who, whom; where*	relative pronoun	Strong's #834 BDB #81

Together, kôl ʾăsher mean *all which, all whom, all that [which]; whomever, whatever, whatever else, all whose, all where, wherever.*

These four words are translated variously as, *according to all that, according to all which, just like all that, according to all things, as to that which is, just as.*

63.   **Combo:** 1Kings 1:48

wᵉ (or vᵉ) (וֹ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251
gam (גַם) [pronounced *gahm*]	*also, furthermore, in addition to, even, moreover*	adverb	Strong's #1571 BDB #168
Together, the wâw conjunction and the gam particle might mean *and also, together with, along with, joined with, and, furthermore, and furthermore*.			
kâkâh (הָכָכ) [pronounced *KAW-kaw*]	*like this; thus, so*	adverb	Strong's #3602 BDB #462
These three particles together must have a specific meaning.			

64.   **Verb:** kâhâh (הָהָכ) [pronounced *kaw-HAWH*], which means *to be feeble, to fail in strength, to be cast down in mind, to become dim, to become darkened*. It is used of the eyes which are growing old and having a difficult time seeing. Sometimes it is rendered as the eyes becoming *faint, darkened, dimmed*. The idea here is that one is having a harder time distinguishing objects from one another and shapes and colors; everything is blending and it is difficult to discern precise colors and objects. This is given a separate Piel meaning of *to rebuke*. The problems with this translation are: (1) this would be the only passage where this is translated this way; (2) there are no cognates which support this meaning; and (3) essentially, Eli did rebuke his sons. It is a word primarily used of vision becoming dimmed (Gen. 27:1 Deut. 34:7 Job 17:7). In the Piel, it means *to become pale* (in reference to a spot on the skin—Lev. 13:6, 21, 26, 28, 56) or *to be feeble, to be timid, to be cast down in mind* (Ezek. 21:12 compare to Isa. 61:3 where a cognate is found). I have given you the textbook meanings; now let me elaborate. This word means *to become pale*. It would refer to a discoloration of the skin or to cataracts of the eye. A cataract is the clouding of the lenses, which appears white and obscures the vision, and is generally a function of old age. So, even though the vision has become darkened, that does not mean that this verb means *to become darkened*. The eye has a visible cloudiness or paleness on the lens in the center of the eye, and this is the primary meaning of this verb. The commonness of this disease allowed this word in later years to refer to the dimming vision or the failing of the eyes (Zech. 11:17). When not a reference to one's eyes or skin, it means *to fail, to be feeble, to be timid* (1Sam. 3:13 Isa. 42:4). This was Eli's problem. He had rebuked his sons, but he had been timid, he had been feeble with regards to correcting the evils of his sons. Strong's #3543 BDB #462. Gen. 27:1 Lev. (13:6) Deut. 34:7 1Sam. **3:13** Job 17:7

kâhâh (הָכֵה) [pronounced *kaw-HAWH*]	*to be feeble, to fail in strength, to be cast down in mind, to become dim, to become darkened*	3rd person masculine singular, Qal imperfect	Strong's #3543 BDB #462
kâhâh (הָכֵה) [pronounced *kaw-HAWH*]	*to be feeble, to fail in strength, to be cast down in mind, to become dim, to become darkened*	3rd person masculine singular, Piel imperfect	Strong's #3543 BDB #462

The meanings given above are Qal meanings. Several scholar agree that the meaning of the Piel verb at this point is *to rebuke*. The problem with that is, there are no cognates for that verb's meaning. This Piel verb is also found in Ezek. 21:7, where it is rendered *to faint*. Therefore, we have the problem to take this as it stands or to make up two completely different meanings for this verb which cannot be substantiated apart from this passage. The next problem is, Eli did *rebuke* his sons; however, he did not take it any further than that.

65. **Adjective:** kêhâh (כֵּהַה) [pronounced *kay-HAWH*] which means *faint, darkened, dimmed; lightened*. With this bruised area of discoloration, it is not necessarily getting darker or lighter, but it's color is becoming similar tro that of the surrounding skin; it is *fading* into the skin, you might say, just as eyes when they go bad are spoken of as *fading*. Strong's #3544 BDB #462. Lev. 13:6 1Sam. **3:2**

kêhâh (כֵּהַה) [pronounced *kay-HAWH*	*faint, darkened, dimmed; lightened*	feminine plural adjective	Strong's #3544 BDB #462

The sets of meanings may seem antithetical, but when a person gets cataracts, their eyes have white portions where the cataracts are; however, this makes that person's vision *blurry, indistinct, and darkened*. It is translated by some *lighten* and by others *become dark*. They key to this word is the corresponding verb, kâhâh (כֵּהַה) [pronounced *kaw-HAWH*], which means *to be feeble, to fail in strength, to be cast down in mind, to become dim, to become darkened*. This word is used for eyes which are growing old and having a difficult time seeing; for the person whose vision is becoming feeble or dim, it becomes more difficult to distinguish precise objects, shapes and colors; everything appears to be blending together.

66. **Feminine_noun:** which means *dimming, lessening, alleviation*. Strong's #3545 BDB #462.

67. **Piel_Verb:** kâhâh (כֵּהַה) [pronounced *kaw-HAWH*], which means *to rebuke*. The problems here are: (1) this would be the only passage where this is translated this way; (2) there are no cognates which support this meaning; and (3) essentially, Eli did rebuke his sons. See above for the actual meaning. Strong's #3543 BDB #462. 1Sam. 3:13

68. **Verb:** which means *is a seer*. Strong's #none BDB #462.

69. **Masculine_noun:** kôhên (כֹּהֵן) [pronounced *koh-HANE*], which means *priest*. This is a man who represents man to God. He intercedes between man and God. He stands before God in front of man. We find this word used as early as Gen. 14:18. Strong's #3548 BDB #463. Gen. 41:45 46:20 47:22 Exodus 2:16 3:1 18:1 19:6, 22 29:30 31:10 Deut. 17:9 20:2 21:5 Judges 17:10 1Sam. 1:3 2:28 5:5 6:2 14:3, 19 21:1 22:11 23:9 30:7 2Sam. 15:27 17:15 19:11 20:25 1Kings 1:7 2:22 4:2 8:3 1Chron. 13:2 16:6 Job 12:19 Psalm 99:6 110:4

kôhên (כֹּהֵן) [pronounced *koh-HANE*]	*priest; principal officer or chief ruler*	masculine singular construct	Strong's #3548 BDB #463

70. **Verb:** kâhan (כָּהַן) [pronounced *kaw-HAHN*], which means *to act as a priest, to be a priest, to serve [as a priest], to minister as a priest*. Strong's #3547 BDB #464. Exodus 28:1 29:1 30:30 31:10 1Chron. 6:10

kâhan (כָּהַן) [pronounced *kaw-HAHN*]	*to act as a priest, to be [become] a priest, to serve [function] [as a priest], to minister as a priest*	3rd person masculine singular, Piel imperfect	Strong's #3547 BDB #464

71. **Feminine_noun:** kᵉhûnnâh (כְּהֻנָה) [pronounced *keh-hoon-NAW*], which means *priesthood, office of the priest, function of the prieshood*. I added the latter definition, as it seemed to better apply to the passage at hand (I need to check other passages). I can't help but notice the similarity between that Hebrew word and the Hawaiian word *kahuna,* which refers to a native medicine man or a priest. Although I do not know the relationship, this has got to be more than just a coincidence. Strong's #3550 BDB #464. Exodus 29:9 1Sam. 2:36

kᵉhûnnâh (כְּהֻנָה) [pronounced *keh-hoon-NAW*]	*priesthood, office of the priest, function of the prieshood*	feminine singular noun	Strong's #3550 BDB #464

72. **Proper noun gentilic:** Strong's #3552 BDB #464.

73. **Masculine_noun:** kôwᵇvaʿ (כּוֹבַע) [pronounced *kohᵇ-VAHǴ*], which means *helmet*. Strong's #3553 BDB #464. 1Sam. 17:5

kôwᵇvaʿ (כּוֹבַע) [pronounced *kohᵇ-VAHǴ*]	*helmet*	masculine singular construct	Strong's #3553 DB #464

74. **Verb:** *to burn, to scorch*. Strong's #3554 BDB #464.

75. **Masculine_noun:** *burning, branding*. Strong's #3587 BDB #465.

76. **Feminine_noun:** kevîyâh (כְּוִיָה) [pronounced *kev-ee-YAW*], which means, *burning, branding, branding scar, burn*. Strong's #3555 BDB #465. Exodus 21:25.*

kevîyâh (הְיִוְכ) [pronounced *kev-ee-YAW*]	*burning, branding, branding scar, burn*	feminine singular noun	Strong's #3555 BDB #465

77.   **Feminine_noun:** *burn spot, scar of a burn*. Strong's #4348 BDB #465.

78.   Strong's #3556 BDB #465.

79.   **Verb:** kûwl (לוכ) [pronounced *kewl*], which means *to comprehend, to contain; to seize, to measure*. In the Pilpel, it means *to sustain, to support, to nourish, to contain, to endure* [sickness]. Strong's #3557 BDB #465. Gen. 45:11 47:12 50:21 Ruth 4:15 2Sam. 19:32 20:3 1Kings 4:7 7:26 8:27, 64 Psalm 55:22

kûwl (לוכ) [pronounced *kewl*]	*to comprehend, to contain; to seize, to measure*	3rd person masculine singular, Qal imperfect	Strong's #3557 BDB #465
kûwl (לוכ) [pronounced *kewl*]	*to sustain [support, nourish], provide for; to maintain; to contain, to hold [in]; to restrain; to endure; to protect*	3rd person masculine singular, Pilpel imperfect	Strong's #3557 BDB #465
kûwl (לוכ) [pronounced *kewl*]	*to be supplied, to be provided with food*	3rd person masculine singular, Polpal imperfect	Strong's #3557 BDB #465
kûwl (לוכ) [pronounced *kewl*]	*to contain; to hold [in]; to endure; to sustain*	3rd person masculine singular, Hiphil imperfect	Strong's #3557 BDB #465

80.   **Masculine_Proper_noun:** Kalᵉkôl (לְכָלַכ) [pronounced *kahl-KOHL*], which means, *sustenance, sustaining;* transliterated *Calcol, Chalcol*. Strong's #3633 BDB #465. 1Kings 4:31

Kalᵉkôl (לְכָלַכ) [pronounced *kahl-KOHL*]	*sustenance, sustaining;* transliterated *Calcol, Chalcol*	masculine singular proper noun	Strong's #3633 BDB #465

81.   **Feminine_noun:** The third constellation mentioned is kîymâh (כִּימה) [pronounced *kee-MAW*] and most regard this as Pleiades. *The Amplified Bible* calls this a *loose cluster* and the previous two *constellations*. Rotherham renders this word simply as *the Cluster*. Strong's #3598 BDB #465. Job 9:9

82.   **Verb:** kûwn (ווּכ) [pronounced *koon*], which means *to erect (to stand up perpendicular), to establish, to prepare, to be stabilized*. Its definition seems to be a little obscure, despite the fact that this word occurs in the Old Testament almost 250 times. It appears to mean *erect (to stand up perpendicular)* and by application, *to establish, to prepare, to be stabilized*. In the **Niphal**, it means *to be firmly established, to be set up, to be established, to be prepared, to be ready*. In Job 8:8,

we could possibly even stretch the meaning far enough to mean *confirm*. That is, Job is to examine what has been the opinion and experience of the past and confirm that it is true. By this confirmation, he *re-establishes* the truth of the matter. Gesenius also gives additional meanings as *to confirm, to set up, to maintain, to found [a city],* among others. The **Hiphil** is the causal stem—they have been *caused to stand* (had God not held back the waters, they would have been swept under). In the Hiphil, it means *to set up, to erect, to constitute* (when followed by a lâmed), *to appoint, to found, to direct, to aim* (when followed by a lâmed), *to prepare, to make ready*. Obviously, fitting this into Judges 12:6 will be difficult. It is variously translated *frame* (KJV), *prepared* (Young), *take heed* or *give attention to* (Rotherham; who points out that some early printed editions have the word *distinguish* here instead), and both Owen and the NASB puppy out by using the word *could*. We will go with *prepare;* the implication being that this caught the average Ephraimite off-guard. An infinitive absolute is a verbal noun which can serve as a noun, a verb or an adverb. This is a part of speech which stands alone; although as a complementary adverb, where we have the same verb in a different stem and/or configuration, it serves to intensify the meaning of the verb. In Joshua 4:3, I translated this *having been stabilized,* which is more passive than causative. Other renders are: *established* (describing the standing-place; Young); *with firm footing* (Rotherham); *standing-firm* (NASB, one of the better renderings, to my way of thinking); *stood firm* (KJV, NKJV, *The Amplified Bible*); *stood* (NRSV). The verse had to be modified in other ways in order to use some of these other renderings. Niphal participle doctrine covered in 1Sam. 26:4. Strong's #3559 BDB #465. Gen. 41:32 43:16, 25 Exodus 8:26 15:17 16:5 19:11 23:20 Deut. 17:4 19:3 32:6 Joshua 1:11 3:17 4:3, 4 8:4 Judges 12:6 16:26 1Sam. 7:3 13:13 20:31 23:22, 23 **26:4** 2Sam. 5:12 7:13, 16 1Kings 2:12, 24, 45, 46 5:18 6:19 1Chron. 12:39 17:14 Job 8:8 11:12 12:5 15:23, 35 18:12 21:8 Psalm 7:9, 12, 13 8:3 10:17 21:12 24:2 7 59:4 78:8, 37 89:2 90:17 96:10 103:19 Prov. 3:19 4:18, 26 6:8 8:27

kûwn (כּוּן) [pronounced *koon*]	*to erect (to stand up perpendicular), to set up, to establish, to prepare, to strengthen, to be stabilized*	3rd person masculine singular, Hiphil perfect	Strong's #3559 BDB #465

All of BDB's Hiphil meanings: *to establish, set up, accomplish, do, make firm; to fix, make ready, prepare, provide, provide for, furnish; to direct toward (moral sense); to arrange, order*.

kûwn (כּוּן) [pronounced *koon*]	*erect (to stand up perpendicular), set up, establish, prepare, strengthen, be stabilized; make ready, prepare' provide; furnish; arrange, order*	2nd person masculine singular, Hiphil imperative	Strong's #3559 BDB #465
kûwn (כּוּן) [pronounced *koon*]	*to be established, to be confirmed; to prepare oneself*	3rd person masculine singular, Hithpolel (Hithpael) perfect	Strong's #3559 BDB #465

The **Hithpael** is the reflexive of the Piel, and appears to be equivalent to the **Hithpolel** and the **Hithpalal** (which are both found in Owen, but not elsewhere). The Hithpael conveys the idea that one puts himself into the state or the action of the verb, which is an achieved state. Seow gives several uses: (1) Its primary use is reflexive—the verb describes action on or for oneself. That is, the subject of the verb is also the object of the verb. However, this does not completely convey the reflexive use, as there are examples where the verb takes on another object. These verbs are known as tolerative—the subject allows an action to affect himself or herself. (2) Reciprocal use: Occasionally, the Hithpael denotes reciprocity; that is, *they worked with one another, they looked at one another*. (3) The third use is known as iterative, which means that the Hithpael suggests repeated activity (*he walked about, he walked to and fro, and turned back and forth*). (4) The fourth use is known as estimative: the verb indicates how one shows himself or regards himself, whether in truth or by pretense (*he pretended to be sick, they professed to be Jews*).[205] The Hithpael is intensive (and sometimes seen as an accomplished state) and it is something that one does to oneself.

kûwn (כּוּן) [pronounced *koon*]	*to be firmly established, to be set up, to be established, to be prepared, to be ready; to confirm, to set up, to maintain, to found [a city]*	3rd person masculine singular, Niphal imperfect	Strong's #3559 BDB #465

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[205] Choon-Leong Seow, *A Grammar for Biblical Hebrew (Revised Edition);* Abingdon Press, Nashville; ©1995, pp. 298–299.

kûwn (כּוּן) [pronounced *koon*]	*is firmly established, is being set up, being established, is being prepared, is being made ready; confirming, setting up, maintaining, founding [a city]*	Niphal participle	Strong's #3559 BDB #465

With verbs of perception and knowledge, we may translate this *to know with certainty, to confirm*. See points on 1Sam. 26:4.

kûwn (כּוּן) [pronounced *koon*]	*to set up, to erect; to confirm, to establish, to maintain; to found [a city, the earth, etc]; to direct [e.g., arrows],* metaphorically *to turn one's mind [to anything]*	3rd person masculine singular, Pilel (Polel) imperfect	Strong's #3559 BDB #465

The **Polel** is not acknowledged in Mansoor's book nor in Zodhiates; it comes from Owen's book. However, it is essentially the same as the Piel (intensive) stem with a different conjugation. It appears to be called the Pilel in Gesenius and BDB.

83. **Adjective:** kên (כּן) [pronounced *kayn*], which means *right, just, honest, true, veritable (adjective); right, just, honest; correct; true, veritable; true!, right!, correct! (in assent)*. Strong's #3651 BDB #467. (see homonym **BDB #485**). Gen. 42:11 Joshua 2:4

kên (כּן) [pronounced *kayn*]	*right, just, honest, true, veritable (adjective); right, just, honest; correct; true, veritable; true!, right!, correct! (in assent)*	masculine plural adjective	Strong's #3651 BDB #467

84. **Proper_noun/location:** Kûwn (כּוּן) [pronounced *koon*], which means *established;* transliterated *Chun*. Strong's #3560 BDB #467. 1Chron. 18:8*

Kûwn (כּוּן) [pronounced *koon*]	*established;* transliterated *Cun, Chun*	proper masculine singular noun/location	Strong's #3560 BDB #467

85. **Masculine_proper_noun:** *Levites*. Strong's #3562–3663 BDB #467.

86. **Masculine_proper_noun:** Yâkîyn (וְיָכִין) [pronounced *yaw-KEEN*], which means *he will establish;* transliterated *Jakin, Jachin*. Strong's #3199 BDB #467. Gen. 46:10 Exodus 6:15 1Kings 7:21

Yâkîyn (וְיָכִי) [pronounced *yaw-KEEN*]	*he will establish;* transliterated *Jakin, Jachin*	masculine singular proper noun	Strong's #3199 BDB #467

87.   **Adjective_gentis:** which means *he will establish,* and is transliterated . Adjective gentis of above. Strong's #3200 BDB #467.

88.   **Masculine_proper_noun:** which means *is firm, enduring;* transliterated . Strong's #3204&3659 BDB #467.

89.   **Masculine_noun:** mâkôwn (וּכָמ) [pronounced *maw-KOWN*], which means *fixed, established place, foundation*. BDB only.   Strong's #4349   BDB #467. Exodus 15:17 1Kings 8:13, 39 Psalm 33:14 89:14 104:5

mâkôwn (וּכָמ) [pronounced *maw-KOWN*]	*fixed, established place; place [habitation, dwelling] [of God] [e.g., a temple]; foundation; basis*	masculine singular noun	Strong's #4349 BDB #467

90.   **Feminine_noun:** mᵉkônâh/mᵉkôwnâh (הָנֹוכְמ/הָנֹכְמ) [pronounced *mehk-oh-NAW*], which means *fixed established place; a pedestal, a base*.   Strong's #4350 BDB #467. 1Kings 7:27

mᵉkônâh/mᵉkôwnâh (הָנֹוכְמ/הָנֹכְמ) [pronounced *mehk-oh-NAW*]	*fixed established place; a pedestal, a base; stand*	feminine singular noun	Strong's #4350 BDB #467

91.   **Masculine_proper_noun:** Nâkôwn (ןֹוכָנ) [pronounced *naw-KOHN*], which means *prepared;* transliterated *Nacon*. See Strong's #5225 BDB #647. Strong's #5225 BDB #467. 2Sam. 6:6

Nâkôwn (ןֹוכָנ) [pronounced *naw-KOHN*]	*prepared; established; struck down, killed;* transliterated *Nacon*	masculine singular, proper noun	Strong's #5225 BDB #467

92.   **Feminine_noun:**   which means *arrangement, preparation, fixed place*. Strong's #8498–8499 BDB #467.

93.   **Masculine_noun:** which means *cake, sacrificial cake*. Strong's #3561 BDB #467.

94.   **Feminine_noun1:** kôwç (סֹוכּ) [pronounced *kohç*], which means *cup*. Strong's #3563 BDB #468. Gen. 40:11 2Sam. 12:3 1Kings 7:26 Psalm 23:5

kôwç (סֹוכּ) [pronounced *kohç*]	*cup* [literal or figurative]; *a kind of unclean bird* (possibly a *night owl*)	masculine singular noun with a 1st person singular suffix	Strong's #3563 BDB #468

95.   **Masculine_noun2:** a kind of an owl. Strong's #3563 BDB #468.

96. **Masculine_noun:** kar (הַכּ) [pronounced *kahr*], which means *saddle bags, basket saddle; an enclosed riding space erected on a camel's saddle; pasture, meadow; ram, lamb, he-lamb; battering-ram*. Strong's #3733 BDB #468. Gen. 31:34

kar (הַכּ) [pronounced *kahr*]	*saddle bags, basket saddle; an enclosed riding space erected on a camel's saddle; pasture, meadow; ram, lamb, he-lamb; battering-ram*	masculine singular construct	Strong's #3733 BDB #468

This is quite a diversity of meanings.

97. **Masculine_noun:** kûwr (הוכ) [pronounced *kuhr*], which means, *furnace, forge, smelting furnace, pot*. There is a similar noun which is a smelting pot for smelting metals—and it is only used metaphorically in Scripture. I mention it only because it is similar in spelling to the previous two words; however, its meaning is different enough not to take this any further. Which means *smelting-pot, furnace*. There is also a verb (Qal) which means *to bore, pierce, dig, hew*. Strong's #3564 BDB #468. (**Ancient Jewish Cooking Vessels**) Deut. 4:20 1Kings 8:51

kûwr (הוכ) [pronounced *kuhr*]	*furnace, forge, smelting furnace, pot*	masculine singular noun	Strong's #3564 BDB #468

98. **Proper_noun/location:** Strong's #3565 BDB #468.

99. **Masculine_noun:** kîyr (כִּיר) [pronounced *keer*], found in Lev. 11:35 in the dual. It is thought to be a cooking furnace which might support two pots (perhaps it is a pair of supports between which is hung a cooking vessel of some sort?). BDB renders this *cooking furnace*. This word is not found in our passage. Strong's #3600 BDB #468. **Ancient Jewish Cooking Vessels**

100. **Masculine_noun:** kîyyôwr (כִּיוֹר) [pronounced *kee-YOHR*], which, according to BDB, means *pot, basin*. The KJV various translates this as *laver, pan, caldrons, scaffold, hearth*. Although, in our context, this is clearly a pot for cooking, this is not always how it is found. It is most often used for a *basin* of bronze utilized for washing in Exodus 30:18, 28; it is used once as a *platform* or *stage* made out of bronze on which someone stood (2Chron. 6:13—it was probably rounded like a bowl?); finally, it is used metaphorically for a *large fire pot* in Zech. 12:6. Given the large size of a wash basin or a platform, we may reasonably guess this to mean a *large (but not very deep) pan*. Strong's #3595 BDB #468. **Ancient Jewish Cooking Vessels** Exodus 30:18 31:9 1Sam. 2:14 1Kings 7:30, 38

kîyyôwr (וֹיִכ) [pronounced *kee-YOHR*]	*a [large, but not very deep] pan; pot, sink, basin*	masculine singular noun	Strong's #3595 BDB #468

kîyyôrôwth (תוֹרִיכ) [pronounced *kee-YOHR*]	*[large, but not very deep] pans; pots, basins, sinks*	feminine plural construct	Strong's #3595 BDB #468

The feminine plural construct is found in several places and I am not certain how it may differ from the masculine noun.

The KJV variously translates this as *laver, pan, caldrons, scaffold, hearth*. Although, in our context, this is clearly a pot for cooking, this is not always how it is found. It is most often used for a *basin* of bronze utilized for washing in Exodus 30:18, 28; it is used once as a *platform* or *stage* made out of bronze on which someone stood (2Chron. 6:13—it was probably rounded like a bowl?); finally, it is used metaphorically for a *large fire pot* in Zech. 12:6. Given the large size of a wash basin or a platform, we may reasonably guess this to mean a *large (but not very deep) pan*.

101. **Verb2:** kârâh (הָרָכ) [pronounced *kaw-RAW*], which means, *to give a banquet, to have a feast*. This words is a homonym. See a few pages down on this one. Not sure about the order here; and unsure as to the spelling with this BDB. Strong's #3738 BDB #468.

102. **Feminine_noun:** *origin*. Strong's #4351 BDB #468.

103. **Feminine_noun:** mekêrâh (הָרֵכְמ) [pronounced *mehk-ay-RAW*], which means, *swords, weapons, devices* (meaning is dubious). perhaps the name of a weapon. Strong's #4380 BDB #468. Gen. 49:5*

mekêrâh (הָרֵכְמ) [pronounced *mehk-ay-RAW*]	*swords, weapons, devices* (meaning is dubious)	feminine singular noun	Strong's #4380 BDB #468

104. **Proper Masculine_noun:** Cyprus. Strong's #3566 BDB #468.

105. **Proper_masculine_noun/location:** Kûwsh (וכש) [pronounced *koosh*] which means and is translated variously as *Ethiopia, Cush, Cushi* and *Cushite* (it is all the same word). This same word is used for the son of Ham as well as the southernmost people known to the Hebrews. They lived in the southern Nile-valley, or Upper Egypt. Strong's #3568 BDB #468. Gen. 2:13 10:6 1Chron. 1:8 Psalm 7 inscription

Kûwsh (וכש) [pronounced *koosh*]	This word is translated variously as *Ethiopia, Cush, Cushi* and *Cushite* (it is all the same word)	Proper masculine noun/location	Strong's #3568 BDB #468

106. **Adjective_gentilic:** Kûwshîy (ישוכ) [pronounced *koo-SHEE*], which means *blackness;* and is transliterated *Cushite*. Strong's #3569&3571 BDB #469. 2Sam. 18:21

| Kûwshîy (כֿוֹשִׁי) [pronounced *koo-SHEE*] | *blackness;* and is transliterated *Cushite* | gentilic singular adjective | Strong's #3569 & 3571 BDB #469 |

This can refer to a man from Ethiopia (Cush) or to a particular man.

107.   **Masculine_proper_noun:** Strong's #3570 BDB #469.

108.   **Proper noun, gentilic, territory:** Strong's #3572 BDB #469.

109.   **Masculine_proper_noun:** Kûwshan-Rish^e^âthayim (כֿוּשַׁן_רִשְׁעָתַיִם) [pronounced *koo-SHAHN-rish-ğaw-THAH-yim*], which means *twice-wicked Cushan;* and is transliterated *Cushan-rishathaim*. Strong's #3573 BDB #469. Judges 3:8

| Kûwshan Rish^e^âthayim (יִם - (כֿוּשַׁן רִשְׁעַת [pronounced *koo-SHAHN-rish-ğaw-THAH-yim*] | *twice-wicked Cushan;* and is transliterated *Cushan-rishathaim* | masculine singular, proper noun | Strong's #3573 BDB #469 |

This proper noun is apparently a combination of Strong's #3572 and the dual of #7564. The latter word means *malevolence, corrupt nature, reprehensiveness, wickedness*. The former is simply the proper noun *Cushan*.

110.   **Proper_noun/location:** Strong's #3575 BDB #469.

111.   **Verb:** kâzab (כֿזַב) [pronounced *kaw-SAH^B^V*], which means *to lie, to tell a lie; to deceive, to prove to be false; to disappoint, to fail*. Strong's #3576 BDB #469. The Doctrine of Fasting (Isa. 58:11) Job 6:28 Psalm 89:35

kâzab (כֿזַב) [pronounced *kaw-SHAHBV*]	*liar, deceiver*	masculine singular, Qal participle	Strong's #3576 BDB #469
kâzab (כֿזַב) [pronounced *kaw-SHAHBV*]	*to be proven to lie, to be shown to be a liar, to be proven false [deceitful]*	3rd person masculine singular, Niphal imperfect	Strong's #3576 BDB #469
kâzab (כֿזַב) [pronounced *kaw-SHAHBV*]	*to lie, to tell a lie; to deceive, to prove to be false; to disappoint, to fail*	3rd person masculine singular, Piel imperfect	Strong's #3576 BDB #469
kâzab (כֿזַב) [pronounced *kaw-SHAHBV*]	*to make one a liar; to prove one a liar; to reprove for lying, to convict of falsehood*	3rd person masculine singular, Hiphil imperfect	Strong's #3576 BDB #469

112.   **Masculine_noun:** kâzâb (כֿזָב) [pronounced *kaw-ZAWB^V^*], which means, *lying, lies, falsehood, deception; deceptive; anything which deceives*.   Strong's #3577 BDB #469. Psalm 62:4, 9 Prov. 6:19

kâzâb (בָזָכ) [pronounced *kaw-ZAWB^V*]	*lying, lies, falsehood, deception; deceptive; anything which deceives*	masculine singular noun	Strong's #3577 BDB #469
kᵉzâbîym (מִיבָזְכ) [pronounced *keh-zaw-BEEM*]	*lies, falsehoods, deceptions; things which deceive*	masculine plural noun	Strong's #3577 BDB #469

113.   **Proper_noun/location:** Kᵉzîyb (בִיזְכ) [pronounced *kehz-EEB*], which means *false;* transliterated *Chezib*. Strong's #3580 BDB #469. Gen. 38:5

Kᵉzîyb (בִיזְכ) [pronounced *kehz-EEB*]	*false;* transliterated *Chezib*	proper singular noun/location	Strong's #3580 BDB #469

114.   **Proper_noun/location:** Strong's #3578 BDB #469.

115.   **Proper_feminine_noun:** Strong's #3579 BDB #469.

116.   **Adjective:** *deceptive, disappointing*. Strong's #391 BDB #469.

117.   **Proper_noun/location:** ᵓAkᵉzîyb (בִיזְכַא) [pronounced *ahkᵉ-ZEE^BV*], which means *deceit, deceitful;* transliterated *Achzib*. Strong's #392 BDB #469. (Gen. 38:5)

ᵓAkᵉzîyb (בִיזְכַא) [pronounced *ahkᵉ-ZEE^BV*]	*deceit, deceitful; transliterated Achzib*	proper singular noun; location	Strong's #392 BDB #469

From BDB: *1) a town in the lowland of west Judah; 2) a town in Asher by the Sea of Galilee.*[206]

118.   **Verb:** which means *to be cruel*. Job 10:1? Strong's #none? BDB #470.

119.   **Adjective:** ᵓakᵉzâr (זר ָכַא) [pronounced *ahkᵉ-ZAWR*] means *cruel, fierce, vicious*. This word is found only in Deut. 32:33 Job 30:21 41:10 Lam. 4:3.* Strong's #393 BDB #470. Deut. 32:33

120.   **Adjective:** ᵓakᵉzârîy (יִרָזְכַא) [pronounced *ahk-zaw-REE*], which means *cruel, merciless; harsh; fierce, savage; one who brings bad tidings*. Strong's #394 BDB #470. Prov. 5:9

ᵓakᵉzârîy (יִרָזְכַא) [pronounced *ahk-zaw-REE*]	*cruel, merciless; harsh; fierce, savage; one who brings bad tidings*	masculine singular adjective	Strong's #394 BDB #470

121.   **Feminine_noun:** which means *cruelty, fierceness*. Strong's #395 BDB #470.

122.   **Masculine_noun:** which means *small reptile, possibly a lizard*. Strong's #3581 BDB #470.

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[206] *The Brown-Driver-Briggs Hebrew and English Lexicon;* courtesy of e-sword; BDB #469 Strong's #392.

kôwach (חֹכ) [pronounced *KOE-ahkh*]; and spelled kôach (חֹכ) [pronounced *KOE-ahkh*]	*small reptile, possibly a lizard*	masculine singular noun	Strong's #3581 BDB #470

This is equivalent to a noun which means *strength, power, ability; produce*. See below.

123. **Verb:** kâchad (דַחָכ) [pronounced *kaw-KHAHD*] means *to hide, to conceal, to efface*. In the Piel, it means *to deny, to disown* (when followed by the accusative); *to cover, to hide* (when followed by the accusative of a thing and a lâmed); *to conceal from anyone* (when followed by a min). In the Hiphil, it means *to hide, to destroy*. In the Niphal, it means *to be disowned, to be denied, to be removed from the earth*. There are places where this verb has been translated *cut off* in many places (Ex. 9:15 2Chron. 32:21 Job 4:7 22:20), which might be better rendered *removed*. There already is a verb for *cut off;* since there should be a relationship between these meanings, the relationship is that when something is *concealed* it appears to be *removed*. In the Niphal participle, it means *hidden, destroyed, gone to ruin*. Strong's #3582 BDB #470. Gen. 47:18 Exodus 9:15 23:23 1Sam. 3:17 2Sam. 14:18 18:13 Job 6:10 15:28 20:12 Psalm 78:4 83:5

kâchad (דַחָכ) [pronounced *kaw-KHAHD*]	*to hide, to conceal, to efface*	3rd person masculine singular, Qal imperfect	Strong's #3582 BDB #470
kâchad (דַחָכ) [pronounced *kaw-KHAHD*]	*to deny, to disown* (when followed by the accusative); *to cover, to hide* (when followed by the accusative of a thing and a lâmed); *to conceal from anyone* (when followed by a min)	3rd person masculine singular, Piel imperfect	Strong's #3582 BDB #470
kâchad (דַחָכ) [pronounced *kaw-KHAHD*]	*to hide, to destroy; to cut off, to remove; to blot out*	3rd person masculine singular, Hiphil imperfect	Strong's #3582 BDB #470
kâchad (דַחָכ) [pronounced *kaw-KHAHD*]	*to be hidden; to be effaced; to be disowned, to be denied, to be removed from the earth; destroyed, cut off, removed*	3rd person masculine singular, Niphal imperfect	Strong's #3582 BDB #470

kâchad (דַחַכ) [pronounced *kaw-KHAHD*]	*hidden, destroyed, gone to ruin; cut off, removed*	Niphal participle	Strong's #3582 BDB #470

124. **Masculine_substantive:** kôwach (חֹוכ) [pronounced *KOE-ahkh*]—or kôach (חֹכ) [pronounced *KOE-ahkh*], which means *strength, power, ability*. Strong's #3581 BDB #470. Gen. 4:12 31:6 49:3 Exodus 9:16 15:6 32:11 Deut. 3:37 Joshua 14:11 Judges 6:14 16:17, 30 1Sam. 2:9 28:20 30:4 Job 3:17 6:11, 22 9:19 Psalm 29:4 33:16 147:5 Prov. 5:10

kôwach (חֹוכ) [pronounced *KOE-ahkh*]; and spelled kôach (חֹכ) [pronounced *KOE-ahkh*]	*strength, power, ability; produce; substance, riches, wealth [of soil]; the product of one's labors*	masculine singular substantive	Strong's #3581 BDB #470

125. **Verb:** which means *to paint [the eyes?]*. Strong's #3583 BDB #471.

126. **Verb:** kâchash (חַכֹשׁ) [pronounced *kaw-KHAHSH*], which means *to lie, to deceive, to commit fraud, to defraud*. It is a word which indicates *lying* and *deception*. It is a word found primarily in the Piel (Joshua 7:11 24:27 Lev. 19:11 Zech. 13:4), however, it is only found twenty-two times in the Old Testament. The word found more often is the noun cognate of shâqar, sheqer Strong's #'s 8266 and 8267. I will need to differentiate between these at some time. I like the rendering *defraud*, however, the safer translation might be *deceive*. In Deut. 33:29, we have the Niphal imperfect of kâchash (חַכֹשׁ) [pronounced *kaw-KHAHSH*]; the only time it is found in the Niphal stem and, since Israel is not the subject, the logical subject would be God. Now, back in Lev. 19:11, Israel was forbidden from defrauding her neighbor; however, this is God and this is an anthropopathism. The result will be as though they had been defrauded by their gods. So you are aware, most translators ignored this renderings and rendered this word as *will cower* (NIV), *shall come fawning* (NRSV, Owens[207]), *come cringing* (Rotherham) *subdued* (Young). *The Amplified Bible* covers all of the bases and renders this word as *shall come fawning and cringing and submit feigned obedience*. The KJV gave the reasonable translation *shall be found liars*. In the Piel, this means *to deny, to disavow*. Strong's #3584 BDB #471. Gen. 18:15 Lev. maybe and Deut. 33:29 (verb) Joshua 7:11 24:27 2Sam. 22:45 Job 8:18 (verb) Psalm 81:15

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[207] Owens' default setting is the RSV.

kâchash (חָכַשׁ) [pronounced *kaw-KHAHSH*]	*to deceive, lie, fail, grow lean, be disappointing, be untrue, be insufficient, be found liars, belie, deny, dissemble, deal falsely; to become lean; to fail*	3rd person feminine singular, Qal imperfect	Strong's #3584 BDB #471
kâchash (חָכַשׁ) [pronounced *kaw-KHAHSH*]	*to cringe, feign obedience*	3rd person feminine singular, Niphal imperfect	Strong's #3584 BDB #471
kâchash (חָכַשׁ) [pronounced *kaw-KHAHSH*]	*to deny; to disavow [when followed by בְ]; to lie, to deceive, to deny falsely [when followed by לְ]; to act deceptively, to feign, to flatter [pretending love and loyalty to one victorious over you]; to cringe; to disappoint, fail*	3rd person feminine singular, Piel imperfect	Strong's #3584 BDB #471
kâchash (חָכַשׁ) [pronounced *kaw-KHAHSH*]	*to cringe, feign obedience*	3rd person feminine singular, Hithpael imperfect	Strong's #3584 BDB #471

127. **Masculine_noun:** kachash (כַּחַשׁ) [pronounced *kah-KHAHSH*], which means *fraud, deception, falsehood, lying; leanness*. It appears that the only place where this means *leanness* is this passage in Job. I think that it might be better understood and his physical appearance belies his spiritual personage. Strong's #3585 BDB #471. Job 16:8 Psalm 59:12

kachash (כַּחַשׁ) [pronounced *kah-KHAHSH*]	*deception, falsehood, fraud lying; leanness*	masculine singular noun	Strong's #3585 BDB #471

128. **Adjective:** which means *deceptive, false*. Strong's #3586 BDB #471.

129. **Conjunction/preposition:** kîy (יִ) [pronounced *kee*], which means *when, that, for, because*. The conjunction kîy (כִּ)[pronounced *kee*], which has several meanings, depending upon the context. Gesenius calls this one of the oldest words found in the Hebrew, which means that it will have a variety of meanings. We do have a rare usage of this conjunction; it originally functioned as a relative pronoun—this is a very ancient usage—and that is the way that Ruth is using it. ❶ It is used as a relative conjunction, particularly after the verbs *seeing, hearing, speaking, knowing, believing remembering, forgetting* and in such cases means *that*. ❷ Kîy is used for consecution and effect and rendered *to that, that;* and sometimes it has an

intensifying force and is rendered *so that, so even, even*. ❸ The connective can be used of time and be rendered *at that time, which, what time, when*. ❹ Kîy can be used of time, but in such a way that it passes over to a demonstrative power where it begins an apodosis (*then, so*). ❺ It can be used as a relative causal particle: *because, since, while, on account that*. When we find it several times in a sentence, it can mean *because...and* or *for...and*. ❻ It can also have a continuous disjunctive use here and be rendered *for...or...or* (when the second two kîy's are preceded by conjunctions). ❼ After a negative, it can mean *but* (the former must not be done because the latter is to be done). Although I cannot find specific justification for this, here, at the beginning of each sentence, this should be rendered *because* or *for* and secondly as *though* or *and though*. This conjunction often connects the two verbs, unlike the wâw conjunction, which often indicates the beginning of a new sentence. Once and awhile it can mean *indeed, surely*. It is used as an explicative, an explanatory, a justificatory or a causal conjunction. Kîy appears to mean *therefore* in 1Sam. 2:25 Psalm 116:10. Kîy in Deut. 9:5 is followed by the prefixed preposition bêyth, which has, in this context, tended to mean *because*. The word order of the Hebrew runs like this: ...to possess their land for because the corrupt nature of these nations Yᵉhowah your God is driving them out from before your faces... However, the emphasis is upon the corrupt nature of the indigenous nations, so that comes first in the sentence. The kîy goes with Yᵉhowah and the action of the verb. When it is rearranged, it reads: for Yᵉhowah your God is dispossessing them from before you because of the corrupt nature of these nations. Kîy often continues a question and the force of an interrogative from a previous sentence is therefore carried over, as in Gen. 20:9 1Sam. 22:8 Isa. 22:1 Micah 4:9. When followed by a negative (as we have here), it can mean *but,* although there appears to be some disagreement here.[208] However, Young renders this as *but not,* Rotherham as *but did not,* and the NASB as *but they could not;* the latter two translations throwing in helping verbs for the main verb. Strong's #3588 BDB #471. Gen. 1:4 2:3 4:12 5:24 6:1 7:1 8:9 9:6 10:25 11:9 12:10 13:6 14:14 15:4 16:4 17:5 **20:6** 22:16 24:4 25:21 26:3 28:6 29:2, 15 30:1 31:5 32:10 33:10 34:5 35:7 36:6 37:3 39:3 40:14 41:21 42:1, 2 43:5 44:15 45:3 46:3 47:4 48:14 49:4, 10 50:3 Exodus 1:10 2:2 3:4, 12 4:1 5:8 6:1 7:5 8:10 9:2 10:1 12:9 13:3 14:4 15:1 16:3 17:14 18:1 19:5 20:5 21:2 22:1 23:4 29:22 30:11 31:13 32:1 33:3 Num. 10:32 Deut. 1:17 2:5 3:2 4:3, 15 5:3 9:5 16:1 17:1 20:1 21:1 22:23 29:15, 19 31:21, 27 34:9 Joshua 1:6, 4:24 10:14 11:20 **17:18** 20:5 22:34 24:20 Judges 1:15, 19 2:18, **21** 13:5, 17 15:3 16:25 Ruth 1:10, 12, 17 2:21 3:12 1Sam. 1:**5**, 12, **25** 2:8, **21** 5:7 6:3 **9:13** 10:1 11:5 12:17 13:11 15:11 16:1 **17:25** 18:12, **25** 19:4 20:1 21:4 22:6 24:1, 11 25:4, 9 26:3 27:1 28:1, 13 29:6 30:6 31:4 2Sam. 1:5 15:8 16:3 17:8 18:3 19:2 20:12 21:2 22:5 23:4 24:10 1Kings 1:11 2:7, 23 3:2 4:24 5:1 6:6 8:7, 37 9:22 1Chron. 16: Job 1:5 3:10, 13 5:2 6:10 7:13 8:6 9:2, 28, 35 10:6 11:6 13:9 14:7 15:13 19:28 21:15 Psalm 2:12 8:3 10:14 32:3 34:8 41:4 52:9 54:3 55:3

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[208] H.W.F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament;* ©1979 by Baker Books; p. 394.

56:1 57:1 59:3 61:3 62:5, 10 63:3 73:3, 21 83:18 96:4 99:9 103:11 106:1 118:1 133:3 136:1 142:6 Prov. 1:9 2:3 3:1 4:2 5:3, 21 6:3, 23 7:6 8:6 9:11 Eccles. 1:18 2:10

kîy (כִּי) [pronounced *kee*]	*for, that, because; when, at that time, which, what time*	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471

BDB gives this list of definitions: *1) that, for, because, when, as though, as, because that, but, then, certainly, except, surely, since; 1a) that; 1a1) yea, indeed; 1b) when (of time); 1b1) when, if, though (with a concessive force); 1c) because, since (causal connection); 1d) but (after negative); 1e) that if, for if, indeed if, for though, but if; 1f) but rather, but; 1g) except that; 1h) only, nevertheless; 1i) surely; 1j) that is; 1k) but if; 1l) for though; 1m) forasmuch as, for therefore*.

Kîy, like many of the small words in Hebrew, has a large number of uses: ❶ It is used as a relative conjunction, particularly after the verbs *seeing, hearing, speaking, knowing, believing remembering, forgetting* and in such cases means *that*. ❷ Although kîy is used for consecution and effect and rendered *to that, that;* it sometimes has an intensifying force and is rendered *so that, so even, even*. This is how it is used in this context. ❸ The connective can be used of time and be rendered *at that time, which, what time, when*. ❹ Kîy can be used of time, but in such a way that it passes over to a demonstrative power where it begins an apodosis (*then, so*). ❺ It can be used as a relative causal particle: *because, since, while, on account that*. When we find it several times in a sentence, it can mean *because...and* or *for...and*. ❻ It can also have a continuous disjunctive use here and be rendered *for...or...or* (when the second two kîy's are preceded by conjunctions). ❼ After a negative, it can mean *but* (the former must not be done because the latter is to be done).

This conjunction kîyhas several meanings, depending upon the context. Gesenius calls this one of the oldest words found in the Hebrew, which means that it will have a variety of meanings. Some of the uses of kîy are as follows:❶ kîy is used for consecution and effect and rendered *to that, that;* and sometimes it has an intensifying force and is rendered *so that, so even, even*. Secondly, ❷ this connective can be used of time and be rendered *at that time, which, what time, when*. ❸ Kîy can be used of time, but in such a way that it passes over to a demonstrative power where it begins an apodosis (*then, so*). ❹ It can be used as a relative causal particle: *because, since, while, on account that*. Keil and Delitzsch disagree, saying to the particle כִּי does not mean *if, as* or *when*, nor is it to be regarded as a copyist's error.

The NET Bible footnote on Exodus 3:12: *The particle* יִכ *(ki) has the asseverative use here, "surely, indeed," which is frequently found with oaths (R. J. Williams, Hebrew Syntax, 73, §449). The imperfect tense* הֶיְהֶא *('ehyeh) could be rendered as the future tense, "I will be" or the present tense "I am" with you. The future makes the better sense in this case, since the subject matter is the future mission. But since it is a stative verb, the form will also lend itself nicely to explaining the divine name – he is the One who is eternally present – "I am with you always."* [209]

130. **Compound conjunctions:** the wâw conjunction next to the conjunction kîy (כִי) [pronounced *kee*], means *when, that, for, because* and it gives us *how* Israel sinned against God. The two conjunctions together mean *both because*. Of course, a wâw consecutive must follow. Strong's #3588 BDB #471. Gen. 29:12 33:11 45:26 Exodus 4:31 12:48 21:7 Judges 2:18 10:10 2Sam. 16:10

wᵉ (or vᵉ) (ו‍ or ו) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
kîy (יכ) [pronounced *kee*]	*for, that, because; when, at that time, which, what time*	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471

Together, the wâw conjunction and the kîy conjunction literally mean *and for, and that*; however, together, they can be taken to mean *when, that, for, because, how*.

131. **Compound conjunctions:** Job 3:10

kîy (יכ) [pronounced *kee*]	*for, that, because; when, at that time, which, what time*	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
wa (or va) (ו) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore, consequently; because*	wâw consecutive	No Strong's # BDB #253

The wâw consecutive here might simply continue the thought of the kîy preposition. *Because [of this], the result has been*... appears to be the sense of this sentence structure. We also carry over the negation from the previous half of this verse.

132. **Other_compounds:** see **Strong's #637 BDB #64** for ʾaph kîy (יכ פאַ)

133. **Other_compounds:** see **BDB #67** for kîy + ʾepheç (a negative).

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[209] From **https://bible.org/netbible/index.htm?exo3.htm** (footnote); accessed February 6, 2017.

134.   **Compound_preposition:** kîy (יִכ) after a negative **clause**, can be rendered *but*. Strong's #3588 BDB #471. Judges 2:17 1Sam. 12:12

135.   **Compound_prepositions:** kîy (יִכ) ʾâz (אָז) [pronounced *kee awz*]. This conjunction can be used also for consecution and effect, allowing it to be rendered *so that*. The reason we know this is that this is followed by the adverb of time, ʾâz (אָז) [pronounced *awz*], which means *then, at that time* (Strong's #227 BDB #23). Together, I have rendered them *so that at that time;* other simpler offerings are *for then, so then, so at that time;* I don't think that I can hang with *surely then,* suggested by some (Rotherham and Owens). Joshua 1:8 Job 11:15

136.   **Adverb/conjunction combination:** kîy + gam. Found in 2Sam. 4:2 Eccles. 4:14 8:12.

kîy (יִכ) [pronounced *kee*]	*for, that, because; when, at that time, which, what time*	explanatory conjunction; preposition	Strong's #3588 BDB #471
gam (גַּם) [pronounced *gahm*]	*also, furthermore, in addition to, even, moreover*	adverb	Strong's #1571 BDB #168

Together, they can mean *for even; though, even though, although [concealing a fact]*.

137.   **Compound_prepositions:** kîy (Strong's #3588 BDB #471) + the negative lôʾ (אל or אול) [pronounced *low*].   Gen 38:9 Exodus 33:3 Judges 1:19 Job 5:6 2Sam. 13:13 23:5

kîy (יִכ) [pronounced *kee*]	*when, that, for, because, at that time, which, what time*	explanatory conjunction; preposition	Strong's #3588 BDB #471
lôʾ (אל or אול) [pronounced *low*]	*not, no*	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518

After a negative, kîy is often rendered *but, however, on the other hand;* however, here, it proceeds a negative. Owen, ESV, God's Word™ and the KJV render this *but [he, they] could not;* LITV: *but [he] did not;* Young: *but not;* HNV: *for he could not* in Judges 1:19. I have documented a similar usage in at least 6 passages.

138.   **Compound_prepositions:** kîy (Strong's #3588 BDB #471) ʿattâh (Strong's #6258 BDB #773) kîy ʿattâh (יִכ הַתַּע) [pronounced *kee-ğaht-TAWH*] , together mean *for in this case, for then;* and after a protasis, *surely then* and possibly *indeed*. Keil and Delitzsch, naming Gesenius as their source, explain that these two words make up *the usual expression after hypothetical clauses* and that they would take the perfect tense if the preceding clause was a condition not existing in the past (Gen. 31:42

43:10 Num. 22:29, 33 1Sam. 14:30), and they would take the imperfect tense if the condition did not exist in the present (Job 6:3 8:6 13:19). Keil and Delitzsch therefore say that this should be rendered *so I should now...indeed then I should*. Here is is accompanied with the perfect tense, which would indicate that the previous verse (v. 16, which dealt with having been aborted) was not a condition of the past.[210] The preposition kîy is used for causal relationships of all kinds, both antecedent and consequent, and is generally rendered *for, because, when, that*. ʿAttâh is an adverb of time meaning *now*. (Kîy = Strong's #3588 BDB #471). Gen. 22:12 29:32 31:42 1Sam. 2:16 13:13 14:30 Job 3:13 4:5 6:20, 21 13:19 14:16

kîy (יכ) [pronounced *kee*]	*when, that, for, because, at that time, which, what time*	explanatory conjunction; preposition	Strong's #3588 BDB #471
ʿattâh (הַתַע) [pronounced *ǵaht-TAWH*]	*now, at this time, already*	adverb of time	Strong's #6258 BDB #773

Together, kîy ʿattâh (יכ הַתַע) [pronounced *kee-ǵaht-TAWH*] mean *and now, but now; for in this case, for then;* and after a protasis, *surely then, indeed, indeed now*.

So far this combination has shown up at least twice in the book of Job, and it was translated in these ways:

Translator:	Job 3:13	Job 4:5
The Emphasized Bible	Surely, at once...	But now...
NJB	Now...	And now...
NRSV	Now...	But now
The Amplified Bible; NAB, Owen's translation	For then...	But now...
KJV, NASB, NIV, NKJV, Noyes, REV, *Young's Literal Translation*	For now...	But now...

139.   **Compound_preposition:** kîy ʾîm (יכ) (אִ) (כִּי אִם) [pronounced *kee-eem*] which literally is *because if;* however, together they act as a limitation on the preceding thought, and therefore should be rendered *but, except, unless* and possibly *only*. Strong's #3588 & 518 BDB #471 & 49. BDB #474. **This is found twice**. Gen. 15:4 32:26 35:10 42:15 Exodus 9:2 10:4 Deut. 12:4–5 16:6 30:10 Joshua 14:4 17:3 23:8, 12 (see chart in v. 12) Judges 15:7 Ruth 3:18 1Sam. 2:15 8:19 14:39 21:4 25:34 26:10 30:17 2Sam. 5:6 12:3 19:28 21:2 1Chron. 2:34 15:2

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[210] *The New Brown-Driver-Briggs-Gesenius Hebrew-English Lexicon;* Hendrickson, ©1979, p. 473.

kîy (כִּי) [pronounced *kee*]	*when, that, for, because*	explanatory conjunction; preposition	Strong's #3588 BDB #471
ʾîm (אִם) [pronounced *eem*]	*if, though; lo, behold; oh that, if only; when, since, though*	primarily an hypothetical particle	Strong's #518 BDB #49

Together, kîy ʾîm (אִם כִּי) [pronounced *kee-eem*] act as a limitation on the preceding thought, and therefore should be rendered *but, except, except that, unless* and possibly *only*. However, these particles are not used in a limiting way *if* they follow an oath, a question or a negative. Then they can be rendered *that if, for if, for though, that since, for if, but if, indeed if, even if; except for, except [that], unless, but*.

140. **Preposition_doubled:** kîy....kîy can refer to a list of things which have reasons attached to them; it can be used disjunctively, as in *for...or...or...* In 1Sam. 8:7, we have the negative preceding the first kîy, which gives us *for not...but...* Strong's #3588 BDB #471. 1Sam. 8:7

kîy (כִּי) [pronounced *kee*]	*when, that, for, because*	explanatory conjunction; preposition	Strong's #3588 BDB #471

Kîy....kîy can refer to a list of things which have reasons attached to them; it can be used disjunctively, as in *for...or...or...*; together, they can mean *for not...but...*

141. **Compound_preposition:** kîy + lâmed. Not certain. Checked BDB with no help (in kîy section). Job 21:30

142. **Compound_preposition:** kîy (*that, for, because*) Strong's #3588 BDB #471 + ʿal (עַל) [pronounced *ǵahl*], which means *upon, beyond, on, against, above, over, by, beside*. Strong's #5920, #5921 BDB #752. I cannot find these together in the lexicons, so the best I can do is offer the various translations given for kîy ʿal: *but for* (NASB); *surely, for* (Young); *yea, for* (KJV); *yet, for* (NKJV); *because* (NRSV). With the 2nd person masculine singular suffix, several render this *for Your sake* (Owen, REB, NAB, NJB). Others are very close to that rendering (NASB, KJV, NKJV, NIV). Gen. 26:13 Psalm 44:22

ʿal (עַל) [pronounced *ǵahl*]	*upon, beyond, on, against, above, over, by, beside*	preposition of proximity	Strong's #5921 BDB #752
kîy (כִּי) [pronounced *kee*]	*when, that, for, because*	explanatory conjunction; preposition	Strong's #3588 BDB #471

I cannot find a proper meaning for the combination of these two particles; however, they are rendered *but for* (NASB); *surely, for* (Young); *yea, for* (KJV); *yet, for* (NKJV); *because* (ESV, HCSB, LTHB, KJV, MKJV, NASB, NRSV, WEB); *because that* (Young). Translations taken from Judges 3:12 Psalm 44:22.

143.   Combo: 2Sam. 18:20

kîy (כִּי) [pronounced *kee*]	*when, that, for, because*	explanatory conjunction; preposition	Strong's #3588 BDB #471
ʿal (עַל) [pronounced *ǵahl*]	*upon, beyond, on, against, above, over, by, beside*	preposition of proximity	Strong's #5921 BDB #752

Together, these two particles appear to mean *inasmuch (as), forasmuch as, since, because*. I did not find this combination listed in Gesenius.

144.   **Preposition/conjunction combination:** kîy ʿal kên (יכ לַע ןֵ) [pronounced *kee ahl KANE*], which means, literally, *for therefore*. together they mean *forasmuch as, since, because*. Kîy = Strong's #3588 BDB #471; ʿal = Strong's #5920, #5921 BDB #752; kên = Strong's #3651 BDB #467 & BDB #485. All of this is found at BDB #475. Gen. 18:5 19:8 38:26 Judges 6:22

kîy (כִּי) [pronounced *kee*]	*when, that, for, because*	explanatory conjunction; preposition	Strong's #3588 BDB #471
ʿal (עַל) [pronounced *ǵahl*]	*upon, beyond, on, against, above, over, by, beside*	preposition of proximity	Strong's #5921 BDB #752
kên (ןֵ) [pronounced *kane*]	*so, therefore, thus; then, afterwards; upright, honest; rightly, well; [it is] so, such, so constituted*	properly, an active participle; used primarily as an adverb	Strong's #3651 BDB #485

kîy ʿal kên (יכ לַע ןֵ) [pronounced *kee ahl KANE*], which means, literally, *for therefore*. together they mean *inasmuch (as), forasmuch as, since, because*.

145.   **Masculine_noun:** kîyd (כִּיד) [pronounced *keed*], which means *misfortune*. This word is only found here, it has no real cognates (although it is similar to the word for *javelin*). Strong's #3589 BDB #475. Job 21:20*

146.   **Masculine_noun:** kîydôwn (כִּידוֹן) [pronounced *kee-DOWN*], which means *spear, lance, javelin;* and possibly *shield*. Strong's #3591 BDB #475. 1Sam. 17:6

kîydôwn (כִּידוֹן) [pronounced *kee-DOWN*]	*spear, lance, javelin;* and possibly *shield*	masculine singular noun	Strong's #3591 BDB #475

147.   **Masculine_proper_noun:** Kîydôn (כִּידֹן) [pronounced *kee-DOHN*], which means *dart, javelin;* transliterated *Chidon*. Strong's #3592 BDB #475. 1Chron. 13:9*

Kîydôn (כִּידֹן) [pronounced *kee-DOHN*]	*dart, javelin;* transliterated *Chidon*	masculine singular proper noun	Strong's #3592 BDB #475

It is unclear whether this is the name of a person or a place.

148.   **Proper_noun/Deity:** Strong's #3590&#3593&#3594? BDB #

149.   **Feminine_noun:** *axe*. Strong's #3597 BDB #476.

150.   **Masculine_noun:** kîyç (כִּיס) [pronounced *keece*], which means, *a bag, a purse*. Strong's #3599 BDB #476. Prov. 1:14

kîyç (כִּיס) [pronounced *keece*]	*a bag, a purse*	masculine singular noun	Strong's #3599 BDB #476

151.   **Verb:** kâlâʾ (כָּלָא) [pronounced *kaw-LAW*] and it means to *shut up, restrain, withhold*. Strong's #3607 BDB #476. Gen. 8:2 23:6 Num. 11:28 1Sam. 6:10 25:33

kâlâʾ (כָּלָא) [pronounced *kaw-LAW*]	*to close up, to shut up; to hold in, to restrain; to prohibit; to withhold [from someone]*	3rd person masculine singular, Qal imperfect	Strong's #3607 BDB #476
kâlâʾ (כָּלָא) [pronounced *kaw-LAW*]	*to be shut up, to be restrained*	3rd person masculine singular, Niphal imperfect	Strong's #3607 BDB #476

152.   **Masculine_noun:**   *confinement, restraint, imprisonment*.   Strong's #3608 BDB #476.

153.   **Masculine_noun:** *inclosure, fold*. Strong's #4356 BDB #476.

154.   **Masculine_substantive dual:** kilᵉʾayim (כִּלְאַיִם) [pronounced *kilᵉ-AH-yim*], which means, *two kinds, a mixture, diverse kinds, heterogeneous things; things which should be kept separate*. This word is found three times in Lev. 19:19 and here only. It probably means *two kinds*. Lev. 19:19 reads: "You are to keep My statutes. You will not breed together two kinds of your cattle; you will not sow your field with two kinds of seed, nor wear a garment upon you of two kinds of material mixed together." Strong's #3610 BDB #476. Deut. 22:9

kil^eayim (כִלְאַיִם) [pronounced *kil^e-AH-yim*]	*two kinds, a mixture, diverse kinds, heterogeneous things; things which should be kept separate*	masculine dual substantive	Strong's #3610 BDB #476

This noun only occurs in Lev. 19:19 and Deut. 22:9. We do not have any cognates which help to establish the exact meaning of this word.

155. **Masculine_proper_noun:** Kâl^eâb (כִלְאָב) [pronounced *kil-AW^BV*], which means *restrain of his father; like his father;* transliterated *Chileab*. The second son of David. Strong's #3609 BDB #476. 2Sam. 3:3

Kâl^eâb (כִלְאָב) [pronounced *kil-AW^BV*]	*restraint of his father; like his father;* transliterated *Chileab*	masculine singular proper noun	Strong's #3609 BDB #476

156. **Masculine_noun:** keleb (בֶלֶך) [pronounced *KEH-le^bv*], which means *dog*. These are the semi-wild dogs who lived outside the cities and were scavengers, eating whatever garbage or carcasses that they could find. By their very nature, these animals were unclean, and contact with such animals was considered unclean. The Scofield Study Bible, the NIV Study Bible and the NASB identifies this as a *male prostitute sodomite.*, quoting Lev. 18:22 20:13; however, there is nothing in those passages which suggest that, either in the original language or in the English. In the New Testament, there is evidence of identifying the dogs with Gentiles or those who are impure,[211] but I do not find that in the Old Testament. This would not refer to the unrepentant nature of a dog with regards to its sexual proclivities because I do not believe that dogs were the household pets then as they are now (see Exodus 22:31). Strong's #3611 BDB #476. The Doctrine of Dogs Exodus 11:7 22:31 Deut. 23:18 1Sam. 17:43 24:14 2Sam. 3:8 9:8 16:9 Psalm 59:6

keleb (בֶלֶך) [pronounced *KEH-le^bv*]	*dog*	masculine singular noun	Strong's #3611 BDB #476

157. **Masculine_proper_noun:** Kâlêb (בֶלֶך) [pronounced *kaw-LAY^BV*], which is transliterated *Caleb* and means *dog*. Strong's #3612 BDB #477. Deut. 1:36 Judges 1:12 1Sam. 30:14 1Chron. 4:1

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[211] Matt. 7:6 reads: "Do not give what is holy to dogs and do not throw your pearls before pigs, lest they trample them under their feet and turn and tear you to pieces. Rev. 22:15 reads: Outside are the dogs and the drug addicts and the fornicators and the murderers and the idolaters and everyone who loves and practices lying. See also Matt. 15:24–28, which seems to identify *dogs* with *Gentiles* and see Philip. 3:2 (Beware of dogs).

Keleb (כֶּלֶב) [pronounced *kaw-LAY^BV*]	*dog;* transliterated *Caleb*	masculine proper noun	Strong's #3612 BDB #477

158. **Gentilic_adjective:** kâlibîy (כָּלִבִּי) [pronounced *kaw-li^b-VEE*], which is transliterated *Caleb* and means *dog*. Strong's #3614 BDB #477. 1Sam. 25:3*

Kâlibbîy (כָּלִבִּי) [pronounced *kaw-lib-BEE*]	*dog;* transliterated *Calebite*	adjective singular gentilic	Strong's #3614 BDB #477

159. **Gentilic_adjective:** Strong's #3614 BDB #477.

160. **Masculine_proper_noun:** which means *;* transliterated *.*   Strong's #3620 BDB #477.

161. **Masculine_proper_noun:** which means *;* transliterated *.*   Strong's #3621 BDB #477.

162. **Masculine_noun:** *basket, cage*. Strong's #3619 BDB #477.

163. **Verb:** kâlâh (כָּלָה) [pronounced *kaw-LAWH*], which means *to complete, to finish, to accomplish, to be fulfilled*. In relation to time, kâlâh means *to be past, to go by*. A third group of meanings are *to be consumed, to be spent, to be wasted, to be destroyed, to perish, to waste away*. The latter set of meanings appear to be applicable when the subject is *soul, spirit, eyes* or *reins*. Three sets of Qal meanings: ❶ *to complete, to finish, to accomplish, to be fulfilled* (Ex. 39:32 1Kings 6:38 Job 21:13 Daniel 12:7). ❷ This can take on the meaning, a derivative of the previous meanings, *to be made prepared, to be made ready for someone* (Prov. 22:8). It means *to be past, to have gone by* (Gen. 41:53 Isa. 24:13). ❸ It also means *to be consumed, to be spent, to be wasted, to be destroyed, to perish, to waste away* (Gen. 21:15 1Kings 17:16 Jer. 16:4 Ezek. 5:13). The latter set of meanings appear to be applicable when the subject is *soul, spirit, eyes* or *reins,* which is the case before us.   Piel meanings: *to complete, to bring an end to, to finish*. There are three sets of Piel meanings as well. Strong's #3615 BDB #477.
Gen. 2:1, 2 6:16 17:22 18:33 21:15 24:15, 45 27:29 41:30, 53 43:2 44:12 49:33 Exodus 5:13, 14 31:18 32:10 33:3 Deut. 7:22 20:9 31:24 32:23 32:45 Joshua 8:23 10:20 19:51 24:20 Judges 3:18 Ruth 3:18 1Sam. 2:33 3:12 10:13 13:10 15:18 20:7, 33 24:16 25:17 2Sam. 6:18 13:36 21:5 22:38 1Kings 1:41 3:1 6:9 7:1 8:54 9:1 1Chron. 16:2 Job 7:6, 9 11:20 17:5 **19:27** 21:13 Psalm 59:13 **73:26** 78:33 90:9 Prov. 5:11

kâlâh (הָלַכ) [pronounced *kaw-LAWH*]	*to complete, to finish; to be past, to go by; to consume, to waste, to destroy; to be completed or finished, to be accomplished or fulfilled; to be consumed [wasted or spent]*	3rd person masculine singular, Qal imperfect	Strong's #3615 BDB #477
kâlâh (הָלַכ) [pronounced *kaw-LAWH*]	*to complete, to finish; to prepare; to come to an end; to consume, to waste, to destroy, to annihilate; to make pine away*	3rd person masculine singular, Piel imperfect	Strong's #3615 BDB #477
kâlâh (הָלַכ) [pronounced *kaw-LAWH*]	*complete, finish; prepare; come to an end; consume, waste, destroy, annihilate; make pine away*	2nd person masculine plural, Piel imperative	Strong's #3615 BDB #477
kâlâh (הָלַכ) [pronounced *kaw-LAWH*]	*to be completed, to be finished; to be ended*	3rd person masculine singular, Pual imperfect	Strong's #3615 BDB #477

164.   **Feminine_noun:** kâlâh (הָלַכ) [pronounced *kaw-LAW*], which means, *completion, complete destruction, consumption, annihilation*.   As an adverb, it means *completely, altogether*. Strong's #3617 BDB #478. Gen. 18:21 Exodus 11:1

kâlâh (הָלַכ) [pronounced *kaw-LAW*]	*completion, complete destruction, consumption, annihilation*	feminine singular noun	Strong's #3617 BDB #478
kâlâh (הָלַכ) [pronounced *kaw-LAW*]	*completely, altogether*	adverb	Strong's #3617 BDB #478

165.   **Adjective:** And then there is this adjective kâleh (כָּל ה) [pronounced *kaw-LEH*] which is found nowhere else in the Bible, but it is closely tied to the noun and verb kâlâh (כָּלֹה) [pronounced *kaw-LAWH*]; the verb means *to complete, to be finished, accomplished, spent, completely consumed*. Strong's #3616 BDB #479. Deut. 28:32

166.   **Feminine_noun:** takᵉlîyth (תַּכ לִי ט) [pronounced *tahkᵉ-LEETH*], and its meaning in BDB is given as *end, completion;* the KJV renders is as *end, perfection, perfect;* and Gesenius renders this *perfection, completion, extremity, end conclusion*. It is only

found in five passages: Neh. 3:21 Job 11:7 26:10 28:3 Psalm 139:22. The meaning which seems to be able to stand in all five passages is *completion*. Strong's #8503 BDB #479. Job 11:7

167. **Masculine_noun:** keᵉlîy (יְלִכ) [pronounced *keᵉlee*], which means *manufactured good, artifact, article, utensil, vessel, weapon, armor, furniture, receptacle*. It is an all-purpose word standing for anything which has been manufactured, made, finished, or produced. It could also be translated *instruments, equipment, accessories, object, stuff, load, baggage, implement, apparatus*. It doesn't matter that some of the items alluded to were not themselves vessels. This became an all-purpose word. In the ancient world, a vessel was used for a great many things and it could take all shapes, forms and sizes. Things were stored in vessels, including food, utensils, clothing; vessels were used to carry liquid, to be used to drink from, to be used as food containers for a meal. They had such a wide variety of uses, that anything connected with a particular function in life was grouped under the general title of *vessel.* You see, a *vessel* can mean different things depending upon what it is a vessel for. That is, it does not even have to mean specifically something in which you could place water if it is attached to a function which has nothing to do with that.   I will translate this word *component parts;* these are the things they will carry. In Deut. 22:5, it refers to *clothing* and probably *jewelry and accessories*. In 1Sam. 9:7, it refers to their containers for bread. *Tupperware* would therefore be a reasonable translation. Strong's #3627 BDB #479. Gen. 24:53 27:3 31:37 42:25 43:11 45:20 49:5 Exodus 3:22 11:2 12:35 22:7 25:9 27:3 30:27 31:7 Lev. ?? Deut. 1:41 22:5 Joshua 6:19 Judges 9:54 18:11 1Sam. 6:8, 15 8:12 9:7 10:22 14:1 16:21 17:22 20:40 21:5 25:13 30:24 31:4 2Sam. 1:21, 27 17:28 18:15 23:37 24:22 1Kings 6:7 7:45 8:4 1Chron. 15:16 16:5 18:8 Psalm 2:9 7:13 I need to fix the pronunciation in later books.

keᵉlîy (יְלִכ) [pronounced *keᵉlee*]	*manufactured good, artifact, article, utensil, vessel, weapon, armor, furniture, receptacle; baggage, valuables*	masculine plural noun with the 3ʳᵈ person masculine singular suffix	Strong's #3627 BDB #479

168. **Feminine_plural_noun:** keᵉlâyôwth (תוֹיָלְכ) [pronounced *keh-law-YOUTH*], which means *kidneys, reins; inmost mind, desires, affections, emotions; choicest, richest*. Singular is kilᵉyâh (כָּלְ יה) [pronounced *kilᵉ-YAWH*], which means *kidneys*. It is always in the plural and means *kidneys*. (See Exodus 29:13 Lev. 3:4, 10, 15). Although this word generally means *emotions,* (Psalm 16:7 Prov. 23:16) when used figuratively, here it refers to the *choices and the richest*.[212]   Strong's #3629 BDB #480.   Doctrine of the Heart (Jer. 11:20)   Exodus 29:13   Deut. 32:14 Job 16:12b–13 19:27 Psalm 7:9 73:21

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[212] *The New Brown-Driver-Briggs-Gesenius Hebrew-English Lexicon;* Hendrickson, ©1979, p. 480. I guess that I should mention that sometimes I footnote these things which deal with the Hebrew because I am not sure that I buy it; however, I do not have another alternative point of view here.

kᵉlâyôwth (כְּלָיוֹת) [pronounced *keh-law-YOUTH*]	*kidneys, reins; inmost mind, desires, affections, emotions; choicest, richest*	feminine plural noun with the definite article	Strong's #3629 BDB #480

169. **Masculine_noun:** kelach (כֶּלַח) [pronounced *KEH-lahkh*], which means *vigor, full strength, rugged strength*. Strong's #3624 BDB #480.

170. **Proper_noun/location:** Kelach (כֶּלַח) [pronounced *KEH-lahkh*], which means *vigor, full strength, rugged strength;* transliterated *Calah*. Strong's #3625 BDB #480. Gen. 10:11

Kelach (כֶּלַח) [pronounced *KEH-lakh*]	*vigor, full strength, rugged strength; transliterated Calah*	proper singular noun/location	Strong's #3625 BDB #480

171. **Masculine_proper_noun:** which means *;* transliterated . Strong's #3626 BDB #480.

172. **Masculine_proper_noun:** which means *;* transliterated . Strong's #3557,3633 BDB #480.

173. The preposition *in* is followed by a word which occurs only here and in Job 30:2 in the Bible, and BDB gives the meanings as *firm strength, rugged strength* (with the body vigorous and its powers unimpaired). It is similar in form to the verb for *complete, perfect* (Strong's #3634 BDB #480). Thieme gives the meaning as being *a full age, at the proper time* and the parallelism in this verse would seem to indicate that. Strong's #3624 BDB #480. Job 5:26

174. **Masculine_singular_noun:** kôl (כֹּל) [pronounced *kohl*], which means *the whole, all of, the entirety of, all, every*. When used with a plural noun, we often translate it *all of* and with a singular noun, we translate it *every*. This word occurs too often for the *Englishman's Concordance* to list its appearances. In fact, its Chaldean equivalent occurs over a hundred times, even though there is only a small portion of the Bible written in Chaldean (Aramaic?). Without the definite article (as here), kôl can mean *all things*. In Gen. 9:11, with the negative, it it literally *the nought of all things;* and we generally give that a more updated translation *there is **nothing*** (see also 2Kings 4:2 13:2). Here, in this passage, as well as in Deut. 8:9 28:55 Prov. 30:30, is means (in conjunction with tᵉmûwnâh) *the likeness of anything*. When in the construct and accompanied by a plural noun, kôl should be rendered *all of;* and when kôl is with a singular noun, it should be rendered *every* or *any*. With the masculine plural suffix this is rendered *these all* (KJV, NIV, Owen), *all of them* (Rotherham, Young), and *they all* (NASB). From Mansoor: the vowel is occasionally qâmats qaṭan, which means כָּל is pronounced *kol* and not *kal* (properly, the *o* is pronounced as in *hop*). When followed by a definite article, it means *all, the whole, the entire;* when followed by a singular noun and no definite article, it means *every*. Apparently, the vowel has nothing to do with the state of the noun. Strong's #3605 BDB #481. **(I still need to spend more time on this one)** (?) + Gen. 1:21 2:1, 6, 20 4:14 6:5, 17 7:1, 3 8:1, 9, 17, 22 9:2, 19 10:21 11:1, 6 12:3 13:9, 10 14:3,

16, 20 16:12 18:18, 25 19:4, 17 20:8, 13 21:6 23:17 24:1, 10, 66 25:4, 25
26:3, 4 27:33, 37 28:14 29:3, 22 31:1 33:8 34:15 35:4, 6 36:6 39:4 41:8, 19,
30 42:6,11, 29, 36 43:34 45:1, 22 46:1, 6, 26 47:12 48:16 48:28 50:7, 8, 14
Exodus 1:5, 6 3:20 4:19, 28 7:19, 20, 24 8:2, 4, 17 9:6, 14, 19 10:5, 6 11:5, 7,
8 12:3, 12, 33 13:1 14:7, 20 15:15, 20 16:1, 3, 22 17:1 18:12 19:18 20:1, 4,
9 22:9 23:27 24:3 25:2, 9, 36, 39 26:2, 17 27:17, 19 28:3 29:12, 24 30:13, 27,
29 31:3, 7, 14 32:3, 13, 26 33:7, 8 Deut. 1:1, 7 2:14, 36 3:1, 7 4:3, 4, 9, 15–18,
23 5:1, 3, 23, 31 16:3, 4 17:1, 7 20:11, 13 21:5, 6 22:3 34:1, 2 Joshua 1:3, 7,
16 2:23 5:1 8:24 10:28 11:11 Judges 1:25 2:4, 10 3:1 13:4, 23 19:19 21:11
1Sam. 1:4, 11, 21 2:23, 32 3:17 4:8 7:16 9:6 11:2 12:18 14:7, 21, 52 15:3, 6,
11 17:11, 24, 46 18:5, 6, 16, 29 19:1, 5, 24 20:6, 31 22:1, 7 [*any of* was added
in 1Sam. 22] 23:8, 14, 20 25:1, 7, 17 26:12, 24 27:1 28:2, 20 29:1 30:6, 16, 19,
22 31:6, 12 2Sam. 1:9, 11 2:9, 23 14:7, 19 15:4 16:18 17:2, 10 18:13 19:2, 6
20:14 23:5, 6, 39 24:23 1Chron. 10:6 12:21 13:4 14:17 16:3, 40 17:19 Job 1:5b
17:10 [21:23 24:2 27:11—1Sam?] 2Sam. 12:29 16:6 17:3, 4 18:4 20:2 22:1,
23 1Kings 1:3, 9 2:2, 4 3:13, 28 4:1, 21 5:8 6:7, 12, 18, 22 7:1, 5, 25, 33 8:1,
2, 5, 38 9:1, 19 Job 1:3, 5 2:10, 11 Psalm 2:12 7:11 23:6 34:1, 4, 10, 19 29:9
41:3 51:9 52:1, 4 54:7 56:1, 5 57:5 59:5 64:7. 8 63:11 96:12 99:2 103:1, 3,
19 104:11, 27 106:2, 46, 48 118:10 147:4 Prov. 1:13, 14 2:9, 18 3:5, 15 4:26
5:14, 19 7:12 8:8, 9 10:12 Eccles. 1:2, 7, 9 2:5, 7, 23 Zech. 12:4

kôl (כֹּל) [pronounced *kohl*]	*the whole, all of, the entirety of, all;* can also be rendered *any of*	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
kôl (כֹּל) [pronounced *kohl*]	*every, each, all of, all; any of, any*	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
kôl (כֹּל) [pronounced *kohl*]	with a plural noun, it is rendered *all of, all; any of*	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
kôl (כֹּל) [pronounced *kohl*]; also kol (כָּל) [pronounced *kol*]	*all, all things, the whole, totality, the entirety, everything*	masculine singular noun without the definite article	Strong's #3605 BDB #481
With the negative, kôl means *anything*.			
kôl (כֹּל) [pronounced *kohl*]; also kol (כָּל) [pronounced *kol*]	*all, all things, the whole, totality, the entirety, everything*	masculine singular noun with the definite article	Strong's #3605 BDB #481

kôl (כֹּל) [pronounced *kohl*]	*all of you, every one of you, each one of you, anyone of you*	masculine singular noun with the 2nd person masculine plural suffix	Strong's #3605 BDB #481
kôl (כֹּל) [pronounced *kohl*]	*all of us, every one of us, each one of us, anyone of us*	masculine singular noun with the 1st person plural suffix	Strong's #3605 BDB #481
kôl (כֹּל) [pronounced *kohl*]	*every one of them, each one of them, all of them, any of them*	masculine singular noun with the 3rd person masculine plural suffix	Strong's #3605 BDB #481

With the definite article, kôl is limited by the context; it is limited to the things or the persons mentioned in the context; however, it can be taken in a wider sense (which sounds rather contradictory to me).[213]

175. **Kôl compounds:** kôl (כֹּל) [pronounced *kohl*], which means *the whole, all of, the entirety of, all, every*. Strong's #3605 BDB #481. This is combined with ʾăsher (אֲשֶׁר) [pronounced *ash-ER*], which means *that, which, when, who*. Strong's #834 BDB #81. Gen. 2:19 6:2 7:22 11:6 12:20 13:1 19:12 21:11 28:15 30:33 34:29 35:2 39:3, 5 45:10 46:1, 32 47:1 Exodus 6:29 7:2 9:19, 25 10:12 18:1, 8 19:8 20:11 24:7 29:35 Deut. 2:37 3:21 5:21, 27 17:10 20:14 Judges 2:15 3:1 1Sam. 2:22, 32 9:6, 19 14:47 19:18 25:5, 21 30:18 2Sam. 3:19, 21 6:12 7:3 11:22 16:4, 21 19:38 1Kings 2:3 5:6 Job 1:10 2:4 Psalm 146:6 Eccles. 1:13 2:10

kôl (כֹּל) [pronounced *kohl*]	*the whole, all, the entirety, every*	masculine singular noun	Strong's #3605 BDB #481
ʾăsher (אֲשֶׁר) [pronounced *ash-ER*]	*that, which, when, who, whom; where*	relative pronoun	Strong's #834 BDB #81

Together, kôl ʾăsher mean *all which, all whom, all that [which]; whomever, whatever, whatever else, all whose, all where, wherever*.

176. **Kôl compound:** Exodus 9:19

ʾăsher (אֲשֶׁר) [pronounced *ash-ER*]	*that, which, when, who, whom; where*	relative pronoun	Strong's #834 BDB #81

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[213] *The Brown-Driver-Briggs Hebrew and English Lexicon;* Hendrickson Publishers; ©1996; p. 482.

Together, kôl ʾăsher mean *all which, all whom, all that [which]; whomever, whatever, whatever else, all whose, all where, wherever*.

lâmed (ל) [pronounced *lᵉ*]	*to, for, towards, in regards to*	directional/relational preposition with the 2ⁿᵈ person masculine singular suffix	No Strong's # BDB #510

All that is to you can be translation *all that is yours*.

177. **Kôl compounds:** kol (כֹּל) [pronounced *kol*] and ʾîysh (אִישׁ) [pronounced *eesh*]. Gen. 21:22 2Sam. 13:9

kôl (כֹּל) [pronounced *kohl*]	*the whole, all, the entirety, every*	masculine singular construct	Strong's #3605 BDB #481
ʾîysh (אִישׁ) [pronounced *eesh*]	*man, each, each one, each man, everyone*	masculine singular noun	Strong's #376 BDB #35

Together, these mean *anyone, any man, every man, everyone*.

178. **Kôl compound:** Gen. 31:1 2Sam. 21:14

kôl (כֹּל) [pronounced *kohl*]; also kôl (כֹּל) [pronounced *kohl*]	*all, all things, the whole, totality, the entirety, everything*	masculine singular noun without the definite article	Strong's #3605 BDB #481
ʾăsher (אֲשֶׁר) [pronounced *ash-ER*]	*that, which, when, who, whom; where*	relative pronoun	Strong's #834 BDB #81

Literally translated *all that, all which*.

179. **Kôl_compound:** Gen. 31:21 39:6

kôl (כֹּל) [pronounced *kohl*]; also kôl (כֹּל) [pronounced *kohl*]	*all, all things, the whole, totality, the entirety, everything*	masculine singular noun without the definite article	Strong's #3605 BDB #481
ʾăsher (אֲשֶׁר) [pronounced *ash-ER*]	*that, which, when, who, whom; where*	relative pronoun	Strong's #834 BDB #81

lâmed (לְ) [pronounced *lᵉ*]	*to, for, towards, in regards to*	directional/relational preposition with the 3ʳᵈ person masculine singular suffix	No Strong's # BDB #510

Literally translated *all that to him, all which to him*. This is reasonably translated *all that is his, all that belongs to him, all which is his, all that is with him*.

180. **Kôl_compounds:** Finally, we have the preposition ʾel (לֶא) [pronounced *el*] (which means *in, into, toward, unto, to, regarding*. Strong's #413 BDB #39) and the masculine substantive kôl again, and the relative pronoun. Young renders this *unto every [place] whither;* Rotherham, KJV: *whithersoever;* NASB, NKJV, NIV: *wherever*. Joshua 1:16

181. **Kôl_compounds:** bêyth preposition + kôl. Gen. 1:26 23:17, 18 30:32 41:29 47:13 Exodus 5:12 9:9 11:6 14:4 18:21 Deut. 1:31 2:6 4:7 1Sam. 5:11 23:23 30:16 2Sam. 6:5, 14 7:7, 22 21:5 24:2, 8 1Kings 8:48, 52 9:7 1Chron. 13:2 Psalm 105:21 Prov. 3:31 4:7 Eccles. 1:3 2:11, 19

bᵉ (בּ) [pronounced *bᵉʰ*]	*in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within*	a preposition of proximity	Strong's# none BDB #88
kôl (לֹכּ) [pronounced *kohl*]	*the whole, all of, the entirety of, all;* can also be rendered *any of*	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
kôl (לֹכּ) [pronounced *kohl*]	*every, each, all of, all; any of, any*	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
kôl (לֹכּ) [pronounced *kohl*]	with a plural noun, it is rendered *all of, all; any of*	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481

Literally, *in all*. Although I don't have this in the lexicons, it is rendered by the most literal translations as *among all, through all, throughout all, with all*.

182. **Kôl_compound:** Exodus 7:19 8:16

bᵉ (בּ) [pronounced *bᵉʰ*]	*in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within*	a preposition of proximity	Strong's# none BDB #88

kôl (כֹּל) [pronounced *kohl*]; also kol (כֹּל) [pronounced *kol*]	*all, all things, the whole, totality, the entirety, everything*	masculine singular construct	Strong's #3605 BDB #481

need some meanings here

183. **Kôl_compound:** Finally, we have the bêyth preposition and the masculine substantive kôl again, and the relative pronoun. Owen and the NASB translates these three words *wherever;* Young: *in every [place] whither;* Rotherham and the KJV: *whithersoever.* Literally, this is *in all which;* and *wherever* is a good modern rendering. Exodus 7:19 21:30 23:13 Joshua 1:7 2Sam. 7:7, 9, 22 8:6 24:8 1Kings 2:26

b^e (בְּ) [pronounced *b^{eh}*]	*in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within*	a preposition of proximity	Strong's# none BDB #88
kôl (כֹּל) [pronounced *kohl*]; also kol (כֹּל) [pronounced *kol*]	*all, all things, the whole, totality, the entirety, everything*	masculine singular noun without the definite article	Strong's #3605 BDB #481
ʾăsher (אֲשֶׁר) [pronounced *ash-ER*]	*that, which, when, who, whom; where*	relative pronoun	Strong's #834 BDB #81

In Joshua 1:7, Owen and the NASB translates these three words *wherever;* Young: *in every [place] whither;* Rotherham and the KJV: *whithersoever.* In 2Sam. 7:7, the NASB renders this *wherever,* but Owens translates it *in all places.* Young, in an unusual move, renders this *during all [the time] that* in 2Sam. 7:7. In 1Kings 2:26, Owens renders this, *in all that.* Literally, this is *in all which, in all that;* and *wherever* is a good modern rendering.

184. **Kôl_compound:** k^e kôl (כְּכֹל). I determined this meaning more from context of 1Sam. 25:9 than from anything else. Gen. 7:5 Deut. 20:18 1Sam. 8:5, 8 11:10 25:9 2Sam. 3:36 7:17 1Kings 8:39

kaph or k^e (כְּ) [pronounced *k^e*]	*like, as, according to; about, approximately*	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
kôl (כֹּל) [pronounced *kohl*]	*the whole, all of, the entirety of, all;* can also be rendered *any of*	masculine singular construct followed by a definite article	Strong's #3605 BDB #481

kôl (לֹכ) [pronounced *kohl*]	*every, each, all of, all; any of, any*	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
kôl (לֹכ) [pronounced *kohl*]	with a plural noun, it is rendered *all of, all; any of*	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481

Kᵉ kôl (לְכָּ) appears to mean *as all, according to all, just as all, exactly as all*.

185. **Kôl_compound:** Gen. 6:22 7:5 Exodus 25:9 31:11 Deut. 1:30 4:34 17:10
      2Sam. 15:15 1Kings 8:43 9:4

kaph or kᵉ (כ) [pronounced *kᵉ*]	*like, as, according to; about, approximately*	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
kôl (לֹכ) [pronounced *kohl*]; also kol (לַכ) [pronounced *kol*]	*all, all things, the whole, totality, the entirety, everything*	masculine singular noun without the definite article	Strong's #3605 BDB #481
ʾăsher (רֶשֲׁא) [pronounced *ash-ER*]	*that, which, when, who, whom; where*	relative pronoun	Strong's #834 BDB #81

Kᵉ kôl asher (לְכָּ) appears to mean *as all, according to all that, just as all that, just as, exactly as, exactly as all which*.

186.   **Kôl_compound:** 1Sam. 25:9

kîy (יכ) [pronounced *kee*]	*for, that, because; when, at that time, which, what time*	explanatory conjunction; preposition	Strong's #3588 BDB #471
kôl (לֹכ) [pronounced *kohl*]	*the whole, all of, the entirety of, all;* can also be rendered *any of*	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
kôl (לֹכ) [pronounced *kohl*]	*every, each, all of, all; any of, any*	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481

kôl (כֹּל) [pronounced *kohl*]	with a plural noun, it is rendered *all of, all; any of*	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481

Is there a combination meaning here?

187. **Kôl_compound:** 1Sam. 8:7

lâmed (ל) [pronounced *lᵉ*]	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510
kôl (כֹּל) [pronounced *kohl*]	*every, each, all of, all; any of, any*	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
ʾăsher (רֶשָׁא) [pronounced *ash-ER*]	*that, which, when, who, whom; where*	relative pronoun	Strong's #834 BDB #81

Literally, they mean *to [for, towards, in regard to] all which [that, who]*... However, together, various literal translations give the following renderings: *to all that, in all that, to everything, and everything*. These are taken from over a half-dozen literal translations for 1Sam. 8:7. Neither BDB nor Gesenius give us a rendering fo this combination.

188. **Kôl_compound:** min + kôl; I don't know yet what they mean together. Gen. 3:14 7:2, 15 8:20 9:10 14:23 31:37 32:10 37:3 40:17 Exodus 9:4 18:11, 21, 25 19:5 1Sam. 2:28 3:17 23:23 1Kings 4:24, 34 5:13 8:56 Psalm 7:1 Prov. 4:23 Eccles. 2:9, 10

min (מִן) [pronounced *mihn*]	*from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than, greater than*	preposition of separation	Strong's #4480 BDB #577
kôl (כֹּל) [pronounced *kohl*]	*the whole, all of, the entirety of, all;* can also be rendered *any of*	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
kôl (כֹּל) [pronounced *kohl*]	*every, each, all of, all; any of, any*	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481

kôl (כֹּל) [pronounced *kohl*]	with a plural noun, it is rendered *all of, all; any of*	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481

Literally, min kôl (מִן כֹּל) [pronounced *mihn-kohl*] means, *from all, from every*. However, together, various literal translations give the following renderings: *about all, of all* (1Sam. 23:23); *over all, more than all, above all* (Gen. 3:14); *from among all* (Exodus 19:5).

189.   **Compound:** Eccles. 2:9

min (מִן) [pronounced *mihn*]	*from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than, greater than*	preposition of separation	Strong's #4480 BDB #577
kôl (כֹּל) [pronounced *kohl*]; also kol (כָּל) [pronounced *kol*]	*all, all things, the whole, totality, the entirety, everything*	masculine singular noun without the definite article	Strong's #3605 BDB #481
she– (שֶׁ–) [pronounced *sheh*]	*who, which, that*	relative particle	Strong's #7945 (from #834) BDB #979

Literally, this means *from all who*. It can mean *more than all who, greater than all who*.

190.   **Compound:** Exodus 9:9 18:9 24:8 Eccles. 2:20

ʿal (עַל) [pronounced *ǵahl*]	*upon, beyond, on, against, above, over, by, beside*	preposition of relative proximity	Strong's #5921 BDB #752
kôl (כֹּל) [pronounced *kohl*]	*the whole, all of, the entirety of, all;* can also be rendered *any of*	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
kôl (כֹּל) [pronounced *kohl*]	*every, each, all of, all; any of, any*	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
kôl (כֹּל) [pronounced *kohl*]	with a plural noun, it is rendered *all of, all; any of*	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481

Literally, this means *upon all of, over all of, against all of*.

191. **Adjective/substantive:** kâlîyl (לִילָכ) [pronounced *kaw-LEEL*], which means *the whole, the entirety*. Rotherham and another source suggest *the holocaust of the city* in Judges 20:40, referring back to its use in Deut. 33:10, where this adjective by itself is often rendered by many translators as *whole burnt offering*. However, this word is obviously not a transliteration of the Hebrew (or of the Greek). This is one of the times that the KJV translation is way off: they render this *flame*. The idea is that the lamb was not cut up first, but offered *whole* to God. Strong's #3632 BDB #483. Exodus 28:31 Deut. 33:10 Judges 20:40 1Sam. 7:9 Psalm 51:19

kâlîyl (לִילָכ) [pronounced *kaw-LEEL*]	*the whole, the entirety; altogether* [as an adverb]	Adjective/substantive; also used as an adverb	Strong's #3632 BDB #483

As an adjective, kâlîyl means *entire, all, perfect, complete;* as a substantive, it means *the whole, the totality, the entirety; a whole burnt offering;* and, as an adverb, it means *altogether*.

192. **Feminine_noun:** kallâh (הָלַּכ) [pronounced *kahl-LAW*], which means is rendered *daughter-in-law, spouse, wife*. We do not have an exact English equivalent as its translation depends upon who is speaking or who this is in reference to. It is an absolute noun which we only have relative nouns to stand in for it. Strong's #3618 BDB #483. Gen. 11:31 38:11 (Ruth 1:11) 1Sam. 4:19 2Sam. (17:3)

kallâh (הָלַּכ) [pronounced *kahl-LAW*]	*daughter-in-law, spouse, wife*	feminine singular noun	Strong's #3618 BDB #483

Kallâh is rendered *daughter-in-law, spouse, wife*. We do not have an exact English equivalent as its translation depends upon who is speaking or who this is in reference to. It is an absolute noun which we only have relative nouns to stand in for it.

193. **Verb:** kâlam (םַלָכ) [pronounced *kaw-LAHM*], which means *to humiliate, to disgrace, to mortify, to shame, to disgrace*. The original Qal meaning of this verb was *to wound* (i.e., *to pierce, to cut*); however, we do not find this in the Qal form. In the Hiphil, it means *to reproach, to hurt some one, to treat shamefully, to injure, to put someone to shame*. We had a similar association of words when I was in high school—*to cut low* meant *to humiliate*. A similar use today: *to cut one down to size*. This is a very strong word for *humiliation;* the result is wounding. In the participle, this would mean *a humiliating, a humbling, chastening, mortifying*. Strong's #3637 BDB #483. Judges 18:7 Ruth 1:15 1Sam. 20:34 25:7, 15 2Sam. 10:5 19:3 Job 11:3 19:3 Psalm **44:9**

kâlam (כָלַם) [pronounced *kaw-LAHM*]	*to humiliate, to disgrace, to mortify, to shame, to disgrace; originally meant to pierce, to cut*	3rd person masculine singular, Qal imperfect	Strong's #3637 BDB #483
kâlam (כָלַם) [pronounced *kaw-LAHM*]	*to put someone to shame, to reproach, to treat shamefully, to disgrace; to injure, to hurt some one*	3rd person masculine singular, Hiphil imperfect	Strong's #3637 BDB #483
kâlam (כָלַם) [pronounced *kaw-LAHM*]	*humiliating, humbling, chastening, disgracing; mortifying*	Hiphil participle	Strong's #3637 BDB #483
kâlam (כָלַם) [pronounced *kaw-LAHM*]	*to be ashamed, to be put to shame, to be disgraced*	3rd person masculine singular, Niphal imperfect	Strong's #3637 BDB #483
kâlam (כָלַם) [pronounced *kaw-LAHM*]	*those being ashamed, those being put to shame, disgraced ones*	masculine plural, Niphal participle	Strong's #3637 BDB #483
kâlam (כָלַם) [pronounced *kaw-LAHM*]	*to be hurt, to be injured; to be made ashamed, to be humiliated*	3rd person masculine singular, Hophal imperfect	Strong's #3637 BDB #483

194. **Feminine_noun:** kᵉlimmâh (כְּלִמָּה) [pronounced *klim-MAW*], which means *shame, dishonor, insult, reproach, ignominy, criticism.* *Criticism* might be a reasonable rendering but *shame* and *dishonor* appear to be the most accurate. The KJV renders this *confusion* in several passages. Strong's #3639 BDB #484. [Synonym: **Strong's #1322 BDB #102**]. Job 20:3 Psalm 44:15

195. **Feminine_noun:** which means *ignominy.* Strong's #3640 BDB #484.

196. **Proper_noun/location:** which means *;* transliterated . Strong's #3638 BDB #484.

197. **Proper_noun/location:** Kalᵉnêh (הַנְלַכ) [pronounced *kahl-NAY*], which means *fortress of Anu;* transliterated *Calneh, Calno.* Strong's #3641 BDB #484. Gen. 10:10

Kalᵉnêh (הַנְלַכ) [pronounced *kahl-NAY*]	*fortress of Anu;* transliterated *Calneh, Calno*	proper singular noun/location:	Strong's #3641 BDB #484

This noun is also spelled Kalᵉneh (הַנְלַכ) [pronounced *kahl-NEH*]; and kalᵉnôw (וְנְלַכ) [pronounced *kahl-NOH*].

198. **Verb:** kâmah (כָּמַהּ) [pronounced *kaw-MAH*], which means *to long for, to pine for, to long for [something] and to grow faint [from longing]*. Strong's #3642 BDB #484. Psalm 63:1*

kâmah (כָּמַהּ) [pronounced *kaw-MAH*]	*to long for, to pine for, to long for [something] and to grow faint [from longing]*	3rd person masculine singular, Qal perfect	Strong's #3642 BDB #484

199. **Masculine_proper_noun/location:** Kimᵉhâm (כִּמְהָם) [pronounced *kihm0HAWM*], which means *their longing;* transliterated *Chimham*. Strong's #3643 BDB #484. 2Sam. 19:37, 40

Kimᵉhâm (כִּמְהָם) [pronounced *kihm-HAWM*]	*their longing;* transliterated *Chimham*	masculine singular proper noun/location	Strong's #3643 BDB #484
Spelled Kimᵉhân (כִּמְהָן) [pronounced *kihm-HAWN*] here (2Sam. 19:40).			

200. **Masculine_proper_noun:** which means *;* transliterated *Chemosh*. Strong's #3645 BDB #484.

201. **Masculine_noun:** which means *name of a golden ornament*. Strong's #3558 BDB #484.

202. **Verb:** which means *to hide, to be hidden, to wait in ambush*. A loan word. Strong's #none BDB #484.

203. **Masculine_noun:** which means *hidden stores*. Plural only. Dan 11:43.* Perhaps a faulty reading. Strong's #4362 BDB #485.

204. **Masculine_noun:** which means *cummin, plant grown as a condiment*. Strong's #3646 BDB #485.

205. **Verb:** which means *to store up*. Strong's #3647 BDB #485.

206. **Masculine_proper_noun:** Mikᵉmash (מִכְמַשׂ) [pronounced *mikᵉ-MAHSH*], which is transliterated *Michmash*. An alternate spelling is Mikᵉmâç (מִכְמַס) [pronounced *mikᵉ-MAWS* or *mik-MOSS*], which is how it is found in Ezra 2:27 and Neh. 7:31. Strong's #4363 BDB #485. 1Sam. 13:2 14:5

Mikᵉmas (מִכְמַשׂ) [pronounced *mikᵉ-MAHS*]	transliterated *Michmash*	masculine proper noun	Strong's #4363 BDB #485
Mikᵉmâç (מִכְמַס) [pronounced *mikᵉ-MAWS* or *mik-MOSS*]	transliterated *Michmas*	masculine proper noun	Strong's #4363 BDB #485

207. **Verb I&II:** kâmar (כָּמַר) [pronounced *kaw-MAHR*], which means *to grow warm, to grow tender, to become hot; to become emotionally agitated; to yearn;* possibly, *to become gloomy, to become black, to be sad*. Used for fruit becoming overripe on

the ground. This appears to also mean *to become gloomy, to become black, to be sad*. Strong's #3648 BDB #485. Gen. 43:30 1Kings 3:26

kâmar (רַמָכ) [pronounced *kaw-MAHR*]	*to grow warm, to grow tender, to become hot; to become emotionally agitated; to yearn; possibly, to become gloomy, to become black, to be sad*	3rd person feminine singular, Niphal imperfect	Strong's #3648 BDB #485

208. **Masculine_noun:** kim^erîyr (רִירְמִכ) [pronounced *kihm-REER*], which means *darkness of day, an eclipse of the day*. The subject of this verb is generally rendered *darkness of day, an eclipse of the day, blackness; gloominess*. However, this word is found only in this passage and it is given the meaning *darkness, gloominess* by BDB, but it is derived from the verb *to become warm, to grow hot*. Therefore, I have rendered this *the heat of day*. I would possibly accept *blackness* as when something comes out of the oven from being in there too long, it tends to be black. Noun: Strong's #3650 BDB #485. [Verb: Strong's #3648 BDB #485] Job 3:5*

kim^erîyr (רִירְמִכ) [pronounced *kihm-REER*]	*darkness of day, an eclipse of the day, blackness; gloominess; that which obscures the light; metaphorically for the greatest bitternesses of life*	masculine plural noun	Strong's #3650 BDB #485

This word is found only in this passage and it is given the meaning *darkness, gloominess* by BDB. However, it is derived from the verb *to become warm, to grow hot*. Therefore, some might render this *the heat of day*. I would possibly accept *blackness* as when something comes out of the oven from being in there too long, it tends to be black.

209. **Verb3:** which means *to lay prostrate, to overthrow*. Strong's #none BDB #485.

210. **Masculine_noun:** which means *net, snare*. Strong's #4364 BDB #485.

211. **Feminine_noun:** which means *net, fishing-net*. Strong's #4365 BDB #485.

212. **Masculine_noun:** which means *idol-preist*. Strong's #3649 BDB #485.

213. **Proper_noun/location:** which means *;* transliterated . Strong's #4366 BDB #485.

214. **Adverb:** kên (ןֵכ) [pronounced *kane*], which means *so* or *thus*. This particle is built upon the participle *to stand, to be upright, to be erect;* a very free translation might be ***so this is how the matter stands***. It can also be rendered *rightly, well, so very, so long, so often, it is so*. Here, in Job 7:3, we find this adverb used in a rather ironic way; slaves desire shade and hirelings expect to be paid; *however this is what I have;* might be the sense of this little adverb. Job is setting up more of a contrast

here. Kên also is an adjective which means *right, veritable, honest, upright*. Keil and Delitzsch give the very free rendering *it is correct* in Joshua 2:4. Strong's #3651 BDB #485. (See homonym **Strong's #3651 BDB #467**). Gen. 1:7 29:26 34:7 41:13 42:20 43:11 44:10 48:17 Exodus 1:12 7:6 8:7 10:10 12:28 14:4 16:17 17:6 23:11 25:9, 33 26:4, 24 27:8, 11 Deut. 3:21 4:5 20:15 22:26 Joshua 1:17 10:1 Judges 1:7 2:17 5:15, 31 7:17 14:10 15:11 1Sam. 1:7 5:7 6:10 8:8 9:13 15:33 23:17 25:25 26:24 30:23 2Sam. 7:15 12:31 **13:12** 14:17 15:1 16:10 20:18, 21 23:5 1Kings 2:7 6:26 7:18 1Chron. 13:4 Job 5:27 7:3, 9 9:2, 35 Psalm 61:8 63:2 83:15 103:15 Prov. 1:19 10:26

kên (כֵּן) [pronounced *kane*]	*so, therefore, thus; then, afterwards; upright, honest; rightly, well; [it is] so, such, so constituted*	properly, an active participle; used primarily as an adverb	Strong's #3651 BDB #485

All of the BDB meanings are listed here: *1) so, therefore, thus (adverb); 1a) thus, so; 1b) just so; 1c) therefore; 1d) so ... as (paired with adverb); 1e) then; 1f) forasmuch as (in phrase); 1g) (with preposition); 1g1) therefore, this being so (specific); 1g2) hitherto; 1g3) therefore, on this ground (general); 1g4) afterwards; 1g5) in such case; 2) right, just, honest, true, veritable (adjective); 2a) right, just, honest; 2b) correct; 2c) true, veritable; 2d) true!, right!, correct! (in assent)*.

215. **Compound preposition/adverb:** the preposition ʾachar (אַחַר) [pronounced *ah-KHAHR*] (Strong's #310 BDB #29), which means *after* and the adverb kên (כֵּן) [pronounced *kane*] (Strong's #3651 BDB #485), which is generally rendered *so*. Together, they mean *after so* (literally) or *afterward, afterwards*. Placed with Strong's #310 BDB #29.

216. **Compound preposition/adverb:** Gen. 50:3 1Sam. 5:7 2Sam. 3:9 13:18 1Kings 1:30 2:7

kîy (כִּי) [pronounced *kee*]	*when, that, for, because, at that time, which, what time*	explanatory conjunction; preposition	Strong's #3588 BDB #471
kên (כֵּן) [pronounced *kane*]	*so, therefore, thus; then, afterwards; upright, honest; rightly, well; [it is] so, such, so constituted*	properly, an active participle; used primarily as an adverb	Strong's #3651 BDB #485

I do not find a listing for these two together in BDB. However, in 1Sam. 5:7, they are rendered as follows: *how things were, that [it was] so, what was happening, how it was*. Possibly *for previously,* based upon its use in 1Kings 2:7.

217. **Compound preposition/adverb:** The prefixed lâmed preposition and the adverb kên (כֵּן) [pronounced *kane*] (which means, *so, thus*); together, they mean *according to such conditions, that being so, therefore*. Although Barnes suggests *therefore,* he adds that perhaps this compound simply means *certainly, truly*. Lᵉ = Strong's #none BDB #510. Kên = Strong's #3651 BDB #485. Gen. 4:14? 30:15 Exodus 6:6 Num. 16:11 Judges 8:7 11:8 1Sam. 2:30 3:14 27:6 28:2 Job 20:2 Psalm 73:6 Isa. 7:14

lâmed (ל) [pronounced *lᵉ*]	*to, for, towards, in regards to, with reference to, as to, with regards to, belonging to*	preposition	No Strong's # BDB #510
kên (כֵּן) [pronounced *kane*]	*so, therefore, thus; then, afterwards; upright, honest; rightly, well; [it is] so, such, so constituted*	properly, an active participle; used primarily as an adverb	Strong's #3651 BDB #485

Together, the lâmed preposition and kên mean *therefore, according to such conditions, that being so; certainly, truly*.

218. **Compound preposition/adverb:** ʿal (עַל) [pronounced *ĝahl*], which means, among other things, *in the matter of, concerning, as regards to*. Strong's #5920 & #5921 BDB #752. This is followed by the adverb kên (כֵּן) [pronounced *kane*] is generally rendered *so*. Together, ʿal and kên take on a meaning of their own. They mean *upon the ground of such conditions, therefore, on this account, on account*. It is an idiom used in conversation replying to an objection, which states the ground upon which the answer is made. Strong's #3651 BDB #485. Gen. 2:24 10:9 11:9 16:14 19:22 20:6 21:31 25:30 26:33 29:34 30:6 31:48 32:32 33:10 42:21 47:22 50:11 Exodus 5:8 13:15 15:23 16:29 20:11 Deut. 5:15 Joshua 7:26 14:14 Judges 15:19 18:12 1Sam. 5:5 10:12 19:24 23:28 28:18 2Sam. 5:8, 20 7:22 22:50 1Kings 9:9 1Chron. 11:7 Job 6:3 9:22 17:4 20:21, 29 Psalm 46:2 110:7 Prov. 6:14 7:15

ʿal (עַל), [pronounced *ĝahl*]	*upon, beyond, on, against, above, over, by, beside*	preposition of proximity	Strong's #5921 BDB #752
kên (כֵּן) [pronounced *kane*]	*so, therefore, thus; then, afterwards; upright, honest; rightly, well; [it is] so, such, so constituted*	adverb	Strong's #3651 BDB #485

Together, ʿal kên (לַעֵן) mean *so, upon the ground of such conditions, therefore, consequently, on this account, on account, for this reason*. Literally, these words would be translated *upon so, upon therefore, upon then*.

219. **Preposition/conjunction combination:** kîy ʿal kên see **BDB #471**.

220. **Verb:** which means *to give a title to, to betittle, to give an epithet, to give a name*. Strong's #3655? BDB #487.

221. **Proper_noun/location:** which means *;* transliterated . Strong's #3656 BDB #487.

222. **Masculine noun3:** kên (כֵּן) [pronounced *kane*], which means *base, pedestal, office, stand, foot, place, estate*. Strong's #3653 BDB #487. Gen. 40:13 41:13 Exodus 30:18 31:9 1Kings 7:29, 31

kên (כֵּן) [pronounced *kane*]	*base, pedestal, office, stand, foot, place, estate*	masculine singular noun	Strong's #3653 BDB #487

The meanings for this noun are very difficult to pin down. It is translated *base* in 1Kings 7:29, 31; *foot, stand* in Exodus 30:18, 28 31:9 etc.; and *office, place* in Gen. 40:13 41:13.

223. **Masculine_proper_noun:** Kᵉnanᵉyâhûw (כְּנַנְיָהוּ) [pronounced *kᵉn-ahnᵉ-YAW-hoo*], which means *Yah [Jehovah] is firm; Yah has planted; Yah has established*; transliterated *Chenaniah*. Strong's #3663 BDB #487. 1Chron. 15:22

Kᵉnanᵉyâhûw (כְּנַנְיָהוּ) [pronounced *kᵉn-ahnᵉ-YAW-hoo*]	*Yah [Jehovah] is firm; Yah has planted; Yah has established*; transliterated *Chenaniah*	masculine singular proper noun	Strong's #3663 BDB #487

This is also spelled Kᵉnanᵉyâh (כְּנַנְיָה) [pronounced *kᵉn-ahnᵉ-YAW*].

224. **Masculine_proper_noun:** which means *;* transliterated . Strong's #3662 BDB #487.

225. **Masculine_proper_noun:** which means *;* transliterated . Strong's #3562 BDB #487.

226. **Masculine_noun:** kinnîym (כִּנִּים) [pronounced *kihn-NEEM*], which means *gnat, gnats, gnat-swarm; lice*. Strong's #3654 BDB #487. Exodus 8:16, 18 Psalm 105:31

kinnâm (כִּנָּם) [pronounced *kihn-NAWM*]	*[stinging] gnat, a gnat-swarm; louse*	masculine singular noun with the definite article	Strong's #3654 BDB #487
kinnîym (כִּנִּים) [pronounced *kihn-NEEM*]	*[stinging] gnat, gnats, gnat-swarm; lice*	masculine plural noun	Strong's #3654 BDB #487

This word is a homonym. It is possibly set apart by occurring in the plural.

227.   **Feminine_noun:** which means *support [or a tree], root, stock*. Strong's #3657 (& #3661) BDB #488.

228.   **Verb:** kânaç (סָנַכ) [pronounced *kaw-NAHS*], which means *to gather [together], to collect*. Strong's #3664 BDB #488. Psalm 33:7 147:2 Eccles. 2:8, 26

kânaç (סָנַכ) [pronounced *kaw-NAHS*]	*to gather [together], to collect; to heap up*	3rd person masculine singular, Qal imperfect	Strong's #3664 BDB #488
kânaç (סָנַכ) [pronounced *kaw-NAHS*]	*to gather [together], to [re]gather; to collect*	3rd person masculine singular, Piel imperfect	Strong's #3664 BDB #488
kânaç (סָנַכ) [pronounced *kaw-NAHS*]	*to gather together; wrap oneself up; to hide oneself away*	3rd person masculine singular, Hithpael imperfect	Strong's #3664 BDB #488

229.   **Masculine_noun:** mikᵉnâç (סְנְכמ) [pronounced *mihk-NAWCE*], which means *drawers, breeches, undergarments; trousers, pants (?)*. Only in dual or plural. Strong's #4370 BDB #488. Exodus 28:42 *****

mikᵉnâç (סְנְכמ) [pronounced *mihk-NAWCE*]	*drawers, breeches, undergarments; trousers, pants*	masculine plural construct	Strong's #4370 BDB #488

230.   **Verb:** kânaʿ (עָנַכ) [pronounced *kaw-NAHĞ*], which means *to humble, to subdue;* in the Niphal, it means *to be subdued*. Strong's #3665 BDB #488. Judges 3:30 4:23 8:28 1Sam. 7:13 Psalm 106:42

kânaʿ (עָנַכ) [pronounced *kaw-NAHĞ*]	*to fold, to lay together, to collect, to bind together; to be low, to be depressed*	3rd person masculine plural, Qal imperfect	Strong's #3665 BDB #488
kânaʿ (עָנַכ) [pronounced *kaw-NAHĞ*]	*to bow down, to bring anyone low, to humble, to subdue*	3rd person masculine plural, Hiphil imperfect	Strong's #3665 BDB #488
kânaʿ (עָנַכ) [pronounced *kaw-NAHĞ*]	*to be subdued, to be brought low; to submit oneself, to behave submissively*	3rd person masculine plural, Niphal imperfect	Strong's #3665 BDB #488

231.   **Feminine_noun:** which means *bundle, pack*. Strong's #3666 BDB #488.

232.   **Masculine_proper_noun1:**   Kᵉnaʿan (עָנַכ) [pronounced *kᵉNAH-ģahn*], which possibly means *merchant* and is transliterated *Canaan*. Strong's #3667 BDB #488.

Gen. 9:18 10:6 11:31 12:5 13:12 16:3 17:8 23:2 28:1 31:18 33:18 35:6 36:2, 5 37:1 42:5 44:8 45:17 46:6 47:1 48:3 49:30 50:5 Exodus 6:4 15:15 16:35 Judges 3:1 1Chron. 16:18 Psalm 105:11 106:38

Kᵉnaʿan (כְּנַעַן) [pronounced kᵉNAH-ǵahn]	which possibly means *merchant* and is transliterated *Canaan*	masculine proper noun; territory	Strong's #3667 BDB #488

233. **Masculine_noun2:** which means *merchants*. Strong's #3667 BDB #488.

234. **Adjective/nominative_gentilic:** Kᵉnaʿănîy (יְנַעֲנִכ) [pronounced *kᵉ-nah-ǵuh-NEE*], which means *merchant, trader;* and is transliterated *Canaanite, Canaanites*. It is used as an adjective for a descendant or inhabitant of Canaan; and as a noun for a descendant of Canaan. Strong's #3669 BDB #489. Gen. 10:18 12:6 13:7 15:21 24:3 34:30 38:2 46:10 50:11 Exodus 3:8 6:15 13:5 23:23 33:2 Deut. 1:7 20:17 Judges 1:1 2Sam. 24:7 1Kings 9:16

Kᵉnaʿănîy (יְנַעֲנִכ) [pronounced kᵉ-nah-ǵuh-NEE]	*merchant, trader;* and is transliterated *Canaanite, Canaanites*	adjective/nominative gentilic; with the definite article	Strong's #3669 BDB #489

235. **Masculine_noun:** Kᵉnaʿănîy (יְנַעֲנִכ) [pronounced *kehn-ah-uhn-EE*], which means *merchant, trader;* transliterated *Canaanite*. Strong's #3669 BDB #489.

236. **Feminine_noun:** kânâph (כָּנָכ) [pronounced *kaw-NAWF*], which means *wings* of birds (Gen. 1:21 Exodus 19:4 Deut. 32:11) as well as the *extremity of a garment* (Deut. 22:12, 30 Ruth 3:9). There might come a time where we have to carefully examine the cherubim *wings* (Ex. 25:20 1Kings 6:24, 27). Strong's #3671 BDB #489. Gen. 1:21 7:14 Exodus 19:4 25:20 Deut. 4:17 22:12, 30 27:20 Ruth 3:9b 1Sam. 15:27 24:4 2Sam. 22:11 1Kings 6:24 8:6 Psalm 57:1 61:4 63:7 Prov. 1:17

kânâph (כָּנָכ) [pronounced kaw-NAWF]	*wing* of birds (Gen. 1:21 Exodus 19:4 Deut. 32:11) as well as the *extremity of a garment* (Deut. 22:12, 30 Ruth 3:9)	feminine singular construct	Strong's #3671 BDB #489
kᵉnâphayim (כְּנָפַיִם) [pronounced keh-nawf-ah-YIM]	*wings* of birds (Gen. 1:21 Exodus 19:4 Deut. 32:11) as well as the *extremity of a garment* (Deut. 22:12, 30 Ruth 3:9)	feminine dual construct	Strong's #3671 BDB #489

Just as a bird's wing sticks out from the torso of the bird; so also the end of Samuel's robe was away from his body. Or, as the wing of a bird flaps, so did the extremity of Samuel's robe. This is the connection between the two meanings.

237. **Verb:** which means *to be cornered, to be thrust into a corner*. Strong's #3670 BDB #489.

238. **Masculine_noun:** kinnôwr (כִּנּוֹר) [pronounced *kin-NOHR*], which means *hand-harp, lyre*. This is a stringed instrument used in popular and sacred music. This was David's instrument of choice (1Sam. 16:16 19:9 Psalm 43:4 62:8). It differs from our harp inasmuch as it is carried in the hand. From the pictures, it appears as though the music came from the strings without much thought given to the body of the instrument, which could shape the sound of the strings. It did not appear that there was any way to adjust the pitch of the individual strings; and certainly not a way to do so while playing. This would mean that a song would be limited to six notes and any combination of those notes. Rotherham suggests that this might refer to a lute, instead, with is, essentially, a three-stringed guitar; and our extant pictures of this lute have women playing the instrument. According to my *Bible Almanac,* the lute was not used in the Temple worship[214] (they do not justify this statement, however). The lyre is actually a smaller but more sophisticated stringed instrument than the lute. Strong's #3658 BDB #490. Gen. 4:21 31:27 1Sam. 10:5 16:16 2Sam. 6:5 1Chron. 15:16 16:5 Job 21:12 Psalm **33:2** 57:8

kinnôwr (כִּנּוֹר) [pronounced *kin-NOHR*]	*hand-harp, lyre*	masculine singular noun with the definite article	Strong's #3658 BDB #490

239. **Proper_noun:** Kinnᵉrôth (כִּנְרוֹת) [pronounced *kihn-neh-ROHTH*], which means, *a harp;* transliterated *Chinnereth, Cinneroth, Chinnereth*. although it is spelled differently elsewhere. Strong's #3672 BDB #490. Deut. 3:17 Joshua 12:3

Kinnᵉrôth (כִּנְרוֹת) [pronounced *kihn-neh-ROTH*]	*a harp;* transliterated *Chinnereth, Cinneroth, Chinnereth*	proper singular noun	Strong's #3672 BDB #490

This proper noun has 2 other similar spellings.

240. **Feminine_noun:** which means *associate, colleague*. Feminine in form but applied to men. Strong's #3674 BDB #490.

241. **Masculine_noun:** keseʾ (כֶּסֶא) [pronounced *KEH-seh*], which means *full moon*. Strong's #3677 BDB #490. Prov. 7:20

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[214] *The Bible Almanac,* J.I. Packer, Merrill C. Tenney, William White, Jr.; ©1980 Thomas Nelson Publishers; p. 498.

keseh (הֶשֶׂכ) or kese᾽ (אֶשֶׂכ) [pronounced *KEH-seh*]	*full moon*	masculine singular noun with the definite article	Strong's #3677 BDB #490

242. **Masculine_noun:** kiççê᾽ (אֶסֵּכ) [pronounced *kis-SAY*], which can mean *throne, seat of honor;* but it can also mean *a seat of judgment*. Strong's #3678 BDB #490. Gen. 41:40 Exodus 11:5 12:29 Deut. 17:18 Judges 3:20 1Sam. 1:9 2:8 4:13, 18 2Sam. 3:10 7:13 14:7 1Kings 1:13 2:4 3:6 5:5 7:7 8:20 9:5 Psalm 47:8 103:19 Prov. 9:14

kiççê᾽ (אֶסֵּכ) [pronounced *kis-SAY*]	*throne, seat of honor; seat of judgment; royal dignity, authority, kingdom, power*	masculine singular noun	Strong's #3678 BDB #490

243. masculine_noun kês (סֵכ) [pronounced *kace*] which means, *a covering; a seat (of honour), throne, seat, stool*. Thayer and Strong definitions only. Strong's #3676 BDB #490. Exodus 17:16*

kês (סֵכ) [pronounced *kace*]	*a banner; a covering; a seat (of honour), throne, seat, stool*	masculine singular noun	Strong's #3676 BDB #490

Some believe this to be a contractions of Strong's #3678 (which means, *covered, seat, throne, seat*); but others believe this to simply be an erroneous transcription of Strong's #5251 (which means, *a flag, a signal, a banner, a standard*). Given the context, the latter seems to be the likely case.

244. **Verb:** kâçâh (הָסָכ) [pronounced *kaw-SAWH*] and it means *to cover, to clothe, to hide, to conceal*. In the context of Psalm 78:53, *engulf* is a good rendering. The Piel meanings are *to cover, to clothe, to spread over, to overwhelm, to engulf*. Strong's #3680 BDB #491. The Doctrine of Fasting (Isa. 58:7) (?) Gen. 7:19 9:23 18:17 24:65 37:26 38:14 Exodus 8:6 10:5 14:28 15:5 16:13 21:33 24:15 26:13 28:42 29:13 Deut. 22:12 Judges 4:18 1Sam. 19:13 1Kings 1:1 7:18 Job 9:24 16:18 21:26 Psalm 32:1, 5 44:15, 20 55:5 78:53 106:11 147:8 Prov. 10:6, 11, 18

kâçâh (הָסָכ) [pronounced *kaw-SAWH*]	*to cover, to clothe, to hide, to conceal*	3rd person masculine plural, Qal imperfect	Strong's #3680 BDB #491
kâçâh (הָסָכ) [pronounced *kaw-SAWH*]	*being covered, being clothed, being concealed*	Qal passive participle	Strong's #3680 BDB #491

kâçâh (הֶסֶכ) [pronounced *kaw-SAWH*]	*to be covered, to be clothed, to be concealed*	3rd person masculine plural, Niphal imperfect	Strong's #3680 BDB #491
kâçâh (הֶסֶכ) [pronounced *kaw-SAWH*]	*to cover, to clothe, to conceal; to spread over, to engulf; to overwhelm*	3rd person masculine singular, Piel imperfect	Strong's #3680 BDB #491
kâçâh (הֶסֶכ) [pronounced *kaw-SAWH*]	*covering, clothing, concealing; spreading over, engulfing; overwhelming*	Piel participle	Strong's #3680 BDB #491
kâçâh (הֶסֶכ) [pronounced *kaw-SAWH*]	*to be covered, to be clothed*	3rd person masculine plural, Pual imperfect	Strong's #3680 BDB #491
kâçâh (הֶסֶכ) [pronounced *kaw-SAWH*]	*to cover oneself, to clothe onself*	3rd person masculine plural, Hithpael imperfect	Strong's #3680 BDB #491

245.   **Masculine_noun:** which means *covering*. Strong's #3681 BDB #492.

246.   **Feminine_noun:** kᵉçûwth (תוסכ) [pronounced *kehs-OOTH*], which means *covering, a cover; concealment; clothing, a garment*. Strong's #3682 BDB #492. Gen. 20:16 Exodus 21:10 22:27 Deut. 22:12

kᵉçûwth (תוסכ) [pronounced *kehs-OOTH*]	*covering, a cover; concealment; clothing, a garment*	feminine singular noun	Strong's #3682 BDB #492

247.   **Masculine_noun:** mikᵉseh (הֶסכמ) [pronounced *mihk-SEH*], which means *covering [of a tent; ark]; skins of a tabernacle*. Strong's #4372 BDB #492. Gen. 8:13 Exodus 26:14

mikᵉseh (הֶסכמ) [pronounced *mihk-SEH*]	*covering [of a tent; ark]; skins of a tabernacle*	masculine singular noun	Strong's #4372 BDB #492

248.   **Masculine_noun:** which means *covering*. Strong's #4374 BDB #492.

249.   **Verb:** which means *to take captive, to bind*. Strong's #none BDB #492.

250.   **Feminine_noun:** which means *band, fillet*. Strong's #3704 BDB #492.

251.   **Verb:** which means *to cut off, to cut away*. Strong's #3683 BDB #492.

252.   **Verb:** which means *to be stupid, to become stupid*. Strong's #3688 BDB #492.

253.   **Masculine_noun:** keçel (לֶסָכ) [pronounced *KEH-sel*], which means *loins, bull-headedness, dogmatism; stupidity; confidence; hope*. Strong's #3689 BDB #492. Job 15:27 Prov. 3:26

keçel (לְפֶכ) [pronounced *KEH-sel*]	*loins, bull-headedness, dogmatism; stupidity; confidence; hope*	masculine singular noun	Strong's #3689 BDB #492

254. **Feminine_noun:** which means *stupidity; confidence*. Strong's #3690 BDB #493.

255. **Feminine_noun:** kiç^elâh (כ ֹס ְלה) [pronounced *kiss^e-LAW*], a word which is found in two passages, Job 4:6 and Psalm 85:8*, generally translated *confidence* in the former and *folly* or *stupidity* in the latter. Strong's #3690 BDB #493. Fem. noun = Job 4:6. We have a masculine noun, translated *loin, flanks* in Lev. 3:4, 9, 10 4:9 7:4 Job 15:27 Psalm 38:7; *folly, stupidity* in Psalm 49:13 Eccl. 7:25; and *hope, confidence* in Job 8:14 31:24 Psalm 78:7 Prov. 3:26.* Strong's #3689 BDB #492. There is a related noun referring specifically to a person with these characteristics, and translated *fool, foolish one, stupid fellow, dullard* throughout (Psalm 49:10 Prov. 1:22, 32 3:35 8:5 Eccl. 2:14–16) with the ocassional exception rendering of *Orion* (Job 9:9 38:31 Amos 5:8). Strong's #3684–3685 BDB #493. There is the related feminine noun, found once, rendered *stupidity* (Prov. 9:12*) and the verb meaning *to be stupid* (Jer. 10:8*). Strong's #3688 BDB #492. My feeling is that the *confidence* and *hope* alluded to here come from *stupidity* and should perhaps be rendered *dogmatism, dogmatic* (in a negative sense)*, hard-headed, bull-headed, bull-headedness, pig-headedness, blind-side*. This is a person who is absolutely certain about something concerning which he is absolutely wrong; they have based their confidence and hope upon that which is false. They are absolutely certain of their position, which is based upon falsehoods and misconceptions. This is their *blindside;* some people can be very bright and articulate, but have a blind side concerning which they are incorrect (e.g., people who believe in evolution). You must undertand that Eliphaz is not going to lambast his friend immediately; he will question him subtly; so therefore, he will use a word which we have not given the proper rendering to; a word which can very loosely be understood as *stupidity* or as *hope;* therefore, we go with the rendering *dogmatism* or *blind-side*.

256. **Masculine noun I&II:** The second constellation is kêçîyl (לִיסֶכ) [pronounced *kehss-EEL*] and this either means *fool* (Strong's #3684 BDB #493—see Psalm 49:10 Eccles. 2:14) or *Orion* (Strong's #3685 BDB #493—see Isa. 13:10 Amos 5:8). BDB admits that the relationship between the two words is obscure. I immediately think of *the Fool* in the Tarot cards, with the ruck sack over his shoulder, and wandering off the edge of a cliff. Perhaps Orion was seen as a wandering constellation? I'm just guessing; I have no clue as to the origin of Tarot cards either. Strong's #3685 Job 9:9 Strong's #3684

257. **Masculine_noun:** kêçîyl (לִיסֶכ) [pronounced *kehss-EEL*], which means, *fool, impious fool, stupid fellow, dullard, simpleton, arrogant one*. Strong's #3684 BDB #493. Prov. 1:22 3:35 8:5 10:1 Eccles. 2:14

kêçîyl (כְּסִיל) [pronounced *kehss-EEL*]	*fool, impious fool, stupid fellow, dullard, simpleton, arrogant one*	masculine singular noun	Strong's #3684 BDB #493

Clarke: *stupid, stiff-necked, senseless*.[215]

The Wycliffe Old Testament Commentary: *The word `fools' is...used 49 times in Proverbs, eighteen times in Ecclesiastes, and three times elsewhere.*[216]

258.   **Feminine_noun:** kᵉçîylûwth (כְּסִילוּת) [pronounced *kehs-eel-OOTH*], which means *foolishness; stupidity; folly*. Strong's #3687 BDB #493. Prov. 9:13*

kᵉçîylûwth (כְּסִילוּת) [pronounced *kehs-eel-OOTH*]	*foolishness; stupidity; folly*	feminine singular noun	Strong's #3687 BDB #493

259.   **Proper_noun/location:** which means *;* transliterated . Strong's #3686 BDB #493.

260.   **Proper_noun/location:** which means *;* transliterated . Strong's #3693 BDB #493.

261.   **Masculine_proper_noun:** which means *;* transliterated . Strong's #3692 BDB #493.

262.   **Proper_noun/location:** which means *;* transliterated . Strong's #3694,3696,8396 BDB #493.

263.   **Masculine_proper_noun:** which means *;* transliterated . Strong's #3691 BDB #493.

264.   **Gentilic_noun:** Kacᵉluchîym (כַּסְלֻחִים) [pronounced *kahs-LOO-KHEEM*], which means *fortified,* transliterated *Casluhim*. Strong's #3695 BDB #493. Gen. 10:14

Kacᵉluchîym (כַּסְלֻחִים) [pronounced *kahs-LOO-kheem*]	*fortified,* transliterated *Casluhim*	gentilic plural noun	Strong's #3695 BDB #493

265.   **Verb:** which means *to shear, to clip*. Strong's #3697 BDB #493.

266.   **Feminine_noun:**   kuççemeth (כֻּסֶּמֶת) [pronounced *koos-SEH-mehth*], which means, *spelt*. Strong's #3698 BDB #493. Exodus 9:32

kuççemeth (כֻּסֶּמֶת) [pronounced *koos-SEH-mehth*]	*spelt*	feminine singular noun, with the definite article	Strong's #3698 BDB #493

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[215] Adam Clarke, *Commentary on the Bible;* from e-Sword, Prov. 8:5.

[216] From **http://www.studylight.org/commentaries/bcc/view.cgi?bk=19&ch=8** accessed November 22, 2015 (p. 564).

This is an ancient grain planted and harvested in the spring or the fall.

267. **Verb:** which means *to tear off, to cut away, to eat away*.   Strong's #3765 BDB #493.

268. **Verb:** kâçaç (סׇכׇס) [pronounced *kaw-SAHS*], which means *to count, to compute; to estimate*. Strong's #3699 BDB #493. Exodus 12:4

kâçaç (סׇכׇס) [pronounced *kaw-SAHS*]	*to count, to compute; to estimate*	3rd person masculine singular, Qal imperfect	Strong's #3699 BDB #493

269. **Masculine_noun:** which means *computation, proportion to be paid, tax*. Strong's #4371 BDB #493.

270. **Feminine_noun:** mikᵉçâh (הׇסְכׇמ) [pronounced *mihk-SAW*], which means *computation, number, valuation, worth*. Strong's #4373 BDB #493. Exodus 12:4

mikᵉçâh (הׇסְכׇמ) [pronounced *mihk-SAW*]	*computation, number, valuation, worth*	feminine singular noun	Strong's #4373 BDB #493

271. **Verb:** Qal imperfect of kâçaph (סׇכׇף) [pronounced *kaw-SAHF*], which means *to long [for]*. Strong's #3700 BDB #493. Gen. 31:30 Job 14:15

kâçaph (סׇכׇף) [pronounced *kaw-SAHF*]	*to long [for, after], to yearn after*	3rd person masculine singular, Qal imperfect	Strong's #3700 BDB #493
kâçaph (סׇכׇף) [pronounced *kaw-SAHF*]	*to deeply long [for, after], to strongly yearn after*	3rd person masculine singular, Niphal imperfect	Strong's #3700 BDB #493
kâçaph (סׇכׇף) [pronounced *kaw-SAHF*]	*being longed [for, after]*	Niphal participle	Strong's #3700 BDB #493

272. **Masculine_noun:** keçeph (סׇכֶף) [pronounced *KEH-sef*], which means *silver, money*. We may have to infer *shekels of* or *pieces of* in this verse. Young goes with *silverings,* but loses the singular in that. Strong's #3701 BDB #494. Gen. 13:2 17:12 20:16 23:9 24:35 31:15 37:28 42:25 43:12 44:1 45:22 47:14 Exodus 3:22 11:2 12:34 20:23 21:11 22:7 25:3 26:19 27:10 30:16 31:4 Deut. 2:6 17:17 21:14 22:29 Judges 5:19 9:4 16:18 1Sam. 2:36 9:8 2Sam. 8:10 18:11 21:4 24:24 1Kings 7:51 Job 3:15 Psalm 12:6 15:5 Prov. 2:4 3:14 7:20 8:10, 19 10:20 Eccles. 2:8

keçeph (כֶּסֶף) [pronounced *KEH-sef*]	*silver, money; silver [as a metal, ornament, color]; shekels, talents*	masculine singular noun with a 3rd person masculine singular suffix	Strong's #3701 BDB #494

273. Location: Strong's #3703 BDB #495.

274. **Verb:** kâʿaç (כָּעַס) [pronounced *kaw-ĢAHS*], which means *to be vexed, to be angry, to provoke, to be provoked*. Strong's #3707 BDB #494. Deut. 4:25 Judges 2:12 1Sam. 1:6, 7 Psalm 106:29

kâʿaç (כָּעַס) [pronounced *kaw-ĢAHS*]	*to be displeased, to be morose, to take offense; to be angry*	3rd person masculine plural, Qal imperfect	Strong's #3707 BDB #494
kâʿaç (כָּעַס) [pronounced *kaw-ĢAHS*]	*to vex, to grieve; to irritate, to provoke [to anger]*	3rd person masculine plural, Hiphil imperfect	Strong's #3707 BDB #494
kâʿaç (כָּעַס) [pronounced *kaw-ĢAHS*]	*to irritate, to provoke*	3rd person masculine plural, Piel imperfect	Strong's #3707 BDB #494

275. **Masculine_noun:** kaʿaç (כַּעַס)[pronounced *KAH-ǵahs*], which means *provoking, taunting, provoked anger, a taunting provocation, highly emotional state which has been provoked; frustration*. The KJV translates it *provoking, wrath, sore, grief, anger, sorrow*. For a word which occurs 21 times, this is too many different renderings. In Job 6:2, we will go with **provoked anger** (this is a reference to God's anger; the personal possessive pronominal suffix means that this is the provoked anger against Job). What I want you to understand about this noun in the case of Job (in Job 6:2) is that this is not a reference to what he has done to provoke God; this is a reference to the obvious anger of God against Job; certainly it may have been provoked by Job, but we are emphasizing the wrath itself and not its cause. BDB gives the definitions: *vexation, anger*. When the enemies of Israel lûlêy's God, they are *taunting* Him, *provoking* Him *to anger*; they are *heckling* Him and *aggravating* Him. Perhaps **taunting provocation**? This doesn't appear to work in 1Sam. 1:16, where *frustration* could be a reasonably rendering. This word in Job 5:2 does not mean *wrath* (which causes Barnes to be confused about the meaning of this verse). We do not find this rendered as *the wrath of God* anywhere; when used in conjunction with God, it refers to God being provoked (noun—Deut. 32:19 verb—1Kings 16:13, 26 2Kings 17:11). This word comes from a verb which means *to provoke*. I may have to do a word study on this. Strong's #3708 BDB #495. Deut. 32:27 1Sam. 1:6 Psalm 10:14 Eccles. 1:18 2:23

ka‘aç (סַעַכ) [pronounced *KAH-ģahs*]	*provoking, taunting, provoked anger, a taunting provocation, highly emotional state which has been provoked; frustration*	masculine singular noun	Strong's #3708 BDB #495

276. **Masculine_noun:** ka‘as (כַּעשׂ) [pronounced *KAH-ģahs*], which means *provoked anger, highly emotional state which has been provoked*. Variation of above found only in Job. Strong's #3708 BDB #495. 1Sam. 1:16 Job 5:2 6:2 10:17 17:7

277. **Masculine_noun:** which means *rock*. Strong's #3710 BDB #495.

278. **Verb:** which means *to subdue, to overturn*. Strong's #3711 BDB #495.

279. **Verb:** kâphal (לָפַכ) [pronounced *kaw-FAHL*], which means *to double, to double over, to repeat; to fold together*. Strong's #3717 BDB #495. Exodus 26:9 28:16

kâphal (לָפַכ) [pronounced *kaw-FAHL*]	*to double, to double over, to repeat; to fold together*	3rd person masculine singular, Qal imperfect	Strong's #3717 BDB #495
kâphal (לָפַכ) [pronounced *kaw-FAHL*]	*doubled, doubled over, being repeated; being folded [over, together]*	Qal passive participle	Strong's #3717 BDB #495
kâphal (לָפַכ) [pronounced *kaw-FAHL*]	*to be doubled, to be double over, to be repeated; to be folded together*	3rd person masculine singular, Niphal imperfect	Strong's #3717 BDB #495

280. **Dual masculine_substantive:** kephel (כֶּ פֶ ל) [pronounced *KEH-fell*], a word which means *double* and is found only in Job 11:6 41:13 Isa. 40:2.* The NRSV lists this meaning as being uncertain. It is possible that the NIV has given the proper understanding of this word, giving us the rendering: "...because [there are] two sides in true wisdom." Strong's #3718 BDB #495. Job 11:6

281. **Proper_noun/location:** Makᵉphêlâh (הַלֵפְכַמ) [pronounced *mahk-pay-LAW*], which means *double portion, the double;* transliterated *Machpelah*. Strong's #4375 BDB #495. Gen. 23:9 25:9 49:30 50:13

Makᵉphêlâh (הַלֵפְכַמ) [pronounced *mahk-pay-LAW*]	*double portion, the double;* transliterated *Machpelah*	proper singular noun/location	Strong's #4375 BDB #495

282. **Verb:** which means *to be hungry*. Strong's #3719 BDB #495.

283. **Masculine_noun:** The word generally translated *famine* in this verse is not the same as the word in v. 20; it actually means *hunger* and is an Aramaism. Barnes claims that it means *to languish, to pine from hunger and thirst. It then means the*

languid and feeble state which exists where there is a want of proper nutriment.[217] This word could possibly stand in for any sort of privation. This word is only found here and in Job 30:3 and its verbal cognate is found in Ezek. 17:7.* Strong's #3720 BDB #495. Job 5:22

284. **Verb:** which means *to bind, to fasten*. Esther 1:6?* Strong's #?? BDB #495.

285. **Masculine_noun:** Strong's #3714 BDB #496.

286. **Verb:** kâphaph (כָּפַף) [pronounced *kaw-FAHF*], which means *to bend, to bend down, to be bent or bowed; to hollow, to dig out, to bore out*. Strong's #3721 BDB #496. The Doctrine of Fasting (Isa. 58:5) Psalm 57:6 146:8

kâphaph (כָּפַף) [pronounced *kaw-FAHF*]	to bend, to bend down, to be bent or bowed; to hollow, to dig out, to bore out	3rd person masculine singular, Qal perfect	Strong's #3721 BDB #496
kâphaph (כָּפַף) [pronounced *kaw-FAHF*]	those who are bent over [down], men who are to be bent or bowed; afflicted, those who are overworked [or, exhausted]	masculine plural, Qal passive participle	Strong's #3721 BDB #496
kâphaph (כָּפַף) [pronounced *kaw-FAHF*]	to bow oneself down, to bend down, to submit [oneself to another]	3rd person masculine singular, Niphal perfect	Strong's #3721 BDB #496

Feminine_noun: kaph (כַף) [pronounced *kaf*] and it is generally translated *palm, hollow or flat of the hand, sole of the foot* and even *bowl*. The reason that this is translated *spoon* is because of its weight—it only weighs four ounces (110 grains). Because of that, we can conclude this should be translated *spoon* in such passages as Exodus 37:16 Num. 4:7 1Kings 7:50. These various renderings are tied together by the concept of *the hollow*. Strong's #3709 BDB #496. [synonym = **Strong's #3027**] Gen. 8:9 20:5 31:42 32:24 40:11 Exodus 9:29 25:29 29:24 33:22 Num. **7:14** Deut. 2:5 Judges 6:13 8:6 12:3 1Sam. 4:3 5:4 19:5 25:29 28:21 2Sam. 14:25 18:12 19:9 22:1 1Kings 5:3 7:50 8:22 1Chron. 12:17 Job 2:7 **13:14** Psalm 7:3 63:4 Prov. 6:1 10:4

kaph (כַף) [pronounced *kaf*]	palm, hollow or flat of the hand, sole of the foot; bowl, spoon	feminine singular noun	Strong's #3709 BDB #496

These nouns are tied together because of the fact that they are concave.

287. **Feminine_noun:** *branch, frond*. Strong's #3712 BDB #497.

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288.   **Masculine_noun1:** kôpher (כֹּפֶר) [pronounced *KOH-fer*], which means *price of a life, ransom*. Strong's #3724 BDB #497. Other meanings are found below. Kinsman-Redeemer Exodus 21:30 30:12 Lev. 16:6 1Sam. 12:3 Prov. 6:35

kôpher (כֹּפֶר) [pronounced *KOH-fer*]	*price of a life, ransom; bribe*	masculine singular noun	Strong's #3724 BDB #497

This noun can also mean *price of a life, ransom, bribe; asphalt, pitch (as a covering); the henna plant, name of a plant (henna?); village*. *Ransom* is its primary use.

289.   **Verb:** kâphar (כָּפַר) [pronounced *kaw-FAHR*] and it literally means *to cover, to cover over [with], to be covered [with]; to spread over; to appease, to placate, to pacify; to pardon, to expiate; to obtain forgiveness; to free an offender of a charge*. We find this word used one time in the Qal stem back in Gen 6:14 where the verb cleanly means *to cover [with pitch]*. This word is found in the Piel back in Gen. 32:20 where Jacob sends a present[218] to Esau to *appease or placate* Esau. Recall that the Bible was written by God the Holy Spirit and when dealing with words of great spiritual import, the Holy Spirit reveals their meaning early on in the Bible, cognizant through omniscience, that certain words, like kâphar, come to take on a meaning of their own. These first two uses allow us to reel ourselves in from getting too complex and listing its true meaning. There are two sides to this verb; when man kâphar's for himself, he *appeases* Yahweh because the man's sins have been *covered over*. When God kâphar's sin or iniquity, He covers over the sin or iniquity. In the Old Testament, forgive could be too strong of a word, as Jesus Christ had not entered into history yet. Therefore, the temporary covering over of a sin allowed for a future permanent disposition of sin. There is the corresponding masculine noun kôpher (כֹּפֶ ר) [pronounced *KOH-fer*] (Strong's #3724 BDB #497–99) also first found in Gen. 6:14 for the *pitch* that was used. It was a type of covering. We also find the noun used in Exodus 21:30 where a man's ox had previously killed, it had not been put to death, and it killed again. The ox would be killed, the man would be executed or he kill the ox and would have to pay an amount of money which was the value of a life, which a limitations being set on that amount which could be demanded for the goring of a slave (Ex. 21:32). The clear indication here is that his life is spared if they can come up with an amount of money to *cover* what had been done and to *appease* the family of the person who was killed. Therefore, kâphar (and its corresponding noun kôpher) could be translated *cover* if only the sin of the transgressor was the context, but it could be translated *appease* if God was the direct object of the verb. Strong's #3722 BDB #497. The Doctrine of the **Ark of God**, Kinsman-Redeemer Gen. 6:14 32:20 Exodus 29:33, 36 30:10 32:30 Lev. 16:6 Deut. 21:8 32:43 1Sam. 3:14 2Sam. 21:3 Psalm 78:38

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[218] Recall that this was quite the gift: 200 female goats and 20 male goats, 200 ewes and 20 rams, 20 milking camels and their colts, 40 cows and 10 bulls, 20 female donkeys and 10 male donkeys (Gen. 32:13–15).

kâphar (רְפָכ) [pronounced *kaw-FAHR*]	*to coat, to cover over with pitch, to cover, to purge, to make an atonement, to make reconciliation*	3rd person masculine singular, Qal imperfect	Strong's #3722 BDB #497
kâphar (רְפָכ) [pronounced *kaw-FAHR*]	*to cover, to cover over [with], to be covered [with]; to spread over; to appease, to placate, to pacify; to pardon, to expiate; to atone; to obtain forgiveness; to free an offender of a charge*	3rd person masculine singular, Piel imperfect	Strong's #3722 BDB #497
kâphar (רְפָכ) [pronounced *kaw-FAHR*]	*cover, cover over [with]; spread over; appease, placate, pacify; pardon, expiate; atone for; give [grant] forgiveness*	2nd person masculine singular, Piel imperative	Strong's #3722 BDB #497
kâphar (רְפָכ) [pronounced *kaw-FAHR*]	*to be covered [over]; to be obliterated; to be expiated [of sin or a crime]; to be freed from a charge; to be pardoned, to receive a pardon*	3rd person masculine singular, Pual imperfect	Strong's #3722 BDB #497
kâphar (רְפָכ) [pronounced *kaw-FAHR*]	*to be covered over [with], to be covered [with]; to be pardoned; to obtain forgiveness; to be expiated of a sin or crime*	3rd person masculine singular, Hithpael imperfect	Strong's #3722 BDB #497
kâphar (רְפָכ) [pronounced *kaw-FAHR*]	*to be covered over [with], to be covered [with]; to be pardoned; to obtain forgiveness; to be expiated of a sin or crime*	3rd person masculine singular, Nithpael imperfect	Strong's #3722 BDB #497

290. **Noun_plural_abstract:** kîppurîym (םיִרֻּפִּכ) [pronounced *kip-poo-REEM*], which means *atonements, atonement, covering, propitiatory,* and it is always found in the plural. and we have seen The feminine version of this noun refers to the *mercy-seat*, or the covering for the ark. Kîppurîym means Most translations translate this in the singular (the only exception that I know of is *Young's Literal Translation of the Holy Bible*. Lev. 23:27–28 25:9 Num. 5:8 29:11 Strong's #3725 BDB #498. Exodus 29:36 30:10, 16 Lev. 23:27

kîppurîym (כִּפֻּרִים) [pronounced *kip-poo-REEM*]	*atonements, atonement, covering, propitiatory,* and it is always found in the plural	plural noun, abstract; but generally translated as a singular noun	Strong's #3725 BDB #498

Its verbal cognate kâphar (כָּפַר) [pronounced *kaw-FAHR*] means, *to cover, to placate, to pacify*.

291. **Feminine_substantive:** kappôreth (כַּפֹּרֶת) [pronounced *kap-POH-reth*], which means *cover, lid,* and we find it used only in the Bible for the *mercy seat* of the ark of the covenant. This lid covers are transgressions of the law and our rebelliousness (recall the objects found within the ark) and our dismissal of God's provisions; and God sees only the complete *covering* of acacia wood plated with gold and He is *appeased*. Exodus 25:17–22 26:34 30:6 31:7 35:19 37:6–9 39:35 40:20 Lev. 16:2, 13–15 Num. 7:89. Strong's #3727 BDB #498. **The Doctrine of the Ark of God** Exodus 25:17 30:6

kappôreth (כַּפֹּרֶת) [pronounced *kap-POH-reth*]	*cover, lid;* used only in the Bible for the *mercy seat* of the ark of the covenant	feminine singular substantive	Strong's #3727 BDB #498

BDB: *mercy-seat, place of atonement; the golden plate of propitiation on which the High Priest sprinkled the seat 7 times on the Day of Atonement symbolically reconciling Jehovah and His chosen people; the slab of gold on top of the ark of the covenant which measured 2.5 by 1.5 cubits; on it and part of it were the two golden cherubim facing each other whose outstretched wings came together above and constituted the throne of God*.[219]

292. **Masculine_noun2:** kôpher (כֹּפֶר) [pronounced *KOH-fer*], which means *pitch*. Gen. 6:14. Strong's #3724 BDB #498. Gen. 6:14 (Lev. 16:6)

kôpher (כֹּפֶר) [pronounced *KOH-fer*]	*pitch*	masculine singular noun	Strong's #3724 BDB #499

This noun can also mean *price of a life, ransom, bribe; asphalt, pitch (as a covering); the henna plant, name of a plant (henna?); village*. *Ransom* is its primary use.

293. **Verb:** which means *to pitch, to cover [with pitch]*. Strong's #3722 BDB #498. (Lev. 16:6)

294. **Masculine_noun:** kᵉphîyr (כְּפִיר) [pronounced *kᵉ-FEER*], which means *a young lion; a lion which has been weaned from its mother and is just beginning to hunt*. Judges 14:5 Neh. 6:2 Job 4:10 38:39 Psalm 17:12 34:10 35:17 58:6 91:13, etc. (Over 20 more references). Strong's #3715 BDB #498. Judges 14:5 Job 4:11 Psalm 34:10

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[219] *The Brown-Driver-Briggs Hebrew and English Lexicon;* courtesy of e-sword; Strong's #3727.

k^{e}phîyr (כ פ ר) [pronounced ˈk^e-FEER]	*a young lion; a lion which has been weaned from its mother and is just beginning to hunt*	masculine singular noun	Strong's #3715 BDB #498

295. **Masculine noun3:** kôpher (כֹּפֶר) [pronounced *KOH-fer*], which is the name of a plant. SOS 4:13. Strong's #3724 BDB #499.

kôpher (כֹּפֶר) [pronounced *KOH-fer*]	*the henna plant; a plant*	masculine singular noun	Strong's #3724 BDB #499

This noun can also mean *price of a life, ransom, bribe; asphalt, pitch (as a covering); the henna plant, name of a plant (henna?); village*. *Ransom* is its primary use.

296. **Masculine_noun:** kâphâr (כָּפָר) [pronounced *kaw-FAWR*], which means *village*. This word is only found in two other passages, where it is consistently rendered *villages*. 1Chron. 27:25 SOS. 7:11. Strong's #3723 BDB #499. 1Sam. 6:18

kâphâr (כָּפָר) [pronounced *kaw-FAWR*]	*village*	masculine singular noun	Strong's #3723 BDB #499

297. **Masculine_noun4:** kôpher (כֹּפֶר) [pronounced *KOH-fer*], which means *village*. This is probably not the correct noun in this passage in 1Sam. 6:18. Strong's #3724 BDB #499. 1Sam. 6:18

kôpher (כֹּפֶר) [pronounced *KOH-fer*]	*village*	masculine singular noun	Strong's #3724 BDB #499

This noun can also mean *price of a life, ransom, bribe; asphalt, pitch (as a covering); the henna plant, name of a plant (henna?); village*. *Ransom* is its primary use.

298. **Proper_noun/location:** Strong's #3716 BDB #499.

299. **Verb4:** which means *to dig*. Meaning is a guess. Strong's #none BDB #499.

300. **Masculine_noun1:** which means *bowl*. Strong's #3713 BDB #499.

301. **Masculine_noun2:** k^{e}phôwr (כְּפוֹר) [pronounced *k^{e}f-OHR*], which means *frost, hoar frost; bowl, basin; cup [with a lid]*. Strong's #3713 BDB #499. Exodus 16:14 Psalm 147:16

k^{e}phôwr (כְּפוֹר) [pronounced *k^{e}f-OHR*]	*frost, hoar frost; bowl, basin; cup [with a lid]; covered goblet*	masculine singular noun	Strong's #3713 BDB #499

This word properly means *a cover;* the frost *covers* the ground and a lid *covers* a goblet or cup.

302. **Verb:** which means *to make bent, to press, to bend together*. Strong's #3728 BDB #499.

303. **Masculine_noun:** kaphᵉtôwr/kaphᵉtôr (וֹתְפַכ/רֹתְפַכ) [pronounced *kaf-TORE*], which means *capital (of a pillar), knob, bulb(as ornament)*. Strong's #3730 BDB #499. Exodus 25:31

kaphᵉtôwr/kaphᵉtôr (וֹתְפַכ/רֹתְפַכ) [pronounced *kaf-TORE*]	*capital (of a pillar), knob, bulb(as ornament)*	masculine singular noun	Strong's #3730 BDB #499

304. **Proper_noun/territory:** Kaphᵉtôr (רֹתְפַכ) [pronounced *kahf-TOHR*], which means *a crown, a wreath;* transliterated *Caphtor*. Strong's #3731 BDB #499. Deut. 2:23

Kaphᵉtôr (רֹתְפַכ) [pronounced *kahf-TOHR*]	*a crown, a wreath;* transliterated *Caphtor*	proper singular noun/territory	Strong's #3731 BDB #499
From BDB: *the original home of the Philistines, perhaps on the southwest coast of Asia Minor, maybe in Egypt or close by, or more probably on the island of Crete; or the island of Crete, homeland or staging area of the Philistines*.			

305. **Gentilic_adjective:** Kaphᵉtôrîym (םיִרֹתְפַכ) [pronounced *kahf-toh-REEM*], which means *crown*, transliterated *Caphtorim*. Strong's #3732 BDB #499. Gen. 10:14 Deut. 2:23

Kaphᵉtôrîym (םיִרֹתְפַכ) [pronounced *kahf-toh-REEM*]	*crown*, transliterated *Caphtorim*	gentilic plural noun/adjective	Strong's #3732 BDB #499

306. **Masculine_noun:** which means *pasture*. Strong's #3733 BDB #499.

307. **Masculine_noun:** kôr (רֹכ) [pronounced *kohr*], which means *a deep, round vessel; a cor or measure of dry goods*. Strong's #3734 BDB #499. 1Kings 4:22 5:11

kôr (רֹכ) [pronounced *kohr*]	*a deep, round vessel; a cor or measure of dry goods*	masculine singular construct	Strong's #3734 BDB #499
BDB: *a dry or liquid measure equal to 10 ephahs or baths; a dry measure containing 6.25 bushels (220 liters); a liquid measure of 58 gallons (263 liters)*.[220]			

308. **Verb:** karᵉbêl (לֵבְּרַכ) [pronounced *kahrᵉ-BALE*], which means *to put on a robe, to clothe [cover] oneself*. Strong's #3736 BDB #499. 1Chron. 15:27*

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[220] *The Brown-Driver-Briggs Hebrew and English Lexicon;* courtesy of e-sword; Strong's #3734.

kar^ebêl (כְּרֻבַּל) [pronounced *kahr^e-BALE*]	*to put on a robe, to clothe [cover] oneself*	Pual participle	Strong's #3736 BDB #499
This appears to come from the unused root kâbal (כָּבַל) [pronounced *kaw^b-VAHL*], which means *to tie, to bind, to tie firmly*. Strong's #none BDB #459.			

309. **Verb:** kârâh (הָרָכ) [pronounced *kaw-RAW*], which means, *to bore, to dig; to hew*. This word is given two different Strong's numbers and two different meanings.[221] I. It means *to dig,* and this is unquestionably supported by the passages Gen. 50:5 Num. 21:18 2Chron. 16:14 Psalm 7:15. However, in all of these passages, we have some sort of an object, e.g., pit, grave or well. Strong's #3738 BDB #500. II. Where we don't have an object (Deut. 2:6 Hosea 3:2), it means *to bargain, to get by trade*. This is how it is used in Job. Strong's #3739 BDB #500. Gen. 26:25 50:5 Exodus 21:33 Deut. 2:6 Psalm 7:15 57:6

kârâh (הָרָכ) [pronounced *kaw-RAW*]	*to bore, to dig; to hew* [this word is a homonym]	3rd person masculine singular, Qal perfect	Strong's #3738 BDB #500
kârâh (הָרָכ) [pronounced *kaw-RAW*]	*to be bored into, to be dug; to be hewed out*	3rd person masculine singular, Niphal imperfect	Strong's #3738 BDB #500

310. **Feminine_noun:** *cistern, well*. Strong's #3741 BDB #500.

311. **Masculine_noun:** *pit*. Strong's #4379 BDB #500.

312. **Verb:** kârâh (הָרָכ) [pronounced *kaw-RAW*], which means, *to bore, to dig; to hew*. (כָּרה) [pronounced *kaw-RAW*], which means *to dig*. This word is given two different Strong's numbers and two different meanings.[222] I. It means *to dig,* and this is unquestionably supported by the passages Gen. 50:5 Deut. 2:6 Num. 21:18 2Chron. 16:14 Psalm 7:15. However, in all of these passages, we have some sort of an object, e.g., pit, grave or well. Strong's #3738 BDB #500. II. Where we don't have an object (Deut. 2:6 Hosea 3:2), it means *to bargain, to get by trade*. This is how it is used in Job. See above. Strong's #3739 BDB #500. Job 6:27

kârâh (הָרָכ) [pronounced *kaw-RAW*]	*to buy, to bargain, to get by trade* [this word is a homonym]	3rd person singular, Qal perfect	Strong's #3738 & #3739 BDB #500

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[221] There are actually three disparate meanings given: (1) *to dig;* (2) *to buy, to get in trade;* and, (3) *to give a feast*. The latter meaning is required in 2Kings 6:23, but the text is dubious.

[222] There are actually three disparate meanings given: (1) *to dig;* (2) *to buy, to get in trade;* and, (3) *to give a feast*. The latter meaning is required in 2Kings 6:23, but the text is dubious.

kârâh (הָרָכ) [pronounced *kaw-RAW*]	*to give a banquet, to have a feast* [this word is a homonym]	3rd person plural, Qal perfect	Strong's #3738 & #3739 BDB #500

313. **Verb:** *to give a feast*. Not sure if this is what we find directly above. Strong's #3739 BDB #500.

314. **Feminine_noun:** *feast*. Strong's #3740 BDB #500.

315. **Masculine_noun:** keʳrûwb (בוּרְכ) [pronounced *kᵉrooᵇv*], which is transliterated *cherub;* and it means *angels* [and perhaps a particular group of them]. When using this word, we generally refer to a classification of angels, although that is debated. On the Ark of the Covenant, we have two sculpted cherubim (the -*im* is plural in the Hebrew) facing one another. My particular thoughts is that the purpose of such a reference is to remind us that we are in the midst of the angelic conflict and that the unseen angels play a real part in our lives. Strong's #3742 (and #3743) BDB #500. Gen. 3:24 Exodus 25:18, 19 26:1 1Sam. 4:4 2Sam. 6:2 22:11 1Kings 6:23 7:29 8:6 Psalm 99:1

keʳrûwb (בוּרְכ) [pronounced *kᵉrooᵇv*]	transliterated *cherub;* and means *angel* [and perhaps a particular group of them]	masculine singular noun	Strong's #3742 (and #3743) BDB #500
keʳrûwbîym (םיִבוּרְכ) [pronounced *kᵉrooᵇ-VEEM*]	transliterated *cherubim;* it means *angels*	masculine plural noun	Strong's #3742 (and #3743) BDB #500

Some believe that this refers to a particular group of angels. I lean toward the idea that this indicates that we are in an unseen conflict.

316. **Masculine_noun:** *robe*. Strong's #8509 BDB #501.

317. **Masculine_noun:** karᵉkôb (בֹּכְרַכ) [pronounced *kahr-KOBE*] which means, *[top] border, rim*. Strong's #3749 BDB #501. Exodus 27:5

karᵉkôb (בֹּכְרַכ) [pronounced *kahr-KOBE*]	*[top] border, rim*	masculine singular noun	Strong's #3749 BDB #501

318. **Masculine_noun:** *saffron*. Strong's #3750 BDB #501.

319. **Masculine_noun:** kerem (םֶרֶכ) [pronounced *keh-REM*], which means *vineyard, orchard*. This is feminine in Isa. 27:2? Strong's #3754 BDB #501. Exodus 22:5 23:11 Deut. 20:6 22:9 Judges 15:5 1Sam. 8:14, 15 22:7 Eccles. 2:4

kerem (םֶרֶכ) [pronounced *keh-REM*]	*vineyard, orchard, a cultivated garden*	masculine singular noun	Strong's #3754 BDB #501

keʳâmiym (כְּרָמִים) [pronounced keh-raw-MEEM]	vineyards, orchards, cultivated gardens	masculine plural noun	Strong's #3754 BDB #501

320.   **Verb:** *to tend a vineyard, to dress vines*. Strong's #3755 BDB #501.

321.   **Masculine_proper_noun:** Karᵉmîy (כַּרְמִי) [pronounced *kahrᵉ-MEE*], which means, *gardener, my vineyard;* transliterated *Carmi, Karmi*. Strong's #3756 BDB #501. Gen. 46:9 Exodus 6:14 1Chron. 4:1

Karᵉmîy (כַּרְמִי) [pronounced *kahrᵉ-MEET*]	*gardener, my vineyard;* transliterated *Carmi, Karmi*	masculine singular proper noun	Strong's #3756 BDB #501

322.   **Masculine_noun1:** karᵉmel (כַּרְמֶל) [pronounced *kahrᵉ-MEL*],   which means *plantation, garden, fruit, garden growth*. Strong's #3759 BDB #502.

323.   **Masculine_proper_noun2:** karᵉmel (כַּרְמֶל) [pronounced *kahrᵉ-MEL*], which means *garden, plantation* and is transliterated *Carmel*.   Strong's #3760 BDB #502. 1Sam. 15:12 25:2 (30:29)

Karᵉmel (כַּרְמֶל) [pronounced *kahrᵉ-MEL*]	*garden, plantation* and is transliterated *Carmel*	proper noun with a definite article and a directional hê	Strong's #3760 BDB #502

324.   **Gentilic_adjective:**   Karᵉmᵉlîyth (כַּרְמְלִית) [pronounced *karᵉ-mᵉl-EETH*], which means *garden, plantation* and is transliterated *Carmelitess*. Strong's #3761–3762 BDB #502. 1Sam. 27:3 30:5 2Sam. 2:2 23:35 1Chron. 3:1 11:37

Karᵉmᵉlîy (כַּרְמְלִי) [pronounced *karᵉ-mᵉl-EE*]	*garden, plantation* and is transliterated *Carmelite*	gentilic adjective; masculine form with the definite article	Strong's #3761 BDB #502
Karᵉmᵉlîyth (כַּרְמְלִית) [pronounced *karᵉ-mᵉl-EETH*]	*garden, plantation* and is transliterated *Carmelitess*	gentilic adjective; feminine form	Strong's #3762 BDB #502

325.   **Masculine_proper_noun:**   Keʳân (כְּרָן) [pronounced *kehr-AWN*], which means, *llyre;* transliterated *Cheran, Keran*. Strong's #3763 BDB #502. Gen. 36:26

Keʳân (כְּרָן) [pronounced *kehr-AWN*]	*lyre;* transliterated *Cheran, Keran*	masculine singular proper noun:	Strong's #3763 BDB #502

326.   **Masculine_noun:** which means *crimson, carmine*. Strong's #3758 BDB #502.

327.   **Verb:** kâraʿ (עָרַכ) [pronounced *kaw-RAHG*], which means *to bend the knees, to bow down, to bend down before;* it is a word usually used for doing obeisance to a king, but not exclusively so. In the Hiphil, it means *to cause to bow down in death*

(2Sam. 22:40 Psalm 17:13 18:14 78:31) or *to cause to bow down in grief* (Judges 11:35). In the simple form of the verb, it means *to bow down* often in worship. The Qal active participle to describe the dual of *knees*. In this context, they mean *tottering, feeble*. Strong's #3766 BDB #502. Gen. 49:9 Judges 5:27 1Sam. 4:19 2Sam. 22:40 1Kings 8:54 Job 4:4 Psalm 20:8 78:31 95:6

kâraʿ (עָרְכ) [pronounced *kaw-RAHG*]	*to bend the knees, to bow down, to bend down before* [usually used for doing obeisance to a king]; *to crouch [down]*; by implication: *to fall, to sink*	3rd person masculine singular, Qal perfect	Strong's #3766 BDB #502

BDB includes the meanings *to tilt, lean; to totter, to be feeble,* which I believe to be unnecessary.

kâraʿ (עָרְכ) [pronounced *kaw-RAHG*]	*to cause to bend the knees, to cause to [to make to] bow down*	3rd person masculine singular, Hiphil imperfect	Strong's #3766 BDB #502

328. **Feminine_noun:** kârâʿ (עָרְכ) [pronounced *kaw-RAWG*], which means *leg [from knee to ankle]*. Strong's #3767 BDB #502. Exodus 12:9 29:17

kârâʿ (עָרְכ) [pronounced *kaw-RAWG*]	*leg [from knee to ankle]*	feminine singular noun	Strong's #3767 BDB #502
kᵉrâʿayim (מִיעָרְכ) [pronounced *keh-raw-GAH-yihm*]	*legs; [two] legs*	feminine dual noun	Strong's #3767 BDB #502

329. **Masculine_noun:** which means *cotton, fine linen*. Strong's # BDB #502.

330. **Verb:** ʾârar (כּר ר) [pronounced *kaw-RAHR*], which means *to dance, to leap; to go in a circle, to use circumlocution, to move around, to surround*. Strong's #3769 #BDB #502. 2Sam. 6:14

ʾârar (כּר ר) [pronounced *kaw-RAHR*]	*to dance, to leap; to go in a circle, to use circumlocution, to move around, to surround*	3rd person masculine singular, Pilpel imperfect	Strong's #3769 #BDB #502

In the Qal, this verb means *to go (or move) in a circle*. I don't think that the Pilpel (essentially the Piel or intensive stem) refers to moving in a circular movement as a dance ritual, but that David was going around the Ark in a circle to carefully examine any possible problems. The Piel refers to the intensity of David's circumspection and not to the intensity of a dance. We only find this verb here and in v. 16; and it appears to have no cognates. The word for *lamb* is similar, and one source said the idea is that the *lamb leaps about;* but Gesenius not only says this term for *lamb* generally refers to a fattened, well-fed lamb, but there are two other identical words, one of which means *piercing through, something which pierces;* and the other which means *a specific measure* of something. In other words, it is an interesting theory, but not a theory which is exceptionally compelling.

331.   **Masculine_noun:** kar (כַּר) [pronounced *kahr*], which means *male lamb, he-lamb, battering ram*. Strong's #3733 BDB #503. 1Sam. 15:9

kar (כַּר) [pronounced *kahr*]	*male lamb, he-lamb, battering ram*	masculine plural noun with the definite article	Strong's #3733 BDB #503

332.   **Feminine_noun:** which means *dromedary*. Strong's #3753 BDB #503.

333.   **Feminine_noun:** kikâr (כִּכָּר) [pronounced *kik-KAWR*], which means *a round, a round district, a round loaf, a round weight, a round talent*. Therefore, it has a myriad of translations, all which refer to things which are round, and context further determines its proper rendering. Kikâr could be rendered *talent, coin, circular district, district, plain, circular loaf, loaf*. Strong's #3603 BDB #503. Gen. 13:10 19:17 Exodus 25:39 29:23 Deut. 34:3 1Sam. 2:36 10:3 2Sam. 12:30 18:23 1Kings 7:46 9:14, 28 1Chron. 16:3 Prov. 6:26

kikâr (כִּכָּר) [pronounced *kik-KAWR*]	*a circle, a globe; a circular tract of land, a round district; a round loaf, a cake; a round weight, a round talent; a talent [of gold, silver, bronze]*	feminine singular noun	Strong's #3603 BDB #503

334.   **Masculine_noun:** which means *belly*. Strong's #3770 BDB #503.

335.   **Verb:** kârath (כָּרַת) [pronounced *kaw-RAHTH*], which means *to cut off, to cut down; to kill, to destroy; to cut [or make] [a covenant]*. (Gen. 17:14 Lev. 17:10 Deut. 19:5 Judges 6:28, 30). I have included texts for every verb stem where the word is found in the Hebrew. However, the same word is used *to make* a covenant (Gen. 15:18 21:27 Exodus 24:8 Deut. 4:23 9:9) and it is only found in that sense in the Qal stem. BDB's explanation is *the cutting up and distribution of the flesh of the victim for eating in the sacrifice of the covenant...the calf which they cut*[223] and they cite

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[223] P. 503.

Jer. 34:18, where this word is found twice in both senses. In the Niphal (passive) stem, it means *to be cut off*. In the Hiphil, it means *to cause to be cut off*. Strong's #3772 BDB #503. Gen. 9:11 15:18 17:14 21:27 26:28 31:44 41:36 Exodus 4:25 8:9 12:15 23:32 24:8 30:33 31:14 Deut. 4:23 5:2 19:1 20:19, 20 22:1(2) Joshua 3:13, 16 7:9 9:15, 23 24:25 Judges 2:2 4:24 6:28 1Sam. 2:33 5:4 11:1, 2 17:51 18:3 20:15, 16 22:8 23:18 24:4, 21 28:9 31:9 2Sam. 3:12, 29 7:9 10:4 20:22 1Kings 2:4 5:6, 12 8:9, 25 9:5, 7 1Chron. 16:16 Job 14:7 Psalm 12:3 34:16 83:5 105:9 Prov. 2:22 10:31

kârath (תַרְכ) [pronounced *kaw-RAHTH*]	*to cut off, to cut down; to kill, to destroy; to make a covenant*	3rd person masculine singular, Qal imperfect	Strong's #3772 BDB #503
kârath (תַרְכ) [pronounced *kaw-RAHTH*]	*to kill, to destroy [men]; to separate, to remove, to withdraw; to cut off, to cut down; to allow to perish*	3rd person masculine singular, Hiphil imperfect	Strong's #3772 BDB #503
kârath (תַרְכ) [pronounced *kaw-RAHTH*]	*to be cut off; to be cut down; to be destroyed, to be consumed; to perish, to fail*	3rd person masculine singular, Niphal imperfect	Strong's #3772 BDB #503
kârath (תַרְכ) [pronounced *kaw-RAHTH*]	*to be cut off; to be cut down*	3rd person masculine singular, Pual imperfect	Strong's #3772 BDB #503
kârath (תַרְכ) [pronounced *kaw-RAHTH*]	*to be cut off [from something]*	3rd person masculine singular, Hophal imperfect	Strong's #3772 BDB #503

336. **Feminine_noun:** kâruthâh (הָתֻרְכ) [pronounced *kaw-rooth-AW*], which means, *something cut, beams, hewn (cut) timber;* this is the feminine passive participle of Strong's #3772. Strong's #3773 BDB #503. 1Kings 6:36 7:2

kâruthâh (הָתֻרְכ) [pronounced *kaw-rooth-AW*]	*something cut, beams, hewn (cut) timber*	feminine singular noun; this is the feminine passive participle of Strong's #3772	Strong's #3773 BDB #503

337. **Feminine_noun:** which means *divorcement*. Strong's #3748 BDB #504.

338. **Masculine_proper_noun:** which means *a cutting off* and is transliterated . Strong's #3747 BDB #504.

339. **Gentilic_adjective:** Kᵉrêthîy (יתֵרְכ) [pronounced *kᵉray-THEE*], which means *executioners; life guardsmen;* and is transliterated *Cherethites*. Strong's #3774 BDB #504. 1Sam. 30:14 2Sam. **8:18** 15:18 20:7, 23 1Kings 1:38

Kᵉrêthîy (יַתֵרְכ) [pronounced kᵉray-THEE]	a collective noun which means *executioners; life guardsmen* (which could be its primary meanings); and is transliterated *Cherethite, Cherethites*	gentilic adjective used as a proper noun; possibly a singular collective noun; with the definite article	Strong's #3774 BDB #504

This is a word which may stand for the Philistines, or a portion of them. This noun may be associated with the island of Crete, referring to those Philistines associated with Crete (either as an origin or as conquered territory).

340. **Proper_masculine_noun:** Kesed (דֶשֶׂכ) [pronounced *keh-SEHD*], which means *increase;* and is transliterated *Chesed, Kesed*. Strong's #3777 BDB #505. Gen. 22:22

Kesed (דֶשֶׂכ) [pronounced keh-SEHD]	*increase;* and is transliterated *Chesed, Kesed*	proper masculine singular noun	Strong's #3777 BDB #505

341. **Proper_noun_gentilic/territory:** Kasᵉddîym (מיִדְשַׂכ) [pronounced *kahsd-DEEM*], which means, *clod-breakers;* is transliterated *Chaldees, Kasdim, Chaldeans, Chaldea*. Strong's #3679&#3778 BDB #505. Gen. 11:28 15:7 Job 1:17

Kasᵉddîym (מיִדְשַׂכ) [pronounced kahsd-DEEM]	*clod-breakers;* is transliterated *Chaldees, Kasdim, Chaldeans, Chaldea*	proper singular noun gentilic/territory	Strong's #3679 & #3778 BDB #505

 Proper_noun: Strong's #3779 BDB #505.

342. **Verb:** The verb for *gorged* is found only here and *swollen* is found in 1Kings 7:46 2Chron. 10:10.* Strong's #3780 BDB #505. Deut. 32:15

343. **Verb:** kashal (לַשָׁכ) [pronounced *kaw-SHAHL*], which means *to stumble, stagger, teeter*. Here it is in the Qal active participle and it could be rendered *a stumbling one*. This describes someone who is on the verge of total exhaustion. *Feeble,* a rendering found in some translations, confuses the issue.   Strong's #3782 BDB #505. 1Sam. **2:4** Psalm 105:37 Prov. 4:12, 16 Zech. 12:8

kashal (לַשָׁכ) [pronounced kaw-SHAHL]	*to stumble [stagger, teeter, waver]; to reel, to sink together; tired out, wearied* [as a participle]	3ʳᵈ person masculine singular, Qal imperfect	Strong's #3782 BDB #505

To stumble if followed by the bêyth preposition, which is that which one stumbles against.

| kashal (לָשַׁכ) [pronounced *kaw-SHAHL*] | *to stumble; to be staggered, to be teetering; metaphorically to be made wretched* | 3rd person masculine singular, Niphal imperfect | Strong's #3782 BDB #505 |
| kashal (לָשַׁכ) [pronounced *kaw-SHAHL*] | *to have stumbled [staggered, teetered]; metaphorically to be made wretched* | masculine plural, Niphal participle | Strong's #3782 BDB #505 |

The idea here is, not soldiers who are feeble, but those who are on the verge of total exhaustion; they are caused to stumble, stagger or teeter because of being battle weary.

| kashal (לָשַׁכ) [pronounced *kaw-SHAHL*] | *to cause to fail; to cause one to stumble and fall;* in a moral sense, *to cause to stumble morally, to seduce* | 3rd person masculine singular, Hiphil imperfect | Strong's #3782 BDB #505 |
| kashal (לָשַׁכ) [pronounced *kaw-SHAHL*] | *to be made to stumble, to be made to fall* | 3rd person masculine singular, Hophal imperfect | Strong's #3782 BDB #505 |

344. **Masculine_noun:** which means *axe*. Strong's #3781 BDB #506.

345. **Masculine_noun:** which means *a stumbling*. Strong's #3783 BDB #506.

346. **Masculine_noun:** mikshôwl (מִכְשׁוֹל) [pronounced *mikᵉ-SHOHL*], which means *a stumbling, a means or an occasion to stumble, a stumbling block*. Strong's #4383 BDB #506. 1Sam. 25:31

| mikᵉshôwl (מִכְשׁוֹל) [pronounced *mikᵉ-SHOHL*] | *a stumbling, a means or an occasion to stumble, a stumbling block; an incitement to go astray; an offense of the mind* | masculine singular noun | Strong's #4383 BDB #506 |

347. **Feminine_noun:** which means *an overthrown mass, a stumbling block*. Strong's #4384 BDB #506.

348. **Masculine_noun:** which means *sorcery*. Strong's #3785 BDB #506.

349. **Verb:** kâshaph (חֲשַׁכ) [pronounced *kaw-SHAF*], which means *sorcerer, sorceress; to practice sorcery; whisperers [of spells]; practitioners of witchcraft*. This is actually a Piel participle used as a noun. Strong's #3784 BDB #506. Exodus 7:11 22:18

kâshaph (כָשַׁף) [pronounced *kaw-SHAF*]	*sorcerer, sorceress; to practice sorcery; whisperers [of spells]; practitioners of witchcraft*	masculine plural, Piel participle; generally functions as a substantive	Strong's #3784 BDB #506

350. **Masculine_noun:** which means *a sorcerer*. Strong's #3786 BDB #506.

351. **Verb:** which means *to be advantageous, to be proper*. Strong's #3787 BDB #506.

352. **Masculine_noun:** (וְכִשְׁרוֹן) [pronounced *kihsh-RHOHN*], which means *success, skill, profit, advantage; equity, good, right*. Strong's #3788 BDB #507. Eccles. 2:21

(וְכִשְׁרוֹן) [pronounced *kihsh-RHOHN*], which	*success, skill, profit, advantage; equity, good, right*	masculine singular noun:	Strong's #3788 BDB #507

353. **Feminine_noun:** kôwshârâh (כּוֹשָׁרָה) [pronounced *koh-shaw-RAW*], which means *prosperity; freedom (?); singing (?)*. This is from the verb which means *to succeed, please, be suitable, be proper, be advantageous, be right and proper to; 1a) (Qal) to please, be proper; 1b) (Hiphil) to give success*. Strong's #3574 BDB #507. Psalm 68:6*

kôwshârâh (כּוֹשָׁרָה) [pronounced *koh-shaw-RAW*]	*prosperity; freedom (?); singing (?)*	feminine plural noun with the definite article	Strong's #3574 BDB #507

354. **Masculine_noun:** which means *distaff*. Strong's #3601 BDB #507.

355. **Verb:** kâthab (כָּתַב) [pronounced *kaw-THAH[B]V*], which means *to write, to write down, to chronicle, to record, to document*. We do not find this word in Genesis; we first find it in Exodus (e.g., Exodus 17:14 24:4, 12 31:18 34:27–28). It is used for both writing the divorce decree (Deut. 24:1) or for God writing the Law on the stone tablets (Ex. 31:18).   As a passive participle, it means *that which was written, that which is written, that is written, the writing*. Surprisingly enough, this is never found in the Old Testament in the Hiphil (causative) stem. Rotherham, in Joshua 18:4 and 6 suggests it means *to map out*. We do not have any maps from the Hebrew from this time period that I am aware of which would support this. The NKJV uses the very modern rendering *to survey*. For Judges 8:14, probably the best rendering would be *to describe in writing*. Strong's #3789 BDB #507. Exodus 17:14 24:4 31:18 32:15, 32 Num. 33:2 Deut. 4:13 5:22 17:18 24:1 27:34 31:9 Joshua 8:31, 34 18:4 Judges 8:14 1Sam. 10:25 2Sam. 1:18 1Kings 2:3 1Chron. 4:41 16:40 Job 13:26 Psalm 149:9 Prov. 3:3 7:3

kâthab (בַתָכ) [pronounced *kaw-THAHB*^{V}]	*to write, to write down, to record [chronicle, document], to direct or decree in writing, to proscribe; to describe, to inscribe*	3rd person masculine singular, Qal imperfect	Strong's #3789 BDB #507
kâthab (בַתָכ) [pronounced *kaw-THAHB*^{V}]	*write, write down, record [chronicle, document], direct or decree in writing, proscribe; describe, inscribe*	2nd person masculine singular, Qal imperative	Strong's #3789 BDB #507
kâthab (בַתָכ) [pronounced *kaw-THAHB*^{V}]	*that which was written, the written [thing, book], the writing*	Qal passive participle	Strong's #3789 BDB #507
kâthab (בַתָכ) [pronounced *kaw-THAHB*^{V}]	*to be written, to be written down*	3rd person masculine singular, Niphal imperfect	Strong's #3789 BDB #507
kâthab (בַתָכ) [pronounced *kaw-THAHB*^{V}]	*to write [down] a sentence; to direct [decree] in writing*	3rd person masculine singular, Piel imperfect	Strong's #3789 BDB #507

356. **Masculine_noun:** which means *writing; register, enrolment; mode of writing, character, letter; letter*. Strong's #3791 BDB #508.

357. **Feminine_noun:** which means *writing, makr or sign of imprintment*. Strong's #3793 BDB #508.

358. **Masculine_noun:** mîk^{e}ththâ^{b}v (בָתְכמ) [pronounced *mik^e-TAW^{B}V*], which means *writing, handwriting, that which is written*. Strong's #4385 BDB #508. (?) Exodus 32:16

mîk^{e}ththâ^{b}v (בָתְכמ) [pronounced *mik^e-TAW^{B}V*]	*writing, handwriting, that which is written*	masculine singular noun with the definite article	Strong's #4385 BDB #508

This noun is found in titles, e.g., *Writing of Hezekiah*. This word occurs rather infrequently, compared to the verb (Ex. 32:16 39:30 Deut. 10:4 2Chron. 21:12 35:4 36:22 Ezra 1:1 Isa. 38:9).* This late occurrence in the Torah would indicate to me that this word was probably taken from the Egyptians or described the writing of the Egyptians as opposed to the kind of writing which occurred outside the land of Egypt.

359. **Gentilic_adjective:** Kittîym (םיתכ) [pronounced *kiht-TEEM*], which means *bruisers; transliterated Chittim, Kittim; Cypriotes*. Always plural. Strong's #3794 BDB #508. Gen. 10:4

Kittîym (כִּתִּים) [pronounced *kiht-TEEM*]	*bruisers;* transliterated *Chittim, Kittim; Cypriotes*	gentilic singular adjective	Strong's #3794 BDB #508

360.   **Verb:** which means *to make into firm lumps or blocks, to make compact; to bind, to imprison; to be joined together*. Strong's #none BDB #508.

361.   **Masculine_noun:** which means *wall [of a house]*. SOS 2:9.* Strong's #3796 BDB #508.

362.   **Verb:** kâtham (כָּתַם) [pronounced *kaw-THAHM*], which means *to be stained; bloodstained; defiled*. Jer. 2:22.* I'll need to double-check the spacing when I get there. Strong's #3799 BDB #508. (Psalm 56:title)

363.   **Masculine_noun:** mikᵉtâm (מִכְתָּם) [pronounced *mik-TAWM*], which means *unknown;* transliterated *Mikhtâm.*   Strong's   #4387   BDB   #508. Psalm 56 **inscription** 57 **inscription** 59 **inscription** 60 inscriptiov

mikᵉtâm (מִכְתָּם) [pronounced *mik-TAWM*]	possibly: *writing; a poem, a song;* transliterated *Mikhtâm*	masculine singular noun	Strong's #4387 BDB #508

There is a very similar masculine noun, which is mîkᵉththâb (מִכְתָּב) [pronounced *mikᵉ-TAWᵝV*], which means *writing, handwriting, that which is written;* which noun is found in titles, e.g., *Writing of Hezekiah*. The difference between the nouns is the final letter. Given their strong similarities, I would reasonably suppose that mikᵉtâm means *writing, a poem, a song*. This word is found only in the inscriptions of 6 psalms (all psalms of David) and giving it such a meaning does no damage to the psalms or the inscription.

Interestingly enough, a word which is also similar to mikᵉtâm is kâtham (כָּתַם) [pronounced *kaw-THAHM*], which means *to be stained; bloodstained; defiled*. Strong's #3799 BDB #508. Many times, a verb is made into a substantive by affixing a mem to the beginning of the word.

364.   **Masculine_noun:**   which means *gold; ornament of gold*.   Strong's #3800 BDB #508.

365.   **Feminine_noun:** kᵉthôneth (כְּתֹנֶת) [pronounced *kehth-OH-nehth*], which means *tunic; under-garment, garment worn next to the skin; a long shirt-like garment usually made of linen [generally with sleeves and coming down to the knees]*. Strong's #3801 BDB #509. Gen. 3:21 37:3 Exodus 28:4 29:5 2Sam. 13:18 15:32

kᵉthôneth (תֶנֹתְכ) [pronounced *keith-OH-neath*]	*tunic; under-garment, garment worn next to the skin; a long shirt-like garment usually made of linen [generally with sleeves and coming down to the knees]*	feminine singular construct	Strong's #3801 BDB #509

Rarely in the absolute state; spelling for the absolute state: kuttôneth (תֶנֹתְכ) [pronounced *koot-TOE-nehth*].

366. **Feminine_noun:** kâthêph (פֶתָכ) [pronounced *kaw-THAFE*], which means *side, shoulder, shoulder-blade*. The connection is, obviously, that the shoulder is at the side of us. Strong's #3802 BDB #509. Exodus 27:14 28:7, 12 Joshua 15:8 18:18 1Sam. 17:6 1Kings 7:30 1Chron. 15:15

kâthêph (פֶתָכ) [pronounced *kaw-THAFE*]	*side, shoulder, shoulder-blade; shoulder pieces; side; slope [of a mountain]; supports [of a laver]*	feminine singular noun	Strong's #3802 BDB #509

367. **Verb:** kâthar (פַתָר) [pronounced *kaw-THAHR*], which means *to surround; to wait [to go around]*. Strong's #3803 BDB #509. Judges 20:43 Psalm 142:7

kâthar (פַתָר) [pronounced *kaw-THAR*]	*to surround; to wait [to go around]*	3ʳᵈ person masculine singular, Qal imperfect	Strong's #3803 BDB #509
kâthar (פַתָר) [pronounced *kaw-THAR*]	*to surround [in a good or hostile sense]; to put on as a crown to crown onself with anything*	3ʳᵈ person masculine plural, Hiphil imperfect	Strong's #3803 BDB #509

368. **Masculine_noun:** which means, *crown*. Strong's #3804 BDB #509.

369. **Feminine_noun:** kôthereth (תֶרֶתֹכ) [pronounced *koh0THEH-rehth*], which means *capital [of a pillar], head [of a column]*. Strong's #3805 BDB #509. 1Kings 5:16

kôthereth (תֶרֶתֹכ) [pronounced *koh0THEH-rehth*]	*crown; capital [of a pillar], head [of a column]*	feminine singular noun	Strong's #3805 BDB #509

This architectural item surrounds and crowns the top of the pillar.

370. **Verb:** which means *to pound, to pound fine, to bray*. Strong's #3806 BDB #509.

371. **Masculine_noun:** makᵉtêsh (מֶכתֵש) [pronounced *mahkᵉ-TAYSH*], a word found only here and in Prov. 27:22 (and possibly in Zeph. 1:11*, where it appears as a

proper noun). It is respectively rendered as *hollow-place* and *mortar* (NASB, NIV, Young) and as *hollow* and *mortar* (Rotherham). My thinking was that Samson collapsed upon the ground, next to a place of mud, and suddenly, through this mud, spurts a geyser, when then comes back down on Samson. However, that is because of my own imperfect vocabulary. A *mortar* is also a *bowl* made of very hard material and often various substances and placed into this bowl and ground into a powder. So we do not have a difference in the translation, as long as we are aware of what a *mortar* is. What we have likely is a cavity in the ground (the corresponding Greek word means a *tooth socket*), which is absolutely dry as a bone, to the point of appearing like a *mortar*. God split this open and out gushed water. Barnes explains: *The word translated "hollow place," means a mortar (Prov. xxvii. 22), and is here evidently a hollow or basin among the cliffs of Lehi, which, from its shape, was called "the mortar." A spring, on the way from Socho to Eleutheropolis, was commonly called Samson's spring in the time of St. Jerome and writers of the in the 7th, 12th, and 14th centuries.*[224] Strong's #4388 (& #4389) BDB #509. Judges **15:19**

372. **Verb:** kâthath (תַתָכ) [pronounced *kaw-THAHTH*], which means *to beat, to crush by beating, to crush to pieces; to hammer; to break [a vessel]; to break down [i.e., to route and enemy]*. This is the verb whereby plough shares are beaten into swords (Joel 4:10). Here, given the object of the verb as the inhabitants of the houses of clay, *ground into dust, beaten into dust* are good renderings. Strong's #3807 BDB #510. Deut. 1:44 Job 4:20 Psalm 89:23

kâthath (תַתָכ) [pronounced *kaw-THAHTH*]	to beat, to crush by beating, to crush to pieces; to hammer; to break [a vessel]; to break down [i.e., to route and enemy]	3rd person masculine singular, Qal imperfect	Strong's #3807 BDB #510
kâthath (תַתָכ) [pronounced *kaw-THAHTH*]	to beat [fine], to crush [fine]; to hammer; to break down [to earth]; to lay waste	3rd person masculine singular, Piel imperfect	Strong's #3807 BDB #510
kâthath (תַתָכ) [pronounced *kaw-THAHTH*]	to be beaten, to be crushed; to dash selves upon	3rd person masculine singular, Pual imperfect	Strong's #3807 BDB #510
kâthath (תַתָכ) [pronounced *kaw-THAHTH*]	to beat into pieces, to shatter; to route [an enemy]	3rd person masculine singular, Hiphil imperfect	Strong's #3807 BDB #510

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[224] *Barnes' Notes, Volume 2,* reprinted 1996 by Baker Books; p. 455.

kâthath (תַּכ) [pronounced *kaw-THAHTH*]	*to be beaten [into pieces], to be crushed*	3rd person masculine singular, Hophal imperfect	Strong's #3807 BDB #510

373. **Adjective:** kâthîyth (תִיתַכ) [pronounced *kaw-THEETH*], which means *beaten [out]; pure; pounded fine [into a mortar]; costly*. Strong's #3795 BDB #510. Exodus 27:20 29:40 1Kings 5:11

kâthîyth (תִיתַכ) [pronounced *kaw-TEETH*]	*beaten [out]; pure; pounded fine [into a mortar]; costly*	masculine singular adjective	Strong's #3795 BDB #510

According to one source, this is the oil that flows from being beaten into a mortar. It is considered to be of a higher quality than the oil that comes from placing the olives in a press.[225]

374. **Feminine_noun:** which means *the crushed, the pulverized; crushed fragments*. Strong's #4386 BDB #510.

12. ל   Lâmed [pronounced *LAW-med*] (30)   Written and spoken *l*

1. **Preposition:** lâmed (ל) (which is often given with a short *e*), generally means *to, for, towards, in regards to, with reference to, as to, with regards to*. It appears to be a shortened from ʾel (אֶ ל) [pronounced *el*] and almost synonymous with ʾel. ʾEl appears to be used in a proper and physical sense and lâmed in more of a figurative or metaphysical sense. Lâmed properly notes motion, or, at least direction, and a turning towards something. It has a myriad of meanings: ❶ *to, towards, unto;* it is used both to turn one's heart *toward* someone as well as to sin *against* someone; ❷ *to, even to;* in this sense, it can be used with a number to indicate the upper limit which a multitude might approach (*nearly*). ❸ Lâmed can be equivalent to the Greek preposition eis (εἰς), meaning *into,* as in transforming *into* something else, changing *into* something else (Gen. 2:7). This use of lâmed after the verb hâyâh (הֶיָה) [pronounced *haw-YAW*] (Strong's #1961 BDB #224) is one thing *becoming* another (Gen. 2:7). ❹ Its fourth use is the mark of a dative, after verbs of giving, granting, delivering, pardoning, consulting, sending, etc. This type of dative is broken down into several categories, but one includes the translation *by,* which would be apropos here. ❺ *With regards to, as to*. Similar to the Greek preposition eis (εἰς) plus the dative. [Numbering from Gesenius]. ❻ *On account of, because, propter,* used of cause and reason (*propter* means *because;* Gesenius used it). ❼ Concerning, about, *used of a person or thing made the object of discourse, after verbs of saying*. ❽ *On behalf of* anyone, *for* anyone. ❾ As applied to a rule or standard, *according to, according as, as though, as if*. ❿ When

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[225] H. W. F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament;* ©1979 by Baker Books; p. 420.

associated with time, it refers to *the point of time at which* or *in which* anything is done; or it can refer to *the space of time during which* something is done (or occurs). In this verse, Owen, Rotherham and Young render this *at the time of*. 11. Lâmed can be used simply to denote the object of the verb. Lâmed has several more unusual uses, one of them being *that, so that* (see Num. 11:11 Job 19:29 Isa. 10:2). **There are several other ways lâmed is used, but we will save that for the future see Gesenius p. 422).** Lâmed is also used to denote the object of a verb. No Strong's # BDB #510. In regards to Num. 26: the head of a family is preceded by the lâmed preposition, which denotes direction and sometimes reference. Here, both concepts are in view. One of the difficulties of a translator is being able to come up with a relatively consistent rendering of the same words and yet still retain some readability and meaning. For that reason, I will go with the NIV rendering of *through* for the lâmed preposition (which I usually render *to, for, in regard to*). *Through*, in this context, indicates both direction and reference. With reference to time, lâmed can also mean *towards, against, on, at;* so here it would be *on mornings,* literally. In the second instance, it can be rendered *by, of, pertaining to, with reference to*. That both David and Asaph are clearly authors of various psalms is borne out by 2Chron. 29:30. Lâmed can mean of, *belonging to, by* when attached to a psalm. When this is used in addressing someone, it appears to be less formal than ʾel. Strong's #none BDB #510. Gen. 2:3, 7, 22 3:6, **8** 4:2 8:4 11:3 12:1 13:1 14:19 15:1 16:1 **17:4** 19:1 20:3 21:2 **22:2** 23:2 **24:2** 26:7 27:3, 42 29:3 31:1 33:5 34:1, 7, 14 35:1 36:4 37:3 38:6, 23 39:4, 9 40:1 41:8, 36 42:1, 25 43:2, 4 44:1 45:1, 26 46:1, 3 47:1 48:1, 5 49:1, 8 50:1, 3 Exodus 1:10, 11 2:3, 14 3:4 4:1, 3, 11 5:1, 15 6:1 7:1, 9 8:2, 12 9:2, 29 10:3, 16 12:2 13:1 14:1, 21 15:1 17:1, 13 18:1, 7 19:1, 12 20:2, 4 21:2 22:2 23:1, 11 24:3 25:1 26:2 27:3, 20 28:1 29:1, 41 30:3, 6 31:1, 2 32:1, 10 33:1 Num. 18:7 Deut. 1:3 2:2 3:1, 26 4:1 5:1 9:3 16:1, 2, 18 17:1, 3 20:1 21:1 22:14, 23 27:9 30:1 34:4 Joshua **7:5** (do full version much earlier; maybe even Gen. 2:7) 7:14 9:10 10:21, 27, 28 11:11 12:22, 23 30:1 32:1, 16 Judges 1:1, **25** 3:19, 28 4:15, **16** 5:13 9:1 17:2a 18:6 Ruth 2:20a 1Sam. 1:2, 17 2:25 5:8 6:2 **9:9, 12, 20 10:19** 12:17 13:22 14:4, 15, 21 15:1, 8 16:1 17:1 19:1, 4 20:7 21:1 22:2 23:1, 11, 20 24:1 25:1, 5 26:1, 8, 11 27:1 28:1, 24 29:2 30:2, 14 31:4 2Sam. 1:3, 26 **2:5 5:3 6:8**, 16 15:1 16:1, **20** 18:3 19:1 20:1 21:2 22:1 23:3, 17 24:1, 20 1Kings 1:1, 2 2:1, 2 3:1, 9 4:2, 20 5:1 6:16 7:8, 21 8:1, 17, 24 9:1 1Chron. 3:1 4:9 **10:13 13:1 15:5** 16:1 Job 1:2 2:1, 13 3:9 7:18, 21 9:8 19:29 21:8 Psalm 2:4 7 inscription, 5 **12:4** 15 inscription, 3 19 inscription 29:1 34 inscription, 3 51:4 52 inscription 56 inscription 57:2 59 inscription, 6 62:4 63 inscription, 1 64:4, 5 **68:19** 73 inscription 78:15 81 inscription 83 inscription **89:18 95:5** 99:5, 8 103 inscription 103:3 106:1 110:1 118:1 133 inscription **105:10** 142 inscription Prov. 1:2, 9, 18 2:2 3:2 4:1, 20 5:1 6:1, 30 7:4, 20 8:3 9:4 10:6 Eccles. 1:3 2:2

lâmed (ל) [pronounced *lᵉ*]	*to, for, towards, in regards to; belonging to*	directional/relational/ possessive preposition	No Strong's # BDB #510

Sometimes the lâmed preposition has a 1ˢᵗ person singular suffix, and, although it strictly translates as *to me,* it indicates ownership and might be translated *I have*.

When the lâmed preposition has a 2ⁿᵈ person masculine singular suffix, it means *you have*, even though it strictly translates as *to you*.

Often the lâmed preposition with the 3ʳᵈ person masculine singular suffix, although it strictly translates as *to him,* indicates ownership and might be translated *he has*.

lâmed (לְ) [pronounced *lᵉ*]	*to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by; on account of; about, concerning*	directional/relational preposition with the 3ʳᵈ person masculine singular suffix	No Strong's # BDB #510

Sometimes, when the lâmed preposition is associated with a noun, there is ownership indicated—that is, the noun owns or has something named in the passage.

The meanings of the lâmed preposition broken down into groups: ❶ *to, towards, unto;* it is used both to turn one's heart *toward* someone as well as to sin *against* someone; ❷ *to, even to;* in this sense, it can be used with a number to indicate the upper limit which a multitude might approach (*nearly*). ❸ Lâmed can be equivalent to the Greek preposition eis (εἰς), meaning *into,* as in transforming *into* something else, changing *into* something else (Gen. 2:7). This use of lâmed after the verb hâyâh (הָיָה) [pronounced *haw-YAW*] (Strong's #1961 BDB #224) is one thing *becoming* another (Gen. 2:7). ❹ Its fourth use is the mark of a dative, after verbs of giving, granting, delivering, pardoning, consulting, sending, etc. This type of dative is broken down into several categories, but one includes the translation *by,* which would be apropos here. ❺ *With regards to, as to*. Similar to the Greek preposition eis (εἰς) plus the dative. [Numbering from Gesenius]. ❻ *On account of, because, propter,* used of cause and reason (*propter* means *because;* Gesenius used it). ❼ *Concerning, about,* used of a person or thing made the object of discourse, after verbs of saying. ❽ *On behalf of* anyone, *for* anyone. ❾ As applied to a rule or standard, *according to, according as, as though, as if.* ❿ When associated with time, it refers to *the point of time at which* or *in which* anything is done; or it can refer to *the space of time during which* something is done (or occurs); *at the time of*.

2. **Compound_preposition:** lᵉ...ʿad (עַד) [pronounced *ǵahd*], (Strong's #5704 BDB #723) which means *to...even to;* giving a twofold limit (I haven't used this yet with a reference Scripture). No Strong's # BDB #510.

3. **Compound_preposition:** The lâmed prefixed preposition and min together almost always form what BDB calls a *terminus a quo,* which means a *starting point, the*

earliest possible date, or *end from which.*[226] We can render the two together as *for from, even from, from*. Lâmed = Strong's #none BDB #510; min = Strong's #4480 BDB #577. Exodus 9:18 11:7 Deut. 4:32 Judges 19:30 20:1 2Sam. 6:19 7:6, 11, 19 13:22 19:24

lâmed (ל) [pronounced *lᵉ*]	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510
min (מן) [pronounced *mihn*]	*from, off, out from, out of, away from, on account of, since, than, more than*	preposition of separation	Strong's #4480 BDB #577

The lâmed prefixed preposition and min together almost always form what BDB calls a *terminus a quo,* which means a *starting point, the earliest possible date,* or *end from which.*[227] We can render the two together as *for from, even from, from*.

4. **Compound_preposition:** The lâmed preposition plus min, a noun, and then the prefixed lâmed again. I think it should be rendered *from....to....* I couldn't get this completely substantiated by BDB. (Deut. 9:3 27:9 30:1 Job 2:13 7:18, 21 9:8 Psalm 78:15????)

5. **Compound_preposition:** lâmed...ʿîm (עם) [pronounced *ǵeem*], literally mean *to...with; for...with;* however, the general concept here seems to be *between...and*. I could not locate justification for this in BDB or Gesenius. Lâmed = Strong's #none BDB #510. ʿîm = Strong's #5973 BDB #767. Judges 20:38 Job 16:20

6. **Compound_preposition:** the lâmed prefixed preposition and the word for *faces;* together, they mean *in the presence of, in the sight of, before your face*. Pânîym (פּנים) [pronounced *paw-NEEN*] (Strong's #6440 BDB #815) with the lâmed preposition, it means *in the sight of, in the presence of, in your face, before the face of* or, more literally, *to or for the faces*. (Num. 18:7 Deut. 9:3 27:9 30:1 Job 2:13 7:18, 21 9:8 Psalm 78:15??) Joshua 3:6

7. **Negative particle:** lôʾ (לא or לוא) [pronounced *low*], which means *not, no*. This generally negates the word immediately following it. This word represents the absolute negation. Whereas, ʾal (אַל) might be dehortative,[228] lôʾ is prohibitive. What we do not have is this word used as a substantive, meaning *none*. ʾAl denies subjectively as one would wish and lôʾ denies objectively as a fact. Strong's #3808 BDB #518. **Much more to do** [synonym: **Strong's #408 BDB #39**] Gen. 2:5 3:3 4:5 6:3 7:2 8:9 9:4 11:6 12:18 13:6 14:23 15:3 16:2 17:5, 12 18:15 19:2 20:4, 9 21:10 22:12 23:6 24:3 26:22 27:1 28:1 29:7 30:1 31:7, 27 32:12 34:7 35:5 36:7 37:4 38:14 39:6 40:8 41:19 42:2 43:3 44:4 45:1 46:3 47:9 48:10

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[226] *Dictionary of Foreign Words in English;* John Ayto; Woodsworth Editions Ltd., Hertfordshire; ©1991, p. 302.

[227] *Dictionary of Foreign Words in English;* John Ayto; Woodsworth Editions Ltd., Hertfordshire; ©1991, p. 302.

[228] *Dehort* means *to dissuade, to persuade against*.

49:4 Exodus 1:8 2:3 3:19 4:1 5:2 6:3 7:4 8:15 9:4 10:5 11:6 12:9 13:3
15:22 16:4 18:17 19:13 20:3 21:5 22:8 24:2 25:15 28:28 29:33 30:9 32:1
33:3 Deut. 1:9, 42 2:5 3:4 4:2 5:3 16:3 17:1 20:1 21:1 22:24 23:1 34:4
Joshua 10:20 Judges 19:30 1Sam. 1:7 (2:3) 2:24 3:19 4:7 8:19 12:17 13:22
14:1, 9, 27 15:3 16:7 17:8 18:26 19:4 20:2 21:6 22:5 23:14 24:7 25:7 26:1,
8 27:4 28:6 29:3 30:2 31:4 2Sam. 1:10 13:12, 26 14:10 15:11 16:18 17:7
18:3, 11 20:1 21:2 22:22 23:4 24:24 1Kings 1:1 2:4 3:2 4:27 5:3 6:7 7:31
8:5 9:5 1Chron. 16:21 Job 1:10 3:10 9:32 Psalm 15:3 23:1 34:10 41:9 52:7
54 inscription 33:11 56:4, 8 59:3 62:2 64:4 73:5, 25 103:9 106:7 110:4 118:6
Prov. 1:25 2:19 3:15 4:12 5:6 6:27 7:11 8:1 9:18 10:2 Eccles. 1:8 2:10

lôʾ (אוֹל or אֹל) [pronounced *low*]	*not, no*	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518

There are several ways this negation is used. (1) It is an absolute *no* given to a question. (2) It can be used as an interrogative when an affirmative answer is expected. 2Kings 5:26 Job 2:10 Jer. 49:9. (3) It can be used to mean *without*. 1Chron. 2:30 Psalm 59:4 Job 12:24 34:24. (4) It can be translated *not yet*. 2Kings 20:4 Psalm 139:16. (5) The negative is prefixed to adjective to negate them; to substantives to indicate that they are not that thing. Although some claim that this negation can stand on its own to mean *nothing;* there is no clear proof of that.[229]

8.   **Compound particle/preposition:** the bêyth preposition and the negative particle lôʾ (לֹא) [pronounced *low*]. Together, they literally mean *in not*. However, in actual usage, they mean *with not,* without and, with respect to time, *in not, outside of, before*.   Together, these two particles are found mostly in poetry. Bêyth = Strong's #none BDB #88. Lôʾ = Strong's #3808 BDB #518. Job 15:32 1Chron. 12:17

bᵉ (ב) [pronounced *beh*]	*in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within*	a preposition of proximity	No Strong's # BDB #88
lôʾ (אוֹל or אֹל) [pronounced *low*]	*not, no*	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518

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229 Taken from H. W. F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament;* ©1979 by Baker Books; p. 425 (abbreviated).

The bêyth preposition and the negative particle lôʾ together, they literally mean *in not*. However, in actual usage, they mean *with not,* without and, with respect to time, *in not, outside of, before*. Interestingly enough, these two particles are generally joined together in poetry.

9.   **Compound:** Gen. 3:3 Job 1:26

wᵉ (or vᵉ) (וֹ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
lôʾ (אוֹל or אֹל) [pronounced *low*]	*not, no*	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518

Although I cannot find justification for this, it seems reasonable that in a list of things which some cannot do, the wâw conjunction plus the negation together may be translated *nor, lest; without*. The KJV translates this *lest* in Deut. 1:42. John Owens translates with *unless compelled* in Exodus 3:19. It appears to indicate something that cannot be done; or something can only be done under certain conditions.

10.   **Compound:** Prov. 8:26

ʿad (דַע) [pronounced *ghahd*]	*as far as, even to, up to, until*	preposition	Strong's #5704 BDB #723
lôʾ (אוֹל or אֹל) [pronounced *low*]	*not, no*	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518

These two words are translated *before* (Owens).

11.   **Proper_noun:** Lôw Dᵉbar (רָבְד וֹל) [pronounced *low-dehb-AWR*], which means *without a pasture; not a pasture;* transliterated *Lo-debar*.   Strong's #3810 BDB #520. 2Sam. 9:4 17:26

Lôw Dᵉbar (רָבְד וֹל) [pronounced *low-dehb-AWR*]	*without a pasture; not a pasture;* transliterated *Lo-debar*	proper singular noun	Strong's #3810 BDB #520

12.   **Proper_masculine_noun:** Strong's #3818 BDB #520.

13.   **Feminine_proper_noun:**   which means *without compassion;* transliterated . Strong's #3819 BDB #520.

14.   **Feminine_noun:** which means *drought*. Plural only. Strong's #8514 BDB #520.

15. **Verb:** lâʾâh (הָאֵל) [pronounced *law-AW*], which means *to weary, to make weary, to exhaust, to fatigue, to wear down one's patience to be weary*. Also*, to be impatient;* when used between man and God, it means *to exhaust the patience of God*. BDB also includes *to be impatient; to be grieved*. It may be worth examining this verb in further depth. Strong's #3811 BDB #521. Gen. 19:11 Exodus 7:18 Job 4:2 16:7 Psalm 68:9

lâʾâh (הָאֵל) [pronounced *law-AW*]	*to be wearied, to be exhausted, [fatigued, worn out, worn down], to be wearied [tired, worn out] [from anything]; to be impatient; to be grieved*	3rd person masculine singular, Qal imperfect	Strong's #3811 BDB #521
lâʾâh (הָאֵל) [pronounced *law-AW*]	*to be wearied, to be exhausted, [fatigued, worn out, worn down], to be wearied [tired, worn out] [from anything]*	3rd person masculine singular, Niphal imperfect	Strong's #3811 BDB #521
lâʾâh (הָאֵל) [pronounced *law-AW*]	*to weary, to make weary, to exhaust, to fatigue, to wear down one's patience to be weary*	3rd person masculine singular, Hiphil imperfect	Strong's #3811 BDB #521

16. **Feminine_noun:** telâʾâh (הָאֵלְת) [pronounced *tel-aw-AW*] which means, *toil, hardship, distress, weariness; travail, trouble*. Thayer and Strong definitions only. Strong's #8513 BDB #521. Exodus 18:8 *****

telâʾâh (הָאֵלְת) [pronounced *tel-aw-AW*	*toil, hardship, distress, weariness; travail, trouble*	feminine singular noun with the definite article	Strong's #8513 BDB #521

17. **Feminine_proper_noun:** Lêʾâh (הָאֵל) [pronounced *lay-AW*], which means *weary;* transliterated *Leah*. Strong's #3812 BDB #521. Gen. 29:16 30:9 31:4, 14 33:1 34:1 35:23 46:15 49:31

Lêʾâh (הָאֵל) [pronounced *lay-AW*]	*weary; wild cow* transliterated *Leah*	feminine singular proper noun	Strong's #3812 BDB #521

ISBE[230] and two doctrinal teachers[231] suggest *cow, wild cow*.

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[230] *The International Standard Bible Encyclopedia;* James Orr, Editor; ©1956 Wm. B. Eerdmans Publishing Co.; ℗ by Hendrickson Publishers; from E-Sword; Topic: Leah.

[231] From **https://www.gracenotes.info/bible_studies/genesis.pdf** (p. 451) accessed August 10, 2017.

18. **Verb:** lâ²aţ (טַאֲל) [pronounced *law-AHT*], which means to cover. Strong's #3813 BDB #521. 2Sam. 19:4

lâ²aţ (טַאֲל) [pronounced *law-AHT*]	*to cover*	3rd person masculine singular, Qal imperfect	Strong's #3813 BDB #521

19. **Adverb:** which means gently. Strong's #3814 BDB #521.

20. **Masculine_noun:** mal°âk° (רָאְלַמ:) [pronounced *mahl°-AWCH°*], which means *messenger* or *angel*. It can actually mean several different things. It can mean a simple messenger, as we have in this passage.   It can stand for prophet (Isa. 42:19), a priest (Mal. 2:7), an angel (Gen. 19:1, 15), a messenger sent specifically by God, but not necessarily an angel (Job 33:23) or as a theophanic angel (i.e., Jesus Christ) (Gen. 17:21 31:11 Exodus 14:19). This is typical of the verse separation of the Old Testament—mid-sentence, this thought is broken up. The messenger comes to Job and his family and reports that, during a time which should have been uneventful. *Messengers* is our typical word also rendered *angels;* in the human realm, this can refer to a prophet (Isa. 42:19 44:26) or, more rarely, to a priest (Mal. 2:7). Strong's #4397 BDB #521. Gen. 16:7 19:1 21:17 22:11 24:7 28:12 31:11 32:1 48:16 Exodus 3:2 14:19 23:20 32:34 33:2 Deut. 2:26 Judges 2:1 6:35 1Sam. 6:21 11:3 19:11 23:27 25:14 29:9 2Sam. 2:5   11:4 14:17 19:27 24:16 Job 1:14 Psalm 34:7 103:20 104:4 148:2 Zech. 12:8

mal°âk° (אְלַמְך) [pronounced *mahl°-AWK°*]	*messenger* or *angel;* this word has been used for a prophet (Isa. 42:19) and priest (Mal. 2:7)	masculine singular noun	Strong's #4397 BDB #521

21. **Feminine_noun:** m°lâ²kâh (הָכאְלַמ) [pronounced *m°law-KAWH*], which means *work, occupation, labor, workmanship*. It is used for service to God in the tabernacle (Ex. 36:3 38:24 Num. 4:3 1Chron. 23:4); for the work which God had done at creation (Gen. 2:2–3) or His works in general (Neh. 6:16 Psalm 73:29)—which use only makes sense, as He rests from His work as we rest from ours; for the work of one's profession (Gen. 39:11 1Sam. 8:15 1Chron. 26:29); and the work that we are to rest from (Ex. 31:3, 5, 14 Lev. 16:29). Strong's #4399 BDB #521. See **synonyms**. Gen. 2:2   33:14   39:11   Exodus 12:16   20:9   22:8   31:3, 14 Num. **28:18** Deut. 5:13 16:8 Judges 16:11 1Sam. 8:16 15:9 1Kings 5:16 7:14 9:23 Psalm 73:28

m°lâ²kâh (הָכאְלַמ) [pronounced *m°law-KAWH*]	*work, occupation, labor, workmanship; craft, craftsmanship; items produced by work; that which is related to work*	feminine singular noun with the definite article	Strong's #4399 BDB #521

22. **Feminine_noun:** which means *message*. Strong's #4400 BDB #522.

23. **Masculine_proper_noun:**   which means *;* transliterated .   Strong's #4401 BDB #522.

24. **Masculine_proper_noun:**   which means *;* transliterated .   Strong's #3815 BDB #522.

25. **Verb:** which means *to bind up, to bind together, to reconcile, to bring together*. This is the verbal cognate for *common, vulgar peoples*. Strong's #none BDB #522.

26. **Gentilic_adjective/noun:** Lᵉʼûmmîym (לְאֻמִּים) [pronounced *leh-oom-MEEM*], which means *peoples, communities,* transliterated *Leummim, Leummite, Leummites*. Strong's #3817 BDB #522. Gen. 25:3

Lᵉʼûmmîym (לְאֻמִּים) [pronounced *leh-oom-MEEM*]	*peoples, communities,* transliterated *Leummim, Leummite, Leummites*	gentilic singular adjective/noun	Strong's #3817 DB #522

27. **Masculine_noun:** lᵉʼôwm (לְאוֹם) [pronounced *lᵉohm*], which means *people; vulgar or common people; Gentiles; Gentile people*. Although there are exceptions, this is generally a word reserved for *vulgar, common people;* i.e., *Gentile peoples*. Strong's #3816 BDB #522. Gen. 25:23 27:29 Psalm 2:1 7:7 44:2 57:9

lᵉʼôwm (לְאוֹם) [pronounced *lᵉohm*]	*people; vulgar or common people, nation; heathen; Gentiles; Gentile people*	masculine singular noun	Strong's #3816 BDB #522
lᵉʼûmmîym (לְאֻמִּים) [pronounced *lᵉ-oom-MEEM*]	*nations; peoples; vulgar or common peoples, heathen; Gentiles; Gentile peoples*	masculine plural noun	Strong's #3816 BDB #522

28. **Masculine/feminine_noun:** lâbîyʼ (לָבִיא) [pronounced *lawᵇ-VEE*]. This refers to a *lion* or *lioness,* depending upon the gender. It comes from the word *to roar*. Although Strong gives this the same number, they are listed separately in BDB and in the New Englishman's Hebrew Concordance of the Old Testament (pp. 630, 632). Gen. 49:9 Num. 23:24 24:9 Deut. 33:20 Job 4:11 38:39 Psalm 57:4 Isa. 5:29 30:6 Ezek. 19:2 (different vowel points) Hosea 13:6 Joel 1:6 Nahum 2:11–12.* Strong's #3833 BDB #522. Gen. 49:9 Job 4:11 Psalm 57:4

lâbîyʼ (לָבִיא) [pronounced *lawᵇ-VEE*].	*lion, lioness*	masculine singular noun	Strong's #3833 BDB #522

Lion, old lion as a masculine noun; *lioness* as a feminine noun.

Various spellings: lâbîyʼ (לָבִיא) [pronounced *law-BEE*]; lᵉbâʼôth (לְבָאוֹת) [pronounced *lehb-aw-OHTH*]; lᵉbâʼîym (לְבָאִים) [pronounced *lehb-aw-EEM*]; lᵉbîyâʼ (לְבִיא) [pronounced *lehb-ee-YAW*].

29.   **Location:** Strong's #3822 BDB #522.

30.   **Masculine_noun:** lêbab (בֵבָל) [pronounced *lay^b-V^BAHV*], which means *mind, inner man*. It obviously come from the Hebrew word lê^bv (*heart*). Although the KJV translates both of these words as *heart*, this word means *mind, inner man*. It is found infrequently throughout most of the Torah (Gen. 20:5–6 Exodus 14:5 Lev. 19:17 26:36, 41 Num. 15:39), except for the book of Deuteronomy where it is found over forty times (1:28 2:30 4:9, 29, 39, etc.). Strong's #3824 BDB #523. Gen. 20:5 Exodus 14:5 Deut. 1:28 2:30 4:9 5:29 17:17 20:3 30:1 1Sam. 1:8 9:19 [12:20 13:14 14:7 16:7 17:28 21:12] 2Sam. 7:3 19:14 1Kings 2:4, 44 3:6 8:17 9:4 1Chron. 12:17 Job 1:5 12:3 Psalm 15:2 24:4 62:8 73:13, 21, 26 95:8 Prov. (4:21) 6:25

lêbab (בֵבָל) [pronounced *lay-BAHB^V*]	*mind, inner man, inner being, heart*	masculine singular noun with a 3rd person masculine singular suffix	Strong's #3824 BDB #523

31.   **Phrase:** 1Chron. 12:38

b^e (ב) [pronounced *b^eh*]	*in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within*	a preposition of proximity	No Strong's # BDB #88
lêbab (בֵבָל) [pronounced *lay-BAHB^V*]	*mind, inner man, inner being, heart*	masculine singular noun	Strong's #3824 BDB #523
shâlêm (שֵׁם) [pronounce	*whole; complete, completed, finished; safe, at peace; cherishing peace and friendship*	masculine singular adjective	Strong's #8003 BDB #1023

These threeo words together are variously rendered as: *with full intent* (ESV, NRSV, Owen); *with a perfect heart* (LTHB, MKJV, Rotherham, WEB); *with a perfect and sincere heart* (*The Amplified Bible*); *fully determined* (REB); *with the resolute intention* (NAB); *with the firm intention* (NJB).

32.   **Masculine_noun:** lêb (בֵל) [pronounced *lay^bv*], which means *heart, inner man, mind, will, thinking*. It literally means *heart;* and figuratively means *inner man, mind, will, thinking*. Strong's #3820 BDB #524. Gen. 6:5 8:21 17:17 18:5 24:45 27:41 31:20 34:3 42:28 45:26 50:21 Exodus 4:14 7:3, 13 8:15 9:7 10:1 11:10 14:4 15:8 25:2 28:3 31:6 Deut. 4:11 [1Sam. 4:13, 20 Job 12:24—Hebrew is misspelled in all of these] Judges5:9 1Sam. 1:13 6:6 17:32 24:5 25:25 27:1 28:5 2Sam. 6:16 13:20 14:1 15:6 17:10 18:3 19:7 24:10 1Kings 3:9 4:29 8:23 9:3 1Chron. 12:33 16:10 Job 1:8 Psalm 7:9 32:11 34:18 41:6 46:2 51:10 55:4,

21 57:7 61:2 62:10 64:6 Prov. 2:2 3:1 4:4 5:12 6:14 7:3, 7 8:5 9:4 10:6, 13 Eccles. 1:13 2:1

lêb (בֵל) [pronounced *lay*b*v*]	*heart, inner man, mind, will, thinking; midst*	masculine singular construct	Strong's #3820 BDB #524

BDB gives the following definitions: *inner man, mind, will, heart, understanding; inner part, midst; midst (of things); heart (of man); soul, heart (of man); mind, knowledge, thinking, reflection, memory; inclination, resolution, determination (of will); conscience; heart (of moral character); as seat of appetites; as seat of emotions and passions; as seat of courage*.

The NET Bible: *Heb "heart." The noun* בֵל *(lev, "heart") often functions metonymically for wisdom, understanding, discernment.*[232]

Hubbard: *'Heart' points to the combined use of mind and will in the quest for knowledge. Biblical Hebrew has no specific words for mind or brain. Thinking and understanding and deciding are all done by the 'heart.'* [233]

33.   **Phrase:** 1Chron. 12:33

bᵉ (בְ) [pronounced *b*ᵉʰ]	*in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within*	a preposition of proximity	No Strong's # BDB #88
lôʾ (אֹל or אוֹל) [pronounced *low*]	*not, no*	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
lêb (בֵל) [pronounced *lay*b*v*]	*heart, inner man, mind, will, thinking*	masculine singular noun	Strong's #3820 BDB #524
wᵉ (or vᵉ) (וּ or וְ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
lêb (בֵל) [pronounced *lay*b*v*]	*heart, inner man, mind, will, thinking*	masculine singular noun	Strong's #3820 BDB #524

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[232] From **https://bible.org/netbible/index.htm?pro8.htm** (footnote); accessed November 1, 2015.

[233] Dr. John Constable *The Expository Notes of Dr. Constable;* ©2012; from e-sword, Eccles. 1:16–18.

Literally, this final phrase is *not in a heart and a heart* or *not in a will and a will*. Given the previous verb, which indicates order and arrangement, the idea is, this particular division is not of two minds—for instance, this would not mean that some of them support David and others support Saul's remaining son. They function as a single unit, both in their marching to Hebron and in their thinking. Because the literal rendering is rather confusing, many translators interpret rather than translate this phrase: *with singleness of purpose* (ESV, NRSV); *single-minded* (REB); *with a single purpose* (NAB); *giving support wholeheartedly* (Tanakh); *completely loyal to David* (NLT—the Greek inserts the words *to David*); translators who treat this phrase literally render it: *without a double heart* (LTHB, Young); *not of a double heart* (MKJV, WEB); *not of two minds* (Rotherham); *The Amplified Bible* has it both ways: *not of double purpose (but) stable and trusty;* as does the NASB, which translates this phrase, then footnotes it: *with an individual heart [lit., not of double heart]*.

34. **Phrase:** 1Chron. 12:38

lêb (בֵל) [pronounced *lay*^{b}*v*]	*heart, inner man, mind, will, thinking*	masculine singular noun	Strong's #3820 BDB #524
ʾechâd (אָחָד) [pronounced *eh-KHAWD*]	*one, first, certain, only; but it can also mean a composite unity; possibly particular*	numeral adjective	Strong's #259 BDB #25

This *heart one* is variously rendered as *a single mind* (ESV, Owen); *of one heart* (LTHB, MKJV, Young, WEB); *of one mind* (*The Amplified Bible,* HCSB, NAB, REB); *had agreed* (God's Word™); *of the same mind* (The Message); *of a single mind* (NRSV); and let me offer up *with the same intent, with an agreed upon purpose; with the same intention*.

35. **Verb1:** lâbab (בָבַל) [pronounced *law*^{b}*-VAH*^{B}*V*] and the meaning of this word is questionable. We are obviously dealing with a play on words. However, the meaning is rather difficult. Lâ^{b}va^{b}v is found in this passage and in SOS 4:9 (twice) 2Sam. 13:6, 8.* In SOS, it is rendered *ravished or wounded one's heart, taken away one's heart*. Because the word for heart, lê^{b}v (לֹ) [pronounced *lay*^{b}*v*] is so similar, we are fairly certain that the meanings are related. In 2Samuel, it means *to make cakes* (there is a noun cognate which does mean *cakes*). In this passage, Gessenius claims this means *to be void of a heart, to be deprived of heart;* however, BDB gives the meaning as *get a heart*. The Niphal is generally the passive and the Piel is generally the intensive, and verb meanings will vary as to their stem—however, not this much. Strong says that the unused root from which this word is taken probably means *to enclose* (as if with fat). The resultant meanings would be *to unheart;* that is *to transport* (with love)—that's the good sense; or *to stultify* (that's the bad sense). I am going to go with BDB, not because I am convinced of their rendering, but because I do not have a better rendering to offer. In the Piel, it means *to encourage*. Strong's #3823 BDB #525. Job 11:12

36. **Feminine_plural_noun:** lᵉbîbôth (לְבִבוֹת) [pronounced *lᵉb-ee-BOHTH*], which means *cakes [made in a frying pan; probably with lots of fat]; bread*. Strong's #3834 BDB #525. 2Sam. 13:6, 8, 10*

lᵉbîbôth (לְבִבוֹת) [pronounced *lᵉb-ee-BOHTH*]	*cakes [made in a frying pan; probably with lots of fat]; bread*	feminine plural noun	Strong's #3834 BDB #525

37. **Verb2:** lâbab (לָבַב) [pronounced *lawᵇ-VAHᴮV*], which means *to make [bake] cakes, to cook bread*. Strong's #3823 BDB #525. 2Sam. 13:6, 8* Homonym is above.

lâbab (לָבַב) [pronounced *lawᵇ-VAHᴮV*]	*to make [bake] cakes, to cook bread*	3ʳᵈ person feminine singular, Piel imperfect	Strong's #3823 BDB #525
This is a verb with two sets of meanings; this set of meanings is found only her in 2Sam. 13.			

38. **Verb:** lâbaţ (לָבַט) [pronounced *law-BAHT*], which means *to be thrust down [out, away], to be thrown down, to be cast aside*. Strong's #3832 BDB #526. Prov. 10:8, 10

lâbaţ (לָבַט) [pronounced *law-BAHT*]	*to be thrust down [out, away], to be thrown down, to be cast aside*	3ʳᵈ person masculine singular, Niphal imperfect	Strong's #3832 BDB #526
This is a rare verb only found here: Prov. 10:8, 10 Hosea 4:14.			

39. **Verb:** lâbab (לָבַן) [pronounced *law-BAHN*], which means *to make white; to become white; to show whiteness; to grow white; to purify*. These are different stem meanings. Strong's #3835 BDB #526. Gen. 11:3 Exodus 5:7 Psalm 51:7

lâbab (לָבַן) [pronounced *law-BAHN*]	*to make bricks*	3ʳᵈ person masculine singular, Qal imperfect	Strong's #3835 BDB #526 & #527
lâbab (לָבַן) [pronounced *law-BAHN*]	*to make white; to become white; to show whiteness; to grow white; to purify*	3ʳᵈ person masculine singular, Hiphil imperfect	Strong's #3835 BDB #526 & #527
lâbab (לָבַן) [pronounced *law-BAHN*]	*to become white; to be purified*	3ʳᵈ person masculine singular, Hithpael imperfect	Strong's #3835 BDB #526 & #527

40. **Adjective1:** lâbân (לָבָן) [pronounced *lawᵇ-VAWN*], which means white, but the explanation is in Gen. 30:37. You may be thinking that you do not recall any information about lepers in Genesis (or Exodus for that matter) and you would be correct. White in this verse refers to the white of the tree underneath the bark. Here, the outer skin has been peeled off and what is below is not richly tanned, it

is raw, but it is clean.   Strong's #3836   BDB #526.   Gen. 30:35, 37   49:12   Exodus 16:31 Lev. 13:13

lâbân (לָבָן) [pronounced *law*^b*-VAWN*]	*white; pale; pale color*	adjective	Strong's #3836 BDB #526

41.   **Feminine_noun:** which means *moon*. Poetic use. Strong's #3842 BDB #526.

42.   **Masculine_proper_noun2:** lâbân (לָבָן) [pronounced *law*^b*-VAWN*], which means *white* and is transliterated . See below. Strong's #3837 BDB #526.

43.   **Proper_noun_location3:** Lâbân (לָבָן) [pronounced *law*^b*-VAWN*], which means *white; shining; gentle; brittle* and is transliterated *Laban*.   Strong's #3837 BDB #526. Gen. 29:5 30:25 31:1 32:4 Deut. 1:1

Lâbân (לָבָן) [pronounced *law*^b*-VAWN*]	*white; shining; gentle; brittle;* and is transliterated *Laban*	masculine singular proper noun; location	Strong's #3838 BDB #526

44.   **Masculine_proper_noun:** Lâbân (לָבָן) [pronounced *law*^b*-VAWN*], which means *white;* and is transliterated *Laban*. Strong's #3838 BDB #526. Gen. 24:29 25:20 27:43 28:1 46:18

Lâbân (לָבָן) [pronounced *law*^b*-VAWN*]	*white; shining; gentle; brittle;* and is transliterated *Laban*	masculine singular proper noun; location	Strong's #3837 & #3838 BDB #526

45.   **Proper_noun_location:** which means *white?;* and is transliterated .   Same consonants as above. Strong's #3841 BDB #526.

46.   **Feminine_noun1:** lebônâh/lebôwnâh (הַנֹבְל/הַנֹובְל) [pronounced *lehb-oh-NAW*], which means *frankincense (possibly from its white color or white smoke); a white resin burned as fragrant incense*. From its white color. Strong's #3828 BDB #526. Exodus 30:34

lebônâh/lebôwnâh (הַנֹבְל/הַנֹובְל) [pronounced *lehb-oh-NAW*]	*frankincense (possibly from its white color or white smoke); a white resin burned as fragrant incense*	feminine singular noun1	Strong's #3828 BDB #526

This incense is used ceremonially; personally; used in compounding the holy incense.

47.   **Proper_noun_location2:** which means *white?;* and is transliterated . See above. Strong's #3829 BDB #526.

48.   **Masculine_proper_noun1:** Libnîy (יִנְבִל) [pronounced *lihb-NEE*], which means *white;* and is transliterated *Libni*. A Levite, son of Gershom. Strong's #3845 BDB #526. Exodus 6:17

Libnîy (יִנְבְל) [pronounced *lihb-NEE*]	*white;* transliterated *Libni*	masculine singular proper noun	Strong's #3845 BDB #526

49.   **Adjective_gentilic2:**   which is transliterated .   Of foregoing.   Strong's #3846 BDB #526.

50.   **Proper_noun_location:** L^{eb}bânôwn (זֹונָבְל) [pronounced *l^{eb}-vaw-NOHN*], which possibly means *white;* and is transliterated *Lebanon.*   Strong's #3844   BDB #526. Deut. 1:7 3:25 Judges 3:3 1Kings 4:33 5:6 7:2 9:19 Psalm 29:5

L^{eb}bânôwn (זֹונָבְל) [pronounced *l^{eb}-vaw-NOHN*]	*white;* and is transliterated *Lebanon*	proper noun/location; with the definite article	Strong's #3844 BDB #526

51.   **Masculine_noun:** lib^{e}neh (הֶנְבִל) [pronounced *lihb-NEH*], which means *poplar.* Strong's #3839 BDB #527. Gen. 30:37

lib^{e}neh (הֶנְבִל) [pronounced *lihb-NEH*]	*poplar*	masculine singular noun	Strong's #3839 BDB #527

52.   **Feminine_noun:** l^{e}bênâh (הָנֵבְל) [pronounced *leb-ay-NAW*], which means *a brick, a tile, a pavement.* Strong's #3843 BDB #527. Gen. 11:3 Exodus 1:14 5:7

l^{e}bênâh (הָנֵבְל) [pronounced *leb-ay-NAW*]	*a brick, a tile, a pavement*	feminine plural noun	Strong's #3843 BDB #527

53.   **Feminine_noun:** libnâh (הָנְבִל) [pronounced *lihb-NAW*], which means, *tile, pavement, brick.* Strong's #3840 BDB #527. Exodus 24:10*

libnâh (הָנְבִל) [pronounced *lihb-NAW*]	*tile, pavement, brick*	feminine singular noun	Strong's #3840 BDB #527

54.   **Verb:** which means *to make brick.* Listed above under #526. Strong's #3835 BDB #527.

55.   **Masculine_noun:** mal^{e}bên (ןֵבְלַמ) [pronounced *mahl-BANE*], which means *a brick kiln; brick-mold; quadrangle; rectangular object.* Strong's #4404   BDB #527. 2Sam. 12:31

mal^{e}bên (ןֵבְלַמ) [pronounced *mahl-BANE*]	*a brick kiln; brick-mold; quadrangle; rectangular object*	masculine singular noun with the definite article	Strong's #4404 BDB #527

56.   **Verb:** lâbash (שַׁבָל) [pronounced *law^{b}-VAHSH*], which means *to put on, to clothe, to be clothed, to wear.* Strong's #3847 BDB #527. Gen. 3:21 27:15 28:20 38:19 41:42 Exodus 28:41 29:5, 30 Deut. 22:5, 11 Judges 6:34 1Sam. 17:5, 38 28:8 2Sam. 1:24 13:18 14:2 1Chron. 12:18

lâbash (לָבַש) [pronounced *law^b-VAHSH*]	*to put on, to clothe, to be clothed, to wear*	3rd person masculine singular, Qal imperfect	Strong's #3847 BDB #527
lâbash (לָבַש) [pronounced *law^b-VAHSH*]	*to put on [someone else], to clothe [someone else], to put a garment on someone*	3rd person masculine singular, Hiphil imperfect	Strong's #3847 BDB #527

57. **Masculine_noun:** l^ebûsh (לְבֻש) [pronounced *l^eb-OOSH*], which means *garment, clothing, rainment*. Strong's #3830 BDB #528. Gen. 49:11 2Sam. 1:25 20:8

l^ebûsh (לְבוּש) (לְבֻש) [pronounced *l^eb-OOSH*]	*garment, clothing, rainment*	masculine singular noun	Strong's #3830 BDB #528

58. **Masculine_noun:** which means *rainment*. Strong's #8516 BDB #528.

59. **Masculine_noun:** which means *liquid measure*. Strong's #3849 BDB #528.

60. **Proper_noun/location:** which means *;* transliterated . Strong's #3850 BDB #528.

61. **Proper_noun/location:** which means *;* transliterated . Strong's #3810 BDB #528.

62. **Verb:** which means *to be thirsty, to burn with thirst*. Strong's #none BDB #529.

63. **Masculine_noun:** lahab (לַהַב) [pronounced *LAH-hah^bv*], which means *flame; glistening steel; blade; point [of spear, sword]*. The latter being used most everywhere else but in this Judges 3:22. Strong's #3851 BDB #529. Judges 3:22

lahab (לַהַב) [pronounced *LAH-hah^bv*]	*flame; glistening steel; blade; point [of spear, sword]*	masculine singular noun with the definite article	Strong's #3851 BDB #529

64. **Feminine_noun:** lehâbâh (לֶהָבָה) [pronounced *leh-haw-VAW*], which means *flame, lightning, point or head of spear, blade*. Strong's #3852 BDB #529. 1Sam. 17:7 Job 15:30 Psalm 29:7 105:32 106:18

lehâbâh (לֶהָבָה) [pronounced *leh-haw-VAW*]	*flame; lightning; point or head of spear, blade*	feminine singular noun	Strong's #3852 BDB #529

65. **Feminine_noun:** labbâh (לַבָּה) [pronounced *lahb-BAW*], which means, *flame; tip of weapon, point, head of spear*. Strong's #3827 BDB #529. Exodus 3:2*

labbâh (לַבָּה) [pronounced *lahb-BAW*]	*flame; tip of weapon, point, head of spear*	feminine singular noun	Strong's #3827 BDB #529

66. **Feminine_noun:** which means *flame*. Strong's #7957 BDB #529.

67.   **Gentilic_adjective:** Lᵉhâbîym (לְהָבִים) [pronounced *leh-haw-BEEM*], which means *flames;* transliterated *Lehabim*. Strong's #3853 BDB #529. Gen. 10:13

Lᵉhâbîym (לְהָבִים) [pronounced *leh-haw-BEEM*]	*flames;* transliterated *Lehabim*	gentilic plural proper noun/adjective	Strong's #3853 BDB #529

68.   **Masculine_noun:** which means *to study; devotion*. Strong's #3854 BDB #529.

69.   **Masculine_proper_noun:**   which means *;* transliterated .   Strong's #3855 BDB #529.

70.   **Verb:** lâhahh (לָהַה) [pronounced *law-HAH*], which means *to languish, to faint; to be exhausted [as related to frenzy]; to amaze, to startle*. Strong's #3856 BDB #529. Gen. 47:13

lâhahh (לָהַה) [pronounced *law-HAH*]	*to languish, to faint; to be exhausted [as related to frenzy]; to amaze, to startle*	3rd person masculine singular, Qal imperfect	Strong's #3856 BDB #529

71.   **Verb:** which means *to amaze, to startle*. Strong's #none BDB #529.

72.   **Verb:** lâhaţ (לָהַט) [pronounced *law-HAHT*], which means *to set ablaze, to set on fire, to burn*. Strong's #3857   BDB #529. (Synonym: **Strong's #1197** BDB #128) Psalm 57:4 83:14 106:18

lâhaţ (לָהַט) [pronounced *law-HAHT*]	*to set ablaze, to set on fire, to burn*	3rd person masculine singular, Qal imperfect	Strong's #3857 BDB #529
lâhaţ (לָהַט) [pronounced *law-HAHT*]	*to kindle, to make burn, to set ablaze, to set on fire*	3rd person feminine singular, Piel imperfect	Strong's #3857 BDB #529

73.   **Masculine_noun:** lahaţ (לַהַט) [pronounced *LAH-haht*], which means *flaming; fiery, burning*. but this word is tied to the magical arts, and the verb from whence this comes means both *to burn, to flame* and *to hide*. Strong's #3858 BDB #529. Gen. 3:24 Exodus 5:11

lahaţ (לַהַט) [pronounced *LAH-haht*]	*flame; flaming; fiery, burning*	masculine singular noun	Strong's #3858 BDB #529
lᵉhâţîym (לְהָטִים) [pronounced *leh-haw-TEEM*]	*incantations; spells; enchantment rituals; secret arts*	masculine plural noun	Strong's #3858 BDB #529

In the singular, this word means *flame; flaming; fiery, burning;* this is a good example of a Hebrew word where the singular and plural meanings are considerable different.

74. **Verb:** which means *to swallow greedily*. Strong's #3859 BDB #529.

75. **Conjunction:** lâhên (לָהֵן) [pronounced *law-HAYN*], and this conjunction is found in Ruth 1:13 (and in Dan. 2:6, 9 4:2*), and it is found twice. I suspect that the conjunction is Moabite or Moabitic Hebrew. The NASB renders it *therefore;* the KJV and the NKJV essentially ignores them. Strong's #3860 & #3861 BDB #530. Ruth 1:13a

76. **Feminine_noun:** lahăqâh (לַהֲקָה) [pronounced *lah-huh-KAW*], which means *band, company*. See comment below. Strong's #3862 BDB #530. **1Sam. 19:20***

lahăqâh (לַהֲקָה) [pronounced *lah-huh-KAW*]	*band, company*	feminine singular construct	Strong's #3862 BDB #530

This particular noun is suspect, as it is found only here and has no cognates. BDB suggests that it was transposed from qᵉhillâh (קְהִלָּה) [pronounced *kᵉhil-LAW*], which means *assembly, congregation*. Strong's #6952 BDB #875. Even though this second noun is only found twice in Scripture, its verbal cognate and masculine counterpart are much more abundant.

77. **Conjunction:** lû (ולּ) [also written lûʾ (לוּ א)] [pronounced *lue*], which means *O that, would that, if only, if*. This could be confounded with Strong's #3808 (אל or אֻל). Strong's #3863 BDB #530. Gen. 17:18 23:13 30:34 50:15 Joshua 7:7 Judges 8:19 13:23 1Sam. (10:19) 14:30 2Sam. 18:12 19:6 Job 6:1 9:33 16:4

lû (ולּ) [also writteen lûʾ (אֻל)] [pronounced *lue*]	*O that, would that, if only, if* [an unlikely condition]	conjunction	Strong's #3863 (and #3808?) BDB #530

78. **Conjunction:** lûwlêy (יֵלוּל) [pronounced *loo-LAY*], which means *otherwise, except that, if not, unless*. Strong's #3884 BDB #530. Gen. 31:42 43:10 Deut. 32:27 Judges 14:18 1Sam. 25:34 2Sam. 2:26 Psalm 106:23

lûwlêy (יֵלוּל) [pronounced *loo-LAY*]	*otherwise, except that, if not (for), unless*	preposition	Strong's #3884 BDB #530

79. **Combo:** Gen. 43:10

kîy (יכ) [pronounced *kee*]	*for, that, because; when, at that time, which, what time*	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
lûwlêy (יֵלוּל) [pronounced *loo-LAY*]	*otherwise, except that, if not (for), unless*	preposition	Strong's #3884 BDB #530

I have translated these together as, *in the alternative* in Gen. 43:10.

80.   **Preposition:** poetic use of lâmed in Job 27:14 38:40 40:4.* Strong's #3926 BDB #530.

81.   **Gentis plural noun:** *Lybians*. Strong's #3864 BDB #530.

82.   **Proper_masculine_noun/gentilic:** Lûwdîym (מִידוּל) [pronounced *loo-DEEM*], which means, *to the firebrands; travailing;* transliterated *Lud, Lydia, Ludim.* Strong's #3865–3866 BDB #530. Gen. 10:13, 22

Lûwd (דוּל) [pronounced *lewd*]	*to the firebrand; travailing;* transliterated *Lud, Lydia, Ludim*	proper masculine singular noun/gentilic	Strong's #3865 & #3866 BDB #530
Lûwdîym (מִידוּל) [pronounced *loo-DEEM*]	*to the firebrands; travailing;* transliterated *Lud, Lydia, Ludim*	proper masculine plural noun/gentilic	Strong's #3865 & #3866 BDB #530

83.   **Proper noun location** See BDB #520. Strong's #3810 BDB #530.

84.   **Verb(I):** lâvâh (הָוָל) [pronounced *law-VAW*], which means, *to join, to be joined.* Strong's #3867 BDB #530. Gen. 29:34

lâvâh (הָוָל) [pronounced *law-VAW*]	*to join, to be joined*	3rd person masculine singular, Qal imperfect	Strong's #3867 BDB #530
lâvâh (הָוָל) [pronounced *law-VAW*]	*to join oneself to, to be joined to*	3rd person masculine singular, Niphal imperfect	Strong's #3867 BDB #530

85.   **Verb(II):** *to borrow.* Strong's #3867 BDB #531. Exodus 22:25

lâvâh (הָוָל) [pronounced *law-VAW*]	*to borrow*	3rd person masculine singular, Qal imperfect	Strong's #3867 BDB #530
lâvâh (הָוָל) [pronounced *law-VAW*]	*to cause to borrow, to lend to*	3rd person masculine singular, Hiphil imperfect	Strong's #3867 BDB #530

86.   **Feminine_noun:** livᵉyâh (הָיְוִל) [pronounced *lihv-YAW*], which means, *a wreath, a garland.* Strong's #3880 BDB #531. Prov. 1:9 4:9

livᵉyâh (הָיְוִל) [pronounced *lihv-YAW*]	*a wreath, a garland*	feminine singular noun	Strong's #3880 BDB #531

87.   **Feminine_noun:** lôyâh (הָיִל) [pronounced *loh-YAW*], which means, *wreath, garland; festoon; addition.* Strong's #3914 BDB #531. 1Kings 7:29

lôyâh (הֵיל) [pronounced *loh-YAW*]	*wreath, garland; festoon; addition*	feminine singular noun	Strong's #3914 BDB #531

88. **Masculine_noun:** livᵉyâthân (וְתָיְוִל) [pronounced *liv-yaw-THAWN*], which means, (and, it appears as though the linguists are basically guessing here) *a very large serpent, a crocodile, any large aquatic creature; dragon, leviathan, whale;* used of *a fierce enemy;* transliterated *leviathan*. Gesenius gives the possible renderings: *a very large serpent, a crocodile, any large aquatic creature*. Gesenius points out that this word is used of a *fierce enemy*. This word occurs only a few times in Scripture: Job 3:5 41:1 Psalm 74:14 104:26 Isa. 27:1.* Here, we will go with the rendering *large, aquatic creature(s)*. Strong's #3882 BDB #531. Job 3:8 Psalm 104:26

livᵉyâthân (וְתָיְוִל) [pronounced *liv-yaw-THAWN*]	*(and, it appears as though the linguists are basically guessing here) a very large serpent, a crocodile, any large aquatic creature; dragon, leviathan, whale;* used of *a fierce enemy;* transliterated *leviathan*	masculine singular noun	Strong's #3882 BDB #531

This word occurs only a few times in Scripture: Job 3:5 41:1 Psalm 74:14 104:26 Isa. 27:1.

89. **Verb:** *to turn aside, to depart*. Mostly found in poetry. Strong's #3868 BDB #531. Prov. 2:15 3:21, 32 4:21

lûwz (זול) [pronounced *looze*]	*to turn away (aside); to depart; to go back*	3ʳᵈ person masculine singular, Qal imperfect	Strong's #3868 BDB #531
lûwz (זול) [pronounced *looze*]	*to go wrong, to go crooked*	3ʳᵈ person masculine singular, Niphal imperfect	Strong's #3868 BDB #531
lûwz (זול) [pronounced *looze*]	*perverted, perverse; wicked, perverseness, wickedness; deviousness*	Niphal participle	Strong's #3868 BDB #531
lûwz (זול) [pronounced *looze*]	*to be lost from view; to become devious; to turn away (aside); to depart; to go away, to go back*	3ʳᵈ person masculine singular, Hiphil imperfect	Strong's #3868 BDB #531

90.   **Feminine_noun:** lᵉzûwth (תוְזָל) [pronounced *lehz-OOTH*], which means, *deviation, crookedness, perversity*. Strong's #3891 BDB #531. Prov. 4:24*

lᵉzûwth (תוְזָל) [pronounced *lehz-OOTH*]	*deviation, crookedness, perversity*	feminine singular noun	Strong's #3891 BDB #531

91.   **Masculine_noun:** *almond tree, almond wood*. Strong's #3869 BDB #531. Gen. 30:37

lûwz (זול) [pronounced *looze*]	*almond-tree, almond wood, almond*	masculine singular noun	Strong's #3869 BDB #531

92.   **Proper_noun/locative:** Lûwz (זול) [pronounced *looze*], which means possibly *almond-tree, almond wood*; transliterated *Luz*. Former name for Bethel. Strong's #3870 BDB #531. Gen. 28:19 35:6 48:3 Judges 1:23

Lûwz (זול) [pronounced *looze*]	possibly *almond-tree, almond wood*; transliterated *Luz*	proper noun; location	Strong's #3870 BDB #531

93.   **Verb:** *to shine, gleam, to flash*. Strong's # BDB #531.

94.   **Masculine_noun:** lûwach (חול) [pronounced *LOO-ahkh*], which means, *table or tablet [of stone], board [of wood], plant, plate [of metal]; something upon which words are inscribed, written; [wood] leaf [or a door]*. Used for the *deck of a ship* in the dual in Ezek. 27:5. Strong's #3871 BDB #531. Exodus 24:12 27:8 31:18 32:15 Deut. 3:13 5:22 1Kings 7:36 8:9 Prov. 3:3 7:3

lûwach (חול) [pronounced *LOO-ahkh*]	*table or tablet [of stone], board [of wood], plant, plate [of metal]; something upon which words are inscribed, written; [wood] leaf [or a door]*	masculine singular noun	Strong's #3871 BDB #531
lûwchôth (תחול) [pronounced *loo-KHOHTH*]	*tables or tablets [of stone], boards [of wood], plates [of metal]; something upon which words are inscribed, written; [wood] leaves [or a door]*	masculine plural noun	Strong's #3871 BDB #531

95.   **Proper_noun/location:** which means *;* transliterated . Strong's #3872 BDB #532.

96.   **Verb:** lûwţ (לוּט) [pronounced *loot*], which means *to wrap closely, to wrap tightly, to envelop, to cover over, to hide; to do secretly*. The plural participle means *secret*

arts, incantations, as these are things done secretly. Strong's #3874 BDB #532.
1Sam. 21:9

lûwţ (לוּט) [pronounced *loot*]	*to wrap closely, to wrap tightly, to envelop, to cover over, to hide; to do secretly*	Qal imperfect	Strong's #3874 BDB #532
lûwţ (לוּט) [pronounced *loot*]	*to be wrapped, to be enveloped, to be covered over, to be hidden*	Qal passive participle	Strong's #3874 BDB #532

97.   **Masculine_noun:** lâ'ţ (טָל) [pronounced *lawt*], which means *surreptitiousness, quietness, secrecy; surreptitiously*. Although this is not an adverb, *surreptitiously* is probably the most accurate rendering. In the other few places where this noun occurs, there is no aleph (א). [Strong's #3814   &] Strong's #3909 BDB #532. Exodus 7:22 8:7 Judges 4:21 Ruth 3:7 1Sam. 18:22 24:4

lâ'ţ (טָל) [pronounced *lawt*] (spelled with and without the aleph)	*surreptitiousness, quietness, secrecy; surreptitiously; privately*	masculine singular noun with the definite article	Strong's #3814 & #3909 BDB #532

Lâ'ţ comes from the verb *to muffle, to cover* (Strong's #3813); or is the participle of *to wrap* (Strong's #3874). The former understanding obviously makes the most sense.

98.   **Masculine_noun:** which means *envelope, covering*. Strong's #3875 BDB #532.

99.   **Masculine_proper_noun:** Lôwţ (טוֹל) [pronounced *loht*], which means *hidden; a covering, a veil; wrapped up;* transliterated *Lot*. Strong's #3876 BDB #532. Gen. 11:27 12:4 13:1 14:12 19:1 Deut. 2:9

Lôwţ (טוֹל) [pronounced *loht*]	*hidden; a covering, a veil; wrapped up;* transliterated *Lot*	masculine singular proper noun	Strong's #3876 BDB #532

100.   **Masculine_proper_noun:** Lôwţân (נטוֹל) [pronounced *loh-TAWN*], which means *covering;* transliterated *Lotan*. Strong's #3877 BDB #532. Gen. 36:20

Lôwţân (נטוֹל) [pronounced *loh-TAWN*]	*covering;* transliterated *Lotan*	masculine singular proper noun	Strong's #3877 BDB #532

101.   **Masculine_proper_noun:** Lêvîy (יוֵל) [pronounced *lay-VEE*], which means, *joined to* transliterated *Levi*. The wâw (or vâv) is both pronounced as a *v* and as a *w*. Strong's #3878 BDB #532. Gen. 29:34 34:25 35:23 46:11 49:5 Exodus 1:2 2:1 6:16 32:26 Judges 19:1

Lêvîy (לֵוִי) [pronounced *lay-VEE*]	*joined to* transliterated *Levi*	masculine singular proper noun	Strong's #3878 BDB #532

102. **Adjective_gentilic/Proper_noun:** Lᵉvîyyim (לְוִיִּם) [pronounced *lᵉ-vee-YIM*], which means *joined to;* and is transliterated *Levites.*   Most Bibles translate this *Levitical priests* (NASB, *The Amplified Bible,* NRSV, NEB, NAB, NJB), but some are careful to render this correctly (KJV, NKJV, *Young's Literal Translation,* Rotherham). NIV renders this *the priests who were Levites.* It is a tough call, as an adjective phrase would be set up like this—the noun and then the adjective, often both preceded by definite articles and both in the same number and gender (masculine plural here). However, *Levites* here is a plural, proper noun.   There is much discussion concerning this, as implied by BDB's references on BDB #533. Strong's #3881 BDB #532. Exodus 4:14, 25 Deut. 16:11 17:9 21:5 Joshua 8:33 1Sam. 6:15 15:24 1Kings 8:4 1Chron. 12:25 13:2 15:2, 11

Lêvîy (לֵוִי) [pronounced *lay-VEE*]	*joined to, attached; garland, crown;* and is transliterated *Levi*	masculine singular, proper noun	Strong's #3878 BDB #532
Lêvîy (לֵוִי) [pronounced *lay-VEE*]	*joined to, attached; garland, crown;* and is transliterated *Levite*	gentilic adjective with the definite article	Strong's #3881 BDB #532
Lᵉvîyyim (לְוִיִּם) [pronounced *lᵉ-vee-YIM*]	*joined to, attached; garland, crown;* and is transliterated *Levites*	plural gentilic adjective with the definite article	Strong's #3881 BDB #532

103. **Masculine_noun:** lûwl (לוּל) [pronounced *lool*], which means *staircase; shaft, enclosed space [in wall?], with steps or ladder.*   Strong's #3883   BDB #533. 1Kings 6:8

lûwl (לוּל) [pronounced *lool*]	*staircase; shaft, enclosed space [in wall?], with steps or ladder*	masculine singular noun	Strong's #3883 BDB #533
lûwlîym (לוּלִים) [pronounced *lool-EEM*]	*stairs, steps; staircase, ladder*	masculine plural noun	Strong's #3883 BDB #533

Strong's: From an unused root meaning *to fold back; a spiral step: - winding stair.*[234]

The NET Bible: *The word translated "stairs" occurs only here. Other options are "trapdoors" or "ladders."* [235]

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[234] Strong's Exhaustive Concordance by James Strong, S.T.D., LL.D., 1890; from e-Sword, Strong's #3883.

[235] From **https://bible.org/netbible/index.htm?1ki6.htm** (footnote); accessed March 18, 2017.

104. **Verb:** which means *to twist, to turn*. Strong's #3884 BDB #533.

105. **Feminine_noun:** lulâʾâh (הָאֲלֻל) [pronounced *loo-law-AW*], which means *loop, used in attaching curtains to hooks*. Strong's #3924 BDB #533. Exodus 26:4

lulâʾâh (הָאֲלֻל) [pronounced *loo-law-AW*]	*loop, used in attaching curtains to hooks*	feminine plural construct	Strong's #3924 BDB #533

106. **Verb:** lûwn (ןול) [pronounced *loon*], which means *to lodge, to pass the night, to spend the night, to lodge for the night, to abide*. Alternative spelling: lîyn (ןיל) [pronounced *leen*]. Figuratively, it means *to lodge, to abide, to remain*. Strong's #3885 BDB #533. Gen. 19:2 24:23 28:11 31:54 32:13 Exodus 15:24 16:2 17:3 23:18 Deut. 16:4 21:23 Joshua 3:1 4:3 6:11 Judges 18:3 19:4, 9 2Sam. 12:16 17:8, 16 19:7 Job 17:2 19:4 Psalm 55:7 **59:15**

lûwn (ןול) [pronounced *loon*]	*to lodge, to pass the night, to spend the night, to lodge for the night, to abide*	3rd person masculine singular, Qal imperfect	Strong's #3885 BDB #533
lîyn (ןיל) [pronounced *leen*]	*to lodge, to pass the night, to spend the night, to lodge for the night, to abide*	3rd person masculine singular, Qal imperfect	Strong's #3885 BDB #533
lîyn (ןיל) [pronounced *leen*]	*to grumble, complain, murmur*	3rd person masculine plural, Qal imperfect	Strong's #3885 BDB #533
lîyn (ןיל) [pronounced *leen*]	*grumbling, complaining, murmuring*	Qal/Hiphil active participle	Strong's #3885 BDB #533
lûwn (ןול) [pronounced *loon*]	*to cause to lodge, to cause to pass the night, to cause to spend the night; to be stubborn; to murmur or complain [as a stubborn person would]*	3rd person masculine singular, Hiphil imperfect	Strong's #3885 BDB #533 & #534
lûwn (ןול) [pronounced *loon*]	*to be obstinate, to be stubborn; to murmur or complain [like a stubborn person]*	3rd person masculine singular, Niphal imperfect	Strong's #3885 BDB #533

Alternate spelling: lîyn (ןיל) [pronounced *leen*].

The relationship between the meanings is as follows: one stays the night or remains somewhere; staying somewhere could indicate that one is stubborn or obstinate; a stubborn and obstinate person often will murmur and complain.

107. **Masculine singular substantive:** mâlôwn (מָלוֹן) [pronounced *maw-LOHN*], which means *inn, lodging place, camp*. Strong's #4411 BDB #533. Gen. 42:27 43:21 Exodus 4:24 Joshua 4:3

mâlôwn (מָלוֹן) [pronounced *maw-LOHN*]	*inn, lodging place, camp*	masculine singular noun	Strong's #4411 BDB #533

108. **Feminine_noun:** which means *lodge, hut*. Strong's #4412 BDB #534.

109. **Verb2:** lûwn (לוּן) [pronounced *loon*], which means *to murmur*. **See above**. Strong's #3885 BDB #534.

110. femininenoun: telûnâh/telûnnâh (הָנוּלת/הָנֵלת) [pronounced *tel-oo-NAW,tel-oon-NAW*], which means, *grumblings, murmurings;* an expression of obstinacy and/or negative volition. Thayer and Strong definitions only. Strong's #8519. which means *murmurings*. Strong's #8519 BDB #534. Exodus 16:7

telûnâh/telûnnâh (הָנוּלת/הָנֵלת) [pronounced *tel-oo-NAW, tel-oon-NAW*]	*grumblings, murmurings; an expression of obstinacy and/or negative volition*	feminine plural noun	Strong's #8519 BDB #534

111. **Verb:** lûaʿ (לוּעַ) [pronounced *loo-AHĢ*], which means *to swallow;* although it is only found in Job 6:3 Obad. 16.* This word has been given a variety of renderings: *rash* (Gesenius, Keil and Delitzsch, *vain* (Luther, the Septuagint) and even *grief* and *evil*. However, the cognates of this word indicate that *to swallow up* is the best rendering. Strong's #3886 BDB #534. Job 6:3

112. **Verb1:** which means *to swallow up, to swallow down*. Strong's #3886 BDB #534.

113. **Masculine_noun:** which means *throat*. Probable meaning. Strong's #3930 BDB #534.

114. **Verb2:** which means *to talk wildly*. Strong's #3886 BDB #534.

115. **Verb:** lûwsh (שׁוּל) [pronounced *loosh*], which means *to knead [dough]*. Strong's #3888 BDB #534. Gen. 18:6 1Sam. 28:24 2Sam. 13:8

lûwsh (שׁוּל) [pronounced *loosh*]	*to knead [dough]*	3rd person feminine singular, Qal imperfect	Strong's #3888 BDB #534

116. **Masculine_noun:** lᵉchîy (לְחִי) [pronounced *lᵉ-KHEE*], and it means *jaw, cheek, jawbone*. Obviously, anything which has to do with the mouth is going to be in the feminine gender. Strong's #3895 BDB #534. Judges 15:15

117. **Proper noun (location):** lᵉchîy (לְחִי) [pronounced *lᵉ-KHEE*], which means *jawbone*. For those of you who recall this story, this name has significance already. Strong's #3896 BDB #534. Judges 15:9

118. **Adjective:** lach (חַל) [pronounced *lahk*], which means *fresh, moist, new*. Strong's #3892 BDB #535. Gen. 30:37 Judges 16:7

lach (חַל) [pronounced *lakh*]	*fresh, moist, new*	masculine singular adjective	Strong's #3892 BDB #535

119. **Masculine_noun:** lêach (חֵל) [pronounced *lay-AHKH*], which means, *vigor* (NASB), *natural force* (KJV), *strength* (NIV), *freshness* (Rotherham) and *moisture* (Young). This word is found only here. This is variously translated I think more than physical strength is involved here. With this word being so similar to the word for moisture, and with the drying affect of the sun and the desert over a period of 120 years old, Moses was still remarkably youthful looking.   Strong's #3893   BDB #535. Deut. 34:7*

lêach (חֵל) [pronounced *lay-AHKH*]	*vigor* (NASB), *natural force* (KJV), *strength* (NIV), *freshness* (Rotherham) and *moisture* (Young)	masculine singular noun	Strong's #3893 BDB #535

It has the same consonants as the adjective for *fresh, moist, new*.

120. **Verb:** which means *to lick*. Strong's #3897 BDB #535.

121. **Verb:** lâcham (מחַל) [pronounced *law-KHAHM*], which means *to fight to do battle, to war*. The Niphal is not always the passive, but it can also refer to an action in a state of progress or development; therefore we add in the word *being.* It can express adjectival ideas and it can, in plural forms, stress the individual effect upon each member of the group. Occasionally, the Niphal acts as a reflexive of the Qal. With this stem, the verb appears to mean *engage in battle, engage in war, to wage war*. Strong's #3898 BDB #535. Exodus 1:10 14:14 17:8, 9 Deut. 1:30, 41, 42 3:22 20:4 Joshua 9:2 10:5, 25, 31 Judges 1:1 8:1 11:25 1Sam. 4:9 8:20 12:9 13:5 14:47 15:18 17:9 18:17 19:8 23:1 25:28 28:1, 15 29:8 31:1 2Sam. 2:28 8:10 10:17 12:26 21:15 Psalm 56:1 Prov. 4:17 9:4

lâcham (מחַל) [pronounced *law-KHAHM*]	*to fight, to do battle, to war; to eat* [in poetry]	3rd person masculine singular, Qal imperfect	Strong's #3898 BDB #535
lâcham (מחַל) [pronounced *law-KHAHM*]	*eat* [in poetry]	end person masculine singular, Qal imperative	Strong's #3898 BDB #535

lâcham (מַחֲל) [pronounced *law-KHAHM*]	*to engage in battle, to engage in war, to wage war; to fight, to battle*	3ʳᵈ person masculine singular, Niphal imperfect	Strong's #3898 BDB #535
lâcham (מַחֲל) [pronounced *law-KHAHM*]	*engaging in battle, engaging in war, waging war; fighting, warring, battling*	Niphal participle	Strong's #3898 BDB #535
lâcham (מַחֲל) [pronounced *law-KHAHM*]	*fight, engage in battle (war), wage war; battle*	2ⁿᵈ person masculine singular, Niphal imperative	Strong's #3898 BDB #535

122. **Masculine_noun:** lâchêm (לֶם) [pronounced *law-KHAIM*], which means *war; battle*. Judges 5:8.* Strong's #3901 BDB #535.

lâchêm (לֶם) [pronounced *law-KHAIM*]	*war; siege; battle*	masculine singular noun	Strong's #3901 BDB #535

123. **Masculine_noun:** lᵉchûwm (לְחוּם) [pronounced *tᵉ-KHOOM*], which means *intestines, bowels, the insides (of their body), flesh, food, body*. This word only occurs here and in Zeph. 1:17, and has no clear cognates. It is not far from the verb *to fight, to war;* and the only cognate for that verb is a much longer word (often the noun cognate differs only by a vowel point or two). Therefore, it could mean *defenses*. This is why there is no little disagreement concerning the meaning of this word. We have the following astonishing array of translations: *And rain [it] upon him for his punishment* (Rotherham); or *into his very bowels* (The Oxford Gesenius); *and rain it upon them as their food* NRSV, Fuerst); *and rains on him cruel blows* (REB); *and rain down his missiles of war upon him* (NAB); *hurling against his flesh a hail of arrows* (NJB). Strong's #3894 BDB #535. Job 20:23

124. **Feminine_noun:** milᵉchâmâh (הַמֶחְלמ) [pronounced *mil-khaw-MAW*], which means *battle, war* (when used in the construct with *men*). As you see, Rotherham, the NASB and Young all translated it as a simple construct. The KJV makes a reasonable attempt to indicate that we have more than a construct here and that milᵉchâmâh is preceded by a definite article. We might similarly indicate this by a hyphen and then the translation *the fighting one(s), even the men of war, even the men of battle, even the men of the fight*. In Judges 20:20, it is often rendered *battle line*. How apropos that such a word would be in the feminine. Strong's #4421 BDB #536. Gen. 14:1 Exodus 1:10 13:17 15:3 17:16 32:17 Deut. 1:41 2:9, 14, 32 3:1 4:34 20:1 21:10 Joshua 8:1, 11, 14 10:7 11:18, 20 14:11 Judges 3:1 18:11 20:14, 20 1Sam. 4:1b, 2 8:12, 20 13:22 14:20 16:18 17:1, 20 18:5, 17 19:8 23:8 25:28 26:10 29:4 30:24 31:3 2Sam. 1:4 17:8 18:6 19:3 21:15 22:35 23:9 1Kings 2:5 5:3 8:44 9:22 1Chron. 7:11 12:1, 8 14:15 Psalm 24:8 89:43

mil^echâmâh (הַמֲחְלמ) [pronounced *mil-khaw-MAW*]	*battle, war, fight, fighting; victory; fortune of war*	feminine singular noun	Strong's #4421 BDB #536

125. **Verb:** which means *to eat, to use as food*. Strong's #3898 BDB #536.

126. **Masculine_noun:** lechem (םֶחֶל) [pronounced *LEH-khem*], which means *bread* literally. However, it often has the wider application of being translated *food*. Strong's #3899 BDB #536. Gen. 3:19 14:18 18:5 21:14 25:34 27:17 28:20 31:54 37:25 39:6 41:54 43:25 45:23 47:12 49:20 Exodus 2:20 16:3 18:12 23:25 25:30 29:2 Lev. 3:11 Deut. 16:3 Judges 7:13 Ruth 1:14a 1Sam. 2:5, 36 16:20 17:17 20:24 25:11 28:20 30:11 2Sam. 3:29 12:17, 20 13:5 16:1 1Kings 4:22 5:9 7:48 1Chron. 12:40 16:3 Job 3:24 6:7 20:14 21:3 22:13 Psalm 41:9 Prov. 4:17 6:8, 26 9:5

lechem (םֶחֶל) [pronounced *LEH-khem*]	literally means *bread;* used more generally for *food*	masculine singular noun	Strong's #3899 BDB #536

Keil and Delitzsch: *לחם is the most common, all-comprehensive name for nourishment.*[236]

127. **Verb:** lâchats (ץַחָל) [pronounced *law-KHAHTZ*], which means *to squeeze, to press;* therefore, figuratively, *to oppress, to afflict*. In the Qal active participle, this acts as a noun and it should be rendered *the ones afflicting them, those oppressing them, the ones oppressing them*. Strong's #3905 BDB #537. Exodus 3:9 22:21 23:9 Judges 1:33 2:18 1Sam. 10:18 Psalm 56:1 106:42

lâchats (ץַחָל) [pronounced *law-KHAHTZ*]	*to squeeze, to press;* therefore, figuratively, *to oppress, to afflict*	3rd person masculine plural, Qal imperfect with the 3rd person masculine plural suffix	Strong's #3905 BDB #537
lâchats (ץַחָל) [pronounced *law-KHAHTZ*]	*squeezing, pressing;* therefore, figuratively, *oppressing, afflicting*	masculine plural, Qal active participle	Strong's #3905 BDB #537

128. **Masculine_noun:** lachats (ץַחָל) [pronounced *LAH-khahtz*], which means *oppression, distress, pressure*. Strong's #3906 BDB #537. Exodus 3:9 Psalm 44:24

lachats (ץַחָל) [pronounced *LAH-khahtz*]	*oppression, distress, pressure*	masculine singular noun	Strong's #3906 BDB #537

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[236] Keil and Delitzsch, *Commentary on the Old Testament;* from e-Sword; Prov. 9:4–6.

129. **Verb:** lâchash (שַׁחֵל) [pronounced *law-KHAHSH*], which means *to whisper, to charm*. Strong's #3907 BDB #538. 2Sam. 12:19 Psalm 41:7

lâchash (שַׁחֵל) [pronounced *law-KHAHSH*]	*to whisper, to mutter [incantations, spells]; to invoke spirits*	3rd person masculine singular, Piel imperfect	Strong's #3907 BDB #538
lâchash (שַׁחֵל) [pronounced *law-KHAHSH*]	*enchanters, sorcerers; those whispering to the dead*	masculine plural, Piel participle	Strong's #3907 BDB #538
lâchash (שַׁחֵל) [pronounced *law-KHAHSH*]	*whispering together [among one another, among themselves]*	masculine plural, Hithpael participle	Strong's #3907 BDB #538
lâchash (שַׁחֵל) [pronounced *law-KHAHSH*]	*whispering against [someone] when followed by a lâmed preposition*	3rd person masculine singular, Hithpael imperfect	Strong's #3907 BDB #538

130. **Masculine_noun:** which means *a whispering charmer*. Strong's #3908 BDB #538.

131. **Masculine_proper_noun:** which means *whisperer;* transliterated . Strong's #3873 BDB #538.

132. **Masculine_noun:** lôţ (טל) [pronounced *loht*], which means *myrrh (an aromatic gum exuded by the leaves of the rock rose)*. Strong's #3910 BDB #538. Gen. 37:25 43:11

lôţ (טל) [pronounced *loht*]	*myrrh (an aromatic gum exuded by the leaves of the rock rose)*	masculine singular noun	Strong's #3910 BDB #538

133. **Feminine_noun:** which means *a kind of a lizard*. Strong's #3911 BDB #538.

134. **Verb:** lâţash (שַׁטֵל) [pronounced *law-TAHSH*], which means *to hammer, to sharpen, to whet*. Strong's #3913 BDB #538. Gen. 4:22 1Sam. 13:20 Job 16:9 Psalm 7:12 52:2

lâţash (שַׁטֵל) [pronounced *law-TASH*]	*to hammer, to forge, to sharpen, to whet*	Qal infinitive construct	Strong's #3913 BDB #538
lâţash (שַׁטֵל) [pronounced *law-TASH*]	*to sharpen, to hammer*	Pual infinitive construct	Strong's #3913 BDB #538

135. **Adjective_gentis:** Leţûwshîym (םִישׁוּטְל) [pronounced *leht-oo-SHEEM*], which means, *hammered;* transliterated *Letushim, Letushite, Letushites*. Strong's #3912 BDB #538. Gen. 25:3

Lᵉṭûwshîym (מִישׁוטְל) [pronounced *leht-oo-SHEEM*]	*hammered;* transliterated *Letushim, Letushite, Letushites*	adjective singular gentis	Strong's #3912 BDB #538

136. **Masculine_substantive:** layᵉlâh (הֲלָיִל) [pronounced *LAY-law*], which means *night*. Because the previous word is used primarily as an adverb, and they are tied together with a wâw conjunction, this takes on adverbial qualities; *nightly* would be a reasonable rendering here. Strong's #3915 BDB #538. Gen. 1:5 7:4 8:22 14:15 19:5, 33 20:3 26:24 30:15 31:24, 39 32:13 40:5 41:11 46:2 Exodus 10:13 11:4 12:8, 30 13:21 14:20 24:18 Deut. 1:33 16:1 Joshua 1:8 Judges 6:27 9:32 1Sam. 14:34 15:11, 16 19:10 25:16 26:7 28:8 [I fixed the Hebrew and I should have a separate listing for the noun with the definite article (I have not verified this yet)] 30:12 31:12 2Sam. 2:29 7:4 17:1 19:7 21:10 1Kings 3:5, 19 8:29, 59 Job 2:13 3:3 Psalm 32:4 55:10 105:39 Prov. 7:9 Eccles. 2:23

layᵉlâh (הֲלָיִל) [pronounced *LAY-law*]	*night; nightly, at night, in the night, during the night*	masculine singular noun; this word can take on adverbial qualities	Strong's #3915 BDB #538
layᵉlâh (הֲלָיִל) [pronounced *LAY-law*]	*night; that night, this night, the night;* possibly, *at night, by night, during the night, by night*	masculine singular noun with the definite article	Strong's #3915 BDB #538
lêylôwth (תּוֹלֵיִל) [pronounced *lay-LOHTH*]	*nights*	masculine plural noun	Strong's #3915 BDB #538

137. **Combo:** Exodus 12:29

bᵉ (ב) [pronounced *bᵉʰ*]	*in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within*	a preposition of proximity	No Strong's # BDB #88
chătsîy (יְצַח) [pronounced *khuh-TSEE*]	*half, middle*	masculine singular construct	Strong's #2677 BDB #345
layᵉlâh (הֲלָיִל) [pronounced *LAY-law*]	*night; that night, this night, the night;* possibly, *at night, by night, during the night, by night*	masculine singular noun with the definite article	Strong's #3915 BDB #538

Literally, this is *in the middle of the night;* it means *at midnight.*

138. **Feminine_noun:** which means *Lilith, a female night-demon haunting desolate Edom.* Strong's #3917 BDB #539.

139. **Verb:** lûwts (לוץ) [pronounced *loots*], which means, *scoffers, scorners; boasters.* properly, *to make mouths at.* It means *to scoff, to scorn, to turn aside.* This word is also used to mean *to interpret,* referring to the difficulty in enunciating another language. The former meanings appear to apply to the Qal (see Psalm 1:1 Prov. 1:22 3:34 9:7), and the latter with the Hiphil (see Job 33:23 Isa. 43:27). For whatever reason, Owen and BDB give this verb as lîyts (לִיץ) [pronounced *leets*]. Strong's #3887 & #3945 BDB #539. Gen. 42:23 Job **16:20** Prov. 1:22 3:34 9:7, 12

lûwts (לוץ) [pronounced *loots*]	*to scorn, make mouths at, talk arrogantly; to boast; to scoff, to deride; to speak barbarously [in a foreign tongue]*	3rd person masculine singular, Qal imperfect	Strong's #3887 & #3945 BDB #539
lûwts (לוץ) [pronounced *loots*]	*scorning, making mouths at, talking arrogantly; boasting; scoffing, deriding; speaking barbarously [in a foreign tongue]*	Qal active participle	Strong's #3887 & #3945 BDB #539
lûwts (לוץ) [pronounced *loots*]	*scoffers, scorners; boasters*	masculine plural, Qal active participle	Strong's #3887 & #3945 BDB #539
lûwts (לוץ) [pronounced *loots*]	*to mock, deride; to interpret, to act as an interpreter* (language); *interpreter* (participle); *ambassador* (figuratively)	3rd person masculine singular, Hiphil imperfect	Strong's #3887 & #3945 BDB #539
lûwts (לוץ) [pronounced *loots*]	*mocker, derider; interpreter, acting as an interpreter* (language); *interpreter* (participle); *ambassador* (figuratively)	Hiphil participle with the definite article	Strong's #3887 & #3945 BDB #539
lûwts (לוץ) [pronounced *loots*]	*to be inflated, scoff, act as a scorner, show oneself a mocker; to act foolishly, to act impudently*	3rd person masculine singular, Hithpalpel imperfect	Strong's #3887 & #3945 BDB #539

140. **Masculine_noun:** lâtsôwn (לָצוֹן) [pronounced *law-TSOWN*], which means *scoffing, scorning, deriding; bragging; frivolous contempt for the good and the right*. Strong's #3944 BDB #539. Prov. 1:22

lâtsôwn (לָצוֹן) [pronounced *law-TSOWN*]	*scoffing, scorning, deriding; bragging; frivolous contempt for the good and the right*	masculine singular noun	Strong's #3944 BDB #539

141. **Feminine_noun:** melîytsâh (מְלִיצָה) [pronounced *mehl-ee-TSAW*], which means *a satire, a mocking poem; an interpretation; that which needs to be interpreted, an enigma, an obscure saying*. Strong's #4426 BDB #539. Prov. 1:6

melîytsâh (מְלִיצָה) [pronounced *mehl-ee-TSAW*]	*a satire, a mocking poem; an interpretation; that which needs to be interpreted, an enigma, an obscure saying*	feminine singular noun	Strong's #4426 BDB #539

142. **Masculine_noun:** layish (לַיִשׁ) [pronounced *LAH-yish*], which means *old lion,* but the inference is to bravery and strength, rather than to old age. Job 4:11 Prov. 30:30 Isa. 30:6   This same word is found as a proper name for the tribe of Dan (Judges 18:7, 14, 27, 29) and as the father of Michal's husband (1Sam. 25:44 2Sam. 3:15)* Strong's #3918 BDB #539. Job 4:11

143. **Proper_noun:** Layish (לַיִשׁ) [pronounced *LAH-yish*], which means *old lion,* but the inference is to bravery and strength, rather than to old age; transliterated *Laish*. Strong's #3919 BDB #539. Judges 18:7 1Sam. 25:44 2Sam. 3:15

Layish (לַיִשׁ) [pronounced *LAH-yish*]	*old lion,* but the inference is to bravery and strength, rather than to old age; transliterated *Laish*	proper singular noun	Strong's #3919 BDB #539

144. **Masculine_proper_noun:** Strong's #3919&3889 BDB #539.

145. **Proper_noun/location:** which means *;* transliterated . Feminine spelling of above. Strong's #3919 BDB #539.

146. **Verb:** lâkad (לָכַד) [pronounced *law-KAHD*], which means *to capture, to seize, to take, to choose [by lot]*. Lâkad has has three basic meanings: ❶ *to take, to catch, to take as a capture, to capture;* ❷ *to intercept, to take before;* ❸ *to take, to chose [something by lot]*. I now seriously doubt interpretation #3, and covered this in great detail in 1Sam. 10:20. The Niphal is simply the passive of either ❶ (2Kings 16:18 Psalm 9:16 Jer. 51:56) or ❸ (1Sam. 10:20–21). Strong's #3920 BDB #539. Deut. 2:34 3:4 Joshua 6:20 7:14 8:19 10:1 11:12 15:17 Judges 1:8, 12 7:24 1Sam. **10:20**, 21 14:41, 47 2Sam. 5:2 8:4 12:26 1Kings 9:16 Psalm 59:12 Prov. 5:22 6:2

lâkad (דָּכַל) [pronounced *law-KAHD*]	*to capture, to seize, to take, to choose [by lot]*	3rd person masculine singular, Qal imperfect	Strong's #3920 BDB #539

Lâkad (דָּכַל) has three basic meanings: ❶ *to take, to catch, to take as a capture, to capture;* ❷ *to intercept, to take before;* ❸ *to take, to chose [something by lot].* The Niphal is simply the passive of either ❶ (2Kings 16:18 Psalm 9:16 Jer. 51:56) or ❸ (1Sam. 10:20–21).

lâkad (דָּכַל) [pronounced *law-KAHD*]	*was captured, was seized, was taken, was chosen [by lot]; trapped*	3rd person masculine singular, Niphal perfect	Strong's #3920 BDB #539

147.   **Masculine_noun:** leked (דֶּכֶל) [pronounced *LEH-kehd*], which means *a taking, capture, a seizing of*. Strong's #3921 BDB #540. Prov. 3:26*

leked (דֶּכֶל) [pronounced *LEH-kehd*]	*a taking, capture, a seizing of*	masculine singular noun	Strong's #3921 BDB #540

148.   **Feminine_noun:** which means *a catching instrument, e.g. a snare, a trap*. This word is found only here; however, its cognates pretty much help to determine its meaning. Strong's #4434 BDB #540. Job 18:10

149.   **Verb:** lâmad (דָּמַל) [pronounced *law-MAHD*], which means, in the Qal, *to learn, to train;* and in the Piel, it means *to teach*. Strong's #3925 BDB #540. Deut. 4:1, 5, 10 5:1, 31 17:19 20:18 Judges 3:2 2Sam. 1:18 22:35 1Chron. 5:18 Job 21:22 Psalm 34:11 60 inscription 106:35

lâmad (דָּמַל) [pronounced *law-MAHD*]	*to learn [by discipline], to train [by discipline and repetition]; to accustom oneself*	3rd person masculine plural, Qal imperfect	Strong's #3925 BDB #540
lâmad (דָּמַל) [pronounced *law-MAHD*]	*to train, to accustom, to teach*	3rd person masculine singular, Piel imperfect	Strong's #3925 BDB #540
lâmad (דָּמַל) [pronounced *law-MAHD*]	*training, making accustomed, teaching*	Piel participle	Strong's #3925 BDB #540
lâmad (דָּמַל) [pronounced *law-MAHD*]	*teachers; trainers*	masculine plural, Piel participle	Strong's #3925 BDB #540
lâmad (דָּמַל) [pronounced *law-MAHD*]	*to be taught; to be trained; to become accustomed*	3rd person masculine singular, Pual imperfect	Strong's #3925 BDB #540

150.   **Adjective:** *taught, accustomed to something*. Strong's #3928 BDB #541.

151.   **Masculine_noun:** malᵉmâd (מַלְמַד) [pronounced *mahlᵉ-MAWD*], which means *ox-goad*. The root of this word means *to chastise, to correct*. Strong's #4451 BDB #541. Judges 3:31*

malᵉmâd (מַלְמַד) [pronounced *mahlᵉ-MAWD*]	*ox-goad;* from root verb which means *to chastise, to correct*	masculine singular noun	Strong's #4451 BDB #541

152.   **Masculine_noun:** which means *a scholar*. Strong's #8527 BDB #541.

153.   **Masculine_proper_noun:** which means *;* transliterated . Strong's #3927 BDB #541.

154.   **Masculine_proper_noun:** Lemek (מֶלֶךְ) [pronounced *LEH-mehk*], which means *powerful;* transliterated *Lamech*. Strong's #3929 BDB #541. Gen. 3:18 5:25

Lemek (מֶלֶךְ) [pronounced *LEH-mehk*]	*powerful;* transliterated *Lamech*	masculine singular proper noun	Strong's #3929 BDB #541

155.   **Verb:** lâˁaᵇv (לָעַב) [pronounced *law-ǴAHᴮV*], which means *to jest*. Strong's #3931 BDB #541.

156.   **Verb:** lâˁag (גָעַל) [pronounced *law-ǴAHG*], which means *to ridicule, to mock, to scorn, to laugh at, to stammer, to deride*. Strong's #3932 BDB #541. Job 9:23 11:3 21:3 Psalm 2:4 59:8 Prov. 1:26

lâˁag (גָעַל) [pronounced *law-ǴAHG*]	*to ridicule, to mock, to scorn, to laugh at, to stammer, to deride*	3rd person masculine singular, Qal imperfect	Strong's #3932 BDB #541
lâˁag (גָעַל) [pronounced *law-ǴAHG*]	*to stammer, to speak barbarously (in a foreign language)*	3rd person masculine singular, Niphal imperfect	Strong's #3932 BDB #541
lâˁag (גָעַל) [pronounced *law-ǴAHG*]	*to ridicule, to mock, to scorn, to deride*	3rd person masculine singular, Hiphil imperfect	Strong's #3932 BDB #541

157.   **Masculine_noun:** laˁêg (לַעַג) [pronounced *LAH-ayg* or *LAH-gayg*], which can mean *mocking, scorning* or *stammering*. Actually, it is unclear as to which is correct (and it is even unclear here as to which word this is, although the possibilities vary only by a vowel point). The Hebrew tends to be a little less precise in both the language but more so in the manuscript evidence. Our Hebrew manuscripts date only to around 800 or 900 A.D.[237] Strong's #3933 BDB #541. The Doctrine of Tongues (Isa. 28:14) Psalm 44:13

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[237] That is a whole other story. However, in the original manuscripts, there were no vowel points. They were added millenniums later.

158.   **Adjective:** which means *mocking, mockers*. Strong's #3934 BDB #541.

159.   **Masculine_proper_noun:**   which means *;* transliterated .   Strong's #3935 BDB #541.

160.   **Masculine_proper_noun:**   which means *;* transliterated .   Strong's #3936 BDB #541.

161.   **Verb:** lâʿaz (לַעֵ) [pronounced *law-AHZ* or *law-GAHZ*], and it means *to talk indistinctly, to talk unintelligibly, to murmur, to speak in a foreign language*. This word appears to be found only here, although it has several similar verbs. Strong's #3937 BDB #541. Psalm 114:1

162.   **Verb:** lâʿaţ (טַעֵל) [pronounced *law-ĢAHT*], which means *to give to eat; to eat [swallow] [greedily]; to devour*. Strong's #3938 BDB #542. Gen. 25:30

| lâʿaţ (טַעֵל) [pronounced *law-ĢAHT*] | *to give to eat; to eat [swallow] [greedily]; to devour* | 3rd person masculine singular, Hiphil imperfect | Strong's #3938 BDB #542 |
| lâʿaţ (טַעֵל) [pronounced *law-ĢAHT*] | *give to eat; cause to eat [swallow] [greedily]; to make devour* | 2nd person masculine singular, Hiphil imperative | Strong's #3938 BDB #542 |

163.   **Feminine_noun:** laʿănâh (הֲנֲעַל) [pronounced *lah-gun-AW*], which means *wormwood; bitterness; accursed*. Strong's #3939 BDB #542. Prov. 5:4

| laʿănâh (הֲנֲעַל) [pronounced *lah-gun-AW*] | *wormwood; bitterness; accursed* | feminine singular noun | Strong's #3939 BDB #542 |

164.   **Masculine_noun:** lappîyd (דִיפַל) [pronounced *lahp-PEED*], which means *torch; firebrand; burning lamp; a flame*. Strong's #3940 BDB #542. Gen. 15:17 Exodus 20:18

| lappîyd (דִיפַל) [pronounced *lahp-PEED*] | *torch; firebrand; burning lamp; a flame* | masculine singular noun | Strong's #3940 BDB #542 |
| lappîydîm (םדִיפַל) hallappîydîm (םדִיפַלַה) [pronounced *hal-lahp-PEED-eem*] | *lightning, lightning flashes, lightnings; flames* | masculine plural noun with the definite article | Strong's #3940 BDB #542 |

The second form simply includes the definite article.

165.   **Feminine_proper_noun:** Lappîydôwth (לַפִּידֹת) [pronounced *lap-pee-DOHTH*], which means *torches, lightning peels;* transliterated *Lappidoth*. Plural form of Strong's #3940. Strong's #3941 BDB #542. Judges 4:4

Lappîydôwth (לַפִּידוֹת) [pronounced *lap-pee-DOHTH*]	*torches, lightning peels;* transliterated *Lappidoth*	feminine plural, proper noun	Strong's #3941 BDB #542

166.　**Verb:** lâphath (לָפַת) [pronounced *law-FAHTH*], which means *to twist, to turn, to grasp with a twisting motion*. The Niphal can be the passive, but it can also refer to an action which is in motion or development. Strong's #3943 BDB #542. Judges 16:29 Ruth 3:8 Job 6:18

167.　**Proper_noun/location:** which means *;* transliterated . Strong's #3846 BDB #542.

168.　**Verb:** lâqach (חָקַל) [pronounced *law-KAHKH*], which means *to take, to take from, to take in marriage, to seize*. The Pual is the passive intensive, and it means *was stolen, was taken*. The Niphal is the passive and it means *to be seized, to be captured*. In the Niphal infinitive construct, it would be rendered *the seizure of, the capture of*. Strong's #3947 BDB #542. Gen. 2:15, 23 3:6, 19 4:11 5:24 6:2, 21 7:2 8:9 9:23 11:29 12:5, 15, 19 14:11, 21 15:9, 10 16:3 17:23 18:4, 5 19:14, 15 20:2 21:14 22:2, 3 23:13 24:3, 51 25:1 26:34 27:9, 14, 45, 46 28:1, 2 29:23 30:9 31:1, 32 32:13 33:10, 11 34:2, 4 36:2 37:24 38:2, 20 39:20 40:11 42:24, 33 43:11, 15 44:29 45:18 46:6 47:2 48:1, 9 Exodus 2:1 4:9 5:11 6:7 7:9, 15 9:8, 10, 24 10:26 12:3, 21 13:19 14:6 15:20 16:16, 33 17:5, 12 21:10 22:11 23:8 24:6 25:2 27:20 28:5 29:1, 5 30:16 32:4 33:7 Deut. 1:15 3:4 4:20 16:19 20:7 21:3 22:6 30:4, 23 Joshua 6:18 7:1 9:4, 14 18:2 Judges 3:21 4:6 5:19 6:25 11:13 13:23 15:15 17:2a 19:29 Ruth 4:2 Judges 3:3?? 1Sam. 2:14, 15, 16 4:3, 11, 17, 19 5:1, 3 6:7, 8 7:9, 14 8:3 9:3 10:23 11:7 12:3 15:21 16:2 17:17 19:13 20:21 21:6, 8, 9 24:1, 11 25:11 26:11, 12 27:9 28:24 30:11 31:4 2Sam. 1:10 2:21 **4:6** 7:8 13:8 14:2 17:19 18:14 19:30 20:3, 6 21:8 22:17 23:6 24:22 1Kings 1:33, 39 3:1, 24 4:15 7:8, 13 9:28 1Chron. 2:19, 23 7:15 Job 1:15, 21 2:8 3:6 12:20 15:12 Psalm 15:5 51:11 68:18 73:24 Prov. 1:3 2:1 4:10 6:25 7:20 8:9 9:7 10:8

lâqach (חָקַל) [pronounced *law-KAHKH*]	*to take, to take away, to take in marriage; to seize*	3rd person masculine singular, Qal imperfect	Strong's #3947 BDB #542

The BDB gives the following meanings: *to take, take in the hand; to take and carry along; to take from, take out of, take, carry away, take away; to take to or for a person, procure, get, take possession of, select, choose, take in marriage, receive, accept; to take up or upon, put upon; to fetch; to take, lead, conduct; to take, capture, seize; to take, carry off; to take (vengeance).*

lâqach (חָקַל)r [pronounced *law-KAHKH*]	*to take, to take from, to take away, to take in marriage; to seize, to take possession of; to send after, to fetch, to bring; to receive*	3rd person masculine singular, Qal imperfect	Strong's #3947 BDB #542
lâqach (חָקַל)r [pronounced *law-KAHKH*]	*takes, taking from, taking away, taking in marriage, marrying; seizes, takes possession of; sending after, fetches, bringing; receives*	Qal active participle	Strong's #3947 BDB #542
lâqach (חָקַל) [pronounced *law-KAHKH*]	*take, seize, take away, take in marriage; send for, fetch, bring, receive*	2nd person masculine singular, Qal imperative	Strong's #3947 BDB #542
lâqach (חָקַל) [pronounced *law-KAHKH*]	*to be taken, to be taken away; to be brought; to be seized, to be captured*	3rd person masculine singular, Niphal imperfect	Strong's #3947 BDB #542
lâqach (חָקַל) [pronounced *law-KAHKH*]	*to be taken from or out of; to be stolen from; to be taken captive; to be taken away, be removed*	3rd person masculine singular, Pual imperfect	Strong's #3947 BDB #542
lâqach (חָקַל) [pronounced *law-KAHKH*]	*to be taken unto; to be brought to; to be take out of; to be taken away*	3rd person masculine singular, Hophal imperfect	Strong's #3947 BDB #542
lâqach (חָקַל) [pronounced *law-KAHKH*]	*to take hold of oneself; [for lightning] to flash about*	3rd person masculine singular, Hithpael imperfect	Strong's #3947 BDB #542
lâqach (חַקַל) [pronounced *law-KAHKH*]	*[for lightning] flashing about; flashing continually*	feminine singular Hithpael participle	Strong's #3947 BDB #542

169.   **Noun:** leqach (חַקֶל) [pronounced *le-KAHKH*], which means *something received* or *appropriated; something which captivates the mind;* by application, it means *learning, teaching, doctrine, instruction*. This is a word almost exclusive to the book of Proverbs (it can also be found in Deut. 32:2 Isa. 29:24).   Strong's #3948 BDB #544. Deut. 32:2 Job 11:4 Prov. 1:5 4:2 7:21 9:9

leqach (חֶקַל) [pronounced *le-KAHKH*]	*something received or appropriated; something which captivates the mind;* by application, it means *learning, teaching, insight, doctrine, instruction; persuasion, persuasiveness*	masculine singular noun	Strong's #3948 BDB #544

170. **Masculine_noun1:** maleqôwach (מַלְקוֹחַ) [pronounced *ma-le-KOE-ahk*] and appears to paint a picture of whatever an animal can pick up in its jaws and walk away with—I based this on how it is found in Psalm 22:15, where is says my tongue cleaves to my *jaws;* other than that, this word is found only in this chapter (vv. 11–12, 26–27, 32) and in Isa. 49:24–25. Strong's #4455 (and some forms of 3947) BDB #544. Num. 31:12

171. **Masculine_noun2:** maleqôwach (מַלְקוֹחַ) [pronounced *ma-le-KOE-ahk*], which means *jaw*. Strong's #4455 BDB #544.

172. **Masculine_noun:** meleqâch/maleqâch (חֶקְלֶמ/חֶקְלַמ) [pronounced *mehl-KAWKH/mahl-KAWKH*], which means *tongs [for altar use], snuffers [for lamps in temple or tabernacle], tweezers*. Found only in the dual. Strong's #4457 BDB #544. Exodus 25:38

meleqâch/maleqâch (חֶקְלֶמ/חֶקְלַמ) [pronounced *mehl-KAWKH/mahl-KAWKH*]	*tongs [for altar use], snuffers [for lamps in temple or tabernacle], tweezers*	masculine dual noun	Strong's #4457 BDB #544

173. **Masculine_noun:** which means *a taking, a receiving*. Strong's #4727 BDB #544.

174. **Feminine_noun:** which means *ware, a thing received*. Strong's #4728 BDB #544.

175. **Verb:** lâqaţ (טַקָל) [pronounced *law-KAHT*], which means *to gather, to gather up, to pick up*. This was used of the Israelites gathering up the manna in the desert (Ex. 16). Strong's #3950 BDB #544. Gen. 47:14 Exodus 16:4, 16 Judges 1:7 11:3 1Sam. 20:38

lâqaţ (טַקָל) [pronounced *law-KAHT*]	*to gather, to gather up, to pick up*	3rd person masculine singular, Qal imperfect	Strong's #3950 BDB #544
lâqaţ (טַקָל) [pronounced *law-KAHT*]	*gather, gather up, pick up*	2nd person masculine singular, Qal imperative	Strong's #3950 BDB #544

lâqaţ (לָקַט) [pronounced *law-KAHT*]	*to gather, to gather up, to pick up*	3rd person masculine singular, Piel imperfect	Strong's #3950 BDB #544
lâqaţ (לָקַט) [pronounced *law-KAHT*]	*to be gathered, to be assembled*	3rd person masculine singular, Pual or Hithpael imperfect	Strong's #3950 BDB #544

176.   **Masculine_noun:** which means *a gleaning, that which is gleaned*. Strong's #3951 BDB #545.

177.   **Masculine_noun:** yalᵉqûwţ (יַלְקוּט) [pronounced *yahlᵉ-KOOT*], which means *a receptacle, a wallet, a bag*. Strong's #3219 BDB #545. 1Sam. 17:40*

yalᵉqûwţ (יַלְקוּט) [pronounced *yahlᵉ-KOOT*]	*a receptacle, a wallet, a bag, pouch, scrip*	masculine singular noun	Strong's #3219 BDB #545

178.   **Verb:** which means *to lap, to lick*. Strong's #3952 BDB #545.

179.   **Verb:** which means *to be late, to make late, to do late*. Strong's #none BDB #545.

180.   **Masculine_noun:**   which means *after-growth, aftermath, a spring-crop*. Strong's #3954 BDB #545.

181.   **Masculine_noun:** which means *latter rain, spring rain*. Strong's #4456 BDB #545.

182.   **Verb:** which means *to take everything, to despoil*. Strong's #3953 BDB #545.

183.   **Masculine_noun:** lᵉshad (לְשַׁד) [pronounced *lesh-AHD*], which means *juice; vital moisture; vigor; juicy thing, dainty bit, sweet cake*. Strong's #3955 BDB #545. Psalm 32:4

lᵉshad (לְשַׁד) [pronounced *lesh-AHD*]	*juice; vital moisture; vigor; juicy thing, dainty bit, sweet cake*	masculine singular noun	Strong's #3955 BDB #545

184.   **Verb:** which meaning is unknown. Strong's #none BDB #545.

185.   **Feminine_noun:** lishᵉkâh (לִשְׁכָּה) [pronounced *lish-KAW*], which means *room, chamber, hall, cell, lishka*. Pretty consistently rendered *chamber* in the KJV. We find this same word used for various adjunct rooms of the Temple in Jerusalem (Neh. 10:38 Jer. 35:2, 4). Strong's #3957 BDB #545. 1Sam. 9:22

lishᵉkâh (לִשְׁכָּה) [pronounced *lish-KAW*]	*room, chamber, hall, cell, lishka*	feminine singular noun with the direction hê	Strong's #3957 BDB #545

186. **Masculine_noun:** leshem (לֶשֶׁם) [pronounced *LEH-shehm*], which means possibly: *a jacinth, a ligure; a precious stone [in the high priest's breastplate].* Strong's #3958 BDB #545. Exodus 28:19

leshem (לֶשֶׁם) [pronounced *LEH-shehm*]	possibly: *a jacinth, a ligure; a precious stone [in the high priest's breastplate]*	masculine singular noun	Strong's #3958 BDB #545

187. **Proper_noun/location:** which means *;* transliterated *.* Strong's #3959 BDB #546.

188. **Proper_noun:** Leshem (לֶשֶׁם) [pronounced *LEH-shem*], which is found only in Joshua 19:47. Strong's #3959 BDB #546. Judges 18:7

189. **Masculine/feminine_noun:** lâshôwn (לָשׁוֹן) [pronounced *law-SHOHN*], which means *tongue*. Apparently here it means *tongue-shaped bar of gold*. I am thinking that the connection is not only of shape, but of sound. This word is also used for *lapping* in Judges 7:5, so what we would have is an auditory similarity as well. Strong's #3956 BDB #546. Gen. 10:4 Exodus 4:10 11:7 Joshua 7:21 15:2 2Sam. 23:2 Job 20:16 Psalm 15:3 34:13 51:14 52:2 55:9 57:4 64:3 Prov. 6:17 10:20

lâshôwn (לָשׁוֹן) [pronounced *law-SHOHN*]	*tongue; speech; language; lapping; tongue-shaped*	masculine singular noun with a 3rd person masculine singular suffix	Strong's #3956 BDB #546

190. **Verb:** which means *to use the tongue, to slander*. Strong's #3960 BDB #546.

191. **Proper_noun/location:** Leshaʿ (לֶשַׁע) [pronounced *LEH-shahǵ*], which means *to break through; a fissure; a boiling spring;* transliterated *Lasha*. Strong's #3962 BDB #546. Gen. 10:19

Leshaʿ (לֶשַׁע) [pronounced *LEH-shahǵ*]	*to break through; a fissure; a boiling spring;* transliterated *Lasha*	proper singular noun/location	Strong's #3962 BDB #546

192. **Verb:** which means *to spread out a garment*. Meaning very dubious. Strong's #none BDB #546.

193. **Feminine_noun:** which means *wardrobe, wearing apparel*. Strong's #4458 BDB #547.

194. **Masculine_noun:** which means *barley-measure*. Strong's #3963 BDB #547.

13. מ   ם   (final form)   Mēm (4) Written and Spoken *m*

This is followed by a măqqḗf, (מֶקֶם) [pronounced *mahk-KAHF*], which is a high, short, horizontal stroke which connects two words together, making them function as one, and they are, therefore, pronounced as one word.

1. **Letter:** מ or ם, 13ᵗʰ letter, used for the numeral *40*.

2. **Verb:** which means *to be many, to increase, to add, to begin to grow*. Strong's #none BDB #547.

3. **Masculine_noun:** mᵉʾôd (מְאֹד) [pronounced *mᵉ-ODE*], which means *strength, force, might*; *muchness, abundance*. **See below**. Strong's #3966 BDB #547. (Job 1:3 2:13b Psalm 105:24)?

4. **Adverb:** mᵉʾôd (מְאֹד) [pronounced *mᵉ-ODE*], which means *exceedingly, extremely, greatly, very*. **See above**. Strong's #3966 BDB #547. Gen. 1:31 4:5 7:18 12:14 13:2 17:2 18:20 19:3 20:8 21:11 24:16 26:13 30:43 32:7 34:7 41:19 47:13 50:9, 10 Exodus 1:7, 20 9:3 10:14 11:3 12:38 14:10 19:16, 19 Deut. 2:4 4:9 17:17 20:15 Joshua 1:7 3:16 9:13 13:1 22:5, 8 Judges 2:15 10:9 12:2 13:6 15:18 19:11 1Sam. 2:17, 22 4:10 5:9, 11 11:6 12:18 14:20 16:21 17:11 18:8 19:2 20:19 21:12 25:2 26:21 28:5 30:6 31:3, 4 2Sam. 1:26 12:2 13:3, 15 14:25 18:17 19:32 24:10 1Kings 2:12 5:7 7:47 Job 1:3 2:13 Psalm 46:1 96:4 105:24 142:6

mᵉʾôd (מְאֹד) [pronounced *mᵉ-ODE*]	*exceedingly, extremely, greatly, very*	adverb	Strong's #3966 BDB #547

All of the BDB definitions are: *1) exceedingly, much (adverb); 2) might, force, abundance (substantive); 3) muchness, force, abundance, exceedingly (noun masculine); 3a) force, might; 3b) exceedingly, greatly, very (idioms showing magnitude or degree); 3b1) exceedingly; 3b2) up to abundance, to a great degree, exceedingly; 3b3) with muchness, muchness*. Owen translates this *firmly* in 1Kings 2:12.

5. **Prepositional_compound:** ʿad (עַד) [pronounced *ǵahd*] which means *as far as, until*. Strong's #5704 BDB #723. This is combined with the noun/adverb mᵉʾôd (מְ) [pronounced *mᵉ-ODE*], which means *exceedingly, extremely, greatly, very*. Strong's #3966 BDB #547. Together, they mean *up to abundance, to a great degree, exceedingly*. Gen. 27:33 1Sam. 11:15 25:36 2Sam. 2:17 1Kings 1:4

ʿad (עַד) [pronounced *ǵahd*]	*as far as, even to, up to, until*	preposition	Strong's #5704 BDB #723
mᵉʾôd (מְאֹד) [pronounced *mᵉ-ODE*]	*exceedingly, extremely, greatly, very*	adverb	Strong's #3966 BDB #547

Together, ʿad + mᵉʾôd mean *up to abundance, to a great degree, exceedingly*.

6. **Feminine_noun:** mêʾâh (הָאֵם) [pronounced *may-AW*], which means *one hundred*. Strong's #3967 BDB #547. Gen. 5:3, 4 6:3, 15 7:6, 11, 24 8:5, 13 9:28 11:10,

11, 19 14:14 15:13 17:17 21:5 23:1, 15 25:7, 17 26:12 32:6, 13 33:1, 19 35:28 45:22 47:9 50:22 Exodus 6:16 12:37, 40 14:7 18:21 27:9 30:23 Deut. 1:15 22:19 34:7 Joshua 24:32 Judges 2:8 3:31 4:3 1Sam. 11:8 13:15 14:2 15:4 17:7 18:25, 27 22:2 23:13 25:13 27:2 29:2 30:9, 10 2Sam. 2:31 3:14 8:4 14:26 15:11, 18 16:1 18:1 21:16 23:8 24:3, 9 1Kings 4:23 5:16 6:1 7:2, 20, 42 8:63 9:14, 23 1Chron. 12:14, 24, 25, 37 15:6 Job 1:3

mêʾâh (הָאֵמ) [pronounced may-AW]	one hundred, a hundred, hundred	feminine singular numeral	Strong's #3967 BDB #547
mêʾôwth (תוֹאֵמ) [pronounced may-OHTH]	hundreds	feminine plural construct; numeral	Strong's #3967 BDB #547
mâʾthayim (םִיַתאָמ) [pronounced maw-thah-YIM]	two hundred	feminine dual numeral (not certain about the spelling)	Strong's #3967 BDB #547

7.   **Masculine_noun:** môm (םוֹמ) [pronounced *moom*] means *a blemish, corruption, a [physical] defect, disfigurement; a moral stain [defect]*. Strong's #3971 BDB #548. (pp. 657 & 671 in *The New Englishman's Concordance*). Deut. 17:1 32:5 2Sam. 14:25 Prov. 9:7

môm (םוֹמ) [pronounced *moom*	a blemish, corruption, a [physical] defect, disfigurement; a moral stain [defect]	masculine singular noun	Strong's #3971 BDB #548

James Rickard: *the Noun MEUM, םואְמ...means, "blemish or defect." In the Pentateuch it was used for the sacrificial lambs that were to be without spot or blemish. Figuratively, the term means a moral stain*.[238]

Gesenius offers a different spelling, but the spelling above is what is found here.

8.   **Indefinite_pronoun/adverb:** mᵉʾûwmâh (הָמואְמַה) [pronounced *mᵉ-oo-MAW*], which means, *anything,* and it is usually found in negative sentences; therefore, with the negative, it is often rendered *nothing*. Strong's #3972 BDB #548. Gen. 22:12 30:31 39:6, 9 40:15 Judges 14:6 1Sam. 12:4 20:26 21:2 25:7 29:3 2Sam. 3:35

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[238] From **http://gracedoctrine.org/proverbs-chapter-9/** accessed December 9, 2015.

| mᵉʾûwmâh (הְמוּאְמ) [pronounced *mᵉ-oo-MAW*] | *anything, in any way; at all;* it is usually found in negative sentences; therefore, with the negative, it is often rendered *nothing* | indefinite singular pronoun/adverb | Strong's #3972 BDB #548 |

9.   **Combination:** 2Sam. 3:35

| kôl (לֹכ) [pronounced *kohl*]; also kol (לכח) [pronounced *kol*] | *all, all things, the whole, totality, the entirety, everything* | masculine singular construct without the definite article | Strong's #3605 BDB #481 |
| mᵉʾûwmâh (הְמוּאְמ) [pronounced *mᵉ-oo-MAW*] | *anything, in any way; at all;* it is usually found in negative sentences; therefore, with the negative, it is often rendered *nothing* | indefinite singular pronoun/adverb | Strong's #3972 BDB #548 |

Although we do not have a particular meaning given for these words together in Gesenius, we have the following translations: *anything else* (ESV, God's Word, HCSB, MKJV, NAB, NASB, NKJV, NRSV, WEB); *anything* (LTHB); *anything whatsoever* (NJB). These renderings are from 2Sam. 3:35.

10.   **Verb:** mâʾên (ןֵאָמ) [pronounced *maw-AIN*], which means, *to refuse, to be unwilling; to cease, to leave off*. Not used in Qal; it might mean, if found, *to be distasteful*. This is the same word used of the pharaoh when he *refused* to obey commandments of God. Strong's #3985 BDB #549. Gen. 37:34 39:8 48:19 Exodus 4:23 7:14 10:3 16:28 22:17 1Sam. 8:19 28:23 2Sam. 2:23 13:9 Job 6:7 Prov. 1:23

| mâʾên (ןֵאָמ) [pronounced *maw-AIN*] | *to refuse, to be unwilling; to cease, to leave off* | 3ʳᵈ person masculine singular, Piel imperfect | Strong's #3985 BDB #549 |

11.   **Adjective/Verb:** mâʾên (ןֵאָמ) [pronounced *maw-ANE*], which means, *refuse, refusing, unwilling to obey*. Strong's #3986 BDB #549. Exodus 8:2 9:2 10:4

| mâʾên (ןֵאָמ) [pronounced *maw-ANE*] | *refuse, refusing, unwilling to obey* | masculine singular, adjective/verb | Strong's #3986 BDB #549 |

12.   **Verb:** mâʾaç (סַאָמ) [pronounced *maw-AHS*], which means *reject, despise, lightly esteem, refuse*. It is a verb which appears to have wildly diverse meanings in BDB. BDB lists the meanings: *reject, despise, lightly esteem, refuse, despise*. We find this word used often when God rejects a people or an individual (1Sam. 15:23

Jer. 6:30 7:29   14:19); it is used of man rejecting God and His precepts (1Sam. 15:23 2Kings 17:15 Amos 2:4). Our problem in Job 7:16, is that we have no direct object. With the passive (Niphal), we might have pulled together a reasonably translation, using the next phrase; however, that is not the case. My first guess was that this was the ancient Hebrew root mâʾam (מָאַם) [pronounced *maw-AHM*], not found in Scripture, but which means *to stain, to disfigure* (see Gesenius, p. 445 or BDB #548) You will notice that there is little difference between the ending letters, mêm (ם) and çâmek (ס); however, mêm is written differently at the end of the word than it is in the middle and mêm is not the last letter of the 1ˢᵗ person singular, Qal perfect of this verb. My second thought is that this word did have a meaning at one time which meant, in the Niphal, *to ooze out* (recall Job 7:5?). For that reason, I would go with something like *I am oozing out, I waste away, I am dissipating*. However, this is a simpler matter; this word generally means to **reject** (Job 30:1 Psalm 53:6 Jer. 14:19); but it also means to *eject slime, to ooze pus* (Psalm 58:8). What is occurring is that the body is *rejecting* these fluids. The Syriac codex gives the rendering *it fails to me*. Barnes gives the different viewpoint on pp. 186 and 190 of his commentary on Job that this word does mean *to reject, to despise*. Strong's #3988 BDB #549. Judges 9:38 1Sam. 8:7 10:19 15:23 16:1 28:23 Job 7:5, 16 9:21 19:18 Psalm 15:4 106:24 118:22 Prov. 3:11

mâʾaç (מָאַס) [pronounced *maw-AHS*]	*to reject, to despise, to lightly esteem, to refuse*	3ʳᵈ person masculine singular, Qal perfect	Strong's #3988 BDB #549
mâʾaç (מָאַס) [pronounced *maw-AHS*]	*rejected, despised, lightly esteemed; to ooze out, to waste away, to dissipate*	Niphal participle	Strong's #3988 BDB #549

13.   **Verb:** mâʾar (מָאַר) [pronounced *maw-AHR*], found only in the Hiphil participle (meaning that it is used as an adjective and it is in the causative stem) and we find this verb only in Lev. 13:51–52 14:44 and in Ezek. 28:24. We would rule out the idea that this is a *painful or a prickling* sensation, as this word is used only in Leviticus for a piece of clothing and for a house. Furthermore, we already have a word for *spreading* used in this context. The only clue that we have is that there are indications that this has grown and the two closest Hebrew words—maʾărâv (מַאֲרָב) [pronounced *mah-uh-RAW^ᵝV*] meaning *ambush* and mᵉʾêhrâh (מְאֵרָה) [pronounced *m'eh-RAWH*] probably meaning *curse*. It is a tough call and we will stay with *malignant*. Strong's #3992 BDB #549. Lev. 13:51

14.   **Masculine_noun:** mabbûwl (מַבּוּל) [pronounced *mahb-BOOL*], which means *flood, a deluge, an inundation of water*. Strong's #3999 BDB #550. Gen. 6:17 7:6 9:11 10:1 11:10 Psalm 29:10

mabbûwl (לוּבַּמ) [pronounced *mahb-BOOL*]	*flood, a deluge, an inundation of water*	masculine singular noun	Strong's #3999 BDB #550

15. **Masculine_proper_noun:** Mibᵉtsâr (רָצְבִמ) [pronounced *mihb-TSAWR*], which means *fortress;* and is transliterated *Mibzar.* Strong's #4014 BDB #550. Gen. 36:41

Mibᵉtsâr (רָצְבִמ) [pronounced *mihb-TSAR*]	*fortress;* and is transliterated *Mibzar*	masculine singular proper noun	Strong's #4014 BDB #550

16. **Masculine_noun:** which means *soothsayer, magian.* Strong's #7248 BDB #550.

17. **Verb:** which means *to be glorious, to excel in glory.* Strong's #none BDB #550.

18. **Noun:** meged (דֶגֶֽמ) [pronounced *MEH-ged*], which is found only in Deut. 33:13–16 and SOS 4:13, 16 7:13.* This word means *excellent, choice* and is always mentioned with respect to gifts or to nature. Strong's #4022 BDB #550. Deut. 33:14

19. **Feminine_noun:** migᵉdânôwth (תוֹנָדְגִמ) [pronounced *mihg-dawn-OATH*], which means *precious [choice, excellent] things, gems; presents.* Strong's #4030 BDB #550. Gen. 24:53

migᵉdânôwth (תוֹנָדְגִמ) [pronounced *mihg-dawn-OATH*]	*precious [choice, excellent] things, gems; presents*	feminine plural noun	Strong's #4030 BDB #550

20. **Masculine_proper_noun:** Magᵉdîyʼêl (לֵאיִדְגַמ) [pronounced *mahg-dee-ALE*], which means *prince of God;* and is transliterated *Magdiel.* Strong's #4025 BDB #550. Gen. 36:42

Magᵉdîyʼêl (לֵאיִדְגַמ) [pronounced *mahg-dee-ALE*]	*prince of God;* and is transliterated *Magdiel*	masculine singular proper noun:	Strong's #4025 BDB #550

21. **Verb:** mâgar (רַגָמ) [pronounced *maw-GAHR*], which means *to cast before, to throw down, to hurl.* Piel meanings. Strong's #4048 BDB #550. Psalm 89:44

mâgar (רַגָמ) [pronounced *maw-GAHR*]	*to throw [case, toss]; to cast before; to deliver over*	2nd person masculine singular, Qal imperfect	Strong's #4048 BDB #550
mâgar (רַגָמ) [pronounced *maw-GAHR*]	*to cast before, to throw [cast, hurl] down, to hurl*	2nd person masculine singular, Piel perfect	Strong's #4048 BDB #550

22.   **Proper_noun_locale:** migᵉrôwn (מִגְרוֹן) [pronounced *migᵉ-ROHN*], which is transliterated *Migron*. In the Greek, this is *Migdon,* because it is easy to confound the rêhsh and the dâhleth in the Hebrew. Strong's #4051 BDB #550. 1Sam. 14:2

23.   **Verb:** mâdad (מָדַד) [pronounced *maw-DAHD*], which means *to stretch out, to extend; to measure.* which is consistently rendered *measured* in the KJV, with the exception of this passage. Strong's #4059 does not appear to be related to this word. Strong's #4058 BDB #551. Exodus 16:18 Deut. 21:2 Job 7:4 2Sam. 8:2

mâdad (מָדַד) [pronounced *maw-DAHD*]	to stretch out, to extend; to measure	3rd person masculine singular, Qal imperfect	Strong's #4058 BDB #551
mâdad (מָדַד) [pronounced *maw-DAHD*]	to be measured	3rd person masculine singular, Niphal imperfect	Strong's #4058 BDB #551
mâdad (מָדַד) [pronounced *maw-DAHD*]	to measure [off]; to extend, continue	3rd person masculine singular, Piel imperfect	Strong's #4058 BDB #551
mâdad (מָדַד) [pronounced *maw-DAHD*]	to survey; to measure	3rd person masculine singular, Pual imperfect	Strong's #4058 BDB #551
mâdad (מָדַד) [pronounced *maw-DAHD*]	to stretch oneself out	3rd person masculine singular, Hithpoel imperfect	Strong's #4058 BDB #551

I don't know that I accept this definition entirely. Perhaps there is within these definitions, the idea of *to evaluate, to take the measure of a man*.

24.   **Masculine_noun:** mad (מַד) [pronounced *mahd*], which means *measure, cloth garment, outer garment*. I am thinking that because this is so close to the verb measure and since this is sometimes rendered as *measure,* that this is more like tailored clothing rather than what they would buy off the rack at Target. Sometimes the clothing worn out to war was called by this name; but it had to be specially tailored so that it did not get in the way and provided the protection that it need to provide. In Judges 5:10, we have masculine plural of mad (מַד) [pronounced *mahd*], which means *measure, cloth garment,* and possibly, in this context, a thick piece of cloth, akin to a *carpet.* Barnes suggests that this is a saddle, which makes even more sense. My thinking, after examining some of the other passages where this noun is found (Lev. 6:10 Judges 3:16 1Sam. 17:38–39), is that this should be rendered *a carefully tailored covering*. Strong's #4055 BDB #551. Judges 3:16 5:10 1Sam. 4:12 17:38 18:4 2Sam. 21:20

mad (מַד) [pronounced *mahd*]	*measure, cloth garment, outer garment*	masculine singular noun	Strong's #4055 BDB #551
maddîym (מַדִּים) [pronounced *mahd-DEEM*]	*measure, cloth garments, outer garments; armored coat; carefully tailored clothing; a thick piece of cloth; leather garments, nice carpet; a hand-crafted saddle?*	masculine plural noun	Strong's #4055 BDB #551

Although we know that *mad* means *cloth garment, outer garment,* it is unclear as to its plural meaning. For instance, in Judges 5:10, it is obvious that we are not simply speaking of *outer garments* (you may not even recognize from the English where the word *maddîym* is in this verse). Keil and Delitzsch suggest that this means *armored coat.* In 2Sam. 21:20, this appears to refer to a man *of great stature.*

25.   **Feminine_noun:** middâh (מִדָּה) [pronounced *mihd-DAW*], which means *extension, length; stature, size; a large, tall, high [whatever]; measure, measurement; garment; tribute* [Chaldean]. Its lone use as *garment* is discussed in Psalm 133:2. Strong's #4060 BDB #551. Exodus 26:2 1Kings 6:25 7:9 1Chron. 11:23 Psalm **133:2**

middâh (מִדָּה) [pronounced *mihd-DAW*]	*extension, length; stature, size; a large, tall, high [whatever]; measure, measurement; garment; tribute* [Chaldean]	feminine singular noun	Strong's #4060 BDB #551

26.   **Masculine_noun:** mâdôwn (מָדוֹן) [pronounced *maw-DOHN*], which means *stature, size.* Strong's #4067 BDB #193, #551.

mâdôwn (מָדוֹן) [pronounced *maw-DOHN*]	*stature, size*	masculine singular noun	Strong's #4067 BDB #193, #551

27.   **Masculine_noun:** which means *measurement.* Strong's #4461 BDB #551.

28.   **Masculine_noun:** medev (מֶדֶו) [pronounced *MEH-dehv*], which means *garment.* Strong's #4063 BDB #551. 2Sam. 10:4

medev (מֶדֶו) [pronounced *MEH-dehv*]	*garment*	masculine singular noun	Strong's #4063 BDB #551

29.   **Proper_noun_gentis:** Mâday (מָדַי) [pronounced *maw-DAH-ee*], which means *middle land;* transliterated *Media, Medes, Madai.* Strong's #4074 BDB #552. Gen. 10:2

Mâday (מָדַי) [pronounced *maw-DAH-ee*]	*middle land;* transliterated *Media, Medes, Madai*	proper noun singular gentis	Strong's #4074 BDB #552

30.   **Gentilic_adjective:** which means *,* transliterated *.* Strong's #4075 BDB #552.

31.   **Pronominal_interrogative/exclamatory_particle:** mâh (הָמ) [pronounced *maw*], which means *what, how, why*.   In Judges 9:48, it is not used to introduce a question, but almost as a pronoun, meaning *what.* With kaph, it can mean *how long, how many years, how often.* Apparently the Latin equivalent is *quid,* as in *quid pro quo.* Strong's #4100 BDB #552. Gen. 2:19 3:13 12:18 15:2 20:9 21:17 23:15 26:10 28:17 29:15 30:31 31:26 32:27 37:10 38:16 39:8 44:4 46:33 47:3 Exodus 2:4 3:13 10:26 12:26 15:24 16:7 17:2 32:1, 21 33:5 Deut. 29:24 Joshua 4:21 7:19, **25** 9:22 15:18 22:24 (no prep)   Judges 1:14 9:48 18:3, 8 20:12 1Sam. 4:14, 16 5:8 6:2, 6 9:7 10:2, 11, 15, **27** 11:5 13:10 15:14 19:3 20:1, 32 21:3 22:3 25:17 29:3 2Sam. 1:4 7:7 14:5 16:2 17:5 18:22 19:28 21:3 1Kings 1:15 3:5 9:13 1Chron. 12:32 Job 6:25 7:20 9:29 11:8 13:13, 14 15:12, 13 16:6 (followed by min) 19:27 21:15 Psalm 2:1 52:1 56:4 104:24 (see below) 114:5 118:6 133:1 Prov. 4:19 5:20 9:13 Eccles. 1:3

mâh (הָמ) [pronounced *maw*]	*what, how, why*	interrogative; exclamatory particle	Strong's #4100 BDB #552
mâh (הָמ) [pronounced *maw*]	*what, how, why; what [thing]; anything, something, whatever*	interrogative; exclamatory particle; indefinite pronoun; relative pronoun	Strong's #4100 BDB #552

(1) Mâh can also be used as an exclamatory adverb *how;* as in "How incredible is this place!" (Gen. 28:17b). (2) Mâh can also be used as an interrogatory adverb *how* to express that which is impossible, as in "How shall we justify ourselves?" (Gen. 44:16b). These two uses are often followed by an adjective or verb. (3) Mâh can also be used as an adverb of interrogation, meaning *why, wherefore*.

The vowel point is actually a segol here, which is how mâh is spelled when mâh precedes certain letters.

32.   **Combination:** 2Sam. 18:23

wᵉ (or vᵉ) (וִ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251

hâyâh (הָיָה) [pronounced *haw-YAW*]	*to be, is, was, are; to become, to come into being; to come to pass*	3rd person masculine singular, Qal imperfect; apocopated	Strong's #1961 BDB #224
mâh (מָה) [pronounced *maw*]	*what, how, why; what [thing]; anything, something, whatever*	interrogative; exclamatory particle; indefinite pronoun; relative pronoun	Strong's #4100 BDB #552

Together, these words may mean *come what may, no matter what, whatever, nevertheless*.

33.   **Prepositional phrase:** 1Sam. 4:16 2Sam. 1:4

mâh (מָה) [pronounced *maw*]	*what, how, why*	interrogative; exclamatory particle	Strong's #4100 BDB #552
hâyâh (הָיָה) [pronounced *haw-YAW*]	*to be, is, was, are; to become, to come into being; to come to pass*	3rd person masculine singular, Qal perfect	Strong's #1961 BDB #224
dâbâr (רְבַּד) [pronounced *daw^b^-VAWR*]	*word, saying, doctrine, thing, matter, command*	masculine singular noun with the definite article	Strong's #1697 BDB #182

These three words have been translated in a myriad of ways: *How is the matter?* (Kukis ML) *How did the matter go?* (LTHB, NKJV, MKJV); *How did it go?* (*The Amplified Bible*, ESV, Owen); *How went the matter?* (HNV, WEB); *How did things go?* (NASB, NRSV); *What has been the matter?* (Updated Young Translation); and then we have the less literal renderings of this phrase: *What happened?* (God's Word™, NIV, the Tanakh); *What was the outcome?* (HCSB); *What is the news?* (REB); *What has happened?* (NJB). These renderings were all taken from 2Sam. 1:4.

34.   Combo: Exodus 18:14

mâh (מָה) [pronounced *maw*]	*what, how, why*	interrogative; exclamatory particle	Strong's #4100 BDB #552
dâbâr (רְבַּד) [pronounced *daw^b^-VAWR*]	*word, saying, doctrine, thing, matter, command*	masculine singular noun with the definite article	Strong's #1697 BDB #182

zeh (הֶז) [pronounced *zeh*]	*here, this, this one; thus; possibly another*	masculine singular demonstrative adjective with a definite article	Strong's #2088, 2090 (& 2063) BDB #260

Literally, this is *what the word the this?* This means, *what is going on? What is this thing? What is happening here!* This is how it has been translated: .

35. **Preposition+interrogative:** bammâh (בַּמֶּה) [pronounced *bahm-MAW*]. This is the bêyth preposition, the definite article and the interrogative particle. Together, they mean *wherein, wherewith, by what means;* this is used with indirect questions. Bêyth = Strong's #none BDB #88. Meh = Strong's #4100 BDB #552. What we have is the bêyth preposition, the definite article and the interrogative mâh (מה) [pronounced *maw*], which means *what, how.* Together, they mean *in what?, in what thing?, on what account?, why?, how?, in what way?, by what means?.* (Mâh = Strong's #4100 BDB #552; bêyth = Strong's #none BDB #88). Gen. 15:8 Exodus 22:27 33:16 Judges 6:15 16:5 1Sam. 4:6 6:2 14:38 29:4 2Sam. 21:3

bᵉ (ב) [pronounced *bᵉʰ*]	*in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within*	a preposition of proximity	Strong's #none BDB #88
mâh (הָמ) [pronounced *maw*]	*what, how, why*	interrogative; exclamatory particle (with the definite article)	Strong's #4100 BDB #552

Bammâh (הָמַב) [pronounced *bahm-MAW*] means *wherein, wherewith, by what means.* This combination of particles is often used for indirect questions and can be rendered *in what?, in what thing?, on what account?, why?, how?, in what way?, by what means?*

36. **Combo:** Gen. 42:28 Eccles. 2:2

mâh (הָמ) [pronounced *maw*]	*what, how, why*	interrogative; exclamatory particle	Strong's #4100 BDB #552
zeh (הֶז) [pronounced *zeh*]	*here, this, this one; thus; possibly another*	masculine singular demonstrative adjective	Strong's #2088, 2090 (& 2063) BDB #260

These two particles combine to mean, *what [is] this?*

37. **Combo:** Exodus 13:14 14:5

mâh (הָמ) [pronounced *maw*]	*what, how, why*	interrogative; exclamatory particle	Strong's #4100 BDB #552
zô'th (תאֹז) [pronounced *zoth*]	*here, this, this one; thus; possibly another*	feminine of singular zeh; demonstrative pronoun, adverb; with the definite article	Strong's #2063 (& 2088, 2090) BDB #260

These two particles combine to mean, *what [is] this?*

38. **Preposition+interrogative:** kammâh (הָמַכ) [pronounced *kahm-maw*], which means *how often, how many, how much, how long.* It is actually a preposition, an interrogative and the definite article strung together. According to BDB, together they mean *how many years, for how long.* Only three passages are cited: Job 7:19 Psalm 35:17 78:40. In Owen's Bible, in Psalm 78:40, it appears as though we have the kaph preposition (*like, as;* or possibly, *that, when*), the definite article (which I don't see), and the interrogative mâh (מה) [pronounced *maw*]; the preposition is in question. However, BDB comes to the rescue and identifies this word as *how many, how much, how often.* I should think that this would deserve its own Strong's number. The context here seems to indicate that Job's answer to this question is *not really that often;* hence, several rendered this *how seldom, yet how often.* The words themselves do not necessarily have that connotation, however, as Psalm 78:40 emphasizes *how often* Israel rebelled against God in the desert wilderness (in both instances, they are even followed by verbs in the imperfect tense). Strong's #4100 BDB #554 Gen. 47:8 2Sam. 19:34 Job 7:19 13:23 21:17 Psalm 78:40.

kaph or kᵉ (כ) [pronounced *kᵉ*]	*like, as, just as; according to, after; about, approximately*	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
mâh (הָמ) [pronounced *maw*]	*what, how, why*	interrogative; exclamatory particle	Strong's #4100 BDB #552

The word kammâh (הָמַכ) [pronounced *kahm-maw*], which means *how often, how many, how much, how long.* It is actually a preposition, an interrogative and the definite article strung together.

39. **Particle+interrogative:** kîy + mâh (מַה כִּי) [pronounced *kee-MAW*] 1Sam. 28:13 29:8 Eccles. 2:12

kîy (יִכ) [pronounced *kee*]	*for, that, because; when, at that time, which, what time*	explanatory conjunction; preposition	Strong's #3588 BDB #471
mâh (הֶמ) [pronounced *maw*]	*what, how, why*	interrogative; exclamatory particle	Strong's #4100 BDB #552

Not sure yet if there is a meaning which may be assigned to this combination. Literally, *for what;* possibly, *what*.

40.   **Combo:** Gen. 21:16

mâh (הֶמ) [pronounced *maw*]	*what, how, why*	interrogative; exclamatory particle	Strong's #4100 BDB #552
lâmed (ל) [pronounced *lᵉ*]	*to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by*	directional/relational preposition with the 2nd person feminine singular suffix	No Strong's # BDB #510

Lit., this reads, *what to you?* It is variously translated *What is the matter with you, Hagar?* (CLV); *What troubles you?* (ESV); *What ails you?* (Green's literal translation, WEB); *What is with you?* (Heritage Bible); *What's the matter* (God's Word™); *What is troubling you* (JPTC). These are taken from Gen. 21:16.

41.   **Interrogative+preposition:** 2Sam. 16:10 19:22

mâh (הֶמ) [pronounced *maw*]	*what, how, why*	interrogative; exclamatory particle	Strong's #4100 BDB #552
lâmed (ל) [pronounced *lᵉ*]	*to, for, towards, in regards to, with reference to, as to, with regards to, belonging to*	preposition with the 1st person singular suffix	No Strong's # BDB #510
wᵉ (or vᵉ) (ו or ו) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced *lᵉ*]	*to, for, towards, in regards to, with reference to, as to, with regards to, belonging to*	preposition with the 2nd person masculine plural suffix	No Strong's # BDB #510

Keil and Delitzsch: The formula *"what to me and you?"* signifies that a person did not wish to have anything in common with the feelings and views of another (see also 1Kings 17:18; Joshua 22:24).[239] The speaker is saying, "Your perspective on this matter is wrong." See also Matt. 8:29 John 2:4.

This is a common saying found in Scripture, which, literally translated is, *what to me and to you?* This is obviously an idiom, translated variously as: *what have I to do with you* (ESV, New RSV and others); *what is it between me and you* (Judaica Press Complete Tanakh); *what do I have in common with you* (Complete Jewish Bible; NET Bible similar); *what does this have to do with you* (NIV); *what have I to do with you* (BBE); *what will I do with you* (NSB); *what has come between you and me* (NAB); *will you never give me rest* (Knox; how about *give it a rest, will you?*); *are you sure we're from the same family* (God's Word™); *far be it from me to listen to you* (CCB); *who asked your opinion* (NLT, GNB); *this does not concern you* (NCV); *what will I ever do with you* (CEV); *my problems aren't yours* (CEB). All of these translations were taken from 2Sam. 19:22 (v. 23 in the Hebrew). You see how we have gone from fairly literal to more imaginative. Poole offers: *I do not ask, neither will I take, your advice in this matter.*[240]

42. **Preposition+interrogative:** mâh (מה) [pronounced *maw*], which means *what, how,* why. Strong's #4100 BDB #552. With the lâmed prefixed preposition, this can be rendered *why, for what reason, to what purpose, for what purpose*. The Doctrine of Fasting (Isa. 58:3) Gen. 4:6 12:18 18:13 24:31 25:22, 32 27:45 29:25 31:27 32:29 33:15 42:1 43:6 44:4 47:15 Exodus 2:20 5:4 32:11 Deut. 5:25 Joshua 7:7, 10 Judges 5:16 13:18 Ruth 1:11 Judges 5:16 1Sam. 1:8 2:23 4:3 6:3 9:21 15:19 17:8 19:5, 17 20:8 21:14 22:13 24:9 26:15 27:5 28:9 2Sam. 2:22 11:21 12:23 13:26 14:13, 31 15:19 16:9 19:9, 35 20:19 24:3 1Kings 2:22 1Chron. 15:13 Job 3:11 7:20 13:24 Psalm 10:1 44:2 68:16 Eccles. 2:15

lâmed (ל) [pronounced *lᵉ*]	*to, for, towards, in regards to, with reference to, as to, with regards to, belonging to*	directional/relational preposition	No Strong's # BDB #510
mâh (הֲמָ) [pronounced *maw*]	*what, how, why*	interrogative; exclamatory particle	Strong's #4100 BDB #552

Lâmed + mâh together literally mean *for why*. They can be rendered *why, for what reason, to what purpose, for what purpose,* indicating an interrogatory sentence. BDB also offers the rendering *lest*. Gesenius, perhaps for this passage alone (1Chron. 15:13), offers the rendering *on account of [that] which, because that*.

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[239] Keil and Delitzsch, *Commentary on the Old Testament;* from e-Sword; 2Sam. 16:9–10.

[240] Matthew Poole, *English Annotations on the Holy Bible;* ©1685; from e-Sword, 2Sam. 19:22.

43. **Combination:** Gen. 22:25 26:10 (partial) 33:15 Exodus 2:20 17:3 2Sam. 12:23 18:22

lâmed (ל) [pronounced *lᵉ*]	*to, for, towards, in regards to, with reference to, as to, with regards to, belonging to*	preposition	No Strong's # BDB #510
mâh (הָמ) [pronounced *maw*]	*what, how, why*	interrogative; exclamatory particle	Strong's #4100 BDB #552

Lâmed + mâh can be rendered *why, for what reason, to what purpose, for what purpose,* indicating an interrogatory sentence. BDB also offers the rendering *lest*. Gesenius, perhaps for this passage alone (1Chron. 15:13), offers the rendering *on account of [that] which, because that*.

zeh (הֶז) [pronounced *zeh*]	*here, this, this one; thus; possibly another*	masculine singular demonstrative adjective	Strong's #2088 , 2090 (& 2063) BDB #260

I suspect that all 3 particles above combine to mean something together. Gesenius suggests *why then;* various translators suggest *why [should]; why [is] this; why*. See *zeh* listings as well.

44. **Preposition+interrogative:** mâh (הָמ) [pronounced *maw*], which means *what, how, why*. When mâh is preceded by the preposition ʿal (לַע) [pronounced *ğal*], it means *upon what, upon what ground, wherefore, why, for what reason?* When, as at the beginning of the quote, mâh is preceded by the preposition ʿal (לַע) [pronounced *al*], it means *upon what, upon what ground, wherefore, why, for what reason?* It can also function as an indefinite pronoun and be rendered *anything, something, whatever*. Mâh = Strong's #4100 BDB #552. ʿal = Strong's #5920, #5921 BDB #752. Psalm 10:12

45. **Preposition/interrogative:** When, as at the beginning of the quote, mâh is preceded by the preposition ʿal (לַע) [pronounced *al*], it means *upon what, upon what ground, wherefore, why, for what reason?* Strong's #4100 BDB #55? (Deut. 29:24 Job 6:25 7:20 Psalm 104:24?). (See above).

46. **Preposition/interrogative:** Psalm 89:46

ʿad (דַע) [pronounced *ğahd*]	*as far as, even to, up to, until*	preposition	Strong's #5704 BDB #723
mâh (הָמ) [pronounced *maw*]	*what, how, why*	interrogative; exclamatory particle	Strong's #4100 BDB #552

Together, these words mean *how long?*

47.   **Preposition/interrogative:** 1Kings 9:8 Psalm 89:47

ʿal (לַע), [pronounced *ǵahl*]	*upon, beyond, on, against, above, over, by, beside*	preposition of proximity	Strong's #5920 , #5921 BDB #752
mâh (הַמ) [pronounced *maw*]	*what, how, why*	interrogative; exclamatory particle	Strong's #4100 BDB #552

Literally, these words mean *upon what;* in other words, *why?* Several translators of Psalm 89:47 offer up: *for what.*

48.   **Verb:** mâhahh (הָהָמ) [pronounced *maw-HAH*], which means *to delay, to linger, to tarry, to wait*. It is found only in the Hithpalpel. Strong's #4102 BDB #554. Gen. 19:16 43:10 Exodus 12:39 Judges 3:26 19:8 2Sam. 15:28

mâhahh (הָהָמ) [pronounced *maw-HAH*]	*to delay, to linger, to tarry, to wait; to refuse, to turn back*	3rd person masculine singular, Hithpalpel imperfect	Strong's #4102 BDB #554

Gesenius has an alternate spelling for this verb.

49.   **Verb:** which means *to circumcise, to weaken*. Strong's #4107 BDB #554.

50.   **Piel_verb1:** mâchar (רַחָמ) [pronounced *maw-KHAHR*], which means *to hasten, to hurry, to make haste;* its transitive use is *to prepare quickly, to bring quickly, to do quickly*. This is only found once in the Qal (Psalm 16:4), four times in the Niphal, and over 60 times in the Piel. Strong's #4116 BDB #554. Gen. 18:6 19:22 24:18 27:20 41:32 43:30 44:11 45:9, 13 Exodus 2:16 10:16 12:33 Joshua 8:14, 19 9:48 1Sam. 4:14 9:12 17:48 23:27 25:18, 34 28:20 2Sam. 15:14 19:16 1Chron. 12:8 Job 5:13 Psalm 106:13 Prov. 1:16 6:18 7:23

mâhar (רַחָמ) [pronounced *maw-HAHR*]	*to hasten, to hurry, to hustle, to make haste, to rush;* its transitive use is *to prepare quickly, to bring quickly, to do quickly*	3rd person masculine singular, Piel imperfect	Strong's #4116 BDB #554
mâhar (רַחָמ) [pronounced *maw-HAHR*]	*hasten, hurry, hustle, make haste, rush;* its transitive use is *prepare quickly, bring quickly, do quickly*	2nd person masculine singular, Piel imperative	Strong's #4116 BDB #554

mâhar (רַחָמ) [pronounced *maw-HAHR*]	*hastening, hurrying, hustling, making haste; its transitive use is preparing quickly, bringing quickly, doing quickly*	Piel participle	Strong's #4116 BDB #554
mâhar (רַחָמ) [pronounced *maw-HAHR*]	*to hasten, to hurry, to hustle, to make haste*	3rd person masculine singular, Qal imperfect	Strong's #4116 BDB #554
mâhar (רַחָמ) [pronounced *maw-HAHR*]	*to be hurried; to be anxious; as a participle: hasty, precipitate, impetuous*	3rd person masculine singular, Niphal imperfect	Strong's #4116 BDB #554

51.   **Adjective1:** mahêr (רֵהַמ) [pronounced *mah-HAIR*], which means *hastening, speedy, swift*. Strong's #4116 BDB #555.

mahêr (רֵהַמ) [pronounced *mah-HAIR*]	*hastening, swift, quick, speedy*	adjective; actually a Piel participle	Strong's #4116 BDB #555

52.   **Adverb2:** mahêr (רֵהַמ) [pronounced *mah-HAIR*], which means *quickly, speedily, hastily*. Strong's #4118 BDB #555. Exodus 32:8 Deut. 4:26 Judges 2:17, 23

mahêr (רֵהַמ) [pronounced *mah-HAIR*]	*quickly, hastily, speedily, soon; suddenly*	adverb (this is also used as a feminine noun); apparently, this is a Piel infinitive absolute	Strong's #4118 BDB #555

53.   **Adjective:** which means *quick, prompt, ready, skilled*. Strong's #4106 BDB #555.

54.   **Feminine_noun/adverb:** mᵉhêrâh (הָרֵהְמ) [pronounced *mᵉ-hay-RAW*], which means *quickly, hastily,* when used as an adverb. Strong's #4120 BDB #555. The Doctrine of Fasting (Isa. 58:8) Joshua 8:19 Judges 2:17, 23 1Sam. 20:38 2Sam. 17:16, 18 Psalm 147:15

mᵉhêrâh (הָרֵהְמ) [pronounced *mᵉ-hay-RAW*]	*quickly, hastily, speedily*	adverb (this is also used as a feminine noun)	Strong's #4120 BDB #555

55.   **Masculine_proper_noun:** Mahăray (יַרְהַמ) [pronounced *mah-huh-AH-ee*], which means *impetuous;* transliterated *Maharai*.   Strong's #4121   BDB #555. 2Sam. 23:28 1Chron. 11:30

Maharay (יְרַהֲמ) [pronounced *mah-huh-AH-ee*]	*impetuous;* transliterated *Maharai*	masculine singular proper noun	Strong's #4121 BDB #555

56. **Masculine_proper_noun:** which means *swift in booty; speedy is prey;* transliterated . Strong's #4122 BDB #555.

57. **Verb2:** which means *to send, to send a gift.* Strong's #none BDB #555.

58. **Masculine_noun:** môhar (רַהֹמ) [pronounced *MOH-hahr*], which means *dowry, bride-price, purchase-price.* Only found in Gen. 34:12 Exodus 22:17 1Sam. 18:25.* Strong's #4119 BDB #555. Gen. 34:12 Exodus 22:17 1Sam. 18:25

môhar (רַהֹמ) [pronounced *MOH-hahr*]	*dowry, bride-price, purchase-price*	masculine singular noun	Strong's #4119 BDB #555

59. **Verb3:** mâhar (רַהָמ) [pronounced *maw-HAHR*], which means *to acquire by payment, to acquire by paying the purchase price, give a dowry; to obtain in exchange.* Strong's #4117 BDB #555. Exodus 22:16

mâhar (רַהָמ) [pronounced *maw-HAHR*]	*to acquire by payment, to acquire by paying the purchase price, give a dowry; to obtain in exchange*	3rd person masculine singular, Qal imperfect	Strong's #4117 BDB #555

60. **Adverb1:** which means *what.* This is a paragogic syllable which is attached to the prepositions בְּ, כְּ, לְ, so as to form independent words. Strong's #none BDB #555.

61. **Masculine_noun2:** mayim (םִיַמ) [pronounced *mah-YIHM*], which means *water (s).* Same as previous word; covered later on in this lexicon. Strong's #4325 BDB #565. Gen. 1:2 6:17 7:6 8:1 9:11 18:4 21:14 24:11 26:18 30:38 37:24 43:24 49:4 Exodus 2:10 7:15 8:20 12:9 14:21 15:8 17:1 20:4 29:4 30:18 32:20 Deut. 2:6 4:18 5:8 2Sam. 14:14 17:20 21:10 22:12 23:15 Job 3:24 Prov. 5:15 8:24 9:17 Eccles. 2:6

mayim (םִיַמ) [pronounced *mah-YIHM*]	*water (s)*	masculine plural noun with the definite article	Strong's #4325 BDB #565
mayim (םִיַמ) [pronounced *mah-YIHM*]	*to [towards] the water (s)*	masculine plural noun with definite article and the directional hê	Strong's #4325 BDB #565

62. **Masculine_proper_noun:** Môwʾâb (בָאֹומ) [pronounced *moh-AW{superscript B}V*], Môʾâb (מַאֹ) [pronounced *moh-AW{superscript B}V*], which means *of his father;* transliterated *Moab.*

Strong's #4124 BDB #555. Gen. 19:37 36:35 Exodus 15:15 Deut. 1:5 2:8 34:1
Judges 3:12 1Sam. 12:9 14:47 22:3 2Sam. 8:2 23:20

Môwʾâb (בָאוֹמ) [pronounced moh-AWᴮV]	from [my] father, of [one's] father; transliterated Moab	masculine singular, proper noun	Strong's #4124 BDB #555
Môʾâb (בָאֹמ) [pronounced moh-AWᴮV]; also Môwʾâb (בָאוֹמ) [pronounced moh-AWᴮV]	from [my] father, of [one's] father; transliterated Moab	masculine proper noun; gentilic and territory	Strong's #4124 BDB #555

63.   **Gentilic_adjective:** Môwʾâbîy (יִבָאוֹמ) [pronounced *moh-aw-BEE*], which means *from father; what father?;* transliterated *Moab, Moabitish, Moabite*. Strong's #4125 BDB #555. Deut. 2:11 1Chron. 11:46

Môwʾâbîy (יִבָאוֹמ) [pronounced moh-aw-BEE]	from father; what father?; transliterated Moab, Moabitish, Moabite	gentilic singular adjective with the definite article	Strong's #4125 BDB #555

There are several alternate spellings.

64.   **Verb:** mûwg (גומ) [pronounced *moog*], which means, properly, *to flow, to flow down; to melt [literally or figuratively]; to dissolve; to cause to pine (or perish)*. However, figuratively, this means *to melt because of fear of men*. Strong's #4127 BDB #556. Joshua 2:24 Psalm 46:6

mûwg (גומ) [pronounced moog]	to flow, to flow down; to melt [literally or figuratively]; to dissolve; to cause to pine (or perish)	3ʳᵈ person feminine singular, Qal imperfect	Strong's #4127 BDB #556
mûwg (גומ) [pronounced moog]	to melt away [literally or figuratively]; to melt [with fear]	3ʳᵈ person feminine singular, Niphal imperfect	Strong's #4127 BDB #556
mûwg (גומ) [pronounced moog]	to cause to flow [down]; to soften [the ground with rain showers]; [metaphorically] to dissolve; to dissipate	3ʳᵈ person feminine singular, Pilel (Polel) imperfect	Strong's #4127 BDB #556

mûwg (מוג) [pronounced *moog*]	*to flow down; to melt [literally or figuratively]; to melt with fear; to dissolve*	3rd person feminine singular, Hithpalpel (Hithpolel) imperfect	Strong's #4127 BDB #556

65.   **Verb1:** which means *to stretch, to extend*. Strong's #none (4128?) BDB #556.

66.   **Masculine_noun/adverb:** tâmîyd (דִימָת) [pronounced *taw-MEED*], which means *continuously, continuity*. Strong's #8548 BDB #556. The Doctrine of Fasting Exodus 25:30 27:20 28:29 29:38 30:8 (Isa. 58:11) 2Sam. 9:7 1Chron. 16:6 Psalm 34:1 51:3 73:23 105:4 Prov. 5:19 6:21

tâmîyd (דִימָת) [pronounced *taw-MEED*]	*continuously, continuity; regularly, at regular intervals; continuity, perpetuity*	masculine singular noun/adverb	Strong's #8548 BDB #556

67.   **Verb2:** which means ? I don't know why the first has a meaning and the second does not, the first has no Strong's number, but the second does; the first is not found in Scripture while the second is. Strong's #4128 BDB #556.

68.   **Verb:** môwṭ (טומ) [pronounced *moht*], which means *to be shaken, moved, dislodged, thrown into disorder or disarray*. Strong's #4131 BDB #556. Psalm 10:6 15:5 46:2, 5 55:3 60:2 96:10 104:5 Prov. 10:30

môwṭ (טומ) [pronounced *moht*]	*to shake, to totter, to move, to dislodge, to throw into disorder or disarray*	3rd person masculine singular, Qal imperfect	Strong's #4131 BDB #556
môwṭ (טומ) [pronounced *moht*]	*to be shaken, to totter, to be moved, to dislodge, to throw into disorder or disarray*	3rd person masculine singular, Niphal imperfect	Strong's #4131 BDB #556
Qal and Niphal and Hithpoel meanings are the same, according to Gesenius.			
môwṭ (טומ) [pronounced *moht*]	*to cause to be shaken, to cause to be moved, dislodged, thrown into disorder or disarray*	3rd person masculine singular, Hiphil imperfect	Strong's #4131 BDB #556
môwṭ (טומ) [pronounced *moht*]	*to be greatly shaken, to be seriously dislodged, to be throw into disorder or disarray*	3rd person masculine singular, Hithpael imperfect	Strong's #4131 BDB #556

69.   **Masculine_noun:** môwṭ (טומ) [pronounced *mote*] and it means *wavering, fall, shaking, pole, bar [upon which something is carried];* used figuratively for *tottering; oppression*. This is found only six times in the Old Testament (Num. 4:10, 12 13:23

Psalm 66:9 121:3 Nahum 1:13). This is apparently a pole used to carry things on, although in the Psalms it refers to stability or possibly dependence and reliance. Strong's #4132 BDB #557. Num. 4:10 1Chron. 15:15 Psalm 55:22

môwţ (מוֹט) [pronounced *moht*]	*pole, bar [upon which something is carried]; used figuratively for wavering, shaking, tottering; oppression*	masculine singular noun	Strong's #4132 BDB #557

I may need to examine this word more carefully when I find it used figuratively.

70.   **Feminine_noun:** môwţâh (מוֹטָה) [pronounced *moh-TAW*], which means *yoke, pole, bar [of yoke]*. Strong's #4133 BDB #557. The Doctrine of Fasting (Isa. 58:6, 9b–10)

71.   **Verb:** which means *to be low, to be depressed, to grow poor*. Strong's #4134 BDB #557.

72.   **Verb:** mûwl (לוּם) [pronounced *mule*], which means *to circumcise*. Strong's #4135 BDB #557. Gen. 17:10, 23 21:4 34:15, 22 Exodus 12:44, 48 Joshua 5:2, 5 Psalm 118:10

mûwl (לוּם) [pronounced *mool*]	*to circumcise; to cut off*	3rd person masculine singular, Qal imperfect	Strong's #4135 BDB #557
mûwl (לוּם) [pronounced *mool*]	*to be circumcised; to circumcise oneself*	3rd person masculine singular, Niphal imperfect	Strong's #4135 BDB #557
mûwl (לוּם) [pronounced *mool*]	*be circumcised; circumcise oneself*	2nd person masculine singular, Niphal imperative	Strong's #4135 BDB #557
mûwl (לוּם) [pronounced *mool*]	*are circumcised; those who are circumcised*	masculine plural, Niphal participle	Strong's #4135 BDB #557
mûwl (לוּם) [pronounced *mool*]	*to cause to be circumcised; to cause to be cut off; to destroy*	3rd person masculine singular, Hiphil imperfect	Strong's #4135 BDB #557
mûwl (לוּם) [pronounced *mool*]	*to be cut off [at the point]*	3rd person masculine singular, Hithpael imperfect	Strong's #4135 BDB #557
mûwl (לוּם) [pronounced *mool*]	*to cut down*	3rd person masculine singular, Polel/Pilel imperfect	Strong's #4135 BDB #557

73. **Preposition1:** mûwl (לומ) [pronounced *mool*], which means *in front of, opposite*. Strong's #4136 BDB #557. Exodus 18:19 26:9 Num. 8:2 Deut. 1:1 2:19 3:29 4:46 34:6 Joshua 18:18 1Sam. 14:5 2Sam. 11:15

mûwl (לומ) [pronounced *mool*]	*front, in the opposite direction*	noun	Strong's #4136 BDB #557
mûwl (לומ) [pronounced *mool*]	*in front of, opposite*	preposition	Strong's #4136 BDB #557

There are many spellings of this word: mul (לְמ) [pronounced *mool*]; môw'l (לאומ) [pronounced *mohl*], môwl (לומ) [pronounced *mohl*], and mûwl (לומ) [pronounced *mool*].

74. **Compound_preposition:** ʾel (לֶא) [pronounced *el*] (Strong's #413 BDB #39), which means *in, into, toward, unto, to, regarding,* and mûwl (מול) [pronounced *mool*] (Strong's #4136 BDB #557), which means *in front of*. Together they mean *towards the front of*. Exodus 28:25 Joshua 8:33 22:11 1Sam. 17:30 2Sam. 11:15

ʾel (לֶא) [pronounced *el*]	*in, into, toward, unto, to, regarding, against*	preposition denoting direction	Strong's #413 BDB #39
mûwl (לומ) [pronounced *mool*]	*in front of, opposite*	preposition	Strong's #4136 BDB #557

ʾel combined with mûwl mean *towards, to the front of, in the face of, in front of, towards the front of*.

75. **Compound_preposition:** Exodus 28:27 2Sam. 5:23 1Kings 7:39

min (ןמ) [pronounced *mihn*]	*from, off, out from, out of, away from, on account of, since, than, more than*	preposition of separation	Strong's #4480 BDB #577
mûwl (לומ) [pronounced *mool*]	*in front of, opposite*	preposition	Strong's #4136 BDB #557

There are many spellings of this word: mul (לְמ) [pronounced *mool*]; môwl (לאומ) [pronounced *mohl*], môwl (לומ) [pronounced *mohl*], and mûwl (לומ) [pronounced *mool*].

The min preposition combined with mûwl mean *from before; from the front of; off the front of; close in front of*. Literal translators off up a number of additional meanings: *opposite* (ESV); *in front of* (LTHB, NKJV); *over across* (MKJV); *over against* (WEB) (these renderings are taken from 2Sam. 5:23).

76. **Verb2:** which means *to circumcise*. Strong's #4135 BDB #557.

77. **Feminine_noun:** mûwlôth (תלומ) [pronounced *mwu-LOHTH*], which means, *circumcisions*. Plural only. Strong's #4139 BDB #558. Exodus 3:26*

mûwlôth (תלומ) [pronounced *mwu-LOHTH*]	*circumcisions*	feminine plural noun	Strong's #4139 BDB #558

78. **Masculine_noun:** *chaff*. Strong's #4671 BDB #558.

79. **Verb:** mûwq (מוק) [pronounced *mook*], which means *to mock, to deride*. It is found only here and there are no cognates (I mention that in case your translation has something completely different). However, this is the word from which our word *mock* comes. Strong's #4167 BDB #558. Psalm 73:8

80. **Verb:** mûwr (רומ) [pronounced *moor*], which means *to exchange; to change*. In the Niphal, it means *to be changed*. It is not found in the Qal. Strong's #4171 BDB #558. 1Sam. Psalm 15:4 46:2 106:20

mûwr (רומ) [pronounced *moor*]	*to exchange; to change*	3rd person masculine plural, Hiphil imperfect	Strong's #4171 BDB #558

81. **Feminine_noun:** tᵉmûwrâh (מוְרה)

mûwsh (שומ) [pronounced *moosh*]	*to feel, to touch*	3rd person masculine singular, Qal imperfect	Strong's #4184 BDB #559

תְ) [pronounced *tᵉmoo-RAW*], which means *an exchange, barter, what is bartered, compensation, recompense*. Strong's #8545 BDB #558. Ruth 4:7 Job 15:31 20:18

82. **Masculine_noun:** morag (גְרמ) [pronounced *moe-RAHG*], which means, *thresher, threshing instrument, threshing-sledge*. Strong's #4173 BDB #558. 2Sam. 24:22

morag (גְרמ) [pronounced *moe-RAHG*]	*thresher, threshing instrument, threshing-sledge*	masculine plural noun with the definite article	Strong's #4173 BDB #558

There is another way this can be spelled, which is almost identical.

83. **Masculine_noun:** môwrâh (מוְרה) [pronounced *moh-RAW*], which means *razor*. Strong's #4177 BDB #559. 1Sam. 1:11

môwrâh (מוְרה) [pronounced *moh-RAW*]	*razor*	masculine singular noun	Strong's #4177 BDB #559

84. **Verb1:** mûwsh (שומ) [pronounced *moosh*], which means *to let remove; to let prey go; to give way [to]; to withdraw [from]*. Strong's #4185 BDB #559. Exodus 13:22 33:11 Joshua 1:8 Judges 6:18 Psalm 55:11

mûwsh (שוּמ) [pronounced *moosh*]	*to depart, to remove; to yield, to give way [to], to remove, to take away*	3rd person masculine singular, Qal imperfect	Strong's #4185 BDB #559
mûwsh (שוּמ) [pronounced *moosh*]	*to remove, to depart; to let remove; to let prey go; to give way [to]; to withdraw [from]*	3rd person masculine singular, Hiphil imperfect	Strong's #4185 BDB #559

This verb is a homonym.

85. **Verb2:** mûwsh (שומ) [pronounced *moosh*], which means *to feel, to touch*. Strong's #4184 BDB #559. Gen. 27:21

mûwsh (שומ) [pronounced *moosh*]	*to feel, to touch*	3rd person masculine singular, Qal imperfect	Strong's #4184 BDB #559
mûwsh (שומ) [pronounced *moosh*]	*to feel, to touch*	3rd person masculine singular, Hiphil imperfect	Strong's #4184 BDB #559

This verb is a homonym.

86. **Masculine_proper_noun:** mushîy/mûwshshîy (שמ/שומ‎ִי‎) [pronounced *moo-SHEE*], which means *sensitive, yielding;* transliterated *Mushi*. Strong's #4184 BDB #559. Exodus 6:18

mushîy/mûwshshîy (שמ/שומ‎ִי‎) [pronounced *moo-SHEE*]	*sensitive, yielding;* transliterated *Mushi*	masculine singular proper noun	Strong's #4184 BDB #559

87. **Gentilic_adjective:** which means *yielding,* transliterated Mushite, Mushi. Strong's #4188 BDB #559.

88. **Verb:** mûwth (תומ) [pronounced *mooth*], which means *to die*. When the Qal infinite absolute of mûth followed by the Hophal imperfect of mûth: The infinite absolute is a verbal noun which can serve as a noun, verb or adverb. This is used to intensify the meaning of the main verb and is often translated *surely, certainly, indeed*. In this case, that is too pansy of a translation. The Hophal is the passive of the Hiphil; therefore, it is the passive causative. The subject of the verb, the murderer, will receive the action of the verb—in other words, he will receive death; he will be caused to die. In other words, this means, in the Hophal, *to execute*. The intensification of the verb means *he must be executed!* In the Qal active participle, this means *the dead ones*. the Qal active participle of mûwth, which would be rendered *dead, dying ones, the executed, the killed*. In the Hiphil, this means *to kill, to destroy, to put to death, to execute*. Strong's #4191 BDB #559. Gen. 2:17 3:3 5:5 7:22 9:29 11:28 18:25 19:19 20:3, 7 23:2, 3 25:8 26:9, 11 27:4 30:1

33:13 35:8 36:33 37:18 38:7, 11 42:2 43:8 44:9 45:28 46:12 47:15 48:7, 21
50:5, 15, 24 Exodus 1:6, 16 2:23 4:19, 24 7:18 8:13 9:4, 19 10:28 11:5 12:30
14:11, 30 16:3 19:12 20:19 21:12, 29, 34 22:2, 19 28:35 30:20 31:14
Lev. 24:17 Num. 35:16 Deut. 2:16 4:22 5:25 17:5, 6, 7 18:11 20:5 21:21, 22
22:24 26:14 34:5 Joshua 1:18, 10:26 Judges 1:7 4:22 5:18 13:22 16:30
20:13a 21:5 1Sam. 2:6, 25, 33 4:11 5:10 11:12 12:19 14:13, 39 15:35 17:50,
51 19:1, 6, 11 20:2, 8, 14, 32, 33 22:16, 17 25:1, 37 26:10 30:2, 15 31:5
2Sam. 1:4, 9, 15 2:7 3:27, 30 3:33 12:13 13:28, 32 14:2, 5, 6 16:9 17:23 18:3,
15 19:6, 10, 21, 23 20:3, 10, 19 21:1, 9 24:15 1Kings 1:51, 52 2:1, 8, 24 3:19,
20, 26 1Chron. 10:14 Job 3:11 4:21 5:2 9:23 15:13 21:23 24:14 28:3, 9
Job 1:19 2:9 Psalm 34:21 41:5 55:11 59 inscription 106:28 118:17 Prov. 5:23
10:21 Eccles. 2:16

mûwth (תומ) [pronounced mooth]	to die; to perish, to be destroyed; to be put to death; to die prematurely [by neglect of wise moral conduct]	3rd person masculine singular, Qal imperfect	Strong's #4191 BDB #559

The Qal infinite absolute is a verbal noun which can serve as a noun, verb or adverb. Here, it is used to intensify the meaning of the main verb and would be translated *surely, certainly, indeed, must*.

mûwth (תומ) [pronounced mooth]	dying, dead, perishing	Qal active participle	Strong's #4191 BDB #559
mûwth (תומ) [pronounced mooth]	dying, perishing; one who is dying [perishing]	masculine singular, Qal active participle	Strong's #4191 BDB #559
mûwth (תומ) [pronounced mooth]	dying, perishing; dying ones, ones who are dying [perishing]	masculine plural, Qal active participle	Strong's #4191 BDB #559
mûwth (תומ) [pronounced mooth]	the dying [one], perishing; one who is dying [perishing]; dead	Qal passive participle with the definite article	Strong's #4191 BDB #559
mûwth (תומ) [pronounced mooth]	to kill, to cause to die, to put to death, to execute	3rd person masculine singular, Hiphil imperfect	Strong's #4191 BDB #559
mûwth (תומ) [pronounced mooth]	to be executed, to be killed, to be assassinated	3rd person masculine singular, Hophal imperfect	Strong's #4191 BDB #559

mûwth (תומ) [pronounced *mooth*]	*to kill, to cause to die, to execute*	3ʳᵈ person masculine singular, Polel imperfect	Strong's #4191 BDB #559

The Polel is equivalent to the Piel (intensive) stem (while neither Mansoor nor Zodhiates acknowledge it, both Owen and Seow do). Although there is an intensification of the verb, the Piel also carries with it a sense of causation.

89. **Masculine_noun:** mâveth (תֶוֶמ) [pronounced *MAW-veth*], which means *death, death [as opposed to life], death by violence, a state of death, a place of death*. Strong's #4194 BDB #560. Gen. 21:16 25:11 26:18 27:2 Exodus 10:17 Deut. 21:22 22:26 34:7 Judges 1:1 Ruth 1:17 1Sam. 5:11 15:32, 35 20:3 26:16 2Sam. 1:1 3:33 12:5 15:21 19:28 22:5 1Kings 2:26 Job 3:21 18:13 Psalm 7:13 55:4, 15 56:14 68:20 73:4 89:48 118:18 Prov. 5:5 7:27 8:36 10:2

mâveth (תֶוֶמ) [pronounced *MAW-veth*]	*death, death [as opposed to life], death by violence, a state of death, a place of death*	masculine singular noun with the definite article	Strong's #4194 BDB #560

90. **Adjective:** mâzeh (ה מֶ) [pronounced *maw-ZEH*] found only here and possibly in Isa. 5:13. Our best guess is that this means *sucked out, empty*. Strong's #4198 BDB #561. Deut. 32:24

91. **Masculine_proper_noun:** Mizzâh (הָזִּמ) [pronounced *mihz-ZAW*], which means *sucked out; empty; exhausted; fear;* transliterated *Mizzah*. Strong's #4199 BDB #561. Gen. 36:13

Mizzâh (הָזִּמ) [pronounced *mihz-ZAW*]	*sucked out; empty; exhausted; fear; transliterated Mizzah*	masculine singular proper noun	Strong's #4199 BDB #561

92. **Masculine_noun:** In the next line we have a word which occurs only here, but seems to be an alternate spelling of a very similar word found in Psalm 109:19 and Isa. 23:10.* It's meaning is disputed and rendered *strength, girdle, belt, yoke, bonds, restraints*. Strong's #4206 BDB #561. Job 12:21

93. **Masculine_noun:** mamᵉzêr (ר זֵמְמ) [pronounced *mahmᵉ-ZĀR*], which means *a child born of incest*. The word for incest is mamᵉzêrûwth (ת רוזֵמְמ) [pronounced *mahmᵉ-zā-RUTH*]. BDB specifically signifies that this is a child born from incest, possibly because the following verse mentions the Moabites and the Ammonites. BDB renders this *bastard* and also suggests that it might signify a mixed population, noting its use in Zech. 9:6, its only other occurrence in Scripture. The Talmud indicates that these are those conceived in incest or adultery. The *New Englishman's Concordance* indicates that it came from a verb which means *to alienate*. Keil and Delitzsch give its rot as being equivalent to *corrupt, foul*. Carrying this out to the tenth generation is a way of saying *forever*. Bearing all of this in mind, we will go *a child born of incest, an incestuous child*. Strong's #4464 BDB #561. Deut. 23:2

94.   **Verb1:** mâchâh (הָחָמ) [pronounced *maw-KHAWH*], which means *to wipe, to wipe out, to blot out, to obliterate, to exterminate to completely blot out, to completely obliterate, to completely remove something*. Some where, I have it means *to stroke, to rub, to erase,* and the implication is that something is being smoothed. This can be used in a positive or a negative way. God promised to wipe out every living thing in Gen. 7:4 (prior to the flood); see also Deut. 25:19 29:20 2Kings 21:13 Psalm 9:5. However, it can be used to wipe away sin, or to blot out transgressions, as in Psalm 51:1, 9 Isa. 43:25. Furthermore, it can be used to *wipe away* every tear (Isa. 25:8). Strong's #4229 BDB #562. Gen. 6:7 7:4, 23 Exodus 17:14 32:32, 33 Num. 5:23 Psalm 51:1, 9 Prov. 6:33

mâchâh (הָחָמ) [pronounced *maw-KHAWH*]	*to wipe, to wipe out, to blot out, to obliterate, to exterminate; to completely blot out, to completely obliterate, to completely remove something*	3rd person masculine singular, Qal imperfect	Strong's #4229 BDB #562
mâchâh (הָחָמ) [pronounced *maw-KHAWH*]	*wipe, wipe out, blot out, obliterate, exterminate; completely blot out, completely obliterate, completely remove [something]*	2nd person masculine singular, Qal imperative	Strong's #4229 BDB #562
mâchâh (הָחָמ) [pronounced *maw-KHAWH*]	*to be wiped out, to be blotted out, to be obliterated, to be exterminated; to be completely blotted out [obliterated]*	3rd person masculine singular, Niphal imperfect	Strong's #4229 BDB #562
mâchâh (הָחָמ) [pronounced *maw-KHAWH*]	*to [cause to] wipe out, to [cause to] blot out, to [cause to] obliterate, to [cause to] exterminate [completely blot out, completely obliterate, completely remove something]*	3rd person masculine singular, Hiphil imperfect	Strong's #4229 BDB #562

95.   **Verb2:** which means *to strike, to reach to*. Num. 34:11.* Strong's #4229 BDB #562.

96.   **Masculine_noun:** which means *stroke of a battering ram*. Ezek. 26:9.* Strong's #4239 BDB #562.

97.   **Masculine_noun:** which means *city*. Strong's #4231 BDB #562.

98. **Masculine_proper_noun:** Mᵉchûwyâʾêl (לְאָיוחְמ) [pronounced *mehkh-oo-yaw-AIL*], which means *struck down by God;* transliterated *Mehujael.* Strong's #4232 BDB #562. Gen. 4:18

Mᵉchûwyâʾêl (לְאָיוחְמ) [pronounced *mehkh-oo-yaw-AIL*]	*struck down by God;* transliterated *Mehujael*	masculine singular proper noun	Strong's #4232 BDB #562

There is a similar, alternate spelling of this name.

99. **Masculine_proper_noun:** Mâchôwl (לוחָמ) [pronounced *maw-KHOLE*], which means, *dancing;* transliterated *Mahol, Machol.* Strong's #4235 BDB #562. 1Kings 4:31*

Mâchôwl (לוחָמ) [pronounced *maw-KHOLE*]	*dancing;* transliterated *Mahol, Machol*	masculine singular proper noun	Strong's #4235 BDB #562

100. **Masculine_noun:** which means *fatling.* Psalm 56:18 Isa. 5:17. Strong's #4220 BDB #562.

101. **Masculine_noun:** môach (מֹ) [pronounced *MOH-ahkh*], which means *marrow.* This word is found only here, although there is a verbal cognate which helps to substantiate its meaning (that verbal cognate is only found in Isa. 25:6). Job 21:24.* Strong's #4221 BDB #562. Job 21:24

102. **Verb3:** which means *being full of marrow.* Isa. 25:6.* Pual only. Strong's #4229 BDB #562.

103. **Masculine_proper_noun:** which means *;* transliterated . Strong's #4240 BDB #563.

104. **Feminine_proper_noun:** which means *;* transliterated . Strong's #4244 BDB #563.

105. **Masculine_proper_noun:** which means *;* transliterated . Strong's #4248 BDB #563.

106. **Masculine_proper_noun:** Machᵉlîy (יִלְחַמ) [pronounced *mahkh-LEE*], which means *sick;* transliterated *Mahli, Machli.* Strong's #4249 BDB #563. Exodus 6:19

Machᵉlîy (יִלְחַמ) [pronounced *mahkh-LEE*]	*sick;* transliterated *Mahli, Machli*	masculine singular proper noun	Strong's #4249 BDB #563

107. **Adjective_gentis:** which means . Strong's #4250 BDB #563.

108. **Feminine_proper_noun:** Machălath (תַלֲחַמ) [pronounced *mahkh-al-AHTH*], which means *stringed instrument;* transliterated *Machalath, Mahalath.* Strong's #4258 BDB #563. Gen. 28:9

| Machălath (תְלַחַמ) [pronounced *mahkh-al-AHTH*] | *stringed instrument; transliterated Machalath, Mahalath* | feminine singular proper noun | Strong's #4258 BDB #563 |

109. **Masculine_proper_noun:** Mᵉchôlâthîy (יִתְלֹחְמ) [pronounced *mᵉkhoh-law-THEE*], which means *nothing* and is transliterated *Meholathite*. Strong's #4259 BDB #563. 1Sam. 18:19 2Sam. 21:8

| Mᵉchôlâthîy (יִתְלֹחְמ) [pronounced *mᵉkhoh-law-THEE*] | *transliterated Meholathite* | gentilic adjective; from a masculine singular proper noun; with the definite article | Strong's #4259 BDB #563 |

110. **Feminine_noun:** machămâʾôth (תֹאָמֲחַמ) [pronounced *mah-khuh-maw-OATH*], which means *curd-like, buttery; smooth; hypocritical*. Strong's #4260 BDB #563. Psalm 55:12*

| machămâʾôth (תֹאָמֲחַמ) [pronounced *mah-khuh-maw-OATH*] | *curd-like, buttery; smooth; hypocritical* | feminine plural construct | Strong's #4260 BDB #563 |

111. **Verb:** mâchats (ץַחָמ) [pronounced *MAW-khats*], which means *to severely wound, to mortally wound, to smite through, to pierce; to shatter, to smite, to agitate, to shake*. BDB gives the meanings *smite through, **wound severely,** shatter;* the KJV adds the renderings *smite, **pierce,** dipped*. Mâchats is only found 13 times in the Old Testament.   This word can function without an object (Deut. 32:39 Psalm 68:23) or with an object (Num. 24:17 Job 26:12 Psalm 18:38). I liked *crush* (Owens), but it does not work in Num. 24:8.   Strong's #4272   BDB #563. Deut. 33:11 Judges 5:26 2Sam. 22:39 Psalm 68:21 110:5

| mâchats (ץַחָמ) [pronounced *MAW-khats*] | *to severely wound, to mortally wound, to smite through, to pierce; to shatter, to smite, to agitate, to shake* | 3rd person masculine singular, Qal imperfect | Strong's #4272 BDB #563 |

112. **Masculine_noun:** which means *severe wound*. Strong's #4273 BDB #563.

113. **Verb:** mâchaq (קַחָמ) [pronounced *maw-KHAHK*], which means *to crush into pieces; to utterly destroy, to annihilate*. Strong's #4277 BDB #563. Judges 5:26*

| mâchaq (קַחָמ) [pronounced *maw-KHAHK*] | *to crush into pieces; to utterly destroy, to annihilate* | 3rd person feminine singular, Qal perfect | Strong's #4277 BDB #563 |

We only find this verb here and it has no cognates; the Arabic word thought to be equivalent means *to blot out*.

114. **Verb:** which means *to be in front of, to meet*. Strong's #none BDB #563.

115. **Adverb_of_time:**   mâchâr (רְחָמ) [pronounced *maw-KHAWR*], which means, literally, *tomorrow;* but figuratively can stand for *in time to come, in the future, later on, down the road* (chronologically speaking).   Strong's #4279   BDB #563. Gen. 30:33 Exodus 8:10, 23 9:5 10:4 13:14 16:23 17:9 19:10 32:5 Joshua 4:6, 21 22:24 1Sam. 9:16 11:9 19:11 20:5, 12 28:18 2Sam. 11:12 Prov. 3:28

mâchâr (רְחָמ) [pronounced *maw-KHAWR*]	literally, *tomorrow;* but figuratively it can mean *afterwards, in time to come, in the future, in a future time; later on, down the road* (chronologically speaking)	masculine singular noun; or, an adverb of time?	Strong's #4279 BDB #563

116. **Combination:** 1Sam. 9:16

bᵉ (ב) [pronounced *bᵉʰ*]	*in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within*	a preposition of proximity	Strong's #none BDB #88
ʿattâh (הָתַע) [pronounced *ģaht-TAWH*]	*now, at this time, already*	adverb of time	Strong's #6258 BDB #773
mâchâr (רְחָמ) [pronounced *maw-KHAWR*]	literally, *tomorrow;* but figuratively it can mean *afterwards, in time to come, in the future, in a future time; later on, down the road* (chronologically speaking)	adverb of time	Strong's #4279 BDB #563

Together, these 3 words mean *tomorrow, about this time*.

117. **Feminine_noun:** mâchŏrâth (תָרֱחָמ) [pronounced *moh-chŏ-RAWTH*], which means *the morrow* (the day following a past day), *the next day, the following day*. With the min, this is literally *from the next day;* and it means *on the morrow, on the following day*.   Strong's #4283   BDB #564.   Gen. 19:34   Exodus 9:6   18:13   32:6   Joshua **5:12**   Judges **6:38**   1Sam. 5:3, 4 **11:11** 18:10 20:27 30:17 31:8 2Sam. 11:12

min (ןִמ) [pronounced *mihn*]	*from, away from, out from, out of from, off, on account of*	preposition of separation	Strong's #4480 BDB #577

mâchŏrâth (תְּרֳחָם) [pronounced *maw-chuh-RAWTH*]	*the morrow* (the day following a past day), *tomorrow, the next day, the following day*	feminine singular noun/adverb	Strong's #4283 BDB #564
mâchŏrâthâm (םתָרֳחָמ) [pronounced *maw-chuh-raw-THAWM*]	*the morrow* (the day following a past day), *tomorrow, the next day, the following day*	feminine singular noun/adverb	Strong's #4283 BDB #564

With the min preposition, mâchŏrâth means *on the morrow, on the next day*.

An oddball thing here is that we have a *short Qâmats,* which looks exactly like a Qâmats to me. This letter is mentioned in Strong's and the "o" pronunciation is found in both Strong's and in The New Englishman's Concordance; however, this must be a rarity, as I don't find it in Mansoors's Hebrew nor is there a different, *short* Qâmats listed on the WordPerfect keyboard. As a result, the pronunciation which I have given this word does not match that found in Strong's (which offers up *mokh-or-aw-thawm'* instead).

118.   **Masculine_noun:** mᵉchîyr (רִיחְמ) [pronounced *mᵉ-KHEER*], which means *price, hire, reward, gain*. Strong's #4242 BDB #564. 2Sam. 24:24 Psalm 44:12

mᵉchîyr (רִיחְמ) [pronounced *mᵉ-KHEER*]	*price, hire, reward, gain*	masculine singular noun	Strong's #4242 BDB #564

119.   **Masculine_proper_noun:** which means *price, hire* and is transliterated *Macheir*. Strong's #4243 BDB #564.

120.   **Verb:** which means *to strike, to beat*. Strong's #none BDB #564.

121.   **Masculine_noun:** which means *wrought-metal rod*. Strong's #4300 BDB #564.

122.   **Masculine_noun:** mâţâr (רטָמ) [pronounced *maw-TAWR*], which means *rain*. Strong's #4306 BDB #564. Exodus 9:34   1Sam. 12:17   2Sam. 1:21   23:4   1Kings 8:35 Psalm 147:8

mâţâr (רטָמ) [pronounced *maw-TAWR*]	*rain*	masculine singular noun	Strong's #4306 BDB #564

123.   **Verb:** mâţar (רטַמ) [pronounced *maw-TAHR*], which means *to rain, to send rain, to pour down rain; to rain hail, to send hail*. Strong's #4305 BDB #565. Gen. 2:5 7:4 19:24 Exodus 9:18, 23 16:4 Job 20:23

mâţar (רטַמ) [pronounced *maw-TAHR*]	*to rain, to send rain, to pour down rain; to rain hail, to send hail*	3rd person masculine singular, Hiphil perfect	Strong's #4305 BDB #565

mâţar (רָטָמ) [pronounced *maw-TAHR*]	*causing rain to fall, sending [causing] rain, pouring down rain; raining hail, sending hail*	Hiphil participle	Strong's #4305 BDB #565
mâţar (רָטָמ) [pronounced *maw-TAHR*]	*to be rained on [upon], to be watered with rain*	3rd person masculine singular, Niphal imperfect	Strong's #4305 BDB #565

124. **Gentilic_adjective:** Maţᵉrîy (מַטְרִי) [pronounced *maht-REE*], which means *rain,* and is transliterated *Matri, Matrite.* Strong's #4309 BDB #565. 1Sam. 10:21

Maţᵉrîy (מַטְרִי) [pronounced *maht-REE*]	*rain,* and is transliterated *Matri, Matrite*	masculine gentilic adjective used as a proper noun	Strong's #4309 BDB #565

125. **Masculine_plural_noun:** mayim (מַיִם) [pronounced *MAH-yim*], which means *water.* It is always found in the plural. We find this word association with both the Euphrates (Isa. 8:7 Jer. 2:18), with the Nile (Ex. 2:10 4:9). It is used in association with springs, streams or seas (Deut. 8:7 10:7 Amos 5:8 9:6), of subterranean waters (Ex. 20:4 Deut. 4:18) and of flood waters (Gen. 7:7 8:3). Strong's #4325 BDB #565. The Doctrine of Fasting (Isa. 58:11) Gen. 1:2 16:7 Exodus 4:9 8:6 23:25 Deut. 8:7 Judges 1:15 4:19 5:4 1Sam. 7:5 9:11 25:11 26:11 30:11 2Sam. 5:20 12:27 Psalm 23:2 32:6 29:3 73:10 106:11 114:8

mayim (מַיִם) [pronounced *MAH-yim*]	*water, waters*	masculine plural noun with the definite article	Strong's #4325 BDB #565

126. **Proper_masculine_noun:** Mêyzâhâb (בָהָזיֵמ) [pronounced *may-zaw-HAWB*], which means, *water (s) of gold;* transliterated *Mezahab.* Strong's #4314 BDB #566. Gen. 36:39

Mêyzâhâb (בָהָזיֵמ) [pronounced *may-zaw-HAWB*]	*water (s) of gold;* transliterated *Mezahab*	proper singular masculine noun:	Strong's #4314 BDB #566

127. **Proper_noun/location:** which means *;* transliterated . Strong's #4313 BDB #566.

128. **Pronominal_interrogative:** mîy (מִי) [pronounced *mee*], which means *who.* Some think that this could be translated occasionally *how* or *in what way.* If so, this is the exception and not the rule. Strong's #4310 BDB #566. The Doctrine of Tongues (Isa. 28:9) Gen. 3:11 19:12 21:7 24:23, 47 27:18 32:17 33:5 43:22 48:7 49:9 Exodus 2:14 3:11 4:11 5:2 10:8 15:11 16:3 24:14 32:24 Deut. 3:24 4:7 5:26 20:5 21:1 38:25 Judges 1:1 9:28 18:3 21:5 Ruth 3:16 1Sam. 2:25 4:8 6:20 9:20 10:12 11:12 12:3 17:26 18:18 20:10 23:22 25:10 30:13 2Sam. 1:8 3:12 12:22 15:4 16:10, 19 18:12, 33 20:11 22:32 23:15 1Kings 1:20 3:9 Job 6:8

9:24 11:5 13:19 19:23 (21:15) 21:31 22:14 24:14 26:6 28:10 Psalm 15:1
34:12 55:6 59:7 64:5 73:25 106:1 Prov. 9:4 Eccles. 2:19

mîy (מִי) [pronounced *mee*]	*who, whom; whose, whomever; what;* occasionally rendered *how, in what way*	pronominal interrogative; the verb *to be* may be implied	Strong's #4310 BDB #566

Under some circumstances, the mîy pronominal interrogative can express a wish or a desire, as in Deut. 5:28 2Sam. 15:4 or 23:15.[241] So, it could be translated, *o that!*

129. **Combo:** Gen. 38:25

lâmed (ל) [pronounced *lᵉ*]	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510
mîy (מִי) [pronounced *mee*]	*who, whom; whose, whomever; what;* occasionally rendered *how, in what way*	pronominal interrogative; the verb *to be* may be implied	Strong's #4310 BDB #566

The two particles above may be rendered *whose.*

130. **Combo:** Exodus 32:33 2Sam. 20:11

mîy (מִי) [pronounced *mee*]	*who, whom; whose, whomever; what;* occasionally rendered *how, in what way*	pronominal interrogative; the verb *to be* may be implied	Strong's #4310 BDB #566
ʾăsher (רֶשֶׁא) [pronounced *uh-SHER*]	*that, which, when, who, whom; where*	relative pronoun; sometimes the verb *to be* is implied	Strong's #834 BDB #81

Mîy ʾăsher (רֶשֶׁא מִי) [pronounced *mee-uh-SHER*] together appear to mean *whoever, whomever.*

131. **Combo:** Deut. 3:24

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[241] *The Brown-Driver-Briggs Hebrew and English Lexicon;* Hendrickson Publishers; ©1996; p. 566.

ʾăsher (רֶשֶׁא) [pronounced *uh-SHER*]	*that, so that, in that; for that, since; which; when, at what time; who, whom; where, wherever; the fact that = how; because that, because; as, like as; yea, even, yea even; until that; then, so* [in an apodosis]	relative pronoun; sometimes the verb *to be* is implied	Strong's #834 BDB #81
mîy (ימִ) [pronounced *mee*]	*who, whom; whose, whomever; what;* occasionally rendered *how, in what way*	pronominal interrogative; the verb *to be* may be implied	Strong's #4310 BDB #566

Under some circumstances, the mîy pronominal interrogative can express a wish or a desire, as in 2Sam. 15:4 or 23:15.[242]

Together, these are translated *for what* in Deut. 3:24.

132. **Compound interrogative and personal pronoun:** interrogative particle mîy (ימִ) [pronounced *mee*], which means *who*. Strong's #4310 BDB #566. The 3rd person masculine singular, personal pronoun hûwʾ (אוה) [pronounced *hoo*], which means *he, it*. Strong's #1931 BDB #214. Literally, together, they mean *who he?* However, we may understand them to mean *who [is] he*. Job 17:3

133. **Compound words:** mîy (ימִ) [pronounced *mee*], which is generally translated *who* (Strong's #4310 BDB #566) plus nâthan (תַנ) [pronounced *naw-THAHN*], which means *give, place, put, set* (Strong's #5414 BDB #678). Literally, they would be translated *who will give?* Together, however, they express a wish (Ex. 16:3), e.g., *O that, would that some one would, would that there were*. This is found with nâthan (Strong's #5414 BDB #678) in Job 13:5; the various translators have rendered these two words: *oh that* (NASB, Owen, Rotherham, Young). It can also be used to express a wish (Ex. 16:3), e.g., *O that, would that some one would, would that there were*. Together these two words are a common phrase, which means, literally, *who will give?* BDB allows for it to be rendered *oh that there were*. Exodus 16:3 Judges 9:28 2Sam. 18:33 Job 13:5 14:13 19:23

mîy (ימִ) [pronounced *mee*]	*who, whom; whose, whomever; what;* occasionally rendered *how, in what way*	pronominal interrogative; the verb *to be* may be implied	Strong's #4310 BDB #566

Under some circumstances, the mîy pronominal interrogative can express a wish or a desire, as in 2Sam. 15:4 or 23:15.[243]

nâthan (וַתֶּן) [pronounced *naw-THAHN*]	*to give, to grant, to place, to put, to set; to make*	3rd person masculine singular, Qal imperfect	Strong's #5414 BDB #678

Literally, these words mean *who will give;* together, however, according to BDB,[244] they express a wish (Ex. 16:3) or desire, and should be translated, *O that, would that some one would, would that there were, would that, would it*.

134.   **Masculine_proper_noun:** Mîykâʾêl (מִיסָאֵל) [pronounced *mee-kaw-ALE*], which means *who is like God?* transliterated *Michael*.   Strong's #4317   BDB #568. 1Chron. **12:20**

Mîykâʾêl (מִיסָאֵל) [pronounced *mee-kaw-ALE*]	*who is like God?* transliterated *Michael*	masculine singular proper noun	Strong's #4317 BDB #568

135.   **Masculine_proper_noun:**   which means *Who is like Yah?;* transliterated . Strong's #4322 BDB #568.

136.   **Masculine_proper_noun:**   which means *; transliterated . Strong's #4321&4319? BDB #568.

137.   **Proper_noun:** mîykâyâh (מִיָּה) [pronounced *mee-kaw-YAW*], which means *;* transliterated *Micah*. Strong's #4320 BDB #567. Judges 17:1

138.   **Proper_noun:** mîykâh (מִיָּה) [pronounced *mee-KAW*]. Strong's #4318 BDB #567. Judges 17:1

139.   **Masculine_proper_noun:** Mîykâʾ (אְכִימ) [pronounced *mee-KAW*], which means *who is like Yah;* transliterated *Micha, Micah*. Strong's #4316 BDB #567. 2Sam. 9:12

Mîykâʾ (אְכִימ) [pronounced *mee-KAW*]	*who is like Yah;* transliterated *Micha, Micah*	masculine singular proper noun	Strong's #4316 BDB #567

140.   **Masculine_proper_noun:** Mîyshâʾêl (לְאֲשִׁימ) [pronounced *mee-shaw-ale*], which means *who is what God is?;* transliterated *Mishael*. Strong's #4332 BDB #567. Exodus 6:22

Mîyshâʾêl (לְאֲשִׁימ) [pronounced *mee-shaw-ale*]	*who is what God is?;* transliterated *Mishael*	masculine singular proper noun	Strong's #4332 BDB #567

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[243] *The Brown-Driver-Briggs Hebrew and English Lexicon;* Hendrickson Publishers; ©1996; p. 566.

[244] *The Brown-Driver-Briggs Hebrew and English Lexicon;* Hendrickson Publishers; ©1996; p. 566.

141.   **Proper_noun/location:** which means *;* transliterated . Strong's #4311 BDB #567.

142.   **Masculine_noun:** mîykâl (לְכִימ) [pronounced *me-KAWL*], which means, *brook, stream, streamlet; container*. Dubious. Strong's #4323 BDB #568. 2Sam. 17:20*

mîykâl (לְכִימ) [pronounced *me-KAWL*]	*brook, stream, streamlet; container;* meaning dubious, by BDB; word occurs only here	masculine singular noun	Strong's #4323 BDB #568

143.   **Feminine_proper_noun:** Mîykal (לְכִימ) [pronounced *mee-KAHL*], which means *brook* or *stream* and is transliterated *Michal.* Strong's #4324 BDB #568. 1Sam. 14:49 18:20 19:11 25:44 2Sam. 3:13 21:8

Mîykal (לְכִימ) [pronounced *mee-KAHL*]	possibly means *brook* or *stream* and is transliterated *Michal*	feminine proper noun	Strong's #4324 BDB #568

144.   **Masculine_proper_noun:** Strong's #4326 & 4509 BDB #568.

145.   **Masculine_noun:** mîyn (וְימ) [pronounced *meen*], which means, *kind, sort, species*. Strong's #4327 BDB #568. Gen. 1:11 6:20 7:14

mîyn (וְימ) [pronounced *meen*]	*kind, sort, species*	masculine singular noun	Strong's #4327 BDB #568
lâmed (ל) [pronounced *lᵉ*]	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510
mîyn (וְימ) [pronounced *meen*]	*kind, sort, species*	masculine singular noun with the 3ʳᵈ person masculine singular suffix	Strong's #4327 BDB #568

Together, these mean *according to its [own] kind, according to its species*.

146.   **Noun:** tᵉmûwnâh (הֲנוּמְת) [pronounced *tem-oo-NAW*], which means *a form, image; likeness, representation, similitude, semblance; something portioned out, an undefinable shape, a manifestation*. This word is found in Exodus 20:4 Num. 12:8 Deut. 4:12, 15–16, 23, 25 5:8 Job 4:16 Psalm 17:15* and it is used primarily of the manifestation of our Lord Jesus Christ. Strong's #8544 BDB #568. Exodus 20:4 Deut. 4:12, 15–17 5:8

tᵉmûwnâh (הֲנוּמְת) [pronounced *tem-oo-NAW*]	*a form, image; likeness, representation, similitude, semblance; something portioned out, an undefinable shape, a manifestation; statue, idol*	feminine singular noun	Strong's #8544 BDB #568

147.   **Verb:** *press, suck, squeeze*. Strong's # BDB #568.

148.   **Masculine_noun:** *squeezer, extortioner, oppressor*. Strong's #4160 BDB #568.

149.   **Masculine_noun:** *squeezing, pressing, wringing*. Strong's #4330 BDB #568.

150.   **Masculine_proper_noun:** Strong's #4331 BDB #568.

151.   **Masculine_proper_noun:** Strong's #4335 BDB #568.

152.   **Verb:** mâkak^e (רָלָמ:) [pronounced *maw-KAHK^e*], which means *to be low, to be humiliated*. Strong's #4355 BDB #568. Psalm 106:43

mâkak^e (רָלָמ:) [pronounced *maw-KAHK^e*]	*to melt away, to pine; therefore to decay, to be brought low, to be humiliated*	3rd person masculine plural, Qal imperfect	Strong's #4355 BDB #568
mâkak^e (רָלָמ:) [pronounced *maw-KAHK^e*]	*to decay*	3rd person masculine plural, Niphal imperfect	Strong's #4355 BDB #568

153.   **Masculine_proper_noun:** Strong's #4367 BDB #569.

154.   **Noun location:** Strong's #4368 BDB #569.

155.   **Verb:** mâkar (רַכָמ) [pronounced *maw-KAHR*], which means *to sell, to buy; to sell [betroth] [a daughter]; to sell [deliver over] [a people]*. Strong's #4376 BDB #569. Gen. 25:31, 33 31:15 37:26, 36 45:4 47:20, 22 Exodus 21:7, 16, 35 22:1 22:3 Deut. 21:14 Ruth 4:3 Judges 2:14 1Sam. 12:9 Psalm 44:12 105:17

mâkar (רַכָמ) [pronounced *maw-KAHR*]	*to sell, to sell [betroth] [a daughter]; to sell [deliver over] [a people]*	3rd person masculine singular, Qal imperfect	Strong's #4376 BDB #569
mâkar (רַכָמ) [pronounced *maw-KAHR*]	*to be sold; to sell oneself [as a slave]*	3rd person masculine singular, Niphal imperfect	Strong's #4376 BDB #569
mâkar (רַכָמ) [pronounced *maw-KAHR*]	*to be sold; to sell oneself [to give oneself up (to do evil)]*	3rd person masculine singular, Hithpael imperfect	Strong's #4376 BDB #569

156.   **Masculine_noun:** *merchandise, value*. Strong's #4377 BDB #569.

157.   **Masculine_proper_noun:** Mâkîyr (רִיכָמ) [pronounced *maw-KEER*], which means *sold; salesman;* transliterated *Machir*. Strong's #4353 BDB #569. Gen. 50:23 Deut. 3:15 Judges 5:14 2Sam. 9:4 17:26

Mâkîyr (רִיכָמ) [pronounced *maw-KEER*]	*sold; salesman;* transliterated *Machir;* used poetically of *Manasseh*	masculine singular, proper noun	Strong's #4353 BDB #569

158.   **Gentilic_adjective:** Strong's #4354 BDB #569.

159.   **Masculine_proper_noun:** Strong's #4381 BDB #569.

160.   **Masculine_noun:** *sale, ware*. Strong's #4465 BDB #569.

161.   **Feminine_noun:** *sale*. Strong's #4466 BDB #569.

162.   **Gentilic_adjective:** Mekêrâthîy (יְתָרֵכֶמ) [pronounced *mek-ay-raw-THEE*], which means *he of the dug-out, he of the digging tool;* referring to a man from Mecherah; transliterated *Mecherathite*. Strong's #4382 BDB #569. 1Chron. 11:36

Mekêrâthîy (יְתָרֵכֶמ) [pronounced *mek-ay-raw-THEE*]	*he of the dug-out, he of the digging tool;* referring to a man from Mecherah; transliterated *Mecherathite*	gentilic singular adjective with the definite article	Strong's #4382 BDB #569

163.   **Verb:** mâlê᾽ (אֶלָמ) [pronounced *maw-LAY*], which means *to fill, to make full, to be full*. It is the simple word for *fill;* as in the earth being *filled* with violence (Gen. 6:13) or *filled* with glory, mercy, goodness, knowledge (Psalm 33:5 119:64 Isa. 11:9) or to *fill* the earth with a population of something (Gen. 1:22, 28 2:1); *to fill* with anything(2Kings 4:6 2Chron. 7:1 Isa. 21:3), days or years have been *fulfilled, accomplished, filled* [with living] (Gen. 25:24 Lev. 25:30), or, *fulfilled*, in terms of *completing, finishing* with regards to time (Lev. 8:33 12:4 Esther 1:5 Jer. 25:12); it is used in *to fill the hand*, which means to give someone a full-time vocation in service to God (Ex. 32:29); *to fill* with the Spirit (Ex. 28:3 31:3). Throughout the 300 times it is found in the Bible, it has been variously translated as *set, filled, fulfilled, replenish, fully, accomplished, mounted, consecrated;* to be consistent, I would stay with **fill** or **fulfill.** I do not believe that it is used for a *fulfillment* of prophecy, however. It is used for the filling of the Spirit (Ex. 28:3), for the filling of the tabernacle with the glory of God (Ex. 40:34–35), to the filling with a liquid (Joshua 3:15) to the fulfillment of one's life (Gen. 29:21). This is followed by the preposition ᾽achar (אַחַר) [pronounced *ah-KHAHR*] and it means *after, behind*. Together, the words means to *completely follow after, to fully follow Y^ehowah, to completely and fully follow where one is being led*. In the construct, it means *a filling of, a fulfillment of*. The Niphal is the passive voice, meaning *filled, to be made full, to be filled up*. Strong's #4390 BDB #569. Gen. 1:22 6:11, 13 9:1 21:19 24:16 25:24 26:15 29:21, 27, 28 42:25 44:1 50:3 Exodus 2:16 **39:10** (see also Strong's #309–10) Exodus 1:7 7:25 8:21 10:6 14:9 23:26 28:3 29:9 31:3, 5 32:29 Num. 32:12 Deut. 1:36 (34:9) Joshua 3:15 14:8 Judges 6:38 17:5 1Sam. 16:1 18:26, 27 2Sam. 7:12 23:7 1Kings 1:14 2:27 7:14 8:10, 15 1Chron. 12:15 Job 3:15 15:32 16:10 20:11, 22 21:24 Psalm 10:7 110:6 Prov. 1:13 3:10 6:30 8:21 Eccles. 1:8

mâlê̓ (אֱלָמ) [pronounced *maw-LAY*]	*to fill, to make full; to be filled, to be full, to fulfill; to be accomplished, to be ended; to consecrate; to fill [the hand]*	3rd person masculine singular, Qal imperfect	Strong's #4390 BDB #569

Although I do not find this meaning among the BDB and Gesenius definitions, I like *to replenish* a lot in the context of Gen. 9:1.

mâlê̓ (אֱלָמ) [pronounced *maw-LAY*]	*fill, make full; be filled, be full, fulfill; be accomplished, be ended; consecrate; fill [the hand]*	2nd person masculine singular, Qal imperative	Strong's #4390 BDB #569
mâlê̓ (אֱלָמ) [pronounced *maw-LAY*]	*filled, making full; filled, being full, fulfilled; accomplished, ended; fullness, abundance*	Qal participle	Strong's #4390 BDB #569
mâlê̓ (אֱלָמ) [pronounced *maw-LAY*]	*to fill, to make full, to fill up, to fulfill; to overflow; to satisfy; to complete, to accomplish, to confirm*	3rd person masculine singular, Piel imperfect	Strong's #4390 BDB #569

In Exodus 31:5, this is variously translated *for setting, for finishing, to finish [or set] (them)*.

mâlê̓ (אֱלָמ) [pronounced *maw-LAY*]	*fill, make full, fill up, fulfill; satisfy; complete, accomplish, confirm*	2nd person masculine singular, Piel imperative	Strong's #4390 BDB #569
mâlê̓ (אֱלָמ) [pronounced *maw-LAY*]	*those filling, ones who make full, those who fill up, the ones fulfilling; those who make [something] to overflow*	masculine plural, Piel participle	Strong's #4390 BDB #569
mâlê̓ (אֱלָמ) [pronounced *maw-LAY*]	*to be filled, to be full, to be fulfilled; be armed, be satisfied; to be accomplished, be ended*	3rd person masculine singular, Niphal imperfect	Strong's #4390 BDB #569

mâlê' (אֶלְמָ) [pronounced *maw-LAY*]	*to be filled*	3rd person masculine singular, Pual imperfect	Strong's #4390 BDB #569
mâlê' (אֶלְמָ) [pronounced *maw-LAY*]	*to mass themselves against*	3rd person masculine singular, Hithpael imperfect	Strong's #4390 BDB #569

164. **Combo:** Deut. 1:36

mâlê' (אֶלְמָ) [pronounced *maw-LAY*]	*to fill, to make full, to fill up, to fulfill; to overflow*	3rd person masculine singular, Piel perfect	Strong's #4390 BDB #569
'achărêy (יֶרֲחַא) [pronounced *ah-kuh-RAY*]	*behind, after; following; after that, afterwards; hinder parts*	preposition; plural form	Strong's #310 BDB #29

Together, these words appear to mean *to fully follow after, to follow in complete obedience*.

165. **Adjective:** mâlê' (אֶלְמָ) [pronounced *maw-LAY*], which means *filled [with]; full, filling; fullness, that which is full; abundant; a multitude, a crowd*. Strong's #4392 BDB #570. Gen. 23:9 41:7 Deut. 34:9 2Sam. 23:11 1Chron. 11:13 Psalm 73:10 Eccles. 1:7

mâlê' (אֶלְמָ) [pronounced *maw-LAY*]	*filled [with]; full, filling; fullness, that which is full; abundant; a multitude, a crowd*	feminine singular, verbal adjective	Strong's #4392 BDB #570

166. **Masculine_noun:** mᵉlô' (אֶלְמָ) [pronounced *mᵉlow*], which means *fulness, that which fills, that which is full; multitude, crowd* [i.e., those which fill a city]. Also spelled mᵉlôw' (מְלֹוא) and mᵉlôw (מְלֹו). Strong's #4393 BDB #571. Gen. 48:19 Exodus 9:8 16:32 Psalm 24 96:11

mᵉlô' (אֶלְמָ) [pronounced *mᵉlow*]	*fulness, that which fills, that which is full; multitude, crowd* [i.e., those which fill a city]	masculine singular noun	Strong's #4393 BDB #571

Also spelled mᵉlôw' (אֹולְמָ) and mᵉlôw (וַלְמָ).

167. **Proper_noun/masculine:** Millôw' (אֹולִמ) [pronounced *mihl-LOW*], which means *rampart; mound;* transliterated *Millo*. Might not have placed it correctly. Strong's #4407 BDB #571. 2Sam. 5:9 1Kings 9:15

Millôwʾ (אוֹלְמ) [pronounced *mihl-LOW*]	*rampart; mound; transliterated Millo*	Proper masculine singular noun	Strong's #4407 BDB #571

168. **Feminine_noun:** melêʾâh (הָאֵלְמ) [pronounced *mel-ay-AW*], which means *abundance, fulness, abundance of crop, full produce*. Strong's #4395 BDB #571. Exodus 22:29 Deut. 22:9

melêʾâh (הָאֵלְמ) [pronounced *mel-ay-AW*]	*abundance, fulness, abundance of crop, full produce*	feminine singular noun	Strong's #4395 BDB #571

169. **Feminine_noun:** milluʾâh (הָאֵלְמ) [pronounced *mihl-loo-AW*], which means *setting of a jewel, filling, a place to be filled*. Strong's #4396 BDB #571. Exodus 28:17

milluʾâh (הָאֵלְמ) [pronounced *mihl-loo-AW*]	*setting of a jewel, filling, a place to be filled*	feminine singular construct	Strong's #4396 BDB #571

170. **Masculine_noun:** millûʿ (אֵלְמ) [pronounced *mil-LOO*], which means *setting [of stones]; stones inset, installation [of a priest]*. Strong's #4394 BDB #571. Exodus 25:7 29:22

milluʿ (אֵלְמ) [pronounced *mil-LOO*]	*setting [of stones]; stones inset, installation [of a priest]*	masculine singular noun	Strong's #4394 BDB #571
mîlluʾîym (םיאֵלְמ) [pronounced *mil-loo-EEM*]	*installation [of a priest]; ceremonial activities re: consecration of a priest*	masculine plural noun	Strong's #4394 BDB #571

171. **Feminine_noun:** which means *setting, border, rim*. Dubious. Strong's #4402 BDB #571.

172. **Verb1:** mâlach (חַלָמ) [pronounced *maw-LAKH*], which means *to tear away, to dissipate*. Strong's #4414 BDB #571.

mâlach (חַלָמ) [pronounced *maw-LAKH*]	*to tear away, to dissipate*	3rd person masculine singular, Niphal imperfect	Strong's #4414 BDB #572

173. **Masculine_noun1:** which means *rag*. Strong's #4418 BDB #571.

174. **Verb2:** which means *not certain*. Strong's #none BDB #571.

175. **Masculine_noun2:** melach (חַלָמ) [pronounced *MEH-lahkh*], which means *salt*. Identical to the Aramaic. Strong's #4417 BDB #571. Gen. 14:3 19:26 Deut. 3:17 2Sam. 8:13

melach (מֶלַח) [pronounced *MEH-lakh*]	*salt*	masculine singular noun	Strong's #4417 BDB #571

176. **Plural noun:** millûʾ (מִלֻּא) [pronounced *mil-LOO*] is only found in a few passages, is only found in the plural and it has some very telling cognates. *The setting of a jewel* is the same word with an *ah* ending (Ex. 28:17, 20 39:12). It is also closely related to the verb for *fill* and the noun for *fullness* or *that which fills*. With this knowledge alone, I would be tempted to render this the *fulfillment-setting [of the office of priesthood]*. We first find this word in Exodus 25:7 for stones of the *settings* of the ephod (see also Exodus 35:9, 27 1Chron. 29:2). Then this word is found used in precisely the way as it is here in Exodus 29:22, 26, 27, 31, 34 Lev. 7:37 8:28, 29, 31, 33. I am a little confused; millû is found listed with the several groups of offerings in Lev. 7:37, although it is not alluded to elsewhere prior to Lev. 7. However, most of Lev. 8 speaks of this ceremony. A reaonsable one-word translation would be *installation(s), installment(s)*, as we are speaking of the installment of Aaron and his sons into the priesthood. Strong's #4394 BDB #571. Lev. 8:22

177. **Verb3:** mâlach (חָלַם) [pronounced *maw-LAKH*], which means *to salt (internally or externally), to season*. Strong's #4414 BDB #572. Exodus 30:35

mâlach (חָלַם) [pronounced *maw-LAKH*]	*to salt (internally or externally), to season*	3rd person masculine singular, Qal imperfect	Strong's #4414 BDB #572
mâlach (חָלַם) [pronounced *maw-LAKH*]	*to be salted (internally or externally), to be seasoned*	3rd person masculine singular, Pual imperfect	Strong's #4414 BDB #572
mâlach (חָלַם) [pronounced *maw-LAKH*]	*seasoned with salt, mixed with salt*	Pual participle	Strong's #4414 BDB #572
mâlach (חָלַם) [pronounced *maw-LAKH*]	*to be rubbed with salt, to be washed with salt*	3rd person masculine singular, Hophal imperfect	Strong's #4414 BDB #572

178. **Feminine_noun:** which means *saltiness, barrenness*. Strong's #4420 BDB #572.

179. **Masculine_noun:** which means *mallow*. A plant which grows in the marsh. Strong's #4408 BDB #572.

180. **Masculine_noun:** which means *mariner*. Strong's #4419 BDB #572.

181. **Verb:** mâlaṭ (טַלָם) [pronounced *maw-LAHT*], which means *to slip away, to slip through, to slip past, to escape*. This messenger was all out of breath and the passive seems to imply that he was allowed to escape. Although the messenger may not have thought of it in that way, Satan saw to it that this information got to

Job immediately. He savored the look on Job's face when he found out. This verb is not found in Scripture in the Qal. Strong's #4422 BDB #572. Gen. 19:17, 19 Judges 3:26, 29 1Sam. 19:10, 11 20:29 22:1 23:13 27:1 30:17 2Sam. 1:3 4:6 19:5, 9 1Kings 1:12 Job 1:15 19:20 20:20 Psalm 33:17 41:1 89:48

mâlaţ (מָלַט) [pronounced *maw-LAHT*]	*to slip away, to slip through, to slip past, to escape*	3rd person masculine singular, Qal imperfect	Strong's #4422 BDB #572
mâlaţ (מָלַט) [pronounced *maw-LAHT*]	*to cause to escape, to deliver [from danger], to save; to lay eggs* [the eggs slip out]	3rd person masculine singular, Piel imperfect	Strong's #4422 BDB #572
mâlaţ (מָלַט) [pronounced *maw-LAHT*]	*cause to escape, deliver [from danger], save; to lay eggs* [the eggs slip out]	2nd person masculine singular, Piel imperative	Strong's #4422 BDB #572
mâlaţ (מָלַט) [pronounced *maw-LAHT*]	*the ones delivering [from danger], those saving*	masculine plural, Piel participle with the definite article	Strong's #4422 BDB #572
mâlaţ (מָלַט) [pronounced *maw-LAHT*]	*to be delivered; to deliver oneself, to escape, to slip away, to slip through [or past]; to go away in haste*	3rd person masculine singular, [often a reflexive meaning in the] Niphal imperfect	Strong's #4422 BDB #572
mâlaţ (מָלַט) [pronounced *maw-LAHT*]	*flee, escape; deliver yourself; go away in haste*	2nd person masculine singular, [often a reflexive meaning in the] Niphal imperative	Strong's #4422 BDB #572
mâlaţ (מָלַט) [pronounced *maw-LAHT*]	*to be delivered; to deliver oneself, to escape; to go away in haste*	3rd person masculine singular, Hithpael imperfect	Strong's #4422 BDB #572

BDB offers the meanings *to slip forth, to escape*.

182.   **Masculine_noun:** which means *mortar, cement*. Strong's #4423 BDB #572.

183.   **Verb:** which means *to possess, to own exclusively*. Strong's #none BDB #572.

184.   **Masculine_noun:** melek^e^ (מֶלֶךְ) [pronounced *MEH-lek*], which means *king, prince*. This is the ultimate ruler of the land, or one in line for that position. Strong's #4428 BDB #572. [Compare Strong's #8269 BDB #978 and Strong's #8269 **BDB #710**]. Gen. 14:1, 5, 9 17:6 20:2 26:1 35:11 36:31 39:20 40:1 41:46 49:20

Exodus 1:8 2:23 3:18 5:4 6:11 14:5 Deut. 1:4 3:1, 8 4:46, 47 17:14
Joshua 11:12 Judges 1:7 5:3 9:6 1Sam. 2:10 8:5, 8 10:(1), 19 12:1, 17 14:47
15:1, 8, 11 16:1 17:25 18:6 19:4 20:5 21:2 22:3 23:20 24:8 25:36 26:14 27:2
28:13 29:3 2Sam. 2:4 12:7, 30 13:4 14:1 15:2 16:2 17:2 18:2 19:1 20:2 21:2
22:51 24:2 1Kings 1:1 2:17 3:1, 13 4:1 5:1 6:2 7:13 8:1 9:1 1Chron. 16:21
Job 3:14 18:14 Psalm 2:2 10:16 29:10 44:4 61:6 63:11 99:4 110:5 148:10
Prov. 1:1 8:15 Eccles. 1:1 2:8, 12

melek^e (לֶמֶךְ) [pronounced *MEH-lek*]	*king, ruler, prince; royal, royalty*	masculine singular noun with the definite article	Strong's #4428 BDB #572

185. **Feminine_noun:** which means *queen*. Strong's #4436 BDB #573.

186. **Feminine_noun:** which means *queen*. Strong's #4446 BDB #573.

187. **Verb2:** mâlak^e (לָמַךְ) [pronounced *maw-LAHK^e*], which means *to reign, to become king or queen*. In the Hiphil, it means *to cause to become king (or queen), to cause to rule over*. Strong's #4427 BDB #573. (Synonym = Strong's **#4910** BDB #605) Gen. 36:31 37:8 Exodus 15:18 Deut. 2:24 Joshua 13:12 Judges 4:2 9:6 1Sam. 8:7, 8, 22 11:12, 15 12:1, 12 13:1 16:1 23:17 24:21 2Sam. 2:9, 10 15:10 16:8 1Kings 1:5, 43 2:11 3:7 6:1 1Chron. 11:10 12:31 Psalm 96:10 99:1 Prov. 8:15

mâlak^e (לָמַךְ) [pronounced *maw-LAHK^e*]	*to reign, to become king or queen*	3rd person masculine singular; Qal imperfect	Strong's #4427 BDB #573
mâlak^e (לָמַךְ) [pronounced *maw-LAHK^e*]	*to make king, to cause to reign, to cause to rule over*	3rd person masculine singular, Hiphil perfect	Strong's #4427 BDB #573

188. **Masculine_proper_noun:** Strong's #574 BDB #4429.

189. **Masculine_proper_noun:** which is transliterated *Molech*. Strong's #4432 BDB #574.

190. **Feminine_proper_noun:** which means . Strong's #4447 BDB #574.

191. **Feminine_proper_noun:** Mil^ekâh (הָכְּלִמ) [pronounced *mihl-KAW*], which means *queen;* and is transliterated *Milcah*. Strong's #4435 BDB #574. Gen. 10:29 22:20 24:15

Mil^ekâh (הָכְּלִמ) [pronounced *mihl-KAW*]	*queen;* and is transliterated *Milcah*	feminine singular proper noun	Strong's #4435 BDB #574

192. **Feminine_noun:** m^elûwkâh (הָכוּלְמ) [pronounced *m^eloo-KAW*], which means *kingdom, kingship, kingly office, monarchy, royalty*. Strong's #4410 BDB #574. 1Sam. 10:16, 25 11:14 14:47 18:8 2Sam. 12:26 16:8 1Kings 1:46 1Chron. 10:14

| mᵉlûwkâh (הַכּולְמ) [pronounced *mᵉloo-KAW*] | *kingdom, kingship, kingly office, royal; monarchy, royalty* | feminine singular noun with the definite article | Strong's #4410 BDB #574 |

193. **Feminine_noun:** malᵉkûwth (תוכְלמ) [pronounced *mahl-KOOTH*], which means *royalty, royal power, reign, kingdom.* Strong's #4438 BDB #574. 1Sam. 20:31 1Kings 2:12 1Chron. 17:11 Psalm 103:19

| malᵉkûwth (תוכְלמ) [pronounced *mahl-KOOTH*] | *royalty, royal power, reign, kingdom* | feminine singular noun | Strong's #4438 BDB #574 |

194. **Feminine_noun:** mamᵉlâkâh (הָכָלְממ) [pronounced *mahmᵉ-law-kaw*], which means *kingdom, sovereignty, dominion, reign;* it is used to refer to both the royal dignity and to the country of a king. We may render it *king,* particularly with the masculine plural participle which follows. Both this word and that verb are preceded by definite articles, which indicates that we are speaking of the same thing. This would indicate that mamᵉlâkâh should be rendered *king* in this context. Strong's #4467 BDB #575. 10:10 Gen. 20:9 Exodus 19:6 Deut. 3:4, 21 17:18 Joshua 10:2 1Sam. 10:18 13:13 15:28 24:20 27:5 28:17 2Sam. 3:10 5:12 7:13 1Kings 2:46 4:21 9:5 1Chron. 16:20 Psalm 46:6

| mamᵉlâkâh (הָכָלְממ) [pronounced *mahmᵉ-law-kaw*] | *kingdom, national government; sovereignty, dominion, reign, dynasty;* used to refer to both the royal dignity and to the country of a king | feminine singular noun with 2ⁿᵈ person masculine singular suffix | Strong's #4467 BDB #575 |

195. **Feminine_noun:** mamᵉlâkûwth (תוכָלְממ) [pronounced *mahmᵉ-law-KOOTH*], which means *kingdom, dominion.* Strong's #4468 BDB #575. 1Sam. 15:28 2Sam. 16:3

| mamᵉlâkûwth (תוכָלְממ) [pronounced *mahmᵉ-law-KOOTH*], | *kingdom, dominion* | feminine singular construct | Strong's #4468 BDB #575 |

196. **Masculine_proper_noun:** Malᵉkîyʾêl (לֵאיכְלמ) [pronounced *mahl-kee-ALE*], which means *king of [appointed by] God, my king is God;* transliterated *Malchiel, Malkiel. son of Berith.* Strong's #4439 BDB #575. Gen. 46:17

| Malᵉkîyʾêl (לֵאיכְלמ) [pronounced *mahl-kee-ALE*] | *king of [appointed by] God, my king is God;* transliterated *Malchiel, Malkiel* | masculine singular proper noun | Strong's #4439 BDB #575 |

197.   **Gentilic_adjective:** Strong's #4440 BDB #575.

198.   **Masculine_proper_noun:** which means *my king is Yah* and is transliterated .
Strong's #4441 BDB #575.

199.   **Masculine_proper_noun:** Malᵉkîy Tsedeq (קָדֶצ־יִכְלַמ) [pronounced *mahlᵉ-KEE TSEH-dek*], which means *my king is Tsedek (righteous, righteousness), king of Tsedek* and is transliterated *Melchizedek*.   Gen. 14:18   Psalm 110:4.*
Strong's #4442 BDB #575. **The Doctrine of Melchizedek Psalm 110:4**

Malᵉkîy Tsedeq (קָדֶצ־יִכְלַמ) [pronounced *mahlᵉ-KEE-TSEH-dek*]	*my king is Tsedek (righteous, righteousness), king of Tsedek* and is transliterated *Melchizedek*	masculine proper noun	Strong's #4442 BDB #575
BDB: *[The] king of Salem and priest of the Most High God to whom Abram paid tithe after the battle he fought to free Lot; 'the order of Melchizedek' the order of the priesthood to which Christ belongs.*[245]			
The first word is *king* with the 1st person singular suffix (Strong's #4428 BDB #572). The latter word is possibly derived from an Arabic verb which means *to speak the truth*. It could also come from an Arabic noun that means *hard, even, straight, perfect*. Various authors give this the meaning *innocent; loyalty; authorized; just, righteousness*. This is the Hebrew word for *righteousness, rightness*. (Strong's #6664 BDB #841). This gives us more of a title than a name: *My King [is] Righteous*. However, there are others (e.g., Gesenius), who render this *King of Righteousness* or *King of Salem (Jerusalem)*.			

200.   **Masculine_proper_noun:** which means *my king is high, my king is Yahweh* and is transliterated . Strong's #4443 BDB #575.

201.   **Masculine_proper_noun:** malᵉkîyshûwaʿ (מַלְכִּישׁוּעַ) [pronounced *mahlᵉ-kee-SHOO-ahǵ*], which means *my king is opulence* and is transliterated *Malchishua*.
Strong's #4444 BDB #575. 1Sam. 14:49 31:2

malᵉkîyshûwaʿ (מַלְכִּישׁוּעַ) [pronounced *mahlᵉ-kee-SHOO-ahǵ*]	*my king is opulence* and is transliterated *Malchishua*	masculine proper noun	Strong's #4444 BDB #575

202.   **Masculine_proper_noun:**   Milᵉkôwm (מֹלכֻּמ) [pronounced *mihl-KOHM*], which means *king; great king;* and is transliterated Milcom. He is god of the Ammonites.   See also 1Kings 11:5, 33 2Kings 23:13 (where the word is *Milcom*) and 1Chron. 8:9 Zep. 1:5, where the word is Malcham.   Strong's #4445 BDB #575. (2Sam. 12:30)

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[245] *The Brown-Driver-Briggs Hebrew and English Lexicon;* courtesy of e-sword; Strong's #4442.

Milᵉkôwm (מוֹכְלַמ) [pronounced *mihl-KOHM*]	*king, great king, ruler, prince;* transliterated *Milcom*	masculine singular proper noun	Strong's #4445 BDB #575
The alternate spelling is Malᵉkâm (מָכְלַמ) [pronounced *mahl-KAWM*].			

203. **Masculine_proper_noun:** which means *;* transliterated . Strong's #3230 BDB #576.

204. **Masculine_proper_noun:** which means *;* transliterated . Strong's #4409 BDB #576.

205. **Verb2:** which means *to counsel, to advise*. This may have already been covered? Strong's #4427 BDB #576.

206. **Verb:** mâlal (לַלָמ) [pronounced *maw-LAHL*], which means *to utter, to speak*. appears to be three different words in the Hebrew. This verb is used five times to mean *utter, speak* (Gen. 21:7 Job 8:2 33:3 Psalm 106:2 Prov. 6:13*). BDB allows for the passage in Prov. 6:13 to mean *scrape, rub*. Strong's #4448 BDB #576. Job 8:2. BDB gives a third meaning *languish, wither, fade;* but *cut off, cut back* seem to be better renderings (Gen. 17:11 Job 14:2 18:16 24:24 Prov. 37:2*). BDB lists the latter spelling as the same; the New Englishman's Concordance and Strong spell it as nâmal (נַמל) [pronounced *naw-MAHL*]. Strong's #5243 BDB #576. Gen. 21:7 Job 14:2 Psalm 90:6 106:2 Prov. 6:13

mâlal (לַלָמ) [pronounced *maw-LAHL*]	*to speak; to scrape, to rub; to languish, to wither, to fade; to cut off [back]*	3ʳᵈ person masculine singular, Qal imperfect	Strong's #4448 BDB #576
mâlal (לַלָמ) [pronounced *maw-LAHL*]	*speaking; rubbing, scraping; languishing, withering, fading; cutting off [back]*	Qal active participle	Strong's #4448 BDB #576
mâlal (לַלָמ) [pronounced *maw-LAHL*]	*to utter, to speak, to express*	3ʳᵈ person masculine singular, Piel imperfect	Strong's #4448 BDB #576

Mâlal has two, and possibly three, very different meanings; it means *to utter, to speak* (Gen. 21:7 Job 8:2 33:3 Psalm 106:2 Prov. 6:13); *to scrape, to rub* (as per BDB in Prov. 6:13); a third meaning seems to be *to languish, to wither, to fade* (as per BDB), but I believe that *to cut off, to cut back* seem to be better renderings (see Gen. 17:11 Job 14:2 18:16 24:24 Prov. 37:2). Although BDB lists these as the same word, Strong and the New Englishman's concordance spell the latter word nâmal and its Strong's number is #5243.

207. **Feminine_noun:** millâh (הָלְמ) [pronounced *mil-LAW*] which means, *word, speech, utterance, that which was said*. It is in the plural here, meaning that *speeches,*

sayings or *words* would be good one word renderings. This word is most frequently found in poetry, and it can figuratively mean *the object of discourse,* (particularly when used in derision). Strong's #4405 BDB #576. [This is the substantive cognate of Strong's #5243 BDB #576 above] 2Sam. 23:2 Job 6:26 8:10 15:3, 13 16:4 19:2

millâh (הָלְמ) [pronounced *mil-LAW*	*word, speech, utterance, that which was said*	feminine singular noun	Strong's #4405 BDB #576

208. **Masculine_proper_noun:** which means *;* transliterated *.*   Strong's #4413 BDB #576.

209. **Masculine_proper_noun:** which means *;* transliterated *.*   Strong's #4450 BDB #576.

210. **Verb2:** mâlal (לְלָמ) [pronounced *maw-LAHL*], which means *to rub, to scrape*. Not completely examined yet. Strong's #4448 BDB #576.

mâlal (לְלָמ) [pronounced *maw-LAHL*]	*to rub, to scrape*	3rd person masculine singular, Piel imperfect	Strong's #4448 BDB #576

211. **Feminine_noun:** which means *ear of wheat*. Strong's #4425 BDB #576.

212. **Verb3:** mâlal (לְלַמ) [pronounced *maw-LAHL*], which means *to languish, to whither*. I don't know why the Strong's number is different. Not completely examined. Strong's #5243 BDB #576.

mâlal (לְלָמ) [pronounced *maw-LAHL*]	*to languish, to whither*	3rd person masculine singular, Piel imperfect	Strong's #5243 BDB #576

213. **Verb4:** mâlal (לֹמ) [pronounced *maw-LAHL*], which means *to circumcise*. I don't know why the Strong's number is different. Not completely examined. Strong's #5243 BDB #576.

mâlal (לֹמ) [pronounced *maw-LAHL*]	*to circumcise*	3rd person masculine singular, Piel imperfect	Strong's #5243 BDB #576

214. **Verb:** which means *to be smooth, to be slippery*. Strong's #4452 BDB #576.

215. **Masculine_noun:** which means *guardian*. Strong's #4453 BDB #576.

216. **Verb:** which means *to nip, to nip off*. Strong's #4454 BDB #577.

217. **Masculine_proper_noun:** which means *;* transliterated *.*   Strong's #4462 BDB #577.

218. **Proper_noun/location:** Mamᵉrê' (אֵרְמַמ) [pronounced *mahm-RAY*], which means *strength; fatness;* transliterated *Mamre*. Strong's #4471 BDB #577. Gen. 13:18 14:13 18:1 23:17 25:9 35:27 49:30 50:13

Mamᵉrê' (מַמְרֵא) [pronounced *mahm-RAY*]	*strength; fatness;* transliterated *Mamre*	proper singular noun/location	Strong's #4471 BDB #577

219. **Masculine_noun:** mân (מָן) [pronounced *mawn*], which means *a whatness, what is it;* sometimes transliterated, *manna*. Strong's #4478 BDB #577. The Doctrine of Manna Exodus 16:15, 31

mân (מָן) [pronounced *mawn*]	*what whatness, what is it;* sometimes transliterated, *manna*	masculine singular noun; called an interrogative by Owens	Strong's #4478 BDB #577

220. **Masculine_noun:** mên (מֵן) [pronounced *main*], which means *string [of a harp]*. This is a homonym (same Strong's #). Strong's #4482 BDB #577. Psalm 150:4

minnîym (מִנִּים) [pronounced *mihn-NEEM*]	*strings [of a harp]*	masculine plural noun	Strong's #4482 BDB #577

This is a homonym, which is mên (מֵן) [pronounced *mayn*] (this is the masculine singular form; our noun is found in the masculine plural); and the other meaning is *part, a portion of*. Strong's #4482 BDB #585.

221. **Preposition:** min (מִ) [pronounced *min*], a preposition which denotes separation (*away from, out from, out of from*). Min also means *off, away from;* however, it can also be rendered *on account of, since, above, than, so that not*. In this context, it is used in its *comparative* sense: *above, beyond, more than*. Min is generally a preposition of separation; however, here (Deut. 30:10), it represents origin and can be rendered *from, out of*. We have the simple min preposition (*out of, away from, from*) combined with the verb *to rise* (again) in Deut. 33:11. BDB claims that min is used here as a conjunction,[246] poetically standing in for the word *lest*. Rotherham and Young apparently agree with their renderings (Rotherham: ...that they rise not again; Young: ....that they rise not!). In the primary meanings in BDB, *so that not* is given for min; however, that would appear to work only prior to a verb (as it is here). In fact, throughout the entire Old Testament, this is the only place where min precedes a finite verb (usually, it precedes an infinitive). In Job 6:2, the min preposition precedes *sand of seas;* this generally means *out of, out from;* here it means *more than*. The min preposition, which means *from, out of;* and, by application, it can refer to the material *out of* which something is made. It can refer to a separation of time and mean *after*. *Days* is preceded by the min preposition, which generally means *from, out from;* however, with a time period, it can mean *after*. This phrase is given a variety of translations: *And it cometh to pass, after a*

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[246] *The New Brown-Driver-Briggs-Gesenius Hebrew-English Lexicon;* Hendrickson, ©1979, p. 583.

time (Young); *And it came about after awhile* (NASB); *And so it came to pass, after a time* (Rotherham); and *Sometime later* (NIV). It has a rare use (according to BDB) which amounts to a *causal* force; in other words, it may be rendered *on account of, through, because*. Although the min preposition wears many hats, I don't know that I agree with BDB here, if only because of its rarity. What I think is possible is that this preposition, which is found in the Hebrew as מ is possibly כִּי, which does mean *for, because*. You can see how a slip of the *pen* could make kîy look like min. Min + the infinitive has several meanings: ❶ *because, because that, on account of;* ❷ *from that, after that;* ❸ *so that not, lest,* which are the most common uses of min with an infinitive. **Unusual uses:** seems like it should mean *on* rather than *from* in 2Sam. 4:8. Strong's #4480 BDB #577. Gen. 2:2 3:1 6:2 7:2 8:2 9:5 10:5, 11 11:2 12:1 13:1 14:15 15:4 16:2 17:6 19:4 20:1 21:15 22:4 24:3 26:1 27:1 28:1 29:2 30:2 33:10 34:7 36:1 37:3 39:1 40:14 41:40 42:2 43:2, 9 44:7 46:3 47:1 48:7, 13 49:9 Exodus 1:9 2:1 3:2 5:4 6:1 7:2 8:8 9:4 10:5 11:1 12:4 13:3 14:5 15:22 16:1, 4, 27 17:1 18:1 19:1 20:2 22:2 23:5 24:1 26:4 27:2 29:11 30:2 31:14 32:1 Num. 5:3 Deut. 1:2 2:4 4:2 5:4 9:3 16:1 20:1 21:9 26:14 30:5, 10 31:26 33:11 34:1 Joshua 10:2 Judges 1:11 2:1, 15, 19 7:2 11:4, 36 14:18 Ruth 1:12 3:10 1Sam. 1:1, 8 2:2, 8, 23, 29, 31 7:8 9:2 12:23 13:2 14:4 15:2 16:1 17:3 18:5 20:1 21:4 22:1 23:13, 29 (24:1) 24:6, 8 25:17 26:11 27:1 28:3, 17 2Sam. 1:1 **3:11 6:21** 12:3 16:1 18:3 19:7 20:2 21:2 22:1 23:4 24:2 1Kings 2:32 3:8 6:1 7:47 8:1 1Chron. 5:18 6:31 8:8 12:2 16:2 Job 1:1 3:19 4:17 6:2 10:14, 18 11:8, 17, 20 12:3 13:13 14:4 19:25 20:4 Psalm 2:3 7:1 8:5 33:8 34:4 44:16 52:3 54:7 56:13 59:1 62:1 63:3 64:1 103:4 106:10 110:2 118:5 142:4 Prov. 1:15 2:6 3:7 4:5 5:3, 18 6:5 7:4 8:6, 23 10:2 Eccles. 2:6

min (מִן) [pronounced *min*]	*from, off, out from, of, out of, away from; some of; on account of, since, than, more than*	preposition of separation	Strong's #4480 BDB #577

In some instances, this preposition can mean, *[some] from, [a portion] out of*.

The entire list of BDB meanings for min (מִן) [pronounced *mihn*] are: *1) from, out of, on account of, off, on the side of, since, above, than, so that not, more than (preposition); 1a) from (expressing separation), off, on the side of; 1b) out of; 1b1) (with verbs of proceeding, removing, expelling); 1b2) (of material from which something is made); 1b3) (of source or origin); 1c) out of, some of, from (partitively); 1d) from, since, after (of time); 1e) than, more than (in comparison); 1f) from...even to, both...and, either...or; 1g) than, more than, too much for (in comparisons); 1h) from, on account of, through, because (with infinitive); 2) that (conjunction)*.

min (מִן) [pronounced *mihn*]	*from, off, away from, out from, out of, from off; on account of, since, above, than, so that not, beyond, more than, greater than*	preposition of separation	Strong's #4480 BDB #577
minnîy (מִנִּי) [pronounced *mihn-NEE*]	*from, off, away from, out from, out of, from off; on account of, since, above, than, so that not, beyond, more than, greater than*	preposition of separation	Strong's #4480 BDB #577

222. **Compound_preposition:** min + lâmed; I don't recall seeing these used together, so I will give you what others have done with them in Judges 8:13: *by* (Owen, NASB, which clarifies in a footnote, *lit., from*), *at* (Young), *from* (Rotherham). Judges 8:13 1Kings 8:65

min (מִן) [pronounced *mihn*]	*from, off, out from, out of, away from, on account of, since, than, more than*	preposition of separation	Strong's #4480 BDB #577
lâmed (ל) [pronounced *lᵉ*]	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510

I cannot find the min preposition followed by the lâmed prefixed preposition listed together in either BDB or Gesenius (and the two together sound almost contradictory). Therefore, the best I can do is give you how these are rendered here by other translators: *by* (Owen, NASB, which clarifies in a footnote, *lit., from*), *at* (Young), *from* (Rotherham).

223. **Compound_preposition:** min + min 1Sam. 14:4

min...min... (מִן) [pronounced *mihn*]	*on this side, on that side; on one side, on the other side*	preposition of separation	Strong's #4480 BDB #577

224. **Combo:** Gen. 15:18 46:34 Exodus 9:25 18:13 22:4 23:31 27:21 28:42 2Sam. 21:10 1Kings 6:15 Job 2:7

min (מִן) [pronounced *mihn*]	*from, off, away from, out from, out of, on account of, since, above, than, so that not, beyond, more than, greater than*	preposition of separation	Strong's #4480 BDB #577
a noun goes here			

ʿad (דעַ) [pronounced *ğahd*]	*as far as, even to, up to, until*	preposition	Strong's #5704 BDB #723

Together, min...ʿad (דעַ ... ןמ) mean *from...to* or *both...and;* as in *from soup to nuts* or *both young and old*.

225. **Prepositions used together:** min (ןמ) [pronounced *min*], a preposition which denotes separation (*away from, out from, out of from*) (Strong's #4480 BDB #577); the wâw conjunction and the preposition ʿad (דעַ) [pronounced *ğahd*], which means *as far as, even to, up to, until, while*. (Strong's #5704 BDB #723). Together, these prepositions give us the extent of a thing, or the range of a thing. Our understanding of these together would be *from...to* or *both...and;* as in *from soup to nuts* or *both young and old*. Gen. 6:7 7:23 13:3 14:23 19:4, 11 31:24 Joshua 6:21 Judges 15:5 1Sam. 5:9 6:18 7:14 8:8 22:19 30:2, 17 2Sam. 17:11 20:2 24:2 1Kings 7:7 1Chron. 13:5 16:3 Job

min (ןמ) [pronounced *mihn*]	*from, off, away from, out from, out of, on account of, since, above, than, so that not, beyond, more than, greater than*	preposition of separation	Strong's #4480 BDB #577
a noun goes here			
wᵉ (or vᵉ) (וּ or וְ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	wâw conjunction	No Strong's # BDB #253
ʿad (דעַ) [pronounced *ğahd*]	*as far as, even to, up to, until*	preposition	Strong's #5704 BDB #723

Together, min...wa ʿad (דעַו ... ןמ) mean *from...to* or *both...and;* as in *from soup to nuts* or *both young and old*.

226. **Compound_preposition:** mê·ʿal (לעֵמֵ) [pronounced *may-ĞAHL*] means *from upon, from over, from by*. However, because ʿal is the hardest working preposition in the Hebrew language, they can also mean *from beside, from attachment to, from companionship with, from accompanying [in a protective manner], from adhesion to*. Min = Strong's #4480 BDB #577 and ʿal = Strong's #5920, 5921 BDB #752. [the preposition min (ןמ) [pronounced *min*] denotes separation (*away from, out from, out of from*) [Strong's #4480 BDB #577]; and the preposition is the preposition ʿal (לעַ) [pronounced *ğahl*] which means, primarily, *upon, against, above*. Strong's #5920, 5921 BDB #752]. Gen. 1:7 8:3 13:9 17:22 18:3 24:46, 64 27:40 29:3 35:13 38:14 41:42 42:23 45:1 48:17 49:25 Exodus 3:5 10:17 18:22 25:22 28:28 32:12 33:5 Deut. 4:26 21:12 Joshua 15:18 Judges 1:14 3:19 4:15 16:12 1Sam. 1:14 4:18 6:5, 20 13:8, 11 15:28 17:15 25:23 28:15 2Sam. 10:14, 20 11:2 13:9, 17 19:9 20:21, 22 24:21 1Kings 1:53 2:4, 31 9:5 1Chron. 14:14 Job 13:21 14:6 19:13 Psalm 148:4 Prov. 4:15 5:8

min (מִן) [pronounced *mihn*]	*from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than*	preposition of separation	Strong's #4480 BDB #577
ʿal (לַע) [pronounced *ǵahl*]	*upon, beyond, on, against, above, over, by, beside*	preposition of proximity	Strong's #5920 , #5921 BDB #752

Together, they mean *from upon, from over, from by, from beside, from attachment to, from companionship with, from accompanying [in a protective manner], from adhesion to, from*. Some translators rendered this *away from*. Some translate this *from above, above* in Gen. 49:25.

227. **Verb:** mânâh (הָנָמ) [pronounced *maw-NAW*], which means, *to count, to number, to reckon, to assign*. In the Piel, it means *to appoint, to assign, to prepare;* in the Niphal, it means *to be numbered*. Gesenius gives the means as *to be divided, to be divided out, to divide;* he also points out that when mânâh is followed by the lâmed preposition, it means *to allot, to assign* (Job 7:4—Piel stem; Isa. 65:12—Qal stem). Interestingly enough, this is not the word used in the book of Numbers for the numbering of the people, but this is the word used when David *numbered* the people (Qal stem). This is the word used when God *prepared* a worm and then *prepared* a gourd in the book of Jonah (Piel stem). Gesenius' explanation here is that when you *divide something into parts* or *arrange something according to parts,* that this is from whence we get the meaning *to prepare, to make ready* (1Kings 20:25 Jonah 4:6–8). Strong's #4487 BDB #584. Gen. 13:16 2Sam. 24:1 1Kings 3:8 8:5 Job 7:3 Psalm 61:7 147:4 Eccles. 1:15

mânâh (הָנָמ) [pronounced *maw-NAW*]	*to count, to number, to reckon; to assign [allot, appoint]; to prepare, to make ready*	3rd person masculine singular, Qal imperfect	Strong's #4487 BDB #584

Properly, this verb means *to be divided, to be divided out*. When one is *preparing* or *making something ready;* that thing *is being divided out into parts* and arranged.

mânâh (הָנָמ) [pronounced *maw-NAW*]	*count, number, reckon; assign [allot, appoint]; prepare, make ready*	2nd person masculine singular, Qal imperative	Strong's #4487 BDB #584
mânâh (הָנָמ) [pronounced *maw-NAW*]	*to divide, to assign [allot, appoint]; to order, to cause to prepare*	3rd person masculine singular, Piel imperfect	Strong's #4487 BDB #584

mânâh (הָנַמ) [pronounced *maw-NAW*]	*to be assigned [allotted, appointed]*	3rd person masculine singular, Pual imperfect	Strong's #4487 BDB #584
mânâh (הָנַמ) [pronounced *maw-NAW*]	*to be counted, to be numbered [with]*	3rd person masculine singular, Niphal imperfect	Strong's #4487 BDB #584

228. **Feminine_noun:** mânâh (מה) [pronounced *maw-NAW*], which means [properly] *something weighed out; a division; a part, a [specific] portion; a lot*. Strong's #4490 BDB #584. Exodus 29:26 1Sam. 1:4, 5 9:23

mânâh (הָנַמ) [pronounced *maw-NAW*]	[properly] *something weighed out; a division; a part, a [specific] portion; a lot*	feminine singular noun	Strong's #4490 BDB #584

229. **Masculine_noun:** which means *a maneh, a mina, which is a weight*. Strong's #4488 BDB #584.

230. **Masculine_noun:** môneh (הָנֹמ) [pronounced *moh-NEH*], which means *a counted number, time; a portion; something weighed out*. Strong's #4489 BDB #584. Gen. 31:7

môneh (הָנֹמ) [pronounced *moh-NEH*]	*a counted number, time; a portion; something weighed out*	masculine singular noun	Strong's #4489 BDB #584
mônîym (הָנֹמ) [pronounced *moh-NEEM*]	*times; parts, portions*	masculine plural noun	Strong's #4489 BDB #584

231. **Masculine_proper_noun/divinity:** which means *award, opportionment*; transliterated *Manat*. Strong's #4507 BDB #584.

232. **Feminine_noun:** mᵉnâth (מת) [pronounced *mᵉnawth*], which means *a part, a portion*. Strong's #4521 BDB #584. Psalm 63:10 (68:23)

mᵉnâth (מת) [pronounced *mᵉnawth*]	*a part, a portion*	feminine singular construct	Strong's #4521 BDB #584

233. **Proper_noun:** Timᵉnâh (הָנְמת) [pronounced *tim-NAW*], which mean *portion, territory*. There is a noun cognate mᵉnâth (מ נת) [pronounced *me-NAWTH*], which means *portion*. Strong's #4521 BDB #584. There is a Timnah (without the hê directional) mentioned in Joshua 15:10 as being on the northern border of Judah, between Judah and Dan. A city Timnah is also assigned to Dan in Joshua 19:43 (with the directional hê). Since Samson is from the tribe of Dan and since much of this appears to take place near the border of Judah and Dan, there is no reason to assume that these are all different places, despite the slight difference in spelling.

This Timnah is not the same as the hyphenated Timnah-serah (Joshua 19:50 24:30) or Timnah-heres[247] (Judges 2:9); and there is another Timnah in the hill country of Judah (Gen. 38:12–14 Joshua 15:57). Strong's #8553 BDB #584. Gen. 38:12 Judges 14:1

Tim^enâh (הִנְנִמת) [pronounced *tim-NAW*]	*portion, territory;* transliterated *Timnah*	proper singular noun; location	Strong's #8553 BDB #584

234. **Gentilic_adjective:** which means *portion, territory,* transliterated *Timnite*. Of foregoing. Strong's #8554 BDB #584.

235. **Proper_noun/location:** which means *territory of the Sun;* transliterated . Strong's #8556 BDB #584.

Tim^enath (תִּמְנַת) [pronounced *tim-NAHTH*]	*portion of, territory of*	proper singular noun; location; construct form	Strong's #8553 BDB #584

Together, these two words are transliterated *Timnath-Serah* and assigned Strong's #8556.

236. **Proper_noun/location:** which means *territory of the sun;* transliterated *Timnath-heres*. Non-idolitrous name for above. Strong's #8556 BDB #584. Judges 2:9

Tim^enath (תִּמְנַת) [pronounced *tim-NAHTH*]	*portion of, territory of*	proper singular noun; location; construct form	Strong's #8553 BDB #584
Cheres (חֶרֶס) [pronounced *KHEH-res*]	*sun;* transliterated *Heres*	masculine singular proper noun	Strong's #2775 & #2776 BDB #357

Together, these two words are transliterated *Timnath-Heres* and assigned Strong's #8556.

237. **Masculine_noun:** which means *thankless one*. The meaning is dubious. Prov. 29:21.* Strong's #4497 BDB #584.

238. **Feminine_noun:** min^echâh (הָחְנַמ) [pronounced *min-KHAWH*], which means *tribute offering, gift, present; sacrifice, bloodless offering*. Although this generally refers to the bloodless sacrifices, there are occasions when it refers to meat sacrifices (Gen. 4, for instance). Strong's #4503 BDB #585. The Doctrine of the Various Levitical Offerings Gen. 4:3 32:13 33:10 43:11 Exodus 29:41 30:9 Lev. 1:2 Joshua 22:23, 26 Judges 3:15, 17 6:18 13:19 1Sam. 2:17, 29 3:14 10:27 26:19 1Kings 4:21 8:64 Psalm 96:8

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[247] These are actually the same place.

minᵉchâh (הָמְנִמ) [pronounced *min-HAWH*]	*tribute offering, gift, present; sacrifice, bloodless offering;* [a general term for] *offering*	feminine singular noun	Strong's #4503 BDB #585

239. **Move all this to a separate doctrine:** minchâh (הָחְנִמ) [pronounced *min-KHAWH*] (BDB #585; Strong's #4503), qârᵉbân (ןָבְּרָק) [pronounced *kor'-BAWN*] (Strong's #7133 BDB #898) and tᵉrûmâh (הָמוּרְתּ) [pronounced *t'roo-MAWH*] (BDB #929 Strong's #8641). Let's see if we can possibly distinguish between these three words, all translated *offering*. This is the first word used for an offering, found as far back as Gen. 4:3–5. This can refer to an offering of vegetables, which was rejected by God (Gen. 4:3, 5). This word is often translated in the KJV as *meat offering* (e.g., Lev. 2:1, 3–9), which is very misleading (BDB p. 585), as it can refer to a *meal offering* or to a *grain offering* (Gen. 4:3 Num. 5:25–26). Jacob, having swindled his brother Esau on two occasions, returned to his brother with many presents in order to placate Esau (thinking him to be as greedy and as unforgiving as himself). The word translated *present or gift* is minchâh (Gen. 32:13, 18, 20–21). Therefore, it is used to mean a present or a tribute brought to someone out of respect in hopes of placating that person, doing obeisance to them, etc. What would be nice is to be able to come up with a translation which could be used throughout the Bible which would (1) differentiate it from qorbân and terûmâh, (2) allow for some consistency when minchâh is found, and (3) to translate it without damaging its meaning. To be consistent, a good translation of this word would a *tribute-offering*. Lev. 1:2 briefly; **the Doctrine of the Various Levitical Offerings** for more detail (as found below). **I need to move this to a separate doctrine!!**

   a. Gen. 4:3–5 introduces us to minchâh. It can refer to an offering of vegetables, which was rejected by God (Gen. 4:3, 5) or to meat (Gen. 4:4).

   b. *Brown Driver Briggs*, on p. 585, call the KJV rendering of *meat offering* (e.g., Lev. 2:1, 3–9) very misleading, as it can refer to an offering which is unquestionably a *cereal offering* or a *grain offering* (Gen. 4:3 Num. 5:25–26).

   c. Jacob, having swindled his brother Esau on two occasions, returned to his brother with many presents in order to placate Esau (thinking him to be as greedy and as unforgiving as himself). The word translated *present or gift* is minchâh (Gen. 32:13, 18, 20–21). These gifts included 200 female goats, 20 male goats, 200 ewes and 20 rams. This present is decidedly non-vegetarian. Furthermore, it could be translated *offering*, but that does not give us a full picture. It is better *present* or a *tribute* brought to someone out of respect in hopes of placating that person, doing obeisance to them, etc.

d.   I personally would like a rendering which would (1) differentiate it from qorbân and terûmâh (two words also translated *offering*),[248] (2) allow for some consistency when minchâh is found, regardless of the context, and (3) to translate it without damaging its meaning. When going from one language to another, it is not always possible to find one word which can consistently render the word in question because the word in question might have several divergent meanings or different shades of meanings, depending upon the context. However, for minchâh, we can come up with a consistent translation: *tribute-offering* or, simply *tribute*. Because this word became so closely associated with the offerings of grain or flour, it became synonymous in Jewish thought with a *grain offering*; however, this does not mean that minchâh originally meant *grain offering* nor does it mean it should be translated that way. I would think that this rendering came after the completion of the Old Testament canon.

e.   **Feminine_substantive:** minchâh (מִנְחָה) [pronounced *min-KHAWH*], which means *tribute, offering*. Minchâh is often used in close association with qârᵉbân (קָרְבָּ) [pronounced *kor'-BAWN*].[249] Minchâh and qârᵉbân are found together in Lev. 2 and Lev. 6:20; but it is not found with minchâh anywhere else in Lev. 6. Furthermore, qârᵉbân actually took on a life of its own, also being transformed in meaning by the time of our Lord. By itself, it means *offering*; however, it is closely tied to the verb *approach, come near* , qîrav (קָרב) [pronounced *ki-RAV*] (recall that the *b* and *v* are the same letter; the difference is a dagesh). Although I will stay with the word *offering*; the word *approach* is not a bad translation, as long as it is seen as an approach to God or a drawing near to God. In fact, in many ways this is a better rendering of qârᵉbân, as the word *offering* implies something that we do for God, whereas this is just a way that we are allowed to approach Him; this is a matter of grace shed upon us; it is not something that we do for God. Notice how even that slight shade of meaning dramatically changes one's perception of what is occurring here. On the one hand, you are making a sacrifice, taking something of yours and giving it to God; on the other hand, this is a matter of grace, a way to approach God, a way to have fellowship with Him; there is a world of difference between those two shades of meaning. Strong's #4503 BDB #585.

240. **Proper_noun/territory:** Strong's #4508 BDB #585.

241. **Masculine_noun:** mên (מֵן) [pronounced *main*], which means *a portion, a part*. Strong's #4482 BDB #585. Psalm 68:23

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[248] Although terûmâh is better rendered *contribution*.

[249] I would have thought this would be pronounced *kawr'-BA WN.*

mên (מֶן) [pronounced *main*]	*a portion, a part*	masculine singular noun with the 3rd person masculine singular suffix	Strong's #4482 BDB #585

242. **Proper_noun/location:** which means *;* transliterated . Strong's #4511 BDB #585.

243. **Verb:** mânaʿ (עָנַמ) [pronounced *maw-NAHG̱*], which means *to keep back, to restrain, to withhold, to hold back*. Strong's #4513 BDB #586. Gen. 30:2 1Sam. 25:26 Job 20:13 2Sam. 13:13 Psalm 21:2 Prov. 1:15 3:27 Eccles. 2:10

mânaʿ (עָנַמ) [pronounced *maw-NAHG̱*]	*to keep back, to restrain, to withhold, to hold back*	3rd person masculine singular, Qal perfect	Strong's #4513 BDB #586
mânaʿ (עָנַמ) [pronounced *maw-NAHG̱*]	*keep back, restrain, withhold, hold back*	2nd person masculine singular, Qal imperative	Strong's #4513 BDB #586
mânaʿ (עָנַמ) [pronounced *maw-NAHG̱*]	*to be withheld, to be hindered; to be taken away*	3rd person masculine singular, Niphal imperfect	Strong's #4513 BDB #586

244. **Masculine_proper_noun:** Strong's #3234 BDB #586.

245. **Masculine_proper_noun:** Timᵉnâʿ (עָנְמִת) [pronounced *tihm-NAWG̱*], which means *restrained;* and is transliterated *Timna, Timnah*. Strong's #8555 BDB #586. Gen. 36:12

Timᵉnâʿ (עָנְמִת) [pronounced *tihm-NAWG̱*]	*restrained;* and is transliterated *Timna, Timnah*	masculine singular proper noun	Strong's #8555 BDB #586

246. **Masculine_proper_noun:** Mᵉnashsheh (הֶשַּׁנְמ) [pronounced *mehn-ahsh-SHEH*], which means *not sure* and is transliterated *Manasseh*. Strong's #4519 BDB #586. Gen. 41:51 46:20 48:1 50:23 Deut. 3:13 34:2 Judges 1:27 1Kings 4:13 1Chron. 12:19, 31 Psalm 60:7

Mᵉnashsheh (הֶשַּׁנְמ) [pronounced *mehn-ahsh-SHEH*]	*causing to forget;* transliterated *Manasseh*	masculine singular proper noun	Strong's #4519 BDB #586

247. **Gentilic_adjective:** Menashshîy (יִשַּׁנְמ) [pronounced *mehn-ahsh-SHEE*], which means *causing to forget; descendants of Manasseh;* and is transliterated *Manassite, Manassehite*. Strong's #4520 BDB #586. Deut. 4:43

Menashshîy (יְשֵׁנַּמ) [pronounced *mehn-ahsh-SHEE*]	*causing to forget; descendants of Manasseh;* and is transliterated *Manassite, Manassehite*	gentilic singular adjective	Strong's #4520 BDB #586

BDB: *[This designation is] specifically used only of that half that lived east of the Jordan.*[250]

248. **Masculine collective noun:** maç (מַ֫ס) [pronounced *mahç*] which means *tribute, tribute rendered by labor or servile work; laborers, task-workers, labor-group, serfdom; to be liable for servile work [to be pressed into servitude]*. Usually used as a collective noun. The use of this word in Exodus 1:11 indicates that this is more than just being tributaries (although, that would be at the discretion of Israel). Strong's #4522 BDB #586. Gen. 49:15 Exodus 1:11 Deut. 20:11 Joshua 16:10 Judges 1:28 2Sam. 20:24 1Kings 4:6 5:13 9:15, 21

maç (מַ֫ס) [pronounced *mahç*]	*tribute, tribute rendered by labor or servile work; laborers, task-workers, labor-group, serfdom; to be liable for servile work [to be pressed into servitude]*	masculine singular noun	Strong's #4522 BDB #586

Gesenius is fairly dogmatic that this simply refers to tribute; BDB lists *servile work, laborer* as its primary meaning. Bear in mind that when a country was conquered, sometimes they simply paid the conquering country a yearly fee, and this is tribute. So, in this way, they are slaves to the victorious country.

The 3 sets of meanings for maç (1) A levy or a tax, often temporary in nature, put upon all or some of the people of the land. (2) A slave labor force. (3) A temporary labor force pressed into action from the citizenry. Solomon did all of these things. He put upon the people an oppressive tax (1Kings 12:1–4). He pressed Canaanites into service as slaves (1Kings 9:20–21). Solomon also put some of his citizens into a temporary labor force (1Kings 5:13–18); the idea being, this is a project which benefits all of Israel, so, therefore, all Israel ought to participate. Solomon clearly employed all 3 sets of meanings in order to build the Temple and his palace.

249. **Verb:** mâçâh (הָסָמ) [pronounced *maw-SAWH*], which means *to melt, to flow down [away]; to dissolve, to liquify; to waste away*. In the Hiphil, it means *to cause to melt*. The context is He gives snow like wool; He scatters hoarfrost like ashes. He casts forth His ice as fragments; who can stand before His cold? He sends forth His word and melts them (Psalm 147:16–18a). This word is also found in Psalm 6:6

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[250] *The Brown-Driver-Briggs Hebrew and English Lexicon;* courtesy of e-sword; Strong's #4520.

39:11.* It is related to but different from Strong's #4549 (also translated *melt* in Exodus 16:21).   Strong's #4529   BDB #587.   Exodus 16:21   Deut. 20:8 Joshua 14:8 (are these references correct? Psalm 68:2 147:18

mâçâh (הָסָמ) [pronounced *maw-SAWH*]	*to melt, to flow down [away]; to dissolve, to liquify; to waste away*	3rd person masculine singular, Qal imperfect	Strong's #4529 BDB #587
mâçâh (הָסָמ) [pronounced *maw-SAWH*]	*to be melted, to be flowing down [away]; to be dissolved, to become faint [with fear, terror, sorrow, grief]*	3rd person masculine singular, Niphal imperfect	Strong's #4529 BDB #587
mâçâh (הָסָמ) [pronounced *maw-SAWH*]	*to cause to melt, to make flow down [away]; to make dissolve; to make fearful*	3rd person masculine singular, Hiphil imperfect	Strong's #4529 BDB #587

250.   **Not sure:** dubious word which means *for plucking away, to repulse, a defense;* meaning is very uncertain. 2Kings 11:6.* Strong's #4535 BDB #587.

251.   **Verb:** mâçak (ךַסָמ) [pronounced *maw-SAHK*], which means *to mix, to mingle; to produce by mixing; to pour [that which is mixed}*. Strong's #4537 BDB #587. Prov. 9:2

mâçak (ךַסָמ) [pronounced *maw-SAHK*]	*to mix, to mingle; to produce by mixing; to pour [that which is mixed]*	3rd person masculine singular, Qal imperfect	Strong's #4537 BDB #587

252.   **Masculine_noun:** which means *mixture*. Strong's #4538 BDB #587.

253.   **Masculine_noun:**   mimᵉçâk (ךָסְמִמ) [pronounced *mihm-SAWK*], which means *mixed wine, mixed drink; drink offering*. Strong's #4469 BDB #587.

254.   **Adjective:** which means *poor*. Strong's #4542 BDB #587.

255.   **Feminine_noun:**   which means *poverty, scarcity*. Deut. 8:9.*   Strong's #4544 BDB #587.

256.   **Verb:** mâçaç (סַסָמ) [pronounced *maw-SAUCE*], which means *to dissolve, to melt;* it is most often used figuratively for the heart becoming faint or fearful. 1Sam. 15:9 is a problem passage; see that passage for more information. Strong's #4549 BDB #587. Deut. 20:8 Joshua 5:1 Judges 15:14 1Sam. 15:9 2Sam. 17:10

mâçaç (סַסָמ) [pronounced *maw-SAUCE*]	*to melt, to flow down; to waste away*	3rd person masculine singular, Qal imperfect	Strong's #4549 BDB #587

mâçaç (נָמַס) [pronounced *maw-SAUCE*]	*to be dissolved, to be melted;* figuratively *to become faint, fearful, to despair; to sorrow, to grieve*	3rd person masculine singular, Niphal imperfect	Strong's #4549 BDB #587
mâçaç (נָמַס) [pronounced *maw-SAUCE*]	*dissolving, melting* figuratively *becoming faint, fearful, despairing*	Niphal participle	Strong's #4549 BDB #587
mâçaç (נָמַס) [pronounced *maw-SAUCE*]	*to make dissolve, to cause to melt;* figuratively *to cause one to become faint [fearful, despairing]*	3rd person masculine singular, Hiphil imperfect	Strong's #4549 BDB #587

257.   **Adjective2:** The masculine adjective for despairing occurs only in Job 6:14. It literally means *melting* therefore *collapsing, failing, despairing.* Barnes offers *one who pines away, or is consumed under calamities.* Strong's #4523   BDB #588. Job 6:14

258.   **Feminine_noun:** massâ (הַשָּׁמ) [pronounced *mahs-SAW*], which means *despair; testing, trial; temptation; calamity;* transliterated *Massah.* Strong's #4531#4532 BDB #588. Exodus 17:7   Deut. 4:34   Psalm 95:8

massâ (הַשָּׁמ) [pronounced *mahs-SAW*]	*despair; testing, trial; temptation; calamity;* transliterated *Massah*	feminine singular noun; also used as a proper noun	Strong's #4531 and #4532 BDB #588
Strong's #4531 is the feminine noun; Strong's #4532 is the proper noun.			

259.   **Masculine_noun:** which means *melting away.* Strong's #8557   BDB #588.

260.   **Verb:** which means *to deliver up, to offer.* Strong's #4560   BDB #588.

261.   **Noun:** miççâh (הָסְמ) [pronounced *mihç-SAW*] which means *sufficiency, sufficient, enough; full amount or proportion (affordable);* Owen: *according to the sufficiency of.* Strong's #4530   BDB #588. Deut. 16:10

miççâh (הָסְמ) [pronounced *mihç-SAW*	*sufficiency, sufficient, enough; full amount or proportion (affordable);* Owen: *according to the sufficiency of*	singular noun	Strong's #4530 BDB #588

262.   **Verb:** mâʿad (דַעָמ) [pronounced *maw-ĢAHD*], which means *to slip, to slide, to totter, to shake.* Strong's #4571   BDB #588. 2Sam. 22:37

mâ'ad (דַעְמ) [pronounced *maw-ĠAHD*]	*to slip, to slide, to totter, to shake*	3rd person masculine singular, Qal imperfect	Strong's #4571 BDB #588
mâ'ad (דַעְמ) [pronounced *maw-ĠAHD*]	*to make slip, to cause to slide, to cause to totter, to make shake*	3rd person masculine singular, Hiphil imperfect	Strong's #4571 BDB #588

263. **Feminine_noun:** ma'ădannôwth (מַעֲדַנֹּות) [pronounced *mah-ġuh-dahn-NOTHE*], which means *bonds, fetters*. Strong's #4575 BDB #588. 1Sam. 15:32

ma'ădannôwth (מַעֲדַנֹּות) [pronounced *mah-ġuh-dahn-NOHTH*]	*bonds, fetters, restraints, chains*	feminine plural noun	Strong's #4575 BDB #588

264. **Masculine_plural_noun:** mê'iym (מִיעֵמ) [pronounced *may-GEEM*], which means *internal organs, inward parts, intestines, bowels;* figuratively used for the *womb; organs of procreation; emotions; stress, love*. Strong's #4578 BDB #588. Gen. 15:4 2Sam. 7:12 16:11 20:10 Job 20:14

mê'iym (מִיעֵמ) [pronounced *may-GEEM*]	*internal organs, inward parts, intestines, bowels;* figuratively, *the womb; organs of procreation, loins; emotions; stress, love*	masculine plural noun (this noun is always found in the plural)	Strong's #4578 BDB #588

265. **Feminine_noun:** which means *grain*. Strong's #4579 BDB #589.

266. **Proper_noun:** mᵉ'ûwnîym (מְעוּנִים) [pronounced *mᵉ-oo-NEEM*], which, except for a couple of vowel points, would appear to be the plural of Maon. This word is found only in 2Chron. 26:7 Ezra 2:50 Neh. 7:52.* Strong's #4586 BDB #589. See **Strong's #4584**. Judges 10:12

267. **Verb:** mâ'aţ (טַעָמ) [pronounced *maw-ĠAHT*], which means *to be, to become small, to be few, to be diminished; to be diminutive*. Strong's #4591 BDB #589. Exodus 12:4 16:17 30:15

mâ'aţ (טַעָמ) [pronounced *maw-ĠAHT*]	*to be, to become small, to be few, to be diminished; to be diminutive*	3rd person masculine singular, Qal imperfect	Strong's #4591 BDB #589
mâ'aţ (טַעָמ) [pronounced *maw-ĠAHT*]	*to be, to become few*	3rd person masculine singular, Piel imperfect	Strong's #4591 BDB #589

mâ°aṭ (מָעַט) [pronounced *maw-ĢAHT*]	*to make small, make few, diminish; to give less*	3rd person masculine singular, Hiphil imperfect	Strong's #4591 BDB #589
mâ°aṭ (מָעַט) [pronounced *maw-ĢAHT*]	*making small, making fewer, diminishing; giving or getting less, a lesser amount*	Hiphil participle with the definite article	Strong's #4591 BDB #589

268.   **Substantive/adverb/adjective:** mᵉ°aṭ (מְעַט) [pronounced *mᵉ-ĢAHT*], which means *a little, fewness, few*. Actually, this is a strange little word. It can be ❶ used as a substantive when followed by the genitive of a noun (i.e., *a little water, a little food*—Gen. 18:4 43:2[251]); ❷ used as an adverb and rendered *a little, a little time, for a little, a little while, too little, shortly, presently, little by little;* ❸ and it may be used as an adjective, *small, few*. Strong's #4592 BDB #589. Gen. 18:4 24:17 30:15, 30 43:2, 11 44:25 47:9 Exodus 17:4 23:30 Deut. 28:62 Joshua **22:17** Joshua 4:19 Judges 4:19 Ruth 2:7 1Sam. 14:6 17:28 2Sam. 12:8 16:1 19:36 1Chron. 16:19 Job 10:20 15:11 Psalm 8:5 81:14 Prov. 6:10 10:20

mᵉ°aṭ (מְעַט) [pronounced *mᵉ-ĢAHT*]	*a little, fewness, few (–er, –est); small [matter, thing] almost; soon, shortly*	masculine singular noun; often used as an adverb or a comparative	Strong's #4592 BDB #589

When this word is doubled, it can mean *little by little*.

BDB lists this as a substantive; Owens as an adverb in Judges 4:19.

269.   **Preposition+adverb:** mᵉ°aṭ (מְעַט) [pronounced *mᵉ-ĢAHT*], which means *a little, fewness, few*.   Strong's #4592 BDB #589. With a kaph prefix, it means *nearly, almost, within a little, shortly, quickly, suddenly, scarcely, very little*. Kaph = Strong's #none BDB #453. Gen. 26:10 2Sam. 19:36 Psalm 2:12 73:2 105:12 Prov. 5:14 10:20

kaph or kᵉ (כְ) [pronounced *kᵉ*]	*like, as, according to; about, approximately*	preposition of comparison or approximation	No Strong's # BDB #453
mᵉ°aṭ (מְעַט) [pronounced *mᵉ-ĢAHT*]	*a little, fewness, few*	masculine singular noun	Strong's #4592 BDB #589

Together, the kaph preposition and mᵉ°aṭ mean *nearly, almost, within a little, shortly, quickly, suddenly; easily; scarcely, very little, very few*.

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[251] I am taking this directly from H.W.F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament;* ©1979 by Baker Books; p. 493; obviously, this sounds a lot more like an adjective in the examples given.

The NET Bible: *The expression טְעמַכ (kim'at) is "like a little." It means "almost," and is used of unrealized action (BDB 590 s.v. 2). Cf. NCV "I came close to"; NLT "I have come to the brink of."* [252]

Kimʿat. Occurs eighteen times (Genesis 26:10 2Samuel 19:36 1Chronicles 16:19 2Chronicles 12:7 Ezra 9:8 Job 32:22 Psalms 2:12 73:2 81:14 94:17 105:12 19:87 Prov. 5:14 10:20 Song of Solomon 3:4 Isaiah 1:9 26:20 Ezekiel 16:47). It is rendered "almost" only in Psalms 73:2, Psalms 119:87, and here, where it may as well be rendered "soon" or "quickly" as in Job 32:22. Psalms 81:14; Psalms 94:17 (margin) It denotes in a little time, as in Psalms 2:12; Psalms 105:12 (= soon numbered). 2 Chronicles 12:7 (= a little while). Song of Solomon 3:4 (= a little while; i.e. scarcely). Isaiah 26:20. [253]

270. **Masculine_noun:** which means *ruin-heap*. A very strange form of word. Isa. 17:1.* Strong's #4596 BDB #590.

271. **Masculine_proper_Noun:** a musician. Strong's #4597 BDB #590.

272. **Verb:** mâʿakᵉ (מעָךְ) [pronounced *maw-ĢAHKᵉ*], which means *to be pressed, to be bruised [resulting in castration for an animal]; to be pressed [or stuck] into; to press, to squeeze*. Strong's #4600 BDB #590. 1Sam. 26:7

mâʿakᵉ (מעָךְ) [pronounced *maw-ĢAHKᵉ*]	*to press, to bruise*	3ʳᵈ person masculine singular, Qal imperfect	Strong's #4600 BDB #590
mâʿakᵉ (מעָךְ) [pronounced *maw-ĢAHKᵉ*]	*to be pressed, to be bruised [resulting in castration for an animal]; to be pressed [or stuck] into*	Qal passive participle	Strong's #4600 BDB #590
mâʿakᵉ (מעָךְ) [pronounced *maw-ĢAHKᵉ*]	*to be pressed, to be bruised [as in breasts being immodestly pressed]*	3ʳᵈ person masculine singular, Pual imperfect	Strong's #4600 BDB #590

273. **Masculine_proper_Noun:** Mâʿôk (מךְ) [pronounced *maw-ĢOHK*], which means *oppressed, oppresser;* and is transliterated Maoch. He is the father of Achish of Gath. Strong's #4582 BDB #590. 1Sam. 27:2

Mâʿôk (מךְ) [pronounced *maw-ĢOHK*]	*oppressed, oppresser; and is transliterated Maoch*	masculine proper noun	Strong's #4582 BDB #590

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[252] From **https://bible.org/netbible/index.htm?pro5.htm** accessed August 15, 2015.

[253] From **http://www.studylight.org/commentaries/bul/view.cgi?bk=19&ch=5** accessed August 28, 2015.

274. **Masculine_proper_noun:** Maʿăkâh (הֲכֵעַמ) [pronounced *mah-ġuk-AW*], which means *pressure, she presses, squeezes; oppression;* and is transliterated *Maacah, Maachah*. Strong's #4601 BDB #590. Gen. 22:24

Maʿăkâh (הֲכֵעַמ) [pronounced *mah-ġuk-AW*]	*pressure, she presses, squeezes; oppression;* and is transliterated *Maacah, Maachah*	feminine singular proper noun	Strong's #4601 BDB #590

275. **Feminin_proper_noun:** Maʿăkâh (הֲכֵעַמ) [pronounced *maw-ġuh-KAW*], which means *depression; pressed* [lit., *she has pressed*]*;* and is transliterated *Maacah*. There are several males and females with this name as well as a place. Strong's #4601 BDB #590. 2Sam. 3:3 10:6 1Kings 2:39 1Chron. 11:43

Maʿăkâh (הֲכֵעַמ) [pronounced *maw-ġuh-KAW*]	*depression; oppression, pressed* [lit., *she has pressed*]*;* and is transliterated *Maacah*	feminine singular proper noun	Strong's #4601 BDB #590

276. **Gentilic_adjective:** Maʿăkâthîy (יתָכֵעַמ) [pronounced *mah-ġuk-aw-THEE*], which means *pressure, she has pressed;* transliterated *Maachathite*. Strong's #4602 BDB #591. Deut. 3:14 2Sam. 23:34

Maʿăkâthîy (יתָכֵעַמ) [pronounced *mah-ġuk-aw-THEE*]	*pressure, she has pressed;* transliterated *Maachathite, Maachathi*	gentilic singular adjective with the definite article	Strong's #4602 BDB #591

277. **Verb:** mâʿal (מַעֹ) [pronounced *maw-AL*], which means *to commit an infraction; to disobey; to transgress; to act treacherously, to act unfaithfully, to commit an infraction, to act covertly;* when followed by the *bêyth* preposition, it means *to take something by stealth*. The KJV consistently translates this as *transgress or trespass*. Most of the time this transgression is specifically *against* someone, either God (2Chron. 28:19 Neh. 13:27) or one's spouse (Num. 5:12, 27). BDB, which occasionally does nothing more than list the various way a word has been translated, bypasses the KJV altogether and translates this as *act unfaithfully, act treacherously*. *Commit an infraction* might be a more updated version of this verb. The root of this word means *covering,* so *to act covertly* would be a reasonable sense of this verb. Strong's #4603 BDB #591. Gen or Exodus? Deut. 32:51 Joshua 7:1 22:16, 20 1Chron. 5:25 10:13

mâʿal (מַעֹ) [pronounced *maw-AL*]	*to commit an infraction; to disobey; to transgress; to act treacherously, to act unfaithfully, to commit an infraction, to act covertly*	3rd person masculine singular, Qal imperfect	Strong's #4603 BDB #591

mâ‘al (מַעֲל) [pronounced *maw-AL*]	*to commit an infraction; to disobey;* when followed by the bêyth preposition, it means *to take something by stealth*	3rd person masculine singular, Qal imperfect	Strong's #4603 BDB #591

278. **Masculine_noun:** ma‘al (מַעַל) [pronounced *MAH-ģahl*], which means *infraction, disobedience; transgression, trespass; faithlessness.* Strong's #4604 BDB #591. Gen or Exodus? Joshua 7:1 22:16, 20 1Chron. 10:13 Job 21:34

ma‘al (מַעַל) [pronounced *MAH-ģahl*]	*infraction, disobedience; transgression, trespass; faithlessness*	masculine singular noun with the 3rd person masculine singular suffix	Strong's #4604 BDB #591

279. **Masculine_noun:** mᵉ‘îyl (לִיעְמ) [pronounced *mᵉ-ĠEEL*], which means *robe.* Strong's #4598 BDB #591. Exodus 28:4 29:5 1Sam. 2:19 15:27 18:4 24:4 28:14 2Sam. 13:18 1Chron. 15:26 Job 1:20 2:12

mᵉ‘îyl (לִיעְמ) [pronounced *mᵉ-ĠEEL*]	*robe, upper coat or cloak*	masculine singular construct with the 3rd person masculine singular suffix	Strong's #4598 BDB #591

280. **Location:** Strong's #4644 BDB #592.

281. **Proper_noun/location:** which means *;* transliterated . Related to noun above? Strong's #5297 BDB #592.

282. **Masculine_proper_noun:** Muppîym (םיּפֻמ) [pronounced *moop-PEEM*], which means *serpent; wavings;* transliterated *Muppim.* Strong's #4649 BDB #592. Gen. 46:21

Muppîym (םיּפֻמ) [pronounced *moop-PEEM*]	*serpent; wavings;* transliterated *Muppim*	masculine singular proper noun	Strong's #4649 BDB #592

283. **Verb:** mâtsâʾ (אָצָמ) [pronounced *maw-TSAW*], which means *to attain to, to find, to detect, to happen upon, to come upon, to find unexpectedly, to discover.* In the Niphal, Gesenius gives the meanings as *to acquire, to be found, to be present, to exist.* Strong's #4672 BDB #592. The Doctrine of Fasting (Isa. 58:3) Gen. 2:20 4:14 6:8 8:9 11:2 16:7 18:2, 29 19:11, 14 26:12 27:20 30:14 32:5, 19 33:8 34:11 36:24 37:15 38:20 39:4 41:38 44:8, 9 47:14, 25 50:4 Exodus 5:11 9:19 12:19 15:22 16:25 18:8 21:16 22:2, 6 33:12 Deut. 17:2 20:11 21:1, 17 22:3, 20, 23, 28 31:17, 32 Joshua 2:22, 23 **17:16** Judges 1:5 5:30 6:13 9:33 14:12 15:15 17:8 1Sam. 1:18 9:4, 8, 11, 20 10:2, 3, 7, 21 12:5 13:15, 19 14:30 16:22 20:3 21:3 23:17 24:19 25:8, 28 27:5 29:3 30:11 31:3 2Sam. 3:8 7:27 14:22 15:25 16:4 17:12, 20 18:22 20:6 1Kings 1:3, 52 Job 3:22 11:7 17:10 19:28

20:8, 21 Psalm 10:15 32:6 46:1 Prov. 1:13, 28 2:5 3:4, 13 4:22 6:31, 33 7:15 8:9, 12, 35 Prov. 10:13

mâtsâʾ (אָצָמ) [pronounced *maw-TSAW*]	*to attain to, to find, to detect, to happen upon, to come upon, to find unexpectedly, to discover; to meet (encounter)*	3rd person masculine singular, Qal imperfect	Strong's #4672 BDB #592
mâtsâʾ (אָצָמ) [pronounced *maw-TSAW*]	*attain to, find, detect, happen upon, come upon, find unexpectedly, discover; meet (encounter)*	2nd person masculine singular, Qal imperative	Strong's #4672 BDB #592
mâtsâʾ (אָצָמ) [pronounced *maw-TSAW*]	*those finding [unexpectedly], the ones happening upon, those who come upon; those who are detecting [discovering; meeting]*	masculine plural, Qal active participle	Strong's #4672 BDB #592
mâtsâʾ (אָצָמ) [pronounced *maw-TSAW*]	*finding [unexpectedly], happening upon, coming upon; detecting, discovering; meeting*	Qal active participle	Strong's #4672 BDB #592
mâtsâʾ (אָצָמ) [pronounced *maw-TSAW*]	*to attain, to cause to find [to detect, to happen upon, to encounter, to come upon], to come upon, to present*	3rd person masculine singular, Hiphil imperfect	Strong's #4672 BDB #592
mâtsâʾ (אָצָמ) [pronounced *maw-TSAW*]	*to acquire, to be found, to be detected, to be discovered, to be present, to exist*	3rd person masculine singular, Niphal imperfect	Strong's #4672 BDB #592
mâtsâʾ (אָצָמ) [pronounced *maw-TSAW*]	*that which is acquired [found, detected, discovered], the thing which is present, the existing thing*	Niphal participle with the definite article	Strong's #4672 BDB #592

mâtsâʾ (אֲצְמ) [pronounced *maw-TSAW*]	*those acquired, those found, those present*	masculine plural, Niphal participle	Strong's #4672 BDB #592

284. **Masculine_proper_noun:** Mᵉtsôbâyâh (הַיָבְצְמ) [pronounced *mets-o-baw-YAW*], which means *the one set up of Jehovah, found of Yah;* transliterated *Metsobaite, Mesobaite, Mezobaite.* Strong's #4673–4676&#4678&#4677 BDB #594. Masculine singular noun: Exodus 24:4 Proper noun: 1Chron. 11:47* (alternate spellings occur elsewhere)

Mᵉtsôbâyâh (הַיָבְצְמ) [pronounced *mets-o-baw-YAW*]	*the one set up of Jehovah, found of Yah; transliterated Metsobaite, Mesobaite, Mezobaite*	masculine singular proper noun	Strong's #4677 (and #4673–4676 & #4678) BDB #594

This also means *pillar, mastaba, stump; a pillar as a monument, personal memorial with an altar*. Under those circumstances, this is not a proper noun. See Strong's #4676 & #4678 BDB #663.

mᵉtsôbâyâh (הַיָבְצְמ) [pronounced *mets-o-baw-YAW*]	*pillar, mastaba, stump; a pillar as a monument, personal memorial with an altar*	masculine singular noun	Strong's #4676 (and #4673–4675, 4677 & #4678) BDB #594

285. **Verb:** mâtsâh (מה) [pronounced *maw-TSAW*], which means *to drain, to drain out*. Second meaning, *to press out or squeeze out moisture*. It also means *to suck out, to press out moisture*. Strong's #4680 BDB #594. Judges 6:38 Psalm 73:10

286. **Proper_noun_location:** which means *don't know;* and is transliterated . Strong's #4681 BDB #594.

287. **Masculine_noun:** mêtsach (חֲמ) [pronounced *MAY-tsahkh*], which means *brow, forehead;* metaphorically for *boldness, firmness, dogmatism* [of a prophet]. Strong's #4696 BDB #594. Exodus 28:38 1Sam. 17:49

mêtsach (חֲמ) [pronounced *MAY-tsahkh*]	*brow, forehead;* used metaphorically to mean *boldness, firmness, dogmatism* [of a prophet]	masculine singular noun with a 3ʳᵈ person masculine singular suffix	Strong's #4696 BDB #594

288. **Feminine_noun:** mitzᵉchâh (מְצֶרה) [pronounced *mitzê-KHAW*], which means *greave, greaves, shin guards, leg guards*. It is only found in 1Sam. 17:6.* Strong's #4697 BDB #595. 1Sam. 17:6*

mitzᵉchâh (מִצְחָה) [pronounced *mitzê-KHAW*]	greave, greaves, shin guards, leg guards	feminine singular construct	Strong's #4697 BDB #595

289.   **Verb:** which means *to drain out*. Strong's #4711 BDB #595.

290.   **Feminine_noun:** matstsâh (הַצָּמ) [pronounced *mahts-TSAWH*], which means *unfermented bread, unleavened bread, unleavened cakes; sweet unleavened bread*. It is derived from the word for *sweet,* and therefore often refers to *sweet unfermented cakes*. It is the word from whence we derive matzah. Strong's #4682 BDB #595. Gen. 19:3 Exodus 12:8, 39 13:6 23:15 29:2 Deut. 16:3 Judges 6:21 1Sam. 28:24

matstsâh (הַצָּמ) [pronounced *mahts-TSAWH*]	unfermented bread, unleavened bread, unleavened cakes; sweet unleavened bread	feminine plural noun	Strong's #4682 BDB #595

291.   **Masculine_proper_noun:** Mitsᵉrayim (מִצְרַיִם) [pronounced *mits-RAH-yim*], which means nothing and is transliterated *Egypt, Egyptians*. We find this noun occurring in Scripture pretty much as often as the proper noun *Moses*.   Strong's #4714 BDB #595. Gen. 10:4 12:10 13:1 15:18 21:21 25:18 26:2 37:25 39:1 40:1 41:8, 55 42:1, 3 43:2 45:2, 4 46:3, 34 47:6, 15 48:5 50:3 Exodus 1:1, 13 2:23 3:7 4:18 5:4 6:1, 5 7:3 8:5 9:4 10:2 11:1 12:1 13:3 14:4 15:26 16:1 17:1 18:1, 8 19:1, 4 20:2 22:21 23:9 29:46 32:1 33:1 Deut. 1:27 4:20 5:6 16:1 17:16 20:1 34:11 Judges 2:1 1Sam. 2:27 4:8 27:8 2Sam. 7:6 1Kings 3:1 4:21 8:9 9:9 1Chron. 13:5 Psalm 106:7, 21 Prov. 7:16

Mitsᵉrayim (מִצְרַיִם) [pronounced *mits-RAH-yim*]	double straights; transliterated *Mizraim;* also *Egypt, Egyptians*	masculine singular, proper noun	Strong's #4714 BDB #595

292.   **Territory:** Strong's #4693 BDB #596.

293.   **Gentilic_adjective:**   Mitsᵉrîy (מִצְרִי) [pronounced *mitsᵉ-REE*], which means *Egyptian, of Egypt; a Mitsrite, or inhabitant of Mitsrajim*. Strong's #4713 BDB #596. Gen. 12:12 16:1 21:9 25:12 39:1 43:32 Exodus 1:19 2:11 1Sam. 30:11 2Sam. 23:21 1Chron. 11:23

Mitsᵉrîy (מִצְרִי) [pronounced *mitsᵉ-REE*]	*Egyptian, of Egypt; a Mitsrite, or inhabitant (or citizen) of Egypt (Mitsrajim)*	gentilic adjective	Strong's #4713 BDB #596

294.   **Proper_noun/location:** Strong's #4719 BDB #596.

295.   **Masculine_noun:** maqêl (לֵקַמ) [pronounced *mah-KAYL*], which means *rod, staff*. Strong's #4731 BDB #596. Gen. 30:37, 41 32:10 Exodus 12:11 1Sam. 17:40

maqêl (לֵקַמ) [pronounced *mah-KAYL*]	*rod, staff*	masculine singular noun	Strong's #4731 BDB #596
maqᵉlôwth (תֹולְקַמ) [pronounced *mahkᵉ-LOHTH*]	*sticks, staves, rods, staffs*	masculine plural noun	Strong's #4731 & #4732 BDB #596

296. **Masculine_proper_noun:** Miqᵉlôwth (תֹולְקִמ) [pronounced *mikᵉ-LOHTH*], which means *sticks, staves, rods, staffs* and is transliterated *Mikloth*. Strong's #4732 BDB #596.

Maqᵉlôwth (תֹולְקַמ) [pronounced *mahkᵉ-LOHTH*]	*sticks, staves, rods, staffs;* and transliterated *Mikloth*	masculine proper noun; the plural of Strong's #4731	Strong's #4731 & #4732 BDB #596

297. **Proper_noun/location:** Mâqats (ץָקַמ) [pronounced *maw-KAHTS*], which means *end;* transliterated *Makaz, Makats*. Strong's #4739 BDB #596. 1Kings 4:9*

Mâqats (ץָקַמ) [pronounced *maw-BAHTS*]	*end;* transliterated *Makaz, Makats*	proper singular noun/location	Strong's #4739 BDB #596

298. **Verb:** which means *to decay, to rot, to fester;* figuratively, it means *to pine away*. Strong's #4743 BDB #596.

299. **Masculine_noun:** which means *decay, rottenness*. Strong's #4716 BDB #597.

300. **Hiphil_verb1:** which means *to beat [the air], to flap [the wings]*. Hiphil only; meaning dubious. Strong's #4754 BDB #597.

301. **Verb2:** which means *to be fat*. Strong's #4754 BDB #597.

302. **Masculine_noun:** mᵉrîyʾ (איִרְמ) [pronounced *mᵉree*], which means *well-fed cattle, a fattened calf; fatling, fatlings*. Strong's #4806 BDB #597. 2Sam. 6:13 1Kings 1:9

mᵉrîyʾ (איִרְמ) [pronounced *mᵉree*]	*well-fed cattle, a fattened calf; fatling, failings*	masculine singular noun	Strong's #4806 BDB #597

303. **Feminine_noun:** which means *crop, alimentary canal [of a bird]*. Strong's #4760 BDB #597.

304. **Proper_noun:** mêraᵇv (בַרֵמ) [pronounced *may-RAHᴮV*], which is transliterated *Merab*. Strong's #4764 BDB #597. 1Sam. 14:49 18:17

mêraᵇv (בַרֵמ) [pronounced *may-RAHᴮV*]	transliterated *Merab*	proper noun	Strong's #4764 BDB #597

305. **Verb:** mârad (דַרָמ) [pronounced *maw-RAHD*], which means *to rebel, to revolt, to be seditious*. Strong's #4775 BDB #597. Gen. 14:4

mârad (מָרַד) [pronounced *maw-RAHD*]	*to rebel, to revolt, to be seditious*	3rd person masculine plural, Qal perfect	Strong's #4775 BDB #597

306. **Masculine_noun:** which means *rebellion, revolt*. Strong's #4777 BDB #597.

307. **Masculine_proper_noun:** which means *;* transliterated . Strong's #4778 BDB #597.

308. **Feminine_noun:** mar^e dûwth (מַרְדוּת) [pronounced *mahr^e-DOOTH*], which means *rebellion, rebelliousness; disobedience*. Strong's #4780 BDB #597. 1Sam. 20:30*

mar^e dûwth (רְדוּת- מ) [pronounced *mahr^e-DOOTH*]	*rebellion, rebelliousness; disobedience*	feminine singular noun	Strong's #4780 BDB #597

309. **Masculine_proper_noun:** which is transliterated *Marduk,* who was the chief god of Babylon during the time of Nebuchadnezzar. Strong's #4781 BDB #597.

310. **Masculine_proper_noun:** which means *;* transliterated . Strong's #4757 BDB #597.

311. **Masculine_proper_noun:** which means *not sure* and is transliterated *Mordecai*. Strong's #4782 BDB #598.

312. **Verb:** mârâh (מָרָה) [pronounced *maw-RAWH*], which means *to rebel, to rebel against, to oppose, to resist, to be contentious*. It is found over forty times (e.g., Num. 20:21 27:14 Psalm 5:10 Lam. 1:20) and it is more consistently rendered *rebel, rebellious,* with the exceptions in the KJV of Job 17:2 Psalm 78:17, 40, 53 106:7, 33, 43 Isa. 3:8 (where it is rendered *provoke, provoking*). In the Hiphil it means *to disobey, to rebel* and it is usually against God or His commands [often, *mouth*]. This is found with the word çârar (סָרַר) [pronounced *saw-RAHR*] (Strong's #5637 BDB #710) in Deut. 21:20 Psalm 78:8 Jer. 5:23, indicating that they might be related, but they are probably not synonyms. Strong's #4784 BDB #598. Num. 20:24 Deut. 1:26 9:23 21:18 Joshua 1:18 1Sam. 12:14, 15 30:6 Job 17:2 Psalm 78:17 105:28 106:7, 43

mârâh (מָרָה) [pronounced *maw-RAWH*]	*to be bitter; to be disobedient, to be rebellious; to resist, to oppose, to rebel, to rebel against, to be contentious*	3rd person masculine plural, Qal imperfect	Strong's #4784 BDB #598
mârâh (מָרָה) [pronounced *maw-RAWH*]	*bitter; disobedient, rebellious; resistant [to authority], in opposition to authority, rebellious, rebelling against, contentious*	Qal active participle	Strong's #4784 BDB #598

mârâh (הָרָמ) [pronounced *maw-RAWH*]	*to resist, to oppose, to rebel, to rebel against, to be contentious*	3rd person masculine singular, Hiphil imperfect	Strong's #4784 BDB #598

313. **Masculine_noun:** mᵉrîy (מְרִי) [pronounced *mᵉree*], which means *rebellion*. Strong's #4805 BDB #598. 1Sam. 15:23

mᵉrîy (מְרִי) [pronounced *mᵉree*],	*rebellion*	masculine singular noun	Strong's #4805 BDB #598

314. **Masculine_proper_noun:** which means *rebellious* and is transliterated . Strong's #3236 BDB #598.

315. **Masculine_noun:** which means *a rub, a rubbing away of the testicle, to be roomy, to be enlarged, an enlargement*. Dubious. Strong's #4790 BDB #598.

316. **Masculine_proper_noun:** which means *rebellious* and is transliterated . Strong's #3236 BDB #598.

317. **Noun location:** Barnes tells us that the waters of Merom means *upper waters*. I could not verify that with BDB, where similar words mean *rebellion, smooth, to scour or polish* or *bitter*. Merom is obviously a transliteration of mêrôm (מֵרוֹם) [pronounced *may-ROHM*], and BDB also identifies it with Lake Huleh. Strong's #4792 BDB #598. Joshua 11:5

318. **Verb:** which means *to rub, to anoint, to smear*. Strong's #4799 BDB #598.

319. **Verb:** mâraţ (טַרָמ) [pronounced *maw-RAHT*], which means *to make smooth, to make bare, to make bald, to scour or polish a sword*. Strong's #4803 BDB #598. 1Kings 7:45

mâraţ (טַרָמ) [pronounced *maw-RAHT*]	*to make smooth, to make bare, to make bald, to scour or polish a sword*	3rd person masculine singular, Qal imperfect	Strong's #4803 BDB #598
mâraţ (טַרָמ) [pronounced *maw-RAHT*]	*to be made smooth, to be made bare, to be made bald, scoured, polished*	3rd person masculine singular, Niphal imperfect	Strong's #4803 BDB #598
mâraţ (טַרָמ) [pronounced *maw-RAHT*]	*scoured, polished [a sword, any metallic object]; sharpened; metaphorically, sharpened, vehement, fierce [people]*	Pual participle	Strong's #4803 BDB #598

Not sure if there is a none-participle Pual use of this verb.

320. **Masculine_proper_noun:** which means *not sure* and is transliterated . Strong's #4811 BDB #599.

321. **Proper_noun_location:** Môrîyâh (הַמֹּרִיָּה) [pronounced *moh-ree-YAW*], which means *chosen by Y*e*howah;* and is transliterated *Moriah*. Where Isaac was taken to be sacrificed. Strong's #4179 BDB #599. Gen. 22:2

Môrîyâh (הַמֹּרִיָּה) [pronounced *moh-ree-YAW*]	*chosen by Y*e*howah;* and is transliterated *Moriah*	proper singular noun, location; with the definite article	Strong's #4179 BDB #599

322. **Masculine_proper_noun:**   which means *not sure* and is transliterated . Strong's #4812 BDB #599.

323. **Feminine_proper_noun:** Miryâm (מִרְיָם) [pronounced *meer-YAWM*], which means *rebellion;* and is transliterated *Miriam*. Strong's #4813 BDB #599. Exodus 15:20

Miryâm (מִרְיָם) [pronounced *meer-YAWM*]	*rebellion;* and is transliterated *Miriam*	feminine singular proper noun	Strong's #4813 BDB #599

324. **Masculine_proper_noun:**   which means *not sure* and is transliterated . Strong's #4821 BDB #599.

325. **Masculine_proper_noun:**   which means *not sure* and is transliterated . Strong's #4822 BDB #599.

326. **Gentilic_adjective:**   which is transliterated *Merothonite*.   Strong's #4824 BDB #599.

327. **Masculine_proper_noun:**   which means *not sure* and is transliterated . Strong's #4825 BDB #599.

328. **Masculine_proper_noun:**   which means *not sure* and is transliterated . Strong's #4826 BDB #599.

329. **Proper_noun_location:** which means *;* and is transliterated . Strong's #4831 BDB #599.

330. **Verb:** mârats (מָרַץ) [pronounced *maw-RAHTS*], which means *to be sick, to be made sick, to cause to be sick*. However, Gesenius tells us that this word's meaning has been well-discussed and that he regards the primary meaning *to be strong, to be forceful*. Keil and Delitzsch say that the Jewish interpreters give it the meaning *to be strong,* but without any justification. The KJV is not much help, rendering the three occurrences of this word in the Niphal in three different ways (*forcible, grievous, sore*) and its one occurrence (here) in the Hiphil as *emboldeneth [thee]*. Keil and Delitzsch claim the primary meaning is *to pierce, to penetrate;* and, in the Hiphil, *to goad, to bring out, to incite*. Personally, I will go with *to be vehement*. In my notes, I have *to be painfully penetrating, to be vehement*. The main explanations given here is that this is not the Hebrew word that is in the Massoretic text, but that it differs by a letter. The one alternative found in Owen's is that we should have the word for *smooth, agreeable* here (see the NAB and *The Emphasized Bible*), rather than the one that we do find. However, that would involve substituting a lâmed (ל) for a rêysh (ר), which would involve two changes in

the letter, so I have a hard time buying into that. The problem, I believe, is with the meaning of the word which is actually found here. The word found in this verse is the 3rd person plural, Niphal perfect of mârats (מֵרַץ) [pronounced *maw-RAHTS*], which, according to BDB, means *to be sick,* but it is used more colloquially as in *this makes me sick* (see Job 16:3). This only occurs four times and the KJV gives the following disparate translations: *forcible* (Job 6:25), *grievous* (or, *strong*) (1Kings 2:8), *sore* (Micah 2:10), and *emboldeneth* (Job 16:3). The Niphal, although generally is the passive of the Qal, also expresses adjectival ideas. It can be used to describe action which is in progress or development. So, literally, this means *they have been sickened*. From the reading which I have done, the meaning of this word seems to come from the Arabic; however, this word occurs only four times in Scripture and has no cognates. One author suggests that this is related to pârats (פֵּרַץ) [pronounced *paw-RAHTS*], which means *to break out, to break through*. (Strong's #6555 BDB #829). He suggests the means *to penetrate*. Perhaps we have a word which refers to something which is painful because it is so penetrating. Although I am not thrilled with this English rendering, I will at least for now, go with *painfully penetrating* until I can come up with a better substitute. Let me give you some alternatives: according to Gesenius, he goes along with Kimchi, which gives the meaning *to be strong, to be forcible;* another meaning given is *to be vehement, to be fierce*. I reject *strong* just because there are several other synonyms which could have been used to mean the same thing. However, *to be vehement* is a reasonable alternative. So that you don't have to flip through your Bibles to find these verses, let me quote them here: "And observe, there is with you Shimei ben Gera the Benjamite, of Bahuruim; now it was he who cursed me with a [feminine singular, Niphal participle of mârats] curse on the day I went to Mahanaim. But when he came down to me at the Jordan, I swore to him by Yᵉhowah, saying, "I will not put you to death with the sword.' " (1Kings 2:8). "How words of integrity [3rd person plural, Niphil perfect of mârats]; and what you reproving to reproof from you?" (Job 6:25). "Is there no limit to your windy words? Or what [3rd person masculine singular, Hiphil imperfect of mârats with a 2nd person masculine singular suffix] that you answer?" (Job. 16:3). "Arise and go, for this is not place of rest because of the uncleanness that brings on destruction— a [the Niphal participle of mârats] destruction." (Micah 2:10). Strong's #4834 BDB #599. 1Kings 2:8 Job **6:25 16:3** (chart)

mârats (יָרַמֵ) [pronounced *maw-RAHTS*]	*to be strong; to be forceful*	3rd person masculine singular, Niphal imperfect	Strong's #4834 BDB #599
mârats (יָרַמֵ) [pronounced *maw-RAHTS*]	*heavy, grievous; violent*	Niphal participle acting as an adjective	Strong's #4834 BDB #599
mârats (יָרַמֵ) [pronounced *maw-RAHTS*]	*to make vehement; to irritate*	3rd person masculine singular, Hiphil imperfect	Strong's #4834 BDB #599

Mârats					
Passage	**Morphology**	**Modified rendering from Young**			
		KJV	**NASB**	**Rotherham**	**Young's**
1Kings 2:8	**Niphal participle**	"And look, with you is Shimei ben Gera, the Benjamite of Bahurim, and he reviled me—a mârats-ing reviling—in the day I went to Mahanaim; and he came down to meet me at the Jordan, and I swore to him by Jehovah, saying, 'I will not put you to death by the sword.' "			
		grievous	violent (or, grievous)	grievous	grievous
Job 6:25*	**Niphal perfect**	"How mârats have been upright sayings, and what reproof reproves from you?"			
		forcible	not painful	pleasant	powerful
Job 16:3	**Hiphil imperfect**	"Is there an end to [your] words of wind? Or, what [is it that] mârats you to answer?"			
		embldeneth	plagues	so strongly exciteth	embolden
Micah 2:10	**Niphal participle**	Rise and go, for this [is] not the rest, because of uncleanness, it corrupts, and corruption is mârats-ing.			
		sore	painful	ruthless	powerful
Conclusions: I think that it is clear that the BDB meaning *to be sick, to be made sick* is simply not applicable in any of these passages, and therefore should be discarded. I think that it should also be clear how strong an influence is the KJV (which was also influenced by previous translations). I think that a reasonable rendering of this word would be *to be strong, to be made strong, to be vehement, to be strongly vehement;* which is the traditional Jewish rendering of this word. This would give us a fairly consistent rendering throughout Scripture (as Young has).					
*This reading is disputed.					

331.   **Verb:** which means *to scour, to polish*. Strong's #4838 BDB #599.

332.   **Masculine_noun:** which means *a scraping, a rubbing*. Strong's #4795 BDB #599.

333.   **Masculine_noun:** which means *a scraping, a rubbing*. Strong's #4782 BDB #600.

334.   **Masculine_noun:** mârâq (מָרָק) [pronounced *maw-RAWK*], which is found only three times in the Bible (Judges 6:19, 20 Isa. 65:4*), and generally translated *broth* or *juices*. Strong's #4839 BDB #600. Judges 6:19

335. **Verb:** mârar (רָרַמ) [pronounced *maw-RAHR*], which means *to flow, to drop; to be sad, to grieve, to cry [with tears of sadness]; to embitter, to make bitter*. and its meaning is given as *to embitter, to make bitter*. This doesn't give the whole story of this verb. Originally, this word meant *to flow, to drop;* from this word comes *myhrr,* which is so called because of its distillation process. In the Qal, this means *to be sad, to grieve, to weep tears of sadness, to be so grieved as to become embittered*. The flowing has to do with the flowing of tears. As we know, great grief and sadness can lead to bitterness. In the Hiphil, it means to be caused to be sad, to weep tears of introspective grief; and in the Piel, it means to be bitter, to weep tears of bitterness. When Naomi speaks of not getting married due to her age, she speaks in great sadness, which has possibly led to bitterness (Ruth 1:13). In 1Sam. 30:6, the people are *deeply grieved* over their sons and daughters, causing them to be *bitter* against David (see also 2Kings 4:27). Hezekiah expressed great *grief* and *sadness,* but not *bitterness* in Isa. 38:17. In Lam. 1:4, we have Jerusalem weeping great tears of grief which led to bitterness. In Isa. 24:9, where strong drink is associated with mârar, we are likely speaking more of *sadness* than of *bitterness*. In the Hiphil, we are dealing with being caused to grieve, often leading to either bitterness (Ruth 1:20) or to self-recrimination. In this verse, I don't see bitterness as being a component of their sadness; but rather great grief and sadness. Strong's #4843 BDB #600. Gen. 49:23 Exodus 23:21 Ruth 1:13, 20 1Sam. 30:6 Zech. 12:10

mârar (רָרַמ) [pronounced *maw-RAHR*]	*to embitter, to make bitter; to be sad, to grieve, to cry [with tears of sadness]; originally from to flow, to drop*	3rd person masculine singular, Qal perfect	Strong's #4843 BDB #600
mârar (רָרַמ) [pronounced *maw-RAHR*]	*to show bitterness, to make bitter, to embitter, to irritate, to provoke [anyone]*	3rd person masculine singular, Piel perfect	Strong's #4843 BDB #600
Owens translates this, *fiercely attacked him* in Gen. 49:23.			
mârar (רָרַמ) [pronounced *maw-RAHR*]	*to show bitterness; to embitter, to make [life] bitter; to make sad; to weep bitterly*	3rd person masculine singular, Hiphil perfect	Strong's #4843 BDB #600
mârar (רָרַמ) [pronounced *maw-RAHR*]	*to embitter onself, to be (become) enraged (against); to be embittered or exasperated; to provoke*	3rd person masculine singular, Hithpalpel perfect	Strong's #4843 BDB #600

336.   **Adjective/substantive:** mar (רַמ) [pronounced *mahr*], which means *bitter, bitterness*. Strong's #4751 (#4755) BDB #600. Gen. 27:34 Exodus 15:23 Judges 18:25 1Sam. 1:10   15:32   22:2 2Sam. 2:26   17:8 Job 3:20   21:25 Prov. 5:4

mar (רַמ) [pronounced *mahr*]	*bitter, bitterness; sad, sorrowful; fierce, vehement, powerful, raging*	adjective/ substantive; masculine singular construct	Strong's #4751 BDB #600
The final 4 words are suspect, in my opinion, as to being accurate translations for this word.			
mârâh (הָרָמ) [pronounced *maw-RAW*]	*bitter, bitterness*	adjective/substantive; feminine singular construct	Strong's #4751 BDB #600

337.   **Masculine_noun:** môwr (רוֹמ) [pronounced *mohr*], which means *myrrh, an Arabian gum from the bark of a tree (used for sacred oils, incense and in perfumes)*. Strong's #4753 BDB #600. Exodus 30:23 Prov. 7:17

môwr (רוֹמ) [pronounced *mohr*]	*myrrh, an Arabian gum from the bark of a tree (used for sacred oils, incense and in perfumes)*	masculine singular noun	Strong's #4753 BDB #600

338.   **Proper_noun/feminine:** Mârâh (הָרָמ) [pronounced *maw-RAW*], which means *bitterness; transliterated Marah*. Strong's #4785 BDB #600. Exodus 15:23

Mârâh (הָרָמ) [pronounced *maw-RAW*]	*bitterness; transliterated Marah*	proper singular noun/feminine	Strong's #4785 BDB #600

339.   **Feminine_noun:** mârâh (הָרָמ) [pronounced *maw-RAW*], which means *bitterness*. Strong's #4787 BDB #601.

340.   **Feminine_noun:** môrâh (הָרֹמ) [pronounced *moh-RAW*], which means *bitterness, grief, sadness*. Strong's #4786 BDB #601. Gen. 26:34*

môrâh (הָרֹמ) [pronounced *moh-RAW*]	*bitterness, grief, sadness*	feminine singular noun	Strong's #4786 BDB #601

341.   **Masculine_noun:** merôwr (רוֹרְמ) [pronounced *mer-ORE*], which means *bitter thing, bitter herb; bitterness*. Also spelled merôr (רֹרְמ) [pronounced *mer-ORE*]. Strong's #4844 BDB #601. Exodus 12:8

merôwr (מְרוֹר) [pronounced *mer-ORE*]; or merôr (מְרֹר)	*bitter thing, bitter herb; bitterness*	masculine plural noun	Strong's #4844 BDB #601

342. **Feminine_noun:** mᵉrôrâh (מְרֹרָה) [pronounced *mᵉroh-RAW*], which means *bitter thing, gall, poison*. This is the bitter, yellowish-green fluid which the liver secretes. This is not the word translated *gall* in Deut. 29:18 32:32 Jer. 8:14 9:15 23:15 Lam. 3:5, 19, although the Septuagint translates them with the same Greek word (cholê or χολή—Strong's #5521), they are different words in the Hebrew. Strong's #4846 BDB #601. Job 13:26 (16:12b–13) 20:14, 25

343. **Feminine_noun:** mᵉrêrâh (מְרֵרָה) [pronounced *mᵉray-RAW*], which means *gall*. However, this word is found only in this passage. Strong's #4845 BDB #601. Job 16:12b–13

344. **Adjective:** which means *bitter*. Strong's #4815 BDB #601.

345. **Feminine_noun:** which means *bitterness*. Strong's #4814 BDB #601.

346. **Masculine_noun:** which means *bitterness*. Strong's #4470 BDB #601.

347. **Masculine_plural_noun:** which means *bitter things* (or, *bitter experiences*). Our English usage of *bitter* is quite similar to that in the Hebrew; we speak of *bitter winters, bitter weather, bitter sorrow*. Strong's #4472 BDB #601. Job 9:18*

348. **Masculine_plural_noun:** which means *bitterness*. Strong's #8563 BDB #601.

349. **Masculine_proper_noun:** Mᵉrârîy (מְרָרִי) [pronounced *mehr-aw-REE*], which means *bitter;* transliterated *Merari, Marari*. Strong's #4847 BDB #601. Gen. 46:11 Exodus 6:16 1Chron. 15:6

Mᵉrârîy (מְרָרִי) [pronounced *mehr-aw-REE*]	*sorrowful, sad; bitter;* transliterated *Merari, Marari*	masculine singular proper noun	Strong's #4847 BDB #601
Mᵉrârîy (מְרָרִי) [pronounced *mehr-aw-REE*]	*sorrowful, sad; bitter;* transliterated *Merari, Marari*	Gentilic adjective; spelled the same as the proper noun	Strong's #4848 BDB #601

350. **Verb:** which means *to drop, to flow*. Strong's #none BDB #601.

351. **Masculine_noun:** which means *drop*. Strong's #4752 BDB #601.

352. **Proper_noun/location:** which means *bitter?;* transliterated . Strong's #4762 BDB #601.

353. **Feminine_proper_noun:** which means *bitter?;* transliterated . Strong's #4850 BDB #601.

354. **Gentilic_adjective:** Massâʾ (מַשָּׂא) [pronounced *mahs-SAW*], which means *burden,* transliterated Massa. Strong's #4854 BDB #601. Gen. 25:14

Massâʾ (הָשַּׂמ) [pronounced *mahs-SAW*]	*burden,* transliterated Massa	proper noun; gentilic singular adjective	Strong's #4854 BDB #601
We seem to have the same proper noun listed here: Strong's #4854 BDB #672. However, there appear to be only two occurrences of this noun in Scripture: Gen. 25:14 1Chron. 1:30.			

355.   **Feminine_noun:** which means *measure.* Strong's #4884 BDB #601.

356.   **Masculine_noun:** masᵉrêth (תֶרֶשַׂמ) [pronounced *mahs-RAYTH*], which means *[frying] pan, dish*. Strong's #4958 BDB #602. 2Sam. 13:9

masᵉrêth (תֶרֶשַׂמ) [pronounced *mahs-RAYTH*]	*[frying] pan, dish*	masculine singular noun	Strong's #4958 BDB #602

357.   **Proper_noun_location:** Mash (שַׁמ) [pronounced *mahsh*], which means *drawn out;* and is transliterated *Mash*. Strong's #4851 BDB #602. Gen. 10:23

Mash (שַׁמ) [pronounced *mahsh*]	*drawn out;* and is transliterated *Mash*	proper singular noun location	Strong's #4851 BDB #602

358.   **Proper_noun_location:** Mêshâh (הָשֵׁמ) [pronounced *may-SHAW*], which means *freedom;* and is transliterated *Mesha*. Strong's #4852 BDB #602. Gen. 10:30

Mêshâh (הָשֵׁמ) [pronounced *may-SHAW*]	*freedom;* and is transliterated *Mesha*	proper singular noun location	Strong's #4852 BDB #602

359.   **Proper_noun_location:** which means *;* and is transliterated *.* Strong's #4861 BDB #602.

360.   **Feminine_noun:** mishᵉʾereth (תֶרֶאְשִׁמ) [pronounced *mihsh-EH-rehth*], which means *a kneading trough, a bowl a household vessel*. Strong's #4863   BDB #602. Exodus 8:3 12:34

mishᵉʾereth (תֶרֶאְשִׁמ) [pronounced *mihsh-EH-rehth*]	*a kneading trough, a bowl a household vessel*	feminine singular noun	Strong's #4863 BDB #602

361.   **Verb:** mâshâh (הָשָׁמ) [pronounced *maw-SHAW*], which means *to draw out, to take out [of the water]*. Strong's #4871 BDB #602. Exodus 2:10 2Sam. 22:17

mâshâh (הָשָׁמ) [pronounced *maw-SHAW*]	*to draw out, to take out [of the water]*	3ʳᵈ person masculine singular, Qal imperfect	Strong's #4871 BDB #602

mâshâh (הָשָׁמ) [pronounced *maw-SHAW*]	*to draw out, to cause to take out [of the water]*	3rd person masculine singular, Hiphil imperfect	Strong's #4871 BDB #602

362. **Masculine_proper_noun:** Mosheh (הֶשׁמ) [pronounced *moh-SHEH*], which means *to draw out [of the water]* and is transliterated *Moses*. Strong's #4872 BDB #602. Exodus 2:10 3:1 4:1 5:1 6:1 7:1 8:1 9:1 10:1 11:1 12:1 13:1 14:1 15:1 16:2 17:2 18:1 19:3 20:19 24:1 25:1 30:11 31:1 32:1 33:1 Deut. 1:1 4:41 5:1 34:1 Judges 1:16 4:11 1Sam. 12:6 1Kings 2:3 8:9 1Chron. 15:15 Psalm 99:6 103:7 106:16

Mosheh (הֶשׁמ) [pronounced *moh-SHEH*]	*to draw out [of the water]* and is transliterated *Moses*	masculine proper noun	Strong's #4872 BDB #602

363. **Verb:** mâshach (חַשָׁמ) [pronounced *maw-SHAHKH*], which means *to smear, to anoint*. Strong's #4886 BDB #602. The Doctrine of Anointing The Doctrine of the Jewish Messiah Gen. 31:13 Exodus 28:41 29:2, 7 30:26 1Sam. 9:16 10:1 15:1 16:3 2Sam. 1:21? 2:4 3:39 12:7 19:9 1Kings 1:33, 39 5:1 1Chron. 14:8 Psalm 89:20

mâshach (חַשָׁמ) [pronounced *maw-SHAHKH*]	*to smear, to anoint*	3rd person masculine singular, Qal imperfect; with the 2nd person masculine singular suffix	Strong's #4886 BDB #602
mâshach (חַשָׁמ) [pronounced *maw-SHAHKH*]	*to smear, to anoint*	Qal infinitive construct with the 2nd person masculine singular suffix	Strong's #4886 BDB #602
mâshach (חַשָׁמ) [pronounced *maw-SHAHKH*]	*being anointed, being smeared, spread; inaugurated, consecrated*	Qal passive participle	Strong's #4886 BDB #602
mâshach (חַשׁמ) [pronounced *maw-SHAHKH*]	*to be anointed, to be consecrated by anointing*	3rd person masculine singular, Niphal imperfect	Strong's #4886 BDB #602

364. **Feminine_noun:** mosh^echâh (הָחְשָׁמ) [pronounced *mosh-KHAW*], which means *anointing, consecrated oil, ointment, consecrated portion*. We find this word only in Exodus 29:29 40:15 Num. 18:8.* See below. Strong's #4888 BDB #603. The Doctrine of Anointing Exodus 29:7 30:25 31:11

mosh^echâh (הַמִּשְׁחָה) [pronounced *mosh-KHAW*]	*anointing, consecrated oil, ointment, consecrated portion*	feminine singular noun with the definite article	Strong's #4888 BDB #603

365. **Feminine_noun:** mish^echâh (הַמִּשְׁחָה) [pronounced *mish-KHAW/meesh-KHAW*], which means *anointing oil*. The difference between this word and the one above is a vowel point (and they were added about two millenniums later). The New Englishman's Hebrew Concordance differentiates; BDB and Strong do not. Strong's #4888 BDB #603. The Doctrine of Anointing Exodus 25:6

mish^echâh (הַמִּשְׁחָה) [pronounced *mish-KHAW/meesh-KHAW*]	*anointing (oil)*	feminine singular noun	Strong's #4888 BDB #603

There is a very similar word with a similar spelling; BDB and Strong treats them as identical.

366. **Feminine_noun:** which means *consecrated portion*. Probably an error in vowel-pointing. Strong's #4888 BDB #603.

367. **Masculine_noun:** Mâshîyach (מָשִׁיחַ) [pronounced *maw-SHEE-ahkh*], which means *anointed*. Although this word is found several times in Leviticus 4 and 6, we mostly find this word in Samuel and in the Psalms. If you examine the pronunciation, you may recognize that this is the basis for the word *Messiah,* which is its transliteration (we find this word so transliterated in Daniel 9:25–26). Furthermore, this is the first time in Scripture that we have this word where it refers to the *Messiah* to come (in Leviticus, it simply referred to the *priest* as being *anointed*—Lev. 4:3, 5 6:22). In the Septuagint, the Greek word is christos (χριστός) [pronounced *krees-TOSS*], which means *anointed one, Messiah, Christ*. The transliteration, quite obviously, is *Christ*. We do not find this word until Lev. 4:3, 5, 16. Strong's #4899 BDB #603. The Messianic Psalms (Psalm 34) The Doctrine of the Jewish Messiah 1Sam. **2:10**, 35 12:3, 5 16:6 24:6 26:9 2Sam. 1:14, 21? 19:21 22:51 23:1 1Chron. 16:22 Psalm 2:2 (23:1) 105:15 Prov. (8:5) (Luke 2:11)

Mâshîyach (or, *mâshîyach*) (מָשִׁיחַ) [pronounced *maw-SHEE-ahkh*]	*anointed, anointed one,* transliterated *Messiah*	masculine singular noun with the 3rd person masculine singular suffix	Strong's #4899 BDB #603

In the Septuagint, the Greek word is christos (χριστός) [pronounced *krees-TOSS*], which means *anointed one, Messiah, Christ*. The transliteration, quite obviously, is *Christ*. We do not find this word until Lev. 4:3, 5, 16.

368. **Masculine_noun:** which means *a cherub of expansion, a measure that covers*. Dubious. Strong's #4473 BDB #603.

369. **Masculine_noun:** which means *a costly material for garments, [probably] silk*. Strong's #4897 BDB #603.

370.   **Verb:** mâshak[e] (שָׁמַךְ) [pronounced *maw-SHAHK[e]*], which means, *to draw out, to drag, to continue with something, to proceed to, to march to*. Strong's #4900 BDB #604. Gen. 37:28 Exodus 12:21 19:13 Joshua **6:5** Judges 4:6, **7** 5:14 20:37 Job 21:33 Psalm 10:9 Eccles. 2:3

mâshak[e] (שָׁמַךְ) [pronounced *maw-SHAHK[e]*]	*to draw out, to lure, to drag, to continue with something, to proceed to, to march to*	3rd person masculine singular, Qal perfect	Strong's #4900 BDB #604

The word is very dependent upon it subject. When used with a horn, it means *to draw out a sound, to make a continuous sound; to make a long trumpet blast*.

mâshak[e] (שָׁמַךְ) [pronounced *maw-SHAHK[e]*]	*those drawing [dragging] out, those luring; ones who continue [with something]; those marching [proceeding] to*	masculine plural, Qal active participle	Strong's #4900 BDB #604
mâshak[e] (שָׁמַךְ) [pronounced *maw-SHAHK[e]*]	*draw out, lure, drag, continue [with something], proceed to, march to*	2nd person masculine singular, Qal imperative	Strong's #4900 BDB #604
mâshak[e] (שָׁמַךְ) [pronounced *maw-SHAHK[e]*]	*to be protracted, to be delayed*	2nd person masculine singular, Niphal perfect	Strong's #4900 BDB #604
mâshak[e] (שָׁמַךְ) [pronounced *maw-SHAHK[e]*]	*to be protracted or delayed; to be made strong [hard, firm]*	2nd person masculine singular, Pual perfect	Strong's #4900 BDB #604

In battle, it means *to advance, to march to*. Its application is only a bit more difficult than that. It can mean ❶ *to draw up and lift out;* ❷ *to draw* [a bow]*;* ❸ *to proceed, to march;* ❹ *to draw out a sound, to make a continuous sound;* ❺ *to draw out, to lure, to gather to;* ❻ *to prolong a condition, to continue;* ❼ and *to trail seed* (to *draw out* seed while you are sowing).

Translation	Judges 4:6	Judges 4:7	Translation	Judges 4:6	Judges 4:7
Amplified Bible	gather	I will draw out	NIV	lead the way to	I will lure
NASB	march to	I will draw out	NRSV	take position [at]	I will draw out
Rotherham	draw towards	draw [unto thee]	Young	thou hast drawn towards	I have drawn [unto thee]

371.   **Masculine_noun:** Strong's #4901 BDB #604.

372. **Masculine_proper_noun:** Meshek^e (שֶמֶך) [pronounced *MEH-shehk*], which means *a drawing out;* transliterated *Moschi, Meech, Meshech.* Strong's #4902 BDB #604. Gen. 10:2

Meshek^e (שֶמֶך) [pronounced *MEH-sheik*]	*a drawing out; transliterated Moschi, Meech, Meshech*	masculine singular proper noun	Strong's #4902 BDB #604

373. **Feminine_noun:** which means *cord.* Strong's #4189 BDB #604.

374. **Proper_noun/location:** which means *;* transliterated . Strong's #4913 BDB #605.

375. **Verb I&II:** mâshal (מַשׁל) [pronounced *maw-SHAHL*], which is quite a verb in the Hebrew. In the Niphal, Hiphil, and Hithpael, it means *to represent, to be like, to become like, to be similar to* (Psalm 28:1 49:13, 21 Job 30:19 Isa. 46:5); in the Qal and the Piel, it means *to use a proverb, to speak in parables, to speak in poetic sentences* (Num. 21:22 Ezek. 16:14 17:2). Strong assigns these two sets of meanings the same number (Strong's #4911). As you no doubt noticed, we are dealing with different stems of the verb and different kinds of authors. The poetic books tend to go with the first meaning; Ezekiel and Numbers (these two books and Leviticus share a number of words) tend to use it with the second meaning. Strong's #4911 BDB #605. (Joshua 12:2)

mâshal (מַשׁל) [pronounced *maw-HAHL*]	*to make like, to assimilate; to put forth a parable, to speak in parables*	3rd person masculine plural, Qal imperfect	Strong's #4911 BDB #605

376. **Masculine_noun:** mâshâl (לְשָם) [pronounced *maw-SHAWL*], which means *parable, proverb, discourse, memorable recitation; comparison, analogy.* This is the same name of the book of Solomon called *Proverbs.* From its use in 1Sam. 10:12 1Kings 4:32 Psalm 44:14, I don't think that *parable* is quite its meaning. The Webster definition of oracle is *any utterance made or received as authoritative, extremely wise, or infallible.* In this respect, *oracle* is a good translation of this word. Mâshâl refers more to a short, often poetic, easily-remembered point of doctrine. I think one of the more important aspects of this word, which is often overlooked, is its quality of being remembered. Therefore, I will translate this *memorable recitation.* Here, in Psalm 78:2, mâshâl refers to a *comparison* or *an analogy.* Strong's #4912 BDB #605. Num. 23:7 Deut. 28:37 1Sam. 10:12 24:13 1Kings 4:32 9:7 Job 13:12 17:6 Psalm 78:2 Prov. 1:1 10:1

mâshâl (לְשָם) [pronounced *maw-SHAWL*]	*parable, proverb, discourse, memorable recitation; comparison, analogy*	masculine singular noun	Strong's #4912 BDB #605

Essentially, a proverb is a bit of wisdom compressed into a short statement with some literary considerations. Whereas a psalm might be somewhat more poetical and obscure, a proverb is designed to be understood by most readers.

377. **Masculine_noun:** which means *likeness, one-like*. Job 41:25.* Strong's #4915 BDB #605.

378. **Masculine_noun:** mᵉshôl (מְשֹׁל) [pronounced *mᵉSHOWL*], which means (according to BDB) *a by-word*. Gesenius says that this is simply the infinitive of the verb mâshal, and means *a song of derision*. Barnes suggests that this is *a term of reproach, ridicule or scorn*.[254] Because it is only found in Job 17:6, we cannot do much better than this. Strong's #4914 BDB #605. Job 17:6

379. **Verb3:** mâshal (לָשַׁמ) [pronounced *maw-SHAHL*], which means, in the Qal and Hiphil, *to rule, to have dominion, to reign* (see   Gen. 3:16   Exodus 21:8   Psalm 103:19 Isa. 40:10 Ezek. 19:11). This second meaning is by far the most widely used. Strong's #4910 (see #4911 above) BDB #605. (Synonym = Strong's **#4427** BDB #573; mâlakᵉ is the most often used of the two verbs in the Old Testament. Mâlakᵉ is more often found in the Hiphil than mâshal, which is only found in the Hiphil three times. Furthermore, mâshal is found more often as a participle, and is in that way used as a noun. Mâlakᵉ is the verb most often associated with the kings of Israel). Gen. 1:18   3:16   4:7   24:2   37:8   45:8   Exodus 21:8 Joshua **12:2** Judges (9:6) 14:4 2Sam. 23:3 1Kings 4:21 Psalm 8:6 19:13 59:13 103:19 105:20 106:41 Prov. 6:7

mâshal (לָשַׁמ) [pronounced *maw-HAHL*]	*to rule, to have dominion, to reign, to have power over; possibly, to have the right to [do something]*	3ʳᵈ person masculine singular, Qal imperfect	Strong's #4910 BDB #605
bᵉ (ב) [pronounced *bᵉʰ*]	*in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within*	a preposition of proximity	No Strong's # BDB #88
When followed by the bêyth preposition, what follows is the thing which is ruled over.			
mâshal (לָשַׁמ) [pronounced *maw-HAHL*]	*the ruler, the one ruling, one who has dominion, one who reigns*	masculine singular construct, Qal active participle	Strong's #4910 BDB #605

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[254] *Barnes' Notes; Job,* F. C. Cook, editor; reprinted 1996 by Baker Books; p. 299.

mâshal (לַשָׁמ) [pronounced *maw-HAHL*]	*ruling, reigning, governing; the ruler, the one ruling, one who has dominion, one who reigns*	Qal active participle	Strong's #4910 BDB #605
mâshal (לַשָׁמ) [pronounced *maw-HAHL*]	*to cause to rule, to give dominance to, to give dominion to*	3rd person masculine plural, Hiphil imperfect	Strong's #4910 BDB #605

380. **Masculine_noun:** which means *dominion*. Strong's #4915 BDB #606.

381. **Masculine_noun:** which means *dominion, ruler*. Strong's #4474 BDB #606.

382. **Feminine_noun:** mem^eshâlâh (הָלָשְׁמֶמ) [pronounced *mem^e-shaw-LAW*], which means *ruler, rule, dominion, realm;* in the plural, our best rendering would be *realm*. Strong's #4475 BDB #606. Gen. 1:16 1Kings 9:19 Psalm 114:2 103:22 136:8

mem^eshâlâh (הָלָשְׁמֶמ) [pronounced *mem^e-shaw-LAW*]	*ruler; rule, dominion, realm;* in the plural, our best rendering would be *realm*	feminine singular noun with a 3rd person masculine singular suffix	Strong's #4475 BDB #606

383. **Verb:** which means *to cleanse, to wash*. Strong's #none BDB #606.

384. **Feminine_noun:** which means *a cleansing*. Strong's #4935 BDB #606.

385. **Masculine_proper_noun:** which means *a cleansing;* transliterated . Strong's #4936 BDB #606.

386. **Masculine_noun:** mesheq (קֶשֶׁמ) [pronounced *MEH-shehk*], which means *an acquisition, a possession*. Strong's #4943 BDB #606. Gen. 15:2*

mesheq (קֶשֶׁמ) [pronounced *MEH-sheik*]	*an acquisition, a possession*	masculine singular noun	Strong's #4943 BDB #606

387. **Masculine_noun:** which means *possession*. Strong's #4476 BDB #606.

388. **Gentilic_adjective:** which means *?,* transliterated . Strong's #4954 BDB #606.

389. **Verb:** mâshash (שֵׁשָׁמ) [pronounced *maw-SHAHSH*], which means *to touch, to feel, to grope*. Samson, being blind, would naturally use a term like this. In Judges 16:26, with the 1st person suffix, it means *cause me to feel, cause me to touch*. Strong's #4959 BDB #606. Gen. 27:11 31:34 Exodus 10:21 Judges 16:26

mâshash (שֵׁשָׁמ) [pronounced *maw-SHAHS*]	*to touch, to feel, to grope*	3rd person masculine singular, Qal imperfect	Strong's #4959 BDB #606

mâshash (שָׁשַׁם) [pronounced *maw-SHAHS*]	*to touch, to feel (in the darkness), to feel (out, over, through), to grope*	3rd person masculine singular, Piel imperfect	Strong's #4959 BDB #606
mâshash (שָׁשַׁם) [pronounced *maw-SHAHS*]	*to [cause to, make] touch*	3rd person masculine singular, Hiphil imperfect	Strong's #4959 BDB #606

390. **Masculine_noun:** math (תַמ) [pronounced *math*], which means *male, man, male offspring; few men* however, there is not an emphasis here upon sex or gender. Strong's #4962 BDB #607. Gen. 34:30 Deut. 2:34 3:6 4:27 28:62 1Chron. 16:19 Job 11:3 19:19 Psalm 105:12

math (תַמ) [pronounced *math*]	*male, man, male offspring; few, few men* however, there is not an emphasis here upon sex or gender	masculine plural construct	Strong's #4962 BDB #607

391. **Masculine_proper_noun:** Mᵉthûwshâʾêl (לְאָשׁוּתְמ) [pronounced *mehth-oo-shaw-AIL*], which means *who is of God;* and is transliterated *Methusael*. Strong's #4967 BDB #607. Gen. 4:18

Mᵉthûwshâʾêl (לְאָשׁוּתְמ) [pronounced *mehth-oo-shaw-AIL*]	*who is of God;* and is transliterated *Methusael*	masculine singular proper noun	Strong's #4967 BDB #607

392. **Masculine_proper_noun:** Mᵉthûwshâlach (חַלָשׁוּתְמ) [pronounced *mehth-oo-SHEH-lahkh*], which means *man of the dart;* transliterated *Methuselah*. Strong's #4968 BDB #607. Gen. 4:21

Mᵉthûwshâlach (חַלָשׁוּתְמ) [pronounced *mehth-oo-SHEH-lakh*]	*man of the dart;* transliterated *Methuselah*	masculine singular proper noun	Strong's #4968 BDB #607

393. **Masculine_noun:** metheg (גֶתֶמ) [pronounced *MEH-theg*], which means *a bridle; control, authority*. Strong's #4964 BDB #607. 2Sam. 8:1 Psalm 32:9

metheg (גֶתֶמ) [pronounced *MEH-theg*]	*a bridle; control, authority*	masculine singular noun	Strong's #4964 BDB #607

394. **Proper_masculine_noun:** 2Sam. 8:1*

Metheg (מֶתֶג) [pronounced *MEH-theg*]	*a bridle; control, authority*	masculine singular noun with the definite article	Strong's #4964 BDB #607
ʾAmmâh (הָמַא) [pronounced *ahm-MAW*]	*foundation; beginning; metropolis;* transliterated *Ammah*	proper feminine singular noun/location with the definite article	Strong's #520 BDB #52

This is the same noun which is used to mean *cubit*.

395. **Verb:** which means *to spread out*. Strong's #4969 BDB #607.

396. **Feminine_noun:** ʾamᵉtachath (תַחְתְמַא) [pronounced *ahm-TAHKH-ahth*], which means *bag, sack; flexible container for grain*. Strong's #572 BDB #607. Gen. 42:27 43:12 44:1

ʾamᵉtachath (תַחְתְמַא) [pronounced *ahm-TAHKH-ahth*]	*bag, sack; flexible container for grain*	feminine singular noun	Strong's #572 BDB #607

397. **Interrogative_adverb:** mâthay (יתָמ) [pronounced *maw-THAH-ee*], which means *when?* Strong's #4970 BDB #607. Gen. 30:30 Exodus 8:9 1Sam. 1:14 16:1 2Sam. 2:26 Psalm 41:5 Prov. 1:21 6:9

mâthay (יתָמ) [pronounced *maw-THAH-ee*]	*when, at which time; when?*	interrogative adverb of time; adverb of time	Strong's #4970 BDB #607
ʿad (דַע) [pronounced *ğahd*]	*as far as, even to, up to, until*	preposition	Strong's #5704 BDB #723
mâthay (יתָמ) [pronounced *maw-THAH-ee*]	*when, at which time; when?*	interrogative adverb of time; adverb of time	Strong's #4970 BDB #607

Together, ʿad + mâthay mean *until when, how long?*

398. **Verb:** which means *to be stout, to be firm*. Strong's #none BDB #608.

399. **Masculine_dual_noun:**   mâthenayim (םִיַנתָמ) [pronounced *mohth-nah-YIHM*], which means *loins, hips, lower part of the back, back;* metaphorically, *strength, bearing up*. The word loins is generally associated with the strength of a person (Job 40:16 Prov. 31:17). Strong's #4975 BDB #608. Gen. 37:34 Exodus 12:11 28:42 Deut. 33:11 2Sam. 20:8 1Kings 2:5

mâthenayim (מָתְנַיִם) [pronounced *mohth-nah-YIHM*]	*loins, hips, lower part of the back, back;* metaphorically, *strength, bearing up*	masculine dual noun	Strong's #4975 BDB #608

400.   **Gentilic_adjective:** Mithᵉnîy (מִתְנִי) [pronounced *mihth-NEE*], which means *athlete; loin; gift; hope,* transliterated *Mithnite*.   Strong's #4981   BDB #608.   1Chron. 11:43

Mithᵉnîy (מִתְנִי) [pronounced *mirth-NEE*]	*athlete; loin; gift; hope,* transliterated *Mithnite*	gentilic singular adjective with the definite article	Strong's #4981 BDB #608

401.   **Verb:** mâthaq (מָתַק) [pronounced *maw-THAHK*], which means *to become sweet, to be sweet, to be pleasant; to suck, to eat with pleasure*.   Strong's #4985&#4988 BDB #608.   Exodus 15:25   Job 20:12   21:22   Psalm 55:14   Prov. 9:17

mâthaq (מָתַק) [pronounced *maw-THANK*]	*to become sweet, to be sweet, to be pleasant; to suck, to eat with pleasure*	3ʳᵈ person masculine singular, Qal imperfect	Strong's #4985 & #4988 BDB #608
mâthaq (מָתַק) [pronounced *maw-THANK*]	*to give a sweet taste to, to makes sweet or pleasant; to be sweet*	3ʳᵈ person masculine singular, Hiphil imperfect	Strong's #4985 & #4988 BDB #608

402.   **Masculine_noun:** which means *sweetness*.   Strong's #4986   BDB #608.

403.   **Masculine_noun:** môtheq (מֹתֶק) [pronounced *MOH-thek*], which means *sweetness* and is found only here in Scripture (although it has 3 cognates).   Strong's #4987 BDB #608.   Judges 9:9*

404.   **Adjective:** mâthôwq (מתוק) [pronounced *maw-THOHK*], which means *sweetness, sweet, sweet* [thing].   Strong's #4966   BDB #608.   Judges 14:14, 18   Psalm 19:10

405.   **Proper_noun/location:** which means *;* transliterated .   Strong's #4989   BDB #608.

406.   **Masculine_plural_noun:** which means *sweetness, sweet things*.   Strong's #4477 BDB #609.

1.   **Masculine_proper_noun:**   which means *;* transliterated .   Strong's #4990 BDB #609.

End of the mem's

Genesis 35:			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
wa (or va) (ו) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore, consequently; because*	wâw consecutive	No Strong's # BDB #253
wᵉ (or vᵉ) (ו ֽ or ו) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251

With a voluntative, cohortative or jussive, the wâw conjunction means *that, so that*. It expresses *intention*. The wâw conjunction can express informal inference or consequence (*so, then, therefore*); especially at the beginning of a speech. The wâw conjunction can connect alternative cases or contrasting ideas and be properly rendered *or, but, yet*. The wâw conjunction can also be rendered *for*.

It is typical in the Hebrew for each sentence—in fact, each thought—to begin with a wâw consecutive (or a wâw conjunction) in the Hebrew. However, it is not necessary in an English translation to include a connective at every such juncture, as our language does not necessarily require that for successive thoughts or actions.

Translation: